

The Epistle of Othea to Hector

OR

THE BOKE OF KNYGHTHODE

Translated from the French of Christine de Pisan
With a Dedication to Sir John Fastolf, K.G.

BY
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THE EPISTLE OF OTHEA TO HECTOR;
OR
THE BOKE OF KNYGHTHODE.

NOBLE¹ and worshipfull among the ordre of cheualrie,
renommeed ffor in as much as ye and suche othir noble
knyghtes and men of worship haue exerciced and occupied by
long continuaunce of tyme the grete part of yowre dayes in dedys
of cheualrie and actis of armis, to the whic[h]e entent ye
resseyved the ordre of cheualrie, that is to sey, principally to be
occupied in kepyng and defendyng the cristyn feythe, þe rygh
of the chirch, the lond, the contre and the comin welefare of it—
And now, seth it is soo that the naturel course off kynde, by revo-
lucion and succesyon of .lx. yeeres growyn vpon yowe at this tyme
of age and feblenesse, ys comen, abatyng youre bodily laboures,
takynge away yowre naturall streynght and power from all such
labouris as concernyth the exercysing off dedis of cheuallrie, be it
yowre noble courage and affeccion of such noble and worshipfull
actis and desirys departyth not from yow, yet rygth necesarie
[it] now were to occupie the tyme of yowre agys and feblenes

¹ For this dedication, addressed by the translator, Stephen Scrope, to his step-father, Sir John Fastolf, see the Introduction.

of bodie in gostly cheuallrie off dedes of armes spirituall, as in contemplacion of morall wysdome and exercisynge gostly werkys which that may enforce and cavse yow to be callid to the ordire of knyghthode that schal perpetuelly endure and encrese in ioye and worship endelesse.

f. 3.

And therefor I, yowr emost humble sone Stevyn, whiche that haue wele poundred and consideryd the many and grete entrepryses of labouris and aventuris that ye haue embaundoned and yovyn youre self to by many yeeris contynued, as wele in Fraunce [and] Normandie as in othir straunge regions, londes and contries—and God, which is souuerayne cheueten and knyght off all cheualrie, hath euer preseruyd and defendid yow in all yowre seyde laboures off cheualrye into this day, ffor the which ye be most specyalys obliged and bownden to becom hys knyght in yovre auncient age, namely for to make ffyghtyng ayen youre goostly ennemyes, that allwey be redy to werre wyth youre sovle, the which, and ye ouerecom hym, shall cawse yow to be in renomme and worchyp in Paradis euerlastyng—I, consideryng thees premisses wthy othir, have (be the suffraunce off yowre noble and good ffadryhode and by yowre commaundement) take vpon me at this tyme to translate ovte off Frenche tong, ffor more encrese of vertu, and to reduce into owre modyr tong a Book off Knyghthode, as wele off gostly and spirituell actis off armys for the sowle hele as of wordly¹ dedys and policie gouernaunce, and which is auctorised and grounded fryst vpon the .iiii. Cardinal Vertous, as Justice, Prudence, Fors and Temperaunce, also exempled vpon the grete conceytyss and doctrine off fulle wyse pooetys and philosophurs, the whiche teche and covnesell how a man schuld be a knyght for the world prynspally, as in yeftis off grace vsyng, as the Cardinalle Vertus make mencion, ffryst in iustice kepyng, prydently hym self gouernyng, hys streynght bodely and gostly vsyng, and magnanimite conseruyng, and allso gouernyng hymself as a knyght in the seyde Cardinall Vertouse kepyng. Which materis, conseytys and resonis be auctorised and approued vpon the textys and

¹ Sc. worldly.

dictes off the holde¹ poetys and wyse men called Philosophurs. And allso ye schal fynde here in this seyde Boke off Cheualry how and in whatte maner ye, and all othir off whatte astate, condicion or degré he be off, may welle be called a knyght that ouercomyth and conqveryth hys gostly ennemyes by the safegard repugnand defence off hys sovle, wich among all othir victories [and] dedys off worship is most expedient and necesarie, where as dayly in grettest aventures a man puttyth hym inne and most wery he is to be renommed in worship and callid a knyght that dothe exercise hys armes and dedys off knyghthode in gostly dedys, in conqverynge his gostly enneimes and ouyrcomyng þe peple and aventure off the world.

And this seyde boke, at the instavnce and praer off a fulle wyse gentylwoman of Frawnce called Dame Cristine, was compiled and grounded by the famous doctours of the most excellent in clerge the nobyl Vniuersyte off Paris, made to the ful noble famous prynce and knyght off renovnne in his dayes, beyng called Jon, Duke of Barry, thryd son to Kyng Jon of Frawnce, that he throwe hys knyghtly labourys, as welle in dedys of armes temporell as spirituell exercisynge by the space and tyme of .c. yeerys² lyvyng, flowrid and rengnyd in grete worship and renownne of cheualry. And in thre thyngges generaly he exercisyd his knyghtly labowris. Thereof oon was in victories, dedis of cheualrie and of armys, in defendyng the seyde royalme of Frawnce from his ennemyes. [The second was] in grete police vsyng, as of grete cowneseylles and wysdomys, yevyng and executing the same for the conseruacyon of iustice and transquillite and alsoo pease kepyng for all the comon welleffare of that noble royaule. The thredde was in spirytuell and gostly dedys yovyn ontoo for the helthe and welfare of hys sovle. And in euery of these thre thynggys the seyde prynce was holden ful cheualrouse and suremounted in his dayes above all othir. Wych schewyth welle opynly to euery vnder- f 4.

¹ *Sæ.* old.² So the MS., but John, Duke of Berry, was born 30th November, 1340, and died 15th June, 1416.

stander in the seyde booke redyng that it was made acordyng to hys seyde victorious dedis and actis of worship exercysyng.

And the seyde booke ys diuidyd in thre partys gederid in a summe of an .c. textys, drawen vpon the dictis and conceytyss of the seyd most famous poetys off olde tyme beyng, as Vyrgyl, Ouyde, Omer and othir; and also with an .c. commentys therevpon, callid exposicyons or glosis vpon the seyde textys, of exemplys temporell of policie gouernaunce and worldlye wysdoms and dedys, grovndyed and also exempled by experiens and by auctorite of the auncient philosophhurs and clerkes, as Hermes,¹ Plato, Salomon, Aristotiles, Socrates, Ptholome and suche othir. And vpon thies exemplis and glosis is made and wretyn also an othyr .c. allegories and moralizacions, applied and moralized to actis and dedys of werkyngh spirituell, for to doctrine enforme and to lerne euery man nov lyvyng in this world how he schuld be a knyht exercisyng and doyng the dedys of armys gostly, for euerlastyng victorie and helthe of the sovle. Which allegories and moralizacions ben grovnded and auctorised vpon the .iiii. holy doctoris of the chirche, as Austyn, Jerom, Gregorie, Ambrose, alsoo vpon the Bible, the Holy Ewaungelistes and Epistollys and othyr holy doctorus, as here textis more opynly schalle appere hereafftyr. Fiat. Fiat. Amen.

¹ The mythical Hermes Trismegistus. The citations from these and other less well known philosophers were taken by Christine de Pisan from Guillaume de Tignonville's "Les dis moraulx des Philosophes," which Scrope himself translated into English (see Introduction). "Salomon" here represents the "Salon" or "Zalon," sc. Solon, of the original.

I.

THEA, of prudence named godesse,
That setteth goode in worthynesse,
To the,¹ Hector, noble prince myghty,
That in armes is evere worthye,
The sone of Mars,² the god of bateyle,
In dedys of armes which wyll not fayle,
And of myghty Minerve, the godes,
The whiche in armes is hy maystres,
Sucefsoure of the noble Troyens,
Heyre³ of Troye and of the ceteseyns,
Salutacion afore sette plenere
I sende, wyth love feyned in no manere.
O good lorde, how am I desyryng
Thi grete avayle, which I goo sekeyng,
And that aumented and preseruyd
It may be, and euer obseruede
Thy worchipe and worthines in old age,
That thow hast gretly hadde in thi fryst age.
Now for to schewe the my pistile playnely,
I wyll the enorte and telle verily
Off thyngges that be ful necesarie
To hye worthynesse and the contrarie,
To the opposite off worthiness,
So that all goode hertys may theym dres⁴
For to gete be goode besy lernynge
The hors that in the eyre is flynge
(It is named the Pegasus truly),

f. 5.

¹ *Sç.* thee, which is spelt "the" throughout.

² This parentage is explained further on, pp. 22, 24.

³ *Sç.* Heir; Feyre MS.; Hoir, H.

⁴ *Affin que ton bon cuer sadrece, H.* The translator no doubt read "tout bon cœur."

That all louers loueth hylly.¹
 And because of thi condycion
 I knowe be rygth inclynacion
 Able to take knythly dedys on hand
 More than is in othir .v. score thowsand
 (For as a godes I haue knovynge,
 Not by the assay but by kunnyng,
 Of thynges the which be on to kome),
 I owthe to thynkke on the, hole and some² ;
 For I knowe thowe shalte be euer duryng,
 Worthiest of all the worthy lyvynge,
 And schall afore all othir namyd be,
 So that I may be belouyd of the.
 Belovyd, why schuld not I be soo ?
 I am that the which arayeth all thou
 That loueth me and holdyth me dere ;
 I rede theym lessons in chaiere,
 Which maketh theym clyme heuen onto.
 I pray the that thou be oon off tho
 That will here inne beleve me wele.³
 Now sete it well thane in thy mynd and fele
 The wordes that I wyll to the endyte,
 And yf thoue here me owght telle, sey or wryte
 Any thyng that for to come may be
 As that I seye, vmbethynke the
 As that they were past, so do thou oughte
 Knowe ryght wele that they be in my thought
 In the sprynte off profecie.
 Vndirstonde wele nowe and greve not the,
 For I shall no thyng sey but that schalle falle.
 Thynke wele the comyng is not yet at all.

¹ Qui de tous vaillans est ame, H. Pegasus is explained below (p. 15) as meaning "a goode name, the which flyeth through the eyre."

² Sc. thee, whole and sum ; me doit il de toy souuenir, H.

³ Et que tu me vueilles bien croire, H.

Othea opon the Greke may be takyn for the wysedome off man and woman¹, and as ancient pepyll of hold tyme, not havynge yit at that tyme lyght of feythe, wirchippyd many goddys, vndyr the which lawe be passed the hyest lordes that hathe ben in the world, as the reaume off Assire, of Perse, the Grekys, the Troyens, Alexandre, the Romaynes and many other, anamly the grettest philosophurs that ² euer was—so as yet at that tyme God hade not oppenyd the ȝate off mercy, but we Crysten men and women now at this tyme by the grace of God enlumynid wyth very feyth may bryng ayene to morall mynde the oppinyons of ancient pepyll and therepon many feyre allegories may be made—and as they hade f. 6. a costom to worchipe all thynge the which above the comon cours of thynges hade prerogatyue of some grace, many wyse ladyes in there tyme were called godefesses. And trwe it ys, aftyr the storie, that in the tyme that grete³ Troye florishede in his grete name a ful wyse ladie callede Othea, consyderyng the ffre thought⁴ of Hector of Troye, the which that tyme floryshed in vertues, and that it be a shewyng of fortunes to be in hym in tyme commynge, sche sent hym many grete and notabil yiftys, and namly the fayre stede that men callyd Galathee, the which had no felawe in all the worlde. And becavse that all wordly grace[s] that a good man oughte for to have were in Hector, morally we may sey that he toke theyme by the cownsel of Othea, the which sent hym this pystylle.

By Othea we schall vndirstond by the vertu of prudence and of wysedome, wherewyth he was arayed ; and because the Cardinal Vertues ben necesarie to good pollicie, we schall speke of them, sewynge ich after othyr. And to þe fryst we have youen a name and takyn a maner of speche in some wyse poetykly, the bettyr to folewe owre matere acordyng to the very storie, and to owre purpoys we schall take some auctoritees of ancient philosophres. Thus we schall sey that by the seyde lady this present was yovyn

¹ Sagesse de femme, H.

² Thas, MS.

³ Greke, MS. ; Troye la grant, H.

⁴ La belle ieunee, H.

or sente to goode Hector, the which in lech wyse may be to all other desiryng bounte and wysedome. And as the vertue of prudence ought gretely to be recomendede, Aristotle, the prynce off philosophurs, seyth, " Beavse that wysedome is þe most noble off all oþir thynges, it schulde be shevyd by the best resone and the most behouely maner that myghte be."

f. 7.

Fore to bryng ayen to allegorie the purpos of owre matyr to owre wordes, we schall applique Holy Scrypture to edificacion of the soule, beyng in wrechede worlde. As by the grete wysedome and hye myȝte of God all thynges that be resonabily made all scholde streche to the ende of hym, and becausse that owre speryt, mad off God to hys lekenes, is made of thynges moste noble aftyr the aungelles, it is behouely and necesarie that it be arayed wyth vertues, whereby it may be conveyed to the ende for the which it was made. And becausse it was lettyd by the assautes of the wacches¹ of the enemy of helle, the which is his dedely enemye and aduersarie and oftyn distourbeth it to come to hys beaute,² we may calle mankyndely lyfe very cheualrie, as the Scripture seyth in many partes, and standyng³ all erthyly thynges⁴ be desceyvable,⁵ we schulde haue in contynuell mynde the tyme for to come, which is wythowte ende. And because this is the grete wysedome of perfite knyghthode and that all oþir be of no comparison to regarde of the victorius peple the which be corounede in blys, we schal take a maner of speche of gostly knyghthode, that [is] to be done princypally to the preysyne of God and to the profyth of thoo þat wylle delyte theyme to here this present dittee.

Howe prudence and wysedome is modyr and conditoures of all vertues, wythowte the which the tothire may not be well gouernede, it is necessarie to gostly knyghthode to be arayed wyth prudence, as Seynte Austyn seyth in the book of Singularite off

¹ Par les agais et assaulx, H.

² Beatitude, H.

³ Sc. considering that.

⁴ Kynges, MS. ; toutes choses terrestres, H.

⁵ Thesceyvable, MS., with "de" interlined.

Clerkes,¹ that in what maner of place prudence be men may lyghtly
cesse and amende² all contrarius thynges, but there w[h]ere prudence
is despisyd all cont[r]arius thynges hath domynacyon. And to this
purpoose Salamon seyth in his Proverbis, “Si [intraverit sapientia
cor tuum et scientia animæ tuæ placuerit, consilium custodiet te et
prudentia servabit te.”]³

II.

AND to the entent that know may be
What thou schuldeste do, drawe vnto þe
The vertues that may the most restore,
The bettir to come to that seyde afore
Of the worshipful chevalroures.⁴
Allthoughe that it be aventerous,
Yet schall I sey whi that I sey thus.
A cosyn germayne⁵ I haue, I wys.
Fullefyllyd sche is beaute wyth all ;
But of all thynges in specyall
Sche ys ful softe and temperede full wele ;
Of stroke of ire felyth sche no dele ;
Sche thynkkyth no thyng but of rygth balance.
It is the godesse of Temperance.
I may not all only but by hyre face
Haue the name of that by myghty grace ;
For yef the weghte ne were sche to the made,

f. 8.

¹ De Singularitate Clericorum, attributed to Cyprian and Origen as well as to St. Augustine (Migne, *Patrologia Latina*, iv. col. 835). The passage runs (col. 866) : “Ubicumque fuerit providentia, frustrantur universa contraria; ubi autem providentia negligitur, omnia contraria dominantur.”

² Cesser et anientir, H.

³ Prov. ii. 10, 11. This and other quotations from the Vulgate are supplied from the French text, being omitted by the translator, possibly with the intention of filling them in from the Wycliffite English version.

⁴ De vaillance cheualereuse, H.

⁵ Seur germaine, H.

The all were not worthe a leke blade.¹
 Therefor I wyll that with me sche love the.
 Yf she wyll, lete hire note forgetyn be ;
 For she is ryght a wele lerned godesse,
 Hyr witte I love and prayes myche in distrese.

Othea seyth that Temperance is here cosyn germayne,² the which he schuld loue ; for the vertu of temperance may veryly be seyde cosyn germayne and lykennd [to] prudence, for temperans is schewer of prudence and of prudence folwyth temperance. Therefor it is seide that he shulde hold hyr for his love ; and euery good knyghth shulde do the same, that desiryth due prayse of goode peple. As the philosophre Demetricus³ seyth, “ Temperance moderath vices and perfyteth vertues.”

The good spiryte shuld haue the vertue of temperance, the whiche [hath] the propirte to lemyte and to sede on syde superfluytes.⁴ For Seynt Austyn seyth in the book of the condycions⁵ of concupyscence, the whiche be contrary to vs and lettyth vs from Godes lawe, and more also to dispiste fleschely delytys and worldly praysynge. Seynt Petir spekyth to that purpose in hys fyrst Pystyl, [“Obsecro vos tanquam advenas et peregrinos abstinere vos a carnalibus desiderüs, quæ militant adversus animam”].⁶

¹ Sc. the leaf of a leek ; Car selle nen faisoit le pois, Tout ne te vauldroit pas vn pois, H.

² Serour, H.

³ Democritus, H.

⁴ De limiter les choses, H.

⁵ Ou liure des meurs de leglise, que l'office dattrempeance est reffraindre et apaisier les meurs de concupiscence, H. The repetition of “meurs” caused the translator to omit some words. The reference is to the treatise “De moribus ecclesiæ catholicæ,” i. 19 (Migne, xxxii. 1326).

⁶ 1 Pet. ii. 11.

III.

AND wyth vs streyghth be honesty þe yete.
If that be gretter vertues thou sete,
Thou moste the turne toward Hercules
And behold wele his grete worthines,
In whome there was full myche bounte.
And to thi lenage all though that he
Was contrarie and a grete name hym gate,
For all that haue thou neuer the more hate
To his vertue, streyngth and nobylnese,
Which opynned the ȝates of worthinese.
Yet, though that thowe wylt folwe hys weye
And also hys worthines, I sey
It nedyth no thyng to the to make
Were¹ with theyme of hell ne no stryfe take,
Ne for to were wyth the god Pluto
For ony fauour Proserpyng onto,
The godes dowter called Ceres,
Whome he rauysched on the se of Gres.²
Ne onto the it is no mystyr³
That thow be Serebrus,⁴ the portar
Of helle, besye the hys cheynes to breke,
Ne of theyme of helle to take any wreke,
The which to vntrewe wynnors be ;⁵
Nor for his felaws as dede he,
Pirotheus and Theseus,⁶ in fere,
The which that nere hand desceyuyd were

f. 9.

¹ Sc. war, cf. next line; where, MS.

² Sur la mer de Grece, H.

³ Maystyr, MS.; mestier, H.

⁴ Sc. by Cerberus.

⁵ Qui trop sont desloyaulx gaignons, H.

⁶ See below, p. 41.

[To] auenture theyme in that valy soo,
 W[h]ere many a sowle hath ful mych woo ;
 For werre inough in herthe¹ þou schalt fynd felle,
 Thougth thou goo not to sek yt in helle.
 It is no thinge necessarie to the
 So to purchase or do armes, parde,
 To go and fyghte with serpentes stynggynge,
 With boores wylde or beerys rampyng.²
 Wheyther thou ymagen this I wote noghte,
 Or ell of wyldenes it commyth in thy thought
 Of worthines for to have a name.
 In dystres, yf it be not for the same,
 As ffor thy body the ffor to defende,
 Yf that sych bestis wylde the offende,
 Than diffence, if asailed thou be,
 Withowte dowte it is worship to the ;
 Yf thou overcome theym and the saue,
 Bothe grete layde and worship thou shalt haue.

The vertu of strength is not only to vndyrstonde bodely strength, but the stabilnes and stedefastenes that a goode knyghth schulde haue in all hys dedis by deliberaciou of good wytte and strength to resist ayens contrariousnes that may come onto hym, weyther it be infortunes or tribulacions, where strength and myghti corage may be vaylable to the exaussynge of worthines. And alyche³ Hercules for to gif exemplel of strength, to the entent that it may be doble availe, that is to seye, in as myche as tocheth to his vertue and anamly in dedes of knyghthode, wherin he was ryghte excellent. And for the hynes of Hector, it is a behouely thynge to gyfe hym hy⁴ example. Hercules was a knyghe of Grece of meruelous strength and broute to ende many knyghtly worthines.

¹ Sc. on earth.

² Aux lyons ne aux ours rampans, H.

³ Sc. allege, take example from; Et pour donner materiel exemple de force, allegue Hercules, H.

⁴ Sc. high ; by, MS ; hault exemple, H.

A grete iorneyer he was in the worlde, and, for the grete and
meruelous viagis and thinges of grete strenghe that he made and
dede, the poientes, the wyche spak couertly and in maner of fable,
seyde that he wente into helle to fyght wyth the prynces off helle
and that [he] favth¹ wyth serpentes and fiers bestis, by the wyche
is to vndirstonden the grete and stronge entrepryses² * * *

IV.

* * * * *

Elles arte thou note worthy an helme to were,
Ne for to gourne a reaume nowhere.³

f. 10.

Prudence seith to the good knyghte that, yf he will be on of
the goode mennes rowe, he most haue the vertue of iustice, that is
to seye, ryghtwyse iustice. And Aristotle seith he that is a
rytewyse iusticer fryst shulde iustifie hym selph, ffor he that iustifies
not hym self is not worthi to iustifye anothir. This is to vndir-
stand that a man shulde correcte his owne defavtes, so þat thei be
holy fordone, and than a man so correctid may wele, and schulde,
be a corrector of oþer men. And to speke morally, we shall tell
a fable to this purpose vndir the couertvre of poyetis. Minos, as
poyetis sey, is a iusticer off helle or a prouoste or a cheife
bayle, and afore hym is broughte alle the sowles descendyng into

¹ Sc. fought.

² A leaf is here missing from the MS.

³ The complete "texte" in H. runs:—

Encor se veulk estre des noz,
Ressembler te couuient Minos,
Tout soit il iusticier et maistres
Denfer et de tous li estres.
Car se tu te veulk auancier,
Estre te couuient iusticier,
Autrement de porter heaume
Nes digne ne tenir royaume.

that vaylie ; and afftir that they haue disseruede of penance as many degrees as he wille that thei be sette deipe, as ofte he turnyth his tayle abwte hym. And becawse that he is thee iustice ande the punyschment of God, lete vs take owre maner to speke oure speche veryly to that purpose. O trouth there was a kyng in Grece¹ called Mynos of meruelous fairnes,² and in hym was grete rigoure of iustice ; and therefor the poietis seyde that aftir his deth he was commytted to be iusticer of helle. And Aristotile seyth, "Justice is a mesure that God hath sette in erthe for to limitte thereby thynges ryghtwysly."

And even as God is hede of iustice and of all orderes, it is necefarye to the cheualerous sperit that wille come to the victorius blysse for to have this vertue. And Seynt Bernard seith in a sermone³ that iustice is not ellis but to giffe euery man that his is. "Yife than," seith he, "to .iii. maner of peple that the whiche is theires, that is to say, to thi souereyne, to thi felawe and to thi soget : to thi souereyne reuerence and obeissance of body ; to thi falawe thou schulde gyffe counsel and helpe, counsel in teschyng hym where he is ignorant and helpe hym in comforstyng his owyn power⁴; to thi soget, thow schuldest gyf hym chastissyng and kepyng hym frome euyl dedes, in chastisyng⁵ hym forgiffeyng hym that he hath doo amysse." And thus hereto seyth Salomon in his Proverbis, "Ex[cogitat] iustus de domo impii ut detrahat impios a malo . . . Gaudium est iusto facere iusticiam "[].⁶

¹ En Crete, H.

² Fierte, H.

³ De adventu Domini Sermo iii. (Migne, clxxxiii. 45), but the passage is not literally translated.

⁴ Sa non puissance, H.

⁵ Chastisyng in chastisyng, MS. ; garde et discipline, garde en le gardant de mal faire et discipline en le chastiant se il a mal fait, H.

⁶ Prov. xxi. 12, 15.

V.

ALSO remembre the of Percyvale,¹
Whos name is knownen ouer alle
Throwghowte the worlde, both soft and hard,
The swyfste hors Pegasus afterward.
He roode hym through the eyre flyyng,
And Andromeda in hys goyng
Fro the bellue² he hyr delyueryd
And wyth his streynght hir from hym revede,
As a ryght good errant myghtty knyghe
Brought hyr ageyne to hir kyne ful ryght.
Thys dede in yowre mynde loke that it holde,
For a good knyghe shuld kepe that is bolde
Thys wey, if that he will haue exprese
Wyrchip, which is mych better than ryches.
Hys shynnynge shelde than loke thou opon,
The which haue euer ouercome many one.
Wythe his fauchon loke that thou arme the,
Both strong and stedefast than shalt thou be.

f. 11.

And because that it is acordyng thyng³ for a good knyghe to haue wirchip and reuerence, we shalle make a fygure aftyr the maner of poietis. Percevale was a ful worthi knyghe and whan⁴ many reaumes, and the name off the grete lande of Perce come of hym. And poyetis seide that he roode the hors that flawe in the eyre, the which was called Pegasus ; and that is to vnderstonde a goode name, the which flyeth through the eyre. He bare in his honde a fauchon or a glayve ; the whiche is seide for the grete multytude of peple that were discomfyte by hym in maney batayles. He delyueryd Andromeda from the bellue ; this was a kynggys

¹ Apres te mire en Perseus, H., and so below ; cf. Ovid, Met. iv., 610 sq.

² Belue, H. ; monstre, Wyer.

³ Chose couuenable, H.

⁴ Sc. won ; il acquist, H.

f. 12.

doghter, the which he delyuered from a monstre of the see, the which by the sentence of the godes shulde a¹ deououred hire. This is to vndirstonde that alle knyghtes shulde socovre women that hade nede of there socoure. This Percivale and the hors the which fleeth² may³ be notede for the good name that a goode knyghte shulde haue and gete by hys good desertes ; and there shuld he ryde, that is to seye, that hys goode name shulde be borne in all contrees. And Aristotile seyth that a good name of a man maketh a name shynnyng to the worlde and agreeable in presence of princes.

The cheualerours sperit shulde desyre a goode name among the felachipe of the seyntis of heuen gotten by his goode desertes. The good hors Pegasus that [beareth]⁴ hym shall be his good angel, the which shall make good reporte off hym at the day of dome. Andromeda that shal be delyuered, it is his sowle, the which he delyueres fro the feend of hell by the ouercomyng off synne. And that a man on the same maner wyse shuld wylne to haue a good name in this worlde to the plesaunce of God and not for vayne glorie, Seynt Austin seyth in the Booke of Correcccion⁵ that “ ii. thyngges be necessarie to beleve wele,⁶ that is to sey, good conscience and good name, conscience for feyth,⁷ good name for his neyburwe ; and [w]ho so trostyth in conscience and dyspiteth a good name, he is cruel ” ; for it is a synge of a nobyll corage to loue the wele of a good name. And to this purpoise seyth the wyse man, “ Curam habe [de bono nomine, magis enim permanebit tibi quam mille thesauri preciosi ”].⁸

¹ Sc. should have ; deouurer la deuoit, H.

² Sc. flyeth ; qui vole, H.

³ Many, MS.

⁴ Omitted in MS. ; le porte, H.

⁵ Sermo ccclv., de vita et moribus clericorum (Migne, xxxix. 1569).

⁶ A bien viure, H.

⁷ Pour soy, H. ; conscientia tibi, fama proximo tuo, S. Aug. The translator evidently read “ foy.”

⁸ Eccl. xli. 15.

VI.

AND wyth thyne inclynacions
Off Jouis¹ softe condiccons
Loke thou haue ; the better thou shalt be,
Whene that thow kepes theme ryghtfulle.

As it is seyde, poyetis, the whiche worshipped many godes, they helde the planetis of heuen ffor speciall godes, and of the .vii. planetes they made the .vii. dayes of the weke. They worchypped and helde Jouis or Jubiter for there grettest god, because that he is sette in the hyest spere of the planetis vndyr Saturne. The day off Thurseday is named of Jouis. And anamely the philosophres yaf and compared the vertues of the .vii. metallis to the .vii. planetis and named the teremys of there sciences by the same planetis, as a man may se in Geber² and Nicholas³ and in othir auctoris of that science. To Jouys is youyne copyr or bras. Jouis or Jubiter is a planete of softe condicion, amiable and ful gladde and fygure⁴ to sanguyne comp[ll]eccion. Therefor Othea seyth, that is to sey, Prudence, that a good knyght shuld haue the condicion of Jubiter, and the same shulde euery nobyll man haue, pursegwyng knyghtt- f. 13. hode. To this purpose seythe Pictogoras⁵ that a kyng shuld be gracyously conuersaunt wyth his peple and shew to them a glade visage ; and on the same wyse it is to vnderstond off all wordly peple tendyng to wirchippe.

¹ Sc. the planet Jupiter ; Joyus, MS. ; de iouis les condicions, H.

² Jābir ibn Aflah, an Arab astronomer of uncertain date, whose work on Astronomy was published in Latin, in nine books, at Nuremberg in 1534. A 15th century MS. of it is in the British Museum, Harley MS. 625.

³ Perhaps Nicholas of Lynne, a Carmelite who lived in the latter part of the 14th century, and whose astronomical tables were used by Chaucer in his "Astrolabe." Among other works he wrote tracts "de natura Zodiaci" and "de Planetarum dominibus" (Tanner, *Bibliotheca*, p. 346).

⁴ Et est figuree a la complecccion sanguine, H.

⁵ Sc. Pythagoras.

Now lete vs brynge to owre purpoysie in allegorie the properteis of the .vii. planetis. Jouis, the which is a softe and a mankyndly¹ planete, of the whyche the good knyght schulde haue condicions, may sygnifie to vs mercy and compassyon that the good knyght hadde, Jhesu Cryste that is, the which the sperit schulde haue in hym selfe. For Seynte Gregorie seyth in the pistylle of Pontian,² "I remembre not," seith he, "that euer I herde or redde that he dyed of heuy dethe that hathe wylle to fulfylle the dedes of mercy, ffor mercy hathe many prayeres and it is impossyble but that many prayeres most nedes be exauced." To this purpose oure Lord seythe in the Gospell, "Beati [misericordes, quoniam ipsi misericordiam consequentur"].³

VII.

OFF Venus in no wyse make thi godesse,
And for no thyng sette store by here promysse.
To folowe here it is rauenous,⁴
Both vnworchippefull and peryllous.

Venus is a planete of heuen, aftyr whome the Fryday is named; and the metall that we call tynne or pewter is yovyn to the same. Venus yiffeth influence of loue and of ydylnes, and she was a lady called soo, the which was qwene of Cippre. And because that [she] excedyd all women in excellent beaute and jolynesse, and was ryght amerous and not stedefast in o loue, and beawse that she yevyth influence of lecheri, Othea seyth to the good knyght that he make here not his godes. This is to vndirstand, that in sech lyfe he shuld not abaundon his body ne his

¹ Doulce et humaine, H.

² A Nepocian, H. The passage does not appear to be among the works of St. Gregory, nor in St. Jerome's epistle to Nepotianus.

³ Matt. v. 7.

⁴ Traueilleux, H.

entent. Armes¹ seyth that the vice of lecherye steynthy all vertues.

Venus, of whom the good knyght shuld not make hys godes, it is þat the good speryth in hym selphe shuld haue no vanyte. And Cassidore seyth vpon the Sawtyr, "Vanite made avoyde degré² to becum a fende and yafe dethe³ to the fryste man and voyeddid hym frome the blyssidnesse that was grawntyd on to hym." Vanite is modyr off all evelles, welle off all vices, and the weyne⁴ of wykydnesse, the which puttyth a man oute of the grace of God and setti[t]h hym in his hate. To this purpose Dauid seyth in his Sauter, spekyng to God, "Odisti [observantes vanitates supervacue"]⁵".

VIII.

YF thou asemble the in jugement,
Be leke to Saturne in avisement ;
Or that thou gyf thy sentence, veryly
Be ware that thou yif is not doutously.

f. 14.

Satyrday is named after Saturne, ande the metall lede is youen therto, and it is a planete of slow condicion, hevy and wyse. And there was a kyng in Grece hadde the same name, the [which] was full wyse, off whom poyetis spake vnder conuerteure of fable, and they seyde that his sone Jubiter kutte from hym his preuy membres. The which is to vnderstond that he toke ffrom hym his myghte

¹ Sc. Hermes Trismegistus.

² An unintelligible corruption; fist lange deuenir deable, H. and other Fr. MSS.; doth [make] the aungell to become a devyll, Wyer; superbia est per quam angelus cecidit, per quam Adam de naturæ suæ dignitate dejectus est, Cass. Exp. in Psalterium (Migne, lxx. 843).

³ Tethe, MS.; la mort, H.

⁴ Sc. vein; la veine, H.

⁵ Ps. xxx. 7.

and dysheryted him and drwe¹ hym avay. And beawse that Saturne is hevy and wyse, Othea seyth that a good knyght shuld peyse a thynge grettely or² that he³ shulde yefe his sentence, weythir that it be in pris of armes or of ony othir dede. And euery iuge may not⁴ the same that hathe offices longgyng to iugement. And to thys purpoise Hermes seith, "Thynkke wele on all thinges that thou hast for to do and in especyall of iugement of othyr."

As the good knyghte scholde be slowe in the iugement of othir, that is to sey, to peise wele the sentence or þat he gyf it, on the same wyse the goode spiryte shulde doo in that the which longyth to hym; for to Gode longeth the iugement, the which can discerne cawses ryghtwysly. And Seynt Grigorye seyth in hys Moralles⁵ that, whan owre frelnes cannot comprehendre the iugementes of God, we oughte not to discute them in bolde wordes, but we ought to worshippe thyme wyth ferefull scilens and, how mervelyous that euer we thowght theyme, we shulde holde them iuste. And to this purpoise spekyth Dauid in the Sawter-booke, "Timor [Domini sanctus, permanet in seculum seculi. Judicia Domini vera iustificata in semet ipsa"]".⁶

IX.

LE TE thi worde be clere and trwe in kynde.
 Appollo shall gif it the in mynde,
 For he by no mene may non ordure
 Suffir no wyse vndere couerture.

Appollo or Phebus, that is the sone, to whom the Sonday is yoven and allsoo the metall that is callyd golde. The sonne by

¹ Sc. drove ; le desherita et chaca, H.

² Sc. ere ; peser la chose ains quil donne, H.

³ Ye, MS.

⁴ Sc. note ; peuent notter tous sages, H.

⁵ Moralia, xxvii. 3 (Migne, lxxvi. 401).

⁶ Ps. xviii. 10.

hys clerenes shewyth thynges that be hidde ; and therefore trewth, the whiche is clere and shewith secrete thynges, may be yofe to hym. The which vertue shulde be in the herte and in the mowthe of euery good knyghte. And to this purpose seyth Hermes, “Love Godde, trowthe euer, and gyffe good counsell.”

Apollo, the whiche is to sey the sonne, by whom we notyfye trowthe, we may take that man shulde haue in hys mouth the trwthe of the very knyght Jhesu Cryst and flee all falsenes. As Calsiodyr seyth in the booke of Praysyng of Seynt Powle,¹ “The condicion of falsenes ys swche that, where as it hath no geyneseyyng, yit it falleth in hym selphe ; butte the condycion of trowth is to the contrary, ffor it is so sete that the more geyneseynges of aduersytes that it hath, the more it encresyth and reysyth hym selphe. To this purpose seith Holy Scripture, “Super [omnia vincit veritas”].²

X.

VNTO Phebe resemble not. For why ?
He³ is to chaungable and enemye
To stedefastnes and to courage strong,
Malencolius is and full of wronge.

Phebe is called the mone, off whom the Moneday hath his name ; and to hym is yoven the metall that we calle syluyr. The mone resteth non oure in a ryghte poynte and yiffeth influens of vnstefastenes and foly, and therefore it is seyde þat a goode knyght shulde kepe hym from which vics. And to this purpose Hermes seith, “Vse wisedome and be stedefast.”

Phebe the moone, that we not for vnstedefastnes, the whiche a

¹ No such work appears under the name of Cassiodorus.

² Esdras iii. 12.

³ The translator, not Christine de Pisan, is responsible for making Phœbe masculine.

goode knyght shulde not haue ; on the same wyse the good sperit. As Seynt Ambrose seith in the pistil of Simpliciaian,¹ that a foole is schawnegeable as the moone, but a wyse man is euer stedefast in o state, where he neythir brekyth for fere ner schawngyth for no myght ; he reyseth hym notte in prosperite ner plangeth not in heuynes.² There where wysedome is, there is vertue, strenght and stedefastnes. The wise man is euer of oon corage ; it lessyth it notte, ne encressyth not, for [he] schawngyth notte in no maner wyse for no thyng ; he flotereth not in dyuers opynions, but abydyth perfythe in Jhesu Cryst, gon growndid in charite and roted in feyth." And to this purpose seythe Holy Scripture, "Homo sanctus [in sapientia manet sicut sol, nam stultus sicut luna mutatur''].³

XI.

I DOWTE notte in no wyse Mars thi fadyr.
 Thow shalt folowe hym in heuery matyr ;
 For thy hy and nobil condycion
 Draweth therto thyne inclynacion.

f. 16.

The Twysday is named after Mars ; and that metalle that we callen iren is youen to hym. Mars is a planete that yifeth influence of werris and batayles ; therefore euery knyght that loveth and schewyth armes and dedes of knyghthod and hathe a grete name off worthines may be callyd the sone of Mars. And therfor Othea named Hector so, notwythstondyng he was sone to Knyng Pryant, and seyde he wolde well folowe hys fadir in as moche as a goode knyght ought to doo. And a wyse man seith that by the dedes of a man men may knowe his inclynacions.

Mars the god of bateyle may wele be called the Sone of God, the whiche bateilled victoriously in this worlde, by example ; [and the

¹ Ep. ad Simplicianum (Migne, xvi. 1085).

² Ne se plunge point, H. ; non tristibus mergitur, St. Ambr.

³ Eccl. xxvii. 12.

good sperit shulde] folow¹ his Fadere Jhesu Cryst and fygnt ayens vicis. Seynte Ambrose seyth in the fryst booke off Offices that how so will be Godes frend, he must be the fendes enemy, whoo so will haue pees wthy Jhesu Cryst, he most haue werre withe vices. And even as in veyne men maketh werre in the felde wthy foreyne enemys there where the cete is full of homely spyes, on the same wyse non may ouercome the eveles outewarde that wyll not were strongly wthy the synnes of there sowlys ; ffor it is the most gloryous victorie that may be, for a man to ouercome hym selfe. And tho this purpose seyth Seynt Poule the postyle, [“Non est vobis colluctatio adversus carnem et sanguinem sed adversus principes et potestates,” etc.].²

XII.

OF thi faucon ³ be thou bolde and pleyne,
And of thi worde bothe clene and certeyne.
Mercurye schall teche the that, holde ⁴ and sounde,
The which of good spech knowyth wele the grounde.

The Wednysday is named after Mercurye, [the which] ys a planete that yevyth influence off pontificall behavyng and of fayre langage arayed wthy retoriqe. Therefor it is seide to the good knyte that he shulde be arayed therewyth, for wirchipfull behavyng and faire langage ys full behovely to all nobill pepyll desyryng the hy pris of worshipe, so that they kepe them fro to myche langage ; ffor Dyogeneys seyth that off all vertues the more the bettir, sauе of speche.

¹ Folowynge, MS. There is some confusion here in the translation, cf. en ce monde et que le bon esperit par son exemple [pot bien] ensuiuir son bon pere Ihesu Crist et batailler contre les vices, H.

² Ephes. vi. 12.

³ Soyes aourne de faconde, H. The translator seems to have misinterpreted “faconde,” eloquence, speech, as “falchion.”

⁴ Sc. old ; ce tapprendra Mercurius, H.

f. 17

Be Mercurie, the whiche is called god of langage, we may vndirstonde that the knyghte of Jhesu Cryste shulde be armed wyth good prechynge and wordes of techynges, and all so thei shulde loue and worshyppe the schewers thereof. And Seynte Gregory seith in his Omelyis þat men shulde haue the prechores of Holy Scripture in grete reuerence, for they be the masseyngeres that gone to[fore]¹ owre Lord God and owre Lorde followyth them. Holy prechyg maketh the way, and than owre Lord commeth into the dwellyng place of owre hert; the wordes of exortacion maketh the coarse, and so trwthe is reseyuyd intoo owre vndirstondyng. And to this purpose owre Lorde seyth to his apostoles, [“Qui vos audit me audit, et qui vos spernit me spernit”].²

XIII.

OF all maner sortes of armure
For to arme the wyth, bothe wele and sure,
Be thi moder inough sygnd shall be,³
Mynerve, the which is not bitter to the.

Mynerve was a lady of grete connyng and fonde the craft to make armure; for afore the pe[p]yl armed theyme but wyth cuirboyle.⁴ And for the grete wysdom that was in this lady thei called hyr a godes; and because that Hector cowde sette armure welle on werke and that it was hys ryght craft, Othea called hym the sone of Mynerve, notwythstondyng that he was sone to qwen Ecuba of Troye. And in the same wyse all that loueth armes may be named. And to this purpose an auctoure seith that knyghtes youen to armes be soggettes to the same.

¹ Qui vont deuant H.

² Luke x. 16.

³ Sc. By thy mother enough shall be assigned to thee; te liurera afsez ta mere, H. The MS. reads “modus,” and in the next line “bater” (amere, H.).

⁴ Cuir-bouilli, leather boiled and moulded, while soft, into the required shape.

Where it is seide that good armurs and strong inewgh shall be delyuered to the good knygh by his modir, wee may vndirstond the vertu of feyth, the whiche is a devyne vertue and is modir to the good spyrite. And that she delyuerith armoures inow, Cassiodir seythe in the Exposicion of the Crede¹ that feyth is the lyth² of the sowle, the yate off paradyse, the wynddowe of lyve, and the gronde of the euerlastyng helthe, for wythowte feythe non may plese God. And to this purpose seyth Seynt Poule in the pystyll, [“Sine fide impossibile est placere Deo”].³

XIV.

JOYNE thou to the Pallas the godefse,
And sette hir ryght wyth thi worthinesse.
Yf thou haue hir, good fortune thou shalt fele ;
Pallas wyth Mynerve is fittyng⁴ full wele.

All so where it is seyde that Pallas sholde be ioyned wyth Mynerve, the which is wele fytyng, men shall vndirstonde that Pallas and Mynerve ys all o thyng, but the names be diueres and be takyn to .ii. vndirstondynges. For the lady that is calyd f. 18. Mynerve was so surnamed Pallas of an yle that is called Pallance⁵ of the whiche she was borne ; and because that she generally in all thynges was wyse and foonde many nwe craftes, fayre and sotle, thei called hyr goodes of kunning. Mynerve is called thus in that which longeth too knyghthode, and Pallas in all thynges that longeth to wysdom ; and therefore it is seyde that he sholde yeuen⁶ wysdom and knythode, the which is ful wele acordyng thereto,

¹ No exposition of the Creed appears among the works of Cassiodorus.

² Sc. light ; lumiere, H.

³ Hebr. xi. 6.

⁴ Sittyng, MS., and so also below.

⁵ There seems to be some confusion here between Pallas the goddess and Pallas son of Lycaon and reputed founder of Pallantium, in Arcadia.

⁶ ? join ; il doit aiouster sagece a cheualerie, H.

and that armes shulde be keptte may be vndirstonde be feyth. To this purpose seythe Hermes, "Joyne the loue of feithe wyth wisedom."

And as that Pallas, the whiche is notyd for wysedom, shulde be ioyned with knyghthode, the vertue¹ of hope shuld be ioyned with good vertues of the knyghtly speryte, wyhtowte the which he may not avayle. For Orygene seyth in the Omelies opon Exode that the hoope of the goodes that be for to come is the solase of theyme that trauellyth in this bodely lyffe, leche as to laboreres the hoope of there payment softeth there laboures off there besynes, and as [to] champyons that be in bateyle the hoope of the corowne of victorie esyth the woo of there wondes. And to this purpose seyth Seynt Poule the apostyll, ["Fortissimum solatium habemus, qui confugimus ad tenendam propositam spem," etc.].²

XV.

PANTASSELE³ haue thou fauour vnto,
That ffor thi deth shall haue moch woo ;
Syth a woman shuld be loued and knowe,
Off whom so noble a voys is sowe.⁴

Pantasselle was a ful fayre mayden and qwen of Damazonie⁵ and off mervelyous worthines in armes and in hardines ; and for the grete goodnes that the hy name witnessed through the worlde of Hector the worthy she loved hym ryght hertyly, and fro the parties of the est she come to Troye in the tyme of the grete segge for to se Hector. But qwen she fond hym dede, she was owte off mesure hevy and wyth a grete oste [of] ful cheualrous gentilwomen

¹ The whiche vertue, MS.

² Hebrews vi. 18.

³ Sc. Penthesileia, queen of the Amazons.

⁴ Dont si noble voix est semee, H.

⁵ Sic, the first letter being of course the Fr. "d."

vigerously she vengyd his dethe, where she dide mervelyous worthyneses. And many grete greuaunces she dide to the Grekes. And because she was vertuouse, it is seide to the good knyght that he shuld love hyr, and that is to vndirstonde that euery good knyght shulde loue and prayse euer[y] vertuous persone, anamely a woman in strong vertue of wytte and off concyens. And this woman that is woofull for the dethe of Hector is vndirstonde by worthines and valure, when it is dull and deded in knyghthode. And a wyse man seyth, “Bounte shulde be alowyd where that it is perceyued.”

Be Pantasselle, that was socourable, we may vndirstonde the f 19. vertue off cherite, the whiche is the .iii^e. devyne vertue that the good speryte shuld perfytely haue in hym self. Cassyodir¹ seith that charyte is as the reyne, the which fallyth in the prime temps, for it distillyth the dropes of vertues, vndir the whiche greine [of] good wille groweth² and good hoope fructifyeth, that is to be pacient in aduersite, tempered in prosperyte, pacient in mekenesse, ioyeus in afflictiones, wellwyllyng to his enemyes and frendes, anamely to his enemyes to be comuniall of his goodis.³ To this purpose seyth Poule the postel, [“Caritas patiens est, benigna est, caritas non emulatur, non agit perperam,” etc.].⁴

XVI.

NARCISUS⁵ looke ye resemble not,
Nor into mych pride knyt your knot ;
For to ouerwenyng hawteyn knyght
Off many a grace is voide full ryght.

¹ Expos. in Ps. xii. (Migne, lxx. 100).

² Soubz la quelle [pluye] germe la bonne voulente, H.

³ Inimicis benevolia, bonis suis superans malos, Cass.

⁴ 1 Corinth. xiii. 4.

⁵ Narcissus, whose story is in Ovid, Met. iii. 341 sq.

Narcisus [was] a yonge bachelere that ffor his grete beaute seysyd hym in so grete pride¹ that he hadde all other in disprayes. And because that he praysed noon but hym selfe, it is seyde that he was so amerous and afsottede of hym selfe that he dyede after that he hade beholden hym selfe in the welle. This is to vndirstonde by the ouerwenyng or ouctrecuidez man of hym selfe, wherein he beholdyth hym.² Therefor it is diffendyth the good knyght to beholde hym selfe in hys good dedes, where throwe he myght be ouerwenyng. And to this purpose seith Socrates, "Sone, be ware thou be not disseyvyd in thi beaute of thi youthe, ffor that is no durable thyng."

Now lete vs sette an allegorie applyng to owre purpose to the .vii. dedely synnys. Be Narcisus we shall vndirstond the synne of pride, fro the wyche the goode speryte shulde kepe hym. And Orygene seyth in the Omelees, "Whereof it is that erth and asshes prydeth hym, or how derre a man rayse hym in arogance, when he thynketh whereof he is comyn and what he shall become, and in how frele a vessel his³ lyff is all naked and in what harlotrees he is plongeden and what onclene maters he seseth neuer to cast from hys flesch be all the condittes off hys body?" And to this purpose seith Holy Scripture, ["Si ascenderit ad cœlum superbia ejus et caput ejus nubes tetigerit, quasi sterquilinium in fine perdetur"].⁴

¹ Se esleua en si grant orgueil, H.

² Cest a entendre loultrecuidance de lui meisme ou il se mira, H.

³ Thi, MS. ; est sa vie contenue, H. The translator seems to have read "toute nue."

⁴ Job xx. 6, 7.

XVII.

f. 20.

A THAMAS full of ryght grete madnes,
The goodes verily of woodnes,
She feirly strangled hir childern tweyne.¹
Therefor ire I thefende the pleyne.

Athamas was a kyng maried to qwene Yno, the which made sothyn² corne to be sowne for to disheryte hyr³ stepē childire, for she⁴ with mony coromped the prestes of the lawe, the which reported the answeres of the godes, thus seyyng to the kyng or to theyme of the cuntry that the corne that the men hadden sowene profyted not, where it plesyd the godes that .ii.^o fayre and ientyl childir the whiche the kyng hadde were drenen away and exiled. And beawse that the kyng consentyd [to] the exillyng of the .ii.^o chieldyrne, all though that he dyde [it] ayens hys wylle and wyth grete sorowe, the fabyl seyth that the godes Iuno⁵ wolde take vengeance therefor and went into helle to compleyne to the godefse

¹ Wrongly translated. H. reads :

Athamas plain de grant rage
La deesse de forcennage
Fist estrangler ces (*sc. ses*) .ii. enfans.
Pour ce grant yre te deffens.

The story (Ovid, Met. iv. 420 sq.), which is introduced again further on (p. 112), is much confused here. It is briefly as follows. Athamas by command of Hera married the divine Nephele, and had by her Phrixus and Helle. He was, however, more enamoured of Ino, who bore to him Learchus and Melicertes. Nephele in her anger having returned to heaven, Ino tried to get rid of her rival's children. For this purpose she caused a famine by roasting the seed-corn before it was sown, and then bribed the messengers whom Athamas sent to Delphi for an oracle to bring back word that Phrixus must be sacrificed. Nephele, however, carried off Phrixus and his sister on the ram with the golden fleece, while Athamas, driven mad by Hera, killed his son Learchus, and Ino threw herself into the sea with Melicertes.

² *Sc.* sodden ; semer le ble cuit, H.

³ Hys, MS.

⁴ He, MS.

⁵ Yno, MS. ; la deefse iuno, H.

of woodnes that sche myght come to the kyng Athamas. Than the orrible and the ferefule goodes come with all hir serpently herres and sette hyr on the fumerelle¹ of the palais and streged hir armes to bothe sydys of the yate, and than there began sych stryfe betwene the kyng and the qwene that warrant² yche of them hade slayne othir. And whan they wend a hade rune oute of the palais, than þe woode goodes drwe out of hyr ryght foule herres .ii^o. horrible serpentis and kest in there lappes ; and qwen that the goodes saw theyme so ferefull,³ than they wexe both madde. Athamas slewe the qwene for woodnes and than his .ii.^o childeyne, and hym selfe leep into the see of frome a h[i]ght roche. The exposucion of this fable may wele be that a qwen myght be so dyuers to stepe chyldirne that for some malice she myght disheryte hem, for the which after pes myght notte be hadde betwene the fadir and the steppe modir. And it myght be soo that at the last he slewe theyme. And because that ire is a dedly vice and soo evyle that he that is sore teynt therewyth hath no knowyng of reson, it is seide to the goode knyght that he shuld kepe hym from ire, for it is too grete defaute in a goode knyght to be angry. And there[fore] Arystotile seith “Kepe the from ire, for it trobelyth the vndyrstondyng and destroubeth reson.”

f. 21.

Be Athamas, the which was soo full of ire, we shall propirly vnderstand the synne of ire, the whiche the goode spyryte shuld woyde from hym. And Seynte Austyn seith in a pistyll, “Lech as venegre, where it is poote, corrompeth the vessell that it is in, yf it abyde longe therinne, so ire corrumpyth the hert wherein it is sette, yf that it abyde long thereinne, that is to seye fro day to day.⁴

¹ A hole in the roof for the escape of smoke, here perhaps used for the hearth ; le sueil, H.

² Sic, meaning apparently “warring” ; but from the reading in H., “a pou ne se entretuoyent,” it is perhaps a mistake for “near-hand,” sc. nearly, almost.

³ Quant la deefse virent tant espouentable, H.

⁴ Sic ira corrumpit cor, si in alium diem duraverit, S. Aug. Epist. ccx. (Migne, xxxiii. 958).

Therfor seyth Seynt Poule the postell, [“Sol non occidat super iracundiam vestram”].¹

XVIII.

OFF all thyng that thou may se with ey
Fle euer the fals godes envie,
That made Aglaros² grennere than ivie,
The which to a ston chaunged was þerby.

A ffable seyth that Aglaros was systyr to Herce, the which was soo feire that for hir beaute Mercurius the god of langage wedded hyr, and thei weyre Cycropes doghters, kyng off Athenes. But Aglaros hade so mych envie to hir syster Herce, the which for beaute was so avaunced as to be maried to a god, that sche become throw here ensorgyng in envye dry³ and discolourd and grene as ivy leffe for the envie that she hade to hyr systyr. On a day Aglaros was sette on the thresshefolde of the dore and lettyd Mercurius the entre into the hous, ne for no prayowr that he prayed hyre she woolde not suffre hym to hentre. Then the gode wexe wroothe and seide that euer myght she abide there styll, as harde as hyr corage was ; and than Aglaros becomme as hard as a stone. Thys fable may be lekend in leche case to fall to some personys. Mercurius may be a myghty man, weeple spekyng, the which made his sistir to be presound or to dye for some displesure that she hade doon to hym, and therefor it is seide that she was chaunged to a stone. And beawse it is to folow a aspotte⁴ ayens ientylnes to be envyous, it is seide to the goode knyght that of all thynges he kepte hym therfro.

¹ Ephes. iv. 26.

² Aglauros or Agraulos, daughter of Cecrops. Hermes changed her into a stone for barring his access to her sister Herse (Ovid, Met. ii. 737 sq.).

³ Dey, MS. ; seche, H.

⁴ Sic, probably for “too feloun a spotte”; trop est villeine tache et contre gentillece, H.

And Socrates seyth, "He that beryth the fardell of envie hathe perpetuell peyne."

Lyche as this auctorite dyffendyth the good knyghte envie the vice, Holy Scripture defendyth the good spyryte. And Seynt Austyn seyth¹ that envie ys hate of othir felycite, for the dedes of the envos man strecheth ayens tho that be gretter than he by cawse that he is not so grete as they, ayens tho that be evenly to hym because that he is notte gretter than they, and ayens tho that be lesse than he for fere that they shold wexe as grete as he. To this purpose Holy Scripture seyth, ["Nequam est oculus invidi et avertens faciem suam"].²

XIX.

FERRE ne³ slowe be ware that thou not be;

Fro⁴ the malyce loke that thou kepe the
Off Vlyxes, that the geauntes ye⁵
Stale, though he looke neuer so clerely.

f. 22.

A ffable seyth that, when Vlixes retorne into Grece aftir the destruccion off Troye, grete rages of tempestes brought hys chip into an ile where a geaunt was that hade but on eye in the myddes of his forred, the whiche was of an hooges gretnes. Vlixes by hy sutylte stale it and toke it fro hym, that ys to saye he putte it owte. This is to vndyrstond that the good knyght shulde be ware that slowthe ouercome hym not with disseytes and willes of malcyous peple, so that his eye be not takyn away, that is to seye, the eye of his vndirstondynge in his worship, in his gettyng or in that the which is derrer to hym, as many inconu[en]iencies falleth ofte throwe slowthe and lachefse. And to this purpose Hermes seythe, "Blyssyd is he that vsyth hys dayes in dwe occupacions."

¹ De Genesi ad litteram, xi. 13 (Migne, xxxiv. 436).

² Eccl. xiv. 8, but the Vulg. has "lividi."

³ No, MS.; ne soyes pas lonc ne prolice, H.

⁴ For, MS.

⁵ Sc. the eye of Polyphemus.

Where it is seide that the good knygh shulde not be ferre ne slowe, we may vndyrstond the synne of slewthe, the which the good spiryte shuld not haue. For, as Bede¹ seith in Salomones Prouerbes, the slowe man is not worthi to rengne with God, the which wil not laboure for the lowe of God, and he is not worthi to receyve the coronne promysyd to knyghtes that is a coward to vndyrtake feldes of baytaile. Therefor the Scripture seyth, [“Cogitationes robusti semper in abundantia, omnis autem piger semper in egestate est”].²

XX.

IN no wyse stryve wyth no frosses,³
Ne defoule the not in there brothes.
Ayens Lathonna thei assembled sore,
And trobled the clere water hir afore.

The fable seith that the godefse Lathonna was modyr to Phebus and to Phebe, the which is the sone and the moone, and she bare theyme both in her wombe. Juno chased hir in euery contre beawse she was conseyyd wyth Jubiter hir housbond. On a day the godefse Lathonna was trauelled gretly, and she arivede on a wafsh and than she aboode opon the watter for to stawnsh hyr grete thyrste there where a grete feleshyp of carles were ffor to bathe them in the watyr ffor the hete of the sone. And [they] began to chide Lathonna and trobylyd hyr watyr that she [thought]⁴ to haue dronkyn of, and for no prayer that she made they wolde not suffyr hir drynke ne had no pete of hyre myschefe. Than she coursyd theyme and seyde that euer aftyr mote they abyde stylle

¹ Bedeisus, MS.; no doubt a corruption of “*Bede sur les Prouerbes*,” H. The reference is apparently to Bede’s *Expositio super Parabolas*, ii. 20 (Migne, xci. 995).

² Prov. xxi. 5.

³ Sc. frogs. This story of Latona is from Ovid, Met. vi. 313 sq.

⁴ Cuidoit, H.

in the broththe¹; than were they fowle and abominable and cesyd
 neuer of brayeng ne chydyng. So the carles become frosshes, the
 which neuer sythyn cefsed of brayng, as it shewyth in somer tyme
 by reuerys sydys. This may be takyn be communes that dedde
 some dysplesur to summe grete maystres, the which made them
 to be cast in a reuer and to be drounede, and thus become they
 frosshes. And it is to vndyrstond that a knyght goodly shuld not
 fyll hym in the brothe of veleny, ffor leche as veleny may not
 suffre ientylnesse, on the same wyse ientylnes in hym self may not
 suffre velany, anamely not to stryve ne make debate wyth a persone
 vilens of condicions, ne to speke outrageously. Platon seith he
 that ioyneth to his ientylnes nobilnesse of goode condicions is to
 prayse and he that holdyth hym content with the ientylnes that
 comyth of his kyne withowtyn addyng thereto some goode
 condicions shulde not be holdyn nobyll.

Be the carles that become frosshes we may vndyrstonde the
 synne of covetyse, the which is contrary to the good sperit. For
 Seynt Austyn² seith that a couetous man is leche to hell, for hell
 cannot swolve so many sowlis to seye that he hathe inowe. Euen
 so, thow all tresowre of the worlde were heppid togedir to the
 posseßion of the couetous man, he shuld not yette [be] satisfiede.
 To this purpose the Scripture seith, ["Insatiabilis oculus cupidi
 in partes iniquitatis non satiabitur"].³

XXI.

A CORDE for no thyng with the god Bachus,
 For his tachys⁴ be bothe fowle and vicyous.
 His disportis be neyther goode ne fyne,
 For he maketh the pepyll turne to swyne.

¹ Palu, H; maresse, Wyer.

² Perhaps in error for St. Bernard, *Liber de modo bene vivendi*, xliv. (Migne, clxxxiv. 1266).

³ Eccl. xiv. 9.

⁴ Sc. manners; car ses condicions sont ordes, H.

Bachus was the man that fryst plantyde vines in Grece, and qwan thei of the cuntre felthe the streyngh of the wyne, þe which made thyme drownkyn, thei seide that Bachus was a god, the which hadde yovyn syche streynghte to his plante. By Bachus is vndirstond drwnkkynnes, as that the whiche is a full vnbehouely thyng to all noble men and to a man that wolde vse reson. And to this purpose Ypocras¹ seyth that superfluites of vynes and metes distroyith body, sowle and vertues.

Be the god Bachus we may vndirstond the synne off glotenye, ffor the which the good spyryt shuld kepe hym. Seynt Grigory seyth in his Morralles² that, qwan the vice of glotenye hath the maystry of a person, he lefseth all the good that he hath doone; for, qwenne the bely is not restreynyd by abstynence, all vertues ben drouned togadir. And therefor Seynt Poule seith, [“Quorum finis interitus, quorum deus venter est,” etc.]³

XXII.

PIMALIONES ymage for to fele,
Iff that thou be wyse, sette þerby no deele,
For of siche an ymage so wele wrought
The beaute thereof is to dere bought.

f. 24.

Pymalion was a ful sotyl workeman in makynge of ymages, and a ffable seith þat, for þe grete lewdenes that he sawe in the women of Cidonie,⁴ he dispreisyd them and seyde he shuld make an ymage wherein ther shulde be no thyng for to blame. He mad an ymage after a woman, of souereyne beaute. When he had full made it,

¹ Sc. Hippocrates, whose “dictum” was that “sanitas consistit . . . non in replendo corpus cibis et potibus” (Add. MS. 16,906, f. 11).

² Moralia, xxx. 18 (Migne, lxxvi. 556).

³ Philipp. iii. 19.

⁴ The scene of the story was in Cyprus. Cidonie (Cydonie, H.) apparently comes from a misunderstanding of Ovid, who says of Pygmalion, “Collocat hanc stratis concha Sidonide tinctis” (Met. x. 267).

loue, the which solely can ravyshe hertis, made hym to be amorous opon the ymage, so that for hire he was vexed with wooes of love, full of clamorous and full of petyous syghynges that he made to hit. Butte the ymage, which was of ston, vndirstode hym notte. Pymalion wente to the temple of Venus and he made there so deuote prayores to hyre that the godefse [was full] of pete,¹ and in shewyng therof the brond that she helde be hire selfe began to take fire and shew flame, and than the louer was mery for þat tokyn and wente toward his ymage and toke it in his armes and warmed it so sore wyth hys nakyd flesch that the ymage hadde lyff and began to speke, and so Pymalyon recouuered ioye.

To this fable may be set [many]² exposicions, and in leche wise to othir sich fables ; and the poietes made them beawse that mennes vndirstondyng shuld be the more scharppe and subtile to fynde dyueres exposicions. It may be vnderstond also by the dyspreyssyng that Pymalion dispreyzed the lewdenes of lewde wemen and enamoured hym on a mayden of ryght grete beaute, the which wolde not, or myght not, vnderstond hys petous pleyntes, no more than the ymage of a ston had done ; that is to sey, that by thynkkyng on the fayre beautes he was enamoured, but at the last he prayed hir so myche and kepte hym so nere hir that the maydyn louyd hym and at his wille [he] had hir to mariage. And thus the ymage that was hard as stone recouuered lyff by the godesse Venus. So it wolde be seyde that the good knygh shuld not be afsottede of sych a made ymage in sych wise that he lyst to folowe³ the crafte of armes, to the which he is bownde by þe ordere of knyghthode. And to this purpose seyth Abtalin,⁴ "It longhit nothyng ffor a prynce to afsote hym on nothyng that is to be reprooved."

Pymaliones ymage on qwome þe good knygh shuld not be afsotted we shall take for the synne of lechery, from þe which þe

¹ En ot pitie. H.

² Omitted in MS. ; plusieurs, H.

³ Que il en lait a suiure, H. ; leue to ensue, Wyer.

⁴ Apthalin, H. ; but it is doubtful who is meant. The name occurs in the "Dicta Philosophorum," but not with this "dictum."

knyghtly gostly sperit shuld kepe his body. Wherefor Seynt f. 25.
Jerom saith in a pistill, "O fire of hell," seith he, "of whom the
woode is glotenye, the flambe is pride, the sparkes is foule wordes,
the smoke is evil name, the asches is pouerte, and the ende is the
turnementes of hell." To this purpose seyth Seynt Petir the
apostel, ["Voluptatem existimantes diei delicias, coinquinationes et
maculæ deliciis affluentes, in conviviis suis luxuriantes"].¹

XXIII.

OFF Dyane remembre besely
For the honeste of thi body ;
For hir plesyth no vileyng lyffe,
Ne non dyshoneste ne stryffe.

Dyane, that is the mone, and as þer is no thyng so evile but þat it hath some goode propirte, the mone gyffeth chast condicion ; and thei named it after a lady that so was called, the which was full chaste and was euer a vergyn. So it wolde be seyde that honeste of the body is full wele longgyng to a good knygh. And to this purpose Hermes seith, "He may not be off perfyte wite that hathe in hym no chastite."

And for to bryng to mynde the Articles of the Feyth to owre purpose, wythowte the which a good sperit may lytell avayle, ffor Dyane we shall take God of Heuen, the which is withowte ony spotte off onclen love, to whome a thyng foulede with synne may not be agreeable. To the knyghly spirite þan it is necessari to beleve opon the Maker of heuen and of erthe, as þe fyrist Article of the Feyth seith, the which Seynte Petir the apostel sete, ["Credo in Deum Patrem Omnipotentem, creatorem cœli et terræ"].²

¹ 2 Pet. ii. 13.

² The assignment of a particular clause in the Creed to each of the Apostles appears in a sermon printed among the spurious works of St. Augustine (Migne, xxxix. 2190).

XXIV.

B E thou leke to the godesse Ceres,
 That tooke fro noon but yafe to corne encres ;
 In syche wyse abaundonede shulde be
 The¹ good knygh, well sette in his degré.

Ceres was a lady that fond the craft to erye² the londe, for aforne gaineyers swe withowte laboure³; and because þat þe londe bare the more plenteously after þat it was erryed, thei seide that she was godeſſe of cornes, and thei called the londe after hyr name. Wherefor it wold be seide þat, as þe lande⁴ is habaundone[d] and a large yefer of all goodes, on the same wyse shuld a good knygh be habaundonede to all personys and [ought] to gyffe his helpe and comfort aftyr hys power. And Arystotyl seyth, “Be a lyberall gyfer and thou shalt hau frendys.”

f. 26. Here [for] Ceres, to whom þe good knygh shuld resemble, we shall take the Sone of God, whom the good spirit sholde folowe, þe which hath yoven so largely to vs of hy goodnes,⁵ and in hym shuld be belewede stedeffastly, as the .ii.^o Article seith, the which Seynt Jon sette, [“Et in Ihesum Christum, filium eius unicum, Dominum nostrum”].

¹ To, MS.

² Sc. to plough.

³ Car deuant semoient les gainages sans labourer, H. “Gaineyer” is for “gaigneur,” a husbandman.

⁴ Lawde, MS.; ainsi que la terre est abandonnée et large donnarresse, H.

⁵ Qui tant nous a largement donne de ses haulx biens, H.

XXV.

ALL hye vertues as that he wyll sette,
In the, as in Ysis,¹ late theyme b[e] schette
And all maner graynes fructifie;
In sych wyse sholdes þou edyfye.²

Ysys, poetes seyth, is a goedefse of plantes and gryffes, and she yevyth theyme streynght and growyng to multiply. Therefor it is seide to þe good knyght þat so shulde he fructifie in all vertues and eschew all euyl vices. And Harmes³ to this purpose seyth, “O man, yf þou knew þe inconuenyency of vice, that þou woldest be ware þeroft and yf þou knew the rewarde for worthinesse, that⁴ þou woldest loue it gretly.”

There qwere it is seide þat þe good knygh shulde be leche to Ysys, the whiche is a planter, may we vnderstand the blissyd Concepcion off Jhesu Cryst by þe Holy Gost in the Blyssyd Virgyne Marie, modyr off all grace, of whom the grete bountes may not be ymagenede ne holy seide, þe which worthi Concepcion the good sperit shuld haue holy in hym and kepe this holy Artecle stedfastly, as Seynt James the gretter seith, [“Qui conceptus est de Spiritu Sancto, natus ex Maria virgine”].

¹ Isis, in her original character as wife of Osiris and inventor of the cultivation of corn.

² Toutes vertus antes et plantes
En toy, comme Ysis fait les plantes
Et tous les grains fructifier ;
Ainsi dois tu edifier.

So H., where “antes,” *sc.* antez, entez, is from “enter, placer, faire entrer” (Godefroy, *s.v.*).

³ *Sc.* Hermes.

⁴ What, MS.

XXVI.

TO the iugement in no wyse holde the
 Of Mygdas, the which no thyng wysely
Juged ; by his counsell sette thou no store,
 For erys of an afse he hadde thereffore.

f. 27. Mydas was a knyght¹ that hadde lytell vnderstondynge ; and a fable seyth þat Phebus and Pan,² the god of pastures,³ strove togadir and Phebus seide that the sownde of the harpe is more to prayse than the sownde of the pype or off the flowte. Pan heelde the contrarye and seide þe sownde of the flowte was more to prayse. Thei made Mygdas iuge off that discorde, and aftter that thei were both ioyned afore Mygdas, at long leyser he iuged that the sownde of þe flowte was bettyr and more plesaunte than þe sownde of the harpe. So the fable seith þat Phebus, the which was g[r]evyd [and] hadde dyspyte off his iugement, made hym rude erys leche an afse, in schewyng that he hadde vnderstondynge of an afse, the which hade iuged so folyly. It may be allso that some iuged lewdely ayens a prince or a myghty man, the whiche punychyd hym, makyngh hym to bere on hym some syngne off a foole, the which is to vnderstand the eres of the afse. Also it is to vnderstand by this fable that a good knyght shuld not hold hym content with a lewde iugement, not grownded on reson, ne hym selfe shuld be no iuge of so fawty a sentence. A philosopher seyth to this purpose that a foole is leche a molle,⁴ the which heryth and vnderstondyth not. And Dyogenes lykenyth the foole to a ston.

The iugement of Mygdas, the which a good knight shulde not kepe, we may vnderstand Pylate, the which iuged the blyssyd Sone of God to be taken and streyned as a harpe and to be hangged

¹ Vn roy, H.

² Oan, MS., and so below.

³ Pastours, H.

⁴ Sc. mole ; comme la tauppe, H.

opon the gebet of þe Crosse as a bryboure,¹ he the which was pure wyth[out] ony spotte. Also it is to vnderstond þat þe goode speryt shulde be ware how he shulde iuge an innocent, and he shulde beleve the Artycle that Seynt Andrewe seith, [“Passus sub Poncio Pylato, crucifixus, mortuus et sepultus”].

XXVII.

A S trewe felawes of armes doth,
Vnto hell, whedir that sowles gothe,
Thou schuldest go, theyme to socoure serteyne
In nede,² lich Hercules dyde, as men seyne.

The fable seith that Thesus and Protheus³ went into hell for to rescue Proserpyne þat Pluto rauysshed, and thei hade ben evyle begone hade not Hercules a ben for there felawes ; [for thei]⁴ hade not bene socoured hade he ne be, the which dyde so notable dedes of armes that he affrayed all the peple off hell, and he smote in soundir Cereberus the portaris chynnes.⁵ So it is seyde þat a good knygh shulde not faile his felawe for no maner of perell that myght be ; for trewe felaws shuld be evyn as on thyng and all on. And Pitagoras seyth, “Thou shuld kepe the loue of thi freende dylygently.”

By the auctorite that seith he shulde socoure his trwe freendis in armes vnto hell we may vnderstonde the blyssyd sow e of Jhesu Cryste, the which drewe owte the good sowles of holy patriarches and profhetes þat were in lymbo ; and be this example the goode sperite f. 28. scholde draw to hym all vertues and beleve the Article that Seynt Phelip seith, [“Descendit ad inferna”].

¹ Lierres, *sc.* larron, H.

² And nede, MS.. ; au besoing, H.

³ *Sc.* Theseus and Peirithous, who invaded the lower world in order to carry off Persephone.

⁴ There is some confusion in this passage ; se Hercules, qui leur compaignon yere, ne les eust secourus, qui tant y fist, *etc.*, H.

⁵ *Sc.* chains ; chayennes, H.

XXVIII.

CADIMUS¹ love and yife to hym preisyng,
 And that auctorised may his techyng
 Be in the ; for the welle in serteyne
 He whan² fro the serpent with grete peyne.

Cadimus was a full noble man and ffounded Thebes, the which was a cite of grete name. He sette þerin a vniuersyte³ and hym selph was gretly lettyrd and of grete kunning and wysdom. The whiche man, after that the fabyl seith, he dowted þe serpent at the welle. This is to vnderstond konnyng and wisdom, the which rysyth all weye, that is for the welle ; the serpent is notyd for the peyne and the trauell that a stodier most doute or that he gete kunning. And the fable seithe that he become a serpent hym selfe, the which is to vndirstond that he become mayster and correctore of othir. So Othea seith that a good knygh shulde love and worship clerkes that be letteryd, þe which be growndyd in konnyng. To this purpose Aristotle seide to Alysawndre, “Worship wisdom and fortyfie it wyth good maystres.”

Be Cadimus that doubted the serpent at þe well, þe whiche þe good knygh shuld love, we may vnderstond the blyssed manhode of Jhesu Cryste, the which doubted the serpent and wanne the welle, þat is to sey, the lyfe of this worlde, þe which he paſſed with grete peyne and with grete trauelle, off whom he hade victorie be strength, when he rose the threddē day, as Seynt Thomas seith, [“Tertia die resurrexit a mortuis”].

¹ Sc. Cadmus, who founded Thebes and slew the dragon which guarded the neighbouring well of Ares, and who also invented letters.

² Sc. won ; gaigna, H.

³ Lestude y mist, H.

XXIX.

DELYTE gretly in the kunningyng
Of Yo more than good or othir thyng¹ ;
For by that thou mayst lerne full gretly
And of good theryng take largely.²

Yo was a yong ientilwoman and doughter to knyng Ynacus ;³
þe which was rygh konnyng and fond many maners of letteris þat
hade not be se afore. Though that some fables sey þat Yo was
Jupiteris love and þat sche becam a kowe and after a woman as
she was, [this was not so], but, as the poietis hathe hyde trowth
vnder couerture of fable, it may be þat Jubiter lovid hire, þat is
to vndirstond by the vertues þe which was in here⁴ she become
a kowe, for, as a kowe yevith mylke, the which is swete and
norisshyng, she be the letteris that she fonde gaffe norysshynge to f. 29.
vnderstandyng. And in that she was a comon woman may be
vndirstond that here wytte was comon to all, as lettris be comon to
all peple. Perfore it is seide þat þe good knygh shuld full mych
love Yo,⁵ þe which may be vnderstandyn þe letteris and scriptures
and stories of good peple, þe which þe good knygh shold hire
telle gladly and reede þe example of, þe which may be vailable to
hym. To this purpos Hermes seith, "Who so enforceth hym to
gete konyng and goode condicions, he fyndith þat þe which shall
plese hym in this worlde and in the tothir."

¹ Plus quen nulle autre auoir, H.

² Et du bien largement y prendre, H. The strange word "theryng" is probably
nothing more than "therein."

³ See Ovid, Met. i. 583 sq. The source of the statement that Io invented letters
is doubtful. Possibly it rests only on the two lines (*ib.* 649) :

Littera pro verbis quam pes in pulvere duxit
Corporis indicium mutati triste peregit.

⁴ Les vertus de iupiter, H.

⁵ Tho, MS.

Yo, the which is noted for letteris and scriptures, may be vnderstondyn þat þe good sperit shuld delyte hym to reede or to here Holy Writte and not¹ þe Scriptures in his mynde, and thereby may he lerne to clyme to hevyn with Jhesu Cryst by good werkys and holy contemplacion and shuld beleve the worethi Article that Seynt Bertylmw seith, [“Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis”].

XXX.

BEWARE in whatte place so that it be
In the noyse of flowtes slepe not ye ;
For Mercurius that softe syngeth
With his flowte þe peple enchaunteth.

A ffabil seyth þat, when Jubiter louede fayre Yo, Juno had hym gretly in suspeccion and discendid from heven in a skye² for to take hire husbonde whit³ the dede. But qwhan Jubiter sawe hir come, he chawnged his love to a cowe ; yit for all that Juno was [not] owt of suspeccion, but askyd hym þe cowe of yifte, and Jubiter ayens his lyst grauntyd [it] to hyr, as he þat dryst not ayens say hire for doute of suspeccion. þan Juno gaffe Argus, þe which hade .c. yen, this cow to kepe, and euer he wchid⁴ it. But the god Mercurius by þe commaundement of Jubiter toke his flowte, þe which song softly, and blew so longe in Argus eyre þat all his .c. eyne were aslepe. Than he smote of hys hede and toke the cowe.

The exposicion of this fable may be as þat some myghthi man loved a gentilwoman ; than his wyf tooke to hire for to make wache on hir husbonde þat he disseyvyd hire not, and þeropon sette grete weches and clere seers, þe which may be noted for

¹ Sc. note.

² Sc. cloud ; en vne nue, H.

³ Sc. with ; surprendre ou fait, H.

⁴ Sc. watched ; la gaitoit, H.

Argus eyne. But þe louer by a person malicius and well spekyng dide so Miche þat þe kepers concentyd to gyf hym hys love, and thus were thei browght aslepe by Mercurius flowte and hade there hedes smyttyn off. There[fore] it is seyde to þe good knyght þat he shulde not suffre [himself] to be brought on slepe with non swiche flovte as to be robbed of that þe which he shuld kepe. And to this purpos Hermes seith, "Kepe thou fro þo that is gouuerned be malice."

Be Mercurius flovte we may vnderstond þat þe goode sperit be f. 30. not disseyvid by þe hold enemy trowe¹ ony mysbelieve of þe feyth or othir wyse than he shuld beleue stedefastly þe Article þat Seynt Matheu þe Euangelist seith, þat God shall come and iuge þe qweke and the dede, where he seith, ["Inde venturus iudicare vivos et mortuos"].

XXXI.

THINKETH that Pirus² shalle resemble
His fadire and that he shal trobyle
His enemyis and put theyme to distres ;
The deth he shall venge for Achilles.

Pyrus was Achilles sone and resembled full wele his ffadir in streyngh and hardines, and after the deth of his fadyr he come to Troye and full charply venged his fadir and hurte grettly the Troyens. Therefor it is seide to the good knyght þat, yf he have myssedone to the ffadir, lete hym be ware of the sone, when he comyth to age, and, yf the fadir be worthi or manly, þe sone shulde be þe same. The wise³ man seith to this purpose that the fadris dethe asketh the sone þe vengaunce þefore.

¹ *Sz.* through.

² *Sz.* Pyrrhus.

³ Which, MS. ; vn sage, H.

There where he seith þat Pirus shulde be lech his fader, by þat we may vnderstond the Holy Gost, the which procedyth of the Fadir, in whome the good sperit shulde beleve, as Seynt James þe lefse seith, [“Credo in Spiritum Sanctum”].

XXXII.

HAUNT thow the temple and worship in tyme
The godefse¹ of heven, and at all tyme
Aftir Cafsaundra kepe thow the gyse,
Yif þat þou wilt be holdyn for wyse.

Cassandra was Kyng Priantes doghtere, and she was a full good lady and a devoute in there lawe. She seruyd the godefse and haunted þe temple and she spak but lytell withoutyn cawse, and when she most speke she spake nothyng but that was trewe, ne she was neuer founde with no lesyng; she was full konyng. Therefor it is seide to þe good knygh þat he shulde be leke hir, for lewde costomes and lesynges ys gretly to blame in a knyte; for he shulde serue God and worship the temple, þat is to sey, the chirche and the ministres thereof. And Pictagoras seith, “It is a ryght loveable thyng to serue God and to halowe hys seyntes.”²

f. 31.

The a[u]ctorite seyth þat þe good knygh shulde haunte the temple. In leche wyse the goode sperit shuld do, and he shulde haue synguler deuocion in the feythefull holy chirche and in the communion of seyntes, as the Article seyth that Seynt Symond made, the which seyth, [“Sanctam ecclesiam catholicam, sanctorum communionem”].

¹ *Scl. gods ; les dieux, H.*

² A wrong translation ; tres louable chose est seruir dieu et saintifier ses sains, H. ; tous ses sens humains, G. de Tign.

XXXIII.

YF þou wylt often haunt the se,
 Of Neptunus thou shuld ofte remembre the,
And thou shuldest halow gretly his feste,
 That he may kepe the euer fro tempest.

Neptunus opon the paynemes lawe was called þe god of þe see, and therefor it is seyde to the good knygh þat he shuld serue hym, þat is to vndirstond þat knyghtes, the which gosh often in many viages on the se or in other diueres perelles, haue more nede to be devoute and to serue God and his seytens than othir pepyl, to the entente [þat] at here nede he may be socourable and helpy to theyme. And thei shulde take a synguler deuocion to some seynte be deuowte prayers, by the which thei may calle to hym or hire in there besynes. And that prayer wyth hert is not all only sufficiaunt, the wise man seith that God all only ys not well serued be wordes but by goode dedes.

Be Neptunus to whom the good knygh shulde calle yf he go ofte by the se we shall vndirstond that the goode sperite, the [which] is continually in the se of the worlde, he shulde calle deuoutely opon his Maker and pray that he wylle gyffe hym grace so to life that he may haue remissyon of his synnes, and he shulde beleve the Article þat Seynt Jude seyth ["Remissionem peccatorum"].

XXXIV.

LOOKE at all tymes thou take goode hedde
 Bothe to Acropose¹ craft and his spedē,²
Which smyteth and sparyth non in no kynde ;
That shal make the to haue þi soule in mynde.

¹ Atropos, one of the Fates, here represented as masculine; a Atropos et a son dart, H.

f. 32.

Poyetis calle deth Accropos ; wherefor it is seide to the good knyght that he shulde thynge þat he shal not euer lyffe in this worlde, but sone depart derefro. Therfor he shulde sette more store by the vertues of the soule than to delytte hym in bodely delytes ; and all Christen pepill¹ shulde thynkke þeropon to the entent that [t]he[i] myght remembre to² provide for the soule, þe which shall endure withowtyn ende. And to this purpose Pytagoras seith that, lech as owre begynnyng comyht of God, owre ende most nedes be there.

There where it is seyde to the good knygh that he shulde take hede to Acropos, the which is notyd for deth, the same shuld the goode sperite haue, the which by þe merites of the Pafsyon of owre Lord Jhesu Cryste shulde haue stedefaste hooke with the Payne and delygence that he shuld put thereto to haue heuen at the last ende ; and he shuld beleue stedefastly to ryse ayene at þe day of dome to haue euerlestyng lyfe yf he deserue it, as Seynt Mathi seith in the last Article, where he seith, [“Carnis resurrectionem, vitam æternam”].

XXXV.

BELOROPHON³ lete hym example be
In all maner of dedes that doo will he,
The which hade mech leuer to dye
Than to supporte vntrouth be any weye.

Belorophon was a knyght of ryght grete beaute and full of trowthe. His stepmodir louyd hym so hoote þat sche required it of hym and, because that he wold not concent to hir will, sche dyde so myche that he was condempned to be deououred with feers

¹ Tout crestien, H.

² The, MS. ; la prouision, H.

³ Bellerophon, whose story is here confused with that of Hippolytus by making Anteia his stepmother.

bestis, and he had mo lyste to chese the deth¹ than to do vntrwthe. To this purpose Hermes seyth, “ Be glader to dye withowte cawse than to do a inconuenyence.”

We schall come now to declare the Commawndementis off the Feyth, and there too we shall take an allegorie to oure purpose.

Berolophon, the which was so full of trowthe, may be noted for God of Heuen and, as his hy mercy hath ben to vs, and is, full of all trouth, we may take the Fryst Commawndement, the which seith, “ Thou shalt worship no strawnge goddes.” To this seith Seynt Austyn that the worshippe the which is called latre² thou shulde not do it, neythir to ydoile ne to ymage ne to no lekenes of no maner of creature, for that is a dew worchyppe all only to God, and in this Commawndement is defendede all ydolatrie. To that owre Lord seyth in the Gospell, [“ Dominum Deum tuum adorabis et illi soli seruies ”].³

XXXVI.

MAYMON,⁴ thyn owyn trewe cosyn indede,
The which is thy neyghburgh at þi nede,
He louyd the so meche thou ought hym loue,
And for his nede arme thy body aboue.

Kyng Maymon was cosyn to Hector and of the Troyens lyne, f. 33.
and when Hector [was] in fers bayteyles, where he was oftyn
grettely oppressed with his enemyes, Maymon, the which was a full

¹ Il mieulx ama eslire la mort, H.

² Decre, MS.; latrie, H.; latria, Wyer; eo ritu ac servitute quæ græce λατρεία dicitur et uni vero Deo debetur, Aug. de Civitate Dei, vi. præf. (Migne, xli. 173).

³ Matt. iv. 10.

⁴ Memnon, the Ethiopian, whose father Tithonus was half-brother to Priam, being son of Laomedon by a different mother.

worchipfull knyght, folowed hym euer nere and socoured Hector and brake the grete presses of pepyll. And that shewed wele ; ffor when Achilles hade sleyn hym by treson, Maymons wonded Achilles sore and [wolde haue] sleyne¹ hym, hadde not socoure acome to hym in hast. Therefor it is seide to the goode knygh þat he shulde loue hym and socoure hym at his nede ; and this is to vnderstonde that euery prince and goode knygh which hath kyne, be thei neuer so lytell or poore, so he be goode and trwe,² he shulde loue hym and support hym in his dedes and en specyall whene he felyth hym trewe to hym. And it happenyth some tyme that a grete prince is better louede and more trwly of his poore kyne than off a full myghtye man. And to this purpose seith Rabyon³ the phelesophre, “Encres ffrendes, for they shall be socourable to the.”

Be Maymon, þe trwe cosyn, we may vnderstonde God of Heven, þe which hath bene a full trwe cosyn for to take owre manhode, þe which benefette we may not guerdon. Thus here may we take the Secunde Commawndement, that seith, “Thow shalte not take the name of God in veyne,” that is to sey, as Seynt Austyn seith,⁴ “Thou shalt not swere dyshonestly, ne withowte a cawse, ne for colour of falsenes, for there may no gretter abusyon ben than to brynge to a flasse⁵ wittenes the chefe and the ryghte stefast trowthe.” And in this Commawndement all lesynges be defendede, all periure and all blaspheme. The lawe seith to this purpose, [“Non habebit Dominus insontem eum qui aſumpſerit nomen Domini Dei ſui fruſtra”].⁶

¹ Leust occis, H.

² Trwe, MS.

³ “Rabion” in the “Dicta Philosophorum” (Add. MS. 16,906, f. 9b), where the sentence is “Multiplica amicos qui sunt medicamina animarum.” The Museum MSS. of G. de Tignonville’s French version and of the English versions of Earl Rivers and Scrope read “Sabion” or “Zabion.”

⁴ Cf. Sermo clxxx. (Migne, xxxviii. 972).

⁵ Sc. false.

⁶ Exod. xx. 7.

XXXVII.

A VYSE the, or ony worde be shewede,
Off grete manisynges,¹ nyse or lewde,
Comyng forthe of thi mowth be to grete ire,
And looke well in Leomedom the fire.²

Leomedon was kyng of Troye and fader to Priant and, when Jason, Hercules and theire felawes went to Colcos for to gete the fleshe of gold and were arived and discendid at the porte of Troye ffor to refreysche theyme withowte ony hurte of the cuntry, Leomedon, not wele avised, sent bostus mesangers³ to voyde theyme of the lond and to manyce them gretly, if thei voyded not in hast. Than the barons of Grece were so wrooth for that wrongfull conveyng þat after that folowede the destruccion of the fryst Troye. Þerfor it is seide to þe good knyght that, stondyng the worde of manace is foule and velyens, it shulde be sadly pafsede⁴ or that it were spokyne, for many grete hurtes oftyn ^{f. 34.} tymes folowyth theroff. To this purpose the poyete Omer seith, “He is wyse that can refreyne his mowth.”

How the worde of grete manase cometh of arroaunce, and þat to breke þe Commawndment it is also an ouerhoope,⁵ we may vndyrstonde by this that noon shulde breke the halyday, for þat is ayenst the Commawndment þat is seide, “Vmbethynke the to halowe the Sabat.” By the which Seynt Austyn seith it is commawndede vs to halowe the Sunday in the stede of the Jues Sabat, for than we shuld solemnly also take reste bodily, cesyng solemnly of all werkes of thralledom, and to be in rest of sowle in cesyng

¹ Sc. menacings ; de grant menace, nyce et fole, H.

² Et en Leomedon te mire, H.

³ Enuoya messages laidement congeer, H. The word “bostus” is apparently connected with “bost, boast,” meaning “boastful” or “threatening.”

⁴ Sc. well weighed ; moult pesee, H.

⁵ Et brisier commandement soit autressi oultreuidance, H.

off all synne. And to this purpose Ysaye seyth, the profyte,
["Quiescite agere perverse, discite bene facere"].¹

XXXVIII.

TRUST no thyng to be in certeynete
Vnto that þe trouth wele knowyn be ;
For a lytell of presumcion
Piramus maketh the mencion.

Pyramus was a yong ientylman of the cyte of Babylonie, and ffro that he was but vii. yere olde loue woundede hym with his darte, and [he] was sore takyne with the loue of Tysbe the feyre yong ientylwoman, þe which was leke to hym in kyn and of age ; and by þe grete hauntyng of þe twoo louers togedir þe grete loue was perseuyid and by a seruaunte accused to þe modir of þe yong gentylwoman, þe which tooke hir dougter and schette hir in hir chambre and she shulde kepe hir wele inowgh from the hauntyng of Piramus. And þerfor þer was grete woo betwyne þe two childyrne in full pitous complayntes and wepyng. That prison dured longe, but as they wexe in age þe sparke of loue encresfed ; for all ther longe absence it qwenched neuer the more. Bytweyne þe places of ther kyne² was but a thynne wall. Thesbe perceyved the wall crased,³ where throw she saw brygnes⁴ on the toþer side ; than she toke the pendavnde of hir gyrdill⁵ and put it throw the crevesse to þe entent þat hir loue myht perseyue it, as that he dede in schorte tyme. And there thei ii^o louers made ofte there assembles wiht full petous compleyntes. At the laste, as two sore constreynyd be loue, there acorde was sich that [that] nyte in the fryst qwarter of the nyght they shulde parte fro there kynne and

¹ Isai. i. 16, 17.

² Les palais des parens, H.

³ Sc. cracked ; creuee, H.

⁴ Sc. brightness ; la leur, H.

⁵ Le mordant de sa ceinture ficha par la creueure, H.

mete withowte the cyte at a well vndir a qwythe thorne,¹ w[h]ere in there childehode they were wonte to pleye. When Thesbe was come to the welle all alone and ferefyll, she harde a lyon come full rudly, ffor the which she, full of fere, fledde and layde hyr in a bosche fast by ; but in the waye felle from hir a white wymple. Piramus come, the which by the moneshyne perseuyd the wymple, but the lyon hadde fylid it and made it all blody, the²

* * * * *

In³ as mych as the nutte is better than the shelle,⁴ it is seyde f. 35. to the good knyght þat he shulde not sette his thowght in felicite, þat þe parseyvyng of worthines be leste therefor. To this purpose Hermes seith that it is better to haue pouerte in doyng goode dedys than riches lewdly or evyl getyn, standing worthines is euerlestyng and riches voide and dissauable.

Juno, whom he shulde not sette myche by, þe which is takyn for ryches, we may vnderstond þerby þat þe good spryit shulde

¹ Vn morier blanc, H , sc. a white mulberry, cf. Arbor ibi, niveis uberrima pomis, Ardua morus, erat, Ovid, Met. iv. 89.

² These words are at the bottom of f. 34b, after which there is a lacuna of a whole quire. The story in H. goes on “le lyon qui sus ot vomy lentraille dune beste quil ot deouree. Oultre mesure fu grande la douleur de Piramus, qui cuida samie deouree des fieres bestes ; donc apres moult piteux reclaims socsist de son espee. Tisbee sailli du buisson, mais quant elle entent les sanglos de son ami qui mourroit et elle voit lespee et le sanc, adonc par grant douleur sus son ami chay, qui a elle parler ne pot, et apres plusieurs grans plains, regrais et pasmoisons socsist de la mesmes espee.” The mythological personages dealt with in the missing pages are Æsculapius, Achilles, Busiris, Leander, Helen, Aurora, Pasiphae, Adrastus, Cupid, Corinis, and Juno.

³ The preceding “texte” and “glose” in H. are as follows :—

De Iuno ia trop ne te chaille,
Se le noyel mieulx que leschaille
Donneur desires a auoir,
Car mieulx vault proece quauoir.

Iuno est la deesse dauoir selon les fables des poetes, et pour ce que auoir et richece couuent auoir et acquerir a grant soing et traueil et que tel soing peut destourner a honneur acquerre et comme honneur et vaillance soit plus louable que richeces de tant comme la noyel vault mieulx que leschaille, etc.

⁴ Stelle, MS.

dispraye ryches. And Seynt Bernard seith, "O son off Adam, leue couetyse. Wherefor louest thou so mych this worldly ryches, the which be neythir trwe ne thei be not yowres, and, wheþþer ye will or non, at yowre dethe ye most nedis leue theyme?" And the Gospell seyth þat a chamelle shuld souner pasfe throwe an nedelles ye than a riche man shuld entre into the kynddom of heuen; for a chamel hath but oo boche on the bake¹ and the evyl ryche man hath .ii^o., on of evill posseſſions and þe tothir of synnes. He most nedis leue the fryst boche at the dethe, but þe tothir, wheythir he will or non, he shall bere with hym, if he leue it not afore or that he dye. To this purpose oure Lord seith in þe Gospell, ["Facilius est camelum per foramen acus transire quam divitem intrare in regnum cœlorum"].²

L.

A YENS Amphoras³ sad counsell, I þe sey,
 Go not to distrye, for than thou shalt dye,
 To Thebes, ne in the cete of Arges
 Assemble not host with chelde ne targes.

Amphoras was a full wyse clerk of the cete of Arges and hadde myche connyng, and, when kyng Adrastus wolde go oppon Thebes for to distrye the cyte, Amphoras, þe which by kunning knewe what harme myth fall þerof, counseld the kyng not to goo, for, yf he wente, thei all shulde be dede a[n]d dystroyed; but he was not beleuyd. Yit it felle as he seyde. Wherefor it is seide to the good knyght þat ayens the counsell of wyse men he shulde take no grete enterpryse. But as Soleyne⁴ seith, "The wyse manes counsell vayleth lytell to hym þat wyl not do therafter."

¹ Sc. one hump on the back.

² Matt. xix. 24.

³ Amphiaraus, hero and seer, joint king of Argos with Adrastus, whose sister Eriphyle he married. Against his own opinion he was induced by his wife to join the expedition of the Seven against Thebes.

⁴ Sc. Solon, but the sentence is not under his name in the "Dicta Philosophorum."

Be Amphoras counsel, ayens the which non shulde goo to bateyle, we may take that the goode sperit shuld folowe holy prechyngges. And Seynte Gregorie seyth in his Omelies þat, lech as the lyffe of the body may notte be susteyned withowte that he take his refec-
cion bodily, on the same wyse þe lyfe of the soule may not be f. 36.
sustained withowte ofte heryng the good worde of God.¹ Than Godes wordes the which ye here ² with youre bodely heris reseyue them in yowre hertis ; for, whan the word is hed and kepte in yowre wombe of mynde, than it may profyte, but, as a seke stomak castyth owt his mete, and as men be in dispayre of hym that brokyth notte but casti[t]h all owte, euen so his he in perell of euerlastyng deth þat heryth prechyng and doth not þerafter. þerfor the Scriptur seith, [“Non in omni solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.”]³

LI.

GOUPERNE thou thi tong aftir Saturne ;
Late not evill theryn long soiorne.
To speke to mech it is a fowle custome,
And grete foly þerin is to presume.

Saturne, as I haue seide before,⁴ is a planeth hevy and sclowe. Therfor it is seide to þe good knyght that his tong shulde be leke to hym ; for the tong shulde not be to hasty in spekyng to mych, but wysly, so that it speke non harme of noon, ne no thyng þat a mane myth there impresun folye,⁵ for a poyete seyth, “By the worde men knowyth a wyse man, and by the looke a foole.”

¹ What St. Gregory really says is, “Sicut carni vestræ, ne deficiat, cibos quotidie præbetis, sic mentis vestræ quotidiana alimenta bona sunt opera. Cibo corpus pascitur, pio opere spiritus nutriatur,” Hom. v. in Evang. (Migne, lxxvi. 1092).

² Worde ye here the which, MS.

³ Matt. iv. 4.

⁴ See p. 19.

⁵ Ne chose dont vn puist þresumer folie, H.

Be the tong, the which shulde be lech Saturne, is vndirstonden
 the sadenes¹ of speche. Hue of Seynt Victore seith to this purpose
 that þe mouth þe which hath not the kepyng of discretion farith
 as a cete that is withoute a walle, as a vefsell that hath no bothom,²
 as an horse that hath no brydel, and as a chippe þat hath no rothir.
 An evil kepte tong glydith as an ele, it perchith as an arwe ;
 frendes [are] sone turned therby and ennemyes multiplied. It is
 sclauderus and soweth discordes ; at a strok it smytyth and
 kyllyth many persones. Whoso kepyth his tong kepitth his soule ;
 for³ deth and lyffe is in the poure off þe soule. And to this purpose
 Dauid seith in the Sawter booke, [“ Prohibe linguam tuam a malo,
 et labia tua ne loquantur dolum”].⁴

LII.

BELEUE the Crow and his true counsell,
 And be neuer besy ne trauele
 In evil thyngges ; to be þe berer
 Off thi deme thou mayst be þe suerer.⁵

The fable seith that the crowe mette þe ravyn when he browte
 f. 37. the tidynges to Phebus of his loue Corinis, þe which hadde done
 amysse, and she⁶ requiryd of hym sc ferre þat he tolde hyr⁷ the
 cawse of this iurneye. But⁸ she dissalowed hym because he

¹ Sc. discretion ; lente de parler, H.

² Couercle, H.

³ Fro, MS. ; qui garde sa lengue il garde son ame, car la mort et la vie sont en
 la puissance de la lengue, H.

⁴ Ps. xxxiii. 14.

⁵ The “texte” in H. is :—

Croy la corneille et son conseil.

Jamais ne soyes en esueil

De male nouuelle apporter ;

Le plus seur est sen deporter.

⁶ He, MS.

⁷ Hym, MS.

⁸ Literally translated, this sentence should read : “But she (the crow) dissuaded
 him from going by giving him an example of herself, who for a like case had been
 driven from the house of Pallas,” etc. See Ovid, Met. ii. 542.

went not for to gyffe hym example of the same, the which for a lych cas hade ben chassede owte of the pallas howse, where some [time] [s]he was wonte to be gretly avanced. But he wolde not beleue hyr, for þe which harme folowed to hym. Where it is seyde to þe good knyght þat he shulde trust þe crowe ; and Platon seith, “ Be no iangeler ne to the knyng grete reportur of tydylges.”

How the crowe shulde be beleued, it is seide that the goode speryte shulde vse sych counsell. As Seynt Grigorie seith in his Omelies, þat strenght vailet not when counsel is not, ffor streynghyt is sone ouerthrowyn, iffe it be not rested opon the gyfte of counsell, and the soule þe whych hath lost in hym the seege of counsell outewarde he is dysparbuled¹ in diuerse desires. Therefor the wyse man seyth, [“ Si intraverit sapientia cor tuum, consilium custodiet te et prudentia servabit te ”].²

LIII.

IFF thou enforce the with³ any wyght
Strenger than thou to make playes of myghte,
Withdrawe the fayre þat hurte thou ne be ;
Off Ganymedes vmbethynk the.

Ganymedes⁴ was a yong ientilman of the Troyens ligne ; and a fable seith þat Phebus and he strof togedir in castyng of a barre of yron, and, as Ganymedes myth not withstandond the strenght of Phebus, he was slayne wyth þe reboundyng of þe barre Phebus hadde lawnchyd so hye that he had lost þe syght þerof. And þerfor it is seyde that þe stryffe is not goode with a strenger and a

¹ Se espart, H.

² Prov. ii. 10, 11.

³ Which, MS.

⁴ Ganymedes was son of Tros and brother of Ilus and Assaracus. His well-known story is here confused with that of Hyacinthus, who was accidentally killed in a game of discus with Apollo (Ovid, Met. x. 184).

myghtier than a man is hym selfe, ffor ther may not cumme thereof but grete inconuenyencie. Where a wyse man seith, "To be besy with men þat vse vngracious games, it is a syngne of pride, and communly the ende is angry."

Fore to sey that a man shuld not enforce hym ayens a streynger þan he is hym selfe, it is to vndirstond that the goode sperite shulde not take on hym to stronge pennawnce withoute counsell. Seynt Grigori in his Moralles spekyth hereof and seyth þat penawnce profytteth not, yf it be not discrete, ne the vertue of abstynens is not worthe, yf it be sette in sych wyse that it be scharper than the body may suffre. And þerfor it is to conclude þat no poore person shulde take it on hym withoute counsel off more discrete than hym selfe. Where the wyse man seyth in his Prouerbes, [“Ubi multa consilia, ibi est salus”].¹

LIV.

f. 38.

RESEMBLE not to Jasone, that man
The which throuȝ Medee þe fleze wan
Off golde, for þe which soon afterward
He yafe hire right evill guerdon and harde.

Jason was a knyght of Grece, þe which went into strawnge cuntreis, that is to sey, into the Ile of Colcos, by the enortyng off his vncle Pelleus, the which of envy desired his deth. There was a chepe² þat hadde a flees of golde and it was kepte by enchauntment; but the conquest was so strong that non comme thedir but that lost there lyfe. Medee, the whiche was the kynges doughter of that cuntry, toke so grete loue to Jason þat by the enchaumentes that sche cowde, off the which sche was a soueren maysteres, she made charmes and lerned Jason enchauntementis by the whiche

¹ Prov. xxiv. 6.² Sc. sheep.

he whanne the fleese of golde, whereby he hade worship aboue all knyttes lyvynge, and by Medee was reserued fro deth, to whom he hade promysyd euer to be trwe freende. But efftyr he fayled of hys feyth and loued another and left hyr holy¹ and forsoke hir, notwithstandingyng she was off soueren beaute. Therfor it is seyde to the good knyght that he shulde not be leke to Jason, the which was vñknowyn and to ontrwe to þat the which hadde schewed hym mych goodenes.² Wherefor it is to veleyns a thyng for a knyght or any nobill person to be rekeles or evyll knowyng of goodenesse, iff any he hath reseyuyd, be it of lady or off gentylwoman or off ony oþir persone; ffor he shulde euere thynke thereon and guerdon it vnto his powere. To this purpose Hermes seith, "Be not slowe ne delayng to remembre of hym þat hath doone the goode, for thou shuldest euer thynkke therepon."

The good sperite shulde not be leke to Jason, the which was rekeles, ne vncunnyng of the benefices reseyvid of his Maker. And Seynt Barnarde seith opon the Cantecles that vnkunnyng is ennemye to the soule, a lesser of vertues and dispraysyng of meritis and a lessyng of beneficis, and alsono ingratitude fareth as nowght,³ the which dryeth the well of pete, the dewe of grace and the reuer of mercye. And to this purpose the wyse man seith, ["Ingrati enim spes tanquam hibernalis glacies tabescet et disperiet tanquam aqua supervacua."⁴]

LV.

KEPE the wele fro the serpent Gorgon;

f. 39.

Be ware that thou looke not hyr⁵ opon;

Haue good sadde mynde opon Percyualle,⁶

And he shall the tell the story all.

¹ Sc. wholly; du tout, H.

² Descongoissant et desloyaulx a celle qui trop de bien lui ot fait, H.

³ Comme vn vent sec, H.

⁴ Sap. xvi. 29.

⁵ Hym, MS.; ne la regardes, H.

⁶ Perseus, H.

Gorgon, as the fable seith, was a gentylwoman of souereyne beaute ; but because that Phebus¹ lay by hyr in the temple of Diane, the godes was so sore meved and grevyd that she schawnged hir into a serpent of ryght orribil figure. And þat serpent hadde sich a propirte þat euery man that [be]helde hir was changed sodeynely into a ston ; and for the harme that folwed of hire Percyvale, the worthi knyght, went for to fyght with that fers beste. And he behelde hym selfe in the bryghtnes of his shelde, the whiche was all golde, because he shulde not beholde the evill serpent, and he dide so mych þat he smote of hir² hede. Many exposicions may be made of this fable, and Gorgon may be vndirstonden for a cete or a towne þat was wonte to be of grete bounte, but throw the vicens of the duellers þerin it become a serpent and venemus ; that is to vnderstonde, þat it dede mych harme in the marches to there neygburs, as to robbe and to pyll holy chirche,³ all tho þat thei myghte gete, and merchawndys and oþir pafseris forby were takyn and holden and put in streyte presonys and thus were thei chawnged into stones. Percivale, that behelde hym selfe in his chelde, þat is to sey, in his strynght and knyghode, and went to fyght ayens the cite, he tooke it and tooke the power fro it, þat it dede no more harme.⁴ It myght be that some man myght take a full feyre lady of evyll dedys, þe which bi hire couetise put many from there goodes, but he put hir from þat wyll ; and many oþir vndirstondynges may be sette herein. Therefor it is seide to þe good knyght that he kepe hym fro behaldyng evill thyngges, þe which myght drawe hym to evyll. And Aristotil seith, “ Fle peple full of wikydnes and befolowe wyse men and stody in there bookes and beholde thy selfe in theire dedes.”

How that Gorgon shulde notte be beholden, þat is to sey þat

¹ Elsewhere it is Poseidon who was Medusa's lover—Hanc pelagi rector templo vitiasse Minervæ Dicitur (Ovid, Met. iv. 797). Her hair alone was changed into serpents.

² His his, MS.

³ “Holy chirche” is the translator's addition, not being in H.

⁴ Le pouoir de plus mal faire, H.

þe good sperite shuld not behold no thyng in no maner delyte, but beholde¹ hym in þe childe² of þe state of perfeccion, and þat is for to fle delites. Aristotyl³ seithe þat, as it is impossibyl þat [fire shuld burn in water, so it is impossibyl þat] compunction⁴ of herte is among wor[l]dly delites, for thei be .ii°. contrary thynges þat distroyith iche of them othir, for compunction is modir of terres and delites engenderyth laughynges, compunction restreynyth the f. 40. hert and delites enlargeth it. To thys purpose seyth Holy Scripture, "They þat sowyn in wepyng shal repyn in lawyng."⁵

LVI.

YF that loue make shorte to þe þe nyght,
Be ware Phebus noye the not with his myght,
Wherby thou mayst be take and tied
In Vlnecans lyeines and ouerleyede.⁶

A ffable seith that Mars and Venus loued togadir par amovres. It ffelle on a nyght that þe⁷ loueres were aslepe, arme in arme. Phebus, the which sawe clerly, come opon theyme and for the which he accused theyme to Vulcans, Venus husband. Than he, þat sawe theyme in that plyte, forged a lyeine and a cheyne of bras and bond them togadir so that thei myght not meve, as he þat is smyth of heuen and can worke sotely, and thus he come opon

¹ He holde, MS.

² S^c. shield.

³ Crisostome, H. and other Fr. MSS.

⁴ Comme cest impossible que le feu arde en leauie, aussi est ce impossible que compunction, etc., H. The translator's omission of the words in brackets was no doubt due to the repetition of "impossible que."

⁵ Ps. cxxv. (cxxvi.) 5. This is the only instance in which the quotation at the end of an allegory is filled in.

⁶ Es liens Vulcanus et surpris, H.

⁷ That þat, MS.

theyme and thanne went he forth [to] the tothir godes¹ and sheued theyme his shame. And the fable seith that sich rotters there be þat wolde full fayne falle in þe same mysdede.² To this fabill may be sette diuers exposicions, and it may full souereynly towche some poyntes of astronomye³ to tho þat sotely can vndirstond it. Mars⁴ to owre purpose seith þat þe good knyght shulde kepe hym þat in syche [cas] he be not ouerlede before yetilnes of tyme.⁵ And a wyse man seith, “Vnnethes is ony thynge of secrete but that of some it is perceyuyd.”

There where þe auctorite seith þat, if lowe⁶ schorte the nyghte to the, we shall sey þat þe gode sperit shulde kepe hym from þe wacches of the fende. Seynt Leo the pope seith to this, þat þe holde ennemy, the which transfygured hym into an angell of lyght, sesseth not to strech his snaris of temptacions ouer all and to aspie how he may corumpe þe feithe of good beleuers; he beholdyth whome he shall embrace with þe fyer of couetyse, whom he shall enflame with the brennyng desyre of lechery, to whom he shall purpose the lekerousnes of glotenye; he examynyth of all customes, discutyth of hertes, commyteth⁸ affeccions and there seketh he cause of iniure where he fyndeth hym. Therefor seyth Seynt Petyr the apostle, [“Sobrii estote et vigilate quia adversarius vester diabolus tanquam leo rugiens circuit quærens quem devoret”].⁹

¹ ii⁰ (*sc.* two, deux), MS.; ala querre les autres dieux, H.

² Que tel sen riot, qui bien voulsist en semblable meffait estre encheut, H.

³ Darguemie, *sc.* alchemy, H.

⁴ Read “But to our purpose it seith.” The translator has misread “Mais” in the original as “Mars”; mais a nostre propos veult dire, H.

⁵ Que en tel cas ne soit surpris par oubli, H.

⁶ *Sc.* love.

⁷ Myght, MS.

⁸ Coniecture, H

⁹ *i* Pet. v. 8.

LVII.

THAMARIS¹ disprysed may not well be,
Though a weman she were of Femene.
Umbethynk the where takyn was Cyrus,
For ryght herde and dere he brought þat distrus.²

Thamaris [was] qwen of Amazonie, a full worthy lady and full off grete worthynesse, of grete hardynes and wyse in armes and gouernauns. Cirus, the grete kyng of Perse, the which hadde conqwered many a region, with a grete host he meved ffor to goo ayens a grete reaume of Femene, of the which he sette but lytell by the streynghte. But she, the which was experte and sotyll in crafte of armes, suffyrd hym to entre into hyr reaume wythowte ony mevyng of hyr into the tyme that he was comyn into strate passage among hylles and grete mownteynes, where a full strong cuntre was. Than be Thamaris busshmentes³ he was assaylded on euer[y] parte with the wymmens hoste and browght so ferre forthe þat he was takyn. The qwhen made hym to be browght before hir and made his hede be smetyn off and to be cast in a tobbe full off his barons blode, the which she had made to be sheded in his presens, and Thamaris spak in this wyse, "Cirus, the which had neuer inowgh of mannys blode, now mayst thou drynke inowthe." And thus endyd Cirus, the grete kyng of Perse, the which was neuer ouercome in no batayle affore. Therefor Othea seith to the good knyght that he shulde neuer be ouertrosting in hym selfe, but þat he shulde doute that he myght happe amyfse by some infortune and yit by symplere than he ys. To this purpose Platon seith, "Disprayse noon, ffor hys wertues may be grete."

¹ Tomyris, queen, not of the Amazons or "Femeny," but of the Scythian Massagetae (Herod. i. 205).

² Despris, *sc.* mépris, H.

³ *Sc.* ambushments.

Thamaris, the which shulde not be dispraysed, thowe þat she be a weman, is to sey þat a good speryte shulde not disprayse in hate¹ the state of mekenes, be it in relygion or ell where ; and that mekenes is to prayse. Jon Cassian² seith that in no wyse the edifice of vertues in oure sowle may not reyse ne dresse hym self if the fundement of very mekenes be not tastyd fryst in oure hertes, the which, and it be ryghte stedefastly sette, may susteyne þe lynes of perfeccion and of charite. Therefor the wyse man seyth, [“Quanto maior es humilia te ipsum in omnibus et coram Deo invenies gratiam”].³

LVIII.

THY witte to be ennorted⁴ suffre nought
To foly delitys, ne herto brought
Thy wyrchip ; if it be asked of the,
Anon beholde the wele in Medee.

f. 42.

Medee was on of the konnyngest women of sorserye that euer was and hade most kunnyng ; and þat stories seith. Notwythstondyng she suffred hire witte to be enorted at the owne will for to fullfylle hire delyte, as in lewde love she suffyrd hyre to be maystyrde, so þat she sette hire herte opon Jason and yaffe hym worship, body and goodes ; ffor the which after that he yaffe hire a full evyll rewarde. Wherefor Othea seith that the good knyght shulde not suffre reson to be ouercome wyth lewde delyte in no maner cas, iff he will vse of the vertue of streynght. And Platon seyth that a man of lyghte corage is sone meved⁵ wyth that the which he louede.

That a man shulde not suffre his wytte to be ennorted to lewde

¹ Ne hayr, H.

² De coenobiorum institutis, xii. 31 (Migne. xl. 472).

³ Eccl. iii. 20.

⁴ Ne laisses ton sens auorter, H.

⁵ Sanuie (*sc. s'ennuie*) tost, H.

delyte may be vnderstondyn that the goode sperit shulde not suffre his propir will to haue dominacion ; for, yf propir will of dominacion cesyd not, there shulde be noon hell ne the fyer off hell shuld haue no dominacion but opon the person that sufferyth his propir will to be lorde of hym, ffor propir will seythtyt ayens God and enprideth the selfe. That is the which dispolleth Paradyse and clothit hell and voydeth the valu of the blode of Cryst Jhesu and submytthyth the worlde to the tharledom of the feende. To this purpose the wyse man seyth, [“*Virga atque correptio tribuit sapientiam ; puer autem qui dimittitur voluntati suæ confundit matrem suam.*”]¹

LIX.

IFF thou be soget to god Cupido,
The wood² giant looke thou kepe the fro,
That the harde roche in no wyse may put be
Opon Acis and opon Galatee.³

Galatee was a fayre godefse, the which had a yong ientilman that she loued and he was dede.⁴ There was a gyant of a fowle stature that loued hir, but she lyste not to loue hym ; but he aspied hir so besily that he perceyued theyme bothe in the creues of a roche. Thanne were they ouerleyde⁵ with a sodeyne rage, and the roche trembled in syche wyse that it holy brak and raffe

¹ Prov. xxix. 15, somewhat corrupted in H.

² *Sr.* mad, furious ; du geant enragez, H.

³ The story was that Acis, son of Faunus, was beloved by the nymph Galatea, and that the Cyclop Polyphemus, furious with jealousy, crushed him beneath a huge rock (Ovid, Met. xiii. 750).

⁴ Qui Acis estoit nommez, H. The mistranslation in the text is inexplicable.

⁵ Adonc fu [le geant] surpris de soudaine rage et tellement escroula la roche que tout en fu Axis acrauentez (*sc.* ecrasé, brisé), H.

asownedyr. But Galatee, the which was a fayrye,¹ dressyd hir into the see² and askapid therby. This is to vndirstond that the good knyght shulde be ware in sich case to be ouerleyde with sich as hath myght and wyll to greve hym.

f. 43. How he shuld be ware of the gyant, the which is yoven to Cupido, itt is to vnderstand that the good speryte [shuld] be wele ware that he hath non ymagenacion to the worlde ne to no thynge þerof, but euer thynke that all woordly thynges may litell while endure. For Seynt Jerom seyth opon Jeremye that there is no thyng may be noysed long emong those thynges which shalle haue ende ; so all owre tyme is as of litell regarde to the euerlastyng terme. To this purpose the wyse man seyth, [“Transierunt omnia illa tanquam umbra et tanquam nuntius percurrens”].³

LX.

FLEETH euer the godefse of Dyscorde ;
 Euyl be hire lyenis and hire corde.
 Pellus⁴ mariage full sore she trobled,
 For the which after mych foolke assembled.

Dyscorde is a godefse of evil dedys, and a fabyll seyth that whan Pellus weddyd the godefse Thetis, off whome Achilles was after that borne, Jubiter and all the tothir godes and godefses were at the mariage, but the godes of Discorde was not prayed therto and therefor for invie she com onsent for. But she come not all for noghte, for she dide verily hir office. When they were sette at dynne at a borde, the .iii. myghty godefses Pallas, Juno and Venus, there come Discorde and cast an appell of golde opon the

¹ Nymphe, H.

² Se ficha en la mer, H.

³ Sap. v. 9.

⁴ Peleus, to whose marriage with Thetis all the gods were invited except Eris or Discord.

borde, whereon was wretyn “Lete this be gouen to the ffayrest”; and than the fest was trobeld, for yche off theyme sey thei ought to haue it. They went afore Jubiter for to be iuged of that discorde, but he wolde not plese on to displesse another. Wherefore thei putte the debate opon Paaris of Troye,¹ the [which] was an herde man than,² as his modir drempyt, when sche was grete with hym, that he schulde be cawse off distruction of Troye; he was sent therfor to the forest to the herdeman, venyng³ to hym that he hadde bene his sone. And there Mercurius, the wiche [conducted] the ladies,⁴ tolde hym whos sone that he was; than he lefte kepyng of shepe and went to Troye to his grete kynne. The fabill witneschit thus, where the weri stori is hidde vndir poyetikly couertoure, and because that often tymes many grete mischevis hath fallen and fallyth throwe discorde and debate, Othea seith to the goode knyth that he shulde be ware of discorde; so that, as it is a fowle thyng to be a debatoure and to move riottes, Pitagoras seith “Go not,” seith he, “in that weye where that hattes⁵ growes.”

Where it is seyde that discorde shuld be fled, on the same wyse the good sperit shulde flee all lettynges of conscience and f. 44. eschewe stryvis and riottes. [Cassiodorus]⁶ souuerainly seith, “He fleeth stryves and riottes; for to stryve ayens pes it is woodnes, to stryue ayens his souereyne it is maddenys, to stryve ayens his soogette it is grete velany.” Therefor Seynte Powle seith, [“Non in contentione et æmulatione”].⁷

¹ For his judgment see below, p. 83.

² Sc. then; adonc, H.

³ Sc. weaning; a qui il cuidoit estre filz, H.

⁴ Qui conduisoit les dames, H.

⁵ Sc. hates; ou croiscent les haynes, H.

⁶ Cassiodore sus le Psaultier, H.

⁷ Rom. xiii. 13.

LXI.

THYNE evyll misdede forgete thou noght,
 Iff thou to any¹ haue so myche wroughte,
 For the reward he will wele kepe fro the.
 Destroyed was Leomedon, parde.

Leomedon, as I haue seide, was kyng off Troye, and he hadde done grete velany to the barons of Grece² to voyde them fro his lande³; the wiche they foryate noght, but Leomedon hathe for-yeten it whan the Grekes ron on hym, the wiche ouercome hym, he oncouered and disporevide, so they distroyyd hym. Therefor it is seide to the good knyght that, yf he hathe mysdone to any, that he kepe hym wele, ffor he may be sekyr it shal notte be foryeten, but rather wenged,⁴ whanne he may haue tyme and place. And to this purpose Hermes seyth, “Be ware that thynne ennemyes com not vpon the, and thou disporeveyde.”

That he shuld not forgete the mysseedede that he hathe done to another may be vndirstondyn þat, when the good sperite felyth hym in synne for fawte of resistence, he shulde thynke that he shuld be ponnyshedde, as thei be that be dampnyd, yf he amende hym notte. And therof seith Seynt Gregorie that the dome of God goth nowe fair and softly and a sclowe pas, but in tyme comyng it shall recompence the more greuously the mercy shall tarry of his acte. To this purpose the prophete Joel seith, [“Convertimini ad Dominum Deum vestrum, quia benignus et misericors est,” etc.].⁵

¹ Iff thou aniy, MS.; *Sr.* tu las a qui que soit fait, H.

² See above, p. 51.

³ Lawde, MS.

⁴ *Sr.* avenged.

⁵ Joel ii. 13.

LXII.

IFF it happe thou be of loue doited,¹

Be ware at the leste to whom thou tell it ;

That thi dedes discouered not be,

Vmbethynke the welle of Semelle.²

The fable seith that Semelle was a gentylwoman that Jubiter loved paramours. Juno, the wiche was in ialoucie, tooke the lekenes of an auncient woman and cam to Semelle and with fayre wordys began to reson hyre in so moche that Semelle knowliged to hyre all the love off hyre and of hyr loue, and to [be] well beloued and knownen of hym she vaunted hire. The godeſſe þanne seyde to hir, the f. 45. wiche tooke no hede of the diſſayte, [that] she perceyued³ nothyng yit of the love of hire love, [but] when she shulde be nexte with hym, that she shulde aske hym a yifte and, when she hadde well requyred hym and that he hadde grawnted, that she shulde desyre of hym that he wolde vouchesafe to halse⁴ hir in syche wyse as [he] halsed Juno his wyffe, when that he wolde solace hym with here, and in syche wyse myght she perceyue the loue of hyre love. Semelle fforyate it not, and when she hade made the requeste to Jubiter, the wiche hadde promysyd it hyre and as a god that myght not calle it agayne, he was full sori and wist wele that sche hadde bene diſſeyved. Than Jubiter tooke lekenes of fire⁵ and halsed his loue, the wiche in a litell while was all bruled and brent, for the wiche Jubiter was full hevy of þat aventure. Opon this fabill may be

¹ Damours affoles, H.

² Semele, whom Hera deceived in the form of her old nurse Beroe (Ovid, Met. iii. 260).

³ Ne perceyued, MS. The translator misunderstood the original, cf. dist a celle, qui garde ne sen prenoit de la deceuance, que de rien ne sestoit ancore apperceue de lamour, mais quant elle seroit auecq̄s lui, etc., H.

⁴ La voulſist accoller, H.

⁵ Of hir, MS. ; de feu, H.

takyn many vnderstondynges, anamly opon the science off astronomie, as maystris seyne. But it may be allso that be some weye a gentilwoman may be disseyved by the wyffe of hyr loue, where-throwgh hym selfe made hir to die be inaduertance. And therfor it is seyde to the good knyght that he shuld be ware, whanne he spekyth of a thyng that he wolde that it were secrete, afore or he speke hys worde, to whome he seyth it and whatte he seyth, for by the circumstances thyngges ma ben vndirstondyn. Therefor Hermes seith, "Shewe not the secretes of thi thoughtes but to thoo that thou hast well preued."

How he shulde take hede to whome he spekyth we may vndirstond that the good sperite, what so euer hys thowtys be, he shulde be ware in euery cas where evil suspeccion myght falle to ony othir. As Seynt Austyn seith in the booke of Job,¹ that we shuld not all only sete store to haue good conscience, but in as myche as owre infirmyte may, and as myche [as] the diligence of mankyndly frelnes may, wee shuld take good hede that we dede no thyng that myght come to evil suspeccion to owre stedefast brothir.² To this purpose seith Seynt Poule the apostle, ["In omnibus præbe te ipsum exemplum bonorum operum"].³

LXIII.

THE disperte trust not to mychyll opon
Of Dyane, for þer is disperte right none
For them þat ben in knyghthode pursewyng
That shuld cause them to haunt to mych huntyng.

Dyane is called godeſſ off the wode and of huntyng; so it is ſeide to the good knyght pursewyng the hight name of armes þat he

¹ Ou liure des brebis, H., *S. Sermo xlvi. de ovibus, in Ezech. xxxiv. 17-31* (Migne, xxxviii. 303).

² A noz freres enfermes, H.; infirmo fratri, St. Aug.

³ Tit. ii. 7.

shulde not myse to myche in the disportes of huntyng, for it is a f. 46.
thyng that longeth to ydylnes. And Arystotle seith that ydilnes
ledyth a man to all inconveniences.

That a man shuld not folwe to myche Dyanes disporte, the
wiche is take for ydilnes, the goode speryte may noote the same, and
that is to eschew. Seynt Grygori seyth, "Do euer some goode
thynge, that the fende may allway fynde the occupied in some goode
occupacion." To this purpose the wyse man seith, ["Consider-
avit semitas domus suæ et panem otiosa non comedit "].¹

LXIV.

A VAUNTE the not, for grete harme fell therefore²
To Yragnes,³ the wich myfsetook hir sore,
That ayens Pallas hire so avaunted,
For the wyche the goodese hire enchaunted.

The fable seyth that Yragnes was a gentylwoman full sotyll
and kunningyng in schapyng, wevyng and sewyng, but she was too
presumtuos of hir connyng and indede she vaunted hire ayens
Pallas. For the wyche the godes was greued wyth here that fore
that foly vauntyng sche schawneged hyr into an yraigne and than
seyde, "Thou vaunted the so myche in wevyng and sewyng that
thou shalt euer aftir this weve and spynne werke of no value," and
fro thiens come the yraignes that be yite, the wiche sesy whole
spynnynge and wevyng. It may be so vndirstonden that some
persone wanted ayens hir maystres, ffor the wiche in some wyse
thei tooke harme. Therefor it is seide to the good knyght that he
shuld not vaunt hym, standyng it is a foule thyng for a knyght to
be a vauntoure, for it may abuse to myche the prayse of his bownte.

¹ Prov. xxxi. 27.

² Thereoff, MS.

³ Arachne, who challenged Athena to compete with her in weaving and was
changed by the goddess into a spider (Ovid, Met. vi. 1-145).

And in the same wyse Platon seyth, "When thou dost a t[h]yng," seith he,¹ "better than another, be ware thou avaunte not therof, for yf thou doo thyne avayle is myche the lesse."

For that a man shuld not vaunte hym, we may sey that the goode sperite shulde be ware of wauntyng, for Seynt Austyn spekith ayens vauntyng in the .xii. boke of the Cete of God, þat vauntyng is not mankyndly praysyng, but is aturnyd to vyse of the sovle, the wich louyth mankyndly praysynges and dispithet the wery wytnes of his propyr consyence. To this purpose the wyse man seythe, ["Quid nobis profuit superbia, aut diuitiarum jactantia?"].²

LXV.

IFF to grete desyre will them brynge
 To loue mechell disporte of huntyng,
 Dadonius³ than remembre may the,
 For with a woode wilde bore dede was he.

Dadanius was a ioly gentylman⁴ and of grete beaute. Venus loued hym paramoures, but because he delytyd hym to myche in huntyng, Venus, the wich doubted that some hurt myth com to hym by some aventure, she prayed hym ofte to be ware how he huntyd to grete bestes. But Dadonius wolde not be ware, and therfor he was slayne wyth a wilde bore. Therfor it is seyde to the good knyght that, yf he wille all gates hunte, late [hym] kepe hym from sych huntyng that may doo hym harme. To this purpose the profete Sedechias⁵ seith that a knyght shulde not suffre his sone hunte to myche ne be ydyll, but he shulde make hym to be enformed to goode condicions and to fle vanyte.

¹ The, MS.

² Sap. v. 8.

³ Sc. Adonis.

⁴ Vn damoisel moult cointe, H.

⁵ According to the "Dicta Philosophorum" Sedechias "primus fuit per quem metu Dei lex precepta fuit et sapientia intellecta" (Add. MS. 16,906, f. 1).

How he shulde thynke on Dadonius may be vnderstandyn that, yif the goode sperite be in any wyse out off the weye, that at the leste he shulde thynke on the grete perell of perseuerance ; for, as the fende hath grete myght opon synners, Seynt Petir seythe in the secund Pystyll¹ that synners ben bownde to corucion and the fende hath power ouer theyme, for he that in batayle is ouercome of an othir is becomyn bonde to hym. And in tokyn therof it is seyde in the Pocalipse, [“Data est bestiæ potestas in omnem tribum et populum.”]²

LXVI.

IF so be thette there assaile the any,
Be ware thou ne thi men ryse not lyghtly
Ayens theyme, that thi town of strenght not slake ;
Off the fryst Troye example thou mayst take.

Whenne Hercules wylt mych pepyll com opon the fryst Troye and that kyng Leomedon herd seye of there comyng, than he with all the peple that he myght gete in the cete yode owte and went ayens theyme to the water syde, and there theye assembled wylt full ferse bataile and þe cete was left voyde of peple. Than Thelamen Ayaux, the wich was enbushed wylt a grete oste nere the walles of the cete, enteryd into it, and thus the fryst Troye was takyn. Therefor it is seyde to the goode knyght that he shulde kepe hym, that in siche wyse he be not difseyuyd wylt his ennemyes. And Hermes seyth, “Kepe the from the peple³ of thyn ennemyes.”

Where it is seyde that a man shuld kepe hym, yf he be assayled, that his cete be not voide, it is to sey that the good

¹ 2 Pet. ii. 19.

² Apoc. xiii. 7.

³ De lagait (l'agait, sc. ruse, artifice), H. The translator seems to have read “la gent.”

spyryte shulde euer kepe hym sesid and filled with vertues. And hereto seyth Seynt Austyn that, lyche as in tyme of werre men of armes shuld not be onsesyde of theyre armes ne owt of theyme nyght ner day, on the same wyse duryng the tyme of this present lyfe he shulde not be dyspoyled of vertues, for he thate the fende fyndeth withowte vertues faryth as he that the aduersari fyndyth withoute armes. Therfor the Gospel seyth, [“*Fortis armatus custodit atrium suum*”].¹

LXVII.

OPON the harpe afsot the not to sore
Off Orpheus. Yf thou sete any store
Be armes, thou wylte þerin wele spede.
To fre² instrementis thou hast non nede.

Orpheus was a poyete, and the fabill seyth that he cowde welle pleye on the harrpe, so that the ryngyng³ wateres all only tournyd theyre coruse, and the birdes of the eyre, the wylde bestes and the fres⁴ serpentis foryate there cruelnes and restyd to here the songge and the swete sounde of his harpe. This is to vnderstond he pleith so wele that all maner of pepill of whate condicions that they were delytede theyme to here the poietis pley. And becausse that syche instrumentis sotted often the hertis of men, it is seyde to the goode knyght that he shuld not delyte hym to meche therein, for it longeth not to the sones of knyghthode to mych in instrumentis ne in othir ydylnes. To this purpose an auctorite seyth, “The soule of the instrument is the snare of the serpent”; and Platon seyth, “He þat settyth holy

¹ Luke xi. 21.

² To follow? *Dinstrumens suiure* nas mestier, H.

³ *Sc.* running; courans, H.

⁴ *Sc.* fierce; fieris, H.

his plesauns of fleysly delythes is more bond þan a sclawe," that is to seye, than a man that is bought and solde.

Orpheus harpe, vpon the wich a man shulde not be afsotted, we may vndirstonde that the knyghtly sperite shulde not be afsotted ne mvsyd in no maner of wordly felacheppē, be it kynne or othir. Seynt Austyn seyth in the booke of the Syngularyte off Clerkis that the solytary man felyth lefse prekynges of his fleych that havntyth not voluptuousenes than he that hawntyth it, and lefse it ^{f. 49.} sterith to couetyse the which seeth not wordly riches¹ than he that seeth it. Therefor Dauyd seith, ["Vigilavi et factus sum sicut passer solitarius in tecto"].²

LXVIII.

GROWNDE yow not opon noone avysyons,
Ne opon no lewde illusyons
Off grete emprise, thought it be ryght or wrong,
And of Paaris remembre yow among.

Because that Paryis hadde dremed that he shulde ravysch Helayne in Grece, a grete army was made and sent ffro Troye into Grece, where that Paryis ravysshede Heleyne. Than for that wrongfull dede they com after that opon Troye with all the power off Grece. There was soo grete a covnetre at that tyme that it lastyd to the contre that we calle now Puille³ and Calebre in Ytaly, and that tyme it was called Lytyl Grece.⁴ And of that contre was Achilles and þe Mirmedewes, the which were so worthi fyters. That grete quantite of pepill confoundid Troye and all

¹ Et moins sent les molestes davarice qui ne voit point les riches du monde, H.

² Ps. ci. 8.

³ Apulia and Calabria.

⁴ This is an assumption from the fact that the Greek colonies of South Italy had the name of Magna Græcia. Hellas originally was the district of Phthiotis in Thessaly, where the Myrmidones dwelt.

the contre. Therefor it is seyde to the good knyght that he shulde not ondirtake to doo no grete thynge opon avysiones, for grete harme and grete besynes may come thereoff. And that a grete emprise shuld not be done wythowte good deliberacion of counsell, Platon seyth, "Do no thyng," seith he, "but that thy wytte hath ouerseen afore."

That a grete emprise shuld not be takyn for avisyon, that is to sey that the good sperite shulde in no vyse presume ne reyse hym selphe in arrogance for no maner of grace that God hath yoven hym. And Seynt Gregorie seyth in his Morales that there be .iiii. spices¹ in the whiche all bolnynges of arrogances be shewed. The fryst is when they noyse they haue of them selfe the goodnes that they haue ; the .ii. is when they wene welle that they haue deseruyd and reseyuyd it for ther meritis the goodnes þat they haue ; the .iii. is when they avant to haue the goodnes that they haue not ; and the .iiii. is when that they dysprese othir and desire that men shuld know the goo[d]nes that is in theyme. Ayens this vyse the wyse man spekyth in his Prouerbes, ["Arrogantiam et superbiam et os bilingue detestor"].²

LXIX.

IFF thou loue well houndes an birdes, than
 On Anteon,³ the fayre yong gentilman,
 The which becomme an herte, vmbethynk well þe,
 And loke that siche fortune com not to the.

f. 50.

Antheon was a full corteis ientylman and of gentyl condicions and loued houndes and birdes to myche ; fore the fabill seith that on a day as he huntyd all alone in a thykke forest, wheryn his men hadde lost hym, thane as Dyane the godefse of the woode hadde

¹ Especies, H.; quatuor sunt species quibus omnis tumor arrogantium demonstratur, S. Greg. Moralia, xxiii. 6 (Migne, lxxvi. 258).

² Prov. viii. 13.

³ Actæon, changed into a stag by Artemis (Ovid, Met. iii. 155).

huntyd in the forest to it was the oure of noone, she was sore chaffede and hoote for the grete hete of the sunne, for þe which she had a lyste to bathe hir in a f[a]yre welle and a clere, the whiche was ther fast by, and as she was in the welle all nakyde envyrouned wyth fayreis¹ and godes the whiche seruyd hyre, Antheon, the which tooke non heede, com sodeynly opon hire and sawe all the godes, of whome for hire grete castite the vesage wexe reede for shame and was full sory. And than she seide, “Becawse that I know wele that thysse yong gentilman wyll vaunt hym of ladies and gentilwomen—to the entent that thou schalte not mowe vante the that hathe see me naked, I shall take the myght of thy speche from the.” Than she cursyd hym, and anon Antheon becomme a wilde herte and no thyng was lefte hym of mankyndly shape but all only vndirstondyng. Than he, full of grete sorowe and off sodeyne feere, wente fleyng throwe the busches, and anon he was reseyuyd with his owen houndes and halewed wyth hys owen men that serched the forest for hym, but nowe they haue founde hym and knowe hym not. There Antheon was drawe doune, the whych wepte grete teres afore his owne men and fayne woolde haue cryed theyme mercy yif he myght haue spokyn. And sene that tyme hethir to hertes euer at there dethe wepyn. Antheon was slayne and martired with grete woo with his owen menye, the which in a litell while had all devowred hym. Many exposicions may be made vpon this fable; but to oure purpose it may be seide of a yong man that habaundoneth hym holy in ydylnes and dispendith his goodes and his gettynges in delyte off his body and in dispordes of huntyng and to kepe ydel menye. Hereby may it be seide that he was hated of Dyane, the which is noted for chastite, and deuwred of his owen menye. Therefor it is seide to the good knyght that he shuld be ware he were not deuwred in leche wyse. And a wyse man seith, “Idilnes engendyrth idylnes² and errorr.”

Be Antheon, the which become an herte, we may vnderstond

¹ Nymphes, H.

² Ignorence, H., and so the “Dis des Philosophes.”

the veray repentaunt man that was wonnte to be a synner and now hath ouercome his fleyssch and made it bonde to the good sperite [and] takyn the state of pennaunce. Seynt Austyn seith in the Sawtyr that pennance is an esy thyng or dede and a lyght charge; it owght not to be called a grete charge for a man but wenges off a byerde fleyng, for, as a birde in herth here bereth the charge of there wenges and there wenges berith theyme to heven, on the same wyse, yff we bere on erthe here the charge off pennawnce, it shal bere vs to heven. To this purpose þe Gospell seith, [“Pœnitentiam agite, appropinquavit enim regnum cœlorum”].¹

f. 51.

LXX.

I SEYE go notte to the yates of helle
 For to seke Euridice be my counselle.
 Litell he wanne there with his harpe and play,
 Orpheus, as that I haue ofte herd seye.

Orpheus the poyete, the which harpede so well,² a fabil seith that he maried hym to Euridice, but on the day of mariage thei wente to disporte theyme in a medwe barefoote ffor the grete hete of the sonne, and an herde coveytyd that fayyr woman and ranne ffor to a rauyfshed hyr, and as she flede afore hym for fere of hym she was betyn with a serpent that was hyd wnder the grefse of the medwe, and within a litell while after the mayden dyed. Orpheus was ryght heuy of that mysfe aventure; yit he tooke his harpe and wente to þe yattes of helle in the dyrke waly afore the helle paleys, and thanne he begane to harppe pytously and he pleyyd so swetely that all the tormentes off helle cesyd and all the helly offices lefte there besynes for to here the sownde of the harppe, and anamly Proserpyne, the godes off

¹ Matt. iii. 2.

² See above, p. 74.

helle, was meynd with grete pete. Than Pluto, Lucifer, Cerebrus and Acaron,¹ the which for the harpor sawe that the offices off hell peynnes lefte and cesed, toke hym hys wyff vpon a condicion that he shulde goo afore and sche after, and that he shulde notte loke behynde hym to he come owt of the valy of helle, and yff he looked behynde hym he shuld lefe hire. Opon this condicion she was delyuered to hym ayen. So Orpheus wente afore and his loue after, but he that was to hoote in loue, the which desired to beholde hire, myght not kepe hym from lokyng ayen after his loue, and anoon as [he] loked byhynd hym Euredice partyd from hym and was ayen in helle, so that he myght no more haue hire. This fable may be vndyrstondyn in many maneres. It myght be so that some man had his wyff takyn fro hym and he had gotten hire ayen ; on the same wyse it may be of a castell or of another thyng. But to owre purpose it may be seide that he seketh veryly Euredice in hell, the which sekyth an impoſſibyl thyng and, thowgh a man may notte recouer that, he owghte not to be wrothe. Salamon seyth the same, "It is a foly thyng," he seith, "to seke that the which is impoſſybylle to be hadde."

f. 52.

Be that a man shulde not goo to seke Euredice in hell, we may vndirstond that the goode speryte shulde aske ne requyre of God no thyng that is meruellous,² ne that mervell to be thyng oon, that is to sey, to tempte God. And Seynt Austyn seith opon Seynt John Gospell that Godes creature is not exavced when he requiryth a thyng the which may not be doone or shuld not be doone, or a thyng the which he wolde vse amyſſe yf that it were grawntyd hym, or ell a thyng that shuld hurte the sowle yf it were exauuced. And therfor it comyth of the mercy off God, if he gyff not to a creature a thyng the which he knowyth he wolde vſe amyſſe. To this purpose Seynt James the apostell seyth in his Pistell, ["Petitis et non accipitis eo quod male petatis"].³

¹ Either Charon is meant, or Acheron, as the eponym of the river of Hades so named.

² Miraculeuse ne merueillable qui est appelle tempter Dieu, H.

³ Jas. iv. 3.

LXXI.

IFF thou will veraly knowe a knyght
 In cloystir or clos where he be dyght,
 The say¹ that was made to Achilles
 Sall lerne the to proue theym doutles.

The fable seith that Achilles was sone to the godes Thetis, and beawse that, as a godes, she knew if hir sone haunted armes that he shu[l]d dye, she, the which louyd hym with to grete love, hide hym in maydinis clothynge and made hym were a vaile leche a nonne. In the godesse abbay² he lyffed so, and Achilles was long hydde vnto that some persones perseuyd hym, and the fabill seith that there he begate Pirus³ opon the kynges dougther, the which was after that full cheualerous. Than began the Troyens grete werres, and the Grekes knew wele that thei hadde nede of Achilles for to streynght theyme. He was sowte ouer all, but thei myght not here of hym. Vlixes, the which was full of grete malice, sowgth hym ouer all [and] come to the temple, but yit he myght not perseyue the trowght. He avysyd hym of grete malice and sotilte, and than Vlixes toke keuercheffes, girdill and all maner of iowell⁴ longyng to ladies and therwith feyre armure and bryghte and cast all doune in the myddes of the place in presens of the ladyes and prade iche of theyme to take⁵ that the which plesede theyme best ; and than, as euery thyng drawith to his nature, the ladies ronne to the jowell and Achilles sefsede the armure. And thanne Vlixes ranne and tooke hym in his armys and seyde, "This is he that I seke." And beawse that knyghtes shulde be

¹ Sc. assay, test ; Lessay con fist a Achilles, H.

² En labbaye la deesse Vesta, H.

³ Pyrrhus, his son by Deidameia, daughter of Lycomedes of Scyros.

⁴ Aneles, guimphes, conroyes et de tous ioyaulx, H. ; quayntyses, pretys japes and jewelles, Wyer.

⁵ Make, MS.

more inclyned to armes than to plesawnce,¹ which longgeth to ladies, the auctorite seith that therby a man may knowe the veray knyght. And to this purpose Legaron² seith that a knyghe is not f. 53. knownen but be his dedes of armes.³ And Hermes seith that thou shuldest preue a man afore or that thou trost hym to gretely.

Where it is seyde, "Yf thou wylte knowe a goode knyght," we may vnderstondyn that the good knyght [of] Cryst Jhesu shuld be know by the dede of armes in goode workyng, and that siche a knyght shulde haue the dwe prayse that longgeth to goode men. Seynt Jerom seith in a pistil that, as the ryghtvisnes of God levyth non evil thyng vnponyfshede, on the same wyse it levith no goode thyng vnrewarded. So than to good pepill noo labour shulde be thought to harde, ne no tyme to longe, standyng that thei [are] abydyng⁴ the euerlastyng hire and blys. Therfor Holy Scripture seith, ["Confortamini et non dissolvantur manus vestrae, erit enim merces operi vestro"].⁵

LXXII.

WYTH Athalenta stryue thou not nowe,
For she hath gretter talent þan thou.
It was hir crafte for to renne fast.
To siche a rennyng haue thou non hast.

Athalenta was on of the fayre⁶ and lyche to a gentilwoman of grete beaute, but hire destonye was diuerse ; ffor because of hire mony lost ther lyves. This gentilwoman for hire grete beaute was

¹ Cointeries mignotes, H.

² Leginon, H. ; Longinon, Add. MS. 16,906, f. 51b ; Loginon, Roy. MS. 19 B. iv. f. 60.

³ Le vaillant nest conqneu que en guerre, G. de Tign. (Roy. MS. 19 B. iv. f. 64).

⁴ Attendent la gloire pardurable en loyer, H.

⁵ 2 Paralip. xv. 7.

⁶ Sc. fairies ; vne nymph, H.

covetyde of mony oon to be hadde to maryage, but ther was made sich a conuenawnt that non shulde haue hire but he ouerranne hir, and yf she ouerranne hym, he shuld dye. Athalenta was meruelious swyft, so that non myght streche to hir in rennyng and that cawsed many on for to die. This rennyng may be vnderstondyn in many maneres. It may be as some thyng that is gretly covetyid of many personnes, but yit it may notte be hadde withowte grete traueyle; the rennyng that she made is the defence or the resistance of the same thynges. And allso the fabill may be noted anamly for tho that makyth grete stryve and nedith not. Also the auctorite seyth that a hard man and a coragius ought not to myche to stryve for onprofytabyll thynges, the whiche he shulde not set by, stondyng that thei [t]owche¹ not to his worchyppe for many grete [h]urtes folwyth off sich stryues. And Thessille² [se]ith, "Thou shuldest doo that the which is moste [pro]fetable to the body and most behouely to the soule and fle the contrarye."

f. 54. That we shulde notte stryve wyth Athalenta may be vnderstondyn that the goode speryte shulde not be letted with non thyng that the worlde dothe, of what gouernans it be. And to the same Seynt Austyn seyth in a pistil that the worlde is more perlius to creaturis when it is eesy than whan it is sharpe, for the softer he seeth it the les it shulde lete hym and lees he shulde drawe it to his love then whenne it yeffyth hym cause to dispite it. To this purpose Seynt John the Euangelist seyth in his fryst Pistill, ["Si quis diligit mundum, non est charitas Patris in eo"].³

LXXIII.

AS that Paris iugede iuge thou noght,
For many men hau ben full hard brought
Be grauntyng of evil sentence
And had þerfor ryght greuous recompence.

¹ The letters in brackets have been torn away with the edge of the leaf.

² Texillus, Dicta Phil. (Add. MS. 16,906, f. 56).

³ 1 Joh. ii. 15.

The fable seith that .iii. godeſſes of grete myght, that is to ſey, Pallas godeſſe of kunnyng,¹ Juno godeſſe of goode,² and Venus godeſſe off love, com before Paris holdyng an apple of golde,³ the which ſeide, "Lete this be youen to the fayrest and the myghtyest of vs." There was grete discord ffor this appyll, for iche of theyme ſeyde they ought to haue it, and at the last thei tooke Paris for to iuge the caufe. Paris ſought deſtinctly the ſtrenghte and the myghte of ich of theyme by the ſelfe. Than ſeide Pallas, "I am godeſſe of cheualry and of wysdom, for by me armes is departed to knyghtes and konyng to clerkes, and yf thou wilt yiff me the appyll, tryst veryli that I shall make the to paafe⁴ all othir in koonyng and in knyghteſſe." After that Juno, godeſſe of goode, ſeide, "And by me is departyd the grete lordſhippes and also tresowrys off the worlde. If thou wyl gyff me the appyll, I shall make the recher and mygh[t]ier than ony othir." And than ſpake Venus wyth full louyng wordes and ſeide, "I am ſhe that kepyth ſcoles of loue and off iolines⁵ and maketh fooles to be wyſe men and wyſe men to do foly, and I make ryche men poore and tho þat be exiled riche. There is no myght that may compare wyth my myght. Iff thou wylt yeffve me the appyll, by me thou shalt haue þe love of fayre Helaine of Grece, the which may avayle the more than any maner of ryches." And thanne Paris gaff his ſentence and forſoke bothe knyghteſſe, wiſdom and riſhes for Venus, to whome he gaff the appyll; for the which after that Troye was dyſtryd. This is to vnderſtonde, because that Paris was not cheuallrouſe ne reche, he ſette be noo thyng, but all his thought was on loue, and therefor yaffe he the appill to Venus. Werefor it is ſeide to the goode knyght that he ſhuld not demene hym ſo. And Pictagoras ſeith, f. 55. "The iuge that iugede not iustyly, diſerveth myche evyll."

Be Parys that iuged fooley is vnderſtonden that the goode

¹ Sc. knowledge; de ſauoir, H.

² Sc. riſhes; dauoir, H.

³ See above, p. 66.

⁴ Sc. paſs, ſurpaſſe.

⁵ Ioliuete, H.

sperite shulde be ware how he iuged oþer. Seynt Austyn spekyth thereoff ayens the [Manichees]¹ that there be .ii. thynges the whych in especiall we shulde eschewe, fryst to iuge oþir personnes, for we know not of what corage thynges be done, the which to contempne it is þefor² grete presumcion, for we shuld take theyme to the better partye ; secundly for because we be not incerteyne what the[i] shall be that now be goode or now evill. Owre Lord to this purpose seith in þe Gospell, ["Nolite judicare et non judicabimini, in quo enim judicio judicaveritis judicabimini."]³

LXXIV.

IN Fortvne, that grete myghty godeſſe,
Trist not to mych, ne in hyre promyſe ;
For in a lytell ſpace ſhe chaungeth,
And the hyest ofte ouerthroweth.

Fortune aftyr the ſpekyng off poyetis may be wele called the grete godes, for by hire we ſee that wordly thynges be gouernde. And becauſe ſhe promysyth to many proſperite inowght—and indede to ſome ſhe yeffeth it—and in litell ſpace takyth it awaye when it plesyth hire, it is ſeide to the goode knyght that he ſhuld not truft in hire promyſſes ne diſcomfort hym not in his aduersites. And Socrates ſeith the cours of fortvne farith as engins.⁴

Becaueſe whi that he ſeith that he ſhulde not truft in fortvne, we may vnderſtond that the good ſpirite ſhuld fle and diſprayſe wordly delittes. Therefor Boys⁵ ſeith in the .iii. booke of Conſolacion that the felicite off the Epicuriens ſhulde be caſted vnfelicite, for the full and the perfyȝth felicite it is that the which [can] make man ſufficiently myghty, reuerende, ſolempne and ioyeux, the

¹ Omitted in MS. ; les Manichees, H.

² It is þefor it is, MS.

³ Matt. vii. 1, 2 ; ut non judicemini, Vulg.

⁴ Sc. ſnares ; les tours de fortune ſont comme engins, H.

⁵ Sc. Boethius ; Boece, H.

which condicions resiste not to thynges whereupon wordly peple settyth there felycite.¹ Thereffor God seyth by the profyte Ysaie, [“Popule meus, qui te beatum dicunt, ipsi te decipiunt”].²

LXXV.

TO vndirtake to avance werre,
Make thou not Paris the begynner ;
Better he cowde (take vittenes aboue)
Disporte in the feyre armes of his loue.

f. 56.

Paris was nothyng condicionned to armes, but all to loue. Therefor it is seide to the goode knyght that he shuld not make a cheuetayne of his host ne of his bateilles a knyght the whiche is not apte to armes. And therefor Aristotyl seith to Alizaunder, “Thou shuldest make hym connestabil of thyne oste that thou knowes is wyse and experte in armes.

That ye shulde not make Paaris to begynne yowre werres, it is to vnderstonde that the good knyght gostly, tendyng only to the knyghthode of heuen, shuld be holly drawen fro the worlde and ches contemplatyue lyffe. And Seynt Grigore seith vpon Ezeciell that the lyffe contemplatyue is of ryght preferred afore the actiue liue as for the worthier and the gretter, for the actiue life travellith hymselfe in the laboure of this present lyfe, but the contemplatyve lyfe farith as he that tristith³ the sauour of the reste that is for to come. Wherefor the Gospell seith off Mary Magdalene, be whom contemplacion is figured, [“Optimam partem elegit sibi Maria, quæ non auferetur ab ea”].⁴

¹ Les quieulx addicions ne prestent point les choses ou les mondains mettent leur felicite, H.

² Isai. iii. 12.

³ Sic, ? tasteth ; gouster, H.

⁴ Luke x. 42.

LXXVI.

SETTE the not to be a spy, I the seye,
 But loke thou kepe euer the hey weye.
 Sephalus¹ wyth his [s]harpe iueloth²
 Lereth it the, and the wyff of Lothe.

f. 57.

The fabill seith that Sephalus was an ancient knyght the which delyted hym grettely all his lyue in the disporte of huntyng, and he coude cast a darte hade sich a propirte that it was neuer cast in veyne, but it kyllyd all þat it tovched. And because that he hade a costome to ryse in the mornynge and to goo to the forest to aspye the wylde bestis, his wyff was ielous ouer hym and supposed that he loued oþir than hire, and for to know the trowthe she went after to aspy hym. Sephalus, the which was in the woode, when he herde the leues make noyse where that his wyff went, supposed that it hadde ben some wylde best, kest his iuelot and kyllyd his wyff. He was hevy of that mysse aventure, but there myght no remedy be hadde. The woman Lothes wyffe, as that Holy Scripture wytneſſyth, turnyd ayen ayens the com-mawndment off the aungell, when she herde that the .v. cetees sanke behynde hyr, and therfor anon she was chawnged into a salte ston. And be all sich figures may be sette many vndir-stondyngeſ. For the trwthe and for to take it in example for the trowthe, no good man shulde delyte hym to spye another in thynges that longeth not to hym ; and to the entend that no man wolde be aspyed, Hermes seith, “ Do not to thi felawe that the which thou woldyst not were done to the, and strech no snaris for to take men wythall, ne purches noon harme to theyme be aspyeng ne be wyles, for at the last it will turne opon þiselfe.”

That a man shulde not sette hym for to spye may be vndir-

¹ Cephalus, who killed his wife Procris in the way described (Ovid, Met. vii. 836).

² Glauellot, H.

stondyn that the good sperite shuld not peyne hym to knowe othir
mennis dedes, ne to enqwere tydyngges of othir. For Seynt John
Crisostome seith opon the Gospell of Seynt Mathieu, " Howe takys
thow so grete hede," seith he, " of so many litell defawtes of othir
men and latyst pase so many grete defawtes in thyn owyn dedes ?
Yf thou loued thi selfe better than thi neyghburght, whi empechest
thou his dedes and leuys thyne owyn ? Be diligent to considir
thin owyn dedes fryst, and than consider the dedes off othir." To
this purpose owre Lorde seith in the Gospelle, [" Quid autem vides
festucam in oculo fratris tui, trabem autem in oculo tuo non
vides ? "].¹

LXXVII.

DISPRAYSE not of Helene the councell ;
I counsel the so wythowte fayle,
For ofte many hurtes falleth then,
Because that we beleue not wyse men.

Helene was brothir to Hector and Kyng Priantes sone of Troye. He was a full wyse clerke and full off konyng. As mych as he myght, he counseyled that Paarys shulde not goo into Grece to rauyssh Helayne ; but thei wolde not do aftyr hym, for the which the Troyens were hurte. Therefor it is seide to the good knyght that he shuld beleue wyse men and there councell, and Hermes seith, " Who so woryppyth wyse men and vsyth there councell, thei be euerlestynge pepyll."

Helene, the which counselled ayens the werre, that is to sey that the goode sperite shulde eschwe temptacions. And Seynt Jerom seith that a synner hath noon excusacion whereby he howght to suffyr temptacions to ouercome hym, for the temptyng feend is so febill that he may ouercome noon but thoo that wyll be yolden to hym. And thereupon Seynt Povle the apostyl seyth, [" Fidelis f. 58. Deus qui non patietur vos temptari supra id quod potestis," etc.].²

¹ Matt. vii. 3.

² 1 Cor. x. 13.

LXXVIII.

BE not to mery ne to sori
 For thi dremes, though thei be hevy.
 Morpheus byddyth, the messanger
 Off the god of slepe and dremes seere.¹

A ffabil seyth that Morpheus is sone to the god of slepe, and he is his massenger and he is god of dremes and cawsyth men to dreme. And because that dremes be trobolous thynges and a derke and some tyme it may sygnifie contrarie to the dreme, þer is noon so wyse that may propirly speke² liche as the expositours seith of theyme³. Therfor it ys seide to the good knyght that he shulde not be to heuy ne to mery ffor sich avysyons, be the which a man may not shewe no certeyne knowlych ne to what thyng thei sal turne, and anamely þat a man shulde not be to mery ne to hevy ffor thynges off fortune, the which be transsitorie. Socrates seith, “Thou that arte a man, thou shuld not be to hevy ne to mery ffor no maner cawse.”

Where it is seide that a man shuld not be to mery ne to hevy for non avysyons, we shall seye that the good speryte shuld not be to heuy ne to meri for no maner cause that cometh to hym and that he shuld suffre tribulacions paciently. Seynt Austyn seith vpon the Savter, “Fayre son,” seith he, “yf thou wilte wepe for thi sorres that thou felest, veepe vnder the correccion off thi Fadir ; yf thou wepe ffor tribulacions that comyth to the, be ware that it be not for indignacion ne for pride, for the aduersyte that God sendyth to the it is a medycyne and no Payne, it is a chastisement and no dampnacion. Put not fro the thi Fadris rodde but yf that þou wylt that [he] put the from his heritage ; and thynk not on the Payne

¹ Au dieu qui dort et fait songer, H.

² That may propirly that may speke, MS. ; qui proprement en puisse parler quoy-que les expositeurs en dient, H.

³ Tyme, MS.

that thou owghtes to suffre of his scorge, but considir what place thou haste in his testament. To this purpose the wyse [man] seythe, [“Omne quod tibi applicitum fuerit accipe et in dolore sustine, et in humilitate tua patientiam habe.”]¹

LXXIX.

BE the see yf thou wylt vndertake
Perlyous viages for to make,
Off Alchion² beleue the counsell.
Ceys therof the soth may the tell.

Ceys was a kyng, a full good man, and loued wele Alchyon f. 59.
his wyff. The kyng tooke a deuocion ffor to go a perlyows
pafnage on the see in a tempest, but Alchyon his wyffe, the whiche
loued hym ryght hertily, dyde gretyly hir besynes to meve hym fro³
that vyage and with grete teris of wepyng prayde hym full besyly ;
but it myght not be remedied by here ne he woold not suffir hir to
goo with hym, stondyng that she wolde all gates haue gone with
hymme and at the departyng she styrte on to the shepe.⁴ But
Ceys the kyng comfortyd hir and with force made hyre to abyde,
for the which she was full angwyssous and hevy and in ryght grete
woo. Neuer the lesse Eolus,⁵ the god of wyndes, meved theyme
soo gretely opon the see that the kyng Ceys within fewe dayes
perysshed on the see ; ffor the which, whenne Alchyon knew that
aventure, she kest hire selfe into the see. The ffabill seith that
the godes had pyte þeroff and chawnged the bodyes of the .ii. louers
into .ii. birdes, to the intent that there grete loue myght be had in
perpetuell mynde. And yette þe same birdes flee opon the see
syde, the which be called Alchions and there fedres be whyte ;
and whan the maryneris see theyme come, þan be they sekyr of a

¹ Eccl. ii. 4.

² Alcyone, or Halcyone, wife of Ceyx, whose story is in Ovid, Met. xi. 410.

³ For, MS.

⁴ Dedens la nef se gitæ, H.

⁵ Colus, MS.

tempest.¹ The ryght exposition hereof may be that in mariage .ii^o. loueres loued togadir in lich wyse, the which poyetes lykeneth to the .ii^o. byrdes that hade sich a case and aventure. Therefor it is seide to the goode knyght that he shulde not put hym in no perlyous pafnage ayens the counsell off his good ffrendis. And Assaron ² seyth that the wyse man enforseth hym to draw hym fro hurtes, and the foole doth his diligence to fynde hurtes.

For to beleue Alchion, it is to vnderstond that the goode speryte by some evil temptacion is empeched with some errore or dowte in his thowght, in the which he shuld reporte hym to the openyon off the cherche. For Seynt Ambrose seyth in the .ii. booke off Offices that he is fro hym selfe that dispyseth the counsell of the cherche, for Joseph helped kyng Pharaon more profitably with the cownsell off his prudence than though he had yoven hym eythir gold or syluer ; for syluer myȝgh not a purueyde for the famyn of Egypte the space of vii. yere. Therefor it is concluded, "trust counsell and thou shalt not repent the." To this purpose the wyse man seith in his Proverbes to the persone of holy chirch, ["Custodi legem atque consilium et erit vita animæ tuæ"].³

LXXX.

OFF a chylde beleue notte the counsell,
For off Troylus remembre the wele.
Trest⁴ ye may men aged and prouede,
That in armes hath sore bene charged.

f. 60.

When Kyng Priant had repared Troye ayen, the which was dystroyede because of the greuyng of theym that went into Colcos, than Priant thought to take vengeance for that distruction and asemblyd his counsell, where that were many hy barons and wyse

¹ The fable was that for seven days before and after the winter solstice, when the Halcyon was breeding, the sea remained calm.

² See the "Dis des Philosophes" (Roy. MS. 19 B. iv. f. 60).

³ Prov. iii. 21, 22.

⁴ Sc. Trust.

men, for to wete wheythir it were good that Paaris his sone shulde goo into Grece to ravyssh Elen or noon in achaunge for Esyona¹ his sistir, the which was taken be the Thelomonailles² and ledde into thraldom. But all the wyse men seyde nay, becavse of proficies and of scriptores, the whiche seide through that rauysshing Troye shuld be dystroyed. Than Troylus, the whiche was a child and the yongest of Priantes sones, seyde that men shulde not in counsell of werre beleue olde men ne there prouerbes, the which threwe³ there cowardyse counselleth euer to rest ; so he counselled that they shulde goo togedir. Troylus consell was holdyn, of the which felle myche harme. Therefor it is seyde to the good knyght that he shuld not holde ne beleue the counsell of a childe, the which of nature is full lyght and lityll to consydir. An auctorite seith to this purpose that where a childe is kyng þe londe ys onappy.⁴

That a good speryte shulde not agre hym to the counsell of a childe, it is to vndirstond that he shulde [not] be ignorant, but knowyng and full lerned in that the which may be prophete to his helth ; ffor ayens ignorant pepyll Seynt Austyn seith, "Ignorance is a full evyl modir, the which hath full evill doughteris, that is to sey, falsenes and doute ; the fyrst is myschawnce, the secund is wreechednes, the fyrst is vicyous, but the secund is softer,⁵ and these .ii. is drawen away by wysdome." Therefor the wyse man seyth, ["Sapientiam prætereuntes non tantum in hoc lapsi sunt ut ignorarent bona, sed insipientiæ suæ reliquerunt hominibus memoriam "].⁶

¹ Hesione, whom Hercules rescued when she was exposed by command of an oracle to be devoured by a sea monster, and whom he gave to Telamon Ajax on being defrauded of his promised reward by her father Laomedon (Ovid, Met. xi. 211).

² Thelamon Ayaulx, H.

³ Sc. through.

⁴ Væ tibi, terra, cuius rex puer est, Vulg. (Eccles x. 16).

⁵ Plus moleste, H.

⁶ Sap. x. 5.

LXXXI.

HATE Calcas and his false disseytes,
 Off whome the infynyte malicis
 Betrayeth many reaumes expres¹ ;
 Off wordly pepyll þer is no wers.

f. 61.

Calcas was a sootyl clerke of the cete of Troye,² and, whan Kyng Priante knew that the Grekes come opon hym with a grete oste, he sent Calcas into Delphos to wete of the god Appolonie³ how the werre shulde fortvne. But after that the god hadde aunsweryd, the which seide [that] after .x. yere the Grekes shulde haue the victorie, Calcas turned towarde the Grekes and aqwaynttyd hym with Achilles, the which was comme into Delphos for the same cause, and with hym he went to the Grekes, whome he helpid for to counsel ayens his owen cete and ofte tymes disturbed the pes betwyne the Grekys and the Troyens. And becausse he was a traytore, it is seide to the goode knyghte that he shulde hate sich evill sotell pepyll, ffor theyre traysones so done be willes may hurte gretly reaumes and empires and all maner of pepyll. Therefor Platon seith, "A soothel⁴ enemy, though he be poore and not myghty, may greue more than a ennemy myghty and ryche vnknowyn."

Calcas, the which shuld be hatyd, may be vnderstonden that the good speryte shulde hate all fraudelous malice ayens his neyghburgh, for he shulde in no wyse consent ther too. For Seynt Jerom seith that a traytoure will not be sowpled, neyther for familiarite off felacheþ ne for homlynnes of mete and drynke ne for grace of seruyce ne for plente off benefices. Off this vice seith

¹ Et empires, H.

² Calchas was not a Trojan, but a son of Thestor of Mycenæ or Megara and the foremost soothsayer on the Greek side. Christine de Pisan or her authority seems to have misunderstood Dares Phrygian, ch. 15.

³ Sc. Apollo; Apollin, H.

⁴ Sc. subtle.

Seynt Poule the apostell, [“ Erunt homines cupidi, elati, superbi, proditores, tumidi ”].¹

LXXXII.

B E thou notte harde for to graunt, I say,
Sich a thyng as welle employ thou may ;
To Hermofroditus ² haue tendyyng,³
The whiche tooke harme for his denying.

Hermofroditus was a beauteous yong thyng, and on of the fayree⁴ was sore enamourede of hymme, but he in no wyse had leste to love hire and she purswed hym ouer all. Yt felle on a tyme that the yong thyng was full wary of the purswte wherein he hadd trauelled all the day. Than he come to a well-spryng sette abovte with salwes,⁵ by the whiche was a fayre stanke, styll and clere, ffor the which a lest he hade to bathe hym.⁶ He dyde of his clothes and went into the water. Whan she off the fayree sawe hym onclothyd and all naked, she went in to hym and for grete loue tooke that yong thyng in hir armes ; but he, the which was full froward, put hire fro hym ryght rudely, so she myght not wynne his hert for no prayour. Than she of the fayree, full of woo, prayde to the godes that she myght neuer parte from hire loue, the whiche put hire so fro hym. The godes of pete harde hire deuoute prayere ; than sodanly they chaunged the .ii°. bodies into oone, the which were of .ii°. seytis.⁷ This fabill may be vnderstandyn in many maneres, lich as sothell clerkes and philosophheris hath hide there grete secrete vndir couertoure of fable. Thereto it may be f. 62.

¹ ² Tim. iii. 2, 4, with omissions.

² Sc. Hermaphroditus (Ovid, Met. iv. 285 sq).

³ A Hermofroditus te mire, H.

⁴ The nymph of the well Salmacis ; vne nimphe, H.

⁵ A la fontaine de Salmacis, H.

⁶ Lui prist talent de soy baigner, H.

⁷ Sc. sexes ; qui ii. sexes auoit, H.

vnderstondyn sentence longyng to the science of astronomy, and as wele of nygromancye,¹ as that maystrys seyth. And because that the matyr of loue is more delicitable to here than othir, gladely² they made there distinccions³ opon loue for to be the more delectable to here, anamly to rude pepill, the whiche take but the barke, and the more agreeable to subtile, the which sowketh the lyquor. But to owre purpose we may vndirstond that it is velany and a fowle thyng to refuse or to grawnte wyth grete daunger that the which may not turne to vyce ne to preiudice, thowgh it be grawnttyd. For Hermes seyth, "Make no long delay to put it in execucion that the which þou shuld doo."

The goode speryte shulde notte be harde to graunt there where he seyth necesite, but reconforte the nedys to his power. As Seynt Gregore seith in his Moralles that, whan we wyll reconforte any that is afraied in heuynes, we shulde fryst make heuynes with theyme, for he may not veryly reconforte the hevy person which cordeth hym not with his heuines. For leche a man⁴ may not ioyne oon yren to another yf thei be note hote bothe .ii°. and softyd with the fire, on the same wyse we may not redrefse another yif oure hertes be not softted be compafsyon. To this purpose Holy Scripture seith, ["Confortate manus dissolutas et genua debilia roborate"].⁵

LXXXIII.

THOU mayst wytþ the pleys the solace
Off Vlixes, when thou hast tyme and space
In the tyme of trwes and of fest,
For they be both sotel and honest.

¹ Darquemie, sc. alchemy, H.

² Ghadely, MS.

³ Leurs fictions, H.

⁴ Men, MS.

⁵ Isai. xxxv. 3

Vlyxes was a baron of Grece and off grete sotylte and duryng the long seege afore Troye, the whiche lestyd .x. yere, [when] that trwes were, he fond pleys full sotyll and feyre for to disporte knyttes therewyth in the tyme of soioure and rest. And some seyne that he fonde the game of the chesse and sich othir lich. Therefor it is seide to the good knyght that in dwe tyme men may wele play at sich games; for Solyn seith, "All thyngges that is sottyl and honest is lefull to be doone."

The pleyes of Vlixes may be vnderstondyn that, when the knyghtly speryte shall be wary off prayer and of beyng in contemplacion, he may wele disporte in redyng of Holy Scriptures; ffor, as Seynt Jerom seith, Holy Scripture is sete in the yen of owre¹ f. 63. hertis as a merowre, to the entent that we shuld se the herdly face² of owre sowle, and therefor may we see the lewdenes, there may we see who myche³ that we profyte and how fayre we ben [fro] profyte.⁴ To this purpose owre Lord seith in the Gospell, ["Scrutamini scripturas, quia vos putatis in ipsis vitam æternam habere"].⁵

LXXXIV.

YIF thou wilt yeff the to Cupido,
Thy hert and all abaundon hire to,
Thynkke on Cresseides nwefanggyllnesse,⁶
For hire hert hade to meche doblynnesse.

Cresseide [was] a gentilwoman of grete beaute, an[d] she was yit more qwaynte and sotell to drawe pepill to hir.⁷ Troylus, the yongest of Priantes sones, [the which] was full of grete gentilnesse,

¹ Yen (*sc. eyes*) of yowre, MS.

² Lenterine face, H. (*enterin, sc. entier, complet*, Godefroy, *s.v.*).

³ *Sc.* how much.

⁴ La pouons nous veoir nostre bel, la pouons nous veoir nostre lait, la pouons nous veoir combien nous prouffitons et combien nous sommes loings de prouffiter, H.

⁵ Joh. v. 39.

⁶ Gard toy Briseyda nacointier, H. The change is probably due to Chaucer's "Troylus and Cryseyde."

⁷ Cointe et vague et attrayant, H.

of beaute and of worthines, loued hire ryght hertily and she hadde youen hym hir loue and promysyd to hym that it shuld neuyr fayle. Calcas, fadir to the gentilwoman, the which knew by science that Troye shuld be distroyid, dide so myche that his daughter was delyuered to hym and browght owte of the cete and ledde to the seige among the Grekes, where hir fadir was. Grete was the sorowe and full petous the¹ complayntis of the .ii^o. louers at the departyng. Neuerthelesse within a while aftir Dyomed, the which was a hye baron and a full worthi knyght, aqweyntyd hym with Cresseide and labowrd so soore to hir that she loued hym and only² foryate hir trwe loue Troylus. Because that Cresseide was so lyght of corage, it is seide to the gode knyght that, yf he will sette his herte in ony plase, late hym be ware that he be not aqwauyntyd with sich a lady as Cresseide was. And Hermes seith, "Kepe the from evill felachepe, that thou be not on of theyme."

Cresseide, of whom a man shulde be ware to aqweynt hym, is veyne glori, with the which the good sperite shuld not aqwaynte hym, but fle it onto his power, for it is to lyghte and commyth to sodenly. And Seynt Austyn upon the Sauter seith that he the which hath wele lerned and assayed by experiens to ouergoo degrees of vices, he is coume to the knowlyge that the synne of veyne glory is holy or most specyal to eschwe of perfyȝte men, ffor emong all othir synnes it is hardest to ouercom. Therefor the apostil Seynt Poule seith, ["Qui gloriatur, in Domino glorietur"].³

LXXXV.

WHEN thou hast kylled Patroclus,
Ware of Achilles, I counsell þe thus,
Yf thou loue me, for thei be all on,
There goods betweyne theym be comon.

f. 64.

¹ Of the, MS.

² Sc. wholly?; du tout, H.

³ 1 Cor. i. 31.

Patroclus and Achilles were felawes togedir and ryght dere freendis, so that there were neuer to¹ brethere loued better togedir, and thei and here goodes were comon as all o thyng. And because that Hector slew Patroclus in batayle Achilles had grete hate to Hector, and fro theyns forthe swore his dethe. But because he doutyd meche his grete streynght, he lefte neuer to wayte how he myght fynde hym discouered to betray hym. Therfor Othea seide to Hector, as by profecye of that which was for to come, that, when he hadde slayne Patroclus, it were nede for hym to be ware of Achilles. That is to vnderstond þat euery man the which hath slayne or mysdoon to another manrys trwe freen , his² felawe will take vengance if he may. Therefor Magdare³ seith, “ In what [place] that euer thou be wyth thy ennemye, holde hym euer in suspecte, thow⁴ that thow be myghtyer than he.”

Where it is seide that, when thow hast slayne Patroclus thou shulde be ware of Achilles, we may vnderstond that, yf the goode speryte suffir hym by the feend to bowe to synne, he howte⁵ to dowte euerlastyng dethe. And Solyn seith,⁶ “ This present lyue is but a knyghthode an[d] in tokyn theroff this present lyf is called werre in deference of that aboue, the which is called victoriis, for it hath euer of enemyes.” To this purpose the apostil Seynt Poule seith, [“ Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli.”]⁷

¹ *Sc.* two.

² Or, MS. The passage is confused, *cf.* que tout homme qui a occis ou mesfait au loyal compaignon dun autre que le compaignon en fera la vengence, H.

³ Madarge, H.; Magdargis, Add. MS. 16,906, f. 55b; Macdarge, Roy. MS. 19 B. iv. f. 65. The “dit” as given by G. de Tignonville in the last-named MS. is “ En quelque lieu que tu soyes auecques ton enmeli fay touz iours bon guet ; ia soit ce que tu soyes le plus fort et plus puissant, si doys tu trauallier a faire la paix.”

⁴ *Sc.* though.

⁵ *Sc.* ought.

⁶ This is not among Solon’s sayings in the “ Dis des Philosophes.”

⁷ Ephes. vi. 11.

LXXXVI.

BE ware thou voide note fro the Echo,
 Ne hir¹ petous complayntes also ;
 Susteyne all hir wille, yif it may be,
 For thou wote not what may com to the.

f. 65.

The fabill seith that Echo was a fayre woman, and because she was wont to be to grete a iangelere and by hir iangyllyng on a day accused Juno, the which for ialousie on day lay in awayte on hir husband, the godeſſe was wroothe and seide, "For hens forth thou shalt no more speke fryst, but after another." Echo was anamored on faire Arcisus,² but neyther for prayer ne for sygne of love that she made to hym he lyst not to haue pete off hire, in so mych that the faire creature diede for his love. But dyeng she prayed to the godeſſe that she myght be vengyd of hym in whome she hade fownde so mych cruellnes that ons yit thei myghte make hym to fele the charpenefſe of loue, whereby he may preue the grete woo þat veray louers haue the which in loue be refusede ; þan she died. So Eccho made an ende, but hire voyſe remaneth, which leſtyth yitte. And there the godes made it perpetuall for memorie of that aventure, and yit it anſweris to pepill in valeyys and on reueres aftyr the woyſe of othir, but it may not speke fryst. Eccho may syngnyfie a persone the which off grete neceſſite requyryth the voyſe that is youen to anothir ; that is to ſey, of nedys pepyll there is abydyng enowe, for they may not helpe themſelffe withowte helpe of othir.³ Therefor it is ſeyde to the good knyght that he ſhuld haue pete of nedys pepill that reqwyrith it. And Zaqualquin⁴ ſeith, "Who ſo will kepe wele the lawe, ſhulde helpe hys frend with his goode and leue to nedis pepill and

¹ His, MS., both here and in the next line.

² Sc. Narcissus ; Narcisus, H. See the ſtory in Ovid, Met. iii. 356 sq.

³ Cf. qui par grant neceſſite requiert autrui ; la voix qui est demouree, cest que de gens ſouffraiteux eſt il asſez demouree ne ilz ne peuent parler fors apres autrui, H.

⁴ The fourth philosopher in the "Dicta" ; Salquin, Add. MS. 16,906, f. 7b ; Zaqualkin, Roy. MS. 19 B. iv. f. 10b.

be gracious, not denying iustice to his enemy, and kepe hym fro vice and dishonour."

Be Echo, the which shuld not be refusyd, may be notyd the mercy þat the good sperite shulde haue in hym selfe. And Seynt Austyn seith in the book of owre Lo[r]dis Sermon that he made on the Hille that blyssyd be thoo that willyngly socourith poore pepill, the which be in penowrye, for thei diserue mercy of God opon them that is in penuery. And it is a iust thyng that who so will be holpyn of a souereyne more myghtye than he shuld helpe¹ a sympler than he is, in as myche that he is mythyer than he. Therefor the wyse man seith in his Prouerbis, ["Qui pronus est ad misericordiam benedicetur."]²

LXXXVII.

IFF thou wilte haue a croune of victorie,
Which is better than ony good wordly,
Damee³ thou most folue and purswe
And shalt haue hir, if thou will wele swe.

The fabil seith Damee was a gentylwoman that Phebus loued hertily, and he purswede hire sore, but she wolde not agre to hym. It felle on a day that he sawe the fayre creature go in a way and he folowed and, whanne she sawe hym come, she fledde and the god aftir. And when he was so nere that she sawe well she myght not scape hym, she made hir prayers to the godes Diane that she shulde save hire virginite, and the body of the maydyn chaunged into a grene lorier; and when Phebus was come nere thereto, he tooke of the brawnches of the tre and made hym a chaplete in syngne of victorie. And anamly in the tyme⁴ of the Romayns greete felicite the victoriis pepill of theyme were crowned with f. 66. lorier. This fabill may haue many vndirstondynges. It myght happe that some myty man with long traveyle swed a lady in so

¹ To helpe, MS.

² Prov. xxii. 9.

³ Sc. Daphne (Ovid, Met. i. 452 sq.); Damne, H.

⁴ To theyme, MS.; ou temps, H.

mych that with his grete pursvte he com to his will vndir a lorier, and for that cause fro theyns forth he loued the lorier and bare it in his devyse in signe of the victorie that he hade of his love vndir the lorier. And allso the lorier may be take for golde, the which betokynyth worchippe. It is seide to the good knyght that he most pursue Damee, if that he will haue a croune of lorier, that is to seyne, Payne and traveyle, yf he will com to worchippe. To this purpose Omer seyth, "Be grete diligence a man comyth to grete perfeccion."

That Damee wolde be purswede for to have a croune of lorier, we may vndirstonde that, yf the goode speryth will haue a gloriis victorie, he must haue perseuerance, the which sall lede hym to the victorie of paradyse, of the which the ioies be infynite. As Seynt Grygory seith, "Who hath þat tong that may suffice to tell it, and where is the vndirstondyng that may or canne comprehend it, who¹ many ioyes be there in that souereyne cete off paradyse, euer to be present² . . . visage of God, to se the vnscribable lyght, to be in surte neuer to haue fere off deth, to be mery with the gyfte of euerlastynge clennes?" To this purpose Dauid seith in þe Savter, ["Gloriosa dicta sunt de te, civitas Dei"].³

LXXXVIII.

TO the also I make mencion
Off Andromathais³ vision ;
Dispite not thi wyfe, I counsell the,
Ne othir wemen that wise be.

Avdromatha was Hectoures wyffe, and the nyght afore that he was sleyne there com to his wyfe in a vision that the next daye

¹ Sc. how.

² An omission by homœoteleuton ; cf. estre tous iours present aux ordres des anges avec les benois esperis assister à la gloire du conditeur, regarder le present visage, etc. H. The quotation is from Hom. xxxvii.in Evang. (Migne, lxxvi. 1275).

³ Psal. lxxxvi. 3.

⁴ Sc. Andromache's.

that Hector went to the batayle withowten dowte there he shuld be sleyne. For the which Andromatha with grete seghens and vepynges dide hire power that he shuld no goo into the batayle ; but Hector wold not beleue hir and there he was slayne. Wherefor it is seide that a goode knyght shuld not holy disprayse visions of his wife, that is to sey, in avice and the counsell of his wyfe, if he be wyse and well condicione, and anamly of othir wise women. For Platon seith, "Thou shuld not disprayse the counsell of a lytill wise person, for, þough thou be neuer so olde, be not ashamed to lerne, though a childe wolde teche the, for some tyme the ingnorant may avise the wise man.

The avision of Andromatha, the whiche shulde not be dispreysed, is that a good purpose sent by the Holy Gost Jhesu Cristis knyght shuld not sette it at nouȝt, but anoon sette it in effecte vnto his power. Thereoff spekyth Seynt Gregory in his Moralles that the good Sperate for to draw vs to goodnes and monychit vs, meveth vs and techith vs. He admonychyt owre mynde, he meuith oure will and techyt owre vnderstondynge. The Sperate, softe and swete, suffirth no maner of litell spote of chaffe¹ abydyng in the habitacion of the herte where he inspiryth, but broyleth it anoon with his subtile circumspeccion.² Therefore the postile Seynt Powle seith, ["Spiritum nolite extinguere"].³

LXXXIX.

IF that thou haue grete werre and besy,
In Babilonies streynght verely
Trost not, for be Minos⁴ and that soone
It was take ; trosteth not than thereone.

¹ Petite paille, H.

² La brusle du feu de sa soubtile circonspeccion, H.

³ 1 Thess. v. 19

⁴ Ninus, H.

Grete Babilony was founded bi the grete gyaunt Nambroth,¹ and it was the streyngest cete that euer was ; but notwithstanding it was take by knynght Minos.² Therefore it is seide to the good knynght that he shuld not so myche truse in the streynght of his cete or off his castell in tyme off werre, but that it be full purveide off pepyll and of all thyng that behoueth for dwe defence. For Platon seith, “Who so trostith all only in his streynght is often ouercomen.”

Be the streynght of Babilonie, wherein men shuld not trust, it is to vndirstonde that the good sperite shulde not trust ne attende to thynges that the worlde promysith ; and Seynt Austyn spekith therof in the booke of Syngularite of Clerkes,³ that it is to lewde a trust⁴ to name his lyffe to be swre ayens the perell of this worlde. And it is a folych hope to wene to be sauе among the byttinges⁵ of synnys ; yit the victorie incerteynie is as long as men be among the darteres of there enmyes and kepith theyme vnhurte,⁶ but who so is envirouned with flawmes is not lyghtly delyuered withoutyn brennyng. Trost to hym that hath the experiance ; though the world lawith⁷ on the, tryst it not, lete thi hoope be sette in God. Therefor seith the prophete Dauid, “Spera in Domino,” etc.⁸

¹ *Sc.* Nimrod.

² Le roy Ninus, H.

³ De Singularitate Clericorum (Migne, iv. 837). The Latin text is somewhat loosely rendered.

⁴ Cest vne sotte fiance, H. ; adversaria est confidentia, St. Aug.

⁵ Estre sauf entre les morsures, H.

⁶ And—vnhurte, not in H. or Lat.

⁷ *Sc.* laugheth ; rit, H.

⁸ Psal. xxxvi. 3 ; Bonum est confidere in Domino, *etc.* (Psal. cxvii. 8), H.

XC.

HECTOR me must pronounce thi deth smerte.
Wherefor grete sorwe bitteth my herte.
That shall [be] whene that Priant the kyng
[Thou] woldest not trost, which come the praying.¹

The day that Hector was sleyne in bataile Andromatha his f. 68.
wifse come to pray Kyng Priant with full grete compleyntes and
wepynges that he wolde not that day suffre Hector to goo to
bataile, for withowte dowte he shulde be sleyne yf he went thedir.²
Mars, the god of bataile, and Minerve, the godefse of armes, hadde
veraly shewed it there in hir slepe,³ where thei apperid to hir.
Priant dide all that he myghte for he shulde not fyght that day, but
Hector stale fro his fadir and stirte owte of the cete by a waye
vndir the erthe and went to the bataile, where he was sleyne.
And for because he neuer dishobehed his fadir but that day, [it]
may be seide the day that he shulde dishabey his ffadir than shulde
he die. And it may be vnderstond that noon shulde dishobey his
souereyne ne his good ffrendes, when they awyse hym as in reson.
And therfor Aristotil seide to Alexandir, "As long as thou trustist
the counsell of theyme that vsith wisdom and that loued the truly,
thou salt reigne glorously."

Where she⁴ seide to Hector that she most pronounce his
name,⁵ [it] is that the good sperite shulde haue contynell mynde on
the owre of deth. Thereof seith Seynt Bernard⁶ that in man-
kyndely thynges men fynde no thyng more certeyne þan deth, ne
lelse incerteyne than is the owre of deth; for deth hath no mercy
of pouerte and dothe no worshippe to reches; it sparith neyther

¹ Ce sera quant le roy Priant Ne croiras, qui tira priant, H.

² See above, p. 100.

³ Shepe, MS.

⁴ Sc. Othea; he, MS., both here and a few words later on.

⁵ Sa mort, H.

⁶ Sermo de conversione ad clericos, ch. viii. (Migne, clxxxii. 843).

wisedom, condicions ne age ; men hath non othir certeyne of deth but that it is at the doores of aged men and it is in the mydwes¹ of yong men. To this purpose the wise man seith, [“Memor esto, quoniam mors non tardat”].²

XCI.

I PURPOSE yet to make the sadde and wyse,³
 That thou vse in batailes ffor no gise
 Off thyre harneis discouered for to be,
 For thi deth than it will opyn to the.

In the bataile Hector was founde discouerede of his harneis, and thanne he was sleyne. And therefor it is seide to the goode knyght that he shuld not in bataile be discouered of his harneis. For Hermes seyth that deth farith as the stokke⁴ of an arrowe and lyff farith as an arrowe that is sette to shoote.⁵

There where it is seide that he shuld kepe hym couered with his harneis it is vndirstond that the good sperite shulde kepe his wittis cloose and not voide. Seynt Grigori seith hereoff that a person the which departhit hys wittis fareth as a iowgolowre the which fyndeth no wers hous than his owyn ; therefor he is euer owte of his hows, euen as a man that kepith not his wittes clos is euer vagaunt and owte of the hous of his conscience and farith as an opyn hall where men may entre on euery syde. Therefor [our] Lorde seith in the Gospell, [“Clauso ostio, ora Patrem tuum in abscondito.”]⁶

¹ En espies, H. ; auxpiez, Roy. MSS. 14 E. ii. f. 327, 17 E. iv. f. 313 ; adolescentibus in insidiis est, St. Bern.

² Eccl. xiv. 12 ; tardabit, H.

³ Encor te vueil ie faire sage, H.

⁴ ? Stroke ; le coup de vne sayette, H. and G. de Tign.

⁵ Qui met auenir, H. ; qui meut a venir, G. de Tign (Roy. MS. 19 B. iv. f. 7b).

⁶ Matt. vi. 6.

XCII.

OF Pollibetes¹ coveite not hastily
His harmes, for thei be vnhappy ;
Of his dispoylyng folowed, parde,
Thi wofull deth be theyme þat sewed þe.

Polibetes was a full myghty kyng, the which Hector slewe in the bataile after many othir grete dedes that he hadde done that day. And beawse that he was harmede with ffayre harmes and reche, Hector coveite theyme and stowpyd doung of his hors nekke for to dispoyle the body, and than Achilles, the which swede after hym with hole will to take hym discouerte, smote hym beneth for fawte off his harmure and at oo stroke kyllid hym, of whom it was grete harme, ffor a worthier knyght was neuer gyrtle whyth swerde of the which stories maken mencion. And that sich couetyses may be no noyens² in sich places it shewith bi the seide cas. Therefor the philosophir seith, “Disoordnet couetise³ ledith a man to deth.”

That we shulde not couete Polibetis armis, we may vndirstond that the goode speryte shuld haue no couetise to no maner of wordly thynges. For Innocent seith⁴ that it ledith a man to deth, for covetise it is a fyre that may not be stawnched. The couetous person is neuer content to haue that the which he desyrith, for, whan he hath that he desiryd, he desyrith euer more, euer he setteth his ende in as mych as that he tenteth to have more and not to that the which he hath. Averysse and covetise be .ii°. saus makers⁵ the which sefseth neuer to seye, “Bryng, bryng”; and to the value that

¹ The Politenes of Benoît de Ste. Maure (l. 16105) and Guido delle Colonne.

² Puit estre nuisible, H.

³ Couuoitise desordenee, H.

⁴ Dit Ygnocence ou liure de la vilte d econdicion humaine, H. The quotation is from Pope Innocent III., “De contemptu mundi,” ii. 6 (Migne, ccxvii. 719).

⁵ Sont ii. sancsues, H.; sanguisugæ, Innoc., quoting Prov. xxx. 15. Wyer’s version rightly has “horse-leeches”; and the reading “sauce-makers” is inexplicable.



the money waxeth the loue of the mony waxeth. Couetise is the way to the gostly deth and oftetimes to bodily deth. Therefor the postyll Seynt Powle seith, ["Radix omnium malorum cupiditas est"].¹

XCIII.

A SSOTE the not in love of strawnge kynde ;
 f. 70. The deede of Achilles haue in mynde,
 Which wende to make of hys enmye
 His veri lyffe and that interely.

Achilles was asotyd in lowe of Polexene the faire mayden, the which was sister to Hector, as he sawe hir in the begynnyng of the yere at the servise off Ectoris yeris meynde² in the trwes tyme, where many Grekis went to Troye to see the nobilnes of the cete and of the reche terrement, that was the most solemny made that euer was made for the body of a knyght. There Achilles sawe Polixenne, where he was sore takyn with hir loue that he myght no wyse endure, and therefor he sent to Hecuba the qwene that he wolde treite of mariage and he wolde make the werre to sesse and the sege to departe and he shuld euer be there frend. It was long after or Achilles armed ayens the Troyens beawse of that lowe and [he] dede grete peyne to make the ost to departe, but he myght not doo it and therfor the mariage was notte made. After that Achilles slew Troylus, the which was so full of worthines that he was ryght leke to Hector his brothir, standyng the yong age that he hadde. But the qwene Ecuba was so full of woo for hym that she sent for Achilles to come to hir to Troye ffor to treite of the mariage. He went thedir, and there he was slayne. And þefor it is seide to the good knyghte that he shuld not assote hym vpon strawnge loues, ffor by ferre loues comyth harme. And therfor the

¹ Tim. vi. 10.

² A luniversaire (*sc.* l'anniversaire) du chief de lan des obseques de Hector, H.; vnyuersarie, Wyer.

wyse [man] seith, "When thyn enemys may not venge theyme,
than hast thou nede to be ware."

That a goode spyryte shulde not afsote hym vpon strawnge
loues, that is to vndirstond that he shulde chawnge¹ no thyng but
yf it comme holy of God and [be] determined in hym. "All strange
loues" is the worlde, the which he shuld flee. That he shulde flee
the worlde Seynt Austyn seith in expownyng of Seynt Jonis
Pistil,² "The world pafith [and its] concupiscens.³ O resonable
man," than seith he, "whethir had thou leuer loue the temperell
worlde and passe with the tyme, or be with⁴ Cryst Jhesu and lyfe
perpetually with hym?" To this purpose Seynt Jon seith in his
fryst Pistill, ["Nolite diligere mundum neque ea quæ in mundo
sunt"].⁵

XCIV.

VNDIRTAKE non harmes folely ;
It is perell for sowle and body
A naked harme and no shelde to take ;
Off Ayaux may thou example make

Ayaux was a full proud knyght of þe Grekis and trostid to
mych on hymselfe, but yet he was a goode knyght of his hand. f. 71.
And for pride and soleynnes he vndyrtooke to doo armes with his
arme naked discouered withowte a chelde, and so he was boron
through⁶ and ouerthrowen dede. Therefore it is seide to the goode
knyght that to doo siche armes, thei be neythir profitabill ne
worchipfull, but rather thei be named lewde and prowde, and thei
be to perlyous. Aristotil seith that many erreth be ignorance and
fawte of knowyng and woote not whate it is to do ne to leue, and
some fayle be arrogance and pride.

¹ Amer, H.

² In ep. Joannis ad Parthos tract. ii. (Migne, xxxv. 1994).

³ Et sa concupiscence, H.

⁴ Amer, H.

⁵ I Ep. Joh. ii. 15.

⁶ Perciez doultre en oultre, H.

How armes shulde not be vndertake follely is þat þe good sperite shulde not tryst in his owyn fragilite. As Seynt Tawstyn¹ seyth in a sermon, þat non shulde presume in his owyn herte when he pronownceth a worde ne non sulde² [trust] in his streynghte when he sufferith tentacion, for, when we speke wysely goode wordes, thei coume of God and not of owre wytte, and when we endure aduersitees stedefastly, it cometh of God and not of oure pacience. To this purpose the apostyl Seynt Powle seith, [“Fiduciam talem habemus per Christum ad Deum, non quod simus sufficientes aliquid cogitare ex nobis quasi ex nobis”].³

XCV.

A NTENOR exile and chase away,
Which purchasfed ayens his contrey
Bothe treson, falsenes and grete vntrowth ;
But yif he were yolden it were routh.

Anthenor was a baron of Troie, and when it com at the last to grete Troyenne bateylles, the Grekys that hadde long kepte sege afore the cete they wost not how they myght haue a conclusyon to take the cete, ffor it was of ryght grete streynghte, than by the tysyng⁴ of Anthenor. For angre that he hadde to kyng Priaunt, he comforted theyme and seide that thei shulde make a pes with the kyng, and by that mene thei may putte theyme selue into the cete and they shall be youen a wey. Thus thei dede, by the which Troye was betrayed. And because that the treson hereoff was to grete and to evill, it is seide to the good knyght that all sich semblable, where he knoweth theyme, he shulde exile and chafse theyme away, for sich pepill be gretili to hate. Platon seyth that difseyte is capteyne and gouernowre off shrewes.⁵

¹ Sc. Augustine.

² Susde, MS. ; ne nul en sa force ne se doit fyer, H.

³ 2 Cor. iii. 4, 5 ; tanquam ex nobis, H.

⁴ Lenditement, H. ; exhortacion, Wyer.

⁵ Des mauuais, H. ; Barat est le cappitaine des mauuoys et ire est son gouerneur, G. de Tign. (Roy. MS. 19 B. iv. f. 39).

Be Anthenor, the which shulde be chafsed awey, we may f. 72.
vnderstonde that the goode sperite shulde dryve away all thynges
whereby ony inconuenyence myght come to hym. To this Seynt
Austyn seith that he that is not besy to eschewe inconueniencees¹ is
leche a b[u]tyrflye that turnyth so ofte abowte the fyre of the
lampe that he birneth his wenges and thanne is drowned in the
oyle, and to the birde that flieth so ofte abowte the glewe that he
lesyth his feddris. Example of Seynte Petir, the which aboode so
long in the princes courte of the lawe that he fell into sich an
inconuenience to renye² his Maystir. And the wyse man seith,
[“ Fuge a via malorum, ne transeas per eam ”].³

XCVI.

IN Mynervez tempell to offir
Thou shulde not thi ennemye suffre.
Take thou goode hede to the hors of tre ;
Troye hadde yet bene, had that not be.

The Grekes hadde made a feynte pes⁴ with the Troyens by
Anthemores trayson. Thei seyde thei hadde avowed a gifte to
Mynerve the godes, the which thei wolde offyr, and the[i] hadde
made a horse of tre of an huge grettenes, the which was full of men
of armes, and it was so grete that the yate of the cete most be
brokyn for to late it cum in. And the hors was sette opon whelis,
that rolled it forth to the temple ; and when nyght come and when
the tovne was most in rest, than the knyghtes lepid owt of the hors
and vent abowte in the cete, the which brente and kyllid and
distroiid the towne. The[re]for it is seide to the good knyght that
he shulde not trust in no sich fantasies ne offerynges. To this

¹ iii. (les, H.) inconueniencees, MS.

² Sc. deny ; reyne, MS. ; renyer, H.

³ Prov. iv. 15.

⁴ Paix par faintise, H.

purpose a wyse man seith, “ A man shulde dowte the sotiltees and the spies of his enemie, yif he be wise, and his shrewdenes,¹ yf he be a foole.”

By Minerve temple we may vnderstond holy chirch, where shulde not a been offird but prayer. And Seynt Awstyn seith in the booke of Feyth, that withowte the ffelechippe of holy chirch and baptym no thyng may availe, ne the dedes of mercye may not vaile to euerlastyng liffe, for withowte the lappe of the chirch non helthe may be. There[for] Dauid seith in the Sauter booke, [“Apud te laus mea in ecclesia magna”].²

XCVII.

TROST not to haue a sure castell ;
 For Ylyones towre, sette full well,
 Was take and brent, and so was Thune.³
 All is in the handes of fortune.

f. 73.

Ylyon was the mayster doongon of Troye and the faryst and the strongest castell that euer was made of the which stories makyth mencion ; but notwithstanding it was take and brent and broute to nowte, and so was the cete of Thune, the which was some tyme a grete thyng. And becavse that sich causes falleth bi the chaungabilnes of fortyne, it is desirid that the good knyght shulde not be prowde in hym selfe ne thynke hym selfe sure for no streynghe. Therefor Tholome⁴ seith, “ The hyer that a lorde be raysed the perlyouser is the ouyrthrowe.”

That man shuld not wene to have a svre castell, we may vndirstond that the good sperite shulde take non hede to no maner delite ; for as delitees be pafsyng and not svre and ledith a person to dampnacion, Seynt Jerom seith that it is inpossibile for a person

¹ Sa mauuaistie, H.

² Psal. xxi. 26.

³ So H. and other MSS. ; perhaps a corruption for Thyre or Tyre.

⁴ Sc. Ptolemy ; Ptholomee, H.

to pase fro delittes to delyttes, that is to sey, for to pase and lepe fro delites of this worlde to the delyttes of paradyse, the which fillyth the wombe here and the sowle there. For the diuine condicion is vnbounde, for it is not yoven to thoo that weneth to haue the worlde euerlastyng in delittes. And to this purpose is wretyn in the Pocalipce, [“Quantum glorificavit se et in deliciis fuit, tantum date ei tormentum et luctum”].¹

XCVIII.

ESCHWE thou shulde þe swyn of Circes,
Where that the knyttes² off Vlixes
Were turnyd to swyne as to the ye.
Vmbethynke the wele of this partie.

Cyrces was a qwene, whos reaume was opon the see of Ytaile, and she was a grete enchaunterefse and knew meche of sorcery and wicheſt. And whan Vlixes, the which wente to the se after the deſtruccion off Troye, as he went to a returnyd³ into his cuntrē, throwe many grete and perlyous tormentes that he hadde he aryved at a hauen of the same lande. He ſent to the qwene by his knyghtes to weſe wheyther he myght swrely taken hauen in her lond or noon. Circes reſeyuyd his knyghtes full gentely and of curteſei made ordeyne for theyme a potage full delicious to drynke, but the potage hade ſich a strength that ſodenly the knyghttes were chaunged into swyne. Circes may be vnderſtond in many maners. It ma[y] be vndirſtonde be a lande or a cuntrē where that knyghtes were putte in fowle and veleyns preſon; and allſo ſhe may be lekened to a lady full of wantonneſſe and ydilnes, that by hire many errant knyghtes, that is to ſey, ſewyng armeſ, þe which anamly were of Vlixes pepill, that is to vndirſtonde, malicioſ and noyens, were

¹ Apoc. xviii. 7.

² Sc. knightſ.

³ Sc. as he weaned to have returned; ſi comme il cuiroit retourner, H.

f. 74. kepte to soiorne as swyne. And therefor it is seide to þe good knyght that he shulde not reste in sich a soioryng. For Arystotill seith, “He that is holy¹ in fornicacion may not be aloved² in the ende.”

Cyrceses swyne may we take for ypocrys, the which the goode sperite shulde eschewe off all thynges. Ayens ypocrytes Seynt Gregory seith in his Moralles,³ that the lyfe of ypocrytes is but a frawdelous vysyon and as a fantasye ymagenid, the which shewith owtewarde lykenes of an ymage, the which is not in very dede inward. To this purpose owre Lorde seith in the Gospell, [“Væ vobis, hypocritæ, quia similes estis sepulchris dealbatis,” etc.].⁴

XCIX.

THOU shulde no grete reson shewe to þe man
The which as that tyme vndirstond ne can.
Yno, the which the soddyn corne dide sowe,
Noteth it to the well inowgh, I trowe.

Yno was a qwene, the which made sothyn⁵ corne to be sown, the which comme not vppe. And therfor it is seide to the goode knyght þat gode reson and weeble sette and wyse autorites shulde not be tolde to the pepill of rude vndirstondyng and that cannot vndirstond them, ffor they be lost. And therfor Aristotile seith, “As reyne avaylith notte to corne that is sownen on a stone, no more availleth argumentes to an onwyse man.”

That faire and wise wordis shuld not be tolde to rude and ignorant pepill, the which cannot vnderstand theyme, it is to sey that it is as a thyng loste, and than ignorance is to blame. Seynt Bernard seith in a book of xv. Degrees of Mekenes that fore noght

¹ Sc. wholly.

² Louez, H.; loe, G. de Tign. (Roy. MS. 19 B. iv. f. 44b); lawded ne allowed, Wyer.

³ Moralia, xv. 6 (Migne, lxxv. 1084).

⁴ Matt. xxiii. 27.

⁵ Sc. sodden; le ble cuit, H. For the same story of Ino see above, p. 29.

tho ascuse theyme of fragilité or off ignorance,¹ standyng that siche as syne most frely be gladly ffreel and ignorant, and many thynges the which shuld be knownen be some tyme vnownen, outhir be negligence to kune it² All sich ignorances hath non excusacion. Therefore the postil Seynt Povle seyth, [“Si quis ignorat, ignorabitur”].³

C.

A UCTORITES I haue written to the
An .c. ; late theyme be take agre,⁴
For a woman lerned Augustus
To be worshipped and taught hym thus.

Cesar Augustus was Emperoure off the Romayns and off all f. 75.
the worlde, and because that in th[e] tyme of his reygne pes was in
all þe world and that he reyngned pesibily, lewed pepill and misse-
beleueres thought that the pes was beawse of his goodnes; but
it was notte, for it was Crist Jhesu, the which was borne off the
Virgine Mary and was that tyme on þe erth, and as long as he was
on erth, it was pes ouer all the worlde. So they wold haue
worchippede Cesar as God; but thanne Sebille bad hym to be well
ware that he made hym note to be worshipped, and that ther was
no God but on alone, þe which had made all thynges. And thanne
she lede hym to an hy mounteyn withowte the cete and in the
sone by the will of owre Lord aperyd a Vergine holdyng a Childe.⁵
Sibille shewed it to hym and seyd to hym that ther was very God,

¹ *Frustra sibi de infirmitate vel ignorantia blandiuntur, qui ut liberius peccent libenter ignorant vel infirmantur*, Bern. de Gradibus Humilitatis, cap. vi. (Migne, clxxxii. 951).

² There is an omission here, *qf.* ou par negligence de les sauoir ou par parece de les demander ou par honte de les enquérir, H.

³ 1 Cor. xiv. 38.

⁴ Si ne soient de toy despites, H.

⁵ This story is from the “Aurea Legenda” of Jacobus de Voragine with slight variations (ed. Graesse, 1846, p. 44).

the which shuld be worshipped, and than Cesar worshippede hym. And becaus that Ceesar Augustus, the [which] was prince off all the wor[1]de, lerned to knowe God and the Beleve off a woman, to the purpose may be seide the auctorite that Hermes seith, "Be not ashamed to here trowth and good techyngges of whom that euer seith it, for trouth noblyth hym þat pronounceth it."

f. 75b.

There where Othea seith that she hath wreten to hym an .c. auctorites and that Augustus lerned of a woman, it is to vndirstond that good wordes and good techynges is to prayse of what persone þat seith it.¹ Howe² de Seint Victor spekyth hereof in a boke called Didascalicon, that a wyse man gladdely herith all maner of techynges ; he dispisyth not the Scriptur, he dispyseth not the person, he dispiseth not the doctrine ; he sekyth indifferently ouer all, and all that euer he seth the which he hath defaute ; he considerith notte what he is that spekyth, but [what] that is the which he seith³ ; he taketh no hede how myche he can hymme selfe, but how mech he cannot. To this purpose þe wyse man seith, ["Auris bona audiet cum omni concupiscentia sapientiam"].⁴

¹ De quelconques personne que ilz soient dis, H.

² Hugh de St. Victor, *Eruditionis didascalicæ libri vii.* (Migne, clxxvi. 739).

³ Mais que cest que il dit, H.

⁴ Eccl. iii. 31. H. has the colophon, " Explicit lepistre Othea."