

Christine de Pizan

ADVICE FOR PRINCES

IN MIDDLE ENGLISH TRANSLATION:

STEPHEN SCROPE'S *THE EPISTLE OF OTHEA* AND
THE ANONYMOUS *LYTLE BIBELL OF KNYGHTHOD*

Edited by
Misty Schieberle



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INTRODUCTION

Medieval translations must be treated not merely as attempts to replicate a text in another language but rather as responses to and readings of the original text.¹ In the two renditions of Christine de Pizan's *Epistre Othea* (ca. 1400; hereafter, *Othea*) into Middle English chivalric manuals, we have the opportunity for a case study in translation styles by analyzing Stephen Scrope's *Epistle of Othea or Boke of Knyghthod* (ca. 1440; hereafter, *Epistle*) and the *Lytle Bibell of Knyghthod* (ca. 1450; hereafter, *Bibell*), which was copied by Anthony Babyneton, though he was most likely not the translator.² Except for his Preface and some elements of his Prologue, Scrope stays as close as possible to his source (aside from errors and misreadings), while the *Bibell* diverges from the *Othea* in major ways—in both form and content, and in the translator's attempts to make the text concrete and comprehensible for his English readers. For instance, in explaining how planets give names to the days of the week, Scrope parrots Christine: "Venus is a planete of hevin, aftir whom the Friday is named" (7.5). He passes over the incongruity that the English "Friday" does not derive directly from Venus's name. By contrast, the *Bibell* translator explains more fully that Venus, "geveth in the Latyn tong to the Frydey hys name, werfor that dey is cald in Latyn *dies veneris*, as myche to sey in Englysch as the day of Venus" (7.8–10). Curiously, both men neglect to mention Christine's reference to the French "vendredi" [Friday], perhaps indicative of their desire to privilege English, and even Latin, over French.³ The *Bibell* translator's unique Prohemye provides further evidence of how his text situates the *Othea* as a work that specifically can help readers forestall Fortune, a concept that gained popularity in English writings of the fifteenth century.

These two contemporary but independent renderings therefore bear witness to two distinct interpretations of the *Epistre Othea*. One purpose of this edition is to underscore

¹ See Evans et al., "The Notion of Vernacular Theory," p. 317 and Nall, *Reading and War*, p. 5.

² Following the previous editor James D. Gordon, I adopt the title *The Lytle Bibell of Knyghthod* to distinguish this text from Scrope's; this title is modeled on the translator's description of the work as a "lytle bibell" (Proh.105). Ed. Gordon, *Bibell*, pp. xlvii–lxiii, concludes that the language of the text is from the middle of the fifteenth century, too early for Babyneton (ca. 1477–1536). I therefore refer to the figure responsible as the *Bibell* translator. For a modern edition of Christine de Pizan's *Epistre Othea*, see ed. Parussa, *Epistre Othea*; for a modern translation, see ed. Blumenfeld-Kosinski and Richards, *Othea's Letter*; there is also ed. and trans. Chance, *Letter*, which relies on London, British Library, MS Harley 4431 alone and has frequent infelicities.

³ On the complicated and sometimes fraught relationship between English and French as "co-vernaculars," see Butterfield, *The Familiar Enemy*; see also Wogan-Browne et al., eds., *The Idea of the Vernacular*; Wogan-Browne et al., eds., *Language and Culture in Medieval Britain*; and, on Scrope specifically, Warren, *Women of God and Arms*, pp. 68–77.

varying modes of translation: Scrope's translation almost slavishly follows his source, but the *Bibell* offers unique responses to Christine's work, particularly her views of women and exemplarity. Another related goal is to reconsider the judgments of twentieth-century editors that have become the scholarly consensus: Scrope's *Epistle* imitates Christine's text and is better, even if he is overly literal, while the *Bibell* is "flawed." Rather, both translators occasionally struggle with Christine's complex ideas and difficult poetry, but both provide reasonably good translations of very different source manuscripts. Studying these translations offers a window into how some English readers received Christine's incredibly popular and impressive work.

Like other METS editions, this volume is designed for relative newcomers to medieval English language and literature, as well as for more experienced students and scholars. In the years since the 1942 (Gordon) and 1970 (Bühler) publications of the previous editions of these works, scholarship on Christine de Pizan and the *Othea* has exploded, particularly on topics of gender, politics, and manuscript studies. This edition will allow students and scholars to bring Scrope's *Epistle* and the *Bibell* into similar conversations about how English men frame and interpret the crucial topics of the *Othea* for their contemporary audiences.

CHRISTINE DE PIZAN'S *ÉPISTRE OTHEA*: A BEST-SELLING CONDUCT MANUAL

Christine de Pizan (ca. 1364–1431) was the first Western medieval woman to make her living as a writer, and her lengthy career was influenced by her personal circumstances. Her father Thomas de Pizan (originally from Pizzano, Italy) served as astrologer and alchemist to Charles V of France.⁴ His position and the intellectual environment in Paris facilitated young Christine's education and, later, her access to aristocratic patronage. At age 15, Christine was married happily to Etienne du Castel, a royal secretary, but her father died around 1387, and then Etienne died suddenly in 1390. Christine found herself solely responsible for the care of her widowed mother, a niece, and her own three children, and her struggles were amplified by the difficulties many a medieval widow experienced attempting to collect money owed to her husband's estate, including deception and lawsuits. She turned to writing, first perhaps as a distraction, and then as a means of supporting her family.⁵ By 1400, her works gained popularity in the French court and beyond. On the one hand, aristocratic patrons may have enjoyed the novelty of a woman writer. On the other, Christine's works engage not only the most popular literary genres and topics such as romances and courtly love but also important social issues of her day, including politics, war with England, morality, and, not surprisingly, the forces that shaped her life as a widow and writer: antifeminism and the difficulties women faced being recognized as authoritative in

⁴ Earlier scholars mistook her family's origins to be from Pisa, resulting in "de Pisan," instead of the spelling Christine herself used, "de Pizan"; see Christine de Pizan, *Othea's Letter*, ed. Blumenfeld-Kosinski and Richards, pp. 3–4.

⁵ For introductions to Christine's biography and career, see Christine de Pizan, *Othea's Letter*, ed. Blumenfeld-Kosinski and Richards, pp. 3–10; Margolis, *An Introduction to Christine de Pizan*; and Willard, *Her Life and Works*. See also the bibliography in Christine de Pizan, *Mutability of Fortune*, ed. and trans. Smith, pp. 245–46.

a man's world.⁶ From her early criticisms of the misogyny of the *Roman de la Rose* [*Romance of the Rose*] to her last poem in praise of Joan of Arc, Christine's career reflects her profound desire to celebrate women's accomplishments and to defend women against the antifeminist stereotypes so prevalent in clerical writings and medieval society.

Christine first dedicated the *Epistre Othea la deesse, que elle envoia à Hector de Troye, quant il estoit en l'aage de quinze ans* [Letter of Othea the goddess which she sent to Hector of Troy when he was fifteen years old] to Louis of Orléans (ca. 1400), the younger brother of Charles VI, when he was in his late twenties. She later dedicated copies to Charles V's brothers — Jean, Duke of Berry, and Philip the Bold, Duke of Burgundy — and presented one to his wife Queen Isabeau to encourage the most powerful elite of France to practice political wisdom (ca. 1404–1410).⁷ The work transmits and analyzes advice from Othea the goddess of prudence and wisdom, who counsels Hector based on her knowledge and her prophecies of future events. With no classical precedent for this deity, it seems possible that Christine joined the invocation “O” with the Greek word for goddess “thea” to produce the name.⁸ In Othea, Christine invents her own female authority figure — free from any of the preconceived notions her readers might have about other classical goddesses — that she could exploit to assert women's wisdom.

By selecting Hector of Troy as Othea's addressee, Christine establishes a political context for the work, not only because of the numerous political failings that preceded the destruction of Troy but also because the French aristocracy traced their lineage to Hector and considered him an ideal of both kingship and chivalry. The work functioned initially as a mirror for princes, a genre that used the exemplum (a brief illustrative narrative) to teach aristocratic readers to practice moral, political, and spiritual virtues. The theory behind such works was that aristocratic readers would identify with the narrative protagonists (the exemplars), learn vicariously from their successes or mistakes, and imitate (mirror) their virtuous behaviors while avoiding those that lead to dishonor or death.⁹

Christine delivers her lessons about virtues and vices through complex, multi-layered allegorical interpretations of classical figures. The *Othea* contains one hundred chapters, and three primary levels of reading for each chapter: the *texte* (literal narrative), *glose* (moral interpretation), and *allegorie* (spiritual interpretation). The *texte*, usually a short four-line poem in rhyming couplets, depicts a classical character as an exemplar. In deluxe manuscripts for aristocratic patrons, an illuminated miniature often provides a visual image

⁶ There are too many studies of Christine's efforts to provide a comprehensive list here; I recommend consulting the bibliographic appendices in Christine de Pizan, *Mutability of Fortune*, ed. and trans. Smith, pp. 245–57. On Christine and the political instabilities of her time, see T. Adams, *Fight for France*, and Blumenfeld-Kosinski, “Political Life in Late Medieval France.”

⁷ Earlier scholars considered the text a more general conduct manual, perhaps even intended for her son, but Hindman, *Painting and Politics*, pp. xix–xx, convincingly demonstrates the political force and import of the work; see also Christine de Pizan, *Epistre Othea*, ed. Parussa, pp. 97–98. On her recipients' importance in France's political fortunes, see Christine de Pizan, *Mutability of Fortune* ed. Smith, pp. 10–13; and T. Adams, *Fight for France*.

⁸ Hindman, *Painting and Politics*, pp. 40–42; but for doubts, see, Christine de Pizan, *Othea's Letter*, ed. Blumenfeld-Kosinski and Richards, p. 36n11.

⁹ Hindman, *Painting and Politics*, pp. 21–60; see also Blumenfeld-Kosinski, *Reading Myth*, pp. 187–93.

to complement the *texte* and help the reader remember the work's lessons.¹⁰ In Christine's fictional account of the work's design, Othea has supposedly authored the *texte* (but really Christine composed it).

In the two prose sections that follow, Christine explains why an exemplar's behaviors should be imitated or avoided, and both the *glose* and *allegorie* are presented as commentaries, modeled on expositions of religious or university texts. They rely on a mode of allegory called allegoresis or "imposed allegory," in which general abstract qualities are drawn from (or imposed upon) the literal narrative; that is, the protagonist exemplifies a virtue or vice only through interpretation.¹¹ The *glose* recounts in more detail the classical narrative evoked in the *texte* and analyzes it as an illustration of advantageous chivalric and political virtues; it almost always concludes with a supporting quotation by a classical authority such as Plato, Aristotle, or another ancient philosopher. Finally, the *allegorie* underscores the spiritual benefits of practicing ideal moral behaviors; Christine authorizes those claims with quotations from the Church Fathers and the Bible, the Apostles' Creed, or the Ten Commandments. Together Christine's commentaries reflect on the main behavior embodied in the *texte* and use widely popular moral and theological authorities to validate her arguments about morality, virtues, vices, and the ideal conduct for a Christian ruler.

Within this tripartite structure, one might assume that the spiritual level of reading is most important, and, indeed it was for most clerically-authored mirrors for princes. However, there is evidence that Christine sought to challenge such hierarchical reading practices through non-linear manuscript layouts and by frequently blurring the lines between the literal, moral, and spiritual levels of interpretation. The earliest manuscript presents a fragmented arrangement with the *texte* in the center and commentaries in the margins, so that each chapter element coexists with the others, without a clear hierarchy and without the linear procession of *texte*, *glose*, and *allegorie* displayed in later manuscripts.¹² Even in linear format, the levels compete for the reader's attention, and all parts work together to create the fullest meaning for the chapter. Thematic connections among the *allegories* give structure to the first forty-five chapters—the Four Cardinal Virtues (Chapters 1–4), the seven planets and their spiritual significances (6–12), the three theological virtues (13–15), the seven deadly sins (16–22), the Apostles' Creed or Twelve Articles of the Faith (23–34), and the Ten Commandments (35–44)—but the remaining chapters treat vices and

¹⁰ On the further divisions of the *Othea*, see Ignatius, "Manuscript Format." On the role of illuminations as mnemonic aids, see L. Lawton, "Illustration of Late Medieval Secular Texts."

¹¹ Some scholars see allegoresis as distorting the text or imposing external meanings, in opposition to "purer" forms of allegory like personification (in which a figure is Beauty or Pride, with little or no interpretation beyond the narrative level required to understand her as such). See Tuve, *Allegorical Imagery*, pp. 227–28; and the defenses of allegoresis by Copeland, *Rhetoric, Hermeneutics, and Translation*, pp. 63–65, and Akbari, *Seeing Through the Veil*, pp. 12–14.

¹² This format, of Paris, BNF fr. 848, draws on the layout of exegetical commentaries and allows readers to choose which section to read first, without necessarily implying a hierarchical relationship among textual elements; see Ignatius, "An Experiment in Literary Form." See also Blumenfeld-Kosinski, *Reading Myth*, p. 191. The early modern printers Pigouchet, Le Noir, and Wyer later adopted the same non-linear layout.

virtues without unifying themes across the *allegories*.¹³ All of the exempla draw on classical mythology, and many treat the arc of events that led to the downfall of Hector and Troy (which Othea can address through her prophetic powers, in theory forewarning him of various tragedies including his own death).

At the *Othea*'s core lies the question of how the pagan past is relevant to the Christian present and future. Christine participates in a popular medieval practice that sought to apply Christian moralizations to mythological texts through an interpretive process called euhemerism or mythographic reading.¹⁴ This process treats mythological events as if they were historically plausible, as if historical events were simply exaggerated by poets to stress the virtues, vices, or impressive feats of the characters. For example, Hercules's journey to rescue companions from Hell becomes a poetic invention designed to emphasize his extraordinary fortitude (Chapter 3). The gods, goddesses, and demi-gods of the pagan world become exceptional humans whom the pagans mistook for deities, and myth becomes history exaggerated for literary effect. Despite the emphasis on history, the period in which these exemplars existed (if they ever did) is irrelevant to the medieval Christian moralist, who instead focuses on the pagan figures as anticipating the Christian virtues that medieval audiences ought to practice.¹⁵

In constructing her chapters, Christine draws upon a wide variety of works in a truly intertextual process, but she also frequently innovates beyond her sources, creatively reworking source material and adding her own interpretations.¹⁶ For classical narratives, she frequently uses Boccaccio's *Genealogie deorum gentilium libri* [*Book of the Genealogy of Pagan Gods*], the *Histoire ancienne jusqu'à César* [*Ancient History until Caesar*], and the *Ovide moralisé* [*Moralized Ovid*].¹⁷ The *Ovide moralisé* often offers the starting point for Christine's moralizations and allegorical interpretations, though she is just as likely to react against the

¹³ Chapters 5 and 45 do not properly belong to these groups, but each serves as a fitting cap to the sequence that it concludes: Chapter 5 illustrates the reputation that comes from practicing the Cardinal Virtues; Chapter 45 represents the redemption available to every Christian. Tuve, *Allegorical Imagery*, pp. 38–40, and Blumenfeld-Kosinski, *Reading Myth*, p. 188, view the *allegories* as the most important level of the text, but see also Schieberle, *Feminized Counsel*, pp. 144–47.

¹⁴ On the *Othea*'s mythography, see Blumenfeld-Kosinski, *Reading Myth*, pp. 187–93. See also Chance, *Medieval Mythography*, pp. 1–17.

¹⁵ Hampton, *Writing from History*, pp. 8–19, discusses how exempla remove events from their original circumstances to persuade the author's readers, not reflect historical reality.

¹⁶ For an account of Christine's intertextual methods, see Parussa, “Le concept d'intertextualité comme hypothèse interprétative.”

¹⁷ Campbell, *Epître*, pp. 80–109, demonstrates that Christine preferred the second redaction of the *Histoire ancienne*, a version that expands on Trojan history using a prose rewriting of Benoît de Sainte-Maure's poem *Roman de Troie*, which scholars refer to as Prose 5; Prose 5 is only available in manuscripts, but modern editions of the *Roman de Troie* can offer a sense of the narrative content. See *Le Roman de Troie*, ed. Constans, and a modern prose translation, *The Roman de Troie*, ed. Burgess and Kelly; for an analysis of Prose 5 in relation to Benoît's poem, see Jung, *La légende de Troie in France*, pp. 505–26. Christine also may have known Boccaccio's *De casibus virorum illustrium*. Brownlee, “The Special Case of Boccaccio,” p. 258–59n10, suggests that she may have known Premierfait's translation (1400); the first version of the *Othea* was completed ca. 1399–1400.

text's misogynist views as to adopt its perspectives on vice and virtue.¹⁸ Most of the authoritative citations in the *gloses* and *allegories* can be traced to the *Dits moraulx des philosophes* [*Moral Sayings of the Philosophers*], the *Manipulus florum* [*Handful of Flowers*], and the *Chapelet des vertus* [*Garland of Virtues*]. Although Christine uses the Vulgate Bible for Scriptural quotations, she regularly follows the *Chapelet*'s pairings of quotations from the Church Fathers and Scripture; she also occasionally alters the quotations from her sources.¹⁹ The excerpts from the Ten Commandments and Apostles' Creed may have come from any number of works that address these important Christian texts, so it is impossible to determine the precise source text or manuscript Christine used.²⁰ Nevertheless, the analysis of her innovative combination of and modifications to her known sources has become a rich area for study, especially as more of her sources become available in digitized manuscripts, French editions, and English translations.²¹

Christine differs most from her sources in her moralizations and allegorical interpretations, which consistently challenge the reductive readings of women offered by the clerical tradition. The defense of women against contemporary stereotypes occupies Christine's attention throughout her career, for example, in the *L'Avision-Christine* [*Christine's Vision*], *Livre de la Cité des Dames* [*The Book of the City of Ladies*], and *Livre des Trois Vertus* [*The Book of the Three Virtues*, also known as *The Treasury of the City of Ladies*].²² In the

¹⁸ Desmond and Sheingorn, *Myth, Visuality, & Montage*, show how Christine repeatedly defends women characters specifically against negative representations in the *Ovide moralisé*. Rouse and Rouse, "Prudence" pp. 195–200, show how Christine modifies the *Chapelet* and *Manipulus florum*.

¹⁹ Christine de Pizan, *Epistre Othea*, ed. Parussa, pp. 31–70; Scrope, *Epistle*, ed. Bühler, pp. xxvi–xxviii; Campbell, *Epître*, pp. 163–70. Bühler's notes, where possible, cite the direct works of the Church Fathers rather than a medieval compilation and remain useful for the exploration of original contexts; Lemmens, in *Othea's Letter*, pp. 133–54, provides updates and, where available, translations of the sources for the *allegories*. On the *Chapelet*, see Bühler, "The *Fleurs de toutes vertus* and Christine de Pisan's *L'Epître d'Othéa*" and "The *Fleurs de toutes vertus*," though it must be cautioned that Bühler was unaware that there are two versions of the French text he called the "Fleurs" — an early version now called by that name, and the *Chapelet*, a much altered revision that was Christine's source. See Rouse and Rouse, "Prudence," p. 185n5–6. Rouse and Rouse analyze Christine's tandem use of the *Manipulus florum* and the *Chapelet*; however, their UCLA copy of the *Chapelet* (ca. 1500–1510) contains errors that were not necessarily in Christine's copy and are not present in earlier copies like Paris, BNF fr. 572 (1402), the manuscript that I have consulted (following Parussa).

²⁰ Christine de Pizan, *Epistre Othea*, ed. Parussa, pp. 63–64. Because Christine often cites St. Augustine in her section on the Ten Commandments, Lemmens, in *Othea's Letter*, pp. 138–39, points toward Augustine's Sermon 250 as a possible source, but ultimately that sermon only lists the Ten Commandments, and in a different order than Christine. Bühler, "Apostles and the Creed," gives a brief overview of the tradition surrounding this twelve-line expression of Catholic beliefs.

²¹ Unfortunately for students with limited knowledge of French and Latin, many sources, such as the *Ovide moralisé* and *Manipulus florum*, exist only the original language (although a project to translate the *Ovide moralisé* has begun). Wherever possible, this edition cites available translations, with the caveat that, like the medieval works under consideration here, translations can vary in their representation of the original content.

²² On Christine's broader approaches to gender, see Brown-Grant, *Moral Defence*; Quilligan, *Allegory of Female Authority*; and many of the essays in the collections by Desmond, ed., *Categories of Difference*; Altmann and McGrady, eds., *Christine de Pizan: A Casebook*; Zimmermann and De Rentiis, eds., *City of Scholars*; and Richards, ed., *Reinterpreting Christine de Pizan*.

Othea, she combats antifeminist images of women in the *Ovide moralisé* and the *Roman de la Rose*. As scholars such as Rosalind Brown-Grant, Marilynn Desmond, and Pamela Sheingorn have argued, the *Othea* criticizes these works' arguments that women are immoral, inferior to men, and exemplars of sin. Through both text and illustrations, Christine urges her reader to use alternate modes of interpreting gender in order to counter antifeminist stereotypes.²³ Women become not only models of virtue but also models for male readers to imitate, challenging the gender binary. The *Othea*'s combination of the historical exemplum with allegoresis exploits productive tensions between "real" exemplars in the "real" world and abstract qualities. Moreover, characters exemplify truth or wrath; they are not Truth or Wrath personified into an abstract, inhumanly perfect embodiment. The exemplum maintains a historical existence for the exemplar and purports to illustrate one lived moment in which he or she demonstrates a perfect or imperfect amount of an abstract quality. Even characters who exemplify vices are not necessarily wicked or foolish *people* unless there is a sustained history of such behavior, and they are certainly not "types" by which all people at all times should be judged.²⁴ For example, Ulysses can be both the malicious trickster who steals the Cyclops's eye (Chapter 19) and the model of a wise military leader (Chapters 71 and 83). Achilles is the Greeks' best warrior, naturally given to feats of arms (Chapter 71), but also a reckless, naïvely trusting lover (Chapters 40 and 93). This notion of interpreting people based on their circumstances and specific choices alone is particularly relevant when Christine tells her readers that just because Pasiphaë let her sexual inclinations overcome her, that does not mean all women are similarly foolish (Chapter 45).

In other words, Christine uses the exemplum and its interpretation of supposedly historical vignettes both to teach virtues and to defend women. In so doing, she provides a counter position to most texts in the mirrors for princes genre, which, like the *Ovide moralisé* and *Roman de la Rose*, were products of clerical traditions. Most mirrors represented women negatively as threats to the ruler's morality or even his life.²⁵ By contrast, the *Othea* develops a strong female authority figure in Othea, who is mirrored in the many wise, accomplished women who populate the book: Minerva, Io, Isis, Ceres, Andromache, and the Cumæan Sibyl, among others. Because Christian mythography argued that pagan goddesses were simply exceptional women, each of these figures provides a classical precedent for Christine's own identity as a wise woman. Othea and the Sibyl in particular become exemplars of an adage commonly used in mirrors for princes to authorize advice-giving: good advice ennobles the speaker, or, as Christine says of the Sibyl, "bonne parole et bon enseignement font a louer de quelconques personne que ilz soient dis" [good

²³ Brown-Grant, *Moral Defence*, pp. 78–87; Desmond and Sheingorn, *Myth, Visuality & Montage*.

²⁴ Brown-Grant, *Moral Defence of Women*, pp. 78–87, proposes that Christine's allegoresis de-genders virtues and vices by focusing on the abstract. An alternative view is that, even so, the literal and historical level of reading, where gender matters, remains important because the exemplum insists on portraying its protagonist as a historical human being (Schieberle, *Feminized Counsel*, pp. 147–51).

²⁵ The most narrow definition of mirrors for princes claims that they must be in Latin and associated with ecclesiastical writers; see Genet, "Ecclesiastics and Political Theory." Although numerous vernacular translations and compositions attest to the shifting of this model in the fourteenth and fifteenth centuries, the mirrors for princes tradition tended to represent women as inferior and threatening to masculine authority, with few exceptions.

words and good teachings bring praise to whatever person has spoken them].²⁶ Othea addressing Hector becomes a screen through which Christine counsels her aristocratic readers, authorizing her intervention into the masculine worlds of textual production and moral, political advice-giving.

Just as Othea becomes an exemplar for Christine as a counselor, so Hector offers an exemplar for her readers, but he is hardly perfect. Within Christine's fiction, Othea warns him of precisely the willful and immoral mistakes that will lead to his death. This inventive chronology imagines that Othea could intervene in Hector's fate and use her advice to change the course of history. Of course, the success of her intervention depends on Hector himself: he must remember and employ her lessons, something Othea cautions him about in the opening chapter. As Christine's aristocratic audiences familiar with the Trojan saga would know, Hector did not avoid his death but died exactly as Othea "prophesied." This fact implies that he was a poor student, which leads scholars to understandably consider him a flawed exemplar.²⁷ But by depicting Hector, one of the three pagan members of the Nine Worthies (exemplars of chivalry), as an imperfect, human character, Christine also allows her readers the opportunity to equal or surpass his exalted reputation.²⁸ In other words, she leaves open the possibility that her readers will fulfill Othea's program for ideal aristocratic virtue and protect their state more wisely than did the classical heroes and rulers, even renowned Hector. When Christine's defense of women is considered in this context, it becomes clear that she defines the ideal Christian ruler as eager to acquire and maintain moral virtues but also willing to practice a more favorable view of women than the one articulated by the overwhelming majority of her contemporary writers.²⁹ Christine thus creates a powerful argument that all but forces her reader to accept her advice by suggesting that the first steps toward revealing himself (or herself) superior to Hector are embracing Christine as an authority and following her advice.

THE *OTHEA* AND MIDDLE ENGLISH CONTEXTS

The *Epistre Othea* was an extremely popular work, a late medieval "bestseller" that enjoyed the most widespread circulation of all of Christine's works and was popular in England. There are forty-nine surviving manuscripts of the French text, some of which were copied

²⁶ Christine de Pizan, *Epistre Othea*, ed. Parussa, 100.31–33 (translation mine). On this topic, see Ferster, *Fictions of Advice*, p. 47.

²⁷ See Abray, "Imagining the Masculine" and Krueger, "Christine's Anxious Lessons," especially pp. 20–21.

²⁸ The Nine Worthies are figures from history, Scripture, and legend whom medieval thinkers believed exemplified the chivalric ideals of their eras: the pagans Hector, Alexander the Great, and Julius Caesar; the Jewish leaders Joshua, David, and Judas Maccabeus; and the Christian leaders King Arthur, Charlemagne, and Godfrey of Bouillon.

²⁹ There are, of course, exceptions to this general rule, such as Jean Gerson, a prominent French scholar and Chancellor of the University of Paris who defends Christine's attacks on the *Roman de la Rose*, and, in the English milieu, Chaucer's works and Gower's *Confessio Amantis*, which express significant sympathy for women.

in England or for English patrons.³⁰ In addition, there were four early printed editions before 1534 of the French text, and Robert Wyer translated and printed an English edition between 1536–1545.³¹ Several prominent English figures owned copies of the *Othea* in French, including Henry IV, the Duke of Bedford and his family, Edward IV and his sons, Scrope's stepfather Sir John Fastolf, and Anne Harling (d. 1498), the widow of John the fifth Baron Scrope of Bolton (our Scrope's first cousin, twice removed), who bequeathed her copy to Thomas Howard, Lord Surrey (d. 1524).³² Christine even composed a dedication to Henry IV (before 1402), while feigning interest in his invitation that she visit England, an offer she never accepted.³³ Although Henry's original copy no longer exists, London, British Library, MS Harley 219 preserves the dedication and the general state of the text, albeit in Anglo-French orthography, in the hand of the famous poet Thomas Hoccleve, who also translated Christine's *Epistre au dieu d'Amours* into the *Letter of Cupid* (1402) and whose original Middle English poems may yet show influence of the *Othea*.³⁴ We know that the *Othea* influenced other English authors: the anonymous poem *The Assembly of Gods* and John Lydgate's *Troy Book* both invoke the goddess Othea, who did not exist before Christine's work; it is also plausible that Lydgate draws on the *Othea* in his *Troy Book* treatment of Hector's death.³⁵ Due to Christine's unmistakable interest in defending women, it may seem surprising to modern readers to find her text so widely disseminated and influential among

³⁰ Mombello, *La tradizione*, surveys the majority of them; Parussa, *Epistre*, pp. 87–88, notes three new discoveries and, at p. 29n53, places the number at forty-nine.

³¹ These printings were by Philippe Pigouchet (Paris, 1499/1500), the widow of Jean Trepperel (Paris, ca. 1518), Philippe le Noir (Paris, 1522), Raulin Gaultier (Rouen, before 1534), and Robert Wyer (Charing Cross, 1536–1545), who consulted Le Noir's edition (itself largely a copy of Pigouchet's). None of the male-produced editions acknowledge Christine's authorship, and they all re-title the work. Only the edition by the Widow Trepperel, now lost, retained her authorship and title, *Epistre Othea*. See Brown, "Reconstruction of an Author," especially pp. 217, 222–25.

³² Henry IV's copy is no longer extant; Bedford acquired the copy formerly owned by Queen Isabeau of France, now London, British Library, MS Harley 4431; Edward IV commissioned a copy for his sons, now London, British Library, MS Royal 14 E II; Fastolf's copy is now Oxford, Bodleian Library, MS Laud misc. 570; Harling's copy is no longer extant but is recorded in her will, printed in *Testamenta Eboracensia*, ed. Raine, p. 152. On ownership of the French *Othea*, see Campbell, "Christine de Pisan en Angleterre," and Meale, "Patrons, Buyers and Owners," p. 208. Watson, "Women, Reading, and Literary Culture," pp. 250–51, provides a helpful chart.

³³ Indeed, Christine saw the English as adversaries of the French and Henry as a usurper, but her son had been in England under the care of the recently executed Earl of Salisbury, so she feigned interest in Henry's offer to ensure her son's return to her in France; see Christine de Pizan, *The Vision of Christine de Pizan*, trans. McLeod and Willard, pp. 106–07. Earlier scholars thought the dedication to be for Charles VI of France. See Laidlaw, "Earl of Salisbury and Henry IV"; and Parussa, *Epistre*, p. 98. On Christine's opinion of Henry and the English, see Richards, "French Cultural Nationalism," p. 75, and Warren, *Women of God and Arms*, p. 59 and p. 195n3.

³⁴ On which, see Schieberle, "A New Hoccleve Literary Manuscript."

³⁵ See *The Assembly of Gods*, ed. Chance, Introduction; Benson, "Prudence, Othea" and *The History of Troy*, pp. 124–29; and Meyer-Lee, *Poets and Power*, pp. 64–68. In his notes to the *Othea*, Bühler provides evidence of similarities in Lydgate's and Christine's accounts of the Trojan material. I have asserted in "The Problem with Authorial Manuscripts," pp. 121–28, that the *Assembly* in fact draws on the *Bibell*, not on Scrope's *Epistle*.

premodern men. But her defenses are so tightly woven into her advice to princes and knights as to be inseparable. Moreover, Christine expertly explains the *Othea*'s moralizing and allegorizing strategies, so one reason for its popularity may be that it effectively teaches not only morality but also how one ought to read exemplary texts and understand the *gloses* and *allegories*. Simply put, the *Othea* teaches readers how to read.

In carrying these lessons over into English, translators such as Scrope and the *Bibell* translator, intentionally or not, brought with them Christine's positive views of women and her challenges to traditional conceptions of literary authority. In the English milieu one might see analogously sympathetic treatments of women in Chaucer and Gower, but Christine's defenses seem far more immediate, wide-ranging, and genuine (whereas Chaucer's often contain the potential for irony and Gower ultimately retreats into a more conservative position). For our translators, in addition to the moral and political content, Christine's provocative views of authority may have been attractive. Like Christine, Scrope and probably the *Bibell* translator too, existed outside of the Church and University structures that typically generated authority for Latin writers and some vernacular moralists like Lydgate. As Jennifer Summit has argued in an analysis of Scrope's Preface, Christine simultaneously offers the attractive model of a writer outside traditional authorizing structures and also a feminine persona against which Scrope can reify his masculine superiority.³⁶ Yet in translating a work whose major authoritative voice is feminine, our male translators complicate the binary view of gender. If it is evident that Christine identifies with Othea and uses the goddess to authorize her ideas, then in the translations, we find not only a male writer speaking through a woman character (as in Chaucer's Wife of Bath's Tale or Prioress's Tale) but also a male writer depending upon Othea to initiate and authorize his work, without Chaucerian satire or irony, without implications of antifeminism, and with little separation between the translator's voice and Othea's (or Christine's). In effect, the male translators must accept and even defend the possibility of feminine authority in order to assert the legitimacy of their volumes and the validity of their own positions as vernacular writers.³⁷

The two Middle English translations in this volume interpret the *Othea* as a chivalric manual. In fact, they may be partially responsible for the reading of the *Othea* itself as a courtesy book or generalized conduct manual that largely dominated critical views until Sandra Hindman demonstrated that the work more properly is classified as a mirror for princes.³⁸ Yet the contemporary shift to viewing the *Othea* as a more general manual is understandable. The dissemination of the *Othea* to broader audiences beyond the original royal dedicatees coincides with a movement in the fifteenth century in which upwardly mobile audiences hungered for literature that could teach them to imitate the behaviors of

³⁶ Summit, *Lost Property*, pp. 71–80.

³⁷ I develop this argument more fully in *Feminized Counsel*, pp. 139–91. Like Summit, I understand Othea and Christine as enabling models for male writers outside the traditional authorizing structures of the Church or the University, but I see the translators identifying with Othea, and in Scrope's case, Christine, to authorize their textual interventions.

³⁸ Hindman, *Painting and Politics*, pp. 21–25. See also Tuve, *Allegorical Imagery*, pp. 33–45; and ed. Gordon, *Bibell*, pp. xxvii–xxviii.

the nobility.³⁹ The *Othea* and other vernacular mirrors for princes, like Gower's *Confessio Amantis*, were embraced as teaching moral values to all of literate society. At the same time, "chivalry" was developing significance beyond the denotation of literal knighthood, and chivalric instruction was becoming a literary guise through which writers addressed social ideals.⁴⁰ As Summit argues, this new definition meant that those who were not knights could nevertheless inculcate and demonstrate chivalric virtues.⁴¹ The expanding conception of chivalry meant that Scrope could serve chivalry by writing about it, even though he was physically unable to perform as a knight, by redefining chivalry as a set of prudent, intellectual, and spiritual qualities that allow one to combat vice and sin.⁴² And although he identifies the book as focused on chivalry, the *Bibell* translator characterizes it as an aid for "every wyght" [every creature] (Proh.164), and frequently points out moral behavior as appropriate not only for all knights but also for "every other wurschypfull man" (29.21) or "every other well avysed persoun" (34.10). For both Scrope and the *Bibell* translator, chivalry becomes a metaphor for society, for living according to culturally-accepted expectations of virtue.

The *Othea* translations invite another audience into the broadening notion of chivalry: women. Because their source so effectively defends women from antifeminist commonplaces and uses women as exemplars of ideal behaviors appropriate to men as well as women, the English versions also implicitly challenge perceived gender limitations. Women are brought into conversations about chivalry and masculinity, and they are asserted as exemplars, advisors, and practitioners of virtue, while antifeminist stereotypes are countered and debunked. Like Christine's *Othea*, Scrope's *Epistle* also reached women readers and had at least one prominent woman dedicatee, an unidentified woman referred to only as a "hye princesse."⁴³ The *Bibell* does not directly show evidence of a female audience, but nor does the translator exclude the possibility. The translations therefore might empower English women readers as they negotiated their roles in the household and beyond.⁴⁴

³⁹ Ashley and Clark, eds., introduction to *Medieval Conduct*, explains how conduct manuals became fashionable and began to break down traditional boundaries to teach "gentle" behaviors to non-aristocratic audiences.

⁴⁰ Kipling, *Triumph of Honor*, pp. 11–30, 169–72. There is a parallel to other mirrors for princes: just as John Gower's *Confessio Amantis* was both a mirror for princes that might benefit Richard II and an expression of contemporary social ideals "for Engelond's sake" (Prol.24), so the English translations of the *Othea* present behavioral ideals for the entire community.

⁴¹ Summit, *Lost Property*, pp. 71–73.

⁴² Sonja Drimmer, "Failure before Print," p. 347.

⁴³ New York, Pierpont Morgan Library, MS M .775, fol. 200r (Scrope's MS M, treated in more detail below). On the Paston women and other women who owned copies of Scrope's *Epistle*, see p. 16, below.

⁴⁴ As Collette, "Heeding the Counsel of Prudence," pp. 424–29, has argued for the Melibee, noble women readers might imitate a strong female exemplar's activities in order to gain agency. It is equally plausible that just as Christine sought to advise Queen Isabeau, the *Othea* might have resonated with English women readers, like Margaret Paston, whose responsibilities often included negotiating with powerful men and defending her family's estates. Unfortunately, there is limited evidence of circulation for either translation, so their impact can only remain speculative.

Of course, there are significant differences in the Scrope and the *Bibell* translations, long identified as independently produced (that is, neither translation influenced the other). Both translators occasionally use two, sometimes three, English words to capture the range of possible French meanings for their readers, and they attempt to preserve the moral and spiritual lessons Christine imparts. However, Scrope very closely translates his source for aristocratic dedicatees and gentry readers, embracing direct English cognates of his French source whenever he can and almost always maintaining Christine's defenses of women. In contrast, the *Bibell* translator departs regularly from Christine in form and content. He adds commentary to explain complicated material and draws clear lines among the three levels of interpretation, perhaps in anticipation of the broader audience he imagines. He sometimes restores antifeminist readings that Christine sought to eliminate, even as he praises other women as virtuous models. The *Bibell* is very much an adaptation of Christine's work that contrasts the more literal rendering by Scrope, who confines most of his interpretation to the Preface, not the translation itself.

Beyond these substantive differences, a number of the variants between Scrope's *Epistle* and the *Bibell* occur because their sources derived from different manuscript families of the French *Othea*, an important observation that has only recently been recognized. There are three main manuscript families that reflect different stages in the revision and transmission of the *Othea*: A, B, and D.⁴⁵ The A family represents Christine's first draft for Louis (Paris, BNF fr. 848, in autograph; ca. 1400) and texts closely descended from it; manuscripts presenting a somewhat modified version of the first draft receive the designation AI. The B family preserves a significantly revised text, and its earliest and most famous witnesses are Paris, BNF fr. 606 (B), which was owned by the Duke of Berry, and the "Queen's Manuscript," produced for the Queen of France, now London, British Library, MS Harley 4431 (B₁), both plausibly in Christine's own hand (ca. 1406–1408); a version with slight changes and a dedication to the Duke of Berry constitutes BI.⁴⁶ The aforementioned A, B, and B₁ copies are considered the most authoritative, because they can be traced to Christine herself as scribe (or at least supervisor).⁴⁷

⁴⁵ These groups are called "families" because scholars are tracing the relationships among existing manuscripts, and a "family" consists of manuscripts whose texts are closely related, with few substantial scribal differences. Individual manuscripts are assigned letters to indicate the family, Roman numerals to indicate subgroups within the family, and a unique subscript number, with all numbers indicating how close the manuscripts are to the earliest text of that family or subgroup. For the "family tree" of these manuscripts, called a *stemma*, see Mombello, *La tradizione*, p. 326.

⁴⁶ Mombello, *La tradizione*, pp. 199–328, explains all three families in detail, including additional subgroups; see also Parussa, *Epistre*, pp. 84–101. For dating these manuscripts, I have followed Hindman, "Composition of the Queen's Manuscript," pp. 111–12; and *Painting and Politics*, p. xix; she dates the copy in Harley 4431 as contemporaneous with BNF fr. 606 but integrated into the Harley volume later, ca. 1410–1415. As Hindman, *Painting and Politics*, pp. 14–15, notes, the Duke's copy was likely intended for Louis of Orléans but after his assassination was offered to the Duke of Berry instead; it still contains the dedication to and presentation portrait of Louis.

⁴⁷ On autograph manuscripts, see Ouy, et al., eds., *Album Christine de Pizan*. The autograph status of Harley 4431 is contested, though most scholars accept it as Christine's final revisions; see Ouy and Reno, "Identification des autographes"; Laidlaw, "Christine and the Manuscript Tradition" and "A Publisher's Progress," pp. 42, 61–62; Parussa, *Epistre*, pp. 91–94; and Mombello, review of "Les hésitations de Christine."

The D family manuscripts are more problematic: although Christine likely produced the earliest of them before 1402 (to dedicate it to Henry IV before her son's return), no copy closely connected to her exists. Only two copies, London, British Library, MS Harley 219 (D) and Paris, BNF fr. 1187 (DI), can be dated to the first third of the fifteenth century. Thus, D manuscripts must be treated with caution in terms of the degree to which they transmit authorial readings (that is, text Christine composed and authorized), because none of the D copies are in Christine's handwriting, and, although MS Harley 219 (D) likely derives from an authoritative copy and was produced before 1426, only BNF fr. 1187 (DI) might be traceable to Christine's scriptorium.⁴⁸ In his survey of all extant manuscripts, Gianni Mombello theorizes that the original D copies represent an intermediary stage between the A version and B revisions, which is supported by the dating of Henry IV's now-lost original copy before 1402, between the earliest A copy at ca. 1400 and the earliest B copy at ca. 1406–1408. As Mombello's comparison of manuscripts amply demonstrates, the text of D manuscripts combines readings attested in A copies and those attested in B copies, and he lists sufficient shared characteristics across all, or almost all, D manuscripts to establish them cohesively as a family; subgroups within the family indicate how far from the early D and DI copies the text shifts, and some very late copies have been corrupted by scribal errors, attempts at correction, or comparison to other A or B copies.⁴⁹ The majority of surviving manuscripts are D copies, and D manuscripts provided the source for all early sixteenth-century French printed editions and, in turn, for Robert Wyer's English translation.⁵⁰ In other words, medieval and premodern readers had a greater chance of encountering a D version of the *Othea* than in one of the authorial versions we value most today.

We know with certainty that Scrope's translation drew on a BI manuscript, that is, a manuscript with the dedication to Jean, Duke of Berry, and otherwise containing textual features that tend to align with B manuscripts. Although Scrope's direct source has not survived, Curt F. Bühlert has shown that the BI copy of the *Othea* owned by Scrope's stepfather and employer John Fastolf, now Oxford, Bodleian Library, MS Laud miscellaneus 570 (BI), should be considered a "sister manuscript" to Scrope's translation: Laud and the *Epistle* were likely produced from the same French copy, which Fastolf may

⁴⁸ Mombello, *La tradizione*, thought that BNF fr. 1187 (DI) could be traced to the early decades of the fifteenth century and possibly to Christine's scriptorium (pp. 310–11 and 319); he was unaware that the MS Harley 219 (D) *Othea* was dedicated to Henry IV and that Hoccleve, who died in 1426, copied it (p. 192 and 192n2). It is likely that Hoccleve, who worked at the Royal Office of the Privy Seal composing letters in Henry's name, obtained Henry's copy of the *Othea* (Schieberle, "A New Hoccleve Literary Manuscript," pp. 15–16).

⁴⁹ Mombello, *La tradizione*, pp. 310–28, analyzes all of the D family, including some variants that are usually attributable to the intervention of a copyist, not the author. See also Parussa, *Othea*, pp. 96–97. One DIII copy boldly translates Christine's complex French and Latin into easier French (Cologny-Genève, Bibliotheca Bodmeriana MS 49); the DIV copies show influence of the French scribe and writer Jean Miélot, who has occasionally made changes to Christine's text, including possibly authoring the dedication to the Duke of Burgundy. On Bodmer, see Christine de Pizan, *Épître d'Othée*, ed. Cerquiglini-Toulet and Bassi. On Miélot, see Brown-Grant, "Illumination as Reception"; and Marynissen, "The Epître Othée in MS. 4373–76," pp. 97–98.

⁵⁰ See Mombello, *La tradizione*, pp. 343–45 and 364–70.

also have owned.⁵¹ The *Bibell*'s source has until recently been unrecognized, and it was without question a DI manuscript. As the description of the manuscript families makes clear, above, the presence of material from A/AI manuscripts in D/DI copies means that they vary substantially from B/BI manuscripts. This in turn clarifies why scholars reading Scrope and MS Harley 4431 (B₁) assumed that the *Bibell* translator executed a poor translation: they expected his Middle English to resemble the French of a B family manuscript.⁵² In fact, the *Bibell* is a very good translation and adaptation of a DI manuscript that contained idiosyncratic readings that today can be found in the French copy in Paris, BNF naf. 10059 (DI₇).⁵³ This revelation also gives us a better sense of the types of *Othea* manuscripts circulating in England: we have known that MS Harley 219 (D) contained the dedication to Henry IV, that the Duke of Bedford purchased MS Harley 4431 (B₁) around 1425, that Fastolf had access to more than one BI copy in the mid-fifteenth century, and that Edward IV owned British Library, MS Royal 14 E II (DIII₂); now we also know that at least one other copy from the DI family group was independently circulating in fifteenth-century England and available to the *Bibell* translator. Bringing these two distinctive and independent translations together better equips us to understand many variants in the Middle English renderings and to study more accurately the translators' decisions to follow a source or to transform the *Othea* into a vehicle to convey their own views on English chivalric and social ideals.

STEPHEN SCROPE'S *EPISTLE OF OTHEA*

Stephen Scrope (1397–1472) translated at least two texts from French sources, *The Epistle of Othea* (ca. 1440) and *The Dicts and Sayings of the Philosophers* (1450), and he dedicated both initially to his stepfather, Sir John Fastolf (d. 1459).⁵⁴ Scrope was the eldest son of Sir Stephen Scrope, who was the son of the first Baron Scrope of Bolton and served as deputy of Ireland under Henry IV, and the heiress Millicent Tiptoft (d. 1446). Despite these auspicious beginnings, Scrope would suffer numerous misfortunes. Sir Stephen died of the plague in 1408, and the next year Millicent remarried his butler, John Fastolf (d. 1459), a member of the minor gentry, who would control her estates and then Scrope's inheritance

⁵¹ In addition to textual similarities, Laud and the two Scrope manuscripts with illuminations (S and M) follow the same visual program as Laud; Laud also contains the *Livre des quatre vertus cardinaulx* [Book of the Four Cardinal Virtues], which shares with Christine's work an interest in morality. Bühler suggests that Laud may have been copied from Scrope's archetype after the translation (Scrope, *Epistle*, p. xxvi n1); Scott also dates Scrope's translation to around 1440 and the Laud manuscript to 1450 (Scott, *Later Gothic Manuscripts*, 2:264). See also Beadle, "Sir John Fastolf's French Books" and Gibbs, "Epistre Othea in England."

⁵² See ed. Gordon, *Bibell*, pp. xxxvii–xlvi. Bühler's notes to *Epistle* consistently align the *Bibell* with the early printed editions, and in "Saying Attributed to Socrates" he speculates that it was produced in the sixteenth century, without considering that the *Bibell* and the early printed editions might have descended from similar yet independent D manuscripts.

⁵³ For more, see Schieberle, "The Problem with Authorial Manuscripts," pp. 100–21.

⁵⁴ Scrope may have translated another French text, according to Raymo and Whitaker (*The Mirroure of the Worlde*, pp. 18–26). Fox, "Stephen Scrope, Jacques Legrand," has speculated that Scrope also translated the *Livre de bonnes moeurs* [Book of Good Manners].

throughout his lifetime.⁵⁵ In 1411 Scrope was sent as a ward to Yorkshire, in the home of Chief Justice William Gascoigne, where he lived unhappily until he returned to Fastolf's household in 1413, at the age of sixteen, suffering from an unknown illness that left him physically disfigured and unable to serve in the active military. He entered service as Fastolf's secretary, which would take him to Normandy and provide him invaluable experience with the French language.

According to Scrope's prose Preface to the *Epistle of Othea*, he addresses this text to the aged, renowned knight Fastolf to refine his chivalry into a form of wisdom and spiritual chivalry that can battle vices and defend his soul (Preface.1–27), with an emphasis on the four Cardinal Virtues. The much shorter dedication of the *Dicts*, a collection of moral sayings and one of Christine's sources, submits it for Fastolf's "contemplacion and solace."⁵⁶ The *Epistle* account typically has been read as part of Scrope's attempts to urge his stepfather Fastolf to restore his inheritance. If this interpretation is accurate, such attempts failed, for the next texts Scrope presented to his stepfather were documents outlining grievances and mistreatment and calling for reimbursement (ca. 1450–1452), and Fastolf never relinquished Scrope's inheritance during his lifetime.⁵⁷

Yet Scrope's redefinition of chivalry is important in its own right, as part of a widening conception of chivalry as a metaphor for moral living that applied to any reader. Perhaps in search of patronage, Scrope rededicated copies of the *Epistle* to Humphrey Stafford, Duke of Buckingham (d. 1460), and to an unnamed "hye princesse," replacing the prose Preface to Fastolf with a Prologue in rhymed couplets, modeled on Christine's prologue dedicating the work to Jean, Duke of Berry. Scrope's Preface is preserved in Longleat House, MS 253 (L), though this was not Fastolf's original copy.⁵⁸ As the exceptional recent analysis by Sonja Drimmer demonstrates, Stafford's copy is preserved in Cambridge, St. John's College, MS H.5 (S); later inscriptions including a Latin prayer, a Middle English text on the Virgin's sorrows, and birth records in English and Latin were added to the flyleaves by a member of the lower gentry who records "Bremschet scripcit" [Bremschet wrote] (fol. 61r).⁵⁹

⁵⁵ In fact, Fastolf effectively forced Scrope to sign over any claim to his inheritance in order to repay a debt; for more on Scrope's unfortunate biography, including an unhappy marriage, details on his fraught relationship with his stepfather, and his failed attempts to find employment elsewhere, see Hughes, "Stephen Scrope and the Circle of Sir John Fastolf" and *Mirroure*, Raymo and Whitaker, eds., pp. 22–25.

⁵⁶ *Dicts*, ed. Bühler, p. 2.8–9.

⁵⁷ Drimmer, "Failure before Print," p. 350, also views Fastolf's copy in Bodleian, MS Laud misc. 570 as a rebuttal to Scrope's attempt to reform him. Scrope's grievances were passed on to his stepfather's executors, the Paston family, so they are preserved in ed. Beadle and Richmond, *Paston Letters and Papers*, 3:138–142 and 3:172–74.

⁵⁸ Drimmer, "Failure before Print," pp. 346–50, suggests that L may have been Fastolf's, but L contains copying errors that make that proposal unlikely. For more on the manuscripts, see Gibbs, "Epistre Othea in England;" and Bühler, "Fastolf's Manuscripts"; "Revisions and Dedications;" and Scrope, *Epistle*, ed. Bühler, pp. xiv–xvii. See also Scrope, *Boke of Knyghthode*, ed. Warner, for an edition of the Longleat manuscript.

⁵⁹ Bühler, *Epistle*, p. xix, thought S may have belonged to Humphrey, and Drimmer, "Failure before Print," p. 351, proves it: the lines describing Humphrey — and only these lines — were erased and Humphrey's name written over what was presumably a dedication to someone else. Drimmer, p. 355n52, also indicates that an Arthur Bramshott (the more common spelling of Bremschet) was a

Drimmer also argues convincingly that New York, Pierpont Morgan Library, MS M.775 (M), is the original copy dedicated to the “hye princesse” that was obtained by Sir John Astley (d. 1486), a knight in Stafford’s retinue, who imposed his coat of arms onto it.⁶⁰ A variety of possibilities for the princess’s identity have been proposed, all speculative, which I summarize for expediency: Eleanor Cobham (d. 1452, second wife of Humphrey, Duke of Gloucester), Anne Beauchamp (d. 1492, wife to Richard Neville, Earl of Warwick), Anne Neville Stafford (d. 1480, Humphrey’s widow), Anne Stafford de Vere (d. 1472, Humphrey’s daughter), and Margaret of Anjou (d. 1482, wife of Henry V).⁶¹ Other copies no longer extant may have existed: assuming she was not the “hye princesse,” Anne Stafford de Vere, Humphrey’s daughter, bequeathed a copy to her sister-in-law Margaret Beaufort (d. 1509), mother of the future Henry VII; and the records of the Paston family show that they owned at least one copy of the “Othea Pistill,” so the women in their household had access to the text.⁶² The evidence for the circulation of Scrope’s *Epistle* from the extant and known copies seems to suggest that it was limited to people connected to the households of either Fastolf or Stafford. Nevertheless, from the early days of its existence, Scrope’s *Epistle* enjoyed not only the expected audience of aristocratic men but also women and gentry readers.

As the above discussion indicates, there are three extant manuscripts of the *Epistle*, L, S, and M, all dating to the middle of the fifteenth century.⁶³ None of these manuscripts is closely related to the other two, none shows signs of Scrope’s own handwriting, and each manuscript contains errors not in the other copies.⁶⁴ All have a similar layout, in which *texte*, *glose*, and *allegorie* proceed in a linear fashion. The Longleat manuscript L contains the only copy of Scrope’s Preface to Fastolf, and it therefore gives us access to some of Scrope’s earliest efforts, filtered through another scribe. L is written on vellum, 9.5 by 7 inches, bound in nineteenth-century dark brown leather, but the old parchment cover is preserved as the current first leaf, with the medieval title “The book of knyghthode” written on it; there are no catchwords. L is incomplete textually and visually: there is a single leaf missing

servant in Stafford’s household, which makes his family the likely source of the inscriptions; the Latin prayer names Emelena Bramshott, whose name is also recorded in the birth records. On the Bramshott family and the inscriptions, see S. Watson, “Women, Reading, and Literary Culture,” pp. 120–30 and 275–80, who proposes that the Bramshott scribe was Emelena herself, who may have read the *Epistle* (it would be unusual for a woman to refer to herself only by surname at this time). There is a pen-trial on folio 16v, but it appears to be later than the Bramshott scribal hand; there are no annotations to the *Epistle*. See also James, *A Descriptive Catalogue*, pp. 238–40.

⁶⁰ Drimmer, “Failure before Print,” pp. 355–58.

⁶¹ For the various cases, see Scrope, *Epistle*, ed. Bühler, pp. xix–xxi; Desmond, “Reading and Visuality,” pp. 106–07; and Nuttall, “Margaret of Anjou as Patron,” p. 650.

⁶² For a succinct chart of ownership, see S. Watson, “Women, Reading, and Literary Culture,” pp. 250–51; on the Pastons, see ed. Davis, *Paston Letters and Papers*, 1:518, and 2:391–92, which contain an inventory listing a copy of the *Othea* and a bill for the copying of “Othea Pistill.” The Pastons had a close relationship to Fastolf, so it seems plausible that the text in question is Scrope’s *Epistle* (the Pastons were executors of Fastolf’s will, and a marriage between Elizabeth Paston and Scrope was proposed in 1449 but never realized).

⁶³ Scrope, *Epistle*, ed. Bühler, pp. xiv–xvii.

⁶⁴ Samples of Scrope’s handwriting can be found in his lists of grievances against his stepfather, in London, British Library, MS Additional 28209, fols. 21r–22r; folio 21r is reproduced in ed. Beadle and Richmond, *Paston Letters and Papers*, plate xxix.

after folio 9v and a whole quire of eight missing after folio 34v, and there is blank space left for decorative features that were never completed: rubrics, initial capitals, Latin quotations, and miniatures. The scribal hand is legible, but it more closely resembles a documentary hand than a professional book script, and the identity of the scribe is unknown.⁶⁵ The manuscript begins with the *Epistle* and contains one other text, the Middle English *Tree of Love*, probably also a translation of a French source, written in rhymed couplets; it is copied in the same hand and has the same sense of incompleteness as the *Epistle*, in blank spaces left for illustrations and some missing folios and lines.⁶⁶ However, despite the incomplete status of the manuscript and the presence of some copying errors, comparison of all three *Epistle* manuscripts to the French in MS Laud misc. 570 (BI) shows that L preserves some of Scrope's original translations, when its readings are closer to the French than the readings of S and M.

The Cambridge St. John's manuscript (S), Humphrey Stafford's copy, is the most complete and has been used as the base text for this edition. Bühler recognized S as the most authoritative because its production can be connected more closely to Scrope and Fastolf than any other. The scholarly consensus is that this manuscript was produced by the professional scribe Ricardus Franciscus, who copied a number of texts for the Fastolf household, including the Laud (BI) French *Othea* from the same BI source that Scrope used.⁶⁷ S is a vellum manuscript, 11.25 by 8 inches, written in a professional, fifteenth-century book hand, with catchwords at the end of each quire, and bound in stamped brown leather over boards; there is one folio missing after folio 55v. S has a complete visual program: rubrication, decorated and enlarged initial capitals (in gold leaf on a background of rose and blue ink with white penwork decoration), and six illustrations framed in gold leaf that include a portrait of Scrope presenting a book to Humphrey Stafford by the artist William Abell and grisaille images for the first five chapters of the *Epistle* (Othea, Temperance, Hercules, Minos, and Perseus) by the Abingdon Missal Master; in this program, S agrees with the Laud (BI) manuscript.⁶⁸ The *Epistle* is the only text in the volume, except for the inscriptions added by Bremschett.

The third manuscript of the *Epistle* preserved in the Pierpont Morgan Library (M) presumably represents the latest version. The manuscript is vellum, 9.75 by 6.75 inches, and written in a professional, fifteenth-century book hand (the scribe is unknown), with

⁶⁵ See Scrope, *Epistle*, ed. Bühler, pp. xvi–xvii, and xxi–xxv; and Scrope, *Boke of Knyghthode*, ed. Warner, pp. ix–xi. For a more thorough description of the manuscript, see Drimmer, “Failure before Print,” pp. 346–50.

⁶⁶ On this text, see Boffey, “Writing English in a French Penumbra.”

⁶⁷ Nall, “Ricardus Franciscus; Driver, “Me fault faire;” A. Doyle, “Appendix B,” pp. 125–27; and James, *A Descriptive Catalogue*, pp. 238–40. S nevertheless lacks some of the decorative features that Franciscus regularly used, namely strapwork initials and scrolls wrapped around ascenders on top lines, such as those found in Laud that feature Fastolf's motto (e.g., fols. 87v, 93r). Drimmer emphasizes such decorative features as consistent elements of his scribal practice (*Art of Allusion*, p. 189).

⁶⁸ Scott, *Later Gothic Manuscripts*, 2:264–65, ascribes the presentation portrait to Abell and the other illustrations to the Abingdon Missal Master; James-Maddocks and Thorpe, “Petition Written by Ricardus Franciscus,” pp. 250–52, indicate that Abell collaborated with Ricardus Franciscus on multiple occasions; and Drimmer, *Art of Allusion*, pp. 27–35, provides a measured history of Abell's career.

catchwords at the end of each quire; the binding is sixteenth-century English stamped calf, gilt, with the motto “ich dien” of Edward VI Prince of Wales, who owned the volume prior to his accession.⁶⁹ This is the copy dedicated to the “hye princesse” and later reappropriated by Sir John Astley (d. 1486), who added his coat of arms to the final folio. The *Epistle* begins acephelously, without the presentation portrait it likely contained and early text that may have identified Scrope’s intended recipient. M contains three illuminated miniatures (Othea, Hercules, Minos), but the other two (Temperance and Perseus rescuing Andromeda) have been removed; the remaining miniatures are similar to those in S and Laud (B1) and have been attributed to the Wingfield Master.⁷⁰ The M manuscript is rubricated, and it features enlarged decorated capitals in gold on rose and blue background with penwork decoration in white, with foliate decoration spreading into the margin. Unlike the other copies, here the *Epistle* is incorporated into a large volume of 320 folios containing a number of texts closely related to the more worldly aspects of chivalry, including a treatise on jousting, an English translation of Vegetius’s treatise on warfare *De re militari [Concerning Military Matters]*, information on arms and armor for foot combat, regulations for trial by battle, and commemorations of Astley’s own chivalric feats.⁷¹ In other words, the *Epistle* appears as what Drimmer calls “an empty gesture towards gentility,” its sophisticated content and spiritual messages overwhelmed by the masculine military focus of the other texts.⁷² In part, the contents “quite inappropriate for a lady” led Bühler to believe that M could not be the princess’s original copy, but Drimmer has shown that the *Epistle* was produced independently from the rest of the manuscript, later incorporated into the volume, and plausibly mutilated to remove images of women and better suit the masculine tenor of the other contents.⁷³ Thus, it seems quite likely that M preserves the princess’s original copy.

In producing his edition, Bühler privileged the texts recorded in the manuscripts in the order S, M, and L. Like Bühler, I have used S as the base text for this edition, but I have given M and L approximately equal weight. Bühler dismissed many L readings because it seemed to him the least authoritative copy (i.e., incomplete and “most corrupt”).⁷⁴ However, my collation shows that L often has readings that are closer to the Laud manuscript’s French than either S or M; since those readings are more likely to have arisen from Scrope’s reading of the French than a scribe’s alterations of Scrope’s English, I have given L more weight than Bühler did. Bühler at one point considered the possibility that the M text reflected editorial revisions by Scrope or perhaps his colleague in Fastolf’s household William Worcester, but he later retracted that claim because there was insufficient

⁶⁹ For further details, see The Morgan Library and Museum online collection, “Ordonances of Chivalry,” <https://www.themorgan.org/manuscript/158842>.

⁷⁰ Scott, *Later Gothic Manuscripts*, 2:291.

⁷¹ For a study of the book’s composition, see Lester, “Sir John Paston’s *Grete Boke*,” who considers the overlap in contents between this manuscript and John Paston’s “Grete Boke,” British Library, MS Lansdowne 285. But see also Drimmer, “Failure before Print,” pp. 355–58.

⁷² Drimmer, “Failure before Print,” 355–58, at p. 358.

⁷³ Scrope, *Epistle*, ed. Bühler, p. xxiv; Drimmer, “Failure before Print,” p. 356.

⁷⁴ Scrope, *Epistle*, ed. Bühler, pp. xxiv–xxv.

supporting evidence.⁷⁵ Indeed, it is clear that the *Epistle* never underwent large-scale revisions: across all three manuscripts, there are too many misunderstandings of French grammar, produced, I hypothesize, from a hasty process of translation.⁷⁶ My own view is that the M scribe made occasional replacements of Scrope's Middle English with synonyms or words he thought made better sense — evidence of an engaged copyist but not a reading that can be traced accurately to Scrope or to his French source.⁷⁷ Therefore, I have hesitated to adopt text from M that is not attested in S or L, and I have occasionally adopted readings from L that Bühler rejected, when they are closer to Laud's French and thus likely to have originated with Scrope and not with a scribe.⁷⁸

Scrope's translation follows the French as closely as his skills and the English language will permit: he frequently employs (or invents) direct cognates, and it is rare for him to stray from Christine's content. However, in addition to grammatical infelicities, the *Epistle* transmits errors in mythological narratives that include misspelling names, misrepresenting the genders of female characters wrongly in the *texte* but correctly (sometimes) in the *glose*, and presenting a narrative account that is muddled or otherwise seems ignorant of the classical myth.⁷⁹ For example, Chapter 17 offers a confused account of the narrative of Athamas and Ino. According to Scrope's *texte*, Athamas was “ful of righte greete madnes,” but “The goddes verily of woodnes, / She feersly strangeled her childer tweyne” (17.1–3, emphasis mine). In Christine's account, the goddess of madness causes Athamas to go insane and strangle *his* children.⁸⁰ Scrope's *glose* muddles some details but correctly relays Christine's narrative events. Scrope's *Epistle* frequently witnesses such incongruities between *texte* and *glose*, with errors in the *texte* even when the *glose* shows him to understand the narrative. Such disconnect suggests that he often struggled with the complexity of Christine's poetic *textes*, frequently mistranslating both language and content that he never

⁷⁵ Bühler sets forth the possibility of revision in his introduction to the *Dicts and Sayings*, p. xlvi and note 3, and in his article “Revisions and Dedications”; he retracts that suggestion in Scrope, *Epistle*, p. xxiii.

⁷⁶ On evidence for Scrope's hasty and careless translation, see Schieberle, “Rethinking Gender and Language.”

⁷⁷ For example, M records “worthinesse” for “hardynes” at *Epistle*, 31.5 (Laud misc. 570: “hardement”); it offers “bene full” rather than “the victorye” at *Epistle*, 85.20 (Laud misc. 570: “victoire”); and it has “undir that tre” for “undir the laurere” at *Epistle*, 87.17 (Laud misc. 570: “soubz le lorier”), among other similar substitutions.

⁷⁸ Bühler, *Epistle*, p. xxii n1, revises his earlier assessment that the L manuscript is further removed from the French source, but he still prioritizes M because it is more complete. Because M is closer in dialect to S than L, when S lacks its one folio after 55v, I have used M to supply the missing text.

⁷⁹ Scrope and each of his independent scribes misrepresent Pan as “Oan” (Chapter 26), Cygnus as “Tynus” and “Signus” (Chapter 44), Eolus as “Colus” (Chapter 79), and perhaps most confusingly, Perseus as “Percyval” (Chapters 5 and 55). On the propensity for scribal error with classical names, which in this instance should also be extended to the translator Scrope, see Wakelin, “Not Diane.” On Scrope's broader confusion, see Schieberle, “Rethinking Gender and Language.”

⁸⁰ Christine de Pizan, *Othea*, ed. Parussa, 17.2–6; Christine de Pizan, *Othea's Letter*, ed. Blumenfeld-Kosinski and Richards, pp. 55–56.

corrected.⁸¹ Perhaps he was more comfortable in prose: after all, his other major translation *The Dicts and Sayings of the Philosophers* is exclusively prose, and when he authored his major original contribution to the *Epistle*, the Preface to Fastolf, he chose prose. He only undertook the translation of Christine's poetic Prologue when he decided to use the *Epistle* for other recipients — Humphrey Stafford and the “hye princesse” — plausibly readers he knew less intimately and for whom the stylized and conventional Prologue was more appropriate.⁸²

Scholarship on Scrope has tended to concentrate, first on the manuscripts and later on the gendered implications of his Preface and translation. George F. Warner first identified Scrope and Fastolf as the translator and recipient in 1904, based on Scrope's description of himself as “yowre most humble son Stevyn” and of Fastolf's age and exploits in the Preface.⁸³ The majority of the early research on Scrope and *Othea* was conducted by Curt F. Bühler in the years leading up to the publication of his 1970 edition: analysis of French and English manuscripts, the dedications of Scrope's *Epistle*, and observations on sources, variant readings, and possible influence of Scrope on the Middle English poem *The Assembly of Gods*.⁸⁴ Bühler's pioneering scholarship laid the foundation for more recent research that has refined our understanding of Scrope's manuscripts and the impact of his work, such as Sonja Drimmer's revised assessment of the three extant manuscripts, Marilynne Desmond's analysis of the interplay between text and image in the Scrope manuscripts, and my own evaluation that the *Lytle Bibell of Knyghthod*, not Scrope's *Epistle*, influenced the *Assembly of Gods*.⁸⁵

A consistent debate in Scrope scholarship concerns the issue of gender and the degree to which Scrope exhibits misogynist attitudes toward Christine and the women she so artfully defends and establishes as exemplars. Some scholars see Scrope as deliberately denying Christine's authorship and regendering female figures, while others have asserted that he is no more misogynistic than the average man of his era or that his misogyny must be seen within the broader context of his often careless translation.⁸⁶ Perhaps the best site

⁸¹ Schieberle, “Rethinking Gender and Language,” pp. 101–07.

⁸² Bühler, “Revisions and Dedications,” p. 270, points out that normally one would expect an author to dedicate a work to the most prominent person first. However, that does not seem to have been the case for Scrope.

⁸³ Warner in Scrope, *Boke of Knyghthode*, pp. xxv–xxvi.

⁸⁴ The fruits of Bühler's labors are evident in his Introduction in Scrope, *Epistle*, and I owe a great debt to his research and edition. See also Bühler, “Revisions and Dedications,” “Fastolf's Manuscripts,” “Sir John Paston's Grete Booke,” “Apostles and the Creed,” “The *Fleurs de toutes vertus* and Christine de Pisan's *L'Epître d'Othéa*,” “Saying attributed to Socrates,” and “The *Assembly of Gods* and Christine de Pisan.”

⁸⁵ Drimmer, “Failure before Print”; Desmond, “Reading and Visuality;” and Schieberle, “The Problem with Authorial Manuscripts,” pp. 121–27.

⁸⁶ See on the one hand Mahoney, “Middle English Regenderings,” and Chance, “Gender Subversion,” and, on the other, Finke, “Politics of the Canon,” and Schieberle, “Rethinking Gender and Language.” On early modern English printings of Christine's works as validated by her English translators and “not deauthorized . . . but decontextualized,” an important distinction that is also relevant to medieval translations like those in this volume, see Coldiron, *English Printing*, pp. 21–68 (quotation on p. 24).

to gauge Scrope's perspectives on the *Othea* is his Preface, which outlines his interpretation of key features: spiritual interpretations of chivalry and the primacy of the four Cardinal Virtues (Pref.13–45). He also provides his view of the production of the *Othea*:

And this seyde boke, at the instaunce and praer of a fulle wyse gentylwoman of Frawnce called Dame Cristine, was compiled and grounded by the famous doctours of the most excellent in clergé the noble Universyté of Paris, made to the ful noble famous prynce and knyght of renounne 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 exercisyng by the space and tyme of an hundred yeerys lyvynge, flowrid and rengnyd in grete worchip and renounne of chevalry. (Pref.49–56)

Originally seen as a straightforward misogynistic denial of Christine's authorship, Scrope's account has received more nuanced treatments from Nancy Bradley Warren and Jennifer Summit that take into account not only gendered differences but also the fifteenth-century hostilities between England and France. Warren and Summit evaluate how English men, particularly Scrope and William Worcester, appropriated Christine's works and shuttered her away by identifying her as a cloistered nun to minimize her authority and masculinize her writings.⁸⁷ For Warren, Scrope marginalizes Christine to minimize the threat she poses to English masculinity as a politically active French woman; for Summit, Scrope appropriates authority from French texts to build a “new” English literature that redefines chivalry as the practice of prudence and wisdom, and to construct a new community of literary clerks that develops its masculine authority through the exclusion of women (just as University and Church clerks excluded women).⁸⁸

Scrope here suffers somewhat from being treated alongside Worcester, his colleague in Fastolf's household, for only Worcester portrays Christine as a cloistered nun; still, even if Scrope represents Christine as a gentlewoman (elevating her status), he seems to have believed it more plausible that a group of men wrote the political and spiritual commentaries of the *Othea* and that Christine was the patron, not the author.⁸⁹ Yet, as Scrope constructs parallels between Fastolf and the Duke of Berry, he inevitably develops his own role as analogous to Christine's, paradoxically identifying with her and placing her in a role more equivalent to his own, as a powerful transmitter of wisdom, regardless of that wisdom's origin.⁹⁰ Whether he is willfully ignorant or intentionally denying Christine's authorship, it is apparent from the Preface that he is more focused on masculine virtues,

⁸⁷ Warren, *Women of God and Arms*, pp. 68–74; Summit, *Lost Property*, pp. 71–81.

⁸⁸ Warren, *Women of God and Arms*, pp. 68–74, traces these attitudes to English and French animosities and Englishmen's views of French women such as Christine, Margaret of Anjou, and Joan of Arc as threatening to both Englishness and masculinity; Summit, *Lost Property*, pp. 61–81, contextualizes the literary enterprises of Scrope and Worcester as part of a reshaping of English conceptions of both authority and chivalry.

⁸⁹ One reason Scrope receives criticism is the presentation portrait of Christine offering the book to the Duke of Berry that appears in MS Laud misc. 570 (B1) and therefore also was present in Scrope's source; however, that image finds parallels not only in author portraits but also in portraits of patrons gifting books to princes, and a thoughtless viewer might easily mistake Christine's role (Schieberle, *Feminized Counsel*, pp. 159–60).

⁹⁰ On which see Schieberle, *Feminized Counsel*, pp. 158–62.

male relationships, and the moralizing, didactic elements of the work than with women and gender in any serious, thoughtful way.

In sum, Scrope should be viewed as a translator, without poetic pretensions, working to frame Christine's *Othea* for an English audience interested in chivalry — first Fastolf and then the aristocratic readers Humphrey Stafford and the “hye princesse.” His project is both personal — if we take the Preface account of its origins at face value — and impersonal, since he does little to alter Christine's text, emend his own translation errors, or tailor the text to his various audiences.⁹¹

THE LYITLE BIBELL OF KNYGHTHOD

In contrast to Scrope's *Epistle*, *The Lytle Bibell of Knygthod* has received very little scholarly attention, chiefly because for many decades it was treated as a bad translation.⁹² Gordon was the first to present the work as the product of “decidedly weak translation.”⁹³ While there are certainly a few areas where the translator has erroneously or willfully misunderstood his French source, many of the flaws Gordon lists in fact derive from a source *Othea* manuscript from the D family, which was unknown to him.⁹⁴ Additionally, the majority of the translation reveals an intimate knowledge of Christine's *Othea*, some of her sources, and the broader purpose for the exemplum in didactic literature. Especially when compared to Scrope's more word-for-word translation, in the *Bibell*, we find a translator engaged with the full-scale adaptation of the *Othea* to his particularly English contexts.

The *Bibell* is extant only in London, British Library, MS Harley 838, dated to the end of the fifteenth century or beginning of the sixteenth. This paper volume is 11.75 by 8.25 inches in size, with a modern binding. Some leaves are badly stained, and occasional portions are damaged because another piece of paper (and perhaps liquid or some sort of glue) have gotten stuck and are irremovable (e.g. fol. 67v); in some areas of the manuscript, the ink has faded, though the text remains generally legible. There are watermarks of a left-facing bifurcated letter *p* with quatrefoil above it on flyleaves 9*r and 94*r, which can be identified with one used in seven books printed between 1494 and 1497 in the Netherlands and Belgium; on folio 49v and flyleaf 49*r, there are hand watermarks that broadly resemble others from ca. 1495–1503 without an exact match.⁹⁵ In the *Bibell*, the poetic

⁹¹ Even the M text for the “hye princesse” rarely deviates from the expected text; see Schieberle “Rethinking Gender and Language,” pp. 107–09.

⁹² Most scholars typically only mention its existence in discussions of other *Othea* texts or, on rare occasions, to provide a variant reading (e.g., Amsler, “Rape and Silence”). Except for Gordon's edition, Bühler's notes, and my own work, the *Bibell* has not been the subject of sustained scholarly study.

⁹³ Ed. Gordon, *Bibell*, p. xliv.

⁹⁴ See Schieberle, “Problem with Authorial Manuscripts,” pp. 100–21.

⁹⁵ The * indicates that a numbered page is a flyleaf and not a folio. The letter *p* watermark matches item WM I 01697 in *Watermarks in Incunabula printed in the Low Countries*, <http://watermark.kb.nl/search/view/id/01697>; clicking the “equivalent group” link reveals other examples of the same watermark in Dutch and Latin books printed in Zwolle, Delft, Leiden, and Antwerp. The designation of “left-facing” is a recent innovation designed to divide up the many *p* watermarks and to indicate the side of the watermark mold used to produce it. The two hand (or

Prohemye and the poetic *textes* are split into two columns; the prose portions of chapters are in one large column of block text. Spaces are left with guide letters for initial capitals in the Prohemye and the *texte*, *glose*, and *moralité* of Chapter 1, but they were never completed (at least not professionally; the *moralité* has a messy initial capital), and subsequent chapters' initial letters match the regular script size but may have a slightly longer strokes ascending above the line of text. Names of characters and authorities are almost always underlined in the prose sections, perhaps to focus the reader's attention, and occasionally, concepts and authoritative sayings are underlined, but, aside from the names, there does not seem to be a consistent program for underlining content. There is a single instance of marginalia in the *Bibell*, the name "hargrave" written by a later hand in the right margin next to Chapter 35 (Bellorophon), and there are often (but not always) double slash marks near the end of a chapter's *moralité*; it is unclear whether the slashes are to call attention to the Scriptural verse or just note the end of one chapter and beginning of another.⁹⁶

The 1808 description in the Harleian Catalogue identifies the *Bibell* as, "An old Peom, upon Hector of Troy, with the Glose, & Moralite; perhaps by Lidgate."⁹⁷ Although the *Bibell* has not been connected to John Lydgate, the description nevertheless accurately positions the work in the same context as his moral and political works, and readers familiar with the *Troy Book* or *Fall of Princes* will notice overlapping sentiments. Harley 838's other contents, primarily in Latin, suggest that the entire volume likely served the didactic purpose of providing chivalric and, perhaps to a lesser extent, political instruction, the latter of which is chiefly expressed in the *Bibell* and in the collection of multiple genealogies of kings, aristocrats, and ecclesiastical officers. The manuscript begins with rough, full-color drawings of coats of arms, including the Nine Worthies and contemporary noblemen, followed by instructions on the composition and significance of heraldic designs—most of this material is in Latin, though some instructions are in English (fol. 5r). There is also a brief, rudimentary bestiary in English and Latin (fol. 8r), followed later by a diagram of English hunting terms appropriate for "a harolde" or "a wodesman" (fol. 11v). The manuscript demonstrates an interest in lineages, and the heraldic sections discuss how coats of arms change for various generations. It also includes a list of noblemen who arrived with William the Conqueror; a genealogy of kings featuring roundels and narrative descriptions from Adam through King Arthur to 1435 in the original hand (a later artist and scribe has added notes and images of kings through Richard III, with a reference to Henry VII);⁹⁸ a brief chronicle of the kings of Rome and Italy up to 1471; a list of popes up to Sixtus IV; and a list of cardinals of the Roman Church. Other contents include a summary of the Old and New Testaments, and brief Latin texts known as the *Mirabilia Orientis* [*Wonders of the East*]

glove) watermarks are broadly similar in hand shape to Briquet 10715, 10718, and 10719; the ones in MS Harley 838 are mirror images of each other (one with thumb facing left, one with it facing right). The watermarks suggest that MS Harley 838 was indeed produced and compiled in the years on either side of 1500.

⁹⁶ There is also a looped symbol resembling a *P* in the margins of fol. 68v and 69r next to citations by Aristotle and Augustine, but it does not appear elsewhere in the *Bibell*.

⁹⁷ *A Catalogue of the Harleian Manuscripts in the British Museum*, 1:454. On similarities to Lydgate, see p. 28, below.

⁹⁸ On such genealogies, see Anglo, "Early Tudor Propaganda."

and the *Mirabilia Anglie* [*Wonders of England*].⁹⁹ After the *Bibell*, the manuscript includes excerpts from the *Prophecies of Merlin* and a genealogy of Angevin aristocracy. The collection was later bound with two Welsh annals in a different, earlier Latin hand.¹⁰⁰ As a whole, excluding the later additions, the manuscript compiles instructional material and historical information that the scribe-compiler must have deemed valuable.

Excepting the Welsh annals, the majority of MS Harley 838 contents are in the same hand that belongs to Anthony Babynghton, who identifies himself in an endnote to one of the first texts (fol. 8v).¹⁰¹ The most likely identification is Sir Anthony Babynghton of Dethick (ca. 1477–1536), a lawyer and Member of Parliament.¹⁰² As Parliament historian C. J. Black suggests, Babynghton's career was shaped by "his legal training and experience, rather than his gentle birth and inheritance."¹⁰³ Babynghton enjoyed a prominent career at the Inner Temple: records list him as pensioner, reader, attendant on the reader, auditor, treasurer, and governor between 1506–1535/6.¹⁰⁴ After November 1532, he is referred to as "Sir Anthony Babynghton, knight," or simply, "Babynghton, knight."¹⁰⁵ Babynghton was also active in affairs in Nottingham and Derby as recorder (the highest appointed legal office), justice of the peace, and sheriff. Evidence shows him to have been involved in several disputes over land, to have taken an interest in local churches and monasteries connected to his family, and to have accused men of violating livery statues and speaking against the King.¹⁰⁶ He was heavily involved in acquiring property, some of which he used for livestock farming and the mining of lead ore.¹⁰⁷ Married twice, Babynghton had at least four sons and two daughters

⁹⁹ These texts should not be confused with the Old English *Wonders of the East*. The *Mirabilia Orientis* and *Mirabilia Anglie* also appear together in London, British Library, MS Royal 13 D i; Cambridge, St. John's College Library, MS F.18; and Cambridge, Cambridge University Library, MS L.I.1.18.

¹⁰⁰ Ward, *Catalogue of Romances*, 1:302, notes that the Welsh chronicles are a later addition in an earlier hand.

¹⁰¹ Ed. Gordon, *Bibell*, p. xxxi, and MacCracken, "Unknown Middle English Translation," both verify that the hand is the same here and in the *Bibell*.

¹⁰² Ed. Gordon, *Bibell*, pp. xxxii–xxxvii. MacCracken, "Unknown Middle English Translation," p. 122, posited an earlier Anthony Babynghton, of whom no record has been found, as the scribe. Gordon counters that Sir Anthony Babynghton of Dethick would have been trained in the late fifteenth-century scribal habits evidenced in MS Harley 838 and that even though it is "far from certain" if the handwriting matches other documents attributed to Sir Anthony, he remains the most likely candidate (and may have employed an amanuensis for some of the documents that bear his name).

¹⁰³ Black, "Babington, Anthony," p. 356.

¹⁰⁴ Ed. Inderwick, *Inner Temple*, pp. 6, 9, 25–27, 37, 48–114.

¹⁰⁵ Ed. Inderwick, *Inner Temple*, pp. 101–111.

¹⁰⁶ For more precise details on these events and the records available for Babynghton's life and career, see Gordon, *Bibell*, pp. xxxii–xxxvii, and Black, "Babington, Anthony."

¹⁰⁷ The distribution of his lands expressed in his will, Prerogative Court of Canterbury 39 Hogen, demonstrates the number of holdings he possessed at Kingston, Ashover, Litchurch, Rampton, Sutton Bonington, and elsewhere, and it references his involvement with livestock and mining.

who survived into adulthood.¹⁰⁸ His eldest son Thomas apparently inherited the codex now known as MS Harley 838 and passed it on to his own eldest son Henry, as ownership notes dated to 1549 (fol. 12r) and 1550 (flyleaf i) attest that it was in Henry's possession. The first flyleaf also contains signatures that likely belong to Henry's eldest son, another Anthony Babyneton, our scribe's great-grandson, who was executed as a traitor for his part in a Catholic conspiracy against Elizabeth I in 1586.¹⁰⁹ Nothing identifiable as MS Harley 838 is listed in the records of items confiscated from the conspirator Anthony, so it must have been transferred before his death, but ownership then becomes more difficult to trace.¹¹⁰ Another note shows that a Daniel Hills (unidentified) possessed the volume in 1594 (fol. 12r); it was later owned by the Bishop of Worcester, Edward Stillingfleet (1635–1699) before Robert Harley purchased it around 1701.¹¹¹ After his death, it went with the rest of Harley's library to become one of the foundational collections of the British Museum (now British Library).

Sir Anthony Babyneton of Dethick certainly had the interest in legal and broadly political matters to be plausible as the figure responsible for the bulk of MS Harley 838.¹¹² An anecdote from his days at the Inner Temple also indicates his interest in books and written records: when appointed reader in 1523, he refused and was fined, but he was pardoned because, "the same Anthony undertook to make a book of all the statutes and rules necessary in the House of the Inner Temple, by ancient custom used, and to deliver the said book so made to the treasurer."¹¹³ This book has not been identified, but the anecdote demonstrates Babyneton's affinity for books, book production, and sharing valuable knowledge, since, after all, he could have simply paid the fine.

Babyneton's biography and other texts in MS Harley 838 give a sense of the type of reader who valued the *Bibell* and in what contexts, but he was almost certainly not the translator. Gordon argues the language of the text indicates that the *Bibell* was likely translated ca. 1450, nearly contemporary with Scrope's translation, and that, therefore,

¹⁰⁸ His first wife Elizabeth Ormond was the mother of their son Thomas, and his second wife Katherine Ferrers was mother to Katherine, Elizabeth, John, George, and Barnard. Black, "Babington, Anthony," indicates that Elizabeth produced two sons and Katherine five sons and three daughters, but the wills of Anthony and Katherine list only the above-mentioned children (Prerogative Court of Canterbury 39 Hogan, 14 Dyngeley), suggesting that only they survived into adulthood (or survived their parents). For additional genealogical information on Babyneton and his descendants, see ed. Madden, *Collectanea topographica*, 8:338–56, with the caveat that the ordering of his children does not always agree with the one presented here or by Black.

¹⁰⁹ MacCracken, "Unknown Middle English Translation," p. 122, suggests that the signature belongs to our copyist Sir Anthony Babyneton who died before 1537, but this hand is different from the signature on fol. 8v. The current British Library description of the manuscript accepts that the signature belonged to the conspirator Babyneton. There are also other pen trials and sketches of the Babyneton arms (among other doodles) on later blank folia and flyleaves (fol. 94r–94*v and 95*r). For a brief summary of the Babington Conspiracy, see *Oxford Dictionary of National Biography*, "Babington, Anthony (1561–1596)."

¹¹⁰ This record of confiscated items is contained in London, British Library, MS Lansdowne 50, fol. 165–68.

¹¹¹ See ed. Wright, *Fontes Harleianae*, pp. 58, 190, 316.

¹¹² Ed. Gordon, *Bibell*, p. xxxvii.

¹¹³ Ed. Inderwick, *Inner Temple*, p. 72.

Babyngton was the copyist but not the translator.¹¹⁴ This theory is supported by errors in the manuscript that are attributable to transcription rather than translation. Gordon points to two minor copying errors, but there are more.¹¹⁵ For instance, the *Bibell* misrepresents the French “le las du serpent” [the snare of the serpent] as “the meyte of the devel” (67.18). The interpretation of the serpent as the devil is common; however, “meyte” [food] can be traced to a copying mistake. The translation would have originally read “thaweyte”—in modern punctuation “th’aweyste,” a term the translator uses elsewhere for “agait” [ambush or trap], a synonym for “las” (compare 66.17). But Babyngton misunderstood the first three letters as “the,” and misread “w” for “m”—all plausible errors in manuscript contexts.¹¹⁶ Such instances confirm that MS Harley 838 was not the first or the only copy of the *Bibell*.

Thus, although the scribe-copyist of the *Bibell* was Anthony Babyngton, the identity of the poet-translator remains unknown and perhaps unknowable.¹¹⁷ However, as the discussion below indicates, a general characterization of the individual responsible for this translation can be developed based on evidence from the general and specific adaptations that he makes to the *Othea*. Ultimately, the *Bibell* not only interprets and repackages the *Othea* for an English audience but also offers striking perspectives on gender, chivalry, and the new political vocabulary emerging in England.

THE *BIBELL* AS ADAPTATION

One of the most noticeable features of the *Bibell* is its verse form: while Christine used rhyming couplets (with most chapters featuring a quatrain), the *Bibell* translator chooses seven-line rhyme royal stanzas, an elaborate aesthetic form used by Chaucer and popularized by his imitators. Thus, the translator Anglicizes the verse form, which allows—even requires—him to produce new material, which he uses to interpret Christine’s content, add proverbs or other commentary to focus the reader’s attention, and urge the reader to follow the good advice contained within the work.

The translator also generates an original Prohemye in rhyme royal that is arguably the most fascinating marker of the *Bibell* as a significant interpretation of the *Othea*. This Prohemye explains the structure of the work and situates it within the context of didactic conduct manuals and the ethical values that underpin a number of medieval discussions about morality and appropriate behavior. The translator frames Christine’s unusual tripartite structure of *texte*, *glose*, and *moralité* (an English equivalent for Christine’s *allegorie*) as divinely inspired by citing numerous other trinities—the three dimensions of the world, the three types of souls, the three estates of the medieval social hierarchy—before he

¹¹⁴ Ed. Gordon, *Bibell*, pp. xlvii–lxiii.

¹¹⁵ Ed. Gordon, *Bibell*, p. lxiii.

¹¹⁶ Another major error is the omission of “figured” in 75.21.

¹¹⁷ Given that Hoccleve, one of Chaucer’s imitators, copied the *Epistre Othea* in MS Harley 219 (D), it may be tempting to wonder if he could have authored the *Bibell*, but I would say not. The *Bibell*’s language is closer to the middle of the fifteenth century (see ed. Gordon, *Bibell*, pp. xlvii–lxiii), and the *Bibell*’s text shares unusual features only with DI₇ of the *Othea*, including readings that are not in MS Harley 219 (D).

categorizes the three textual divisions of the work's chapters "Poetrie, philosophye, and theologie" (Proh.120).¹¹⁸

Thus, the textual divisions are justified and intimately linked to the other three-part concepts enumerated, and this is particularly important to the translator's explanation of why his book (or rather, his reading of the *Othea*) is concerned explicitly with knighthood. He draws on the Aristotelian concept of the "mean"—the midpoint between excessive vice or excessive virtue, conceptualized by Gower as "the middel weie."¹¹⁹ After explaining the hierarchy in which the religious occupations represent the highest echelon of society, the knights the next, and the laborers the lowest, the *Bibell* translator announces that he addresses "knyghthod" as the "mene estat" [middle rank] between the other two, with the intention of outlining certain conditions suited to the estate of "noble chyvallrye," namely the increase of virtue and avoidance of vices (Proh.82–87). He paradoxically argues that knighthood, as the middle estate between the superior religious and inferior laboring estates, is the ideal by implying that the tenets of the religious estate might be excessive for the majority of society.¹²⁰ In his formulation, the middle ground of knighthood encompasses citizens who are neither clergy nor peasants, so the book addresses all of those readers, not simply ones who literally hold the title of knight.

The translator also states his goal at the end of the Prohemye: he presents his material "oppynly" [clearly] so that "every wyght" [every creature] can learn how to stop the wheel of Fortune at its highest point (Proh. 162–65). In other words, he strives for clarity and conceives of his audience as a broad, general one and certainly not comprised solely of the aristocrats who were among the earliest recipients of Christine's *Othea*. This stated audience also sets the *Bibell* translator apart from Gower, for instance, whose *Confessio Amantis* is addressed first to the king, even though it also is designed to speak to broader audiences. By defining as knighthood as the "mean" estate, the *Bibell* offers a new twist on the expanding idea of chivalry as a cultural ideal, not merely the specific practice of arms.¹²¹ If his original manuscript contained one of Christine's dedications to her aristocratic readers, then the translator has universalized the Prohemye to invite in readers of any status for instruction in virtuous, metaphorical chivalry.¹²²

In imagining that virtues can halt Fortune's wheel, the translator also destabilizes the familiar image of Fortune, a practice becoming more common in late medieval English political texts. For centuries, the goddess Fortune was represented as capriciously turning her wheel without caring whether she would elevate a bad man or cast down a good ruler, and much medieval literature attributes to her the blame for any misfortune a character

¹¹⁸ The full list encompasses Proh.1–120; see Explanatory Notes for more detail.

¹¹⁹ Gower, *Confessio Amantis*, ed. Peck, Prol. 17. On Aristotle's ideas in England, see Collette, "Aristotle, Translation and the Mean" and Rigby, "Aristotle for Aristocrats."

¹²⁰ Aristotle's ideas were often used to justify inequality in the social system, as Rigby, "Aristotle for Aristocrats," p. 273, shows for Giles of Rome.

¹²¹ On the late medieval expansion of chivalry, see Kipling, *Triumph of Honor*, pp. 11–30, 169–72. On contemporary anxieties about status groups and the necessity of a strong middle class, see Collette, "Aristotle, Translation and the Mean," p. 379.

¹²² Because the translator does not follow one of Christine's Prologues, it is unknown whether his source contained one, but it seems likely: the closest extant manuscript BNF naf. 10059 (DI₇) transmits the dedication to Louis of Orléans.

experiences.¹²³ That image starts to shift in late medieval works such as Gower's *Confessio Amantis* (ca. 1386–1392) and Lydgate's *Fall of Princes* (1431–1438) that point to man's responsibility for his own practice of virtue and therefore for any downfall.¹²⁴ Reflections on the efficacy of human agency appear not only in poets' works but also arguably in late medieval readers' receptions of literature, as Fortune becomes recognizable as a "cultural shorthand" for debates about causality and human agency on the one hand, and fate and contingency on the other.¹²⁵ Such discourses develop into the more overt assertions by John Fortescue (ca. 1394–1479), George Ashby (ca. 1390–1475), and other later writers, who, as Paul Strohm has shown, imagine that it is possible to stop, or at least forestall, Fortune's wheel through the exercise of prudence and moral virtues. Strohm also points to an illustration in which a character labeled *Ratio* [Reason] inserts a spike into Fortune's wheel to maintain the king's position at the top.¹²⁶ Yet rather than directing his book to a royal patron, the *Bibell* translator underscores that "every wyght" can combat Fortune's instabilities. His work proposes to arm his readers "with prudent polecye" to enable success in the temporal world and secure salvation (Proh.122). Both prudence and "pollecye" became buzzwords for late medieval writers addressing social and political ideals, including activities of self-protection and pre-Machivellian political thought.¹²⁷ The evocation of "prudent polecye" as the means to restrain Fortune's wheel shows that the *Bibell* translator situates Christine's *Othea* within the developing fifteenth-century literature of statecraft, even as he directs his work toward broader audiences.

The *Bibell* translation likewise shows the influence of these concepts of plain, direct identification of virtues and vices, personal responsibility, and virtue as a means to avoid tragedy. They are underscored through the translator's process, of both streamlining and amplification. The streamlining tends to occur when Christine's chapters celebrate a multiplicity of interpretations, which the *Bibell* reduces to one central lesson (e.g., the *gloses* of Chapters 72 and 87). This streamlining intentionally focuses attention on the chapter's overall message; it is not the result of accidental omission or eyeskip error. A different form of streamlining occurs in the Scriptural quotations that cap off each *moralité* when the translator moves the name of the speaker or Scriptural book into the text. That is, he writes,

¹²³ On Fortune's evolution in medieval literature, see Patch, *The Goddess Fortuna*. See also Mann, "Chance and Destiny."

¹²⁴ See, for instance, Gower, *Confessio Amantis*, ed. Peck, Prol. 546–49, and Lydgate, *Fall of Princes*, ed. Bergen, 2.43–56. On Lydgate's deliberate departures from his source on the subject of personal responsibility for tragedy, see Mortimer, *Narrative Tragedy in its Literary and Political Contexts*, pp. 153–218. It is little wonder that the early Harley cataloguer connected the *Bibell* to Lydgate: the *Fall of Princes*, ed. Bergen, 6.253–73, alone, articulates the notion of man "enarmed in virtu" being protected against Fortune's whims, which is analogous to the *Bibell*'s Proheyme goals, and Lydgate then lists virtues and dismisses the planetary influences, a trajectory with some similarities to the *Othea*'s (and the *Bibell*'s) first four chapters, Chapters 13–15, and Chapters 6–12.

¹²⁵ Nolan, "The Fortunes of Piers Plowman," p. 4.

¹²⁶ Strohm, *Politique*, pp. 3–4. Accepting personal responsibility for one's actions was always a feature of Aristotle's views on virtue, just one that medieval writers often elided in favor of blaming Fortune (perhaps to avoid criticizing rulers, past or present).

¹²⁷ Strohm, *Politique*, pp. 5, and 87–132, especially 124–27, explains the shift from *policy* as concerned with the common state of the realm to "an emergent sense in which *policie* began to tilt towards conduct we might label 'self-interested' or 'shrewd'" (p. 125).

“And to this purpose seyth thus the holy man Job” (16.24–25), eliminating the need to cite the Book of Job after the quotation.¹²⁸ In general, the translator seems comfortable altering the Latin citations, even substituting a different verse or adding unique elements (e.g., Chapters 39.28, 59.23–24, 85.25–26).

The amplification of the text occurs most noticeably in the *Bibell*'s transformation of Christine's quatrains into seven-line rhyme royal stanzas, the same form employed in the Prohemye. The translator's expansions often take the form of proverbs and specific reminders to the reader. One type of reminder urges that the reader must retain what he learns, placing repeated emphasis on “remembraunz,” and on following the steps of exemplars, where Christine did not, like the *Bibell*'s invocation of the rewards to be gained from imitating Perseus: “Hys steppis loke thou foulou as neer as thou can, / Wyche wyll cause thee to be dred of best, foule, and man” [See that you follow his steps as closely as you can / Which will cause you to be feared by beast, bird, and man] (55.6–7). Another type of reminder warns of the potential for ruin if the reader does not follow the work's advice, sometimes with the suggestion that Othea will be cross with him if he fails (e.g., 84.6–7). Collectively, these insertions work with the Prohemye to assert the necessity that the reader remember and use the lessons contained in the work because they are essential to his well-being. These choices reinforce the translator's commitment to the exemplum as a didactic mode, and they constitute his innovative pedagogical push to spur his reader to moral behavior.¹²⁹

On a more subtle level, the *gloses* and *moralités* (his English term for Christine's *allegories*) show evidence of a translator invested in glossing his French source text's contents for readers. For instance, he identifies concepts and characters: he illustrates how Venus gives her name to Friday by showing the Latin name *dies veneris* (7.9), he reminds readers that Proserpina was the daughter of Ceres (27.9), and he identifies Hippocrates as a physician (21.14) and Hermes as a philosopher (23.14). Other common minor insertions reflect the stated goal to aid “every wyght,” because chapters often counsel “every good knyght and in lyke wyse every other well avysed persoun” (34.10), or a similar broad formulation, to acquire the virtues extolled. Many *moralités* add language that “every trew Cristen” (30.47–48) or “every Crysten” (31.18) must believe the articles of faith and subscribe to the Ten Commandments.¹³⁰

More substantial *glose* and *moralité* interventions typically provide clear correlations between the narrative level of a chapter and the allegorical interpretations. One approach evokes the same image or keyword in all three sections of the chapter, where they might have appeared once or twice in Christine's *Othea*, such as the idea of grafting (Chapter 25 on Isis) or the term “unnatural” (Chapter 41 on Busiris). Another approach introduces main characters or events from the narrative level into the *moralité* to draw unmistakable lines between, for instance, Hercules's rescue of friends from Hell and the spiritual interpretation of this event as exemplifying Christ's Harrowing of Hell (27.20–25), or between “good knyghtes” and “trew soulys” (19.23). These additions undoubtedly help the reader make

¹²⁸ Compare Christine de Pizan, *Epistre*, ed. Parussa, 16.29–30.

¹²⁹ See Schieberle, *Feminized Counsel*, pp. 181–89.

¹³⁰ The French text tends to simply address “le bon chevalier” [the good knight] or “le bon esperit” [the good spirit]; Christine only occasionally refers to the behaviors necessary to exemplify a true Christian (e.g. *Epistre*, 34.11–12), but the *Bibell* inserts such references regularly.

sense of interpretive leaps and seeming disjunctions that the translator identified in Christine's *Othea*. As a whole, his insertions speak to the broad audience he imagined, and they construct the virtuous behaviors advocated as moral, religious, and cultural ideals for all English society.

Readers familiar with Christine's *Othea* or her career-spanning defenses of women against antifeminist stereotypes will find certain surprises in the *Bibell*'s treatment of women, but they must be contextualized within his broader approach to didactic exempla. The translator does not accept wholesale Christine's attempts to recuperate women such as Circe or Ino. He restores the traditional reading that Circe exemplifies hypocrisy, which Christine sought to counteract by deflecting attention onto Ulysses's malicious Greeks.¹³¹ He transforms Ino in Chapter 99 into an exemplary fool, rather than requiring readers to investigate whether their own reading practices are active or passive.¹³² This translator is certainly aware of antifeminist attitudes towards women, and he capitalizes on them in chapters that urge the reader *not* to imitate the protagonist. His approach to the majority of the exemplars — not just women — oversimplifies Christine's narratives to draw a clear line between appropriate and inappropriate behavior. As a result, he also heaps significant abuse upon the worst of the male exemplars, such as the infamous Trojan traitors Calchas and Antenor (Chapters 81 and 95). The poet scornfully denigrates their betrayals of their homeland as unnatural, and he even argues with great vitriol that anyone who imitates or even aids a traitor like Antenor equally deserves death (95.1–4).

That the translator's choices are not governed exclusively by gender is further evidenced in his consistently positive treatment of good women such as Othea, Io, Andromache, and others. But it is most clear when his alterations intensify even Christine's sympathy for and defense of the traditionally "wicked" women Criseyde (who abandons her lover Troilus) and Pasiphaë (who commits bestiality). Because the translator stresses repeatedly the personal responsibility of the reader to act morally, the fault for Troilus's heartbreak ultimately lies with the knight himself, while Criseyde is represented as essentially good — without Christine's suggestions of her roving heart ["cuer vilotier"] or flighty and seductive nature ["vague et attrayant"].¹³³ Perhaps most strikingly, the translator increases the sense that judging all women because of Pasiphaë's errors would be against "kyndly resoun" (45.3), "unryte" (45.5), and "unwytt" (45.6), bolstering Christine's claim that good women exist by adding the assertion that to think otherwise is unnatural and ignorant.¹³⁴ The identification of behavior as natural or unnatural forms a broader part of the *Bibell*'s classification of virtuous or inappropriate behavior, and it is unexpected to find it invoked to defend women as a group against misogynist commonplaces.

The translation as a whole, therefore, represents the binaries of medieval gender debate in a state of flux: certain women and men are good, but others are not, and gender stereotypes may not apply to all individuals. Attitudes toward gender as a category are in

¹³¹ On Christine's rehabilitation of women, see Brown-Grant, *Moral Defence*, pp. 78–87. On Circe specifically, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 142–47, and Schieberle, *Feminized Counsel*, pp. 163–65 and 176–77.

¹³² For more, see Schieberle, *Feminized Counsel*, pp. 174–76.

¹³³ *Epistre*, ed. Parussa, 84.5, 8; compare the *Bibell* 84.8–9.

¹³⁴ For more detailed discussion of these chapters on Antenor, Calchas, Criseyde, and Pasiphaë, see Schieberle, *Feminized Counsel*, pp. 177–82.

tension with the underlying lesson of exemplary literature: there are no universal truths, but instead prudence, morality, and “goodness” are determined by particular circumstances. As a result, whether intentionally or not, the translation offers a remarkably progressive view that just as one must analyze every event to determine the appropriate moral response, so must one evaluate every person before entertaining stereotypical assumptions about his or her gender.

Despite the translator’s purposeful production of the *Bibell*, the reader should be aware of certain idiosyncrasies. He favors long sentences that often contain unspecified antecedents and multiple clauses piled upon one another. For instance, he records that, “Eleyn was a qween in Grece and wyff to Kyng Menelaus, wyche was ravysched by Pares” (43.8–9). Of course, it is Helen and not Menelaus who is ravished by Paris, but not all of the translator’s meandering sentences are as easily deciphered. On the level of letters and spelling, our copyist often confuses *e* and *o*, so that “word” and “alsoo” may appear as “werd” and “alsoe.”¹³⁵ There may also be some *e* and *a* variants, and words like “power” are spelled “poyer” or “poyar.” As is common in Middle English, *u* and *w* are interchangeable, as in “qween,” “folou” [follow], and “owte” [out].

As indicated by my discussion thus far, the translation itself does not proceed word for word, but it nevertheless demonstrates a competent and significant reading of the *Epistre Othea*. The translator strives to produce a coherent, straightforward exemplum (eliminating material he considers ancillary or ambiguous), but he also wants to ensure that the reader understands the text and his interpretation of its meaning (which requires occasional expansions). Though his identity is unknown, his process of adaptation characterizes him as familiar with English poetic conventions (like rhyme royal), educated in Latin, familiar with Scriptural and philosophical sources (at least enough to alter Scriptural citations and identify quoted authorities), and writing for a broad English audience. On the whole, the *Lytle Bibell of Knyghthod* gives evidence of a translator profoundly engaged with transmitting the major themes and pedagogical strategies of the *Othea* that he considered essential for English audiences to understand.

EDITORIAL PRACTICES

My decision to present both Scrope’s *Epistle* and the *Bibell* represents an effort to provide complementary perspectives on the English reception of Christine’s *Othea*. By engaging with Scrope’s straightforward, often overly literal translation of text from a privileged manuscript family (B/BI) alongside the *Bibell*’s adaptation from a manuscript of a neglected yet popular family (D/DI), readers will have the opportunity to strengthen understandings of the concept of translation itself and of the specific, distinguishing choices these translators made as they grappled with conveying to an English audience Christine’s complex form and challenging arguments about gender, politics, and morality.

In keeping with the practices of the Middle English Texts Series, this edition uses the modern alphabet: thorn (þ) has been expanded to *th* and yogh (ȝ) has been expanded to its nearest modern equivalent (*y*, *g*, or *gh*). For readability, manuscript abbreviations have been silently expanded, *i/j* and *u/v* have been normalized according to modern usage, an accent

¹³⁵ This confusion is symptomatic of the similarity of the letters in fifteenth-century hands; see Langland, *Piers Plowman: The A Version*, ed. Kane, p. 119.

has been added to final *-e* when it carries full syllabic value, and *the* has been silently emended to *thee* to distinguish the article from the second person pronoun. Double *ff*'s have been silently emended to single *f*, except for words like *off*. Capitalization, word division, and punctuation are editorial and follow modern usage as much as possible. Headings of *Texte*, *Glose*, and *Allegorie/Moralité* from the manuscripts are represented but are not counted in line numberings. Translations of the Vulgate are based on the Douay-Rheims Bible, but they have been adjusted to reflect the manuscript readings; unless otherwise noted, variants from the Vulgate are Christine's. Any other deviations from the manuscripts have been addressed in the Textual Notes. Textual Notes do not identify rubrication, underlining, or enlarged capitals (these have been broadly described in discussions of the manuscripts, above), but they do identify illustrations and any damage to the manuscripts.

Explanatory Notes identify sources, recommend resources for further study and discuss translation and/or manuscript errors. Notes on sources used by Christine herself (and common to both translations) are in the Scrope Explanatory Notes, with reference to any places the *Bibell* differs. Expanded discussions of sources used in the *allegories* from the *Manipulus flororum* can be found in Bühler, *Epistle*, pp. 128–96, and Lemmens, in *Othea's Letter*, pp. 133–54, so I have not rehearsed them here, except when a statement has been misattributed.

In editing Scrope's *Epistle*, I have used S as the base text, with missing passages supplied by M and with occasional recourse to L. For the *Bibell*, I have relied on British Library, MS Harley 838, the only surviving copy of the *Bibell*. For French manuscript references in my notes and analysis, following Parussa, I use selected exemplary copies from the manuscript groups of Christine's *Othea*: A (BNF fr. 848), AI (BNF fr. 604, Mombello's AI₁), B (B: BNF fr. 606 and B₁: Harley 4431), and BI (Bodleian Library, Laud misc. 570).¹³⁶ References to D/DI refer to MS Harley 219 (D), BNF fr. 1187 (DI), and BNF naf. 10059 (DI₇), unless otherwise noted; I have also evaluated the French paintings by Pigouchet and Le Noir, which contain DI manuscript readings, and the English translation printed by Wyer (based on Le Noir).¹³⁷ These A/AI, B/BI, and D/DI copies comprise my roster of “consulted copies,” with additional manuscripts cited individually as relevant (e.g., I occasionally cite BNF naf. 6458 [BI₂] to show whether alterations in BI and Scrope's manuscripts are unique). My Explanatory Notes are committed to showing evidence that links the English translations to their French source manuscript type; readers interested in a fuller list of French textual variants from A, AI, and B copies are invited to consult Parussa, *Epistre*, pp. 344–79.

¹³⁶ It is important to note that Parussa, *Epistre*, consults AI manuscript Chantilly, Musée Condé, MS 492, identified as AI by Mombello, *La tradizione*, pp. 106–16; the Paris, BNF fr. 604 manuscript that I have consulted to represent the subgroup and that I refer to as AI for convenience is identified as AI₁ by Mombello, *La tradizione*, pp. 9–13. I have collated my evaluation of BNF fr. 604 with the variants from the Chantilly manuscript in Parussa, *Epistre*, pp. 343–79, and indicated if a difference is substantial (e.g., Scrope Explanatory Note 39.18).

¹³⁷ Mombello, *La tradizione*, pp. 365–68, assesses Pigouchet's text as closest to two extant DI manuscripts and Le Noir's text as practically identical to Pigouchet's, with only minor variants.



SCROPE'S *THE EPISTLE OF OTHEA*

Preface to Fastolf

Noble and worshipfull among the ordre of chevalrie, renommed for in as
much as ye and such othir noble knyghtes and men of worship have exerciced and
occupied by long continuaunce of tyme the grete part of yowre dayes in dedys of
chevalrie and actis of armis, to the whiche entent ye resseyved the ordre of
5 chevalrie, that is to sey, principaly to be occupied in kepyng and defendyng the
Cristyn feythe, the rigth of the chirch, the lond, the contré, and the comin welefare
of it. And now, seth it is soo that the naturel course of kynde, by revolucion and
successyon of sixti yeeres growyn upon yowe at this tyme of age and feblenesse, is
10 comen, abatyng youre bodily laboures, takynge away yowre naturall streyngtht and
power from all such labouris as concernyth the exercysing of dedis of chevallrie, be
it yowre noble courage and affeccion of such noble and worshipfull actis and desirys
departyth not from yow, yet rygth necessarie it now were to occupie the tyme of
15 yowre agys and feblenes of bodie in gostly chevallrie of dedes of armes spirituall,
as in contemplacion of morall wysdome and exercisyng gostly werkyss which that
may enforce and cause yow to be callid to the ordire of knyghthode that schal
perpetuelly endure and encrese in joye and worship endelesse.

And therefor I, yowre most humble son Stevyn, whiche that have wele
pounded and consideryd the many and grete entrepryses of labouris and
aventuris that ye have embaundoned and yovyn youre selph to by many yeeris
20 contynued, as wele in Fraunce and Normandie as in othir straunge regions, londes,
and contrees. And God, which is souverayn cheveten and knyght of all chevalrie,
hath ever preservyd and defendid yow in all yowre seyde laboures of chevalrye into
this day, for the which ye be most specyalys obliged and bownden to becom Hys
25 knyght in youre auncient age, namely for to make fyghtyng agen youre goostly
ennemyes, that allwey be redy to werre wyth youre soule, the which, and ye
overecom hym, shall cawse yow to be in renomme and worchyp in paradis
everlastyng. I, consideryng thees premisses wyth othir, have, be the suffraunce of
yowre noble and good fadyrhode and by yowre commaundement, take upon me

Pref.2, worship, honor. **Pref.4 entent**, purpose. **Pref.5 kepyng and defendyng**,
protecting and fighting in defense of. **Pref.6 rigth**, right; **comin welefare**, common
welfare. **Pref.7 kynde**, nature. **Pref.13 gostly**, spiritual. **Pref.15 enforce**, compel.
Pref.17–18 wele pounded, carefully evaluated. **Pref.19 embaundoned and yovyn youre**
selph to, devoted and dedicated yourself to. **Pref.20 straunge**, foreign. **Pref.21 souverayn**
cheveten, supreme commander. **Pref.25 and**, if. **Pref.27 be the suffraunce**, with the
permission.

at this tyme to translate oute of French tong, for more encrese of vertu, and to
 30 reduce into owre modyr tong a Book of Knyghthode, as wele of gostly and spirituell
 actis of armys for the sowlehele as of worldly dedys and policie gouvernaunce, and
 which is auctorised and grounded fryst upon the four Cardinal Vertous, as justice,
 prudence, fors, and temperaunce, also exempled upon the grete conceytyss and
 35 doctrine of fulle wyse pooetys and philosophhurs, the whiche teche and counesell
 how a man schuld be a knyght for the world prynspally, as in gefcis of grace using,
 as the Cardinalle Vertus make mencion, fryst in justice kepyng, prudently hymself
 gouvernyng, hys streynght bodely and gostly usyng, and magnanimité conservyng,
 and allso gouvernyng hymself as a knyght in the seyde Cardinall Vertuouse kepyng.
 Which materis, conseytyss, and resonis be auctorised and approved upon the textys
 40 and dictes of the holde poetyss and wyse men called philosophhurs. And allso ye schal
 fynde here in this seyde Boke of Chevallry how and in whatte maner ye, and all
 othir of whatte astate, condicion, or degré he be of, may welle be called a knyght
 that overcomyth and conqueryth hys gostly ennemyes by the safegard, repugnand
 45 defence of hys soule, wich among all othir victories dedys of worship is most
 expedient and necessarie, whereas dayly in grettest aventures a man putthy hym
 inne and most wery he is to be renommed in worship and callid a knyght that dothe
 exercise hys armes and dedys of knyghthode in gostly dedys in conqueryng his
 gostly ennemees and ovrcomyng the peple and aventure of the world.

And this seyde boke, at the instaunce and praer of a fulle wyse gentylwoman of
 50 Frawnce called Dame Cristine, was compiled and grounded by the famous doctours
 of the most excellent in clergé the noble Universyté of Paris, made to the ful noble
 famous prynce and knyght of renounne in his dayes, beyng called Jon, Duke of
 Barry, thryd son to Kyng Jon of Frawnce, that he throwe hys knyghtly labourys, as
 55 welle in dedys of armes temporell as spirituell exercisyng by the space and tyme of
 an hundred yeerys lyvyng, flowrid and rengnyd in grete worship and renounne of
 chevalry. And in thre thyngges generaly he exercisyd his knyghtly labowris: thereof
 oon was in victories dedis of chevalrie and of armys in defendyng the seyde
 Royalme of Frawnce from his ennemyes; the second was in grete policé usyng, as
 60 of grete cowneseylles and wysdomys, gevynge and executing the same for the
 conservacyon of justice and transquillité and alsoo pease kepyng for all the comon
 welleffare of that noble Royaulme; the thredde was in spirytuell and gostly dedys
 yovyn on too for the helthe and welfare of hys soule. And in every of these thre
 thyngges the seyde prynce was holden ful chevalrouse and suremounted in his dayes
 65 above all othir. Wych schewyth well opynly to every understander in the seyde
 booke redyng that it was made acordingyng to hys seyde victoriouss dedis and actis of

Pref.31 sowlehele, spiritual well-being (literally: soul health); **policie gouvernaunce**, wise political conduct. **Pref.32 auctorised**, validated; **grounded**, based. **Pref.33 fors**, strength (fortitude); **exempled**, exemplified; **conceytyss**, opinions. **Pref.35 prynspally**, principally. **Pref.37 streynght**, strength; **magnanimité**, noble-mindedness. **Pref.40 dictes**, sayings; **holde**, old. **Pref.42 astate**, social class; **degré**, rank. **Pref.43 safegard**, repugnand, protecting, resistant (against sin). **Pref.44 victories dedys**, victorious deeds. **Pref.45 expedient**, advantageous; **aventures**, perils. **Pref.51 clergé**, knowledge. **Pref.54 temporell**, earthly. **Pref.58 policé**, policy. **Pref.59 cowneseylles**, counsels. **Pref.60 transquillité**, tranquility. **Pref.61 thredde**, third. **Pref.63–64 suremounted . . . above**, surpassed. **Pref.64 opynly**, plainly.

worship exercysyng. And the seyde booke is dividyd in thre partys gederid in a summe of an hundred textys, drawen upon the dictis and conceytyss of the seyd most famous poetys of olde tyme beyng as Vyrgyl, Ovyde, Omer, and othir; and also with an hundred commentys therupon, called exposicyons or glosis upon the seyde textys, of exemplys temporell of policie gouvernaunce and worldlye wysdoms and dedys, groundyd and also exempled by experiens and by auctorité of the auncient philosophhurs and clerkes as Hermes, Plato, Salomon, Aristotiles, Socrates, Ptholome, and suche othir. And upon thies exemplis and glosis is made and wretyn also an othyr hundred allegories and moralizacions, applied and moralized to actis and dedys of werkyn spirituell, for to doctrine enforme and to lerne every man nou lyvyn in this world how he schuld be a knyht, exercisyng and doyng the dedys of armys gostly for everlasting victorie and helthe of the soule. Which allegories and moralizacions ben grounded and auctorised upon the four holy doctorus of the chirche as Austyn, Jerom, Gregorie, Ambrose, alsoo upon the Bible, the Holy Ewaungelistes and Epistollys, and othyr holy doctorus, as here textis more opynly schalle appearre hereafftir. Fiat. Fiat. Amen.

Prologue of the Pistell Othea

- fol. 1r Praisynge be to God at this begynnyng,
In alle my wordes and soo folowynge,
To the right noble, high, myghti lyon
In whome there deliteth right many oon,
5 And than to you, excellent prynce of wisedom,
Full myghti duke, vertuous of custom,
Redoubted Homfray, cosin to the kinge
Of Englande, to whom longeth myche thinge.
Duke of Bokyngham he is with hole sounne,
- Honorable
numerous matters pertain
in unison
- 10 Erle of Herford, Stafford, and Northamtoune.
Benyngne and high prynce, lover of wisedom,
In the grete largenes I trust all and som.
Of mekenes, the which your noble persoone
fol. 1v Ledith, as in the worlde seith many oon,
15 I am brought unto you to make present
Of this litell newe book with hooll entent.
I had doon thus or this, save myspent tyme
Letted me, but the more bold at this tyme
I am to do, as whan I perceyved
- your generosity
humility
- 20 Had the meknes that in you is schewid,
Wurthi prynce. And thus am I desirous
To serve you, if I were so gracious.
I make you gifte of my litell laboure,
- complete sincerity
(see note)
fortunate

Pref.66 gederid, gathered. **Pref.67 summe**, treatise. **Pref.69 exposicyons**, explanations. **Pref.80 Ewaungelistes and Epistollys**, writers of the Gospels and Holy Letters; **here**, their. **Pref.81 Fiat** (Latin), Let it be done.

	If it please you, to se how I endure	<i>fortify</i>
25	To my symple power for to aument	<i>feeble; augment</i>
	The wurthynesses well sette in good entent.	<i>intention</i>
	All though that in me be connyng to lite	<i>too little competence</i>
	Where thorugh any myght have appetite	<i>anyone</i>
	In my wordes ought for to lerne or take,	<i>anything (aught)</i>
30	Yit som tyme is seen that symple men make	
	Grete journaye, the which they right well fulfille.	<i>undertaking</i>
	And therfore my desire, corage, and wille	<i>wish</i>
	Is that noble hertis may this report	
	So welle, that to all it may be disport.	<i>a pleasure</i>
35	As I can, this book translated have I,	
	Othea-is Pistell callid verily,	<i>Othea's Letter; truthfully</i>
	Feynyng that to Hector sent and schewid	
	It was, because that he was conveid	<i>accompanied</i>
	With wisedom and with right gret wurthynes,	
40	As that the stories berith wittenes.	
	Rightwis prince, benygne and right lowable,	<i>Just; gracious; praiseworthy</i>
fol. 2r	I, that to your servyce wolde were able,	
	Besechith mekely to your high noblesse	
	That dispaised be not the febilnesse	<i>disparaged</i>
45	Of my small witte, the which cannot ferre loke.	
	Wherfore the lak be goven to my book,	<i>given</i>
	And of your mankyndlynes take at worthe,	<i>human kindness (manhood)</i>
	Consideryng that wille puttith me forthe	<i>desire impels me</i>
	More than effecte, be ought that can appere	<i>intended result; anything</i>
50	In me grete witte, for never, or this yere,	<i>before</i>
	Though I have herd full many a wise tale,	
	I gedered but crommes yet thoo be smale.	<i>gathered; crumbs; those</i>
	But yet lernyng hath stered me to this,	
	And litell the richer I am iwis.	<i>indeed</i>
55	I may not werke but such stuf as I take:	<i>shape except for such material</i>
	Whoso hath litell breed, smale schive most make.	<i>must make a small slice</i>
	Please you, ryght high prince, to take of this thyng	<i>composition</i>
	The poure effecte of my litell connyng.	<i>insufficient wisdom</i>

Chapter 1: Othea

fol. 2v *Here beginneth the Pistell of Othea, the goddes, the which sent it to Hector whan he was fistene yere of age.*

Texte

Othea, of prudens named goddes,
That settith good hertis in wurthynes,
To thee, Hector, noble prince myghti,

	That in armes is ever wurthi,	
5	The son of Mars, the god of bataile, In deedis of armes which will not faile, And of myghti Mynerve, the goddes, The which in armes is high maistres, Successoure of the noble Troyens,	<i>supreme mistress</i>
10	Heire of Troye and of the ceteseyns, Salutacion afore sette plenere I send, with love feyned in no manere. O good lord, how am I desiryng Thi grete availe, which I goo seking,	<i>citizens</i> <i>set forth completely</i> <i>feigned</i>
15	And that aumented and preserved It may be, and ever observed Thi wurschip and wurthyne in olde age, That thou hast gretly had in thi first age. Now, for to schewe thee my pistell pleynli,	<i>benefit</i> <i>augmented</i>
20	I will thee enorte and telle verili, Of thinges that be full necessarie To high wurthyne and the contrarie, To the opposite of wurthyne, So that alle good hertis may them dresse.	<i>clearly</i> <i>exhort; truthfully</i> <i>apply themselves</i>
25	For to gete be good besi lernyng, The hors that in the eire is fleyng, fol. 3r It is the named Pegasus truly, That alle loveris loveth highly. And because that thi condicion	
30	I knowe, be right inclynacion, Habill to take knyghtli deedes on hande More than is in other five score thousande, For as a goddes I have knowyng, Not be the assay but be connynge	<i>Able to undertake</i> <i>100,000</i>
35	Of thinges the which be for to com. I ought to thinke on thee, hooll and som, For I knowe thou schalte be ever duryng, Wurthiest of all the wurthi lyvynge, And schalte afore alle othir named be,	<i>experience; by knowledge</i>
40	So that I may be beloved of thee. Beloved, whi schulde I not be soo? I am that the which araieth all thoo That loveth me and holdith me dere. I rede theme lessons in chaiere. ¹	<i>whole and sum</i> <i>prepares; those</i>
45	Which makith hem clyme hevyn unto. I pray thee that thou be oon of tho, And that thou wilte herein beleve me well. Now, sette it well than in thi mynde and fele,	<i>those</i> <i>feeling</i>

¹ *I teach them lessons from a position of authority (literally: in a chair)*

- The wordes that I wull to thee endite. *will; compose*
 50 And if thou hire me ought telle, seie, or write *hear me in any way*
 Anything that for to come may be,
 And if that I seie, umbethinke thee *remember*
 As that thei were paste, so do thou oughte *past, so you should*
 Knowe right wele that thei be in my thoughte *accurately*
 fol. 3v In the spirit of prophecee.
 56 Understand well now and greve not thee, *happen*
 For I schall nothing seie but that schall falle.
 Think well the comyng is not yit at alle.

Glose

60 Othea upon the Greke may be taken for the wisedome of man or womman, and as ancient pepill of olde tyme, not havyng yit at that tyme lyght of feith, wurschipid many goddes, under the which lawe be passid the hiest lordes that hath ben in the worlde, as the reaume of Assire, of Perse, the Grekes, the Troyens, Alexander, the Romaynes, and many othir, and namely the grettest philosophres that ever were, soo as yit at that tyme God hadde not openyd the gate of merci. But we Cristen men and wommen, now at this tyme be the grace of God enlumyned with verrey feith, may bryngē agen to morall mynde the opynyones of ancient pepill, and thereuppon many faire allegories may be made. And as thei hadde a custom to wurschip all thing the which above the comune course of thinges hadde prerogatif of some grace, many wise ladies in theirre tyme were callid goddesses. And trewe it is, aftir the storie, that
 65 in the tyme that grete Troie florissched in his grete name, a full wise lady callid Othea, consideryng the faire yonghthe of Hector of Troye, the which that tyme florissched in vertues, and that it myght be a schewing of fortunes to be in hym in tyme comyng, she sent hym many grete and notable giftis, and namely the faire stede that men callid Galathé, the which hadde no felawe in the worlde. And because
 70 that alle the worldli graces that a good man ought for to have were in Hector, moralli we may seye that he took them be the councell of | Othea, the which sent hym this pistell. Be Othea we schal understaunde the vertu of prudence and of wisedome, wherewith he was arайд. And because the four Cardinall Vertues be necessarie to good policie, we schal speke of them, sewing everich aftir othir. And to the firste we have goven a name and taken a maner of speche in som wise
 75 poetikly, the bettir to folowe oure matere according to the verray storie, and to oure purpos we schal take some auctoritees of ancient philisophres. Thus we schal seie that be the seide ladi this present was goven or sent to good Hector, the which in liche wise may be to all othir desiring bounté and wisedome. And as the vertu of prudence ought greteli to be recommended, Aristotill the prince of philosophres seith, “Because that wisedome is moost noble of all othir thinges, it schulde be
 80 schewed be the beste reson and the mooste behoveli maner that myght be.”
 85

1.65 verrey feith, true faith (i.e., Christianity). **1.71 yonghthe**, youth. **1.74 felawe**, equal. **1.78 arайд**, adorned. **1.79 policie**, self-governance; **sewing everich aftir othir**, each one following after another (in a list). **1.84 bounté**, honor. **1.87 behoveli**, appropriate.

The Prologue of the Allegorie

For to bring agen to allegorie the purpos of our matere to oure wordes, we schal applique Holi Scripture to edification of the soule, being in this wrecchid worlde.

90 As be the grete wisedome and high myght of God, all thinges that be resonabli made alle scholde strech to the ende of Hym, and because that our spirit, made of God to His likenes, is made of thinges moost noble aftir the angelis, it is behoveli and necessarie that it be araid with vertues, be the which it may be conveid to the ende wherefore it was made. And because it may be lettid be assautes and watches of the
 fol. 4v enemye of helle, the which is his deedli adversarie, and often he distroubelith it | to
 96 come to his beauté, we may calle mankyndli lif verrai chyvalrie, as the Scripture seith in many partes. And standyng alle erthli thinges be deceyvable, we schal have in contynuel mynde the tyme for to come, which is withoute ende. And because that
 100 this is the grete wisedome of parfit knyghthood and that all othir be of no comparison to regarde of victorious pepill the which be crouned in blis, we schal take a maner of speche of goostli knyghthood, and that to be don principalli to the preising of God and to the profite of tho that will delite them to here this present ditee.

Allegorie

105 How prudence and wisedome be moderis and conditoures of all vertues, withoute the which the tothir may not be well governyd, it is necessarie to goostli knyghthood to be araid with prudence, as Sent Austin seith in the book of the Singularité of Clerkis that, in what maner of place prudence be, men may lightli cesse and amende alle contrarious thinges, but there where prudence is despited, alle contrarious thinges hath dominacion. And to this purpos Salomon seith in his
 110 proverbis, “Si intraverit sapiencia cor tuum, et sciencia anime tue placuerit, consilium custodiet te, et prudencia servabit te.”

Chapter 2: Temperance

fol. 5r Texte

And to the entent that knownen may be
 What thou scholdest doo, drawe unto thee
 Thoo vertues that moost may thee restore,
 The bettir to come to that seid afore

*Those
that (status)*

1.89 applique, apply. **1.91 strech**, extend. **1.94 watches**, plots. **1.95 distroubelith**, prevents. **1.96 mankyndli**, human. **1.97 standyng**, considering that; **deceyvable**, deceptive. **1.99 parfit**, perfect. **1.102 tho**, those. **1.103 ditee**, literary composition. **1.104 moderis**, mothers; **conditoures**, guides. **1.108 despited**, disparaged. **1.110-11** Proverbs 2:10-11. “If wisdom shall enter into thy heart, and knowledge please your soul: counsel shall keep thee, and prudence shall preserve thee.”

- | | | |
|---------|---|--|
| 5 | Of the wurschipfull chevalerous,
Allthough it be aventureous.
Yit schall I sei whi that I sei this:
A cosin germayn I have, iwis,
Fulfilled sche is beauté with alle, | <i>dangerous</i> |
| 10 | But of all thing in especiall
She is ful softe and temperid full wele.
Of strook of ire felith sche no dele. | <i>gentle and very well-balanced</i> |
| fol. 5v | Sche thinkith nothing but of right balaunce.
It is the goddes of Temperaunce. | <i>part</i> |
| 15 | I may not all oonly but be here face
Have the name of that high myghti grace,
For if soo were the weight that she ne made,
To thee all were not worth oo leke blade. | <i>except by her character</i> |
| 20 | Therefore I will that with me sche love thee.
If sche will, lete here not forgeten be,
For sche is right a well lernyd goddes,
Here witte I love and praise mych in distres. | <i>one leaf of a leek</i>
<i>I desire that she love you as I do</i>
<i>her</i> |

Glossary

Othea seith that temperaunce is here sister germayn, the which he schulde love. The vertu of temperaunce may verili be seide sister germain and likli to prudence, for temperaunce is schewer of prudence and of prudence folowith temperaunce. Therefore it is seide that he schulde holde here for his love, and every good knyghte schulde do the same that desirith dewe praise of good pepill. As the philosophre Democritus seith, “Temperaunce moderatith vices and perfittith vertues.”

Allegorie

The good spirit schulde have the vertu of temperaunce, the which hath the
30 propirté to lymytte and sette aside superfluyteis. And Sent Austin seith in the book
of the Condicions of the Chirche that the office of temperaunce is to refreyne and
fol. 6r appese the condicions of concupiscence, the which be contrarie to us and lettith us
fro Goddis | lawe, and moreovere to despite fleschli delites and worldli preisings.
35 Seint Petir spekith to that purpos in his first Pistell, "Obsecro vos tanquam advenas
et peregrinos abstinere vos a carnalibus desideriis, que militant adversus animam."
Prima Petri secundo capitulo.

2.23 *sister germayn*, full sister (see note to 2.8). **2.28** *perfitith*, perfects (improves). **2.30** *lymytte*, restrict; *superfluyteis*, excesses. **2.31–32** *refreyne and appese*, restrain and placate. **2.32–33** *lettith us fro*, prevent us from (following). **2.33** *despite*, disparage. **2.34–36** [1 Peter 2:11]. “I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.”

Chapter 3: Hercules

Texte

	And with us strength behoveth thee gette, If that be grete vertues thou sette,	<i>it is necessary for you to get</i>
5	Thou most thee turne toward Hercules And beholde well his grete wurthynes, In whome there was full mych bounté.	<i>must</i>
fol. 6v	And to thi linage allthough that he Was contrarie and a grete name him gate, For all that have thou nevyr the more hate	<i>virtue</i>
10	To his vertu, strengthe, and nobles, Which opened the gatis of wurthynes. Yit, though that thou wilte folowe his wey	<i>gained</i>
	And also his wurthynes, I sey It nedith nothing for thee to make	<i>nobility</i>
	Werre with them of helle ne no strif take.	<i>gates</i>
15	Ne for to werre with the God Pluto For any favoure Proserpin unto,	<i>War; strife</i>
	The goddes doughter callid Ceres, Whom he ravyssched on the see of Grece.	
20	Ne unto thee it is no myster That thou to Serebrus, the porter	<i>took by force</i>
	Of helle, besie thee his cheynes to breke,	<i>need</i>
	Ne of them of helle to take any wreke	<i>Cerberus</i>
	The which to untrewe wynneris be.	<i>exert yourself</i>
	Nor for his felawis as dede he,	<i>revenge</i>
25	Pirotheus and Theseus, in fere,	<i>quite disloyal victors (see note)</i>
	The which that nerehand deceyved were	
	To aventure them in that valey soo,	<i>companions</i>
	Where many a soule hath full mych woo.	<i>together</i>
	Werre ynough in erthe thou schalte finde ful felle,	<i>almost</i>
30	Though that thou go not to seke it in helle.	<i>To risk their lives</i>
	It is nothing necessarie to thee	
	So to purchace or doo armes, pardé,	<i>War; very cruel</i>
	To go and feight with serpentis stinging,	
	With boores wilde or beres ramping.	<i>by God</i>
fol. 7r	Whethir thou ymagin this, I wote nought,	<i>rearing (to attack)</i>
36	Or ellis of wildenes it comyth in thi thought	<i>know not</i>
	Of wurthynes for to have a name.	
	In distres, if it be not for this same,	
	As for thi bodi thee to defende,	
40	If that such bestis wolde thee offende,	<i>attack</i>
	Than diffence if assailed thou be,	
	Withoute doute, it is wurschip to thee.	

If thou overcome them and thee save,
Bothe grete laude and wurschip thou schalte have. *praise*

Glose

45 The vertu of strengthe is not oonly to understande bodili strength, but the
stabilnes and stedfastnes that a good knyght schulde have in all his deedis be
deliberacion of good witte and strength to resiste agens contrariousnesses that may
come unto him, whethir it be infortunes or tribulaciones, where strengthe and
myghti corage may be vailable to the exhaunsing of wurthynes. And alegge Hercules
50 for to geve example of strengthe, to the entente that it may be double availe, that is
to seye, in as myche as touchith to this vertu and nameli in deedes of knyghthooode,
wherein he was ryght excellent. And for the highnes of Hector, it is a behovely thing
to geve him high example. Hercules was a knyghte of Grece of merveilous strengthe
and brought to ende many knyghtly wurthynesses. A grete journeyer he was in the
55 worlde, and for the grete and merveilous viages and thinges of grete strengthe that
he dide, the poetes, which spak covertl and in maner of fable, seide that he wente
into helle to fighte with the princes of helle and that he faughte with serpentis and
fers beestis, be the which is to understande the grete and strong entirprises that he
dide. | And therfore it is seide to a good knyghte that he schulde loke in this, that
fol. 7v is to seie, in his wurschip and wurthynes aftir his possibilité. And as a philosophre
60 seith be a good example, "Lich as the cleernes of the sonne is profitable to all thing,
and as the whete-corne whanne it fallith in good erthe is profitable also, on the same
wise this may be a good example to all thoo that be wurthi, the which desirith
wurthynes." And therfore the wise man seith that the vertu of strengthe makith a
65 man abiding and to overcome all thinge.

Allegorie

70 Liche as the good knyghte withoute myghte and strength may not deserve price
in armys, on the same wise the good spirit withoute that may neithir wynne ne have
the wagis ne the duwe price that longith to good victorious pepill. And Sent Ambrose
seith in the firste Book of Offices that the verray strengthe of mankyndl corage is that
the which is never broken in adversité, ne prided in prosperité, and that proveth him
to kepe, to defende the garmentes of vertues, and to sustene justice, the which makith
contynuell werre to vicis and that is never crased in laboures, but is hardi in perelles
and rude agens fleschli desires. And to this purpos seith Sent John the Evangelist in
75 his firste Pistell, "Scribo enim juvenes, vobis quoniam fortes estis, et verbum Dei
manet in vobis; vicistis malignum." Prima Johannisi ii^o capitulo.

3.49 available, beneficial; **exhaunsing**, exalting; **alegge**, (I) offer. **3.50 double availe**,
doubly useful. **3.53 high**, lofty. **3.54 brought to ende many knyghtly wurthynesses**,
defeated many courageous worthy men; **journeyer**, adventurer. **3.55 viages**, adventures.
3.65 abiding, steadfast. **3.66–67 price in armys**, martial prowess. **3.68 wagis**, rewards.
3.71 garmentes, features. **3.72 crased**, crushed; **hardi**, fearless. **3.73 rude**, fierce. **3.74–75**
1 John 2[:14]. "I write unto you, young men, because you are strong, and the word of God
abideth in you; you have overcome the wicked one."

Chapter 4: Minos

fol. 8r Texte

Yit oon of us, if that ye will be,
 Minos resemble nedes most ye,
 Though that he be maister and justicere
 Of helle and of alle the corners there.
 5 For if soo be thou wilte thiself enhaunce,
 To kepe trewe justice thou most thee avaunce.
 Ellis arte not wurthi an helme to were,
 Ne for to governe a reaume nowhere.

master; judge
improve yourself
Or else [you] are; wear

fol. 8v Glose

Prudence seith to the good knyghte that if he will be on the good mennes rowe,
 10 he most have the vertu of justice, that is to say, rightwis justice. And Aristotill seith,
 "He that is a rightwis justice firste schulde justifie himself, for he that justifieth not
 himself is not wurthi to justifie another. This is to understande that a man scholde
 correcte his owne defautis, soo that thei be hoolli fordon, and than a man soo
 correctid may well and scholde be a correcter of othir men." And to speke morall,
 15 we schall telle a fable to the purpos under the couverture of poetis. Minos, as poetis
 seyn, is a justicer of helle, as a provost or a chef bailie, and afore him is broughte alle
 the soules descending into that valeye, and after that thei have deserved of
 penaunce, as many degrees as he will that thei be sette deepe, as ofte he turnyth his
 20 taile abouthe him. And because that hell is the justice and the punyschment of God,
 lete us take oure maner of speche verili to speke to that purpos. O trouthe, ther was
 a kyng in Grece callid Minos of merveylous fersnes, and in him was grete rigoure of
 justice. And therfore the poetis seide that aftir his deth he was commyttid to be
 25 justicer of helle. And Aristotill seith, "Justice is a mesure that God hath sette in erthe
 for to lymytte therebi thinges rightwislye."

Allegorie

25 And evin as God is hede of justice and of alle ordris, it is necessarie to the
 chyvalerous spirit that wil come to the victorious blisse for to have this vertu. And
 Seinte Bernarde seith in a sermon that justice is not ellis but to geve every man that
 is his. "Geve, than," seith he, "to thre maner of pepil that the which is theires, that
 30 is to say, to thi sovereyne, to thi felawe, and to thi subiecte: to thi sovereyne,
 reverence and obeisaunce, reverence in herte and obeisaunce of bodi; to thi felawe,
 fol. 9r thou scholdist geve councell | and helpe, councell in teching hym where he is

4.9 rowe, category. **4.10 rightwis**, fair-minded. **4.11 justifie**, judge. **4.13 fordon**,
 overcome. **4.15 under the couverture of poetis**, in the manner of poets. **4.16 chef bailie**,
 chief bailiff. **4.18 will**, wishes. **4.21 fersnes**, severity. **4.22 commyttid**, appointed. **4.24**
rightwislye, equitably. **4.25 ordris**, ranks.

ignoraunt and helpe him in confortyng his noun-power; to thi suget, thou scholdest gif him keping and chastisynge, kepyng in kepyng hym from evil deedis, chastisynge in chastisynge hym if that he have doon amys." And to this proverbe Salomon seith in his proverbis, "Excogitat justus de domo impii, ut detrahatur impios a malo; gaudium est facere justiciam." Proverbiorum xxi^o capitulo.

Chapter 5: Perseus, Pegasus, and Andromeda

Texte

	Also remembre thee of Percyvalle,	
	Whos name is knownen overalle	<i>everywhere</i>
	Throughhoute the worlde, bothe softe and harde.	<i>pleasant; harsh</i>
	The swifte hors Pegasus aftirwarde	
fol. 9v	He rode him through the aire fleyng,	<i>flying</i>
6	And Andromeda in his goyng	
	Fro the bellue he hir delyvered,	<i>sea monster</i>
	And with his strengthe hire from him reved,	<i>rescued</i>
	As a righte good errant myghti knyghte	<i>seeking adventure</i>
10	Brought hir agen to hir kyn ful ryghe.	
	This deede in your mynde loke that ye holde,	
	For a good knyght scholde kepe that is bolde.	
	This wey if that he wul have expresse	<i>unambiguous</i>
	Wurschip, which is myche better than rychesse,	
15	His schynnyng schelde than loke thou uppon,	
	The which hath overcome many oon.	
	With his fauchon loke that thou arme thee:	<i>curved sword</i>
	Both strong and stedfaste than schalte thou be.	

Glose

20 And because that it is according thing for a good knyghte to have wurschip and reverence, we schal make a figure aftir the maner of poetis. Percivall was a ful wurthi knyghte and wanne many reaumes, and the name of the greete lande of Perce come of hym. And poetis seide that he rode the hors that flawe in the eire, the which was callid Pegasus, and that is to understande a good name, the whiche fleith through the eire. He bare in his hande a fauchon or a glayve, the which is seide for the grete multitude of pepil that were disconfited be him in many batailles. He delyvered Andromeda fro the bellue. This was a kynges daughter, the which he delyvered from

25 **4.32 noun-power**, powerlessness. **4.33 keping**, protection; **kepyng₂**, protecting. **4.35–36** Proverbs 21[:12, 15]. "The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil; it is joy to do judgment."

5.19 according, appropriate. **5.20 figure**, comparison (example). **5.21 wanne**, won. **5.22 flawe**, flew. **5.24 fauchon or a glave**, sword (falchion) or a spear (glaive). **5.25 disconfited**, overcome.

fol. 10r a monstre of the see, the which be the sentence of the goddes scholde a devoured hire. This is to understande that alle knyghtis scholde socoure wommen that | hadde nede of theirre socoure. This Percivalle and the hors the which fleeth may be noted
 30 for the good name that a good knyghte scholde have and gete be his good desertes, and there sholde he ride, that is to seye, that his good name scholde be borne in alle contrees. And Aristotil seith that a good name makith a man schynynge to the worlde and agreeable in presence of princes.

Allegorie

35 The chivallerous spirite scholde desire a good name among the saintis of hevin geten be his good desertis. The hors Pegasus that bereth him schal be his good angell, the which schalle make good reporte of him at the day of dome. Andromeda that schalle be delyvered, it is his soule, the which he delyverith from the feend of hell be the overcomyng of synne. And that a man on the same wise scholde wilne to have a good name in this worlde to the plesaunce of God and not for veinglorie,
 40 Saint Austin seith in the Book of Correccion that two thingis be necessarie to serve welle, that is to sey, good concience and good name, conscience for feith and good name for his neghbourgh. And whoso trustith in conscience and despiteth a good name, he is cruelle, for it is a signe of a noble corage to love the weel of a good name. And to this purpoos seith the wise man, “Curam habe de bono nomine: magis enim permanebit tibi quam mille thesauri preciosi.” Ecclesiastici xli^o capitulo.
 45

Chapter 6: Jupiter

(see note)

Texte

And with thin inclinacions
 Of Jovis softe condicions
 Loke thou have. Thebettir thou schalt be
 Whan that thou kepiste theim ryghtfulle.

*Jupiter's benevolent
 carefully*

fol. 10v Glose

5 As it is seyde, poetis, the which wurschipid many goddes, thei heelde the planetys of hevin for special goddes and of the seven planetis thei named the seven daies of the woke. Thei wurschipped and held Jovis or Jubiter for theirre grettist god, because that he is sette in the hiest spere of the planetys under Saturne. The day of

5.27 a devoured, have devoured. **5.28–29 socoure . . . socoure**, protect . . . aid. **5.30 desertes**, deeds. **5.36 dome**, judgment. **5.38 wilne**, desire. **5.42 despiteth**, disparages. **5.43 corage**, disposition; **weel**, benefit. **5.44–45 Ecclesiasticus [41:15].** “Take care of a good name: for it shall continue with thee, more than a thousand precious treasures.” (see note)
6.7 woke, week. **6.8 hiest spere**, highest sphere.

10 Thursday is named of Jovis. And namely the philosophres gaf and compared the vertues of the seven metallis to the seven planetis, and named the termes of theirre sciences be the same planetis, as a man may see in Jeber and Nicholas and in othire auctours of that science. To Jovis is goven copir or bras. Jovis or Jubiter is a planete
 15 of softe condicion, amyable and ful gladde, and figure to sangwen complexion. Therfore Othea seith, that is to seye prudence, that a good knyghte scholde have the condicion of Jubiter, and the same scholde every noble man have pursuwyngh knyghthhood. To this purpos seith Pictagoras that a kyng scholde be graciouslye conversant with his pepill and schewe to theym a gladde visage, and on the same wise it is to understand of alle wurthi pepille tendyng to wurschip.

Allegorie

20 Now lete us brynge to oure purpos in allegorie the propirtees of the seven planetis. Jovis, the which is a softe and a mankyndely planete, of the which the good knyghte scholde have condicions, may signifie to us mercy and compassion that the good knyght hadde, Jhesu Criste, that it is the which the spirite schold have in hymselfe. For Seint Gregori seith in the Pistill of Poncian, "I remembre not," seith he, "that ever I herde or redde that he dide of evill deth that hath wil to fulfille the
 25 deedis of merci, for merci hath many praieres, and it is impossible but that many preiers most nedis be exhauncid." To this purpos oure Lord seith in the Gospell, fol. 11r "Beati misericordes: quoniam mise- | ricordiam consequentur."

Chapter 7: Venus

Texte

Of Venus in no wise make thi goddesse,
 And for nothing set store be her promys.
 To folowe here it is ravenous,
 Bothe unwurschipful and perlous.

overtaxing (see note)
perilous

Glose

5 Venus is a planete of hevin aftir whom the Friday is named, and the metal that we calle tyn or peuter is goven to the same. Venus geveth influence of love and of ydernes, and sche was a ladi called soo, the which was quene of Cipre. And because that sche excedede alle wommen in excellent beauté and jolynes, and was right amorous and not stedefaste in oo love but abaundoned to manye, thei callid hire

6.12 auctours, authorities; **copir**, copper. **6.13 sangwen**, sanguine. **6.15–16 pursuwyngh knyghthood**, (when) practicing chivalry. **6.18 tendyng to**, intent on. **6.20 mankyndely**, humane. **6.24 dide**, died. **6.26 exhauncid**, granted. **6.26–27** [Matthew 5:7]. "Blessed are the merciful: for they shall obtain mercy."

7.8 jolynes, gaiety (wantonness?). **7.9 oo**, one; **abaundoned to**, given to (sexually).

10 goddes of love. And because that sche geveth influence of lecherie, Othea seith to the good knyght that he make hir not his goddesse. This is to understande that in such liif he scholde not abaundon his bodi ne his entente. And Hermes seith, “The vice of lecherie steyneth alle vertues.”

Allegorie

15 Venus, of whom the good knyghte scholde not make his goddesse, it is that the good spirite in himselfe scholde have no vanité. And Cassidoire seith uppon the Psaulter, “Vanité made a voide degree to become a fende, and gaf deth to the first man, and voided hym from the blissidnes that was grauntid unto him. Vanité is moder of alle yvelles, welle of alle vicis, and the veyne of wikkidnes, the which puttith
 fol. 11v a man oute of the grace of God and settith hym in His hate. To this purpoos | David
 20 seith in his Psaulter, speking to God, “Odisti omnes observantes vanitates supervacue.” Psalmo xxx^{mo}.

Chapter 8: Saturn

Texte

If thou assemble thee in jugement,
 Be like to Saturne in avisement:
 Ere that thou geve thi sentence verili,
 Bewarre that thou geve it not doutousli.

*consideration
judgment conclusively
ambiguously*

Glose

5 Satirday is named astir Saturne, and the metalle that we calle leede is goven therto, and it is a planete of slowe condicion, hevi and wise. And there was a king in Grece had the same name, the which was ful wise, of whom poetis spake under coverture of fable. And thei seide that his son Jubiter cutte from hym his prevy membres, the which is to understande that he took from him his myghte and disherited him and drof him away.
 10 And because that Saturne is hevi and wise, Othea seith that a good knyghte scholde peise a thing greetly ere that he gaf his sentence, whethir it be in price of armes or of any othir deede. And every juge may note this same that hath offices longyng to jugement. And to this purpos Hermes seith, “Thinke well upon alle thinge that thou haste for to do and in especiall in jugement of othir.”

7.12 abaundon to, surrender. **7.13 steyneth**, taints. **7.16 voide degree**, worthless angel (see note); **fende**, fiend. **7.16–17 first man**, Adam. **7.17 voided**, excluded. **7.18 veyne**, source. **7.20–21** Psalms 30[7]. “Thou hast hated all that regard vanities, to no purpose.”

8.6 slowe, deliberate (not impetuous); **hevi**, serious. **8.8 prevy membres**, genitals. **8.9 drof**, chased. **8.11 peise**, weigh (consider); **ere**, before; **price of armes**, martial prowess. **8.12 longyng**, pertaining.

Allegorie

15 As the good knyghte scholde be slowe in the jugement of othir, that is to sey, to
 peise well the sentence or that he geve it, on the same wise, the good spirite sholde do
 in that the which longith to him, for to God longith the jugemente, the which can
 fol. 12r discerne cau-|ses ryghtwisli. And Seint Gregor seith in his Moralles that whanne our
 freilnes cannot comprehendre the jugementis of God, we oughte not to discute theym
 20 in bolde wordes, but we oughte to wurschip them with feerful scilence, and how
 mervelous that ever we thoughte them, we schulde holde them juste. And to this
 purpos spekith David in the Psaulter, "Timor Domini sanctus, permanet in seculum
 seculi; iudicia Domini vera, iustificata in semet ipsa." Psalmo xviii^o.

Chapter 9: Apollo

Texte

Lete thi worde be clere and trewe in kynde.
 Appollo schall geve it thee in mynde,
 For he be no mene may noon ordure
 Suffre no wise under covverture.¹

character

Glose

5 Appollo or Phebus, that is the sonne, to whom the Sonday is goven and also the
 metall that is callid golde. The sonne be his clernes schewith thinges that be hidde.
 And therfore trouthe, the which is clere and schewith secrete thinges, may be goven
 to him. The which vertu scholde be in the herte and in the mouth of every good knyght.
 And to this purpos seith Hermes, "Love God and trouth, and geve good councell."

Allegorie

10 Appollo, the which is for to sey the sonne, be whom we notifie trouth, we may
 take that man scholde have in his mouthe the trouthe of the verry knyghte Jhesu
 Crist and flee all falsnes. As Cassiodor seith in the book of the Preysing of Seynt
 fol. 12v Paul, "The condicion of falsnes is such that, where as it hath no geynseyng, yit it
 15 fallith | in himself, but the condicion of trouth is to the contrarye, for it is soo sette
 that the more geynseyng of adversaryes that it hath, the more it encrecith and reisith

8.16 or, before. **8.19 freilnes**, weakness of mind or spirit; **discute**, discuss. **8.20 scilence**, silence. **8.22–23** Psalms 18[:10]. "The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves."

¹ Lines 3–4: *For he by no means may endure any filth in any way disguised*

9.10 notifie, signify. **9.13 geynseyng**, opposition. **9.14 fallith**, declines. **9.15 reisith**, exalts.

hymself." To this purpos seith Holy Scripture, "Super omnia vincit veritas." Tertii Esdre.

Chapter 10: Phoebe

Texte

Unto Phebe resemble not. For whi?
 He is to chaungeable and enemy
 To stedfastnes and to corage stronge,
 Malencolyous is and full of wronge.

*She (sic; see note)
 character
 Melancholic*

Glose

5 Phebe is callid the mone, of whome the Monday hath his name, and to him is goven the metall that we call silvere. The mone restith noon houre in a ryght poynte and geveth influence of unstedfastnes and foly. And therfore it is seyde that a good knyght schold kepe him from such vices. And to this purpos Hermes seith, "Use wisedome and be stedfast."

Allegorie

10 Phebe the mone that we note for unstedfastnes, the which a good knyght scholde not have, nor, on the same wise, the good spirite. As Seint Ambrose seith in the Pistill of Simpliciam that a fool is chaungeable as the mone, but a wise man is ever stedfaste in oo state, where he never brekith for fere ne chaungith for no myghte; he reisith him not in prosperité ne plongeth not in hevynes. There where wisedome is, there is vertu, strengthe, and stedfastnes. The wise man is evere of oo corage: it lessith not ne encreceth not, | for chaungyng of nothing; he floterith not in diverse oppiniones but abidith perfit in Jhesu Crist, groundid in charité and roted in feith. 15 And to this purpos seith Holy Scripture, "Homo sanctus in sapiencia manet sicut sol: nam stultus sicut luna mutatur." Ecclesiastici xxvii^o capitulo.
 fol. 13r

9.16–17 [3] Esdras 3[:12]. "Truth triumphs over everything." (see note)

10.5 mone, moon. **10.13 oo**, one. **10.14 plongeth**, falls into despair; **hevynes**, misfortune.

10.16 floterith, wavers. **10.17 abidith**, dwells; **groundid**, established; **roted**, rooted.

10.18–19 Ecclesiasticus 27[:12]. "A holy man continueth in wisdom as the sun: but a fool is changed as the moon."

Chapter 11: Mars

Texte

I doute not in noo wise: Mars thi fader
 Thou shalte folowe him in every mater,
 For thin high and noble condicion
 Drawith therto thine inclinacion. *your inclination that way*

Glose

5 The Tuwisday is named aftir Mars, and the metall that we calle yrin is goven to hym. Mars is a planete that geveth influence of werres and batailles. Therfore every knyght that loveth and suweth armes and deedis of knyghthode and hath a greet name of wurthynes may be callid sone of Mars. And therfore Othea named Hector soo, notwithstandinge he was sone to kynge Priant, and seide he wolde well folowe his fader, in as mych as a good knyghe oughte for to do. And a wise man seith that be the deedis of man may be knownen his inclinacions.

Allegorie

Mars the god of bataille may wel be callid the sone of God, the which batailled victoriousli in this world. And that the good spirit scholde, be example, folowe his fader Jhesu Criste and feighe agens vices, Seint Ambrose seyeth in the first Book of Offices that; whoso will be Goddes frende, he most be the fendes enemye, whoso wull 15 fol. 13v have peas with Jhesu Crist, he most | have werre with vices. And evin as in veine men makith werre in the felde with foreine enemyes there where the cité is ful of homely spies, on the same wise noon may overcome the evilles outward that will not werre strongeli the synnes of theirre soulis, for it is the most glorious victorie that may be 20 for a man to overcome hymself. And to this purpos spekith Seint Paule in the pistill, “Non est nobis collectacio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequicie, in celestibus.” Ad Ephesios vi^o capitulo.

Chapter 12: Mercury

Texte

Of thi faucon be thou boolde and pleyne, *elegance of speech; well-spoken; unambiguous*
 And of thi word bothe clene and certeyne.

11.5 yrin, iron. **11.7 suweth armes**, practices chivalry. **11.17 homely**, domestic. **11.21–23** Ephesians 6[12]. “Our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.”

Mercury schall teche thee that, hole and sounde,
The which of good speche knowith wel the grounde. *safe and sound
foundation*

Glose

The Wednesday is named aftir Mercury, and quyk silvere is goven thereto. Mercury is a planete that geveþ influence of pontificalle behavynge and of faire langage arayed with retorik. Therfore it is seide to the good knyghte that he scholde be arayed theirewith, for wurschipful behavynge and faire langage is full behovely to all nobill pepill desiryng the high price of wurschip, soo that they kepe theim from to mych langage. For Diogenes seith that of all vertues, the more the bettir, save of speche.

Allegorie

fol. 14r Mercury, the which is callid god of langage, we may understand that the knyghte
of Jhesu Crist scholde be araid with good prechings and wordes of techinges, and
also thei scholde love and wurschip the sche|weres therof. And Seint Gregor seith
in his Omelies that men scholde have the prechoures of Holi Scripture in greate
reverence, for thei be the messengeres that gooth to oure Lorde, and oure Lorde
folowith theim. Holi prechinge makith the weye, and thanne our Lorde cometh into
the dwellinge place of oure herte. The wordes of exortacion makith the cours, and
so trouthe is receyved into our understandynge. And to this purpos oure Lorde seith
to his apostolis, "Qui vos audit, me audit: et qui vos spernit, me spernit." Luce x^{mo}
capitulo.

Chapter 13: Minerva

Texte

Glose

Minerve was a ladi of grete connyng and fonde the crafte to make armure, for
afoore the pepill armed them not but with cuirboille, and for the grete wisedome

12.6 pontificalle, honorable. **12.8 theirewith**, with it; **behovely**, suitable. **12.9 high price**, supreme glory. **12.14 scheweres**, announcers. **12.18 exortacion**, encouragement. **12.20-21** Luke 10[:16] "He that heareth you, heareth me; and he that despiseth you, despiseth me."

13.5 connynge, wisdom; **fonde**, originated. **13.6 cuirboille**, leather armor.

that was in this ladi, thei called here a goddes. And because that Hector couthe sette armure wel awerke and that it was his ryghte crafte, Othea callid him the sone of Minerve, notwithstanding he was sone to Quene Echuba of Troy, and in the same wise alle that loveth armes may be named. And to this purpoos an auctor seith that knyghtes goven to armes be sugettes to the same.

Allegorie

Where it is seide that good armoures and strong inough schalle be delyvered to the good knyghte be his moder, we may understande the vertu of feith, the which is a divine vertu and is moder to | the good spirite. And that sche delyverith armoures inough, Cassiodore seith in the Exposicion of the Crede that feith is the lighte of the sowle, the gate of paradis, the wyndowe of liif, and the grounde of everlastinge helthe, for withoute feith noon may please God. And to this purpoos seith Seint Paule the Appostoll, "Sine fide impossibile est placere Deo." Ad Hebreos xi^o capitulo.

Chapter 14: Pallas and Minerva

Texte

Joyne to thee Pallas the goddesse
 And set her ryghte with thi wurthiness.
 If thou have her, good fortune thou schalte fele:
 Pallas with Minerve is sittyng full wele. *properly suitable*

Glose

Also where it is seide that Pallas scholde be joyned with Minerve, the which is wele sitting, men schall understande that Pallas and Minerve is all oo thing, but the names be dyverse and be taken to two understandinges. For the ladi that is callid Minerve was so surnamed Pallas of an ile that is callid Pallaunce, of the which sche was borne, and because that sche generally in alle thinges was wise and fond many newe craftis feire and subtile, thei callid here goddes of connynge. Minerve is callid thus in that the which longeth to knyghthod and Pallas in alle thinge that longeth to wisedome. And therfore it is seyde that he scholde joyne wisedome to knyghthode, the which is ful wel according therto, and that armes scholde be kepte may be understanden be feith. To this purpos seith Hermes, "Joyne the love of feith with wisedome."

13.11 goven, dedicated; **sugettes**, subjects. **13.18–19** Hebrews [11:6]. "Without faith it is impossible to please God." (see note)

14.8 ile, island. **14.9 fond**, invented. **14.10 feire**, excellent; **subtile**, skillfully designed. **14.13 according**, appropriate.

Allegorie

And as that Pallas, the which is noted for wisedome, scholde be joyned with
fol. 15r knyghthoode, the vertu of hooke scholde be joyned | with good vertues of the
knyghtli spirite, withoute the which he may not availe. For Origene seith in the
Omelies upon Exode that the hooke of the goodes that be for to come is the solas
20 of theim that travaylith in this deedli liif, liche as to laboreris the hooke of their
payment softith the laboure of their besynesses and as to champions that be in
bataille the hooke of the croune of victorie esith the woo of their woundis. And to
this purpos seith Seint Paule the Apostill, "Fortissimum solacium habemus, qui
25 confugimus ad tenendam propositam spem, quam sicut anchoram habemus anime
tutam." Ad Hebreos vi^o capitulo.

Chapter 15: Penthesilea

Texte

Pantasselle have thou favour unto
That for thi deth schal have mychil wo. *profound sorrow*
Such a womman scholde be loved and knowe,
Of whom soo nobill a voyce is sowe. *acknowledged*
reputation; spread about

Glose

5 Pantasselle was a ful faire mayden and quene of Damazoine, and of merveillous
wurthines in armes and in hardines. And for the greete goodnes that the high name
witnessed through the worlde of Hector the wurthi, sche loved him ryghte hertily,
and fro the partyes of the Est sche come to Troy in the tyme of the greete seege for
to see Hector. But whanne sche foonde him deede, sche was out of mesure hevy, and
10 with a greete hoost of fulle chevallerous gentilwommen, vigorousli sche venged his
deth, where sche dede merveilous worthinesses, and many grete grevaunces sche
dide to the Grekis. And because that sche was vertuous, it is seide to the good
15 fol. 15v knyghte that he scholde love here, and that is to understande that every | good
knyghte scholde love and preise every vertuous persone, and namely a womman
15 strong in vertu of witte and conscience. And this womman that is woful for the deth
of Hector is understanden be wurthines and valure, whan it is dulle and deedid in
knyghthoode. And a wise man seith, "Bounté scholde be alowed where that it is
perceyved."

14.18 availe, succeed. **14.20 travaylith**, toil; **deedli**, mortal. **14.23–25** Hebrews 6:[18–19].
"We may have the strongest comfort, who have fled for refuge to hold fast the hope set
before us, which we have as a sure anchor of the soul."

15.9 hevy, sorrowful. **15.10 hoost**, army. **15.11 dede**, did; **worthinesses**, feats of arms.
15.16 value, prowess (valor); **dulle and deedid**, diminished and deadened. **15.17 Bounté**,
Virtue; **alowed**, praised.

Allegorie

Be Pantasselle that was socourrable we may understande the vertu of charité, the
 20 which is the thyrde divine vertu that the good spirite scholde perfightly have in
 himself. Cassidoire seith that charité is as the reyne, the which fallith in the
 prime-temps, for it distillith the dropes of vertues, under the which greine good wil
 growtheth and good hope fructifieth, that is to be pacient in adversité, temporat in
 25 prosperité, paciente in meekenes, joyous in afflictions, welwillyng to his enemyes
 and frendis, and namely to his enemyes to be communiall of his goodes. To this
 purpos seith Seint Paule the Apostill, "Caritas paciens, benigna est; caritas non
 emulatur, non agit perperam, non inflatur, non est ambiciosa, non querit que sua
 sunt." Prima ad Corinthios xiii^o capitulo.

Chapter 16: Narcissus

(see note)

Text

Narcis loke ye ressemble not
 Nor in to mych pride wynde you not,
 For to overwenyng haughteyn knyghe
 Of many a grace is voide ful ryghte.
*involve (wrap) yourself
over-confident arrogant
spiritually destitute*

Glose

5 Narcisus was a yong bachelere the which for his greete beauté reised him in soo
 greete pride that he hadde alle othir in dispraise. And because that he preised noon
 but himself, it is seid that he was soo amorous and assottid of himself that he dide
 fol. 16r aftir that he hadde beholden him-self in the welle. This is to understande be the
 overwenyng or ouctrecuidez man of himself, wherein he beholdith him. Therfore it
 10 is defended the good knyghe to beholde himselfe in his good deedis, wherethrough
 he myghe be overwenyng. And to this purpos seith Socrates, "Sone, beware thou be
 not deceyved in the beauté of thi yough, for that is no durable thing."

Allegorie

Nowe lete us sette in allegorie appliking to our purpos to the seven deedly
 synnes. Be Narcisus we schal understande the synne of pride, fro the which the good

15.22 prime-temps, spring; **distillith**, exudes in droplets; **greine**, seed; **good wil**, good intention. **15.23 fructifieth**, flourishes. **15.24 welwillyng**, benevolent. **15.25 communiall**, generous. **15.26–28** 1 Corinthians 13[:4–5]. "Charity is patient, kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own."

16.5 bachelere, youth. **16.6 dispraise**, contempt. **16.7 assottid**, infatuated; **dide**, died. **16.9 overwenyng**, over-confident; **ouctrecuidez**, excessively proud, vain. **16.10 defended**, forbidden. **16.13 appliking**, applying.

15 spirite scholde kepe him. And Origene seith in the Omelies, “Whereof is it that erthe
 and asschis pridith him, or how dare a man reise him in arrogance, whan he thinkith
 whereof he is comyn and what he schal become, and in how freel a vessell the liif is
 inne al nakid, and in what harlotries he is plonged, and what unclene materis he
 cecith nevere to caste from his flesch be alle the condites of his bodye?” And to this
 20 purpos seith Hooly Scripture, “Si ascenderit ad celum superbia eius, et caput eius
 nubes tetigerit, quasi sterquilinium in fine perdetur.” Job xx^{mo} capitulo.

Chapter 17: Athamas and Ino

Texte

Athamas ful of righte greeete madnes,
 The goddes verily of woodnes, *madness*
 She feersly strangeled her childer tweyne. *fiercely*
 Therfore, greeete ire I defende thee pleyne. *forbid; completely*

Glose

5 Athamas was a kinge maried to Quene Ino, the which made sothen corne to be
 sownen for to disherite hire stepchildere, for sche with money corrupted the prestis
 fol. 16v of the lawe, the which reported the answeres of the goddes, thus seying to the kinge
 10 and to theim of the contré | that the corne the which men had sownen profited not,
 wherfore it pleaseid the goddes that two fayre and gentil childer, the which the kinge
 hadde, were driven awey and exiled. And because that the kynge consentide the
 15 exilyng of the two childer, although that he dide it agens his wille and with greeete
 sorowe, the fable seith that the goddes Juno wolde take vengeance therefore and
 went into helle to compleyne to the goddes of woodenes that sche myght come to
 kinge Athamas. Thanne the horrible and the feerfull goddes come with alle here
 20 serpently heres and sette here on the fumerell of the palais and strecchid here armes
 to bothe sides of the gate. And then there began such strife betwene the kinge and
 the quene that nerehande eche of theim had sleyne othir. And when thei wende to
 have ronne oute of the palais, thanne the wood goddes druwe oute of her righte
 foule heres two horrible serpentis and keste in their lappes. And whan that thei
 sawe them so feerfull, thanne thei waxe bothe madde. Athamas slowe the quene
 for woodenes and than his two childer, and himself lepte into the see from an high

16.16 asschis, ashes. **16.18 harlotries**, immoral acts; **plonged**, fallen. **16.19 condites of his bodye**, bodily conduits (e.g., blood vessels). **16.20–21** Job [20:6–7]. “If his pride mount up even to heaven, and his head touch the clouds: in the end he shall be destroyed like a dunghill.”

17.5 sothen, boiled. **17.6 corrupted**, corrupted. **17.6–7 prestis of the lawe**, priests of the religion. **17.8 profited**, prospered. **17.9 gentil**, noble. **17.10 consentide**, consented (to). **17.13 compleyne**, appeal. **17.15 heres**, hairs; **fumerell**, domed structure on a roof with holes for ventilation. **17.17 nerehande**, nearly; **wende**, hoped. **17.19 keste**, threw (the snakes). **17.20 slowe**, slew.

roche. The exposition of this fable may well be that a quene myghte be soo diverse to here steppe childer that for some malice she myghte disherite them, for the which aftir peas myghte not be hadde betwene the fader and the stepmodere, and it myghte be soo that at the laste he slewe them. And because that ire is a deedly vice and soo ivill that he that is soore teynte therwith hath no knowyng of reson, it is seide to the good knyghte that he scholde kepe him from ire, for it is a to greete defaute in a good knyghte to be angry. And therfore Aristotill seith, "Kepe thee from ire, for it troubleth the understandynge and distroubleth reson."

Allegorie

Be Athamas, the which was soo full of ire, we schall propirly understande the synne of ire, the which the good spirite sholde | voide from him. And Seynt Austin seith in a pistell, "Liche as vynegre, where it is put in a vessell, corrumpith the vessell that it is ynne if it abide longe thereynne, so ire corrumpith the herte wherein it is sette, if it abide longe therbynne, that is to sey, fro day to day." Therefore seith Sent Paul the Apostle, "Sol non occidat super iracundiam vestram." Ad Ephesios ^{iiii^o} capitulo.

Chapter 18: Aglauros

Texte

Of al thing that thou maist see with ighe
 Fle ever the fals goddes envie,
 That made Aglaros grener than yvi,
 The which to a stoon chaungid was therbi. eye

Glose

A fable seith that Aglaros was sister to Herce, the which was so faire that for here beauté Mercurius the god of langage wedded hire, and thei were Cicropos doughteris, kyng of Athenes. But Aglaros had so myche envie to her sister Herce, the which for here beauté was so avaunced as to be maried to a god, that sche become through here enforcyng in envie drie and discolourid, and grene as an ivi leef for envie that sche had to here sister. On a day Aglaros was sette on the thresscholde of the dore and lettid Mercurius the entré into the hous and for no praire that he praied here sche wold not suffre him to entre. Thanne the god wexe wroth and seide that evyr mote sche abide there stille, as harde as here corage was. And thanne

17.22 diverse, hostile. **17.26 teynte**, tainted. **17.29 distroubleth**, impedes. **17.35–36** Ephesians 4[:26]. "Let not the sun go down upon your anger."

18.8 avaunced, elevated (in rank). **18.9 enforcyng in envie**, exertions due to jealousy. **18.11 lettid Mercurius**, kept Mercury from. **18.12 suffre**, allow. **18.13 corage**, heart.

15 Aglaros become as harde as a stoon. This fable may be likenyd in liche caas to falle
 to sum personnes. Mercurius may be a myghti man, wel-spekyng, the which made his
 sister to be prisoned or to dye for sum displesire that sche had doon to him. And
 fol. 17v therfore it is seide that sche was chaungid to a stoon. And because it is | to foule a
 spotte and agens gentilnes to be envious, it is seide to the good knyght that of all
 thinge he kepe him there-froo. And Socrates seith, "He that berith the fardel of
 20 envie hath perpetuel peyne."

Allegorie

25 Liche as this auctorité defendith the good knyght envie, the same vice Holi
 Scripture defendith the good spirit. And Sent Austin seith, "Envie is hate of othres
 felicité, for the deedis of the envious man stretchith agens tho that be gretter than
 he, because he is not as grette as thei; agens tho that be evinli to him, because that
 he is not gretter than thei; and agens tho that be lesse than he, for fere that thei
 schulde waxe as grete as he. To this purpose Holi Scripture seith, "Nequam est
 oculus invidi: avertens faciem suam." Ecclesiastici xiiii^o capitulo.

Chapter 19: Ulysses and Polyphemus

Texte

Ferre ne slowe beware that thou not be. Froo the malice loke that thou kepe thee Of Ulixes, that the geauntes yghe Stale, though he loked nevere so clearlye.	<i>Too long; slothal</i> <i>From</i> <i>eye</i> <i>Stole</i>
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Glose

5 A fable seith that whan Ulixes retourned into Grece, aftir the destruccion of
 Troye, grete rages of tempestis brought his schippe into an ile, where a geaunt was
 that had but oon yghe in the myddes of his forhede, the which was of an huge
 gretnes. Ulixes be his subtilté stale it and toke it from him, that is to seye, he put it
 10 oute. This is to understande that the good knyght schulde beware that slouth
 overtooke him not with deceytis and wiles of malicious pepill, so that his yghe be not
 taken away, that is to seye, the yghe of his understandynge in his wurschip, in his
 fol. 18r getynge, or in that | the which is derere to hym, as many inconveniencis falleth ofte
 through slouth and lacchesse. And to this purpos seith Hermes, "Blessid is he that
 usith his dais in dewe occupacions."

18.14 caas, circumstances. **18.18 spotte**, moral blemish; **gentilnes**, noble character. **18.19 fardel**, burden. **18.21 defendith**, forbids. **18.24 evinli**, equal. **18.26–27** Ecclesiasticus 14[:8]. "The eye of the envious is wicked; he turneth away his face."

19.8 subtilté, craftiness. **19.10 wiles**, tricks. **19.12 getynge**, income; **inconveniencis**, misfortunes. **19.13 lacchesse**, negligence. **19.14 dewe**, appropriate.

Allegorie

15 Where it is seide that the good knyghte schulde not be ferre ne slowe, we may understande the synne of slouthe, the which the good spirite scholde not have. For as Bede seith upon Salamones Proverbis, “The slowe man is not wurthi to regne with God, the which wil not laboure for the love of God, and he is not wurthi to receive the crowne promysed to knyghtis, the which is a cowarde to undertake feldes of
20 bataile.” Therfore the Scripture seith, “Cogitaciones robusti semper in habundancia, omnis autem piger in egestate erit.” Proverbiorum xxi^o capitulo.

Chapter 20: Latona

Texte

In no wise strive with no frosschis,
Ne defoule thee not in theirre brothis.
Ayens Lathonna thei assemblid sore,
And troubled the cleire watir here afore.

frogs
defile; water they have been in
forcefully
before her

Glose

5 The fable seith that the goddes Lathonna was moder to Phebus and to Phebe, the which is the son and the mone, and sche bare them bothe in hire wombe. Juno chaced hire in everi contré because sche was conceived be Jubiter, hir housbonde. On a day the goddes Lathonna was travailed gretli, and sche arived on a waisch, and than sche aboode uppon the watir for to staunch hir gret thirst, there where a grete
10 felauschip of carles were for to bathe them in the watir for the hete of the son, and began to chide Lathonna and troubled hir watir that sche wende to a dronken of, and for no praiere that sche made thei wolde not suffre hire drynke ne had no pité
fol. 18v of hire myschefe. Than sche cursid them | and seide that ever aftir mote thei abide
15 stille in the broth. Than were thei foule and abominable and cecid nevyre of
braynge ne chidyng. So the carlis become frosschis, the which nevir sithen cecid
of braynge, as it schewith in somere tyme be ryveres sides. This may be takin be
communes that dide some displesere to sum grete maistres, the which made them
to be caste in a ryvere and to be drounyd, and thus become thei frosschis. And it is
20 to understande that a goodli knyght schulde not soile him in the broth of vilony, for
liche as vilony may not suffre gentilnes, on the same wise gentilnes in himself may
not suffre vilony, and nameli not to stryve ne to make debate with a persone
vilulous of condicions, ne to speke outragiousli. Platon seith, “He that joyneth to his

19.20–21 Proverbs 21[:5]. “The thoughts of the industrious always bring forth abundance: but every sluggard will be in want.”

20.7 **conceived**, impregnated. **20.8** **travailed**, exhausted; **waisch**, watering place, stream. **20.9** **staunch**, quench. **20.10** **carles**, churls. **20.11** **a dronken of**, have drunk from. **20.12–13** **pité of**, compassion for. **20.13** **myschefe**, predicament. **20.15** **sithen**, afterward. **20.17** **communes**, commoners; **maistres**, mistress. **20.18** **drounyd**, drowned. **20.22** **outragiousli**, excessively.

gentilnes nobles of good condicions is to prayse, and he that holdith him content
 25 with the gentilnes that cometh of his kynne withoute addynge thereto some good
 condicions sholde not be hoolden noble."

Allegorie

30 Be the carles that become frosschis we may understande the synne of covetise, the
 which is contrary to the good spirite. For Sent Austin seith that a covetous man is
 liche to helle, for helle can not swolowe so many soulis to say that he had ynoch;
 even so, though al the tresoure of the worlde were hepid togidere to the possession
 of the covetous man, he schulde not be satisfied. To this purpos the Scripture seith,
 "Insaciabilis oculus cupidi in partem iniquitatis: non saciabitur." Ecclesiastici xivii^o
 capitulo.

Chapter 21: Bacchus

Texte

Accorde noo thinge with the god Bachus,
 For his tatchis be foul and vicious.
 Hiis disportes be neither good ne fyne,
 For he makith the pepill turne to swyne.

*Agree
 habits; sinful; immoral
 pleasures; pure*

fol. 19r Glose

5 Bachus was the man that first planted vynes in Grece, and whanne they of the
 cuntré felte the strengthe of the wyne, the which made them dronken, thei seide that
 Bachus was a god, the which had goven such strengthe to his plante. Be Bachus is
 understanden dronkenes, as that the which is a ful unbehovely thing to alle noble
 men and to a man that wolde use reson. And to this purpos Ipocras seith that
 10 superfluytes of wynes and metis destroioith bothe body, soule, and vertues.

Allegorie

Be the god Bachus we may understande the synne of glotonye, from the which
 the good spirite schulde kepe him. Sent Gregory seith in his Morales that, whan the
 vice of glotonye hath the maistrie of a persone, he lesith al the good that he hath

20.23 nobles, nobility. **20.29 hepid togidere**, gathered together. **20.31–32** Ecclesiasticus 14[:9]. "The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied."

21.8 unbehovely, unsuitable. **21.10 superfluytes**, excesses; **metis**, foods. **21.12 kepe**, protect. **21.13 maistrie**, control.

15 don; for, whanne the beli is not restreyned be abstinence, alle vertues be drowned togidere. And therfore Sent Paul seith, “Quorum finis interitus: quorum Deus venter est: et glori in confusione eorum, qui terrena sapiunt.” Ad Philipenses iii^o capitulo.

Chapter 22: Pygmalion

Texte

Pymalyones ymage for to fele,
 If that thou be wise, sette therbi no dele,
 For of such an ymage so wel wroughte
 The beauté therof was to dere boughte.
caress
value
made
dearly

Glose

5 Pymalion was a ful subtil werkman in makynge of ymages, and a fable seith that, for the gret lewdenes that he sawe in the wommen of Cidoyne, he dispreisid them and seide he schulde make an ymage wherein there schulde be nothing for to blame. He made an ymage after a woman of sovereyne beauté. Whan he had ful made it, 10
 fol.19v love, the which subtili can ravysch hertis, made him to be amorous uppon the ymage, so that | for hire he was vexid with wois of love, ful of clamoures and pitous sighynges
 11 that he made to it. But the ymage, which was of ston, understoode him not. Pymalion wente to the temple of Venus, and he made there so devout prayers to hire that the goddes had pité, and, in schewyng therof, the bronde that sche helde be hireself began to take fire and schewe flaume. And than the lovere was mery for that tokne, 15
 and wente towarde his ymage, and tooke it in his armys and warmed it so sore with his nakid flesch that the ymage had liif and began to speke. And so Pymalion recoveryd joye. To this fable may be sette many exposicions, and in liche wise to othir such fables. And the poetis made them because that mennys understandyng schulde be the more scharpe and subtil to finde dyvers exposicions. It may be 20
 understanden also, be the dispreisinge, that Pymalion dispraisid the lewednes of lewde wommen and enamoured him on a mayden of righte grete beauté, the which wolde not or myght not understande his pitous pleyntes, no more than the ymage of ston had doon. That is to sey, be thinkyng on the faire beautes, he was anamoured, but at the last he prayd hire so much and kepte him so nere here that, 25
 at the last, the mayden loved him at his wille and he hadde hire to mariage. Thus the ymage that was harde as ston recoverid liif be the goddes Venus. So it wolde be seide that the good knyghte scholde not be assottid of such a made ymage in such wise

21.15–16 Philippians 3[:19]. “Whose end is destruction; whose God is their belly; and whose glory is in their shame, who mind earthly things.”

22.5 subtil, skillful. **22.6 lewdenes**, wickedness; **dispreisid**, disparaged. **22.9 subtili**, cunningly; **ravysch**, enrapture (delight). **22.10 wois**, pains; **clamoures**, loud complaints; **pitous**, pitiable. **22.13 bronde**, firebrand (torch). **22.15 sore**, fervently. **22.21 lewde**, unchaste. **22.22 pleyntes**, lamentations. **22.25 at his wille**, according to his desires. **22.27 assottid**, infatuated.

that he lefte to folowe the crafte of armes, to the which he is bounde be the ordre of knyghthode. And to this purpos seith Abtalyn, "It longith nothinge for a prince to assote him on nothing that is to be reprevede."

Allegorie

Pymaliones ymage, on whome the good knyght schulde not be assottid, we schal take for the synne of lecherye, from the which the knyghtli goostli spirite schuld kepe his body. Wherefore Sent Jerom seith in a pistil, "O, fire of helle," seith he, "of fol. 20r whome the wode is glotonye, | the flaume is pride, the sparkis be foule wordes, the 35 smoke is the evill name, the assches is poverté, and the ende is the turment of helle." To this purpos seith Sent Petir the Apostill: "Voluptatem existimantes delicias: coinquinacionis et macule, deliciis affluentibus, conviviis suis luxuriantes." Secundem Petri, ii^o capitulo.

Chapter 23: Diana

(*see note*)

Texte

Of Diane remembre besili, For the honesté of thi bodi. For hire pleasith no vileyng liif, Ne no dishonesté ne striif.	<i>attentively</i> <i>chastity</i> <i>no villainous life pleases her</i> <i>sexual indulgence</i>
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Glose

5 Diane, that is the mone, and as there is nothinge so evill but that it hath some good propirté, the mone geveth chaste condicion. And thei named it after a ladi that so was callid, the which was ful chaste and was ever a virgin. So it wolde be seide that honesté of the bodi is ful wel longing to a good knyght. And to this purpos Hermes seith, "He may not be of parfit witte that hath in him no chastité."

Allegorie

10 And, for to brynge to mynde the articules of the feith to oure purpos, withoute the which a good spirite may litel avayle, for Diane we schal take God of hevyn, the which is without any spott of unclene love, to whom a thinge foulid with synne may not be agreeable. To the knyghtli spirite, than, it is necessarye to beleve uppon the

22.28 lefte, ceased. **22.29 It longith nothinge**, It is in no way suitable. **22.30 nothing**, anything; **reprevede**, condemned. **22.33 kepe**, protect. **22.36–38** 2 Peter 2[:13]. "Counting for a pleasure the delights: stains and spots, sporting themselves to excess, rioting in their feasts."

23.5 mone, moon.

makere of hevyn and of erthe, as the first articule of the feith seith, the which Sent Petir the Apostill sette, "Credo in Deum Patrem omnipotentem, creatorem celi et terre."

Chapter 24: Ceres

Texte

Be thou like to the goddes Ceres,
That took fro noon but gaf to corn encrees:
fol. 20v In such wise abandoned schulde be
The good knyghte, wel sette in his degré.
generous (see note)
social rank

Glose

5 Ceres was a ladi that fonde the crafte to ere lande, for afore gaineyers sewe
withoute laboure. And because that the lande bare the more plenteuously after that
it was eried, they seide that sche was a goddes of cornys. And they callid the lande
after here name. Wherefore, it wolde be seide that, as the lande is habundaunte and
a large gevere of alle goodes, on the same wise schulde a good knyghte be
habundaunte to alle personnes and to geve his helpe and conforte afir his powere.
10 And Aristotill seith, "Be a liberal gevere and thou schalte have frendes."

Allegorie

For Ceres, to whom the good knyght schulde resemble, we schall take the Sone
of God, whome the good spirite schulde folowe, the which hath goven so largeli to
us of high goodes, and in him schuld be beleved stedfastli. As the secunde articule
seith, the which Sent John sette, “Et in Jhesum Cristum, filium eius unicum,
Dominum nostrum.”

Chapter 25: Isis

Texte

Alle high vertues, as that be wel sette,
In thee as in Isis let them be sette
And al maner greynes fructifie.
In such wise schuldest thou edifie. *In such a way; grow strong in virtue*

placed
planted (spliced)
flourish

23.15–16 “I believe in God the Father almighty, creator of heaven and earth.”

24.5 ere, plow (cultivate); **gaineryes sewe**, farmers sowed. **24.9 large**, generous. **24.14 high**, heavenly. **24.15–16** “And in Jesus Christ, his only son, our Lord.”

Glose

5 Ysis, as poetis seith, is goddes of plantis and graffis, and sche geveth them strengthe and growinge to multeplie. Therefore it is seide to the good knyght that so schulde he fructifie in alle vertuis and eschewe alle evyl vicis. And Hermes to this purpos seith, “O man, if thou knewe the inconveniencie of vice, what thou woldest
 fol. 21r beware | thereof, and if thou knewe the reward for wurthynes, what thou woldest
 10 love it greetly!”

Allegorie

There where it is seide that the good spirite schulde be like to Isis, the which is a plantere, may be understanden the blessid concepcion of Jhesu Criste be the Holi Goost in the blissid Virgin Marie, moder of all grace, of whom the grete bounteis may not be ymagyned ne hooly seide, the which wurthi concepcion the good spirite schulde have hooly in hym, and kepe this holy articule stedfastli, as Sent James the Gretter seith, “Qui conceptus est de Spiritu Sancto, natus ex Maria virgine.

Chapter 26: Midas

Texte

To the jugement in no wise holde thee
 Of Migdas, the which nothyng wisele
 Jugede. Be his council set thou no store,
 For eeris of an asse he hadde therefore.

*under no circumstances
 wisely
 put no stock in
 ears*

Glose

5 Migdas was a kynge that had litel understandyng, and a fable seith that Phebus and Oan, the god of pasturis, stroof togedere, and Phebus seide that the sowne of the harpe is more to preise than the sowne of the pipe or of the floyte. Oan helde the contrarye and seide that the sowne of the floyte was more to preyse. Thei made
 10 Migdas juge of that discorde, and aftir that thei were bothe joyned afore Migdas, at longe leiser he jugede that the sowne of the floyte was bettir and more plesante than the sowne of the harpe. So the fable seith that Phebus, the which was greved, hadde despite of his judgement and made him rude eeris liche an asse in schewynge that he had understandyng of an asse, the which hadde jugged so folily. It may be also that

25.5 graffis, grafts. **25.7 eschewe**, shun. **25.8 inconveniencie**, harmful consequence. **25.12 plantere**, one who plants seeds. **25.13 bounteis**, virtues. **25.16** “Who is conceived by the Holy Ghost, is born of the Virgin Mary.”

26.6 Oan, Pan; **pasturis**, shepherds; **stroof**, argued. **26.7 floyte**, shepherd's pipe (pan flute). **26.11 greved**, angered. **26.12 despite**, disdain; **rude**, foolish. **26.13 folily**, foolishly.

fol. 21v some juged lewedly agens a prince or a myghti man, the which ponysschid him, makynge him to bere | on him some signe of a foole, the which is understanden be 16 the eeris of an asse. Also it is to understande be this fable that a good knyght scholde not holde him content with a lewde jugement not grounded on reson, ne himself scholde be no juge of so defaulyt a sentence. A philosophre seith to this purpos that 20 a fool is liche a molle the which herith and understandith not. And Diogenes likenyth the fool to a stoon.

Allegorie

25 The jugement of Migdas, the which a good knyghe scholde not kepe, we may understande Pilate, the which juged the blessid Sone of God to be taken and streyned as an harpe and to be honged on the gebet of the Crosse as a brioure, he the which was pure withoute any spotte. Also it is to understande that the good spirite scholde bewarre how he schulde juge an innocent, and he schulde beleve the articule that Sent Andrewe seith, “Passus sub Poncio Pilato, crucifixus, mortuus, et sepultus.”

Chapter 27: Hercules, Pirithous, and Theseus

Texte

As trewe felawes of armes dooth, Unto helle, whither that soulis gooth, Thou schuldest goo, them to socoure certeyne At nede, liche as Hercules dede, as men seyne.	<i>companions in to wherever aid assuredly</i>
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Glose

5 The fable seith that Theseus and Protheus went into helle for to rescuwe Proserpine that Pluto ravyschid, and thei hade ben evill goon hadde not Hercules a been; for theire felawes had not be socourid had he ne been, the which dide so notable deedes of armys that he affraide alle the peple of helle, and he smote 10 assonder Acerberus the porterys cheynes. So it is seide that a good knyghe schulde not fayle his felawe for no maner of perill that myght be, for trewe felawis schulde be as oo thing and all on. And Pictagoras seith, “Thou schuldest kepe the love of thi frende diligentlye.”

26.14 lewedly, foolishly. **26.17 lewde**, ignorant. **26.18 defaulyt**, faulty. **26.19 molle**, mole. **26.23 streyned as an harpe**, stretched like harp strings; **gebet**, gallows; **brioure**, thief. **26.24 spotte**, moral blemish. **26.26–27** “He passed before Pontius Pilate, was crucified, dead, and buried.”

27.6 evill goon, gone disastrously. **27.7 a been**, have been (see note). **27.8 affraide**, frightened. **27.8–9 smote assonder**, cut into pieces. **27.9 porterys**, gatekeeper's.

fol. 22r Allegorie

15 Be the auctorité that seith he schulde socoure his truwe frendis in armys unto
helle, we may understande the blessid soule of Jhesu Criste, the which drewe oute
the good soulis of holi patriarkes and prophetis that were in limbo. And be this
example the good spirite schulde drawe to him alle vertues and beleve the articule
that Sent Philip seith, "Descendit ad inferna."

Chapter 28: Cadmus

Texte

Cadimus love and geve to him preisynge,
And that auctorised may his techynge
Be in thee. For the welle in certeyne
He wan fro the serpent with grete peyne.

confirmed (validated)
assuredly
won

Glose

5 Cadimus was a ful noble man and founded Thebes, the which was a cité of grete
name. He sette thereynne an université and himself was greteli lettré and of grete
connynge. And therfore the fable seith that he douted the serpent at the welle. This
is to understande connynge and wisedome, the which riseth alwey, that is for the
welle. The serpent is noted for the peyne and the travayle that a stodiere most doute
ere that he gete connynge. And the fable seith that he become a serpent himself, the
which is to be understanden that he become maister and correctoure of othir. So
10 Othea wolde sey that a good knyghte schulde love and wurschip clerkes that be
lettré, the which be grounded in connynge. To this purpos Aristotill seide to
Alexander, "Wurschip wisedome and fortefie it with good maistres."

Allegorie

15 Be Cadimus that doubted the serpent at the welle, the which the good knyghte
scholde love, we may understande the blessid manhode of Jhesu Criste, the which
doubted the serpent and wan the welle, that is to sey, the liif of this worlde, the which
fol. 22v he passid with grete peyne | and with grete travayle, of whom he had the victorie be
strengthe, whan he roos the thirde day, as Sent Thomas seith, "Tertia die resurexit
20 a mortuis."

27.17 "He descended into hell."

28.6 **lettré**, educated. **28.7** **connynge**, wisdom; **douted**, overcame. **28.9** **travayle**, hard
work; **stodiere**, scholar; **doute**, overcome. **28.13** **grounded**, learned. **28.19–20** "On the
third day, he rose from the dead."

Chapter 29: Io

Texte

Delite thee greteli in the connyngē
Of Yoo, more than good or othir thinge,
For bi that thou maist lerne ful gretli
And of good therinne take largeli.

Glose

5 Yoo was a yonge jentil womman and doughter to kynge Ynacus, the which was
righte connynge and fonde many maneres of lettres that had not be seen afoore.
Though that som fablis sey that Yoo was Jubiter-is love and that sche become a cowe
and aftir a womman as sche was. But as that poetis hath hidde trouthe under
coverture of fable, it may be that Jubiter loved hire, that is to understande, be the
vertues the which were in hire, sche become a cowe, for as a cowe geveth mylke,
the which is swete and norisschynge, sche, be the lettres that sche fonde, gaf
noryshschynge to understandynge. And in that sche was a comon womman may be
understanden that hire witte was comon to alle, as lettres be comon to alle pepill.
Therfore it is seide that the good knyghe schulde ful muche love Yoo, the which
may be understanden be lettres and scriptures and stories of good pepill, the which
the good knyghe scholde here tolde gladlye and redde, the example of the which
may be vaylable to him. To this purpos Hermes seith, "Whoso enforceth him to gete
connynge and good condicions, he fyndith that the which schall please him in this
worlde and in the othere."

Allegorie

20 Yoo, the which is noted for lettres and scriptures, may be understanden that the
good spirite scholde delite him to rede or to here Holy Writte and note the
fol. 23r Scriptures in his mynde, and therebi may he lerne | to clyme to heven with Jhesu
Criste be goode werkes and holy contemplacion. And he scholde beleve the wurthi
articule that Sent Bartholomewe seith, “Ascendit ad celos, sedet ad dextram Dei
25 Patris omnipotentis.”

Chapter 30: Mercury, Argus, and Io

Texte

Beware, in what place so that it be,
In the noyse of floytes slepe not ye, *you do not sleep*

29.12 comon womman, prostitute (loose woman). **29.15 scriptures**, authoritative writings. **29.16 here**, hear. **29.17 vayable**, beneficial; **enforceeth**, exerts. **29.24–25** “He ascended to heaven and sat at the right hand of God, the Father almighty.”

For Mercurius, that softe singeth,
With his floite the pepill enchaunteth. *pleasantly*

Glose

5 A fable seith that, whan Jubiter loved faire Yoo, Juno had him in suspcion and descended from hevyn in a skye for to take hire housbonde with the deede. But whan Jubiter saugh here come, he chaungede his love to a cowe. Yit for all that, Juno was not oute of suspcion but asked him the cowe of gifte, and Jubiter agens his luste graunted it to hire, as he that dorst not geynesey hire for doute of suspcion. Than
 10 Juno gaf Argus, the which had an hundred yen, this cowe to kepe, and evere he wacchid it. But the god Mercurius, be the commaundement of Jubiter, toke his floite, the which sange softly, and blewe so longe in Argus ere that all his hundred yen were aslepe. Than he smote off his hede and took the cowe. The exposicion of this fable may be as that some myghti man loved a jentil womman that his wif tooke to hire for to make wacche on hire housbonde, that he deceyved hire not, and theruppon sette grete wacchis and clere seers, the which may be notid for Argus yen.
 15 But the lovere, be a persone malicious and wele spekinge, dede so moche that the keperes consentid to geve him his love, and thus were thei broughte aslepe be Mercurius floite and had here hedes smyten off. Therfore it is seyde to the good
 20 knyghte that he schulde not suffre to be broughte aslepe with no such floite as to be robbed of that the which he schulde kepe. And to this purpos Hermes seith, “Kepe
 fol. 23v you fro thoo | that be governed be malice.”

Allegorie

25 Be Mercurius floite we may understande that the good spirite be not deceyved be the olde enemye through any mysbeleve of the feith or othire wise. And he schulde beleve stedfastly the articule that Sent Mathewe the Evangelist seith, that God schal come to juge the quyk and the deede, where he seith, “Inde venturus est iudicare vivos et mortuos.”

Chapter 31: Pyrrhus

Texte

Thinkith that Pirus schall resemble
His fader and that he schall trouble
His enemyes and put them to distres:
The dethe he schal venge of Achilles. *attack*

30.6 skye, cloud; **with the deede**, in the act. **30.9 geynesey**, oppose; **doute**, fear. **30.10 yen**, eyes. **30.12 ere**, ear. **30.13 smote**, struck. **30.16 wacchis**, guards. **30.20 suffre**, allow (himself). **30.21–22 Kepe you fro**, Guard yourself against. **30.24 the olde enemye**, the devil; **mysbeleve of the feith**, religious disbelief (heresy?). **30.26 quyk**, living. **30.26–27** “Whence he will come to judge the living and the dead.”

Glose

5 Pirus was Achilles son and resembled ful wel his fader in strengthe and hardynes, and aftir the deth of his fader, he come to Troye and ful scharpeli venged his fader and hurted greetli the Troyens. Therfore it is seide to the good knyghte that, yif he have mysdon to the fader, lete him beware of the son whan he cometh to age. And,
 10 yif the fader be wurthi and manly, the son schulde be the same. The wise man seith to this purpos that the fadris deth askith of the son the vengeaunce therefore.

Allegorie

There where he seith that Pirus schulde be liche his fader, be that we may understande the Hooli Goost, the which procedith of the Fader, in whome the good spirite schulde beleve, as Sent James the Lesse seith, “Credo in Spiritum Sanctum.”

Chapter 32: Cassandra

Texte

Haunte thou the temple and wurschip in tyme The goddes of hevene, and at all tyme fol. 24r After Cassandra kepe thou the gise, If that thou wilte be holden for wise.	<i>Frequent</i> <i>gods</i> <i>maintain; conduct</i>
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Glose

5 Cassandra was kynge Priantes doughter, and sche was a ful good ladi and a devoute in theire lawe. Sche served the goddis and haunted the temple, and sche spake but litell withouten cause. And whanne sche muste speke, sche spake nothinge but that was trewe, ne sche was nevere founde with lesynge; sche was ful connynge. Therfore it is seide to the good knyghte that he schulde be like here, for lewde
 10 customes and lesinges be gretli to blame in a knyghte, for he schulde serve God and wurschip the temple, that is to seye, the chirche and the mynystres therof. And Pictagoras seith, “It is righte a loveable thinge to serve God and to halowe his seintes.”

31.6 **scharpeli**, ferociously. 31.8 **mysdon to**, done harm to. 31.10 **therefore**, for it.
 31.13–14 “I believe in the Holy Spirit.”

32.6 **devoute**, pious (lady); **lawe**, religion. 32.8 **lesynge**, lying; **connynge**, wise. 32.9 **lewde**, crude. 32.12 **righte a loveable**, truly a praiseworthy; **halowe**, honor.

Allegorie

The auctorité seith that the good knyghte schulde haunte the temple. In liche wise the good spirite schulde doo, and he schulde have singulere devocion in the feithful Holi Chirche and in the communyon of seintes. As the articule seith that Sent Symond made, the which seith, "Sanctam ecclesiam catholicam, sanctorum communionem."

Chapter 33: Neptune

Texte

If thou wilte often haunte the see,
Of Neptunus thou schulde remembre thee.
And thou schuldest greteli halowe his fest,
That he may kepe thee evere fro tempest.

Glose

5 Neptunus upon the paynymes lawe was callid the god of the see, and therfore
it is seide to the good knyghte that he schulde serve him, that is to understande, that
knyghtes, the which gooth often in many viages on the see or in othire dyverse
fol. 24v perelles, have more nede to be | devoute and to serve God and his seintes than
othire pepill, to the entente that at theire nede he may be the more socourable and
helpely to them. And thei scholde take a singulere devocion to some seinte be
devoute prayeres, be the which thei may calle to him or hire in there besynessis. And
that the prayere of the herte is not al oonly sufficient, therfore the wise man seith,
“I noyse nat,” seith he, “God al oonly to be served be wordes but be good deedis.”

Allegorie

15 Be Neptunus, to whom the good knyghte scholde calle if he go ofte be the see, we schall understande that the good spirite, the which is contynuelly in the see of the worlde, schulde calle devoutly upon his makere and pray that He wul gif him grace so to lyve that he may have remyssion of al his synnes. And he scholde beleve the articule that Sent Jude seith, "Remissionem peccatorum."

32.14 singulere, special. **32.16–17** “One holy Catholic Church, the communion of saints.”

33.5 paynyme lawe, pagan religion. **33.9-10 socourable and helply**, helpful and beneficial. **33.11 besynessis**, enterprises. **33.11-12 And that**, Because. **33.13 noyse**, believe. **33.18** “The remission of sins.”

Chapter 34: Atropos

Texte

Loke that at al tymes thou take good hede
 Bothe to Acropos crafte and to his spedē,
 Which smyeth and sparīth noon in no kynde.
 That schall make thee to have thi soule in mynde.

*strength
strikes; under the circumstances*

Glose

5 Poetes callid deth Acropos, wherfore it is seide to the good knyghe that he schulde thinke that he schall not evere lyve in this worlde but sone departe therefro. Therfore he scholde sette more store be the vertues of the soule than to delite him in bodily delites (and alle Cristen peple scholde thinke therupon), to the entente that he myghte remembre to provide for the soule, the which schall endure withouten ende. And to this purpoos Pictagoras seith that, liche as oure begynnnyng
 10 cometh of God, oure ende muste nedis be there.

fol. 25r Allegorie

There where it is seide to the good knyghe that he schulde take hede to Accropos, the which is notid for deth, the same schulde the good spirit have, the which be the merytes of the Passion of oure Lorde Jhesu Criste scholde have stedfast hope, with the peyne and diligence that he scholde put therto, to have hevene at the laste ende. And he scholde beleve stedfastly to rise agen at the day of dome and have everlasting liif, if he deserve it. As Seint Mathi seith in the last articule, where he seith, “Carnis surrexionem et vitam eternam. Amen.”

Chapter 35: Bellerophon

(*see note*)

Texte

Belorophon, let him example be,
 In all maner deedis that do will ye,
 The whiche had moche lever for to dye
 Thanne supporte untrouth be any weye.

would much rather

34.16 dome, judgment. **34.18** “The resurrection of the body and life everlasting.”

Glose

5 Belorophon was a knyghte of righte grete beauté and ful of trouth. His
 stepmoder loved him so wel and so hoote that sche requyred it of him, and because
 he wolde not consente to hir wille, sche dide so moche that he was condempned to
 be devoured with feers bestis. And he had more lust to chese deth than to do
 untrouth. To this purpose Hermes seith, “Be gladder to dey withoute cause than to
 10 do a inconvenyence.”

A Prolouge to the Allegorie

We schal now come to declare the commaundementis of the feith, and therto we
 schal take an allegorie to oure purpoos.

Allegorie

Belorophon, the which was so full of trouth, may be noted for God of Hevene,
 fol. 25v and, as His high mercy hath ben to us | and is ful of trouth, we may take the first
 15 commaundement, the which seith, “Thou schalte wurschip no straunge goddes.” To
 this seith Seint Austin that the wurschip the which is callid the degré thou scholdist
 not do it, neithir to ydole ne to ymage ne to no liknes of no maner creature, for
 that is a dewe wurschip al-oonly to God, and in this commaundement is defended
 all ydolatrie. To that our Lorde seith in the Gospell, “Dominum Deum tuum
 20 adorabis, et illi soli servies.” Mathei iiiii^{to} capitulo.

Chapter 36: Memnon

Texte

Maymon, thi owne trewe cosin in dede,
 The which is thi neghboure at thi nede,
 He loveth thee so myche thou ought him love,
 And for his nede arme thi bodi above.

*kinsman
in time of need*

Glose

5 Kyng Maymon was cosin to Hector and of the Troyens lyne and whan Hector was
 in feers bataylles, where he was often gretly oppressid with his enemyes, Maymon,
 the which was a ful worshipful knyghte, folowed him ever nere and socoured Hector
 and brak the grete precis of pepill. And that schewid well, for whan Achilles had

35.6 hoote, passionately; **requyred it**, demanded love. **35.8 feers bestis**, ferocious beasts;
lust, desire; **chese**, choose. **35.18 dewe**, appropriate; **defended**, forbidden. **35.19–20**
 Matthew 4[:10]. “The Lord thy God shalt thou adore, and Him only shalt thou serve.”

36.6 oppressid with, attacked by. **36.8 precis**, crowds.

slayne him be treson, Maymon woundid Achilles sore and had slayne him had not
 10 socoure acomen to him in haste. Therfore it is seid to the good knyghte that he
 schulde love him and socoure him at his nede. And this is to understande that every
 prince and good knyghte which hath kyn, be thei never so litell or pore, so he be
 good and trewe, he schulde love him and supporte him in his dedis, and in especiall
 15 whan he felith him trewe to him. And it happith som tyme that a grete prince is
 bettir loved and more trewli of his poore kyn than of a ful myghti man. And to this
 purpos seith Rabion the philosophre, "Encrece frendes, for thei schal be socourable
 to thee."

fol. 26r Allegorie

Be Maymon, the trewe cosin, we may understande God of Hevene, the which
 hath ben a ful trewe cosin for to take oure manhod, the which benefete we may not
 20 gwerdon. Thus here may we take the secounde commaundement, that seith, "Thou
 schalte not take the name of God in vein." That is to seie, as Seint Austin seith,
 "Thou schalte not swere dishonestli, ne withoute a cause, ne for coloure of falsnes,
 for ther may no gretter abusion be than to bryng to a fals witnes the chefe and the
 25 righte stedfast trowthe." And in this commaundement alle lesinges be defendid, al
 perjury, and al blasphemé. The lawe seith to this purpos, "Non habebit Dominus
 insontem eum qui assumpserit nomen Domini Dei sui frustra." Exodi xx^{mo} capitulo.

Chapter 37: Laomedon's Speech

Texte

Avise thee, or any worde be schewde,
 Of grete manacynges, nyce or lewde,
 Comyng oute of thi mouth be to grete ire,
 And loke well in Leomedon the syre.

*before
 threats, foolish; ignorant
 from
 king*

Glose

5 Leomedon was kyng of Troye and fadir to Priant. And whanne Jason, Hercules,
 and their felawys wente to Colcos for to gete the fleese of golde and were aryved and
 descendid at the porte of Troye for to refresh them withoute hurte of cuntré,
 Leomedon, not wel avised, sent boistous messengeris to voyde them of the lande and
 to manace them gretely, if thei voydid not in hast. Than the barones of Grece were
 10 so wroth for that wrongeful conveyng that aftir that folowed the distroccion of the

36.10 acomen, arrived. **36.14 felith**, perceives. **36.20 gwerdon**, repay. **36.22 for coloure
 of falsnes**, by deceptive means. **36.23 abusion**, deception (wicked deed). **36.25–26** Exodus
 20[:7]. "The Lord will not hold him guiltless that shall take the name of the Lord his God
 in vain."

37.8 boistous, unmannerly (rude); **voyde**, expel. **37.9 voydid**, departed; **in hast**, in a hurry.

first Troye. Therfore it is seide to the good knyghte that, standyng the worde of
manace is foule and vilenous, it schulde be sadli peysid ere that it were spokyn, for
fol. 26v many grete hurtys often tymes folowith therof. To this purpoos the | poet Omer
seith, "He is wise that can restreyne his mouthe."

Allegorie

15 Howe the worde of grete manace comyth of arrogaunce, and that to breke the
commaundement it is also an ovrhope, we may understande be this that noon
scholde breke the holy day, for that is agenst the commaundement the which is
seide, "Umbethinke thee to halowe the Sabaoth day." Be the which Seint Austin
seith, "It is commaundid us to hallowe the Sonday instede of the Juwes Sabaoth, for
thanwe scholde solempneli take bodily reste, cessing solempneli also of all werkis
of thraldom, and to be in reste of soule in cessing of all synne." And to this purpos
Isaie the prophete seith, "Quiescite agere perverse, discite benefacere."

20

Chapter 38: Pyramus and Thisbe

Texte

Trust nothing to be in certainté
Unto that the trouth well knownen be; *Until*
For a litill of presumpcion
Piramus makith thee mencion. *example to you*

Glose

5 Piramus was a yonge jentilman of the citee of Babiloine, and fro that he was but
seven yere of age, love wounded him with his darte and he was soore taken with the
love of Tisbe, the faire gentil damysell, the which was like to him in kin and of age.
And, be the grete hauntyng of the two lovers togeddir, the grete love was parceyved
and be a servant accusid to the moder of the yonge jentill woman, the which toke hir
10 doughtir and schette hire in chambirs and seide sche scholde kepe hire wel ynough
fol. 27r fro the hauntyng of Piramus. And | therefore was gret woo betwene tho two childer
in full pitous compleyntes and weeping. That preson dured longe, but as they wex in
age, the sparke of love encreced; for al theire longe absence, it quenchid not.
Betwene the placis of theirie kin was but a thin walle. Tesbi parceyved the wal crased,

37.11 standyng, considering that. **37.12 sadli peysid**, seriously weighed. **37.16 ovirhope**, presumption. **37.17 breke**, fail to honor. **37.18 Umbethinke thee**, Remember; **Sabooth day**, Sunday. **37.19 Juwes Sabaoth**, Jew's Sabbath (Saturday). **37.20 cessing**, stopping. **37.21 thraldom**, manual labor (earthly pursuits?). **37.22** [Isaias 1:16–17]. “Cease to do perversely. Learn to do well.” (see note)

38.8 hauntyng, visiting. **38.9 accusid**, revealed. **38.12 compleyntes**, lamentations; **preson dured**, prison lasted; **wex**, grew. **38.14 crased**, punctured.

15 where through sche sawe brightnes on the tothir side. Than sche toke the pendant
 of hir girdell and put it through the crevice to the entent that hir love myght
 parceyve it, as that he dide in schorte tyme, and there tho two loveris made ofte
 20 theire assemblies with ful pitous compleintes. At the laste, as to sore constreined be
 love, there accorde was sich that at nyghte, in the first quarter of the nyghte, thei
 scholde parte fro there kin and mete withoute the cité at a welle under a whitethorn,
 where in theire childehode they were wont to pleye. Whan Tesbe was comen to the
 25 welle al aloone and feerful, sche herde a lyon come ful rudeli, for the which sche, ful
 of feere, fledde and leyde hire in a busch fast by, but in the wey felle from hire a
 white wympil. Piramus come, the which be the moneschyne parceyved the wympil,
 but the lyon had fouled it and made it al blody, the which had vomyted therupon
 30 the intrayle of a beste that he had devoured. Than the sorowe of Piramus was out of
 mesure grete, the which wende his love had ben devourid with wylde bestis. And
 than aftir his pitous compleyntes and sorowe, he slowe himself with his owne swerde.
 Tesbi come out of the busch, but whan sche understode and parceyved that hir love
 fol. 27v 35 was blodi and deying, and that sche sawe the swerde and the blood, than with grete
 36 sorowe sche fell uppon her love, the which myghte not speke unto hir. And than,
 aftir many grete compleintes, weymentacions, and swounyngis, sche killed hirsilf
 with the same swerd. Soo the fable seith that than, because therof, the wal that was
 wonte to be white become blak. And because that be litill occasion happith so grete
 mysaventurys, it is seide to the good | knyghe that he scholde not geve grete feith
 to a litel tokene. And to this purpos the wise man seith, "Yelde thee not to thingis the
 which ben in doute, afore that thou have had dewe informacion."

Allegorie

There where he seith that he wenith not to be in certeine, we may note therbi the
 40 ignorauunce that we have in childehode. And where we be undir correcccion of fadir
 and modir, in that we may understande the fourthe commaundement, the which
 seith, "Wurschip fadir and modir." The which Seint Austin expoundith, seying that
 we schold worschip our kin in two maneris, in doyng to theim dewe reverence and
 in servyng theim in theire necessitees. And to this purpos the wise man seith,
 45 "Honora patrem tuum, et gemitus matris tue non obliviscaris." Ecclesiasticus vii^o
 capitulo.

38.15–16 pendant of hir girdell, hanging ornamented end of her belt. **38.18 assemblies**, meetings. **38.19 accorde**, agreement. **38.20 withoute**, outside. **38.21 wont**, accustomed. **38.22 rudeli**, fiercely. **38.23 leyde hire**, laid herself down (hid herself). **38.24 wympil**, headdress; **moneschyne**, moonlight. **38.26–27 out of mesure**, excessively. **38.27 wende**, assumed. **38.28 slowe**, slew. **38.32 weymentacions, and swounyngis**, lamentations, and faints. **38.34 wonte**, accustomed; **occasion**, cause. **38.35 misaventurys**, misfortunes. **38.37 dewe**, sufficient. **38.38 in certeine**, in certainty. **38.41 expoundith**, explains. **38.43 necessities**, essential needs in life. **38.44–45** [Ecclesiasticus] 7[:29]. "Honor thy father, and forget not the groanings of thy mother." (see note)

Chapter 39: Aesculapius

Texte

Beleve, for the helthe of thi body,
 Esculapyones answeris pleinly. *completely*
 And nat oonly on the enchaunteresse
 Circes, the which is to grete a tromprese. *illusionist*

Glose

5 Esculapion was a ful wise clerke, the which fonde the crafte of phesik and made
 bookis therof. And therefore it is seide to the good knyghte that he shulde trust his
 answeris for his helthe. That is to undirstonde, if he have nede, he shulde tourne to
 lechis and phisiciens and not to Circes, the which was a stronge enchaunteresse. This
 may be seid for theim that in theire seeknessis usith sorceries, charmys, and
 fol. 28r enchauntementis and wenyth therby to be hool, the which is a thing | defendid and
 11 agens the commaundement of Holi Chirche and that no good Cristen man schold
 use. Platon brent and reproved the bookes of enchauntementis and of sorceries
 made uppon medycynes, the which som tyme were usid, and he fordide theim and
 kepte him to thoo of resonable science and of experience.

Allegorie

15 Be Esculapion, that was a phisicien and a leche, we may understande the fifth
 commaundement, the which seith, "Thou schalte not slee." That is to sey, seith Seint
 Austin, neithir with herte, with tongue, ne with hande. Also there is defendid all
 violence, strokes, and bodili hurtes. But yet it is nat so defendid to princes, to juges,
 and to maistres of justice to put to deth yvll doers, but to theym all-oonly the which
 20 have noon auctorité, save in caas of nécessité, there where a man may not ellis
 escape, in which caas ryght suffrith oon to slee another in his body defendant and
 ellis nat. To this purpos the Gospel saith, "Qui gladio occiderit, oportet eum in
 gladio occidi." Apocalipsis xiii^o capitulo.

39.5 crafte of phesik, science of medicine. **39.6 his**, Aesculapius's. **39.8 lechis and phisiciens**, doctors and medical practitioners. **39.9 seeknessis**, illnesses; **charmys**, magic spells. **39.10 defendid**, forbidden. **39.12 brent**, burned; **reproved**, condemned. **39.13 fordide**, destroyed. **39.18 strokes**, blows. **39.19 maistres of justice**, legal officers. **39.21 ryght suffrith**, justice permits; **in his body defendant**, in self-defense. **39.22–23** [Apocalypse] 13[:10]. "He that shall kill by the sword, must be killed by the sword." (see note)

Chapter 40: Death of Achilles

Texte

In him to whom thou hast to myche mysdoon,
 The which may not venge him thee uppon,
 Trust not him, for harme therof may falle.
 The deth of Achilles tellith thee alle.

done wrong

Glose

5 Achilles dide full mych harme to the citesyns and killed many of Priantes childer — Hector, Troyles, and othir — for the which thei oughte to hate him.
 fol. 28v Notwithstandyng this, Achilles trustid | quene Ecuba, Priantis wif, whoos childer he hadde slayne be treson, and went by nyght to speke with hire for to trete of a mariage between Policene, hir doughtir, and him. And there was Achilles slain be Paris and his felauschip, be the commaundement of the quene, his modir, in Appolynys temple. Therfore it is seide to the good knyghe that he schuld not truste his enemye to whom he hath to mych mysdoon, withoute a pees or amendis made to him. To this purpos a wise man seith, “Beware of the wacchis of thin enemye the which may not venge him.”

Allegorie

15 As in him, to whom a man hath to myche mysdoon, he schulde not truste, in that we may take how that we schulde doute the vengeance of God. And therein it is necessarie to kepe the commaundement, the which seith, “Thou schalte do no myschef, that is to seye, in avoutrie ne in fornicacion. And herein is defendid, as Isodre seith, al the filthe of fleschli defautis, the which is not in mariage, and al disordenat usages of secrete membris. To this purpos the lawe seith, “Morte moriantur, mechus et adultera.” Levitici xx^{mo} capitulo.

Chapter 41: Busiris

Texte

Like to Buissieres be not leef,
 The which was worse than an arrant theef.
 It is to reprove his cruelnes.
 To such deedis thee in no wise dres.

*willingly
notorious
condemn
devote yourself*

40.8 trete of, discuss terms for. **40.11 Appolynys**, Apollo's. **40.13 wacchis**, schemes. **40.16 doute**, fear. **40.18 avoutrie**, adultery. **40.19 defautis**, sins. **40.20 disordenat**, immoderate; **secrete membris**, private body parts (genitals). **40.20–21** Leviticus 20[:10] “Let them be put to death, both the adulterer and the adulteress.”

Glose

5 Buissieres was a king wondirful cruel and delited him gretlye in manslaughter,
 and indeede he killed them himself in his templis with knyvis and made sacrifices
 fol. 29r to his goddis. Therfore it is | seide to the good knyghe that in no wise he scholde
 delite him in slaughter of mankyndely nature, for such cruelnes is agens God, agens
 10 nature, and agens al bounté. And to this purpos, Socrates seith to councel the good
 knyght, "If thi prince be cruel, thou schuldest moderate him be good examples."

Allegorie

Be Buissieres, the which was a mansleer and contrary to mankindeli nature, we
 may note it in the defence that we do agens the commaundement that seith, "Thou
 schalte do no thefte." Seint Austin seith that in this is defendid al unleifful
 15 usurpacion of othir mennys thingis, al sacrilege, al raveine, al thing takin be force
 and be lordschip of the pepil withoute reson. To this purpos Seint Poul the Apostill
 seith, "Qui furabatur, iam non furetur." Ad Ephesios iiiii capitulo.

Chapter 42: Leander

Texte

Sette thee not to mych on thi plesaunce,	<i>amorous pleasure</i>
For it puttith in to grete balaunce	<i>risk</i>
Thi liif, which thou schuldist love pardé:	<i>indeed</i>
Leander perissched in the see.	<i>perished</i>

Glose

5 Leander was a yong jentilman that loved to hertili feire Hero, and, as there was
 an arme of the see betwene the two maners of the two lovers, Leander passid it often
 by nyghtis, swymmyng for to see his ladi, the which had hir castell fast be the
 bankeside, because theire love schulde not be perceyved. But it felle on a tyme there
 fol. 29v roos a gret tempest upon that watir, the which duryd many daies, that distourbed
 11 the joye of the lovers. But yit it hap-|ped that Leander, constreyned with to grete
 desire, took the watir in the tyme of the tempest, and there he was so longe possid
 with the perlyous wawes that he muste nedis perych pitously. Sche, the which was on

41.6 them, his victims. **41.8 mankyndely nature**, human nature. **41.9 bounté**, virtue.
41.12 defence that we do, prohibition that we act. **41.13 unleifful**, illegal. **41.14 raveine**,
 robbery. **41.15 lordschip of**, power over. **41.16 Ephesians 4[:28]**. "He that stole, let him
 now steal no more."

42.5 hertili, fervently. **42.6 arme of the see**, strait; **maners**, homes; **passid**, crossed. **42.8**
 because, so that. **42.11–12 possid with**, tossed about. **42.12 perlyous wawes**, perilous
 waves; **pitously**, lamentably.

the tothir side in gret thoughte for hir love, whan sche sawe the body come fletyng
 15 on the ryver side, than sche was streyned with so mervelous a sorowe that sche caste
 hirsilf into the see and, in taking the perisched bodi in here armys, was drownyd.
 Therfore it is seyde to the good knyghte that he schulde not love his delite soo
 myche to put his liif therfore in to gret aventure. Wherefore a wise man seith, "I
 merveile that I se so many perellis suffrid for bodili delite, and so litell purviaunce
 made for the soule, the which is everlasting."

Allegorie

20 How that auctorité defendith that a man schulde not sette soo mych be his
 plesaunce may be understanden be the commandement that seith, "Thou schalt bere
 no fals witnes agens thi neighebore." And Seint Austin seith that there is defendid
 also all fals accusacions, grucchinges, bakbityngis, and all fals reportes and
 25 dissymilacions to othir. And Isodore seith that a fals witnes doith velony in sondri
 partes: to God, whom he despitith in forsweryng him; to the juge, the which he
 deceyvith with his lesinges; and to his neghbore that he hurtith, in that he is falsely
 disposed agens him.

Chapter 43: Helen of Troy

Texte

Yelde Helaine agen if asked she be
 For in gret trespace lyeth mendes pardé.
 Bettir it is soone to pees consente
 Than to hide the untrouth badly mente.

*Give back; requested (demanded)
 reparations are required*

intended

fol. 30r Glose

5 Helayne was king Menelaux wif and ravisched be Paris in Grece. And wan the
 Grekis were comyn upon Troye with a gret armee for to venge that deede, afore ere
 thei dide any mysdeede to the lande, thei required that Helaine myghte be restored
 agen to theime, and amendis made for the offence, or ellis thei wolde destroie the
 10 contré. And because the Troyens wold not do it, folowed the gret myschef that come
 aftir to them. Therfore it is seide to the good knyghte that yf he have begonne a
 debate folily, it isbettire for him to leve it and to make pees than to pursewe it, that

42.13 fletyng, floating. **42.14 streyned**, afflicted. **42.18 suffrid**, endured; **purviaunce**, provision. **42.23 grucchinges, bakbitings**, complaints, defamations. **42.24 dissymilacions**, dishonesties. **42.25 despitith**, despises; **forsweryng him**, perjuring himself. **42.27 disposed**, inclined.

43.5 ravisched, carried off; **wan**, when. **43.6 afore ere**, before. **43.7 required**, demanded.

harme fall not to him therof. Wherfore Platon the philosophre seith, "If thou have doon wrong, to whom that evere it be, thou schuldest not be at eese to thou were accordid with him and made peas."

Allegorie

15 Be Helayne, the which scholde be yolden agen, may be understanden the commaundement the which seith, "Thou scholdist not desire thei neghboris wif." For the which Seint Austin seith is defendid bothe thoughte and wil to do fornicacion, the which deede is defendid afoore in the fifthe comaundement. For our Lorde seith in the Gospell, "Qui viderit mulierem ad concupiscendum eam, iam 20 mechatus est in corde suo." Mathei v^o capitulo.

Chapter 44: Aurora

Texte

Resemble thou not to the goddesse
Aurora, that geveth grete lightnesse
To othir whan that hir houre is comyng
And in hirsilf hath sorowe and wepyng. *her hour (i.e., dawn)*

Glose

5 Aurora is the spring of the day, and fables seith that it is a goddesse and that sche
fol. 30v hadde a son of hires slayne in the batay-|le of Troye, the which was callid Tynus.
And she, that had myght as a goddes, chaungid the body of hir son into a swanne,
and fro thens come the first swannes. This lady was of so grete beauté that it rejoiced
all tho that sawe hir, but all hir liif sche bewaylid hir son Signus. Therfore it is seide
10 to the good knyghte that bi his good vertues he schulde be rejoiced and afore othir
he schuld not be hevy but gladde and behavyng him graciously. Wherfore Aristotill
seide to Alexander the Grete, "What maner of hevynes that thin herte have, thou
scholdist schewe a glad visage to thi pepill."

Allegorie

15 Be Aurora that wepe we may understande that no desire schulde wepe in us
for covetise of worldli thingis. And be this we may note the tenth comaundement,
the which seith, "Thou schalte not covete thi neghboris hous, his oxe, his asse, ne

43.13 to, until. **43.14 accordid**, reconciled. **43.19–20** Matthew 5[:28]. "Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart."

44.5 spring, dawn. **44.8 rejoiced**, gladdened. **44.9 bewaylid**, mourned. **44.10 afore othir**, in front of others. **44.11 behavyng him graciously**, conducting himself benevolently.

nothing that he hath." For the which Seint Austin seith that the will is defendid to do thefte or raveyne, and this is defendid afore in the seventh commaundement. To this purpos David seith in the Psaultere, "Nolite sperare in iniuitate, rapinas nolite concupiscere."

Chapter 45: Pasiphaë

Texte

Knowing that this Pasiphe was a fool,
In no wise lerne thou not of here scool.
Though that som wommen do soo amys,
Yit right many goode there be, ywis.

*By no means learn from her school
behave so poorly
indeed*

Glose

5 Pasiphe was a quene, and some fables sein that sche was a womman of grete dissolucion and namely soo that sche loved a bull, the which is to undirstonde that fol. 31r sche was aqueynted with a man of foul condicions, be whom sche conceyved a son of grete cruelnes | and mervelous of strengthe. And because he had forme of man and nature of a bull, in that he was stronge and of gret scharpenes and so yvell that
10 all the worlde exilid him, poetis seide be fiction that he was half man and half bull. And therfore, though that lady were of such condicions, it is seide to the good knyght that he scholde neithir sey ne sustene that alle wommen schulde be like to hire, standing the trouthe seith the contrarye. For Galien lerned the science of lechecrafte of a womman notable and wise callid Clempare, the which lerned him
15 to know many good herbes and proprieis of them.

Allegorie

For Pasiphe, the which was a fooll, may be taken a soule retournyd to God. And Seint Gregor seith in his Omelies that in hevin thei have grettir joye of a soule retourned to God than of a righewisman that ever was righthwis; liche as a cappiteyne loveth bettir a knyght that fledde and than returnid and aftir his retourne wounded sorer his enemye, than he that never did aventure; and as a laborere loveth bettir the lande that aftir thornes berith frute habundantly than that the which had never no

44.17 will, desire. **44.18 raveyne**, robbery. **44.19–20** [Psalms 61:11] "Trust not in iniquity; covet not robberies." (see note)

45.6 dissolucion, licentiousness. **45.7 aqueynted**, intimate. **45.9 scharpenes**, fierceness. **45.13 standing**, considering that. **45.14 lechecrafte of**, the medical profession from; **lerned**, taught. **45.18 righewisman**, righteous man. **45.20 sorer**, more severely; **did aventure**, put himself at risk.

thornes and berith no frute. To this purpos God seith be the prophete, “Revertatur unusquisque a via sua pessima, et propicius ero iniuitati et peccato eorum.” Jeremie xxxvi^o capitulo.

Chapter 46: Adrastus

Texte

If thou have doughteris for to marye,
 And thou wilte make them all redye
 To man, so that hurte come noon to thee,
 Of Kyng Adrastus umbethinke thee.

*daughters; marry
 prepared
 For a husband; no injury
 Remind yourself of King Adrastus*

Glose

fol. 31v Adrastus was kyng of Arges, and a full myghti man and a good. It fell that two
 6 errant knyghtes, the toon callid Pollinates, the tothir Tidius, faughte in the derke
 nyght under the gatis of his paleis, for the tone chalangid the totheris lodging,
 because of a stronge tempest and a greet rayne, the which had turmentid them all
 10 the nyghte, and thider were thei sodeinly comen at aventur at that tyme. The king,
 the which herd noyse of swerdes smytyng uppon scheldis, roos out of his bed, and
 come and departid the two knyghtes and made hem accordid. Pollinates was the
 kinges son of Thebes and Tidius another kinges son of Grece, but thei were exilid
 15 out of there contreis. Adrastus wurshipid gretly tho two barons and gaf them in
 mariage two feire doughteris of his. Aftir that, for to sette Pollinates in the ryghte
 of his lande, the which his brothir Theocles held fro him, the kinge Adrastus made a
 gret armee and went to Thebes with a gret ooste. But thereof fell so mych harme that
 all that grete oost was disconfited and deed and taken everychone, and the kingis
 two sones-in-lawe deede. And the brithir, which were at debate, every of them slowe
 20 othir in batayle, and there lefte of all but Adrastus and two knyghtes with him. And
 because there is mych to do for to sette agen in their ryghte pepill the which is
 exilid, it is seide to the good knyghte that in such case he ought to take conseill, and
 he schold take hede to this aventur, and how Adrastus drempte oo nyghte that he
 gaf his two doughteris to be maryed to a lyon and to a dragon, the which faughte
 25 togidere. The expositour of dremys seith that dremys comyth of fantesies and may
 be a swevenyng of good or yvell aventur that is to come to creatures.

45.22–24 Jeremias [36:3]. “They may return every man from his wicked way: and I will forgive their iniquity, and their sin.” (see note)

46.6 the toon, the one; **the tothir**, the other. **46.7 totheris**, other's. **46.10 smytyng**, striking. **46.11 departid**, separated; **accordid**, reconciled. **46.13 wurshipid**, honored. **46.14 ryghte**, rightful possession. **46.16 ooste**, army. **46.17 disconfited and deed**, defeated and dead. **46.19 lefte of all but**, remained of all only. **46.24 expositour**, interpreter. **46.25 swevenyng**, prophetic dream.

fol. 32r Allegorie

Where it is seide whoo hath doughteris to marie, that he schold take hede to whom he schall geve theim, we may understande that the good Goddis knyghte scholde take good hede with whom he schold felauschip him, if it happe that he wul go into felauschip as good Tobie dide. On the same wise, every man scholde sette his thoughts in holy meditacions. And Seint Austin seith in a pistill that tho the which hath lerned of oure Lorde to be debonayre and meeke profiteth more in meditacions and in prayers than some othir doo in reding and in hering. Therfore David seith in the Psaulter, “Meditabor in mandatis tuis, que dilexi.”

Chapter 47: Cupid

Texte

With Cupido, the yong and the joly,
It plesith me that thou queynte thee truly;
The god of batayle it plesith also.
Yet be good mesure it oughte to be do.

amorous

introduce yourself

in beneficial moderation

Glose

5 Cupido is god of love, and because it sittith not mych amys for a yong knyghte to be amorous uppon a wise, wurschipfull lady, for his condicions may be mych the bettir so that he can kepe the mene wey. And also it is a disportefull thing in armys, it is seide to the good knyghte, that he may aqueynte him well ynough with Cupido. For a philozophre seith that to love with good corage, it cometh of noblesse of herte.

Allegorie

10 That it pleasith well the god of bataill that thou aqueynt thee with Cupido, it may be take be penaunce. If the good spirite repentaunte of his synnes and a feighter agens vices be joyned and newe entred into the ryghte wey, it plesith righte well to fol. 32v the god of bataill, the which is Jhesu Criste, that he aqueynte him with | penaunce. And that Jhesu Criste, be his wurthi bataill, was oure redemptoure. “What word of 15 more mercy,” seith Seint Bernard, “may be seid to a synner, the which was dampned, that there as where he was soolde be synne to the fende of helle and had not wherewith to bie him agen, than that the which God the Fadir seide to him, ‘Take my Sone and geve Him for thee,’ and the Sone seide, ‘Take me and bye thee agen

46.28 felauschip him, associate himself. **46.33** [Psalms 118:47]. “I meditated on thy commandments, which I loved.” (see note)

47.5 sittith not mych amys, is not too inappropriate. **47.7 kepe the mene wey**, maintain the middle path; **disportefull**, pleasing. **47.17 bie**, purchase.

with me'?" Seint Petir remembrith this to thee in his first pistill, "Non
20 corruptilibus, auro vel argento, redempti estis, sed precioso sanguine quasi agni
incontaminati et immaculati Jhesu Cristi." Prima Petri i^o capitulo.

Chapter 48: Coronis and Phoebus's Raven

Texte

Corinis, the feire, note may thou nought,
For the reporte of the message broughte
Be the ravin, for if thou it slee,
Thou schalte aftir gretly repente thee.

observe? (see note)

Glose

5 Corinis was a gentilwoman, as a fable seith, that Phebus loved paramoures. The
ravin, which served him at that tyme, tolde him that he sawe Corinis, his love, lie
with another yong man. Phebus was so sori of thees tydingis that he killed his love
as sone as sche came before him. But aftir he repentid him righte sore. Thanne the
10 ravin, the which abood to have his guerdon of his lorde for that good deede, was
cursid and driven away, and his fedris, the which weren wonte to be white as snowe,
Phebus chaungid them into blak, in token of sorowe, and ordeyned him fro
thensforth to be bringer and schewer of yvell tidings. The exposicion of this may be
understanden that the servaunt of some myghti man myghte reporte to him tidings
fol. 33r liche for the which he was dryven away and undoon. Therfore it is seide to the good
16 knyghte that he scholde nat avaunce him to tell tidings to his | prince be flaterie,
the which myghte meve him to anger or ire agens the willfare of any othir, for at the
laste, in such reportes, commonly the rewardes be smale. And also he scholde not
believe no reporte made to him be flatrye. To this purpos Hermes the philosophre
seith that a reportoure or a contrevour of wordis, outhir he lieth to him to whom he
20 reportith them outhir he is fals to him of whom he seith them.

Allegorie

Corinis, the which scholde not be sleyn, we may understande therbi oure soule,
the which we scholde not slee be synne but kepe it wele. For as Seint Austin seith,
"The soule scholde be kepte as a cofre, the which is ful of tresoure, as a castell

47.19–21 1 Peter 1[:18–19]. "You were not redeemed with corruptible things as gold or silver, but with the precious blood of Christ, as of a lamb unspotted and undefiled."

48.5 paramoures, passionately. **48.7 sori**, upset. **48.8 sone**, soon. **48.9 abood**, waited; **guerdon**, reward. **48.10 fedris**, feathers; **wonte**, accustomed. **48.15 avaunce him**, hasten himself. **48.19 contrevour**, prevaricator. **48.19–20 outhir ... outhir**, either . . . or. **48.22 wele**, carefully. **48.23 cofre**, treasure chest.

that is beseegid with enemyes, and as a king that restith in his chambre of
 25 with-draughte. And this chambre scholde be cloosed with five gatis, the which be the
 five wittis of kynde; and the closyng of thes gatis is not ellis but for to withdrawe the
 delectacions of the five wittis. And if it be so, that the soule scholde go oute of thes
 30 gatis to his foreine werkis, he scholde go oute demurely, wiseli, and discreteli, liche
 as princes whan thei go oute of theire chambris, where they have usscheris afore
 them with macis for to make wey in the prees. On the same wise, whan the soule
 scholde go oute to see, here, speke, fele, or taste, it scholde have before him fere for
 his usschere, the which schulde have for his mace the consideracion of the peynes
 35 of helle and of the jugement of God." And to kepe thi soule thus, the wise man
 councilith thee, seiying, "Cum custodia serva cor tuum, quoniam ex ipso vita
 procedit." Proverbiorum *iiii^{to}* capitulo.

Chapter 49: Juno

Texte

Be Juno gretly thou ne set ne telle,
 Though that the note be better than the schell; *nut*
 Desire to have wurschip and wurthyne,
 For it is mychell bettir than riches. *much*

fol. 33v Glose

5 Juno, upon the fables of poetis, is the goddes of riches. And because that to gete
 goodes and richesses longith mych bisines and travayle, and that such besinesses may
 torne a man fro the geting of worschip, and standing worschip and worthines is
 more to preise than riches, in as mych as the note is better than the schelle, it is seide
 10 to the good knyghte that he schulde not sette so his thoughte in felicité that the
 pursuyng of wurschip be lefte therfore. To this purpos Hermes seith that it is better
 to have poverté in doyng good deedis than riches lewedly or yvill gotyn, standing
 that wurthines is everlasting and richessis voyde and deceyvabill.

48.24–25 chambre of with-draughte, private chambers. **48.26 withdrawe**, draw back from. **48.27 delectacions**, pleasures. **48.28 foreine werkis**, external undertakings; **demurely**, sedately; **discreteli**, prudently. **48.29 usscheris**, ushers. **48.30 macis**, ceremonial maces; **prees**, crowd. **48.34–35** Proverbs 4[:23]. "With watchfulness keep thy heart, because life issueth out from it."

49.6 longith mych bisines and travayle, much diligence and hard work are necessary. **49.7 standing**, considering that. **49.11 lewedly**, wrongfully. **49.12 voyde and deceyvabill**, empty and deceptive.

Allegorie

15 Juno, whom we schulde not sette to mych bi, the which is taken for riches, we may understande therbi that the good spirite schulde dispreise riches. And Seint Bernard seith, “O sone of Adam, ligne couvetouse, wherfore lovest thou so mych thees worldly rychessez, the which be not trewe neithir youris, and, whethir ye will or noon, at your deth ye moste nedis leve them?” And the Gospell seith that a camell scholde sonner passe through a nedillis yghe than a rich man scholde entre into the kyngdome of hevin, for a camell hath but oo bocche on his bake and the yvill rich man hath two, oon of yvill possessions and the tothir of synnes. He moste nedis leve the first bocche at the deth, but the tothir, whethir he will or noon, he schall bere with him, if he leve it nat afore or that he dye. To this purpos oure Lorde seith in the Gospell, “Facilius est camelum per foramen acus transire, quam divitem intrare in regnum celorum.” Mathei xix^{no} capitulo.

Chapter 50: Amphiaraus

fol. 34r Texte

Agens Amphoras sadde counsell, I seye,
Go not to distroye, for than thou schalte deye,
To Thebes ne the cité of Arges,
Assemble noon oste with schelde ne targes. *serious (trustworthy?)*
army; light shields

Glose

5 Amphoras was a full wise clerke of the cité of Arges and hadde mych connynge. And whan king Adrastus wolde goo uppon Thebes for to distroye the cité, Amphoras, the which knewe be connynge whate harme myghte falle thereof, cunceylded the king not to goo, for, if he wente, all scholde be deed and distroyed. But he was not beleved, yet it fell as he seide. Wherfore it is seyde to the good knyght
10 that agens the councell of wise men he schulde take no grete emprise. But as Solin seith, “The wise manys councell availith litill to him that will not do thereaftir.”

Allegorie

Be Amphoras councell, agens the which noon scholde goo to bataill, we may take that the good spirite scholde folowe holi prechinges. And Seint Gregor seith in his Omelies that, liche as the lif of the bodi may not be sustened withoute that he

49.14 dispreise, disregard. **49.15 ligne**, lineage. **49.19 oo bocche**, one hump; **bake**, back.
49.22 or, before. **49.23–24** Matthew 19[:24]. “It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.”

50.10 take no grete emprise, undertake no great enterprise. **50.11 do thereaftir**, act accordingly.

- 15 take his refection bodily, on the same wise the liif of the soule may not be sustened withoutte ofte hering the worde of God. Than Goddes word, the which ye here with youre bodily eeris, receyve them in your hertis, for, whan the worde is herde and kepte in the wombe of mynde, than it may profite. But, as a seek stomak castith oute his mete, and as men be in dispeire of him that brokith not but castith alle oute, evin so is he in perill of everlasting deth, that herith prechings and doith not thereaftir. Therfore the Scripture seith, “Non in solo pane vivit homo, sed de omni verbo, quod procedit de ore Dei.” Mathei ^{iiii^{to}} capitulo.
- 20

Chapter 51: Saturn's Speech

fol. 34v Texte

Governe thou thi tonge astir Saturne.
 Lete noon yvill therin longe sojourne. *reside*
 To speke to mych it is a foul custome,
 And grete folye therin is to presume.

Glose

- 5 Saturne, as I have seid afore, is a planetē hevy and slowe. Therfore it is seide to the good knyghe that his tonge scholde be like to him, for the tonge schulde not be to hasti in speking to mych, but wise, so that it speke noon harme of noon, ne nothing that a man myghe therin presume folye. For a poete seyeth, “Be the word men knowith a wise man, and be the looke a fooll.”

Allegorie

- 10 Be the tongue, the which scholde be liche Saturne, is understanden the sadness of speche. Huwe of Seint Victoure seith to this purpos that the mouth, the which hath no keping of discretion, farith as a cité that is withoute a wall, as a vessell that hath no bothom, as an horse that hath no bridell, and as a schippe that hath no rothir. An yvill kepte tongue glideth as an eell, it perceth as an arwe; frendes soon torned therby and enemyes multiplied. It is sclaundrous and sowith discordes. At oo strooke it smyith and killith many persoones. Whoso kepith his tongue kepith his soule, for deth and liif is in the power of the soule. And to this purpos David seith in the
- 15

50.15 take his refection bodily, partake of nourishment for the body. **50.18 wombe of mynde**, belly of the mind (memory); **seek**, sick. **50.19 brokith not but castith alle oute**, retains nothing but vomits everything out. **50.21–22** Matthew 4[:4]. “Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.”

51.5 hevy and slowe, serious and deliberate. **51.10 sadness**, seriousness. **51.13 bothom**, bottom; **rothir**, rudder. **51.14 arwe**, arrow. **51.15 sclaundrous**, defamatory. **51.16 smyith**, strikes.

Psaulter, “Quis est homo si vult vitam, dies diligit videre bonos? Prohibe linguam a malo, et labia ne loquantur dolum.”

Chapter 52: Phoebus's Raven and Pallas's Crow

Texte

Beleve the crowe and his trewe councell,
 And be nevir besy ne travaill
 In yvill tydingis to be the berere.
 Of thi demene thou maiste be the surere.

*her (sic)
 take pains
 bearer of gossip
 actions; safer (better)*

Glose

fol. 35r The fable seith that the crowe mette the ravin whan he broughte the tidings to
 6 Phebus of his love Corinis, the which had doon amys, and he requyred him so soore
 that he tooerde him the cause of his journay. But sche diseallowid him because he went
 not to geve him example of the same, the which for a liche case had ben chaced out
 10 of Palles hous, where somtyme he was wont to be gretly avaunced. But he wold not
 beleve here, for the which harme folowed to him. Wherefore it is seide to the good
 knyghte that he scholde trust the crowe. And Platon seith, “Be no jangilloure ne to
 the kyng grete reportoure of tidinges.”

Allegorie

How the crowe scholde be beleved, it is seide that the good spirite scholde use
 such councell. As Seint Gregor seith in his Omelies that strength valith not where
 15 councell is not, for strengthe is soon overthrownen, if it be not restid upon the gifte
 of councell; and the soule, the which hath loste in him the seege of councell
 outward, he is disparbelid in dyvers desires. Therfore the wise man seith, “Si
 intraverit sapiencia cor tuum, consilium custodiet et prudencia servabit te.”
 Proverbiorum ii capitulo.

51.18–19 [Psalms 33:13–14]. “Who is the man that desireth life: who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile.” (see note)

52.6–8 he requyred him . . . a liche case, see note. **52.7** diseallowid, reproved. **52.9** Palles, Pallas's. **52.12** jangilloure, gossip. **52.14** valith not, does no good. **52.16** seege, seat. **52.17** disparbelid in, distracted by. **52.17–19** Proverbs 2[:10–11]. “If wisdom shall enter into thy heart, counsel shall keep thee, and prudence shall preserve thee.”

Chapter 53: Ganymede

Texte

If thou enforce thee with eny wighte
 Strengir than thou to make pleies of myghte,
 Withdrawe thee feire that hurte thou ne be.
 Of Ganymedes umbethinke thee.

*any creature
 contests of strength
 safely
 Keep Ganymede in mind*

Glose

5 Ganymedes was a yonge gentilman of the Troyens ligne, and a fable seith that Phebus and he strove togedir in casting of a barre of iryn. And, as Ganymedes myght nat withstand the strengthe of Phebus, he was slayne with the reboundyng of the barre, that Phebus launchid soo high that he had lost the sighte therof. And therfore
 fol. 35v it is seide | that the strif is nat good with a strenger and a myghtier than hymself is,
 10 for ther may not come therof but greet inconveniencie. Wherfor a wise man seith,
 “To be bisi with men that use ungraciouse games, it is a signe of pride, and comonly
 the ende is angre.”

Allegorie

15 For to seie that a man scholde not enforce him agens a stronger than he is himself, it is to undirstande that the good spirit scholde not take on him to stronge penaunce withoute counceill. Seint Gregori in his Morallis spekith hereof and seith that penaunce profitith not, if it be nat discrete, ne the vertu of abstinence is not worth, if it be in such wise that it be scharpir than the bodi may suffre. And therfore it is to conclude that no poore persoone schold take it on him withoute council of
 20 a more discrete than himself. Wherfore the wise man seith in his Proverbis, “Ubi multa, omnia fac cum concilio.”

Chapter 54: Jason and Medea

Texte

Resemble nat Jason, that man
 The which thorugh Meede the flees wan
 Of goolde, for the which soone afterward
 He gaf hir right yvil guerdon and harde.

*the (golden) fleece won
 wicked and callous reward*

53.7 reboundyng, bounding back. **53.10 inconveniencie**, misfortune. **53.11 bisi**, involved; **ungraciouse**, unmannerly. **53.16 discrete**, prudent. **53.17 scharpir**, more rigorous; **suffre**, endure. **53.19 discrete**, morally discerning person. **53.19–20** Proverbs 24:6. “Where [there are] many, work all things with counsel.” (see note)

Glose

5 Jason was a knyght of Grece, the which went into straunge contreis, that is to seie,
 into the ile of Colcos, be the enorting of his uncle Pelleus, the which of envie desired
 his deth. There was a scheep that hadde a flees of goold, and it was kepte be
 enchauntement, but the conquest was soo stronge that noon come thider but that
 loste the liif. Meede, the which was the kingis doughtir of that contré, took so greete
 10 love to Jason that be the enchauntemenis that sche couthe, of the which she was a
 fol. 36r sovereyne maistres, made charmes and lerned Jason to enchaunte, be | the which
 he wanne the flees of goold; wherbi he had worschip above alle knyghtis lyvynge,
 and be Meede was reserved from deth, to whom he had promissid ever to be trewe
 15 frende. But aftir, he fayled of his feith and loved anothir and lefte hir hooly and
 forsooke hir, notwithstandinge sche was of sovereyne beauté. Therfore it is seide to
 the good knyght that he schold nat be like to Jason, the which was to unknowing and
 to untrewe to that the which had schewid him myche goodnes. Wherfore it is to
 20 viley nose a thing for a knyghte or any noble persoone to be rekeles or yvil-knowing
 of goodnessis, if any he have receyved — be it of lady, of gentilwoman, or of any
 othir persoone — for he scholde evir thinke theron and guerdon it to his powere.
 To this purpos Hermes seith, “Be not slowe ne delaiyng to remembre of him that
 hath doon thee good, for thou scholdist evere thinke therupon.”

Allegorie

25 The good spirit scholde nat be like to Jason, the which was rekeles, that is to seie,
 he schold nat be rekeles ne unknowing of the beneficis receyved of his maker. And
 Seint Bernarde seith uppon the Canticles that unknowing is enemye to the soule and
 lesor of vertuis, a dispreising of meritis and a lesing of beneficis, and also ingratitude
 farith as nought, the which drieth the welle of pité, the dewe of grace, and the ryver
 of merci. And to this purpos the wise man seith, “Ingrati enim spes tanquam ibernalis
 glacies tabescet, et disperiet tanquam aqua supervacua.” Sapientie xvi^{mo} capitulo.

Chapter 55: Perseus and Gorgon (Medusa)

Texte

Kepe thee wel fro the serpent Gorgon:
 Bewar that thou loke not him uppon.

her (sic)

54.6 be the enorting, at the encouragement. **54.8 stronge**, difficult. **54.10 couthe**, knew.
54.11 sovereyne maistres, distinguished woman expert. **54.13 reserved**, saved. **54.15 sovereyne**, outstanding. **54.16 unknowing**, ungrateful. **54.18 viley nose**, unseemly;
rekeles, thoughtless; **yvil-knowing**, ungrateful. **54.20 guerdon**, reward; **to**, according to;
54.24 beneficis, advantages. **54.25 unknowing**, ungratefulness. **54.26 lesor**, destroyer;
lesing, destruction. **54.27 farith as nought**, comes to nothing; **the which**, ingratitude.
54.28–29 Wisdom 16[:29]. “For the hope of the unthankful shall melt away as the winter’s
 ice, and shall run off as unprofitable water.”

Have good, sad mynde uppon Persyal,
And he schal thee telle the story al.

serious

fol. 36v Glose

5 Gorgon, as the fable seith, was a gentilwomman of sovereyne beauté, but bicause
that Phebus lay bi hir in the temple of Dyane, the goddesse was so soore greved that
sche torned hir into a serpent of right horrible figure. And that serpent had such a
propirté that every man that bihelde hir was chaungid sodenly into a stoon. And for
the harme that folowid of hir, Percivale, the worthi knyght, went for to fight with that
10 fers beste and bihelde himsylf in the brightnes of his schelde, the whiche was al gold,
because he schulde not beholde the yvil serpent, and he dide so myche that he smote
off his hede. Many exposicions may be made upon this fable, and Gorgon may be
15 undirstanden for a cité or a towne that was wont to be of greet bounté, but, thorugh
the vicis of the dwellers therin, it become a serpent and venymose, that is to
undirstande, that it dide myche harme in the marchis to their neghboris, as to
robbe or to pulle hooly alle tho that thei myghte gete, as marchauntys and othir
20 passeris forbi were taken and holden and put in streite prisones, and thus were thei
chaungid into a stoon. Persival, the which biheld himsylf in his schelde, that is to seie,
in his strengthe and knyghthode, went to fight agens the cité and took it and took
the power fro it, that it dide no more harme, myghte be that som man myghte take
25 a ful faire ladi of yvil condicions, the which bi her covetise put many from here
goodes, but he put hir fro that wil. And many othere undirstandis may be sette herin.
Therfore it is seide to the good knyght that he kepe him from biholding yvil thingis,
the which myght drawe him to yvil. And Aristotil seith, “Fle pepil ful of wickidnes.
Folwe wise men and studie in there bookis and biholde thisylf in there werkis.”

Allegorie

How that Gorgon scholde not be biholden upon, that is to seie, that the good
fol. 37r spirit schulde not biholde ne thinke in no maner | delite, but biholde him in the
schelde of the state of perfeccion, and that is for to fle delites. Crisostom seith that,
as impossible as it is for fire to brenne in watir, as impossible it is for the
30 compunccioun of herte to be amonge worldly delites, for thei be two contrary thingis
and that distroith ich of them othir, for compunccion is modir of teeris and delites
engendrith laughingis, compunccion restreyneth the herte and delites enlargith it.
To this purpoos seith the Scripture, “Qui seminant in lacrimis, in exultacione
metent.”

55.11 because, so that. **55.11–12 smote off his**, struck off her (*sic*). **55.13 greet bounté**,
goodness. **55.15 marchis**, borderlands. **55.16 pulle hooly**, plunder entirely; **marchauntys**, merchants. **55.17 passeris forbi**, travelers; **streite**, secure. **55.21 here**, their.
55.22 wil, desire. **55.30 compunccioun**, contrition. **55.31 distroith ich of them othir**,
each of them destroys the other. **55.33–34** [Psalms 125:5]. “They that sow in tears shall
reap in joy.” (see note)

Chapter 56: Mars, Venus, and Vulcan

Texte

If that love unto thee make schorte the nyght,
 Bewar Phebus noye thee not with his myght,
 Wherbi thou maist be take and teid
 In Vulcans lyemes and overleid.

*harm
tied*

limes (snares); overtaken

Glose

5 A fable seith that Mars and Venus loved togidere paramours. It fel on a nyght
 that thei were aslepe arme in arme. Phebus, the which saugh cheerli, come uppon
 them and forthwith he accusid hem to Vulcans, Venus housebonde. Thanne he, that
 saugh them in that plite, forged a lieme and a cheyne of bras and bonde hem bothe
 10 togidere soo that thei myght not meve, as he that is smyth of hevin and can werke
 subtilly. And thus he come uppon them, and thanne wente he for tho othere two and
 schedew them his schame. And the fable seith that such rioterys there be that wolde
 ful fayne falle in the same mysdede. To this fable may be sette dyvers exposicions,
 and it may ful sovereynly touche som pointis of astronomye to tho that subtilly can
 undirstande it. Mars to oure purpoos seith that the good knyght scholde kepe him
 15 that in such wise he be not overleyde be forgetilnes of tyme. And a wise man seith
 that unnethe is any thing soo secrete but that of some it is perceyved.

fol. 37v Allegorie

There where the auctorité seith, “if love schorte the nyght to thee,” we schal sey
 that the good spirit schuld kepe him from the watches of the feende. Seint Leo the
 Pope seith to this that the oolde enemye, the which transfigurid him into an angil
 20 of light, seceth not to stretche his snaris of temptacions over all and to aspie how he
 may corrumpe the feith of good belevers. He biholdith whom he schal embrace with
 the fire of covetise, whom he schal enflamme with the brennyng desire of lecherie,
 and to whom he schal purpose the likerousnes of glotony; he examyneth of al
 customes, discutith of hertis, commytteth affecions; and there where he findith a
 25 creature moost enclyned and lighte, he sekith cause of iniure and occupieth him
 therein. Therfore seith Seint Petir the Apostil, “Sobrii estote et vigilate: quia
 adversarius vester diabolus tanquam leo rugiens circuit, querens quem devoret.”
 Prima Petri ultimo capitulo.

56.7 forthwith, immediately. **56.8 plite**, state. **56.9 smyth**, blacksmith. **56.10 for tho othere two**, before those other gods (see note). **56.11 rioterys**, wanton people. **56.12 ful fayne**, very eagerly. **56.13 sovereynly**, especially; **subtilly**, intelligently. **56.15 foryetilnes**, carelessness. **56.16 unnethe**, rarely. **56.17 schorte**, shorten. **56.18 watches**, plots. **56.20 seceth**, ceases; **aspie**, discover. **56.21 corrumpe**, corrupt. **56.23 likerousnes**, excessive desire. **56.24 discutith**, examines; **commytteth affecions**, arouses lusts. **56.25 enclyned and lighte**, inclined and careless. **56.26–28** [1] Peter [5:8]. “Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.” (see note)

Chapter 57: Thamaris

Texte

Thamarus dispreisid may not wel be,
 Though a womman sche were of Feminé.
 Umbethinke thee where taken was Cirus,
 For right harde and dere he bought that distres.

*of the Amazons
Remember*

Glose

5 Thamarus was quene of Amazonie, a ful worthi ladi and ful of greet worthines, of greet hardines, and wise in armes and governaunce. Cirus, the greete king of Perse, the which had conquered many a region, with a greete oost he meved for to go agens the reaume of Femené, of the which he sette but litil be the strengthe. But sche, the which was experte and subtil in crafte of armes, suffrid him to entre into
 10 fol. 38r hir reaume withoute eny meving of hir, unto the tyme that he was comen into streite passagis among hillis and greete mountaynes, where a ful strong cuntré was. Thanne be Thamarus busschementis he was assailid on every partye with the wommenys oost and brought so ferforth that he was taken and all his peple deed and taken. The
 15 15 quene | made him to be brought before hir and made his hede to be smyten off and to be cast in a tubbe ful of his baronny blood, the which sche had made to be hedid in his presence. And Thamarus spak in this wise, “Cirus, the which had never ynough of mannys bloode, now maist thou drinke ynough.” And thus endid Cirus, the greet king of Perce, the which was never overcomen in bataile afore. Therfore
 20 20 Othea seith to the good knyght that he schulde never be so overtrusting in himself, but that he schuld doute that he myghte happe amys be som fortune and yet be sympiller than he is. To this purpos Platon seith, “Dispreise noon, for his vertuis may be greate.”

Allegorie

25 Thamarus, the which schulde not be dispreisid though sche be a womman, is to seie that a good spirit schulde not dispreise ne hate the state of meeknes, be it in religion or ellis where, and that meeknes is to preise. John Cassian seith that in no wise the edifice of vertues in oure soule may not reise ne dresse himself, if the foundement of verry meeknes be not tastid first in oure hertis, the which, and it be righte stedfastly sette, may sustene the highnes of perfeccion and of charité. Therfore

57.6 hardines, martial boldness. **57.7 meved**, moved (with military connotation). **57.10 meving of hir**, military response from Thamaris; **streite**, narrow. **57.11 strong**, rugged. **57.12 busschementis**, ambushes. **57.13 brought so ferforth**, overcome so strongly; **deed**, dead. **57.14 smyten**, struck. **57.15 hedid**, beheaded. **57.20 doute**, worry; **happe amys be**, fare poorly by. **57.20–21 be sympiller**, by someone more humble (or inferior); **Dispreise**, Disparage. **57.26 edifice**, structure; **reise ne dresse himself**, raise or elevate itself (change). **57.27 foundement**, foundation; **and**, if.

30 the wise man seith, “Quanto maior es, humilia te ipsum in omnibus, et coram Deo invenies graciam.” Ecclesiastici iii^o capitulo.

Chapter 58: Medea

Texte

Thi witte to be enortid suffre noughe
To foli delites, ne therto broughte
Thi worschip. If it thee askid be,¹
Anoon beholde thee wele in Mede.

Immediately observe yourself carefully

Glose

5 Mede was oon of the connyngist wommen of sorcerye that evere was and had
moost connynge as that stories seith. Notwithstanding sche suffrid hir witte to be
fol. 38v enortid atte the owne wille for to | fulfillre hir delite, as in lewde love sche suffrid hir
to be maistried, so that sche sette hir herte uppon Jason and gaf him worschip, bodi,
and goodes, for the which aftirward he gaf hir a ful yvil reward. Wherfore Othea
10 seith that the good knyghte scholde not suffre reson to be overcomen with lewde
delite in no maner caas, if he wil use of the vertu of strengthe. And Platon seith that
a man of light corage is soon meved with that the which he loveth.

Allegorie

15 That a man schulde not suffre his witte to be enortid to lewde delite may be
understanden that the good spirit schulde not suffre his propir wille to have
dominacion. For, if dominacion of propre wille ceced not, ther schold be noon helle,
ne the fire of helle schulde have noo dominacion but upon the persoone that
suffrith his propre wille to be lord of him, for propre wil feighthith agens God and
emprideth the silf, that is the which dispoileth paradiis and clotheth helle and
voidith the valew of the blood of Crist Jhesu and submittith the worlde to the
20 thraldom of the fende. To this purpos the wise man seyth, “Virga atque correccio
tribuent sapientiam; puer autem qui dimittitur proprie voluntati confundet matrem
suam.” Proverbiorum xxix^o capitulo.

57.29–30 Ecclesiasticus 3[:20]. “The greater thou art, the more humble thyself in all things, and thou shalt find grace before God.”

¹ Lines 1–3: *Do not permit your wit to be encouraged toward foolish delights, nor your honor to be brought to them. If it is asked of you*

58.5 **connyngist**, wisest. **58.7 atte the**, by her; **lewde**, foolish; **suffrid hir**, allowed herself. **58.8 maistried**, overcome. **58.12 light corage**, fickle character; **meved with**, aroused by. **58.14 propir**, individual. **58.15 ceced**, ceased. **58.18 emprideth**, makes proud; **dispoileth**, strips. **58.20 thraldom**, spiritual tyranny. **58.20–22** Proverbs 29[:15]. “The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame.”

Chapter 59: Galatea and Acis

Texte

If thou be suget to god Cupido,
 The wode giaunt loke thou kepe thee fro,
 That the harde roche in no wise may put be
 Uppon Acis and uppon Galathé. *mad*

Glose

5 Galathé was a fairye and a goddes, the which had a yong gentilman that sche
 loved and he was deede. Ther was a giaunt of a foul stature that loved hir, but sche
 lust not to love him, but he aspied hir soobisly that he parceyved them bothe in the
 fol. 39r crevis of a roche. Thanne were thei overleid with a sodeyne rage, and the roche
 10 tremblid in such wise | that it hooly brak and clave asondir. But Galathé, the which
 was a fairye, dressid hir into the see and ascapid therbi. This is to undirstande that
 the good knyghte schulde beware in such caas to be overleid with such as hath
 myghte and wille to greve him.

Allegorie

15 How he schulde beware of the giaunt, the which is goven to Cupido, it is to
 undirstande that the good spirit be wel ware that he have noon ymaginacion to the
 worlde ne to noo thing therof but ever think that alle worldly thingis may litil while
 endure. For Seint Jerom seith upon Jeremye that ther is no thing that may be noised
 long amonge thoo thingis the whiche schal have ende, so al oure tyme is of litil
 regarde to the everlasting terme. To this purpos the wise man seith, “Transierunt
 nam velud umbra, et tanquam nuncius percurrens.” Sapientie v° capitulo.

Chapter 60: Discord

Texte

Fleeth ever the goddesse of discorde.
 Evil be hir lynes and hir corde. *bonds*
 Pellus mariage ful sore sche troublid,
 For the which aftir myche folke assemblid. *Peleus's*

59.6 he was deede, see note; **stature**, condition. **59.7 lust**, desired; **aspied**, spied on; **bisly**, diligently. **59.8 crevis of a roche**, hollow in a rock. **59.10 dressid hir**, went. **59.11 such**, such a person. **59.13 goven**, devoted. **59.17 noised**, praised. **59.18 the everlasting terme**, eternity. **59.19–20** Wisdom 5[:9]. “For [those things] are passed away like a shadow, and like a [messenger] that runneth on.”

Glose

5 Discorde is a goddesse of yvil deedis, and a fable seith that, whanne Pellus weddid the goddes Thetis, of whom Achilles was aftir that borne, Jupiter and alle thoo other goddes and goddessis were at the maryage, but the goddesse of discord was not praid thereto. And therfore for envie sche come unsent fore, but she come not al for noughe, for sche did verily hir office. Whanne thei were sette at dyner at oo
 10 board, tho three myghti goddessis, Pallas, Juno, and Venus, there come Discorde and cast an appil of goolde upon the boorde, whereon was writen, "Lete this be goven to the faireste." Thanne the feest was troublid, for every of them seide that
 fol. 39v thei oughte to | have it. Thei went afore Jupiter for to be juged of that discorde, but he wolde not plesse oon for to displesse anothir. Wherfore thei put the debate uppon
 15 Paris of Troye, the which was an herdman at that time. Than as his modir drempete,
 he was sent therfore to the herdman to the forest, wenyng to him that he had ben his sone. And there Mercurius, the which ledde the ladies, tolde him whos sone that he was; than he lefte keping of schepe and went to Troye to his greete kyn. The fable
 20 witnessith thus, where the verrey storye is hid undir poetikly coverture, and because that often tymes many greate myschevis hath fallen and fallith through discorde and debate, Othea seith to the good knyght that he schulde bewarre of discorde, soo as that it is a foul thing to be a debatour and to meve riotis. Pictagoras seith, "Go not,"
 seith he, "in that wey where hates growth."

Allegorie

25 Where it is seide that discorde schold be fled, on the same wise the good spirit schold flee alle lettingis of conscience, and eschewe strives and riotis. Cassiodore seith uppon the Psaulter, "Sovereynly," seith he, "fleeth strives and riotis, for to strive agens pees, it is woodnes; to strive agens his sovereyne, it is madnes; to strive agens his sogette, it is greet vilonye." Therfore Seint Poul seith, "Non in contencione
 30 et emulacione." Ad Romanos xiii^o capitulo.

Chapter 61: Laomedon's Death

Texte

Thin yvil mysdede forgete thou noughe,	<i>not at all</i>
If thou to any hast so myswroughte,	<i>done amiss</i>

60.8 **praid**, invited. **60.8–9** **come not al for noughe**, she did not come in vain. **60.10** **boord**, dinner table. **60.15** **herdman**, shepherd. **60.16** **greet**, pregnant. **60.17–18** **wenyng to him . . . ben his sone**, suggesting to Paris that he was the shepherd's son. **60.21** **myschevis**, misfortunes. **60.23** **meve riotis**, instigate violence. **60.26** **lettingis**, impediments to; **strives**, hostilities. **60.27** **Sovereynly**, Especially. **60.28** **woodnes**, madness. **60.29** **sogette**, subject. **60.29–30** Romans 13[13]. "Not in contention and envy."

For the reward he wil wel kepe for thee.
Distroied was Leomedon, pardé.

*reserve
by God*

fol. 40r Glose

5 Leomedon, as I have seide afore, was king of Troye, and he had doon grete velonye to the barons of Grece to voyde them from his lande, the which thei forgeate noughe. But Leomedon forgeate it whanne the Grekis ran on him, the which overcomeid him, he uncoverid and dispurveide, soo thei destroied him and killed him. Therfore it is seide to the good knyghte that, if he have mysdon to any, that he kepe him weel, for he may be sekir it schal not be forgeten, but rather vengid, whan he may have tyme and place. And to this purpos Hermes seith, “Beware that thin enemyes come not uppon thee and thou dispurveid.”

10

Allegorie

That he schulde not forgete the mysdede the which he hath do to another may be undirstanden that, whan the good spirit feelith him in synne for defaute of resistence, he schulde thinke that he schal be ponyssched, as thei be that be dampned, if he amende him not. And thereof spekith Seint Gregori that the doom of God gooth now feire and softeli and a slowe paas, but in tyme comyng it schal recompence more grevously; the mercy schal tarye of His acte. To this purpos the prophete Joel seith, “Convertamini ad Dominum Deum vestrum, quia benignus et misericors est, paciens et multe misericordie, prestabilis super maliciam.” Joelis ii capitulo.

15

20

Chapter 62: Semele

Texte

If it happe thou be of love dotid, Beware at the leest to whom thou telle it, That thi deedis discovered not be. Umbethinke well of Semelle.	<i>made foolish by love So that Keep Semele well in your mind</i>
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61.6 voyde them, drive them away. **61.7 ran on**, attacked. **61.8 he uncoverid and dispurveide**, he being unprotected and unprepared. **61.9–10 kepe him weel**, guard himself well. **61.10 sekir**, sure; **he**, the injured party. **61.14 defaute**, lack. **61.16 doom**, judgment. **61.17 feire and softeli and a slow paas**, carefully and gently and at a moderate pace. **61.18 recompence**, deal out punishment; **tarye**, delay. **61.19–21** Joel [2:13]. “Turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.” (see note)

Glose

5 The fable seith that Semelle was a jentilwomman that Jupiter loved paramours.
 fol. 40v Juno, the which was in gelozie, took the liknes of an auncient womman and come
 to Semelle, and with feire wordis | bigan to reson hir in so myche that Semelle
 knowliched to hir al the love of hir and of hir love, and to be wel-beloved and
 knowin of him, sche vauntid hir. The goddesse than seide to hir (the which tooke
 10 noon hede of the deceite ne perceyved noo thing yit) of the love of hir love, whanne
 that sche scholde be nexte with him, that sche scholde aske him a gifte; and, whan
 sche had wel required him and that he had grauntid it (the which sche scholde
 desire of him), that he wolde vouchesaaf to halse hir in such wise as he halsed Juno
 his wiif, whanne that he wolde solace him with hire; and in such wise myghte she
 15 perceyve the love of hir love. Semelle forgate it noughe, and whan sche had made
 the request to Jupiter, the which had promyssid to hir, and as a god that myght not
 calle it agen, he was ful sory and wist wel that sche had ben deceyved. Than Jupiter
 took liknes of fire and halsid his love, the which in a litil while was al broiled and
 brente, for the whiche Jupiter was ful hevi of that aventure. Uppon this fable may be
 20 taken manye understandinges, and namely upon the science of astronomye, as
 maystres seith. But it may be also that be some wey a gentilwoman myghte be
 deceived be the wife of hir love, wherthorugh himself made hir die be inadvertance.
 And therfore it is seide to the good knyghte that he schulde bewarre, whanne he
 25 spekith of a thing the which he wolde were secrete, afore er that he speke his word,
 to whom he seith it and what he seith, for be circumstauncis thingis may be
 understanden. Therfore Hermes seith, "Schewe not the secretnes of thi thoughtis but
 to thoo the which thou hast wel proved."

Allegorie

How he schulde take hede to whom he spekith, we may understande that the
 fol. 41r good spirit, whatsoever his thoughte be, scholde bewarre in every caas where yvil
 31 suspicion myghte falle | to any other. As Seint Austin seith in the book of Scheppe
 that we schulde not al-oonly sett store to have good conscience, but in as myche as
 oure infirmité may, and as myche as the diligence of mankindeli freelnes may, we
 schulde take good heede that we dide noo thing the which myghte com to yvil
 35 suspicion to oure stedfast brethir. To this purpos seith Seint Paul the Apostil, "In
 omnibus prebe te exemplum bonorum operum." Ad Titum secundo capitulo.

62.5 paramours, passionately. **62.6 gelozie**, jealousy. **62.7 reson**, question. **62.8 knowliched**, revealed; **love of hir and of hir love**, her love and about her lover. **62.8–9 to be wel-beloved . . . sche vauntid hir**, she boasted herself to be dearly loved by and familiar (sexually) to Jupiter. **62.10 yit**, yet. **62.12 required him**, asked him. **62.13 vouchesaaf to halse**, agree to embrace. **62.14 solace him**, enjoy himself sexually. **62.15 the love of hir love**, the love of her lover. **62.17 calle it agen**, take it back; **wist**, knew. **62.19 brente**, burnt. **62.22 inadvertance**, carelessness. **62.24 afore er**, before ever. **62.31 al-oonly**, exclusively. **62.32 mankindeli freelnes**, human moral weakness. **62.34–35 Titus 2[:7]**. "In all things show thyself an example of good works."

Chapter 63: Diana (Hunting)

Texte

The disporte trust not mychel uppon
Of Dyane, for there is disporte right noon,
For them that be in knyghthode pursuyng,
That schulde cause theym to haunte to mych huntyng.

sport
no pleasure at all
frequent

Glose

5 Dyane is callid goddesse of the wode and of huntyng, soo it is seide to the good knyght pursuyng the high name of armys that he schulde not muse to myche in the disportes of huntyng, for it is a thing that longith to ydilnesse. And Aristotil seith that idilnes ledith a man to alle inconveniencies.

Allegorie

10 That a man schulde not folwe to myche Dianes disporte, the which is take for ydernes, the good spirit may note the same and that it is to eschewe. Saint Gregori seith, “Do ever som good thing, that the fende may alwey finde thee occupied in som good occupacion.” To this purpos the wise man seith, “Consideravit semitas domus sue, et panem ociosam non commedit.” Proverbiorum xxxi^o capitulu.

Chapter 64: Arachne

Texte

Aavaunte thee nought, for greeete harme folwith therfore
To Yragnes, the which mystooke hirre sore,
fol. 41v That agens Pallas hir so avauntid,
For the which the goddesse hir enchauntid.

Do not boast
Arachne

Glose

5 The fable seith that Yragnes was a gentilwomman ful subtile and kunningyng in schaping, weving, and sewing, but sche was to presumptuous of hir connyng. And indeede sche vauntid hir agens Pallas, for the which the goddesse was greved with hir, the which for that foli vauntyng sche chaungid hir into an yraigne. And, seide sche, “Thou vauntid thee so mych in weving and spynnyng that thou schalte ever

63.6 muse, idle time away. **63.8 inconveniencies**, misfortunes. **63.12–13** Proverbs 31:[27]. “She hath looked well to the paths of her house, and hath not eaten her bread idle.”

64.6 schaping, shaping (cloth?); **of hir connyng**, about her skill. **64.8 foli vauntyng**, foolish bragging; **yraigne**, spider.

10 weve and spynne werke of no value." And fro thens come the yraignes that be yit, the
which cecith not of spynnnyng and weving. It may be so understanden that some
persoones vauntid them agens hir maystres, for the which in som wise thei took
harme. Therfore it is seide to the good knyghte that he schulde not vaunte him,
standing that it is a foul thing for a knyght to be a vauntour, for it may abesse to
myche the preise of his bounté. And in the same wise Platon seith, "Whanne thou
doost a thing," seith he, "bettir than anothir, bewar thou avaunte not therof, for if thou
do, thin availe is mych the lesse."

Allegorie

For that a man schulde nat vaunte him, we may seie that the good spirit schulde bewar of vauntyng. For Saint Austin spekith agens vaunting in the twelfth book of the Cité of God, that vaunting is no mankindely preising, but it is a tourned vice of the soule, the which loveth mankindely preising and dispitith the verry witnes of propre conscience. To this purpos the wise man seith, “Quid profitur vobis superbia? Aut diviciarum iactancia quid contulit vobis?” Sapiencie v° capitulo.

Chapter 65: Adonis

Texte

If to greete desire wil thee in bring
To love mychel disport of hunting,
fol. 42r Dadonius than remembre may thee,
For with a wood wilde bore deed was he.
too much
Adonis
by; mad; dead

Glose

Dadomus was a joli gentilman and of greet beauté. Venus loved him paramours,
but because that he delidit him to myche in hunting, Venus, the which doutid that
some hurte myght come to him be som aventure, sche praid him ofte that he wolde
bewar how he huntid at greet bestis. But Dadomus wolde not beware, and therfore
he was slayne with a wilde bore. Wherfore it is seide to the good knyght that, if he wil
algatis hunte, lete kepe him fro such hunting as may do him harme. To this purpos
the prophete Sedechias seith that a king schulde nat suffre his sone hunte to myche

64.11 cecith, ceases. **64.12 vauntid them agens**, compared themselves presumptuously with. **64.14 vauntour**, braggart; **abesse**, degrade. **64.15 bounté**, honor. **64.17 availe**, benefit. **64.20 tourned**, perverse. **64.21 dispitith**, despises; **verry witnes**, true evidence. **64.21-22 propre conscience**, his own conscientiousness. **64.22-23** Wisdom 5[:8]. “What hath pride profited you? Or what advantage hath the boasting of riches brought you?”

65.5 joli, pleasant; **paramours**, passionately. **65.6 delited him**, took pleasure; **doutid**, feared.

ne be idill, but he schulde make him to be enformed to good condicions and to fle vanité.

Allegorie

How he schulde thinke on Dadomus may be undirstandin that, if the good spirit
be in any wise oute of the wey, at the leste he schulde thinke on the greet perel of
perseveraunce. For, as the fende hath greet myghte uppon synners, Seint Petir seith
in the secunde Pistil that synners be bounde to corrupcion and the feend hath power
over them, for he that in bataille is overcomen of another is become bonde to him.
And in token therof it is seide in the Pocalipse, "Data est bestie potestas in omnem
tribum et populum." Apocalipsis xiii^o capitulo.

Chapter 66: First Destruction of Troy

Texte

fol. 42v Glose

Whan Hercules with myche pepill come uppon the first Troye and that king Leomedon herde seie of theirre comyng, thanne he, with alle the pepill that he myghte gete in the cité, issed oute and wente agens them to the watir-side. And there thei assemblid with ful fierse bataile, and the cité was lefte voide of peple. Than Thelamen Ayaux, the which was embuched with a greet oost nere the wallis of the cité, entrid into it, and thus the first Troye was taken. Therfore it is seide to the good knyght that he scholde kepe him that in such wise he be not deceyved with his enemyes. And Hermes seith, "Kepe thee fro the pepil of thin enemyes."

Allegorie

Where it is seide that a man schulde kepe him, if he be assailed, that his cité be not voide, it is to seie that the good spirit schulde kepe him ever sesid and fillid with vertues. And hereto seith Saint Austin that, liche as in tyme of werre men of armys

65.12 enformed to, trained in. **65.16 perseveraunce**, persistence (in sin). **65.18 bonde**, enslaved. **65.19–20** Apocalypse 13[:7]. “Power was given to the beast over every tribe and people.”

66.8 voide, empty. **66.9 embuched**, lying in ambush. **66.14 sesid**, in possession of.

schulde not be unsesid of their armys ne oue of hem, nyght nor day, on the same
wise duryng the tyme of this present liif, he schulde not be dispoilid of vertues, for
he that the feende fyndith withoute vertues farith as he that the adversarye findith
withoute armes. Therfore the Godspell seith, "Fortis armatus custodiet atrium
20 suum." Luce xi^{mo} capitulo.

Chapter 67: Orpheus's Music

Texte

Upon the harpe assot thee not to soore Of Orpheus. If thou sette any stoore Be armys, if thou wilte therin wel sped, To sewe instrumentis thou hast noon nede.	<i>infatuate; intensely</i> <i>succeed</i> <i>occupy yourself with</i>
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Glose

5 Orpheus was a poete, and the fable seith that he couthe pley so well upon the
harpe, that the rynnyng watriis torned their course, and the briddis of the ayre, the
wilde bestis, and the fiers serpentis forgat theirre cruelnes and restid to here the
fol. 43r sowne of his harpe. This is to understande | he pleid so wel that al maner of peple,
of what condicions that thei were, delited them to here the poet pleye, and because
10 that such instrumentis assottith often the hertis of men, it is seide to the good knyght
that he schulde not delite him to myche therinne, for it longith not to the sones of
knyghthode to muse to myche in instrumentis ne in othir ydilnessis. To this purpos
an autor seith that the sowne of the instrument is the snare of the serpent. And
15 Platon seith, "He that settith hooli his plesaunce on fleishli delites is more bonde
than a sclave, that is to sey, than a man that is boughte and soolde."

Allegorie

20 Orpheus harpe, uppon the which a man schulde nat be assottid, we may
undirstande that the knyghtly spirit schulde nat be assottid ne mused in no maner of
worldly felauschip, be it kyn or othir. Seint Austin seith, in thee book of the
Singularité of Clerkis, that the solitary man felith lesse prikkinges of his fleisch that
hauntith not voluptuosenesses than he that hauntith it, and lesse is sterid to covetise
the which seeth not worldly richesses than he that seeth it. Therfore David seith,
"Vigilavi, et factus sum sicut passer solitarius in tecto."

66.16 unsesid, bereft; **armys**, arms and armor. **66.17 dispoilid**, stripped. **66.19–20** Luke 11[:21]. "A strong man armed keepeth his court."

67.5 couthe, knew how. **67.6 briddis**, birds. **67.8 sowne**, sound. **67.12 muse**, find amusement. **67.14 bonde**, in bondage. **67.19 prikkinges**, incitements to sin. **67.20 hauntith not voluptuosenesses**, does not practice sensual gratification; **sterid**, stirred. **67.22** [Psalms 101:8]. "I have watched, and am become as a sparrow all alone on the housetop." (see note)

Chapter 68: Paris's Dream

Texte

Grounde nat upon noon avisiones,
 Ne upon noon lewde illusiones,
 Grete emprises, though thei be right or wrong,
 And of Parice remembre you among.

*Base; dreams
 foolish
 enterprises
 Paris (of Troy)*

Glose

5 Because that Parice had dremed that he scholde ravisch Helayne in Grece, a
 greete armye was maade and sent from Troye into Grece, where that Parice ravischid
 fol. 43v Helayne. Thanne for that wrongful deede thei come aftir that uppon Troye with al
 the power of Grece, the which was so grete a cuntré at that tyme that it lastid to the
 10 cuntré that we calle now Puille and | Calabre in Itaille, and at that tyme that was callid
 Litil Grece. And of that cuntré was Achilles and the Myrundois, the which were so
 wurthi fightteris; that greet quantité of pepill confoundid Troie and al the cuntré.
 Therfore it is seide to the good knyght that he schulde nat undertake to doo no greete
 15 thingis upon avisiones, for greete harme and greete bisines may come therof. And
 that a greete emprise schulde not be doon withoute good deliberacion of councell,
 Platon seith, "Do noo thinge," seith he, "but that thi witte hath overseen afore."

Allegorie

That a greete emprise scholde not be taken for avision, that is to seye that the
 good spirit schulde in noo wise presume ne reise himself in arrogance, for noo maner
 20 of grace that God hath goven him. And Seint Gregor seith in his Morallis that ther
 be foure spices in the which alle bolnyngis of arrogansis be schewid. The first is whan
 thei noise they have of themselfe the goodnesse that thei have; the secunde is
 whanne thei wene wele that thei have deserved and receyved it for theire merites, the
 25 goodnes that thei have; the third is whanne thei avaunte to have the goodnes that
 thei have not; the fourth is whanne that thei dispraise othir and desire that men
 schulde knowe the goodnes that is in them. Agens this vice the wise man spekith in
 his Proverbis, "Arroganciam et superbiam et os bilingue detestor." Proverbiorum
 viii^o capitulo.

68.5 ravisch, carry off. **68.8 lastid**, extended. **68.9 Puille and Calabre**, Apulia and Calabria. **68.11 confoundid**, defeated. **68.13 avisiones**, dream visions; **bisines**, difficulty. **68.19 spices**, species; **bolnyngis of arrogansis**, acts of arrogance (lit: puffing up with arrogance). **68.20 noise**, brag; **goodnesse**, prosperity. **68.21 wene wele**, assume genuinely. **68.22 avaunte**, boast. **68.25–26** Proverbs 8:[13]. "I hate arrogance, and pride, and a mouth with a double tongue."

Chapter 69: Actaeon

Texte

If ye love wel houndis and birdis, than
 Of Antheon, the feire yong jentilman,
 The which become an hert, umbethink wel thee, *keep well in your mind*
 And loke that such fortune come not to thee.

fol. 44r Glose

5 Antheon was a ful curteys yonge jentilman and of gentil condicions, but he loved houndis and birdis to myche. For, as the fable seith, that on a day as he huntid al aloone in a thik forest, wherein his men had loste him; thanne as Dyane, the goddesse of the wode, hadde huntid in the forest to it was the houre of noon, sche was soore chaufed and hoot for the greet heete of the sunne, for the which sche had a lust to bathe hir in a feire welle and a clearer, the which was there fast by. And as sche was in the welle, al nakid, envirouned with fayries and goddesses the which served hir, Antheon, the which took noon hede, come sodeinly uppon hir and sawe alle the goddesse, of whom, for hir greet chastité, the visage waxe reede for schame and was ful soori. And thanne sche seide, "Because that Y knowe weel that thees yonge gentilmen wul vaunte them of ladies and gentilwommen, to the entent that thou schalt not mowe vaunte thee that thou hast seen me nakid, Y schal take the myghte of thi speche fro thee." Thanne sche cursid him, and anoon Antheon become a wylde herte, and noo thinge was lefte him of mankindely schappe but al oonly undirstondinge. Thanne he, ful of greet sorowe and of sodein feere, went fleyng through the busschis, and anoon he was receyved with his owne houndis and halowid with his owne men, that serched the forest for him. But now thei have founde him and knewe him nat. There Antheon was drawe doune, the which wepte greeete teeris afore his owne men, and fayne wold a cried them mercy if he myghte have spoken, and sen that tym hidertoo, hertys wepit ever at theire deeth. Antheon was slain and martired with greet woo with his owne meyné, the which within a litil while had al devourid him. Many exposicions may be made uppon this fable, but to oure purpos it may be seid of a yong man that habandoneth him hooly to ydilnes, and dispendith his goodis and his getinges in the delite of his bodi and in dispories of huntyng, and to kepe ydel meyné. Hereby it may be seide that he was hatid of Diane,

10 fol. 44v the which is notid | for chastité, and devourid of his owne meyné. Therfore it is seide to the good knyght that he schulde beware he be not devourid in liche wise. And a wise man seith that ydilnes engendrith ydilnes and erroure.

69.5 gentil, noble. **69.8 wode**, woods; **to**, until. **69.9 chaufed**, heated. **69.10 lust**, desire; **feire**, pleasant. **69.11 envirouned with**, surrounded by. **69.13 the visage**, Diana's face. **69.16 mowe vaunte thee**, be able to boast. **69.18 mankindely**, human. **69.19 sodein**, sudden. **69.20 receyved**, taken. **69.20–21 halowid with**, hallooed by. **69.22 drawe doune**, brought down. **69.23 fayne wold a cried**, eagerly would have cried. **69.24 hidertoo**, until now. **69.25 with his owne meyne**, by his own entourage. **69.27 habandoneth him**, surrenders himself. **69.29 kepe**, support.

Allegorie

Be Antheon, the which become an hert, we may undirstande the verry repentaunt man that was wont to be a synner, and now hath overcomyn his fleisch and made it boonde to the good spirit and taken the state of penaunce. Seint Austin seith in the Psaulter that penaunce is an eesi deede and a light charge; it ought not to be callid a greete charge for a man but wingis of a brid fleinge, for, as a brid in erthe here berith the charge of their wingis and their wingis berith them to hevin, on the same wise, if we bere here in erthe the charge of penaunce, it schal bere us to hevin.

To this purpos the Gospel seith, “Penitenciam agite: appropinquabit enim regnum celorum.” Mathei iii^o capitulo.

Chapter 70: Orpheus and Eurydice

Texte

I sey, go nat to the gatis of helle
 For to seke Euridice, be my councelle.
 Litil he wan there with his harpe and pley,
 Orpheus, as that Y have ofte herd sey.

Glose

Orpheus the poete, the which harpid so weel, a fable seith that he maried him to Euridice, but that day of mariage they wente disportyng in a medewe barefote for the greete heete of the sunne. An herde coveyted that faire womman and ranne to a ravisschid hir, and as sche fledde afore him, for feere of him, sche was biten with a serpente that was hid undir the grasse, of the which the mayden diede in a litil while. Orpheus was right hevy of that mysaventure. Orpheus took his harpe and wente to the gatis of helle in the derke valey afore the helly paleis, and | thanne he began to harpe a pitous lay, and he pleide so sweetly that alle the turmentis of helle seecid and alle the helly offices lefte there besinesses for to here the sowne of the harpe. And namely Proserpine, the goddesse of helle, was meved with greete pyté. Than Pluto, Lucifer, Cerebrus, and Acharon, the which for the harpour saugh that the officers of the helly peynes lefte and ceecid, took him his wiif upon a condicion that he scholde goo afore and sche aftir, and that he schulde not loke behinde him to he come out of the valey of helle, and if he lokid behinde him, he schulde lese here. Upon this condicion sche was delyvered to him agen. So Orpheus went afoore

69.33 **verry**, truly. **69.34** **wont**, accustomed. **69.35** **boonde**, servant. **69.36** **charge**, burden. **69.40–41** Matthew 3[:2]. “Do penance: for the kingdom of heaven is at hand.”

70.6 **disportyng**, amusing themselves; **medewe**, meadow. **70.7** **herde**, shepherd. **70.8** **a ravisschid**, have raped. **70.11** **helly paleis**, infernal palace. **70.12** **pitous**, pitiable; **turmentis**, torments. **70.13** **seecid**, ceased; **offices**, authorities; **besinesses**, tasks. **70.18** **to**, until.

20 and his love aftir, but he that was to hoote in love, the which desired to beholde hir, myght not kepe him fro lokinge agen aftir his love. And anoon as he lokid behind him, Euredice departid from him and was agen in helle, so that he myght no more have hir. This fable may be understanden in many maneres. It myght be so that som man had his wiif taken from him and he had gete hir agen and yit aftir lost hir agen.
 25 On the same wise, it may be of a castel or of othir thingis. But to oure purpos it may be seide that he seekith verrily Euredice in helle, the which seekith an impossible thinge, and though he may not recovere that, he oughte not to be wrothe. Salomon seith the same, "It is a foly thinge," he seith, "to seke that the which is impossible to be hadde."

Allegorie

30 Be that a man schulde nat goo to seeke Euredice in helle, we may undirstande that the good spirit schulde nat aske, ne require of God, noo thinge that is merveilous ne that is merueil to think on, that is to seye, to tempte God. And Seint Austin seith uppon Seint Johannis Gospel that Goddis creature is nat exaunced whan he requirith a thinge that is impossible to be doon or schulde not be doon, or a
 35 thinge the whiche he wolde use amys yif it were grauntid him, or a thinge the which schulde hurte | the soule if it were exauncid. And therfore it cometh of the grace of God yif that He geve not a creature a thinge the which He knowith that he wolde use amys. To this purpos Seint Jamys the Apostle seith in his Pistil, "Petitis, et non accipitis: eo quod male petatis." Jacobi iii^o capitulo.

fol. 45v Chapter 71: Achilles and Ulysses

Texte

If thou wilte verrily knowe a knyght
 In cloister or cloos, whethir he be dight,
 The say that was made to Achilles
 Schal lerne thee to prove them doughtles.

*Even if he be raised in cloister or enclosure
 test
 undoubtedly*

Glose

5 The fable seith that Achilles was sone to the goddes Thetis, and because that, as a goddesse, sche knew yif hir sone hauntid armys that he schulde die, sche, the which loved him with to greete love, hidde him in maydenys clothinge and made him were a vaile like a nonne. In the goddes abbey he lyved soo, and Achilles was hid so longe unto some persoones parceyved him. And the fable seith that there he begat Pirus
 10 upon the kingis doughter, the which was aftir that ful chyvalrous. Thanne began

70.21 anoon as, as soon as. **70.33 exaunced**, satisfied (see note). **70.36 exauncid**, granted.
70.38–39 James 4[:3]. "You ask, and receive not; because you ask amiss."

71.6 hauntid armys, followed the military profession. **71.7 were**, wear.

the Troyens greete werrys, and the Grekis knewe wele that thei hadde nede of Achilles for to strengthe them; he was sought overal, but thei myght not heere of him. Ulixes, the which was ful of gret malice, soughe him overall and come to the temple, but yit he myght not parceive the trouth. He avised him of greet malice and sotilté, and than Ulixes tooke kercheves, girdelis, and of al maner of juellis longing to ladies, and therwith faire armure and bright, and kest al doune in the myddis of the place in presence of the ladies, and praid ech of them to take that the which plesid them best. And thanne, as every thing drawith to his nature, the ladies ranne to the jewellis and Achilles seesid the armure, and than Ulixes ran and took him in his armys and seyde, "This is he that Y seeke." And be-|cause that knyghtis schuld be more enclyned to armys than to plesaunces, the which longith to ladies, the auctorité seith that therbi a man may knowe the verry knyght. And to this purpos Legmon seith that a knyght is not knownen but bi his deedis of armys. And Hermes seith that thou scholdist prove a man afore er that thou trust him to greetly.

Allegorie

Where it is seide, "If thou wilt knowe a good knyght," we may undirstande that the good knyght, Crist Jhesu, schulde be knownen be the deedis of armys in good werking, and that such a knyght schulde have the dewe preise that longith to good men. Seint Jerome seith in a Pistil that, as the rightwisnes of Godde leeveth noon yvil thing unponysschid, on the same wise, it leeveth noo good thing unrewarded. So than to good pepill no laboure scholde be thought to harde, ne no tyme to longe, standinge that thei abide the everlastinge hire of blisse. Therfore Hooly Scripture seith, "Confortamini, et non dissolvantur manus vestri: erit enim merces operi vestro." Secundi Paralipomenon xv^{mo} capitulo.

Chapter 72: Atalanta

Texte

With Athalenta strive thou not now,
For sche hath grettir talent than thow.
It was hir crafte for to renne fast;
To such a rennyng have thou noon hast.

*run
eagerness*

71.13 **malice**, trickery. 71.14 **avised him of**, deliberated with. 71.15 **kercheves**, kerchiefs; **girdelis**, belts; **longing**, appropriate. 71.16 **kest**, threw. 71.19 **seesid**, seized. 71.24 **prove**, test; **afore er**, before. 71.27 **dewe**, appropriate. 71.28 **rightwisnes**, justice. 71.31 **standinge that**, considering that; **hire**, reward. 71.32–33 2 Paralipomenon 15[:7]. "Take courage, and let not your hands be weakened: for there shall be a reward for your work."

Glose

5 Athalenta was oon of the phayrie and like a gentilwomman of greet beauté, but
hir destenyé was dyverse, for because of hire many lost theire lyves. This
gentilwomman, for hir greet beauté, was coveitid of many oon to be had to maryage,
but there was made such a cavanaugh that noon schulde have hire but if that he
over-ranne hire; and if sche over-ranne him, he scholde dye. Athalenta was
fol. 46v 11 merveilously swifte, | so that noon myght strecche to hir in rennyng, and that causid
many oon for to dye. This rennyng may be undirstanden in many maneres. It may
be as some thing may be coveitid of many persoones, but it may not be geten
withoutte greet traveile; the rennyng that sche made is the defence or the resistance
of the same thing. And also the fable may be noted namely for thoo that makith
15 greete strif and needed not. Also the auctorité seith that an harde man and a
coragious oughte not to myche to strive for unprofitable thinges, the which he
schulde not sette by, standinge thei touche not his worschip, for many greeete hurtes
folowith such strives. And Thessille seith, “Thou schuldist do that the which is most
profitable to the body and moost behovely to the soule, and flee the contrarie.”

Allegorie

20 That we schulde nat strive with Athalenta may be understanden that the good spirit schuld nat be lettid with nothing that the worlde doith, of what governaunce it be. And Seint Austin seith to the same in a Pistil that the world is more perlious to creaturis whan it is esy than whan it is scharpe; for the softir he seeth it, the lesse it schulde lette him, and lesse he scholde drawe it to his love than whan it geveth him cause to dispiste it. To this purpos Seint John the Evangelist seith in his first Pistill, "Si quis diligit mundum, non est caritas Patris in eo." Prima Johannis, ii^o capitulo.

25

Chapter 73: The Judgment of Paris

Texte

As that Parys juged, juge thou nought,
For many men hath ben ful hard brought
Be grauntyng of yvil sentences,
And had therfore right grevous wages.

judgments

72.6 dyverse, unfavorable. **72.9 over-ranne**, outran. **72.10 strecche**, catch up. **72.15 harde**, brave. **72.21 lettid with**, hindered by. **72.22 perlius**, perilous. **72.24 lette**, hinder. **72.25 dispite**, despise. **72.26** 1 John 2[:15]. “If any man love the world, the charity of the Father is not in him.”

Glose

5 The fable seith that three goddessis of greet myghte — that is to seye, Pallas
fol. 47r goddes of kunning, Juno goddess of goode, and Venus | goddes of love — come
 before Paris holding an appil of goolde, the whiche seide, “Lete this be goven to the
 fairest and the myghtiest.” There was greete discorde for this appil, for ych of them
10 seide that thei ought to have it, and at the laste alle thei took Paris for to juge the
 cause. Paris sought diligently the strengthe and the myghte of every of them be the
 sylf. Than seide Pallas, “I am goddesse of chevalrie and of wisedom, for be me armes
 be departid to knyghtis and konnyng to clerkis. And if thou wilte geve me the appil,
 trust verrily that Y schal make thee to passe alle othir in knyghthode and connyng.”
15 Aftir that Juno the goddes of good seide, “And be me is departid the greet
 lordschipis and tresoris of the worlde. If thou wilte gif me the appil, Y schal make
 thee myghtier and richer than any other.” And than spak Venus with ful loving
 wordis and seide, “I am sche that kepith scolis of love and of jolynesse and makith
 foolis to be wise and wise men to do folye. I make riche men poor and thoo that be
 exiled riche. There is no myghte that may compare with my myghte. If thou wilte
20 geve me the appil, be me thou schalt have the love of fayre Helene of Grece, the
 which may availe thee more than any maner of richesse.” And than Paris gave his
 sentence and forsoke bothe knyghthode and wisedom and riches for Venus, to whom
 he gaf the appil, for the which aftir Troye was distroied. This is to undirstande,
 because that Paris was not chivalrous ne riche, he sett be no thing, but alle his
25 thought was on love, and therfore gaf he the appil to Venus. Wherefore it is seide to
 the good knyght that he schulde not demene him soo. And Pictagoras seith, “The
 juge that jugeth not justly deserveth myche yvill.”

Allegorie

30 Be Paris that jugeth folily is undirstanden that the good spirit schuld beware how
 he juged othir. Seint Austin spekith therof agens the Manytheiens that ther be two
 thingis the which in special we schuld eschewe: first, to juge othir persoones, for we
 knowe not of what corage thinges be doon, the which to condempne it is therfore
fol. 47v greet presumpcion, for wee | scholde take them to the bettir party; secundly, because
 we be not in certeyne what thei schal be, that now be good or now yvil. Oure Lord
 to this purpos seith in the Gospell, “Nolite judicare, et non judicabimini; in quo
35 enim judicio judicaveritis, judicabimini.” Mathei vii^o capitulo.

73.12 departid, distributed. **73.13 verrily**, truly; **passe**, surpass. **73.17 kepith scolis**,
 oversees the disciplines; **jolynesse**, amorousness. **73.21 availe**, benefit. **73.26 demene
 him**, conduct himself. **73.29 Manytheiens**, see note. **73.31 corage**, intention. **73.34–35**
 Matthew 7[:1–2]. “Judge not, that you shall not be judged; for with what judgment you
 judge, you shall be judged.”

Chapter 74: Fortune

Texte

In Fortune, that greet myghti goddesse,
 Trust not to myche ne in hir promesse,
 For in a litil space sche chaungith,
 And the highest ofte overthowith.

Glose

5 Fortune, aftir the speking of poetis, may wel be callid the greet goddesse, for be
 hir we see that worldly thingis be governed. And because that sche promissith to
 many prosperé ynough — and indeede to some sche givith it and in litil space
 takith it away whan it pleasith hir — it is seide to the good knyghte that he schulde
 nat trust in hir promyses ne disconfort him not in his adversitees. And Socrates
 10 seith, “The cours of fortune farith as engins.”

Allegorie

The cause whi that he seith that he schulde not trust in fortune, we may
 undirstande that the good spirit schuld flee and dispriese worldly delites. Therfor
 Bois seith in the thirde book of Consolacion that the felicité of the Epituriens schuld
 be callid unfelicité, for the ful and perfithg felicité is that the whiche makith man
 15 sufficiently myghti, reverende, solempne, and joyeux, the which condicions resist not
 the thingis whereupon worldly pepill settith there felicité. Therfore God seith be the
 prophete Isaie, “Popule meus, qui te beatum dicunt, ipsi te decipiunt.” Isaie iii^o
 capitulo.

Chapter 75: Paris, Inept Warrior

fol. 48r Texte

To undirtake and to avaunce werre,
 Make thou not Paris the begynner.
 Bettir he coude, I take witnes above,
 Disporte in the feire armys of his love.

*promote
one who starts (it)*

Amuse himself

74.7 ynough, plentiful. **74.9 disconfort him**, become dejected. **74.10 engins**, ruses, deceptions (see note). **74.13 Epituriens**, Epicureans (see note). **74.14 perfithg**, perfect. **74.15 reverende**, respected. **74.17–18** Isaias 3[:12]. “O my people, they that call thee blessed, the same deceive thee.”

Glose

5 Paris was nothing conditioned to armys but al to love. Therefore it is seide to the
good knyght that he scholde not make a cheventayne of his ost, ne of his bataillis, a
knyght the which is not apte to armys. And therfore Aristotle seide to Alixander,
"Thou schuldist make him constable of thin ooste that thou knowest is wise and
expert in armys."

Allegorie

10 That ye schulde nat make Paris to beginne youre werres is to undirstand that the
good knyght goostli, tending oonly to the knyghthode of heven, schulde be holly
drawen fro the worlde and chese contemplatiif liif. And Seint Gregori seith uppon
Ezechiel that the liif contemplatiif is of righte preferrid afore the actiif liif as for the
worthiere and the grettere, for the actiif liif travailith himsylf in the laboure of this
present liif, but the contemplatiif liif farith as he that tastith the savoure of the reste
that is for to come. Wherfore the Gospell seith of Marie Magdalene, be whom
contemplacion is figurid, “Optimam partem elegit, que non auferetur ab ea in
eternum.” Luce x^{mo} capitulo.

Chapter 76: Cephalus and His Wife

Texte

Set thee not to be a spye, Y sey,
But loke thou kepe ever the high wey,
Cephalus, with his scharpe javeloth,
Leerith it thee, and the wiif of Loth.
javelin
Teaches it to you

Close

5 The fabill seith that Cephalus was an auncient knyght, the whiche delitid him
fol. 48v greely al his liif in the disperte of huntyng, and hee |coude cast a darte that he
hadde merveilously, the which darte hadde suche a propirté that it was never cast in
veyne but killid al that it touchid. And, because that he had a custome to rise in the
10 morneyng and to go to the forest to aspie the wilde beestis, his wiif was jelous over
him and supposed that he loved othir than hire, and for to knowe the trouthe, sche
went aftir to aspie him. Cephalus, the which was in the wode, whan he herde the leves

75.6 cheventayne, commander; **ost**, army. **75.7 apte to**, suited for (qualified for?). **75.8 constable**, general. **75.12 drawen fro**, withdrawn from. **75.13 of righte**, truthfully. **75.14 travailith himself**, exerts himself. **75.17 figurid**, represented. **75.17–18 Luke 10[:42]**. “She hath chosen the best part, which shall not be taken away from her in eternity.”

76.5 auncient, of ancient times. **76.9 aspie**, lie in wait for. **76.10 supposed**, suspected.
76.11 aspie, spy on.

make noise where that his wiif wente, supposid it had ben a wylde beeste, caste his javelott, and killed his wiif. He was hevy of that mysaventure, but ther myght no remedye be had. The womman Lothis wiif, as that Holy Scripture witnessith, torned
 15 agen, agens the commaundement of the aungel, whan sche herde that the five citees sanke behinde hire, and therfore anoon sche was chaungid into a gobet of salte. And,
 to alle such figuris may be sett many undirstandingis, but for to take it in
 example for the trouthe, no good man schulde delite him to aspie another in thingis
 20 that longith not to him. And to the entent that noon wolde be aspied, Hermes seith,
 "Do not to thi felowe that the which thou woldist not were doon to thee, and
 stretche no snaris for to take men withall, ne purchace no harme to them be aspiyng
 ne be willes, for at the laste ende it wil turne upon thiself."

Allegorie

That a man schulde not sette him for to spie may be undirstanden that the good spirit schulde not peyne him to knowe other mennys deedis, ne to enquere tidingis
 25 of other. For Seint John Crisostome seith uppon the Gospel of Seint Mathew, "How takist thou so greete heede," seith he, "of so many litell defautis of other men and letist passe so many greete defautis in thin owne deedis? If thou loved thisilf bettir than thy neghbore, whi empechist thou his deedis and levest thin owne? Be thou diligent to considere thin owne deedis firste, and than considere the deedis of othir."
 30 To this purpos oure Lorde seith in the Gospell, "Quid autem vides festucam in oculo fratris tui, trabem in oculo tuo non vides?" Mathei vii^o capitulo.

Chapter 77: Helenus

fol. 49r Texte

Dispreise not of Helene the conceill.
 I conceill thee so, withoutyn faill,
 For ofte many hurtys fallith then,
 Because that we beleve not wise men.

Do not disparage Helenus's advice

Glose

5 Helene was brothir to Hector and King Priantis son of Troye. He was a ful wise clerk and ful of kunningg. As myche as he myght, he counceilid that Paris schuld not go into Grece to ravysch Helayne, but thei wold not do astir him, for the which the Troyens were hurte. Therfore it is seide to the good knyght that he schuld beleve

76.16 gobet, mass. **76.19 longith not to him**, are not suitable for him. **76.22 willes**, trickery (wiles). **76.28 empechist thou**, do you disparage. **76.29 considere**, contemplate. **76.30-31** Matthew 7[:3]. "And why seest thou the mote that is in thy brother's eye; [and] seest not the beam that is in thy own eye?"

77.7 ravysch, carry off.

wise men and there councell. And Hermes seith, “Whoso worshipith wise men and
10 usith theire councell, thei be everlasting pepill.”

Allegorie

Helene, the which councelled agens the werre, that is to seye that the good spirit
schuld eschewe temptacions. And Seint Jerome seith that a synner hath noon
excusacion wherbi he ought to suffre temptacions to overcome him, for the
temptyng fend is so feble that he may overcome noone but thoo that wul be yolden
15 to him. And thereupon Seint Poul the Apostle seith, “Fidelis Deus, qui non pacietur
vos temptari supra id quod potestis, sed faciet eciam cum temptatione proventum
ut possitis sustinere.” Primo ad Corinthios x^{mo} capitulo.

Chapter 78: Morpheus

Texte

Be not to mery ne to sory
For thi dremys, though thei be hevy,
Morpheus biddith, the messangere
Of the god of slepe and dremys sere.
troubling
diverse dreams

Glose

5 A fable seith that Morpheus is son to the god of slepe, and he is his messangere,
fol. 49v and he is god of dremys and makith dremys and causith | men to dreme. And
because that dremes be a troubelous thing and a derke, and some tyme betokeneth
nothing and some tyme it may signifie the contrarie of the dreme, ther is noon so
wise that may propirly speke liche as the expositours seith of theim. Therfore it is
10 seide to the good knyght that he should not be to hevy ne to mery for such avisions,
by the whiche man may not shewe no certeyne knowlech ne to what thing thei shall
turne, and namely that a man shoulde not be to mery ne to hevy for thingis of
fortune, the which be transitorie. Socrates seith, “Thou that arte a man, thou
shouldist not be to hevy ne to mery for no maner cause.”

Allegorie

15 There it is seide that a man shoulde not be to mery ne to hevy for no avisions, we
shall sey that the good spirit shoulde not be to mery ne to hevy for no maner cause

77.13 excusacion, excuse; **suffre**, permit. **77.14 yolden**, yielded. **77.15–17** 1 Corinthians 10[:13]. “God [is] faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.”

78.9 expositours, interpreters.

that comyth to him, and that he should suffre tribulacions paciently. Seint Austin seith upon the Psauter, "Feire son," seith he, "if thou wilte wepe for the sores that thou felest, wepe undir the correccion of thi Fadir. Yf thou wepe for tribulacions that cometh to thee, beware that it be not for indignacion ne for pride, for the adversité that God sendith to thee, it is a medicine and no peyne, it is a chastisement and no dampnacion. Putte not fro thee thi Fadris rodde, but yf thou wilte that He put thee from His heritage, and thinke not on the peyne that thou oughtist to suffre of His scourge, but considere what place that thou hast in His testament." To this purpos
 20 the wise man seith, "Esse quod tibi applicatum fuerit accipe: et in dolorem sustine,
 25 et in humilitate pacienciam habe."

Chapter 79: Ceyx and Alcyone

Texte

Be the see, yf thou wilt undertake
 Perlius viages for to make,
 Of Alchion beleve the councell.
 Ceyx therof the soothe may thee tell.

voyages

truth

fol. 50r Glose

5 Ceyx was a king, a ful good man, and loved wel Alchion, his wiif. The king took
 a devocion for to goo a perlius passage on the see. He took the see in a tempest, but
 Alchion his wiif, the which loved him right hertily, dide greetly hir bisines to meve
 him fro that viage and with greete teeres of weping praid him ful bisily, but it myght
 not be remedied be hir, ne he wolde not suffre hir to go with him, standing that she
 10 wolde algatis a goon with him. And at the departing she stirte into the shippe, but
 Ceyx the king confortid hir and with forse made hir to abide, for the which she was
 ful anguishous and hevy and in right greet woo. Neverthelees Colus, the god of
 wyndes, meved them so greetly upon the see that the king Ceyx withynne fewe daies
 15 perishid on the see, for the which, whan Alchion knewe that aventure, she kest hirsilf
 in to the see. The fabill seith that the goddes had pité therof and chaungid the
 bodies of the two lovers into two birdis, to the entent that their greet love myght be
 had in perpetuel mynde. And yit the same birdis fle upon the seeside, the which be
 callid Alchiones and their fedres be white, and whanne the maryners see theim
 come, than be thei sikir of a tempest. The ryght exposition hereof may be that in

78.17 **suffre**, endure. 78.22 **but yf**, unless. 78.23 **His heritage**, inheritance (i.e., salvation).

78.24 **testament**, covenant with humankind. 78.25–26 [Ecclesiasticus 2:4]. "Take what shall be brought upon thee: and in sorrow endure, and in humiliation keep patience." (see note)

79.7–8 **dide greetly hir bisines to meve him fro**, did her utmost to dissuade. 79.8 **bisily**, earnestly. 79.9 **suffre**, permit. 79.10 **algatis a goon**, in any case have gone; **stirte**, dashed.

79.11 **abide**, remain. 79.12 **anguishous**, anxious. 79.14 **kest**, threw. 79.18 **Alchiones**, halcyons (kingfishers). 79.19 **sikir**, certain.

20 mariage two lovers loved togidir in liche wise, the which poetis likneth to the two birdis that had such a caas and aventure. Therefore it is seid that the good knyght schoulde not put him in no perlius passage agens the council of his good freendes. And Assaron seith that the wise man enforcith him to drawe him from hurtys, and the fool doith his diligence to finde hurtis.

Allegorie

25 For to beleve Alchion, it is to undirstande that the good spirit be some yvil temptacion is empêched with some error or doute in his thought, in the which he shoulde reporte him to the oppinion of the chirche. For Seint Ambrose seith, in the secunde book of Offices, that he is from himself, that dispiseth the council of the fol. 50v chirche, for Joseph helpid kinge | Pharaoo more profitabli with the council of his 30 prudence than though he hadde goven him eithir goold or silver, for silver myght not a purveid for the famyn of Egipte the space of seven yere. And therfore it is concludid, “Trust council and thou shalte not repente thee.” To this purpos the wise man seith in his Proverbis to the persone of Holi Chirche, “Custodi legem meam atque consilium, et erit vita anime tue.” Proverbiorum iii^o capitulo.

Chapter 80: Troilus

Texte

Of a childe beleve not the councell,
For of Troilus remembre thee well.
Truste ye may men agid and proved
That in armys hath sore been chargid.

greatly been assaulted (? see note)

Glose

5 Whan King Priant had repaired Troye agen, the which was destroyed because of the greving of them that wente into Colcos, than Priant thought to take vengeance for that destruccion and assemblid his council, where that were manye high barones and wise men, for to wite whedir it were good that Paris, his sone, shoulde go into Grece to ravish Helene or noon in a chaunge for Esiona, his sister, the which was takyn be the Thelomonaialles and ledde into thraldom. But alle the wise men seide nay, because of prophecies and of scriptures, the which seide that, through that ravishing, Troye shoulde be distroyed. Than Troylus, the which was a childe and the

79.21 caas, misfortune. **79.26 empêched with**, hindered by. **79.27 reporte him**, refer. **79.28 from himself**, out of his mind. **79.31 a purveid**, have provided. **79.33–34 Proverbs 3[21–22]**. “Keep my law and counsel; and there shall be life to thy soul.”

80.8 wite, ascertain; **whedir**, whether. **80.9 or noon**, or not; **a chaunge**, exchange (repayment for). **80.10 Thelomonaialles**, see note; **thraldom**, servitude. **80.11 scriptures**, writings.

15 yongist of Prianys sones, seid that men should not in councel of werre beleve olde men ne there proverbes, the which through her cowardice councilith ever to reste.
 fol. 51r So he councilid that thei shoulde go thider. Troylus councell was holden, of the which folowid myche harme. Therfore it is seide to the good knyght that he schoulde not holde ne beleve the councel of a childe, the which of nature is full light and litil to considere. An auctorité seith to this purpos that, where a | childe is kinge, the lande is unhappy.

Allegorie

20 That a good spirit shoulde not agree him to the councel of a childe is to undirstande that he shoulde not be ignorant but knowing and ful lerned in that the which may be profitabil to his helthe. For agens ignorant peopill Seint Austin seith that ignorauice is a ful yvill modir, the which hath right yvill doughters, that is to sey, falsnes and doute. The firste is myschaunce, the secunde is wrecchidnes; the firste is
 25 vicious, but the secunde is softer; and these two is drawen awey be wiisdom. Therefore the wise man seith, “Sapienciam pretereuntes non tantum in hoc lapsi sunt ut ignorant bona, sed insipiencie fuerunt hominibus memoriam.” Sapiencie xº capitulo.

Chapter 81: Calchas

Texte

Hate Calcas and his fals deceites,
 Of whom the infinite malicis
 Betraith many reaumes expres. *quickly*
 Of worldly peopill there is noon wers.

Glose

5 Calcas was a soutil clerk of the cité of Troye, and whan king Prian knewe that the Grekis come upon him with a greet ooste, he sent Calcas into Delphos to wite of the god Appolin how the werre shoulde fortune. But aftir that the god had answered, the
 10 which seide aftir ten yere the Grekes shoulde have the victorie, Calcas turned toward the Grekes and aqueynted him with Achilles, the which was comen into Delphos for the same cause, and with him he wente to the Grekis, whom he helpid for to councell agens his owne cité, and ofte tymes distourbled the peas betwene the Grekis and the Troyens. And because he was a traitour, it is seide to the good knyght that he shoulde hate such yvil sutill pepill, for theire tresones so doon by wylis may hurte

80.17 full light, entirely insignificant. **80.22 helthe**, salvation. **80.26–28** Wisdom 10[:8] “Regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they were also unto men a memorial of their folly.”

81.5 soutil, clever. **81.6 wite**, learn. **81.11 distourbled**, disturbed. **81.13 sutill**, cunning; **tresones**, treasons; **wylis**, tricks.

fol. 51v greetly reaumes and empires and alle maner | of pepill. Therfore Platon seith, "A
 15 sutil enemy, though he be poore and not myghti, may greve more than an enemye
 myghti and riche and unknowing."

Allegorie

20 Calcas, the which sholde be hatid, may be undirstande that the good spirit should
 hate all fraudelouse malice agens his neghbore, for he should in no wise consent
 therto. For Seint Jerome seith that a traitour will not be souplid, neither for
 familiarité of feleship, ne for homlynnes of mete and drinke, ne for grace of service, ne
 for plenté of benefices. Of this vice seith Seint Paul the Apostil, "Erunt homines
 cupidi, elati, superbi, proditores, protervi." ii^o ad Ethemologeum iii capitulo.

Chapter 82: Hermaphroditus

Texte

Be thou not hard for to graunt, Y say,
 Such a thing as wele empyle thou may. *make use of
regard*
 To Hermofrodicus have tending,
 The which took harme for his denying.

Glose

5 Hermofrodicus was a beuteuous yong thing, and oon of the fayrie was soore
 enamoured on him. But he in no wise hadde liste to love hire, and she pursued him
 overall. It fel on a tyme that the yong thing was ful wery of the pursuet whereinne he
 had travayled all the day. Than he come to a welle-spring sette aboute with salewes
 be the which was a fayre stanke, stille and cheer, for the which a liste he hadde to
 bathe him. He dide off his clothis and went into the water. Whan she of the fayrie
 sawe him unclothid and al nakid, she went in to him and for greet love took that
 yong thing in hir armys, but he, the which was full foward, put hir fro him right
 rudeli, ne she myght not wynne his hert for no prayere. Than she of the fayrie, ful
 of woo, praied to the goddes that she myght never parte from hir love, the which put
 hir soo fro him. The goddes in pitie herde hir devout preyre; than sodeinly thei
 10 fol. 52r chaungide the two bodies into oone, | the which were of two sectes. This fabill may
 be undirstandin in manye maners, liche as sutil clerkis and philosophris hath hidde
 theirre greete secretis under coverture of fable. Therto it may be undirstandin

81.16 **unknowing**, ignorant. **81.18** **fraudelouse**, deceptive. **81.19** **souplid**, mollified.
81.20 **homlynnes**, intimacy. **81.21** **benefices**, kindnesses. **81.21–22** 2 Timothy 3[:2, 4].
 "Men shall be covetous, haughty, proud, traitors, stubborn."

82.6 **liste**, desire. **82.8** **travayled**, expended great effort; **salewes**, willows. **82.9** **stanke**,
 pond. **82.10** **dide off**, removed. **82.12** **foward**, unkind. **82.13** **rudeli**, violently; **wynne**,
 win (see note). **82.16** **sectes**, sexes. **82.17** **sutil**, clever.

20 sentence longing to the science of astronomye, and as weel of nygromancye, as that maistris seith. And because that the mater of love is more delitable to here than othir, gladly thei made theire distincciones upon love for to be the more delitable and namely to rude pepill, the which take but the barke, and the more agreable to sutil, the which soketh the liquour. But to oure purpos we may undirstand that it is vileine and a foul thing to refuse or to graunte with greet daungere that the which
 25 may not turne to vice ne to prejudice, though it be grauntid. For Hermes seith, "Make no longe delay to put in execucion that the which thou shouldist doo."

Allegorie

30 The good spirit sholde not be harde to graunte there where it seeth nécessité, but recomfort the nedis to his power. As Seint Gregori seith in his Morallis that, whan we wille recomfort any that is afraied in hevynes, we shoulde firste make hevynes with theim, for he may not verily recomfort the hevy persoone which cordith him not with his hevynes. For, liche as men may not joyne on iren to another if thei be not hoote bothe two and softid with the fire, on the same wise we may not redresse another if oure hertis be not softid be compassion. To this purpos Holy Scripture seith, "Confortate manus dissolutas, et genua debilia roborate." Ysaie xxxv^o capitulo.

Chapter 83: Ulysses's Games

Texte

Thou maist with the pleies thee solas Of Ulixes, whan thou hast tyme and spaas In the tyme of trwes and of feeste, For thei be bothe sutil and honeste.	<i>games; amuse yourself</i> <i>truce; festival</i> <i>ingenious; commendable</i>
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fol. 52v Glose

5 Ulixes was a baron of Grece and of greet sutilté, and during the longe seige afore Troy, the which lastid ten yere, whan that trwes were, he fond pleyes ful sutil and faire for to disporte knyghtis therwith in the tyme of sojourne and reste. And some sey that he fonde the game of the chesse and such othir liche. Therfore it is seide to the

82.19 nygromancye, sorcery. **82.20 delitable**, delightful. **82.21 distincciones**, classifications. **82.22 rude**, uneducated; **barke**, shell (outer, superficial part). **82.23 sutil**, refined (people); **soketh**, sucks; **liquour**, juice (essence). **82.24 daungere**, reluctance. **82.28 recomfort**, console. **82.29 afraied**, disturbed; **hevynes**, sorrow. **82.30 cordith**, reconciles. **82.32 redresse**, relieve. **82.34** Isaias 35[:3] "Strengthen ye the feeble hands, and confirm the weak knees."

83.5 sutilté, cleverness. **83.6 fond**, invented. **83.7 sojourne**, respite.

10 good knyght that in dwe tyme men may wele pley at such games. For Solin seith, "All things that is sutil and honest is leeful to be doon."

Allegorie

15 The pleies of Ulixes may be undirstanden that, whan the knyghtly spirit shall be wery of preyere and of being in contemplacion, he may wele disporte in reding Holy Scriptures. For as Seint Jerome seith in his Morallis, "Holy Scripture is sette in the yen of oure hertis as a myrrour, to the entent that we shoulde therein see the erthy face of oure soule, for there may we see oure lewedenes, there may we see how mych we profite and how fer we be from profite." To this purpos oure Lorde seith in the Gospell, "Scrutamini scripturas, quibus putatis vitam eternam habere." Johannis v^o capitulo.

Chapter 84: Criseyde

Texte

If thou wilt geve thee to Cupido,
Thin hert and all abaundon hir-to
Thinke on Cresseidis newfangilnes,
For hir herte hadde to myche doubilnes.

*surrender to this
Criseyde's fondness for new persons
duplicity*

Glose

5 Cresseide was a gentilwoman of grete beauté, and yit she was more queint and solill to drawe peopill to hir. Troilus, the yongist of Priantys sones, was ful of grete fol. 53r gentilnes, of beauté and of worthines, loved hir right hertily, and she hadde goven him hir love and promissid to him that it shoulde nevir faile. Calcas, fadir to the gentilwoman, the whiche knewe be science that Troye should be distroied, dide so 11 myche that his doughtir | was delyverid to him and brought oute of the cité and ledde to the sege among the Grekis, where hir fadir was. Greet was the sorowe and ful pitous the compleintis of the two lovers at theire departing. Neverthelesse, within a while aftir, Diomede, the which was a high baron and a ful worthi knyght, 15 aqueainted him with Cresseide and labored so sore to hire that she loved him and holly forgate hir trewe love Troylus. And because that Cresseide had so light a corage, it is seide to the good knyght that, yif he wil sette his herte in any place, lete him beware that he aqueinte him not with such a lady as Cresseide was. And Hermes seith, "Kepe thee from yvil feleship, that thou be not oon of theim."

83.9 **dwe**, appropriate; **wele**, rightly. 83.10 **leeful**, lawful. 83.14 **yen**, eyes. 83.15 **lewedenes**, wickedness. 83.17–18 John 5[:39]. "Search the scriptures, for you think to have life everlasting."

84.5 **queint**, crafty. 84.15–16 **light a corage**, fickle a heart.

Allegorie

20 Cresseide, of whom a man shoulde bewarre to aqueinte him, is veinglorie, with
 the which the good spirit shoulde not aqueinte him, but fle it unto his power, for it
 is to light and cometh to sodeinly. And Sent Austin upon the Psaulter seith that he,
 the which hath wel lerned and assaied be experience to overgoo the degrees of vices,
 he is comen to the knoulech that the synne of veinglorie is holli or mooste specialli
 to eschewe of parfit men, for among all other synnes, it is hardist to overcome.
 25 Therfore, the Apostle Seint Paul seith, "Qui gloriatur, in Domino glorietur." Secundem ad Corinthios.

Chapter 85: Patroclus and Achilles

Texte

Whan thou hast killid Patroclus,
 Ware of Achilles, I council thus,
 If thou leve me, for thei be al oone.
 Theire goodes betwen them be comone.

*Beware
believe
shared*

Glose

5 Patroclus and Achilles were felawes togedir and right dere frendes, so that ther
 was never two brethir loved bettir togider, and thei and theire goodes was comone
 fol. 53v as all oo thing. And because that Hector slewe | Patroclus in bataille, Achilles hadde
 greet hate to Hector and fro thensforth swore his deeth. But because that he doubted
 10 myche his greet strengthe, he lefte never aftir to waite how he myght finde him
 discovered to betraye him. Therfore Othea seid to Hector, as be prophecie of that
 which was for to come, that whan he had slain Patroclus, it were nede for him to
 beware of Achilles. This is to understande that everi man, the which hath slayne or
 mysdoon to another mannes trewe freende or felawe, that his felaw wul take
 15 vengeance yif he may. Therfore Magdirge seith, "In what caas that ever thou be
 with thin enemy, holde him ever in suspecte, though that thou be myghtier than he."

Allegorie

Where it is seid that whan thou haste slain Patroclus, thou shouldist beware of
 Achilles, we may undirstande that, yif the good spirite suffre him be the fende to

84.22 assaied, tested; **overgoo**, overcome. **84.25–26** 2 Corinthians [10:17]. "He that glorieth, let him glory in the Lord." (see note)

85.8–9 he doubted myche his, Achilles greatly feared Hector's. **85.9 he lefte never aftir to waite**, afterwards he never ceased watching for. **85.10 discovered**, unprotected; **betraye**, deceive. **85.11 nede**, necessary. **85.17 suffre him**, permit himself.

bowe to synne, he oughte to doute everlastinge deeth. As Solin seith, "This present liif is but a knyghthode, and in tokin therof this present liif is callid a werre in difference of that above the which is callid victorious, for it hath evere the victorye of enemyes." To this purpos the Apostle Seint Paul seith, "Induite vos armatura Dei, ut possitis stare adversus insidias diaboli." Ad Ephesios vi^o capitulo.

Chapter 86: Echo and Narcissus

Texte

Beware thou voide not fro thee Eccho,	<i>drive away</i>
Ne hire pitous compleintes also.	<i>pitiable laments</i>
Susteyne al hire will, yif it may be,	<i>desire</i>
For thou woste not what may come to thee.	<i>know</i>

Glose

5 The fabill seith that Eccho was a womman of fayrie, and because she was wonte to be to greete a jangeler and be hir jangeling on a day accusid Juno, the which for jelousie on a day lay in awayte on hir housbonde, the goddesse was wroth and seide,
 fol. 54r "Fro hensforth thou shalte no | more speke firste, but aftir anothir." Eccho was enamoured on feire Arcisus, but neithir for preiere ne for signe of love that she
 10 made to him, him liste not to have pité of hire, in so myche that the faire creature diede for his love. But, dying, she preyde to the goddes that she myght be venged on him, in whom she had founde so myche cruelnes, that onys yit thei myght make him to fele the sharpnes of love, whereby he may prove the gret woo that verrey
 15 lovers have, the which in love be refused, and than she died. Soo Eccho made an ende, but hir voice remayneth, which lastith yit, and there the goddes made it perpetuel for memorie of that aventure, and yit it answerith to peopill in valeis and on ryvers aftir the voice of othir, but it may not speke first. Eccho may signifie a persone the which of gret nécessité requireth the vois that is goven to anothir, that
 20 is to seie, of nedī peopill there is abiden ynowe, for they may not helpe theimself withoute helpe of othir. Therfore it is seide to the good knyght that he shoulde have pité of nedī pepill that requireth it. And Zaqualquin seith, "Whoso wul kepe wel the lawe, schulde helpe his frende with his good, and lene to nedī peopill and be gracious, not denying justice to his enemy, and kepe him from vice and dishonoure."

85.18 doute, fear. **85.19–20 werre in difference of**, battle in distinction from. **85.21–22** Ephesians 6[:11]. "Put you on the armor of God, that you may be able to stand against the deceits of the devil."

86.5 wonte, accustomed. **86.6 jangeler**, chatterer; **accusid**, indicted. **86.10 him liste not**, it pleased him not; **have pité of**, be compassionate toward. **86.12 onys**, once. **86.13 prove**, experience. **86.16 valeis**, valleys. **86.18 requireth**, needs. **86.19 abiden ynowe**, a great number waiting. **86.22 lene**, lend.

Allegorie

25 Be Eccho, the which shoulde not be refusid, may be noted the mercy that the
 good spirit sholde have in himself. And Seint Austin seith, in the book of oure Lordis
 Sermon that he made on the hill, that blessid be thoo that willyngly socoureth poore
 peopill, the which be in penurie, for they deserve mercy of God upon theim that is
 in penurie. And it is a juste thing that whoso wull be holpen of a sovereyne more
 30 myghti than he to helpe a simpeler than he is, in as myche as he is myghtiere than
 he. Therfore the wise man seith in his Proverbis, "Qui primus est ad misericordiam
 benedicetur." Proverbiorum xxii^o capitulo.

Chapter 87: Daphne and Phoebus

fol. 54v Texte

If thou wilt have a crowne of victory,
 Which is bettir than any good worldly,
 Damee thou moste folwe and pursuwe
 And thou shalte have hir, yif thou wilte wel suwe.

Daphne
persevere

Glose

5 The fable seith that Damee was a gentilwomman that Phebus loved hertily, and
 he pursued her sore, but she wold not agre to him. It befelle on a day that he sawe
 the feire creature go in a wey, and he folowed, and, whan she sawe him come, she
 fledde and the god aftir. And whanne he was so nere that she sawe wele she myght
 not scape, she made hir praier to the goddes Diane that she wolde save hir virginité,
 10 and the bodi of the mayden chaungid into a grene lourere. And whanne Phebus was
 comen nere thereto, he tooke of the braunchis of the tre and made him a chapelet in
 signe of victorie. And namely in the tyme of the Romaynes gret felecité, the
 victorious peopill of them were crowned with laurere. This fable may have many
 15 undirstandingis. It myght happe that some myghti man with longe traveill suwed a
 lady, in so myche that with his greet pursute he come to his will undir a laurere, and
 for that cause fro thensforth he loved the laurere and bare it in his device, in signe
 of the victorie that he had of his love undir the laurere. And also the laurere may be
 take for golde, the which betokenyth worship. It is seid to the good knyght that he
 20 moste pursuwe Damee, yif he wull have a crowne of laurere, that is to seie, peine and
 travaile, yif he wull come to worship. To this purpos Omer seith, "Be gret diligence
 a man cometh to perfeccion."

86.27 penurie, poverty. **86.28 wull be holpen of a sovereyne**, wishes to be helped by a powerful person. **86.29 simpeler**, more humble (person). **86.30–31** Proverbs 22[:9]. "He that is first to mercy shall be blessed."

87.6 sore, fervently. **87.8 wele**, truly. **87.10 lourere**, laurel tree. **87.11 chapelet**, wreath. **87.14 suwed**, courted. **87.16 device**, heraldic design.

Allegorie

That Damie wolde be pursued for to have a crowne of laurere, we may undirstande that, yif the good spirit wil have a glorious victorie, he moste have fol. 55r perseveraunce, the which shal lede him to the | victorie of paradise, of the which the 25 joies be infinite. As Seint Gregori seith, "Who hath that tonge that may suffice to telle it, and where is the undirstanding that may or can comprehendre it, how many joies be there in that sovereigne cité of paradise, ever to be present with the ordris of aungelis, with the good spirites, assistid to the blis of the Leder, to beholde the 30 present visage of God, to se the unscribeable lighte, to be in suerté never to have fere of deith, to be mery with the gifte of everlasting clennes." To this purpos David seith in his Psaulter, "Gloriosa dicta sunt de te, civitas Dei."

Chapter 88: Andromache

Texte

To thee, also, Y make mencion
Of Andromathais vision.
Dispite not thi wiif, Y counceil thee,
Ne othir wommen that wise be.

*Andromache's
Disparage*

Glose

5 Andromatha was Hectoris wiif, and the nyghte afore that he was slain, ther come to his wiif in a vision that the nexte day that Hector wente to the bataille, withouten doute, he shoulde there be slayne. For the whiche Andromatha, with grete sighes and weeping, dide hir power that he shoulde not goo to the bataille, but Hector wolde not beleve hire, and there he was slayne. Wherfore it is seide that a good knyght shoulde not holly dispreise the visiones of his wiif, that is to seye, the avice and the councell of his wiif, yif she be wise and wel conditioned, and namely of othir wise wommen. For Platon seith, "Thou shouldest not dispreise the councell of a litil wise persone, for, though thou be nevere so olde, be not ashamed to lerne, though a 10 childe wolde teche thee, for some tyme the ignorant may avise the wise man."

87.27 sovereigne, supreme. **87.28 assistid to**, helped toward; **Leder**, Ruler (i.e., God). **87.29 unscribeable**, indescribable; **suerte**, certainty. **87.30 clennes**, purity. **87.31** [Psalms 86:3]. "Glorious things are said of thee, O city of God." (see note)

88.10 dispreise, disregard. **88.11 wel conditioned**, of good character. **88.12 litil**, low in status.

Allegorie

15 The avision of Andromatha, the which shoulde not be dispreised, is that a good
 fol. 55v purpos, sent be the Holy Goost, Jhesu Cristes knyght shoulde | not sette it at
 noughe, but anoon sette it in effecte unto his powere. Therof spekith Seint Gregori
 in his Morallis that the good spirit, for to drawe us to goodnes, admonestith us,
 meveth us, and techeth us; he admonestith oure mynde, he mevith our will and
 20 techith oure undirstanding. The spirite, softe and swete, suffrith no maner of litil
 spotte of chaf to abide in the habitacion of the herte where he inspirith but broileth
 it anoon with his sutil circumspeccion. Therfore the Apostle Seint Paul seith,
 "Spiritum nolite extinguere." Ad Thessalonicenses v capitulo.

Chapter 89: Babylon

Texte

If that thou have greete werre and besy,	<i>severe</i>
In Babiloines strengthe verily	
Troste not; for be Minous, and that soone,	<i>Trust; Ninus</i>
It was take; trustith not than ther-oone.	<i>in that</i>

Glose

5 Greete Babiloine was founded be the gret giaunt Nambroit, and it was the
 strengist cité that ever was made, but notwithstanding it was take be king Ninus.
 Therfore it is seide to the good knyght that he shoulde not so myche troste in the
 strengthe of his cité or his castell in tyme of werre, but that it be ful purveyed of
 pepill and of al thing that behoveth for dewe defence. For Platon seith, "Whoso
 10 trustith al oonly in his strengthe is often overcomen."

Allegorie

Be the strengthe of Babiloine, where-inne men shoulde not trust, is to
 undirstande that the good spirit shoulde not truste ne attende to thingis that the
 worlde promisith. And Seint Austin spekith therof in the book of the Singularité of
 Clerkis that it is to lewde a trustee to name his liif to be sure agens the perellis of this
 15 worlde, and it is a folich hope to wene to be saaf among the bitingis of synnes; yit the

88.18 admonestith, encourages. **88.21 chaf**, sinfulness (figurative usage). **88.21–22 inspirith but broileth it**, (see note). **88.22 sutil circumspeccion**, penetrating (careful) consideration. **88.23** [1 Thessalonians 5:19]. "Extinguish not the spirit." (see note)

89.8 purveyied of, supplied with. **89.9 behoveth**, are needed; **dewe**, sufficient. **89.14 lewde**, foolish; **name**, declare; **sure**, secure. **89.15 wene**, expect; **bitingis**, afflictions.

victorie incertayne is, as longe as men be amonge the darteres of ther enemyes and
 20 kepit them unhurte, but whosoo is envyroned with flawmes is not lightli delyverid
 withoute brennyng. Truste to him that hath the experience; though the worlde
 laugh on thee, truste it not; lete thine hope be sette in God. Therfore seyeth the
 prophete David, "Bonum est confidere in Domino, quam confidere in homine."

Chapter 90: Hector's Death

Texte

Hector me must pronounce thi deeth smerte,
 Wherfore greet sorow bitith myne herte.
 That shall be as whan Priaunt, the kynge,
 Wilte not truste, whiche shal goo thee prayinge. *painful wounds entreating you (see note)*

Glose

The day that Hector was slayne in the batayle, Andromatha, his wif, come to pray
 5 kynge Priaunt, with full greet compleyntis and wepinges, that he wolde not that day
 suffre Hector to goo to the batayle, for withoute doute, he shulde be slayne yf he
 went thider. Mars, the god of batayle, and Minerve, the goddes of armes, had verili
 10 shewid it hire in hire sleepe, where they apperid to hire. Priaunt dide all that he
 myghte he shulde not feighe that day, but Hector stale fro his fader and sterte oute
 of the cité be a wey undir erthe and went to the batayle, where he was slayne. And
 because he never disobeyed his fadir but that day, may be seyde that the day that he
 shulde disobeye his fader than shulde he die. And it may be undirstanden that noon
 15 shulde disobeye his sovereyne ne his good frendes, whan they be wise as in resoun.
 And therfore Aristotill seyde to Alisaundre, "As longe as thou trustest to the counsell
 of them that usith wisdom and that lovith thee trewli, thou shalt reighne gloriously."

Allegorie

Where she seyde to Hector that she must pronounce his name, is that the good
 spirit shuld have continual mynde on the oure of dethe. Therfore seyeth Seynt
 20 Bernarde that in mankyndeli thingis men fynde no thinge more certeyne than
 dethe; for deeth hath noo mercy of poverté ne dooth noo worshiphe to riches; it
 spareth neyther wisdom, condicions, ne age; men hath noon other certeyne of dethe

89.17 envyroned with flawmes, surrounded by flames. **89.17–18 lightli delyverid withoute brennyng**, easily rescued without burning. **89.20** [Psalms 117:8]. "It is good to confide in the Lord, rather than to have confidence in man." (see note)

90.6 compleyntis, lamentations. **90.7 suffre**, allow. **90.10 he**, Hector; **stale**, stealthily departed; **stertere**, hastened. **90.11 a wey undir erthe**, an underground passage. **90.18 oure**, hour. **90.19 mankyndeli thingis**, human concerns.

but that it is at the dores of agid men and it is in the myd-wes of yonge men. To this purpos the wise man seyeth, “Memor esto quoniam mors non tardabit.”

Chapter 91: Hector's Arms

Texte

I purpose yit to make thee sadde and wise,
 That thou use, in batayles, for no gise
 Of thine armes discoverid for to be,
 For thi deeth it will open to thee.

*prudent
 be accustomed; under no circumstances
 To be unprotected without your armor
 it (i.e., being unarmed)*

Glose

5 In the batayle Hector was founde discoverid of his armes, and than he was slayne.
 And therfore it is seyde to the good knyght that he shulde not in batayle be discovered of his armes. For Hermes seyeth that deeth farith as the strok of an arowe, and lyf fareth as an arowe sette to shotte.

Allegorie

10 There where it is seyde that he shulde kepe him covered with his armes, it is to undirstande that the good spirite shulde kepe his wittes cloos and not voyde. Seynt Gregore seyeth herof that a persone the whiche departith his wittes fareth as a jogeloure the whiche fyndeth no worse house than his owen; therfore he is ever oute of his house, liche as a man that kepith not his wittis cloos is ever vagaunt and oute of the house of his conscience; and also he farith as an open halle wherin men may entre on everi side. Therfore oure Lorde seyeth in the Gospell, “Clauso hostio, ora Patrem tuum.”

Chapter 92: Polibetes

fol. 56r Texte

Of Polibetes coveite not hastili
 His armys, for thei be unhappi.¹

90.22 in the myd-wes, en route. **90.23** [Ecclesiasticus 14:12]. “Remember that death will not delay.” (see note)

91.8 sette to shotte, prepared to shoot. **91.10 cloos**, close; **voyde**, wandering. **91.11 departith**, divides. **91.12 jogeloure**, jester. **91.13 vagaunt**, wandering. **91.15–16** [Matthew 6:6]. “Having shut the door, pray to thy Father.” (see note)

¹ Lines 1–2: *Covet not too hastily the arms of Polyboetes, for they are cursed*

Of his dispoiling folowed, pardé,
Thi woful deeth be them that suwed thee.

*stripping (of Polyboetes's arms)
by those who pursued you*

Glose

5 Polibetes was a ful myghti king, the which Hector slowe in the bataile aftir many othir greet deedis that he hadde doon that day. And because that he was armyd with faire armys and riche, Hector coveited theim and stouped doun uppon his hors necke for to dispoile the body. And thanne Achilles, the which suwed aftir him with hole will to take him discoverte, smote him benethe for faute of his armure and at 10 a strook killed him, of whom it was greet harme, for a worthier knyght was nevir girde with swerde, of the which the stories makith mencion. And that such covetises may be noyous in such places, it shewith bi the seid caas. Therfore the philozophre seith, "Disordinat covetise ledeth a man to deeth."

Allegorie

15 That we shoulde not coveite Polibetes armes, we may undirstand that the good spirit shoulde have no covetise to no maner of worldly thing. For Innocent seith that it ledith a man to deeth, for covetise is as a fire that may not be staunchid. The covetous persone is nevir content to have that which he desirith, for, whanne he hath that which he desired, he desirith ever more. Ever he setteth his ende in as myche as that he tenteth to have more and not to that the which he hath. Avarice and covetice be two saus makers, the which ceeceth never to sey, "Bring, bring!" And to 20 the valew that the money wexeth, the love of the money wexeth. Covetice is the wey to the goostly deeth and ofte tymes to bodily deeth. Therfore the Apostil Seint Paul seith, "Radix omnium malorum est cupiditas." Prima ad Thimotheum vi^o capitulo.

Chapter 93: Achilles and Polyxena

fol. 56v Texte

Assot thee not in love of straunge kinde:
The deede of Achilles have in mynde,
Which wende to make of his enemy
His verray love and that entierly.

Infatuate yourself; foreign

*Who hoped
true; completely*

92.5 slowe, killed. **92.9 discoverte, smote**, unprotected, struck; **benethe for faute of his armure**, from below for his lack of protective armor. **92.12 noyous**, harmful. **92.13 Disordinat**, Excessive. **92.16 staunchid**, put out. **92.19 tenteth**, plans. **92.21 wexeth₁**, grows. **92.22 goostly**, spiritual. **92.23 1 Timothy 6[10]**. "The desire of money is the root of all evils."

Glose

5 Achilles was assottid in love of Polixene, the faire mayden, the which was sistir to Hector, as he sawe hir in the begynnyng of the yere at the service of Hectoris yeris mynde in the trewes tyme, where many Grekis wente to Troye to se the noblesse of the cité and of the riche tierment, that was the moost solempnely made that ever was made for the bodi of a knyght. There Achilles sawe Polixene, where he was sore
 10 taken with hir love that he myght in no wise endure. And therfore he sent to Ecuba the quene that he wolde trete of mariage, and he wolde make the werre to sece and the siege to departe, and he shoulde ever be theire frende. It was longe aftir or Achilles was armed agens the Troyens because of that love and dide gret peyne to make the oste to departe, but he myght not do it, and therfore the mariage was not
 15 made. Aftir that Achilles slowe Troylus, the which was so ful of worthines that he was right like to Hector, his brothir, standing the yong aage that he hadde. But the quene Ecuba was so ful of woo for him that she sente for Achilles to come to hir to Troye for to trete of the mariage. He wente thidir, and there he was slayne. Therfore it is seide to the good knyght that he shoulde not assotte him upon straunge loves,
 20 for be ferre loves comyth myche harme. And therfore the wise man seith, "Whan thin enemyes may not venge theim, than hast thou nede to beware."

Allegorie

That a good spirit shoult not assotte him upon straunge loves, that is to undirstande that he shoulde chaunge nothing but if it come holly of God and determyned in Him. All straunge is the worlde, the which he shoulde flee. That he
 fol. 57r should flee the worlde Seint Austin seith in expounyng | Seint Johannis pistil, "The
 26 worlde passith concupiscence. O resonable man," than seith he, "whethir haddist thou levir love the temperell worlde and passe with the tyme, or be with Crist Jhesu and lyve perpetuelly with Him?" To this purpos Seint John seith in his firsste pistill, "Nolite diligere mundum, neque ea que in mundo sunt." Prima Johannis ii^o capitulo.

Chapter 94: Ajax

Texte

Undirtake noon armes folily.
 It is perell, for soule and bodi,
 A naked arme and no shelde to take.
 Of Ajaux may thou example make.

unprotected arm

93.6–7 service of Hectoris yeris mynde, commemorative service held a year after Hector's death. **93.7 trewes**, truce. **93.8 tierment**, memorial service. **93.12 aftir or**, see note. **93.16 standing**, considering. **93.20 be ferre**, from foreign. **93.24 determyned**, ended. **93.27 levir**, rather. **93.29** 1 John 2[:15]. "Love not the world, nor the things which are in the world."

Glose

5 Ayaux was a ful proude knyght of the Grekis and trustid to myche on himself, but
 yit he was a good knyght of his hande. And for pride and sollennes he undirtook to
 do armes with his arme nakid, discoverid withoute a shelde, so he was borne thorugh
 and overthrownen deed. Therfore it is seide to the good knyght that, to do such
 armes, thei be neither profitabill ne worshipfull, but rathir thei be named lewde and
 10 proude, and thei be to perlius. Aristotill seith that many erreth be ignoraunce and
 faute of knowing, and wote not what is to do ne to leve, and some faille be arrogance
 and pride.

Allegorie

15 How armes should not be undertaken folyly is that the good spirite shoulde not
 trustee in his owne fragilité. As Seint Austin seith in a sermon that noon shoulde
 presume in his owne herte whan he pronounceth a worde ne noon shoulde trustee in
 his strengthe whan he suffrith temptacion, for, whanne we speke wisely good wordes,
 thei come of God and not of our witte, and whanne we endure adversitees stedfastly,
 it cometh of God and not of oure pacience. To this purpos the Apostle Seint Paul
 20 seith, “Fiduciam talem habemus per Cristum ad Deum; non quod sumus sufficietes
 aliquid cogitare ex nobis tanquam ex nobis.” Secundem ad Corinthios iiiº capitulo.

Chapter 95: Antenor

fol. 57v Texte

Anthenor exile and chace awey
 Which purchaced agens his contrey *plotted*
 Bothe treson, falsnes, and greet untrouth.
 But yif he were yolden, it were routhe. *Unless; punished; pity*

Glose

5 Anthenor was a baron of Troye, and whanne it come at the laste to greet
 Troyenne batailles, the Grekis, that had longe kepte sege afore the cité, thei wiste
 not how thei myght have a conclusion to take the cité, for it was of right greete
 strengthe. Thanne, be the tising of Anthenor, for angre that he had to king Priant,
 he confortid theim and seide that thei shoulde make a pes with the king, and be that

94.6 of his hande, of fighting ability; **sollennes**, arrogance. **94.7 discoverid**, unprotected;
borne through, pierced. **94.11 leve**, believe. **94.16 suffrith**, endures. **94.17 witte**,
 intellectual ability. **94.19–20** 2 Corinthians 3[:4–5]. “Such confidence we have, through
 Christ, towards God; not that we are sufficient to think any thing of ourselves, as of
 ourselves.”

95.8 tising, efforts. **95.9 confortid**, incited.

10 mene thei may put theimself into the cité and thei shall be goven wey. Thus thei dide, be the which Troye was betraied. And because that the treson hereof was to greete and to ywill, it is seid to the good knyght that all such semblable, where he knowith theim, he shoulde exile and chace theim awey, for such peopill be greetly to hate. Platon seith that disceit is capteyn and governoure of shrewes.

Allegorie

15 Be Anthenor, the which shoulde be chaced awey, we may undirstand that the good spirit should drive awey alle thingis wherby any inconveniencye myght come to him. To this Seint Austin seith that he, that is not besy to eschewe thre inconveniencies is liche a botirflie that torneth so ofte abouthe the fire of the lampe that he brenneth his wingis and thanne he is drowned in the oyle, and to the birde, 20 that fleith so ofte abouthe the glewe that he lesith his federis. Example of Seint Petir, the whiche abode so longe in the princes courte of the lawe that he fell in such an inconveniencye to reneye his maister. And the wise man seith, “Fuge a via malorum, ne transeas per eam.” Proverbiorum *iiii^o* capitulo.

Chapter 96: The Trojan Horse

fol. 58r Texte

In Mynervez temple to suffre	<i>allow</i>
Thou shoulde not thin enemy to offre.	<i>make an offering</i>
Take thou good hede of the hors of tre:	<i>of the wooden horse</i>
Troye had ben yit, yif that had not be.	<i>would have still existed</i>

Glose

5 The Grekis had made a feint peas with the Troyens be Anthenores treson. They seide thei hadde avowed a gifte to Mynerve, the goddesse, the which thei wolde offre, and thei had made an hors of tre of an huge gretnes (the which was ful of men of armes), and it was so grete that the gate of the cité most be broken for to lete it come in. And the hors was sette upon whelis that rollid it forth to the temple, and whanne 10 nyght come, thanne the knyghtis lepte out and wente abouthe in the cité, the which brente and killed and destroyed the towne. Therfore it is seide to the good knyght that he shoulde not truse in such fantesies ne offringis. To this purpos a wise man seith, “A man shoulde doute the sotiltees and the spies of his enemy, yif he be wise, and his shrewednes, yif he be a foole.”

95.10 mene, means; **goven wey**, let pass. **95.12 semblable**, similar. **95.16 inconveniencye**, misfortune. **95.17 besy**, diligent. **95.19 brenneth**, burns. **95.20 glewe**, birdlime (trap). **95.22 reneye**, forsake. **95.22–23** Proverbs 4[:15]. “Flee from the way of evil men, pass not by it.”

96.5 feint, feigned. **96.6 avowed**, made a vow; **wolde offre**, wanted to offer. **96.12 fantesies**, lies. **96.13 doute**, fear; **spies**, treacheries.

Allegorie

15 By Mynerves temple we may undirstande Holi Chirche, where sholde not a been offred but preier. And Seint Austin seith in the Book of Feith that, withoute the felauship of Holichirch and bapteme, noo thing may avayle, ne the deedis of mercy may not vayle to everlasting liif. For, withoute the lappe of the chirche, noo helthe may be. Therfore David seith in the Psaulter, “Apud te laus mea in ecclesia magna.”

Chapter 97: Ilium

Texte

Trustith not to have a sure castell,
For Ylion, the faire stronge castell,
Was take and brent, and so was Thune.
All is in the handis of fortune.

secure
burned; Tunis

fol. 58v Glose

5 Ylion was the maister donegon of Troye and the strengist and the fairest castell that ever was made of the which stories maketh mencyon, but notwithstanding it was take and brent and brought to nought, and so was the cité of Thune, the which was somtyme a greet thing. And because that such cases falleth be the chaungeabilnes of fortune, it is desired that the good knyght should not be proude in himsylf ne think himsylf sure for no strengthe. Therfore Tholome seith, “The higher that a lord be reised, the perlioser is the overthrowe.”

Allegorie

That a man should not wene to have no sure castell, we may undirstande that the good knyght, the spirit, should take noon hede to no maner of delite. For, as delites be passing and not sure and ledith a persoone to dampnacion, Seint Jerome seith that it is impossible for a persoone to passe fro delites to delites, that is to sey, for to passe and lepe fro the delites of this worlde to the delites of paradis, the which fillith the wombe here and the soule there. For the divine condicion is unbounde, for it is not goven to thoo that weneth to have the world everlasting in delites. And to this purpoos is writen in the Pocalipce, “Quantum glorificavit se, et in deliciis fuit, tantum date ei tormentum et luctum.” Apocalipsis xviii^o capitulo.

96.15–16 **sholde not a been offred but preier**, nothing should have been offered except prayer. 96.17 **bapteme**, baptism. 96.18 **vayle**, be of use; **withoute the lappe**, outside of the bosom (i.e., community). 96.19 [Psalms 21:26]. “With thee is my praise in a great church.” (see note)

97.5 **maister donegon**, main fortress. 97.11 **perlioser**, more dangerous. 97.12 **wene**, expect. 97.14 **sure**, dependable. 97.17 **wombe**, belly. 97.19–20 Apocalypse 18[:7]. “As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her.”

Chapter 98: Circe

Texte

Eschewe thou should the swyne of Circes,
 Where that the knyghtis of Ulixes
 Were torned to swyne as to the ye.
 Umbethink thee wel on this partie.

Shun
eye
Reflect well on this group of men

Glose

5 Circes was a quene whose reaume was opon the see of Ytaile, and she was a grete
 fol. 59r enchaunteresse and knewe myche of sorcerie and wichcrafte. And whanne Ulixes,
 the which wente be the see aftir the destruccion | of Troye, as he wende to a
 10 retourned into his contré through manye grete and parlious tormentis that he
 hadde, he arived at an haven of the same lande. He sente to the quene be his
 knyghtis to wite whethir he myghe suerly take haven in hir lande or noone. Circes
 resceyved his knyghtis ful gentilly and of curtesie made ordeyne for theim a potage
 15 ful delicious to drinke, but the potage had such a strengthe that sodeinly the
 knyghtis were chaunged into swyne. Circes may be undirstanden in many maners.
 It may be undirstante be a lande or a contré where that knyghtis were put in foul
 20 and vileynes prison. And also she may be likened to a lady ful of wantonnesse and
 ydelnes, that bi hir many erraunt knyghtis, that is to sey, suwing armes, the which
 namely were of Ulixes pepill, that is to undirstante, malicious and noyous, were
 kepte to sojourne as swyne. And therfore it is seide to the good knyght that he
 should not reste in such a sojournyng. For Aristotil seith, "He that is holly set to
 fornicacion may not be alowed in the ende."

Allegorie

25 Circesis swyne may we take for ypocrisy, the which the good spirit sholde
 eschewe of al thing. Agens ypocrites Seint Gregori seith in his Morallis that the liif
 of ypocrites is but as a fraudelous vision and as a fantesie ymagened, the which
 shewith outwarde likenes of an ymage, the which is not soo in verry deede inwarde.
 To this purpos oure Lorde seith in the Gospell, "Ve vobis ypocrite, qui similes estis
 sepulchris dealbatis, que a foris apparent hominibus speciosa, intus vero plena sunt
 ossibus mortuorum." Mathei xxiii capitulo.

98.7 **wende to a**, thought to have. **98.8** **parlius**, perilous. **98.9** **haven**, harbor. **98.10** **wite**,
 learn; **suerly take haven**, safely enter the harbor. **98.11** **ordayne**, ready; **potage**, drink.
98.15 **vileynes**, villainous. **98.16** **erraunt**, in search of adventure; **suwing armes**, practicing
 chivalry. **98.17** **noyous**, harmful. **98.18** **sojourne**, stay (remain inactive). **98.19**
sojournyng, resting place (state of inactivity). **98.20** **alowed**, praised. **98.23** **fraudelous**,
 deceptive. **98.24** **verry**, true. **98.25–27** Matthew 23[:27]. "Woe to you, hypocrites; because
 you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are
 full of dead men's bones."

Chapter 99: Ino

Texte

Thou shoulde no grete reson shewe to the man,
 The which as that theim undirstande ne can.
 Yno, the which the sodeyn corne dide sowe,
 Noteth it to thee wele ynough, I trowe.

argumentations
Who cannot understand them
burnt
Represents; perfectly; dare say

fol. 59v Glose

5 Yno was a quene, the which made sodein corne to be sownen, the which come not up. And therfore it is seid to the good knyghte that good resones and wele sette and wise auctoritees shoulde not be toolde to peopil of rude undirstanding and that can not undirstande theim, for thei be loste. And therfore Aristotil seith, “As reyne availith not to corne that is sownen on a stoon, no more availith argumentis to an
 10 unwise man.”

Allegorie

15 That faire and wise wordis shoulde not be tolde to rude and ignorant peopil, the which can not undirstonde theim, is to seye that it is as a thing loste, and that ignorauance is to blame. Seint Bernard seith in a book of fiftene Degrees of Meekenes that for nougth thou escuse theim of fragilité or of ignorauance, standing that such as synne moost freely be gladly freel and ignorante, and many thingis the which shoulde be knownen be some tyme unknownen, outhir be negligence to conne it, or be slownes in asking it, or be shame to serche for it. Alle such ignorauances hath noon excusacion. Therfore Seint Paul the Apostil seith, “Si quis ignorat, ignorabitur.” Prime ad Corinthios xiiii^o capitulo.

Chapter 100: The Cumaeian Sibyl and Augustus Caesar

Texte

Autoritees I have writen to thee
 An hundrith. Lete them be take agree,
 For a womman lerned Augustus
 To be worshipid and taught him thus.

accepted favorably
taught

99.6 good resones and wele sette, good and firmly established reasons. **99.13 Degrees**, Stages. **99.14–15 for nougth thou . . . freel and ignorante**, ineffectively those people declare themselves innocent due to weakness or ignorance, considering that those who sin most freely are willfully weak and ignorant. **99.16 outhir**, either; **conne**, know. **99.18–19** 1 Corinthians 14[38]. “If any man know not, he shall not be known.”

Glose

5 Cesar Augustus was emperour of the Romaynes and of alle the worlde. And because that in the tyme of his reigne pes was in alle the worlde and that he regned
 fol. 60r pesibilly, lewde peopil and mysbelevers thought that the pes was because of his
 10 goodnes, but it was not, for it was Crist Jhesu, the which was borne of the Virgine
 Marie and was that | tyme on the erthe, and as longe as he was on erthe, it was pes
 over all the worlde. So thei wolde have worshipid Cesar as god. But than Sibile bad
 him to be well ware that he made him not to be worshipid, and that ther was no god
 15 but oone aloone, the which had made all thinge. And thanne she ledde him to an
 high mountaigne withoute the cité, and in the sonne, be the wil of oure Lorde,
 aperid a Virgine holding a Childe. Sibile shewid it to him and seide to him that
 there was verry God, the which shoulde be worshipid, and thanne Cesar worshipid
 Him. And because that Cesar Augustus, the which was a prince of all the worlde,
 lerned to knowe God and the beleve of a womman, to the purpos may be seide the
 auctorité that Hermes seith, “Be not ashamed to here trouthe and good teching of
 whom that ever seith it, for trouthe noblith him that pronounceth it.”

Allegorie

20 There where Othea seith that she hath writen to him an hundrith auctorites and
 that Augustus lerned of a womman is to undirstand that good wordis and good
 techingis is to preise, of what persoone that seith it. Hewe de Seint Victor spekith
 hereof in a book callid Didascalicon that a wise man gladly herith al manere of
 25 techingis: he dispisith not the Scripture, he dispiceth not the persone, he dispiceth
 not the doctrine. He seekith indifferently over all, and al that evere he seeth of the
 which he hath defaute, he considerith not what he is that spekith, but what that is the
 which he seith; he takith noon hede how myche he can himself but how myche he
 can not. To this purpos the wise man seith, “Auris bona audiet cum omni
 concupiscencia sapienciam.” Ecclesiastici iii^o capitulo.

100.7 pesibilly, peacefully; **lewde**, ignorant; **mysbelevers**, pagans. **100.11 to be well . . . to be worshipid**, to be very mindful that he not let himself be worshiped. **100.13 withoute**, outside. **100.15 verry**, true. **100.17 the beleve of**, the Christian faith. **100.18 auctorité**, authoritative statement. **100.24 dispisith**, despises. **100.25 seekith indifferently**, searches impartially. **100.26 defaute**, lack. **100.27 can**, knows. **100.28–29** Ecclesiasticus [3:31]. “A good ear will hear wisdom with all desire.” (see note)



EXPLANATORY NOTES TO SCROPE'S *EPISTLE OF OTHEA*

ABBREVIATIONS: **A:** Paris, Bibliothèque Nationale de France, fr. 848; **AI** (Mombello's AI₁): Paris, Bibliothèque Nationale de France, fr. 604; **Assembly:** *Assembly of Gods*, ed. Chance; **B:** Paris, Bibliothèque Nationale de France, fr. 606; **B₁:** London, British Library, MS Harley 4431; **BI:** Oxford, Bodleian Library, MS Laud misc. 570; **BI₂:** Paris, Bibliothèque Nationale de France, naf. 6458 (used to gauge whether any alterations in BI are unique); **CA:** Gower, *Confessio Amantis*, ed. Peck; **CFW:** Boccaccio, *Concerning Famous Women*, trans. Guarino; **CLO:** Christine de Pizan's *Letter of Othea to Hector*, ed. and trans. Chance; **CT:** Chaucer, *Canterbury Tales*, ed. Benson; **CV:** *Chapelet des vertus*, in Paris, Bibliothèque Nationale de France, fr. 572; **D:** London, British Library, MS Harley 219; **DI:** Paris, Bibliothèque Nationale de France, fr. 1187; **DI₇:** Paris, Bibliothèque Nationale de France, naf. 10059; **Dicts:** *Dicts and Sayings of the Philosophers*, ed. Bühlér; **DMF:** *Dictionnaire du Moyen Français (1330–1500)*; **EA:** Evrart de Conty, *Le Livre des eschez amoureuz moralisés*, ed. Guichard-Tesson and Roy; **Epistle:** Scrope, *Epistle of Othea*, ed. Bühlér; **FA:** Machaut, *The Fountain of Love (La Fonteinne amoureuse) and Two Other Dream Vision Poems*, ed. and trans. Palmer; **FP:** Lydgate, *Fall of Princes*, ed. Bergen; **GD:** Boccaccio, *Genealogie deorum gentilium libri*, ed. Romano; **GDE:** Boccaccio, *Genealogy of the Pagan Gods*, trans. Solomon; **Gordon:** *The Epistle of Othea to Hector: A 'Lytil Bibell of Knyghthod'*, ed. Gordon; **HA1:** *Histoire Ancienne*, in Paris, Bibliothèque Nationale de France, fr. 301; **HA2:** *Histoire Ancienne*, in Paris, Bibliothèque Nationale de France, fr. 246; **HF:** Chaucer, *House of Fame*, ed. Benson; **L:** Warminster, Longleat House, MS 253; **Larke:** *Boke of Wysdome*, trans. Larke (1532); **LGW:** Chaucer, *Legend of Good Women*, ed. Benson; **M:** New York, Pierpont Morgan Library, MS M.775; **ME:** Middle English; **MED:** *Middle English Dictionary*; **MF:** *Manipulus florum* (1493, cited by entry name, followed by the quire letter, folio number, recto or verso page, and the column a or b); **MP:** Lydgate, *Minor Poems*, ed. MacCracken; **OED:** *Oxford English Dictionary*; **OF:** Old French; **OFD:** *Old French-English Dictionary*, ed. Hindley, Langley, and Levy; **OLH:** Christine de Pizan, *Othea's Letter to Hector*, ed. Blumenfeld-Kosinski and Richards; **OM:** *Ovide moralisé*, ed. de Boer; **Parussa:** Christine de Pizan, *Epistre Othea*, ed. Parussa; **RM:** Pierre Bersuire, *Reductorium morale*, liber XV, in Paris, Bibliothèque Nationale de France, lat. 16787; **RR:** *Romance of the Rose*, trans. Dahlberg; **RT:** Benoît de Sainte-Maure, *Le Roman de Troie*, ed. Constans; **S:** Cambridge, St. John's College, MS H.5 [base manuscript]; **TB:** Lydgate, *Troy Book*, ed. Bergen; **TC:** Chaucer, *Troilus and Criseyde*, ed. Benson; **TDP:** Guillaume de Tignonville, *Les Ditz moraulx des philosophes*, ed. Eder; **TM:** Mombello, *La Tradizione manoscritta dell' Epistre Othea di Christine de Pizan*; **Warner:** Scrope, *The Epistle of Othea to Hector or The Boke of Knyghthode*, ed. Warner; **Whiting:** Whiting, *Proverbs, Sentences, and Proverbial Phrases*.

NB: Families of consulted manuscripts are referenced with A/AI, B/BI (B, B₁, and BI), and D/DI (D, DI, DI₇). Other manuscripts, like BI₂, are cited occasionally to provide more detailed information.

These explanatory notes identify sources for the narrative, moral, and Scriptural content; consider their adaptation in Christine's *Othea* and the Middle English translations; and

evaluate the English authors' practices as they translate from French into Middle English. An additional important purpose of these notes is to highlight the English authors' markedly different French source manuscripts (with sources in the B/BI manuscript family for Scrope and the D/DI for the *Bibell*), so many of the explanatory notes focus on discrepancies between manuscripts of Christine's French *Othea* and these two ME texts.

These highlight each translator's innovations, editing choices, and glosses or interpretations for readers. It is my hope that these notes will help my readers appreciate both the content that the two works share and the ways that the translators diverge in their varying approaches to poetics, translation, and the wise counsel from Othea and Christine that they shape afresh for English audiences.

I have been greatly aided in the compilation of sources and analogues by the work of prior scholars and editors, especially Renate Blumenfeld-Kosinski, Earl Jeffrey Richards, and Cheryl Lemmens; Gianni Mombello; Gabriella Parussa; Curt F. Bühler; and P. G. C. Campbell. However, I have consistently added or corrected information such as folio numbers (e.g., Parussa cites older foliation for the *Chapelet des vertus*), additional line numbers, typos, and similar minor adjustments.

In addition, I have provided citations of John Larke's *Boke of Wisdom* (1532), an English translation of Christine's source, the *Chapelet des vertus*, for student reference; for another source, Boccaccio's *Genealogie deorum gentilium libri* [Book of the Genealogy of Pagan Gods], I have provided citations of Jon Solomon's recent facing-page modern English translation, where available (with recourse to Vincenzo Romano's earlier, Latin edition, because Solomon's final volume is still forthcoming). Unless otherwise noted, translations from French are mine.

At times, Christine modifies her citations from philosophers and Church Fathers; the attributions below direct the reader to Christine's basic source, and I recommend Lemmens and Bühler for more detail on the original statements, as well as the *The Electronic Manipulus florum Project*, which provides original sources ("Fons primus") for quotations misattributed in the *Manipulus florum*. Citations of Scripture derive from the Vulgate Bible.

For readers interested in the mythographical background to the *Othea*, many of the exemplars also appear in Boccaccio's *De mulieribus claris* [Concerning Famous Women] and Christine de Pizan's *Livre de la Cité des Dames* [Book of the City of Ladies], which may be useful resources. I have primarily cited these texts only when they present a plausible source or variant reading. All chapter titles are editorial and identify the exemplar(s) and/or narrative content to help readers distinguish chapters, especially when the same classical figures appear multiple times. Where possible, I follow modern English common spellings of names of classical figures.

PREFACE TO FASTOLF

L is the only manuscript to contain the Preface, which is why the orthography of the Preface is different from that of our edited main text, which is based on S; S and L have substantial orthographical and dialectal differences (Bühler, *Epistle*, p. xxix, calls L's orthography "atrocious"). S and M both contain versions of the Prologue instead of the Preface. Warner ascribes the inscription "The Booke of Knyghthode" to "a somewhat later hand" (Warner, p. xxv).

On Scrope's relationship with his stepfather Fastolf, his dedicatee, see Hughes, "Stephen Scrope and the Circle of Sir John Fastolf," pp. 110–13; and Desmond, "Reading and Visuality," pp. 100–05.

- 8 *sixti yeeres*. This number refers to the age of Scrope's dedicatee, his stepfather Sir John Fastolf. The suggestion is that now that Fastolf has completed many chivalric deeds and is aging, his attentions should turn towards spiritual matters.
- 17 *yowre most humble son Stevyn*. This authorial self-identification, plus the information about his dedicatee's actions in chivalry in Pref.1–21, allow for the identification of the translator as Stephen Scrope, writing for his stepfather John Fastolf (Warner, pp. xxv–xxix). Hughes, "Stephen Scrope and the Circle of Sir John Fastolf," provides an account of the men's fraught relationship and notes that Fastolf's military history would have included the campaign in France during which the Duke of Bedford purchased the French royal library, which is likely when Fastolf obtained French books for his own library, including the French copy of the *Othea* (at p. 130). See also Desmond, "Reading and Visuality," pp. 100–05.
- 29 *translate oute of French tong*. Scrope completed at least one other translation, the *Dicts and Sayings of the Philosophers*, ed. Bühler, which translates one of Christine's French sources, the *TDP*. Robert Raymo and Elaine E. Whitaker, eds., *The Mirroure of the Worlde*, pp. 18–26, argue that linguistic evidence and shared vocabulary indicate that Scrope likely translated that text, too; additionally, Fox, "Stephen Scrope, Jacques Legrand," has speculated that Scrope translated the *Livre de bonnes moeurs* [Book of Good Manners].
- 30–31 *Book of Knyghthode . . . policie governaunce*. Scrope's phrases "Book of Knyghthode" or "Boke of Chevallry" (Pref.41) are sometimes used as titles for his translation; they also show that, although he elsewhere refers to the book as "Othea-is Pistell" (Prol.36), he markets the work to Fastolf primarily as a "chivalric" manual. It is important to note, however, that he recognizes and participates in the late medieval movement that redefined chivalry as moral and spiritual virtues (not simply physical acts of martial prowess), thus opening up "chivalry" to include social ideals that could be practiced by any member of society (not just able-bodied men). For more on this redefinition, see Kipling, *Triumph of Honour*, pp. 11–30, 169–72, and Summit, *Lost Property*, pp. 72–74.
- 31 *policie governaunce*. This term exemplifies how mirrors for princes straddle the line between political advice and more general conduct manual: it could have an explicitly political sense, as "political government," or a more personal sense, as "prudent self-governance."
- 32–38 *four Cardinal Vertous . . . kepyng*. Scrope's formulation of the Cardinal Virtues mirrors Christine's interconnected list in Chapters 1–4 and her culmination of all four in the good knightly reputation of Chapter 5, but he reorders the virtues, perhaps suggesting his prioritization of them: Justice, Prudence, Fortitude, and Temperance.

- 44 *victories dedys.* Both Warner and Bühler emend here, presuming that these terms both were nouns, requiring an “and” between them to make grammatical sense. However, “victories” is also an adjectival spelling, and I interpret here and Pref.57 and Pref.65 (where the sentence grammar more clearly calls for an adjective) as indicating “victorious deeds.”
- 49–51 *fulle wyse gentylwoman . . . Universyté of Paris.* On Scrope’s representation of Christine in the Preface, see Mahoney, “Middle English Regenderings,” pp. 407–09; Chance, “Gender Subversion,” pp. 167–69; Summit, *Lost Property*, pp. 73–74; and Warren, *Women of God and Arms*, pp. 72–74; but see also Schieberle, *Feminized Counsel*, pp. 158–59.
- In short, Scrope casts Christine in the role of patron, rather than author, ascribing authorship instead to learned men. For this turn, he has received much criticism as a misogynist (see, for example, Chance, Mahoney), but it is possible that he willfully misunderstood the portrait of Christine presenting her work to her royal dedicatee (which appears in BI, produced from the same source as Scrope’s translation) and her statement in her Prologue to the Duke of Berry that she compiled the book (Parussa, p. 505, line 35). I have argued elsewhere that much of the misogyny attributed to him may come from such willful misunderstandings and also from hasty or negligent translation practices (Schieberle, *Feminized Counsel*, pp. 158–59, and Schieberle, “Rethinking Gender and Language”). Finke, “Politics of the Canon,” pp. 27–31, also suggests that Scrope is less misogynist than modern readers assume. Coldiron, *English Printing*, pp. 21–68, has made a similar case for Early Modern printers and translators.
- 52–55 *Jon . . . an hundred yeerys.* John, Duke of Berry (November 30, 1340 – June 15, 1416), was the brother to King Charles V of France, a regent for Charles VI, and a powerful figure among the French aristocracy. He actually died at 75, but Scrope may be linking 100 years to the *Othea*’s 100 chapters. Scrope’s source manuscript contained Christine’s dedication to the Duke of Berry, but Scrope embellishes to create the Duke as a near-perfect leader, presumably thanks to following the advice of the text Scrope has translated.
- 64–66 *Wych schewyth . . . wurchip exercysyng.* Here Scrope makes explicit that in the foregoing lines, he establishes John, Duke of Berry, as both a military and spiritual exemplar for his reader (i.e., Fastolf); by the same token, he also places himself in the position of advisor that he imagined for Christine (for more on this topic, see Schieberle, *Feminized Counsel*, pp. 158–61).
- 66–80 *thre partys gederid in a summe . . . othyr holy doctorus.* Here Scrope describes his text (and Christine’s) as a “summe,” from the Latin term *summa* used to indicate an exhaustive treatise. It was common for medieval writers to excerpt, synthesize, and moralize the wisdom in Classical and Scriptural sources. Scrope identifies the three main sources: classical poetry, ancient philosophers, and Christian moralizations supported by the words of Scriptural authorities and the Bible.
- On the design of Christine’s chapters (replicated by both translators), see Tuve, *Allegorical Imagery*, pp. 38–39; Blumenfeld-Kosinski, *Reading Myth*, pp. 188–93; and Brown-Grant, *Moral Defence*, pp. 56–64.

- 72 *Salomon*. Given its placement among prominent philosophers, this term most likely refers to Solon (ca. 630–ca. 560 BCE), an Athenian statesman and one of the “seven sages,” Greek philosophers and statesmen renowned for their wisdom; scribal conflation of Solomon and Solon was not uncommon.
- 79–80 *the Holy Ewaungelistes and Epistollys*. These terms specify the frequently cited portions of the Bible: the Gospels and the apostolic letters of the New Testament.

PROLOUGE OF THE PISTELL OTHEA

Although Scrope's dedication to his stepfather Fastolf is in prose (the Preface), he adopts a more formal style when he dedicates the work to others: he imitates Christine's Prologue and her verse form of rhyming couplets (which he also follows in the *Textes* of each subsequent chapter). Scrope does not seem to have intended a specific meter, though some of the variance of the syllables in his lines may owe to scribal or dialectal spellings; throughout the Prologue and translated verses in the main text, lines vary on average from 9–12 syllables, and rhyming couplets do not always share the same meter. I have suggested elsewhere that Scrope struggled with Christine's complex verses and may have been more comfortable in prose (Schieberle, “Rethinking Gender and Language,” p. 107).

S alone contains the entire Prologue; M begins acephalously at Prol.42. L lacks a translation of Christine's prologue and substitutes Scrope's Preface instead. The BI Prologue Scrope translates is significantly different from the one in B₁; among other things, it contains fewer details of Christine's biography. For transcriptions of the dedications, see Parussa, pp. 500–09.

- 1 S contains a full-color presentation portrait, which scholars have attributed to William Abell, that depicts presumably Scrope kneeling to present his book to a seated nobleman, presumably Humphrey Stafford, the Duke of Buckingham. See Desmond, “Reading and Visuality,” pp. 105–06, and Drimmer, “Failure before Print,” p. 351. Initially, all six of the images were attributed to Abell, but now only this one is, with the others (in Chapter 1–5) considered perhaps collaborations or attributed to the “Abingdon Master” (Scott, *Later Gothic Manuscripts*, 2:264–65; Desmond, “Reading and Visuality,” pp. 107–08; and Drimmer, *Art of Allusion*, pp. 29–33). To view digital images, see St. John's College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_manuscripts/medman/A/Web%20images/Buckingham.htm.

M likely would have had a presentation portrait, but the first folio has been removed, and the text now begins acephelously; the images of Temperance and Perseus rescuing Andromeda have also been removed. Drimmer, “Failure before Print,” pp. 355–58, theorizes that the manuscripts eventual owner, Sir John Astley, may have removed the images of women to better suit his interests in martial, masculine content. The images in M are attributed to the “Wingfield Master” (see Scott, *Later Gothic Manuscripts*, 2:291).

L has blank spaces for a presentation portrait and decoration in the first five chapters; this decoration was never begun.

- 7 *Homfray*. Humphrey Stafford, Duke of Buckingham (1402–1460); nevertheless, Scrope mirrors Christine's praise for the Duke of Berry, found in BI, except for small alterations tailored for Humphrey in lines 7–10. Therefore, the Prologue's statements should not be taken to refer necessarily to a specific relationship between Scrope and Humphrey; see Drimmer, "Failure before Print," pp. 350–51, who notes that the lines for Humphrey are written in a second hand, over an erasure that conceals the identity of the original dedicatee.
- 17–19 *I had doon . . . I am to do*. "I would have done so [presented you with this book] before now, except misspent time hindered me, but now I am the more brave to do it." One wonders if Scrope's "misspent time" refers obliquely to his efforts presenting the translation first to his stepfather Fastolf, from whom he seems to have received little appreciation (on Scrope's troubles finding an appreciative audience for the L and S manuscripts, see Drimmer, "Failure before Print," especially pp. 350–51).
- 36 *Othea-is*. Genitive constructions are somewhat confusing in fourteenth- and fifteenth-century English since the residual -s from earlier inflected constructions was too easily confused with a plural form. Some scribes deemed the -s to be an elision of the possessive pronoun "his," thus "Othea-is", rather than "Othea's" (the later form), was deemed to be a contraction of "Othea his." Compare 29.7.
- 42, 45, 50 Scrope removes Christine's name, her reference to her "feminin sens" [feminine wisdom], and her reference to her father (compare Parussa, p. 506, lines 42, 45, 50). These are the only autobiographical references in the BI Prologue. See also Mahoney, "Middle English Regenderings," pp. 407–09.
- 52 *crommes*. Christine uses the metaphor of gathering crumbs left by her authoritative predecessors as part of the larger modesty *topos* that characterizes the Prologue, in which she (and Scrope after her) laments her lack of wisdom and abilities. Modesty *topoi*, which superficially deny a writer's authority (a lack typically disproved by the work that follows), were conventional in the Middle Ages, and both men and women writers employed them. See Curtius, *European Literature*, trans. Trask, pp. 83–85.

CHAPTER 1

- 1 S and M contain portraits of Othea, partially emerging from the sky, handing her letter to a kneeling Hector (a reversal of the image of the presentation portrait, in which the humble author kneels to present his letter to a noble recipient). In both manuscripts, to the left, three courtiers look on, and in the bottom right, there is a sable shield with two gold lions rampant; this broadly imitates the BI manuscript image, which has the same arrangement of figures but a red shield with single lion rampant holding an ax instead. On these images in S and M, see Desmond, "Reading and Visuality," pp. 97, 113, 116–17; and Drimmer, "Failure before Print," pp. 351–54 and 356.
- S also features a marginal attempt to imitate one of the male figures behind Hector. Drimmer, *Art of Allusion*, p. 26 and p. 236n29, and personal

correspondence, indicates that similar marginal images can be authorial instructions to the illuminator but that such instructions do not appear in fifteenth-century English manuscripts; this and the marginal image next to Temperance are more likely to be the artistic equivalent of pen-trials. To view digital images from S, M, and BI, see St. John's College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_m_anuscripts/medman/A/Web%20images/othea.htm; Pierpont Morgan Library and Museum, Medieval and Renaissance Manuscripts: <http://ica.themorgan.org/manuscript/page/7/158842>; and the Digital Bodleian, Western Medieval Manuscripts: <https://digital.bodleian.ox.ac.uk/inquire/p/79ff34c1-a3fc-45df-9fcd-491c7cde169a>.

Othea. There is no classical source for Christine's invention Othea, the goddess of prudence. Her name may come from the Greek invocation "O, thea," Greek for "O goddess" (Hindman, *Painting and Politics*, p. 23; but for doubts, see *OLH*, p. 36n11). On Christine's view of prudence (one of the four Cardinal Virtues) as a practical, spiritual, and political virtue, see Green, "Christine as a Philosopher," pp. 120–30; Forhan, *Political Theory*, pp. 100–08; and Adams, *Fight for France*, pp. 73–78.

In English literature influenced by the *Othea*, Lydgate invokes Othea as goddess of prudence to aid his project (he asks her to inspire Clio to be his muse) in *TB* Prol.38–40; the *Assembly* refers to Othea as the keeper of the fortress of worldly wisdom and "chyeſ grounde of polycy, / Rewler of knyghthode, of prudence the goddesſe" (lines 304–05), and she offers various advice (in place of Chance's "polty" I have substituted the manuscript reading from Cambridge, Trinity College MS R 3.19, which reads "polycy," as do other extant copies).

- 3 *Hector.* Hector was the son of King Priam and Queen Hecuba of Troy, and medieval thinkers listed him among the Nine Worthies, exemplary knights and rulers from the pagan, biblical, and historical traditions. As such, he is a suitable model for any aristocratic reader, and one with a particular resonance for French royalty, since Christine traced their lineage to Hector's son Francio; Hindman, *Painting and Politics*, pp. 34–51, proposes Othea and Hector as models of wisdom and kingship. English aristocracy also embraced a Trojan lineage, but through Aeneas's great-grandson Brutus instead.
- 5–7 *son of Mars . . . Mynerve.* Othea gives Hector a symbolic lineage as the son of Mars and Minerva to stress his martial prowess. See also Chapters 11, 13, and 14.
- 17–18 *in olde age . . . in this first age.* Scrope subtly shifts Christine's reference to Hector's youthful prowess by wishing that his reputation be preserved specifically into old age (Parussa, 1.29, simply says "en tous temps" [at all times]). This could be a personal reminder to Scrope's aging stepfather Fastolf — voiced by Othea — that Fastolf must continue to act prudently to retain a favorable reputation. The fact that Christine's son was approximately the same age as Hector (fifteen, according to the Latin incipit) prompted some scholars to consider the *Othea* as a courtesy manual with him in mind, but Hindman, *Painting and Politics*, pp. 21–60, definitively identifies it as a mirror for princes designed from the outset as a manual for members of the French aristocracy.

24 *alle good hertis.* Although B₁ records “ton bon cuer” [your good heart], Scrope’s source, like BI, clearly read “tout bon cuer” [all good heart(s)].

27 *Pegasus.* The mythological winged horse is associated with Mt. Helicon and the Muses (stamping his hoof created the fountain Hippocrene, sacred to the Muses), so he may function for Christine as a symbol of learning. Pegasus will take on further meaning in Chapter 5, where he represents renown that the good knight must acquire and master (Brown-Grant, *Moral Defence*, p. 62), arguably as a result of becoming wiser.

For Scrope’s “the named Pegasus,” the expected French reading is “C'est Pegasus le renommé” [it is Pegasus, the renowned] (see Parussa, 1.40).

28 *loveris.* Scrope’s translation is puzzling; there is no known association of Pegasus with lovers, and Christine’s original term is “vaillans” [valiant men] (Parussa, 1.41).

42–45 *I am . . . hevyn unto.* Christine’s Othea presents herself as a teacher and counselor (Parussa, 1.55–58). Scrope follows Christine, including her reference to the raised seat or throne that an authority figure — such as a ruler, judge, or professor — would occupy (Parussa, 1.57; see also MED, *chaire* [n.], sense 3).

50–55 *And if thou . . . spirit of prophecee.* Othea’s power of prophecy allows her to inform Hector of future events, including the Fall of Troy and his own death. These lines assure him that the narratives she reveals will happen, so he must remember her counsel; in theory, her advice could enable Hector to redirect the course of history. See Noakes, *Timely Reading*, pp. 126–29; Desmond and Sheingorn, *Myth, Montage, and Visuality*, pp. 214–16.

59 *wisedome of man or womman.* Christine’s original refers only to the wisdom of woman; Scrope inserts “man.” L offers an alternative conjunction: “man and woman.”

A common theme throughout Christine’s career is women’s wisdom, and Othea is a primary example, though many chapters present positive images of women, their wisdom, and their abilities. See, for example, Reno, “Feminist Aspects”; Hindman, *Painting and Politics*, pp. 129–38; Brown-Grant, *Moral Defence*, pp. 52–88; Chance, “Christine’s Minerva;” and Kellogg, “Chivalric Mythographer,” pp. 114–18.

Regarding the English translations, most discussions of gender are limited to Scrope’s preface and his presentation of Christine as patron rather than author; see Summit, *Lost Property*, pp. 73–74; Warren, *Women of God and Arms*, pp. 58–86; Mahoney, “Middle English Regenderings,” pp. 407–09; and Chance, “Gender Subversion,” p. 168; but see also Schieberle, *Feminized Counsel*, pp. 139–91.

60–67 *as ancient pepill . . . may be made.* Christine rationalizes the supposed deity of Othea (and therefore all of the other gods and goddesses) as a mistake of pagan ignorance. Such euhemerism occurs not only in Christine’s *Othea* but also in her source the *Ovide moralisé* and other medieval treatments of classical narratives. See Chance, *Medieval Mythography*, 1:1–7; and Gray, “A Fulle Wyse

- Gentyl-Woman.” In positing a historical existence for Othea, Christine creates a classical precedent for wise women advisors.
- 74 *Galathé*. As Parussa, p. 385n1d, notes, Hector’s horse Galathée appears in both the *HA2* and Benoît de Sainte-Maure’s *Roman de Troie*, as a gift from a fairy named either Morgan or Orva (*RT*, lines 8023–33 and 8024n; for English, see *Roman de Troie*, trans. Burgess and Kelly, p. 141). The horse should not be confused with the nymph Galatea (Chapter 59).
- 75 *good man*. Scrope supplies the noun; his exemplar, like BI, AI, B/B₁, and D, would have read “bon” [good], instead of “bon chevalier” [good knight], the reading of A and DI.
- 78 *four Cardinal Vertues*. The first four chapters exemplify the four Cardinal Virtues: Prudence, Temperance, Fortitude, and Justice. On the role of these virtues (plus Chapter 5, Fame) as political ideals and Christine’s innovative gendering of the virtues, see Hindman, *Painting and Politics*, pp. 51–55; Brown-Grant, *Moral Defence*, pp. 56–64; and Schieberle, *Feminized Counsel*, p. 148; see also Tuve, “Virtues and Vices,” on the cardinal virtues in a treatise that accompanies the *Othea* in BI. On the subject more broadly, see Bejczy, *Cardinal Virtues*.
- 88–103 *For to bring . . . this present ditee*. This is Christine’s introduction to the *allegorie*, which explains the process by which the *Othea* generates a spiritual, Christian, and moral meaning from pagan narratives. It also clarifies how the practice of chivalric virtues can be deemed a “goostli knyghthood” (Scrope 1.101; *Bibell* “gostly chivalry” at 1.103), or spiritual form of knighthood. Much of Christine’s content derives from the *CV*, including the description of Prudence as the mother and primary guide of all virtues (*CV*, fol. 77v; Larke, fols. 3r–v). See Parussa, pp. 385–86n1f, for relevant *CV* passages (note that Parussa’s edition cites the old folio numbers for BNF fr. 572); and Rouse and Rouse, “Prudence,” especially pp. 198–99.
- 88–89 *For to bring . . . this wrecchid worlde*. S and L, like B, B₁, and BI, present this sentence offset as a separate paragraph before the explanation proper begins; M lacks the folio that would have contained this text.
- 96 *beauté*. Scrope mistranslates “beatitude” [blessedness (that is, salvation in paradise)], the French reading in BI and other consulted manuscripts.
- 97 *standyng*. Scrope regularly uses this absolute construction, which translates to “considering that” (*MED*, *stonden*, [v.], sense 35).
- 98 *schal*. Bühler, *Epistle*, p. 8, line 7 and note changes this because L has “schulde,” but the focus of this section is describing how the *allegorie* works (not about what we should do in life), and “schal” is parallel with the next sentence.
- 104 *moderis and conditoures*. The S and M manuscript terms are plural; L has “modyr,” singular, and “conditoures,” plausibly an invented singular feminized form of “conditour” (*MED*, *conduitouresse*, [n.]).
- 106–09 *Sent Austin seith . . . thinges hath dominacion*. MF, *Providencia sive prudencia a*, fol. s6r b. “Austeyn” or “Austin” is the Middle English spelling for Saint Augustine

of Hippo (354–430), one of the most prolific and influential Church Fathers (considered one of the most significant theologians of the early Church) and one of the first Doctors of the Church (a title given to indicate his major theological contributions, from the Latin “doctor” [teacher]). As the *Electronic MF*, “Fons primus” and *OLH*, p. 38n16, note, the work in question *De singularitate clericorum* [*On the Singularity of Clerics*] is now attributed to Pseudo-Cyprian (an unnamed author once thought by scholars to have been Cyprian).

- 110–11 *Si intraverit . . . servabit te.* Proverbs 2:10–11 and *CV*, fol. 77v; Larke, fol. 3r. This and almost all other quotations from the Vulgate are absent from L, probably awaiting rubrication, except for occasional first words and the translated complete quotation for Chapter 55.

CHAPTER 2

- 1 S follows the visual program set by French manuscripts and contain images of Temperance adjusting the weights of a clock, with a later reader’s partial attempt at copying the clock in the margin (see note above to the image on Prol.1). Christine may have invented the unusual image, and she later added a paragraph to B and B₁ (not in any of the other consulted manuscripts) to correlate the relationship of clock management to the regulation of the body and desires (Parussa, 2.1–7). See Willard, “Clock of Temperance”; Bradbury and Collette, “Changing Times,” pp. 362–64; and Singer, “Clockwork Genres.”
- M presumably would have depicted a similar image at the beginning of Chapter 2, but the folio has been removed; see note Prol.1 above. To view the digital image, see St. John’s College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_manuscripts/medman/A/Web%20images/othea2.htm.
- 8 *cosin germayn.* Scrope presents Temperance as first cousin to Prudence, even though French texts, including BI, identify her consistently as “seur germaine,” literally meaning “full sister” (as opposed to half-sister) and allegorically indicating the close spiritual affinity of the two virtues. In the *glose* at 2.23, S and M correct to “sister” but L continues to use “cosyn.”
- 14 *Temperaunce.* Of the four Cardinal Virtues, Christine’s Temperance most closely resembles an allegorical personification, because she is not associated with a mythological figure or an individualizing name (like Othea), but she remains tied to the human realm by Christine’s euhemerism and by her association with her “sister” Othea (Schieberle, *Feminized Counsel*, pp. 149–51).
- 15–18 *I may not . . . oo leke blade.* Scrope has bungled the translation: the meaning should be, loosely, that you (i.e., Hector, the reader) may not have the reputation of great grace except through her, for if she did not order the weights, nothing would be worth a pea (see also *OLH*, p. 39). Scrope also transforms the latter statement to assert that nothing would be worth the leaf of a leek. Comparing something’s value to a leek seems to have been proverbial in English literature; see Whiting L185 and *MED*, *lek* [n.], sense 1c.

- 23 *sister*. Here, Scrope's S and M manuscripts correctly translate Christine's sibling relationship for Temperance and Prudence; L reproduces the error "cosyn" of 2.8 (see note 2.8 above).
- 25 *temperaunce . . . temperaunce*. Christine borrows the close relationship of prudence and temperance from the *CV*, fol. 80r; Larke, fols. 11r-v (Larke mistranslates sister as "flower").
- 27–28 *As the philosophre . . . and perfith virtues*. *CV*, fol. 80r, unattributed; Larke fol. 11v. Democritus (ca. 460–ca. 370 BCE) was a Greek pre-Socratic philosopher.
- 30 *superfluyteis*. Although Harley 4341 records "choses" [things], BI and all other consulted French manuscripts contain "superfluitez" [excesses].
- 30–33 *And Sent Austin . . . and worldli preisinges*. MF, Temperantia a, fol. y4r b–y4v a. *CV*, fol. 80r, contains an abridged version; Larke, fols. 12r–v. The MF paraphrases a summary by Thomas Aquinas of Augustine's *De moribus ecclesiae catholicae et de moribus Manichaeorum* [*The Catholic and Manichean Ways of Life*]; for this source detail and others beyond the MF, see the appendix by Cheryl Lemmens in *OLH*, pp. 133–54.
- 31–32 *Condicions of the Chirche . . . condicions of concupiscence*. On the eyeskip in the L manuscript that identifies Augustine's book as on the "condycions of concupiscence," see Bühler, "Revisions and Dedications," pp. 268–69. Bühler shows that many errors in L are the scribe's fault and not Scrope's as translator, correcting assumptions made by Warner, who was unaware of the S and M copies. However, it must be cautioned that although Bühler concludes that the L manuscript is further removed from the French than S or M, he revises that assessment in *Epistle*, p. xxii n1, and my own analysis indicates that L often contains more accurate translations of the French than S or M; whatever the scribal errors may be, they cannot be used to deduce the chronological position of the copy dedicated to Fastolf.
- 34–35 *Obsecro vos . . . militant adversus animam*. 1 Peter 2:11 and *CV*, fols. 80r–v; Larke, fols. 12r–v. Christine corrects the erroneous citation of 1 Peter 3 in the *CV* (Rouse and Rouse, "Prudence," pp. 196, 202). A/AI and DI manuscripts refer to Peter as an apostle, but B/BI do not.

CHAPTER 3

- 1 The image for both the BI and Scrope copies, S and M, reflects Christine's earliest iconography in the A manuscripts, which depicts Hercules, Pirithous, and Theseus battling hell-beasts, including Cerberus (see Drimmer, "Failure before Print," p. 350n35). To view digital images from both S and M, see their holding institution's websites, St. John's College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_manuscripts/medinan/A/Web%20images/Cerberus.htm, and Pierpont Morgan Library and Museum, Medieval and Renaissance Manuscripts: <http://ica.themorgan.org/manuscript/page/8/158842>, respectively. In the later, luxury B/B₁ manuscripts, that image migrates to Chapter 27, where it reflects the focal point of the

narrative, and Chapter 3 depicts Hercules battling two lions instead. Visually and textually, then, BI's original ancestor represents an earlier version of a B manuscript than the Duke's and Queen's manuscripts (for the stemma, see *TM*, pp. 308, 326).

strength. The four Cardinal Virtues are typically feminine, but in Christine's *Othea*, Fortitude and Justice are exemplified by men. See Hindman, *Painting and Politics*, p. 53, and Schieberle, *Feminized Counsel*, pp. 146–48.

- 3 *Hercules*. Medieval thinkers often viewed Hercules as an allegorical “type” of Christ, prefiguring, for instance, Christ’s victory over sin and harrowing of Hell (see Chapter 27). Hercules appears in *OM* 7.1681–2003. See also Chapter 27.
- 17 *The goddes doughter callid Ceres*. The French correctly refers to Proserpina as “La fille Cerés la deesse” [The daughter of Ceres the goddess] (BI; Parussa, 3.18).
- 18 *ravysschid*. The term “ravysched” carries the sense of forceful abduction for the purpose of sexual assault (*MED*, *ravishen* [v.], sense 2b).
- 19 *myster*. This term translates the French *métier*, so it should be defined as “need, necessity” based on the original sense of the passage (*MED*, *mister*, [n.], sense 5a; the *MED* erroneously files this quotation under sense 5e, “difficulty, problem”).
- 20 *Serebrus*. Christine attributes to Hercules the breaking of Cerberus’s chain, a deed performed by Theseus in the *OM*, although Hercules captures Cerberus (Parussa, pp. 387–88n3b).
- 23 *wynneris*. Scrope must have mistaken the French “gaignon” [mastiff, despicable man] for “gagneur” [winner].
- 25 *Pirotheus and Theseus*. Pirithous is another mythological hero and friend of the more well-known hero Theseus; they had multiple adventures together but became trapped in Hell when Pirithous, with Theseus’s aid, attempted to kidnap (or rescue) Proserpine. Hercules rescued them both, as the *Othea* relays in Chapter 27.
- 36 *Or ellis of wildenes*. In BI and all consulted manuscripts except B/B₁, line 35 interrupts the list of beasts the reader should not battle, and this line continues that list, adding “N’aussi aux autres sauvagines” [Nor with other savage beasts]; B/B₁ replace “sauvagines” with “serpentines” [snake-like beasts]. Scrope seems to have understood the line as continuing Othea’s musing of whether or not the reader imagines himself following Hercules’s feats literally.
- 56–59 *which spak covertli . . . that he dide*. In other words, Hercules did not actually travel to hell, but poets invented that story to underscore the great deeds that he did accomplish. The practice of speaking “covertli” or “under the couverture of poetis” (4.15) is also called “couverture,” and it describes medieval thinkers’ interpretation of classical myth: certain fantastic elements cannot possibly be “true,” so classical writers must have embellished historical events in order to illustrate a point. This process of applying a historical interpretation to myth is called euhemerism; mythography involves the further moralization or allegorization of myths, like the *glose* and *allegorie* interpretations on chivalric

- and spiritual levels. See Blumenfeld-Kosinski, *Reading Myth*, pp. 1–14, and Chance, *Medieval Mythography*, 3:1–7.
- 61–64 *Lich as . . . desirith wurthyneſ*. Blumenfeld-Kosinski and Richards, *OLH*, p. 41n22, point out that Christine combines the parable of the sower (Matthew 13:1–8) and the parable of the grain of wheat (John 12:24–25).
- 64–65 *vertu of strengthe . . . overcome all thinge*. *CV*, fol. 87v, attributed to Socrates and condensed by Christine; Larke, fol. 34v (Parussa, p. 388n3c; Rouse and Rouse, “Prudence,” p. 202).
- 68 *victorius*. *B₁* uniquely omits the French “victorieux” (as do modern editions based on it); however, the term appears in A/AI, B, BI, and the DI versions consulted.
- 68–73 *And Sent Ambrose . . . agens fleschli desires*. *MF*, Fortitudo c and d, fol. i1r a. Aurelius Ambrosius (ca. 340–397), a bishop of Milan and one of the four original Doctors of the Church (with St. Gregory, St. Augustine, and St. Jerome). The text comes not from Ambrose’s *De officiis ministrorum* [*On the Duties of the Clergy*], often known simply as *De officiis* [*On Offices*], but instead from a letter to Simplician, another bishop of Milan; see Lemmens in *OLH*, p. 133. Christine has combined elements of two *MF* entries and may also have included some of the *CV*, fol. 87v (Larke fol. 34v), language, which warns specifically against carnal desires [“desirs charneulx”] rather than the *MF* Fortitudo c more general warning against pleasures [“voluptates”].
- 71 *garmentes*. The French word “aornemens” can mean “garments,” but it can also refer to the characteristic features of something, and the latter is more likely here (*DMF*, *aornement* 2 [n.], sense A).
- 71–72 *makith . . . laboures*. Although B/B₁ omit this text, it appears in BI and Scrope (and in A/AI and D/DI copies, and thus the *Bibell*). Mombello, *TM*, pp. 297–98 no. 18, p. 314 no. 15, identifies the phrase as a key feature of A and D manuscripts; eyeskip may be to blame for its absence in the B and B₁ copies.
- 73 *rude*. Bühler adopts the M reading of “royde,” but I have retained the S spelling because ME “rude” equally refers to a fierce person, perhaps by influence of Old French *roide* and ME *royde* (*MED*, *rude* [adj.], sense 5e).
- 74–75 *Scribo vobis iuvenes . . . vicistis malignum*. 1 John 2:14 and *CV*, fol. 87v; Larke, fol. 35r. Christine corrects the *CV* chapter reference (Rouse and Rouse, “Prudence,” p. 202).

CHAPTER 4

- 1 S and M contain images of Minos in an elaborate chair presiding over semi-naked prisoners led before him. On subtle differences in the two images, see Desmond, “Reading and Visuality,” pp. 117–18. To view digital images from S and M, see St. John’s College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_manuscripts/medman/A/We b%20images/minos.htm; and Pierpont Morgan Library and Museum, Medieval

- and Renaissance Manuscripts: <http://ica.themorgan.org/manuscript/page/9/158842>.
- 2 *Minos*. Minos king of Crete was judge of the dead in classical mythology. See *OM* 2.5074–80. See Forhan, *Political Theory*, pp. 120–23, for links between kingship and justice in Christine.
- 11–14 *He that is a rightwis justice . . . corrector of othir men.* *TDP*, p. 968; *Dicts*, pp. 154.34 and 155.35–36.
- 15 *under the couvertoure of poetis*. On “couvertoure” as a medieval poetic practice, see note 3.56–59 above.
- 15–19 *Minos . . . taile aboute him*. Christine draws on Dante’s depiction of Minos twirling his tail to indicate his judgment (*Inferno*, ed. Singleton, 5.4–15).
- 21 *Grece*. French *Othea* manuscripts frequently conflate Crete or Greece, due to easy confusion of scribal *C/G* and *t/c*; BI correctly identifies Crete, but DI₇ reads “Grece.” Both Scrope and the *Bibell* present “Grece.”
- 23–24 *Justice is a mesure . . . rightwislye.* *TDP*, p. 969; *Dicts*, pp. 158.15–17 and 159.16–18; and *CV*, fol. 91r; Larke, fol. 48r. The adverb “rightwislye” is Scrope’s insertion; it does not appear in B, B₁, or BI.
- 26–34 *And Seinte Bernarde . . . have doon amys.* *MF*, *Justicia et justus s*, fols. l6v b–l7r; and *CV*, fol. 91r; Larke, fol. 48r. Christine follows the *MF*’s attribution to St. Bernard of Clairvaux (1090–1153), an important Doctor of the Church, and a French abbot instrumental in the reform of the Benedictine Order of monks that led to the establishment of the Cistercian Order. The structure of the A/AI, BI, and DI manuscripts, which lists the three types of persons first before elaborating, is closer to the structure of the *CV* and *MF* than the B version. See Parussa, p. 389n4f, and *Epistle*, pp. 132–33n14/6–16. Thus, both the *Bibell* and Scrope’s *Epistle* are closer to each other than to B or B₁.
- 32 *noun-power*. Scrope provides a literal translation of Christine’s “non puissance” [“incapacities” (*OLH*, p. 43)].
- 34 *proverbe*. The expected noun is “propos” [purpose] (A/AI, B/B₁, D/DI), but both BI and Scrope transmit “proverbe” instead.
- 35–36 *Excogitat iustus . . . facere iusticiam*. Proverbs 21:12, 15; and *CV*, fol. 91r; Larke, fol. 48r. Scrope and BI omit “justo” [to the just] from Proverbs 21:15 (other French copies, including BI₂, contain it).

CHAPTER 5

- 1 *Percyvalle*. BI and all other consulted French manuscripts read “Perseus.” Scrope transforms the classical hero Perseus into Perceval, perhaps deliberately but plausibly by misreading his source manuscript. Chance, “The Arthurian Knight Remythified,” pp. 19–24, sees the change as deliberate; however, Chance conflates St. John’s College, MS H.5 (S) with British Library, MS Royal 15 E VI (the latter being the wedding gift for Margaret of Anjou), and she erroneously

claims that Scrope and the S manuscript image depict Perseus/Perceval rescuing Andromeda from a dragon. The term for the monster in both French and English is “bellue” (Scrope 5.8), which indicates a sea monster or whale (*DMF, belue [n.1]; MED, bellue [n.]*). The image in S, fol. 9r, depicts a monstrous head emerging from sea waves as an armor-clad Perseus/Perceval rides Pegasus to rescue Andromeda, and contemporary marginal notes (unfortunately cropped in the digital image) label the figures “Percivalle,” “Pegasus,” “Andromeda,” and “bellue.”

M likely would have contained a similar image, but the folio was removed. To view the digital image, see St. John’s College, Special Collections: https://www.joh.cam.ac.uk/library/special_collections/manuscripts/medieval_manuscripts/medman/A/Web%20images/perseus.htm.

- 3 *bothe softe and harde.* The expected French is “en toutes pars” [through all parts] (BI); the alteration is Scrope’s.
- 4–6 *Pegasus . . . Andromeda.* For Perseus’s rescue of Andromeda, see *OM* 4.5637–5891. See also Chapter 55. In classical mythology, Perseus’s spilling Medusa’s blood causes Pegasus’s birth, but Bellerophon (not Perseus) typically masters the winged horse. However, the convoluted narrative of the *OM* 4.6210–18 may imply it, and *GD* 12.25 indicates both that Perseus rode Pegasus after rescuing Andromeda and that Persia was named after him. Steadman, “Perseus upon Pegasus,” suggests that because later medieval texts depicted Bellerophon attempting to ride Pegasus to Heaven, he acquired a reputation for overreaching ambition, so authors replaced him with Perseus on Pegasus to avoid negative associations. On Pegasus as a puzzle encouraging readers’ engagement and preparing them to interpret other chapters, see Brown-Grant, *Moral Defence*, p. 62 (see also 1.27 and note, above). On Christine’s depiction of Perseus and Andromeda as exploring “the politics of the male gaze,” see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 132–37.
- 21 *Perce.* The *HA1* or *GD* 12.25 could have provided the link between Perseus and Persia (Parussa, p. 389–90n5a).
- 29–32 *hors the which fleeth . . . alle contrees.* Christine’s interpretation of Pegasus as renown draws on the *OM* 4.5808–12. Of course, “renown” is not one of the four Cardinal Virtues, but Christine presents it as the natural result of virtuous behaviors. By depicting renown as a horse the good knight can ride, the *Othea* implies that a man can master and control his reputation by acting virtuously (Schieberle, *Feminized Counsel*, p. 146).
- 32–33 *a good name . . . princes.* *CV*, fol. 90r; *Larke*, fol. 42v.
- 34–44 *desire a good name . . . weel of a good name.* Many mirrors for princes express apprehension about ambition, but the *Othea* uses the desire for reputation to motivate the reader to acquire virtues. As the *allegorie* clarifies, this desire is good so long as it does not turn into vainglory.
- 36–38 *Andromeda . . . synne.* The *OM* 5.1041–52 allegorizes Andromeda as the soul. Using this narrative to figure renown allows Christine to introduce early in the

- Othea* the argument that chivalric virtues can be demonstrated in men's treatment of women.
- 40–44 *Saint Austin seith . . . a good name.* *MF*, Fama c, fol. h7r b. Both English translators imitate Christine's French title *Livre de correccion*, which alludes to St. Augustine's Sermon 355 (Parussa, p. 391n5d; Lemmens, in *OLH*, p. 134).
- 40–41 *to serve welle.* Scrope either misread the expected "bien vivre" [to live well] (BI) or altered the verb on purpose.
- 41 *for feith.* BI and other French manuscripts consulted read "pour soy" [for himself]; Scrope likely confused a tall-s form with an f, resulting in "foy" [faith].
- 44–45 *Curam habe . . . mille thesauri preciosi.* Sirach/Ecclesiasticus 41:15; and *CV*, fols. 90r–v; Larke, fol. 43r. The error of "xvi" for "xli" appears in BI and Scrope, but other copies are correct (see Parussa, 5.61).

CHAPTER 6

Chapters 6–12 outline the seven planets, their correlations to names of the days of the week, their alchemical properties, and their spiritual significances. Christine's revisions in B and B₁ add opening paragraphs for Chapters 6–12 that explain the connection of the planets and gods; for this extra material, see Chapters 6–12 in Parussa and *OLH*, pp. 45–52. A/AI, BI, and DI versions lack those clarifying paragraphs. Christine combines information from a number of sources, including the *OM*, Pierre Bersuire's *Reductorium morale*, glosses to Evrart de Conty's *Eschez amoureux*, and alchemical treatises (Parussa, pp. 391–94). Because Scrope follows Christine but the *Bibell* translator alters alchemical references (see *Bibell* Explanatory Note 6.14), it may be useful to review the English predecessors: Chaucer briefly presents associations of the gods with metals in the Canon Yeoman's Tale (*CT* VIII [G] 826–29) and *HF*, lines 1419–512; and Gower, *CA* 7.721–954, discusses the planets' influences on certain behavioral characteristics. On representations of the planets as deities more generally, see Panofsky and Saxl, "Classical Mythology," pp. 241–48, and Shamos, "Astrology as a Social Framework"; and on Christine's usage, see Hindman, *Painting and Politics*, pp. 77–89; Tuve, *Allegorical Imagery*, pp. 296–99; and Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 41–45. For introductions to alchemy, see Roberts, *Mirror of Alchemy*, and Taylor, *Founders of Modern Chemistry*.

- 2 *Jovis.* Jove or Jupiter appears, for instance, in the *OM* 1.722–26; *EA*, pp. 76–77; and *RM* fol. 5r.
- 5 *poetis.* B/BI copies like Laud record "poetes," an error for the A/AI reading "paiens" [pagans].
- 9 *of Jovis.* BI omits "de Jovis" [of Jove] (and is not Scrope's direct source).
- 10 *philosophres.* Even though it is more commonly used in the work to indicate its obvious cognate "philosophers," this Middle English term accurately translates the French "arquemistes" [alchemists] (see *MED*, *philosophre* [n.], sense d).
- 10 *seven metallis to the seven planetis.* Medieval thinkers paired each of the known planetary bodies with a corresponding metal based on supposed shared

qualities. In general, the associations are as follows: Sun (gold), Moon (silver), Mars (iron), Mercury (quicksilver), Venus (copper—or tin in Christine's *Othea*), Jupiter (tin—or copper in Christine's *Othea*), and Saturn (lead). See Pseudo-Geber, *Pseudo-Geber*, ed. Newman, pp. 658, 671–76, for more on these associations.

- 11 *Jeber.* A number of Latin alchemical texts are attributed to Geber, the eighth-century Arabic alchemist Jabir ibn Hayyan, including the *Summa perfectionis magisterii* (Parussa, p. 394n6c), although authorship is uncertain and the true author may have been the thirteenth-century Italian Franciscan alchemist Paul of Taranto (Pseudo-Geber, *Pseudo-Geber*, ed. Newman, pp. 57–108). See also *CA*, volume 2, p. 402n2608.

Nicholas. Blumenfeld-Kosinski and Richards, *OLH*, p. 28, make a strong case for identifying this figure as Nicholas Flamel (ca. 1340–1418), the alchemist who supposedly discovered the Philosopher's Stone (and is referenced in J. K. Rowling's *Harry Potter* novels). Parussa, p. 394c, offers two other possibilities: Nicholas Comes (or de Comitibus) or Nicholaus de Paganica. Both men are the purported authors of alchemical or astrological treatises that include sections on planetary properties that seem to have existed in the early fifteenth century, but neither has been satisfactorily identified. See Thorndike, *A History of Magic*, 4:163–66 and 4:213–15.

The *Bibell* translator's omission of "Nicholas" may indicate an uncertainty about the identity and authority of the figure.

- 13 *sangwen.* The medieval humoral theory believed that one's health and personality depended on a balance of four bodily fluids, or humors, that defined one's temperament: yellow bile (choleric), phlegm (phlegmatic), black bile (melancholic), and blood (sanguine). Sanguine characters are dominated by blood, leading to a pleasure-seeking, joyful, and/or amorous disposition. The best-known sanguine medieval character is Chaucer's Wife of Bath. For a concise summary of humoral theory, see ed. Harmon, *A Handbook to Literature*, p. 240–41. Although Othea encourages her pupil to imitate Jupiter's joyful condition, she urges him elsewhere to restrain himself from lechery or intense amorous affection (e.g., Chapters 7, 22, 84). This is not a contradiction but rather the recognition that the ideal knight should imitate Jupiter but not to the point of excess.

- 16–18 *seith Pictagoras . . . tendyng to wurschip.* TDP, p. 931; *Dicts* 60.24–26 and 61.26–28. Pythagoras (ca. 580–ca. 507 BCE) refers to the Greek mathematician and philosopher.

- 22 *Jhesu Criste.* Christ's name only appears in B/BI, not A/AI or D/DI manuscripts. Compare *Bibell* 6.24.

- 23–26 *For Seint Gregori . . . nedis be exhauncid.* MF, Misericordia n, fol. n6v a–b (*Electronic MF*: Misericordia m), attributes this saying to Church Father St. Jerome (ca. 347–420), who translated the Bible from Greek into the Latin Vulgate and wrote numerous theological texts, including the *Epistle to Nepotian* (Scrope's "Pistill of Poncian," likely due to a corrupted exemplar). By contrast, the CV fol. 95r

(compare Larke, fol. 57v), attributes it to the Church Father St. Gregory the Great, ca. 540–604 (also known as Pope Gregory I). A/AI *Othea* manuscripts follow the *MF* in citing Jerome, while B/BI and all D manuscripts follow the *CV* in citing Gregory (*TM*, p. 314 no.16; Parussa, pp. 49–51). The original source is neither but an unknown author of sermons known as Pseudo-Augustine (*Electronic MF*: “Fons primus”; Lemmens, in *OLH*, p. 134).

- 27 *Beati misericordes . . . misericordiam consequentur.* Matthew 5:7 and *CV*, fol. 95r; Larke omits. Christine includes the attribution to Matthew from the Vulgate that is lacking in the *CV* (Rouse and Rouse, “Prudence,” p. 202). Scrope omits “ipsi” before “misericordiam,” though it is found in other texts, including BI. Scrope and BI lack the citation of Matthew 5 (but it does appear in B/B₁ and BI₂).

CHAPTER 7

- 1 *Venus.* See headnote to Chapter 6 above and Chapters 56 and 73.
- 3 *ravenous.* The *MED* lists *ravinous*, (adj.), sense c, as a mistranslation of the French *traveilleux* [laborious, fatiguing] (BI; Parussa, 7.8), but Scrope’s is the only example. Scrope translates a form of French “travail” correctly in prose passages elsewhere (e.g., 20.8, 49.6).
- 5 *Friday.* Christine attributes the French “vendredi” [Friday] to Venus, and Scrope translates without explaining that the English word has a different, Old English origin (*MED*, *fri-dai* [n.], sense 1), through an association of the Germanic goddess Frigg with Venus. Venus’s association with Friday appears in *OM* 1.727–28, *RM* fol. 5r, and *EA*, pp. 234–36 (Parussa, p. 395n7a).
- 7 *quene of Cipre.* Venus’s association with Cyprus is commonplace; see, for example, *GDE*, 3.23 (at p. 403). The Latin term for copper is “cypreus,” and the linguistic similarity to “Cyprus” may account for Venus’s traditional association with the metal.
- 8 *jolynes.* *MED*, *jolinesse* (n.), indicates gaiety and gladness; the French term “jolivete,” however, also can indicate an indifference to morality (*DMF*, *jolivete*, [n.], sense A3). The Middle English adjective form can denote lasciviousness (*MED*, *joli*, [adj.], sense 2e). Regarding Venus, the sense of wantonness and amorousness is likely relevant, here and in 73.17.
- 12 *liif.* Scrope must have misread his exemplar as “vivre” [life]; BI and other French copies consulted record “vice” [vice] (compare Parussa, 7.21).
- Hermes.* Hermes Trismegistus is the name given to a prolific ancient Egyptian philosopher, though it was common for medieval texts to conflate Hermes Trismegistus, the Greco-Roman deity Hermes/Mercury, and the Biblical figure of Enoch (see ed. Sutton, *Dicts and Sayings*, p. 118n2.1–2).
- 12–13 *The vice . . . alle vertues.* *CV*, fol. 87r; Larke, fol. 33v.
- 15–19 *Cassidoire seith . . . in His hate.* *MF*, Superbia ay, fol. y3v a (*Electronic MF*: Superbia az). Proverbial: see Whiting V7. “Cassiodre” is Cassiodorus

(ca.484–90–ca. 577–90), the Roman statesman, historian, and writer who founded a monastery in his retirement and wrote, among other things, the *Expositio Psalmorum [Exposition of the Psalms]*.

- 16–17 *a voide degree . . . the first man.* For BI's straightforward “l'ange” [the angel, i.e., Lucifer], Scrope adds commentary on Lucifer as an arrogant, worthless, or perhaps deficient member of the order of angels (*MED*, *voide* [adj.], sense 8a; and *degre*, [n.], senses 4f and 8).
- 20–21 *Odisti omnes observantes vanitates supervacue.* Psalms 30:7.

CHAPTER 8

- 2 *Saturne.* Saturn appears in many of Christine's regular sources associated with prudence and seriousness, e.g., *OM* 1.513–718, 801–26; *RM* fols. 1v–2r; and *EA*, pp. 65–71, 76 (Parussa, p. 395n8a). Saturn is often represented as cold, indifferent, cruel, and even malevolent — see *OM* 1.756–74, Chaucer's Knight's Tale, (*CT I* [A] 2454–69), and *Assembly*, lines 279–87 — but after his castration, he becomes associated with prudence; see Chance, *Mythographic Chaucer*, pp. 190–93, 202–03, 210–13; and Desmond and Sheingorn, *Myth, Visuality, & Montage*, pp. 57–65. The association with lead is common. See also Chapter 51.
- 13–14 *Thinke well . . . jugement of othir.* *TDP*, pp. 912–13; *Dicts*, pp. 12.24–25 and 13.24–25.
- 18–21 *And Seint Gregor . . . holde them juste.* *MF*, *Judex sive judicium u*, fol. 15v a. The title of the work refers to St. Gregory's *Moralia in Job* [*Morals on the Book of Job*], a commentary on the Biblical Book of Job.
- 22–23 *Timor Domini sanctus . . . in semet ipsa.* Psalms 18:10.

CHAPTER 9

- 2 *Apollo.* Apollo or Phoebus appears in the *OM* 1.3125–32, 2.52–206, and 6.1644–46; the *RM* fols. 4r–5r; and the *EA*, pp. 84–93 (Parussa, p. 395n9a), and he is commonly associated with gold and eloquence. For a survey of representations of Apollo, see Fumo, *Legacy of Apollo*. See also Chapters 48 and 87.
- 8 *The which vertu . . . every good knyght.* *TDP*, p. 912; *Dicts*, pp. 12.6 and 13.6–7. Christine includes both mouth (as in *TDP*) and heart (Parussa, 9.22).
- 9 *good councell.* The expected French is “loyal conseil” [loyal/trustworthy counsel] (Parussa, 9.24; BI).
- 11–12 *in his mouthe . . . verray knyghte Jhesu Crist.* Chance, *CLO*, p. 47n4, reads Christ's truth, which should be in the good knight's mouth, as the Eucharist, noting the common association of Apollo with Christ.
- 12–16 *As Cassiodor seith . . . and reisith hymself.* *MF*, *Veritas x*, fols. z5r b–z5v a. The title of the work refers to a sermon by the Greek Church Father John Chrysostom

(ca. 347–ca. 407), which praises St. Paul (Lemmens in *OLH*, p. 135). A/AI and almost all D *Othea* copies, and thus the *Bibell*, attribute this material to Chrysostom. All B family manuscripts except one erroneously cite Cassiodorus (*TM*, p. 298 no. 20 and p. 314 no. 17).

- 16–17 *Tertii Esdre.* Christine's error "Secundi Esdre" appears in all consulted French copies. The medieval Vulgate organizes Esdras into four books, which standard English versions divide into two books of Nehemiah and two books of Esdras or Ezra (see *OLH*, p. 49n30). This Esdras narrative, which is retold by Gower in *CA* 7.1783–1916, is not found in the Douay-Rheims Bible; the Vulgate's 3 and 4 Esdras correspond to the apocryphal books of 1 and 2 Esdras in the 1611 King James Bible, where the narrative runs from 1 Esdras 3:4:41, and statements on the power of truth above all else appear at 1 Esdras 3:12 and 4:41. The translation of the Latin is mine.

CHAPTER 10

- 1 *Phebe.* Phoebe is commonly represented as the moon — for example, the *OM* 6.1647–49, the *RM* fol. 6v (with Diana), and *EA* pp. 258–60 (Parussa, p. 396n10a). Both the moon and women were proverbially considered to have inconstant natures; see Whiting M647, W526.
- 2,5 *He, his, him.* All three manuscripts gender Phoebe male. The unexpected error contradicts mythology and the typical stereotype of women as inconstant. See also Schieberle, "Rethinking Gender and Language," p. 101.
- 4 *Malencolyous.* The medieval humoral theory of medicine believed an excess of black bile produced a melancholic disposition, which might range from gloomy to angry (see *MED*, *malencolious* [adj.], senses 2a–d). See also note 6.13, above.
- 8–9 *Use wisedome and be stedfast.* *TDP*, p. 912; *Dicts*, pp. 12.22 and 13.22–23. Christine modifies the quotation to evoke constancy (Campbell, *Epître*, p. 181).
- 11–17 *As Seint Ambrose seith . . . roted in feith.* *MF*, Fortitudo d, fol. i1r a. A substantially abridged and unattributed version appears in *CV*, fol. 80r (Parussa, p. 397n10d); Larke, fol. 11r. The reference is to St. Ambrose's letter to Simplician, a bishop of Milan.
- 18–19 *Homo sanctus . . . sicut luna mutatur.* Ecclesiasticus/Sirach 27:12, and *CV*, fol. 80r; Larke, fol. 11r.

CHAPTER 11

- 1 *Mars.* Christine constructs a symbolic lineage for Hector in which he is not only the son of Priam and Hecuba of Troy but also the son of Mars and Minerva–Pallas (Chapters 13–14). Hindman, *Painting and Politics*, pp. 102–13, argues that the presentation of Mars and Minerva as Hector's parents (and the changing illuminations of them) reflects Christine's concerns with discord within the French royal family.

- 2 *in every mater.* The M and L manuscripts record “mater,” a close translation of BI’s “en tout pas” [in all situations]; the S reading “maner” technically makes sense, but “mater” offers approximate rhyme with “fader.”
- 5–6 *The Tuwisday . . . werres and batailles.* On Mars’s characteristics, see *OM* 3.281 and 4.1489–96; the *RM* fols. 3v–4r (Parussa, p. 397n11a); see also *EA*, p. 83. The French word for Tuesday, “martes,” derives from Mars, but the English term comes from the German god Tiw (who became associated with Mars).
- 10–11 *a wise man seith . . . his inclinacions.* Precise source unknown, but Bühler, *Epistle*, p. 137n22/2, calls attention to an analogue by Sedechias (*Dicts*, 8.14–16 and 9.13–15; *TDP*, p. 911).
- 14–20 *Seint Ambrose seyeth . . . to overcome hymself.* *MF*, Bellum m, fol. c2v b. The extract occurs in Gregory’s *Moralia*, not Ambrose’s *De officiis* [*On the Duties of the Clergy*], which is cited by both Christine and *MF* (*Epistle*, p. 138n22/7–15; Lemmens in *OLH*, p. 135).
- 21–23 *Non est . . . in celestibus.* Ephesians 6:12.

CHAPTER 12

- 1 *faucon.* BI indicates “façonde” [eloquence], and Scrope surely intended the cognate “facounde” (*MED*, *facounde* [n.], sense a), although his term has been misinterpreted as “falchion” [sword] (see Warner, p. 23n3; *Epistle*, p. 138n22/21). As further support for Scrope’s correctness, “pleyne” commonly is used to refer to speech but seems less relevant to swordplay (*MED*, *pleine* [adj.], sense 3); on “pleyne” speech, see also N. Watson, “Theories of Translation.”
- 3 *Mercury.* Mercury’s associations with language, eloquence, and quicksilver are common; see *OM* 1.3994–4000; *RM* fols. 5v–6v; and *EA*, pp. 250–52 (Parussa, p. 397n12a). See also Chapters 18 and 30.
- 5 *Wednysday.* French “mercredi” [Wednesday] comes from Mercury’s name; the English name derives from “Woden’s day” and the god Odin, who became associated with Mercury.
- 6 *pontificalle.* This line is the only attestation for *MED*, *pontifical* (adj.), sense 1d, rather than the more common, literal meaning “[o]f or pertaining to a high church official” (sense 1a). Scrope’s usage derives directly from Christine’s French “pontifical” (Parussa, 12.17), which has the figurative meaning “worthy of a pontiff, prestigious” (*DMF*, *pontifical* [adj.], sense ID); *OLH*, p. 51, translates as “magnificent.”
- 10–11 *Diogenes seith . . . save of speche.* *TDP*, p. 933; *Dicts*, pp. 66.13–14 and 67.14–15. Diogenes (ca. 412–ca. 323 BCE) was a Greek philosopher and one of the founders of the Cynic school, which believed that man should live a simple, virtuous life and reject desires for wealth, power, and fame; Diogenes lived as a beggar and is known for his extreme asceticism and unconventional behaviors.

- 14–19 *And Seint Gregor seith . . . into our understandyngē.* CV, fol. 98v; Larke, fol. 67v.
The Middle English title *Omelies* refers to St. Gregory's *Homilae in Evangelia* [*Homilies on the Gospels*].
- 20 *Qui vos audit . . . me spernit.* Luke 10:16 and CV, fol. 98v; Larke, fol. 68r.

CHAPTER 13

In Chapters 13–15, Christine represents the Catholic tradition's three primary theological virtues — Faith, Hope, and Charity — as women warriors Minerva, Pallas, and Penthesilea. On Christine's insertion of women into theological roles, see Birk, *Biblical Wisdom*, pp. 65–88, especially 80–81.

- 3 *moder.* The L manuscript reads “modus,” which gives us two important pieces of information: one, the scribe knew enough Latin to misread a suspension mark for the Middle English “-er” as indicating the Latin “-us”; and two, this indicates that the manuscript is a copy and not Scrope’s original. Drimmer, “Failure before Print,” p. 347, proposes that Longleat could have been Scrope’s original; although her arguments about the Preface and Scrope’s plans for his translation are persuasive, the many copying errors like this one (and others recorded in the textual notes) make it unlikely that L is Scrope’s original copy.
- 3, 12 *signed, delyvered.* Scrope’s translation often shows disparities between his translation of the same word in the poetic and prose sections. Both times in BI (and other French copies) this verb is “livrera” [delivered]; Christine may be punning on Minerva giving birth to armor. *MED*, *signen* (v.2), sense e, suggests that the term (usually for appointing or assigning someone to a position or place) could mean “provide” something; the only example is Scrope’s.
- 4 *Minerve.* For Minerva/Pallas, see OM 2.4414, 6.65; RM fol. 7r; EA, pp. 261–76; (Parussa, p. 399n13b) and Boccaccio’s *CFW*, pp. 14–15, and *GDE* 5.48. The alternate names Minerva and Pallas separate out the single figure’s dual roles as the inventor of armor and the goddess of wisdom (see note 14.1, below). Blumenfeld-Kosinski, *Reading Myth*, pp. 210–12, identifies Minerva as Christine’s “patron of interpretation,” and an important link between the *Othea* and the later *City of Ladies*.
- is not bitter. This accurately translates the French, but M emends to “must be best.” Although Bühler, *Epistle*, pp. xxi–xxv, and in his emendation to other M readings, gives M a fair amount of authority, variants like this one suggest that the M scribe occasionally alters his English source text, without recourse to the French, so we should be hesitant to embrace all of M’s unique variants as authoritative (even when they are “correct,” as in M’s accurate recording of Echo’s gender in 86.2–3 and note).
- 6 *cuirboille.* The protective body armor was created by boiling leather, molding it to fit the body, and allowing it to harden. In the late medieval era, it was replaced by plate iron, which is here credited to Minerva’s invention. See *MED*, *quir-boili* (n.), which cites this line.

- 10–11 *an auctor seith . . . sugettes to the same.* Unknown source. Bühler, *Epistle*, p. 139n24/2, proposes a basis in Matthew 26:52, “all that take the sword shall perish with the sword.” Compare *Bibell*, 13.16–17.
- 13–14 *the vertu of feith . . . divine vertu.* On Christine’s construction of women as the three theological virtues (faith, hope, and charity) and as men’s equals in intellect and strength, see Kellogg, “Chivalric Mythographer,” pp. 116–17; and Birk, *Biblical Wisdom*, pp. 80–81. See also Chance, “Christine’s Minerva,” for Christine’s portrayal of women inventors and educators.
- 15–17 *Cassiodore seith . . . may please God.* MF, Fides ak, fol. h8v b (*Electronic MF*: Fides al), attributed to Chrysostom’s sermon *On the Creed*. Only A manuscripts correctly cite Chrysostom; AI, B/BI, and D/DI manuscripts erroneously cite Cassiodorus (*TM*, p. 299 no. 21; Parussa, p. 399n13c). See also Lemmens in *OLH*, pp. 135–36.
- 18–19 *Sine fide impossibile est placere Deo.* Hebrews 11:6, and *CV*, fol. 78v; Larke, fol. 7r. In citing the Hebrews chapter, Scrope’s manuscripts contain the error “vi,” but BI correctly records “xi.”

CHAPTER 14

- 1 *Pallas.* Boccaccio explains the dual names Minerva and Pallas in *GDE* 2.3 and 4.63–64 (Parussa, p. 399n14b). See also note 13.4, above.
- 8 *Pallaunce.* The island that supposedly gave Pallas her name, Pallene, was located in Thrace, according to Isidore of Seville, *Etymologies*, trans. Barney et al., Book VIII, Chapter xi, line 75.
- 12–13 *therfore it is seyde . . . to knyghthode.* The idea of uniting wisdom with the practice of arms became popular in late medieval France and England. Authors redefined knighthood as the condition of being educated in virtues foundational to the social and political well-being of the state, creating not only a chivalric ideal but also a social ideal relevant to all citizens (Kipling, *Triumph of Honour*, pp. 11–30, 169–72). On English writers specifically, see Summit, *Lost Property*, pp. 71–81; and Nall, *Reading and War*.
- 13–14 *that armes . . . seith Hermes.* The French “comme armes doient estre garde de la foy, peut estre entendu a ce propos ce que dit Hermés” seems instead to indicate, “to this purpose, as arms ought to be the guard of faith, may be understood what Hermes says” (see Parussa, 14.20–22; *OLH*, p. 53).
- 14–15 *Joyne the love of feith with wisedome.* *TDP*, p. 913; *Dicts*, pp. 14.5–6 and 15.5.
- 18–22 *For Origene seith . . . of theire woundis.* MF, Spes q, fol. x7v a (*Electronic MF*: Spes r). Origen of Alexandria (ca. 184–ca. 253) was a Greek Church Father and prolific early Christian theologian who wrote over two thousand treatises on various religious topics, including over 200 sermons and a homily on the Bible’s book of Exodus, which is the source for this material (see also Lemmens in *OLH*, p. 136).

- 23–25 *Fortissimum solacium habemus . . . anime tutam.* Hebrews 6:18–19. BI and Scrope both omit “spem,” which appears in other versions of the *Othea* and is essential to the allegorie’s focus on hope. Compare *Bibell* 14.28.

CHAPTER 15

- 1 *Pantasselle.* Christine’s likely source is the *Histoire Ancienne* (Parussa, p. 400n15a). On Christine’s reshaping of sources and representation of Penthesilea, see Reno, “Feminist Aspects,” pp. 272–73; and Brownlee, “Hector and Penthesilea,” pp. 74–77. For a contrast between Penthesilea’s virtuous love for Hector and Narcissus’s self-love in Chapter 16, see Brown-Grant, *Moral Defence*, pp. 67–68. For English depictions, see Lydgate’s *TB* 4.3804–4336, and Gower’s *CA* 4.2135–47.
- 5 *Damazoine.* Scrope apparently misunderstands the contracted French preposition “de” in “D’amazoine” [of the Amazon kingdom].
- 13 *that he scholde love here.* BI omits the French for this phrase, possibly due to eyeskip.
- 15 *conscience.* BI and B/B₁ read “constance,” so either Scrope misread his exemplar, or this is his interpretation.
- 15–17 *And this womman . . . deedid in knyghthoode.* Scrope’s translation is slightly muddled: BI reads “et telle femme est adoulee de la mort Hector, c’est a entendre quant prouesse et valeur sont amortize en chevalier” [and this woman is mournful for the death of Hector, which is to understand when prowess and valor are dead in a knight]. Christine’s sentiment laments the death of Hector (and the prowess that dies with him) and also metaphorically equates any time that a knight ceases to exercise valorous qualities with death. See also Parussa, 15.23–25; *OLH*, p. 54.
- 17–18 *a wise man seith . . . it is perceyved.* Unknown source. Bühler (*Epistle*, p. 140n26/11–12) cites George Ashby’s *Dicta & opiniones diversorum philosophorum*, which identifies an analogue attributed to Aristotle. See Ashby, *George Ashby’s Poems*, ed. Bateson, stanza 11.
- 19 *Pantesselle . . . charité.* The allegorization of Penthesilea’s violent vengeance as charity may seem discordant, but evoking her martial prowess allows Christine to add a physical dimension to her arguments that women can possess intellect, strength, and virtues (Birk, *Biblical Wisdom*, pp. 80–81).
- 21–25 *Cassidoire seith . . . of his goodes.* MF, Caritas z, fol. c6r a–b. The A/AI and D/DI copies consulted, including the *Bibell*, ascribe the extract specifically to Cassiodorus’s writings on the Psalms, while the B/BI tradition does not (see also TM, p. 299 no. 22 and n4 on A and B).
- 22–23 *greine . . . groweth.* The French sense is that the rain distills the drops of virtue, under which good will grows [“germe”] and good conduct fructifies (see Parussa, 15.32–34; *OLH*, p. 54). Scrope has mistaken the French conjugated verb “germe” [grows] for the noun “germe” [seed] (*Epistle*, p. 140n26/18–19), but he

also recognizes that the verb is integral to the parallel structure of the sentence. Perhaps he failed to correct his initial impulse (since it does not make sense for crops to grow under a seed); Warner takes the noun use as intentional and supplies “of” to clarify the meaning. In the list of good spiritual crops grown by charity, BI uniquely begins with “la bonne vertu” [good virtue], followed by “la bonne volente et la bonne operacion” [good will and good conduct].

- 24 *paciente.* B/B₁ and Scrope repeat the term from 15.23 instead of the A/AI and D/DI reading, “poissant” [powerful]; BI erroneously presents “parfaicte” [perfect].
- 25 *communiall.* Both Scrope and the *Bibell* translator astutely render what Parussa, pp. 400–01n15d, explains as Christine’s complex, innovative use of the French “communicare” as an adjective indicating someone who gives to others and is, in modern French, “libéral” [generous]. Compare *Bibell*, 15.27: “liberall.”
- 26–28 *Caritas paciens . . . que sua sunt.* 1 Corinthians 13:4–5.

CHAPTER 16

Chapters 16–22 allegorize the Seven Deadly Sins.

- 1 *Narcisus.* After seeing his reflection in the well, Narcissus falls in love with it and dies by falling in and drowning. See *OM* 3.1327–902; *GDE* 7.59; and *RR*, pp. 50–52; see also Chapter 86. Scholars have viewed Narcissus as exemplifying self-love or homoerotic desire. Brown-Grant, *Moral Defence*, pp. 67–68, contrasts Narcissus’s self-love with Penthesilea’s love for Hector and his reputation. Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 71–76, analyze Christine’s use of the *OM* and her images of Narcissus and Echo to criticize the *RR*.
- 9 *overwenyng or oultreuidez.* L’s doublet is likely Scrope’s original translation. French manuscripts, including BI, have the noun form “l’oultreuidance” [overconfidence]; S and M only have “overwenyng.” A scribe is more likely to omit one term than introduce the direct cognate of the French original (*Epistle*, p. 141n27/7; at p. 27n7, Bühler erroneously points to the *texte*’s “chevalier oultreuidez,” as the source, but see Parussa, 16.13).
- 11–12 *Sone, beware . . . no durable thing.* *TDP*, p. 946, modified by Christine; *Dicts*, pp. 98.34 continued on 100.1, 99.37 continued on 101.1.
- 14 *Be Narcisus . . . synne of pride.* *OM* 3.1904–06 also allegorizes Narcissus as pride. For English associations of Narcissus with pride, see Gower’s *CA* 1.2275–366, and Lydgate’s *FP* 1.5552–677.
- 15–19 *Whereof is it . . . of his bodye.* *MF*, Superbia aq, fol. y3r b (*Electronic MF*: Superbia ar); and *CV*, fol. 97v; Larke, fol. 65v.
- 17–18 *the liif is inne al nakid.* The French texts read “est sa vie contenue” [this life is contained]; Scrope apparently read “contenue” as “toute nue” [completely naked]; see Warner, pp. xl and 28n3.

- 20–21 *Si ascenderit . . . in fine perdetur.* Job 20:6–7. Scrope follows the French manuscript error of writing “x” [10] instead of “xx” [20]; this error appears in the A/AI, B/BI, and D/DI copies consulted.

CHAPTER 17

- 1 *Athamas.* Athamas’s wife Ino elaborately schemes to disinherit her stepchildren so her own might inherit, which involves sowing boiled seeds and bribing priests to convince her husband that the lack of crops signifies the gods’ disapproval of his eldest children. Athamas exiles the children, and Juno sends the goddess of wrath to torment Athamas and Ino, who go mad and both exemplify ire, each murdering one of their shared two children before committing suicide (*OM* 4.2804–928 and 3835–963). In Christine’s version, after going mad, Athamas kills Ino, their children, and himself; her Athamas alone exemplifies wrath, while Ino is his deserving victim. Desmond and Sheingorn, *Myth, Montage, and Visuality*, pp. 204–11, attribute the difference to Christine’s desire to depart from the *OM* and deflect blame from Ino; Parussa, pp. 401–02n17a, offers the alternate explanation that Christine hastily misread Boccaccio’s *GD* 13.67. Gower’s version of the tale in *CA* 5.4243–382 exemplifies avarice. See also Chapter 99.
- 1–3 *Athamas . . . strangled her childer.* Scrope’s verse confuses Athamas, who strangled his children, with the goddess of ire who made him do it (perhaps by confusing French “fist” [to make] with a term for “fiercely”; Parussa, 17.4–6). Further confusion is shown in L, which mistakes Athamas for the schemer and uses masculine pronouns in 17.6.
- 17 *nerehande.* The L reading of “warrant” [fighting each other?] is clearly a copying error (*MED*, *warrant* [ppl.]; Warner, p. 30n2).
- 19–20 *whan that . . . so feerfull.* The L reading “the goodes saw theyme so ferefull” follows the word order in BI: “la deesse virent tant espoentable” [when they saw the goddess so frightening]. However, Scrope mistakes the goddess for the subject, so the sense goes awry. S and M attempt to make sense of the content, perhaps intending to convey, “when they saw the frightening serpentine hairs” of 17.19.
- 21 *his two childer.* These are Athamas’s and Ino’s shared offspring, not the ones exiled earlier.
- 26 *no knowyng of reson.* L’s “no knowyng of reson” exactly translates the French “nulle connoissance de raison” (BI) and thus was likely Scrope’s original rendering.
- 28–29 *Aristotill seith . . . distroubleth reson.* *CV*, fol. 85v, attributed to Varro; Larke, fols. 27v–28r, cites Aristotle, so perhaps other *CV* copies did as well. Related proverbial statements include Whiting I54, I62, W701, and W703.
- 32–34 *Liche as vynegre . . . day to day.* *MF*, Ira b, fol. 13v a, and *CV*, fol. 86r; Larke, fol. 29v. Christine’s version is closer to the *MF* (Rouse and Rouse, “Prudence,” p. 203).

- 35 *Sol non occidat super iracundiam vestram.* Ephesians 4:26 and *CV*, fol. 86r; Larke, fol. 30r.

CHAPTER 18

- 1 *that thou maist see with ighe.* BI matches the expected French reading, “Sur toute riens toute ta vie” [Above everything all your life] (Parussa, 18.4); Scrope apparently confuses “vie” with a form of “voir” [to see]. See also *OLH*, p. 57.
- 3 *Aglauros.* Aglauros and Herse (18.5) are daughters of Cecrops of Athens treated in *OM* 2.3974–4086; Christine describes envy and Aglauros in terms similar to the *OM* (Parussa, p. 402n18a). Brown-Grant, *Moral Defence*, pp. 83–84, argues that Christine avoids gendering envy as feminine and represents Aglauros as a victim of the goddess of envy.
- 8–9 *become through here enforcyng . . . discolourid.* Scrope has muddled his translation by misunderstanding the verbs. BI reads, “toute d’envie se defrisoit et seche et descouloree devint” [she became completely consumed by envy, and she became dry and discolored]; compare Parussa, 18.14–15, and *OLH*, p. 57.
- 11 *dore.* Scrope omits the phrase in BI describing Mercury as “qui entrer vouloit” [who wanted to enter] (Parussa, 18.18).
- 16 *sister.* French “serourge” actually indicates “sister-in-law.”
- 19–20 *Socrates seith . . . perpetuel peyne.* *CV*, fol. 83v; Larke, fol. 22v–23r. On this saying and its role in various versions of Christine’s *Othea*, see *Bibell* Explanatory Note 18.24–25, Bühler, “Saying Attributed to Socrates,” and Schieberle, “The Problem with Authorial Manuscripts,” p. 108n30.
- 22 *good spirit.* BI erroneously repeats “bon chevalier” [good knight] from the previous line instead of “bon esperit” [good spirit], so Scrope’s exemplar likely contained the correct reading (as BI₂ does).
- 22–26 *Envie is hate . . . grete as he.* *MF*, Invidia d, fol. 11r b; and *CV*, fol. 83v; Larke, fol. 22v.
- 26–27 *Nequam . . . faciem suam.* Sirach/Ecclesiasticus 14:8, and *CV*, fol. 83v; Larke, fol. 23r.

CHAPTER 19

- 1 *Ferre.* “Ferre” apparently translates the French “prolixe” [wordy], though that meaning is not attested in *MED*, *ferre* (adj.) (*Epistle*, p. 212).
- 3 *Ulyxes.* This chapter identifies the reader with Polyphemus, the cyclops that Ulysses defeats, characterizing sloth as a moral blindness. The *Othea* generally favors the Trojans (ancestors of Christine’s royal patrons) over Greeks, and Christine describes Ulysses with the particularly negative terms, malicious and crafty. Ulysses’s exploits were well known in the Middle Ages, but this episode does not appear in the *OM*. Christine’s narrative combines at least two versions,

Boccaccio's *GDE* 10.14, and the *HA2*, which provides the name Polyphemus (Parussa, p. 403n19a). For an English version of the episode, see Lydgate's *TB* 5.1942–64.

11 *understandyng in his wurschip*. Scrope must have misread his source: BI and other manuscripts have “ou” [or] not “en” [in].

13–14 *seith Hermes . . . in dewe occupacions*. Christine seems to have merged similar sayings found attributed to Hermes in *CV*, fol. 84v; (Larke, fol. 25v) and to Sedechias in *TDP*, p. 910 (*Dicts*, pp. 8.10–12 and 9.9–11).

16 *scholde not have*. BI has a scribal variant not attested in Scrope or other consulted *Othea* manuscripts (or BI₂): “ne doit amer ne avoir” [should not love or have].

17–20 *as Bede seith . . . feldes of bataile*. MF, Accidia f, fol. a3r b. St. Bede the Venerable (ca. 672/3–735) was an English historian, translator, and Doctor of the Church, best known for his *Ecclesiastical History of the English People*. This material is taken from his writings on the Biblical book of Proverbs.

The S and L manuscripts erroneously transmit “Bedeisus,” most likely from Scrope misreading “Bede sus” [Bede in]; the M manuscript corrects the rather obvious error.

20–21 *Cogitaciones robusti semper . . . in egestate erit*. Proverbs 21:5; and *CV*, fol. 85r; Larke, fol. 26r. Rouse and Rouse, “Prudence,” p. 203, note that Christine emends the *CV* to match the Vulgate; presumably they mean including “Cogitaciones,” which the *CV* lacks in both the UCLA manuscript and BNF fr. 572.

While the B/B₁ *Othea* manuscripts also lack “semper,” that term does appear in the *CV* in BNF fr. 572 and in A/AI, BI, and D/DI *Othea* manuscripts; however, no *Othea* manuscript that I consulted has the Vulgate’s repeated “semper” after “piger” in the next line.

CHAPTER 20

3 *Lathonna*. The story of Latona’s mistreatment appears in *OM* 6.1636–772; the association of the churls with avarice is Christine’s invention (Parussa, p. 404n20a). On Christine’s transformation of the *OM* narrative of an angry woman into a commentary on class, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 203–04.

9 *abode upon the watir*. The French term “se baissa” indicates that Latona “bent down” (Parussa, 20.12), but *MED*, *abiden* (v.) typically means “to wait” (though it could perhaps indicate “stopped at” [sense 6] or “waited for” [sense 7]?).

14 *in the broth*. Scrope’s “in the broth” translates the French “ou palu” [in the swamp] (Parussa, 20.19); *MED*, *broth* (n.), sense d, attributes to Scrope the sole instances of the meaning “water in which frogs and toads have been.” See also appears at 20.2, 20.19.

- 19 *broth of vilony.* Scrope omits the text in other French manuscripts that, like BI, continue: “mais fuir toutes villaines taches qui sont contraires a gentillesse” [but flee all vulgar tasks that are contrary to nobility] (compare Parussa, 20.28–29).
- 20 *vilony may not suffre gentilnes.* Compare Whiting C260 and Lydgate, “Debate of the Horse, Goose, and Sheep” (*MP* 2:564, line 598).
- 22–25 *He that joyneth . . . hoolden noble.* *TDP*, p. 956; *Dicts*, pp. 126.3–6 and 127.2–6. Similar sentiments abound in later English literature—for example, Chaucer’s Wife of Bath’s Tale (*CT* III [D] 1109–76); and Lydgate’s *Order of Fools* (*MP* 2:450, lines 23–24). The claim reinforces the fact that the aristocracy must continue to perform noble actions, but it also leaves open the possibility that non-aristocratic persons may likewise behave nobly.
- 27–30 *a covetous man . . . be satisfied.* Christine combines the *MF*, Avaritia c, fol. b7v, and *CV*, fol. 96v; Larke, fol. 61v (Rouse and Rouse, “Prudence,” p. 203). An analogue to 20.27–28 (and *Bibell* 20.40–41) appears in Chaucer’s Tale of Melibee (*CT* VII 1616–17) and its French source.
- 31 *Insaciabilis oculus . . . non sociabitur.* Sirach/Ecclesiasticus 14:9; and *CV*, fol. 96v; Larke, fol. 62r, omits.

CHAPTER 21

- 1 *Bachus.* OM 3.2528–85 links Bacchus to gluttony; 3.823–45 describes him more generally.
- 8 *dronkenes.* Plausibly due to eyeskip, Scrope, BI, and B/B₁, omit text from the A/AI and D/DI copies: “pour ce dit au bon chevalier que nullement ne se doit abandonner a yvresse” (A) [Thus it is said to the good knight that he should never abandon himself to drunkenness]; compare Parussa, 21.11–13; *OLH*, p. 60; and *Bibell*, 21.11–12.
- thing. After this term, B/BI copies read “et grant vice” [and a great vice], which Scrope omits.
- 9–10 *Ipocras seith that . . . and vertues.* *CV*, fol. 90v; Larke, fol. 43v. In *TDP*, pp. 926–27, and *Dicts*, 48.22 and 49.26–27, Ypocras (Hippocrates) warns against filling the body with food and drink but does not mention the soul and virtues (Rouse and Rouse, “Prudence,” p. 203). Hippocrates (ca. 460–ca. 370 BCE) was a Greek physician widely considered the father of Western medicine and constructed by later writers as an ideal physician. The Hippocratic Oath, which concerns the ethics of practicing medicine, is attributed to him.
- 12–15 *Sent Gregory seith . . . be drowned togidere.* *MF*, Gula k, fol. i6v b, and *CV* fol. 90v; Larke, fols. 43v–44r. Christine combines elements of the *CV* and *MF*, including the citation of Gregory’s work and certain word choices. Rouse and Rouse, “Prudence,” p. 203, make a similar observation, but their UCLA manuscript of the *CV* adds material not in BNF fr. 572, which is closer to the *MF*.

- 15–16 *Quorum finis interitus . . . qui terrena sapiunt.* Philippians 3:19, and *CV* fol. 90v; Larke, fol. 44r.
- 16 iii. A/AI, D/DI, BI, and thus Scrope identify the correct chapter of Philippians; B/B₁ record the fourth instead.

CHAPTER 22

- 1 *Pymalyones ymage.* *OM* 10.929–1074; compare *RR*, pp. 340–46. The Pygmalion story has often been considered one of masculine fantasy or wish-fulfillment. Brown-Grant, *Moral Defence*, pp. 68–69, argues that Christine condemns the misuse of sight in Pygmalion and Narcissus to counter the voyeurism encouraged by the *RR*; see also Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 76–83. For a Middle English interpretation of Pygmalion exemplifying boldness in love, see Gower, *CA* 4.364–450.
- Blumenfeld-Kosinski and Richards, *OLH*, p. 60n38, observe Christine's deliberate switching between genders for "ymage" (a masculine and feminine noun): she refers to the lifeless image with masculine terms and only switches to feminine when the statue comes to life as a human woman.
- 6 *Cidoyne.* Pygmalion was king of Cyprus, not Sidon. Parussa, p. 405n22b, theorizes that Christine erroneously derives Sidon from a separate Pygmalion, who ruled Tyre and Sidon, though both countries only appear in his grandfather's entry, in Boccaccio's *GDE* 2.49, 2.55, and 2.59.
- 11 *ymage, which was of ston.* The *Othea*'s statue is of stone, not ivory, as in other versions of the story: the *OM* 10.944, which also offers two different moralizations at 10.3560–677; the *GDE* 2.49; the *RR*, p. 340; Machaut's *F4*, line 963; and, in English, Gower's *CA* 4.383. Lydgate refers to Pygmalion's statue of stone, in one of his last poems, "Testament" (*MP* 1:355, lines 696–97).
- 25 *at his wille.* Bühler, *Episile*, p. 230, suggests "voluntarily" as the meaning here, but that would take into consideration the woman's desires, which is not supported by Scrope's use of the masculine pronoun "his" (not "her"). The French "a sa volonté" is ambiguous and the possessive pronoun could apply to either Pygmalion or the woman. Although modern scholars might prefer to see the woman's agency acknowledged (see *OLH*, p. 61), Scrope and the *Bibell* translator (22.28–30) both interpret Pygmalion as getting *his* will or intent.
- 29–30 *seith Abtalyn . . . to be reprevede.* Neither the figure (variantly spelled "Aptalyn," "Abtalyn," or "Apthalin"), nor the source of the saying has been identified. A possible figure is the Jewish sage Abtalion (or Avtalyon), about whom very little is known: he is identified as a great authority, and various Jewish writings trace conventional ideas and legal opinions to him. See Neusner, *Rabbinic Traditions*, pp. 142–59. No text depicting Abtalion contains an analogue to Christine's statement, it is uncertain which text might have been Christine's source, and whether Christine may have intended the first-century BCE sage or a later namesake is unclear. Compare *Bibell* 22.34–35 and note.

- 33–35 *Wherfore Sent Jerom seith . . . turment of helle.* *MF*, Luxuria 1, fol. m4v b (*Electronic MF*: Luxuria k); *CV*, fol. 87r, attributed to Gregory; Larke, fol. 33v. Christine follows the *MF* in attributing the saying to Jerome (Parussa, pp. 51–52; Rouse and Rouse, “Prudence,” p. 203; see also Lemmens in *OLH*, p. 137).
- 36–37 *Voluptatem existimantes . . . suis luxuriantes.* 2 Peter 2:13; and *CV*, fol. 87r; Larke, fol. 33v. Christine corrects the *CV* phrasing from the Vulgate (Rouse and Rouse, “Prudence,” p. 203).

CHAPTER 23

In Chapters 23–34, Christine participates in the tradition that ascribes each line of the Apostles’ Creed — also known as the “twelve articles of the faith” — to one of the twelve apostles (Parussa, p. 406n23c). These twelve men were Christ’s closest disciples and teachers of his message. On varying traditions in the ordering of the Creed, see Bühler, “Apostles and the Creed,” and *Epistle*, pp. 145–46n36/3–5; and Gordon, “Articles of the Creed.”

Additionally, in Chapters 23–25, Christine allegorizes the classical goddesses as the figures of the Christian Holy Trinity: Diana (God the Father), Ceres (Jesus Christ), and Isis (the Holy Ghost). On this topic, see Birk, *Biblical Wisdom*, pp. 79–80.

- 1 *Diane.* Diana, the goddess of chastity, is commonly associated with the moon. See, for example, *OM* 2.1697–98 (on purity); *EA*, p. 371; and *GDE* 4.16 (Parussa, p. 406n23a). See also Chapters 63 and 69.
- 9 *He may not . . . no chastité.* *TDP*, p. 916; *Dicts*, pp. 22.11–13 and 23.10–11.
- 11 *for Diane we schal take God of hevyn.* Christine’s potentially surprising association of Diana with God the Father in fact draws directly on the *OM* 3.635–36 identification of Diana as the goddess who reigns in the Trinity (Parussa, p. 406n23d). However, there does not appear to be similar precedent for Christine’s readings of Ceres and Isis (Chapters 24–25). On Christine’s feminization of the trinity into three mothers, see Chance, “Christine’s Minerva,” p. 128; Kellogg, “Chivalric Mythographer,” pp. 115–16; and Birk, *Biblical Wisdom*, pp. 79–80.
- 12 *any spott of unclene love.* Scrope may have misread or mistranslated his source. BI, like B and B₁, reads “tache aucune, ameur de toute netteté” [any spot, lover of all purity] (Parussa, 23.19; *OLH*, p. 62).
- 12–13 *foulid . . . believe.* The terms “foulid with synne” and “to beleve” in these lines show that BI was not Scrope’s direct source: BI lacks “de peché” [with sin] and “croire” [to believe]. The former appears in the majority of manuscripts consulted; the latter is lacking in B/B₁ and BI but does appear in A/AI, D/DI, and BI₂.
- 14–15 *Sent Petir.* St. Peter was one of the first apostles and first leaders of the early Christian Church; he is traditionally considered to be the first Pope. He is sometimes called “Simon Peter” and is not to be confused with the Apostle Simon (see 32.16).

CHAPTER 24

- 1 *Ceres*. Ceres is the Roman goddess of agriculture. See, for example, *OM* 5.1846–48 and 3782–88; *GDE* 3.4; *CFW*, pp. 11–13; and *FA*, line 1671. See also the headnote to Chapter 23, above, on Christine's female trinity.
- 3 *abandoned*. Scrope seems to identify "abandonnez" with abundance, a definition not recorded in the *MED*; the French term suggests generosity or perhaps devotion (*DMF*, *abandonner*; *MED*, *abandonen*; compare *Epistle*, pp. 147n36/17–18 and p. 214).
- 5 *gaineysew*. BI has "semoient les gaagnages" [(they) sowed fields], which has an understood subject (see Parussa, 24.8; *OLH*, p. 63); Scrope creates a subject (farmer) from the object (fields), and this usage is the only attestation for *MED*, *gaineier* (n.), sense 1a. Bühler, *Epistle*, p. 36, uses the S and M spelling "gaineryes," which typically refers to farms, but at p. 213 accepts the definition "farmers," which corresponds to the L spelling.
- 8, 10 *habundaunte*. When applied to people, this adjective means "generous," and when applied to land, generous in the sense of "fruitful, productive" (*MED*, *aboundaunt* [adj.], sense 3).
- 11 *Be a liberal . . . have frendes*. The closest analogue to this saying in Christine's most frequent sources is the assertion that one should use his status to get friends, attributed to Plato, in *TDP*, p. 957; *Dicts*, pp. 128.17–18 and 129.19–20. Bühler, *Epistle*, p. 147n36/20, cites broadly similar maxims in the *CV*, fol. 95v; Larke, fol. 59v; and in Caxton's translation of Jacques Legrand's *Le livre de bonnes meurs* [*Book of Good Manners*] (ca. 1400–1410).
- 15 *Sent John*. St. John is the apostle and brother of St. James the Greater; he is often identified as John the Evangelist, author of multiple books of the Bible, though this is disputed by modern scholars.

CHAPTER 25

- 1–2 *Alle high vertues . . . be sette*. BI offers "Toutes vertus hantes et plantes /En toy; comme Ysis fait les plantes" [All virtues graft and plant / In yourself, as Isis made plants], where "hantes" is a spelling variant for the French verb *enter* [to graft a plant, to establish] (compare Parussa, 25.2–3; *OLH*, p. 63). Scrope has read the verb "hantes" in his source as the adjective "hautes" [high]. In line 2, French "plantes" is a noun, and Scrope either confuses it for a verb or reworks the line for rhyme.
- 2 *Isis*. Christine's plausible sources for the goddess Isis and her associations with fertility and agriculture include Boccaccio's *CFW*, pp. 18–19 and *GDE* 7.22; the *OM* 1.3450–904, *passim*; and the *HA1* (Parussa, p. 407n25a). In the *Othea*, Christine treats Isis and Io (see Chapters 29–30) separately, although these are alternate names for the same figure; on the figure in *Othea* and *City of Ladies*, see Chance, "Re-membering Herself." See also note 23.10 above on Christine's female trinity.

- 4 *edifie*. Because the French term “edifier” can be used both for grafting and moral edification (*OFD*, *edifier*), there is a pun throughout the chapter on grafting plants, prospering, and growing strong spiritually; *MED*, *edifien* (v.) does not attest a sense related to grafting. See also *Bibell*, Explanatory Notes 25.4 and 25.8.
- 5 *graffis*. Both Scrope and the *Bibell* translator take the French “cultivemens” (Parussa, 25.8) as a term for grafting, though the *DMF*, *OFD*, Godefroy (*Dictionnaire de L'ancienne Langue Française*) and Cotgrave (*Dictionarie of the French and English Tongues*) do not acknowledge this specific denotation for the French term, which more generally indicates the cultivation and care of plants.
- 8–10 *O man . . . love it greetly*. The source has not been located. Bühler, *Epistle*, p. 147n37/7–10, compares it to *Dicts*, pp. 10.31–33 and 11.25–27 (*TDP*, p. 912).
- 11 *the good spirite*. Scrope adds the subject appropriate to the *allegorie*. None of the French manuscripts consulted contain a noun, just “doit ressembler” [(he) should resemble]. Wyer similarly adds “the good knyght,” though neither Pigouchet nor Le Noir provides a noun.
- 15 *hoolly in hym*. BI and other French texts record “entee en soy” [grafted / established in him] (from *enter*, see note 25.1–2, above). Scrope likely misinterprets “entee” because “entierement” [completely] appears in the previous clause (see Parussa, 25.20; *OLH*, p. 63).
- 15–16 *Sent James the Gretter*. The designation “the more” distinguishes the Apostle St. James the Greater (brother of John) from the Apostle St. James “the Less;” these are distinctions in age or height, not importance.

CHAPTER 26

- 2 *Migdas*. In the *OM* 11.651–770 and 11.969–72, Midas is not the original judge, but he intervenes to express his disagreement with the judge’s verdict. See also Machaut, *FA*, lines 1689–97. The image of Midas with donkey ears was well known in the Middle Ages; Chaucer references it in his Wife of Bath’s Tale (*CT* III [D] 952–82).
- 6 *god*. Although L records “god,” S and M have “goddesse,” either a confusion of gender or an erroneous suggestion that both Phoebus and Pan are gods of shepherds.
- 9 *were bothe joyned*. Scrope has misread the French verb “orent joue” [had played] (BI), which refers to the two gods playing music before Midas (see Parussa, 26.14; *OLH*, p. 64).
- 12 *rude*. In the French, this adjective refers to Midas’s judgment, not the ears he receives as payment (compare Parussa, 26.17–18; *OLH*, p. 64).
- 18–19 *A philosophre seith . . . understandith not*. *CV*, fol. 79r, attributed to Seneca; Larke, fol. 9v.
- 19–20 *Diogenes likenyth the fool to a stoon*. *TDP*, p. 934, and *Dicts*, pp. 66.21–23 and 67.23–25. The comparison of a fool to a mole is proverbial; see Whiting F402.

- 22–24 *Pilate . . . any spotte.* Christine invents the comparison of Midas to Pilate (Parussa, p. 408n26d).
- 22–23 *juded . . . on the gebet.* BI reads “juga a prendre, lier, et pendre au gibet” [taken, bound, and hung on the gibbet] (as does Parussa, 26.33). Christine’s French verb for Christ’s being bound to the cross is “lier,” which may recall the “lire” [harp] of the *glose* and anticipate the “lierres” [thieves] who were punished by crucifixion. Scrope takes “lier” to indicate a comparison of Christ to the harp. *CLO*, p. 61n1 follows Scrope and proposes a reading of Christ as “lyre” or Word of God; see also Fowler and Hill, “Harp.” Compare *Bibell* 26.27–31.
- 26 *Sent Andrewe.* St. Andrew, or Andrew the Apostle, was one of the first apostles and brother to St. Peter.

CHAPTER 27

- 2 *soulis.* Although AI and B/B₁ read “armes,” Christine’s intent is to form a visual rhyme for “ames” [souls], the reading found in A, BI, and D/DI (D: “almes”); see Laidlaw, *Making of the Queen’s Manuscript*, online at <http://www.pizan.lib.ed.ac.uk/otea.html>, OTEA.108d:22.
- 4 *Hercules.* The source for both the narrative and the allegorization of Hercules as Christ derive from the *OM* 7.1681–951 and 7.1952–2068. See also Chapter 3.
- 6–7 *thei hade ben . . . he ne been.* The sense in the French should be that Theseus and Pirotheus would have been ill-treated if Hercules, who had been their companion, had not helped them (compare BI; Parussa, 27.8–10; and *OLH*, p. 65). Scrope has muddled the translation slightly.
- 9 *Acerberus.* Scrope likely mistook the preposition “a” for the beginning of Cerberus’s name (compare 15.5 “Damazoine”); L’s differently misspelled “Cereberus” may be scribal.
- 10–11 *for trewe . . . all on.* Bühler, *Epistle*, p. 149n39/9–10, points to a general claim by Diogenes in *Dicts*, pp. 64.18–19 and 65.19–20 (*TDP*, p. 933) that friends have one soul in separate bodies.
- 11–12 *And Pictagoras seith . . . diligentlye.* A precise source has not been located, but the closest may be *TDP*, p. 1012, attributed to Pythagorus, and *Dicts*, pp. 272.26–27 and 273.30; *TDP*, p. 928, and *Dicts*, pp. 52.4–6 and 53.5–6, also describes Pythagoras as loving to do good deeds for his friends rather than for himself; Bühler, *Epistle*, p. 149n39/10–11, makes other general suggestions.
- 17 *Sent Philip.* St. Phillip was an apostle of Christ.

CHAPTER 28

- 1 *Cadimus.* The story of Cadmus defeating a serpent or dragon at a well in the course of founding Thebes occurs in the *OM* 3.1–204; see also *OM* 3.205–56, on his love of learning. As Parussa, p. 408n28a and n28b, observes, Christine

diverges from the *OM* in her representation of the qualities of the serpent and Cadmus, and in her refusal to limit Cadmus's love of study to sacred texts. For Brown-Grant, *Moral Defence*, p. 63, Cadmus serves both as a symbol of the necessity of study and as a model of the instructive role Christine plays for her reader; Blumenfeld-Kosinski, *Reading Myth*, p. 203, asserts that the serpent embodies the "pains of scholarship" in multiple works by Christine.

- 2–3 *And that auctorised . . . Be in thee.* Scrope must have read "discipline" [instruction] for the French "disciple" [one who follows a master's teachings], leading to the request for Cadmus's teaching, not his disciple to be granted authority by the reader. Compare *Bibell* 28.2 and *OLH*, p. 65.
- 6 *He sette thereynne an université.* Bühler, *Epistle*, p. 149n39/26–27, interprets the *OM* 3.205–72 as indicating Cadmus's foundation of a university.
- 7, 9 *doutede, doute.* Like other French copies consulted, BI records "dompta" [overcame] and "dompter" [overcome] (Parussa, 28.10, 13). *MED*, *douten* (v.) records no similar meaning for the English verb, which denotes having anxieties or doubts. Bühler, *Epistle*, p. 149n40/1, speculates that Scrope's source had the variant spelling "donter," leading Scrope to confuse *n* and *u*; however, it seems more plausible that Scrope just mistranslated (than that the BI scribe chose "dompter" over "donter").
- 10 *he become a serpent himself.* *OM* 4.5202 also depicts Cadmus's transformation into a serpent.
- 13–14 *Aristotill seide to Alexander.* *TDP*, p. 970; *Dicts*, 162.5–6 and 163.4–6. The famous Greek philosopher Aristotle (384–322 BCE) served as tutor to Alexander the Great (356–323 BCE); Aristotle supposedly authored an advice text for Alexander, known as the *Secret of Secrets*, that circulated widely in the Middle Ages (but cannot be traced to his writings). Aristotle's reputation was so strong that he is often referred to by medieval writers as simply "the philosopher." See Gower's *CA*, Book 7, for an English treatment of Aristotle's advice to Alexander.
- 15–19 *Cadimus . . . be strengthe.* Christine's allegorization of Cadmus as Christ's blessed humanity is original (Parussa, p. 408n28d).
- 18–19 *the victorie be strengthe.* Although A/AI, B/B₁, and D/DI texts have "parfaicte victoire" [perfect victory], both BI and BI₂ have "par force victoire" [victory by force], leading to Scrope's alternate reading (see Parussa, 28.27).
- 19 *Sent Thomas.* St. Thomas was one of Christ's apostles, often called "Doubting Thomas" because he initially doubted the news of Christ's resurrection.

CHAPTER 29

- 2 *Yoo.* For Jupiter's love for Io and her transformation into a cow, used also in Chapter 30, see *OM* 1.3450–796 and 3832–904, and *EA*, pp. 256–58. For Io's intellectual accomplishments, see Boccaccio's *GDE* 7.22 and *CFW*, pp. 18–19; *OM* 1.3902–04 mentions that she translated Greek texts, and the *HA1* notes that she taught Egyptians the alphabet (Parussa, p. 409n29a). See also Chapter 25

on Isis, an alternate name for Io. Christine reshapes the *OM* account to highlight Io's positive qualities and draw parallels to her own writing activities (Reno, "Feminist Aspects," pp. 273–74; Blumenfeld-Kosinski, *Reading Myth*, pp. 174–75, 208–09). On the images in illuminated manuscripts and their impact on Christine's presentation of Io, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 217–22.

- 8 *womman as sche was.* All French copies say she became a cow and later "femme commune fu" [was a common woman (i.e., prostitute)]. Scrope has misread a manuscript abbreviation for "commune" as "comme" [as] (see also *Epistle*, p. 150n40/28, for an alternative interpretation). On Christine's interpretation of a prostitute as having a positive value, see *OLH*, pp. 66–67n42.
- 11 *sche₁.* S and L record "sche," but M (and Bühler) record "soo sche," even though BI and other French copies simply read "elle" [she], and "so" is not necessary. It is possible that the M reading is a scribal clarification.
- 12 *And.* S and L have "And," while M reads "Moreovyr," the reading accepted by Bühler; neither term is represented in the French, and because I suspect the M scribe of tinkering with his English exemplar, without recourse to a French original, I have preferred the S and L reading.
- 14–16 *love Yoo . . . to him.* Scrope follows Christine's *glose*, which aligns Io with exemplary literature and affirms the importance of the *Othea* as a collection of exempla (see Parussa, 29.21–25; *OLH* p. 66–67).
- 17–19 *Whoso enforceth . . . in the othere.* *TDP*, p. 915; *Dicts*, pp. 18.25–28 and 19.24–27.
- 24 *Sent Bartholomewe.* St. Bartholomew was one of Christ's twelve apostles.

CHAPTER 30

- 3 *Mercurius.* For sources for the story of Mercury's theft of Io (the cow) from Argus (who has a hundred eyes), see Chapter 29; see also Chapter 25 on Isis, another name for Io.
- 6 *skye.* Scrope's use of "skye" for BI's "nue" is not unusual; both words mean "cloud" (*MED*, *skie* [n.], sense 2a).
- 9 *suspencion.* Scrope's translation mirrors BI's peculiar substitution of "souspeçon" [suspicion] for the expected "pensee" [thought] (compare Parussa, 30.12).
- 15 *that he deceyved hire not.* The French recounts the wife's intent to deny her husband access to his mistress (see Parussa, 30.24–26; *OLH*, pp. 67–68), with the key verb being "adeser," which can have a sexual connotation (*DMF*, *adeser*, [v.], sense I.A.3). Scrope misunderstands and suggests that the wife does not want to be deceived by her husband (*CLO*, p. 64, also takes the passage to be about deception). See also, *Bibell* Explanatory Note 30.28.
- 21–22 *Kepe you . . . be malice.* *TDP*, p. 913; *Dicts*, pp. 12.35; 13.34 and 15.1.

- 25 *Sent Mathewe.* St. Matthew was one of Christ's apostles; he is believed to be one of the Four Evangelists and author of the Bible's Gospel of Matthew.

CHAPTER 31

- 1 *Pirus.* OM 13.1343–48 mentions Pyrrhus, but it does not record his vengeance for his father's death; the more likely source is the *HA1*'s explicit treatment of his grief, desire for vengeance, and brutal killing of Polyxena at his father's tomb (Parussa, p. 409–10n31a). For an English medieval account, see Lydgate's *TB* 4.3974–4349 and 6852–74.
- 9 *yif the fader . . . the same.* Proverbial: see Whiting F80. Scrope uses a doublet for the French “vaillant” [brave], and although BI omits “le filz” [the son], Scrope's exemplar, like BI₂, likely contained it.
- 9–10 *The wise man . . . vengeance therefore.* The source has not been identified. Bühler, *Epistle*, p. 151n43/10–12, suggests a resemblance to Alexander's vengeance on the man who dealt his father a fatal wound (although Alexander brings the wounded man to his still-living father to exact the deathblow) in *Dicts*, pp. 176.29–32 continued on 178.1–6; 177.34–39 continued on 179.1–6 (*TDP*, p. 976); his other suggestion, Darius's claim to his barons that it is a king's right to avenge the death of another king in *Dicts*, pp. 192.13 and 193.15–16 (*TDP*, p. 982), is less persuasive.
- 11 *There where he seith.* BI and other French texts read “La ou il dit” (Parussa, 31.16), which Scrope elsewhere translates as “There where it is seide” (e.g., 34.12); at other times, he inserts Othea's name into a similar generalized tag in *gloses* (e.g., 57.18–19, 58.9–10, 60.22). However, here he uses a masculine pronoun.
- 13 *Sent James the Lesse.* James the Lesser. This Apostle James is referred to as “the Lesser” to distinguish him from James the Greater (see note 25.15–16, above).

CHAPTER 32

- 3 *Cassandra.* Traditionally, Cassandra, Hector's sister, receives prophetic visions and warns others about Troy's impending fall, but she is ignored. Christine would have found Cassandra in the *HA2*, *OM*, and Boccaccio's *GDE* 6.16, and *CFW*, p. 70 (Parussa, p. 410n32a). Christine emphasizes not Cassandra's prophetic gifts but instead her devotion, wisdom, and truth-telling, perhaps because these qualities can be imitated by readers.
- 12 *It is righte . . . his seintes.* *TDP*, p. 928; *Dicts*, pp. 50.29–30 and 51.32–33. The edited *TDP* and majority of manuscripts read “sens humains” [human senses], but “sains,” “saints,” and “sainctes” [saints] are all common variants (*Dicts*, p. 334n50/29–31).
- loveable.* Bühler, *Epistle*, p. 217, defines this as “deserving of being loved” (*MED*, *lovable* [adj.1]), but the *MED*, *lovable* (adj.2) shows that it is also a straightforward translation of the French “louable” [praiseworthy].

- 16 *Sent Symond.* This figure is the Apostle St. Simon the Canaanite (not to be confused with Simon Peter or St. Peter; see note 23.14–15, above).

CHAPTER 33

- 2 *Neptunus.* Christine draws comparison between a pagan seafarer's devotion to Neptune and a Christian knight's devotion to God or a saint. Since she provides no narrative and few details, her source could have been any general account of Neptune.
- remembre thee.* Scrope's translation of the French "reclamer" [invoke, call upon in prayer] is technically incorrect. He seems to be following the model for the *textes* that establish a classical figure as an exemplar for the knight; however, this *texte* instead uses the sailor's relationship to Neptune as a model for the knight's relationship to God and saints. He correctly translates forms of "reclamer" in 33.11, 33.14, and 33.16.
- 12–13 *the wise man seith . . . good deedis.* TDP, p. 928, attributed to Pythagoras; *Dicts*, pp. 52.12–13 and 53.14–15.
- 13 *noyse.* Scrope's use of *MED*, *noisen* (v.), sense 3, "to believe," is the only attestation, but it must carry this or a similar meaning because it translates the French "repute" [consider] (*OLH*, p. 70, uses "estimate").
- 18 *Sent Jude.* This refers to St. Jude the Apostle, who is also referred to as Thaddeus in the Bible and in the Middle Ages, perhaps to avoid confusion with Judas Iscariot, Christ's betrayer. Compare *Bibell* 33.22 and Explanatory Note.

CHAPTER 34

- 2 *Bothe to Acropos crafte and to his sped.* The expected French text reads "A Atropos et a son dart" (Parussa, 34.3; BI inserts "Et" at the beginning of the line). Scrope must have misread "dart" [spear] as "art," leading to his use of "crafte." He reads "son" as referring to a masculine owner rather than masculine object, which results in the misgendering of the Fate Atropos as masculine.
- In the classical tradition, the Fates were three sisters who spun, measured, and clipped every person's lifethread, with the latter task falling to Atropos. Christine's supervised illuminated miniatures clearly mark Atropos as a woman with a bared and sagging breast, but later *Othea* manuscripts present a more traditional illustration of Death as a decayed body or skeleton (Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 275–76n43; see also Pigouchet's woodcut of a skeletal Death and Wyer's male character and skeleton woodcut). Neither Scrope nor the *Bibell* translator had access to a fully illustrated copy of the *Othea*, and both represent a male Atropos-Death.

Regardless of whether they recognized Christine's Atropos as feminine (which is indicated textually only by one past participle ending in Parussa, 34.19), Scrope and the *Bibell* translator likely are influenced by the more popular

iconographical and textual traditions in which Death's personification is skeletal and presumably male (for example, Chaucer's male Death in *The Pardoner's Tale*, *CT VI* [C] 675–79). See Meiss, "Atropos-Mors;" Hindman, *Painting and Politics*, pp. 114–16; and Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 66–70. By contrast, Lydgate, *TB* 3.4925, recognizes Atropos as feminine, and *FP* 1.5006–19 and 3.3665–78 refers to the fates unambiguously as three sisters (by name in these instances but also elsewhere collectively as the Parcae). See also *Bibell*, 34.1–9; and Schieberle, "Rethinking Gender and Language," p. 103.

- 12–17 *There where it . . . if he deserve it.* Representing the final line of the Creed, Christine's Atropos reminds the reader that death leads the moral Christian to eternal salvation, to a transition from life on earth to eternal life (Desmond and Sheingorn, *Myth, Montage, & Visuality*, p. 70; Akbari, "Death as Metamorphosis," p. 302).
- 17 *Seint Mathi.* This refers to St. Matthias, the apostle who replaced Judas Iscariot (whose betrayal of Christ led to Christ's Crucifixion and to Judas Iscariot's suicide), though the Biblical book of the Acts of the Apostles suggests that Matthias had followed Christ from Christ's baptism through Christ's Ascension to Heaven after the Crucifixion.

CHAPTER 35

Chapters 35–44 allegorize the Ten Commandments. Campbell, *Epître*, p. 164, suggests that the citations of the Church Fathers may derive from a treatise on the Ten Commandments that has yet to be identified; Lemmens in *OLH*, p. 138 proposes Augustine's Sermon 250 as Christine's major source, but this sermon only lists the Ten Commandments (in a different order from Christine; see Augustine, *Sermons on the Liturgical Seasons*, pp. 123–24), without the elaborations on them that Christine attributes to Augustine. Cooper, "Fit for a Prince," argues that Christine adapts and problematizes the commandments for aristocratic readers for whom activities like killing might be necessary to serve justice or their country's needs.

- 1 *Belorophon.* Bellerophon appears in the *OM* 4.5892–995, but Christine conflates the story of Hippolytus, whose stepmother makes unwanted advances upon him, with that of Bellerophon, who finds himself in a similar predicament with Antea, the wife of his Corinthian host (Campbell, *Epître*, pp. 113–14; Warner, p. 48n3).
- 4 *supporte untrouth.* Scrope translates OF "encourir" [to be guilty of, risk] as ME "supporte" [maintain, sustain], which alters the force of the warning (Parussa, 35.5; *OLH*, p. 71). Scrope demonstrates his interpretation of OF "desloyauté" [disloyalty] by using ME "untrouth" (and, conversely, "loyauté" as "truth") throughout this chapter. See R. Green, *Crisis of Truth*, on the varied meanings of "trowthe" as crucial to late medieval social and political thought.
- 9 *To this purpose.* Before the citation of Hermes, A/AI and D/DI texts contain an additional sentence, one omitted in B/BI copies due to eyeskip: "Si dit au bon chevalier que pour double de mort encourir ne doit faire desloyauté" [Thus it

is said to the good knight that for fear of incurring death he should not commit disloyalty] (Parussa, 35.12–14; *OLH*, p.71). See also *Bibell*, 35.12–13 and Explanatory Note.

- 9–10 *Be gladder . . . a inconvenyence.* A similar saying by Hermes has not been located. Simpler assertions that it is better to die than to live in shame are attributed to Socrates in *TDP*, p. 944, and *Dicts*, pp. 94.10–11 and 95.11–12; to Aristotle in *TDP*, p. 971, and *Dicts*, pp. 162.21–22 and 163.22–23; and to Pythagoras in the *CV*, fol. 88r (Larke, fol. 37r).
- a inconvenyence.* This L reading is closer to OF “descouvene” [impropriety] than the S and M “untrouth,” which is plausibly an error of dittography from the previous sentence.
- 11–12 *We schal now . . . to oure purpoos.* In BI, the sentence is copied in its own paragraph at the opening of fol. 50v with an ornate capital. The division title “A Prologue to the Allegorie,” does not appear in BI or other consulted copies, may be Scrope’s own, perhaps prompted by his source’s format.
- 13–14 *Belorophon . . . ful of trouth.* The *OM* 4.6179–209, in which Bellerophon exemplifies the loyalty the good Christian owes to God, may have inspired Christine’s allegory (Parussa, p. 412n35c).
- 15–18 *To this seith Seint Austin . . . al-oonly to God.* Lemmens in *OLH*, p. 138, suggests Thomas Aquinas’s *Summa theologiae* as the source for the specific content attributed to Augustine. In the preface to Book 6 and in Book 10.1 of *The City of God* (trans. McCracken et al.), Augustine discusses the divine worship due only to God. Christine’s term “latrie” (from Latin *latria*) stems from Augustine’s discussion and seems to have posed problems for English translators. The *Bibell* translation “devocioun of the hert” (35.19) seems to carry significant force and to grasp the sense of worship (though Gordon, pp. xliv–xlv, criticizes it); Scrope chooses “decré,” which carries a sense of legal force; Wyer simply opts for the cognate “latria.” The English cognate was used in religious texts of the late fourteenth and fifteenth centuries (*MED latria* [n.]).
- 19–20 *Dominum . . . soli servies.* Matthew 4:10.

CHAPTER 36

- 1 *Maymon.* Both versions of the *HA* depict Memnon, and *HA2* evokes his loyalty (*Epistle*, p. 153n47/7–14); his lineage is also mentioned in *GDE* 6.11 (Parussa, pp. 412–13n36c). The *OM* 12.4508 and 13.2321–436 only mentions the Trojan saga in passing as the cause of Memnon’s death and his mother Aurora’s sadness (see also Chapter 44).
- 6 *oppressid.* Scrope and BI deviate from the expected reading (in A/AI, B/B₁, and D/DI) by presenting OF “oppressez” [oppressed, overwhelmed] for “empressez” [pressed]; compare Parussa, 36.9; *OLH*, p. 72.
- 12–13 *thei . . . he be good and tewe.* Scrope has muddled the OF pronoun usage, which is singular in both cases and refers to “parent” [kinsman] (Parussa, 36.17); the

sense should be that each prince and knight should support his kinsman, regardless of the kinsman's rank or riches, as long as that kinsman is good and loyal. See *OLH*, p. 72.

- 15–17 *And to this purpos . . . socourable to thee.* *TDP*, p. 924, and *Dicts*, 41.16–17 and 43.16–17, attributed to “Rabion,” “Rabron,” or “Zabion” (*Dicts*: Zalon). In fact, the philosopher's name is Zenon in the Arabic version of *TDP*, and he is most likely identifiable with “Zeno of Elea (ca. 490–ca. 430 BCE), a member of the Eleatic School, whose members questioned everyday perceptions of reality” (ed. Sutton, *Dicts and Sayings*, p. 123n7.1; see also Parussa, p. 492).
- 18–20 *Be Maymon . . . gwerdon.* Christine equates Memnon's loyalty to Hector with Christ's loyalty to mankind (Parussa, p. 413n36e). Hindman, *Painting and Politics*, pp. 119–20, explains the unusual allegorization as commentary on French political instability and familial infighting.
- 21–24 *as Seint Austin . . . stedfast trowthe.* Warner, p. 50n4, notes that the injunction may derive from Augustine's Sermon 180, which broadly warns against swearing. Lemmens in *OLH*, p. 138, cites Augustine's Sermon 250 (but this only contains a list of the Ten Commandments, without elaboration) and another broad condemnation of bearing false witness in his Letter 47.
- 25–26 *Non habebit . . . Dei sui frustra.* Exodus 20:7.

CHAPTER 37

- 4 *Leomedon.* The main narrative appears in *OM* 7.136–242; the *HA1* and *HA2* contain a similar account. Parussa, p. 413n37a–b, favors the *OM*, noting that Laomedon's threat likely derives from the *OM* 7.208–10 and that Christine incorporates details from the *OM* like Hercules's participation in the quest for the Golden Fleece (see *OM* 7.137–45).
Lydgate, *TB* 1.723–804, treats the narrative briefly (without mentioning Laomedon); Gower briefly refers to this episode in *CA* 5.7195–210.
- 5 *Hercules.* *B*₁ omits Hercules, but *A/AI*, *B*, *BI*, and the *D/DI* manuscripts consulted include him.
- 6 *Colcos.* Colchis was located in the western area of the modern-day country of Georgia; it is Medea's homeland and where Jason won the golden fleece.
- 8–10 *to voyde . . . conveyng.* French manuscripts lead to confusion in these lines: *A/AI*, *B*₁, and *D* record “congeer . . . congeement” (or a spelling variant) [banish . . . banishment]; however, *B* records “convoier” [to escort] in the first instance, and *BI* reads “convoier . . . convoiement” [to escort . . . act of escorting], readings that likely appeared in the exemplar *BI* shared with Scrope. Scrope understands that the verb indicates the necessity that the Greeks leave, and his use of “conveyng” may intentionally point to the chapter's core lesson about Laomedon's poor communication skills (*MED*, *conveien* [v.], senses 1, 5). See *OLH*, p. 73.

- 11 *first Troye*. The city of Troy was twice destroyed by the Greeks, and this refers to its first destruction; the altercation that leads to the second destruction occurs during Hector's lifetime after his brother Paris kidnaps Helen of Sparta, and these narrative events are treated in later chapters (e.g., 73, 75, 85, 97, etc.).
- 14 *He is wise . . . his mouthe*. *TDP*, p. 921 (slightly modified); *Dicts*, pp. 36.2 and 37.2–3. Proverbial: see Whiting T367. B/BI and Scrope advise readers to restrain the mouth; A/AI and D/DI copies, and the *Bibell*, substitute the tongue (*Bibell*, 37.20; Parussa, 37.22).
- 18 *Sabaoth day*. The idea of keeping Sunday holy was a commonplace of Christian tradition by the Middle Ages. For Christine, Laomedon exemplifies arrogance, which she links to the arrogance of disregarding God's commandments, a lesson that could apply to all Ten Commandments (Parussa, p. 414n37d).
- 21 *purpos*. Typically, the French manuscripts use the phrase “de ce propos” [on this topic], but in here, the consulted A/AI, B/BI, and D/DI copies record “de ce repos” [on this rest]. Scrope follows the formula instead of translating “repos.”
- 22 *Quiescite agere perverse, discite benefacere*. *Isaias* 1:16–17. After the Scriptural quotation, only A and D of the consulted manuscripts cite the first chapter of *Isaias*; AI, B/B₁, BI (and BI₂) and the Scrope manuscripts, and DI lack a citation. Perhaps the in-text mention of *Isaias* was considered sufficient.

CHAPTER 38

- 4 *Piramus*. The legend of Pyramus and Thisbe was widespread in the Middle Ages. Christine borrows narrative details and word choices from the *OM* 4.229–1267 (Parussa, p. 414n38a). For English versions, see Chaucer's *LGW*, lines 706–923, and Gower, *CA* 3.1331–494.
- 6 *seven*. L, like BI and other French copies, lists Pyramus's age as seven; S and M record eight, likely a scribal error.
- 20 *whitethorn*. Following the *OM*, Christine's lovers meet under a “morier blanc” or “mûre,” alternate spellings indicating a white mulberry tree (Parussa, 38.30 and 38.48). Scrope's choice, *MED*, *whit-thorn* (n.), denotes the common hawthorn (*Crataegus monogyna*, also called *Crataegus oxyacantha*), which can have white blossoms. Compare note 38.33, below, and *Bibell* Explanatory Note, 38.29, for confusion of the French tree with a “mur” [wall].
- 24 *wympil*. BI uniquely uses the term “cuevrechief” [kerchief] for “guimple” [wimple] in other French manuscripts (compare Parussa, 38.36); the scribal innovation does not affect Scrope's translation.
- 33 *wal*. The French “meure” in BI refers to the “meurier tout blanc” [white mulberry tree] (Scrope's “whitethorn” — hawthorn — in 38.20), but Scrope's confusion of “meure” with “mur” [wall] is understandable linguistically, even if it does not match his earlier translation. The *Bibell* translator, at 38.29 and 38.47, makes the same error.

- 36–37 *the wise man seith . . . dewe informacion.* No source has been identified. Bühler, *Epistle*, p. 154n50/26–8, recommends *Dicts*, pp. 83.1 and 120.24 as analogues, but these are only loosely related.
- 41 *modir.* Scrope and BI lack the text in B/B₁, A/AI, and D/DI that acknowledges the good deeds that we receive from our parents (compare Parussa, 38.58–59; *OLH*, p. 74; *Bibell* 38.56); the text does appear in BI₂. See Bühler, “Fastolf’s Manuscripts,” pp. 125–26.
- 41–43 *Seint Austin expoundith . . . theire necessitees.* *CV*, fol. 82r; Larke, fol. 17v.
- 44–45 *Honora . . . non obliviscaris.* Ecclesiasticus 7:29; and *CV*, fol. 82r; Larke, fol. 17v. Christine corrects the *CV* wording using the Vulgate (Rouse and Rouse, “Prudence,” p. 203), and she adds “in finem” to the B/B₁ manuscripts (the phrase is not in the *CV*, Vulgate, or A/AI, BI, and DI manuscripts). Although other French manuscripts, including BI₂, contain the citation of Ecclesiasticus, BI and the Scrope manuscripts omit the book’s name.

CHAPTER 39

- 2 *Esculapyones answeris.* Aesculapius is briefly mentioned in *OM* 2.2424–32 for his medical knowledge and great wisdom. On the plausible implication that Aesculapius has written books, see *OM* 2.2427 and 2.3119–20; and see Parussa, pp. 414–15n39a, and *Epistle*, p. 155n51/8–11. On Christine’s contrast between medicine and sorcery, see Hindman, *Painting and Politics*, pp. 117–18.
- 4 *Circles.* The famed classical enchantress who here stands in for all magic or sorcery; see Chapter 98.
- 12–14 *Platon brent . . . and of experience.* The account of Plato’s preference for science over sorcery appears in *TDP*, p. 925, and *Dicts*, pp. 44.28–33 continued on 46.1–5, and 45.31–37 continued on 47.1–4.
- 13 *fordide.* BI and other French texts express Plato’s recognition of the legitimacy of science with the verb “approuva” [approved] (Parussa, 39.19; *OLH*, p. 75). Scrope either misreads or chooses to repudiate magic emphatically.
- 16–17 *seith Seint Austin . . . ne with hande.* Unknown source.
- 18 *violence, strokes, and bodili hurtes.* B/B₁ contain “violente persecucion et corporelle blesseure” [violent persecution and bodily injury] (Parussa, 39.26). Scrope’s translation matches BI’s French: “violence, percussion, et corporelle bleceure” [violence, beatings, and bodily injury]. French scribes easily confused the terms “violence” (noun) and “violente” (adjective) and “percussion” and “persecucion”: A and D/DI offer “violente percussion”; Parussa’s AI has “violence et persecucion,” while my consulted AI (Mombello’s AI₁) has “violence” and omits the other term, and BI₂ has “violence, persecucion.” The potential “error” here, at any rate, cannot be ascribed to Scrope.
- 19 *maistres.* B/BI and D/DI copies record “maistres” [masters]; Parussa, 39.28, prefers the A/AI reading “menistres” [ministers].

- 22–23 *Gospel saith . . . gladio occidi.* Apocalypse 13:10. Scrope follows the French manuscript tradition and ascribes the Scriptural quotation to Luke in error. See *Bibell* Explanatory Note 39.27–28.

CHAPTER 40

- 3 *Trust not him.* I have adopted the S reading; Bühler favors the M reading “Trust not to him,” but the “to” is not grammatically necessary (compare the similar phrase in 40.11–12).
- 4 *deth of Achilles.* OM 12.4305–579; both the *HA1* and *HA2* depict Achilles’s death as Hecuba’s revenge (Parussa, p. 415n40a). See also Chapter 93. For Hecuba as a prominent and powerful woman with an ethical justification for her actions, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 173–76. Achilles’s love for Polyxena and subsequent death occupy much of Lydgate’s attention in *TB* 4.
- 5 *citesyns.* For this term, BI and other French copies have “Troyens” [Trojans]. Scrope either misread “citoyen” [citizen], or he or scribes omitted “of Troye.” The S scribe seems uncharacteristically haphazard in this chapter: he erroneously uses “theire” instead of “Priantes,” then omits “hate” in 40.6, writes “tyme” for “temple” at 40.11, and omits “no” at 40.17 (see also Textual Notes).
- 13–14 *a wise man seith . . . venge him.* Unidentified source. This saying resembles, perhaps by design, the moral to the companion chapter on Achilles’s love for Polyxena (Chapter 93). In *Les Enseignemens Moraux* #30, Christine similarly cautions, “Aimes qui te tient a ami / Et te gard de ton anemi” [Love whomever you have as a friend, and guard yourself against your enemy] (ed. Roy, 3:32). Bühler, *Epistle*, p. 156n52/24–26, cites several broadly analogous quotations in the *Dicts*.
- 15–16 *As in him . . . vengeance of God.* Christine relates fornication to treason in general; just as one should fear Hecuba’s vengeance so should one fear the vengeance of a wronged God (Parussa, pp. 415–16n40b).
- 18 *myschef.* See *Bibell* Explanatory Note 40.24, on the Latin root for OF “mechié” [adultery] and the easy confusion with “mischief.” *MED*, *mischef* (n.), sense 4 pertains primarily to general sin and wickedness but indicates that the term can be used to indicate adultery, with a few examples that context shows are adulterous (e.g., Mars and Venus, Guinevere and Lancelot, and this one).
- 19 *Isodre.* Isidore of Seville (ca. 560–636), one of the Church Fathers and an influential theologian and historian, today best known for his encyclopedic reference work *Etymologiae* [*Etymologies*]. The source for this statement is unidentified. For similar discussions of adultery, Bühler, *Epistle*, p. 156n53/1, directs readers to Isidore’s commentary on fornication (*Sententiarum libri*, 2.39, in Migne, 83:640–43); Lemmens in *OLH*, p. 139, points to *Etymologies*, trans. Barney et al., 5.26.13.
- 20–21 *Morte moriantur, mechus et adultera.* Leviticus 20:10.

CHAPTER 41

- 1 *Buissieres.* Busiris's cruelty was well known: OM 9.717–20, GDE 10.26, Boethius's *Consolation of Philosophy* (ed. Green, 2.pr.6), and the HA1 call attention to his sacrifices of guests and his murderous nature (Parussa, p. 416n41a). Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 176–78, discuss how Christine's images further underscore his cruelty.
- 9–10 *to councel the good knyght.* BI and other consulted copies read “au bon conseiller” [to the good counselor] (Parussa, 41.14). Scrope's translation attempts to capture his exemplar and match the formula that typically advises the “bon chevalier” [good knight].
- 10 *If thi prince . . . good examples.* TDP, p. 962, assigned to Plato and modified by Christine; and *Dicts*, pp. 140.23–24 and 141.24–25.
- 13–15 *Seint Austin . . . withoute reson.* Bühler, *Epistle*, p. 156n53/23–6 observes that the discussion resembles that in Royster, “Treatise on the Ten Commandments,” pp. 29–30, though Royster's Middle English text post-dates the *Othea*; any source Christine might have used has not been identified.
- 14 *al sacrilege.* S and M record “as sacrilege,” which is surely a scribal error for “al sacrilege,” and not a translation error, since BI and French copies read “tout sacrilege” [all sacrilege]; this section falls within a large lacuna in L.
- 16 *Qui furabatur, iam non furetur.* Ephesians 4:28.

CHAPTER 42

- 4 *Leander.* See OM 4.3150–586, and Machaut, *Judgment of the King of Navarre*, ed. Palmer, lines 3221–307 (especially lines 3289–93). On Hero and Leander in Christine's works generally, see Blumenfeld-Kosinski, *Reading Myth*, pp. 173–74.
- 6 *the two maners.* Like Scrope, BI specifies “les deux amnoirs [sic]” [the two manors], whereas other French copies consulted, including BI₂, simply say “les manoirs” (Parussa, 42.9).
- 7–8 *swymmyng . . . bankeside.* Scrope translates this passage omitted by BI (compare Parussa, 42.10–11). See Bühler, “Fastolf's Manuscripts,” p. 127.
- 10–11 *to grete desire.* Scrope omits “une nuit” [one night]; BI attributes this swim uniquely to “trop grant amour et desir” [too great a love and desire], while Scrope's translation reflects the expected reading “trop grant desir” [too great a desire] (compare Parussa, 42.15–16; *OLH*, p. 77).
- 11 *possid.* Both S and M reflect this alternate spelling of *MED*, *pushen* (v.), sense 1c which means to push, shove, and, specifically of the sea, toss about.
- 12 *Sche.* French copies, including BI, specify Hero's name (Parussa, 42.19).
- 17–19 *I merveile . . . is everlasting.* The likeliest source seems to be the claim attributed to Socrates in TDP, p. 939 (*Dicts*, pp. 80.25–27 and 81.27–30), which marvels at

- people's preference for the transitory goods of this world over the perpetual goods of the next. Bühler, *Epistle*, p. 157n54/19–21, lists a range of other analogues.
- 22–24 *And Seint Austin seith . . . dissymilacions to othir.* Bühler, *Epistle*, p. 157n54/26, again notes a similarity in a Middle English treatise (ed. Royster, “Treatise on the Ten Commandments,” pp. 26–27), that associates Augustine with warnings against backbiting (see also note 41.13–15 above).
- 23–24 *fals accusacions . . . dissymilacions.* Scrope omits “murmuracion” [complaint] from the list in French B/BI texts. For “diffamacion” [defamation], he uses “dissymilacions,” a more general term for dishonesty and deception; perhaps he considered slander and defamation to both be covered by “bakbityngis” [detraction, slander]. See Parussa, 42.34–36; and *OLH*, p. 78).
- 24–27 *Isodore seith . . . agens him.* Isodore: *MF*, Testimonium d, fol. y6r b.
- 24–25 *sondri partes.* BI and other French copies report “trois parties” [three parties] (compare Parussa, 42.37).
- 27 *agens him.* Although BI and other copies finish the *allegorie* with “Et pour ce dit l’Escripture” [And on this topic, Scripture says], followed by Proverbs 19:5, Scrope omits the quotation and citation. Compare Parussa, 42.41–43; *Bibell* 42.36–37.

CHAPTER 43

- 1 *Helaine.* OM 12.1507–10 and 1584–87, as well as both *H41* and *H42*, present war with the Greeks as the direct consequence of Paris’s abduction of Helen (Parussa, p. 417n43a). See also Chapter 60. On Christine’s removing criticism of Helen, see Reno, “Feminist Aspects,” pp. 275–76. For the Paris chapters as questioning the ethics of favoring personal dreams and foolish love over political responsibility, see Brown-Grant, *Moral Defence*, pp. 76–78; on this chapter as discouraging the definition of masculinity as based in the exchange of or traffic in women, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 90–93.
- 4 *Than to hide the untrouthe badly mente.* BI, like B/B₁, erroneously repeats the final line of Chapter 35’s *texte*: “Que desloyauté encourir” [Than to be guilty of disloyalty] (Parussa, 35.5). A/AI and D/DI copies read “Que tart venir au repentir” [Than come to repent later], and B₁ has this phrase written as a correction in the margin (which leads Parussa, 43.5, to adopt the A/AI reading). Apparently, Scrope misread “encourir” [to be guilty of] as “encouvrir” [to hide] (M); the S scribe omits “hide,” perhaps in an attempt to make sense of the muddled *texte*.
- 12–14 *If thou . . . made peas.* *TDP*, p. 963; and *Dicks*, pp. 144.3–6 and 145.4–6.
- 17–18 *Seint Austin seith . . . the fifthe comaundement.* The source for any such claim by Augustine is unknown, but the *CV*, fol. 83r (compare Larke, fols. 20v–21r) discusses generally how desiring someone in the imagination or will is a greater sin than physically committing an act of fornication, and that this breaks the

Lord's commandment against coveting one's neighbor's wife; this discussion is followed by the same Biblical citation Christine uses below.

Both S and M identify the fifth commandment (L has a lacuna) though A/AI, B/B₁, BI, D/DI copies (including printed editions) record the sixth. In any case, all are errors, as this chapter represents the ninth commandment.

- 19–20 *Qui viderit mulierem . . . in corde suo.* Matthew 5:28 and CV, fol. 83r; Larke, fol. 21r.

CHAPTER 44

2 *Aurora.* OM 13.2321–436. Christine confuses Memnon, Aurora's son whose ashes were transformed into birds, with Cygnus, who was not Aurora's son; she may have been working from memory and not the OM itself, which frequently cites the name "Menon" (Parussa, p. 418n44b).

5, 8 *it.* Scrope uses the neutral pronoun "it" where "she" would be more appropriate.

6 *Tynus.* "Tynus" may reflect Scrope's confusion of *c* and *t* (BI: "Cynus"), but both S and M produce "Signus" at 44.9. This inconsistency is one indication that the translation never went through a process of correction.

9 *Signus.* After this term, B/BI copies omit a clause, due to eyeskip, that appears in A/AI and D/DI copies (compare *Bibell*, 44.14–15; Parussa, 44.14–16; OLH, p. 79).

10 *that bi his good vertues he schulde be rejoiced and afore othir.* Scrope has muddled the translation; the statement should indicate that, through his virtues, the knight should give joy to others [BI: par ses bonnes vertus resjoist les autres] (see Parussa, 44.17–18; OLH, p. 79). Following Bühler, I have adopted the M reading, which makes slightly better sense than the S reading ("for that othir"), even though M may represent a scribal emendation.

12–13 *What maner . . . to thi pepill.* CV, fol. 84r; Larke, fol. 23v.

17–18 *Seint Austin seith . . . the seventh commaundement.* The reference to a source by Augustine is unidentified.

19–20 *Nolite sperare . . . nolite concupiscere.* Psalms 61:11. None of the French or English manuscripts consulted provide a more specific citation of the Psalms than an in-text reference to the Psalter. See also 46.33, 51.18–19, 55.33–34, 87.31, 89.20, and 96.19.

CHAPTER 45

1 *Pasiphe.* The OM 8.666–930 treats Pasiphaë's transgression, including intense criticism of her desire and sexuality. On Christine's modifications to the narrative that defend Pasiphaë and reject stereotyping women, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 137–43; Blumenfeld-Kosinski, "Scandal of Pasiphaë"; and Brown-Grant, *Moral Defence*, p. 86.

- 2 *here scool.* The OF is “ton escole,” meaning “*your* school,” not “*her* school” (but compare *OLH*, p. 79). Christine’s original admonishes readers not to learn in their schools (i.e., actual schools or traditional male bodies of knowledge) that all women are like Pasiphäe.
- 13–15 *For Galien . . . propirteis of them.* Instead of an authoritative citation, Christine counters Pasiphaë’s negative example with the example of an intellectually accomplished woman. The Greek physician Galen (ca.129–ca.200), was considered the most authoritative medical writer throughout the Middle Ages; Cleopatra’s influence on Galen appears in the *TDP*, p. 1006; *Dicts*, pp. 256.16–18 and 257.19–21. Cleopatra has not been identified; neither Galen’s reference nor her writings provide evidence whether she may have been Cleopatra VII or any of her predecessors (Flemming, “Women, Writing and Medicine,” p. 268).
- 14 *Clempare.* This faulty spelling is found in A and B/BI *Othea* manuscripts, perhaps due to a *TDP* error; only AI records “Cleopatre” (Parussa, p. 419n45b). DI manuscripts tended to contain “Clempare,” as BNF fr. 1187, Pigouchet, and Le Noir testify, though scribal variants could occur, for example, DI₇’s “Cleupastre.”
- 16 *For Pasiphe . . . to God.* Boccaccio’s *GDE* 4.10 interpretation of Pasiphaë as the soul [line 6: “animam nostrum”] may have influenced Christine’s *allegorie*, but her explanation of the spiritual meaning differs substantially.
- 17–22 *in hevin . . . no frute.* MF, *Conversio* q, fol. e4r a.
- 19 *returnid.* The past tense of the majority of the sentence suggests that M’s “returnid” is preferable to S’s “retournyth.”
- 22–23 *Revertatur . . . peccato eorum.* Jeremias 36:3. None of the consulted French or English manuscripts provide the right chapter number; they all erroneously transmit “xxvi” [26] (compare Parussa, 45.38). See Textual Note.

CHAPTER 46

- 4 *Kyng Adrastus.* Parussa, p. 420n46a, considers this chapter evidence of Christine’s familiarity with the *HA*, which was clearly her source. In contrast, *OM* 9.1437–837 provides a more general account of Adrastus, Tydeus, Polynices, and the attempt to regain Thebes. The *Bibell* imports to the *texte* the notion articulated first in Christine’s *glose* that the good knight should mirror his behavior according to this exemplum; the translator’s *glose* more specifically clarifies what to remember and avoid doing.
- 5 *Arges.* The Greek city of Argos on the Peloponnesian peninsula.
- 19 *Adrastus and two knyghtes with him.* In the conclusion to the siege of Thebes in Statius, Adrastus is the only survivor from his army. The first part of the *Histoire Ancienne*, section xlvi, which was Christine’s source, has Adrastus and Campaneus survive (BNF fr. 246, fols. 38v–46v; cited in Parussa, p. 420n46a). The presentation of survivors in the French seems to have given scribes and translators trouble:

Christine's autograph manuscripts A, B, and B₁ (though its autograph status is contested) appear to list "Adrastus lui .iii.^e de chevaliers," a formulation that makes little sense. Some other scribes, even those who spell out numbers elsewhere, still record what appears to be ".iii."^e (e.g., DI₇ and AI); BI records ".iii.^{me}." The scribe of D and Pigouchet certainly interpret the confusing term as a number, recording "tierce" and "tiers," respectively. Scrope seems to have interpreted the terms analogously to "soi tiers" [himself and two others] (*OFD*, *tiers*; compare *Bibell* 46.25–26). Compare *Bibell* 46.25–26.

- 24–25 *The expositour . . . to creatures.* The passage echoes many works on the analysis of dreams, but it is too vague to identify a specific source (Parussa, p. 420n46c; Campbell, *Epître*, p. 184). Only B/B₁ specify "fantasie de la teste" [fantasy of the head/mind]; A/AI, BI, and D/DI copies record "fantasie" (as do the *Bibell* and Scrope).
- 25 *swevenyng.* The S "swevenyng" and the M "shewynge" both evoke prophetic dreams or visions; it is impossible to know which may have been Scrope's original translation of the French "demonstrance" [manifestation, portent?].
- 26 *schold take hede.* This accurately translates the sense of the French, but it loses the original's evocation of using an exemplum as a mirror; BI: "se doit mirer en" [he should see himself in].
- 29 *Tobie.* Bühler, *Epistle*, p. 159n58/31, identifies an allusion to Vulgate book of Tobias; in Tobias, Chapters 5–12, Tobias welcomes a traveling companion and guide, without knowing that he is traveling with the angel Raphael.
- 30–32 *tho the which . . . in hering.* MF, Contemplatio b, fol. d8r a.
- 33 *Meditabor . . . que dilexi.* Psalms 118:47. None of the French or English manuscripts consulted provide a more specific citation of the Psalms than an in-text reference to the Psalter.

CHAPTER 47

- 1–4 *With Cupido . . . to be do.* The idea that love ennobles the man and spurs him to good, chivalrous deeds is a commonplace of courtly poetry. Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 55–56, analyze "measured conduct" as a crucial feature of ideal masculinity.
- 9 *For a philozophre seith . . . noblesse of herte.* Unidentified source.
- 10–11 *it may be take be penaunce.* Christine's *glose* exposition is original, compared to the *OM*, although the *allegorie*'s association of the god of love with penance is not entirely surprising, since the *OM* 1.3297–302 allegorizes Cupid as God (Parussa, p. 420n47a).
- 11 *and a feighter.* This phrase is Scrope's attempt to make sense of his source's "batailleur," which looks like a noun [fighter] but in this grammatical structure functions as an adjective [valiant] (see Parussa, 47.18; DMF, *batailleur*).
- 12 *joyned.* Scrope mistranslates "jeune" [young].

- 14–19 *What word . . . agen with me.* Although Christine cites Bernard of Clairvaux, the actual source is Anselm of Canterbury's *Cur deus homo [Why God was Man]* (Lemmens in *OLH*, p. 140).
- 19–21 *Non corruptibilis . . . Jhesu Cristi.* 1 Peter 1:18–19.

CHAPTER 48

- 1 *Corinis, the feire, note may thou noughe.* The OM 2.2130–622, presents Coronis as unfaithful to Phoebus; see also *E4*, p. 345 (Parussa, p. 421n48a). In contrast, Christine does not specify whether the accusation is true. Brown-Grant, *Moral Defence*, pp. 86–87, argues that Christine instead focuses on the need to protect oneself from the senses and from foolish love. Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 169–73, read the chapter as a criticism of domestic violence and male murder of a female partner. See also Chapter 52.

Scrope apparently misread the first word of the line “N'occis pas Corinis le belle” [Do not kill Coronis the fair] as the imperative of “noter” (*Epistle*, p. 160n60/2–5).

- 3 *ravin, for if thou it slee.* The raven was Phoebus's servant, and Christine uses the masculine term “corbel” for it, which will be important for reading the French grammar of Chapter 52, where the raven interacts with Minerva's servant the crow, for whom Christine uses the feminine noun “corneille,” and masculine and feminine pronouns are essential to understanding the story. Both terms could technically refer to a crow, and there is no clear distinction in English between raven and crow. In Middle English accounts, the crow was often identified as Phoebus's servant, e.g., Chaucer's Manciple's Tale; Gower's *CA* 3.783–817, depicts a white bird named Corvus [Latin: raven] who is called a raven after his transformation (3.812). Classical mythology specifies that the raven was Phoebus's servant and the crow was Minerva's (Ovid, *Metamorphoses*, trans. Lombardo, 2.593–635).

Both the *Bibell* and Scrope maintain the distinction, here and in Chapter 52, between the French nouns “corbel” [raven] and “corneille” [crow], though Scrope is less distinct in pronoun usage (Schieberle, “Rethinking Gender and Language,” pp. 103–05). In this line, Scrope has misunderstood the pronoun in “se l'occioies” [if you kill her] as referring to the raven, instead of to Coronis, who is obviously the figure killed in the *glose* narrative.

- 19–20 *a reportoure . . . seith them.* *TDP*, p. 916; *Dicts*, pp. 20.17–20 and 21.16–18.

- 22–33 *For as Seint Austin seith . . . jugement of God.* Unidentified source. In *Confessions*, Book 10, Augustine imagines the sensory organs as doors or entryways that contribute to memory but without Christine's sense of warning. Lemmens in *OLH*, pp. 140–41, points to a sermon by Guillaume d'Auvergne, Bishop of Paris from 1228–1249, as a possible source circulating in contemporary oral sermons, citing a general analogy between the five gates to the soul and the five senses. Yet the association of the senses with gates, doors, and entryways of the soul is widespread in the Church Fathers and other religious writers; it seems to have been commonplace by the fourteenth century (Vinge, *The Five Senses*, pp.

63–68). See also Fera, “Metaphors for the Five Senses,” pp. 713–14; and Barratt, “The Five Wits.”

- 28 *wiseli*. The French term is “rassissement” [calmly]; Scrope perhaps mistook it for an adverb related to reason (compare *OLH*, p. 83).
- 31 *or taste*. Scrope’s addition of taste appears to be his contribution, as it is not present in BI or other consulted manuscripts.
- 34–35 *Cum custodia . . . vita procedit*. Proverbs 4:23. B/BI manuscripts read “Cum,” but A/AI and most D/DI texts consulted transmit “Omni,” which is the Vulgate reading (see also *Bibell* Explanatory Note 48.41).

CHAPTER 49

- 1 *Juno*. Juno, wife of Jupiter, is commonly represented as the goddess of riches; see *OM* 1.4110–11. She is also commonly portrayed as vengeful. See also Chapters 17, 20, 30, 60, 62, 73, and 86.
- 8 *the note is better than the schelle*. Proverbial: see Whiting N190. The commonplace medieval admonition to value the kernel over the shell (or wheat over chaff) refers to the *integumentum*, the rhetorical act of concealing allegorical meaning within the trappings of literal narrative (see *CT II* [B¹] 701–02, VII 3443, X [I] 35–36). See Wetherbee, *Platonism and Poetry*, pp. 36–48; and Robertson, *Preface to Chaucer*, pp. 58, 316–17. Christine applies it to warn the knight not to value empty external riches but rather to prioritize the practice of arms and thereby demonstrate internal virtues. Brown-Grant, *Moral Defence*, pp. 62–63, reads the chapter as an allegory that minimizes the pursuit of worldly goods and as a prime example of Christine’s desire to teach her reader to value the moral level of her writings more than the narrative level.
- 10–12 *it is better . . . voyde and deceyvabill*. *TDP*, p. 913, modified by Christine; *Dicts*, pp. 14.22–24 and 15.20–22. The *Bibell*’s “ryches transitorye” translates the A/AI reading transmitted in D/DI manuscripts, “richesses deffailentes,” whereas Scrope’s “richessis voyde and deceyvabill” translates the B/BI tradition of “richeces vaines et falibles.”
- 11 *lewedly or ywill gotyn*. Scrope uses this doublet to translate the French “laidement,” perhaps to avoid choosing one possible meaning and reflect the range of possibilities for the term, which can mean sinfully, shamefully, and dishonestly (*DMF*, *laidement* [adv.]).
- 15–17 *O sone of Adam . . . nedis leve them*. *MF*, *Divitie y*, fol. g3v a.
- 18 *sonner*. Scrope’s term derives from the B/BI manuscript reading “plus tost” [sooner]; compare *Bibell* 49.22 and Explanatory Note.
- 20 *ywill possessions*. Scrope seems to have read “mauvais possessions” [evil possessions] instead of “mondaines possessions” [earthly possessions], the reading in BI and other French copies.
- 23–24 *Facilius est . . . in regnum celorum*. Matthew 19:24.

CHAPTER 50

- 1 *Amphoras.* Amphiaraus was the king of Argos whose wife persuaded him to join her brother Adrastus in the battle for Thebes (see also Chapter 46). Christine uses the *HA* as source for her Theban material, and this story appears in both versions (Parussa, pp. 421–22n50a). Focusing on Amphoras allows Christine to emphasize the importance of wise counsel.
- 10–11 *as Solin seith . . . do thereaftir.* *TDP*, p. 1007, attributed to Galen; *Dicts*, pp. 258.23–24 and 259.24–25. Proverbial: see Whiting C455. On Solon, see note to Pref.72, above.
- 13–16 *And Seint Gregor seith . . . worde of God.* Parussa, p. 422n50b, identifies the source as the *MF*, “*Predicatio*”, fol. r8r b, presumably indicating entry “*Predicatio bd*,” attributed to Origen’s Homily 39 of his *Homilies on Leviticus*, which compares bodily and spiritual nourishment (but stops there, without the advice to hear and retain God’s word or the comparison of a forgetful person to a stomach that vomits food). Lemmens in *OLH*, p. 141, notes that parallels between bodily and spiritual nourishment are common in Gregory’s sermons, citing Homily 1 of his *Homilies on the Prophet Ezekiel* as most similar; Bühler, *Epistle*, p. 161n63/8–11, points to Gregory’s *Homilies on the Gospel*, 1.4 (Migne,76:1092).
- 17–18 *whan the worde . . . it may profite.* For Scrope’s “wombe of mynde,” Christine uses “ventre de memoire,” which may parallel the stomach analogy that follows, or it may point to the reproductive metaphor of “womb” as a “place of development,” identified by Bühler, *Epistle*, p. 231. Scrope adds the notion of benefit, turning Christine’s original analogy that the mind that cannot retain God’s word is like the sick stomach into a two-part lesson: when the word is heard, it can be profitable; when it is not, the hearer is in peril (compare Parussa, 50.28–30; *OLH*, p. 85). Scrope may also be creating a parallel to the *glose* warning that wisdom is of little use to one who does not use it. Bühler, *Epistle*, p. 161n63/13–14, reads S’s unique version that “it may *not* profite” as an attempt to preserve Christine’s single-part analogy, but the lesson makes more sense without “not,” as in M and L.
- 20 *herith prechingis and doith not thereaftir.* The expected French, in BI and elsewhere, condemns the person who “ot les predications et ne les retient ne met a euvre” [hears preachings and neither retains them nor implements them] (Parussa 50.32–33; see also *OLH*, p. 85); Scrope omits the reference to retention.
- 21–22 *Non in solo . . . de ore Dei.* Matthew 4:4.

CHAPTER 51

- 1 *Saturne.* See Chapter 8. On Saturn and speech, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 60–63.
- 4 *And grete folye therin is to presume.* According to Bühler, “Scrope apparently misunderstood the French phrase ‘presumer folie’ (points to madness, etc.) in l. 4, though he seems to have got it right in [l. 8]” (*Epistle*, p. 161). This kind of

discrepancy illustrates perhaps his struggle with Christine's verse and certainly his lack of revision for consistency between *texte* and *glose*.

- 8–9 *For a poete seyeth . . . looke a fooll.* A/AI and D/DI manuscripts consulted attribute the saying to “un saige” [a wise man]; B/BI manuscripts credit a poet instead.

Warnings against improper speech were commonplace (see Whiting W579). Christine could have found broadly related claims attributed either to a “philozophe” or Socrates in the *CV*, fol. 98v (Larke, fol. 68r) or attributed to Loqman in *TDP*, p. 1001 (*Dicts*, pp. 246.12–13 and 247.12–13). The Arabian fabulist Loqman is associated with proverbial wisdom, and his name is variantly spelled “Leginon,” “Loginon,” “Legmon,” or “Logmon” in medieval texts (see also 71.23; the *Bibell* offers the variant “Leguroun” at 71.25). On Loqman, see Kassis, *Arabic Proverbial Works*, pp. 51–54; and Sutton, *Dicts and Sayings*, p. 138n17.1.

- 10–11 *sadnes of speche.* The French in BI is “lente de parole” [slow of speech]; compare Parussa, 51.16; *OLH*, p. 86.

- 11–16 *Huwe of Seint Victoure . . . killith many persoones.* MF Loquacitas u, fol. m4r a, attributed to the *Didascalicon* of Hugh of Saint-Victor (1096–1141), a scholastic theologian and Augustinian canon at the Abbey of Saint-Victor in Paris; he was known for mystical treatises and other didactic works. However, the source is a tract attributed to Pseudo-Bernard of Clairvaux (an unnamed author once thought by scholars to have been Bernard); Christine combines it with a verse from Proverbs 25:28 (Lemmens in *OLH*, p. 141). See also Whiting A189 and E45.

- 13 *boþhom.* The meaning conveyed may be similar, but the French in fact refers to the vessel with no “couvercle” [lid] (compare Parussa, 51.19; *OLH*, p. 86).

- 17 *the soule.* The erroneous repetition of “l'ame” [soule] for “la lengue” [tongue] is apparently peculiar to BI manuscripts, including both BI and BI₂.

- 18–19 *Quis est homo . . . ne loquantur dolum.* Psalms 33:13–14. None of the French or English manuscripts consulted provide a more specific citation of the Psalms than an in-text reference to the Psalter.

CHAPTER 52

- 1 *the crowe.* See Chapter 48 and *OM* 2.2160–454, which seems to influence Christine's textual choices (Parussa, pp. 422–23n52a). Fumo, “Thinking upon the Crow,” provides a history of the narrative and linguistic reasons for aligning the crow (Latin: *cornix*) with Coronis, which may apply here as well. Perhaps one should be mindful of Chaucer's Manciple, with his admonition, “Kepe wel thy tongue and thenk upon the crowe” (*CT IX* [H] 362), even though Chaucer's narrative aligns more with Chapter 48.

his. Christine represents in French “le corbel” [the raven, masculine] and “la corneille” [the crow, feminine], and she uses gendered pronouns to distinguish each bird actor in the *glose* narrative. Although Scrope distinguishes raven from

crow, he is inattentive to pronoun usage, leading to confusion, especially in the *glose*. See Schieberle, “Rethinking Gender and Language.” The *Bibell* translator genders both birds masculine but inserts identification of the crow or raven for clarity.

- 6–8 *he requyred him . . . a liche case.* Scrope has muddled the pronouns here. As the story goes, the crow entreated the raven to tell her the reason for his visit (to Phoebus), and she (the crow) attempted to persuade him (the raven) not to go by giving herself as an example, since for a similar offense, she was cast out of Minerva’s house and favor. See *OLH*, p. 86.
- 7 *journay.* Bühler, *Epistle*, p. 162n64/27, identifies Scrope’s use as a mistake because Wyer uses “errore,” but the French term “erre,” can mean “journey” (*DMF*, *erre* 1 [n.], sense A) and that sense is appropriate here (*OLH*, p. 86, uses “errand”).
- 11–12 *Be no jangilloure . . . reportoure of tidinges.* *TDP*, p. 959; *Dicts*, pp. 132.24–26 and 133.23–25.
- 14–17 *As Seint Gregor seith . . . in dyvers desires.* *MF Consilium* f, fol. d6r a; and *MF Fortitudo* l, fol. i1b. See also Whiting S833. The A/AI, B, and D/DI copies consulted attribute the saying correctly to Gregory’s *Morals*; only Scrope and BI attribute it to his *Homilies*.
- 17–18 *Si intraverit . . . servabit te.* Proverbs 2:10–11.

CHAPTER 53

- 4 *Ganymedes.* Christine confuses the fates of Ganymede and Hyacinthus, whose stories seamlessly follow each other in the *OM* 10.738–752 and 10.753–878, and Hyacinthus is not named until 10.872 (Parussa, p. 423n53a). On the possible implications of the conflation, see Desmond and Sheingorn, *Myth, Montage, and Visuality*, pp. 112–18.
- 6 *a barre of iryn.* Blumenfeld-Kosinski and Richards note that the “iron bar” should be understood as a discus because Ovid uses “discus,” and it is the only throwing implement that could rebound to cause a fatal injury (*OLH*, p. 87n48).
- 9–10 *the strif . . . greet inconveniencie.* *CV*, fol. 85r, modified by Christine (she also uses this material in the *allegorie* of Chapter 60); Larke, fol. 27v. The warning against striving with someone of greater strength was commonplace (Chaucer, *CT* VII 1481–83; Whiting M86).
- 11–12 *To be bisi . . . ende is angre.* *TDP*, p. 1016, unattributed; *Dicts*, p. 285.8–9.
- 15–19 *Seint Gregori . . . discrete than himself.* *MF, Abstinentia* m, fol. a2r a.
- 19–20 *Proverbis, Ubi . . . cum concilio.* Although A/AI, B₁, and D/DI manuscripts record two separate proverbial statements, the French B and BI manuscripts, and likewise Scrope, have combined them into one. Compare the *Bibell* 53.24–25; Parussa, 53.28–31; *OLH*, p. 88.

The source for the first Latin statement (from which B/BI, and Scrope take only two words) is Proverbs 24:6 (see also Proverbs 11:14; Whiting C451). The second Latin statement (from which B/BI, and Scrope take only the first four words) is a common proverb, perhaps drawing on Ecclesiasticus 32:24, that also appears in Chaucer's Miller's Tale, Merchant's Tale, and Tale of Melibee (*CT I* [A] 3530, IV [E] 1485–86, and VII 1003); see Bühler, "Wirk alle thyng by conseil," "Fastolf's Manuscripts," p. 125, and Whiting C470.

CHAPTER 54

- 1 *Jason*. *OM* 7.8–1506 recounts Jason's search for the fleece, his betrayal of Medea, and her vengeance; the *HA1* and *HA2* are possible sources, too (Parussa, pp. 423–24n54a). See also Chapters 37 and 58. For English accounts, see *CA* 5.3247–4229, *LGW*, lines 1580–679, and Lydgate, *FP* 1.2171–401.
- 4 *right yvil guerdon and harde*. Like Chaucer's *LGW*, lines 1580–1679, Christine emphasizes Jason's mistreatment of Medea (see also Chapter 58).
- 14 *frende*. The French refers to Jason and Medea as "amis," which can mean "friends" but more likely in this case indicates "lovers." *MED*, *frend* (n.), sense 3, expresses uncertainty about whether the ME term can indicate lover.
- 16 *unknowing*. Bühler, *Epistle*, p. 228, translates this term as "ignorance," which is its more common Middle English meaning; however, it should mean "ungrateful" (*MED*, *unknouen* [v.], sense 6c). Scrope uses "unknowing" here and in 54.24–25 to translate the French "descongoissant" which has the primary meaning of "ungrateful" (but can also mean "ignorant") and, in the *allegorie*, "ingrat" [ungrateful] and "ingratitude" [ungratefulness] (*DMF* *desconnoissant* [adj.]; *ingrat* [adj.]; *ingratitude* [n.]).
- 21–22 *Hermes seith . . . theruppon*. Broadly similar advice to not delay in doing well for those who deserve it appears attributed to Plato in *TDP*, p. 955; *Dicts*, pp. 122.19–21 and 123.18–20. Alternately, perhaps Christine inverts the sentiment that she uses in Chapter 82 from Hermes, which advises not to hesitate to punish those who deserve it, in *TDP*, p. 919; *Dicts*, pp. 30.1–2 and 31.1–2.
- 21 *remembre*. The French term is "remunerer" [reward] (BI and Parussa, 54.31).
- 24–28 *And Seint Bernarde . . . ryver of merci*. *MF*, *Ingratitudo* b, fol. k7r b; *CV* fol. 82r; Larke, fol. 18r. Christine follows the Latin *MF* rather than the French *CV* (Rouse and Rouse, "Prudence," p. 203).
- 27 *as nougat*. The original French was "comme vent sec" [as dry wind] (Parussa, 54.39). An error in BI suggests that Scrope's source read "comme nient sec," and since "nient" means "nothing" or "something worthless," that would explain Scrope's translation (*DMF*, *néant* [n.], senses IA and IB).
- 28–29 *Ingrati enim . . . aqua supervacua*. *Wisdom* 16:29; *CV*, fol. 82r; Larke, fol. 18r. Christine corrects the *CV* using the Vulgate (Rouse and Rouse, "Prudence," p. 203).

CHAPTER 55

- 1 *Gorgon*. In classical myth, “Gorgon” refers to any of three sisters with hair made of venomous snakes and a face that could turn men to stone; the best known, who is killed by Perseus, is more commonly referred to by her individual name, Medusa. In the *OM* 4.5637–713, *GDE* 10.11, and other mythographic sources, Neptune rapes Medusa in Pallas’s Temple, and Pallas transforms Medusa. On Medusa and Christine’s strategy of allegorizing women to avoid misogynist stereotypes, see Brown-Grant, *Moral Defence*, pp. 84–88.
- 2 *loke not him uppon*. On Scrope mistakenly gendering Medusa as male through inattention to French pronouns, see Schieberle, “Rethinking Gender and Language,” pp. 102–03.
- 3 *Persyval*. Scrope’s transformation of Perseus into Persyval is unique and unexplained (see also Chapter 5).
- 9 *the worthi knyght*. As Bühler, *Epistle*, p. 164n68/3–4, notes, “the worthi knyght” indicates that Scrope’s source contained the phrase “le vaillant cheualier” [the valiant knight], absent in BI, so BI was clearly not the source.
- 12 *his hede*. Again, Scrope’s translation of pronouns is imprecise—in “le chief,” “le” is masculine to modify the masculine noun, not because the owner is masculine. M corrects the error (but does not correct the similar error in 55.2).
- 13 *greet bounté*. The French is “grant bonté” [great goodness] (BI); L contains the direct cognate “bounté,” suggesting that S and M scribes may have misread the term (or anticipated repetition of the “beauté” in 55.5).
- 15 *in the marchis to theire neghboris*. A more efficient translation of “aux marches voisines” (BI; Parussa, 55.22–23) would be “to the neighboring regions.”
- 20–22 *myghte be . . . fro that wil*. Scrope adds the man’s role; the French simply reports the woman as an alternative interpretation of Gorgon (Parussa, 55.29–31; *OLH*, p. 89).
- 24–25 *Fle pepil . . . in there werkis*. *TDP*, pp. 968–69, modified by Christine; *Dicts*, pp. 156.29–30 and 157.31–32.
- 28 *delites*. Only B₁ transmits “vices” [vices] here — all A/AI, B/BI and D/DI manuscripts consulted have “delices” [pleasures].
- 28–30 *Crisostom . . . to be*. S and L attribute this material to Aristotle and commit an eyeskip error from the first “as impossible” to the second; S also substitutes “corrupcion” for “compunction” (see Textual Note). Bühler, *Epistle*, pp. 164–65n69/1–7, concludes that Scrope originally produced “Aristotle” and that M represents his final corrections. However, the numerous remaining errors indicate that Scrope never engaged in large-scale corrections; it seems more likely that the S and L scribes simply miscopied.
- 29–32 *as impossible . . . enlarginth it*. MF, Delicie f, fol. f4v a. The B₁ warning against vices is a unique variant; all other consulted copies, like the *Bibell* and Scrope’s translation, warn readers against “delites” [delights].

- 33–34 *seith . . . metent.* Psalms 125:5. This is the only scriptural citation complete in L, translated into English, in the same scribal hand as the rest of the text: “seyth Holy Scripture: They that sowyn in wepyng shal repyn in lawyng.” Warner speculates that the scribe was ignorant of Latin (many times the L scribe writes the first word or so, often garbled, of a Latin citation before stopping) or that Scrope intended to supply translations, perhaps from the Wycliffite Bible (Warner, p. xx). However, Warner lacked access to the completed Latin citations in S and M, which indicate that Scrope did not translate them. Whether the L scribe was waiting for rubrication or had considered adding translations himself cannot be judged. None of the French or English manuscripts consulted cite the biblical source; the A manuscript omits the quotation altogether.

CHAPTER 56

- 1–4 *If that . . . overleid.* OM 4.1283–371.
- 4 *Vulcans.* The French texts give the Latinate “Vulcanus.”
- 4, 8 *lyemes, lieme.* Bühler, *Epistle*, p. 165n69/13, reads these as erroneous translations of French “liens” [bonds, ties]. However, in the first place, the notion of ME “lime” as a snare acceptably conveys the sense of the narrative (*MED*, *lim* [n.2], sense 3b). In the second place, if we expect Scrope to go for the easy cognate “line,” it is possible that he did: the Longleat manuscript clearly reads “lyeines . . . lyeine” (fol. 40r), even including a stroke over the latter term to indicate an *i*, and the other two manuscripts represent minims inconsistently enough that they may well read “lyeines . . . lieine,” too.
- 10–11 *And thus . . . his schame.* OM 4.1335–41 clarifies the amused attitudes of the onlookers described in Christine’s *glose* (Parussa, p. 425n56a).
- 10 *tho othere two.* Scrope erroneously translates “les autres dieux” [gods] (BI) as if it were “les autres deux” [the other two].
- 11 *such rioterys.* Scrope misunderstands “tel s’en rioit” [he laughs about it] (BI). The gist seems to be that whomever would willingly be caught in the same misdeed, presumably some among the audience of gods and goddesses, laughs at the lovers’ shame (see also *OLH*, p. 90; *CLO*, p. 84, follows Scrope).
- 13 *astronomye.* Scrope uses this term to translate “arquemie” [alchemy], the reading of B/BI manuscripts (Parussa, 56.20). DI copies mention both “arquemie” and “l’science d’astronomie” [the science of astronomy] — suggesting that they were separate fields. Neither BI nor BI₂ contains reference to “astronomie,” which means it is very unlikely to have been in Scrope’s source. Christine may have intended to evoke the alchemical and astrological interpretations found in the EA, pp. 329–32 (see Parussa, p. 425n56b). It is unclear why Scrope has opted for astronomy over alchemy.
- 14 *Mars.* This reading in all manuscripts shows that Scrope misread “Mais” [But] as “Mars.”

- 16 *unneth . . . perceyved.* Broadly similar claims appear in *TDP*, p. 913, attributed to Hermes, and *TDP*, p. 949, attributed to Socrates; *Dicts*, pp. 14.4–5 and 15.3–4, and *Dicts*, pp. 108.8–10 and 109.9–11 (Campbell, *Epître*, pp. 181–82; *Epistle*, p. 165n70/1–2).
- 18–26 *Seint Leo the Pope . . . occupieth him therein.* *MF*, Temptacio ak, fol. y5v a (*Electronic MF*: Temptacio ah), ascribed to Pope Leo I (ca. 400–461), also called Leo the Great, a Doctor of the Church. Parussa, p. 426n56d, observes that the text was modified by Christine, and possibly corrupted in her source.
- 24 *commytteth affeccions.* The French is “conjecture les affeccions” [predicts desires] (BI; see also *OLH*, p. 91). Scrope misread his minimis and *c* for *t* and translated “conjecture” as a misspelling for “commettre” [to commit]. *MED*, *committen* (v.), sense 5b, cites Scrope’s usage alone and translates this phrase as “to arouse lust.”
- 25 *iniure.* Bühler, *Epistle*, p. 165n70/12–15, believes Scrope’s exemplar had the French cognate “iniure” [injury] as an error for the expected French term “nuire” [harm], though that would not explain how BI correctly transmits “nuire” (compare Parussa, 56.37); it seems more likely that Scrope hastily misread the minimis and assumed “iniure” was intended.
- 26–27 *Sobrii estote . . . quem devoret.* 1 Peter 5:8. Scrope follows the French tradition and erroneously cites “Secundem Petri, ultimo capitulo” [2 Peter, last chapter]; the error appears in all consulted French copies.

CHAPTER 57

- 1 *Thamarus.* This story of Thamaris appears in *HA1* and *HA2*, with equal disdain for Cyrus (Parussa, p. 426n57a). See also Boccaccio’s *CFW*, pp. 104–06; *City of Ladies*, 1.17, (ed. Richards, pp. 42–43); and, in English, Lydgate, *FP* 2.3732–962. On Thamaris as an effective military strategist and just ruler, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 178–84.
- 4 *distres.* The French notes that Cyrus pays dearly for his “despris” [disdain] of Thamaris (Parussa, 57.5; *OLH*, p. 91).
- 21–22 *Dispreise noon . . . be greete.* *CV*, fol. 97r, ascribed to Cato and modified by Christine; Larke, fol. 63r (Rouse and Rouse, “Prudence,” p. 203). The *TDP* attributes broadly similar statements to Plato, p. 954, and Gregory, p. 1005; *Dicts*, pp. 120.4–5 and 121.4–5, and 257.1–2.
- Christine emphasizes the dangers of overconfidence and of disdain for someone one assumes to be inferior. Scrope fairly represents her meaning, though he omits Plato’s clarification not to disdain anyone “pour sa petite faculté” [for his small power] (Parussa, 57.30; *OLH*, p. 91). In the French, “faculté” can indicate physical, moral, or intellectual capacities or strength, a term difficult to translate without limiting its meaning. Scrope, BI, and BI₂ also specify that, in 57.19, Othea advises the knight, whereas other consulted French copies do not mention her name.
- 25–28 *John Cassian seith . . . and of charité.* *MF*, Humilitas ar, fol. k3v a. John Cassian (ca. 360–ca. 435) was a Christian monk, ascetic, mystic, and theologian.

- 29–30 *Quanto maior . . . invenies graciām.* Ecclesiasticus 3:20; *CV*, fol. 97r; Larke, fol. 63r. Christine provides the citation from the Vulgate (Rouse and Rouse, “Prudence,” p. 204).

CHAPTER 58

- 1–3 *enortid . . . worschip.* Here and in 58.7 and 58.13, Scrope seems to have mistaken “avorter” [to destroy] for “anorter” (“enorter”) [to incite] (*DMF*, *avorter* [v.], sense II; *enhorter* [v.], sense B). Christine warns not to let one’s wit be destroyed by foolish delights nor one’s “chevance” taken away; “chevance” can denote possessions or may figuratively indicate something precious to someone (*DMF*, *chevance* [n.], sense C). Scrope’s “worschip,” may draw on that figurative sense, but he opts for the literal in 58.9. See Parussa, 58.2–4 and 58.10; *OLH*, p. 92.
- 4 *Mede.* The story of Jason and Medea appears in almost all of Christine’s sources: *OM* 7.292–689; *CFW*, pp. 35–37; *RR*, pp. 228–29, lines 13229–13264; and *HA2* (Parussa, p. 427n58b). See Chapters 37 and 54. On Christine’s reshaping of sources to cast Medea more favorably, see Reno, “Feminist Aspects,” pp. 274–75; Morse, *Medieval Medea*, pp. 214–19; and Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 10–14.
- 7 *the.* This refers to Medea’s own will, perhaps a hasty misreading of French “sa” [her] as “la” [the]; see Parussa, 58.10.
- 12 *a man . . . he loveth.* *TDP*, p. 955; *Dicts*, pp. 122.10–11 and 123.10–11.
- meved. Scrope plausibly interprets the message as referring to Medea’s speedy ability to be provoked, aroused, emotionally moved, or influenced by Jason (*MED*, *meven* [v.]). However, he mistranslates the French “s’ennuye” [becomes vexed]. I take Christine’s lesson to refer to Medea suffering the consequences of loving Jason too quickly (but see also *OLH*, p. 92, which seems to refer to Jason’s betrayal).
- 15 *ceced not.* As Parussa, p. 282n23, notes, the A/AI reading “cessoit” [ceased] is preferable to the B/B₁ error “ne cessoit” that is evident in BI and apparently Scrope’s source as well.
- 15–20 *For . . . of the fende.* *MF*, *Voluntas* x, fol. 13v a, where it is attributed to St. Bernard, though the source is a sermon by Guibertus de Nouigento. NB: the quire symbol in the citation of 1483 printed *MF* should be read as a Tironian nota.
- 18 *dispoilleth.* This reading from L is closer to the French “despoille” [despoil] and therefore more likely Scrope’s original than the S and M “despisith” [despises].
- 20–22 *Virga atque . . . matrem suam.* Proverbs 29:15. The major French manuscripts of A, AI, B, and B₁ contain the error “dimitum,” which renders the phrase unintelligible (Parussa, p. 427n58e). Some copies correct the error: the *Bibell*, D₁, Pigouchet, Le Noir, and Scrope’s MS S; D leaves a space. Bühler, *Epistle*, p. 167n72/28–30, proposes “diunctum” for BI, which is what Scrope’s MS M records (L omits Latin citations).

The substitution of “propre” [your] to the Vulgate “suae” [your] is Christine’s and aligns the Scriptural text with her earlier references to “propre voulenté” [individual will; *OLH*, p. 92 “self-will”] (Parussa, 58.10, 22–23, 25); in both French and Middle English, “propre” means both the possessive pronoun “your” and an adjective that expresses the focus on the self and individual desires above all else.

CHAPTER 59

- 4 *Acis . . . Galathé*. The story of Acis, Galathea, and the giant (named Polyphemus) appears in *OM* 13.3689–4147 (where Polyphemus is later allegorized as the devil, at 13.4172–214), and *GDE* 7.17. For an English moralization of the tale as a warning against envy, see Gower’s *CA* 2.97–200.
- 6 *and he was deede*. The French reports that the young man was named Acis: “qui Acis estoit nommez” (Parussa, 59.8). Scrope seems to have mistaken “Acis” for a form of French “occis” [dead], despite having translated the name in 59.4.
- 8–9 *Thanne . . . asondir*. Scrope’s translation has gone awry: the passage should indicate that the giant was overcome by a sudden rage, and he shook the rock so that Acis was completely crushed. Compare Parussa, 59.11–13; *OLH*, p. 93.
- 11–12 *the good knyghte . . . greve him*. Unknown source; Whiting W45 is a broadly similar proverb. A/AI and D/DI manuscripts, and the *Bibell*, warn the knight to guard against being surprised by someone who has the power to do it (surprise him); in contrast, B/BII warn about someone who has the power and desire to grieve him.
- 13 *Cupido*. The term evokes both the God of Love and the idea of sexual desire (*MED*, *Cupide*, [n.]).
- 16–18 *For Seint Jerom . . . the everlasting terme*. *MF*, Tempus sive temporale d, fol. y6r a.
- 18 *terme*. The French word is “eternité” [eternity] (Parussa, 59.26; BI), though *MED*, *terme* (n.), sense 4b, suggests that readers would understand “everlasting terme” as eternity.
- 18–19 *Transierunt nam . . . nuncius percurrens*. Wisdom 5:9. Most of the French manuscripts record “omnia” as does the Vulgate, but BI and Scrope read “nam” instead (presumably from their shared source; BI₂ preserves “omnia”).

CHAPTER 60

- 1 *goddesse of discorde*. Christine seems to have followed the account of the nuptials in *OM* 11.1242–2131, but the detail of Mercury revealing Paris’s parentage comes from Machaut’s *FA*, lines 1908–10 (Campbell, *Epître*, p. 100). Other versions of the story appear in the *GDE* 6.22, lines 2–4; and *HA2* (Parussa, p. 428n60a). See also Chapters 68, 73, and 75. On the *Othea*’s treatment of the events, see Ehrhart, “Judgment of Paris,” pp. 133–44.

- 22 *Othea*. The French in B/B₁ records the impersonal “dit au bon chevalier” [it is said to the good knight]. Scrope, BI, and BI₂ name Othea.
- 23–24 *Go not . . . hates growith*. TDP, p. 930; Dicts, p. 56.24.
- 26–29 *Cassiodore seith . . . greet vilonye*. MF Discordia q, fol. g2r b, attributed to Cassiodorus but actually a combination of quotations, including Seneca's *De ira* [*On Ire*]. CV, fol. 85r, attributed to Sidrac; Larke, fol. 27v. Similar warnings appear in Chaucer's Tale of Melibee (CTVII 1480–87), including an attribution to Seneca but also one to a “comune sawe.” Scrope's “pees” translates an error that appears in almost all *Othea* manuscripts; see *Bibell* Explanatory Note 60.31–34.
- 29–30 *Non in contencione et emulacione*. Romans 13:13; and CV, fol. 85r; Larke, fol. 27v. See also *Bibell* Explanatory Note 60.31–34.

CHAPTER 61

- 4 *Leomedon*. See Chapters 37 and 66.
- 11–12 *Beware that . . . thou dispurveied*. TDP, p. 918; and Dicts, pp. 26.27–28 and 27.33–34.
- 16–18 *And thereof spekith Seint Gregori . . . of His acte*. Although Christine attributes this statement to Gregory, it has not been located in his works (Parussa, p. 429n61c; Epistle, p. 168n75/27–76/2). Lemmens, in OLH, pp. 143–44, points to a broadly similar statement in Origen's commentary on Romans 3:26, translated by Rufinus (ca. 344/345–411), a monk best known for translating Greek writings by Church Fathers into Latin.
- 18 *mercy . . . acte*. B₁ uniquely reads “misericorde de Dieu” [God's mercy] (Parussa, 61.26–27), but BI, Scrope, B, and A/AI and D/DI manuscripts lack “de dieu” here. Blumenfeld-Kosinski and Richards, translate that “mercy is therefore still a long way off,” and note that this phrase has not been located in Gregory's works (OLH, p. 95 and n55).
- 19–21 *Convertamini . . . super maliciam*. Joel 2:13. Scrope's manuscripts, like the consulted copies of Christine's *Othea*, erroneously cite Joel 3. BI and Scrope omit the Vulgate verse's first word “Convertimini,” which is contained in other copies, including BI₂ (see Parussa, 61.28; Bühler, “Fastolf's Manuscripts,” p. 126n24).

CHAPTER 62

- 3 *discovered*. While Scrope's translation suits Semele's narrative, Christine's French warns readers not to get in trouble because of their deeds; see Parussa, 62.4 and OLH, p. 95.
- 4 *Semelle*. OM 3.701–810, with Christine's alterations (Parussa, p. 430n62a).
- 9 *knowin of him*. The French term is “conjoyé” (BI), and Parussa indicates that it should be translated as “well-treated” or “treated with courtesy” by Jupiter (Parussa, 62.12 and p. 463); Scrope suggests a rather intimate, possibly sexual,

- familiarity (*MED*, *knouen* [v.], sense 12). Blumenfeld-Kosinski and Richards translate as “satisfied by him” (*OLH*, p. 96).
- 10 *the love of hir love.* A/AI, D, and BI manuscripts read “l’amour de son amy” [the love of her love] (BI), but B₁ and B lack “de son amy.” Compare *Epistle*, p. 169n79/19. See also *Bibell* Explanatory Note 62.12–13.
- 12 *wel required.* BI has “requis” [requested] and B₁ contains “bien . . . requis” [fully requested] (referring to Semele), but A/AI, B, and D/DI copies read “bien . . . promis” [fully promised] (referring to Jupiter); Parussa corrects to the majority reading (Parussa, 62.17).
- 13–14 *he halsed Juno his wiif.* The L manuscript reading “halsed Juno his wif” is the most accurate; S and M record that “Juno halsed his wif,” which may instead be later or scribal attempts to make sense of Scrope’s original. BI incorrectly has “elle” [she] instead of “il” [he] (compare Parussa, 62.19). Bühler proposes that a corrupt source manuscript, lacking any pronoun, led to BI’s incorrect addition and Scrope’s omission (*Epistle*, p. 169n76/23 and “Fastolf’s Manuscripts,” p. 128).
- 26–27 *Schewe not . . . wel proved.* *TDP*, p. 918; *Dicts*, pp. 28.8–10 and 29.8–11.
- 31–34 *we schulde not . . . oure stedfast brethir.* MF Exemplum c, fol. h6r a. Either Christine or her source manuscript misread “vigilantia” [vigilance] as “diligentia” [diligence] (Parussa, p. 430n62d).
- 32 *freelnes.* The French term is “fragilité,” for which Scrope uses the ME cognate “fragilité” to indicate physical weakness (e.g., 94.14). Here he uses “freelnes,” which can carry the additional meaning of spiritual or moral weakness (*MED*, *frelnesse* [n.], sense 2).
- 34 *oure stedfast brethir.* Scrope has misread or mistranslated. The French “nos frères enfermés” actually means the opposite: “our infirm brothers.” Christine asserts that we must ensure that our actions give no one — none of our weaker fellow humans — occasion to be suspicious.
- 34–35 *In omnibus . . . bonorum operum.* Titus 2:7. BI and DI₇ independently identify St. Paul as “l’apostre,” though the appellation does not appear in other consulted copies. Nonetheless, “the Apostle” is commonly the designation for Paul.

CHAPTER 63

- 2 *Dyane.* Diana was commonly represented as the goddess of hunting (for example, *OM* 1.3688–89), and Christine follows the *OM* 3.571–603 in using her character to admonish idleness (Parussa, p. 430n63a). See Chapters 23 and 69.
- 8 *idilnes . . . inconveniences.* *CV*, fol. 84v; Larke, fol. 25v, translates “oysiveté” not as idleness but as “slepe.” See Whiting 16. Brown-Grant, *Moral Defence*, pp. 70–72, argues that this chapter introduces the broad danger of idleness in hunting that becomes developed more fully in Chapters 65 and 69.

- 10–12 *Saint Gregori seith . . . som good occupacion.* MF Oriositas e, fol. p3r a, attributed to Jerome. B/BI and D/DI copies cite Gregory in error, but A/AI cite Jerome. On this confusion, see *Epistle*, pp. 169–70n78/6–8.
- 11 *thing.* French manuscripts consulted, including BI₂, record “oeuvre” [work], not “chose” [thing], which is found in BI and Scrope.
- 12–13 *Consideravit semitas . . . non commedit.* Proverbs 31:27. Christine clearly notes that this statement is uttered about a wise woman (Parussa, 63.18–19; *OLH*, p. 97). The *Bibell* translator takes it to have been said by Solomon about a wise man; Scrope assumes the wise man himself to be speaking, assimilating the tag to suit the typical format of the “the (male) authority says.”

CHAPTER 64

- 2 *Yragnes.* Christine omits the competition between Arachne and Pallas, but there are some echoes of OM 6.1–318 (Parussa, p. 431n64a). Arachne has long been seen as a figure for women’s work and craft. See, for example, Chance, “Christine de Pizan as Literary Mother,” p. 252. Wisman, “Arachne’s Metamorphoses,” evaluates Christine’s use of sources. Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 199–203, analyze Christine’s presentation of anger and the broader issues with interpretation that are central to the *Othea* as a whole.
- To . . . *hirre.* The S scribe corrects two errors in this line: he changes “The” to “To” and “him” to “hirre.” These may be scribal errors, not Scrope’s: L correctly records “To” and “hir”; M records “The” and “hire.”
- 6–11 *schaping . . . spynnyng and weving.* Scrope’s translation process seems to evolve as the narrative develops: for BI’s “art de tyssir et de filerie” [art of weaving and spinning], Scrope initially offers “schaping, weving, and sewing” (64.6), the triplet perhaps indicating his uncertainty; after Arachne is turned into a spider, he translates “filer et tyssir,” as “weving and spynnyng” (64.9; L: “and sewyng”) and then consistently refers to weaving and spinning. One must wonder if “sewing” is an error, partially corrected in the process of translation.
- 8 *yraigne.* Both the *Bibell* translator and Scrope choose a cognate for the French “yraigne” [spider]; by contrast, Wyer opts for “attercoppe,” of Old English origin.
- 9–11 *spynnyng . . . weving.* The BI scribe commits an eyeskip error that omits this text; see Bühler, “Fastolf’s Manuscripts,” p. 127.
- 15–17 *Platon seith . . . the lesse.* TDP, p. 959, attributed to Plato; *Dicks*, pp. 132.27–30 and 133.27–31. CV, fol. 97v, attributes half to Seneca and half to Plato (see also Rouse and Rouse, “Prudence,” pp. 197–98, whose CV manuscript has a less jumbled version of the statement without Plato’s name).
- 19–22 *For Saint Austin . . . of propre conscience.* MF, Iactantia b, fol. k3v b; and CV, fol. 97v (modified); Larke, fols. 65r–v. See Rouse and Rouse, “Prudence,” pp. 197–98, on Christine’s use of the CV, MF, and Vulgate. The *Bibell* (or its source)

neglects to name the source text as Book 12 of Augustine's *The City of God*, cited in all other consulted versions of the *Othea*.

- 22–23 *Quid profuit . . . contulit vobis.* *Wisdom* 5:8; and *CV*, fol. 97v; *Larke*, fol. 65v.

CHAPTER 65

- 3 *Dadonius.* *OM* 10.1960–2493, especially lines 1960–2093 and 2438–93. Christine introduces hunting as a dangerous form of idleness associated with lust in Chapter 63; here and in Chapter 69, she offers more specific examples that condemn the *RR*'s early depiction of idleness as a desirable noble pursuit (Brown-Grant, *Moral Defence*, pp. 70–72). By contrast, Lydgate, *FP*, 1.5767, uses Adonis to exemplify willfulness.

The French “D’Adonius” [of Adonis] leads to Scrope’s naming the figure “Dadonius.” The scribes seem particularly challenged by the name: S and M both consistently spell “Dadonus,” without the marker that otherwise identifies an *i* in a string of minims; L, however, uses “Dadonius” most of the time, though it appears to read “Dadamus” in 65.5. Compare Scrope 15.5 and 57.5.

- 11–13 *prophete Sedechias . . . fle vanité.* *TDP*, p. 909, abridged by Christine; *Dicts*, pp. 4.17–22 and 5.16–22. The *TDP* labels Sedechias a philosopher, and so do the A/AI manuscripts of the *Othea*. However, B/BI and D/DI manuscripts, plausibly due to a misread scribal abbreviation, call him a prophet. Parussa, p. 494, and Sutton, *Dicts*, p. 119n1, identify the figure as either Seth, Adam’s third son, or the Egyptian god Set.
- 15 *oute of the wey.* This translates the French “desvoyé” [diverted from the right path] (*OLH*, p. 98: “led astray”).
- 16–18 *Seint Peter seith . . . bonde to him.* 2 Peter 2:19.
- 19–20 *Data est . . . tribum et populum.* *Apocalypse* 13:7, modified by Christine to indicate that a Latin pronoun refers to “bestie” — the seven-headed demonic beast described in this chapter of the Bible.

CHAPTER 66

- 4 *first Troie.* See Chapters 37 and 61.
- 5 *myche pepill.* Although French copies, including BI, specify a “grant foison de greux” [large army of Greeks], Scrope’s translation is more general.
- 9 *Thelamen Ayaux.* The Greek mythological figure Telamon Ajax, also known as Ajax the Great or Ajax, son of Telamon; see also Chapters 80 and 94.
- 12 *And Hermes seith . . . of thin enemyes.* *TDP*, p. 918; *Dicts*, 28.1–2 and 29.1–2. *CV*, fol. 89v, has general warnings against the subtleties of enemies that precede the citations Christine uses in this chapter’s *allegorie*; *Larke*, fol. 41r. Christine uses a portion of this *CV* discussion in Chapter 96’s *glose*.

- froo the pepil.* Scrope mistranslates “l’agait” [the scheme] (BI) as “la gent” [the people].
- 15–19 *hereto seith Saint Austin . . . findith withoute armes.* *CV*, fol. 90r; Larke, fol. 42r. The analogy of earthly war and arms with spiritual war and virtues was fairly common, and, although the *CV* provides Christine’s source for associating a similar statement to Augustine, it has not been identified in his works.
- 19–20 *Fortis armatus custodiet atrium suum.* Luke 11:21; and *CV*, fol. 90r; Larke, fol. 42r.

CHAPTER 67

- 2 *Orpheus.* *OM* 10.1–195. See Chapter 70. Bühler, *Epistle*, p. 172n81/9–12, credits *OM* 10.708–17 and 11.1–10 for accounts of music moving creatures to peace.
- 11–12 *to the sones of knyghthode.* The phrase “aux filz de chevalerie” [to the sons of chivalry] appears only in B/BI copies of the *Othea*. A/AI and D/DI copies record “aux poursuivans chevalerie” [to (those) pursuing chivalry]; compare *Bibell*, 67.16.
- 13 *an autor seith . . . the serpent.* Bühler, *Epistle*, p. 172n81/24–5, suggests that the saying may draw on Jeremias 46:22, a prophecy of a temptress whose voice shall sound like brass.
- 14–15 *Platon seith . . . boughte and soolde.* *TDP*, p. 994; *Dicts*, pp. 226.27–29 and 227.29–31, attributed to Ptolemy.
- 15 *that is to sey . . . soolde.* This gloss on “sclave” [slave] is Scrope’s.
- 18–21 *Seint Austin seith . . . that seeth it.* *MF Solitudo et tumultus a*, fol. x6r a (on Augustine and Pseudo-Cyprian, see also note 1.106–09, above).
- 20–21 *than he that hauntith it . . . than he that seeth it.* To the men less inspired to sin that Christine depicts, Scrope adds the counterpoints of those who do seek pleasures and see wealth (compare *Bibell*, 67.23–26). Scrope’s “lesse is sterid to covetise” also shifts slightly the meaning of the French “moins sent les molestes d’avarice” [“feels less the torments of greed” (*OLH*, p. 100)].
- 22 *Vigilavi . . . in tecto.* Psalms 101:8. None of the French or English manuscripts consulted cite the biblical source.

CHAPTER 68

- 4 *Parice.* *OM*, book 12, details the Trojan saga (for Paris’s travel to Greece and abduction of Helen, see *OM* 12.11–797), but Christine’s likely source for this chapter is *HA1* (see Parussa, p. 433n68a). See Chapters 60, 73, and 75. For English accounts of Paris’s dream, see *CA* 5.7408–40 and *TB* 2.2700–92.
- 9–10 *Puille and Calabre . . . Litol Greece.* Blumenfeld-Kosinski and Richards clarify that the region was called “little Greece” because “at the time of the Trojans Greece did not include Apulia and Calabria” (*OLH*, p. 100n60). See also *Epistle*, p. 173n82/18–19.

- 10 *Myrundois.* Both Scrope and BI's "Mirundois," show scribal struggles with representing the French "Mirmidonnais" [Myrmidons] (B/B₁) — formidable Greek warriors commanded by Achilles; BI₂: "Myrondinois." See also *Bibell* Explanatory Note 68.11–12.
- 15 *Do noo thinge . . . overseen afore.* TDP, p. 961; *Dicts*, pp. 138.13–14 and 139.14–15.
- 18–24 *And Seint Gregor . . . is in them.* MF Superbia ae, fol. y3r a (Electronic MF: Superbia af), and CV, fol. 97v–98r; Larke, fol. 65v. Rouse and Rouse, "Prudence," p. 204, argue that Christine used the *MF* to improve upon the *CV* wording (but this may hold true only for the UCLA manuscript they use, which I have not examined, but which omits the reference to Gregory's *Moralia* that is in BNF fr. 572). The variants in the *Bibell* and in Scrope stem at least partially from the A/AI and DI reading followed by the *Bibell* at 68.21–26; that fuller reading is either condensed or curtailed due to eyeskip in B/BI.
- 18 *Morallis.* Scrope matches the majority of French manuscripts in citing Gregory's *Moralia*; BI, clearly not his direct source, erroneously cites the *Homilies* (*Epistle*, p. 173n83/1).
- 20 *thei noise . . . goodness that thei have.* I have chosen the L reading for the phrase "they have of themselfe" over the S and M reading, because L follows the expected French "quant ilz ont le bien ilz reputent que ilz l'ont de eux mesmes" [when they have something good, they claim that they have it of themselves], i.e., when they achieve something good, they believe that they earned it themselves, without God's grace or aid (Parussa, 68.30–31; see also *OLH*, p. 101). The truncated S and M reading "thei noise themslf of the goodness that thei have" likely represents a later attempt by Scrope or a scribe to reduce the clumsiness of the passage, without recognizing its alteration to the meaning.
- 25 *Arroganciam . . . detestor.* Proverbs 8:13, and CV, fol. 98r; Larke, fol. 65v.

CHAPTER 69

- 2 *Antheon.* OM 3.337–570 and 3.574–603 may have inspired Christine's warning against idleness (Parussa, p. 434n69a). However, the allegories diverge, and the OM interprets both Diana and Actaeon as Christ figures (Blumenfeld-Kosinski, *Reading Myth*, p. 120). On Diana and hunting, see also Chapters 23, 63, and 65. For an English account of Actaeon's failure to control his gaze, see Gower's *CA* 1.333–78.
- On Christine's Actaeon, see Cerquiglini-Toulet, "Sexualité et politique." Brown-Grant, *Moral Defence*, pp. 71–72, analyzes Actaeon as the culmination of Christine's rebuttal of the *RR* depiction of idleness as an attractive and courtly attribute (see Chapters 63 and 65).
- 19 *wylde herte.* Both Scrope and the *Bibell* translate "cerf ramage" [antlered stag] as "wyld hert," perhaps misreading as "cerf sauvage."
- 20 *receyved . . . halowid.* The French terms "acueilli" (*DMF, accueillir*) and "envaÿ" (*DMF, envahir*) both indicate that Actaeon was attacked by his own dogs and men.

Bühler, *Epistle*, p. 173n84/7, believes Scrope to have misunderstood “acuelli” (perhaps confusing it with its other meaning “to welcome”?). At any rate, Scrope seems to have minimized the violence of this scene. Middle English “halouen” is used primarily in hunting contexts to indicate pursuit of a hunted animal with shouts at the animal or at the dogs to incite them to attack, so it may not exactly translate either French term, but it seems appropriate in this context (*MED*, *halouen*).

- 22 *drawe dounē*. When used of an animal, to “drawe dounē” can simply mean to kill, but “drauen” can also mean to strike a blow (*MED*, *drauen* [v.], sense 4b). Given that the French term is “aterrez” [knocked to the ground] (*OFD*, *aterrer*), I have chosen a gloss for Scrope’s English — brought down — that appeals to both the English and French ranges of meaning.
- 24 *at theire deeth*. This phrase, present in A/AI, BI, and D/DI copies of the *Othea* consulted, does not appear in B or B₁ (compare Parussa, 69.33; *OLH*, p. 102).
- 31 *devourid*. Scrope repeats this term, when the French here records “destruit” [destroyed] (BI; see also Parussa, 69.44; *OLH*, p. 102).
- 32 *wise man seith . . . erroure*. *TDP*, p. 1018, without attribution; *Dicts*, pp. 290.19–20 and 291.21–22. Proverbial: see Whiting I6. A/AI and D match the *TDP*’s “Oysivete engendre ygnorance et ygnorance erreur” [Idleness engenders ignorance and ignorance, error], but B/BI and DI copies consulted omit the second “ygnorance.” Compare *Bibell* 69.35.
- ydelnes and erroure*. Like BI, Scrope’s source must have contained the mistake of repeating “oysiveté” [idleness] here instead of transmitting “ignorance” [ignorance], the expected French term (see Parussa, 69.45; *OLH*, p. 102).
- 35–39 *Seint Austin seith . . . us to hevin*. *MF*, Penitencia h, fol. q8v b.
- 40–41 *Penetenciam agite . . . regnum celorum*. Matthew 3:2.

CHAPTER 70

- 2 *Euridice*. OM 10.1–195 is Christine’s main source, but her *Avision* mentions other sources for the same episode: Fulgentius’s *Libre des natures des dieux*, Boethius’s *Consolation of Philosophy*, and Ovid’s *Metamorphoses*; the story also appears in Boccaccio’s *GDE* 5.12 (Parussa, pp. 434–35n70b). See also Chapter 67.
- On Orpheus and Eurydice, for an extensive survey, see Friedman, *Orpheus in the Middle Ages*; for a brief history of the narrative, see *Renaissance Tales of Desire*, ed. Chiari, pp. 197–206. On Christine’s Orpheus, see Cerquiglini-Toulet, “Le nom d’Orphée;” and Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 101–12, who analyze Christine’s construction of masculine identity while avoiding the misogyny of her sources.
- 6 *Euridice*. BI and Scrope both omit the description in other French manuscripts “la belle Euridice” [the fair Euridice] (compare Parussa, 70.8; *OLH*, p. 103).

- 7–10 *An herd . . . a litil while.* Bühler, “Revisions and Dedications,” p. 267, discusses the deviations from the French in the L manuscript, with these lines as an example.
- 9 *a serpente . . . undir the grasse.* Whiting S153 notes the proverbial snake in the grass.
- 15 *Pluto, Lucifer, Cerebrus, and Acharon.* Pluto is the classical god of the underworld; Lucifer is a name often given by Christian writers to Satan; Cerberus is the multi-headed dog who guards the gates to the underworld; Acharon is not identified as a figure in classical mythology. Parussa, pp. 435–36n70c, posits a number of explanations for Christine’s figure named “Acaron”: confusion of the names of the river of the underworld and its ferryman Charon; the spouse of Night identified in the *RR* (p. 284, lines 16919–39); or a hellbeast from the *Vision of Tondale*.
- 27 *wrothe.* The French term “merencolie” [melancholy]—spelled thus in B₁ and BI—has a direct cognate in the English “melancholy,” but it can also indicate anger (*DMF, mélancolie* [n.], sense B).
- 27–29 *Salamon seith . . . be hadde.* *TDP*, p. 923 (with some text modified by Christine); *Dicts*, pp. 38.27–28 and 39.33–34. The statement is attributed to Solon in *TDP* and in A, AI and B. “Solomon” is a common scribal misreading for “Solon,” found in D, DI, DI₇, Scrope (even though BI reads “Solon”), and even B₁. Other consulted copies, including the printed editions, read “Solon” or “Solin.”
- 33–38 *Goddis creature . . . use amys.* *MF*, Petcio b, fol. r3v b.
- 33, 36 *exauenced, exaucid.* Both of these terms derive from the French verb “exaucer,” which means “to look favorably upon (a wish, request, prayer); to grant” (*DMF*, sense A), with a secondary meaning “to satisfy someone by giving them what they request” (*DMF*, sense B); see Parussa, 70.47 and 70.51. *MED, exaucen* (v.), “to grant a prayer,” is based on Scrope’s usages here and at 6.26, with no other attestations. *MED* does not acknowledge the secondary French definition, which I think suits Scrope’s 70.33 slightly better in the sense that God’s creature will not be satisfied (by God granting his request) if granting that request will lead to negative results (see also *OLH*, p. 103, which uses “fulfilled” here). The *MED* entry spelling derives from the L manuscript spelling at 70.33 “exauced,” likely because that spelling is closer to the French root.
- 38–39 *Petitis . . . male petatis.* James 4:3.

CHAPTER 71

- 3 *Achilles.* On this episode in which Ulysses locates Achilles, see *OM* 12.1093–163; Christine adds details such as the consecration of the abbey to the goddess Vesta and naming the king Hystrus, whereas the *OM*, *GD* and Hyginus, *Fabulae*, record the name Lycomède (Parussa, p. 436n71a). For an English version, see *CA* 5.2961–3201. On Achilles and masculinity, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 87–90. See also Chapters 40, 85, and 93.
- 9 *some persoones parceyved him.* The French in BI and other manuscripts indicates that Achilles remained there until he was grown; Scrope adds the subject “some

- persooones” to make sense of his mistranslation of French “parcreus” [grown] (see Parussa, 71.13; *OLH*, p. 104). Compare *Bibell* 71.11 and Explanatory Note.
- 10 *kingis daughter*. BI provides the French for this very general identification, “fille du Roy.” Most manuscripts identify her as the daughter of “Hystrus” or a corruption of that name (see Parussa, 71.14; compare *Bibell*, 71.12–13). Scrope’s exemplar may have been blank or too corrupted for him to hazard a guess. Compare *Bibell* 71.13 and Explanatory Note.
- 11 *the Grekis knewe*. Scrope omits the phrase in most French manuscripts, “par leurs sors” [from their oracles] (Parussa, 71.16); an error in BI, “par leurs sois,” suggests that Scrope’s exemplar was likely corrupted, leading him to ignore the phrase.
- 13 *malice*. Scrope uses the cognate of the French “malice,” both of which indicate a negative characteristic — usually of wickedness, ill will, or the desire to do harm (*DMF*, *malice*; *MED*, *malice*). The gentlest French definition suggests trickery and seems more appropriate here than alternatives (*DMF*, sense I.B). See also Blumenfeld-Kosinski and Richards, who translate “clever” (*OLH*, p. 104).
- 15 *kercheves, girdelis, and . . . juellis*. Both the *Bibell* translator and Scrope truncate the list of ladies’ items. The full list in A/AI and D/DI copies includes rings, belts, purses, and jewels, but B/BI copies omit purses (see Parussa, 71.22 and p. 368; *OLH*, p. 104). BI contains “aneles” [rings], though Scrope omits the term.
- 18 *as every thing drawith to his nature*. The notion that everything draws to its nature was a commonplace of medieval literature; for example, Chaucer’s *Boece*, 3.m.2.39–42 and the Squire’s Tale, (*CTV* [F] 608–09). See also Whiting E171.
- 23 *Legmon seith . . . deedis of armys*. *TDP*, p. 1002, modified by Christine; *Dicts*, pp. 248.24 and 249.25–26. On the Arabian fabulist Loqman, see note 51.8–9, above.
- 23–24 *Hermes seith . . . to greetly*. *TDP*, p. 915; *Dicts*, pp. 18.6–7 and 19.5–6.
- 28–31 *Seint Jerome seith . . . hire of blisse*. The second portion of the citation appears in the *MF*, Gloria Eterna z (*Electronic MF*: *Gloria Eterna y*), fol. i4v b, and Labor f, fol. l7v b, each attributed to a letter of St. Jerome, but that source has not been located. The idea that all good deeds will be rewarded and all bad deeds punished seems to have been commonplace. A medieval Latin florilegium classifies the Latin statement among those taken from the fourth book of Boethius’s *Consolation of Philosophy*, but it does not appear in Boethius (*Les Auctoritates Aristotelis*, ed. Hamesse, opus 25, sententia 58, p. 291). See also the discussion by Lemmens, in *OLH*, p. 146. A similar sentiment appears in Hoccleve’s *Regiment of Princes*, lines 2890–91, with an accompanying Latin marginal gloss (ed. Blyth, p. 229n2890ff.).
- 32–33 *Confortamini . . . operi vestro*. 2 *Paralipomenon* 15:7.

CHAPTER 72

- 1 *Athalenta*. *OM* 10.2094–437 and 10.3956–4033; Christine omits the *OM* reference to the lust of certain priests and clerics (Parussa, p. 437n72a).

- 6 *dyverse.* A/AI and D/DI texts examined, including the early printed editions, read “dure” [hard, unpleasant], but B/BI read “diverse,” a term whose meanings include “uncommon,” “strange,” and even “hostile” (*DMF, divers*; see Parussa, p. 465; *OLH*, p. 105). The *Bibell* translator omits this sentence, perhaps as part of his streamlining process.
- 9–11 *Athalenta . . . to dye.* Compare *Bibell*, 72.11 and Explanatory Note.
- 15–18 *the auctorité seith . . . such strives.* Source unknown. Compare *Bibell* 72.15–16 and Explanatory Note.
- 18–19 *Thessille seith . . . flee the contrarie.* TDP, p. 1004; *Dicts*, pp. 252.30–32 and 253.34–36. Thessile refers to Basil the Great, bishop of Caesarea (Parussa, p. 493), who was a distinguished fourth-century theologian.
- 22–25 *Seint Austin seith . . . dispite it.* MF, Mundus a, fol. 07r b. The French passage (Parussa, 72.33–38) is difficult for both Scrope and the *Bibell* translator, who attempts a freer translation of the most challenging lines (*Bibell*, 72.22–24; Parussa, 72.35–38). Blumenfeld-Kosinski and Richards capture Augustine’s suggestion that it is better to recognize the world as problematic because it is thus easier to reject the worldly: “the more one sees it [the world] as disturbing, the less one should preoccupy oneself with it, especially when it draws one to love it rather than when it gives occasion to be despised” (*OLH*, p.105).
- 26 *Si quis . . . in eo.* 1 John 2:15.

CHAPTER 73

- 1 *Parys.* See Chapters 60 and 75. Christine’s account emphasizes a ruler’s obligation to make wise choices (see Ehrhart, “Judgment of Paris,” pp. 132–44). Brown-Grant, *Moral Defence*, p. 73, analyzes this Venus as a counter to the lover’s ally in the *RR*. For English treatments of the Judgment of Paris, see *CA* 5.7400–35 and *TB* 2.2635–792.
- 3–4 *sentence . . . wages.* In L, these lines rhyme “sentence . . . recompence,” but S and M substitute “sentences . . . wages,” which only rhyme by stretching the imagination to accept an “-es” ending as sufficient but match the other lines in terms of meter. Both “recompence” and “wages” are valid translations of the French “loyer” [reward], so it is difficult to say which may have been Scrope’s original choice. It is tempting to credit him with the rhyming version, but he has elsewhere used imperfect rhyme (e.g., 31.1–2, 39.1–2, 46.1–2, 66.1–2, etc.), so I have not emended.
- 14–15 *good . . . lordshipis and tresoris.* The French identifies Juno as the goddess of “avoir et seigneurie” [goods and authority] who dispenses the treasures of the world (Parussa, 73.20–21; *OLH*, p.106); Scrope has linked “seigneurie,” which can indicate lordship or status, with the treasures instead.
- 24 *chivalrous . . . thing.* Scrope misunderstands the structure of the French that indicates that Paris was not chivalrous and not interested in riches — he translates

- the terms correctly but misunderstands their relationship to each other (see Parussa, 73.35–36; *OLH*, p. 106).
- 26–27 *The juge . . . myche yvill.* *TDP*, p. 929; and *Dicts*, pp. 54.15–16 and 55.18–19.
- 29–33 *Seint Austin spekith . . . or now yvil.* *MF*, *Iudex sive iudicium b*, fol. l5r a; and *CV*, fol. 98r; *Larke*, fol. 67r.
- 29 *Manytheiens.* S and L leave a space for this word; the reading is from M. Compare “Manicheiens” (BI) and “Manichees” (A, B₁, D, DI, Pigouchet, and Le Noir); AI, the *Bibell* translator (73.32), and Wyer omit the term; DI₇ avoids it and substitutes “malvais juges” [wicked judges]. Manichaeism was a religion that denied God’s omnipotence and believed in a dualistic view of good and evil; it is named after its founder, Mani. Augustine had been a Manichaean before becoming skeptical of the religion and converting to Christianity, and his writings against the Manichaean religion became among his most famous works. For a succinct introduction to Manichaeism, see Coyle, “Mani, Manichaeism.”
- 34–35 *Nolite judicare . . . Mathei vii^o capitulo.* Matthew 7:1–2; the *CV*, fol. 98r presents the first half, as does *Larke* fol. 67r. The *CV* typically presents Scriptural quotations in Latin, which *Larke* retains, but the manuscript records this one in French, which *Larke* translates into English.

CHAPTER 74

- 1 *Fortune.* Boethius’s *Consolation of Philosophy* and Boccaccio’s *De casibus virorum illustrium* [*On the Falls of Famous Men*] are two major sources for medieval conceptions of the allegorical figure of Fortune. Patch, *The Goddess Fortuna in Medieval Literature*, pp. 8–34, surveys depictions of Fortune from the classical to medieval periods. Christine places her chapter on Fortune in a key position, between the Judgment of Paris, which precipitates the fall of Troy, and Othea’s lament of Paris as a failed warrior (Hindman, *Painting and Politics*, pp. 125–28). Christine’s representation of Othea and Fortune anticipates developments in the fifteenth century in which advice authors, in particular, theorize that prudence, reason, and human moral choices can forestall Fortune’s effects on a prince (see Forhan, *Political Theory*, p. 105; Strohm, *Politique*, pp. 90–104). Moreover, the *Bibell* translator adapts the *Othea* explicitly to this literary context (Schieberle, *Feminized Counsel*, pp. 167–70). See also *Bibell*, Proh.162–65. Especially important to English discourses of Fortune is Gower’s dismissal of Fortune in *CA* Prol.546–49. See also Lydgate, *TB* 2.1–133, for a lament against Fortune that shifts into warning kings to take virtuous action to avoid destruction.
- 10 *The cours . . . engins.* “The movements of Fortune turn out to be deceptions.” Scrope has confused *c* and *t* in the French “tours” [turns] to produce “cours” [movements?] (BI: “tours”; compare Parussa, 74.15; *OLH*, p. 107). The source for Christine’s maxim has not been identified. Compare *Bibell*, 74.14 and Explanatory Note.

- 12–16 *Therfor Bois seith . . . settith there felicité.* Christine likely used a French copy of the *Consolatio* with the prologue by Jean de Meun (Parussa, pp. 438–39n74b), but her precise formulation is not found in Boethius; Lemmens, in *OLH*, p. 146, suggests a number of French contemporary sources for Christine's variation.
- Epicurus (341–270 BCE) was an ancient Greek philosopher who believed that pleasure was the highest goal in life; even though Epicurus also valued pleasures of the mind, the name “Epicurean” is often invoked to emphasize physical, worldly delights.
- Boethius devotes the third book of the *Consolation of Philosophy* to distinguishing the goods of the world such as fame, power, and honor as false goods when compared to the supreme happiness found in God. Epicurus and his worldly delights appear in 3.pr.2, but in 3.pr.9, Boethius counters that “true and perfect happiness is that which makes a man self-sufficient, powerful, worthy of reverence and renown, and joyful” followed by the acknowledgment that worldly goods cannot provide this perfect happiness (ed. Green, p. 59). For evocations of Epicurus in Chaucer, see *Boece*, 3.pr.2.77–82; the depiction of the Merchant in the General Prologue (*CT I [A]* 336–38), and the Merchant's association of Epicurean pleasures with January, the unhappy and cuckolded husband, in the Merchant's Tale (*IV [E]* 2021–25).
- 13 *Epituriens.* On Scrope's spelling: *c*'s and *t*'s were letters easily confused by scribes; Scrope's original may have read “Epicuriens,” like BI does, but in my assessment, all three extant Scrope manuscripts record “Epituriens” (in disagreement with Warner, p. 84).
- 15 *sufficiently.* Scrope's term matches BI's “souffisanment.” The expected French term, however, is the noun “souffisant” [self-sufficient], not the adverb (see Parussa, 74.23; *OLH*, p. 107).
- resist.* Scrope's rendering matches BI's French “resistant,” though the other French copies consulted have “prestent” [give] (see Parussa, 74.24; *OLH*, p. 107).
- 17 *Popule meus . . . te decipiunt.* Isaias 3:12.

CHAPTER 75

- 2 *Paris.* See Chapters 60 and 73. Parussa, p. 439n75a, notes an allusion to Paris's lack of aptitude in a French translation of the *Heroides*.
- 3 *I take witnes above.* Scrope departs from his French source both to refer to the previous chapters on Paris (Chapters 60 and 73) and to create a rhyme with English “love” (75.4). BI and other French copies read “je n'en doubt mie” [I do not doubt] (see Parussa, 75.4; *OLH*, p. 108).
- 7–9 *Aristotle seide . . . in armys.* Unidentified source.
- 13–16 *liif contemplatiif . . . for to come.* MF, *Contemplatio k*, fol. d8r b.

- 17–18 *Optimam partem . . . in eternum.* Luke 10:42. As was common in the Middle Ages, Christine conflates Mary Magdalene with Mary, the sister of Martha, who appears in Luke 10:38–42 as a figure for the contemplative, spiritual life contrasted with her sister Martha as the active, worldly life.

CHAPTER 76

- 3 *Cephalus.* OM 7.2759–3282. On Cephalus as an embodiment of male power, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 167–68.
- 4 *wif of Loth.* Christine may have drawn the allusion to Lot's wife from *HA1* (Parussa, pp. 439–40n76a); see also the biblical account in Genesis 19.
- 10 *and supposed.* Although most MSS relay that the wife “fu en grant jalouse de double” [developed great jealousy out of fear] that Cephalus loved another, Scrope’s source likely recorded “jalouse et double” — a reading extant in B and BI— leading him to interpret “double” as the verb “supposed.”
- 20–22 *Do not . . . turne uppon thisel.* Christine combines two separate claims attributed to Hermes. The first draws on *TDP*, p. 912 (*Dicts*, pp. 10.35–37 and 11.29–31); it also echoes Luke 6:31. See Whiting D274. The second appears in *TDP*, p. 913 (*Dicts*, pp. 14.2–5 and 15.2–4).
- 25–29 *For Seint John Crisostome . . . deedis of othir.* *MF*, Consideratio sui y, fol. d5r b; and *CV*, fol. 98r; Larke, fol. 67r. The *MF* attributes this to Chrysostum’s commentary on Matthew 7, but the original source has not been identified (*Electronic MF*); Rouse and Rouse, “Prudence,” p. 204, cite the *MF* as influential on Christine’s wording.
- 29–30 *Quid autem . . . non vides.* Matthew 7:3, which also appears in *CV*, fol. 98v (Larke, fol. 67r), is Christine’s source. Although BI contains it, Scrope omits “autem” [and] following “trabem” [beam].

CHAPTER 77

- 1 *Helene.* *HA1* and *HA2* both contain Helenus’s advice (Parussa, p. 440n77a). The wise older brother Helenus contrasts sharply with his younger, foolish brother Troilus in Chapter 80 (see Hindman, *Painting and Politics*, p. 129).
The M scribe assumes at first that the subject is “Helayne” — Helen — instead of Helenus, until the first line of the *glose*; after that “Helene” and “Helayne” are used consistently for the correct figure.
- 5 *King Priantis son of Troye.* Only B/BI manuscripts identify Priam as king of Troy; A/AI and D/DI do not, accounting for the *Bibell*’s difference here (see 77.8).
- 7 *but thei wold not do astir him.* BI, like most other French manuscripts, indicates instead “mais il n’en fu mie creu” [but he was not believed].
- 9–10 *Whoso worschiphith . . . everlasting pepill.* *TDP*, p. 915, abridged by Christine; *Dicts*, pp. 18.25–28 and 19.24–27.

everlasting pepill. Scrope has apparently mistranslated the French, accurately recorded in BI as noting that whoever takes counsel and uses it “est perpetuel” [is everlasting]; perhaps a missing or misread abbreviation in Scrope’s exemplar is to blame.

- 12–15 *Seint Jerome seith . . . to him.* Source unknown. Bühler, *Epistle*, pp. 179–80n94/25–9, suggests an analogue in *MF*, Diabolus b, fol. f7v a, though it is attributed to Augustine.
- 15–17 *Fidelis Deus . . . possitis sustinere.* 1 Corinthians 10:13.

CHAPTER 78

- 3 *Morpheus.* In *OM* 11.3516–611, Morpheus informs Alcyone that her husband Ceyx is dead; Christine treats that story in Chapter 79, without Morpheus. Boccaccio’s *GDE* 1.31, lines 18–19, lists Morpheus as the first of Sleep’s agents; see also Machaut’s *FA*, lines 651–55. For Morpheus in Middle English, see Chaucer, *Book of the Duchess*, lines 166–230; and *Assembly*, where he is the narrator’s guide.
- 6 *and causith men to dreme.* This seems to be Scrope’s additional clarification; it does not derive from BI or other consulted French manuscripts. L lacks the preceding “and makith dremys,” leaving only the clarification.
- 8–9 *ther is noon . . . of theim.* The sense of this section should be “no one is wise enough to speak of it correctly, despite whatever the dream interpreters may say” (*OLH*, p. 110).
- 13–14 *Thou that . . . no maner cause.* *TDP*, p. 942; *Dicts*, pp. 90.3–4 and 91.4–6.
- 18–24 *Feire son . . . His testament.* *MF*, Patientia d, fols. p6v b–q1r a.
- 25–26 *Esse . . . pacienciam habe.* Sirach/Ecclesiasticus 2:4. The majority of manuscripts consulted and the early printed editions, like Scrope, begin with “Esse,” but the Vulgate, *DI*₇, and the *Bibell* begin with “Omne.” Scrope omits the citation of the Biblical chapter, which does appear in BI.

CHAPTER 79

- 3 *Alchion.* *OM* 11.3003–787. Certain details of Christine’s account do not appear in her usual sources, so they may be original (Parussa, p. 441n79b). For a brief history of the tale, including Deschamps’s proverbial reading similar to Christine’s, see *Renaissance Tales of Desire*, pp. 146–57. See also Chaucer’s *Book of the Duchess*, lines 62–230, and *CA* 4.2927–3123.
- 5 *Ceyx . . . loved wel Alchion.* Technically, the French conveys that Ceyx was loved well by Alcyone, not the other way around.
- 12 *Neverthelees.* This transition seems awkward and substitutes for the French “dont tant veoit” [when she saw] (BI); perhaps Scrope misread or struggled with his exemplar.

Colus. Scrope must have misread his exemplar's "Eolus," which is the reading in BI. Chance asserts that the *Assembly of Gods* poet must have known Scrope's *Epistle*, because he makes the same error (p. 13n24), but the confusion of *E* and *C* was a common mistake in manuscript and early print culture: A, D, and Pigouchet read "Colus," even though B/BI, the DI copies I have consulted, and Le Noir correctly read "Eolus." Bühler's notes miss the "Colus" error because he consulted Trigg's edition of the *Assembly*, which silently corrects to "Eolus" (p. 180n96/23).

- 17 *upon the seeside.* Scrope's text provides evidence that his source contained the French "sur la marine," which is omitted in BI (but present in BI₂).
- 19 *The ryght exposicion hereof.* Although B texts read "La droite exposicion de ceste fable" [the correct exposition of this fable], BI and BI₂ both lack "ceste fable," so Scrope's omission is likely due to his source.
- 21 *that had such a caas and aventure.* This clause should not refer to the birds but rather to the two lovers and more accurately should be translated "and such was their fate and their fortune" (*OLH*, p. 112; see Parussa, 79.31–32).
- 22 *perlious passage.* The reading "perilleux passage" must have been peculiar to Scrope's source; it is only extant in BI, while other manuscripts, including BI₂, read "perilleux voyage" [dangerous voyage].
- 23–24 *Assaron seith . . . finde hurtis.* TDP, p. 996; *Dicts*, pp. 232.11–12 and 233.10–11. Assaron has not been identified; the name may be a corruption of Fatima Az-Zahra, daughter of Mohammed (ed. Sutton, *Dicts and Sayings*, p. 138n16.1).
- 28–32 *he is . . . not repente thee.* MF Consilium d, fol. d6r a, modified by Christine. The A/AI and D/DI versions, including the *Bibell*, record "v" years of famine, because Joseph advises Pharaoh two years after the famine had begun, so technically his advice only provided a remedy for five years (Genesis 45:6–11; MF Consilium d). The B/BI manuscripts transmit "vii" years, a reading introduced by Christine herself in the autograph B and B₁ manuscripts (see Parussa, pp. 312n49 and 441n79e).
- 28 *from himself.* Scrope uses this phrase to translate "forsenné" [out of his mind]. *MED*, *him-self* (pron.), cites a contemporary mid-fifteenth century usage of "oute of himself" to indicate "deranged, insane," in its supplemental note, which supports Scrope's similar usage.
- 30 *for silver.* This second appearance of "argent" most likely means "money" more generally (*DMF*, *argent*); see also *OLH*, p. 112.
- 31 *seven yere.* See note 79.28–32 above.
- 33 *to the persones of Holi Chirche.* The *Othea* (Parussa, 79.51; also BI) reports Solomon speaking "en" [in] the person of Holy Church (i.e., as its representative), not "to" the person of Holy Church (to the faithful?).
- 33–34 *Custodi legem . . . anime tue.* Proverbs 3:21–22.

CHAPTER 80

- 2 *Troilus*. Christine's text resembles *HA1*, and *OM* 7.222–37 covers this episode (Parussa, p. 441n80a).
- 3–4 *Truste ye . . . sore been chargid*. The sense of these lines is that one must consult experienced counselors and soldiers (see Parussa, 80.5; *OLH*, p. 112). Therefore, for “charged” I have adopted an apparently little-used definition, cited in Lydgate’s *TB*, of “to assault, charge against” (*MED*, *chargen* [v.], sense 12), which seems best to fit with Scrope’s context.
- 10 *Thelomonaialles*. This is Scrope’s confusion of the French “Thelamon Ayaulx” [Telamon Ajax]; BI similarly has run the names together as “thelamonaiaux.” See also 66.9 and Chapter 94.
- 14 *proverbes*. The French term in BI and elsewhere is “provoires” [priests] (Parussa, p. 475). Scrope’s error has the effect of amplifying Troilus’s foolishness, since Troilus appears to reject proverbs in a text designed to exemplify proverbs and other authoritative advice.
- 17–18 *not holde . . . considere*. It is common in medieval romances for the youth to advocate war while the elderly, knowing how easy it is to begin war, but difficult to stop it, caution against it. Compare Prudence in Chaucer’s Tale of Melibee (*CT VII* 1035–47), where the youth cry out for war, the “olde wise” warn against it, and Prudence advises against hate (1050 ff.). The passage has poignant resonance in the fourteenth and fifteenth centuries because both Richard II and Henry VI were boy kings whose reigns illustrate various problems that arise when “a childe is kinge” (see 80.18–19).
- 18–19 *An autorité seith . . . lande is unhappy*. *CV*, fol. 93v, attributed to Seneca; Larke, fol. 50v–51r. See also Ecclesiastes 10:16; Whiting W436. Christine uses “prince,” which Scrope translates as “kinge,” in contrast to the *Bibell* translator’s broader rendering “governour.”
- 22–25 *Seint Austin seith . . . avey be wiisdom*. MF *Ignorantia* b, fol. k5r a (though actually from St. Bernard); Whiting I8.
- 24 *myschaunce*. The correct French reading, transmitted in A/AI, B, and BI, is “meschante” [evil, harmful]. Scrope has misread, but at least he is in good company: “meschance” [misfortune] does appear as a variant in some French manuscripts, including B₁ (see Parussa, 80.35).
- 25 *sofster*. Scrope’s translation completely misinterprets the reading in BI and other French manuscripts of “plus moleste” [more harmful].
- 26–27 *Sapienciam . . . memoriam*. Wisdom 10:8. B/BI, and thus Scrope, erroneously read “non tamen” [not however] for “non tantum” [not only] (compare *Bibell* 80.26–27). For Scrope’s “fuerent” [they were], B/BI have “reliquerent” [they left], so Scrope may have misread his source.

CHAPTER 81

- 1 *Calcas*. Christine's source is the *H42* expansion based on Benoît's *Roman de Troie* (Parussa, p. 442n81a). Calchas is the father of Briseida/Criseyde. See *RT*, Résumé du Poème, lines 337–588. For an overview of Calchas's role in the Trojan tragedy, see *RT*, lines 337–624, and for the details of his defection to the Greeks that is the focus of this chapter, see *RT*, lines 5817–5920; for an English translation, see *Roman de Troie*, trans. Burgess and Kelly, pp. 47–50 and 112–13. Compare *Bibell*, Chapter 81, for an even harsh critique; see also Lydgate's condemnations of Calchas in *TB* 2.5976–6204, 3.3718–41, and 4.6023–51.
- fals deceites. The French term “complices” [accomplices], used in BI and other manuscripts, had a direct cognate witnessed in Middle English as early as 1430 and through 1600, according to *MED*, *complice* (n.). It seems likely that Scrope here deliberately diverges from his source text to emphasize Calchas's deceitfulness.
- 9 *Delphos*. Delphos (now known as Delos) was the mythological birthplace of Apollo and the high priestess of the temple to Apollo there was believed to be an oracle who could deliver answers from the god to petitioners.
- 11 *distourbled*. Scrope translates the French B/BI reading “destourba,” but the *Bibell*'s “letted” (81.14) represents the A/AI and D/DI reading “destourna”; in both French and English, the words have closely related meanings, “to trouble” or “to hinder,” respectively.
- 14–16 *Platon seith . . . riche and unknowing*. *TDP*, p. 960, attributed to Plato, is similar; *Dicts*, pp. 136.11–12 and 137.12–14 (*Epistle*, p. 182n99/15–16). See also 40.13–14 and 93.20–21, and Whiting E99.
- 16 *riche and unknowing*. All manuscripts of Scrope's text omit the “and,” which is, however, present in all consulted French manuscripts and necessary to the line's meaning. The oversight may be Scrope's or scribal, so I have supplied the term.
- 19–21 *For Seint Jerome seith . . . plenté of benefices*. *MF*, Prodigio a, fol. s4v a, correctly attributed to Jerome; and *CV*, fol. 93r, attributed to Augustine; Larke, fol. 53v–54r.
- 21–22 *Erunt homines . . . protervi*. 2 Timothy 3:2, 4. *CV*, fol. 93r; Larke, fol. 54r. The overall abridgement of the Latin is Christine's, but BI and Scrope omit “timidi” [fearful], the final term in B/B₁ and Christine's substitution for the Vulgate's “tumidi” [“puffed up,” i.e., conceited].

CHAPTER 82

- 3 *Hermafrodicus*. *OM* 4.1997–2223. Christine differentiates herself from the *OM* and traditional exegesis by offering a sympathetic portrayal of Salmacis while criticizing Hermaphroditus throughout the chapter (Parussa, p. 442n82a; Blumenfeld-Kosinski, *Reading Myth*, pp. 191–93). Brown-Grant, *Moral Defence*, pp. 64–65, sees the allegorical interpretation key to thwarting misogyny.

- 5, 7, 12 *yong thing*. Scrope uses this term, when referring to Hermafrodicus, to translate “un jouvencel,” “le damoisel,” and “le jouvencel” (all masculine terms for “the youth”). ME “thing” can be used with an adjective like “yong” to indicate affection, compassion, or tenderness toward an innocent or virtuous person (*MED*, *thing* [n.], sense 4c). Although Bühler adopts M’s reading of “yong gentilman” in 82.7 (*Epistle*, p. 100, line 5), I have retained “thing” because it is used more frequently and in all three Scrope manuscripts for 82.5 and 82.12. Plausibly, “gentilman” could have been Scrope’s rendering, but I have also found evidence that the M scribe likely tinkered with the English text and substituted English terms disconnected from the French original, so I approach M’s readings with more caution than Bühler. Here, “gentilman” clarifies that the “yong thing” in 82.7 is Hermaphroditus, not Salmacis.
- 8 *welle-spring sette aboute with salewes*. Scrope has erroneously translated “la fontaine de Salmacis” (Parussa, 82.12) [the fountain of Salmacis], taking the French “salmacis” to refer to the plural of the willow tree [*DMF*, *sauz*].
- 11 *unclothid and al nakid*. The French in consulted manuscripts, including BI, notes that Salmacis sees Hermaphroditus “tout nu” [all naked], and then *she* “se despouille” [undresses] (Parussa, 82.15; *OLH*, p. 114). Scrope either misreads the reflexive verb as applying to Hermaphroditus, or otherwise neglects to report that Salmacis disrobes before approaching her beloved.
- 13 *wynne*. Scrope chooses this word to replace the French term “amolier” [soften], potentially reducing the direct parallel between Hermaphroditus’s hard heart and the *allegorie* warning against being too hard [“Dur”] towards others’ requests.
- 15 *sodeinly*. Scrope follows the B/BI manuscripts that describe the transformation occurring “soudainement” (Parussa, 82.23), but A/AI and D/DI manuscripts consulted lack the term (as does the *Bibell*).
- 19 *nygromancye*. Christine’s term is in fact “arquemie” [alchemy] (Parussa, 82.29), a more respectable science; it is unclear why Scrope opts for a term that means sorcery or witchcraft (compare the *Bibell* translator’s omission at 82.21–22 and Explanatory Note). Parussa, p. 443n82b, asserts the importance of Christine’s reference to alchemy as a sign that she was familiar with and perhaps had before her books of alchemy, in which the figure of Hermafroditus mercurialis was used to represent Mercury as what Obrist, *Les débuts de l’imaginerie alchimique*, pp. 152–58, calls a “bisexual stone” for its ability to bind to other elements.
- 21 *distincciones*. *MED*, *distinccioun* (n.), sense 2, refers to the process of distinguishing and classifying; the original French term, however, was “ficcions,” which refers to literary works and imaginative creations (Parussa, 82.32; *OLH*, p. 114). Scrope seems to have preferred to suggest a more philosophical form of written work.
- 22–23 *the barke . . . the liquour*. Like the kernel and shell metaphor, the notion of rejecting the bark (or husk) and sucking the juice or liquor points beyond understanding the literal level of a narrative to grasping the allegorical significance (see 49.8).

- 26 *Make no . . . shouldist doo.* TDP, p. 919; *Dicts*, pp. 28.16–17 and 29.17–18.
- 27–33 *The good spirit . . . be compassion.* Christine's allegorization, adopted by both English translators, rejects the misogynist expositions of the *OM* in favor of a theological interpretation that one must comfort others who suffer (Parussa, p. 443n82d).
- 28–33 *whan we . . . be compassion.* MF, *Consolatio g*, fol. d6v b. MF *Compassio b* has also been suggested, but only *Consolacio g* provides the precise content and images used by Christine.
- 34 *Confortate . . . roborate.* *Isaias* 35:3.

CHAPTER 83

- 1–2 *pleies . . . Of Ulixes.* Chess was often called the game of Ulysses, but its invention has also been placed in Priam's newly reconstructed Troy (Campbell, *Epître*, pp. 108–09). Various medieval texts attribute the invention of games in general and chess specifically to Ulysses, including *OM* 13.563 and the pseudo-Ovidian *De vetula*; the H42 attributes the game's invention to the Trojans but also associates it with the Greeks (Parussa, pp. 443–44n83a). Christine's chapter highlights the pleasurable element of learning (Brown-Grant, *Moral Defence*, p. 64).
- In late medieval England, the origin of chess was clearly disputed: Lydgate's *TB* 2.806–23 claims that Trojan "clerkys ful prudent" first founded the game during the siege of Troy, citing Guido but acknowledging an assertion by Jacques de Vitry that the game originated in Chaldea and was transmitted to the Greeks. Caxton's *The Game and Playe of the Chesse*, based on the moralization of chess by Jacobus de Cessolis (in Latin and French), dismisses Troy as the site of origin, preferring Chaldea as the source for the game's dissemination into Greece (ed. J. Adams, 1.14–20). See also J. Adams, "Pawn Takes Knight's Queen," for analysis of a variety of references to chess in Chaucer and medieval literature.
- 9–10 *For Solin seith . . . be doon.* Unidentified source.
- 10 *leeful.* This term translates the French "loisible" [permitted, allowed, lawful], which is present in all consulted manuscripts except B₁, which contains "loyalle" [permitted, honest, honorable] (Parussa, 83.15).
- 13–16 *For as Seint Jerome seith . . . from profite.* MF, *Scriptura Sacra ai* (*Electronic MF: Scriptura Sacra af*), fol. u6r b, correctly attributes this to Gregory's *Moralia*. The erroneous ascription to Jerome is Christine's; BI's reading "Gregoire" must have been an individual scribal correction, since it is not reproduced in Scrope or BI₂.
- 14 *erthly.* The French term is "enterine" [whole, complete], which Scrope apparently confused with a form of "terre" [earth] (Warner, p. 118, under "herdly").
- 15 *oure soule.* BI and Scrope omit the sentiment that follows, on seeing our goodness in the figurative mirror, presumably due to an eyeskip error in their shared source (BI₂ is complete). Compare *Bibell*, 83.20; Parussa, 83.24–25; and *OLH*, p. 115 (who insert "face" for clarity).

lewedenes. Scrope uses a Middle English term for ignorance to translate the French “lait” [ugliness]; compare *Bibell*, 83.20 (“lothelenes”) and *OLH*, p. 115.

- 17 *Scrutamini scripturas . . . habere.* John 5:39, modified by Christine.

CHAPTER 84

- 3 *Cresseidis.* Both Scrope and the *Bibell* translator use a form of the Anglicized name Criseyde, for Briseida; Wyer uses Bryseyde but identifies her with Chaucer's Criseyde. Christine's source is the *HA2*, which draws on Benoît's *Roman de Troie*; Benoît's text is the first iteration of this love story, which also led to the versions by Boccaccio and Chaucer (see Parussa, p. 444n84a; and Kelly, “Invention of Briseida's Story”). For an overview of the Troilus and Briseida affair and a description of Briseida, see *RT*, lines 370–588 and 5275–88; the more detailed narrative is intermingled with battles and other tragedies, with key events occurring at lines 13090–120, 13261–866, 14267–352, 15001–186, 20008–340, and 21367–450. For an English translation, see *Roman de Troie*, trans. Burgess and Kelly, pp. 47–50, 106, 204–12, 216–17, 226–28, 286–90, and 303–04. For a Middle English account, see Chaucer's *TC*; for an older Scots version, see Henryson's *Testament of Cresseid*.
- 5–6 *queint and sotill to drawe peopill to hir.* Christine's B/BI text describes Briseida as “plus cointe et vague et attrayant,” words of dubious praise translated by Blumenfeld-Kosinski and Richards as “very pretty, inconstant, and attractive” (Parussa, 84.8; *OLH*, p. 116). The French term “cointe” has a range of meanings, some more flattering than others: clever, wise; crafty; arrogant, proud; and elegant, amiable (see *OFD* and *DMF*, *cointe*). In Middle English, although Chaucer often puns on the noun form of “queint” as a euphemism for the female genitals, the adjective form shares its meanings with its French counterpart: clever, crafty, deceitful; elegant; courteous; and vain, proud (*MED*, *queinte* [adj.], sense 1). Both the French and English terms could be interpreted as complimentary or critical, but I think Scrope uses “queint” in a more negative sense here based on other usages and the rest of his description. When Scrope encounters the “cointe” in reference to men, he translates it as “joli” [cheerful, amorous, handsome] (e.g., Cupid, 47.1, and Adonis, 65.5). For “vague,” he chooses “sotill,” which elsewhere often indicates a cleverness tinged with deceit (e.g., Calchas, 81.5, and Ulysses, 19.8). Finally, Scrope's misrepresentation of “attrayant” as a verb attributes to Criseyde a seductive quality or desire to draw people to her. Scrope's choices seem to indicate his view of Criseyde as deceptive, though they also are compatible with the allegorical interpretation of her as vainglory.
- 17–18 *Hermes seith . . . not oon of theim.* The closest source is attributed to Loqman (on which, see note 51.8–9 above) in *TDP*, p. 1001, and *Dicts*, pp. 244.15–16 and 245.19–20. Plato also warns against keeping company with bad people because one's nature will become like theirs (*TDP*, p. 961, and *Dicts*, pp. 138.15 and 139.16–17). Two claims by Hermes caution readers against keeping company with various wicked folk, without specifying why: *TDP*, p. 912, and *Dicts*, pp. 12.3–5 and 13.4–5; and *TDP*, p. 914, and *Dicts*, pp. 16.7–8 and 17.6–7.

Christine's generalization from Briseida to people rather than women has been recognized as one strategy by which she combats antifeminist stereotypes and patristic commonplaces (Brown-Grant, *Moral Defence*, p. 79; Doyle, "Beyond Resistance," pp. 91–95).

- 20 *the good spirit.* Scrope supplies the expected term for the French "bon esperit"; BI erroneously records "chevalier" [knight], one of the multiple places that for Bühler confirms that Scrope was not using BI as his source ("Fastolf's Manuscripts," p. 127n31).
- 21–24 *And Sent Austin . . . to overcome.* MF, Gloria mala sive vana b, fol. i3r a. Christine's choice to associate Briseida with vainglory seems unique (Doyle, "Beyond Resistance," p. 93).
- 25 *Qui gloriatur, in Domino glorietur.* 2 Corinthians 10:17. All consulted French manuscripts cite 2 Corinthians, and A and D specify the tenth chapter, so I have followed Christine's citation. See also *Epistle*, p. 184n103/10–11, and 1 Corinthians 1:31.

CHAPTER 85

- 1 *Patroclus.* OM 12.3424–614; the H42 provides the direct source for Achilles's desired vengeance (Parussa, pp. 444–45n85a). In the *Roman de Troie* (source for the H42), Hector had accused Achilles and Patroclus of a homosexual relationship (Blumenfeld-Kosinski, *Reading Myth*, p. 46); Christine and her translators describe them as especially close friends.
- 2 *Ware of Achilles.* In traditional narratives, Hector is unaware of the events leading up to his death. By giving Othea prophetic abilities, Christine creates a fiction in which Hector is essentially warned of the immoral or bad decisions that will lead to his demise; in theory, Christine's fictional Hector, so warned, could avoid them. For more, see the Introduction, pp. 3–5.
- 4 *Theire goodes betwen them be comone.* Proverbial: see Whiting G337, and TDP, p. 928, and *Dicts*, p. 52.5–6.
- 8 *fro thensforth swore his deeth.* The French for this phrase appears in B/BI (and thus Scrope), but not in the A/AI and D/DI manuscripts consulted, so any parallel is absent in the *Bibell* (see Parussa, 85.12 and p. 373).
- 14–15 *Magdirge seith . . . myghtier than he.* TDP, p. 1004, abridged by Christine; *Dicts*, 252.12–14 and 253.12–15. The figure — spelled "Madarge" in the *Bibell*, "Macdarge" in TDP, "Magdarge" in Scrope's *Dicts*, and "Marcedarge" in the *Dicts* in the Helmington Hall manuscript (now Pierpont Morgan Library Manuscript G.66) — has not been identified. Schofield suggests an Arabian sage (Scrope, *A Middle English Version*, p. 213n91); Sutton suggests perhaps St. Medardus, a sixth-century bishop of Noyon (*Dicts and Sayings*, p. 139n19.1); Parussa, p. 489, identifies the figure as "Mahraris," possibly a corruption of "Mercurius" (it is unclear whether this would refer to Mercurius Trismegistus, or Hermes, whose

sayings appear elsewhere in the *TDP*). Parussa identifies the source of this information in Parussa, p. 60n95.

- 18–21 *As Solin seith . . . victorye of enemyes.* Job 7:1. French manuscripts in the AI, B/BI, and D/DI traditions erroneously transmit the name of the philosopher Solin instead of Job; manuscript A is correct, and other copies have been corrected, e.g., DI₇ and the printings by Pigouchet and Le Noir.
- 21–22 *Induite vos . . . insidias diaboli.* Ephesians 6:11; compare *Bibell* 85.25–26, which instead cites Galatians 4:26.

CHAPTER 86

- 1 *Echo.* OM 3.1342–463 influences some of Christine's word choices, but she diverges from the *OM* allegorization of Echo as good reputation (Parussa, p. 445n86a). Additionally, Christine presents Echo as someone in need of charity, rather than the *OM*'s unwelcome, predatory suitor (Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 74–76).
- 2, 3 *hire.* With some hesitation, I have followed previous editors in correcting Echo's gender, because, unlike the case of Medusa (Chapter 55), the *glose* accurately represents her as feminine in all three manuscripts. Both S and L use "his" as the possessive pronoun in the *texte*, and "hire" only appears in manuscript M, the copy I suspect contains other emendations by the scribe, not Scrope. The gendering error may be Scrope's own, because he certainly shows a neglect of the finer points of French grammar elsewhere. For more detail, see Schieberle "Rethinking Gender and Language," pp. 101–03.
- 6–7 *on a day . . . on a day.* The repetition reveals that Scrope's source manuscript must have contained the same repetition that is extant in B and BI₂: "par sa jengle un jour encusa Juno qui un jour" [by her jangling one day accused Juno who one day . . .]. The scribe of B has marked the first instance for erasure; the BI scribe Ricardus Franciscus must have silently emended the repetition.
- 18 *requireth the vois that is goven to another.* BI and other French texts record "requiert autrui," which Blumenfeld-Kosinski and Richards render "entreats another" (*OLH*, p. 118). Scrope has drawn on "requiert" as meaning "to require" (*DMF*, *requérir* [v.], sense II.A), which needs the additional English terms to explain that she needs someone else to speak for her. Scrope nevertheless captures the sense of Christine's overall meaning.
- 21–23 *Zaqualquin seith . . . vice and dishonoure.* *TDP*, p. 921; *Dicts*, pp. 34.18–21 and 35.22–25. Zaqualquin is likely another name for Aesculapius (Parussa, p. 494; ed. Sutton, *Dicts and Sayings*, p. 121n4.1).
- 25–30 *And Seint Austin seith . . . myghtiere than he.* MF, Misericordia d, fol. n6v a (compare Adiutorium c, fol. a3v a–b).
- 27–28 *upon theim that is in penurie.* Scrope has not chosen the easy cognate "misery" for the French "misere"; instead he has chosen "penurie," a more nuanced and equally accurate term for extreme poverty. He has muddled the translation here,

though: French manuscripts, including BI, indicate that the poor deserve God's mercy to deliver them from misery/poverty ["les delivre de leurs miseres"] (see Parussa, 86.44; *OLH*, p.118). Bühler suggests the fault may lie with Scrope's exemplar (*Epistle*, p. 185n105/19–24), but if BI indeed descends from the same source, BI nevertheless transmits accurate text (as does BI₂).

- 30 *Qui . . . benedicetur.* Proverbs 22:9. Scrope manuscripts S and M read "primus" [first], likely a misreading of the Biblical "pronus" [inclined] (which appears in all other consulted copies).

CHAPTER 87

- 3 *Damee.* OM 1.2737–3064. On Christine's Daphne, see Wolfthal, "Douleur sur toutes autres," pp. 44–58. On Apollo, see Chapter 9. Daphne's name varies in *Othea* copies: B uses "Daune," B₁ "Damne," D "Dampne," and BI, DI, and DI₇ "Danne."
- 9 *Diane.* Christine alters the deity to whom Daphne appeals in the *OM* from her father, a river god, to Diana, the goddess of chastity (see Chapter 23). Both Bühler and Campbell identify the prose *OM* as a possible source, but that work was unknown to Christine, and *OM* 1.2827–28 may provide the precedent for linking Daphne to Diana (Gordon, p. 156n87; Parussa, p. 446n87a). Regardless of the source, the prayer to the goddess should be read as part of Christine's depiction of powerful women (Reno, "Feminist Aspects," pp. 271–72).
- 20–21 *Be gret . . . to perfeccion.* CV, fol. 84v; Larke, fol. 26r. See also *TDP*, p. 922; *Dicts*, pp. 38.12–13 and 39.14–15. Christine may have combined the two sources.
- 25–30 *As Seint Gregory seith . . . everlasting clennes.* MF Gloria eterna r fol. i4v a. Some manuscript versions of the *MF* attribute the saying to Augustine (compare Parussa p. 446n87c; *Electronic MF*), but Christine's source, like the 1483 early printed edition, must have correctly attributed it to Gregory (see *Electronic MF*, Gloria eterna r, "Fons primus").
- 28 *assistid to the blis of the Leder.* French texts read: "assister a la gloire du Conditeur" [to witness the glory of the Creator] (Parussa, 87.44–45; *OLH*, p. 119). For "assistid to," Bühler, *Epistle*, p. 203, provides the definition "helped towards," perhaps to rationalize Scrope's choice of a direct cognate to the French "assister," which here likely means "to be present" (*DMF*, *assister* [v.], sense IA), or, as Blumenfeld-Kosinski and Richards suggest, "to witness"; no similar meaning is attested in the *MED*, *assisten*. Scrope also offers "blis" for French "gloire" [glory]. Finally, he seems to have interpreted the evocation of God the "conditeur" [creator] as related to "conditour" [guide] (*DMF*, *conditeur* and *conduiteur*); see also *Epistle*, p. 186n107/1.
- 29 *unscribeable.* BI and other French manuscripts record "incirconscripible" [limitless] (*DMF*, *incirconscripible* [adj.]). *MED*, *unscribable* (adj.), has no attestation except Scrope's usage, which the *MED* suggests may mean "Not circumscribable, illimitable; indescribable." I have glossed it as "indescribable" largely on the basis that Scrope did not chose a cognate form (see *MED*,

circumscriben [v.]), as he so often does; “indescribable” is also the interpretation chosen by Blumenfeld-Kosinski and Richards, *OLH*, p. 119. Compare *Bibell* 87.29.

- 31 *Gloriosa . . . civitas Dei.* Psalms 86:3. None of the French or English manuscripts consulted provide a more specific citation of the Psalms than an in-text reference to the Psalter.

CHAPTER 88

- 2 *Andromathais.* Andromache’s petitions to Hector and Priam are detailed in the *HA2* (Parussa, p. 446n88a). For Lydgate’s account of this episode, see *TB* 3.4896–996.
- 12–14 *Thow shouldest . . . wise man.* *TDP*, p. 965; *Dicts*, pp. 148.11–14 and 149.12–14. Proverbial: see Whiting F404.
- 16 *Jhesu Cristes knyght.* B/BI manuscripts refer to “le chevaleureux Jhesucrist” [“the knight of Jesus Christ” (*OLH*, p. 120)], though A/AI and D/DI manuscripts consulted lack “Jhesucrist.”
- 17–22 *spekith Seint Gregori . . . his sutil circumspecion.* *MF*, *Spiritus Sanctus d*, fol. x7v b (attributed to Gregory by the *MF*, even though the source is St. Bernard).
- 21–22 *where he inspirith but broileth it.* Scrope misses a reflexive verb and mistranslates the French “ou il s’inspire, mais tantost la brusle” [where he finds inspiration, but rather burns it] (Parussa, 88.33; *OLH*, p. 120).
- 23 *Spiritum nolite extinguere.* 1 Thessalonians 5:19. The error “Ad Hebreos” appears in all French manuscripts consulted that contain a biblical citation; most, including BI and Scrope’s S and M manuscripts, erroneously cite the eleventh chapter (A omits the biblical chapter; B₁ cites the twelfth).

CHAPTER 89

- 2–3 *In Babiloines strengthe . . . Troste not.* Christine deploys the exemplary value of this episode from the *HA1*, without giving narrative or descriptive details, as if the story was common knowledge to her readers (Parussa, p. 447n89a); see also *OM* 1.2429–69. The *Bibell* lacks reference to Nimrod as a “giant,” though the term appears in the consulted French texts.
- 3, 6 *Minous, Ninus.* All three Scrope manuscripts record “Minous” in 89.3, but S accurately identifies the king who conquers Babylon as “Ninus” in 89.6 (all consulted French copies record “Ninus” in both places).
- 5 *gret giaunt Nambroit.* Nimrod appears in Genesis 10:9–10 as a stout hunter and the founder of Babylon; Christine uses the appellation “le geant” [the giant] (Parussa, 89.7).
- 9–10 *Whoso trustish . . . often overcomen.* *TDP*, p. 953, modified by Christine; *Dicts*, pp. 118.18–21 and 119.15–19. See also Whiting S834.

- 13–18 *Seint Austin spekith . . . withoute brennyng.* MF Confidencia a, fol. d 2v a, spuriously attributed to Augustine, now attributed to Pseudo-Cyprian (see Lemmens in *OLH*, p. 150; note 1.106–09 above).
- 14 *to name.* The French verb “reputer” would be better translated as “to consider” (*DMF, reputer* [v.], senses IA–B); see Parussa, 89.21 and *OLH*, p. 121. Bühler, *Epistle*, p. 219, provides the definition “allege,” the first recorded appearance of this usage (*MED, namen* [v.], sense 3b; see also *OED, name* [v.], sense I.2c).
- 16 *is, as.* These are the last words on fol. 55v of the S manuscript; one folio is missing that would have contained the remainder of this chapter and Chapters 90–91 on Hector’s death.
- 16–17 *and kepith them unhurte.* The phrase is Scrope’s addition, not in the French.
- 18–19 *Truste to him . . . sette in God.* The sentiment seems to be Christine’s addition to Augustine, probably from a proverb or Boethius.
- 19–20 *Therfore seyeth the prophete David.* L provides this complete introduction to the Latin (omitted in both BI and M). Scrope’s exemplar may have been corrupted: BI stops at “Pour ce dit” and lacks the Latin, but BI₂ contains the full French and Latin text.
- 20 *Bonum est . . . in homine.* Psalms 117:8. None of the French or English manuscripts consulted cite the biblical source. M and BI both lack the reference to David here (supplied from L) and the Latin in Chapters 89 and 90 (supplied from B₁, since L lacks all Latin quotations); S lacks the leaf on which this chapter would have been written. It is impossible to know whether Scrope’s exemplar or original translation was complete, but since L’s English is complete, I have followed Bühler, *Epistle*, p. 109, line 6, and given Scrope the benefit of the doubt (see also 98.25–27 and note below for a similar instance in which it seems completion of the Latin was expected, versus 42.27, where the text does not end in the middle of a citation [and I have not emended]).

CHAPTER 90

- 1 *Hector me must pronounce thi deeth.* Christine’s source is H42 (Parussa, p. 448n90a). On Christine’s imaginative chronology, in which Hector might have learned from Othea and altered historical events, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 214–16, and Noakes, *Timely Reading*, pp. 126–29. Various scholars have seen Hector’s death as indicative of his inability or failure to heed Othea’s advice, potentially opening up space for Christine’s Christian reader to surpass him (Krueger, “Christine’s Anxious Lessons”; Abray, “Imagining the Masculine,” especially pp. 138–41; Kellogg, “Chivalric Mythographer”; Schieberle, *Feminized Counsel*, pp. 153–54). Forhan, *Political Theory*, p. 104, suggests that the theme of disobedience to one’s father would resonate with Louis of Orléans, Christine’s first dedicatee.

Christine's Othea laments a personal grief at recounting Hector's demise, not unlike her expressions of sorrow in *Mutability of Fortune*, ed. and trans. Smith, lines 16425–60; see Brownlee, "Hector and Penthesilea," pp. 71–73.

On Lydgate's use of the *Othea*, Chapters 90–92, in the *TB*'s account of Hector, see Benson, *The History of Troy*, pp. 127–29.

- 2 *greet sorow bitilh myne herte*. Scrope tends to embrace cognates or quick readings of the French, but here he shows awareness that the French "au cuer me mort" refers to sadness gnawing at (*DMF*, *mordre* [v.]) Othea's heart, rather than assuming "mort" to be a form of "mourir" [to die]; see Parussa, 90.3 and *OLH*, p. 121.
- 4 *Wilte not truse*. That is, Hector will die when *he* will not believe Priam.
- 13–14 *noon shulde*. This reading from L is closer to the French "nul ne doit" [no one should] than the M reading of "he shulde not" (Parussa, 90.20).
- 14 *sovereyne ne his good frendes*. B/BI, and thus Scrope, warn the good knight not to disobey his sovereign or his good friends when they are wise (Parussa, 90.20–22), but A and DI copies consulted omit the reference to the sovereign (see *Bibell* 90.17).
- 15–16 *As longe . . . reighne gloriously*. This unidentified maxim could be a version of *TDP*, p. 970 (*Dicts*, p. 163.2–9), Christine's source for Chapter 28's *glose*, modified further (*Epistle*, p. 188n109/27–9). See *Bibell* 28.18–19.
- 17 *name*. BI and other French manuscripts here read "mort" [death]. Scrope must have misunderstood his exemplar.
- 19–22 *men fynde . . . yonge men*. MF, Mors at, fol. o4r a (*Electronic MF*: Mors as). Proverbial: see Whiting D96 and D98. See also CV, fol. 88v, and Larke, fol. 38r, which omit the uncertainty of the hour of death, perhaps due to eyeskip. See Rouse and Rouse, "Prudence," p. 204, and *Epistle*, pp. 188–89n110/4–9; compare *Bibell*, 90.22–26.
- 20 *dethe*. At this point in B and B₁, the commonplace saying that nothing is more certain than death or less certain than the hour of death is completed (Parussa, 90.31–32; *OLH*, p. 122). M, BI, and BI₂ lack the second half, probably due to an error of eyeskip committed in a much earlier ancestor manuscript. The L scribe completes the saying, "ne lesse incerteyne than is the owre of deth" (with the error of "less incerteyn" for "less certain"). Given the consistency of the other three manuscripts and L's error, it is more likely that Scrope's exemplar and translation lacked the complete saying, which the L scribe attempted to remedy.
- 22 *in the myd-wes of yonge men*. The French in BI and major manuscripts reads: "aux jeunes elle est en espies" (Parussa, 90.36) ["(death) lies in wait for the young"] (*OLH*, p. 122). I have chosen the L reading "myd-wes" over the M reading "medwis." Warner, p. 120, glosses the term as "meadows"; Bühler, *Epistle*, p. 189n110/9, speculates that Scrope may have misread "en espies" as "en pres" [in the meadows]; and the *MED*, *medwe* (n.), sense 1a, seems to list this as the only example of "in the medwes" meaning "some distance away." However, the term

Scrope likely intends is *MED*, *mid-wei* (n.), sense 1a, which indicates being at the halfway point or “en route.”

- 23 *Memor esto quoniam mors non tardabit.* Ecclesiasticus/Sirach 14:12; *CV*, fol. 88v and Larke, fol. 38v. M and BI both lack the Latin, which is supplied from B₁; see note 89.20 above.

CHAPTER 91

- 2–4 *That thou use . . . open to thee.* Christine's source for Hector's death is the *HA2* (Parussa, pp. 448–49n91a). Blumenfeld-Kosinski and Richards, *OLH*, p. 122, provide a smoother translation: “For that will expose you to death.”
- 7–8 *Hermes seyeth . . . sette to shotte.* Versions of this saying are found in *TDP*, pp. 915–16; *Dicts*, pp. 20.12–14 and 21.11–13; and *CV*, fol. 88v, and Larke, fol. 38r. Scrope's translation is literal; Blumenfeld-Kosinski and Richards, *OLH*, p. 122, translate the French sentiment as “life also is like an arrow that takes its time to arrive” (see Parussa, 91.10–11).
- 10 *voyde.* The meaning here should be, as Blumenfeld-Kosinski and Richards, *OLH*, p. 122, translate, “the good spirit should always keep its senses close to itself and not let them wander about.” The French term “vagues” is used here and a few lines later to describe the man who does not keep his wits close (Parussa, 91.15 and 91.20), which Scrope translates as “vagaunt” [wandering] (*DMF*, *vague* 1 [adj.], sense IA; *MED*, *vagaunt* [adj.], sense 1a). Of the possible definitions for *MED*, *voide* (adj.), sense 8b, suggests that to “gon voide” means “to wander idly,” and in sense c, the adjective alone can indicate actions lacking purpose, so perhaps Scrope intends something similar.
- 10–15 *Seynt Gregore seyeth . . . on everi side.* Unknown source. A similar remark appears in the work of the thirteenth-century preacher Stephen of Bourbon's expansion on Ecclesiasticus 14:22 (Lemmens in *OLH*, p. 151). The attribution to Gregory's *Moralia* does not appear in B/BI, but it occurs in A/AI and many (but not all) D/DI copies, including DI₇.
- 15–16 *Clauso hostio, ora Patrem tuum.* Matthew 6:6. M omits the final phrase “in abscondito” [in secret] and the citation of Matthew, which are present in BI (and the B/B₁ manuscripts). In addition, the M manuscript also lacks all Latin in Chapter 92 (without precedent in BI), suggesting a less than thorough rubrication effort (see also *Epistle*, p. 189n111/3–4).

CHAPTER 92

- 1 *Polibetes.* The *HA2* remains Christine's source for Trojan war content (Parussa, p. 449n92a). See also Chapters 90 and 91. For an English account of these events, see Lydgate's *TB* 3.5332–406, where the “Grekysh kyng” is unnamed. According to the *Roman de Troie*, Polibetes was a mighty knight and leader in the Greek army (*RT*, lines 16155–168; *Roman de Troie*, trans. Burgess and Kelly, p. 239).

S resumes with the “Texte” heading and poetic verses for this chapter. Fols. 56r–v have sustained water damage leading to blurring of some text, and some of the vellum has “cockled” as a result (private correspondence with Kathryn McKee, Special Collections Librarian, St. John’s College Cambridge).

- 4 *them that suwed thee.* Technically, the French is singular, referring to Achilles alone (compare Parussa, 92.5; and *OLH*, p. 123).
- 12–13 *the philozophere seith . . . to deeth.* Source unknown, but compare Whiting C493; attributed to an unnamed philosopher in French manuscripts and early printed editions. Christine partially quotes Seneca in the *allegorie*, below, and her comment here may draw on the other half of his saying, which asserts that the avaricious man is the cause of his own destruction (*CV*, fol. 96v; Larke omits). Aristotle also warns that following one’s wills and lusts leads to the deterioration of the body and heath, and to the soul’s perpetual damnation (*TDP*, p. 972; *Dicts*, pp. 166.20–22 and 167.23–26). See also *Bibell* 92.15 and Explanatory Note.
- 15–19 *For Innocent seith . . . he hath.* MF, Cupiditas y, fol. f2r b. Pope Innocent III (ca. 1160–1216), is best known for his treatise *De miseria humane conditionis* [*On the Misery of the Human Condition*], which emphasized the wretchedness of the human body and life in the world.
- BI and the Scrope manuscripts lack the title of Innocent’s book, which does appear in other manuscripts, including BI₂.
- 18–19 *Ever he . . . he hath.* Scrope’s translation is unwieldy, but Christine’s French is difficult (see Parussa, 92.30–31). Blumenfeld-Kosinski and Richards, *OLH*, p. 123, provide, “And his goal is always to have what he still expects to have and not what he already has.” In other words, the covetous man focuses only on riches he expects to have in the future, not his current possessions.
- 20 *saus makers.* Christine’s term “sancsues” [literally: leeches; figuratively: one who enriches himself at the expense of others]. Scrope apparently mistakes the word for “saussiers,” leading to his confusing statement about “saus makers” who always desire more money (compare *Bibell* 92.21).
- 21–22 *Covetice is . . . bodily deeth.* Christine introduces commentary from Seneca from the *CV*, fol. 96v; Larke, fols. 61v–62r, abridged. The *CV* and the A/AI and DI copies consulted reference “mort temporelle” [temporal death]; however, B/BI instead record “mort corporelle” [bodily death]. Mombello, *TM*, p. 314 no. 19, lists this variant as typical in most D manuscripts.
- 23 *Radix omnium malorum est cupiditas.* 1 Timothy 6:10; *CV*, fol. 96v and Larke, fol. 62r. The phrase was popular — see Chaucer’s Pardoner’s Prologue and Tale of Melibee (*CT VI* [C] 334 and VII 1840); *Dicts*, pp. 42.19–20 and 43.20–21; and Whiting C491.

CHAPTER 93

- 2 *Achilles.* HA2 offers a lengthy treatment of Hecuba’s manipulation of Achilles’s love for Polyxena (Parussa, p. 450n93a); see also *OM* 12.4305–579. For an

- English account, see *TB* 4.556–1133 and 3098–194. Christine depicts Hecuba as a prominent, powerful woman with ethical justifications for her actions (Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 173–76). On Achilles's heterosexual and homosexual loves, see Blumenfeld-Kosinski, *Reading Myth*, pp. 48–49 (and Chapter 85).
- 12 *afir or.* Scrope's use of “afir or” confuses the meaning here, that Achilles went amongst the Trojans for a long time unarmed because of his love for Polyxena (compare Parussa, 93.18–20; *OLH*, p.124).
- 16 *that he hadde.* Only B/BI manuscripts refer to the young age “que il avoit” [that (Troilus) had].
- 20–21 *wise man seith . . . nede to beware.* Unidentified source. Bühler, *Epistle*, p. 191n113/7–8, calls it “a very commonplace observation,” perhaps thinking of warnings not to trust old enemies (see Whiting E100). It is surely no accident that Christine's sentiment resembles the one she used in the *glose* to Chapter 40, on Achilles's death.
- 23 *chaunge.* BI preserves an error that must have been in Scrope's shared source: “muer” [change] instead of “amer” [love], which appears in B, B₁, and BI₂.
- 24 *All straunge is the worlde.* B, B₁, and BI₂ point to “toute chose estrange” [all strange things], but BI lacks “chose” [thing], indicative that Scrope's source likely did, too. The sense should be that in the exemplum, strange things represent the world.
- 25 *flee the worlde.* French texts including BI in fact advise the reader to “hair” [hate] the world; either Scrope or his exemplar misread “fuir” [flee] from the previous sentence.
- 25–28 *The worlde passith . . . with Him.* MF, Mundus d, fol. 07r b.
- 25–26 *The worlde passith concupiscence.* Scrope misses an important French term “et” [and] in this sentence (in BI and BI₂), which should indicate that the world *and its* concupiscence pass (see Parussa, 93.38–39; *OLH*, p. 124).
- 27 *be with Crist Jhesu.* The error here stems from Scrope's source, which, like BI, must have read “avec Jhesucrist” [with Jesus Christ] instead of the expected reading “amer Jhesucrist” [love Jesus Christ] (see Parussa, 93.41; *OLH*, p. 124); BI₂ contains the expected text.
- 29 *Nolite diligere . . . in mundo sunt.* 1 John 2:15.

CHAPTER 94

- 2 *soule.* For this term, the majority of French manuscripts consulted, including BI, read “armes,” an accepted variant spelling for “ames” [souls]; of course, it also evokes the meaning of “armes” as military or chivalric feats, a double meaning lost in the English (and in versions like AI and the printings by Pigouchet and Le Noir that record “ames” instead). See DMF, *âme* (n.), sense B, and *arme* (n.), sense IB.

- 4 *Ajaux*. Ajax, also called Telamon Ajax or Ajax the Great was a renowned Greek warrior (see also 66.9). *HA1* provides Christine's source for Ajax's death due to his refusal to use his shield (Parussa, p. 450n94b). See also *Epistle*, p. 191n113/25, and *OM* 13.1255–89, for a different account. For an English version, see *TB* 4.3486–526.
- 5 *trustid to myche on himsilf*. Scrope's translation gives a sense of his interpretation of the French word “oultrecuidez” [arrogant, overconfident].
- 6 *sollennes*. *MED*, *soleinesse* (n.), sense 1b, “arrogance, pride” cites only this usage, perhaps constructing the meaning for the word because it is paired with “pride” [“orgueil”]. Scrope may have chosen “sollennes” because of uncertainty about the translation of Christine's original term “druerie,” which was used for affectionate, courtly, or amorous relationships (*DMF*, *druerie* [n.], senses A–B; see also the cognate in *MED*, *druerie* [n.]). *OLH*, p. 125, translates “druerie” with “gallantry.”
- 9 *neither profitabill ne worshipfull*. Scrope uses this doublet to translate the B/BI reading “de nulle honneur” [not honorable], adding the sense that such actions are not advantageous or beneficial.
- 10–12 *many erreth . . . arrogance and pride*. *TDP*, p. 974, expanded by Christine; *Dicts*, pp. 172.10–11 and 173.9–11.
- 14–18 *noon shoulde presume . . . oure pacience*. *MF*, *Confidentia c*, fol. d2v b.
- 18 *the Apostle*. The two B manuscripts lack the term “l'apostre,” but it does appear in BI and BI₂.
- 19–20 *Fiduciam talem . . . ex nobis*. 2 Corinthians 3:4–5.

CHAPTER 95

- 1 *Anthenor*. Both *HA1* and *HA2* record Antenor's treason (Parussa, pp. 450–51n95a). Antenor was frequently vilified as a traitor: he is compared to or associated with Judas in Benoît de Sainte-Maure's *RT*, line 26135 (*Roman de Troie*, trans. Burgess and Kelly, p. 360); in Dante's ninth circle of Hell in *Inferno*, ed. Singleton, cantos 32.88 and 24; and in Christine's *Mutacion*, ed. Solente, line 17969. In English, see also Lydgate's lengthy treatment of Antenor's betrayal and duplicity, *TB* 4.5126–832.
- Although S here and in 95.5–8 clearly reads “Authenor,” S correctly uses “Anthenor” in 95.15 and 96.5. Between that and L's correct readings of “Antenor” or “Anthenor” throughout, it seems likely that scribal confusion of *u/n* has led to the mistakes in the S *texte* and *glose*.
- 5 *at the laste to greet*. As Bühler, *Epistle*, p. 192n114/26, observes, the M text variant on these words “is obviously a later emendation.” See Textual Note.
- 8 *tising*. Scrope uses this term to translate “enditement” [suggestion, instigation] (Parussa, 95.11; BI). *MED* records no entry for *tising*, but the verb *tisen* could mean “to labor, toil, make an effort”; there are not enough attestations to confirm

- whether ME *tisen* might carry the force of “instigation,” so I have chosen “efforts” as a gloss.
- angre. Bühler, “Fastolf’s Manuscripts,” p. 127, notes that Scrope here follows the expected B manuscript reading “courrous” [anger] (which also appears in BI₂), rather than BI’s error “covenant” [agreement].
- 9 *confortid . . . pes.* Scrope’s use of “confortid” to translate French “ennorta” is not unusual, according to the *MED*, *comforten* (v.), sense 2. Compare *Bibell*, 95.11. However, he neglects to translate the verb “faignissent” [should feign], which specifies that the Greeks’ peace will be feigned (compare Parussa, 95.13; *OLH*, p. 125).
- 14 *Platon . . . shrewes.* *TDP*, p. 964, modified by Christine; *Dicts*, pp. 146.22–23 and 147.25–26. In his English version of the *Dicts*, Scrope provides a nearly identical translation, with “shrewes” translating “mauvais” (*Dicts*, p. 146.22). The *Epistle* may have been written first, according to the dates proposed by Bühler, *Dicts*, p. xlvi (though in introducing the *Epistle*, p. xxiii, he retracts the claim that the *Epistle* was ever systematically revised by Scrope or anyone else).
- 17–20 *To this Seint Austin seith . . . lesith his federis.* This statement has not been traced to Augustine or anyone else. The idea that the butterfly, gnat, or moth was drawn to the flame is proverbial. See Whiting B623 and Bartholomaeus Anglicus (*Trevisa, On the Properties of Things*, ed. Seymour, 1:624). For the bird, see Whiting B299. See also the fuller discussion of various sources for these motifs by Lemmens in *OLH*, pp. 152–53.
- 17 *thre.* In BI and other French copies, the article “les” [the] appears; Scrope must have misread “tres” or “iii” (*Epistle*, p. 192n115/11–16).
- 20–22 *Example of Seint Petir . . . his maister.* St. Peter denies knowledge of Christ in all four gospels: Matthew 26:69–75, Mark 14:66–72, Luke 22:54–62, and John 18:15–18, 25–27.
- 22–23 *Fuge . . . per eam.* Proverbs 4:15, modified by Christine for clarity to introduce “via malorum” [way of evil men] from Proverbs 4:14, in place of a pronoun.

CHAPTER 96

- 1–2 *suffre . . . offre.* As Bühler, *Epistle*, pp. 192–93n115/22–5, indicates, the S and M manuscripts follow the rhyme words in French, but the L inversion of the two terms may make better sense in English. See Textual Notes for these lines.
- 3 *hors of tre.* Christine follows HA1 and HA2 in depicting a wooden Trojan horse (Parussa, p. 451n96a). Other French, Latin, and English accounts suggest the horse was made of copper or brass — for example, Lydgate *TB* 4.6053 (see also *Epistle*, p. 193n116/1).
- 9–10 *And the hors . . . in the cité.* Bühler, “Revisions and Dedications,” pp. 267–68 and 270, suggested — but in *Epistle*, p. xxiii, retracted — the notion that the

- expansion of these lines in L was evidence of a later revision by Scrope. The expansion seems more likely to be scribal. See Textual Notes for these lines.
- 10–11 *and wente . . . the towne.* Scrope's translation is a bit muddled and does not follow the French, which is correct in BI, and which conveys that the knights inside the horse let in those who were outside the city, and they killed all the people and burned and destroyed Troy. Compare *Bibell*, 96.13–15; Parussa, 96.16–18; *OLH*, p. 126.
- 11 *towne.* B/BI manuscripts record the destruction of “la ville” [the town], while A/AI and D/DI copies (and *Bibell* 96.13) use “la cité” [the city].
- 12–14 *A man shoulde . . . be a foole.* TDP, p. 1015, unattributed; *Dicts*, pp. 280.17–19 and 281.20–22. Similar sentiments are assigned to Solomon in *CV*, fol. 89v; Larke, fol. 41r.
- The Middle English term “fantesies” (96.12) is a cognate of French “faintise” [deceptions], and here should indicate lies or untruths (*MED*, *fantasie* [n.], sense 2b).
- 16–19 *And Seint Austin . . . may be.* MF, Ecclesia a, fol. g7v b, spuriously attributes this to Augustine (see Lemmens in *OLH*, p. 153). Scrope's translation of Christine's “le giron de l'Eglise” (Parussa, 96.29) as “the lappe of the chirche” is more accurate than the *Bibell*'s rendering at 96.23.
- 19 *Apud . . . ecclesia magna.* Psalms 21:26. None of the French or English manuscripts consulted provide a more specific citation of the Psalms than an in-text reference to the Psalter.

CHAPTER 97

- 2 *Ylion.* HA1 and HA2 depict Ilium as the primary Trojan castle (see also Parussa, pp. 451–52n97a).
S and M follow the French (as recorded in BI and Parussa, 97.3), but L uniquely reads “For Ylyones towre sette full well.” The alteration avoids identical rhyme words but is probably scribal.
- 3, 7 *Thune.* The ancient city of Tunis was located near Carthage in what is now Tunisia, in Northern Africa. Both cities were burned to the ground by the Romans in 146 BCE in the third Punic War, but Tunis was rebuilt first, and it is perhaps this reconstruction that evokes its pairing with Troy, which was also destroyed and rebuilt (but Troy was destroyed a second time). On possible sources for Christine's knowledge of Tunis, see Parussa, p. 452n97b.
- 10–11 *Therfore Tholome seith . . . the overthrowe.* TDP, p. 994; *Dicts*, pp. 226.29–30 and 227.31–33. Ptolemy (ca. 100–ca. 170) was an influential Greek mathematician, astronomer, and geographer.
- 13 *good knyght, the spirit.* Scrope, or his exemplar, must have carried the “good knight” over from the *glose* and then added the appositive “the spirit” to cover the error; the consulted French copies simply refer to “le bon esperit” [the good spirit].

- 15–19 *it is impossible . . . in delites.* *MF*, *Prosperitas g*, fol. f 55r a, abridged by Christine.
 19–20 *Quantum glorificavit se . . . tormentum et luctum.* *Apocalypse 18:7.*

CHAPTER 98

- 1 *Circes*. Christine would have found Circe in *OM* 14.2355–562. See Chapter 39. Christine's version differs significantly from the *OM* (Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 143–45). For Christine's general view of Circe, see Blumenfeld-Kosinski, *Reading Myth*, pp. 176–81. Circe's story was widespread and usually antifeminist: see, for example, Boccaccio, *CFW*, pp. 77–78, and *GDE* 4.14; and Lydgate, *FP* 2.4558 and 3.4612, where Circe is associated with bestial poison and other women to avoid. See also Gower's unusual account: his warnings against "sorcerie" criticize Ulysses's seduction of Circe and his infidelity (*CA* 6.1427–781).
- 1–4 *swyne of Circes . . . on this partie.* Whether Christine's chapter indicts Circe herself or the errant Greeks depends on the interpretation of two important terms in the *texte*: "le port Circés" and "ses partis" (Parussa, 98.2 and 98.5). Like Desmond and Sheingorn, *Myth, Montage, & Visuality*, p. 143, I take both to refer to geographical locations—the "port" as harbor and "ses partis" as Circe's land, in contrast to Blumenfeld-Kosinski and Richards, *OLH*, p. 128, who read "port" as a location but "ses partis" as "her ways." See *DMF*, *port 1, port 2, parti, and partie*.
- Scrope reads "port" as "porc," leading him to warn readers to avoid Circe's swine, the Greek men who were turned into pigs. Although this is an error, perhaps from an ambiguous exemplar (BI reads "port" here but "porc" in the first line of the *allegorie*), it suggests the plausibility of reading the chapter as indicting the Greek men as bad exemplars. In addition, Scrope renders "ses partis" as "this partie," which in this context should be understood as referring to a group of people, not a geographical area (see *MED*, *partie* (n.), senses 3 and 5). In Scrope, the phrase that precedes it, "Umbethink thee wel," is almost always used as a signpost to emphasize the exemplar (e.g., 46.4, 53.4, 62.4, 69.2–3; but see also 57.3–4). This suggests that for Scrope, the men are the focal point of the chapter's critique. See also Schieberle, *Feminized Counsel*, pp. 163–65. In Christine and Scrope (but not in the *Bibell*), Chapter 21 on Bacchus also warns that overindulgence can turn men into swine, pointing to another rationale for viewing the Greeks as worthy of criticism.
- 15 *prison.* Scrope's text matches the expected French reading "prison" (as does BI₂), though BI records "poison," likely through confusion of a French scribe's looping *r* with an *o*.
- wantonnesse.* Bühler, *Epistle*, p. 194n118/6, suggests that the M variant "voydenes" "seems to be an unsatisfactory attempt [presumably by Scrope] to find a better equivalent for the French 'vagueté,'" — which he understands as "inconstancy" even though he defines "voydenes" as "vanity" (*Epistle*, p. 229), a specific definition not attested in the *MED*, *voidenesse*, which identifies Scrope's

usage as “viciousness” (sense 5) while other definitions identify a lack or emptiness of some kind. By contrast, according to the *DMF*, *vagueté* means inconstancy, frivolity, and lust, which makes “wantonnesse” an appropriate English rendering. Scrope elsewhere translates “vagueté” in 7.7 as “ydelnes” when referring to Venus; *MED*, *idelnesse*, can denote vanity, so perhaps Bühler was speculating based on this other moment. There seems to be little overlap in the semantic fields for “vagueté” and “voydenes,” so the M variant may well be a scribal choice, unconnected to the French original.

- 19–20 *He that . . . in the ende.* *TDP*, p. 972; *Dicts*, pp. 166.22–24 and 167.26–27.
- 21 *swyne.* BI and BI₂ both read “porc” [swine] here, so Scrope’s exemplar likely also contained that reading.
- 22–24 *the liif . . . verry deede inwarde.* *MF*, Ipocrisis t, fol. l2v a; *CV*, fol. 92r; Larke, fol. 46v. Christine follows the *MF*, which is more detailed than the *CV* (Rouse and Rouse, “Prudence,” p. 204).
- 25–27 *Ve vobis ypocrite . . . ossibus mortuorum.* Matthew 23:27 and *CV*, fol. 92r–v; Larke, fol. 46v. BI and all the Scrope manuscripts omit the Biblical quotation and citation; BI₂ contains both the completed text, so it is difficult to know whether the lapse in Scrope and BI owes to faulty rubrication or a faulty exemplar. I have supplied the Latin from B₁, since the Scrope text contains the English introduction, as if he expected the Latin to follow, rather than stopping without it (compare 42.27 and 89.20).

CHAPTER 99

- 3 *Yno.* See Chapter 17. On Christine’s final two chapters as exemplifying ignorance and wisdom, see Hindman, *Painting and Politics*, pp. 58–59; for an interpretation of Chapter 99 as warning against a reader’s willful ignorance (not Ino’s), see Schieberle, *Feminized Counsel*, pp. 174–76.
- sodeyn corne.* Both Scrope and the *Bibell* (99.8) use this term. The French “blé cuit” translates generally to “roasted grains,” and the grains in question are usually wheat (*DMF*, *blé*; see also *OLH*, p. 129: “baked wheat kernels”). The point is that these damaged seeds, when planted, will not produce a crop.
- 6–8 *good resones . . . be loste.* Bühler, *Epistle*, p. 195n118/30–119/2, links the warning about instructing fools to *Dicts*, pp. 34.13–14 and 35.16–17, Zaqualquin’s claim that attempting to teach a fool only increases his own foolishness; compare *TDP*, p. 921, and Whiting F425. On Zaqualquin, see note 86.21–23 above.
- 8–10 *Aristotil seith . . . unwise man.* *TDP*, p. 972 (modified by Christine); *Dicts*, pp. 166.29–31, 167.35–37 continued on 169.1. This citation occurs shortly after the one used for Chapter 98.
- 13–18 *Seint Bernard . . . noon excusacion.* Christine’s citation combines elements of *MF*, Ignorancia f and g, fol. k5r a, attributed to Bernard’s *De duodecim gradibus humilitatis* [*On the Twelve Degrees of Humility*] and *Letter 77*. See also Whiting I9. The error of “fifteen” for Bernard’s “twelve” appears in all French manuscripts

consulted, plausibly Christine's (or her source's) misreading of a scribe's "xii" as "xv."

- 18 *Si quis ignorat, ignorabitur.* 1 Corinthians 14:38.

CHAPTER 100

- 1 Positioned evenly with the poetic verse of this chapter, in the right margin, the M manuscript depicts the arms of the owner Sir John Astley. Drimmer, "Failure before Print," p. 356–57, notes that this is unusual (one would expect the arms to appear at the head of the work) and argues that Astley obtained the original copy dedicated to the "hye princesse," removed images that were not conducive to his martial views on chivalry (the presentation portrait and the images of Temperance and Andromeda's rescue), and then incorporated the *Epistle* with other works that advocated a more physical view of chivalry.
- 3 *a womman.* Christine likely draws on the *Golden Legend* of Jacobus de Voragine (which had been translated into French by Jean de Vignay), in which the Tiburtine sibyl shows the emperor Octavian the vision of the Virgin and Christ (trans. Ryan, 1:40–41, with Augustus mentioned at p. 41) but the sibyls also appear in OM 14.1067–716, and this section names Augustus as the Roman Emperor at 14.1273. On the representation of Sibyls in the Middle Ages, see Solterer, *Master and Minerva*, pp. 165–67; Waegeman, "The Medieval Sibyl"; and McGinn, "Sibylline Tradition in the Middle Ages," pp. 22–30. For Christine's general use of sibyls, see Fenster, "Who's a Heroine," pp. 116–19; and Brownlee, "Structures of Authority."
- Augustus.* Roman Emperor Augustus Caesar, like both French and British rulers, traced his lineage back to Troy (Hindman, *Painting and Politics*, p. 59). For the blurring of the lines between Christian and pagan, see Kellogg, "Chivalric Mythographer," pp. 109–14.
- 4 *taught him.* Christine's French description carries more force than Scrope's "taught": she says that Augustus learned from a woman "Qui d'estre aouré le repreist" [Who reprimanded him for being worshipped] (Parussa, 100.5; *OLH*, p. 129).
- 10 *Sibille.* Christine specifies the Cumaeian Sibyl, whom medieval authors typically associated with the prophecy of the Nativity, while the Tiburtine Sibyl advised Augustus Caesar about the arrival of Christ (Parussa, pp. 453–55n100a). Green, "Philosophy and Metaphor," pp. 120–25, suggests that Christine had an affinity for the Cumaeian Sibyl, who was also Italian by birth, and that she deliberately selects this Sibyl to more closely align herself with Augustus's wise adviser. See also *City of Ladies*, Book 2, Chapters 1–3 (trans. Richards, pp. 99–104), and Christine de Pizan, *Selected Writings*, ed. and trans. Blumenfeld-Kosinski, pp. 66–87. On the *Othea*'s sibyl as a model for women's (and Christine's) authority and advice, see Hindman, *Painting and Politics*, pp. 58–59; Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 222–29; and Schieberle, *Feminized Counsel*, pp.

153–55. On male translators' similar identification with female models, see Schieberle, *Feminized Counsel*, pp. 162–65 and 186–89.

Neither English translator names the Sibyl as the Cumaeon Sibyl; the *Bibell* translator adds the identification of the Sibyl as a prophetess (*Bibell*, 100.14).

18–19 *Hermes seith . . . pronounceth it.* TDP, p. 949, attributed to Socrates; and *Dicts*, pp. 106.18–20 and 107.20–22.

teching of whom. The M reading “techinge of a woman or of whom” is one of few instances where it appears the text could have been tailored for a woman reader.

23–28 *a wise man . . . can not.* MF, Studium n, fol. y1r a.

28–29 *Auris bona . . . sapienciam.* Sirach/Ecclesiasticus 3:31. Like BI, the Scrope manuscripts erroneously indicate the sixth chapter.



TEXTUAL NOTES TO SCROPE'S *EPISTLE OF OTHEA*

ABBREVIATIONS: **B₁**: London, British Library, Harley 4431; **BI**: Oxford, Bodleian Library MS Laud misc. 570; **Bühler**: Scrope, *Epistle of Othea*, ed. Bühler; **L**: Warminster, Longleat House MS 253; **M**: New York, Pierpont Morgan Library MS M.775; **ME**: Middle English; **MED**: *Middle English Dictionary*; **OF**: Old French; **Parussa**: Christine de Pizan, *Epistre Othea*, ed. Parussa; **S**: Cambridge, St. John's College MS H.5 [base manuscript]; **V**: Vulgate Bible (from drbo.org); **Warner**: Scrope, *The Epistle of Othea to Hector or The Boke of Knyghthode*, ed. Warner.

Variants from BI are occasionally included to justify one English manuscript's variant over another. The L manuscript typically has blank spaces instead of Latin text; when intelligible Latin or English appears in those blanks, I have noted that certain words are "present in L." I have not noted enlarged capitals or underlining of words in the textual notes to keep the focus on the words and their variants instead, though I have noted the instance of images in the S and M manuscripts. I have only noted variants from the Vulgate when they originate with Scrope; I have not noted alterations made by Christine de Pizan (unless they are significant enough to warrant an Explanatory Note). Additionally, I have not noted minor *c/t* variants or *hi-/i-* variants, which are common variant spellings.

PREFACE TO FALSTOF (IN L ONLY)

L is the only manuscript to contain the Preface, which is why the orthography of the Preface is different from that of our edited main text, which is based on S; S and L have substantial orthographical and dialectal differences (Bühler, p. xxix, calls L's orthography "atrocious"). S and M both contain versions of the Prologue instead of the Preface. Warner ascribes the inscription "The Booke of Knyghthode" to "a somewhat later hand" (Warner, p. xxv).

On Scrope's relationship with his stepfather Fastolf, his dedicatee, see Hughes, "Stephen Scrope and the Circle of Sir John Fastolf," pp. 110–13; and Desmond, "Reading and Visuality", pp. 100–05.

- 4 *whiche*. So Warner, Bühler. L: *whice*.
11 *it*. So Warner, Bühler. L: omits.
20 *and Normandie*. So Warner, Bühler. L: *Normandie*.
28 *commaundement*. So Warner. Bühler: *commaundementes*. L: the word finishes
 with a flourish, which may indicate the plural *s* or may be an otiose stroke
 at the end of the line.
31 *worldly*. L, Warner, Bühler: *wordly*.

- 36 *justice*. So Warner, Bühler. L: corrected from *justicie*.
 47 *and dedys*. So Warner, Bühler. L: *and*.
 55 *an hundred*. L, Warner, Bühler: *C*.
 58 *the second was*. So Warner, Bühler. L: omits.
 65 *that it*. L: *that it that it*, repeated by writing into the blank margin.
 to. So Warner, Bühler. L: *tbo*.
 victorius dedis. So Bühler. Warner: *victorius dedis*. L: *victo* at end of line; *rious ded* in margin; *rius dedis* at start of next line.
 66 *And*. L: *And* written in the margin at the line's end, followed by *And* at the start of the next.
 73 *Ptholome*. L: corrected from *Pholome*.
 80 *Ewaungelistes*. So L, Warner. Bühler: *ewaunngelistes*.

PROLOUGE OF THE PISTELL OTHEA

- Heading *Prolouge of the Pistell Othea*. So S, Bühler. M: lacking one folio, begins at line 42. L: lacks Prologue.
 1 S: full-color presentation portrait of (presumably) Scrope and Buckingham.
 M: image removed (see Explanatory Note).
 30 *symples*. S: an erasure follows, with a total space of 4–5 letters.
 42 *I, that . . .* M begins.
 47 *mankynlynnes*. So S, Bühler. M: *good ladishipe*.
 50 *or this yere*. So S, Bühler. M: *er this ere*.
 52 *yet*. So S, Bühler. M: *and*.
 57 *ryght high prince*. So S, Bühler. M: *hye princesse*.

CHAPTER 1

- Incipit So S, M, Bühler. L, Warner: omit.
 1 S, M: image of Othea presenting letter to Hector (see Explanatory Note).
 2 *hertis*. So S, M, Bühler. L, Warner: omit.
 6 *In*. So M, L, Warner, Bühler. S: *That in*.
 which. So S, L, Warner, Bühler. M: omits.
 10 *Heire*. So S, M, Bühler, Warner. L: *Feyre*.
 27 *the named Pegasus*. So S, M, Bühler. L, Warner: *named the Pegasus*.
 28 *highly*. So S, L, Warner, Bühler. M: *treuly*.
 29 *that*. So S, M, Bühler. L, Warner: *of*.
 39 *schalte*. So S, M, Bühler. L, Warner: *schall*.
 41 *I not*. So S, M, Bühler. L, Warner: *not I*.
 47 *And that thou wilte herein beleve me well*. So S, Bühler. L, Warner: *That will hereinne beleve me wele*.
 52 *And if*. So S, M, Bühler. L, Warner: *As*.
 59 *or*. So S, M, Bühler. L, Warner: *and*.
 63 *and namely*. So S, M, Bühler. L, Warner: *anamly*.
 that ever were. So S, M, Bühler. L: *thas ever was*. Warner: *that ever was*.
 70 *grete Troie*. So S, M, Bühler, Warner. L: *greke Troye*.
 71 *faire yonghthe*. So S, Bühler. M: *feyre youthe*. L, Warner: *fre thought*.

- 72 *myght*. So S, M, Bühler. L, Warner: omit.
 73 *grete*. After this M breaks off and lacks two folia.
 74 *in the*. So S, M, Bühler. L, Warner: *in all the*.
 75 *the worldli graces*. So S, Bühler. L: *wordly grace*. Warner: *wordly graces*.
 77 *the vertu*. So S, Bühler. L, Warner: *by the vertu*.
 78 *four*. So S, Bühler. L: omits. BI: *quatre*.
 79 *everich*. So S, Bühler. L, Warner: *ich*.
 86 *moost*. So S, Bühler. L, Warner: *the most*.
 Heading *The Prolouge of the Allegorie*. So S, Bühler. L, Warner: omit.
 88–89 *For to bring . . . this wrecchid worlde*. S, L, and BI present as a separate
 paragraph; M lacks folio.
 90 *As*. So L, Bühler, Warner. S: *Aas*.
 93 *be the which*. So S, Bühler. L, Warner: *whereby*.
 94 *wherefore*. So S, Bühler. L, Warner: *for the which*.
 94 *may be*. So S, Bühler. L, Warner: *was*.
 94 *assautes*. So S, L, Bühler, Warner: *the assautes*.
 94 *and₂*. So S, Bühler. L, Warner: *of the*. BI: *et*.
 95 *adversarie*. So S, Bühler. L, Warner: *enemye and adversarie*. BI: *adversaire*.
 95 *he distroubelith*. So S, Bühler. L, Warner: *distourbeth*.
 97 *thinges*. So S, Bühler, Warner. L: *kynges*. BI: *choses*.
 97 *deceyvable*. So S, Bühler, Warner. L: *thesceyvable*, with *de* as an interlinear
 correction.
 98 *schal*. So S, L, Bühler, Warner: *schulde*.
 99 *that*. So S, Bühler. L, Warner: omit.
 100 *victorius*. So S, Bühler. L, Warner: *the victorius*.
 101 *and that to*. So S, Bühler. L: *that to*. Warner: *that is to*.
 102 *profite*. So S, Bühler. L, W: *profyth*.
 104 *be moderis*. So S, Bühler. L, Warner: *is modyr*.
 106 *of the*. So S, Bühler. L, Warner: *of*.
 108 *where*. So S, Bühler, Warner. L: *were*.
 109 *despited*. So S, Bühler. L, Warner: *despisyd*.
 109 *contrarious*. So S, Warner, Bühler. L: *contarius*.
 110 *Si*. Present in L.

CHAPTER 2

- 1 S: image of Temperance regulating a clock. M: image removed (see
 Explanatory Note).
 1 *knowen*. So S, Bühler. L, Warner: *know*.
 3 *Thoo*. So S, Bühler. L, Warner: *The*.
 3 *moost may thee*. So S, Bühler. L, Warner: *may the moste*.
 5 *chevalerous*. So S, Bühler. L, Warner: *chevalroures*.
 6 *it*. So S, Bühler. L, Warner: *that it*.
 7 *this*. So S, Bühler. L, Warner: *thus*.
 16 *high*. So S, Bühler. L, Warner: *by*.
 17 *For if soo were the weight that she ne made*. So S, Bühler. L, Warner: *For yef the
 weghte ne were sche to thee made*.

- 18 *To.* So S, Bühler. L: *Th.* Warner: omits.
 oo. So S, Bühler. L, Warner: *a.*
 23 *sister.* So S, Bühler. L, Warner: *cosyn.* BI: *seur.*
 24 *The.* So S, Bühler. L, Warner: *For the.*
 sister. So S, Bühler. L, Warner: *cosyn.*
 likli to. So S, Bühler. L: *likennd.* Warner: *likennd to.*
 27 *schulde do.* M resumes.
 28 *Democritus.* So S, M, Bühler. L, Warner: *Demetricus.*
 moderatith. So S, M, Bühler. L, Warner: *moderath.*
 29 *hath.* So S, M, Bühler, Warner. L: omits.
 30 *sette aside.* So S, M, Bühler. L, Warner: *to sede on syde.*
 And. So S, M, Bühler. L, Warner: *For.*
 31–32 *of the Chirche . . . condicions.* So S, M, Bühler. L, Warner: omit (eyeskip).
 33 *moreover.* So S, M, Bühler. L, Warner: *more also.*

CHAPTER 3

- 1 S, M: image of Hercules battling demons (see Explanatory Note).
 strength behoveth. So S, M, Bühler. L, Warner: *strength be honesty.* BI: *couvient.*
 2 *grete.* So S, M, Bühler. L, Warner: *gretter.*
 9 *nobles.* So S, M, Bühler. L, Warner: *nobylnese.*
 10 *gatis.* So S, L, Warner, Bühler. M: *yate.*
 13 *for.* So S, M, Bühler. L, Warner: *to.*
 14 *Werre.* So S, M, Bühler. L: *Where.* Warner: *Were.*
 19 *myster.* So S, M, Bühler. L: *maystyr.* Warner: *mystyr.* BI: *metier* [need].
 20 *to.* So S, M, Bühler. L, Warner: *be.*
 27 *To.* So S, M, Bühler, Warner. L: *To*, erased.
 28 *Where.* So S, M, Warner, Bühler. L: *Were.*
 29 *Werre.* So S, M, Bühler. L, Warner: *For werre.*
 finde ful felle. So S, Bühler. L, Warner: *fynd felle.* M: *fynde full well.*
 30 *that.* So S, M, Bühler. L, Warner: omit.
 it. So S, L, Bühler, Warner. M: omits.
 36 *ellis.* So S, M, Bühler. L, Warner: *ell.*
 38 *this.* So S, M, Bühler. L, Warner: *the.*
 39 *to.* So S, M, Bühler. L, Warner: *for to.*
 40 *wolde.* So S, M, Bühler. L, Warner: *wylde.*
 47 *contrariousnesses.* So S, Bühler. M, L, Warner: *contrariousesse.* BI: *contrarielez.*
 49 *exhaunsing.* So S, Bühler. M, L, Warner: *exausyngue.*
 alegge. So S, M, Bühler. L, Warner: *alyche.* BI: *allegue.*
 51 *this.* So S, M, Bühler. L, Warner: *his.*
 nameli. So S, M, Bühler. L, Warner: *anamly.*
 53 *high.* So S, M, Warner, Bühler. L: *by.* BI: *hault.*
 56 *dide.* So S, M, Bühler. L, Warner: *made and dede.* BI: *fist.*
 which. So S, M, Bühler. L, Warner: *the wyche.*
 57 *he faughte.* So S, M, Bühler. L: *fauth.* Warner: *he fauth.*
 58 *understande.* So S, M, Bühler. L, W: *undirstonden.*
 entirprises. L: breaks off here, one leaf missing.

- 65 *abiding*. So S, Bühler. M: *stedfast*. BI: *permanable*.
 70 *broken*. So S, Bühler. M: *broke*.
 73 *rude*. So S, M, Bühler: *royde*.

CHAPTER 4

- 1 S, M: image of Minos judging prisoners (see Explanatory Note).
 7 *Ellis arte not wurthi an helme to were*. L resumes, with this line.
 9 *not*. So S, M, Bühler. L, Warner: *thou note*.
 10 *on*. So S, M, Bühler. L, Warner: *on of*.
 11 *rightwis*. So M, L, Warner, Bühler. S: *right*, at line's end, with first word of
 next line obscured (plausibly *wis*). BI: *droitturier*.
 12 *justice*. So S, M, Bühler. L, Warner: *justicer*.
 13 *justifieth*. So S, M, Bühler. L, Warner: *justifies*.
 14 *we*. So S, M, Bühler. L, Warner: *ve*.
 15 *fable*. So S, L, Warner, Bühler. M: *tale*. BI: *fable*.
 16 *to the*. So S, M, Bühler. L, Warner: *to this*.
 17 *seyn*. So S, M, Bühler. L, Warner: *sey*.
 18 *as a*. So S, M, Bühler. L, Warner: *or a*.
 19 *the soules*. So M, L, Warner, Bühler. S: *thoo*. BI: *les ames*.
 20 *hell*. So S, M, Bühler. L, Warner: *he*. BI: *enfer*.
 21 *justice*. M: the top half of the folio has been torn away (presumably to
 remove the image of Perseus on the verso).
 22 *maner of speche . . . to that purpos*. So S, Bühler. L, Warner: *maner to speke oure
 speche veryly to that purpose*.
 23 *Minos*. So L, Warner. S: *Minor*.
 24 *fersnes*. So S, Bühler. L, Warner: *fairnes*. BI: *fierre*.
 25 *rigoure*. So L, Warner, Bühler. S: *rightwer*. BI: *rigueur*.
 26 *every man*. M resumes.
 27 *is his*. So S, M, Bühler. L, Warner: *his is*.
 28 *reverence and obeisaunce . . . obeisaunce of bodi*. So S, M, Bühler. L, Warner:
 reverence and obeissance of body (eyeskip).
 29 *scholdist*. So S, M, Bühler. L, Warner: *schulde*.
 30 *noun-power*. So S, M, Bühler. L, Warner: *owyn power*. BI: *non puissance*.
 31 *keping and chastisyng, kepyng in kepyng hym from*. So S, M, Bühler. L, Warner:
 chastissyng and kepyng hym frome.
 32 *if that*. So S, Bühler. M: *yf*. L, Warner: *forgiffeyng hym that*.
 33 *have doon*. So S, Bühler. M: *have doo*. L, Warner: *hath doo*.
 34 *to this proverbe Salomon seith*. So S, M, Bühler. L, Warner: *thus hereto seyth
 Salomon*. BI: *A ce proverb parle Salemon*.
 35 *Excogitat*. L: *Ex*, followed by indistinct letters (abbreviations?) that do not
 match the Latin elsewhere.
 36 *est*. After this term, S, M, BI omit *justo* [to the just].
 capitulo. M breaks off (see note to 4.19 above).

CHAPTER 5

- 1 S: image of Perseus/Perceval riding Pegasus to rescue Andromeda from a
 sea monster. M: image removed (see Explanatory Note).
- 2 *Whos name is knownen overalle.* M resumes with this line.
- 5 *aire.* So S, L, Warner, Bühler. M: *worlde.* BI: *par l'air.*
- 11 *ye.* So S, M, Bühler. L, Warner: *it.*
- 16 *hath.* So S, M, Bühler. L, Warner: *have ever.*
- 21 *wanne.* So S, M, Bühler. L, Warner: *whan.*
- 25 *disconfited.* So S, M (*discomfitid*), Bühler. L, Warner: *discomfyte.*
- 27 *monstre.* S: may have a macron over the *n.*
- 29 *a₂.* So S, L, Warner, Bühler. M: *have.*
- 32 *may.* So S, M, Warner, Bühler. L: *many.*
- 34 *name makith a man.* So S, M, Bühler. L, Warner: *name of a man maketh a name.*
- 35 *chivallerous.* So S, M, Bühler. L, Warner: *chevalerours.*
- 37 *among the saintis.* So S, M, Bühler. L, Warner: *among the felachipe of the seyntis.*
BI: *entre la compaignie des sains.*
- 38 *hors.* So S, M, Bühler. L, Warner: *good hors.* BI: *cheval.*
- 39 *bereth.* So S, M, Warner, Bühler. L: omits.
- 40 *delyverith.* So S, M, Bühler. L, Warner: *delyveres.*
- 41 *wise.* So S, M, Bühler. L, Warner: *maner wyse.*
- 42 *serve.* So S, M, Bühler. L, Warner: *beleve.* BI: *vivre* [to live].
- 43 *feith and.* So S, M, Bühler. L, Warner: *seyth.* BI: *pour soy* [for himself].
- 44 *whoso.* So S, M, Warner, Bühler. L: *hoso.*
- 45 *a signe.* So S, L, Warner, Bühler. M: *signe.*
- 46 *Curam habe.* So S, M, Warner, Bühler. Present in L.
- 47 *xli.* So V, Parussa. S, M, Bühler, BI: *xvi.*

CHAPTER 6

- 2 *Jovis.* So S, M, Warner, Bühler. L: *Joyus.*
- 4 *kepiste.* So S, M, Bühler. L, Warner: *kepes.*
- 6 *named.* So S, M, Bühler. L, Warner: *made.*
- 7 *woke.* So S, M, Bühler. L, Warner: *weke.*
- 9 *And namely.* So S, M, Bühler. L, Warner: *anamly.*
- 10 *termes.* So S, M, Bühler. L, Warner: *teremys.*
- 13 *complexion.* So S, M, Warner, Bühler. L: *compeccion.*
- 17 *his.* So M, L, Warner, Bühler. S: *the.* BI: *sa gent.*
- 18 *wurthi.* So S, M, Bühler. L, Warner: *wordly.* (sic: *worldly*). BI: *vaillans.*
- 22 *it.* So S, M, Bühler. L, Warner: omit.
- 23 *Pistill.* So M, L, Warner, Bühler. S: omits.
- 24 *evill.* So S, M, Bühler. L, Warner: *hevy.* BI: *male.*
- 26–27 S, M, Bühler, and BI omit the citation of Matthew 5.
- 26 *exhauncid.* So S, Bühler. M, L, Warner: *exaused.*
- 27 *Beati.* Present in L.

CHAPTER 7

- 8 *that sche.* So S, M, Warner, Bühler. L: *that.*
 9–10 *but abaundoned to . . . goddes of love.* So S, M, Bühler. L, Warner: omit (eyeskip).
 12 *And Hermes.* So S, M, Bühler. L, Warner: *Armes.*
 13 *The.* So S, M, Bühler. L, Warner: *that the.*
 16 *deth.* So S, M, Warner, Bühler. L: *tethe.*
 19 *settith.* So S, M, Warner, Bühler. L: *settih.*
 20 *Odisti omnes observantes.* So S, Bühler, BI. M: *Odisti omnes adversantes.* L, Warner: *Odisti.* V: *Odisti observantes.*
 omnes. So S, M, BI, Bühler. L omits all Latin after *Odisti.* Parussa, V: omit.
 vanitates. So BI, V. S, M, Bühler: omit.

CHAPTER 8

- 5 *that we calle.* So S, M, Bühler. L, Warner: omit.
 7 *which.* So S, M, Warner, Bühler. L: omits.
 9 *drof.* So S, M, Bühler. L, Warner: *drwe.*
 11 *he.* So M, Warner, Bühler. L: *ye.* S: omits. BI: *il.*
 12 *gaf.* So S, M, Bühler. L, Warner: *shulde yefe.*
 13 *whethir.* So S, M, Bühler. L, Warner: *weythir that.*
 14 *uppon.* So S, M, Bühler. L, Warner: *on.*
 15 *especiall in.* So S, M, Bühler. L, Warner: *especiall of.*
 22 *Psaulter.* So S, M, Bühler: *Psauter.* L, Warner: *Sawter-booke.* The *p* and *s* in S are joined, either as a ligature or attempted imposition of a tall *s* as correction.
 Timor. Present in L.

CHAPTER 9

- 1 *clere and trewе.* So S, L, Warner, Bühler. M: *trewe and clere.* BI: *clere et voire.*
 5 *goven.* So S, M, Bühler. L, Warner: *yofe.*
 9 *and trouþ.* So S, M, Bühler. L, Warner: *trowthe ever.*
 10 *for.* So S, M, Bühler. L, Warner: omit.
 12 *of the.* So S, M, Bühler. L, Warner: *of.*
 14 *himself.* So S, L, W, Bühler. M: *himself that seyeth it.*
 15 *geynseyng of adversaryes.* So S, M, Bühler. L, Warner: *geyneseynges of adversytes.*
 16 *Super.* Present in L.
 16–17 *Secundi Esdre.* So S, M, Bühler, BI. V: 3 *Esdras.*

CHAPTER 10

- 1 *Phebe.* So S, M, Warner, Bühler. L: *Pheble.*
 4 *is.* So S, L, Warner, Bühler. M: omits.
 8 *such.* So S, M, Bühler. L, Warner: *which.*
 10 *unstedfastnes.* So S, L, Warner, Bühler. M: *stedfastnesse*, with *un* inserted interlinearly.

- 11 *nor.* So M, Bühler. S, L, Warner: omit.
 As. So S, L, Warner, Bühler. M: *For as.*
 13 *never.* So S, M, Bühler. L, Warner: *neythir.*
 ne. So S, M, Bühler. L, Warner: *ner.*
 14 *ne plongeth.* So S, M, Bühler. L, Warner: *ner plangeth.*
 16 *lessith.* So S, M, Bühler. L, Warner: *lessyth it.*
 for chaungyng of nothing. So S, M, Bühler. L, Warner: *for [Warner: he]*
 schaungyng notte in no maner wyse for no thyng.
 17 *groundid.* So S, M, Bühler. L, Warner: *gon groundid.*
 18 *Homo sanctus.* Present in L.

CHAPTER 11

- 2 *mater.* So M, L, Warner, Bühler. S: *maner.* BI: *en tout pas.*
 4 *thine.* So S, M, Bühler. L, Warner: *thy.*
 5 *and the.* So S, M, Bühler. L, Warner: *and that.*
 7 *suweth.* So S, M, Bühler. L, Warner: *scheuyth.* BI: *suive.*
 9 *sone.* So S, M, Bühler. L, Warner: *the sone.*
 10 *for.* So S, M, Bühler. L, Warner: omit.
 And. So S, L, Warner, Bühler. M: *To this.*
 11 *of man may be knownen.* So S, M, Bühler. L, Warner: *of a man men may knowe.*
 13 *world.* *And that the good spirit scholde, be example, folowe.* So S, M, Bühler. L:
 world by example folowynge. Warner: *worlde, by example; and the good sperit*
 shulde folow.
 14 *seyeth.* So M, L, Warner, Bühler. S: omits.
 15 *whoso₁.* So S, M, Bühler. L, Warner: *how so.*
 wull. So S, Bühler. M, L, Warner: *will.*
 19 *strongeli.* So S, M, Bühler. L, Warner: *strongly wyth.*
 20 *And to.* So S, M, Bühler. L, Warner: *And tho.*
 spekith. So S, M, Bühler. L, Warner: *seyth.*
 in the pistill. So S, M, Bühler. L, Warner: *the postyle.* BI: *l'apostre.*

CHAPTER 12

- 3 *hole.* So S, M, Bühler. L, Warner: *holde.*
 5–6 *and quyk silvere is goven thereto. Mercury.* So S, M, Bühler. L: omits (eyeskip).
 Warner: *the which.*
 9 *price.* So S, L, Warner, Bühler. M: *preyse.*
 of. So S, L, Warner, Bühler. M: *of of.*
 12 *Mercury.* So S, M, Bühler. L, Warner: *Be Mercurie.*
 13 *araid.* So S, M, Bühler. L: *araied.* Warner: *armed.*
 16 *gooth.* So S, M, Bühler. L, Warner: *gone.*
 Lorde, and. So S, M, Bühler. L, Warner: *Lord God and.*
 18 *exortacion.* So L, Warner, Bühler. S, M: *correction.* BI: *exortacion.*

CHAPTER 13

- 3 *moder nowe*. So S, M, Warner, Bühler. L: *modus inough*.
 4 *is not bitter*. So S, Warner, Bühler. L: *is not bater*. M: *must be best*.
 6 *pepill*. So S, M, Warner, Bühler. L: *peyl*.
 not. So S, M, Bühler. L, Warner: omit.
 8 *awerke*. So S, M, Bühler. L, Warner: *on werke*.
 9 *he*. So S, M, Bühler. L, Warner: *that he*.
 14 *is₂*. So M, L, Warner, Bühler. S: *his*.
 15 *inough*. So Bühler. M, L, Warner: *inowe*. S: *inoughgh*.
 16 *lighte*. So S, M, Bühler. L, Warner: *lyth*.
 sowle. So L, Warner, Bühler. S, M: *sonne*. BI: *l'aime*.
 of₄. So S, M, Bühler. L, Warner: *of the*.
 18 *the Appostoll*. So S, M, Bühler. L, Warner: *in the Pystyll*. BI: *l'apostre*.
 19 *xi^o*. So V, BI. S, M, Bühler: *vi*.

CHAPTER 14

- 1 *Joyne to*. So S, M, Bühler. L, Warner: *Joyne thou to*.
 5 *that*. So S, M, Warner, Bühler. L: *thas*.
 7 *to*. So S, L, Warner, Bühler. M: *for*.
 8 *of the which*. So S, M, Warner, Bühler. L: *of the which of the whiche*.
 10 *goddes*. So S, M, Bühler. L, Warner: *goodes*.
 11 *the which*. So S, M, Bühler. L, Warner: *which*.
 thinge. So S, M, Bühler. L, Warner: *thynges*.
 12 *joyne wisedome to*. So S, M, Bühler. L, Warner: *yeven wysdom and*.
 14 *understanden*. So S, M, Bühler. L, Warner: *undirstonde*.
 17 *vertu*. So S, M, Warner, Bühler. L: *whiche vertue*.
 20 *deedli*. So S, M, Bühler. L, Warner: *bodely*. BI: *mortelle*.
 21 *the laboure*. So S, M, Bühler. L, Warner: *there laboures*. BI: *le labeur*.
 besynesses. So S, Bühler. M, L, Warner: *besines*.
 24 *configimus*. So Bühler, BI, V. S, M: *configimus*.
 tenendam propositam spem. So V, Bühler: *tenendam propositam*. S: *tenendum propositum*. M, BI: *tenendum propositam*.

CHAPTER 15

- 2 *mychil*. So S, Bühler. M, L, Warner: *moche*.
 3 *Such*. So S, M, Bühler. L, Warner: *Syth*.
 10 *hoost of*. So S, M, Warner, Bühler. L: *oste*.
 12 *that sche*. So S, M, Bühler. L, Warner: *she*.
 13 *every*. So S, M, Warner, Bühler. L: *ever*.
 14 *and namely*. So S, M, Bühler. L, Warner: *anamely*.
 15 *strong in*. So S, M, Bühler. L, Warner: *in strong*.
 conscience. So S, M, Bühler. L, Warner: *of concyens*.
 23 *temporat*. So S, M, Bühler. L, Warner: *tempered*.
 25 *and namely*. So S, M, Bühler. L, Warner: *anamely*.

- 26 *Seint.* So S, M, Bühler. L, Warner: omit.
 paciens, benigna. So S, M, Bühler, BI. V: *paciens est, benigna.*

CHAPTER 16

- 2 *wynde you not.* So S, M, Bühler. L, Warner: *knyt your knot.* BI: *affubler* [to put on/clothe oneself in].
 9 *overwenyng or ouctrecuidez.* So L, Warner, Bühler. S, M: *overwenyng.* BI: *l'outrécuidance* [arrogance].
 10 *wherein.* So M, L, Warner, Bühler. S: *were in.*
 12 *defended.* So S, M, Bühler. L, Warner: *diffendyth.*
 13 *the beauté.* So S, M, Bühler. L, Warner: *thi beauté.*
 14 *youghth.* So Bühler. S: *yongth.* M, L, Warner: *youthe.*
 15 *in allegorie appliking.* So S, M, Bühler. L, Warner: *an allegorie applyyng.*
 16 *Narcisus.* So Bühler, Warner. S, M, L: *Marcisus.*
 17 *is it.* So S, M, Bühler. L, Warner: *it is.*
 18 *whereof.* So M, L, Warner, Bühler. S: *were of.*
 19 *the.* So S, M, Bühler. L: *thi.* Warner: *his.*
 20 *inne.* So S, M, Bühler. L, Warner: omit.
 21 *plonged.* So S, M, Bühler. L, Warner: *plongeden.*
 22 *perdetur.* So Bühler, BI. S, M: *perdet.*
 23 *xx.* So V. S, M, Bühler, BI, Parussa: *x.*

CHAPTER 17

- 2 *goddes.* So S, M, Bühler. L, Warner: *goodes.*
 4 *greete.* So S, M, Bühler. L, Warner: omit. BI: *grant.*
 5 *defende.* So S, M, Bühler. L, Warner: *thefende.*
 6 *hire . . . sche.* So S, M, Warner. Bühler. L: *hys . . . he.*
 8 *and to.* So S, M, Bühler. L, Warner: *or to.*
 9 *the which.* So S, M, Bühler. L, Warner: *that the.*
 10 *wherfore.* So M, Bühler. S, L, Warner: *where.*
 11 *exilynge.* So M, L, Bühler. S: *exuling.*
 12 *of the.* So S, M, Bühler. L, Warner: *of tho.*
 13 *it.* So M, Warner, Bühler. S, L: omit.
 14 *Juno.* So S, M, Warner, Bühler. L: *Yno.*
 15 *to kinge.* So S, M, Bühler. L, Warner: *to the kyng.*
 16 *nerehande.* So S, M, Bühler. L, Warner: *warrant* (copying error).
 17 *to have.* So S, M, Bühler. L, Warner: *a hade.*
 18 *that thei.* So S, M, Bühler. L, Warner: *that the goodes.* BI: *la deesse* (see
 Explanatory Note).
 19 *lepte.* So S, M, Bühler. L, Warner: *leep.*
 20 *from an high.* So S, M, Bühler. L, Warner: *of frome a hght* (Warner: *hight*).
 21 *here.* So S, M, Bühler. L, Warner: omit.
 22 *no knowing of reson.* So L, Warner. S, M, Bühler: *no reson.* BI: *n'a nulle
 congnoscience de raison.*
 23 *a.* So S, M, Bühler. L, Warner: omit.

- 28 *therfore*. So S, M, Warner, Bühler. L: *there*.
 29 *distroubleth*. So S, Bühler. M: *distourbith*. L: *destroubeth*. BI: *destourne*.
 32 *in a vessell*. So S, M, Bühler. L, Warner: omit (*eyeskip*).
 33 *if it*. So S, M, Bühler. L, Warner: *yf that it*.

CHAPTER 18

- 1 *maist*. So S, M, Bühler. L, Warner: *may*.
 8 *here beauté*. So S, M, Bühler. L, Warner: *beauté*.
 9 *enforcyng*. So S, M, Bühler. L, Warner: *enforgyng*. BI: *se*.
 drie. So S, M, Warner, Bühler. L: *dey*.
 as an. So S, M, Bühler. L, Warner: *as*.
 10 *envie*. So S, M, Bühler. L, Warner: *the envie*.
 thresscholde. So S, Bühler, M. L, Warner: *thresshefolde*.
 11 *and for*. So S, M, Bühler. L, Warner: *ne for*.
 13 *mote*. So S, M, Bühler. L, Warner: *myght*.
 14 *Aglaros*. L: the scribe writes *aha*, tries to overwrite a *g* for the *h*, then cancels
 the letters.
 16 *prisoned*. So S, M, Bühler. L, Warner: *presound*.
 17–18 *foule a spotte and agens*. So S, M, Bühler. L, Warner: *folow a aspotte ayens*.
 19 *thinge he kepe*. So S, Bühler. M: *thinge he shulde kepe*. L, Warner: *thynges he
 kepte*.
 21 *same*. So S, M, Bühler. L, Warner: omit.
 22 *seith*. So S, M, Bühler. L, Warner: *seyth that*.
 othres. So S, M, Bühler. L, Warner: *othir*.
 24 *because*₁. So S, M, Bühler. L, Warner: *by cawse that*.
 as grette. So S, M, Bühler. L, Warner: *so grete*.
 agens. So S, L, Warner, Bühler. M: *and ayens*.
 27 *avertens*. So S, M, Bühler. BI, V: *et avertens*.

CHAPTER 19

- 1 *ne*. So S, M, Warner, Bühler. L: *no*.
 2 *Froo*. So S, M, Warner, Bühler. L: *For*.
 4 *loked*. So S, M, Bühler. L, Warner: *looke*.
 7 *forhede*. So S, M, Bühler. L, Warner: *forred*.
 huge. So S, M, Bühler. L, Warner: *hooges*.
 8 *his*. So S, M, Bühler. L, Warner: *hy*.
 10 *overtooke*. So S, M, Bühler. L, Warner: *overcome*.
 12 *inconveniencis*. So S, M, Warner, Bühler. L: *inconiencies*.
 13 *seith Hermes*. So S, M, Bühler. L, Warner: *Hermes seythe*.
 17 *Bede*. So M, Bühler. S, L, Warner: *Bedeisus* (see Explanatory Note).
 upon. So M, Bühler. S, L, Warner: *in*. BI: *sur*.
 18 *the which*. So S, L, Warner, Bühler. M: *that*.
 19 *the which*. So S, M, Bühler. L, Warner: *that*.
 21 *piger*. So S, M, BI, Bühler. V: *piger semper*.

CHAPTER 20

- 7 *be.* So S, M, Bühler. L, Warner: *wyth.*
 11 *wende.* So S, M, Bühler. L: omits. Warner: *thought.*
 a dronken. So S, Bühler. M, L, Warner: *have dronken.*
 16 *ryveres.* So S, L, Warner, Bühler. M: *ryver.*
 takin. So S, L, Warner, Bühler. M: *take.*
 19 *goodli knyght.* So S, M, Bühler. L, Warner: *knyght goodly.*
 soile. So S, Bühler. M: *file.* L, Warner: *fyll.* BI: *souillier.*
 21 *and nameli.* So S, M, Bühler. L, Warner: *anamely.*
 ne to. So S, M, Bühler. L, Warner: *ne.*
 22 *vilonous.* So S, Bühler. M, L, Warner: *vylens.*
 23 *nobles.* So S, M, Bühler. L, Warner: *nobilnesse.*
 24 *good.* So S, L, Warner, Bühler. M: omits.
 28 *to sey.* So S, L, Warner. M, Bühler: *to that he sey.*
 had. So S, M, Bühler. L, Warner: *hathe.*
 29 *al the.* So S, M, Bühler. L, Warner: *all.*
 30 *be.* So S, M, Bühler. L: *yette.* Warner: *yette be.*
 31 *partem.* So BI. S, M, Bühler: *patrem.* V: *parte.*

CHAPTER 21

- 1 *Accorde noo.* So S, M, Bühler. L, Warner: *Acorde for.*
 2 *be.* So S, M, Bühler. L, Warner: *be bothe.*
 6 *them.* So M, Bühler. L, Warner: *thyme.* S: omits.
 7 *plante.* So S, L, Warner, Bühler. M: *planet.*
 8 *understanden.* So S, Bühler. M, L, Warner: *undirstonde.*
 10 *superfluutes.* So S, M, Bühler. L: *suflutes* (possibly with suspension mark).
 Warner: *superflutes.*
 wynes. So S, M, Bühler. L, Warner: *vynes.*
 bothe. So S, M, Bühler. L, Warner: omit.
 11 *from.* So S, M, Bühler. L, Warner: *for.*

CHAPTER 22

- 4 *was.* So S, M, Bühler. L, Warner: *is.*
 10 *clamoures and.* So S, M, Bühler. L, Warner: *clamourous and full of.*
 13 *had pité.* So S, M, Bühler. L: *of peté.* Warner: *was full of peté.*
 15–16 *with his.* So S, M, Warner, Bühler. L: *wyth hys his.*
 17 *many.* So S, M, Warner, Bühler. L: omits.
 20 *understanden.* So S, M, Bühler. L, Warner: *understond.*
 Pymalion. So M, L, Warner, Bühler. S: *Pilamyon.*
 22 *the.* So M, L, Warner, Bühler. S: omits.
 23 *ston.* So S, M, Bühler. L, Warner: *a ston.*
 sey. So S, M, Bühler. L, Warner: *sey that.*
 24–25 *that, at the last.* So S, M, Bühler. L, Warner: *that.*
 at his wille and. So S, M, Bühler. L, Warner: *and at his wille.*

- 28 *he.* So Warner. S, M, L, Bühler: omit.
 Thus. So S, M, Bühler. L, Warner: *And thus.*
 28 *leste.* So S, M, Bühler. L, Warner: *lyst.* BI: *laisse.*
 34 *be.* So S, M, Bühler. L, Warner: *is.*
 35 *the evill.* So S, M, Bühler. L, Warner: *evil.*
 turment. So S, M, Bühler. L, Warner: *turnementes.*

CHAPTER 23

- 3 *vileyns.* So S, M, Warner, Bühler. L: *violeyns.*
 4 *no.* So S, M, Bühler. L, Warner: *non.*

CHAPTER 24

- 4 *The.* So S, M, Warner, Bühler. L: *To.*
 5 *gaineyers.* So L, Warner. S, M, Bühler: *gaineryes.* BI: *gaagnages.*
 7 *a.* So S, M, Bühler. L, Warner: omit.
 8 *Wherefore.* So M, L, Warner, Bühler. S: *Where.*
 lande. So S, M, Warner, Bühler. L: *lawde.*
 habundaunte. So S, Bühler. M, Warner: *habaundone.* L: *habaundone.* BI:
 abandonee.
 9 *a₁.* So M, L, Warner, Bühler. S: omits.
 10 *habundaunte.* So S, Bühler. M, L, Warner: *habandoned.* BI: *abandonnez.*
 12 *For.* So S, Bühler. M: *Afore.* L: *Here.* Warner: *Here for.*
 14 *goodes.* So S, M, Bühler. L, Warner: *goodnes.*

CHAPTER 25

- 1 *be wel.* So S, M, Bühler. L, Warner: *he wyll.*
 2 *be sette.* So S, M, Bühler. L: *b schette.* Warner: *be schette.*
 4 *wise.* L: *wys,* cancelled, before *wyse.*
 5 *as.* So S, M, Bühler. L, Warner: omit.
 goddes. So S, M, Bühler. L, Warner: *goodesse.*
 7 *evyl.* So M, L, Warner, Bühler. S: omits. BI: *mal.*
 8 *what.* So S, M, Bühler. L, Warner: *that.*
 11 *spiritre.* So S, M, Bühler. L, Warner: *knygh.* BI uses a third person singular
 verb, without a noun.
 12 *be understanden.* So S, M, Bühler. L, Warner: *we understand.* BI: *pouons
 entendre.*

CHAPTER 26

- 5 *kynge.* So S, M, Bühler. L, Warner: *knyght.* BI: *roy.*
 6 *Oan.* So S, M, L, Bühler (throughout). Warner, BI: *Pan.*
 god. So L, Warner, Bühler. S, M: *goddesse.* BI: *le dieu.*
 8 *seide that.* So S, M, Bühler. L, Warner: *seide.*
 11 *greved.* So S, M, Warner, Bühler. L: *gevyd.*

- 12 *and.* S, M, L, Warner, Bühler: omit.
 15 *understanden be.* So S, M, Bühler. L, Warner: *to understand.*
 16 *eeris.* So S, L, Warner, Bühler (L: *eres*). M: *ere.*
 an. So S, M, Bühler. L, Warner: *the.*
 18 *defauly.* So S, M, Bühler. L, Warner: *fawty.*
 22 *Pilate.* So S, L, Warner, Bühler. M: *be Pilate.*
 23 *on.* So S, M, Bühler. L, Warner: *opon.*
 24 *withoute.* So S, M, Warner, Bühler. L: *wyth.*

CHAPTER 27

- 4 *At nede, liche as.* So S, M, Bühler. L: *And nede, lich.* Warner: *In nede, lich.*
 6 *goon.* So S, M, Bühler. L, Warner: *begone.*
 9 *assonder.* So S, M, Bühler. L, Warner: *in soundir.*
 11 *as.* So S, M, Bühler. L, Warner: *evyn as.*
 schuldest. So S, M, Bühler. L, Warner: *shuld.*

CHAPTER 28

- 7 *connynge.* So S, M, Bühler. L, Warner: *kunnyng and wysdom.*
 And the fable seith that he. So S, M, Bühler. L, Warner: *the whiche man, after that
 the fabyl seith, he.*
 11 *be understanden.* So S, M, Bühler. L, Warner: *undirstond.*
 12 *wolde sey.* So S, M, Bühler. L, Warner: *seith.*
 and wurschip clerkes. So S, L, Warner, Bühler. M: *clerkes and worshipe.*
 16 *the which.* So S, L, Warner, Bühler. M: *that.*
 18 *he passid.* So M, L, Warner, Bühler. S: omits. BI: *il passa.*
 had the. So S, M, Bühler. L, Warner: *hade.*

CHAPTER 29

- 1 *Delite thee.* So S, M, Bühler. L, Warner: *Delyte.*
 4 *good.* So S, L, Warner, Bühler. M: *goodes.* BI: *bien.*
 therinne. So S, M, Bühler. L, Warner: *theryng.*
 7 *cowe.* So S, M, Bühler. L: *knowe*, corrected to *kowe.* Warner: *kowe.*
 8 *as that.* So S, M, Bühler. L, Warner: *as the.*
 10 *were.* So S, M, Bühler. L, Warner: *was.*
 11 *sche₁.* So S, L, Warner. M, Bühler: *soo sche.* BI: *elle.*
 12 *And.* So S, L, Warner. M, Bühler: *Moreovyr.*
 14 *Yoo.* So S, M, Warner, Bühler. L: *Tho.*
 15 *be lettres.* So S, M, Bühler. L, Warner: *be the letteris.*
 15–16 *the which the.* So S, L, Warner, Bühler. M: *that the.*
 16 *here tolde.* So S, M, Bühler. L, Warner: *hire telle.*
 the example of the which. So S, L, Warner, Bühler. M: *that the example therof.*
 18 *the.* So M, L, Warner, Bühler. S: *that.*
 21 *note.* So S, M, Bühler. L, Warner: *not.*

- 22 *he.* So S, M, Bühler. L, Warner: omit.
 23 *wurthi.* So S, L, Warner, Bühler. M: *noble.* BI: *digne.*

CHAPTER 30

- 5 *him.* So S, M, Bühler. L, Warner: *hym gretly.* BI: *moult grant.*
 8 *not.* So S, M, Warner, Bühler. L: omits.
 9 *it.* So S, M, Warner, Bühler. L: omits.
 dorst. So S, M, Bühler. L, Warner: *dryst.*
 gynesey. So S, M, Bühler. L, Warner: *ayens sey.*
 11 *wacchid.* So S, M, Bühler. L, Warner: *wchid.*
 12 *sange.* So S, M, Bühler. L, Warner: *song.*
 14 *womman that.* So S, M, Bühler. L, Warner: *woman than.*
 19 *here.* So S, Bühler. M, L, Warner: *ther.*
 Therfore. So S, M, Bühler. L, Warner: *There.*
 20 *aslepe.* So S, M, Bühler. L, Warner: *on slepe.*
 22 *you.* So S, M, Bühler. L, Warner: *thou.*
 be governed. So S, M, Bühler. L, Warner: *is governede.*
 24 *through.* So S, M, Bühler. L, Warner: *trowe.*
 And. So S, M, Bühler. L, Warner: *Than.*
 26 *to juge.* So S, M, Bühler. L, Warner: *and juge.*

CHAPTER 31

- 5 *hardynes.* So S, L, Warner, Bühler. M: *worthiness.* BI: *hardement.*
 7 *hurted.* So S, M, Bühler. L, Warner: *hurte.*
 9 *and manly.* So S, M, Bühler. L, Warner: *or manly.*
 wise man. So S, M, Warner, Bühler. L: *which man.* BI: *ung sage.*
 10 *of.* So S, M, Bühler. L, Warner: omit.

CHAPTER 32

- 2 *goddes.* So S, M, Bühler. L, Warner: *godesse.* BI: *les dieux.*
 4 *for.* So M, L, Warner, Bühler. S: omits.
 6 *theire.* So S, Bühler. M: *hire.* L, Warner: *there.*
 goddis. So S, M, Bühler. L, Warner: *godesse.* BI: *les dieux.*
 8 *with.* So S, M, Bühler. L, Warner: *with no.*
 10 *lesinges be.* So S, M, Bühler. L, Warner: *lesynges ys.*
 12 *righte a loveable.* So S, M, Bühler. L, Warner: *a ryght loueable.* BI: *Tres louable.*

CHAPTER 33

- 2 *schulde.* So S, M, Bühler. L, Warner: *shuld ofte.*
 3 *greteli halowe.* So S, M, Bühler. L, Warner: *halow gretly.*
 5 *the see.* So L, Warner, Bühler. S, M: *see.* BI: *la mer.*
 7 *in many.* So L, Warner. S, M, Bühler: *many.* BI: *en maint.*
 9 *that.* So S, M, Warner, Bühler. L: omits.

10 *the more.* So S, M, Bühler. L, BI, Warner: omit.
 10 *helpely.* So S, M, Bühler. L, Warner: *helpy*.
 11 *besynessis.* So S, M, Bühler. L, Warner: *besynes*.
 12 *that the prayer of the herte.* So M, Bühler. S, L, Warner: *that prayere with herte*.
 BI: *orison de cuer*.
 13 *therfore.* So S, M, Bühler. L, Warner: omit.
 13 *I . . . served.* So S, M, Bühler. L, Warner: *that God all only ys not well served*.
 15 *which.* So S, M, Warner, Bühler. L: omits.
 16 *schulde.* So S, M, Bühler. L, Warner: *he shulde*.
 17 *al.* So S, M, Bühler. L, BI, Warner: omit.

CHAPTER 34

1 *that.* So S, M, Bühler. L, Warner: omit.
 2 *and to.* So S, M, Bühler. L, Warner: *and*.
 5 *callid.* So S, M, Bühler. L, Warner: *calle*.
 6 *sone.* So, S, L, Warner, Bühler. M: *some*.
 7 *therefro.* So S, M, Bühler. L, Warner: *derefro*.
 9 *to provide.* So S, M, Bühler. L, Warner: *the provide*.
 16 *and have.* So S, M, Bühler. L, Warner: *to have*.

CHAPTER 35

2 *maner.* So S, M, Bühler. L, Warner: *maner of*.
 2 *ye.* So S, M, Bühler. L, Warner: *he*. BI: *tu*.
 3 *for.* So S, M, Bühler. L, Warner: omit.
 4 *Thanne.* So S, M, Bühler. L, Warner: *Than to*.
 6 *so wel and so hoote.* So S, Bühler. M, L, Warner: *soo hote*.
 6 *because.* So S, Bühler. M, L, Warner: *because that*.
 8 *deth.* So S, M, Bühler. L, Warner: *the deth*.
 10 *a inconvenyence.* So L, Warner. S, M, Bühler: *untrouth*. BI: *descouveneue*.
 11–12 *We schal now . . . to oure purpos.* S and M copy this sentence in a separate
 section with the heading “A prologue to the Allegorie.” BI separates it
 from the *allegorie* and uses an ornate capital but lacks the heading (BI₂
 does not separate it from the *allegorie*).
 11 *now come.* So S, M, Bühler. L, Warner: *come now*.
 13 *Belorophon.* So S, M, Bühler. L, Warner: *Berolophon*.
 13 *of trouth.* So S, M, Bühler. L, Warner: *of all trouth*. BI: *de toute loyaute*.
 16 *the wurschip.* So M, L, Warner, Bühler. S: *we*. BI: *l'*.
 16 *the decré.* So S, M, Bühler. L, Warner: *decré*. BI: *latrie*.
 17 *scholdist.* So S, M, Bühler. L, Warner: *shulde*.
 17 *no maner.* S: *no* as interlinear addition.
 17 *creature.* So S, M, Bühler. L, Warner: *of creature*.

CHAPTER 36

- 1 *thi.* So S, Bühler. M, L, Warner: *thine*.
 3 *loveth.* So S, M, Bühler. L, Warner: *lovyd*.
 4 *nede.* So S, L, Warner, Bühler. M: *cause*. BI: *besoing*.
 5 *Hector was.* So S, M, Warner, Bühler. L: *Hector*.
 9 *Maymon.* So S, M, Bühler. L, Warner: *Maymons*.
 13 *had slayne.* So S, M, Bühler. L: *sleyne*. Warner: *wolde have slayne*.
 14 *trewe.* So S, M, Bühler. L: *trwee*. Warner: *trwe*.
 14 *happith.* So S, M, Bühler. L, Warner: *happenyth*.
 23 *fals.* So S, M, Bühler. L, Warner: *flasse*.
 24 *stefast trowthe.* So S, M, Bühler. L: *stefast trowhe*, corrected to *trowthe*. Warner:
 stefast trowthe.

CHAPTER 37

- 4–5 *Leomedon . . . Leomedon.* So S, M, Bühler. L: *Leomedom . . . Leomemedon*.
 Warner: *Leomedom . . . Leomedon*.
 4 *syre.* So S, M, Bühler. Warner: *fire*. L: *sire* (arguably an ambiguous *si* ligature;
 the tall *s* has no sign of the crossbar to the left, that would confirm an *f*).
 6 *felawys.* So S, L, Warner, Bühler. M: *feleshipe*. BI: *compaignons*.
 7 *hurte.* So S, M, Bühler. L, Warner: *ony hurte*.
 9 *voydid.* So M, L, Warner, Bühler. S: *voide*.
 12 *vilenois.* So S, M, Bühler. L, Warner: *velyens*.
 14 *peysid.* So S, M, Bühler. L, Warner: *passede*.
 14 *restreyne.* So S, M, Bühler. L, Warner: *refreyne*. BI: *reffrener*.
 15 *that.* So M, L, Warner, Bühler. S: omits.
 17 *the which.* So S, M, Bühler. L, Warner: *that*.
 18, 19 *Sabaoth.* So S, Bühler. M, L, Warner: *Sabat*.
 18 *day.* So S, M, Bühler. L, Warner: omit.
 19 *instede.* So S, M, Bühler. L, Warner: *in the stede*.
 20 *take bodily reste.* So S, M, Bühler. L, Warner: *allso take reste bodily*.
 also. So S, M, Bühler. L, Warner: omit.
 22 *the prophete seith.* So S, M, Bühler. L, Warner: *seyth the profyte*.
 S, M, Bühler, and BI lack the citation of Isaias 1.

CHAPTER 38

- 3 *of.* So M, L, Warner, Bühler. S: omits. BI: *de*.
 6 *seven.* So L, Warner. S, M, Bühler: *viii*.
 6 *of age.* So S, M, Bühler. L, Warner: *olde*.
 7 *he.* So Warner. S, M, L, Bühler: omit.
 7 *faire gentil damysell.* So S, Bühler. M, L, Warner: *sayre yonge gentilwoman*. BI:
 belle damoiselle et gente.
 10 *hire in chambirs.* So S, M, Bühler. L, Warner: *hir in hir chambre*.
 10 *seide.* So S, M, Bühler. L, Warner: omit.
 11 *was.* So S, M, Bühler. L, Warner: *ther was*.

- 13 *tho.* So S, Bühler. M, L, Warner: *the*.
 13 *not.* So S, M, Bühler. L, Warner: *never the more*.
 17 *tho.* So S, M, Bühler. L, Warner: *thei*.
 18–19 *be love.* So L, Warner, Bühler. S: *be bone*. M: *with love*. BI: *par . . . amer*.
 19 *at.* So S, M, Bühler. L: omits. Warner: *that*.
 25 *souled.* So S, M, Bühler. L, Warner: *fylid*.
 blody, the. L breaks off after this, with a whole quire missing. L resumes at
 49.8.
 27 *his.* So M, Bühler. S: *this*.
 35 *not.* So M, Bühler. S: omits.
 38 *wenith not to be.* So M, Bühler. S: *may not be*. BI: *ne cuide point estre*.
 note. So M, S, Bühler: *not*.
 39 *be.* So M, Bühler. S: omits.
 41 *The which.* So S, Bühler. M: omits.
 44–45 *vii capitulo.* S, M, Bühler, and BI omit the citation of the book of
 Ecclesiasticus.

CHAPTER 39

- 4 *to grete a.* So S, Bühler. M: *a greet*.
 6 *shulde.* So M, Bühler. S: omits.
 7 *shulde.* So M, Bühler. S: *to*.
 11 *agens the.* So S, Bühler. M: *ayens the the* (*the* repeated at start of new folio).
 13 *he fordide.* So M, Bühler. S: *fordide*.
 19 *maistres.* So S, M, Bühler: *maastres*.
 to put. So S, Bühler. M: *ther puttynge*.
 23 *Apocalipsis.* S, M, Bühler, BI: *Luce*.

CHAPTER 40

- 3 *not.* So S, M, Bühler: *not to*.
 5 *Priantes.* So M, Bühler. S: *theire*. BI: *au roy Prian*.
 6 *hate.* So M, Bühler. S: omits.
 11 *temple.* So M, Bühler. S: *tyme*.
 17 *no.* So M, Bühler. S: omits.
 20 *Morte.* So S, Bühler, V. M: *Mortem*.
 21 *moriatur.* So V. S, M, Bühler: *moriatur*.

CHAPTER 41

- 3 *to.* S: interlineated.
 5 *manslaughter.* So S, Bühler. M: *manslaughte*.
 6 *them himself.* So S, Bühler. M: *them*.
 templis. So S, Bühler. M: *templis himself*.
 14 *al sacrilege.* S, M, Bühler: *as sacrilege*. BI: *tout sacrilege*.

CHAPTER 42

- 8 *there*. So S, Bühler. M: *that ther*.
 9 *uppon that*. So S, Bühler. M: *upon the*.
 distourbed. So S, Bühler. M: *distroublid*.
 13 *the tothir*. So S, Bühler. M: *that othir*.
 24 *doith*. So S, Bühler. M: *doot*.

CHAPTER 43

- 4 *hide*. So M, Bühler. S: omits. BI: *encourir*.
 6 *comyn*. So S, Bühler. M: *come*.
 8–10 *and amendis . . . to them*. So S, Bühler. M: omits (eyeskip).
 14 *made*. So S, Bühler. M: *had made*.

CHAPTER 44

- 8 *lady*. So M, Bühler. S: *day*. BI: *dame*.
 10 *afore othir*. So M, Bühler. S: *for that othir*.
 11 *Wherfore*. So M, Bühler. S: *Where*.
 16 *seith*. So S, Bühler. M: *seyth that*.

CHAPTER 45

- 18 *ever was*. So S, Bühler. M: *hath evyr bene*.
 19 *returnid*. So M, Bühler. S: *retournyth*.
 23 *eorum*. So S, Bühler, V. M: *ipsorum*.
 24 *xxxvi*. So V. S, M, Bühler, BI: *xxvi*.

CHAPTER 46

- 8 *greet*. So M, Bühler. S: omits. BI: *grosse*.
 18 *which*. So S, Bühler. M: *the whiche*.
 19 *lefte*. So M, Bühler. S: *lest*. BI: *demoura*.
 21 *ought*. So M, Bühler. S: *ought not* (not partially erased by scraping).
 25 *swevenyng*. So S, Bühler. M: *shewynge*. BI: *demonstrance*.
 26 *hede*. So S, Bühler. M: *good hede*.
 30 *tho*. So M, Bühler. S: omits. BI: *ceulx*.

CHAPTER 47

- 11 *repentaunte*. So S, Bühler. M: *repentaunce*.
 21 *incontaminati et immaculati Jhesu Cristi*. So M, Bühler, BI. S: *incontaminati et in maculati*. V: *immaculati Christi, et incontaminati*.

CHAPTER 48

- 3 *for.* So S, Bühler. M: *and.* BI: *car.*
 5 *paramoures.* So M, Bühler. S: *paramous.*
 8 *came.* So S, Bühler. M: *come.*
 12 *schewer of.* So M, Bühler. S: *schewer.*
 16 *or.* So S, Bühler. M: *or to.*
 19 *outhir.* So S, Bühler. M: *or.*
 28 *wiseli.* So S, Bühler. M: *vesili.*
 32 *the which schulde have for his mace.* So S, Bühler. M: *and for his mase he shulde have.* BI: *qui doit avoir pour mace.*

CHAPTER 49

- 4 *mychell.* So S, Bühler. M: *moche.*
 8 *in as mych.* L resumes.
 12 *schelle.* So S, M, Warner, Bühler. L: *selle.*
 9 *so.* So S, M, Bühler. L, Warner: omit.
 10 *pursuyng.* So S, M, Bühler. L, Warner: *parseyvyng.* BI: *poursuivre.*
 14 *wurschip.* So S, M, Bühler. L, Warner: *worthines.*
 15 *leste.* So S, M, Bühler. L, Warner: *reste* (L ambiguous; it may read *leste* or *reste* with a tall s).
 16 *that.* So S, M, Bühler. L, Warner: omit.
 17 *richessis.* So S, M, Bühler. L, Warner: *riches.*
 18 *we₁.* So S, M, Bühler. L, Warner: *he.*
 19 *to.* So S, M, Bühler. L, Warner: omit.
 20 *ligne couvetouse.* So S, M, Bühler. L, Warner: *leve covetysse.* BI: *ligne couvoiteuse.*
 21 *thees.* So S, M, Bühler. L, Warner: *this.*
 22 *rychessez.* So S, M, Bühler. L, Warner: *ryches.*
 23 *not.* So S, M, Bühler. L, Warner: *neythir.*
 24 *neithir youris.* So S, Bühler. M, L, Warner: *ne they be not yours.*
 25 *noon.* So S, Bühler. L, Warner: *non.* M: *noo.*
 26 *kyngdome.* So S, M, Bühler. L, Warner: *kynddom.*
 27 *his bake.* So S, Bühler. M, L, Warner: *the bak.*
 28 *if he leve it.* So S, M, Warner, Bühler. L: *if he leve it he leve it.*

CHAPTER 50

- 1 *seye.* So S, M, Bühler. L, Warner: *thee seye.*
 4 *noon.* So S, M, Bühler. L, Warner: *not.*
 7 *knewe be connyng.* So S, Bühler. M, L, Warner: *be konnynge knew.*
 8 *all.* So S, M, Bühler. L, Warner: *thei all.*
 9 *and.* So S, M, Warner, Bühler. L: *ad.*
 10 *Wherfore it is seyde.* So M, L, Warner, Bühler. S: omits (eyeskip).
 11 *knyght.* So M, L, Warner, Bühler. S: omits.
 12 *emprise.* So S, M, Bühler. L, Warner: *enterpryse.* BI: *emprise.*
 13 *Solin.* So M, L, Warner, BI. S, Bühler: *Salomon.*

- 13 *that.* S: interlinedated.
 15 *his refeccion.* S: damage obscures the letters between *h* and *refeccion*.
 16 *worde.* So S, M, Bühler. L, Warner: *good worde.* BI: *la parole.*
the which ye here. So S, M, Warner, Bühler. L: *ye here the which.*
 17 *herde.* So S, M, Bühler. L, Warner: *hed.*
 18 *in the.* So S, M, Bühler. L, Warner: *in yowre.*
profite. So M, L, Warner. S, Bühler: *not profite.*
 19 *castith.* So S, M, Warner, Bühler. L: *castih.*
 20 *is.* So S, M, Bühler. L, Warner: *his.*
prechingis. So S, M, Bühler. L, Warner: *prechyng.*
 21 *de omni.* So S, M, Bühler, BI. V: *in omni.*

CHAPTER 51

- 2 *noon.* So S, M, Bühler. L, Warner: *not.*
 5 *afore.* So S, M, Bühler. L, Warner: *before.*
 7 *wise.* So S, M, Bühler. L, Warner: *wysly.*
noon harme. So S, L, Warner, Bühler. M: *no harme.*
 8 *therin presume.* So S, M, Bühler. L: *there inpresun.* Warner: *there impresun.*
For a poete seyeth. So M, L, Bühler. S: omits.
 10 *understanden.* So S, L, Warner, Bühler. M: *undirstondens.*
 12 *no.* So S, M, Bühler. L, Warner: *not the.*
 14 *an eell.* So S, L, Warner, Bühler. M: omits.
 16 *for.* So S, M, Warner, Bühler. L: *fro.*
 18 *Psaulter.* So S, M, Bühler. L, Warner: *Sawter booke.*
 19 *loquantur.* So V, Bühler. S: *loquatur.* M: *lequantur.*

CHAPTER 52

- 3 *tydingis.* So S, Bühler. M: *tithinges.* L, Warner: *thyngges.* BI: *la nouvelle.*
 4 *demene.* So S, M, Bühler. L, Warner: *deme.*
 5 *to.* So M, L, Warner, Bühler. S: *of.*
 6 *him.* So S, M, Bühler. L, Warner: *of hym.*
soore. So S, M, Bühler. L, Warner: *ferre.*
 7 *his journay.* So S, M, Bühler. L, Warner: *this jurneye.*
 8 *to.* So S, M, Bühler. L, Warner: *for to.*
 9 *Palles.* So S, M, Bühler. L, Warner: *the pallas.*
somtyme. So S, M, Warner, Bühler. L: *some.*
 10 *Wherefore.* So S, M, Bühler. L, Warner: *Where.*
 14 *valith.* So S, M, Bühler. L, Warner: *vaitet.*
 14–15 *where . . . is not.* So S, Bühler. L, Warner: *when . . . is not.* M: omits (eyeskip).
 19 *Proverbiorum ii capitulo.* So M, Bühler. S: omits.

CHAPTER 53

- 1 *with.* So S, M, Warner, Bühler. L: *which.*
 8 *that Phebus launchid.* So S, M, Bühler. L, Warner: *Phebus hade lawnchyd.*

- 9 *hymself* is. So S, M, Bühler. L, Warner: *a man is hymselfe*.
 10 *Wherfor*. So S, M, Bühler. L, Warner: *Where*.
 11 *ungraciouse*. So S, L, Warner, Bühler. M: *outragious*. BI: *malgracieux*.
 16 *not*₁. So S, L, Warner, Bühler. M: *nought*.
 17 *be in*. So S, M, Bühler. L, Warner: *be sette in*. BI: *n'est si ordonnee*.
 19 *a*. So S, M, Bühler. L, Warner: omit.
 Wherfore. So S, M, Bühler. L, Warner: *Where*.

CHAPTER 54

- 1 *nat*. So S, M, Bühler. L, Warner: *not to*.
 8 *noon*. So M, L, Warner, Bühler. S: omits.
 9 *the liif*. So S, M, Bühler. L, Warner: *there lyfe*.
 10 *couth*. So S, M, Bühler. L, Warner: *cowde*.
 11 *made*. So S, M, Bühler. L, Warner: *she made*.
 14 *to enchaunte*. So S, M, Bühler. L, Warner: *enchaumentis*. BI: *enchantemens*.
 14 *feith and loved anothir and*. So L, Warner, Bühler. S, M: *feith and*. BI: *et autre
ama*.
 15 *of*. So M, L, Warner, Bühler. S: omits.
 16 *was to unknowing*. So S, M, Bühler. L, Warner: *was unknowyn*. BI: *trop fu
descongnoissant*.
 17 *him*. So M, L, Warner, Bühler. S: omits.
 18 *a thing*. So S, L, Warner, Bühler. M: *thing*.
 19 *goodnessis*. So S, Bühler. M, L, Warner: *goodnesse*.
 20 *have*. So S, M, Bühler. L, Warner: *hath*.
 lady, of. So S, M, Bühler. L, Warner: *lady or off*.
 20 *theron*. So S, L, Warner, Bühler. M: *therof*.
 to his. So S, M, Bühler. L, Warner: *unto his*.
 23–24 *that . . . rekeles*. So S, M, Bühler. L, Warner: omit (eyeskip).
 25 *unknowing*. So S, M, Bühler. L, Warner: *uncunnyng*.
 25–26 *and lesor*. So S, M, Bühler. L, Warner: *a lesser*.
 26 *a dispreiraing*. So S, M, Bühler. L, Warner: *and dispraysyng*.
 28 *ibernalis*. So M, Bühler, V. S: *infernalis*. BI: *yvernalis*.

CHAPTER 55

- 1 *the*. So M, L, Bühler. S: omits.
 6 *greved*. So S, M, Bühler. L, Warner: *meved and grevyd*.
 7 *torned*. So S, M, Bühler. L, Warner: *schawnged*.
 8 *bihelde*. So S, M, Bühler. L, Warner: *helde*.
 10 *and*. So S, M, Bühler. L, Warner: *and he*.
 12 *his*. So S, Bühler. L, Warner: *his his*. M: *hire*.
 uppon. So S, M, Bühler. L, Warner: *of*.
 and. So S, L, Warner, Bühler. M: *as*. BI: *et*.
 13 *bounté*. So L, Warner. S, M, Bühler: *beauté*. BI: *bonté*.
 16 *pulle*. So S, Bühler. M: *spoyle*. L, Warner: *pyll*. BI: *pillier*.
 hoolly. So S, M, Bühler. L, Warner: *Holy Chirche*.

- as. So S, M, Bühler. L, Warner: *and*.
 17 *forbi*. So S, L, Warner, Bühler. M: *forthbi*.
 18 *a stoon*. So S, M, Bühler. L, Warner: *stones*.
 the which. So S, M, Bühler. L, Warner: *that*.
 his schelde. So L, Warner, Bühler. S, M: *this schelde*. BI: *son escu*.
 19 *went*. So S, M, Bühler. L, Warner: *and went*. BI: *et ala*.
 cité and. So S, M, Bühler. L, Warner: *cité he*.
 20 *fro*. So M, L, Warner, Bühler. S: *ther-fro*.
 myghte. So S, Bühler. L, Warner: *It myght*. M: *That myght*.
 be. So S, L, Warner, Bühler. M: *be seyde*. BI: *estre*.
 21 *condicions*. So S, M, Bühler. L, Warner: *dedyd*.
 here. So S, M, Bühler. L, Warner: *there*.
 22 *undirstandis*. So S, Bühler. M, L, Warner: *undirstandynges*.
 herin. So S, L, Warner, Bühler. M: *therin*.
 23 *kepe*. So S, L, Warner, Bühler. M: *shulde kepe*.
 25 *Folwe*. So S, M, Bühler. L, Warner: *and befolowe*. BI: *et suys*.
 werkis. So S, M, Bühler. L, Warner: *dedes*.
 26 *uppon, that*. So S, Bühler. M: *it*. L, Warner: *that*.
 27 *ne thinke*. So S, M, Bühler. L, Warner: *no thyng*. BI: *ne penser*.
 in no. So S, L, Warner, Bühler. M: *on no*.
 biholde him. So S, M, Warner, Bühler. L: *he holde hym*.
 28 *that is*. So S, L, Warner, Bühler. M: *that it is*.
 Crisostom. So M, Bühler. S, L, Warner: *Aristotil*.
 29–30 *as₃* . . . to be. So M, Bühler. S: *as is impossible that corrucion of herte is*. L,
 Warner: *as it is impossibyl that compuncion of herte is* (eyeskip).
 30 *contrary*. So M, L, Warner, Bühler. S: *contraries*.
 31 *and that distroith ich of them othir*. So S, L, Warner, Bühler. M: *and suche as
 eche of them distroyeth othir*.
 31 *delites*. So L, Warner, Bühler. S, M: *delite*. BI: *delices*.
 33–34 *seith . . . metent*. L, Warner: *seyth Holy Scripture: They that sowyn in wepyng shal
 repyn in lawyng* [laughing].

CHAPTER 56

- 1 *unto thee make schorte*. So S, M, Bühler. L, Warner: *make shorte to thee*.
 4, 8 *lyemes, lieme*. Bühler, p. 165n69/13, reads these as erroneous translations of
 French “liens” [bonds, ties], but the manuscript and linguistic situation
 is more complex. If Scrope did intend to use “lyeme . . . lieme” (as
 appears to be the case in the S and M manuscripts), the notion of ME
 “lime” as a snare acceptably conveys the sense of the narrative (*MED, lim*
 [n.2], sense 3b). However, the L manuscript clearly reads “lyeines . . .
 lyeine” (fol. 40r), even including a stroke over the latter term to indicate
 in, rather than *m*, which would be a straightforward translation of the
 French (*MED, lien* [n.], sense 1a). S and M lack strokes to indicate whether
 their reading is *in* or *m*, so the reading of *m* may certainly be challenged.
 6 *that thei*. So S, M, Bühler. L: *that that loveres*. Warner: *that the loveres*. BI: *les
 amans*.

- 7 *forthwith.* So S, M, Bühler. L, Warner: *for the which.*
 bothe. So S, M, Bühler. L, Warner: omit.
 10 *for tho.* So S, M, Bühler. L: *forth the.* Warner: *forth to the.*
 11 *such rioterys.* So S, M, Bühler. L, Warner: *sich rotters.* BI: *tel s'en riot* [they
 laughed so].
 12 *To.* So S, L, Warner, Bühler. M: *To To* (repeated at end of recto and
 beginning of verso).
 15 *wise he.* So S, M, Bühler. L: *he.* Warner: *cas he.*
 15–16 *seith that unneth.* So S, M, Bühler. L, Warner: *seith unnethes.*
 16 *soo.* So S, M, Bühler. L, Warner: *of.*
 17 *if love schorte the nyght.* So S, M, Bühler. L, Warner: *that if lowe schorte the myght*
 (Warner: *nyghe).*
 20 *of₁.* So L, Warner, Bühler. S, M: omit.
 sesseth. So M, L, Warner, S, Bühler: *seceth.*
 21 *good belevers.* So M, L, Warner, Bühler. S: *go belverris.*
 23 *and to.* So S, Bühler. M, L, Warner: *to.*
 24 *discutith.* So L, Warner, Bühler. S, M: *discutid.*
 24–26 *there . . . therein.* So S, M, Bühler. L, Warner: *there seketh he cause of injure*
 where he fyndeth hym.
 28 *Prima.* S, M, Bühler, BI: *Secundem.*

CHAPTER 57

- 4 *he bought.* So S, M, Bühler (S: *he* interlineated). L, Warner: *he brought.* BI:
 compara [he paid for].
 distres. So S, M, Bühler. L, Warner: *distrus* (plundering expedition? MED,
 distrus [n.]; or error for *distres*).
 5 *was.* So S, M, Warner, Bühler. L: omit.
 6 *armes and.* So M, L, Warner, Bühler. S: *armes.*
 8 *the reaume.* So S, Bühler. L, Warner: *a grete reaume.* M: *the lande.* BI: *le regne.*
 strengthe. So S, L, Warner, Bühler. M: *strengthe therof.*
 10 *unto.* So S, M, Bühler. L, Warner: *into.*
 11 *passagis.* So S, M, Bühler. L, Warner: *passage.*
 12 *every.* So S, M, Warner, Bühler. L: *ever.*
 13 *and all . . . taken.* So S, M, Bühler. L, Warner: omit (eyeskip).
 14 *hede to.* So S, M, Bühler. L, Warner: *hede.*
 15 *be₁.* So M, L, Warner, Bühler. S: omits.
 hedid. So S, M, Bühler. L, Warner: *sheded* (s possibly stricken; Bühler, p.
 71n10, suspects by another hand).
 18 *bataile.* So S, M, Bühler. L, Warner: *no batayle.*
 19 *so.* So S, M, Bühler. L, Warner: omit.
 20 *fortune.* So S, M, Bühler. L, Warner: *infortune.* BI: *fortune* [OF].
 24 *ne hate.* So S, M, Bühler. L, Warner: *in hate.* BI: *ne hair.*
 28 *highnes.* So S, M, Bühler. L, Warner: *lynes.* BI: *la haultesse.*
 29 *maior.* So S, M, L, Warner, Bühler. BI: *maior.* V: *magnus.*
 te ipsum in omnibus. So S, M, L, Warner, Bühler, BI. V: *te in omnibus.*

CHAPTER 58

- 2 *thereto*. So S, M, Bühler. L, Warner: *herto*.
 3 *thee askid be*. So S, M, Bühler. L, Warner: *be asked of the*.
 6 *as that*. So S, Bühler. M: *as the*. L, Warner: *and that*.
 9 *aftirward*. So S, Bühler. M, L, Warner: *aftir that*.
 15 *dominacion of propre wille*. So S, M, Bühler. L, Warner: *propir will of dominacion*.
 schold. So M, L, Warner, Bühler. S: *schold not*.
 18 *that is*. So S, L, Warner, Bühler. M: *that is he*.
 dispoileth. So L, Warner, S, M, Bühler: *despisith*. BI: *despoille* [strips].
 20 *To . . . seyeth*. So M, L, Warner, Bühler. S: omits.
 Virga. So S, BI, V. M: *Virgo*.
 21 *dimititur*. So S, Bühler, V. M: *diunctum*.
 proprie. So S, M, Bühler, BI. V: *suae*.

CHAPTER 59

- 5 *fairye and a*. So S, M, Bühler. L, Warner: *fayre*. BI: *une nimphe ou une*.
 6 *and he was deede*. So L, Warner. S, M, Bühler: *and was deede*. BI: *qui Acis estoit nommez*. Bühler, p. 167n73/8, suggests that Scrope must have misread *acis* for *occis*.
 7–8 *the crevis*. So S, L, Warner, Bühler. M: *a creves*.
 9 *clave*. So S, M, Bühler. L, Warner: *raffe*. See Explanatory Note.
 10 *see*. So M, L, Warner, Bühler. S: omits, with space left.
 15 *litil*. So S, L, Warner, Bühler. M: *litill avayle*, with *avayle* scored for cancellation.
 16 *that may*. So S, M, Bühler. L, Warner: *may*.
 17 *the whiche*. So S, M, Bühler. L, Warner: *which*.
 is. So S, M, Bühler. L, Warner: *is as*.

CHAPTER 60

- 7 *thoo*. So S, M, Bühler. L, Warner: *the*.
 9 *dyner*. So S, M, Bühler. L, Warner: *dynne*.
 10 *tho*. So S, M, Bühler. L, Warner: *the*.
 12 *Thanne*. So S, M, Bühler. L, Warner: *And than*.
 every. So S, M, Bühler. L, Warner: *yche*.
 12–13 *seide that thei*. So S, M, Bühler. L, Warner: *sey thei*.
 13–14 *but he wolde*. S: *but he wolde but he wolde*.
 14 *for to*. So S, M, Bühler. L, Warner: *to*.
 15 *which*. So S, M, Warner, Bühler. L: omits.
 at that time. So M, Bühler. S, L, Warner: omit.
 16 *of the*. So S, M, Bühler. L, Warner: *off*.
 17 *to the herdman to the forest*. So S, Bühler. M: *to the forest*. L, Warner: *to the forest to the herdman*.
 18 *ledde*. So S, M, Bühler. L: omits. Warner: *conducted*.
 22–23 *soo as that*. So S, M, Bühler. L, Warner: *so that as*.

- 24 *where hates growth.* So S, Bühler. M: *where hate groweth.* L, Warner: *where that
 hattes growes.*
- 26–27 *Cassiodore . . . Psaulter.* So S, M, Bühler. L: omits. Warner: *Cassiodorus.*
- 29 *his sogette.* S: *his* interlineated.
contencione. So S, Bühler, BI, V. M: *contempcione.*

CHAPTER 61

- 2 *If thou to any hast so myswroughte.* So S, M, Bühler. L, Warner: *Iff thou to aniy
 have so myche wroughte* (Warner: *any*).
3 *for thee.* So S, M, Bühler. L, Warner: *fro the.*
5 *afore.* So S, M, Bühler. L, Warner: omit.
6 *lande.* So S, M, Warner, Bühler. L: *lawde.*
7 *Leomedon forgate.* So S, M, Bühler. L, Warner: *Leomedon hathe foryeten.*
8 *uncoverid.* So S, L, Warner, Bühler. M: *unware.*
11 *and killed him.* So S, M, Bühler. L, Warner: omit. BI: *et [le] occirent.*
13 *place.* So M, L, Warner, Bühler. S: *space.* BI: *lieu.*
14 *the which.* So S, M, Bühler. L, Warner: *that.*
15 *do.* So S, Bühler. M, L, Warner: *done.*
16 *defaute.* So S, M, Bühler. L, Warner: *fawte.*
17 *schal.* So S, M, Bühler. L, Warner: *shuld.*
18 *spekith.* So S, M, Bühler. L, Warner: *seith.*
19 *more.* So S, M, Bühler. L, Warner: *the more.*
18–19 *the prophete.* So L, Warner, Bühler. S, M: omit. BI: *le prophete.*
20–21 *Convertamini.* So B₁, V, Parussa: *convertimini.* S, M, Bühler, BI: omit.
 Joelis ii capitulo. S, Bühler, BI, Parussa: *Joelis iii capitulo.* M: omits.

CHAPTER 62

- 1 *dotid.* So S, M, Bühler. L, Warner: *doited.*
4 *well.* So S, M, Bühler. L, Warner: *the welle* [thee well].
6 *come.* So S, M, Bühler. L, Warner: *cam.*
8 *be.* So S, M, Warner, Bühler. L: omits.
10–11 *whanne that.* So S, M, Bühler. L, Warner: *when.*
11 *whan.* So M, L, Warner, Bühler. S: omits.
12 *it (the which).* So S, M, Bühler. L, Warner: *that.*
13 *desire of him.* So S, L, Warner, Bühler. M: omits.
14–15 *he halsed Juno.* So Warner. L: *halsed Juno.* S, M, Bühler: *Juno halsed.*
15 *she perceyve.* So L, Warner. S, M, Bühler: *he perceyve.*
16 *to hir.* So S, M, Bühler. L, Warner: *it hyre.*
18 *of fire.* So S, M, Warner, Bühler. L: *of hir.* BI: *de feu.*
20 *and namely.* So S, M, Bühler. L, Warner: *anamly.*
21 *seith.* So S, M, Bühler. L, Warner: *seyne.*
22 *myghte.* So S, M, Bühler. L, Warner: *may.*
22 *die.* So S, M, Bühler. L, Warner: *to die.*
24 *the which.* So S, M, Bühler. L, Warner: *that.*
 wolde. So S, M, Bühler. L, Warner: *wolde that it.*

- er that. So S, M, Bühler. L, Warner: or.
 25 for be. So S, M, Bühler. L, Warner: for by the.
 may be. So S, M, Bühler. L, Warner: ma ben.
 26 secretnes. So S, M, Bühler. L: secreteles. Warner: secretes.
 27 the which. So S, M, Bühler. L, Warner: that.
 29 thoughte be. So S, M, Bühler. L, Warner: thowtys be, he.
 30 of Schepe. So S, M, Bühler (S: of interlineated). L, Warner: of Job. BI: des berbis
 (sic: brebis [sheep]).
 32 and. S: interlineated.
 myche as. So S, M, Bühler. L, Warner: myche.
 33 the which. So S, M, Bühler. L, Warner: that.
 34 brethir. So S, Bühler. M, L, Warner: brother.

CHAPTER 63

- 1 mychel. So S, Bühler. L, Warner: to mychyll. M: moche.
 2 dispore. So S, L, Warner, Bühler. M: sporde.
 6 high. So S, M, Bühler. L, Warner: hight.
 9 not. So S, L, Warner, Bühler. M: omits.
 10 it. So S, M, Bühler (S: interlineated). L, Warner: omit.

CHAPTER 64

- 1 folwith therfore. So S, M, Bühler. L, Warner: fell thereoff.
 2 To. So L, Bühler, Warner. S: The, corrected to To. M: The.
 the. S: interlineated.
 hirre. S: interlinear correction from him. L: hir. M: hire.
 7 the which. So S, M, Bühler. L, Warner: that.
 8 into. So S, M, Warner, Bühler. L: into into.
 And. So S, M, Bühler. L, Warner: And than.
 9 sche. So S, Bühler. M: sith. L: omits.
 vauntid. So S, L, Warner, Bühler. M: vauntest.
 spynnyng. So S, M, Bühler. L, Warner: sewyng. BI: filer et tyssir.
 that thou. So S, L, Warner, Bühler. M: thou.
 ever. So S, M, Bühler. L, Warner: ever astir this.
 11 cecith. So S, L, Warner, Bühler. M: cesse.
 12 persoones vauntid them agens. So S, M, Bühler. L, Warner: persone wanted ayens
 (wanted is likely a spelling variant; the initial vauntyng in 64.19 is spelled
 waunlyng in L).
 14 that it. So S, Bühler. M: that is. L, Warner: it.
 thing for a knyght. So L, Warner. S, M, Bühler: thing. BI: chose a chevalier.
 abesse. So S, M, Bühler. L, Warner: abuse. BI: abaissier.
 15 the preise. So M, L, Warner, Bühler. S: to preise.
 16 thing. So S, M, Bühler. L, Warner: tyng.
 he. So S, M, Warner, Bühler. L: the.
 20 no. So S, M, Bühler. L, Warner: not.

- it is a tourned vice. So S, M, Bühler. L, Warner: *is aturnyd to vice*. BI: *est vice de l'ame perverse* [is a vice of the corrupted soul].
 21 *preising*. So S, M, Bühler. L, Warner: *praysynges*.
 propre. So S, M, Bühler. L, Warner: *his propr*.
 22–23 *profuit vobis . . . vobis*. So S, M, Bühler. BI: *profuit nobis . . . nobis*. V: *nobis profuit . . . nobis*.
 23 *quid*. So S, Bühler. M: *qui*.

CHAPTER 65

- 1 *thee in*. So S, M, Bühler. L, Warner: *them*. BI: *te*.
 2 *mychel*. So S, Bühler. M: *moche*. L: *mechell*.
 3 *Dadonius*. So L, Warner. S, M, Bühler: *Dadomus*. See Explanatory Note.
 6 *that₁*. So S, M, Bühler. L, Warner: omit.
 7 *that he wolde*. So S, M, Bühler. L, Warner: *to*.
 8 *at*. So S, M, Bühler. L, Warner: *to*.
 9 *Wherfore*. So S, M, Bühler. L, Warner: *Therfor*.
 10 *as*. So S, Bühler. L, Warner: *that*. M: *as as*.
 11 *king*. So S, M, Bühler. L, Warner: *knyght*. BI: *roy*.
 12 *him*. So M, L, Warner, Bühler. S: omits.
 to good. So S, L, Warner, Bühler. M: *in good*.
 15 *wey, at*. So S, M, Bühler. L, Warner: *weye that at* (L: *at* interlineated).
 18 *overcomen*. So S, M, Bühler. L, Warner: *overcome*.

CHAPTER 66

- 2 *isse*. So M, Bühler. S: *use*. L, Warner: *ryse*. BI: *saillent*.
 7 *issed*. So S, M, Bühler. L, Warner: *yode*.
 agens them. So M, L, Warner, Bühler. S: omits. BI: *contre eulx*.
 14 *kepe him ever*. So S, M, Bühler. L, Warner: *ever kepe hym*.
 19 *Godspell*. So S, M, L, Warner, Bühler: *gospell*.

CHAPTER 67

- 2 *any*. S: interlineated.
 3 *if*. So S, M, Bühler. L, Warner: omit.
 therin. So M, L, Warner, Bühler. S: omits.
 4 *sewe*. So S, M, Bühler. L, Warner: *fre*. BI: *suivre*.
 5 *couth*. So S, M, Bühler. L, Warner: *cowde*.
 pley so well uppon. So S, M, Bühler. L, Warner: *welle pleye on*.
 6 *that*. So S, M, Bühler. L, Warner: *so that*.
 rynnynge watris. So S, Bühler. M: *rennynge watir*. L, Warner: *ryngynge wateres all only*.
 theire course. So S, Bühler. M: *his course*. L, Warner: *theyre coruse*.
 7 *fiers*. So S, M, Bühler. L, Warner: *fres*.
 8 *sowne*. So S, M, Bühler. L, Warner: *songge and the swete sounde*. BI: *le son*.
 pleid. So S, M, Bühler. L, Warner: *pleyith*.

- 9 *poet*. So S, M, Bühler. L, Warner: *poietis*.
 10 *assottith*. So S, M, Bühler. L, Warner: *sotted*.
 12 *ydilnessis*. So S, M, Bühler. L, Warner: *ydylnes*.
 13 *autor*. So S, M, Bühler. L, Warner: *auctorité*. BI: *auctorité*.
 that. So S, M, Bühler. L, Warner: omit.
 sowne. So S, M, Bühler. L, Warner: *soule*. BI: *le son*.
 14 *on*. So S, M, Bühler. L, Warner: *of*.
 17 *the*. So L, Warner, Bühler. S, M: omit.
 19 *prikkinges*. So S, L, Warner, Bühler. M: *prikkyngē*.
 20 *voluptuosenesses*. So S, M, Bühler. L, Warner: *voluptuousenesse*.
 is sterid. So S, M, Bühler. L, Warner: *it sterith*.
 21 *worldly richnesses*. So S, M, Bühler. L, Warner: *wordly riches*.

CHAPTER 68

- 1 *Grounde*. So S, M, Bühler. L, Warner: *Grounde yow*.
 2 *noon*. So S, M, Bühler. L, Warner: *no*.
 3 *Grete*. So S, Bühler. M, L, Warner: *Of grete*.
 emprises. So S, M, Bühler. L, Warner, BI: *emprise*.
 though thei be. So S, Bühler. M: *be they*. L: *though it be*. Warner: *thought it be*.
 8 *the which*. So S, M, Bühler. L, Warner: *there*.
 9 *at*. So S, M, Bühler. L, Warner: omit.
 that was. So S, M, Bühler. L, Warner: *it was*.
 10 *Myrundois*. So S, M, Bühler. L, Warner: *Mirmedewes*.
 11 *that greet*. So L, Warner, Bühler. S, M: *with greet*. BI: *celle*.
 13 *thingis*. So S, M, Bühler. L, Warner: *thyngē*.
 17 *noo₂*. So M, L, Warner, Bühler. S: *in*.
 19 *be schewid*. So S, L, Warner, Bühler. M: *be made shewde*.
 20 *noise they have of themselfe*. So L, Warner. S, M, Bühler: *noise themsilf of*. BI: *ilz reputent que ilz* [the good things] *sont d'eulx meismes*.
 23 *the*. So S, M, Bühler. L, Warner: *and the*.
 24 *goodnes*. So S, M, Warner, Bühler. L: *goones*.

CHAPTER 69

- 1 *ye*. So S, M, Bühler. L, Warner: *thou*.
 and. So S, M, Bühler. L, Warner: *an*.
 2 *Of Antheon*. So S, M, Bühler. L, Warner: *On Anteon*.
 5 *yonge*. So S, M, Bühler. L, Warner: omit.
 but he. So S, M, Bühler. L, Warner: *and*. BI: *et*.
 6 *For, as*. So S, M, Bühler. L, Warner: *fore*.
 7 *wherein*. So S, L, Warner, Bühler. M: *whein*.
 10 *lust*. So S, M, Bühler. L, Warner: *lyste*.
 feire. So S, M, Bühler. L: *fyre*. Warner: *fayre*.
 11 *fayries*. So M, L, Warner. S, Bühler: *feiriys*.
 goddesses. So S, M, Bühler. L, Warner: *godes*.
 goddesse. So Bühler. L, Warner: *godes*. S, M: *goddesses*. BI: *la deesse*.

- 14–15 *thees yonge gentilmen.* So S, M, Bühler. L, Warner: *thysse yong gentilman.* BI: *les
damoiseaulx.*
- 15 *them.* So S, M, Bühler. L, Warner: *hym.*
- 16 *thou hast seen.* So S, M, Bühler. L, Warner: *hathe see.*
- 22 *knewe.* So S, M, Bühler. L, Warner: *knowe.*
- 23 *a cried.* So S, Bühler. M: *have a cried.* L, Warner: *have cryed.*
- 24 *wepith ever at theire deeth.* So S, M, Bühler. L, Warner: *ever at there dethe wepyn.*
- 25 *within.* So S, Bühler. M, L, Warner: *in.*
- 27 *to.* So S, M, Bühler. L, Warner: *in.*
- 28 *in the.* So S, M, Bühler. L, Warner: *in.*
- 29 *it may.* So S, M, Bühler. L, Warner: *may it.*
- 31 *be.* So S, M, Bühler. L, Warner: *were.*
- 32 *that.* So S, M, Bühler. L, Warner: *omit.*
- 35 *and taken.* So S, M, Warner, Bühler. L: *takyn.*
- 36 *deede.* So S, M, Bühler. L, Warner: *thyng or dede.* BI: *ung fais.*
- 37 *but.* So S, L, Warner, Bühler. M: *but as.*
- 38 *berith.₂* So M, L, Warner, Bühler. S: omits. BI: *portent.*
- 39 *here in erthe.* So S, Bühler. M: *in erthe here.* L, Warner: *on erthe here.*

CHAPTER 70

- 6 *but that.* So S, M, Bühler. L, Warner: *but on the.*
- 7 *disportyng.* So S, M, Bühler. L, Warner: *to disporte them.*
- 7 *sunne.* So S, M, Bühler. L, Warner: *sonne and.*
- 7 *An herde coveyted.* So M, L, Warner, Bühler. S: *And herde covetise.*
- 8 *ranne.* So S, M, Bühler. L, Warner: *ranne for.*
- 8 *a.* So S, L, Warner, Bühler. M: *have.*
- 9–10 *grasse, of the which the mayden diede in a litil while.* So S, M, Bühler. L, Warner:
gresse of the medwe and within a litell while after the mayden dyed.
- 10 *Orpheus took.* So S, M, Bühler. L, Warner: *yit he tooke.*
- 12 *a pitous lay.* So S, M, Bühler. L, Warner: *pytously.* BI: *ung piteux lay.*
- 13 *besinesses.* So S, M, Bühler. L, Warner: *besynes.*
- 14 *And namely.* So S, M, Bühler. L, Warner: *anamly.*
- 16 *officers.* So S, M, Bühler. L, Warner: *offices.*
- 18 *the helly.* So S, M, Bühler. L, Warner: *hell.*
- 18 *him.* So M, L, Warner, Bühler. S: omits.
- 19 *lese.* So S, M, Bühler. L, Warner: *lefe* (L: possibly a tall *s*?).
- 21 *as he.* So S, M, Warner, Bühler. L: *as.*
- 22 *departid.* So S, M, Bühler. L, Warner: *partyd.*
- 24 *gete.* So S, M, Bühler. L, Warner: *getten.*
- 24 *and yit aftir lost hir agen.* So S, M, Bühler. L, Warner: *omit (eyeskip).* BI: *et
puis la reperdi.*
- 25 *othir thingis.* So S, M, Bühler. L, Warner: *another thyng.* BI: *autre chose.*
- 27 *though he.* So S, M, Bühler. L, Warner: *thowgh a man.*
- not₁ *not₁.* So M, L, Warner, Bühler. S: omits.
- 30 *a.* S: interlineated.
- 30 *nat.* So S, M, Bühler. L, Warner: *omit.*

- 32 *is merveil to think on.* So S, M, Bühler. L, Warner: *mervell to be thyng oon.*
 34 *that is impossible to be doon.* So S, M, Bühler. L, Warner: *the which may not be
 doone.* BI: *qui ne se peut faire.*
 35 *yif.* So S, M, Bühler. L, Warner: *yif that.*
 or. So S, M, Bühler. L, Warner: *or ell.*
 the which. So S, M, Bühler. L, Warner: *that.*
 36 *grace.* So S, M, Bühler. L, Warner: *mercy.* BI: *misericorde.*
 37 *yif that.* So S, M, Bühler. L, Warner: *if.*
 He geve not a creature a thinge. So S, L, Warner, Bühler (L, Warner: *not to*). M:
 thinge be not yeven to a creature.
 knowith that. So S, M, Bühler. L, Warner: *knowith.*

CHAPTER 71

- 1 *wilte.* So S, M, Bühler. L, Warner: *will.*
 2 *whethir.* So S, M, Bühler. L, Warner: *where.*
 8 *hid so longe.* So S, M, Bühler. L, Warner: *long hydde.*
 9 *unto.* So S, Bühler. M, L, Warner: *unto that.*
 10 *the kingis.* So S, M, Warner, Bühler. L: *the thyn kynges* (*thyn* cancelled).
 13 *and.* So S, M, Warner, Bühler. L: omits.
 15 *kercheves.* So S, M, Bühler. L, Warner: *kevercheffes.*
 girdelis. So S, M, Bühler. L, Warner: *girdill.*
 juellis. So S, M, Bühler. L, Warner: *iowell.*
 17 *take.* So S, M, Warner, Bühler. L: *make.*
 19 *jewellis.* So S, M, Bühler. L, Warner: *jowell.*
 20 *seyde.* So M, L, Warner, Bühler. S: omits.
 21 *plesaunces.* So S, Bühler. M, L, Warner: *plesaunce.*
 the which. So S, M, Bühler. L, Warner: *which.*
 23 *Legmon.* So S, M, Bühler, BI. L, Warner: *Legaron.*
 24 *thou₁.* So M, L, Warner, Bühler. S: omits.
 prove. So S, M, Bühler. L, Warner: *preve.*
 er. So S, Bühler. M, L, Warner: *or.*
 26 *deedis.* So S, M, Bühler. L, Warner: *dede.*
 29 *leeveth.* So S, M, Warner, Bühler. L: *levyth* [Warner: *levyth*]; Bühler, p. 88n7,
 observes an e/o variant that I do not see.
 31 *abide.* So S, M, Bühler. L, Warner: *abiding.*
 everlastinge hire of blisse. So S, M, Bühler. L, Warner: *everlastyng hire and bliss.*
 BI: *la gloire pardurable en loyer.*
 33 *Paralipomenon.* So V, BI, Bühler. M: *Paralopomenon.* S: *Paralpomenon.*
 xv^{mo}. So V, S, BI, Bühler. M: *v.*

CHAPTER 72

- 5 *like.* So S, M, Bühler. L, Warner: *lyche to.*
 but. So S, M, Warner, Bühler. L: *but but.*
 8 *if that.* So S, M, Bühler. L, Warner: omit.
 10 *merveilously.* So S, M, Bühler. L, Warner: *mervelious.*

- 11 *for to.* So S, L, Warner, Bühler. M: *to.*
 12 *thing may be.* So S, M, Bühler. L, Warner: *thyng that is gretly.* BI: *chose moult
 couvoitiee.*
 13 *but.* So S, M, Bühler. L, Warner: *but yit.*
 14 *geten.* So S, M, Bühler. L, Warner: *hadde.*
 15 *thing.* So S, M, Bühler. L, Warner: *thynges.*
 16 *namely.* So S, Bühler. M, L, Warner: *anameli.*
 17 *neded.* So S, M, Bühler. L, Warner: *nedith.*
 18 *standinge.* So S, M, Bühler. L, Warner: *stondyng that.*
 19 *his.* So S, M, Bühler. L, Warner: *to his.*
 20 *greete hurtes.* So S, L, Warner, Bühler. M: *a greet hurte.*
 21 *such.* So S, Bühler. M, L, Warner: *of suche.*
 22 *and₁.* So L, Warner, Bühler. S, M: omit.
 23 *nothing.* So S, M, Bühler. L, Warner: *non thyng.*
 24 *And Seint Austin seith to the same.* So S, M, Bühler. L, Warner: *And to the same
 Seynt Austyn seyth.*

CHAPTER 73

- 2 *hath.* So S, M, Bühler. L, Warner: *hau.*
 3 *sentences.* So S, M, Bühler. L, Warner: *sentence.*
 4 *wages.* So S, M, Bühler. L, Warner: *recompence.*
 5 *Juno.* So M, L, Warner, Bühler. S: *Jovo.*
 6 *myghliest.* So S, M, Bühler. L, Warner: *myghlyest of us.*
 7 *that.* So S, M, Bühler. L, Warner: omit.
 8 *alle.* So S, M, Bühler. L, Warner: omit.
 9 *every.* So S, M, Bühler. L, Warner: *ich.*
 10 *armes be.* So S, M, Bühler. L, Warner: *armes is.*
 11–12 *knyghthode and connyng.* So S, M, Bühler. L, Warner: *koonyng and in knytehode.*
 13 *Juno.* So M, L, Warner, Bühler. S: *Jovo.*
 14 *the₁.* So S, M, Bühler. L, Warner: omits.
 15 *and tresoris.* So S, M, Bühler. L, Warner: *also tresowrys.*
 16 *wilte.* So S, Bühler. M: *wolte.* L, Warner: *wyl.*
 17 *myghtier and richer.* So S, M, Bühler. L, Warner: *recher and myghier* (Warner:
 myghtier).
 18 *wise₁.* So S, M, Bühler. L, Warner: *wise men.*
 19 *I.* So S, M, Bühler. L, Warner: *and I.*
 20 *and wisedom.* So S, M, Bühler. L, Warner: *wisdom.*
 21 *afslir.* So S, Bühler. M, L, Warner: *afslir that.*
 22 *jugeth.* So S, M, Bühler. L, Warner: *judede.*
 23 *jugeth.* So S, L, Warner, Bühler. M: *judid.*
 24 *judged.* So S, L, Warner, Bühler. M: *jugeth.*
 25 *Manytheiens.* So M, Bühler. S, L: space left. Warner: *Manichees.* BI:
 Manicheiens.
 26 *special.* So S, Bühler. M, L, Warner: *especiall.*
 27 *condempne.* So S, M, Bühler. L, Warner: *contempne.*
 28 *therfore.* So S, Bühler. M: omits. L, Warner: *therfor it is.*

- 32 *because.* So S, M, Bühler. L, Warner: *for because.*
 33 *thei.* So S, M, Bühler. L, Warner: *the.*
 or. So S, L, Warner, Bühler. M: *and.* BI: *ou.*
 35 *vii^o.* So S, Bühler, BI. M: *vi.*

CHAPTER 74

- 5 *wel be.* So S, M, Bühler. L, Warner: *be wele.*
 6 *that sche.* So S, M, Bühler. L, Warner: *she.*
 8 *takith.* So S, L, Warner, Bühler. M: *she yevith.*
 11 *The cause.* So S, M, Bühler. L, Warner: *Because.* BI: *Parce que.*
 14 *unfelicité.* So S, L, Warner, Bühler. M: *infelicité.*
 ful and perfylgh. So S, Bühler. L, Warner: *full and the perfygth.* M: *profite.* BI:
 plaine et parfaite.
 is. So S, M, Bühler. L, Warner: *it is.*
 makith. So S, M, Bühler. L, Warner: *make.*
 15 *myghti.* So S, M, Warner, Bühler. L: *myghtly.*
 16 *the thingis.* So S, Bühler. M: *tho thingis.* L, Warner: *to thyngis.* BI: *les choses.*
 17 *decipiunt.* So S, V, Bühler. M, BI: *decipient.*

CHAPTER 75

- 1 *undirtake.* So S, L, Warner, Bühler. M: *undirstande.*
 and to. So S, M, Bühler. L, Warner: *to.*
 2 *not.* L: interlineated.
 Paris the begynner. So S, L, Warner, Bühler. M: *Paris be thi gynner.*
 3 *coude.* So S, L, Warner, Bühler. M: *couthie.*
 I. So S, M, Bühler. L, Warner: omit.
 6 *his ost, ne.* So M, L, Warner, Bühler. S: *noon.* BI: *de son ost ne.*
 7 *seide.* So S, M, Bühler. L, Warner: *seith.*
 8 *knowest.* So S, M, Bühler. L, Warner: *knowes.*
 is. So S, M, Bühler. L, Warner: *it is.*
 11 *tending.* So S, L, Warner, Bühler. M: *tentyng.*
 12 *contemplatiif.* So M, L, Warner, Bühler. S: *comtemplatiif.*
 15 *tastith.* So S, M, Bühler. L, Warner: *tristith.* BI: *gouster.*

CHAPTER 76

- 1 *Y sey.* So S, M, Bühler. L, Warner: *I the seye.*
 3 *scharpe.* So S, M, Warner, Bühler. L: *harpe.*
 4 *Leerith it thee.* So S, L, Warner, Bühler. M: *Lerneth the soo.* BI: *Le t'aprent.*
 14 *Lothis.* So Bühler. S: *Lothsis.* M, L, Warner: *Lothes.*
 16 *gobel of salte.* So S, M, Bühler. L, Warner: *salte ston.*
 16–17 *And, to.* So S, M, Bühler. L, Warner: *And be.*
 17–18 *but for to take it in example for the trouthe.* So S, M, Bühler. L, Warner: *for the
 trwthe and for to take it in example for the trowthe.*
 18 *aspie.* So S, M, Bühler. L, Warner: *spye.*

- 19 *entent that noon.* So S, M, Bühler. L, Warner: *entend that no man.*
 wolde. So S, L, Warner, Bühler. M: *shulde.*
- 21 *no harme.* So S, Bühler. M, L, Warner: *noon harme.*
- 22 *ende.* So S, Bühler. M, L, Warner: omit.
- 23 *spie.* So S, L, Warner, Bühler. M: *aspie.*
- 25 *John.* So S, L, Warner, Bühler. M: omits.
- 26 *takist.* So S, M, Bühler. L, Warner: *takys.*
- 27 *letist.* So S, M, Bühler. L, Warner: *latyst.*
- 28 *empechist.* So S, L, Warner, Bühler. M: *employest.* BI: *empesches.*
 levest. So S, M, Bühler. L, Warner: *levys.*
- 31 *thou₂.* So S, Bühler. M, L, Warner: omit.
 trabem. So S, M, Bühler. V. BI: *traben autem.*

CHAPTER 77

- 1 *Helene.* So S, L, Bühler, Warner. M: *Helayne* (Helen of Troy).
- 4 *that.* So M, L, Warner, Bühler. S: omits.
- 6 *ful of kunningyng.* *As much as he myght.* So S, L, Warner, Bühler. M: *a full
 konnynge as any myght be.*
- 7 *into.* So S, L, Warner, Bühler. M: *to.*
- 9 *Whoso.* S: *-so* interlineated.
- 13 *excusacion.* So S, L, Warner, Bühler. M: *excusaciones.*
- 14 *wul.* So S, Bühler. M: *wol.* L, Warner: *wyll.*

CHAPTER 78

- 5 *his.* So S, L, Warner, Bühler. M: omits.
- 6 *and makith dremys.* So S, M, Bühler. L, Warner: omit.
- 7 *be.* So M, L, Warner, Bühler. S: *is.*
- 7–8 *thing.* So S, M, Bühler. L, Warner: *thynges.*
 some tyme . . . and. So S, M, Bühler (M: *it betokenith*). L, Warner: omit
 (*eyeskip*). BI: *aucune fois riens ne segnefie.*
- 8 *the contrarie of.* So S, M, Bühler. L, Warner: *contrarie to.*
- 9 *speke.* So S, M, Bühler. L, Warner: *that may speke.*
 liche. S: *liche liche.*
- 11 *theim.* So S, M, Warner, Bühler. L: *tyme.*
- 12 *man.* So S, Bühler. M, L, Warner: *a man.*
 and namely. So S, M, Bühler. L, Warner: *anamely.*
- 13 *that.* So S, L, Warner, Bühler. M: omits.
- 14 *thou₂.* So S, L, Warner, Bühler. M: omits.
- 15 *shouldist.* So S, M, Bühler. L, Warner: *shuld.*
 There. So S, Bühler. M, L, Warner: *Where.*
 be to. So L, Warner, Bühler. S: omits. M: *be.* BI: *trop.*
- 16 *mery ne to hevy.* So S, L, Warner, Bühler. M: *hevy ne to mery.*
 avisions. So M, L, Warner, Bühler. S: *ma avisions.*
- 18 *mery ne to hevy.* So S, L, Warner, Bühler. M: *hevy ne to meri.*
 the₂. So S, M, Bühler. L, Warner: *thi.*

- 21 *thee, it.* So S, L, Warner, Bühler. M: *the*.
 22 *yf.* So S, M, Bühler. L, Warner: *yf that*.
 wilte. So S, L, Warner, Bühler. M: *wolte*.
 He. So S, M, Warner, Bühler. L: omits.
 22–23 *thee from.* So S, L, Warner, Bühler. M: *fro the*.
 23 *that.* So S, Bühler. M, L, Warner: omit.
 25 *man.* So S, M, Warner, Bühler. L: omits.
 26 *pacienciam habe.* BI: *Ecclesiastici secundo capitulo.* S, M, Bühler: omit the citation of the Biblical book and chapter. BI: *Ecclesiastici, etc.*

CHAPTER 79

- 5 *loved.* So S, L, Warner, Bühler. M: *he lovid*.
 6 *He took the see.* So S, M, Bühler. L, Warner: omit. BI: *se mist en mer*.
 in. So S, L, Warner, Bühler. M: *on*.
 7 *to.* So S, L, Warner, Bühler. M: *for to*.
 8 *fro.* So S, M, Warner, Bühler. L: *for*.
 weping. So S, L, Warner, Bühler. M: *wepinges*.
 10 *a goon.* So S, M, Bühler. L, Warner: *have gone*.
 into. So S, M, Bühler. L, Warner: *onto*.
 11 *with forse.* So S, L, Warner, Bühler. M: omits.
 12 *and hevy.* So S, L, Warner, Bühler. M: *hevy*.
 god. So S, L, Warner, Bühler. M: *goddes*.
 16 *of the.* So S, Bühler. M, L, Warner: *of tho*.
 17 *in.* So S, L, Warner, Bühler. M: *in in*.
 the same. So S, L, Warner, Bühler. M: *tho same*.
 20 *liche.* So S, L, Warner, Bühler. M: *suche*.
 21 *seid that.* So S, M, Bühler. L, Warner: *seide to*.
 22 *schoulde.* So S, M, Bühler. L, Warner: *that he shulde*.
 27 *oppinion.* So S, L, Warner, Bühler. M: *opiniones*.
 28 *that dispiseth.* So S, L, Warner, Bühler. M: *the whiche dispiseth*.
 29–30 *his prudence.* So S, L, Warner, Bühler. M: *the chirche*.
 31 *And.* So S, M, Bühler. L, Warner: omit.
 34 *vita.* So V, BI, S, M, Bühler: *vitam*.

CHAPTER 80

- 4 *been.* So S, L, Warner, Bühler. M: *be*.
 6 *the greving.* So S, L, Warner, Bühler. M: omits.
 20 *not.* So M, Warner, Bühler. S, L: omit.
 26 *tantum.* So V, S, M, Bühler: *tamen*.
 27 *ignorent.* So M, BI, Bühler. S: *ignorant*. V: *ignorarent*.

CHAPTER 81

- 4 *noon.* So S, Bühler. M, L, Warner: *no*.
 9 *comen.* So S, M, Bühler. L, Warner: *comme*.

- 10 *hepid*. M: *hepid*, corrected to *helpid*.
 11 *ofte tymes*. L: *ofte tyme*s and *ofte tyme*s.
 12 *distourbled*. So S, Bühler. M, L, Warner: *disturbid*.
 12 *that*. L: *that that*.
 13–14 *yvil sutil*. So S, L, Warner, Bühler. M: *sotill*. BI: *soubtilz et mauvais*.
 16 *for . . . pepill*. So S, L, Warner, Bühler. M: omits (eyeskip).
 16 *riche and.* S, M, L, Warner, Bühler: *riche*. BI: *riche . . . et*.
 16 *unknowing*. So S, M, Bühler. L, Warner: *unknowyn*.
 21 *vice*. So M, L, Warner, Bühler. S: *vi*.
 22 *protervi*. So S, Bühler, BI, V. M: *protrem* (*protrem* is not attested in Latin
 dictionaries and is a scribal misreading).
 22 *iii*. So M, Bühler, BI. S: *iii*.

CHAPTER 82

- 1 *for*. So M, L, Warner, Bühler. S: omits.
 3 *tending*. So S, M, Bühler. L, Warner: *tendynges*.
 5 *the*. So M, L, Warner, Bühler. S: omits.
 7 *thing*. So S, L, Warner. M, Bühler: *gentilman*. BI: *le damoiselle*.
 9 *sayre stanke*. So S, L, Warner, Bühler. M: *stangne*. BI: *bel estanc*.
 13 *a liste he hadde*. So S, L, Warner, Bühler. M: *he had a luste*.
 13 *ne*. So S, M, Bühler. L, Warner: *so*.
 13–14 *of the fayrie, ful of woo*. So S, L, Warner, Bühler. M: omits.
 15 *goddes in*. So S, Bühler. M, L, Warner: *goddes of*. BI: *les dieux . . . en pitié*.
 16 *sectes*. So S, M, Bühler. L, Warner: *seytis*. BI: *sexes*.
 20 *delitable*. So S, Bühler. M: *delectable*. L, Warner: *delicitable*.
 21 *gladly*. So S, M, Bühler. L, Warner: *ghadely*.
 21 *the more*. So S, L, Warner, Bühler. M: omits.
 22 *delitable*. So S, Bühler. M: *delectable*. L, Warner: *delectable to here*.
 22 *and namely*. So S, M, Bühler. L, Warner: *anamly*.
 26 *put in*. So S, M, Bühler. L, Warner: *put it in*.
 26 *shouldist*. So S, M, Bühler. L, Warner: *shuld*.
 26 *doo*. So S, L, Warner, Bühler. M: *doon*.
 27 *it*. So S, M, Bühler. L, Warner: *he*.
 27 *seeth*. So S, Bühler. M: *seet*. L, Warner: *seyth*.
 31 *as*. So S, M, Bühler. L, Warner: *a*.

CHAPTER 83

- 5 *afore*. So S, L, Warner, Bühler. M: *of*. BI: *devant*.
 6 *whan that*. So S, Bühler. M: *whan the*. L: *that*.
 7 *sojourne*. So M, L, Warner, Bühler. S: *socour*. BI: *a sejour*.
 7 *sey*. So S, M, Bühler. L, Warner: *seyne*.
 10 *thingis*. So S, L, Warner, Bühler. M: *thinge*.
 12 *reding*. So S, Bühler. M, L, Warner: *redynge of*.
 13 *in his Morallis*. So S, M, Bühler. L, Warner: omit. BI: *es Morales*.
 14 *oure*. So S, M, Bühler. L, Warner: *yowre*. BI: *notre*.

- 15 *therein.* So S, M, Bühler. L, Warner: omit.
 erthly. So S, M, Bühler. L, Warner: *herdly* (see Explanatory Note).
 for there. So S, M, Bühler. L, Warner: *and therefor.* BI: *la [there].*
 oure₂. So S, M, Bühler. L, Warner: *the.* BI: *nostre.*
 how mych. So S, M, Bühler. L, Warner: *who myche that.*
 16 *fer.* So S, M, Bühler. L, Warner: *fayre.*
 from. So S, M, Warner, Bühler. L: omits.
 17 *quibus putatis.* So S, M, BI, Bühler. V: *quia . . . putatis.* Parussa: *in quibus putatis.*

CHAPTER 84

- 2 *Thin.* So S, M, Bühler. L, Warner: *Thy.*
 hir-to. So S, L, Warner, Bühler. M: *thereto.*
 5 *was₁.* So S, M, Warner, Bühler. L: omits.
 and yit. So S, M, Bühler. L, Warner: *and (L: an).*
 more. So S, M, Bühler. L, Warner: *yit more.*
 7 *gentilnes.* So S, L, Warner, Bühler. M: *gentilesse.*
 hertily. So S, L, Warner, Bühler. M: *well.*
 8 *nevir.* So M, L, Warner, Bühler. S: *nevir to.*
 10 *and brought.* L: *and brought and brougght.*
 12 *pitous.* So S, M, Bühler. L, Warner: *petous of.*
 theire. So S, M, Bühler. L, Warner: *the.*
 14 *so sore.* S: *so* interlineated.
 that she. M: *that that she.*
 15 *holly.* So S, M, Bühler. L, Warner: *only.* BI: *tout.*
 And. So S, M, Bühler. L, Warner: omit.
 had. So S, M, Bühler. L, Warner: *was.*
 a. So S, M, Bühler. L, Warner: *of.*
 17 *aqueinte him not.* So S, M, Bühler (M: *queynte*). L, Warner: *be not aquauyntyd.*
 21 *to sodeinly.* So S, L, Warner, Bühler. M: *sodeynly.*
 22 *the degrees.* So S, M, Bühler. L, Warner: *degrees.*
 23 *he.* So S, L, Warner, Bühler. M: omits.
 comen. So S, M, Bühler. L, Warner: *coume.*
 24 *to eschewe.* So S, L, Warner, Bühler. M: *to be shewed.* BI: *a eschiuer.*
 other. So S, L, Warner, Bühler. M: *othir thingis,* with *thingis* cancelled.
 25 *the Apostle Seint Paul.* So S, L, Warner, Bühler (S: *the a apostle*). M: *Seynt Poule
 the apostill.*

CHAPTER 85

- 2 *thus.* So S, M, Bühler. L, Warner: *the thus.*
 leve. So S, M, L, Bühler. Warner: *love.*
 6 *was₁.* So S, Bühler. M, L, Warner: *were.*
 was₂. So S, Bühler. M, L, Warner: *were.*
 7 *slewe.* So S, L, Warner, Bühler. M: *slow.*
 8 *greet.* So S, L, Warner, Bühler. M: *the greet.*
 that. So S, M, Bühler. L, Warner: omit.
 9 *greet.* So S, L, Warner, Bühler. M: omits. BI: *grant.*

- 12 *aſtir.* So S, M, Bühler. L, Warner: omit.
 him. So M, L, Warner, Bühler. S: omits.
 12 *This.* So S, M, Bühler. L, Warner: *That.*
 13 *mysdoon.* So S, L, Warner, Bühler. M: *mysdone to moche.*
 or felawe, that his felaw. So S, M, Bühler. L: *or felaw* (eyeskip). Warner: *his
 felawe.*
 14 *caas.* So M, Bühler. S, L: omit. Warner: *place.* BI: *lieu.*
 16 *shouldist.* So S, M, Bühler. L, Warner: *shulde.*
 18 *As.* So S, M, Bühler. L, Warner: *And.*
 19 *and.* So S, M, Warner, Bühler. L: *an.*
 a₂. So S, M, Bühler. L, Warner: omit.
 20 *difference.* So S, M, Bühler. L, Warner: *deference.*
 the victorye. So S, L, Warner, Bühler. M: *bene full.* BI: *victoire.*

CHAPTER 86

- 1 *fro thee.* So S, L, Warner, Bühler. M: *from.*
 2, 3 *hire.* So M, Warner, Bühler. S, L: *his.*
 4 *woste.* So S, Bühler. M, L, Warner: *wote.*
 5 *womman of fayrie.* So S, M, Bühler. L, Warner: *fayre woman.*
 7 *jelousie on a.* So S, M, Bühler. L, Warner: *jalousie on.*
 9 *Arcisus.* So S, M, L, Warner, Bühler. BI: *Narcisus.*
 10 *him liste.* So S, Bühler. M: *him luste.* L, Warner: *he lyſt.*
 11 *goddes.* So S, Bühler. M, L, Warner: *goddesse.* BI: *dieux.*
 12 *on.* So S, M, Bühler. L, Warner: *of.*
 13 *he may.* S: *he may he may.*
 14 *and.* So S, M, Bühler. L, Warner: omit.
 15 *goddes.* So S, L, Warner, Bühler. M: *goddesse.*
 16 *answerith.* So S, M, Bühler. L, Warner: *answheris.*
 19 *abiden.* So S, M, Bühler. L, Warner: *abydyn.*
 21 *it.* So M, L, Warner, Bühler. S: omits.
 Zaqualquin. So L, Warner, BI. S, Bühler: *Zaqualcum.* M: *Zaqualcuin.*
 22 *lene.* So S, M, Bühler. L, Warner: *leve.*
 23 *and kepe.* So S, L, Warner, Bühler. M: *but kepe.* BI: *et.*
 25 *Lordis.* So S, M, Warner, Bühler. L: *Lodis.*
 26 *that blessid.* So S, L, Warner, Bühler. M: *Blessid.*
 thoo that. So S, L, Warner, Bühler. M: *tho the whiche.*
 27 *the which.* So S, L, Warner, Bühler. M: *that.*
 27–28 *for they . . . penurie.* So S, L, Warner, Bühler. M: omits (eyeskip).
 28–29 *more myghti.* So M, L, Warner, Bühler. S: *more myghtiere.* BI: *plus puissant.*
 29 *as he.* So S, Bühler. M: *as that he.* L, Warner: *that he.*
 30 *primus.* So S, M, Bühler. V, BI: *pronus* [inclined].

CHAPTER 87

- 2 *worldly.* So S, M, Bühler. L, Warner: *wordly.*
 4 *And thou.* So S, M, Bühler. L, Warner: *And.*

- 5 *seith that.* So S, M, Bühler. L, Warner: *seith*.
 6 *befelle.* So S, L, Warner, Bühler. M: *fell*.
 7 *folowed.* So S, L, Warner, Bühler. M: *folowid hire*.
 9 *scape.* So S, M, Bühler. L, Warner: *scape hym*.
 10 *praier.* So S, M, Bühler. L, Warner: *prayers*.
 11 *wolde.* So S, M, Bühler. L, Warner: *shulde*.
 12 *namely.* So S, M, Bühler. L, Warner: *anamly*.
 13 *in the tyme.* So S, Bühler. M: *in tyme*. L, Warner: *to theyme*. BI: *ou temps*.
 14 *undir the laurere.* So S, L, Warner, Bühler. M: *undir that tre*. BI: *soubz le lorier*.
 15 *yif.* So S, M, Bühler. L, Warner: *if that*.
 16 *seie.* So S, M, Bühler. L, Warner: *seyne*.
 17 *perfeccion.* So S, M, Bühler. L, Warner: *grete perfeccion*. BI: *perfeccion [OF]*.
 18 *how.* So S, M, Bühler. L, Warner: *who*.
 19 *be there.* So S, L, Warner, Bühler. M: *bene there*.
 20 *present . . . beholde the.* So S, M, Bühler. L, Warner: omit (eyeskip).
 21 *deith.* So S, L, Warner, Bühler. M: *deeth and*.
 22 *his.* So S, M, Bühler. L, Warner: *the*.

CHAPTER 88

- 4 *wise.* So L, Warner, Bühler. S: *vici*. M: *visi*.
 5 *in.* So S, L, Warner, Bühler. M: omits.
 6 *doute.* So M, L, Warner, Bühler. S: omits.
 7 *he.* So S, M, Bühler. L, Warner: *there he*.
 8 *there.* So S, M, Bühler. L, Warner: omit.
 9 *weping.* So S, Bühler. M, L, Warner: *wepynges*.
 10 *not goo to.* So S, M, Bühler. L, Warner: *no goo into*.
 11 *there.* So S, L, Warner, Bühler. M: *therfore*.
 12 *the visiones.* So S, M, Bühler. L, Warner: *visions*.
 13 *the avice.* So S, M, Bühler. L, Warner: *in avice*.
 14 *she.* So S, M, Bühler. L, Warner: *he*. BI: *elle*.
 15 *namely.* So S, M, Bühler. L, Warner: *anamly*.
 16 *shouldist.* So S, M, Bühler. L, Warner: *shuld*.
 17 *unto.* So S, L, Warner, Bühler. M: *to*.
 18 *admonestith.* So S, M, Bühler. L, Warner: *andmonychit* (Warner: *admonychit*).
 19 *undirstanding.* So S, Bühler. M, L, Warner: *undirstandynges*.
 20 *of litil.* So S, L, Warner, Bühler. M: *litill*.
 21 *to abide.* So S, M, Bühler. L, Warner: *abydyng*.
 22 *Thessalonicenses v.* S, M, BI, Bühler: *Hebreos xi*.

CHAPTER 89

- 4 *than.* So S, L, Warner, Bühler. M: omits.
 5 *made.* So S, M, Bühler. L, Warner: omit. BI: *faitte*.
 6 *king.* So S, M, Bühler. L, Warner: *knynght*. BI: *roy*.
 7 *Ninus.* So S, Bühler. M, L, Warner: *Minos*.
 8 *good knyght.* M: *good spirit knyght*, with *spirit* scored for cancellation.

- 8 *or.* So S, M, Bühler. L, Warner: *or off.*
 10 *overcomen.* So S, L, Warner, Bühler. M: *overcome.*
 11–12 *is to undirstande that the.* So S, Bühler. L, Warner: *it is to undirstonde that the.*
 M: omits (with space left).
 12 *thingis.* So S, L, Warner, Bühler. M: *thing.*
 13 *of the.* So S, M, Bühler. L, Warner: *of.*
 14 *the.* So S, L, Warner, Bühler. M: omits.
 perellis. So S, M, Bühler. L, Warner: *perell.*
 15 *worlde.* So S, L, Warner, Bühler. M: *worde.*
 bitingis. So S, L, Warner, Bühler. M: *bitynge.*
 16 *as₁.* S breaks off, one folio lacking. M supplies the text.
 19 *laugh.* So M, Bühler. L, Warner: *lawith.*
 thine. So M, Bühler. L, Warner: *thi.*
 19–20 *the prophete David.* So L, Warner, Bühler. M, BI: omit.
 20 *Bonum . . . homine.* So B₁. M, BI: omit. L: *Spera in Domino* [Trust in the Lord]
 (Psalm 36:3).

CHAPTER 90

- 3 *be as.* So M, Bühler. L: omits. Warner: *be.*
 4 *Priaunt.* So M, Bühler. L, Warner: *that Priant.*
 4 *Wilte.* So M, Bühler. L, Warner: *woldest.*
 5 *shal goo.* So M, Bühler. L, Warner: *come.* BI: *ira [go].*
 5 *in the.* So M, Bühler. L, Warner: *in.*
 7 *to goo.* So L, Warner, Bühler. M: *goo.*
 7 *to the.* So M, Bühler. L, Warner: *to.*
 9 *it hire.* So M, Bühler. L, Warner: *it there.*
 9 *sleepe.* So M, Warner, Bühler. L: *shepe.*
 10 *myghte.* So M, Bühler. L, Warner: *myghte for.*
 11 *undir.* So M, Bühler. L, Warner: *undir the.*
 11 *And₂.* So M, Bühler. L, Warner: *And for.*
 12 *his fadir.* So L, Warner, Bühler. M: omits.
 12 *seyde that.* So M, Bühler. L, Warner: *seide.*
 13 *noon.* So L, Warner, Bühler. M: *he.*
 14 *shulde.* So L, Warner, Bühler. M: *shulde not.*
 14 *be wise.* So M, Bühler. L, Warner: *awyse hym.* BI: *sont sages.*
 15 *to the.* So M, Bühler. L, Warner: *the.*
 16 *lovith.* So M, Bühler. L, Warner: *loved.*
 16 *reighne.* So M, Bühler. L, Warner: *reigne.*
 17 *gloriously.* So M, Bühler. L, Warner: *gloriously.*
 17 *Where she.* So M, Bühler. L, Warner: *Where he.*
 17 *that she.* So M, Bühler. L, Warner: *that he.*
 18 *Therfore.* So M, Bühler. L, Warner: *Thereof.*
 20 *dethe.* So M, Bühler. L, Warner: *ne lesse incerteyne than is the owre of deth.*
 20 *ne.* So M, Bühler. L, Warner: *and.* BI: *ne.*
 22 *in the myd-wes.* So L, Warner. M: *the medwis.* Bühler: *in the medwis.*
 23 *Memor esto quoniam mors non tardabit.* So B₁. M, BI: omit.

CHAPTER 91

- 3, 5, 7, 9 *armes*. So M, Bühler. L, Warner: *harneis*. BI: *armes* [OF].
 4 *it*. So M, Bühler. L, Warner: *than it*.
 7 *strok*. So M, Bühler. L, Warner: *stokke*.
 8 *sette*. So M, Bühler. L, Warner: *that is sette*.
 9 *shotte*. So M, Bühler. L, Warner: *shoote*.
 10 *to*. So M, Bühler. L, Warner: omit.
 13 *liche*. So M, Bühler. L, Warner: *even*.
 14 *also he*. So M, Bühler. L, Warner: omit. BI: *aussi*.
 15 *wherin*. So M, Bühler. L, Warner: *where*.
 16 *oure*. So M, Bühler. L, Warner: omit. BI: *nostre*.
 16 *tuum*. So M (S lacks this folio). BI: *tuum in abscondito. Mathei vi^o capitulo.*

CHAPTER 92

- 1 *Of Polibetes coveite not hastili*. S resumes. Some water damage and cockling of
 vellum on fols. 56r–v.
 7 *coveited*. So S, M, Bühler. L, Warner: *coveite*.
 7 *doun*. So S, M, Bühler. L, Warner: *doung*.
 8 *uppon his*. So S, Bühler. M: *upon the*. L, Warner: *of his*.
 9 *discoverte*. So S, L, Warner, Bühler. M: *discovered*.
 9 *faute*. So S, L, Warner, Bühler. M: *defaute*.
 11 *the stories makith*. So S, M, Bühler. L, Warner: *stories maken*.
 11 *covetises*. So M, L, Warner, Bühler. S: *curtesies*.
 12 *noyous*. So S, M, Bühler. L, Warner: *no noyens*.
 12 *the philozophre*. So S, L, Warner, Bühler. M: *this philesofre*.
 15 *thing*. So S, Bühler. M, Warner: *thinges*. L: *tynges thynges*.
 16 *is as*. So S, M, Bühler. L, Warner: *it is*.
 17 *have that which*. So S, Bühler. M, L, Warner: *have that the whiche*.
 17–18 *hath that which*. So S, Bühler. M: *hath that the whiche*. L, Warner: *hath that*.
 19 *that₁*. So L, Warner, Bühler. M: *that that*. S: omits.
 20 “*Bring, bring!*” *And to*. So M, L, Warner, Bühler. S: *Bring bringer and to to*.
 22 *to the*. S: *the* interlineated.
 23 *Radix . . . capitulo*. So S, Bühler. M: omits with space.

CHAPTER 93

- 4 *love*. So S, M, Bühler. L, Warner: *lyffe*.
 7 *noblesse*. So S, M, Bühler. L, Warner: *nobilnes*.
 8 *that was the moost*. So S, L, Warner, Bühler. M: *the whiche was most*.
 8–9 *solempnely*. So S, M, Bühler. L, Warner: *solemny*.
 8–9 *was made*. So S, L, Warner, Bühler. M: *was*.
 13 *was armed*. So S, M, Bühler. L, Warner: *armed*.
 14 *not₂*. So M, L, Warner, Bühler. S: omits.
 15 *slowe*. So S, L, Warner, Bühler. M: *sawe*.
 17 *sente for*. So S, L, Warner, Bühler. M: *sent*.

- 18 *of.* So L, Warner, Bühler. S: *of of*, second *of* cancelled. M: *for*.
 Therfore. So S, M, Bühler. L, Warner: *And therfor*.
 20 *myche.* So S, M, Bühler. L, Warner: omit.
 man. So S, M, Bühler. L, Warner: omit.
 thin. So S, L, Warner, Bühler. M: *tyme*.
 22 *that is.* So S, L, Warner, Bühler. M: *it is*.
 23 *holly.* So S, L, Warner, Bühler. M: *oonli*. BI: *toute*.
 24 *straunge.* So S, M, Bühler. L, Warner: *straunge loves*. BI: *estrangle*.
 25 *expounyng.* So S, M, Bühler. L, Warner: *expownyng of*.
 26 *whethir.* So S, L, Warner, Bühler. M: *wherther*.
 haddist. So S, M, Bühler. L, Warner: *had*.
 27 *passe with.* So S, L, Warner, Bühler. M: *passe therwith*.
 29 *Nolite . . . capitulo.* S: supplied by a different hand.

CHAPTER 94

- 7 *so.* So S, M, Bühler. L, Warner: *and so*.
 8 *that.* So S, L, Warner, Bühler. M: *for*.
 11 *faute.* So S, L, Warner, Bühler. M: *for defaute*.
 13 *undirtaken.* So S, M, Bühler. L, Warner: *undertake*.
 is. So S, M, Bühler. L, Warner: *it is*.
 14 *Austin.* So S, M, Bühler. L, Warner: *Tawstyn*.
 15 *shoulde truste.* So S, M, Warner, Bühler. L: *susde*.
 16 *we speke.* So S, L, Warner, Bühler. M: *he speketh*. BI: *nous parlons*.
 17 *we endure.* So S, L, Warner, Bühler. M: *he endureth*. BI: *nous endurons*.
 20 *nobis.* So S, Bühler. M: *vobis*.

CHAPTER 95

- 1 *Anthenor* (throughout). So L, Warner (line 1: *Antenor*). S, Bühler: *Authenor*.
 M: *Athenor*.
 5 *at the laste to greet.* So S, L, Warner, Bühler. M: *to the ende of the greet*.
 6 *thei wiste.* So S, Bühler. L, Warner: *they wost*. M: *wiste*.
 8 *he had.* So S, L, Warner, Bühler. M: *had*.
 10 *wey.* So S, M, Bühler. L, Warner: *away*.
 14 *that.* So S, L, Warner, Bühler. M: omits.
 16 *drive away.* So S, L, Warner, Bühler. M: *dryve*.
 thingis. So S, L, Warner, Bühler. M: *thinge*.
 17 *he, that.* So S, L, Warner, Bühler. M: *he the whiche*.
 18 *that torneth.* So L, Warner. M, Bühler: *the whiche turneth*. S: *he torneth*. BI: *qui tourne*.
 19 *he is.* So S, Bühler. M, L, Warner: *is*.
 oyle. So S, L, Warner, Bühler. M: *oyle of the lampe*. BI: *l'oille*.
 20 *Petir.* So S, L, Warner, Bühler. M: *pepill*.
 the whiche. So M, L, Warner, Bühler. S: *he*.
 in such. So S, M, Bühler. L, Warner: *into sich*.

- 22 *reneye.* So S, Bühler. L, Warner: *to reyne.* M: *that he renyed.*
 And. So S, L, Warner, Bühler. M: *Therfore.* BI: *Et pource.*

CHAPTER 96

- 1 *suffre.* So S, M, Bühler. L, Warner: *offir.* BI: *souffrir.*
 2 *shoulde.* So S, L, Warner, Bühler. M: *shuldest.*
 3 *to offre.* So S, M, Bühler. L, Warner: *suffre.* BI: *offrir.*
 4 *of the.* So S, Bühler. M, L, Warner: *to the.*
 5 *had ben yit.* So S, M, Bühler. L, Warner: *yet bene had that.*
 6 *seide.* So S, L, Warner, Bühler. M: *seyde that.*
 7 *hadde avowed.* So S, L, Warner, Bühler. M: *vowed.*
 8 *thei had.* So S, M, Bühler. L, Warner: *the hadde.*
 9 *that.* So S, L, Warner, Bühler. M: *the whiche.*
 10 *lepte out.* So S, M, Bühler. L, Warner: *lepid owt of the hors.*
 11 *Therfore.* So S, M, Warner, Bühler. L: *Thefor.*
 12 *such.* So S, M, Bühler. L, Warner: *no sich.*
 13 *of his.* L: *of his of his.*
 14 *not.* So S, L, Warner, Bühler. M: *nought.*
 15 *vayle to.* So S, L, Warner, Bühler. M: *avayle to.*
 16 *Therfore.* So S, M, Bühler. L, Warner: *There.*
 17 *Psaulter.* So S, M, Bühler. L, Warner: *Sauter booke.*

CHAPTER 97

- 2 *For Ylion, the faire stronge castell.* So S, M, Bühler. L, Warner: *For Ylyones towre
 sette full well.* BI: *Car Ylion le fort chastel.*
 5 *the strengist and the fairest.* So S, M, Bühler. L, Warner: *the faryst and the
 strengest.* BI: *le plus fort et le plus bel.*
 7 *and brent.* So S, L, Warner, Bühler. M: *brent.*
 8 *cases.* So S, M, Bühler. L, Warner: *causes.* BI: *cas [case].*
 12 *a.* So S, M, Bühler. L, Warner: omit.
 13 *spirit.* So L, Warner (*sperite*). S, Bühler: *knyght the spirit.* M: *knyghtli spirite.* BI:
 le bon esperit.
 15–16 *to delites . . . fro the delites.* So S, L, Warner, Bühler. M: omits (eyeskip).
 15 *that is to sey.* So L, Warner, Bühler. S, BI: omit.
 16 *fro the.* So S, Bühler. L, Warner: *fro.*
 of this. So S, L, Warner, Bühler. M: *of the.*
 17 *condicion.* So S, M, Bühler. L, Warner: *condicions.*
 20 *tormentum.* So S, Bühler, BI, V. M: *tortum.*

CHAPTER 98

- 4 *on.* So S, M, Bühler. L, Warner: *of.*
 5 *whose.* So M, L, Warner, Bühler. S: *was.*
 6 *wichcrafte.* So S, M, Bühler. L, Warner: *which crafte.*
 7 *wente be.* So S, M, Bühler. L, Warner: *went to.*

- as. So S, L, Warner, Bühler. M: *and*.
 wende. So S, M, Bühler. L, Warner: *went*. BI: *cuidoit*.
 a. So S, L, Warner, Bühler. M: *have*.
 10 suerly. So S, L, Warner, Bühler. M: omits. BI: *seurement*.
 take. So S, M, Bühler. L, Warner: *taken*.
 12 delicious. So S, L, Warner, Bühler. M: *deliciously*.
 13 undirstanden. So S, M, Bühler. L, Warner: *understond*.
 14 may. So S, M, Bühler. L, Warner: *ma*.
 15 vileynes. So S, M, Bühler (M: *vilenous*). L, Warner: *veleyns*.
 wantonnesse. So S, L, Warner, Bühler. M: *voydenes*.
 17 noyous. So S, M, Bühler. L, Warner: *noyens*.
 19 set to. So M, Bühler. L, Warner: *in*. S: *to*.
 21 we. So S, L, Warner, Bühler. M: *be*. BI: *pouons* [we may].
 22 thing. So S, Bühler. M, L, Warner: *thinges*.
 23 but as. So S, M, Bühler. L, Warner: *but*.
 24 soo. So M, Bühler. S, L, Warner: *omit*.
 25–27 *Ve vobis ypocrite . . . ossibus mortuorum*. So B₁, Bühler. S, M, BI: *omit*.

CHAPTER 99

- 1 reson. So M, S, L, Warner, Bühler: *reson*. BI: *raisons*.
 2 which as that. S: as interlineated.
 theim. So S, M, Bühler. L, Warner: *tyme*.
 5 the which₁. So S, L, Warner, Bühler. M: *that*.
 11 to. So S, M, Bühler. L, Warner: *to the*.
 12 is₁. So S, M, Bühler. L, Warner: *it is*.
 and that. So S, M, Bühler. L, Warner: *and than*. BI: *mais que*.
 14 thoo. So S, L, Warner, Bühler. M: *they*.
 16–17 or be slownes . . . for it. So S, M, Bühler. L, Warner: *omit*.
 17 shame. So S, Bühler. M: *a shame*.
 18 excusacion. So S, L, Warner, Bühler. M: *excusacions*.
 Seint Paul the Apostil. So S, Bühler. L, Warner: *the postil Seynt Poule*. M: *Seint Poule*.
 19 Prime. So S, Bühler, BI. M: *omits*.

CHAPTER 100

- 1 M: image of the arms of Sir John Astley (see Explanatory Note).
 2 hundrith. S, M, L, Warner, Bühler: *C* (but in line 19, S, Bühler: *hundrith*).
 6 the tyme. So S, M, Bühler. L, Warner: *th tyme*.
 7 the pes. L: *the cause pes*, with *cause* scored for cancellation.
 8 not. So S, L, Warner, Bühler. M: *not soo*.
 for it was. So S, L, Warner, Bühler. M: *it was for*.
 10 have. So S, L, Warner, Bühler. M: *a*.
 11 to be₁. So S, L, Warner, Bühler. M: *be*.
 that ther. So S, L, Warner, Bühler. M: *ther*.
 14 seide to him. So S, L, Warner, Bühler. M: *seyde*.

- 15 *which.* So S, M, Warner, Bühler. L: omits.
16 *worlde.* So S, M, Warner, Bühler. L: *worde.*
18 *teching.* So S, Bühler. L, Warner: *techyngges.* M: *techinge of a woman or.*
21 *womanan is.* So S, M, Bühler. L, Warner: *woman it is.*
 is to. So S, L, Warner, Bühler. M: *be to.*
23 *Didascalicon.* So M, L, Warner. S, Bühler: *Didascolicon.*
25 *He seekith.* M: *seketh not,* with *not* scored for cancellation.
 of. So S, M, Bühler. L, Warner: omit.
26 *but what.* So S, M, Bühler. L, Warner: *but.*
27 *noon.* So S, M, Bühler. L, Warner: *noon.*
 himself. So S, L, Warner, Bühler. M: *himsef.*
29 *iii^o.* So V, Parussa. S, M, Bühler, BI: *vi.*



LYTLE BIBELL OF KNYGHTHOD

The Prohemye

- fol.67ra The hye divyne eternall majesté,
Whos sovereygn sapience thoro hys imperiall myght,
Nine ordrez angelyke in ierarches thre
Establysched hathe in the heavenly lyght,
5 Here in this world, terrestriall cercuite,
Hathe sett mankynd to have the governans
Over all other creatoures, for whos sustenaunce *hierarchies*
- Create they were, subjecte to nature,
By whom thei possede the dimencious thre
10 Testifiyng the philosophicall scrypture:
Longitude, latitude, and profundité.
Thus is a trine in every quantyté
Comprehended by natures operacioun,
Wheroft any erthly man hath dominacioun. *possessed*
- Length, breadth, and depth
unified trinity
- 15 To whom the seyd divine magesté
Hathe graunted a synguler prerogative
In hym to conteyne liffly soules thre,
Vegetatyffe, sensatyve, and intellective,
Whiche thre preserveth here hys bodely lyffe *To man*
- 20 And him comfortyth in all adversité
Tyll deth hym striketh with hys mortalité. *special*
- Vegetative, sensitive, and intellective
- 25 By vegetative he hath hys groyng bodely,
And sensitivے hym geveth palpabilité,
But hys sole intellective makith hym proprely
By resoun to discerne all mutabilité
And wrong to devyde from ryght by equité. *physical growth*
- Thus every thyng is in ordre sett by mankynd,
Wych schold be byfore and wych behynd. *gives him perception of touch*
- soul
- instability
- justice (fairness)
- 30 In wyche ordre and rewle ymaginative
Especially notyd be degrés three,
Wheroft the fyrst is called posatiffe, *ranks*
- positive

- Wyche, in comparacioun lowest is, of degree.
 The second, comparatiff nuncupatt is hee,
 And the superlative is thyrd and last of all.
 35 Hyest in that ordre, thus, men ey hym call.
- Sembable wyse fygured mey be
 To the degres and resembled aryght
 The thre estats of humanité:
 40 The laborer, oon for comoun profyght,
 Wyche the degré positive kepyth dey and nyght,
 Of whom the other two toke ther foundatioun
 In the tyme of Noye byfor the Incarnacioun.
- fol.67rb The second estat of these estates three
 Is knyghthode, to whom the degré comparative,
 45 Of verrey dew ryght, resembled mey bee,¹
 For as he in comparasoun surmontyth the possatyff,
 In lyke forme, knyghthod in this present lyff
 Oweth to surmount the estat laborous
 In honour and ryches with lyvynge vertuose.
- 50 And, as the degré comparative no weys mey atteyne
 Unto the superlative as in comparasoun,
 Ryght so the estat of knyghthod is under the sovereygn
 Estat of Holy Church, to whom the dominacioun
 55 Superlative is gyff, wyche schold with contemplacioun
 Be mirrour and exsample unto that other tweyn
 Of her synfull lyvynge the brydell to restreyn.
- Thus, in a tryne the gloriose Trynyté
 In heven and erth disposeth mervelosely
 Divers estatz and degrees to be:
 60 Fyrst, among angels, the trine ierarchye,
 Sythe in yche creature in erthe generally,
 The tryne dimencioun to be proporcionatt,
 As by Hym is ordred and ratificatt.
- In man, thre soules in maner of a tryne
 65 The gode Lord hathe knytt by Hys providens,
 Butt on in especiall hym doth enlumyne
 With resoun, wherby he hathe experience
 Twene ryght and wrong to shew hys sentence,
 And to discerne the forne trine degré
 70 Of comparasoun, yche in hys qualeté.

is designated the comparative

ever

*In a similar way may be represented
properly
classes*

*common profit
maintains*

Noah

exceeds

[horse's] bridle

Various

*Since; each
proportioned
sanctioned*

*united
one; illuminate*

*wisdom
previous*

¹ *Out of true, merited correctness, may be compared*

	To wyche degrees, by maner figuratyve, The trine estat mey well resembled be: Th'estat laborous unto the posatiff, And, in the comparative, knyghthod kepe hys see,	<i>metaphoric</i>
75	Th'estat laborous unto the posatiff, And, in the comparative, knyghthod kepe hys see, Holy Churche takyng the superlative degr. Thus, in dew ordre by resouns operacioun Is everythyng sett wher man hath dominacioun.	<i>seat</i>
80	Among wyche estates chosen have I oon After my discrescioun and wytte fantasticall Fowloyng the steppis of seintes everychoun, Wyche in a mene kep themselfe all. So unto knyghthod in especiall,	<i>practical judgment; imaginative faculty</i> <i>Following the steps; every one</i> <i>in a state of moderation</i>
	As mene estat awene the other tweyne, I purpose to declare condicioun certeyne,	<i>middle rank</i> <i>resolve; the true circumstances</i>
85	Wyche of verrey ryght owe to be dew fol.67ra To that estat of noble chyallrye: Th'encres of vertew and vices to eschew. Whosoever be of thatt compaynye, Wylling hymselfe ey to fortefyne	<i>accurately</i> <i>knighthood</i> <i>shun</i>
90	Bodely and gostely ageyn hys fooes all, Her mey he fynd tuycioun generall.	<i>always</i> <i>Physically and spiritually</i> <i>general moral guidance</i>
95	Yf he desyre grace to be hys guyde And lyst to fowl of ryght the perfyght trace, ¹ Lett hym this tretysse, wherso he goe or ryde, Beyre in hys mynd as God wyll gyff hym grace, And ey beware that disdeyn gete no place	<i>wherever he may go or ride</i> <i>ever</i>
	In hym to avoyde, by the wey of scorne, This rude, symple doctryne. In hym, then, is hytt lorne.	<i>lost</i>
100	In as myche as the verrey ground Of this mater resteth uppon this trine estate, Thre maner weys in this boke are found, Them to enforce that be desolate Of prudent polecye (thoro ignoraunce rate),	<i>true foundation</i> <i>self-governance (through valid ignorance)</i>
105	How thei contynually honour mey possede, To this lytle bibell, yf thei lyste take hede.	<i>possess</i>
	The fyrist of these weys, poeticall fable, Wherin rhetoriciens gretely sett ther cure To talke under covert, is called commendable Among worldly prelates and princes, I yow ensure.	<i>rhetoricians; attention</i> <i>cover</i>

¹ And wishes to follow the perfect path of moral rectitude

- | | | |
|-----|--|--|
| 110 | The second wey is autentyke scripture
Of olde sage philisophers, wych called is the lyght
Of scyens, comprehendyng tresour inſinight. | <i>authoritative writings</i>
<i>knowledge</i> |
| 115 | The thyrd wey is most of autorité
And hyest of credens to every Christen wyght.
And to confound our gostly enmes three,
In resistence it beyryth the grettyst myght,
For in hytt is the substaunce recytte
Of Holy Scripture in bothe testamenteſ
Comprised, and namely the' evangelyk documenteſ. | <i>person</i>
<i>enemies</i>
<i>received</i>
<i>especially the Gospels</i> |
| 120 | Poetrie, philosophye, and theologie,
Of this trine wey havyng the governauns,
Thus knyghthod, armed with prudent polecye,
In this present lyf hymſelf to avaunce,
And to hys soule gyfe gostely sustenaunce
Be morelizacioun of clerky conjecture,
Yf he the steppis wyll foulou of this lecture. | <i>advance</i> |
| 125 | fol.67vb Of this mysty mater to the declaracioun,
Goddes grace helpyng, now wyll I procede,
Wyche is to me tymorose, but under supportacioun
And favorable eid of hem that schall hytt reed.
For, ever in my hert, soore I me drede
My rude wytt to deele with this mater hawte,
Lest that in the makynge be found som defaute. | <i>With the help of God's grace</i>
<i>frightening</i>
<i>aid; read (instruct)</i>
<i>sorely I fear for</i>
<i>unrefined; lofty</i>
<i>composition</i> |
| 130 | 135 Wyche to my symplenes a reproche schold bee,
That I, of presompcioun, schold upon me take
So hye divinous mater in moralité,
In ryme or in prose other for to make —
Wher I, voyd of eloquence, am hyt to undertake —
Wyche schold cause men thynke in me abusion, ¹
And, for my gret folye, to have me in derysyoun. | <i>ignorance</i>
<i>presumption</i>
<i>spiritual</i>
<i>To compose in both rhyme or prose</i> |
| 140 | 145 How be hytt, I, trystyng uppon the proteccioun
Of theologiciens hyt to moralyse,
I fully me purpose, unto whose correccioun,
I holye me submytt in this entrepryse,
For so hye a mater in me to sylogyse,
My symple wytt of cunnyng to barreyn,
Butt under favores coverture, I tell yow for certeyn. | <i>Nevertheless; trusting</i>
<i>moralize</i>
<i>completely</i>
<i>reason out</i>
<i>too barren of knowledge</i>
<i>Except under favor's protection</i> |

¹ Lines 138–39: *Wherein, I, lacking eloquence, intend to undertake it — / Which should cause men to think shamefully of me*

- | | | |
|-----|--|--|
| | Butt fyrst for a principle and a verrey ground
Of this mater excellent, all that schall rede
Behove to understand that I this mater found
Upon the flour of chivalrye, the chyef of manheed
Ectour of Troye, whose fame ferr hath spredē,
To whom I resemble knyghthod in this booke,
And that mey thei know that lyst theron to loke. | <i>authentic foundation</i> |
| 150 | | <i>It is necessary; establish</i> |
| 155 | To whom in hys yong age
The lady Othea of prudens the goddes
Sent an epistle of noble poetrye
To geve hym corage to chivalrous prowes,
Wheroft the text fouloythe her expresse
In balad ryme, and of hyt the glose,
Wyche the moralité is made to yow in prose. | (Hector) |
| 160 | | <i>intention; strength
follows here plainly</i> |
| 165 | And to declare this mater oppynly
Unto the wlgar, pleyn to understandyngē
Of every wyght desyrous for to stye
The whele of Fortune to the suppreme wonnyng,
Language rethorically fro me sequestryngē,
The wordes of this epystle in reprove of synne,
Pleynly to wryte thus, I now begynne. | <i>clearly
vulgar, clearly to the understanding
halt
at its highest dwelling place
Eloquent language being kept from me
condemnation
Straightforwardly</i> |

Finis prohemye

Chapter 1: Othea

Incipit Epistola

fol.68ra Texte

- Othea, of prudence sovereygn goddes,
Drawer of hertes to wurschyp and renoun,
To thee, prince Ector, of Troyan noblenes,
To whom in armes is no comparisoun,
Son to god Mars, of werre wych weyres the crowne,
And of Mynerve, goddes of the same,
Whos noble dedes bloweth the trompe of fame,

Successour of the noble Troyan blode,
Heyre of the cytté and the cittezinz all,
To thyn estat I send gretynge gode,
As to such a prince oweth for to fall,
With perfyght love, wyche to thee dure schall

- Without feynyng, and for as much as I
Derly desyre th'encres of thi glorye,
dissembling
- 15 Wyche I wyll be preserved syngulerly,
Above all other in the lyff mortall,
I to thee wryte what is necessary
And accordyng to thyn estat royall
In thi yong age that thou know schall
20 By this epystle what is convenient
Unto thi weyle and most expedient,
wish; especially appropriate; status so that suitable well-being; advantageous
- For to conquer the hyghe myghty steede,
Whos name is Pegasus, as poetes tell,
Wyche by the eyre goth fleyng in dede,
25 And above all coursers beyreth the bell.
And bycause that thi condicioun naturell
Of armes inclyneth toward chivalry,
I for thee provyde, o, floure of curtosye,
stallions is the best
- fol.68rb Of perfyt connynge as a godde pure
30 Be this epistle thee for to werne
Of vyses that destroye many a creature,
Whereof the usage myght sone do thee harme.
And eke withoutt enchauntement or cherme
35 Of wurschyp and renome, I thee this laude graunt
Above all other wyche any armes haunt.
warn soon also; charm renown; praise practice chivalry
- And for all this I desyre no more
Butt that thou lyst of thy gentlenes
Onely thi love unto me gyve therfore.
Why sholdyst thou nott? Iwys, thou meyst no les,
40 For I am sche wyche save from distres
All tho that laboure my cunnynge to knowe,
So that no folye mey them overthowre.
choose (desire); noble character Indeed
- I alsoe bryng them to our hevenly place
Wher doth inhabite bothe goddes and goddesses.
45 Thus I them sett in grete joy and solace
And ever in erthe kepe them fro hevynes.
Wherfor, I preye thee, purchasour of prowes,¹
To this epistle that thou geff credence
As in thi mynd beyre therof the sentence.
misfortune accept on faith advice

¹ *Thus, I beg you, one who aims to acquire physical or moral strength*

- 50 And suche thynges as I here now wryte,
Wyche unto thee in tyme to come schall fall,
Loke thou beleve hytt with all thy myghte
As they were past, for certeyn come they schall,
For in me is the spryte propheticall. *happen*
- 55 Wherfor, lest thyn honour disteyned be or synke,
On this epistle I councell thee to thynke. *spirit of prophecy
be stained or decline*

The Glose

Othea in Greke langage may be take for womans wysedom, and for as myche as somtyme old peymyngs, nott havyng yett the lyght of the feyth, wurschyped many goddes, of the wyche law and beleve the gretest and the most of reames and seigneoriez of the world have passed, as, by ensaumple, the reames of Assyrye, Perse, Grece, Troye, Alysaundre, Rome and many other, and for the more partie of all the grete sage philosophers, in as much as God had not yett opened the gate of Hys mercy. Now at this present tyme, we Cristen people, havyng the lyght of the trew feyth, may moraleze the blynd oppynyon and saynges of oold paynynms, wheropon many moralizaciouns may be made. And in as much as thei wer accustomed to wurschyp everythyng wych had any prerogative of any grace beyond the comon course, wyche custome caused many ladies in that tyme beyng to be cald goddesses, and, for verrey troythe, as the storye makyth menciououn, in the tyme whyll the cyté of grete Troye floryshed in the hye name of renome, ther was a sad and a wyse lady in the same cyté of Troye called Othea, wyche, consideryng the tendre youth and manly corage of Ectoure (wyche that tyme floryshed in verteu, wyche by lyklyhode was a schewyng of grette grace wyche schold be in hym in tyme comyng), sent to hym many plesaunt and notable gyfftes and presentes, and namely fol. 68v a grete feyre stede called Gallathé, wyche stede had no pere | in the world. And for 75 as mych as all worldly graces and verteus wer abundaunt in Ectour, we may sey morally that he toke them by the warnyng of Othea, wyche sent to hym this epistle. By Othea may be understand the verteu of prudence and wysdom, wheroft the same Othea was replete and fulfilled, and for as myche as the four Cardinall Verteus be full necessarye to gode polecye, of wyche this boke telleth hereafter. Butt fyrst most 80 specially to begynne with the verteu of prudens, to wyche verteu is her gyven a name, called Othea in maner of poeticall langage accordyng to the story, to foulou the bettre the purposed mattre wheroft this boke trethy. And so may be seyd that by this same lady Othea was this epistle take or sent unto Ectour, and in lyke forme may be seyd that sche sendyth hytt to all other that desyre wysedom and prowes. 85 And in as myche as the verteu of prudens makyth creatoures in whom hytt habondeth gretely to be commendyd, therfore seyth thus the gret philosophre Arystotle, “Because that wysedom is most noble of all thynges, hyt oweth to be schewed by the better resoun byfore all other verteus in the most convenient and commendable maner.”

1.58 peymyngs, pagans. **1.60 seigneoriez**, kingdoms. **1.64 paynynms**, pagans. **1.69 sad**, prudent. **1.84 prowes**, excellence. **1.86 habondeth**, flourishes.

A Prologue to the Moralité

90 To leed and conceyve the purpose of this mater of this book to be moralized is applyed here to Hooly Scripture to the edificacioun and enhaunsement of the feyth and doctrine of the soule of man, wyche is create to lyknes and ymage of God, whos wele oweth of verrey ryght most principally to be tendryd. And for as myche as all
 95 thynge toke ther begynnnyng of the hye myght and wysedom of God in hyre fyrst creacioun, they ow of verrey resoun to attend especially to the plesur of God that is hyr creatour. Then mans soule, wyche is made to the similitude and lykenes of God, as is seyd befor, and is made most noble next to aungell of all creaturez, hyt is bothe convenient and necessare that hytt be instruct and fulfylled with verteus wherthoro
 100 hytt may be conveyd to the end wherfor hytt was made. And for as myche as hyt may be enpeched and letted by the sotell aweytes and assautes of the gostly enemye, wych is mortall adversarye unto mannys soule, and oftentyme is disturbed by the same enemye and sett owt of the perfyght wey toward the blysse of hevyn, therfor the lyff of man in this world may be called gostly chivalry, and that may be found in divers partyes of Scripture. And sythe all erthely thynge ar nott perpetually durable, every
 105 man oweth of ryght to have continuell remembraunce upon the tyme to come, wych schall endure withoutt end. And for as mych as the labour of the soule is most hye, noble, and perfyght chivalry, wherthrow the victoriouse soules be crowned in joy perpetually, and all other worldly chivalry is of no comparisoun in regard of that,
 110 therfore this boke spekyth of the chivalrous spryte, that is to understand, of knyghthod of mans soule, principally to preyse and plesur of God, and secondaryly to the gostly profytte of them wyche schall delyte to heer this present dyte.

The Moralité

Sythe prudence and wysedome is moder and cheff cundytour of all verteus, withoutt whom no dew guydyng nor governans among vertues may be had, hytt is full necessarye to the chivalrose spryte, that is to sey, mans soule, to be fulfylled with this verteu of prudence, as seyth thus Sent Austyn in hys Booke of Freelté of Clerkys, “In what place prudence inhabite, lyghtly may a man cesse and bryng to nought all thynge contrariose there, butt whereas prudence is refused and dispised, all thynge thereto contrarye have dominacioun and governauns.” And to the same purpose seyth the wyse man Salomon in hys Proverbis, “Si intraverit sapiencia cor tuum et sciencia anime tue placuerit, consilium custodiet te, et prudencia servabit te, etc.” Et hoc proverbiorum capitulo ii°.

1.93 wele, well-being. **1.100 enpeched and letted**, impeded and hindered; **sotell**, cunning; **awaytes and assautes**, ambushes and assaults. **1.104 sythe**, since. **1.109 spryte**, spirit (character). **1.111 dyte**, composition. **1.112 cundytour**, guide. **1.115 Freelté**, Fragility. **1.116 lyghtly**, easily. **1.119–21** [Proverbs 2:10–11]. “If wisdom shall enter into thy heart, and knowledge please thy soul: counsel shall keep thee, and prudence shall preserve thee.”

Chapter 2: Temperance

fol. 69r Texte

- And to the entent that thou mayst know
 The geynest path toward thyn honour,
 I to thee wryte of verteus arowe,
 Wheroft the usage wyll make a conquerour.
 5 Of wyche in especiall, thou must ha in favour
 My suster germanay that next me lovyth to daunce,¹
 The gloriose goddes called Temperaunce,
- Above all other to me most commendable,
 Wyche in a meen ey stans condicioun *Which ever maintains a moderate disposition*
 10 To every wyght benygne and affable.
 To wrathe gyveth sche never inclinacioun.
 In worldly wytt sche hath ey direccioun,
 In wele and wo kepyng oon mesure,
 For withoute hyr mey no creature
- 15 To wurschyp come by no maner wey.
 For butt yf sche peyse in mannys thought,
 The name fro hym wyl sone dye.
 The myght of malencolye wyl hym bryng to noght.
 Wherfor be myn advyse loke that in thi thought
 20 She to me be knett as goddes glorified,
 For among all sages sche is magnified.

Glose

The verteu of attemperance, Othea seyth, is hyre syster, and so mey sche well be called, for attemperaunce is suster to prudence and lyke unto prudence, for temperance is schewer of prudens, and of prudens fouloyth temperaunce. Wherfor sche meveth Ectour to have temperance in favoure, and in lyke forme oweth every gud knyght thatt desyreth honoure and prowes to love and have ever with hym temperaunce. As seyt the noble philosophre Democritus, “Temperaunce modereth vices and makyth verteus perfyght.”

Moralité

The verteu of attemperaunce hathe the propreté for to lymyte superfluytes of nature. Wherfor mannys soule oweth for to love and tendre temperaunce among all

¹ *My full sister who loves to dance next to me*

2.25 meveth, urges. **2.26 prowes**, valor. **2.27 modereth**, regulates. **2.29 superfluytes**, excesses.

other verteus. For as seyth Sent Austeyn in the boke of Maners of the Chyrche that th'office of attemperaunce is to refreyne and appese the maner of fleschly desyre, wych be contrarioose to the weyle of mannis soule and ofte turne hytt fro the law of God. And alsoe temperaunce dispiseth all fleschly delytes and worldy preyse. And to the same purpose seyth thus the Holy Apostle Petre in hys fyrst epistle, “Obsecro vos tanquam advenas et peregrinos abstinere vos a carnalibus desideriis, qui militant adversus animam.”

Chapter 3: Hercules

Texte

	Syth us, alsoe thee behovyth to have Strenght, wyche of werre hath the governaunce.	<i>After us; also it is necessary for you to have</i>
5	In grete distres sche mey thy honour save And to thi fooes do ryght grete grevaunce. To myghty Hercules turne thi contenaunce.	
	Though he in Grece were furthe brought and born, Yet of hys knyghtly dedes have thou no skorne.	
10	Though he with Grekes ageyn thi lynage Werred ey contrary to your oppinion, And on hym to leed grett baronage	<i>against</i>
	Geyn noble Troye to your distruccioun, Yet meyst thou here and rede of hys renoune: How he the gate oppened of prowes	<i>Against</i>
	And called was of knyghthod the myghty fortres.	
15	Nott forthen I geve thee no councell With the infernall ministres to werre, Nor the cruell god Pluto to asseyle	<i>Nevertheless</i>
	For Proserpine, the bryght schynyng sterre, Daughter of Ceres, goddes come fro ferre,	<i>ministers of hell</i>
20	Whom Pluto ravysched uppon the Grekes see, On wyche rape Hercules avenged thought be.	<i>kidnapped</i>
	Nor I sey nott that hytt is necessarye Thee to travayll unto the dredefull hell,	<i>abduction; hoped to avenge</i>
25	Nor werly ordinaunce thyder for to carye To make assaute to them that therinne dwell,	<i>For you to make an assault upon</i>
	Nor fyght with Cerberose, as thou meyst here tell	<i>military equipment</i>

2.32 refreyne and appese, restrain and placate. **2.33 weyle**, well-being. **2.35–37** [1 Peter 2:11]. “I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.”

This Hercules dyd for hys felowes tweyn,
Pyrotheus and Theseus, whom thens he gat ageyn.

- For werre inough in erthe schal thou fynde,
30 Though thou to hell presume nott to goo.
Yett I thee byd nott coveyt in thi mynde
On cruell serpentes to seke bateyll — loo! — *yearn*
Nor rampant lyons butt yf hytt hap soo
That thou be dryve therto be distres,
35 Nor with no other wyld beste, more ne lesse.
- fol. 69v For uppon hem meyst thou no wurschyp wynne
Butt yf thou fought with hem in thi defence. *honor*
And yf so be thei thee to assayle begynne,
And thou ageyn hem make manly resistence,
40 And thoro thy strenght with temperate prudence,
Thou meyst of hem conquere the victorye.
Whyle the world dureth hyt schal be to thee glorye. *unless* *lasts*

Glose

The verteu of force, that is to sey strenght, is to be understand not onely bodily strenghte butt alsoe the perfyte and stable stedfastnes that every gud knyght oweth to have in all hys dedys by deliberacioun of gode and sad poletyke wytte, and strenthe to resiste all thynges contrariose wyche may come to hym, be hytt by infortunes or troubles, where strong, stedfast, and myghty corage may gretely aveyle to enhaunsyng of hys honour. And for to gyve a materiall example of the verteu of strenthe, Othea allegeth Hercules to two ententes: on, to schew to Ectour the verteu of strenghte and, namely, of dedys of armys wherein Hercules was ryght noble and excellent; and, another, for the hye noblenes of Ector, hytt was full convenient and accordyng to schew hym an hye example. Hercules was a knyght of Grece, a man of meravelose strenghte, and in hys tyme dyd many mervales and notable dedes and prouessez, and he was a grete travelour be the world. And fore the grete and meravelose viages and dedes of armes of grett strenghte that he dyd, oolde wyse poetes, wyche spake under coverture and in maner of fable, seyd that he went to hell to fyght with th'enfernall prynces and alsoe that he faught with serpentes and wyld bestes, wyche is no more to understand butt the stronge and myghty entreprysys that he dyd. And for that cause oweth every god knyght to torne her contenaunce toward Hercules, that is to sey, remembre hys wurthy prowes and noble dedes. And as the bryghtnes of the sunne is to all thyng profitable, and as the philosophre seythe that the greyn of wheete, when hytt fallyth in gud grond, is to all men profitable, in lyke wyse may this example be vaylable and profitable to all

3.45 poletyke, prudent. **3.49 allegeth Hercules**, offers Hercules as an exemplar; **ententes**, purposes. **3.51–52 full convenient and accordyng**, suitable and appropriate. **3.54 prouessez**, brave feats. **3.55 viages**, adventures. **3.63 vaylable**, beneficial.

65 tho that desyre wurschyp and prowes of chivalry. And therfor seyth thus a wyse man,
“The vertu of force maketh a man durable and to overcome all thynges.”

Moralité

70 As hytt is impossible any knyght to gete the prye and wurschyp of armes, or hytt
to deserve, withoute bodeley strenght and manly corage, in lyke wyse mey nott
mannys soule opteyne nor wynne the perfyght love and preyse of God with other
victoris sprytes withoutt the vertew of force, that is to sey gostly strenghte. For as
seyth Sent Ambrose in the fyrst booke of Officez, “The verrey pure strenghte of
corage of mankynd is that wyche is never brused in adversitee nor takyth pryde in
prosperité, wyche proveth hymselfe in kepyng the ornamente of verteu, and to
susteyne ryghtwyssnes, wych alsoe makyth contynuell werre ageyn vyses, wyche
75 never was desteyned in labours and is bold and hardy in perelx, and boystoys ageyn
all fleschly desyres. And to the same purpose spekyth Sent Jhon th’Evaungeliste in
hys fyrst epistle in this wyse, “Scribo vobis iuvenes, quoniam fortes estis, et verbum
dei manet in vobis vicistis malignum.”

Chapter 4: Minos

Texte

Ectour, hytt belongyth eke to thin estat Thee to be lyke in usyng ryghtwysenes To Mynos, the justice of hell desperate, Yf thou intend to come to hye prowesse.	<i>is appropriate justice stern</i>
5 For a juge parcyall, resoun scheweth expres, Is never called wurthy armes for to beyre, Nor of reame nor regioun the ryall crowne to weyre.	<i>biased; explicitly royal</i>

Glose

10 Prudence seyth to every gode knyght that yf he desyre to be of the rowe or of
th’affinité of gode people, hym behovyth to have and to use alwey the verteu of
justyce, that is to sey, ryghtwysenes. And to the same intent seyth thus the
philosophre Arystotle, “He that is a ryghtfull justice oweth fyrst to juge hymselfe,” for,
fol. 70r as he seyth, “he that jugyth not ryghtfully | of hymselfe mey not be wurthy to juge
another man,” wyche is to understand that he schold fyrst correct hys own defautz and

3.66 **prye**, renown. 3.71 **brused**, broken. 3.73 **ryghtwyssnes**, justice. 3.74 **desteyned**, dishonored; **hardy**, fearless; **perelx**, perils; **boystoys**, sturdy (powerful). 3.76–77 [1 John 2:14]. “I write unto you, young men, because you are strong, and the word of God abideth in you, [and] you have overcome the wicked one.”

4.8 **rowe**, company.

then after correcte the defautes of other men. And to the same entent speke the poetz
 15 under coverture of fable and sey that Mynos was justice of hell, or provost or
 presendent, whichever hytt be, and that all the soules that went to hell cam byfore hym
 to have ther jugement, and after that thei had deserved peyne and penaunce, and to
 as many degres of peynes he wold thei schold be putt to in hell, he turnyth hys tayll
 20 aboute hym. And for as mych as hell is ryghtwes place of ponyschement of synne,
 therfore this boke spekyth in this behalve after the conceyte of the poetez, and for
 verrey trouthe that ther was sumtyme in Grece a kyng whos name was Mynos, wych
 was a passyng rygorouse juge and streyghte keper of ryghtwysnes, and for that cause
 seyd poetz that he was committed after hys deth to be justice of hell. Of the vertu
 25 of ryghtwysnes seyth thus Arystotle, “Justice is a mesur wyche God hathe sett uppon
 erthe to lymyte thynges.”

Moralyté

For as myche as the perfyght vertu of justice, that is to sey ryghtwysenes, taketh
 the oryginall begynnyng of allmyghty God, hytt is full necessarie to mans soule to
 have this verteu of ryghtwysnes to helpe and convey hytt to everlastyng joye. And
 as seyth Seynt Bernherd in a sermoun that justice and ryghtwysnes is non other butt
 30 yeld to every man that is hys owne, and in this ordre of yeldyng oweþ a man, as he
 seyth, to have consideracioun to thre maner of people: on, hys sovereygne; second,
 hys egall or felow; and thyrd, hys subged. To hys sovereygn, he oweþ to yeld reverens
 and obedience: reverence of hert and obedience of body. To hys felow or egall, he
 35 oweþ to yeld concell or helpe: conceyle in techyng hys ignoraunce and help in
 comfortyng hys poverté or non powere. And to his sogett, he oweþ to yeld kepyng
 and chastizement: kepyng to save and kepe hym fro evyll doyng and chastisement
 in chastysyng hym whan he hathe don ylle. And to the same purpos seyth thus
 Salomon in hys Proverbes, “Excogitat iustus de domo impii, ut detrahatur impios a
 malo; gaudium est iusto facere iusticiam.”

Chapter 5: Perseus, Pegasus, and Andromeda

Texte

And after this, yf thou to my counceyle
 Lyst to attend, in the chivellary
 Of Perseus thou schalt studye and merveyle,
 Wyche upon Pegasus rode continually
 5 And saved Andromed, that perisched was welny almost

4.22 streyghte, strict. **4.30 yeld**, give. **4.32 egall**, equal. **4.35 kepyng**, protection. **4.36 kepe**, protect. **4.38–39** [Proverbs 21:12, 15]. “The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil; it is joy to the just to do judgment.”

By a grete whale, a mounstre of the see
And yeld hyr to hyre freindes in hyre virginité.

returned

Glose

15	Bycause hytt is convenient and accordyng to reson that dew wurschyp and reverence be don to a gode and chivalrose knyght, therfor this boke spekyth figuratively after the maner of poetez. Thys Perseus was a full noble knyght and many landes conquered, after whom the grete land of Perce toke the name and was, and yett is, called Perse. And the old poetz seyd that he rood uppon the horse that flew by the eyre, wyche hors by them was named Pegasus, wyche is to understand, the grete name and fame of the renome of knyghthod wyche flyeth by the eyr in all partyes. They sey alsoe that this Perseus bore a sythe in hys hand, wyche is for the grete nombres of peple that he discomfetyd in many divers and sondry bateylles. Moreover, poetes sey that he delyverd and saved Andromed fro the whale, the monstre of the see. This Andromede was a meyd wyche, by the sentence of the goddes, schold have be devowred of this seyd monstre the whale, as poetes seyd, wych is to understand that all gode knyghtes owe to socour wymen in ther necessité when thei have nede of her helpe. So may this Perseus and hys hors Pegasus be understand the good name and fame that every gode knyght oweth to seke and have by hys meryte and deserte, wyche
20	
25	
fol. 70v 31	mey be borne all aboute in the eyr into all londys. And therfore seyth thus the philosophre Aristotle, "Good name makyth man bryght schynyng in the world and to be loved in the presence of princes."

Moralité

35 Gode name and fame oweth mannys soule specially to desyre and to have throwe
hys merytez amonge the noble cumpayne of the seyntz of hevyn, wyche name in
moralizacioun of this mater mey well be resembled to the knyght Perseus wyche was
borne aboue by the eyr by the mene of the horse Pegasus, wych hors is lykened in this
mater to the soules gode aungell, wyche aungell schall beyr gode name and report of
the sole before the hye throne of God. Andromede the meyd is the same mans soule,
wyche schall be delyvered from the grett whale, the devell of hell, by overcomyng of
synne. And alsoe the soule oweth to desyre goode name in this world to the plesure
of God and nott for veynglorye. For as Seynt Austyn seyth in the Boke of Correcccion
40

5.20 eyre, air. **5.23 discomfetyd**, overcame. **5.27 socour**, assist. **5.36 mene**, means.

that two thynges be necessary unto good lyvynge: on is good consciens and another good name — consciens for hymselfe and good name for hys neghboure. For who that trustyth all in consciens and dispyseth good name is cruell, for hytt is a signe
 45 of a noble corage to desyre goode name. And therfore seyth thus Salomoun, “Curam habe de bono nomine: magis enim permanebit tibi quam mille thesaury presiosi.”

Chapter 6: Jupiter

(*see note*)

Texte

And in thi knyghtly corage chivalroys,
 Of the god Jupiter take thy condicioun,
 Wyche wyl thee cause to be full gracieose
 And kepe thi name in wurschyp and renone.
 5 Of fames trompe, it bloweth the ryall sowne. *renown*
 Where cause is geven, love wyl ey encrece
 In ryche and poure throwowt the world, doutles. *trumpet; royal*

Glose

The paynyme, wyche by old tyme wurschyped many goddes, honoured the seven planettes for ther most especiall goddes, and after the seven planettes, thei named the seven deys of the weke. Thei honoured and held Jupiter fore on of her grettest goddes bycause he is sett in the hyer part of the zodiak. And, in especiall, the alcamystes (that is to sey, the laborers in alkamye, wyche gave the names of the seven planettes to the seven metals, as a man mey reed in Gebar and many other philosophres). Autorites of that science, thei gave to Jupiter the metall of tynne.
 10 Jupiter is a planett of plesure and lovyng condicioun and joyfull, and therfore hytt is figured unto the sanguelyn complexioun. And for that cause seyd Othea unto Ectour, that is to sey prudence to every gode knyght, that he schold have the condicioun of Jupiter. And to the same intent seyth the famose man Pictagoras that a kyng oweth to be curteyse and familiar with hys people and to scheue them a
 15 joyfull and mery chere, and in the same maner hytt is to understand of every other good knyght desyryng prowes.

20

Moralyté

Jupiter, wyche is a planett of goode and gentle nature, oweth mannyss soule to have the condicouns of, wyche is to signefye the mercy, pyté, and compassioun that every good knyght oweth within hym to have. For as seyth Sent Gregorye in a

5.45–46 [Ecclesiasticus 41:15]. “Take care of a good name: for it shall continue with thee, more than a thousand precious treasures.”

6.12 alcamystes, alchemists. **6.20 chere**, countenance. **6.22 gentle**, noble.

25 epistle that he sent to Nepocian, “I can nott record nor remembre,” seyt he, “to have red or hard that any dyed an evyll deth wyche was wyllyng in hys lyve to fulfyll and do mercifull dedes, for mercy hath many praers, and hit is impossible many praers to be unhard.” To wych entent seyth thus our Lord God in the Gospell, “Beati misericordes: quoniam ipsum misericordiam consequentur.”

Chapter 7: Venus

Texte

Of Venus bewar sche be not thi goddes, Lest sche thee fayle when thou hast most nede, Whose promyse bryngyth many to hevynes. Hyr trace to folke is holsome for to drede. 5 Of schamful povert hyr servauntes weyr the weed, For when thei no lengre foulou mey hyr daunce, Then be thei stryken clene out of contenaunce.	<i>misfortune</i> <i>way of life</i> <i>composure</i>
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fol. 71r Glose

Venus is on of the seven planettes wyche geveth in the Latyn tong to the Frydey hys name, werfor that dey is cald in Latyn *dies veneris*, as myche to sey in Englysch as the day of Venus. And the metall wych is clepyd copure of the alkamystes is clepyd venus after the name of that planett. This planett Venus geveth influence of delectacioun of fleschly love and lust of lechery, and for as much as ther was a lady sumtyme qwene of Cypre wyche was cald Venus, wyche in hyr tyme excedyd all other in bewté and amorous love, wyche love was nott onely sett fixe in oon persoun butt variaunt and newfangle to many and diverse, therfore was sche called goddes of love. And bycause the naturall condicioun of hyre is to gyve influence of fleschly lust and lechery, therfore this goddes Othea, that is to sey prudence, conseyleyth Ectour, and so to every good knyght, that he make nott Venus hys goddes, that is to sey, that he geff nother hys mynd nor body to corrupcioun of the foule vice of inordinat love. Of wyche vice speketh the philosophre Hermes in this wyse, “The vice of lechery qwenchescht all verteues.”

Moralité

Thys mater of Venus, that Othea byddyth the gode knyght schold nott make hys goddes, is thus morally to be understand that the good spryte, that is to sey manrys

6.27 praers, people who pray; intercessors. **6.28 unhard**, unanswered. **6.29** [Matthew 5:7]. “Blessed are the merciful: for they shall obtain mercy.”

7.9 dies veneris, day of venus. **7.10 clepyd**, called; **copure**, copper. **7.12 deletacioun**, sensual pleasure. **7.19 nother**, neither. **7.21 qwenchescht**, quenches.

soule, oweth nott to sett hyttself to vanyté nor veyn love, for the holy man Cassiodre
 25 seythe in the gloose upon the Sawtere that vanyté made aungell become devell and
 brought deth to the fyrst man Adam and voyded hym fro the blys that was graunted
 to hym. Vanyté is moder of all ylle, welle of all vyses, and hytt puttythe man oute of
 the grace of God, and hytt causyth God to hate hym. And to this spekyth thus the
 goode prophete David in the Sawter, “Odisti observantes vanitates supervacue.”

Chapter 8: Saturn

Texte

Yf thou have charge of any jugement
 To geve in armes or elswher otherwyse,
 Toward god Saturne turne all thy intent,
 And in hys sadnes thorowly thee avyse.
 5 In a mater doutefull, be thou never justice
 To thou know the troythe with goode avysement,
 And then, as ryght requireth, geve thi jugement.

seriousness
uncertain; judge
Until; facts
demands

Glose

Of Saturne was the Saturdey named, and among laborers in alconomy, the
 metall wyche is in Englysch leed is called saturne after the same planett, and the
 10 condicoun of this planett is lou taryinge, sadnes, and wysedom. And for as myche
 as ther was sumtyme a kyng in Crete whose name was Saturne wyche was sad and
 wyse, therfor the poet spake thus under coverture of fable and, moreover, seyd that
 hys sone Jupiter kutt off from hym hys privey membrez, wyche is no more to
 understand butt that Jupiter toke fro hym hys poyare and disherited and chaced
 15 hym owte of hys land. And for as myche as Saturne is sadde and wyse, Othea, that
 is to sey prudence, seyd that every good knyght oweth to peyse sadly the mater
 wheron he schold gyve jugement or that he gyve hys sentence, wether hytt be in
 price of armys or other thynge. And this mater oweth juges to noote whos office
 20 apperteneth to jugements or other thynghes, and for that cause seyth the
 philosophre Hermes, “Peyse and bethynke thee well in all thi deedes, butt in
 especial most in jugement of other.”

7.24 Cassiodre, Cassiodorus. **7.25 Sawtere**, Psalter. **7.29** [Psalms 30:7]. “Thou hast hated them that regard vanities, to no purpose.”

8.8 alconomy, alchemy. **8.10 lou taryinge, sadnes, and wysedom**, humble slowness, seriousness, and wisdom. **8.13 privey membrez**, genitals. **8.14 poyare**, power; **chaced**, chased. **8.16 peyse sadly**, consider seriously. **8.17 or**, before. **8.18 price of armys**, martial prowess. **8.20 Peyse and bethynke thee well**, Contemplate and think carefully.

Moralité

Lyke as every god knyght oweth to use the condicioun of Saturne, that is to sey,
 to be sad and well avysed in gevyng of jugement and nott over hasty, it in lyke wyse
 25 oweth mannys soule to have sadnes and good avyse in all thynges that long to hytt,
 how be hytt that the verrey trew perfyghte jugement of all thynge apperteneth onely
 fol. 71v to God, for he can diserne all causis ryghtfully. And for that cause seyth thus Seint
 Gregorye in his Moralyse that when our frelnes cannott comprehend the
 jugementes of God, we owe not to discusse them by boold and hardy langage, but
 30 we owe to honour and kepe hytt in mende with dredefull | sylence and thynke how
 merveloyse hytt hathe ever be. We oughte to thynk and count hytt ryghtwyse, and
 to this intent seyth the prophett David, "Timor Domini sanctus permanens in
 seculum seculi; iudicia Domini vera, iustificata in semet ipsa."

Chapter 9: Apollo

Texte

Owte of thy mouth lett no wurd procede	
Butt yf hytt be sownyng clere and trew,	<i>Unless; sounding</i>
For yf thou doo, thou displesest the godhed	
Of god Appollo, wyche mey thee soone rewe,	<i>you may soon regret</i>
5 For he can schew that close is kept in mewe	<i>reveal what is firmly kept concealed</i>
Throw hys habundaunt, gloriose, fervent myght.	
Wherfor all erthe hym callyth god of lyght.	

Glose

Appollo or Phebus, wyche is all oon, is the sonne, on of the seven planettes of
 whom the Sondey takyth hys name, and alsoe the metall wyche is cald gold takyth
 10 hys name of hym as in laboryng in alkamye. The sunne by hys lyght scheweth
 thynges that be hydde, and for as myche as the vertew of trouth is in the selfe clere
 and perfytte, and scheweth secret thynges that be hydde by falsnes, therfor hytt mey
 well be resembled unto the planet of the sonne. Wyche verteu oweth to be in the
 15 hert of every goode knyght, and to this purpose seyth thus the philosophre Hermes,
 "Love God and trouthe and geve trewe concelle."

Moralité

Appollo, wyche is to understand gode councell by wyche we know troythe, mey
 be take morally in this wyse: that mannis soule, wyche oweth to be the trew knyght of

8.24 **long**, are suitable. 8.27 **frelnes**, frailty. 8.30 **ryghtwyse**, just. 8.31–32 [Psalms 18:10]. "The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves."

20 God, oweth of verrey ryght to have trouthe withinne hytt and to flee all untryth and falsenes, as seyth Seynt Jhon Cristome in the Booke of the Preyse of Seint Paule in this wyse, “The condicoun of falsnes is that where hytt hath no geynsayers, it falleth in the selffe for the verrey pure shame, butt in contrarie wyse, the condicoun of trouth is so stedfast that the moo adversaries that hytt hath geynsaynge hytt, so myche the more is the stronger and the more groweth hytt.” And to the same intent seyth thus Holy Scripture, “Homo sanctus in sapiencia manet sicut soll.”

Chapter 10: Phoebe

Texte

Phebe, the goddes variaunt and chaungeable,
Naturally contrariaunt to stedfast stablenes,
Whos mutabilité makyth people variable,
Lunatyke to be, and puttyth hem in distres,
Of her condicioun, take nother more ne lesse.
Butt uppon constaunce sett thi mynd and hert,
And then wyll noblenes to theeward advert.

Glose

Phebe is on of the seven planettes and is cald the mone, of wyche planet the
Mondey toke hys name, and among the laborors in alkamye, the metall wyche is
cald sylver hath the same name and is cald lune, that is to sey in Latyn, *luna*. This
planett Phebe, that is to sey the mone, abydeth non owre in hyre cours in no ryght
poynt, and hytt gyveth naturally influence of chaungeablenes and folye. And for
that cause, Othea byddyth Ectour, and so to every good knyght, that he schuld nott
take hyre condicioun, and that is to sey foly and chaungeablenes. And for that seyth
thus the philosophre Hermes, "Use wysedom and be stedfast."

Morality

Phebe, wyche is the moone, by whom is understand chaungeablenes, oweth mannys soule especially nott to have nor use. As seyth Seynt Ambrose in the epistle wyche he sent to Symplycian in this wyse, that the foole is chaungeable as the moone, butt the wyse man is stable and stedffast in on degré and estat, for he is not

9.20 *geynsayers*, opposition. **9.24** [Ecclesiasticus 27:12]. “A holy man continueth in wisdom as the sun.”

10.10 luna, moon. **10.11 owre**, hour. **10.16-17 Phebe . . . by whom is understand chaungeableness, oweth mannys soule especially nott to have nor use**, Phoebe . . . signfies instability, which man's soul ought especially not to have or practice.

20 brosed by dred nor chaunged by myght; he exaltyth nott hymselff in prosperité,
 nor dispeyreth in hys trouble or adversité, for where wysedom is, ther is the verteu
 of constaunz and stedfastnes and perfyght strenght, for the wyse man is evere of on
 corage, never chaungyng into divers oppiniouns, butt the goode soule is ever
 25 perfyghly grounded in charyté and rooted in the feyth of Jhesu Cryst. And to the
 same intent speketh Hooly Scripture in this wyse, “Homo sanctus in sapiencia
 manet: nam stultus sicut luna mutatur.”

Chapter 11: Mars

Texte

Of thy fader Mars, myghty god and stronge,
 Thou schalt the steppys foulo, I put no doute.
 Thy manly corage, I know well, thynketh longe
 5 To hytt be sett awerke in feeldes stowte,
 For to thee schall many a prynce lowte,
 Wyche schall thee cause to be had in mynd
 Above all knyghtz unto the worldes eend.

grows impatient
Until: violent battlefields
submit

fol. 72r Glose

10 Of this planet Mars takyth the Tewsdey hys name, and after hym among the
 alkamystres is the metall named wyche is called yron. This planet Mars geveth
 naturall influence of werre and bateyll, wherfore every god knyght that lovyth to
 haunt armes and noble dedes of chivalry, and thereto puttyth hys good wyll and full
 entent and labour to gett prowes, mey well be called the sonne of Mars. And
 15 therfore Othea named soo Ectour the sone of Mars, how be hytt that Ectour was the
 sonne of Kyng Priamus, and in that sche seyd he schold fowl the steppis of hys
 fader is to be understand that every good knyght desyryng prowes oweth to foulo
 werres and love dedys of chivalry. And for that cause seyth thus a sage philosophre
 that by a mannys werkys be knownen hys naturell inclinaciouns.

Moralyté

20 Mars, wyche is the god of bateyll, mey be morally oure Lorde Jhesu Cryste, the
 sonne of God, wyche victoriouely werrerd in this world, whom hys sone, that is to sey,
 mannys sowle oweth to foulo by example as hys fader and werre with hym ageyn all
 vices. Wherfor seyth Sent Ambrose in the fyrist booke of Officez in this wyse, “Who wyll
 be freind to God behoveth to be enemye to the devell, and who wyll have pees with

10.20 brosed, broken. **10.25–26** [Ecclesiasticus 27:12]. “A holy man continueth in wisdom: but a fool is changed as the moon.”

11.11 haunt armes, practice chivalry.

Jhesu Crist must werre ageyn vyses, and as hytt is voyd and veyn werre to werre ageyn
 25 the enemyes in the feeld without-furthe, whereas the cytté is full of privey spyes and
 enemyes withinne, in lyke wyse mey he nott overcome hys yllez without-furthe that
 werreth nott myghtely ageyn the synnes of the soule within-forthe, for hytt is the most
 noble victorye that mey be a man to overcome hymselffe, that is to sey, the synfull
 desyres of hymselffe." Wherfore seyth thus Sent Paule th'Apostle, "Non est nobis
 30 collectacio adversus carnem et sanguinem, sed adversus principes et potestates,
 adversus mundi rectores tenebrarum harum, contra spiritualia nequicie, in celestibus."

Chapter 12: Mercury

Texte

Of god Marcurius take ey thy langage,
 For among us he hath the gylden tongue.
 All rethoriciouns of hym take hyr wage
 By the means of eloquence, rudenes to confounde. *uncouthness*
 5 Yf thou desyre in plesaunt speche t'abound,
 Thee hytt behoveth to have hym of conceyll,
 And then of eloquence schalt thee never feyll.

Glose

10 Of the planett Mercurius, the Wedunsdey takyth hys name, wyche dey is cald
 in Latyn *dies mercurii*, and alsoe the metall wyche is in comoun speche called
 quicsylver is among alkamystes named mercurye after this planett. This planett
 Mercurius geveth influence of pontificall prelacye and of rhetoricall langage,
 wherfore prudence seyth to Ectour, and to every good knyght, that hym behovyth
 15 to have Mercurius hys concell, and so oweth any man desyryng wurschypp, for
 plesaunt eloquent langage helpyth myche toward honour, so that he use it not to
 mych. For Diogenes seyth that among al verteus, feyr eloquent langage not
 excessively used is muche commendyd.

Moralyté

By Mercurius, wyche is called god of langage, mey be take morally and
 understand in this wyse: that the knyght of Jhesu Cryst, wyche is manrys soule,
 oweth to be fulfylled with hooly doctrine and gude example of Jhesu Cryste, and

11.24 without-furthe, outside; **privy**, secret. **11.28–30** [Ephesians 6:12]. "Our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

12.9 dies mercurii, the day of Mercury. **12.11 pontificall prelacye**, ecclesiastical power.

20 that the soule oweth to love all tho that love that doctrine. For as seyth Seynt Gregorie in hys Omelyes that a man oweth to have gretly in reverence the prechours of Holy Scripture, for they be the forgoers of God, for thei goo byfore, and the good Lord foulouth after. The doctrine of Holy Scripture entryth fyrist into the soule, and then God inhabityth therinne, after the wordes of the prechoure kepe fyrist hyre cours, and after the verrey trouth is resceyved in mannyss understandyng. And of this mater spekyth our Lorde to hys disciples in this wyse, “Qui vos audit, me audit: et qui vos spernit, me spernit.”

25

Chapter 13: Minerva

Texte

As for good armure, that thee non feyle,
Butt yf hytt be thoro thi negligens, Unless
Thy body to save in mortall bateyll,
Wyle Mynerva, thi moder, hathe experience Clever
To make hytt sure. Werto hyr diligens dependable
She dayly puttyth to further thynt intent,
Of wyche thou hast choyse at thi commandment.

fol. 72v Glose

Mynerve was a lady of grett cunnyng wertherow sche found and made the crafte
to make harneyse and armure of yren, for byfore the tyme that sche found the
crafte, men were armed in cuyrboyle, that is to sey in sothen ledger. And for the
grett cunnyng and sotelté that was in this lady, sche was cald goddes of bateyll. And
fore as myche as Ectour was naturally disposed to armes and that it was hys moost
pleasure and hys affeccioun most sette to haunt armes, therfore Othea called hym
sone of Mynerve, notwithstanding he was the sone of Qwene Ecuba of Troye, wiffe
to Kyng Pryamus, and in the same wyse mey every good chivalrose knyght be called
the sone of Mynerve. And to this purpose seyth autorité of scripture that all the
knyghtes that be disposed to armez be subgett thereto.

Morality

Whereas hytt is seyd that Ectour hath armure of Mynerve hys moder, and in lyke wyse every good knyght, mey morally be understand the vertew of the feyth, wyche is one of the theologyen verteuſ and is moder to mannys soule, wyche moder

12.27 [Luke 10:16]. "He that heareth you, heareth me; and he that despiseth you, despiseth me."

13.9 harneyse, personal fighting equipment. **13.10 cuyrboule**, protective gear made by boiling and softening leather, then fitting it to a form and dried; **sothen ledger**, boiled leather.

geveth to the soule good and sure armure. For as seyth Cassiodre in the Exposicioun of the Crede, “Feyth is the lyght of the soule, the gate of paradyse, the wyndow of lyve, and the ground of everlasting helthe, for withoutw perfyght feyth hytt is impossible for to plesse almyghty God.” And to the same intent seyth the Holy 25 Apostle Paule in this wyse, “Sine fide impossibile est placere deo.”

Chapter 14: Pallas and Minerva

Texte

Unto this Mynerve lett Pallas be knytt Yf thou desyre kunnyng for to have, For by hyr mayst thou purchace sotyll wytte, Wyche necessité mey thy body save, 5 Where els by infortune thou myght be leyd in grave Long or thou were in prowes att the poynt, Wyche schold cause me with thee be owt of joynt.	<i>joined</i> <i>clever</i> <i>before; reach the height of prowess</i> <i>to be disappointed in you</i>
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Glose

Wheras Othea byddyth Ectour knytte Pallas unto Mynerve, hytt is accordyng to be soo, for Pallas and Mynerve be bothe one lady, butt that the tweyn names be take to diverse understandynges, for the lady that was called Mynerve was alsoe called Pallas of an yle wyche was called Paulance, in wyche yle sche was borne. And for as myche as sche was generally wyse and cunnyng and by hyr sotell wytte found many and sondry craftes, sche was called goddes of conyng, and so sche was named Mynerve for that that longyd to chivalry and Pallas in all other thynge that appertened to wysedom. Therfore prudence byddeth every good knyght knytte wysedam to chivalry, wyche full accordyng to be, and so knyghthood with armes oweth to be keper and saveguard of the feyth, wyche mey well by knownen by the philosophre Hermes, wyche seythe thus, “Knytte the love of the feythe wyth the wysedam of knyghthood.”

Moralyté

As Pallas must be knytte to Mynerve, that is to sey wysedam or cunnyng to chivalrye, in lyke wyse oweth the vertew of hoope to be knytte with other good verteus to mannys soule, withoutw wyche verteu the soule mey nothing profytt. For as Orygene seyth in hys Homelyes, “The hoope of goodes in tyme to come is the solas of hem that traveyl in this mortall lyffe, even as the hoope of payment easeth

13.25 [Hebrews 11:6]. “Without faith it is impossible to please God.”

14.11 **yle**, island. 14.13 **conyng**, wisdom. 14.15 **that that**, those whom. 14.24 **traveyl**, toil.

- 25 the laborer of the labour, and alsoe, as chaumpyons wyche be in bateyll, the hoope of the crowne of victorye lesseth the smert and peyne of her woundes." And therfor seyth thus Seynt Paule th'Apostle, "Fortissimum solacium habemus, qui confugimus ad tenendam propositam spem, quam sicut anchoram habemus anime tutam."

Chapter 15: Penthesilea

Texte

- Wyth these alsoe thou schalt Pantazele
 Especially have in thy remembraunce,
 For in hyr guydying vertuouse is sche,
 And to thi fooes sche schall do grevaunce.
 5 Upon thy deth sche schall take vengeaunce,
 And all schall be for thy love onely.
 Wherfore thou owest to love hyr sovereygnly.

Glose

- Pantasile was a quene of Amasone, a passyng fayre lady and of mervelose prowes and hardines in armez. And for the good name and grett wurschypp and renoune that sche had herd of Ectoure, sche loved hym myche and come fro the est partie of the world to the cytté of Troye whyll the seege of the Grekys dured, therto to have | seen Ectour. And when sche found hym deed, sche made gret sorow owt of mesure, and with a grett oost of hardy ladyes and other wymen wyche came thyder with her, sche avenged the deth of Ectour ryght vygorosly and dyd mervelose dedes of armez fol. 73r upon the Grekys and mykyll hurtre for hys love. And for that sche was vertuouse, therfore prudence byddyth every goode knyght love her, wyche is to understand that every good chyvalroose knyght oweth to love and cherysche all wymen vertuouse and stedfast of wytte, and that Pantasyle was hevy and sory fore the deth of Ectour is to understand when honour and prowes is dede in a knyght. And therfore seyth a sage, 15 20 "Wurschyppe and prowes is to be preyed where hytt is perceyved."

Moralité

Thys Qween Pantasile may be morally understand the verteau of charité wyche is the thyrd verteau of theologien, wyche mannys soule oweth to have perfyghtly within hytt. Of wyche verteau thus seyth Cassiodre uppon the Sawter that charyté is as the reyne wyche fallyth in the prime-temps, wyche stylleth the droupes of verteus,

14.26 smert, harm. **14.27–28** [Hebrews 6:18–19]. "We may have the strongest comfort, who have fled for refuge to hold fast the hope set before us, which we have as a sure anchor of the soul."

15.10 est, east. **15.15 mykyll**, significant. **15.24 prime-temps**, **wyche stylleth the droupes of verteus**, springtime, which pours out the drops of virtues.

25 under wyche goodwyll springeth and good werke fructefyeth. Hytt is pacient in adversité, temperate in prosperité, myghty in mekenes, joyfull in trouble, waker upon hyr enemyes, liberall of hyr goodes. Of wyche thus spekyth Seynt Paule th'apostle, “Charitas paciens est, benigna est; non emulatur, non agit perperam, non inflatur, non est ambiciosa, non querit que sua sunt.”

Chapter 16: Narcissus

(*see note*)

Texte

Resemble nott Narcisus in no wyse,
 Whose pryd is talked of bothe ferre and nere, *far and near*
 For of other knyghtes, yf thou them dispysse,
 Thou schalt be had in disdeyne and daungere. *aloofness*
 5 Wherfor to conveye and make all thyng clere
 Toward thy labour and hye enterpryse,
 Avoyde Narcisus owt of thy servyce. *Banish*

Glose

Narcisus was a meyd wyche was so proude of her bewté that sche had all other wymen in dispyte, and fore as myche as sche preyed non butt hyreselfe, hytt is seyd that sche was so afonned and assotted in hereselfe that sche dyed after sche had beheld hyreselfe in the well. And for that cause, prudence commaundyth every gode knyght that he be nott lyke to Narcisus, that is to sey that he behold or remembre so myche in hymselfe hys chyvalrose and victoriouse dedys that he take therinne a pryd and a veynglorye wherthero he be blynd in hymselfe, and the victoryose deed be sett at nocht. And to the same intent seyth thus the philosophre Socrates, “Sone, byware that thou be nott deceyved in the bewty of thi youthe, for hytt is a thyng not durable.”

Moralité

By Narcisus mey morally be understand the synne of pride wheroft manrys soule oweth especially to beware of and to kepe the selfe therfro. And herto accordydh Orygene in hys Omelyes, thus sayng, “Wherto is erthe and asches proude, or how dare a man lyfte hymselfe into arrogauncye or pryd when he thynketh wheroft he is made and wherto he schal turne ageyn, and in whatt freell

15.25 fructefyeth, flourishes. **15.26 waker**, vigilant (see note). **15.28–29** [1 Corinthians 13:4–5]. “Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own.”

16.8 had, held. **16.9 dispyte**, contempt. **16.10 afonned and assotted in**, infatuated and besotted with.

vessell hys lyff is conteyned, and in whatt fylthes he is dyped inne, and whatt corrupcioun he castyth owt of hys flesch by condutes of hys body?" And to this purpose seyth thus the holy man Job, "Si ascenderit ad celum superbia eius, et capud eius nubes tetigerit, quasi sterquilinium in fine perdetur."

Chapter 17: Athamas and Ino

Texte

Lett nott Kyng Athamas be thyn exemplary,
 Wyche, by the excytyng of the goddes of ire,
 Was in werkyn to paciens contrarye,
 Wyche goddes hys hert fully sett on fyre
 5 To slee hys chyldren, so payed sche hym hys hyre.
 And afterward hymselfe he slew eke and hys qwene.
 Therfore, beware thou wotest whatt I mene.

instigation
repaid; ire
are aware of

Glose

Athamas was a kyng wyche had a qween called Yno, wyche qweene made sodeyn corne to be sowen to disherite hyr stepdoughters, for sche had corrupted the prestes of the law with money, wyche reported the answers of the goddes and seyd to the kyng and to the people of the cuntré that the corne that was sowen had no power to growe nor profytte to mannys sustenaunce because hyt plesed to the goddes that the kynges two dowghtters | be chaced and exiled owt of the cuntré. And for as myche as the kyng consented to the exile of hys two chyldre, though heyt hevy and soroufull to hym were, poetes seyd under colour of fable that the goddes Juno, wyllyng to take vengeance upon this false tresoun and cruell exyle, went to hell to the goddes of wrathe, desyryng hyr to come to the Kyng Athamas. And then the horreble and dredefull goddes of wrathe cam with all hyr serpentyn heeres and sett hyrselue upon the chyeff tour of the palace of Kyng Athamas and streched hyr armes upon the two sydes of the gate of the paleyce and furthwith began suche a stryffe and dissencioun bytwene the kyng and the qween that the one of hem had nere have sleyne that other, and as thei wold have departed owt of the paleyce, the seyd horreble goddes toke tweyne horrible serpentes of her heeres and scharpyd hyre tonges. And when the kyng and the qween had a syght of this dredefull goddes, for verrey pure drede, thei bothe became mad, in wyche rage and madnes the Kyng Athamas slew the qween, afterward hys two chyldren, and hymselfe went afterward into an hye rooche of stone and lept into the see. The exposicioun of this

16.23 dyped, dipped. **16.24 condutes**, conduits. **16.25–26** [Job 20:6–7]. "If his pride mount up even to heaven, and his head touch the clouds: in the end he shall be destroyed like a dunghill."

17.8 sodeyn, boiled. **17.16 wyllyng**, wishing. **17.18 heeres**, hairs. **17.27 rooche**, cliff.

tale mey thus be understand that a qween or a lady is sumtyme seen diverse and unkynde to hyr stepchylldren in so myche that sche causeth and makyth hem to be
 30 dishereted, wyche sumtyme makyth debate and stryffe bytwene the fader of the
 chylldren and her, and sumtyme hytt mey befall that he sleeth hyr therfore, be the
 mene of that debate and wrathe bytwene them. And for as myche as wrathe is a
 35 dedely synne and so ille and perilose in the wyrkyng that he wyche is strongly tasted
 therwith is owt of use and knowleg of resoun, therfor Othea byddyth Ectour nott
 take Kyng Athamas for this example, wyche is to be understand that prudence
 conceyleth every goode chivalrous knyght to kepe hym fro the horreble synne of
 wrathe, for hytt is a grett defaute noted in a goode knyght to be wrathfull. And for
 that cause seyth thus the philosophre Aristotle, “Bewar of wrathe, for hytt troubleth
 the understandyng and mistournyth resoun.”

Moralyté

40 Athamas wyche was full of wrathe mey morally be understand proprely the
 synne of wrathe, wherof mannys soule oweth to be voyde. For as seyth Seynt Austyn
 that lyke as vyneegre corruptyth the vessell wherin hytt is yf hytt be long therinne,
 ryght so wrathe corruptyth the hert wher hytt is yf hytt abyde therinne fro dey to
 dey. As seyth Sent Poule, “Sol non occidat super iracundiam vestram.”

Chapter 18: Aglauros

Texte

Over all thyng, Ectour, yett I wold Fro the false goddes thou schold thee estrang Of envy, that sche in thee have no hold, Wyche colour qwhyte into green can chaunge. 5 Wrathe is her syster, and hate is her graunge. Whoo to herward wyll any wyse applye Is to hymselfe a mortall enemye.	<i>become distant</i> <i>white; changed</i> <i>farmer</i> <i>Whoever toward her; in any way</i>
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Glose

Poetes sey that Cycrops Kyng of Athenes had two doughters, on called Aglarose
 and another Herce. This Herce, for grette bewté, was maryed to Mercurye, god of
 10 langage, butt Aglaros hyr syster had so grett envy at Herce for that mareage
 (because sche was so avaunced to be maryed to a god), that sche had hyre syster
 Herce in envyose scorn and became al drye, discolored, and greene for verrey pure

17.28 **diverse**, hostile. 17.33 **tasted**, experienced. 17.39 **mistournyth**, distorts. 17.42
vyneegre, vinegar. 17.44 [Ephesians 4:26]. “Let not the sun go down upon your anger.”

18.11 **avaunced**, elevated (in rank).

envy that she had at hyre syster Herce. So hytt fortuned that uppon a dey this
 15 Aglaros sate uppon the thresschewold of a dore where this god Mercurius wold have
 entred into the howse, butt for no request nor praer that he coude make, sche wold
 nott suffre hym to entre. And then this god Mercurius wex wrathe with her and gave
 his sentence that sche schold remene as hard forevere after as the corage of hyr hert
 was, and furthwith, by the same sentence, Aglaros became as herd as a stoon. And
 20 by thys god Mercurius mey be understand sum myghty man or sum grete estate
 wele languesched, wyche makyth hys syster-in-law to be enprisoned or dye for a
 fol. 74r displeser that he hathe agen here. And for as myche as hytt is a uncurteyse
 condicoun and gretly ageyn gentylnes to be envyous, therfore seyth prudence | to
 25 every gode knyght that above all thyng, he oweth to bewarr and eschew envy. And
 for that cause seyth the philosophre Socrates in this wyse, "He that beyreth the
 vessell of envy hathe perpetuall peyne."

Moralité

As prudence defendyth envye to the good knyght, so defendyth Hooly Scripture
 the synne of envye to mannys soule. For as seyth Sent Austyn, "Envye is the hate of
 the felicité of another man, and envye standyth of the envyous man ageyn tho that
 30 be gretter in wurschyp than he is, and ageyn tho the wyche be egall or felous to hym
 bycause he is nott gretter then they, and ageyn tho that be lesse and lower then he be
 for fere that thei schold nott come so grett or hye as he." And to this purpose seyth
 thus the wyse man Salomoun, "Nequam est oculus invidi: et avertens faciem suam."

Chapter 19: Ulysses and Polyphemus

Texte

Beware alsoe thou tary not to long	
Thyselfe to kepe fro the grete malyce	
Of false Ulices, the sotyll Greke strong,	<i>cunning</i>
For yf thou doo, men wyll call thee nyce.	<i>foolish</i>
5 In hym of treasoun rooted is the vice	
Wherthoro the geaunt he made to lese hys eye	
As he from Troye too Greceward can hye.	<i>went</i>

18.14 sate upon the thresschewold, sat at the doorway. **18.16 suffre**, allow. **18.19 grete estate**, person of high rank. **18.20 languesched**, worn out. **18.21 displeser**, displeasure. **18.26 defendyth**, forbids. **18.29 egall or felous**, equals or peers. **18.32** [Ecclesiasticus 14:8]. "The eye of the envious is wicked; and he turneth away his face."

Glose

Poetes sey under fable that when Ulixes retourned into Greceward from the
 10 sege of Troye by a grett rage and storme of wheder, his schyppe was dryven into an
 yle where was a geaunt dwellyng wyche had butt one eye, wyche stode in the myddes
 of his forhed, and hytt was of a hooge gretnes. This Ulixes, by his sotelté, gate fro
 this geaunt his eye, wyche is thus to be understand that the gode knyght schold nott
 be hys slouthe be supplanted with the engynes and crafty werk of malicius people
 so that throwe slouth he leyse nott his eye, that is to sey his wurschyp, his land, his
 15 ryght, or any suche thynge as he hertely loveth or longyth to hys wele, as often to
 many folkys fortune many inconveniences by the meane of dulnes or slouthe to fall.
 And therfor seyth Hermes, “Blessed is he thatt usyth hys days in convenient
 besynes.”

Moralyté

Whereas hytt is seyd no good knyght schold be to slowe mey morally be
 20 understand the synne of slouth, wyche mans soule oweth nat to have. For as seyth
 wurschypfull Beede upon the Proverbz of Salomon, “The slow man is nott wurthy
 to regne with God wyche wyl nott labour for the love of God, nor he is nott wurthy
 to have the crowne promysed to good knyghtes, that is to sey, trew soulys, wyche is
 25 a coward to undertake the feldes of bateyll, that is to sey, ageyn hys gostely
 enemye.” Wherfore seyth thus the wyse Salamon, “Cogitaciones robusti semper in
 abundancia, omnis autem piger in egistate erit.” And therfor seyth Hermes,
 “Blessed is he thatt usyth hys days in convenient besynes.”

Chapter 20: Latona

Texte

With venemose frossches nor toodes loke thou strive	<i>frogs nor toads</i>
Nott yf thou wyll do by my councell,	
Nor in no water where they assemble ryve	<i>Nor [go] into; in great numbers</i>
To fyle thyselfe in no wyse thou traveyle,	<i>Do not labor to defile yourself in any way</i>
5 For yf thou doo, hytt wyll thee noght aveyle.	
Record Latona, geyn whom the water clere,	<i>Remember</i>
Thei all to-fyled and troubled on ther manere.	<i>completely defiled</i>

19.13 **be hys**, by his; **engynes**, tricks. 19.15 **wele**, well-being. 19.16 **fortune**, occur; **inconveniences**, misfortunes. 19.17–18 **convenient besynes**, appropriate activity. 19.27 [Proverbs 21:5]. “The thoughts of the industrious always bring forth abundance: but every sluggard will be in want.”

Glose

The poetical fable tellyth that the goddes Latona was moder to Phebus and Phebe, wych is to sey the sonne and the mone, and that at oon burthen, sche bare them bothe. The goddes Juno, seyng that Lathona was thus with chyld with god Jupiter, hyr husband, was wrothe, and for that cause chased the goddes Lathona all aboute the contrey. So hytt hapned on a dey, the goddes Lathona was wery of grett laboure and went to a ryvere and stouped downe to the water to have dronke therof for to staunche her grett thyrste, and ther were many chorles of the cuntré wyche, for the grett heete of the sonne, bathed them in that water and toke her and freyd hyr and troubled the water wyche sche wend for to have dronke, so that nowher, for request nor praer that sche coude make, thei wold nott suffre hyr to drynke nor have pyté of hyr myschyeff. Thys seyng Lathona, sche cursed them, and as a goddes gave hyr judgement ageyn hem that fro that dey forward thei schold remeygn in the same state and lyknes. And soo throwghe this judgement, | thei became foule and abhominable and never after cessed of crepyng and breyng and criyng, and fro thens furth were chaunged into the foule kynd and figure of froysches, wyche cesse nott of breyng and cryng, as hyt apperyth in ryvers in somer tyme. And so hytt myght happ that sum persons displeased sum grete lady wyche caused them to be cast into the ryver and drowned, and so thei becam froysches. This fable mey thus be understand that noo good knyght oweth to fyle hymselfe in the fylthe of vylonyé butt flee all churlysch condiciouns wyche be contrarie to gentilnes, for as vylanyé mey nott suffre gentylnes, in lyke wyse gentylnes oweth nott to suffre vylanyé withinne hym and namely to stryve and debate with hym that is vilanose of vicez and in especiall of vileyn speche. And therfor seyth the philosophre Plato that, "He that joyneth to hys gentle blode curteyse condiciouns and gentle maners is to be prased and allowed, butt he to whom suffiseth gentlenes of blode, wych comyth of hys freindes onely, withoute sekyng or havyng gentle maners, is never holde wurschypfull nor noble."

Moralyté

The chorles wyche bycame froysches mey be understand morally for the synne of covetyse, wych is contrariouse to every good soule, for as the froysches be never suffised of the water nor wery of ther breyng and cryng, no more is the covetose man content never nor hys appetyte saciate of worldly goodes, ne he is never wery of callyng therafter nor laboryng therfore. And for that cause seyth that holy man Sent Austyn in this wyse that the covetoysse man is lyke to hell, for how many soules that ever he swalow, he thynketh never that he hath enoghe. In lyke wyse seyth he, "Yf all the tresoure of the worlde were in the possescioune of a covetose man, yett schold he

20.10 with₂, by (that is, “fathered by”). **20.15 freyd**, frightened. **20.16 wend**, hoped. **20.18 myschyeff**, misfortune. **20.21 crepyng and breyng and criyng**, crawling and braying and crying out. **20.22 kynd**, nature. **20.32 prased and allowed**, praised and commended. **20.38 saciate**, filled.

nott hold hym content nor thynke that he had enoghe." And therfor seyth the wyse man Salomon, "Insaciabilis oculus cupidi in partem iniquitatem: non sasiabitur."

Chapter 21: Bacchus

Texte

From the god Bachus thi conceyte withdraw In aventure, lest that thou repent. Throghe hys engyne and myghty law, Many for hys service selle bothe land and rent.	<i>mind</i> <i>For fear</i>
5 Wherfore beware, for hys bowe is bent. Whom that he stryketh hathe sone lost hys wytte. Kepe well thy dyette, and he thee schall nott hytte.	<i>drawn</i> <i>diet</i>

Glose

Bachus was the fyrst syndere of plantyng vines in Grece, and when the people of the contré felt the myght of the wyne, thei cald Bachus a god and seyd that he had gyven that strenthe and myght to hys plants. Be this god Bachus is understand dronkenes, and therfor seyth prudence to the gode knyght that he schold withdrawe hys conceyt from the god Bachus, that is to sey, from dronkenes in as mych as hyt is an abhominable and a jeopertose vice for any resonable man to use. Wherfore seythe thus the phisicioun Ypocras, "Superfluités of meytes and wynes destroye the body, the soule, and the verteus of man."

Moralité

By Bachus morally may be understand the synne of glotenye, fro wyche synne manrys soule oweth especially to be kepte. For as seyth Sent Gregorye in hys Moralyes, "Whan the vice of glotonye takyth a dominacioun and rewle in a man, he leysyth all the gode that he hathe don before, and whan the bely is nott abstened, all verteus are drowned." And for that cause seyth the Holy Apostle Paule in this wyse, "Quoniam finis interitus: quorum Deus venter est: et gloria in confusione eorum, qui terrena sapiunt."

20.44 [Ecclesiasticus 14:9]. "The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied."

21.12 withdrawe hys conceyt from the god Bachus, disapprove of the god Bacchus (lit. "withdraw his approval from the god Bacchus"). **21.14 Superfluités**, Excesses. **21.19 abstened**, restrained. **21.21–22** [Philippians 3:19]. "Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things."

Chapter 22: Pygmalion

Texte

Yf thou to wysedam lyst to geve credence,
 Doote not nor fonne in no maner wyse
 Upon Pygmalyonis ymages presens,
 Butt ey in hert loke thou hytt dispysse,
 5 For I thee tell, after myn advyse,
 That were thee better be delven in the ground
 Then with that ymage for to be confound.
desire
Date; nor become infatuated
Pygmalion's statue's
It were better for you to be buried

Glose

The fable of the poetez telleth that ther was a man called Pygmaileoun, wyche was
 fol. 75r
 11
 kunnyng and a sotyll werkeman in makynge of ymagerye, and for the grett fylthe that
 he saw in the woman of Sydoun, he disprased | them and seyd that he schold make
 15
 an ymage of a woman that schold not be to disprase, and so he dyd. And when he had
 made hytt, the fervent fyre of love, wyche can sotelly ravysche mannys hert, made
 hym amarose uppon this ymage, wyche caused hym to wepe and make pytuose
 lamentaciouns and compleyntes therto, but the ymage that was made of stone
 20
 understod hym nott. This seyng Pygmalyoun, he went to the temple of Venus and
 praed full devoutly and so long to this goddes Venus that the goddes had ptyé of hym,
 in tokyn wereof the fyrebround that stode by her lyghtned and brend by hytselfe,
 wyche tokyn caused Pygmalyoun for to be glad and, rejoysing in hymselfe, he went
 25
 ageyn to hys ymage and toke hytt in hys armes and so long chawfyd hytt that the
 ymage had lyffe and began to speke, and so he recovered fervent joye and hys hertes
 desyre. To this fable mey be made divers exposiciouns, and in lyke wyse to all other
 fablez, and for that cause poetz made them that the sotyll wytte of divers men myght
 dryve them to divers significaciouns. So hytt is to be understand that Pygmalyoun
 30
 disprased the fylthe of the wmen of Sydoyne, that is to sey the foule synfull lyvynge of
 comon wmen, and sett hys love upon a meyde of grete bewté wyche wold nott nor
 myght nott understand hys petuose compleyntes. The ymage that he had mad was so
 bewteose that, for the grett bewté, he was enamored uppon hytt, butt so long he praed
 that the ymage had lyve, and so had Pygmalyoun hys intent, wyche mey thus be
 understand that so long loved he the seyd meyd to sche at the last grauntyd to hys
 intent and maryed hym, and so became the ymage of stoon a lyffly person by the
 werkynge of the goddes Venus, that is to sey by love. And so seythe prudence to the
 good knyght that he schold notte fonne nor soute upon no woman by the meane of
 love in suche maner that he leve to soulo and seke prowes and wurschyp of armes,

22.9 sotyll, skillful. **22.10 Sydoun**, Sidon; **disprased**, disparagaed. **22.15 seyng**, seeing. **22.17 fyrebround**, torch. **22.19 chawfyd**, warmed it [with his embrace]. **22.29 to₁**, until. **22.32 fonne nor soute**, become infatuated or be deluded in love.

35 to wyche he is bound by the ordre of knyghthod. And therfore seyth the philosophre Aptalyn, “It is ful inconvenient for a prince to fonne uppon a thyng reprobable.”

Moralyté

40 By Pygmalions ymage morally is undertand the synne of lecherye, wheropon the good knyght schold nott fonne, that is to sey mannys soule oweth to kepe the selfe therfro. To wyche synne spekyth thus Seint Jherome in an epistle, “Oo, fyre of hell, wheroft the mouth is glotenye, the flame is prude, the sparcles be wurdes of rebaudy, the smoke is yll name, the assches poverté, and the end everlasting torment.” And to this same purpose seyth thus Seint Petre th’Apostle, “Voluptatem existimantes delicias: coinquinaciones et macule, deliciis affluentibus conviviis suis luxuriantes.”

Chapter 23: Diana

(*see note*)

Texte

Dyane, the goddes chast and excellent,		
Have ey in thought of thi remembraunce	<i>always</i>	
With honest rewle, wyche is conveniente		<i>appropriate</i>
For thi grett honour; sche thee wyll avaunce.		<i>promote</i>
5 Her absens causyth many in myschauns		
To falle, wyche were me lothe thou schold doo.		
Of thee the guydyng, therfore, committe hyr too. ¹		

Glose

10 By Dyane is understand the mone, wyche, though sche varyaunt and chaungeable be, yett sche geveth the condicoun of chastité, and for as myche as ther was a lady wyche loved chastité and was a meyd the terme of her lyff, wyche meyd was called Dyane, wherfore sche was called of chastité goddes. Therfore prudence byddyth the gode knyght have her in hys thought, that is to sey that a knyght oweth to love honesty and chastyty. To the same intent seythe the philosophre Hermes, “He that hath no chastyty withinne hym mey in no wyse have perfyght wytt.”

22.35 **inconvenient**, inappropriate. **22.39** **sparkles be wurdes of rebaudy**, sparks are obscene speech. **22.41–42** [2 Peter 2:13]. “Counting for a pleasure the delights: stains and spots, sporting themselves to excess, rioting in their feasts.”

¹ Lines 23.6–7: *To fall, which would be loathsome to me should it happen to you. / Therefore commit to Diana the guiding of yourself*

Moralyté

For to reduce the twelve articles of the feyth by morelizacioun to th'entent of the mater of this booke, withoute wyche mannys soule prophetyth nott to come to the hevenly joye, by Diane may be morally understand allmyghty God, the Fader of hevyn, wyche in no wyse lovyth no fylth of synne and to whom is non ordurable thyng agreeable. Wyche Fader is maker of hevyn, erthe, and all thyng, wyche is necessarie to beleve to every creature that is crystined, lyke as seyth the Holy Apostle Sent Petre for the fyrist article of the feyth in thys wyse, "Credo in Deum Patrem omnipotentem, creatorem celi et terre."

Chapter 24: Ceres

fol. 75v Texte

The goddes Ceres in condicioun	
As nyghe as thou canst, in thiself contrefete	<i>near; contrive</i>
To be lyke, wyche by her yimaginacioun	
Made corne t'abound, bothe rye and wheete.	
5 In lyke wyse, knyghtes owe her wyttes beete	<i>to increase their wits</i>
In bounteous larges, other to excell,	<i>generosity, to excel others</i>
Wyceth ey causyth men of ther honour to tell.	<i>forever</i>

Glose

Ceres was a lady wyche fyrist found the craft of plough, that is to sey, of eyryng of londe, for before that tyme men sowed ther corne without laboryng in tylthe, and for as myche as the erthe bare corne more aboundsantly after hytt was eyred then hytt dyd tofore, the people seyth that Ceres was the goddes of corne. Therfore seyth prudence to the good chivalrose knyght that he be in condicioun lyke Ceres, that is to understand that, lyke as the erthe gave largely and plentuously corne by the craft of Ceres, in lyke wyse oweth every gode knyght geve helpe and comfort largely and plentuously to every persoun after hys power. Wherfore seyth the philosophre Arystotle, "Be liberal and thou schalt gete freindes."

Moralyté

Ceres, to whom the good knyght schold be lyke, may be take morally the blyssed Sone of God, Cryst Jhesu, whose steppis in guydyng and condicioun oweth

23.17 prophetyth nott, gains no benefit. **23.19 ordurable**, filthy. **23.21 crystined**, christened. **23.22–23** "I believe in God the Father almighty, creator of heaven and earth."

24.8 eyryng, plowing. **24.9 tylthe**, tilling [the soil]. **24.11 tofore**, before. **24.13 largely**, generously.

mannys soule to foul, wyche Lord hath geven to all men plenty of all goodes
 20 bodely and gostly. Wherfore in Hym hytt is necessarye all Cristen peple to beleve,
 as seyth the Holy Apostle Seint Andrew for the second article of the feyth in this
 wyse, “Et in Jhesum Cristum, filium eius unicum, Dominum nostrum.”

Chapter 25: Isis

Texte

Toward noble Isis, of fruyte cheff goddes,
 Among thy loke caste with reverence.
 Sum of every verteu in thi hert impresse,
 And graffe hyt sure with her magnificens,
 5 For of all plantyng sche hath the excellencie.
 Yf sche thee love, thoro hyr abundaunt myght,
 Thou meyst of prowes have frewte infinyght.

graft; securely

Glose

The fable tellyth that Ysys was the goddes of plantes and trees and gryffes,
 10 wyche Ysys, as poetys sey, geveth plantes, trees, and gryffeze power to encres,
 multevely, and to beyre fruyte. And therfore seyth prudens unto the good knyght
 that he schold cast hys loke to hyreward, wyche is to understand that he oweth to
 fructefie and multevely in verteus and eschew vicez. And to this intent seyth thus
 the phylosophre Hermes, “O man, yf thou knewyst the inconvenience of vice, how
 15 thou scholdyst kepe thee therfro, and yf thou knewyst the grace and reward of
 verteu, how thou scholdyst love hytt.”

Moralyté

By Ysys may be morally understand the blessed concepciona of oure Lord
 Jhesu, wyche was conceyved of the Holy Gooste in the blessed Virgyne Marye,
 20 moder of all grace, of whom the grette preyse and wurschyp may never be
 ymagined nor full seyd; wyche noble concepciona oweth mannys soule to have
 perfythly gryffed withinne hytt, wherby hytt oweth stedfastly to hold and beleve the
 thyrd article of the feyth, wyche here fowloyth as the Hooly Apostle Seint Jamys the
 More made hytt thus, “Qui conceptus est de Spiritu Sancto, natus ex Maria virgine.”

24.22 “And in Jesus Christ, his only son, our Lord.”

25.8 gryffes, grafts [i.e., the cuttings of plants used for grafting]. **25.21-22 Seint Jamys the More**, Saint James the Greater [a term used to distinguish this from Saint James the Lesser]. **25.22** “Who is conceived by the Holy Ghost, is born of the Virgin Mary.”

Chapter 26: Midas

Texte

Ther thou hast chose and free eleccioun,
 Hold not the judgement of Mydas the kyng,
 Wyche, for hys lewde and symple direccioun
 Tween Pan and Phebus in her traversyng,
 5 Had asses eeres to gyff hym dull heryng.
 Suche a reward for a foole is mete
 When he presumeth to take judicall seete.

Where; choice and free will
ignorant and foolish decision
their disagreement
suitable

Glose

Mydas was a kyng wyche had a rude wytte and symple understandyng, and as
 fol. 76r the fable seyth | that Phebus and Pan, the god of sheppardes, were at variaunz, for
 10 Phebus seyth that the sownd of a horneypipe was swetter and more to be allowed
 then the sownd of the baggeypipe, and the god Pan susteyned and held the
 contrarye oppinioun and seyd that the sownd of the bagpype was more to be
 preyed then the sound of the horneypipe. Of wyche varyaunce bothe Phebus and
 Pan by ther bothe agrement putt the judgement in the Kyng Mydas, wyche Mydas,
 15 after that he had hard them bothe pley longe tyme on bothe instrumentes byfore
 hym, he juged that the sowne of the bagpype was swetter and moore to prase.
 Wherfore poetes sey that Phebus was wrothe, and in dispyte of hys rude judgement,
 he made Mydas to have asses eeres in tokyn that Mydas had assez heryng and
 20 understandyng wyche caused hym to geve so rude a judgement. So mey hytt be
 understand that some foole presumeth to juge folely agen th'entent of sum myghty
 prince wyche after punyscheth hym and makyth hym to beyre the tokyn of a foole,
 wyche is to understand by the assez eeres. And therfore seyth prudence to every
 25 good knyght that he schold nott putt hys judgement in a foole, nor that hymselfe
 geve no rewde nor foolly judgement. And to this purpose seyth thus a philosophre,
 "The fooll is lyke a molle wyche heryth and understandyth nott." And the
 philisophre Dyogenes compareth the fooll unto a stoon.

Moralyté

The judgement of Mydas, werto the good knyght oweth nott to stand nor geve
 hymselff, mey be morally understand the judgement of Pylate, wyche juged the blessed
 30 Son of God Jhesu Cryste to be take and bound and to be crucefyed as a theeff
 allthowgh he were nott gylty nor had deserved deth in no wyse; wyche judgement was
 rewde and ferre owte of reson. Of suyche jugementes oweth mannys soule especialy

26.8 rude, foolish. **26.10 swetter and more to be allowed**, sweeter and more to be praised.
26.17 dispyte of, disdain for. **26.25 molle**, mole. **26.27 werto the good knyght oweth nott to stand nor geve**, to which the good knight should neither be liable nor hand down.

to beware of how he schold juge any innocent and accordyng therto oweth alsoe stedfastly to byleve the fourthe artyle of the feyth, wyche the Holy Apostle Seynt Jhon made in this wyse, “Passus sub Ponceo Pylato, crucifixus, mortuus, et sepultus.”

Chapter 27: Hercules, Pirithous, and Theseus

Texte

Yf thou have felows in armes to thee trew,
 Thou owest of ryght, goo thei never so ferre,
 Ay to be diligent them to rescue
 In ther necessité where thei have the werre.
 5 Yf thou Hercules foul, thou schalt nott erre,
 Wyche for hys felowes dyd hys besy peyn.
 Where trew love is, hytt scheweth: hyt wyl nott feyne.

Always
took great pains
hold back

Glose

Poetes tell by the wey of fable that Pyrotheus and Theseus went to hell to rescue Proserpyne, the feyre doughter of the goddes Ceres, whom the god Pluto ravyshed; 10 wyche twey knygthes, had nott Hercules her felaw be, had stand in hard and streyte caas, for the fable seyth that he dyd so grett dedys of armes that he affreyd all the feerse princez of hell and rescued hys felowes fro them, and also cutt asondre the cheynes of Cerberus, the porter of hell. So seyth prudence to Ectoure, and so to every other knyght, that he oweth nott to feyle hys felaw in armes wyche is trew to 15 hym for no dowte of peryll, whatt peryll so ever hytt bee, for trew, feythfull felawschyp oweth to be as oon. And therfore sayth the philosophre Pytagoras, “Thou owes to kepe the love of thi freind diligently.”

Moralyté

Whereas Othea seyth unto Ectour that he oweth to foul hys trew felowes to hell 20 to socoure and helpe hem in ther nede and geveth hym ensample of myghty Hercules, mey thus morally by understand: by myghty Hercules, the soule of Jhesu Cryst wyche went to hell to the sovereygn comfort and socoure of the blessed soules of hooly patriarkes and prophetes wyche were in prisoun in lymbo, ther abydyng Hys comyng; for He brake the cheynes of Cerberus, the porter of hell, that is to understand, He confonded all the furyall strength of the devyls and toke from thens 25 with Hym, maugré them all, the blessed soulys aforeseyd, wyche hye and noble excellent deede oweth every good soule to foul and take example of gostly, and

26.34 “He passed before Pontius Pilate, was crucified, dead, and buried.”

27.10–11 **had stand in hard and streyte caas**, would have been in a difficult and perilous state. **27.11** **affreyd**, attacked. **27.15** **dowte**, fear. **27.24** **furyall**, furious.

beleve feythfully, lyke as the fifte artyle of the Cristen feyth techeth, wyche th'Apostle Seint Phlypp made in this wyse, "Descendit ad inferna."

Chapter 28: Cadmus

Texte

Love well and prase Cadynus the clerke,
And hys disciples be holden to thee dere,
Wyche founded and made the noble myghty werke
Of Thebes the cyt , as hytt doth appere
5 In scripture, whoso wyll hytt reede or here.
He wached eek the serpent att the well.
Of hys famous kunningyng all poetes tell.

*may his disciples be held
literature
was vigilant against*

fol. 76v Glose

Cadynus was a noble and wurschypfull man wyche founded Thebes the cyt , of wyche cyt  is wreten and made mencioune of the grett renome therof in many places. In wyche cyt , alsoe, he made and sette a universit , for he was a profound clerk hymself, and as the fable tellyth, he wached the serpent at the well, wyche is to understand the grett conyng and wysedam wyche dayly incresyth, and by the serpent is to be understand the grete peyne that the student hathe or he can conquere cunnyng. And, moreover, the fable tellyth that this Cadynus at the last 10 became a serpent hymselfe, wyche is to understand that he was a correctour or a meyster above other clerkes. Wherfor seyth prudence to the gode knyght that he oweth to love and cherysch clerkes wyche be grounded in cunnyng. And therfore 15 seyth the grett philosophre Areſtote, takyng Alexandre in this wyse, "Honour wysedam and make hyt strong by clergye."

Moralyt 

20 Cadinus, wyche wached the serpent at the well, whom the good knyght oweth to love and cherysch, may morally be understand the blessed manhode of Jhesu Cryst, wyche wached dewly the serpent and gate the well, wyche is to understand this worldly lyffe, wyche He passed with grete peyne and traveyll. Of wyche lyffe He had perfyghte victorye when He arroos fro deth to lyffe the thryd dey, wyche 25 resurreccioun behoveth every goode soule trewly to beleve, lyke as is conteyned in the sixte artyle of the feyth, wyche mad the Holy Apostle Seint Thomas in this wyse, "Tercia die resurrexit a mortuis."

27.28 "He descended into hell."

28.13 or, before. **28.15–16 correctour or a meyster**, disciplinarian or schoolmaster. **28.19 clergye**, study. **28.22 gate**, got (won). **28.27** "On the third day, he rose from the dead."

Chapter 29: Io

Texte

- | | |
|--|--|
| In the fresche floures of the clere lecture
Of Yo, the daughter of Ynacus the kyng,
Sett thi delyte and do thi best cure
Them for to knowe, wyche is a precious thyng.
Theer is no tresoure so ryche as is cunyng,
Wherfore I avyse thee, in tho floures daunte,
For in them perfyght honour is to graunt. | <i>flowers; reading from books (see note)</i>
<i>work diligently</i>
<i>florilegia train</i> |
| 5 | |

Glose

Yo was the doughter of Kyng Ynacus, wyche was a woman of excellent conyng,
and thorow hyr sotyll wytte sche found many maner of lettres wyche had nott byn
seen nor knownen byfore, how be hytt that some fablez sey Yo was paramour to the
god Jupiter and that sche becam a cow and afterward a comon woman. Butt
nevertheles, as poetz have schewed the troythe under coverture of fable, hytt mey
be understand that Jupiter loved her, that is to sey, he puttyth in hyre hys verteus.
The fable seyth alsoe that sche became a cowe, wyche is to understand that as a cowe
geveth mylke wyche is swete and noryschyng, so gave Yo dowcet noryschyng to
mannys understandyng by the new lettres wyche sche newly found. Where as the
fable tellyth that sche was a comon woman is to be understand that hyre wytte and
wysedam was comoun to all people, lyke as lettrez be comon to all folkes. And
therfor seyth Othea unto Ectour, that is to sey prudence to every goode knyght, that
he delyte in the kunnyng of Yo, wyche is to be understand, in good scriptures and
holsome storyes wyche every good knyght and every other wurschypfull man oweth
wyllyngly to reed and remembre oftesythe, of wych he mey take fruytfull example
for hys honour and avayle, bothe bodely and gostely. Accordyng herto seyth thus
the philisophre Hermes, "Whoo that enforceth hymselfe to gete cunnyng and good
verteus, he fyndyth hys pleasure in this world and in the other."

Moralité

Yo, wyche is takyn and understand by lettres and scripturez, oweth morally to be take for mannes soule, wyche oweth to delyte in Holy Scripturez and to have them in thought and remembraunz, wherby hytt mey have a perfyght knowlege of the ryght wey toward heven, fouloyng oure Lord Jhesu Cryst wyche ascendyd thidere from erth thorou the myght and poyer of Hys godhed, lyke as scheweth the sevente artycle of the feyth, wyche oweth every Cristen wyght feythusly to beleve,

29.9 letters, letters of the alphabet. **29.15 dowcet**, sweet. **29.20 scriptures**, authoritative writings. **29.22 oftesythe**, frequently. **29.24 enforceth**, exerts.

wyche article Sent Bartholeme the Apostle made in this wyse, as is conteyned in the crede, “Ascendit ad celos, sedet ad dextram dei Patris omnipotentis.”

Chapter 30: Mercury, Argus, and Io

Texte

Among all other, I councell thee beware
 That god Marcurius with hys pypis swete,
 As thou wylt save ey thiselfe from care,
 Throughe hys enchauntment bryng thee not aslepe,
 5 As he dyd Argus, recordyng the poete.
 For yf he doo, thou art begyled trewly.
 Wherfore toward hym kepe a waker yee.

ever
according to
more watchful eye

fol. 77r Glose

The fable of poetes tellyth that Jupiter the god loved Yo as hys paramour, of
 wyche love Juno the goddes, wyff unto Jupiter, had grett suspecioun and jelosy,
 10 wyche suspecioun caused hyr on a dey to come down fro hevyn prively in a clowde
 to have espyed clerely hyr husband, the seyd god Jupiter, with hys concubyne Yo
 and to have take them unwarly with the actuall deed. And when Jupiter see that
 sche cam so hastely, he, by hys godeley myght, as the fable seyth, chaunged hys love
 15 Yo into the similitude and lykenes of a kowe. Notwithstandingyng, Juno was nott putt
 owt of suspecioun and jelousye butt desyred that he wold geve hyr that cowe, and
 Jupyter, halfe ageyn hys wyll, graunted hytt her, as he that durst nott denye hytt
 her, for doute of suspecioun. Then Juno charged her netherd Argus to kepe the
 20 cowe, wyche Argus, as the fable seyth, had an hundryth een wherwith he wached dey
 and nyght. And when the god Jupyter seye the streyte wache and ware kepyng of
 Argus of the cowe, he commanded the god Mercurius to take hys pype and come
 down fro hevyn to Argus, to th'entent to gete awey this cowe from hym by arte and
 engyne of hys swete pypyng. And soo Mercurius, by the commandment of Jupiter,
 25 toke hys pype and came down and pyped so long at the eere of Argus that thorow
 the swete melodye of hys pypyng, all hys hundryth een fell on slepe. And when
 Mercurius espyed that he had brought Argus full on slepe, he smote offe hys hed
 and tooke awey the cowe. The exposicioun of this fable may be this: that sum
 myghty man lovyth sum woman besyde hys wyffe on whom hys wyffe settyth privey
 wache, so that the man may not have hys entent and desyre, wyche privey wache
 and spyes may be understand the eyes of Argus. Butt the lovere, that is to sey the

29.33 “He ascended to heaven and sat at the right hand of God, the Father almighty.”

30.10 paramour, lover. **30.17 doute of suspecioun**, fear of suspicion; **netherd**, cowherd. **30.18 een**, eyes. **30.19–20 streyte wache and ware kepyng of Argus**, Argus's strict surveillance and watchful guarding. **30.27–28 privey wache**, secret surveillance.

30 man, makyth so hys meanz by some sotyl flatterer and feyre spekure unto the spyes
 and wache that thei assent to hys intent, wyche is to understand that thei be aslepe
 by the pype of Mercurius, that is to sey by feyre glosyng langage, and have hyr hed
 smyte off, wyche is to understand, have loste ther trouthe and trew espyeng by
 Mercurius pype, that is, by feyr langage. And therfore seyth Othea unto Ectour that
 35 he beware of Mercurius pypes that thei bryng hym not aslepe, lest he were
 disceyved therby, that is to sey that prudence seyth to evere god knyght that he
 beware of fals flateryng langage that he be nott disceyved therby, nor through hytt
 leese that thyng wyche he oweth to kepe. And accordyng to this purpose seyth thus
 40 the philosophre Hermes, “Beware of hem that governe hemselfe by malycius
 sotelté.”

Moralyté

By the pype of Mercurius, wherof the good knyght oweth to beware, morally
 mey be understand that manrys soule oweth to beware that hytt be nott deceyved
 throgh the sotyll wyrkyng of hys gostely enemy, the devell, in no poynt of unbelieve
 or mysbeleve of any artyle of the Crysten feyth or any other wyse werthoro the
 45 same enemye have any ground to accuse the seyd soule at the dey of the last
 iugement, when the hye sovereygn juge, almygthy God, Jhesu Cryst, schall come
 and deme the qwyk and the deed, wyche oweth stedfastly to be byleved of every trew
 Cristen soule, lyke as is conteyned in the eighte artyle of the crede, wyche Sent
 Mathew made in this wyse, “Inde venturus est iudicare vivos et mortuos.”

Chapter 31: Pyrrhus

Texte

Beleve alsoe and thynke for certeyne That Pyrrus schall resemble as in hardines Hys fader Achilles and doo hys besy peyne Hys dethe to avenge with cruel besynes. 5 To the noble Troians he schal werke hevynes, And with manly corage sore he schal them greve. Wherfor of hym beware and ageyn hym them releve.	<i>take great pains</i> <i>diligence</i> <i>cause sorrow</i> <i>bring them relief from him</i>
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Glose

Pirrus was the sone of Achilles and was lyke hys fader in strengthe and hardines,
 wyche Pirrus, after the deth of hys fader, cam to the siege of Troye and full cruelly
 10 and scharply avenged hys fader deth and hurte and slew many of the Troians. And

30.30 makyth so hys meanz, makes his intervention. **30.36 therby**, by that. **30.47 qwyk**, living.
30.49 “Whence he will come to judge the living and the dead.”

therfor seyt Othea unto Ector, that is to sey prudence to every good knyghte, that
 yf he have aughte don ageyn the fader as harmed hym, lette hym be the more ware
 of the sone when he comyth to age, and alsoe, yf the fader hathe byn wurschypfull
 of dede, the sone oweth to be the same. And to the same entent seyth thus a wyse
 15 man, "The deth of the fader requireth and askyth vengeance of the sone."

fol. 77v Moralyté

Whereas hytt is seyd that Pyrrus resambleth hys fader mey thus morally be
 understand: by Pyrrus mey be noted the Holy Gooste, wyche procedyth of the Fader
 20 of Heven and is lyke unto the Fader in deyté, in whom every Crysten person oweth
 in verrey ryght to beleve, as is conteyned in many places of Scripture and specialy
 in the ninthe article of the feydh comprised in the crede, wyche made thus the Hooly
 Apostle Seint James the Lesse, *qui et frater enim erat*, seying in this wyse, "Credo in
 Spiritum Sanctum."

Chapter 32: Cassandra

Texte

When thou hast leyser loke that thou haunte The templez and honour us goddes and goddesses Wyche can as we lyste all maner thyng enchaunte, Edifye and subverte myghty fortressez, 5 Delyng at our plesure all fame and prowessez. Wherfore of Cassandra hold ey the usage, And after thi desert, we schal thee geve thi wage.	<i>occasion; visit often</i> <i>please; enhance</i> <i>Distributing ever the habit</i>
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Glose

Cassandra was doughter to Kyng Priamus, and sche was a good and well
 disposed lady and a passyng devoute woman in the paynym law. She oftetyme
 10 haunted the temple and served the goddes, and lytle or noght sche spake without
 nede, and when it behoved hyre to speyke, sche spake never butt troythe, ne never
 was found in hyre untrouth or lesyng. And therfore seyth prudence to every good
 chivalroyse knyght that he hold the usage of Cassandre, for on fals worde is to be
 15 repreved and holden abhominal in a knyghtes mouthe, butt he oweth to serve
 god and haunt the temple, that is to understand Holy Chyrch, and love the

31.18 deyté, divinity. **31.21 qui et frater enim erat**, who for he was also his brother. **31.21–22**
 "I believe in the Holy Spirit."

32.13 on, a single. **32.14 repreved**, condemned.

ministrez therof. And therfore seyth the philosophre Pytagoras, “Hytt is ryght commendable to serve God and halow the seyntes.”

Moralyté

Whereas hytt is seyd the good knyght oweth for to haunt the chyrche and love therof the minystrez mey be morally understand that mannys soule oweth to love
 20 Holy Churche and have synguler devocioun therto, and all the sacramentes ministred therinne, by wyche he hathe the trew Cristen feyth taught hym to hys salvacioun. Wyche feyth he oweth hooly and fully beleve with all the circumstaunces and sacramentes longyng to the same and most especially in the Sacrament of the awter, that is to sey, the blessed body of Cryste in forme of breed, as concludithe the
 25 tenthe article of the crede made by Sent Symon th’Apostle thus, “Sanctam ecclesiam catholicam, sanctorum communionem.”

Chapter 33: Neptune

Texte

Yf thou purpose any grett vyage
 By the see to do, on Neptunus thou call,
 Thee to releve in daungerous passage,
 Wyche in grett tempest socowreth hem that fall.
 5 Wherfor hys feeste halow solemnly thou schall
 To this intent: that he thee mey comfort
 Throughe hys godly myght in every dredeful poorte.

helps
feast

Glose

Neptunus after the peynym law was called god of the see, and for that byddyth Othea Ector that he wurschep and solemnly halowe hys feste that he mey be comfortable to hym in peryll of the see, wyche is to understand that every good knyght wyche useth ofte to traveyle in viagez by the see and in other divers perilz have grete need to be devote in the service of god and seyntes, and especiall have syngulere devocioun in wurschypyng of some gode seynt and deyly remembre hym with some devote orysoun wherby he mey call to hym for help in hys necessité.
 10 And for as myche as the praere of mouth suffiseth nott onely, therfore seyth thus the wyse man, “He servyth not well God that servyth hym with woordes, butt alsoe with good werkys.”
 15

32.17 halow, honor. **32.24 awter**, altar. **32.25–26** “One holy Catholic Church, the communion of saints.”

33.9–10 halowe hys feste that he mey be comfortable to hym, honor Neptune’s feast so that Neptune may be agreeable (helpful) to Hector. **33.11 traveyle in viagez**, travel in voyages. **33.14 orysoun**, prayer.

Moralyté

By Neptunus, whom the gode knyght oweth to call on at need in perell of the see, mey morally be understand almygthy God, to whom mannys soule oweth to call for helpe in the see of trouble and temptacioun, continually beyng in this wretched world, and to geve hym foryevenes of hys synnez, wych every Cristen soule must surely beleve that he schal have of God yf he axe hytt. As Sent Thadée th'Apostle sey in the elevente article of the crede, "Remisionem peccatorum."^{33.22}

Chapter 34: Atropos

Texte

Take hede alsoe toward Attropus,
 Whose dolefull dart confoundyth many a knyght.
 For thee were better be take among thi fooes
 Then to abyde the sterne stroke of hys myght.
 To hym perteyneyth the eend of every wyght.
 He spareth nother hye nor lowe degré.
 5 He is full hard; in hym is no pyté.

fol. 78r Glose

The poetes name the deth Atropos, and therfore seyth prudence to every good knyght that he take heede toward Atropos and hys dart, wyche is to understand that every good knyght, and in lyke wyse every other well avysed persoun, oweth to remembre hys deth and thynke that he xall departe owte of this world, through wyche thought and remembraunz he mey delyte more in the vertews of the soule then in the vycez of the body, wyche mey cause hym to come to the promyse and behest of god, wherfore he is made. And to the same intent seyth thus the 10 philosophre Pytagoras, "As oure begynnnyng comythe of god, it behoveth that our eend be toward god."^{33.23}

Moralyté

As the good knyght oweth take heed toward Atropos, in the same maner ought mans soule to have contynuell remembraunz toward everlasting deth, fro wyche deth hytt was bought by the meryte and passyoun of our Lord Jhesu Criste, through wyche Passioun hytt mey have feythfull hoope and trust to come to everlasting joye withoute eend after the generall resurrexioun at the last dey of jugement, wyche

33.22 surely, steadfastly. **33.23** "The remission of sins."

34.11 xall, shall.

oweth every Crysten soule to beleve as seyth Sent Mathye in the last artycle of the crede, “Carnis resurrecccionem et vitam eternam.” Amen.

Chapter 35: Bellerophon

(*see note*)

Texte

Of Bellorophoun thou mest example take
 In all thi dedes of trouth and ryghtwysenes,
 Wyche chase rather hys lyfe then trouth forsake,
 As hytt appereth in poetrye expresse.
 5 *chose; than
clearly*
 Wherfore yf thou wyll atteyne to prowes,
 Thou must pursue the trew condicoun
 Of Bellorophoun, in myn oppinioun.
 achieve excellence

Glose

Bellorophoun was a full plesaunt and bewteuz knyght, and full of trouth he was, whose stepmoder desyred hym of unlefull love, to wyche he wold in no wyse assent, 10 wyche caused hyre so sore to labour ageyn hym that he was dampned to be devoured of wyld beestes. And so he chase rathure to dye then to be fals and corrupt with untrouthe. Wherfore seyth prudence to the good knyght that fore dowte of deth, he schold doo non untrouthe nor assent thereto. And therfor seyth Hermes, “Thou owest rather dye then to do or assent to untrouthe.”

Moralyté

15 By Bellorophoun that was so full of trouthe may be morally understand almyghty God of heven, and, in as myche as he is so mercyfull and full of trouthe, mannes soule oweth onely to prase hym as is boden in the fyrist commandment, where hytt is commandyd that no man schold wurschyp fals goddes. For as seyth Seynt Augustyn, “The wurschyp wyche is called the devocioun of the hert oweth to be doon or borne to no ydole nore ymage nor other creature lyke, for hytt is onely dew to God.” In wyche fyrist commandment is defendyd all ydolatrie. Accordyng 20 thereto seyth thus the good Lord in the Gospell, “Dominum Deum tuum adorabis, et illi soli servies.”

34.23 “The resurrection of the body and life everlasting.”

35.8 bewteuz, attractive. **35.9 of unlefull love**, out of sinful affection [that is, lust]. **35.10 damped**, condemned. **35.11 chase**, chose. **35.13 dowte**, fear. **35.21 defendyd**, forbidden. **35.22–23** [Matthew 4:10]. “The Lord thy God shalt thou adore, and Him only shalt thou serve.”

Chapter 36: Memnon

Texte

Mymenon, thi cosyn and feythal kynsman,
Wyche is to thee feythal trew at thi need,
And evere hathe be syn the werre began,
Thou must hym love for hys feythal deed.
Thou meyst no lesse rewarde hym for hys meed,
For suyche a freinde is full seeld found.
Offten for thi sake thi fooes he schal confounde.

Glose

Memynon was a noble manly knyght come of the Troyanz lygne, and he was
cosyn unto Ectour, and when Ectour was in strong, herd schoures of werre, soore
besett aboute with hys enemyes, Memynon cam after hym and socoured hym and
brake ofte the grete presse aboute hym of hys adversaryes, in so myche that when
Achillez had sleyn Ectour by treasoun, Memynoun cam after and wounded sore
Achillez and had sleyn hym ne had socoure come to hym sone after. Wherfore seyth
prudence to every good knyght that he oweth to love and cherysch Memynon, that
is to sey, every suyche persoun or freind, be he grett or small, poore or ryche, that
is trew and feythfull to hym and helpyth at hys nede, for oft hyt falleth that a gret
prince or a noble knyght is mor hertely beloved of a poore man then of a mighty
kynnesman. Wherfor seyth thus the philisophre Rabyoun, "Multepleye frendes, and
thei schall be socorable unto thee."

Morality

20 Memynon the trew cosyn may be take morally our Lord Jhesu Criste, wyche
mey wel be called the trew cosyn of man be Hys incarnacioun and takyng on Hym
fol. 78v mankynd, wyche grett benefyte may never | man reward Hym ageyn, butt onely
love Hym therfore and kepe Hys commandmentes, and in especial the second
commandment, wyche mannys soule oweth to remembre and trewly kepe, wherin
25 commandyd is to man that he schold nott take the name of God in veyn. Wyche is
to be understand, as Seynt Austyn seyth, in this wyse, "Thou schall nott swere
dishonesty, nor withowte cause, nor to colour falshed, for ther is noo more
abhusion then to wytnes with falsehood and hyde the trouth." And in that second
commandment is defendyd and forboden all lesynges, forsweyringes, and all
blasphemynge. To wyche accordeth the Byble, where hytt is wreten in this wyse,
30 "Non habebit Dominus insontem eum qui assumpserit nomen Dei sui frustra."

36.9 herd schoures of werre, hard storms of battle. **36.11 presse**, throng of combatants. **36.12 treason**, treachery. **36.27–28 more abhusion**, greater perversion (abuse). **36.31** [Exodus 20:7]. “The Lord will not hold him guiltless that shall take the name of God in vain.”

Chapter 37: Laomedon's Speech

Texte

Avyse thee well what thou schalt sey
 Or then thou speke, and maliciouseluy.
 Loke thou ne manace no man nor affrey
 To thou have cause, and then substancyallly.
 Beset thi wurdes and dedis fouloyngly,
 And that wyll make thi fooes thee to drede
 More then Lamedon for hys rakell dede.

*Before
threaten; attack
Until
accordingly
impetuous*

5

Glose

Lamedon was a kyng of Troye, and he was fader to Kyng Priamus, wyche
 Priamus was fader to Ectour. And when Jasoun, Hercules, and her felows went to
 Cholchos-ward to gete the golden fleese, thei arryved at a poort of Troye to refresh
 them, withoutt hurtyng of the untré, to whom Laomedon, the kyng of Troye that
 tyme beyng, sent rewdely and unavysedluy and commanded them to avoyde hys
 land and manaced hem soore that yf thei avoyded nott furthwith that thei schold
 repent hytt. Wyche message and uncurteyse trete caused the Grekys knyghtes to be
 wrothe, thynkyng that thei were gretly wronged, wyche wrothe was the oryginall
 begynnnyng of the destruccioun of the fyrist Troye. Therfor seyt prudence to every
 good knyght, in as myche that wordes of manace be full hard and rewde, he oweth
 to peyse them and avyse them in hys herte or he uttre them, for many grett
 myschyeffes have oft falle of soden manacez and unavysed langage. And therfor
 seyth thus the poete Omer, “He is full wyse that can refreygn hys tongue.”
 10
 15
 20

Moralyté

As the good knyght oweth by the councell of prudens to refreyn hys tong from
 al malicius and manasyng langage may be morally understand that in lyke forme
 oweth mannys soule to refreyn the selfe from all dedely synne contynuelly, butt
 most especially on the Sabott dey, that is to understand on the haly dey. On wyche
 dey oweth every truw Crysten man to cesse of all worldly besynes and bodey
 ocupacioun and to halow solemplly the feste accordyng to the thryd commandment
 wyche seyth thus, “Halow the haly dey.” Accordyng wherto seyth thus the prophete
 Ysaye, “Quiescite agere perverse, discite benefacere.”
 25

37.12 avoyde, depart from. **37.14 trete**, interaction. **37.18 peyse**, contemplate (weigh); **or**, before. **37.19 soden manacez**, rash threats. **37.20 refreygn**, restrain. **37.24 Sabott**, Sabbath; **haly**, holy. **37.28** [Isaias 1:16–17]. “Cease to do perversely. Learn to do well.”

Chapter 38: Pyramus and Thisbe

Texte

Make never thiselffe certeyn of a thyng
 Tyl thou therof have perfyght conysaunz,
 For yf thou doo, hytt wyll be tormentyng
 Unto thyn hert and do thee grett grevauns,
 5 For sodeyn credens hath caused ofte myschaunz.
 Whoo to soone troweth is guyded by folye.
 That wyll the storye of Pyramus testefye.

knowledge

hasty belief; misfortune

believes

Glose

Pyramus was a chyld of the cyté of Babyloun, and when he was seven yer age, the fable seyth that he was smete with the darte of love, in so myche that he loved a bewteose meyd called Thesbe, wyche was of the same age and come of gentle blode in lyke wyse as he was. And for the felauschyp that was oft bytwen them, her grett love was perceyved and espyed by a servaunt wyche accused Thysbe to hyr moder, wyche accusacioun caused hyr moder schett and lokke hyr in a chaumbre, seyng that sche schold kepe hyr from the felauschyp and cumpayne of Pyramus well inow, wyche caused grett sorow to the hertes of the tweyn chyldre Pyramus and Thysbe. Werfore thei made full ofte ther pytuose compleyntes and wept full tendrely eche of hem by themselfe. Long tyme dured this beschettynge and enprisonment of the meyd. Neverthelesse, as thei encresed in age, soo grew the love contynuellie more and moore, wyche fervent love wold nott quenche in no wyse, and, as hytt fortuned, bytwen the chaumbre of Tysbe and the chambre of the frendes of Pyramus was butt a wall departyng wyche was crased thoro with a gret craves. |
 fol. 79r And when Tesby had perceyved that sche myght see thoro the wall at the same craves, sche putt thorou the bocle of her gyrdle in the same cravers to th'entent that Piramus myght espye hytt, and soe he dyd withinne schort tyme, wyche caused often ther assemblez and spekyng togeder at that cravers, wher thei made ther pytuose compleyntes, yche to other with byttre teerez. So at the laste thei, constreyned by byttre teeres and fervent love, were accorded that the next nyght fouloyng, at the fyrst cokke crowe, thei schold steele from ther freindes and mete togeder under the wyte walles withoute the cyté at a well where thei were wont to pley in ther chyldhood. When Thesbe came to the well alone, standyng in grett dreed, sche hard a lyoun comyng toward the well brayeng and cryng, of whom sche was soore afeerd, wyche caused hyr to fle fro thens into a busche ther besyde, butt in the wey as sche went, hyr wytte wympole fell fro her bytwen the well and the boysche. And when the lyoun had espyed the wymple, he went therto and cast owt the entreylez of beestes

38.9 smete, struck. 38.11 felauschyp, companionship. 38.13 schett, imprisoned. 38.21 wall departyng, dividing wall; crased thoro with a gret craves, cracked through with a large opening. 38.23 bocle of her gyrdle, buckle of her belt. 38.25 assemblez, meetings. 38.27 were accorded, agreed. 38.29 wont, accustomed. 38.33 wytte wympole, white headdress (veil); boysche, bush.

35 wyche he had devoured and made a vomyte therof uppon the wymple, thorow
 wyche vomyte the wymple was all fyled and soyled and blody. And when Pyramus
 cam and saw nott Tesby there and perceyved the blody wymple, as he myght see by
 the moone schyne, he supposed that Tesbe had be devoured with some wyld beast,
 wyche caused hym to make sorou owte of mesure, and when he had long stand so,
 40 makynghys compleynt to hymselfe, for verrey pure sorou, he slew hymselfe with
 hys swerd. Wyche done, Tesby came owt of the boysche and and when sche hard the
 swoyhes and soule draughtes of hyre love Pyramus and saw hym dying and beheld
 the swerd and the bloode, she tooke so grett sorou to hereward that sche fyll doun
 in swone uppon hym, how be hytt he myght nott speke to hyre nor comfort her in
 45 no wyse. And after many pytuose compleyntes made on hyre syde, sche slew
 hyreselfe upon the same swerd. And, as the fable tellyth that for lamentacioun of
 that pytuose aventure, the wall that eerste was whyte was turned blake. And for as
 myche that of a lytle hast comyth ofte gret myscheff, as hytt fortuned that tyme,
 50 therfore seyth prudence to every good knyght that he gyve no credence certeynly
 to a thynge nor thynk hymselfe verrey certeyn therof to he have verrey perfyght
 knowlege and evydent, certeyne proffe of hytt. And for that cause seyth a sad, sage
 philosophre in this wyse, “Make nor thynke nott thiselfe certeyn of a thynge wyche
 bee in dowte to thou have verrey perfyght and trew informacioun.”

Moralyté

55 By the noncertenté that the good knyght oweth to have in dowte mey morally
 be understand the ignoraunce of the chyldhood of man whyll he is under the
 governaunz of hys fader and moder. And for the grett benefitz he receyveth of hem
 in hys yong age, he oweth of verrey ryght to honour and wurschyp hem dewly and
 60 trewly, as is boden in the fourthe commandment, where is commanded that man
 schold wurschyp hys fader and moder, wyche wurschyp, as seyth Seynt Austyn,
 oweth to be don of them in two maners: on, in beyryng to hem dew reverence, and
 another, in ministryng to them her necessaryes. And therfore seyth thus the wyse
 man Salomon, “Honora patrem tuum, et gemitus matris tue non oblidiscaris.”

Chapter 39: Aesculapius

Texte

To the doctryne of Esculapayoun
 Geve ey credence for thi helth bodily,
 And refuse Cyrses, for by hyre many oone

38.36 fyled, befouled. **38.39 stand**, stayed. **38.41–42 hard the swoyhes and soule draughtes**, heard the groans and soulful complaints. **38.43 to hereward**, upon herself. **38.44 swone**, a faint (swoon). **38.47 eerste**, before. **38.50 to₂**, until. **38.51 proffe**, proof; **sad**, learned. **38.53 in dowte to**, uncertain until. **38.54 noncertenté**, lack of assurance. **38.61 necessaryes**, necessities of life. **38.62** [Ecclesiasticus 7:29]. “Honor thy father, and forget not the groanings of thy mother.”

5 Hathe be deceyved, I tell thee certeynly,
 Thoro hyre false charmes and use of sorcerye,
 Wherinne to beleve is full perilose,
 And to hys goddes and goddesses odiose. *hateful*

Glose

10 Esculapyoun was a grett clerke and a good phesicioun and, as poetes sey, he
 found fyrst the cunnyng of physyke, wherof he made many grett bookes. And
 therfore seyth prudence to the good knyght that he gyffe credence to the doctrine
 and techyng of Esculapyoun of hys bodely helth, wyche is to understand that he put
 hys trust in tyme of bodely sykenes in medycynes of physyke and refuse Cyrces, that
 is to understand enchauntment and charmez, for Cyrces, as telleth the fable, was an
 enchaunteres, and that mey be understand for them wyche in her sekenes use
 charmez and inchauntementes, and beleve therinne, and deme themselfe to recover
 helth of body therby, wyche beleve is defendyd by Hooly Chyrche. And therfor
 owethe every trew Cristen man to refuse them. And therfore Plato reproved and
 brent bookes of enchauntementes and charmez done uppon medycyne, wyche he
 had used, and proved and held hym to the trew bookes of experiance of phesyke.

Moralyté

20 By Esculapyoun the grett phesicioun mey morally be understand the fifte
 fol. 79v commandment wherin is commanded | thus, "Thou schalt nott slee," wyche is to
 be understand as Seynt Austyn seyth, "Nother slee with hert, tong, nor hand." And
 soe is defendyd all maner vyonent smytyng and bodely woundyng, althoughe hytt
 be nott defendyd to temperall kynges, lordes, and juges to justifie evyll doers and
 execute dewly ageyn hem the law after that thei deserve. Butt in caas of nécessité,
 wher a man mey no other wyse doo, is suffred by the lawe oon to sle another,
 hymselffe defendaunt and non other wyse. And to this intent seyth thus the holy
 Gospell, "Qui gladio percutit, gladio peribit."

Chapter 40: Death of Achilles

Texte

Putte nott thi tryst in hym in no wyse
 Geyn whom thou hast offendyd ofte before,
 For though he mey nott by sotyl entreprise

39.9 physyke, medical science. **39.16 defendyd**, forbidden. **39.19 proved**, proven in practice. **39.24 justife**, bring to justice. **39.25 in caas**, in the event. **39.27 hymselffe defendaunt**, defending himself. **39.28** [Apocalypse 13:10]. "He that shall kill by the sword, must be killed by the sword." (see note)

5 Venge hytt as he wold, yet triste hym not therfore,
 For in hys hert restythe ey the soore
 To that he mey avenge that offense.
 The deth of Achyllez therof schal geve sentence.

*trust
dwells always the injury
Until
provide edification*

Glose

10 Achilles was a knyght on the Grekysche partye wyche dyd myche harme unto
 the Troyans and to the Kyng Priamus of Troye, for he slew many of hys chyldren,
 as Ectour, Troylus, and other diverse. Wyche notwithstanding, yett Achylles putt
 hys tryste in the Qwene Eccuba, wyche was the qwene and wyff to the same Pryamus
 and moder to the seyd Ectour and Troylus, and apoynted with hyr to trete of a
 maryage atween hym and Polixene hyr doughter, in wyche treete he was sleyn by
 Parys and hys felauschypp by th'assent and commandment of the same Qween
 Eccuba in the temple of Appolyn. And therfore seyth prudence to every good
 knyght that he truste nott hys enemy whom he hath offendyd without makynge pees
 or amedes with hym byfore. And therfor seyth the philosophre, "Bewar of
 th'assautez of thi enemy that mey not avenge hym."

Moralyté

20 As the good knyght oweth to beware of th'assautes of hys enemye, in lyke wyse
 oweth morally to be understand that mans soule oweth to ware and dowte the
 vengeance of God, wyche comyth for synne, and absteyne the synfull fleschly luste
 and not assent thereto, that is to sey fornicacioun, avowtrye, and all other spyces of
 lecherye, wyche is generally forboden in the sixte commandment, wyche seyth in
 this wyse, "Thou schalt doo no lecherye." Wheroft the hooly man Ysodre seyth is
 defendyd all unlefull fleschly cowplyng, bothe inne and owte of maryage, and all
 inordinate use of the privey membrez of generacioun. And to that intent is seyd in
 the Byble, "Morte moriantur, mechus et adultera."

Chapter 41: Busiris

Texte

Be thou nott lyke the conbrose cruelle kyng
 Called Busyerres, whose condicioun
 Is not commended nor holdyn as a thyng
 For to be prased, in myn oppinioun.

troublesome

40.15 Appolyn, Apollo. **40.20 ware and dowte**, be mindful of and fear. **40.22–23 fornicacioun, avowtrye, and all other spyces of lecherye**, fornication, adultery, and all other types (species) of lechery. **40.25 unlefull**, sinful. **40.26 privey membrez of generacioun**, genitals. **40.27** [Leviticus 20:10]. "Let them be put to death, both the adulterer and the adulteress."

- 5 Of hys fals naturall, froward inclinacioun,
And joye in manslaughter oold poetes tell:
Among all morderers he beyreth ey the bell. *malevolent*
takes the prize

Glose

10 Busierres was a kyng of mervelose cruelté and myche delyted hymselff in manslaughter, in so myche that he wold slee them himselfe in the temples and offre them in sacrafice to the goddes. Therfor seyth prudence to the god knyght that he be nott Busyerres, that is to say that he delyte nott nor have joye in manslaughtere, for suche cruelnes is ageyn all nature and ageyn all bounteose prowes of chivalrye. And to this purpose seyth thus the philosophre Socrates, "Yf a prynce be cruell, he must be moderated and peesed by good examplez."

Moralyté

- 15 By Busyerres wyche was condiciouned ageyn kynd mey morally be understand
the defendyng of the sevente commandment, wyche defendyth generally thefte and
robery, and as Seynt Austyn seyth, it defendyth all unleful usurpacoun of any
other mannes good, as sacralege, ravyn, extorcioun, and all other good taken of the
people owt of resoun. And therfore seyth thus the Holy Apostle Paule, "Qui
furabatur, iam non furetur."

20

Chapter 42: Leander

Texte

- Hold not so deere to theeward the plesaunz
Of thi luste bodey wherthrough in aventur
Thou putt thi lyff, for then schold varyaunce
Twen thee and me aryse, I thee ensure.
5 Wherfore, as long as thi lyff mey dure,
Count hytt for folye such outrage to make,
And at lewd Leandre herof ensaumple take.

desire; in peril
disagreement
lascivious

Glose

Leander was a yong man wyche loved a feyr gentle woman called Heroo, and as hytt fortuned, ther was an arme of the see ran bytween hys maner and hyr

41.9 them, his victims. **41.14 moderated and peesed**, regulated and balanced. **41.15 kynd**, nature. **41.18 as sacralege, ravyne, extorcioun**, as stealing items appropriated to the service of a deity, robbery, taking money by force. **41.19–20** [Ephesians 4:28]. “He that stole, let him now steal no more.”

42.9 an arme of the see, a strait: maner, manor house.

10 dwellyng place, and for as myche that the love atween them schold not be espyed,
 this Leandre was acustomed to swymme offtyme by nyght all aloone over the arme
 of the see to see hys lady Hero, wyche dwelled in a castell uppon the watersyde.
 fol. 80r Notwithstandyng, hytt fortuned ther arose a grett rage | flode wyche dured long
 in the see, wyche caused gret hevynes to Leander and Heroo bothe, for as myche
 15 as thei myght nott, for the grett floode, come togeyder. So hytt befell on a nyght
 duryng the rage flood that Leandere, constreyned by fervent love and grett desyre
 to see hys lady Heroo, went into the water to have swommen over as he was wontte
 to doo, and when he had long labored in swymmyng, he was overcome with the
 20 grett wawes in so myche that he was peryshed and drowned. And when hys lady
 Hero, wyche was in grete hevynes and pensyfnes, saw hys body come fletyng on the
 water, sche was so oppressed with so gret outragiose sorow that sche skypped owte
 into the water and embrased the ded body of Leandre in hyre armez, wyche caused
 25 hyr to perysche and be drowned alsoe. And for as myche as this myschyef fell for
 over-fervent, foly desyre of fleschly love, therfor seyth prudence to every good
 knyght that he hold nott to hymward so dere hys delyte of bodely lust that he putt
 therfore hys body in jeopardy or aventure of hys lyffe. Wherfor seyth a sage
 philosophre in this wyse, “I merveyle soore that I see so many peryls sofred for
 delyte of the body and so lytle purveance made for the soule, wyche is everlastingyng.”

Moralyté

By this autorité, wyche defendyth that a man hoold not so deere hys plesure of
 30 body, mey morally be understand the eighte commandment, in wyche is seyd thus,
 “Thou schalt not beyre no false wtynes ageyns thi neyboure,” wherin, as Seint
 Austyn seyth, is defendyd all bakbytyng, all fals report, and disclaundre. And that
 is thus to understand, as Ysodre seyth, that false wtynes offendythe thre partyes:
 35 fyrst, ageyn God, in hymselfe forsweyryng; secondly, ageyn the juge, in that he
 deceyveth hym falsely lyeng; and thrydly, ageyn hys neyboure, ageyn hym deposyng
 untrewly. Wherfor seyth thus the wyse man Salomon in hys Proverbes, “Testis falsus
 non erit impunitus, et qui loquitur mendacia non effugiet.”

Chapter 43: Helen of Troy

Texte

Sende ageyn Eleyn to make finall pees
 To the myghty Grekys, lest that warse befall.
 Whoo that werres ageyn ryght behovyth sone to cesse,

42.13 rage flode, raging (violent) flood. **42.16 constreyned**, compelled. **42.17 wontte**, accustomed. **42.19 wawes**, waves. **42.20 hevynes and pensyfnes**, sorrow and anxiety; **fletyng**, floating. **42.28 purveance**, provision. **42.35 deposyng**, making a statement under oath. **42.36–37** [Proverbs 19:5]. “A false witness shall not be unpunished: and he that speaketh lies shall not escape.”

- 5 Or els in conclusioun forthynke hytt he schall.
 Wrong askyth amendes; this knowe the goddes all.
 Wherfor hytt is bettre to pees soone assent
 Then long wrong to meyntene and after hyt repent.

Glose

Eleyn was a qween in Grece and wyff to Kyng Menelaus, wyche was ravysched by Pares, the kynges sone, Priamus of Troye, and ledde ageyn hyr wylle owt of Grece into the land and cyté of Troye, wyche ravyschynge caused the Grekys to make a gret armye and camp upon Troye for to avenge that deed. But nevertheless, or thei dyd any harme to the cuntrey or cytté of Troye, thei desyred of the Troians to have the Qween Eleyn delyverd and restored to them ageyn, and that amendes were made to them of the offense don to them by Parys by ravyschynge of her and havyng her owte of Grece, and yf the Troyans that nold doo, the Grekys seyd thei schold destroye the contré. And for as myche as the Troyanz nold make restitucioun ne amendes accordyng to her desyre before the gret myschyef and destruccioun of Troye ensued, therfore seyth prudence to the gode knyght that yf he have solely begonne werre in wrong, hytt is bettre to cesse and make a pees soone or more harme come therof then long obstinatly to meyntene and after repente hytt. To wyche mater accordyng seyth thus the sage philosophre Plato, "Yf thou have doo any wrong to any man, whatsoever he be, thou owest nott to be in quiete in thi mynd to thou be accorded and make pees with hym."

Morality

Eleyn wyche oweth to be restored ageyn mey morally be understand the ninthe commandment, wherin is seyd in this wyse, "Thou schal nott desyre the wyffe of thi neybour," whereby is defended, as Seynt Austyn seyth, all unlefull thoughtes and wylle to do fornicacioun and avowtrie, werof the deed is defended byfore by the sixte commandment. Accordyng werto seyth oure Lord God in the Gospell of Mathew in this wyse, "Qui viderit mulierem ad concupiscendum eam, mechatus est eam in corde suo."

Chapter 44: Aurora

Texte

Take not to theewarde the condicoun
Of Aurora, the pytuese and doloures goddes

43.11 or, before. **43.15 nold doo**, would not do. **43.19 or**, before. **43.23 to**, until. **43.29–30** [Matthew 5:28]. “Whosoever shall look on a woman to lust after her, hath committed adultery with her in his heart.”

Whose soroufull chere and lamentacioun
Is to the people joy and grett gladnes.
5 She chasyth awey of nyght the foule derkenes.
Every wyght is glad when sche dothe appere,
And yett sche wepyth ey and makyth pytuose chere.

*visage**creature**displays a pitiable expression*

Glose

Aurora is the fyrst schewyng and apperyng of the dey, that is to sey the mourow
and, as poetes tell in fable, sche is a goddes, and thei sey that sche had a soone
10 called Cygnus wyche was sleyn at the seege of Troye. And in as myche as sche was
a goddes, hyr pouer was suche, as the fable tellyth, that sche chaunged the body of
fol. 80v hyr soone into the lykenes of a swan, and therof cam fyrst swannes. As seyth the
fable, this lady Aurora is of | so grett bewté that sche rejoyseth all tho that behold
15 hyre, but alwey sche wepyth for her sone Cygnus wych is ded, for when the dew
falleth in the mowrootyde, poetes sey that Aurora wepyth for hyr sone Cygnus.
Wherfor seyth Othea to every good chivalrose knyght that, though other people
rejoyse of hys good werkes and noble manhood, yett for that he schold nott be soory
butt joyfull therof and schew glad chere and countenaunce to the world owtward.
Wherfor seyth the grett philosophre Arystotle to the grett conquerour Alexandre
20 in this wyse, “Whattsoever sorow be in thi hert, shew glad cheere before thy people.”

Moralyté

By Aurora wyche wepyth may thus morally be understand that no covetoysse
desyre schold be in us, soroufull or wepyng, wyche schold cause us t'offend the
precept of the tenth commandment, wyche commandyth in this wyse, “Thou schall
nott coveyte thi neybours house, oxe, asse, nor other thyng of hys,” werby, as Seynt
25 Austyn seyth, is defendyd all wyll of theft or ravyn, wherof the dede is defendyd
before by the sevente commandment. And to this purpose seyth thus the prophete
David in the Psaulter, “Nolite sperare in iniuitate, rapinas nolite concupiscere.”

Chapter 45: Pasiphaë

Texte

Allthough Pasyphe were solely disposed
And to lust innaturall sett hyr appetye,
Yet in thi kyndly resoun be hytt not supposed
That every other woman be of that delyte,
5 For many be full vertuouse, or els it were unryte.

*inclined
sexual desire**indecent*

44.8 **mourow**, dawn. **44.15 in the mowrootyde**, at daybreak. **44.25** **ravyn**, robbery; **defendyd**, forbidden. **44.27** [Psalms 61:11]. “Trust not in iniquity; covet not robberies.”

He is to unwytty that, for defaute of oon,
Wyll therfore dispise women everychoun.

sin

Glose

Pasiphe, as seyth the fable, was a qween and a viciose woman of hyre body, and
namely, as sey poetes, sche loved a boole be wyche sche had a chyld that was cald
10 Mynotaurus, wyche was halfe man and halfe boole. Wyche is thus to understand that
sche acqueynted hyr with oon that was of rude condicioun by whom sche conceyved
a chyld mervelously feerse and strong, and for as myche as the chyld had the forme
and schap of a man and the condiciouns and maners of a boole, wyche is to
understand by hys grett strenghte and feersnes, and so he was combrous that al the
15 contré exiled hym. Therfore seyd poetes by the wey of feynyngh that this Minotaurus
was halfe man and halfe boole, and therfore seyth prudence unto the good knyght
that though sche, Pacefyne, was ylle and viciously disposed, that he thynke not all
women lyke hyre of condicioun, for verey experience scheweth oponly the
contrarie, for Galyeen, the noble phesicioun, reportyth that he lerned the scyence
20 of physyke of a sadde and well avysed woman called Clempare and that sche
taughte hym to knowe many diverse good herbes and heir verteus and propretees.

Moralyté

Pasyphe wyche was so folly disposed mey morally be understand a mans soule
turned to God fro synne. For as seyth Seynt Gregore in hys Omelyes that more joye
is made in heven of oo synfull soule returned to God then of a ryghtwyse man that
hathe byn ever ryghtwyse, as the chyeff capteyn of a felde loveth better a knyght wyche
fled and afterward retourned to the feeld ageyn and slow or discomfeted hys enemye
25 manly then the knyght that never fled ne schewed hys manhood in the feeld, and as
the laborer loveth better the lande that beereth, after thornes and breeres, more
plentuosity corne or fruyte then he dooes that ground that never bore thornes ne
corne. Wherfor seyth thus the prophete Jeremye in the spryte of God, “Revertatur
30 unusquisque a via sua pessima, et propicius ero iniuitati et peccato eorum.”

Chapter 46: Adrastus

Texte

Yf hyt to thee happ doghthers to have,
Wyche thou purposest to geve in maryage,

45.8 **viciose**, licentious (immoral). **45.9** **boole**, bull. **45.14** **combrous**, troublesome. **45.17** **ylle** and **viciously disposed**, sinfully and licentiously disposed. **45.21** **heir**, their (that is, the herbs'). **45.26** **slow or discomfeted**, slew or vanquished. **45.27** **manly**, bravely. **45.28** **breeres**, briars. **45.30–31** [Jeremias 36:3]. “They may return every man from his wicked way: and I will forgive their iniquity, and their sin.”

The world to encrece and her honour to save,
 Looke thou putt them furth at resonable age.
 5 And yf thou wylt marye them unto hye perage,
 In the begynnyng, take hede of the eend,
 And lett Kyng Adrastus be mirrour of thi mend.

*nobility**mind*

Glose

Adrastus was kyng of Arges, and he was a myghty man, and as he ley in a castell
 of hys owne on a nyght, it fortuned that two knyghtes aventurose, oon called
 10 Polynytes and another called Thydeus, mett sodeynly togeyder byfore the castel
 gate of wyche the on challenged the logyng byfore that other, wyche quarell caused
 them to fyght mortally togeder wyche of hem schold fyrist have that logyng, for the
 grett strong tempest and reyne wherin thei had ryden all the nyght before to ther
 grett nusaunz and werenes. And when the kyng lying in hys bed herd the noyse of
 15 the sterne strokes of the swerde, he arrose and departed the two knyghtes asondre.
 fol. 81r | Polynytes was sone unto the kyng of Thebes and Thydeus to another kyng of
 Grece, but thei were bothe exiled oute of her landes. And when the kyng knew and
 understande whatt thei were and of whatt lynage come, he honoured them gretly and
 made them grett chere, in so myche that he gave to them hys two doughters in
 20 mareage. Wyche doon and performed, this Kyng Adrastus made a grett arme and
 came to Thebes to sett Polynytes hys sone-in-law into the possescioune of hys land,
 wyche Etyocles, hys brother, held ageyn ryght. Butt hyt fortuned so that all the
 grett ooste of Kyng Adrastus arme was discomfeted, sleyn, and taken, the kyng ded,
 25 Polynytes and Thydeus sleyn. Polynytes and Etyocles, eche of hem slew other in the
 bateyll, in so myche that ther remeyned no moo alye in the feeld of Adrastus
 knyghtes butt thre. And for as myche as to bryng exiled people ageyn in possescioune
 of her land is full jeoperdose and perilose, and often is seen therbye grett myschyeff
 30 fall lyke as fyll to Kyng Adrastus by meanes of maryage of hys doughters, therfore
 seyth prudence to the good knyght that yf he have doughters to marye that in the
 begynnyng he remembre the end therof, and that he make Kyng Adrastus hys
 mirrour, wyche is to understand that he remembraunce have of the grett myschyeff
 35 that fell to Kyng Adrastus throughgh hys doughters mareage. And as Kyng Adrastus
 dremed oon nyght that he gave hys two doughters in mareage to a lyoun and a
 dragoun wyche fought togeder, seyth th'expouner of dremes that dreeme comyth
 of fantasye, wyche may be schewyng of good or ille aventure that is to come to
 creatures.

46.9 knyghtes aventurose, knights errant. **46.11 challenged the logyng**, claimed the lodging. **46.14 nusaunz and werenes**, annoyance and physical exhaustion. **46.15 departed**, separated. **46.19 made them grett chere**, treated them very kindly. **46.27 therbye**, as a result of that. **46.34 th'expouner**, the interpreter. **46.35 aventure**, experience.

Moralité

Where hytt is seyd to the good knyght that yf he have doughters to mary that he beware to whom he maryeth hem mey morally be understand that every mannes soule disposed to Godward oweth to beware with whom he accompeneth hymselfe,
 40 yf he wyll compayne with felauschyp as dyd the good hooly man Thobye, and alsoe he behoveth to sett all hys thoughtes in good and holy meditaciounz. For as seyth Sent Austyn that thei that be lerned of God to be symple, humble, and deboneyr profytt moore in hooly meditacioun and praer then in redyng and heeryng. And therfor seyth the holy prophet David in the Sawtere, "Meditabor in mandatis tuis,
 45 que dilexi."

Chapter 47: Cupid

Texte

Of god Cupide, whyll thi lyff mey dure,	
Hyt pleseth me wyll thou have acquentaunz	
As resoun requireth, nott owt of mesure.	
Thy corage desyreth of hys alyaunce.	<i>alliance</i>
5 Yf he be freindly, he mey thee well avaunce.	<i>aid</i>
Mars mey wyll suffre thee with love thee t'acqueynte,	<i>well permit</i>
So that thou toward hym therby be nott feynt.	<i>faint-hearted (cowardly)</i>

Glose

Cupide after poetes is called god of love, and for as myche as hyt is not unsittynge ne inconvenient to a yong knyght to be amoroose and lovyng, to the behove of hys preferrement, whertherou hys good name and noblenes of hys fame mey the ferther be knowe, wyche love is nott contrariaunt to chivalry nor dedes of armez. Therfor seyth Othea to Ectour, and in lyke wyse to every good chivalrouse knyght, that Mars, wych is to understand god of werre, mey well suffre hym to acqueynte hym with Cupyde, that is to sey with love. And therfor seyth the philosophre that love of good corage cometh of noblenes and gentlenes of hertes.
 10
 15

Moralyté

Cupide mey morally be understand penaunce, and therfore is seyd that hyt plesyth well the god of bateyll, that is to sey our Lord Jhesu Cryste, that the good

46.42 symple, meek; **deboneyr**, mild. **46.44–45** [Psalms 118:47]. “I meditated on thy commandments, which I loved.”

47.9 unsittynge, inappropriate. **47.9–10 to the behove of**, for the sake of. **47.11 contrariaunt**, opposed.

20 knyght, that is to sey mannes soule, be repentaunt for hys synnez and aqueynte hym
with Cupyde, that is to sey with penaunce. And that oure lord Jhesu Criste mey wel
be called God of bateyll appereth clerly by the redempcioun of mannes soule, wyche
was redemed by the victoriouse bateyll of Hym uppon the Crosse. Werfore seyth thus
the holy man Seynt Barnard, “What woorde of getter mercy or more grace myght be
seyd unto a synnere wyche was dampned and sold to the devel by synne and had nott
werwith to bye hymselffe ageyn then that all myghty God seyd when that He seyd
in this wyse, ‘Take me and bye thiselfe ageyn by me?’” Werto accordyng seyth thus
th’Apostle Seint Petre in hys fyrste epistle, “Non corruptibilibus auro et argento
redempti estis, sed precioso sanguine quasi agni immaculati et incontaminati Jhesu
Crysti.”

Chapter 48: Coronis and Phoebus's Raven

Texte

Be not to hasty, for fals report
Of the ravyne, sodenly Corinis to slee.
Ofte sodeyn tythynges styre men and exorte *hasty reports incite and encourage men*
To doo ageyn themselfe — hyt is the more pyté.
Gyde thee by resoun. Leve sensualyté
Lest throw foly guydyng thou glade thi foo, *foolish behavior; please*
For an hasty man wanteth never woo. *lacks*

Glossary

Corinis, as seyth the fable, was paramour to Phebus, wyche Corinis was accused
by the ravyne that was servaunt in Phebus house, wyche seyd to Phebus hys meyster
that he had seen Corynis hys paramour, lye with another man, of wyche tythynges
Phebus was so hevy and wrothe that he slowe Corinis as sone as he saw hyre, in hys
sodeyn angre. | Wyche deed after he repented full soore, and then the ravyn,
abydying hys meyster reward for hys tythynges, was thus rewarded: fyrist, hys meyster
Phebus cursed hym and chased hym aboute, and, in token of the grett sorow that
he made hym to have by hys tythynges, he chaunged the colour of hys feders, wyche
sum tyme were wyte as snowe, into blake as soote or colle, and fro thensfurth
ordened hym to be schewere and beyrer of ylle tythynges. Of wyche fable this may
be the exposicioun: that the servaunt of some prince or other grett estate may
report unto hym suyche tythynges wyche mey hym cause t'avoynde hys service, or
have some other importable chaunge or hurt wherby he mey be undon forever

47.23 **nott**, nothing. **47.24** **bye**, purchase; **then**, than. **47.26–28** [1 Peter 1:18–19]. “You were not redeemed with corruptible things as gold or silver, but with the precious blood of Jesus Christ, as of a lamb unspotted and undefiled.”

48.18 grett estate, person of high rank. **48.19 t'avoyde**, to shun. **48.20 importable**, unbearable.

25 afture. And therfore seyth prudence unto every good knyght that he be no berer of no tthynges lest that he repent hyt, and alsoe that he beleve non suyche sodeyn tthynges reported to hym for flaterye. Wherto accordyng seyth the philosophre Hermes, "The reporter or fynder of new tthynges, outhere he is fals to hym to whom he reportyth hem or els to hym of whom he reportyth hem."

Moralyté

30 Corinis wyche oweth nott to be sleyn may be morally understand mannes soule, wyche oweth nott to be sleyn throughe synne but to be suerly kept fro synne. For as seyth Seynt Austyn, "The soule oweth to be kept as a cofre full of tresour, or as a castell beseged with enemyes, and alsoe lyke as a kyng restyng in hys chaumbre, wyche chaumbre oweth to be closed or schett with five gates, wyche be understand the five wyttes of man, by wyche closyng or schytyng is no more understand butt the withdrawyng fro the delectacioun of the five wyttes. And as a kyng or a prince, when he wyll goo owte of hys chaumbre hathe huschers before hym, havyng ther yardes in ther hand before hym, makynge wey in the prees of the people, ryght soo 35 oweth the soule, when he schall issue owt of any of those same gates to see, heer, speke, or feele, to have drede before hym for hys uschere, wyche oweth to have and hold the yard of consideracioun of the ferefule peynes of hell and of the judgement of God, and then he to come oute after by good deliberacioun and sad discrescioun, demurely and resonably, to hys operaciouns owtward." And so oweth mannys soule 40 wysely and warely to be kept, as seyth the wyse man Salomon in hys Proverbes in this wyse, "Omni custodia serva cor tuum, quoniam ex ipso vita procedit."

Chapter 49: Juno

Texte

Gye not thine intent so mykle to Juno	<i>greatly</i>
That thou for hyr love leve purchace of prowes,	<i>forgo the acquistion of noble deeds</i>
For then wyll reproche growe to theeward sooe	
That schame schall thee smert and put in hevynes.	
5 Wherfore weyve outragiose desyre of ryches,	<i>avoid</i>
For lyke as better is the kernell then shyll,	<i>than shell</i>
Ryght soo exedyth honour all havour, good and ille.	<i>wealth</i>

48.24 outhere, either. **48.27 suerly**, securely. **48.28 cofre**, chest (coffer). **48.31 schytyng**, shutting. **48.32 withdrawyng fro the delectacioun of the five wyttes**, man's withdrawal from the pleasures of the five senses [i.e., sensual pleasures]. **48.33 huschers**, ushers; **yardes**, scepters of office. **48.34 prees**, throng. **48.38 discrescioun**, judgment. **48.41** [Proverbs 4:23]. "With all watchfulness keep thy heart, because life issueth out from it."

Glose

10 Juno is the goddes of haveour and ryches after the fable of poetz. And fore as myche as worldly haveour and ryches to gete requireth grett studye, laboure, and traveyle, wyche studye and labour myghte soone turne a knyght fro sekynge of honour and prowes of armez, wyche prowes and honour excedyth in valew ryches, as the kernell of a nutte exedythe in valew the schyll therof, therfore seyth 15 prudence to every good knyght that he sette nott hys felicité so myche in getynge of ryches that he leve the pursute of armes. And to this purpose seyth thus the philosophhe Hermes, “Better is poverté doyng good deedes then ryches untreuly gotten, for honour is perpetuell and ryches transitorye.”

Moralyté

20 Juno, of whom the knyght schold take no regard, is understand worldly good or ryches, wyche mannes soule schold specially dispise, wherfore seyth the hooly man Seynt Barnard in this wyse, “O ye chyldren of Adam, lynage covetose, wherfore love yow so myche worldly ryches, wyche be nother verey duryng ne verrely yours? For weyther yow wyll or nott, you schall leve them and departe fro them when you dye.” And alsoe oure Lord God seyth in the Gospell that lyghtlyer mey the camell goo thoro the eye of a needle then the ryche man to entre the kyngdom of heven, for 25 the camell hathe butt on boosse of hys bake to lett hys eentré, butt the ryche man hathe two boosches, oon of possescioun of worldly ryches and another of synnez. That oon of hem he schal leve at hys deth, but that other he schall beyre with hym, wether he wyll or nott, butt yf he leve hytt in hys lyffyng. To wyche intent seyth thus our Lord in the Gospell, “Facilius est camelum per foramen acus transire, quam divitem intrare in regnum celorum.”

Chapter 50: Amphiaraus

Texte

Ageyn the holsom conceyll of oold Amphoras
 Goo nott to distroye Thebes the cytté,
 Nor assemble ooste, lest thou sey, “Alas!
 Had I wanst byfore, thus schold hyt not have be.”
 5 Who revoketh that is past, to late calleth he.
 Better is at the fyrist concell for to take
 Then after to repent, when hytt is to late.

*an army (host)
 known*

49.20 wyche be nother verey duryng ne verrely yours, which are neither truly enduring nor truly yours. **49.21 weyther**, whether. **49.22 lyghtlyer**, more easily. **49.24 boosse of his bake to lett**, hump on his back to hinder. **49.27 butt yf**, unless; **in hys lyffyng**, while he is alive. **49.28–29** [Matthew 19:24]. “It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.”

Glose

Amphoras was a grett clerke of the cytté of Arges and a profound, conyng man
 in all maner of scyence, and when the Kyng Adrastus purposed hym toward the
 10 cytté of Thebes with hys armee to destroye the cyté, this gret clerk Amphoras, wiche
 fol. 82r understode by hys conyng whatt schold fall of that journee, avysed the kyng that he
 15 schold not goe thyder, | for yf he dyde, he schold be sleyn and destroyed, he and all
 hys people. Nevertheles, he was nott beleved, butt he kept furth hys journee, and
 20 so hytt fortuned the kyng was sleyn and overthrooen and destroyed like as
 Amphoras had seyd and told byfore. And for that cause seyth prudence to every
 good knyght that ageyn the conseyll of oold Amphoras, he goo nott to destroye
 Thebes nor assemble no ooste, that is to understand, that he take uppon hym no
 grett entreprise ageyn the conseyll of oold sage men and wyse clerkes. Butt as seyth
 25 the philosophhe Solin, “The conceyll of a wyse man is lytle profytable to hym that wyl
 not use hytt.”

Moralyté

By the councell of Amphoras, ageyn wyche the good knyght schold nott doo,
 mey morally be understand the hooly doctrine of the prechoure of the woord of
 25 God wiche mannys soule oweth to foulo and kepe in all that he mey, and natt to
 doo ageyn in no wyse. For as seyth Seynt Gregore in hys Omelyes that, as the lyffe
 of mannes body is nott susteyned butt by takyng of bodely foode and sustenaunce,
 ryght so the lyff of the soule mey nott be susteyned without heryng of the woord of
 30 God, for the woerde of God that is herd with the bodely eere fedyth the gostely
 mannes soule yf hyt abyde therinne, for the soule that abydeth nor reteygneth nott
 the woord of God is lyke to a seke stomake that mey nott dygest butt voydeth upp
 ageyn by vomete the mete afore reteyned. And as hyt is dispeyre of the lyffe of that
 35 boody that may nott brouke nor kepe the meyte that he receyveth butt voydeth hytt
 upward ageyn, ryght soo is that soule in perell of everlasting deth that hereth the
 hooly woerde of God and withholdyth hytt nott nor puttyth hytt nott in use of
 werkyng. And therfore seyth our blessed Saveour Jhesu Cryst in the Gospell thus,
 “Non in solo pane vivit homo, set in omni verbo, quod procedit de ore Dei.”

50.11 *journee*, siege. **50.13** *he kept furth*, Adrastus continued. **50.30** *mete*, food. **50.31** *brouke*, retain. **50.35** [Matthew 4:4]. “Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.”

Chapter 51: Saturn's Speech

Texte

Lete the god Saturne have the governaunz
Evermore of thi tong, and hyt ey withdrawe
From all langage odiose, and that schall enhaunce
And magnefye thyн honoure in the ertheley law.

- 5 Overmykle speche is nott wurth an haw,
For thou meyst lerne in wyse mennes scole
That by mykle talkyng thou schalt know a foole.
Excessive; trifle
excessive

Glose

Saturnus, as hyt is seyd besor, is a planet slow of mevyng in hys course and in hys naturall wyrkyng sadde and stable, wherfore seyth Othea to Ectour that Satyne have the governance of hys tonge, wyche is to understand that he be nott hasty ne rakle of langage, nor that he use nott overmycle speche, by wyche folye may be counted in hym. For as seyth a sage phillosophre, "By speche is the wyse man and by the looke the foole knownen."

Morality

- Whereas hytt is seyd that Saturne schold have the governaunz of the tong is
15 morally to understand that a man schold be well avysed and sad in all hys langage,
nother bakbytyng nor sclandersyng nor otherwyse ylle-spekyng of any man, nor
utteryng moore langage then nede requireth and reson askyth. For as seyth the
doctour Hew of Seynt Victour that the mowthe that takyth no heed of discrescioun
20 is lyke a cyté withoutt walles, as a vessell withoute a keveryng, as a hors withoute a
brydell, and as a schypp withoute a governoure. A rakell tong glydeth slypper as an
eеле, hyt thyrleth as an arow, it withdraweth freindes and multe plyeth enemyes, hyt
engendryth debate and soweth discord, and at oon stroke it smyteth and sleeth
many persons. Whoo kepyth hys tong, he kepyth hys soule, for lyff and deth be in
the pourer of the tong. Wherfore seyth thus the prophete David in the Sawtere,
25 "Quis est homo qui vult vitam, diligit dies videre bonos? Proibe linguam tuam a
malo, et labia tua ne loquantur dolum."

51.11 rakle, impetuous. **51.18 discreciooun**, moral judgment. **51.19 keveryng**, covering (lid). **51.20 governoure**, captain; **slypper**, slippery. **51.21 thyreleth**, pierces. **51.24 pourer**, power. **51.25–26** [Psalms 33:13–14]. “Who is the man that desireth life: who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile.”

Chapter 52: Phoebus's Raven and Pallas's Crow

Texte

Beleve and remembre the conceyll of the crowe,
 And of no novelry be never messangeere
 To no maner estat, nother hye ne lowe.
 Beyr thou never tythynges neyther ferre nor neere. *reports*
 5 Ofte is the beyrer of tythynges in daungere,
 And sumtyme hytt happythe, be he never so cranke,
 That he hathe for hys labour a messer of lytle thanke. *confident measure*

Glose

Poetes tell under coverture of fable that the crow mett with the raven when he bare the tythynges to Phebus of hys love Corynys, wherfore he seyd to the raven that he had gretly mysdoon and gave the ravene ensaumple by hymselfe and seyd that for a mater lyke, he was driven owte of the house of the goddes Pallas and voyded from hyr servyse, where he was before woonte to be well cheryshed and gretly avaunced. But the ravene wold not beleve the seyng of the crowe, wherfor after fyll the grett myschyef of the deth of Corynis, as is told before. And therfore seyth prudence to the good knyght that he beleve and remembre the conceyl of the crowe, to wyche purpose seyth Plato, “Be thou no jangler nor gret reporter of tythynges to kyng nor prynce.”

Moralyté

Wheer hytt is seyd that the good knyght schold beleve the crowe mey morally be understand that mannys soule oweth to beleve and have good cunceyle. For as fol. 82v seyth Seynt Gregorie in the Morales that strengthe is noght wurthe | wher cunceyll is nott, for strengthe is soone abated yf hytt be nott guyded by cunceyll, and the soule that hathe loste withinne hytt the seete of cunceyll withoutfurth leseth hytselue in diverse desyres. And therfor seyth thus the wyse man Salomon, “Si intraverit sapiencia cor tuum, consilium custodiet te et prudencia servabit te.”

Chapter 53: Ganymede

Texte

Never with thi bettre coveyte for to deele
 In ernest nor in game pleying folily. *Seriously or lightheartedly*

52.11 voyded, discharged. **52.12 avaunced**, successful. **52.16 jangler**, gossip. **52.19 wurthe**, worthy. **52.22–23** [Proverbs 2:10–11]. “If wisdom shall enter into thy heart, counsel shall keep thee, and prudence shall preserve thee.”

Lewd and veyn presumpcioun hathe overthrownen feel.
 Thowgh thi bettre suffre thee, yett deell curteysely.
 5 As resoun requireth, forbeyre hym reverently.
 Thi eye to Ganymedes have alwey regard,
 For hys grett presumpcioun, what was hys reward.

*many
permit
endure*

Glose

Ganymedes was a yong man come of Troyan lyne, and as the fable of poetz seyth, Phebus and he stroyffe togeyder for kestyng of the berre of yren, and thoghe 10 Ganymedes was strong, yett hys strengthe was nott to be compared to the strengthe of Phebus. Wherfore hytt fortuned he was sleyne be the reboundyng of the berre wyche Phebus had kest soo hye that Ganymedes had lost the syght therof. And therfore seyth Othea to Ectour that he presume not folylly to deeble with hys strenger or hys bettre, for in stryffe with a mannes bettre cometh never butt inconvenience. 15 And to that purpose seyt a sage philosophie, “To pleye with unhappy men ungraciouse pleyes is a sygne of pride, and hytt endyth comonly in angre or wrathe.”

Moralyté

Where hytt is seyd that a man schold not deeble ne compare with hys better or hys strenger mey morally be understand that man schold nott take uppon hym over-grett penaunce withowte cunceyle, to wyche accordyth Seynt Gregorje in hys Moralez, wher he seyth thus that penaunce profyteth not yf hytt be nott discrete, nor the verteu of abstinence is noght wurthe yf hytt be take more scharpe and herd then the body mey suffre. Weruppon he concludyth that no symple persoun schold take penaunce upon hym withowte conceyle of a moore discrete person then he is hymselfe. Wherfor seyth thus the wyse Salomon in hys Proverbes, “Ubi multa sunt concilia ibi erit salus.” And alsoe, “Omnia fac concilio, et postea non penitebis.” 25

Chapter 54: Jason and Medea

Texte

Looke thou resemble nott Jasoun in no wyse,
 Wyche by Medea had the flees of gold,
 Whoose untrouthe and doublenes al knyghtes dispysse,
 Wyche is so horreble hytt mey not be told.
 5 A good dede, of verrey ryght, another have wold

53.9 stroyffe togeyder for kestyng of the berre, competed together in the casting of the iron bar. **53.14 inconvenience**, misfortune. **53.20 discrete**, prudent. **53.22 symple**, uneducated (that is, a layperson). **53.24–25** [Proverbs 24:6]. “Where there are many counsels, there shall be safety.” **53.25** “Work all things by counsel, and afterwards you will not repent.” (see note)

Doon ageyn therfore, but he dyd the contrarye.
Hys unkynd doublenes caused hym to varye.

diverge from expectations

Glose

Jasoun was a knyght of Greece wyche went into the yle of Colchos by the labour
and mevyng of hys uncle Peleus, wyche thorow envye desyred hys deth. In that yle
10 of Colchos was a scheep wyche had a flees of gold uppon hyt, and this scheppe was
kept be sotle crafte of enchauntment, in so myche that every knyght that came
thydre to conquerre and gete that flees of golde lost hys lyff therfore. And when
Jasoun was come into the yle to gete the flees, Medea, the kynges daughter of the
same yle, had and gave so grett love unto Jasoun that, by suyche enchauntementz
15 as sche coude, sche lerned hym suyche enchauntementz and charmez that
therthrough he conquered the flees of gold and had a synguler wurschyp over all
knygthes that tyme by reson of the same. And so was hys lyve saved by Medea, to
whome he promysed therfore to be trew and feythfull lovere forever after, butt
20 after, he forsooke her and loved another, unkyndly and contrarie to trouthe, how
be hyt that sche was sovereygnly bewteose. Werfore seyth Othea unto Ectour that
he be nott lyke Jasoun wyche was unkynd and forgetfull of the grett kyndnes that
Medea had schewed to hym. And for as myche as it is an inconvenient and a
ungodely thynge in a knyght to be unkynd and forgetfull of suyche good deedes as
have byn doon or schewed to hym by a lady or any other woman, weyther hyt be,
25 wyche he oweth specially to remembre and reward ageyn to hys power, therfore
seyth thus the philosophre Hermes, “Be not slow nor tarye not to reward hym that
dothe well to thee, for thou owest ey to remembre hytt.”

Moralyté

Jasoun that was unkynd oweth nott mannes soule to be lyke, that is to sey nott
to be unkynd unto hys creatour butt ever to remembre and reward hym with
thankyng for the grett benefytz and manyfold good dedes wyche he hathe schewed
30 to hym. For as seyth Seynt Barnard uppon the Cantycles, that unkyndenes is enemye
of the soule, lesser of vertews, destroyer of merytes, and leysere of al benefytes;
unkyndnes is as a drye wynd wyche dryeth the well of pyté, the dew of grace, and
the ryver of mercy. And to this purpose seyth Sapience in this wyse, “Ingrati enim
35 spes tanquam hibernalis glacies tabescet, et disperiet tanquam aqua supervacua.”

54.15 coude, knew. **54.16 synguler**, exceptional. **54.20 sovereygnly bewteose**, extremely beautiful. **54.24 weyther**, whichever. **54.32 lesser**, weakener; **leysere**, destroyer. **54.34–35** [Wisdom 16:29]. “For the hope of the unthankful shall melt away as the winter’s ice, and shall run off as unprofitable water.”

Chapter 55: Perseus and Gorgon (Medusa)

Texte

Glose

Gorgoun, as sey poetz, was a yong woman of grett bewté, and for so myche as Phebus ley by hyr in Dyanes temple, the goddes Dyane was wrathe and for angre transformed this woman Gorgoun into the forme of a horreble serpent, and in that transformyng sche gave the serpent suyche propreté that whosoever beheld this serpent schuld sodeynly be turned into a stoone. And for the grett people that was, by beholdyng of that serpent, soo destroyed, the noble knyght Perseus went for to fyght with this serpent and destroye hytt. And for he schold nott behold hytt, he made hys scheeld all of gold that he merveled so myche in the bryghtnes therof that he beheld nott the serpent, how be hytt through hys manhood he slowghe the serpent and smote offe the hed therof. Many diverse exposiciouns may be unto this fable, for by Gorgoun may be understand a cyté or a town wyche sumtyme stode, and in grett wurschyp and favour, and throughe viciose lyvynge and evyll guydying of the inhabitauntz and dwellers withinne hytt, it is come to grett reprove and dispyte, wyche is understand by the venemose serpent. That is to sey, as the beholding of the serpent hathe destroyed many men and turned them into stoon, ryght soe the rewlers of that cyté or town have do many grett hurtez to theyr neybours, merchyng to them withoute the cyté, as robbed hem, pylled hem, or peraventure prisoned hem streytly withoute cause, wyche hathe brought them to noght, and so be thei chaunged into a stoon. Perseus, wyche is understand by a kyng or sum other prynce or grett estat of good condicioun, seyng the grett myschyef and confusyoun of men fall by this serpent, that is to sey fals rewlers of this cytté or town, goeth to destroye this serpent, that is to sey gothe to the reformacioun and redressingyng of this myschyefus guydying, and soo trewly and manly acquiteth hym that he destroyeth the myschevous lyvers and viciose guyders and takythe fro them the rewle of the cytté or town, lyke as Perseus smote off the serpentz hed, so that thei have no more power to do harme as thei dyd before. Gorgoun may alsoe be a lady of grett bewté and of evell condicioun wyche, by her covetyse, disheretyth many and puttyth owte of hyre possesciouin, and many other diverse exposiciouns may be put to this fable. Wherfor seyth prudence to every good knyght that he bewar of beholding Gorgon the serpent,

55.20 reprove, shame. **55.23 merchyng**, adjacent. **55.24 pylled**, plundered; **peraventure**, perhaps; **streytly**, strictly. **55.29 myschyefus**, malicious. **55.30 lyvers**, people.

that is to sey, that he geve hys affeccioun nor love to nothing that mey be hys destruccioun or draw hym to ylle. Werfor seyth Aristotle, “Flee people ful of cursednes, and folow wyse men — studye in her bookees and merveyle in her dedes.”

Moralyté

40 Thatt Gorgoun schold nott the knyght behold mey thus morally be understand that mannes soule oweth not to behold nor thynke on no worldly delytes, but merveyle of the brygtnes of the scheld of the state of perfeccioun. And that worldly delytez be to eschew and be fled scheweth Seynt Jhon Crysostome, for he seyth, “As impossible as hytt is, fyre to brenne in the water, so impossible is hytt compunccioun of hert to be among worldly delytez, for thei be two thynges contrarie, of wyche that oon destroyeth that other. Compunccioun is moder of teeres and wepyng, and worldly delytez engendre laughyng. Compunccioun restreyneth the hert, and delytes enlarge hytt.” And therfore the Psalmyste seyth, “Qui seminant in lacrimis, in exultacione metent.”

Chapter 56: Mars, Venus, and Vulcan

Texte

Yf thou to Venus geve any affeccioun Actually to serve hyre other dey or nyght, Sadly sett abouthe thee suyche dyreccioun That Phebus espye thee nott with hys beames bryght. 5 Tyme overslept hurteth many a wyght, And that can thi fader Mars well record, Whom Wlcan bond with Venus in hys brasen coorde.	<i>Actively</i> <i>Diligently; regulation</i> <i>person</i> <i>bound; brass</i>
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Glose

10 The fable seyth that Mars and Venus loved togeydere as paramours, and so hytt fortuned on a tyme that thei ley togeyder arme in arme asleep, whom, when Phebus had espyed in that wyse, he accused them unto the god Wlcan, and when Wlcan saw them in that maner, he furthwith forged and made a grett cheyne of braas (as he wyche was chyeff ferrour of goddes and goddessez by whom were forged in the skye all thondrez and lyghtenynges), with wyche cheyne and coorde he bond them togeyder whyll thei slept that thei myght not meve that oon fro that other. And so he tooke them uppe and schewed them to the goddes and goddesses, at wyche syght

55.44 **compunccioun**, contrition. 55.48–49 [Psalms 125:5]. “They that sow in tears shall reap in joy.”

56.12 **ferrour**, blacksmith.

many of the goddes and goddessez loughe and had a gret disport, wyche wold have vouchesafe with good wyll to have be take with that defaute. And for as myche as thei were rebuked and espyed by overslepyng of tyme, therfor seyth Othea to Ectour that, in whatt cas so ever he be, that he beware he overslepe nott hys tyme and that he sett suyche wache aboute hym that he be nott perceyved ne espyed. Wherfore seyth thus a sage philosophre, “Unethes is anythyng so secrett that it be nott of some man perceyved.”

Moralyté

Where hytt is seyd that the knyght schold beware of espying oweth morally to be understand that mannes soule | oweth to beware of espyng and aweyte of hys enemye the devell. Wherfore seyth Seynt Leon the Pope, “That oold enemye that transfigureth hymselfe into the lykenes of an angell of lyght cessest never to profre the bond of hys temptaciouns and to espye where he mey breyke or corrupte the feyth of trew lvyng people. He beholdyth where he mey embrase to the fyre of covetyse or where he mey enflame to the fyre of lecherye, and where he mey schew the temptaciouns of glotonye. Thus, he examineth all the customes, discusseth the hertez, and he casteth th’affeccioun and seketh and ransekyth every creature to whatt synne he is most naturally affecciounat and most diligently inclynyng.” Whefor seyth Seynt Peter th’Apostle, “Sobrii estote et vigilate: quia adversarius vester diabolus tanquam leo rugiens circuet, querens quem devoret.”

Chapter 57: Thamaris

Texte

Disprase nott Thamaris, though sche a woman be. In artes marcyall, sche hathe hyr well acquete. Thowgh hyt be nott syttyng to virginité Armour for to weyre, yett hathe sche used hytt. By the prudent polecy of hyre profound wytte, Kyng Cyrus was sleyn, wyche many a regyoun Conquered had and brought under hys subjeccioun.	<i>military; acquit herself suitable</i> <i>control</i>
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56.16 loughe, laughed. **56.16–17 wyche wold have vouchesafe with good wyll to have be take with that defaute**, who would have consented gladly to have been caught in the same offense. **56.21 Unethes**, Rarely. **56.24 aveyte**, ambush (snare, trap). **56.31 seketh and ransekyth**, searches and investigates. **56.32 affecciounat**, partial. **56.33–34** [1 Peter 5:8]. “Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.”

Glose

Thamaris was qween of Amasone or Femynye, wyche was a wyse lady and a bold herted, ryght sotyll in armes and governaunz of werre. Cyrus, the gret kyng of Perse wyche had conquered many a regyoun, cam with a gret host to werre on the land of Femynye, werof he sett at noght the strengthe, but the Qween Thamaris, wyche was expert in armes and sole of werre, suffred hym to entre hyre realme to he and hys people were feyn to forsake ther hors to passe bytween two grett mounteygnes where the qween had leyd hyre boyscementes, wyche assauted soo Cyrus and hys people in that stregte passage that the kyng was taken and hys people taken and sleyn. And when Cyrus was takyn, the qween commanded hym to be byhedyd and the hed to be cast in a barell wyche was full of the blode of hys lordes, wyche had byn byhedyd byfore hym. And when this was doon, sche seyd to the hed in this wyse, "Oo, thou Cyrus, wyche never was fulfylled ne saciate of mannes blode, thou meyst drynke thi fylle." And so endyd Cyrus the myghty kyng of Perse, wyche was never before discomfetyd. Therfore seyth prudence to Ectour that he disprase nor dispise not the myght or strengthe of any lesse then he is, lest by any infortune he hap to be rebuked therby. And therfor seyth the philosophre Plato, "Disprase no man for hys lytle strengthe, for thof he have no grett bodely strengthe, hys verteus may be grett."

Moralyté

Thamaris wyche the good knyght oweth nott to disprase nor dispise may morally be understand the vertew of humilité and mekenes, wyche mannes soule oweth not to dispise nor hate. For as seyth Seynt Jhon Cassyan, "The edificacioun or byldyng of vertews may in no wyse stand in mannes soule but yf humilité be foundacioun and fyrst ground therof, and yf hyt be the foundacioun, then may the hye noble werke of perfeccioun and of charyté stedfastly stand and endur." And for that cause seyth thus the wyse man Salomon, "Quanto maior es, humilia te ipsum in omnibus, et coram Deo invenies graciam."

Chapter 58: Medea

Texte

Lett never thi wyll overcome thi wytte
 In weell or woo, wether that thou bee.
 Certeyn, yf hyt doo, thou schalt repent hytt,

*(carnal) desires
 good times or bad, whichever*

57.12 to₂, until. **57.13 feyn,** content. **57.14 boyscementes,** ambushes. **57.15 stregte,** narrow. **57.19 ne saciate of,** nor sated with. **57.21 discomfetyd,** overcome. **57.24 Disprase,** Disregard; **thof,** although. **57.27 mekenes,** meekness. **57.29 stand,** remain; **but yf,** unless. **57.32–33** [Ecclesiasticus 3:20]. "The greater thou art, the more humble thyself in all things, and thou shalt find grace before God."

5 And in this mater, yf thou beleve nott me,
 For a cleer example, remembre Medee,
 Wyche lett hyr wyl byyond hyr wytte passe,
 And that caused hyr after ofte to syng, “Alas!”

Glose

10 Medee was daughter unto the kyng of Colchos, and as storyes tell, sche was oon
 of the kunyngest wymen in sorcerye that were in hyre deys, how be hytt
 notwithstanding that sche suffred Jasoun the Greke to have hys intent of her in foly
 love and sett her hert fully uppon hym and gave hym grett ryches and caused hym
 to conquer the flees of gold, wyche was to hym a synguler honour above all other
 knyghtes. Wyche Jasoun afterward rewarded hyr ageyn full evyll therfore, for lyke
 an untrew lover, he forsoke her and loved another. Wherfor seyth Othea unto Ectour
 15 that Medee be hys example, and in what cas so ever he be, that he lett never hys
 wyll overcome hys wytte. Wherfor seyth Plato, “A man of lyght corage forsaketh sone
 that he loveth.”

Moralyté

20 Where hytt is seyd that wyll schold not overcome wytte mey morally be take that
 a man schold not suffre hys wyll, that is to sey the wyll of the flesch, to overcome hys
 wytte, that is to sey hys soule, for the wyll of the flesche striveth ageyn God and
 maketh man rebell to al godenes, for selfwyl, as seyth Scripture, despoyleth paradyse
 and stuffeth hell and forgeteth hys creatour and makythe the world suggestt to the
 servyse of the devell. And therfor seyth Salomon in this wyse, “Virga atque correccio
 tribuent sapienciam: puer autem qui dimittitur proprie voluntati confundet matrem
 25 suam.”

Chapter 59: Galatea and Acis

fol. 84r Texte

Yf thou desyre suggestt for to bee
 To god Cupydo, beware in any wyse
 Of the grett geaunt that loved Galathe,
 Lest he thee make feyle of thin enterpryse,
 5 As he dyd Axis in a full cruell wyse.

58.10 suffred, allowed. **58.13 rewarded hyr ageyn full evyll**, rewarded her very poorly. **58.16**
lyght, fickle. **58.21 selfwyl**, willfulness; **despoyleth**, plunders. **58.22 stuffeth**, populates; **suggett**,
 bound. **58.23–25** [Proverbs 29:15]. “The rod and reproof give wisdom: but the child that is left to his
 own will bringeth his mother to shame.”

Whoo to Cupydo wyll hys service knytte
Behoveth a waker eye about hym to sett.

attentive

Glose

10 Galathe, as poetes tell, was a yong woman wyche loved a yong man called Axis.
So hyt fortuned a grett geaunt loved this goddes Galathe, and sche disdeyned to
love hym ageyn, wyche caused hym to have grett jelosye bytween Axis and her in so
myche that he espyed them togeyder in a cravers of a rokke of the see, wyche
caused hym sodeynly in grett wrathe to go to the rokke and schake hyt in such
wyse that, for verrey pure drede, the yong man Axis dyed in the rokke, but Galathe,
thoro her goddesly pourer, skyped into the see and so escaped. And therfor
15 byddyth prudence Ectour that he bewar in such cas that he be not espyed of hym
that awetyth hym.

Moralyté

20 Where hyt is seyd that he that is goven to Cupyde beware of the geaunt is thus
morally to understand that mannes soule oweth to beware that hyt have non
ymaginacioun of felicité in worldly thynges but allwey thynk that al worldly thynges
be not durable. For as seyth Seynt Jerome uppon Jeremye, that all werldly thynges,
dure thei never so longe, and al our tyme here, lyve we never so long, mey be sett
and accounted at nought in comparisoun of the lyff everlastingyng that is to come.
Werfore seyth thus the wyse man Salomon, “Transierunt omnia sicut umbra, et
tanquam nuncius percurrens.”

Chapter 60: Discord

Texte

Flee fro Discord the cruelle goddes
As thou purposest to stand in my grace. *remain*
Who that her loveth is ey in hevynes.
She is hys eend when sche hathe tyme and space.
5 The feest of Pelleus, kept in hys royall place, *palace*
Was by her troubled among the goddessez all,
Wyche after caused the seige of Troye to fall. *happen*

59.10 **ageyn**, in return. 59.11 **in a cravers of a rokke of the see**, in a cave in a large rock by the sea. 59.14 **pourer**, power. 59.16 **awetyth**, lies in wait for. 59.17 **goven**, given. 59.19 **ymaginacioun**, fantasy. 59.23–24 [Wisdom 5:9]. “All those things are passed away like a shadow, and like a [messenger] that runneth on.”

Glose

Discord, poetes sey, is goddes of myschyef, and, as the fable telleth, when
 10 Pelleus maryed the goddes Thetes (wyche after was moder to Achilles), Jupiter and
 all the goddes and goddessez cam to that mareage, but the goddes Discord was not
 desyred nor boden thyder. And therfor, withowte desyre or byddyng, as envious,
 sche cam thyder, and as thei sate at dyner at the table — the grett goddes Pallas,
 Juno, and Venus — came the goddes Discord and kest an apple of gold uppon the
 boord, weron was wryte thes wordes, “Be it geven to the feyrest.” Wyche apple caused
 15 trouble and varyaunce at that feeste, for everyche of the thre goddessez susteyned
 and thought to have the apple, so all thre came byfore Jupyter t’abide hys jugement
 in this variaunce, and he, ful lothe to displesse any of hem, putt the jugement uppon
 Pares of Troye, wyche that tyme was a schepard, for as myche as hys moder dremed,
 20 when sche was grett with chyld with hym, that he schold be cause of the
 destruccioun of Troye, and therfore he was sent to a scheparde into the foreste,
 supposyng to Parys that he had be the schephardes sone. Butt when the god
 Mercurius, wyche condygghted the thre goddessez thyder, had told hym whose sone
 25 he was, he went to Troye to hys freindes. Thus wytnesseth the tale of the verrey
 storye putt under coverture of fable, of wyche jugement fell afterward the seege and
 destruccioun of Troye. And for as myche as oftyme falleth grett myscheff by discord
 and debate, and alsoe hyt is full unsyttyng to wurschyp to be debatose and
 discordyng, therfor seyth Othea to the good knyght that he flee discorde. And
 30 thereto accordyng seyth thus the philosophre Pytagoras, “Goo nott by the wey where
 hate growe.”

Moralyté

That Discord oweth the good knyght for to flee mey thus morally be take that
 mannes soule oweth to flee all blemesch of conscience, wherfor seyth thus Cassyodre
 upon the Psalter that suffreynly oweth man strive and debate to fle, for to strive
 with hys felow is wodenes, with hys better or sovereygn is grett folye, and with hys
 sugget, schame. Therfor seyth Seynt Paule, “Non in contencione et emulacione, etc.”

60.11 boden, invited. **60.13 kest**, threw. **60.15 susteyned**, argued. **60.21 supposyng**, seeming.
60.22 condygghted, escorted. **60.26 unsyttyng**, inappropriate. **60.26–27 debatose and discordyng**,
 inappropriate to honor to be quarrelsome and disagreeable. **60.32 suffreynly**, especially; **strive**,
 discord. **60.33 wodenes**, madness. **60.34 sugget**, subject (inferior); [Romans 13:13]. “Not in
 contention and envy . . .”

Chapter 61: Laomedon's Death

Texte

Kepe well in mynd and alwe take good heed
 Geyn whom thou hast doon any maner offence. *Immediately*
 He wyll hytt yeld yf that he mey spedē
 Of hys entent. Wherfore geve credence *succeed*
 5 To this epystle, and doo thi diligence
 Eye to be reydy when he thee wyll assawte. *Always*
 Thy grandsyre Leomedoun was take in this defaute.

Glose

Laomedoun, as is seyd before, was kyng of Troye, and gret dispyte and schame had he doon to the barons of Grece — Jasoun, Hercules and other — as thei went toward the ile of Cholcos, wycne schame and despyte was not forgeten of them, for thei came upon hym after with a grett arme when he had forgeten hyt, and toke hym all dispurveyd, and slow and destroyed hym and hys contré. And therfor seyth prudence to the good knyght that he beware of hym whom he hathe offendyd, for he mey be certeyn he wyll avenge hit when he mey and hath space. Therfor seyth Hermes, “Beware that thi enemyes take thee not dispurveyd.”

fol. 84v Moralyté

That the good knyght oweth nott to forgete hym whom he hathe offendyd mey morally be take that mans soule, felyng the selfe wounded with synne for defaute of resistance, oweth to thynke on God whom he hath offendyd and remembre the ponuschment that schal come therfore, as perpetuelly dampnacioun, yf he amend not. For as seyth Seynt Gregore, “The ryghtwyses of God cometh esely and smyteth softe in this world, butt in tyme to come, it schall recompense the moore grevously, and then schal mercy tary of here intent.” Wherfore seyth the prophete Joell in this wyse, “Cito reddam vicissitudinem vobis super capud vestrum.”

Chapter 62: Semele

Texte

Yf thou thi love on any woman sett,
 Beware, I thee conseyll, to whom thee brekest thin hert. *open*
 Such oon mey hyt know that wyll thi purpose lett

61.12 dispurveyd, unprepared. **61.23** [Joel 3:4]. “I will return you a recompense upon your own head.”

5 And chaung thi mery thoughtes into syghez smert.
 Wherfore, or thou puplysch, in thi mynd adverte
 To whom thou meyst secretly declare thin intent,
 And do not as Semele dyd, lest thou hyt repent.

*painful sighs
 before you publicize it; consider*

Glose

The fable seyth that Semele was a meyd whom Jupiter loved paramour. Juno, wyf unto Jupiter, wiche had jelousey of that love, came to Semele in lykenes of an old woman, and by the mene of feyre langage, sche knew al the love bytwen her and Jupiter in so myche that sche, for pure joye, avaunted hereselfe that sche had suyche a lover. Then Juno seyd that hyt was but disceyte, al that he dyd to here, for he schewed hyr nothyng of hertely love, but Juno bad her when he came next to here, that sche schold require hym of a boone, and when he had fully promysed and graunted hyt her, that sche schold desyre of hym to clyppe and to embrase her as he dyd hys wyff the goddes Juno, when he was in hys solas with here. And by that manere seyd Juno to Semell that sche schold know the herty love of Jupyter, wiche boone Semele forgate not, and in lyke wyse desyred of Jupiter as Juno had beed her, and when Jupiter had graunted to her the boone, he was sory in as myche as he knew well sche was deceyved, and he, beyng a god, myght not call ageyn hys jugement ne breyke hys promes. And so took Jupiter the lykenes of fyre and embrased Semele so fervently that in schort space sche was brent and consumed, for wiche aventure Jupiter was ful hevy. Many exposicions may be unto this fable, and for as myche as disceyte growes many weys by inordinate love, as hyt dyd to Semele, therfor seyth prudence to the good knyght that he beware to whom he telleth hys cunceyle or brekyth hys hert, for by the circumstances a man may know th'effectes of thynges. And therfor seyth the philosophre Hermes, "Shew not the secretes of thi hert but to them whom thou hast well proved."

Moralyté

That the good knyght oweth to beware to whom he tellyth hys cunceyll may morally be understand that mannes soule, whatso hys thoughtes bee, oweth to beware to fall in suspecioun of any other. As seyth Seynt Austyn, "We owe not only to sett oure charge to have a good conscience but alsoe, as fer as our frelnes of nature wyl geve us to be, we ow to beware we doo nothing wherof any ille suspecioun may come." Wherfor seyth thus Seynt Paule th'Apostle, "In omnibus prebe te exemplum bonorum operum."

62.8 paramour, passionately. **62.11 sche**, Semele; **avaunted hereselfe**, boasted. **62.14 require hym of a boone**, request of him a favor. **62.15 clyppe and to embrase**, clasp and embrace. **62.18 beed**, urged. **62.20 call ageyn**, take back. **62.32–33 as fer as our frelnes of nature wyl geve us to be**, as far as our natural moral instability will allow us to. **62.34–35** [Titus 2:7]. "In all things, show thyself an example of good works."

Chapter 63: Diana (Hunting)

Texte

	Leve not thin affeccioun to Dianes disport Under suyche forme that thyn herte withdraw Fro pursewte of chivalrye, wyche is chyef comfort And honour unto knyghthood, for hyt kepyth in awe	<i>recreation</i>
5	All other maner people that wold not geve a straw Whom thei displeased ne were that oonly. Wherfore, above other, love that sovereygnly. ¹	<i>not care at all</i>

Glose

Diane is cald goddes of huntyng, and therfore seyth Prudence to the good chivalrous knyght wyche is desyryng to haunt armes that he delyte not overmykle in huntyng, wherhoro that he leve haunt of armez, for huntyng is a thyng that perteyneyth to ydelnes. Therfor seyth Aristotle, "Ydelnes bryngeth in all inconveniences."

Moralyté

That the good chivalrous knyght schold nott delyte overmycle in huntyng, wyche is seyd for ydelnes, mey moraly be understand mannes soule, wyche oweth not to delyte in ydelnes. To wyche accordeth Seynt Gregore, seyng, "Doo alwey some good werke that the gostely enemye fynd thee ever in sum good besynes." And herto accordeth the wyse man Salomon in hys Proverbez of the wyse man, "Consideravit semitas domus sue, et panem ociosum non comedit."

Chapter 64: Arachne

Texte

	Avaunt not thiselfe of manhod, nor prowes, Cunnyng, bewté, strengthe, wytte, nor hye parage, Nor other geft of nature nor bounteose largesse,	<i>Boast not about high rank generosity</i>
5	As Yraygnes the meyd dyd in her yong age Ageyn Pallas, comparyng in sotyll usage Of weywyng and spynnyng, wyche caused the goddes	<i>Arachne</i>
	Her to transforme to a yreygnes lykenes.	<i>weaving spider's</i>

¹ Therefore, above everything else, love that (chivalry) in the highest degree

63.12 inconveniences, misfortunes. **63.18** [Proverbs 31:27]. "She hath looked well to the paths of her house, and hath not eaten her bread idle."

Glose

The fable seyth that Yraygnes was a yong woman wyche was ryght sotyll and
 10 cunnyng in the craftes of weyng and spynnynge, of wyche cunnyng sche was so proude
 that sche avaunted herselfe, comparyng to Pallas the goddes. Wherfor the goddes,
 fol. 85r beyng wrothe with her grett presumpcioun, transformed her into the lykenes of a
 yreygn, and for the gret avaunte | of weyyng and spynnynge, sche, of her goddesly
 15 poyer in here transformyng, gave her that sche schold ever after weve and spynne
 werke of no valew, and so of her came afterward all these yreygnes that weyve and
 spynne her webbes of no valeu, thus telleth the fable. By this fable may be understand
 every woman that avaunteth herselfe ageyn her bettre, wherhoro sche hathe harme
 therby. Therfor seyth prudence to the good knyght that he avaunt nor boost not of
 20 anythyng, for hit is schamefull to a knyght and in lyke wyse to every wurschypfull
 man to be avauntour or boostere. Wherfor seyth thus the philosophre Plato, “When
 thou doost anythyng passyng another, beware that thou avaunt not thiselfe therof,
 for then schall the valew of thi deed be the lesse.”

Moralyté

As the good knyght schold eschew and beware avauntyng, lykewyse may morally
 be take that the soule of man beware of avauntyng of any good deed. For, as seyth
 25 Seynt Austyn, that avauntyng is no vice of prase of man, but hyt is a vice of the
 foward soule, wyche loveth the preyse of the world and hatyth and dispyseth the trew
 wytnes of hys owne conscience. And to this purpos seyth the wyse man Salomon in this
 wyse, “Quid profuit nobis superbia? Aut diviciarum iactancia quid contulit nobis?”

Chapter 65: Adonis

Texte

Yf any grett desyre unto venerye Grow in thi mynd, pleasure therin to take, Remembre of Adonius the lamentable storye, And that wyl hyt cause fro thin hert aslake: 5 How he of a wyld boore was sleyn and all to-schake. Many another juperdous sodeyn aventure Meyst thou reed of huntyng and see in portrature.	<i>hunting</i> <i>to subside</i> <i>shaken apart</i> <i>dangerous, hasty misfortune</i> <i>portrayed</i>
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64.10 avaunted hereselfe, comparyng, boasted, comparing (herself). **64.13 poyer**, power.
64.19 avauntour or boostere, braggart or boaster. **64.25 foward**, willful. **64.27** [Wisdom 5:8]. “What hath pride profited us? Or what advantage hath the boasting of riches brought us?”

Glose

Adonius was a yong man wych Venus loved paramour, and for as myche as he
delyted sore in huntyng, Venus dowted lest that sum misaventure myght fall to hym
therby. Wherfor sche oft praed hym to beware he hunted no wyld beest, but
Adonius, takyng no heed of her requeste nor praere, hunted a wyld boore, wyche
slew hym and al torent hym asondre. And for as myche as many inconveniences fall
ofte by huntyng, as dyd to this Adonius, therfore seyth Othea to Ectour that he
remembre the lamentable storie of Adonius to beware of all suyche huntyng or
other game, wherby any hurte may grow to hym. And therfore seyth thus Sedechyne
the prophete that a kyng schold not suffre hys sone to use huntyng overmyche or
other games of ydernes, but he schold doo hym be taught and be enformed in
verteus and to flee and eschew vicez and all vanitez.

Morality

That Adonius schold be remembryd mey morally be understand that a synfull soule schold remembre and be in drede of perseveranz in the same synne, wyche drede myght cause hym to leve hyt. For as seyth Seynt Peter th'Apostle, that as long as man is in synne, he is the seruaunt of corrupcioun, and hys gostely enemye hath pouer over hym. Wherto accordyth Seynt Jhon in th'Apocalipse saying, "Data est bestie potestas in omnem tribum et populum."

Chapter 66: First Destruction of Troy

Texte

When thy mortall fooez thee purpose to asseyle,
Beware that thou issue nott owte of thi cytté
With soo grett an ooste that the cytté feyle *lacks*
People to defend hyt in necescité.
5 Remembre of Laomedoun the symplicité, *ignorance*
How he went owt of Troye and left the cytté baare
Of men, wherhoro Thelamon brought it al in care. *to misfortune*

65.9 dowted, feared. **65.12 al torrent hym asondre**, completely tore him to pieces. **65.17 doo hym be taught and be enformed**, have him be taught and trained. **65.23-24** [Apocalypse 13:7]. “Power was given to the beast over every tribe and people.”

Glose

When Hercules with hys grett arme came fyrist uppon Troye, and Leomedon,
 that tyme beyng kyng of Troye, herd of ther comyng, he assembled and toke all the
 10 people that he myght have withinne the cytté and went agen them to the cooste
 where thei schold arive and gave hem bateyll, and so he left the cytté destitute and
 voyd of people. That seyng, Thelamon the Greke, wyche ley prively under the walles
 15 of the cytté with a grett buschement of people, that the kyng was gon and the cyté
 laft bare, entred the cytté with hys people and destroyed and despoyled hyt, and so
 was the fyrist Troye take. Therfor seyth Othea to Ectour that he beware that by suyche
 foly he be nott deceyved of hys enemyes. Herto accordyth the philosophre Hermes
 seyng, “Beware of th’aweyte of thi enemye.”

Moralyté

Wher hyt is seyd that the good knyght schold beware of hys enemyes asseyle, that
 20 hys cyté be not lefte bare nor voyde of people, oweth morally to be understand that
 mannes soule oweth to beware always that hyt be fulfylled with verteus to resiste the
 malice of hys adversarye the devell in tyme of need. For Seynt Austeyn seyth, “As
 men of armez in tyme of werre despoyle not themselfe nor do not off ther armour,
 25 dey nor nyght, duryng the tyme of werre, ryght soo oweth mannes soule never be
 voyd of verteus duryng the tyme of this present lyffe, for the soule that the devell
 fyndeth voyde of vertues is as the man of werre that hys enemy fyndyth unarmed.”
 Therfor seyth oure Lord in the Gospell, “Fortis armatus custodit atrium suum.”

Chapter 67: Orpheus’s Music

Texte

Attend not overmycle to the armonye Of Orpheus harpe, whose joyfull mery sounde Makyth foules of ther fligght stynt sodeynly And venemose serpentes to come owte of the ground 5 For the plesaunt melodye that thei therin have found. Lytle need hath he to geve attendaunce To any suyche instrumentes, that wyll hymselfe avaunce. ¹	<i>harmony</i> <i>birds; stop</i>
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66.10 agen them, towards the Greeks. **66.12 seyng**, seeing. **66.13 buschement**, ambush. **66.17 th’aweyte**, the ambush. **66.22 do not off**, do not take off. **66.26** [Luke 11:21]. “A strong man armed keepeth his court.”

¹ Lines 67.6–7: *The man who wishes to advance himself has little need to give attention to any such instruments*

Glose

Orpheus was a poete, and, as the fable tellyth, he pleyd soe melodiously and
 fol. 85v swetly on the harpe that rynnyng waters stynted of her cours, | and wyld serpentes
 10 forgate the cruelté of ther nature, and fowles left ther flyght to lysten the mellodius
 sound of the harpe, wyche is no mor to understand but that he harped so plesauntly
 that all maner of peple delyted in hys harpyng, of what condicioun so ever thei
 were. And for as myche that suyche instrumentes many tymez cause mennes hertz
 15 to fonne in mer delytyng therinne, therfore seyth prudence to the good knyght that
 he schold not attend overmyche to the armonye of Orpheus harpe, wyche is to
 understand that no chivalrous knyght schold delyte overmyche in ony sounde of
 instrument nor ydle ocupacioun. For as scripture seyth, "The sounde of the
 instrument is the meyte of the devel." Therfor Plato seyth, "He that settyth al hys
 plesur in worldly delytes is more bounde then a villeyn or bondman of body."

Moralyté

20 By the harpe of Orpheus may morally be understand worldly freindes or
 felauschyp of whose cumpayne or whose love mannes soule schold not gretly delyte.
 For as seyth Seynt Austyn, "Less is the solatorye lyver prikked with the thorne of
 fleschly desyre, wyche hauntyth not among the welthes nor lustez of the flesch, and
 25 lesse encombred is he with the grevans of covetyse that seeth not the ryches of the
 world then he that deyly useth hys fleschly desyre and seeth contynuelly werldly
 ryches." To wyche accordyng seyth thus the prophete David in the Psaultere,
 "Vigilavi, et factus sum sicut passer solitarius in tecto."

Chapter 68: Paris's Dream

Texte

Ground never thi enterprise upon no visioun	<i>Base</i>
Yf thou purpose to opteyne thin intent.	
Dreemes among wyse men be counted for illusioun,	<i>deception</i>
And yett have dreemes caused mycle blod be spent.	<i>too much</i>
5 Parys, trustyng on hys dreeme, into Grece went	
And ravysched ther Eleyn, as thou knowest well,	
Wyche hathe oftsythe made Fortune turne her wheele.	<i>often</i>

67.9 **rynnynge waters stynted of her cours**, running waters stopped in their courses. 67.14
fonne in mer, become infatuated in sheer enjoyment. 67.18 **meyte**, food (see note). 67.19 **bounde**,
 in bondage (dominated); **villeyn**, low-born person; **bondman of body**, slave. 67.22 **lyver**, person.
 67.27 [Psalms 101:8]. "I have watched, and am become as a sparrow all alone on the housetop."

Glose

For as myche as Pares, son to Priamus kyng of Troye, uppon a nyght had dremed that he schold rayssch Eleyn in Grece, ther was made a grett armee and sent with Paris from Troye into Grece, where Parys rayssched the same Eleyn, for wyche raysschement come after uppon Troye all the poyer of Grece, of wyche cuntré was Achilles, wyche poyer confounded the cytté of Troye and all the cuntré aboue it destroyed. Wherfor seyth Othea to Ectour that he schold never ground gret enterpryse uppon dreme, for ther mey fall therof gret myschyef and harme, lyke as fylle unto the cytté of Troye, for no grett enterpryse oweth to be take or doon withoute grett deliberacioun of sad conceyle. As seyth Plato, “Do thou never thing that thi wytte hathe not providyd before.”

Moralyté

That no grett entreprise oweth to be take mey morally be understand that mannes soule oweth not to presume of hymselfe nor lyfte hymselfe into arrogaunce of pride for any grace geve to hym by God. For as seyth Seynt Gregore in hys Morales, “In foure maner of weys is schewed the arrogaunce of man: fyrist, when he ascriveth the verteus that he resceyveth of God to hymselfe; second, when he knoweth that he hathe them of God, he demyth and thynketh that he hathe well deserved them and that he hathe them for hys merete and deserfe; thryd, when he avauntyth hymselfe of goodes that he hathe nott; and the fourthe is when he dispraseth other and desyreth the good that is in hym to be know of other.” Ageyns wyche vice of arrogaunce spekyth thus Salomon in hys Proverbes, “Arroganciam et superbiam et os bilingue detestor.”

Chapter 69: Actaeon

Texte

Yf thou be to amerous on haukes or houndes, Thynk on gentle Antheon, what was hys eend, How hys meyne gave hym many woundis When he was transformed owte of hys own kynde. 5 Hys houndes hym al torent, wenyng in ther mynd, As he appered to ther syght, that he had byn an hert. Through Dianes jugement, so was hys schape pervert.	<i>retinue</i> <i>tore to pieces, thinking</i> <i>deer</i> <i>distorted</i>
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68.11 poyer, power. **68.17 providyd before**, made provision for in advance. **68.21 ascriveth**, attributes. **68.24–25 avauntyth hymselfe**, boasts. **68.27–28** [Proverbs 8:13]. “I hate arrogance, and pride, and a mouth with a double tongue.”

Glose

Antheoun was a yong man ful curteyse and gentle of condicioun, and mycle he loved haukes and houndes and, as the fable telleth, that on a dey all alone he went on huntyng in the foorest or hys meyné wyste therof, and hyt fel the same dey the goddes Dyane hunted the same forest unto the houre of none, wyche goddes for the heete of the sonne went to bathe her in a well by the forest. And as sche was all nakyd among the ladyes and goddessez wyche served here, this yong man Antheoun, takyng no heed, sodeygnly came upon her and saw the goddes all naked, wyche goddes for schame wex all reed and aschamed and was ryght hevy and soory therfore. Wherfor sche seyd to hym in this wyse, “For as myche as I knowe well that yonge men oftesythes avaunte and sumtyme lye of ladys and gentlewomen, to the entent that thou schalt not avaunte that thou hast seen me nakyd, I take fro thee thi speche.” And in her angre sche cursed hym, werthoro he was chaunged and transformed to the lykenes of a wyld hert, so that in hym remeyned no more of hys manhood but onely hys understandyng, wyche caused hym to make myche souro. And for pure drede he fled away by the thykke of the forest, wher, within a lytle whyle, hys own meyné with hys houndes had founde hym, wyche had long soughte hym by the forest; how be hyt, when thei founde hym, thei knew hym nott. And so was Antheoun sleyn and al towounded with hys owne meyné and houndes, wyche or he dyed wept ful ptyuosely before them and wold have asked grace yf he had poyer therto, and so ther began fyrst wepyng at deth, as the fable seyth. Th’ exposicioun of this fable may be many divers weys, for hyt may be resembled to a yong man that geveth hymselfe to ydelnes and expendyth all hys godes in the plesure and delyte of hys bodye and in holdyng ydele meynee aboute hym, and | by hym hyt may be seyd that Dyane hatyth hym, and he is destroyed of hys own meyné, as ofte hyt falleth such to come to poverté and sumtyme to gretter myschyef by suyche mysguydying and foly. Wherfor seyth prudence to the good knyght that he thinke on Antheoun that he be not hurte and destroyed in that cas. Wherfor seyth a sage philosophre, “Ydlenes engendreth ygnoraunce and errour.”

Moralyté

By Antheoun wyche bycame a hert may morally be understand the trew penaunce doer, wyche is verrey repentaunt of hys synne and takyth upon hym to fulfull hys penaunce. Therfor seyth Seynt Austyn upon the Sawter that penaunce is an eesy dede and a lyght charge, and hyt oweth nott to be cald a mannes charge but the dede of the flyght of a brydde, for as a bryd beyreth the charge of hys wynges upon erth, wyche wynges beyr hym up in the eyre, ryght so the penaunce

69.8 mycle, too much. **69.10 or hys meyné wyste therof**, before his company knew of it. **69.11 none**, 3 p.m. **69.17 oftesythes avaunte**, often brag. **69.19 werthoro**, whereby. **69.24 how be hyt**, however. **69.26 or**, before. **69.29 expendyth**, spends. **69.39 charge**, burden.

that we doo on erth bereth us up to heven. Wherfore seyth our Lord Jhesus in the Gospell, “Penitenciam agite: appropinquabit enim regnum celorum.”

Chapter 70: Orpheus and Eurydice

Texte

Labour not nor traveyle to the infernall port For to seeke Erudice, as poetes tell That the poete Orpheus thyder dyd resorte With hys harpe melodiose to cesse the peynes fell. 5 Yett for all hys melodye, thou meyst rede and spell, That he cowde nott speed therof hys intent, So desolate of confort home ageyn he went.	<i>travel</i> <i>go to that place</i> <i>stop the fierce punishment</i> <i>explain</i> <i>succeed</i>
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Glose

Orpheus, the poet that harped so melodiosely, the fable telleth, maryed the feyr Erudice, wyche Erudice, the dey of her mareage, daunced baarfote despertyng her in a medow for the grett heete of the sonne, whom a schepherd espyng desyred to have ravysched, and when sche saw hym come to herward, for feere sche fled, and in her fleyng, sche was stong in the toe with a serpent, wyche was hydden under an herbe, of wyche styngyng sche dyed within schort tyme after. Of wyche misaventure the poete Orpheus was full soory and hevy, butt when he saw no bettre, he took hys harpe and went to the gates of hell and beganne ther to harpe so pytuosely and sang therto so swetly that all the tormentours and officers of hell cessed of ther tormentrie to lysten the sound of the harpe. And namely Proserpyne the goddes of hell, wyche was meved with grett ptyé, saw al the infernall officers cesse of ther tormentrise for the swete melodye of that harpe, and delyverd to this Orpheus hys wyff Erudice ageyn, uppon this conyng: that he schold goe furth byfore and sche foulou hym, withowte retornyng or lokyng abake, and yf he loke ageyn, sche schold retorne ageyn, and he to forgoe her forever withowte recover. And when he had her delyverd, he went furth, and sche fouloyd hym, but hys love was so fervent and hys hert so soore sett on her, that he forgate hys covnaunte and lokyd behynd hym after her, and then furthwith Erudice departed fro hym and went ageyn to hell and never after coude he have her ageyn. Many exposiciouns may be to this fable, but generally may be understand that he seketh Erudyce in hell that sechyth a thyng impossible. And therfor seyth prudence to the god knyght that he seke not Erudice in hell, wyche is to understand that he seketh not that is impossible to have. And herto accordyng seyth the wyse man Saloman, “Whatt folye is hyt to seke that thyng as is impossible to have.”

69.43 [Matthew 3:2]. “Do penance: for the kingdom of heaven is at hand.”

70.20 conyng, understanding. **70.24 covnaunte**, covenant (promise).

Moralyté

That Erudice schold not be sought in hell mey morally be understand that mannes soule oweth not to require God to schew no thing miraculose nor mervelose, wyche is presumpcioun to tempte God in that wyse. And therfore seyth thus Seynt Austyn upon the Gospell that the requeste or praer that a creature makyth to God is not herd when he desyreth a thyng he schold not doo, or a thyng werof ylle schold foulouf igaunted hyt hym, or a thyng that schold hurte hys soule yf hyt were graunted. And therfore hyt cometh of the mercy of God that suyche thyng be nott graunted, as afterward ylle schold come or foulouf. Wherto accordydh Seynt James th'Apostle in hys epistle seyng, "Petitis, et non accipitis: eo quod male petatis."

Chapter 71: Achilles and Ulysses

Texte

To know good knyghtes, yf thou have desyre,
 Whos corage naturell is toward chivalrye,
 The prove of Achilles thee cleerly wyll inspyre
 How thou schall hem know bothe ferre and nye.
 Ulixes this mater can well testifie.
 Hytt was an old soth saw or than thou were borne:
 He gynneth soone to prykke that wyll be a thorne.

Glose

The fable seyth that Achilles was soone to the goddes Thetes, and for as myche
 as sche knew her soone Achilles schold dye yf he haunted armez, for the gret love
 sche had to hym to save hym fro deth, sche lett hym be clothed lyke a meyde and
 made hym a noone in an abbey, so was he therto clothed lyke a noone unespyed.
 Another fable telleth that Pyrrus was engendred of hym upon the doughter of
 Kyng Questrus. That tyme began the grett Troyan werres. Then the Grekys knew
 well by her lottez that them behoved to have Achilles, wherfor thei sought hym ferr
 aboute, but thei coude have no tythynges of hym, and when that sotyll Ulixes came
 to that abbey and coude not know wyche of hem was he, he toke rynges, wymplez,
 owches, and other jewelz, and therwith alsoe armure for werre with hym and cast
 them doun in the myddes of the place befor the nonnes and bad them chese of them
 what was to ther plesaunz. And then, as all thyng draweth to hys nature, the ladyes
 toke the jewels, and Achilles seyded the armour. That seyng Ulixes, he embrased

70.39 foulouf, occur as a result. **70.40** [James 4:3]. "You ask, and receive not; because you ask amiss."

71.10 meyde, young woman. **71.11 noone**, nun. **71.14 lottez**, predictions. **71.16–17 wymplez, owches**, headdresses, brooches.

fol. 86v hym in hys armes and seyd hyt was he that he sought. And for as myche as it is more convenient to knyghtes to enclyne toward armez | and prowes than to any new devysez or unkyth straung conceytes wyche long to ladyes, therfore seyth prudence to the good knyght that by the prove of Achilles mey the good knyght be knowe, wherto accordyng seyth thus Leguroun, “The good knyghte is not know butt by hys armes.” And accordyng to the same seyth the philosophre Hermes, “Prove the man or thou have grett truste in hym.”

Moralyté

Where hyt is seyd whoo desyreteth to know good knyghtes mey be morally understand that almyghty God hys knyght oweth to be knowe by the armes of good werkes, wyche knyght must of verrey ryght be rewarded with the good. For as seythe Seynt Jerome in an epistle, “The ryghtwysenes of God, lyke as hyt leveth non ylle unponysched, so leveth hytt no good deed unrewarded. Wherfor the trew goddes knyght oweth to thynk no labour to hym harde, nor no tyme to hym long, whyl he abydeth everlasting joye.” Accordyng to Paralipomimon, “Confortamini, et non dissolvantur manus vestre: erit enim merces operi vestro.”

Chapter 72: Atalanta

Texte

With feyre Athalanta strive not nor compare,
Wyche in rennyng hath a grett prerogative. *running; superiority*
Her swyftnes hath brought many men in care.
It longyth not to knyghthod with ladyes to strive.
5 To doo so grett abusioun, presume never in thi lyve, *shameful act*
And in especiall lerne this of me:
Dele never with suyche thyng as longyth not to thee.

Glose

Athalanta was a lady of grett bewté wyche was desyred of many grett estate in mareage, but a proclamacioun was made that no man schold have hyr but yf he conquered her by swyftnes in rynnyng, and yf sche were swyfter then he, he schold dye therfore, and by this mene dyed myche people. By this Athalanta mey be take any thyng gretely covetyd of diverse personnes wyche mey not be had withowte gret

71.22–23 new devysez or unkyth, straung conceytes wyche long to ladyes, new ornaments or foreign (unseemly?), unfamiliar concepts that are suitable for ladies. **71.27 or**, before. **71.34–35** [2 Paralipomenon 15:7]. “Take courage, and let not your hands be weakened: for there shall be a reward for your work.”

72.8 grett estate, men of high rank. **72.9 but yf**, unless.

traveyle and laboure, and by the rennyng that sche made, the defence and resistance
 15 of the thyng so covetyd, and namely this fable may be understand wher many make
 gret stryff withowte need. Wherfor seyth Othea to Ectour that he strive not nor dele
 with suyche stryve, and therfore seyth Thesaly in this wyse, "Thou owest to do that
 thyng that is moost profytable to the body and moost convenient to the soule, and
 flee the contrary."

Moralyté

That the good knyght schold not strive with Athalanta may be understand
 20 morally that mannes soule schold nott gruche ageyn anythyng that the world doth,
 nor in whose governaunce hyt be. For as seyth Seynt Austyn in a pistle, "The world
 is more perilouse when hyt is swete unto creaturez then when hyt is scharpe, but
 25 more schold a man hate hyt when hyt is to hym esy then when it geveth hym
 occasioune to dispysye hytt." Wherto accordeth Seynt Jhon Evangeliste seyng in this
 wyse, "Si quis diligit mundum, non est caritas Patris in eo."

Chapter 73: The Judgment of Paris

Texte

Do thou not lyke Paris in thi jugement,
 Wyche refused Pallas and Juno bothe tweyn,
 Gevyng unto Venus with all hys hole intent
 5 The apple of gold, as to the moost sovereygn
 Goddes of them thre, as hym thought certeyn.
 Wyche unwytty jugement made many a creature
 Bothe of Troye and Grece to dye, I thee ensure.

Who

Glose

The fable seyth that the thre goddessez, that is to sey, Pallas, goddes o
 10 kunnynge, Juno, the goddes of ryches, and Venus, the goddes of love, came before
 Paris, sone to the Kyng Priamus, wyche thre goddessez held an apple of gold bytween
 them, seyng thus, "Be this apple geven to the feyrest and myghtest goddes of us
 thre." And everyche of hem thought themselves best wyrthy to have the apple. Then
 seyd Pallas in this wyse, "I am goddes of knyghthood and prowes of wysedam and
 15 kunnynge. By me be departed armes and wurschyp to knyghtes and kunnynge to
 clerkes, and yf thou geve me the apple, I schal make thee over all knyghtes
 chivalrous and kunnynge over all clerkis." Then seyd Juno the goddes of ryches, "By

72.20 gruche, complain. **72.25** [1 John 2:15]. "If any man love the world, the charity of the Father is not in him."

73.14 departed, distributed.

me be departed the grett tresours of the world, and yf thou geve to me the apple, I schall make thee ryche and noble above all other men.” Then seyd Venus the goddes of love, “I am sche wyche hold the scole of love. I make wyse men fooles and 20 foolez wyse men, ryche men pore and pore men ryche. Ther is non to my puyschaunz Mey compare, and therfor, yf thou geve me the apple, I schall geve thee the love of feyr Eleyn of Grece that excedyth all other wurschyp and ryches in the world.” And when Pares had herd thus these thre goddessez, he refused honour of chivalrye, kunnynge, and ryches, and gave the apple unto Venus, settynge onely hys 25 affeccioun to love, wyche caused afterward Troye to be destroyed. And for as myche as this grett myscheff cam through the symple and unavysed jugement of Pares, therfor seythe Othea to Ectour that he be not lyke Paris in hys jugement. And herto accordyng seyth thus the philosophre Pyctagoras, “The juge that jugeth not ryghtfully deserveth al ylle.”

Moralyté

30 That the good knyght schold beware of fooli jugement is morally to be understand that mannes soule oweth to beware how he geveth jugement uppon another man. For as seyth Seynt Austyn, “Two thynges ther be wherfore we schold eschew to geve jugement uppon a man: the fyrst, for we know nott of whatt corage or feblenes the thynges bee that we schall geve our jugement on, wyche neclegently
fol. 87r to condempne is to grett presumpcioun, wherfore | we owe alwey in our conscience
36 to deeme the better intent. And the second is for we be not certeyn of what condicioun thei bee that meyntene the deed or quarell, wether good or ylle.” Wherfor our Lord in the Gospell seyth, “Nolite iudicare, et non iudicabimini; in quo enim iudicio iudicaveritis, iudicabimini.”

Chapter 74: Fortune

Texte

Truste not on Fortune, called the grett goddes, For ofte sche conveyth many to haddywyste. In her is no sure hold ne stedfastnes.	<i>regret (lit. “had I known”)</i>
Sche wyl plese ne love lenger then sche lyste.	<i>secure</i>
5 Byfore mennys een sche casteth a grett myste: When thei fynd her favorable, thei thynke thei be well, And yett is hyt feble hold on a slypper eele.	<i>eyes</i>
	<i>slippery</i>

73.21 **puyschaunz**, power. 73.26 **symple**, foolish. 73.38–39 [Matthew 7:1–2]. “Judge not, that you shall not be judged; for with what judgment you judge, you shall be judged.”

Glose

10 Fortune, after the maner of spekyng of poetes, mey be called the grett goddes, for by her see we the governaunce of all worldly thynges dayly, and for as myche as sche geveth to some prosperité and to some adversité, and within schort tyme chaungyth prosperité and ageyn adversité when hyt plesyth her, therfore seyth Othea to Ectour that he truste not to her, that is to sey, in her promysez, nor discomfort hym in her adversitéz. Wherto accordyth the philosophre Socrates, seyng, “The wheel of Fortune is lyke a ingyne made to take fysche.”

Moralyté

15 That the good knyght schold not trust in Fortune mey morally be understand that mannes soule oweth to flee and despise the delytez of the world, and herto accordyth Boece in hys thryd book of Contemplacioun, seyng that the worldly felicité oweth to be cald infelicité, for the verrey perfit and pleyn felicité is that makyth a man sufficiently reverent, solempne, and joyfull everlasting, wyche condicouns have not the thynges wherin werldly men sett ther felicité. As seyth our lord by Ysaye, “Popule meus, qui te beatum dicunt, ipsi te decipiunt.”

Chapter 75: Paris, Inept Warrior

Texte

Beware in any wyse that thou never make
 Pares thi brother chefteyn of the feld
 When thou any enterpryse wylt undertake.
 Hys lady in hys armes better can he weeld
 Then armes to beyre or use speyre or scheeld.
 Who bryngyth men to the feeld ageyn ther intent
 Oftene is the fyrt that dothe hyt repent.

field of battle

Glose

10 Paris was not apte conditioned to armes but onely sett all hys delyte to love. Therfor seyth prudence to Ectour that he make not Pares chefteyn of the feeld, wyche is to understand, no knyght schold be made chefteyn nor governour of an ooste wyche is nott disposed to armes. And therfor seyd the gret philosophre Aristotle

74.13 discomfort hym, become dejected. **74.14 ingyne made to take fysche**, snare made to catch fish. **74.18 pleyn**, complete. **74.21** [Isaias 3:12]. “O my people, they that call thee blessed, the same deceive thee.”

75.10 chefteyn, commander.

unto Alisaundre in this wyse, “Thou oweſte to make conſtable of thi chivalrye hym that thou knowest wyſe and expert in armes.”

Moralyté

That Pares be not made governour of chivalrye mey be understand thus: that
 15 mannes soule, in tendyng to the hye chivalrye of heven, oweth clearly to withdraw
 hym fro the world and to be lyfte uppe to the contemplative lyff. For as seyth Seynt
 Gregore upon Ezechiell that the contemplative lyff of verrey ryght oweth to excel
 the active and to be hold more wurthyne and hye in the syght of God, for th'active
 20 lyff travelyth in the labour of this present lyff, but the lyff contemplative begynneth
 to taast the savoure of everlastyng lyff. Wherfor of Marye Mawdelyn, of whom
 contemplacioun is figured, seyth our Lord in the Gospell, “Optimam partem elegit
 sibi Maria, que non auferretur ab ea.”

Chapter 76: Cephalus and His Wife

Texte

Sett nother wache, warde, nor espye Upon old Cephalus, whose wyff can declare And to thee ſchew the cauſe therof proprely. Wherfore thou ſcholdyst that condicioun ſpare, 5 For by that was ſche take in hyr own ſnare. Where no cauſe is geven, it is grett folye Of any to miſdeme or be in jelowsye.	<i>sentry, guard, nor spy</i> <i>mifudge</i>
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Glose

Cephalus was an old knyght, as seyth the fable, wyche al hys lyff delyted mycle in
 huntyng, and mervelously well cowde he caste a dart wyche he had, wyche darte
 10 had suyche a propreté that it was never cast in veyn, and it slew all thyng that hyt
 tooke. And for as myche as he was wont to ryse erly in the morow and goo into the
 forest to aweyte the deer, hys wyff was in grett jelousye of hym that he had loved
 some other woman, and for to know the trouth, one mowroo ſche went after hym
 15 privily to aweyte hym. And Cephalus, when he was in the wood, he herd the booes
 of the underwood stere and breyke where hys wyff was aweytyng hym. Supposyng

75.12 constable, general; **chivalrye**, host of knights. **75.20 taast the savoure**, experience the delights. **75.21–22** [Luke 10:42]. “Mary hath chosen the best part for herself, which shall not be taken away from her.”

76.11 tooke, struck; **wont**, accustomed. **76.13 mowroo**, morning. **76.14 booes**, branches. **76.15 stere**, stir.

hyt had be a wyld beest, he threw hys dart and slew hys wyff, of wyche misaventure
he was full hevye and sorye, but ther was no remedye. And in as myche as by suyche
foly, jelosye, and suspecioun comyth often inconveniences, therfore seyth prudence
that no good knyght schold delyte t'aweyte another in suyche thyng as longyth nott
to hym. And therfore seyth thus the philosophre Hermes, "Doo nothyng to thi felow
but that thou woldes he ded to thee, nor ley no engynes nor snares to take other men
to ther hurte or be aweyte, espye, nor sotylté, lest at the laste it turne on thyselfe."

Morality

That the good knyght schold not awyte Cephalus mey morally be understand
that mannes soule oweth not to enquere and desyre to knowe the fawtes of another
man. Therfore seyth Crisostome uppon the Gospell of Mathew, "How beholdyst
thou," seyth he, "so myche the smal defawtz of another man, and in thyn own
dedes, thou lettest passe so grett defawtes and levest thin owne? Fyrst, be diligent
to considere thi own dedes and after considere the dedes of another man." Wherto
accordyng seyth our Lord in the Gospell, "Ut quid vides festucam in oculo fratribus
tui, trabem autem in oculo tuo non consideras?"

Chapter 77: Helenus

fol. 87v Texte

Dispysse not the cunceyll of Helenus thi brother,
Though he wold not assent to Paris viage.
Behoved had it Priamus have take hym and left other,
Wyche geve hym cunceyl unto that passage.
Wyld and wantoun wytte ofte dothe grett damage.
Whereas Troye stood in grett prosperité,
Suche wytte hath brought hyt into adversité.

Glose

Helenus was brother to Ectour and soone unto Priamus, and he was a passyng wyse and kunning man, and to hys pouere he conceyled Priamus hys fader that Parys schold not go into Grece to ravysche Heleyn, but hys conceyle was not taken nor holden, werfor gret harme came to the Troianez. Therfore Othea byddeth Ectour that he disprase not the council of Helenus, wyche is to be understand that every god knyght oweth to beleve oold and sad conceyle. And therfore seyth thus the philosophre Hermes, "Whoo wurschypeth wyse men and useth ther council is everlasting."

76.26 defawtz, defects. **76.29–30** [Matthew 7:3 and Luke 6:41]. “Why seest thou the mote in thy brother’s eye; but considerest not the beam in thy own eye?”

Moralyté

By Helenus, wyche conceyld the reverse of werre, mey morally be understand that mannes soule oweth to eschew temptaciouns. For as seyth Seynt Jerome, “The synner hathe no excusacioun that lettyth hymselfe be overcome of temptacioun, for the devell temptyth, and he is so feble that he mey non overcome but only hym that wyl yeld hym to hym.” Therfor seyth Seynt Poule, “Fidelis Deus, qui non pacietur vos temptari supra id quod potestis, sed faciet etiam cum temptatione proventum ut possitis resistere.”

Chapter 78: Morpheus

Texte

For nothyng that Morpheus the sleepy messaunger
 Can to thee schew in dreeme by any visioun,
 Discomfort not thiselfe, nor chaunge not thi cheere. *Trouble*
 To trust myche in dremes is ful gret abusioun.
 5 Mycle thyng he scheweth, and all is but illusioun. *Many*
 Suche yimaginaciounz come of fantasye. *illusions*
 Wherfore to geve credence to them is gret folye.

Glose

Morpheus, seyth the fable, is the soone and messaunger unto the slepyng god, and he is god of dremes, and he makyth dremes. And for as myche as dremes be thynges derke to know, and sumtyme signife and sumtyme not, nor no man is so wyse to expoun hem certeynly and tell what thei mene, therfor seyth prudence to the good knyght that he be not discomfort for no dreeme, wherof no man can tell the significacioun proprely, ne werto thei schal turne, and in lyke wyse schold no man joy nor hevy hymself for nothyng of fortune transotorie. As seyth Socrates, 10 “Thou that arte a man, joye nor overtrouble thiselfe for no maner cause.”

15

Moralyté

That the good knyght schold not trouble hymselfe for no dreme mey be take morally that mannes soule oweth not to trouble the self for no cause that cometh

77.19–20 he is so feble that he mey non overcome but only hym that wyl yeld hym to hym, the devil is so weak that he may overcome only the man who will yield himself to him. **77.20–22 [1 Corinthians 10:13].** “God [is] faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to resist it.”

78.8 soone, son. **78.11 expoun**, interpret.

thereto, and that it oweth to suffre tribulaciounz paciently. Seyth Seynt Austyn uppon the Sawter in this wyse, “Feyre sone,” seyth he, “yf thou wepe the smert that thou felyst, wepe under correccioun of thi Fader, and yf thou compleyn uppon tribulaciouns that come unto thee, beware it be not by indignacioun nor pride, for adversité that God sendyth to thee is a medecyn and no peyne; it is a chastysement but no dampnacioun. Put not fro thee the yarde yf thou wylte not be put fro thi heritage, and thynke not on the peyne that thou hast suffred of Hys scourge, but 25 consider what place thou hast in Hys testament.” And to this purpose seyth thus the wyse man Salomon, “Omne quod tibi applicatum fuerit accipe: et in dolore sustine, et in humilitate pacienciam habe.”

Chapter 79: Ceyx and Alcyone

Texte

Be the see to seyle, yf thou be disposed
 In any viage perilous in tempest to traveyl, *sail*
 Toward the Qween Alcioone be thi mynd purposed,
 And beleve her conceyle, wyche wyll thee myche aveyle.
 5 For, yf wysedam be thi guyde, then meyst thou never feyle.
 Selfewyl moost comonly dothe mor harme then good.
 That proved well Kyng Cey when he toke the flood. *Willfulness*

Glose

Cey was a noble kyng and a manly man whose qween was called Allcyone, and as the fable telleth, this Kyng Cey of devocioun toke upon hym to goo on pylgremage by a perilose viage by the see in tyme of tempest, but Alcyone hys qwen dyd her diligence, for the gret love sche had to hym, to turne hym fro that viage, and, wepyng with bytter teeres, sche praed and required hym t'abyde, but it aveyled not, nor he wold not lette her goo with hym but comforted her and made her abyde. Wherfor sche was ful heyy and soory, for to hyr was grett hevynes to see Eolus the god of wyndes styrryng so sore and boystosely. The Kyng Cey within few deys perisched, and when sche hard of th'aventure, for sorow sche skypped into the see, and, as the fable seyth, the goddes had so grett pyté of them that thei chaunged them into two bryddes in tokyn that ther grett love schold be had in perpetuell remembraunce. And so flye thei two bryddes upon the see with whyte feeders, wyche be called seemews, and when the maryners see them come, thei are

78.19 smert, pain. **78.26–27** [Ecclesiasticus 2:4]. “Take all that shall be brought upon thee: and in sorrow endure, and in humiliation keep patience.” (see note)

79.15 boystosely, violently. **79.20 seemews**, sea gulls.

certeyn to have tempest. Th' exposicioun of this fable may be of tweyn that love togeyder in lyke wyse in mareage, whom the poete compareth and resembleth to fol. 88r the seyd bryddes. And fore | as myche as by travelyng in the see in tempest falleth ofte grett myschyef, as did to Kyng Cey, therfor seyth prudence to the good knyght 25 that he beleve the conceyle of Alcyone, wyche is to understand that he in every daungerous passage take and beleve of hys freindes. Seyth the philosophre Assaron, "The wyse man makyth hym strong to differre hys hurtes, and the fole laboreth to fynd and have hyt."

Moralyté

That Alcyone be beleved is morally understand that mannes soule, encombred 30 bylle temptacioun of any error or dowe of the feyth, oweth to take conceyle of the Chyrche. For as seyth Seynt Ambrose in the fyrst boke of Officez, "He is wode that dispyseth the conceyle of the Churche, for Joseph profyted mor Kyng Pharo by hys conceyl and wysedam then he dyd with hys gold or other worldly goode in purveaunce for the famyne that fylle in Egypt by the space of five yerez." And so, 35 after the same, Seynt Ambrose concludyth in this wyse sayng, "Believe good conceyle and thou schalt not repent thee." And Salamon in hys Proverbes, in the person of the Chyrche, seyth in this wyse, "Custodi legem meam atque consilium, et erit vita anime tue."

Chapter 80: Troilus

Texte

All chyldly counceyle clerly set asyde When thi hert is set on any entreprise Wheron thou purpose sadly to abyde. And or thou begyn, thorowly thee avyse, 5 Takyng to thi counceyle olde, sad men and wyse, Suche as hath byn proved long byfore in werre. The counceyle of Troylus made Priamus to erre.	<i>foolish (immature)</i> <i>before</i>
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Glose

When Kyng Priamus had edified Troye ageyn after the fyrst destruccioun, he assembled hys conceyll to know wheder it were good to send Paris into Grece to 10 ravysche Eleyn in eschaung for Exiona hys syster, wyche was take by Thelamon and

79.27 differre, postpone (deser). **79.29 encombred**, burdened. **79.37–38** [Proverbs 3:21–22]. "Keep my law and counsel; and there shall be life to thy soul."

80.10 Exiona, Hesione.

ledde awey into Grece, but all hys old, sadde, and wyse men seyd ney because of prophecyes and wrytynges that seyd that by that ravyschyng schuld Troye be destroyed. Then Troylus, beyng a chyld and the meyné of Kyng Priamus, seyd that it was not to be beleve suyche cowarde in conceyle of werre, wyche by cowardyse 15 conceyed rest and pees, and soo Troylus conceyed al the contrarye, wyche conceyl was hold, and that caused Troye to be utterly destroyed. Therfor seyd Othea to Ectour that al chyldly counceyle he clerly sett asyde, in as myche as naturally hyt is of lyght and smalle consideracioun. And to the same intent seyth thus a philosophre, "The lond is cursed wherof the governour is a chyld."

Moralyté

20 All chyldly conceyle oweth mannes soule to refuse, that is to sey, hyt oweth not to be ignoraunt, but to lerne and have knowlege of that that is moste prophetable to hys heele. For as seyth Seynt Austen, "Ignoraunce is an ylle moder wyche hath ille chyldre, that is to sey, falsnes and dowte. The fyrst is myscheff; the second is wrechydnes. The fyrst is more vicious, but the second is more hardy, and these 25 tweyn be qweynched by wysedam." And therfor seyth the wyse man Salomon, "Sapienciam preteriuntes non tantum in hoc lapsi sunt ut ignorant bona, sed insipiecie sue reliquerunt hominibus memoriam."

Chapter 81: Calchas

Texte

Loke thou hate Calcas by any maner wey,
Whose malicius tresoun hathe pathes infynyght.
All hys conjectur is sett realmez to betreye. *scheming*
Between men he tretyth pees, when he wold thei schold fyght.
Fundacioun of falshed he mey be cald ryght.
5 Treytours and flaterers take of hym the ground *foundation*
When thei, by sotle tresoun, regyons wyl confound.

Glose

Calcas was a sotel clerke of the cytté of Troye, and when Kyng Priamus knew that the Grekes came uppon the cytté of Troye with a grett ooste, he sent this Calcas 10 into Delphos to know of the god Appollo how that werre schold eend. And when

80.13 meyné, family. 80.16 hold, followed. 80.18 lyght, insignificant. 80.21–22 prophetable to hys heele, profitable to his well-being. 80.26–27 [Wisdom 10:8]. "Regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly."

15 Calcas had the answer that after ten yeres the Grekes schold have the victorye, he turned hym to the Grekes and acqueynted hym with Achylles, wiche was come into Delphos for the same cause, and furthwith went with hym to the Grekes and halpe hem with hys conceyle ageyn hys own cytté, and often after that he letted the pees to be had bytween the Troianeze and the Grekes. And for as myche as he was a false tratour, Othea seyd to Ectour that he schold hate hym and al suyche, for her false tresons do myche harme to regnes and empires and al other people. Werfore seyth Plato on this wyse, “The poore sotle enemye wantyng power mey greve more then the ryche myghty enemye not wytty nor cunnyng.”

Moralyté

20 Be the hatyng of Calcas mey morally be understand that mannes soule oweth to hate al disceyvable malice ageyn hys neybour and in no wyse assent thereto. As seyth Seynt Jerome, “The tratour leveth not hys falsehed for familiarité of cumpane, nor for cheer of mete or drynke, nor for no grace of servise, nor other benefite.” Therfore seyth Seynt Poule, “Erunt homines cupidi, elati, superbi, proditores, 25 protervi, timidi.”

Chapter 82: Hermaphroditus

fol. 88v Texte

Yf thou be desyred anythyng to graunt
 Wyche schal not greve thee, graunt hytt curteysely
 And be not herd-herted lyke the adamaunt,
 Lest thou be rebuked of larges therbye. *diamond*
on account of generosity for it
 5 The tale of Hermofrodicus can well testifie,
 For hys hert obstinate, what was hys reward.
 I avyse thee, for thi weel, therto take regard. *benefit*

Glose

10 Hermofrodicus was a yong man of hye corage and grett bewté whom a grett ladye of hye parage surprised in her love, but in no wyse wold he love her, and yet sche foloed hym ever from place to place, in so myche that it fortuned ones when he was wary of hys grett traveyle and labour, he came to the well of Salmaxis, wher was a feyre, clear ponde to bathe hym in, and ther he dyd off hys clothys and went

81.14 letted, hindered. **81.18 wantyng**, lacking. **81.21 disceyvable**, deceitful. **81.24–25** [2 Timothy 3:2, 4]. “Men shall be covetous, haughty, proud, traitors, stubborn, fearful.”

82.12 dyd off, took off.

into the water, and when the lady thatt fouloed hym had espyed hym so nakyd, sche dyd off her clothes and went in after hym. And of fervent love, sche toke and embrased hym in her armes, and he, that was uncurteyse and unkynd, rebuked her and put her shamefully and rudely fro hym, so that sche cowde for no praer mollefye hys herd hert. And when sche saw he wold not be conquered by love, sche besought the goddes to remembre her hertely love and, for hys unkyndnes, that sche myght never departe fro hym. And then as the fable telleth, the goddis, heryng her devotee praer and beholding her gret love, of verrey pyté chaunged her two bodyes into on, wyche had two kyndes, that is to sey bothe man and woman. Thys fable may be understand in diverse maners, and in as myche as the mater of love is more delectable to here to the comon intent of people then other maters of substaunce, therfor oolde wyse poetes made and feyned her fables most comonly upon love to th'entent that thei schold be the moore delectable to rude people, wyche take noght therof but the uske, and the better agreeable unto sotle clerkes and wyse men, wyche therof sukke the jewse and lycour. And for as myche as hyt is a shamefull and reprovable thing to refuse or daungerously graunte that sowneth nother to hurt nor prejudice, therfor seyth Othea to Ectour that he be not hard-herted to graunt suyche thyng as schal not greve hym, but that he graunt hyt curteysly. And therfor seyth Hermes, "Make no long taryng of execucioun of that thou owest to do."

Moralyté

That the good knight schold not be hard-herted mey morally be take that mannes soule oweth not to be harde but to have compassyoun and pyté where he hathe nede. For as seyth Gregore in the Morales, "When we wyll comfort any man wyche is in hevynes, we owe fyrst to be hevye and sory with hym for hys souro, for he mey never proprely comfort the sorowfull that accordyth not to hys souro, for as a man mey never joyne on yren with another and make them on but yf thei be bothe fyrst chafed and made softe in the fyere, in lyke wyse mey we comfort no man in distres but yf our hertes be mollefied with hys in compassioun." And therfor seyth the prophete Ysaye, "Confortate manus dissolutas, et genua debilia roborate."

Chapter 83: Ulysses's Games

Texte

In all honest forme and maner dew
 To thee, it is lefull thiself to disport
 With suyche maner games as unto vertew *proper*

82.16 rudely, violently; **mollefye**, soften. **82.24 feyned**, composed. **82.25 rude**, uneducated. **82.26 uske**, husk (see note). **82.27 jewse and lycour**, juice and liquid. **82.28 that sowneth**, what leads. **82.37 on yren . . . on**, one iron . . . one; **but yf**, unless. **82.38 chafed**, heated. **82.40** [Isaias 35:3]. "Strengthen ye the feeble hands, and confirm the weak knees."

- Be not contrarius, for hyt is conforte
To every maner wyght, Ulixes can report,
In all ydle tyme them to occupye,
For thei refresche wytte and weyve fantasye. *drive away*

Glose

Ulixes was a Greke, and he was a passyng sotle man, and whyle the seige of Troye dured, as long as trewes was takyn bytwen the Troianz and Grekes, by hys sotle wytte he found many sotle games and pleys to occupye with the knyghtes that were ther ydle, and as sum men sey, he fond the games of chesse and tablez. Therfor seyth prudence to Ectour that in all ydle tyme is leful to be occupied with suyche maner game as be not contrarius to verteu. As seyth Soline, "Al thyng sotyl and honest schold the ydle doo."

Moralyté

- 15 By the games of Ulixes may be morally understand that when mannes soule is
wery of praer in hys contemplacioun, it is good and lefull to take recreacioun and
disport in vertuose and honest ocupacioun, as in redyng of Holy Scripture and
other holsom storyes. For as seyth Seynt Jerome in the Moralyes, "Holy Scripture
is put to the syght of our hert as a mirrour, werin we may see the hoole face of our
soule. Ther may we see our bewte. Ther may wee behold our fylthe and lothelenes.
Ther may we see how myche we profyte and how ferre we be from our profyte." And
therfor seyth thus our Lord in the Gospell, "Scrutamini scripturas, in quibus putatis
vitam eternam habere."

Chapter 84: Criseyde

Texte

83.10 found, invented. **83.11 fond**, invented; **tablez**, backgammon. **83.16 wery**, weary. **83.22–23** [John 5:39]. “Search the scriptures, in which you think to have life everlasting.”

Glose

Cryseyde was a yong woman, and sche was daughter unto Calcas the sotyl
fol. 89r Troian, and sche was ful bewteous and well | drawen and well noortred, so it
10 fortuned that the noble knyght Troylus, brother unto Ectour, wyche was a man of
grett valour and prowes in armes, loved this yong woman and sche hym, in so
myche that sche promysed to be trew to hym in love forever. Calcas, the fader of
her, wyche understande well by the answere of the god Appollo that the cyté of Troye
schold be destroyed, found suyche meanes that hys daughter Criseyda was yeld and
15 delyverd to hym owte of the cytté, wyche was grett sorow to her and Troylus at ther
departyng. Neverthelesse, withinne schort tyme after, Dyomede, a knyght of Grece,
acqueynted hym so with her that sche loved hym and clerly forgate Troylus, her
fyrst lovere. And for as myche as Criseyda was of so lyght corage and so sone
chaunged, therfore seyth prudence to every good knyght that when he is disposed
20 to love, that he beware of all varyaunt lovers, suyche as Criseyda was, that he have
not feynt love for hys trew hert. And therfore seyth the philosophre Hermes, "Kepe
thee fro the cumpanye of ylle people that thou be nott oon of them."

Morality

Be Criseyda mey morally be understand veynglorye, werwith mannes soule
oweth in no wyse to be acqueynted but flee hyt to hys poyer, for hyt is passyng lyght
and sodeynly cometh. Werfor seyth Seynt Austen uppon the Sawter that he that
hathe well lerned and asseyd by experiance to overcome the degres of vicez is come
to the knowlege that the synne of veynglorye is most especialy to be eschewed of
perfyght men, fore among all synnes it is most hard to be overcome. Therfor seyth
the Holy Apostle Seynt Poule in this wyse, "Qui gloriatur, in Domino glorietur."

Chapter 85: Patroclus and Achilles

Texte

When thou of Patroclus hast made an ende,
Beware of Achilles and to hym take good hede.
Eche of them to other is ryght especiall freind.
Her goodis goo in comoun at every poynt of need.
Yf Achilles mey, he wyl thee yeld thi mede
For sleyng of Patroclus. I put thee owt of dowte:
Hys deth he wyl avenge. Werfore loke well aboute.

84.9 well drawnen and well nortred, well brought up and well nurtured. **84.18 lyght**, fickle. **84.20 varyaunt**, inconstant. **84.24 poyer**, power; **passyng**, exceedingly. **84.29** [2 Corinthians 10:17]. “He that glorieth, let him glory in the Lord.”

Glose

Patroclus and Achilles were felows in cumpayne at the seige of Troye, and thei loved togeyder as brethers, in so myche as her goodes was as comon. And when
 10 Ectour had sleyn Patroclus in the feeld, Achilles hated hym dedely, and bycause he dowted sore the gret strengthe and manhood of Ectour, he weyted hym after to take hym discoverte of hys armure and so unwarly to take hym at avauntage and sle hym. Werfore seyd Othea to Ectour, as by wey of prophecye of that that was to come, that when he had sleyn Patroclus, it behoved hym beware of Achilles, wyche is to
 15 understand that any man that hath sleyn or mysdo to another oweth to beware of hys freind, for he wyll avenge hyt yf he mey. Werfor seyt the philosophre Madarge, “In what place soo ever thou be with thin enemye, have hym alwey suspect allthoughe thou be strengar then he.”

Moralyté

Wher it is seyd that Ectour oweth bewar of Achilles after the deth of Patroclus
 20 mey morally be understand that mannes soule oweth to beware of inclinyng to synne for dowte of everlastingyng deth. For as seyth the doctour Solin, “This present lyve is but a chivalrye, and in tokyn therof, this present lyff is cald militaunt, that is to sey, werryng and fyghtyng, to the difference of everlastingyng lyff above, wyche is cald triumphaunt, that is to sey, victorius or overcomyng, for it overcomyth al the
 25 enemyes ageyn it.” Werto accordyth Seynt Poule, sayinge, “Illa que sursum est Jherusalem, libera est, que est mater nostra.”

Chapter 86: Echo and Narcissus

Texte

Beware eeke of Echo that sche thee not accuse, As sche dyd Juno, uppon jelousye. And, although her tong mycle speche abuse, Yett her to dispysse passeth curteysye.	<i>charge with jealousy</i>
5 Toward her compleyntes geff a pytuose yee. Pyté must he have that wyll be loved of all. Thou knowest ful lytle watt schal to thee fall.	<i>exceeds what is suitable to courtesy a compassionate affirmation (yes)</i>

85.11 dowted, feared. **85.12 discoverte of hys armure**, unarmed (lit. “undressed of his armor”); **unwarly to take hym at avauntage**, unsuspectingly to take him (Hector) at a disadvantage. **85.25–26** [Galatians 4:26]. “That Jerusalem, which is above, is free: which is our mother.”

Glose

The fable seyth that Echo was a lady, and, for as myche as sche was a gret janglere and most comonly used overmyche langage, werthoro sche accused Juno to her lord Jupiter and seyd that sche aweyted hym upon jelousye, wyche accusacioun caused the goddes to be wrothe and gave her jugement that fro thensfurth sche schold never speyke fyrst but after another. This lady Echo was amarous upon a yong man cald Narcysus, wyche deyned not to love her ageyn for praer ne for other thyng that sche coude do, in so myche that sche dyed for sorow of hys love. Sche besought the goddes that sche myght be avenged on hym in whome sche fond so grett cruelnes and that suffred her to endure the fervent sorow that lovers have when thei be refused, and so sche dyed. But the voyce of her remeygneth yet and ever schal dure, and as the fable tellyth, that made the goddes for a remembraunce of that pytuose aventure, for it answeryth yet to the people upon ryvers and in valeys and besyd wodes. Echo mey signifie a persoun wyche of grett necescite requireth another to helpe hym, and the voyce that yet enduryth, that mey speyke but after another, mey be applyed to poore people, wyche mey not helpe themselfe withoutt other mennes helpe. Therfor seyth prudence to Ectour that he must have pyté that wyl be loved. Wefore seyth Zaqualkyn, "Whoo wyll kepe well the law must helpe hys freind of hys goode and leend to the ned, be gracieuse and not rygorous to hys enemye, and kepe hymselfe fro vices and schame."

Moralyté

Echo, wyche schold not be hyd nor refused, mey be morally understand mercy, fol. 89v wyche the gostly | knyght, mannes soule, oweth to have and ministre and use. For as seyth Seynt Austyn in a boke of sermon of our Lord upon the mounteygn, that blessed be thei that wyllyngly socoure the poore in ther need, for thei deserve that the mercye of God delyver them of ther wrechydnes in her nede, and hyt is verrey ryght that he that wyll be holpen of hys sovereygn that is myghtyer then he, that he helpe them that be of lesse poyar then he is, in suyche as he is more myghty then thei are. As seyth Salomon in hys Proverbes, "Qui pronus est ad misericordiam benedicetur."

Chapter 87: Daphne and Phoebus

Texte

The crowne of lawrer yf thou wyll purchace
To weyr upon thi hed as victorius,
Thou must dispose thee to stand in Dannes grace,

laurel; acquire

86.9 janglere, chatterbox. **86.10 aweyted**, spied on (him out of jealousy). **86.13 deynd not to love her ageyn**, would not descend to love her in return. **86.20 besyd**, beside. **86.26 rygorous**, severe. **86.32 holpen of**, helped by. **86.34** [Proverbs 22:9]. "He that is inclined to mercy shall be blessed."

5 Of whom thou schalt hyt have and be full glorioose.
 All thyng hym behoveth t'eschew that is odius,
 Wyche of werrely prowes covetyth the name,
 Whoose honour schall enhaunce, then, the trompe of fame.

*to avoid
military*

Glose

10 Poetes sey Danne was a meyd whom Phebus loved to have had as hys paramour, but sche wold not assent to hym. So it befell that he espyed her walkyng in a wey alone, after whom he fouloed, and when sche saw sche was so nere hym sche cowde not escape, she required the goddes Dyane to save her virginité, and furthwith the body of the meyd was chaunged into a green laurer, and when Phebus was come therto, he tooke of the braunchys therof and made hym a garlond in tokyn of victorye. And fro that tyme furth, the garlond of victorye is the laurer, and, namely, in the tyme
 15 of the grett prosperité of the Romeyns, thei crowned the victorious with laurere. Many divers exposicioouns mey be put to this fable, but, for as myche as the laurere betokeneth honour, seyth prudence to the good knyght that yf he desyre to have hyt, he must desyre Dannes grace, wyche is no more to sey but that he put hymselfe to peyn and travyle and doo hys dew diligens to purchace hyt. Wherfore seyth the noble
 20 poete Omere, "By grett diligence cometh a man to the grett hye estat of perfeccioun."

Moralyté

25 The crowne of laurer to purchace mey thus morally be understand that mannes soule, wyche intendyth to have everlastingyng lyff, it behoveth hym to have perseveraunce in goodnes and vertew, wyche wyll leed hym streyghte-wey to the victorye of the hye hevin, where joy is infinite. Accordanlyng seyth Seynt Gregore, seying thus, "What tong is that mey suffice to tell, and mynd is that mey comprehend, the grett joyes that be in heven: to be ever present with the holy ordrez of angels and sytt with the blyssed sprytez in the joye of her maker, to behold alsoe the glorious face of God, to see the lyght schynyng incomparable, to be in verrey surté never to have dreed of deth, and to joye in hymselff of everlastingyng incorrupcioun."
 30 Therto accordydh David, seying, "Gloriosa dicta sunt de te, civitas Dei."

Chapter 88: Andromache

Texte

Disprase not nor dispysse thi wyff and lady dere,
 Allthough sche to thee schew the secrete of her hert,
 For after thou hast chosen her for to be thi feer,

*disparage
wife*

87.11 required, entreated. **87.28 surté**, certainly. **87.30** [Psalms 86:3]. "Glorious things are said of thee, O city of God."

- The goddes it accord thou meyst nott asterte. *escape*
Andromak schal labour thi purpose to convert,
To whose holsome conceyll I wold thou schold applye, *adhere*
For lytle knowest thou what is thi destenyte.

Glose

10 Andromak was wyf unto Ectour, and the nyght before the dey that he was sleyn
was schewed to her by a visioun that yf her lord Ectour went that dey into bateyll,
he schold withowte feyle be sleyn. Sche wept tendrely, and, sykyng pytuosely, sche
schewed hym her visioun and advertyzed and conceyled hym to be owte of the feeld
that dey, but he beleved her not, but went to the journey and ther was sleyn. And
therfor prudence seyth to the good knyght that he desprase not hys wyf though sche
schew hym the secretes of her hert, wyche is to be understand that he dispysse not
the coundeyl of hys wyff yf sche be wyse and well disposed, and in lyke wyse of all
other wyse and sadd wymen. And therfor seyth Plato, "Thou owest not dispise the
coundeyl of a wyse symple persoun, for though thou be old, be not aschamed to
lerne of a chyld, for sumtyme it fortuneth the foole to teche the wyse man."

Morality

The visioun and conceyl of Andromak that schold not be dispised mey morally
be take for the good purpose that cometh to mannes soule of the holy goost, wyche
oweth not to be dispysed and sett at noght. For as seyth Seynt Gregore in hys Moralez,
“The holy goost, to draw us to do well, he conceyleth us, he chaungeth us and techeth
us: he conceyleth our mynd, he chaungeth oure wyll and techeth our understandyng.”
Therfore seyth thus Seint Paule th’Apostle, “Spiritu[m] nolite extingueret.”

Chapter 89: Babylon

Texte

- Trust not so myche in toure nor cytté strong
That thou be dispurveyd of ablementes of werre¹
And of men to kepe hyt, for thou schalt understand:
Soone is the castell wonne werin the guydes erre.
Kynge Nynus gatt Babaloun, though it fro hym were ferre,
And yett was ther never towre strengar on the ground.
Who in strenthe put al his trust is soone confounde.

88.10 sykyng, sighing. **88.11 advertyzed and conceyled**, advised and counseled. **88.12 journey**, battle. **88.17 symple**, lacking authority. **88.24** [1 Thessalonians 5:19]. “Extinguish not the spirit.”

¹ That you are unprepared regarding military equipment

Glose

10 Babaloun was founded by Nembroth, and it was the grettest strengthe that ever was in the world, and yet, notwithstandingyng that, it was gete and take by the Kyng Nynus. And therfore seyth prudence to every good chivalrous knyght that he truste not so myche in no cytté nor strengthe of toure in tyme of werre that he be not dispurveyd of people and other ablementes sufficient for the defense therof. Therfor seyth Plato, "Who trusteth onely in strengthe is ofte overcome."

fol. 90r Moralyté

15 By the strengthe of Babyloun or other cytté or toure wherin a man schold not trust mey morally be take that mannes soule oweth to truste in nothing that the 20 world promyseth hym. For as seyth Seynt Austyn, "Grett foly trist is in a mannes lyff ageyn the perels of the werld, and gret foly is it a man to thynke hymselfe saufe among the bytynges of synne, for ful uncerteyn is he of the victorye that is in the daunger of hys enemye, and he that is envyround with flames of fyre escapyth not withowte brennyng." Put no trust in the world, though it laughe on thee. Therfor 25 seyth David, "Bonum est confidere in Domino, quam confidere in homine."

Chapter 90: Hector's Death

Texte

Remembre wel alsoe that thou schall dye,	
Weroft he tyme I schew by my wordes certeyn.	
Atrops schal withdraw hys hand to thou disobey	<i>restrain; until (see note)</i>
Kyng Priamus thi fader, wyche schal do hys peyn	<i>do his utmost</i>
5 Thee to require and make turne ageyn	<i>entreat</i>
Fro the journey dolorous. Werfor, therof bewarre,	<i>battle</i>
For to this performed be, deth schal ey thee spare.	<i>Until</i>

Glose

10 The dey that Ectour was sleyn in the feeld, Andromake hys wyffe came to Kyng Priamus with lamentable compleyntes and, pytuosely wepyng, besought the kyng that he wold lett her husbond Ectour that dey fro bateyll, for without feyle, yf he went, he schold be sleyn, for, sche seyd, Mars the god of bateyll had schewed it to

89.18–19 in the daunger of, at the mercy of. **89.19 envyround**, surrounded. **89.20 brennyng**, burning; **laughe**, look favorably upon. **89.21** [Psalms 117:8]. "It is good to confide in the Lord, rather than to have confidence in man."

90.10 lett, keep.

her that nyght by a visioun, by whose request and prae Kyng Priamus dyd that he myght to advertyse and conceyle Ectour fro that journey, wyche Ectour disobeyd and went owte of the cyté by a privey posterne. And for as myche as never before he disobeyd hys fader to that dey, it may be resonably supposed that for disobeysaunz don to hys fader, he dyed, wherby may well be understand that no man oweth disobey hys freindes, and, in especiall, yf thei be wyse. Werfor seyth Aristotle to Alexandre in this wyse, "Whyle thou belevest the councely of hem that use wysedam and love thee trewly, thou schalt regne victoriously."

Morality

20 That Ectour shold remembre that he schold dye mey morally be understand
that every man oweth remembre contynuelly the houre of hys deth. Wherfor seyth
Sent Barnard that a man fyndeth nothyng in the world more certen then deth, nor
more uncerteyn then the houre of deth, for deth hath no mercye on poverté, nor
drede of ryches nor of wurschyppe, nor he spareth for no wysedam, condicioun, nor
age. Of the deth hath man no other certenté but that to the aged he is at the doore,
and on youthe he lyeth aweyte. And therfor seyth Salomon in this wyse, “Memor
esto quoniam mors non tardabit.”

25

Chapter 91: Hector's Arms

Texte

Glose

Ectour, the dey of hys deth, was found discouerte of hys armure, as it appereth
in the Booke of Troye, werthrough he was sleyn. And therfore Othea commanded
hym kepe hys armour cloos, wyche is a prudent polecye and a gret wysedam any

90.12 whose, Andromache's. **90.13 advertyse**, advise. **90.14 privey posterne**, secret passage. **90.26 awyte**, in wait. **90.26–27** [Ecclesiasticus 14:12]. "Remember that death will not delay."

¹ Although you may think the reverse, yet do not treat it disdainfully.

91.8 discouerte of hys armure, unarmed (lit. "bare of his armor"). **91.10 polecye**, course of action.

chivalrous knyght to do, for as seyth the philosophre Hermes, “The lyff and deth of a man is but as the strooke of an arow.”

Moralyté

Wher it is seyd that the good knyght schold hold hys armour cloos mey morally be understand that mannes soule oweth to kepe hys wyttes hoole and cloos and not wavynge. For as seyth Seynt Gregor in hys Moralyes, “The person that brekyth or departyth hys wytte is lyke to a jogler that fyndeth no wers houshold then hys own, and therfore, he is alwey owte of hys owne house, and so is the soule that kepyth not hys wyttes hoole and cloos alwey wavynge owte of the howse of hys conscience, and as an oppen hall wher a man mey enter every wey.” Therfor seyth our Lord in the Gospel, “Clauso hostio, ora Patrem tuum in abscondito.”

Chapter 92: Polibetes

Texte

Of Kyng Poliphetes the armure, Yf thou hym despoyle, it schall thee repent. Inordinate covetyse is noght, I thee ensure. Wherfore to the contrarye I conceygle thee assent. From al suyche pylfre, withdraw thin intent. Of the wey of wysedam to lerne thee the loore Or thin hurt fall, I warne thee byfore.	<i>plunder</i> <i>plundering</i> <i>lessons</i> <i>Before</i>
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Glose

Polibetes was a myghty kyng of Grece whom Ectour slew in the feld after many other gret aventurous dedes don in the journey, and for as myche as hys armour was passyng ryche and plesaunt to the eye, Ectour covetyd hem sore, wyche caused hym stoupe downward of hys steed to despoyle the kyng of hys armure. And when Achilles, fouloyng hym, perceyved the place discoverte of armure, he smote hym in that naked place, and at that stroke he fyl down ded. And for as myche as suyche covetose desyre ofte dothe grett harme, therfor prudence byddeth the good knyght eschew covetyse. As seyth Democritus, “Covetyse inordinat ledyth man to deth.”

91.15 wavynge, wandering. **91.16 jogler**, itinerant entertainer. **91.20** [Matthew 6:6]. “Having shut the door, pray to thy Father in secret.”

92.9 adventurous, brave; **journey**, battle.

Moralyté

By the armur of Polibetes mey morally be understand the covetyse of any worldly good wyche mannes soule ought not desyre. As seyth Seynt Innocent in the boke of the Fylthe of Condicoun of Man, “Covetyse is a fyer wyche is never satisfied, for the covetyse man is never content to have that he desyreth, for when he hath that he desireth, yet desyreth he more. Ever he settyth hys intent to gete and have, but he is never content nor plesed with that that he hath.” Covetyse is the wey of spirituel deth and oftесyth of temporall deth. Wherfore seyth Sent Paule th'Appostle, “Radix omnium malorum est cupiditas.”

Chapter 93: Achilles and Polyxena

fol. 90v Texte

In uncouth straung love, looke thou ne truste,	<i>unfamiliar foreign</i>
And in especiall where thou hast doon offence.	
Owte of a cankred sweerd is hard to rubbe the ruste.	<i>corroded</i>
Fooles take rosen ofte for frankensense,	<i>resin; frankincense</i>
5 Wherin thei disceyved be. This is the cleer sentence.	<i>advice</i>
Achilles of this mater the verrey trouth schal know,	
Wyche by truste on Eccuba schall be overthrow.	

Glose

Achilles went in tyme of trews into the cytté of Troye to see the burying of Ectour, where he beheld Polixene, the suster of Ectour, upon whom hys love was so soore sett that in no wyse he cowde restreyn hyt, wyche caused hym to send unto the Qween Eccuba, her moder, to treate of the mareage atween hym and Polixene, assuryng her that he schold make the werre to cesse and the seige to depart awey, and that ever after he schold be freind and lover to the cytté of Troye. So long tyme weered Achilles non harneys ageyn the Troyans for that love, and he dyd hys diligence and put hym to grett peyne to make the seige departe, but it ley not in hys poyar, and therfor was not the mareage performed. And afterward, Achillez slew Troylus, brother to Ectour, wyche was so noble in hys dedes that he was compared to Ectour (havyng consideracioun to hys youth and tendre age), for whose deth Eccuba was so hevy that sche sent to Achilles to come to Troye to trete with her of the forseyd mareage. And when he came thyder, ther was he sleyn. And therfor seyth prudence to every good knyght that he schold not trust on non uncouthe straung love, for ofte therby falleth harme, as dyd to Achylles hys deth.

92.22 oftесyth, often. **92.23** [1 Timothy 6:10]. “The desire of money is the root of all evils.”

93.14 weered Achilles non harneys, Achilles wore no body armor. **93.16 poyar**, power.

And therfor seyth thus an old sage philosophre, “When thi enemyes mey not be avenged, then hast thou nede to kepe thyselfe.”

Moralyté

25 By this straung love mey morally be take that mannes soule nothyng love but suyche as comyth of God and endyth in Hym. Estraung love is the world wyche
oweth to be hated and fled, for as seyth Seynt Austyn, expownyng the epistle of
Seynt Jhon, “The world passeth and hys delyghtes. Oo, thou resonable man!
Whether owest thou love the temporall world that passeth awey in schort tyme or
30 Jhesu Crist and lyff with hym forever.” Accordyng therto seyth Seynt Jhon, “Noli
diligere mundum, neque ea que in mundo sunt.”

Chapter 94: Ajax

Texte

Take not upon thee of presumpscioun Armes to use or weyre folyly, As Ayax the Greke dyd ageyn resoun, Whose on arme was unarmed continualy. 5 A synguler wurschyp he thought have therby, Yett fell it soo that therthrough was he sleyn, So was he overthrow for all hys myght of meyne.	<i>wear</i> <i>exceptional</i> <i>physical strength</i>
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Glose

Ajax was a knyght of Grece, but he was a passyng proude man, and of pryd he
toke on hym to do dedes of armez and hys on arme nakyd bothe of armour and
10 scheld, werthoro he was sleyn. And therfor seyth prudence to the good knyght that
he weyre nor use armes folyly as he dyd, for ther is no wurschyp therin, but grett
foly and perell. As Aristotle seyth in this wyse, “Many erre by ignoraunce and
defawte of cunnyng, not knowyng whatt is to be doo and what is to be lefte, and
many erre by arrogaunce and pryd.”

93.24 kepe, protect. **93.27 expownyng**, interpreting. **93.30–31** [1 John 2:15]. “Love not the world, nor the things which are in the world.”

94.9 on arme, one arm. **94.10 werthoro**, whereby.

Moralyté

15 That armes schold not be used folyly mey morally be understand that a man
 oweth not to truste in hys owne frelnes. Fore as seyth Seint Austyn in a sermone,
 “No man oweth to presume in hys hert when he uttereth any wurde, nor trust in hys
 own strengthe when he suffreth temptacioun, for yf we speke wysely and sadly good
 wurdes, it cometh of God and not of oure wysedam, and yf wee endure stedfastly
 20 adversitees, it cometh of God and not of oure pacience.” Wherfore seyth Seynt
 Poule thus, “Fiduciam talem habemus per Cristum ad Deum; non quod sumus
 sufficientes aliquid cogitare ex nobis tanquam ex nobis.”

Chapter 95: Antenor

Texte

Reward thou Anthenore as he is wurthy have.
 Tyranny and tresoun is all hys tresoure.
 Deth were he wurthy that suych on wold save¹
 When he seth hym stand in myschyef and doloure. *sees*
 5 Geyn Troye he ymageneth every dey and houre, *plots*
 How be it, naturally, he is a Troyan borne. *Even though*
 But Priamus, beware: by hym schal Troye be lorne. *lost*

Glose

Anthenore was a baron of Troye, and when the seege drew toward the end, the
 Grekes knew not how thei myght wynne the cytté for the gret strengthe therof.
 10 Then Anthenore, wyche was wrothe with Kyng Priamus, sent to the Grekes and
 avysed them to feyn to have trews and pees with the Kyng Priamus, and by that
 mene thei myght come into the cytté, and soe thei dyd after hys counseyll, werby
 Troye was betrayed and destroyed. And for as myche as he was a tratour, prudence
 15 byddyth every good knyght reward hym and all suyche after ther desert, that is to
 sey, to be quitted or exiled or put to deth. Wherfor seyth the philosophre Plato,
 “Feygnynge is the capteyn and governoure of ille people.”

94.21–22 [2 Corinthians 3:4–5]. “Such confidence we have, through Christ, towards God; not that we are sufficient to think anything of ourselves, as of ourselves.”

¹ Anyone who would save one such (as Antenor) would be worthy of death

Moralyté

Be Anthenore mey morally be understand all inconvenience that mannes soule
 oweth to hate and exile from it. Fore as seyth Sent Austyn, “He that is nott besy to
 20 eschew inconveniences is lyke unto a booterflye that flyeth in a lampe round abowte
 the fyere tyll hys wynges be brent, and then he is drowned in the oyle, and alsoe
 lyke the brydde that flyeth soo ofte abowte the glew tyl he leseth hys fedders.”
 Example of Seynt Petre, wyche abode so long in the court of the prince of the law
 that he fyll in that inconvenience that he denied hys mester. Wherfor seyth the wyse
 man Salomon in hys Proverbis, “Fuge a via malorum, ne transeas per eam.”

Chapter 96: The Trojan Horse

fol. 91r Texte

To Mynerves temple suffre thou no Greek
 With offryng to goo through Troye the cytté.
 Suyche feyned devocioun is not wurthe a leek.
 Troianes schal hyt overtryste, and that schal be pyté.
 5 Wysedam schall thei want; it schal none other bee. *lack*
 For any feyr promes, tryst thiselfe beest,
 For he is wyse that can beware of haddywyste. *regret*

Glose

The Grekes toke a feyned trewse by the tresoun of Anthenore and seyd thei had
 avowed a geft to the goddes Mynerve, wyche thei wold offre to her in her temple
 10 withinne the cytté, and thei had mad a hors of meruelous gretnes, wyche was stufed
 full of armed knyghtes, and it was so grett that it myght not entre but as the gate of
 the cytté was broken therfor, and it was sett upon wheles and drawen to the
 temple. And when hyt was nyght the knyghtes within went owte and lett them into
 15 the cytté that were withowte, wyche slough and brent and destroyed the Troians and
 the cytté. And therfor seyth prudence to the good knyght that he trust in no suyche
 feyned devocioun nor offryng. And therfor seyth a sage philosophre, “A man oweth
 to dowte the sotyll engynes of hys enemye and he be wyse, and yf he be a fool, of hys
 cursydnes.”

95.18 besy, occupied. **95.21 glew**, birdlime [a glue used to snare birds]. **95.23 he fyll in that inconvenience that he denied hys mester**, he fell into that misfortune which he denied his master. **95.24** [Proverbs 4:15]. “Flee from the way of evil men, pass not by it.”

96.11 but as, unless. **96.17 engynes**, tricks; **and he**, if he.

Moralyté

20 The temple of Mynerva mey morally be take for Holy Churche, where praer schold be offred with devocioun. For as seyth Sent Austyn in the book of the Feyth, that withowte cumpayne of the Chyrche and baptyme mey no man profyte in the werkes of mercye, nor aveyle, nore the lyfse everlastyng mey not be gatt withowte the werkynge of the Chyrche. And therfor seyth thus the prophete David in the Sawter, “Apud te laus mea in ecclesia magna.”

Chapter 97: Ilium

Texte

Trow thou never castel, cyté, nor toure To be so sure it mey not be wonne, For Ilyoun was brent and brought to dishonour, And yet it was of Troye the myghty strong dongyoun, 5 Hardest to conquere that ever was under sunne. Whoo put all hys tryste in a castell wall, A grett foole at long tyme prove hymselfe he schall.	<i>Believe secure; conquered burned fortress</i>
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Glose

10 Ylyoun was the mester dongyoun of Troye, and it was the strongest and feyrest castel that any storye maketh mencioune of, and yet, notwithstandingyng the grett strengthe therof, it was take and brent and brought to noght, and the cytté alsoe. And for as myche as ofte suyche cas fall be chaungeablenes of fortune, prudence seyth to the good knyght that he schal not tryst nor thynke hymselfe sure for strengthe, for Tholome seyth, “The hyer a lord is lyfte up, the gretter and more perilous is hys fall.”

Moralyté

15 That the good knyght schold not thynke hymselfe sure mey morally be take that mannes soule oweth to have no regard toward the worldly delytez, wiche passe over and leed to dampnacioun. For as seyth Seynt Jerome, “It is impossible a man to pass fro the delytez of this world and go to the delytz of heven, to fyll hys belye her and hys soule ther, for the heavenly joye is not ordened for them that trow to have ever the worldly delytes.” Wherto accordyth th’apocalypse, seyng thus, “Quantum glorificavit se, et in deliciis fuit, tantum date ei tormentum et luctum.”

96.24 [Psalms 21:26]. “With thee is my praise in a great church.”

97.8 mester, main. **97.19–20** [Apocalypse 18:7]. “As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her.”

Chapter 98: Circe

Texte

Wherso thou come seylyng by the see
 Arryve never at the port of the Qween Cyrces,
 Wyche by enchauntment can transforme thee
 To a lykenes of a swyne, I tel thee dowtles.
 5 The yong lusty knyghtes that schal with Ulixes
 Toward Grece sayll herof schal tell,
 When thei with hyr drynke the bytter poysoun fell.

Who
strong

Glose

Cyrces was a qween whose regne was uppon the see of Italye, and sche was a grett sorserese and myche coude of wychecraft, and when Ulixes the Greke cam,
 10 after the destruccioun of Troye, ageyn toward Grece by the see, after many gret
 tormentes, tempestes, and perels that he had suffred uppon the see, he arryved by
 dryfte of wedder at the port of this Qween Cyrces, and he sent to her by hys knyghtes
 to wytt weder he myght saff and surely land uppon her land. The qween benygnly
 15 resceyved them and curteysly commanded them drynke of a drynke sche had mad
 them, wyche was swete in the drynkyng and bytter in the wyrkyng, for the poysoun
 therof had so grett myght that as soone as the knyghtes had dronke therof, thei
 were chaunged into lykenes of swyne. Many exposiciouns may be to this fable: Cyrces
 20 may be take for a lady or other woman of ylle disposiciooun be whom many knyghtes
 and other people erre and be sett owt of good rule be her ylle governaunce and
 excytyng. And therfore seyth prudence to Ectour, and in lyke wyse to every good
 knyght, that he land not at the port of Cyrces, wyche is to be understand that he
 draw nor geve hym to no mysgovernauns. Werfor seyt the philosophre Aristotle,
 “He that inclineth all to fornicacioun may not be prased in hys eend.”

fol. 91v Moralyté

The port of Cyrces may be morally take fore ypocresye, wyche mannes soule
 25 oweth over all thyng t’eschew. Werfor ageyn ypocrites seyth the noble doctour Seynt
 Gregorye in hys Moralytes that the lyff of ypocritz is noght but a fantasticall visioune
 and fantasye ymaginative that scheweth outward in lykenes of an ymage, and it is
 not so in dede withinne. And therfor seyth our Lord Jhesus in the Gospell in this
 30 wyse, “Ve vobis ypocrite, quia similes estis sepulcris dealbatis, que a foris apparent
 hominibus speciosa, intus vero plena sunt oscibus mortuorum.”

98.9 coude, knew. **98.12 wedder**, weather. **98.13 wytt weder**, know whether; **saff**, safely. **98.20 excytyng**, encouragement. **98.24 ypocresye**, hypocrisy. **98.29–30** [Matthew 23:27]. “Woe to you hypocrites; because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men’s bones.”

Chapter 99: Ino

Texte

To ydeotz or folez no mater resonable	<i>idiots</i>
Ministre nor schew, wyche want wyt to know	<i>lack</i>
Good from ille, as Yvo dyd. A trifle or a fable	
Is good ynogh for them to make them laugh and mow.	<i>jeer</i>
5 Perles among pesen is foly to strowe	<i>peas</i>
Before swyn and other bestes unresonable.	
Wysedam pleseth not a fool so wel as his bable.	<i>bauble (trinket)</i>

Glose

Yvo was a qween wyche made sodeyn corne to be sowe that cam not upp nor owte of the grond, for it myght not grow. And for as myche as Yvo dyd so folyly of her selfwyll and wold not be advertezed to the contrarye be no cunceyl, as most comonly is the condicioun of all fooles to be selfewyllled and hate to be conceyled or taught therfor seyth prudence to the good knyght that oold awtoretez nor sadde maters of wysedam schold nott be schewed to non suyche as Yvo was, that is to sey, to people of rewde wytte and symple understandyng, for it is but lost. As Aristotle seyth that as reyn profyteth not to corne sowen upon the stoun, no more do wyse argumentes to foolis.

Moralyté

Be foolis or people of rewde understandyng mey morally be take ignoraunce, wyche mannes soule oweth grettly t'eschew. For as seyth Sent Barnard, "Freelté nor ignoraunce excusest not them that be wylfull, frell, or ignoraunt that they mey the rather and more freely synne therby. And many thynges ought to be cowde and knownen that sumtyme be unknownen other by negligens of kunning, or by disdeyn of askyng, or by schame to enquire them. And al thes ignoraunces hath non excuse." Werfor seyth Seynt Poule, "Si quis ignorat, ignorabitur."

Chapter 100: The Cumæan Sibyl and Augustus Caesar

Texte

An hundred autorites I have to thee sent,
Wyche by myn advyse thou schalt not dispysse.

authoritative texts

99.8 **sodeyn**, boiled. 99.10 **selfwyll**, willfulness. **advertezed**, advised. 99.12 **awtoretez**, authoritative statements. 99.14 **symple**, unsophisticated. 99.19 **frell**, frail. 99.20 **rather**, more easily. 99.21 **other**, either. 99.23 [1 Corinthians 14:38]. "If any man know not, he shall not be known."

Prent hem in thi mend with a good intent,
As thou wylt of prowes have the entrepryse.
5 Augustus the emperor, for all hys conceyl wyse,
Of a woman schall lerne his lyff to amend.
Disdeygne not this pystle, though I to thee it send.

*Remember**letter (epistle)*

Glose

Cesar Augustus was emperour of Rome and of all the world, and for as myche
as in the tyme of hys empyre pees was in all the world, so that he rewled peseably in
10 hys tyme, the leued mysbelevyng people supposed that the pees had be bycause of
hym, but it was not, but for our Lord Jhesu that than was borne on the Virgyne
Marye and was then on erth, and as long as he leved on erth, pees contynued
throughowt the erth. And so thes mysbelevyng people aforseyd honoured hym. And
15 then Sybille the prophetisse seyd to hym that he schold beware to be wurschyped
in that wyse and seyd ther was but on God that created and made all thyng of noght.
And then sche led hym uppon a hye monteyne withowte the cytté, and, withinne the
sunne, by the wyll of God, appered a meyd haldyng a chyld, wyche Sybyll schewed
hym and seyd that that chyld was verrey God that ought be wurschyped. And then
20 the emperour wurschyped the chyld. And for as myche as this Augustus, wyche was
rewler of the world, lerned to know God and hys beleve of a woman, therfor seyth
Othea to Ectour that he schold not disdeygne her wrytyng though sche, a woman,
sent hyt to hym. No more ought non other good knyght disdeygne the conseyll of a
wyse woman. Therfor seyth Hermes, “Be thou not aschamed to here trouth and good
techyng, whosoever report or teche hyt, for trouthe nobleth hym that uttreth hyt.”

Moralyté

25 Wher it is seyd that a woman lerned the emperour Augustus is morally to be
understand that good wordes and holsom techynges is to be allowed of what persoun
so ever it be seyd. For Hewhe of Sent Victor seyth in a boke called Didascaloun that
the wyse man hereth with good wyll al maner of techynges: he dispyseth not the
wrytyng, he dispyseth not the persoun, he dispyseth not the doctrine, he sekyth al
30 thynges indifferently, he considereth nor takyth non heed what he is that spekyth
but whatt it is that is spoken, he taketh no regard how myche he can but how myche
he can nott, he takyth heed. Wherfor seyth the wyse man Salomon on this wyse,
“Auris bona audiet cum omni concupiscencia sapienciam.”

*Explicit**Here it ends*

100.10 leued, ignorant. **100.13 hym**, Augustus. **100.15 of noght**, out of nothing. **100.24 nobleth**, ennobles. **100.30 indifferently**, impartially. **100.31–32 how myche he can but how myche he can nott**, how much he knows but how much he does not know. **100.33** [Ecclesiasticus 3:31]. “A good ear will hear wisdom with all desire.”



EXPLANATORY NOTES TO *LYTLE BIBELL OF KNYGHTHOD*

ABBREVIATIONS: **A:** Paris, Bibliothèque Nationale de France, fr. 848; **AI** (Mombello's AI₁): Paris, Bibliothèque Nationale de France, fr. 604; **Assembly:** *Assembly of Gods*, ed. Chance; **B:** Paris, Bibliothèque Nationale de France, fr. 606; **B₁:** London, British Library, MS Harley 4431; **BI:** Oxford, Bodleian Library, MS Laud misc. 570; **CA:** Gower, *Confessio Amantis*, ed. Peck; **CFW:** Boccaccio, *Concerning Famous Women*, trans. Guarino; **CT:** Chaucer, *Canterbury Tales*, ed. Benson; **CV:** *Chapelet des vertus*, in Paris, Bibliothèque Nationale de France, fr. 572; **D:** London, British Library, MS Harley 219; **DI:** Paris, Bibliothèque Nationale de France, fr. 1187; **DI₇:** Paris, Bibliothèque Nationale de France, naf. 10059; **Dicts:** *Dicts and Sayings of the Philosophers*, ed. Bühler; **DMF:** *Dictionnaire du Moyen Français (1330–1500)*; **EA:** Evrart de Conty, *Le Livre des eschez amoureuz moralisés*, ed. Guichard-Tesson and Roy; **Epistle:** Scrope, *Epistle of Othea*, ed. Bühler; **FA:** Machaut, *The Fountain of Love (La Fonteinne amoureuse) and Two Other Dream Vision Poems*, ed. and trans. Palmer; **FP:** Lydgate, *Fall of Princes*, ed. Bergen; **GD:** Boccaccio, *Genealogie deorum gentilium libri*, ed. Romano; **GDE:** Boccaccio, *Genealogy of the Pagan Gods*, trans. Solomon; **Gordon:** *The Epistle of Othea to Hector: A 'Lytel Bibell of Knyghthod'*, ed. Gordon; **HA1:** *Histoire Ancienne*, in Paris, Bibliothèque Nationale de France, fr. 301; **HA2:** *Histoire Ancienne*, in Paris, Bibliothèque Nationale de France, fr. 246; **HF:** Chaucer, *House of Fame*, ed. Benson; **Larke:** *Boke of Wysdome*, trans. Larke (1532); **MED:** *Middle English Dictionary*; **MF:** *Manipulus florum* (1483, cited by entry name, followed by the quire letter, folio number, recto or verso page, and column a or b); **MP:** Lydgate, *Minor Poems*, ed. MacCracken; **OED:** *Oxford English Dictionary*; **OFD:** *Old French-English Dictionary*, ed. Hindley, Langley, and Levy; **OLH:** Christine de Pizan, *Othea's Letter to Hector*, ed. Blumenfeld-Kosinski and Richards; **OM:** *Ovide moralisé*, ed. de Boer; **Parussa:** Christine de Pizan, *Epistre Othea*, ed. Parussa; **RM:** Pierre Bersuire, *Reductorium morale*, liber XV, in Paris, Bibliothèque Nationale de France, lat. 16787; **RR:** *Romance of the Rose*, trans. Dahlberg; **RT:** Benoît de Sainte-Maure, *Le Roman de Troie*, ed. Constans; **TB:** Lydgate, *Troy Book*, ed. Bergen; **TC:** Chaucer, *Troilus and Criseyde*, ed. Benson; **TDP:** Guillaume de Tignonville, *Les Ditz moraulx des philosophes*, ed. Eder; **TM:** Mombello, *La tradizione manoscritta dell' Epistre Othea di Christine de Pizan*; **Whiting:** *Proverbs, Sentences, and Proverbial Phrases*.

NB: Families of consulted manuscripts are referenced with A/AI, B/BI (B, B₁, and BI), and D/DI (D, DI, DI₇). Other manuscripts, like BI₂, are cited occasionally to provide more detailed information.

Regarding manuscript sources: One purpose of these notes is to clarify the extent to which the *Bibell* transmits a DI-manuscript version of the *Othea*. If I have not noted that the *Bibell*'s variants derive from the DI manuscript tradition, then the manuscript evidence is inconclusive (e.g., we cannot be sure whether minor omissions were intentional or the result

of a flawed exemplar) or the variation is original (without precedent in the manuscripts or early printed editions that I have consulted); these latter original variants likely owe to the translator's innovations, editing choices, or glosses and interpretations for his English audience.

All chapter titles are editorial and identify the exemplar(s) and/or narrative content to help readers distinguish chapters, especially when the same classical figures appear multiple times.

Except in cases where the *Bibell* diverges significantly, the majority of notes relating to sources shared by Christine, Scrope, and the *Bibell* translator are located in the Explanatory Notes to Scrope's *Epistle of Othea*, keyed to the corresponding line number for Scrope's translation.

PROHEMYE

- 1–14 *The hye divyne . . . man hath dominacioun.* The opening establishes the heavens and earth as governed by divinely ordained and natural trinitarian hierarchies. The tripartite structure of the *Othea* thereby becomes one of many natural, necessary trinities.
- 3 *Nine ordrez angelyke in ierarches thre.* This refers to the classification of angels into three hierarchies of three orders each. The organization and number of orders varied in medieval authors, though Pseudo-Dionysius, *The Celestial Hierarchy* (trans. Luibheid, pp. 160–74); Thomas Aquinas, *Summa Theologica*, Part I, Question 108, Article 6 (pp. 533–35); and Dante's *Paradiso*, 28.98–126, all divide them as follows: the first (seraphim, cherubim, thrones), second (dominions, virtues, powers), and third (principalities, archangels, angels).
- 18 *Vegetatyffe, sensatyve, and intellective.* The three divisions of the soul — vegetative, sensitive, and rational — derive from Aristotle and were also transmitted by Giles of Rome. See Aristotle, *De Anima* 2.3, ed. Lawson-Tancred, pp. 162–64; Aristotle, *Nichomachean Ethics* 1.13.9–20, ed. Rackham, pp. 23–24; and Trevisa, *De regimine principum*, ed. Fowler, Briggs, and Remley, pp. 35–36. See also Rigby, "Aristotle for Aristocrats," p. 270, on the hierarchical position of the souls and of humans in relation to beasts.
- 29–75 *In wyche ordre . . . the superlative degré.* The *Bibell* translator's evocation of natural and divinely-ordained hierarchies to justify human distinctions in social status (the three estates of clergy, knights, and laborers) recalls Giles of Rome's use of Aristotle; see Rigby, "Aristotle for Aristocrats," pp. 273–76. On the estates system, see Mann, *Medieval Estates Satire*, p. 3.
- 39 *comoun profyght.* The notion of common profit, popular in mirrors for princes, asserts that if each member of society fulfills his role, all members of society mutually will benefit. See Peck, *Kingship and Common Profit*, pp. xxi–xxiii.
- 81–83 *Wyche in a mene . . . the other tweyne.* In employing the phrases "in a mene" and "mene estat," the translator evokes the Aristotelian mean, the midpoint of ideal

behavior situated between extreme vice and extreme virtue (see also Chapter 2). Knighthood occupies the middle status between the laborers and clergy and therefore functions as a social ideal for secular citizens. On knighthood more generally as a social ideal, see Kipling, *Triumph of Honour*, pp. 11–30, 169–72.

- 99–119 *In as myche . . . the'evangelyk documentes.* The *Bibell* translator ties the trinitarian view of the world outlined above to Christine's tripartite form and explains the structure of each chapter: the poetic *texte*, which offers an example; the *glose*, which offers a moral reading of the text, supported by citations of philosophical authorities; and the *moralité* (in the *Othea*, the *allegorie*), which applies a spiritual interpretation and quotes scriptural authorities and the Bible. Line 113 suggests that the *moralité* has the most authority; the translator occasionally expands Christine's allegories, but the majority of his alterations appear in the *texte* and *glose*.
- On the design of Christine's chapters (replicated by both translators), see Tuve, *Allegorical Imagery*, pp. 38–39; Blumenfeld-Kosinski, *Reading Myth*, pp. 188–93; and Brown-Grant, *Moral Defence*, pp. 56–64.
- 105 *lytle bibell.* Gordon presumably draws his editorial subtitle from this line; I use the phrase as title to distinguish this text from Scrope's *Epistle* and Christine's *Othea*.
- 106–09 *The fyrist . . . I yow ensure.* On “covert,” see Scrope Explanatory Note 4.15.
- 121–26 *Of this trine wey . . . of this lecture.* The *Bibell* translator purports to arm the reader with “prudent polecye” — essentially, to create a practical guide on moral behavior — which theoretically guarantees success in this life and the next. This is the second occurrence of the phrase “prudent polecye” (Proh.103). For late fifteenth-century writers, prudence becomes an important secular virtue for aristocrats and rulers, and “polecye” takes on meanings that denote not only good political behavior but also savvy self-interest or self-protection. See Strohm, *Politique*, pp. 5, 124–26. Compare Lydgate's FP 6.253–59, on how a man “enarmed in vertu” — specifically the four Cardinal virtues — “hath a saufconduit ageyn [Fortune's] variaunce.”
- 127–47 *Of this mysty mater . . . for certeyn.* As part of a conventional modesty *topos*, the *Bibell* translator laments his inability to complete the task before him, blaming his lack of intelligence and eloquence. Compare Proh.141–47 with Chaucer's Parson (*CT X[I]* 56–60) where his simple wit is put to others' “correccioun.” In the fifteenth century in particular, such *topoi* often are found in texts that address difficult political and social impasses, where the poet presents himself as plain or inadequate in order to enable him to speak frankly. See D. Lawton, “Dullness and the Fifteenth Century.” In the case of our translator, who makes a number of changes to his source, including the choice of an elaborate verse form, there may also be some truth to his anxieties.
- 160 *In balad ryme.* “balad ryme” or the rime royal stanza form (*ababbcc*) was introduced and popularized by Chaucer and frequently used by his fifteenth-century successors, including Lydgate, Hoccleve, Osbem Bokenham, and many others.

- 162–68 *And to declare . . . I now begynne.* The *Bibell* translator repeatedly emphasizes the desire to convey lessons “oppynly,” “pleyn to understandyng,” and “pleynly.” N. Watson, “Theories of Translation,” p. 85, argues that for Lydgate, “plain” indicates “full” or “complete,” instead of “clear.” The *Bibell* translator’s usage suggests a combination of the two strategies, for his practice aims for both clarity and completeness.
- 163–65 *Unto the wlgar . . . the supreme wonnyng.* The term “wlgar” may refer to the *Bibell* translator’s audience as common people. It can also refer to the translation of a work into the vernacular, but the translator has not elsewhere acknowledged that his work is a translation. A non-aristocratic (or not exclusively aristocratic audience) is also suggested by the assertion that the book’s content will allow every reader to halt the wheel of Fortune at its highest point. This bold claim places Christine’s work within the context of late medieval mirrors for princes that argued that the practice of virtue could suspend or delay the turning of Fortune’s wheel and extends the notion to all readers (Schieberle, *Feminized Counsel*, pp. 169–70). On the broader fifteenth-century context for such claims, see Paul Strohm, *Politique*, pp. 1–5; see also Introduction, pp. 27–28.
- 165 *whele of Fortune.* The goddess Fortune (see also Chapter 74) was a well-known and widespread figure in medieval literature, one used to address the apparently random ups and downs of life. She was often depicted blindfolded, and human figures are set upon her wheel, which she turns capriciously, raising figures up or casting them down without regard for merit or fairness. Fortune becomes a symbol for the instability of the world (contrasted with the stability of Heaven). The most influential sources treating Fortune are Boethius’s *Consolation of Philosophy* (translated by Chaucer as *Boece*) and Boccaccio’s *De casibus virorum illustrium [On the Falls of Famous Men]* (translated by John Lydgate as *The Fall of Princes*), but by the late fourteenth century, references to the goddess as responsible for someone’s misfortune were common, without necessarily indicating a direct familiarity with specific literary texts. The *Bibell* translator, like Lydgate, participates in a fifteenth-century development that began to attribute more causality to the turning of Fortune’s wheel, imagining that humans had some agency or deserved their fortunes or misfortunes (Schieberle, *Feminized Counsel*, pp. 167–70). Here, the translator imagines that the wise advice contained within his work could allow the reader to stop Fortune’s wheel’s turning, preserving the reader’s position at the top. On Fortune more generally and in the fifteenth century, see also, Patch, *The Goddess Fortuna*; Mortimer, *Narrative Tragedy in its Literary and Political Contexts*; Strohm, *Politique*; and Nolan, “The Fortunes of Piers Plowman.”

CHAPTER 1

- 1 *Othea.* There is no classical source for Christine’s invention Othea, the goddess of prudence. See Scrope Explanatory Note 1.1.
- 3 *prince Ector.* Hector was the son of King Priam and Queen Hecuba of Troy. See Scrope Explanatory Note 1.3.

- 5–6 *Son to god Mars . . . And of Mynerve.* On Hector's symbolic lineage, see Scrope Explanatory Note 1.5–7.
- 7 *noble dedes bloweth the trompe of fame.* This image does not appear in Christine's *Othea*; perhaps the *Bibell* translator is mindful of Chaucer's House of Fame where Eolus's "trumpe" so famously proclaims deeds for both good and ill before the Temple of Fame. See *HF* 3.1763–1810.
- 23 *Pegasus.* For more on the mythological winged horse, see Scrope Explanatory Note 1.27.
- 25 *beyreth the bell.* Proverbial: see Whiting B230 and *MED*, *belle* (n.1), sense 9a.
- 40–42 *For I am sche . . . mey them overthow.* Christine's *Othea* presents herself as a teacher and counselor (Parussa 1.55–58). The *Bibell* is more specific in depicting her as the knight's protector from distress. The *Bibell* also introduces the threat of the reader's being "overthow," with the implication that such a fall comes from a person's own folly (not Fortune's whims or other actors).
- 50–56 *And suche thynges . . . to thynke.* On the importance of Othea's power of prophecy, see Scrope Explanatory Note 1.50–55. The *Bibell* translator adds the warning in 1.55–56 that the reader could lose honor by not taking Othea's advice seriously.
- 57 *womans wisdom.* On the subject of gendered wisdom as an important theme throughout Christine's career and in the translations of the *Othea*, see Scrope Explanatory Note 1.59.
- 57–65 *Othea in Greke . . . mey be made.* On Christine's treatment of belief in multiple gods and goddesses as the result of pagan ignorance, see Scrope Explanatory Note 1.60–67.
- 74 *Gallathé.* As Parussa, p. 385n1d, notes, Hector's horse Galathée appears in both the *HA2* and Benoît de Sainte-Maure's *Roman de Troie*, as a gift from a fairy named either Morgan or Orva (*RT*, lines 8023–33 and 8024n; for English, see *Roman de Troie*, trans. Burgess and Kelly, p. 141). The horse should not be confused with the nymph Galatea (Chapter 59).
- 77–78 *wherof the same Othea was replete and fulfilled.* The *Bibell* translator alone identifies Othea as full of wisdom and prudence; Christine's original leaves open the possibility of reading Othea as the embodiment of Hector's wisdom (see, for example, Blumenfeld-Kosinski, *Reading Myth*, pp. 188–90; Forhan, *Political Theory*, pp. 101–05). Schieberle, *Feminized Counsel*, pp. 173–74, argues that the *Bibell*'s reading resists personification, and depicts Othea as a human model for readers and the translator himself.
- 78 *the four Cardinalle Verteus.* The first four chapters exemplify the four Cardinal Virtues: Prudence, Temperance, Fortitude, and Justice. For more, see Scrope Explanatory Note 1.78.
- 87–89 *Because that wysedom . . . and commendable maner.* *TDP*, p. 966; *Dicts*, pp. 150.29–30 and 151.33–35.

- 90 *To leed . . . moralized.* For Christine's *allegorie*, the *Bibell* translator uses *moralité*, an English term for moral and spiritual matters. On the function of this prologue, see Scrope Explanatory Note 1.88–103.
- 115–18 *as seyth Sent Austyn . . . dominacioun and governauns.* “Austeyn” or “Austin” is the Middle English spelling for Saint Augustine of Hippo (354–430), one of the most prolific and influential Church Fathers (considered one of the most significant theologians of the early Church) and one of the first Doctors of the Church (a title given to indicate his major theological contributions, from the Latin “doctor” [teacher]). On the source in question as authored by Pseudo-Cyprian, see Scrope Explanatory Note 1.106–09.
- 115–16 *Freelté of Clerkys.* This mistranslation of “la Singularité des clercs” (Parussa, 1.151) may derive from a corrupt source manuscript or misreading of a scribal abbreviation. The *Bibell* correctly translates “synguler” elsewhere (for example, 1.15, 32.20). DI₇ correctly records “singularité.”

CHAPTER 2

- 7 *Temperaunce.* Of the four Cardinal Virtues, Christine's Temperance more closely resembles an allegorical personification, because she is not associated with a mythological figure or an individualizing name (like Othea), but she remains tied to the human realm by Christine's euhemerism and by her association with her “sister” Othea (Schieberle, *Feminized Counsel*, pp. 149–51).
- 9 *in a meen.* The phrase evokes the Aristotelian mean, identifying Temperance as exemplifying the ideal midpoint between vice and virtue (see Proh.81–83). See also Whiting M439.
- 16 *peyse.* On weighing and the importance of the clock imagery, see Scrope Explanatory Note 2.17.
- 27–28 *seyt the noble phosphore Democritus . . . verteus perfyght.* Democritus (ca.460–ca.370 BCE) was a Greek pre-Socratic philosopher.

CHAPTER 3

- 2–3 *Strenght . . . sche.* The four Cardinal Virtues are typically feminine, which the *Bibell* translator (or Babington) anticipates, but in Christine's *Othea*, Fortitude and Justice are exemplified by men. See Hindman, *Painting and Politics*, p. 53, and Schieberle, *Feminized Counsel*, pp. 146–48.
- 5 *Hercules.* Medieval thinkers often viewed Hercules as an allegorical “type” of Christ, prefiguring, for instance, Christ's victory over sin and harrowing of Hell (see Chapter 27). Hercules appears in OM 7.1681–2003. See also Chapter 27.
- 6–12 *Though he in Grece . . . of hys renoune.* The *Bibell* translator's mention of recurring conflicts between Greece and Troy contextualize Othea's assertion that although

- Hercules was Greek, he may still offer a worthy example to a Trojan. The same could be said of all the pagan exemplars for Christian readers.
- 13–14 *How he the gate . . . the myghty fortres.* The idea that Hercules opened the gates of prowess comes from Christine (Parussa, 3.11), but the *Bibell* translator adds the epithet that follows, presumably interpreting and extending Christine's idea as a metaphor for conquering a castle. See Whiting G40.
- 20–21 *Whom Pluto ravysched . . . avenged thought be.* Both “ravysched” and “rape” carry the sense of forceful abduction for the purpose of sexual assault (*MED*, *ravishen* [v.], sense 2b, and *rape* [n.2], sense b).
- 23 *traveyll.* The modern sense of “travel” is also relevant (*MED*, *travailen* [v.], sense 5a), but the French indicates that Hercules makes his journey for the purpose of fighting: “Aux infernaulx guerre faire” [To make war upon the inhabitants of hell] (Parussa, 3.15; see also *OLH*, p. 40). *MED*, *travailen*, sense 3b notes that the usage “to make an assault” is “for a dog,” but it makes the most sense here, and this phrasing need not be a dog-specific usage.
- 26 *Cerberose.* Christine attributes to Hercules the breaking of Cerberus’s chain, a deed performed by Theseus in the *OM*, although Hercules captures Cerberus (Parussa, pp. 387–88n3b). The *Bibell* translator more generally states that Hercules fought Cerberus.
- 28 *Pyrotheus and Theseus.* Pirithous is another mythological hero and friend of the more well-known hero Theseus; they had multiple adventures together but became trapped in Hell when Pirithous, with Theseus’s aid, attempted to kidnap (or rescue) Proserpine. Hercules rescued them both, as the *Othea* relays in Chapter 27.
- 35 *wyld beste.* The B/B₁ manuscripts, and all modern editions, transmit “serpentines” [snakes], while A/AI, BI, and DI read “sauvagines” [savage beasts], leading to *Bibell*’s translation.
- 40 *thy strenght with temperate prudence.* The *Bibell* translator explicitly asserts that the knight must combine the enumerated virtues to acquire victory and glory.
- 45 *good and sad politik wytte.* The *Bibell* translator evokes a more political concept than the French “bons sens” [good sense] found in the A, B/BI, and DI manuscripts consulted.
- 56–61 *spake under covverture . . . noble dedes.* In other words, Hercules did not actually travel to hell, but poets invented that story to underscore the great deeds that he did accomplish. On the medieval practice of rationalizing the impossible feats of pagan myths, see Blumenfeld-Kosinski, *Reading Myth*, p. 191.
- 69 *victoris.* B₁ uniquely omits the French “victorieux” (as do modern editions based on it); however, the term appears in A/AI, B, BI, and the DI versions consulted.
- 70–75 *Sent Ambrose . . . fleschly desyres.* Aurelius Ambrosius (ca. 340–397), a bishop of Milan and one of the four original Doctors of the Church (with St. Gregory, St. Augustine, and St. Jerome). The text comes not from Ambrose’s *De officiis*

ministrorum [*On the Duties of the Clergy*], often known simply as *De officiis* [*On Offices*], but instead from a letter to Simplician, another bishop of Milan; see Lemmens in *OLH*, p. 133.

- 73–74 *makyth . . . labours*. Although B/B₁ omit this text, it appears in BI and Scrope (and in A/AI and D/DI copies, and thus the *Bibell*). Mombello, *TM*, pp. 297–98 no. 18, p. 314 no. 15, identifies the phrase as a key feature of A and D manuscripts; eyeskip may be to blame for its absence in the B and B₁ copies.

CHAPTER 4

- 3 *Mynos, the justice of hell*. Minos king of Crete was judge of the dead in classical mythology. He also appears as “juge of hell desperate” in the *Assembly*, line 1639, a direct echo of the *Bibell*'s unique phrasing.
- 15–19 *Mynos . . . turnyth hys tayll abouthe hym*. Christine draws on Dante's depiction of Minos twirling his tail to indicate his judgment (*Inferno*, ed. Singleton, 5.4–15).
- 21 *Grece*. French *Othea* manuscripts frequently conflate Crete and Greece, due to easy confusion of scribal C/G and t/c; BI correctly identifies Crete, but DI₇ reads “Grece.” Both Scrope and the *Bibell* present Greece.
- 29–37 *seyth Seynt Bernherd . . . hathe don ylle*. St. Bernard of Clairvaux (1090–1153), an important Doctor of the Church, and a French abbot instrumental in the reform of the Benedictine Order of monks that led to the establishment of the Cistercian Order.

CHAPTER 5

- 3–5 *Perseus . . . saved Andromed*. For Perseus, see OM 4.5637–5891. See also Chapter 55, and Scrope Explanatory Note 5.4–6.
- 8–14 *Thys noble dede . . . the wey sure*. The *Bibell* translator embraces the mirroring aspect of exemplary literature: he not only emphasizes the importance of Perseus's mirrored shield (used to defeat Medusa) and of taking up his blade, as Christine did, but he also effectively asks the reader to clothe himself, metaphorically, as if he were Perseus.
- 18 *Perce*. The *HA1* or *GD* 12.25 could have provided the link between Perseus and Persia (Parussa, p. 389–90n5a).
- 20–21 *Pegasus . . . in all partyes*. On Pegasus/reputation as something the good knight can master, see Scrope Explanatory Note 5.29–32.
- 21–25 *in all partyes . . . monstre of the see*. Elements of the *Bibell* translation's derive from DI readings: a French equivalent for “in all partyes” appears in A and the DI manuscripts consulted, but AI and B/BI omit it; conversely, the identification of Andromeda as a king's daughter appears in B/BI (and thus Scrope) but not A/AI or the DI manuscripts consulted.

- 33–45 *Gode name . . . desyre goode name.* Many mirrors for princes express apprehension about ambition, but the *Othea* uses the desire for reputation to motivate the reader to acquire virtues. As the *moralité* clarifies, this desire is good so long as it does not turn into vainglory.
- 45–46 *Curam habe . . . mille thesaury presiosi.* See Scrope Explanatory Note 5.44–45 for the Biblical source. Here as elsewhere, the *Bibell* translator exhibits the common medieval conflation of Solomon with Jesus son of Sirach, which leads him to insert Solomon’s name where the French texts often read “le sage” [the wise man] and cite Ecclesiasticus.

CHAPTER 6

Chapters 6–12 outline the seven planets, their correlations to names of the days of the week, their alchemical properties, and their spiritual significances. Christine’s revisions in B and B₁ add opening paragraphs for Chapters 6–12 that explain the connection of the planets and gods; for or this extra material, see Chapters 6–12 in Parussa and *OLH*, pp. 45–52. A/AI, BI, and DI versions lack those clarifying paragraphs. Christine combines information from a number of sources, including the *OM*, Pierre Bersuire’s *Reductorium morale*, glosses to Evrart de Conty’s *Eschez amoureux*, and alchemical treatises (Parussa, pp. 391–94). Because Scrope follows Christine but the *Bibell* translator alters alchemical references (see *Bibell* Explanatory Note 6.14), it may be useful to review the English predecessors: Chaucer briefly presents associations of the gods with metals in the Canon Yeoman’s Tale (*CT VIII* [G] 826–29) and *HF*, lines 1419–512; and Gower, *CA* 7.721–954, discusses the planets’ influences on certain behavioral characteristics. On representations of the planets as deities more generally, see Panofsky and Saxl, “Classical Mythology,” pp. 241–48, and Shamos, “Astrology as a Social Framework”; and on Christine’s usage, see Hindman, *Painting and Politics*, pp. 77–89; Tuve, *Allegorical Imagery*, pp. 296–99; and Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 41–45. For introductions to alchemy, see Roberts, *Mirror of Alchemy*, and Taylor, *Founders of Modern Chemistry*.

- 2 *Jupiter.* Jupiter appears, for instance, in the *OM* 1.722–26; *EA*, pp. 76–77; and *RM* fol. 5r.
- 8 *paynyme*s. Like A/AI and DI manuscripts, the *Bibell* refers to pagans; the B/BI versions and Scrope instead mention “poetis,” though, as Parussa, pp. 391–92n6a, argues, Christine surely intends pagan poets.
- 10 *Thei honoured . . . Jupiter.* The *Othea* and Scrope’s *Epistle* acknowledge the alternate name Jove, but the *Bibell* translator does not and excises the explanation that “jeudi” [Thursday] was named for Jove, plausibly because it does not apply to English Thursday.
- 11 *zodiak.* The *Bibell* translator uses the term to translate Christine’s reference to the highest sphere of the planets (Parussa, 6.25), presumably from his own knowledge, because it does not appear in the *Othea* except in the headnote to Chapter 6, which his source would have lacked (see headnote above). The translator’s omission of Jupiter’s specific location in relation to Saturn, by contrast, does occur because A/AI and DI copies lack that information (though DI₇ contains an interlinear addition).

- 13 *seven planettes to the seven metals.* On medieval pairings of the known planets with corresponding metals based on supposed shared qualities, see Scrope Explanatory Note 6.10.
- 14 *Gebar.* On Gebar, the Arabic alchemist Jabir ibn Hayyan, and on the *Bibell* translator's omission of a possible reference to Nicholas Flamel, see Scrope Explanatory Note 6.11.
- 14 *tynne.* Christine reverses the typical associations of Jupiter with tin and Venus with copper, and her associations remain intact across all the *Othea* manuscripts and early printed books consulted, but the *Bibell* translator restores the traditional view, as does Robert Wyer's 1549 translation. As Parussa, pp. 392–94n6b, points out, Christine's reversal is not unheard of in alchemical texts (see, for example, Constantine of Pisa, *Secrets of Alchemy*, ed. and trans. Obrist, pp. 70, 77–78, 106; and Pseudo-Geber, *Pseudo-Geber*, ed. Newman, pp. 658, 675–76, for the more common associations). For other English literary presentations, see Chaucer's Canon Yeoman's Tale (*CT* VIII [G] 828–29) and *HF*, line 1487; Gower, *CA* 4.2472–75 (Jupiter: bronze); *Assembly*, lines 269–71.
- 16 *sangueyn complexioun.* On sanguinity as one of the humors that influences a person's temperament, see Scrope Explanatory Note 6.13.
- 18–21 *seyth the famose man Pictagoras . . . desyryng prowes.* Pythagoras (ca. 580–ca. 507 BCE) refers to the Greek mathematician and philosopher.
- The transmission of this saying follows an interesting trajectory: the *TDP* advises the king to converse graciously with his people but not to become too familiar; the *Othea* does not mention familiarity (Parussa, 6.39–40); and the *Bibell* translator encourages the king to be familiar with his people, but he may have simply chosen a synonym for “courteous” to use in a doublet (*MED*, *familier* [adj.], sense 4).
- 24–28 *as seyth Sent Gregorye . . . praers to be unhard.* St. Gregory the Great (ca. 540–604) was also known as Pope Gregory I. For the misattribution, see Scrope Explanatory Note 6.23–26.

CHAPTER 7

- 1 *Venus.* See headnote to Chapter 6 above and Chapters 56 and 73.
- 6 *hyr daunce.* Venus's dance is a euphemism for lecherous activities, akin to the “olde daunce” Chaucer refers to in *TC* 3.695 and *CT* I (A) 476; Gower's parliament of exemplary lovers also features those who “springe and dance,/ And do to love her entendance [service] / After the lust of youthes heste” (*CA* 8.2487–89).
- 8–9 *Frydey . . . dies veneris.* Christine attributes the French “vendredi” [Friday] to Venus, but the *Bibell* translator substitutes the Latin instead. See Scrope 7.5.
- 10 *copure.* See note 6.14 above.

CHAPTER 8

- 3 *Saturne*. On Saturn, see Scrope Explanatory Note 8.2 and Chapter 51.
- 8–9 *in alconomy . . . leed is called saturne*. The *Bibell* adds the reference to alchemy; in Middle English alchemical texts, “saturne” was used interchangeably with or instead of lead (*MED*, *Saturne* [n.], sense 1d).
- 26–30 *thus Seint Gregorie in his Moralyse*. The title of the work refers to St. Gregory’s *Moralia in Job* [*Morals on the Book of Job*], a commentary on the Biblical Book of Job.

CHAPTER 9

- 4 *Appollo*. On Appollo or Phoebus, see Scrope Explanatory Note 9.2 and Chapters 48 and 87.
- 13–14 *verteu orweth to be in the hert*. See *TDP*, p. 912; *Dicts*, pp. 12.6 and 13.6–7. Christine includes both mouth (as in *TDP*) and heart (Parussa, 9.22). The *Bibell* translator omits the mouth (DI₇ has both terms).
- 15 *Love God and . . . geve trewe concelle*. *TDP*, p. 913; *Dicts*, pp. 14.15–16 and 15.15.
- 17–18 *that mannis soule . . . trouthe withinne hytt*. Christine again locates truth in the mouth of the knight, but the *Bibell* translator (or his source) does not (DI₇ has a jumbled version of Christine’s sentiment and also omits reference to the knight’s mouth); compare Scrope, 9.11–12; Parussa, 9.28.
- 19–23 *seyth Seynt Jhon Cristome . . . groweth hytt*. The title of the work refers to a sermon by the Greek Church Father John Chrysostom (ca. 347–ca. 407), which praises St. Paul (Lemmens in *OLH*, p. 135). A/AI and almost all D *Othea* copies, and thus the *Bibell*, attribute this material to Chrysostom. All B family manuscripts except one erroneously cite Cassiodorus (*TM*, p. 298 no. 20 and p. 314 no. 17).
- 24 *Homo sanctus . . . manet sicut soll*. Ecclesiasticus/Sirach 27:12 and *CV*, fol. 80r; Larke, fol. 11r. The *Bibell* translator copies half the verse Christine used for Chapter 10 instead of recording 3 Esdras 3:12, as do Christine and other consulted manuscripts (see Scrope Explanatory Note 9.16–17). He may have accidentally skipped ahead, his exemplar may have been erroneous (though DI₇ contains the correct verse), or he may be forging a deliberate contrast between Apollo’s solar truth (wisdom?) and Phoebe’s lunar foolishness.

CHAPTER 10

- 1 *Phebe*. On Phoebe’s association with the moon and inconstancy, see Scrope Explanatory Note 10.1.
- 8–10 *Phebe is . . . luna*. The association of Phoebe or the moon with silver is common; the *Bibell* translator adds the English name “lune” and Latin name (see also note 8.8–9, above).

- 17–24 *And seyth Seynt Ambrose . . . of Jhesu Cryst.* The reference is to St. Ambrose's letter to Simplician, a bishop of Milan.
- 25–26 *Homo sanctus . . . sicut luna mutatur.* The *Bibell* quotation omits "sicut sol" [as the sun] but used it in the previous chapter. Compare Scrope 10.18.

CHAPTER 11

- 1 *thy fader Mars.* For the symbolic lineage Christine creates for Hector, see Scrope Explanatory Note 11.1.
- 3–7 *Thy manly corage . . . the worldes eend.* This is one example of many additions in which the *Bibell* translator promises the reader that the practice of virtues will lead to his renown (See also, for example, 25.1–7, 32.1–7, 37.1–7, 55.1–7).
- 8 *Tewsday.* See Scrope Explanatory Note 11.5–6.
- 9–17 *This planett Mars . . . hys naturell inclinaciouns.* There are two major clarifications by the *Bibell* translator: "and thereto puttyth hys good wyll and full entent and labour to gett prowes" (11.11–12), and "is to be understand that every good knyght desyryng prowes oweth to foulou werres and love dedys of chivalry" (11.15–16). The translator also inserts two references to what is "natural" (11.10, 17).
- 21–28 *seyth Sent Ambrose . . . desyres of hymselfe.* The extract occurs in Gregory's *Moralia*, not Ambrose's *De officiis* [*On the Duties of the Clergy*]; see Scrope Explanatory Note 11.14–20.

CHAPTER 12

- 1 *Marcurius take ey thy langage.* On Mercury, see Scrope Explanatory Note 12.3. See also Chapters 18 and 30.
- 8–9 *Wedunsday . . . dies mercurii.* The *Bibell* translator substitutes the English and Latin terms for Christine's French "mercredi" (see note 7.8–9, above). See also Scrope Explanatory Note 12.5.
- 15–16 *For Diogenes seyth . . . is muche commendyd.* Diogenes (ca. 412–ca. 323 BCE) was a Greek philosopher and one of the founders of the Cynic school, which believed that man should live a simple, virtuous life and reject desires for wealth, power, and fame; Diogenes lived as a beggar and is known for his extreme asceticism and unconventional behaviors.

The *Bibell*'s unique rendering may result from a corrupted exemplar. The DI₇ scribe also struggles with this quotation, erasing and striking some phrases including "belle eloquence bien aournee et apere de paroles" [fair eloquence well adorned and made clear in words], and it is unclear if his correction to the expected "de toutes vertus le plus est le meilleur, excepté de paroles" [of all virtues, more is better, except of words] occurs at the time of copying or later. It is possible that a faulty exemplar influenced the DI₇ initial reading, given the similarities to

- the *Bibell*'s “feyr eloquent langage” and “muche commendyd” (if “aournee” [adorned] were read as “aouree” [worshiped/praised]).
- 18–19 *the knyght of Jhesu . . . example of Jhesu Cryste.* The *Bibell* clarifies that the “knyght of Jhesu Cryst” signifies “mannys soule” and explicitly encourages following Christ’s example.
- 20–26 *as seyth Seynt Gregorie in hys Omelyes . . . in mannys understandyng.* The Middle English title *Omelyes* refers to St. Gregory’s *Homilae in Evangelia* [*Homilies on the Gospels*].

CHAPTER 13

In Chapters 13–15, Christine represents the Catholic tradition’s three primary theological virtues—Faith, Hope, and Charity—as women warriors Minerva, Pallas, and Penthesilea. On Christine’s insertion of women into theological roles, see Birk, *Biblical Wisdom*, pp. 65–88, especially 80–81.

- 4 *Mynerve.* On Minerva, see Scrope Explanatory Note 13.4 and Chapter 14.
- 8–15 *Mynerve was a lady . . . wyffe to Kyng Pryamus.* The *Bibell* translator provides glosses on iron armor, “cuyrboyle,” and Hecuba’s identity not found in the *Othea* manuscripts consulted. He also expands on Hector’s “natural” disposition towards arms.
- 10 *cuyrboyle.* See Scrope Explanatory Note 13.6.
- 14 *sone of Mynerve.* On Hector’s symbolic lineage, see Chapter 11.
- 16–17 *seyth autorité . . . be subgett therto.* Unknown source. Although the *Bibell* translator identifies the source as the “autorite of scripture,” which need not necessarily evoke the Vulgate, the French *Othea* manuscripts consulted simply refer to “autorité” [Scrope: an auctor]. Bühler, *Epistle*, p. 139n24/2, proposes a basis in Matthew 26:52, “all that take the sword shall perish with the sword.”
- 19–20 *the vertew of . . . the theologyen verteus.* See Scrope Explanatory Note 13.13–14.
- 21–24 *For as seyth Cassiodre . . . plese almyghty God.* The name Cassiodorus appears in error for Chrysostom. See Scrope Explanatory Note 13.15–17.

CHAPTER 14

- 1 *Mynerve . . . Pallas.* Boccaccio explains the dual names Minerva and Pallas in *GDE* 2.3 and 4.63–64 (Parussa, p. 399n14b). See also Chapter 13 and Scrope Explanatory Note 13.4.
- 5–7 *Where els by infortune . . . owt of joynt.* The *Bibell* translator invents this warning that Othea will be disappointed with Hector or separate from him (like a dislocated body part, or as one’s nose might be out of joint) if he fails her. Lydgate, *TB* 4.2828, also refers to Hector as “pleinly oute of Ioynt” just before

Achilles ambushes him; see also Whiting J54. Read against the previous chapter's admonition that Minerva's armor will protect Hector except against "necligens" (13.2), this chapter urging him to practice wisdom contributes to the sense that the hero's moral failure led to his death, which is treated in Chapters 90–92. Similar warnings appear throughout the work (for example, 42.1–4, 84.6–7).

- 11 *Paulence*. The island that supposedly gave Pallas her name, Pallene, was located in Thrace, according to Isidore of Seville, *Etymologies*, trans. Barney et al., Book VIII, Chapter xi, line 75.
- 15–17 *Therfore prudence byddeth . . . wyesedam to chivalry*. See Scrope Explanatory Note 14.12–13.
- 18–19 *Knytte the love . . . wyesedam of knyghthood*. TDP, p. 913; *Dicts*, pp. 14.5–6 and 15.5. The *Bibell* adds "of knyghthood."
- 23–26 *Orygene seyth . . . of her woundes*. Origen of Alexandria (ca. 184–ca. 253) was a Greek Church Father and prolific early Christian theologian who wrote over two thousand treatises on various religious topics, including over 200 sermons and a homily on the Bible's book of Exodus, which is the source for this material (see also Lemmens, in *OLH*, p. 136).

CHAPTER 15

- 1 *Pantazele*. On Penthesilea, see Scrope Explanatory note 15.1.
- 17 *all wymen*. A/AI and D/DI manuscripts consulted emphasize women alone, instead of the more general reference to all virtuous people in B/BII manuscripts and Scrope.
- 21 *Pantasile mey be . . . verteu of charité*. See Scrope Explanatory Note 15.19.
- 23–28 *seyth Cassiodre uppon the Sawter . . . of hyr goodes*. The *Bibell* translator and D/DI tradition ascribes the extract to Cassiodorus's *Exposition of the Psalms*, but see also Scrope Explanatory Note 15.21–25.
- 26 *waker*. The *Bibell* translator (or his source) confuses "bien vueillant" [well-wishing; from the verb *vouloir*] with "bien veillant" [quite vigilant; from the verb *veiller*], which leads to the use of a term indicating literal or spiritual vigilance (*MED*, *waker* [adj.], sense c).
- 27 *liberall*. See Scrope Explanatory Note 15.25.

CHAPTER 16

Chapters 16–22 allegorize the Seven Deadly Sins.

- 8 *Narcisus was a meyd*. Perhaps identifying Narcissus with antifeminist assumptions about women and pride, the *Bibell* translator renders the French, "ung damoisel," a masculine term for a bachelor knight, as "a meyd," typically a term used to refer to women (*MED*, *maide* [n. and adj.], all definitions except senses 2d and 4). He correctly represents Narcissus as the male object of Echo's affection in 86.13.

- 14–15 *he be blynd . . . sett at noght.* The *Bibell* translator adds the reference to blindness (an ironic reading of a story of visual self-obsession) and the warning that one's achievements might be "sett at noght" if one exercises pride.
- 18 *By Narcissus Mey . . . synne of pride.* The *Bibell* translator omits the introductory statement in all French manuscripts consulted that announces the allegorization of the seven deadly sins (compare Parussa, 16.20–21; *OLH*, p. 55; Scrope, 16.13–14).

CHAPTER 17

- 1 *Kyng Athamas.* On Athamas and this narrative, see Scrope Explanatory Note 17.1. See also Chapter 99.
- 9 *stepdoughters.* Traditionally, the children are male; the French "fillastre" is used for both masculine and feminine children. The *Bibell* translator imagines a wicked stepmother targeting daughters.
- 15 *colour of fable.* The *Bibell* translator typically uses "coverture" or "in maner of fable," although *MED*, *colour* (n.), sense 4, attests to the term's use as "a stylistic device, figure, or embellishment," for example, "colours of rethorik" (Lydgate, *FP* 8.193). Since the translator does not elsewhere use "colour" for "couverture," the reading may result from a copying error.
- 23–24 *scharpyd hyre tonges.* The phrase mistranslates "es girons leur lance" (Parussa, 17.27–28), which Scrope more accurately renders "kest [the serpents] in their lappes." The *Bibell* translator's error can be explained only by a serious misunderstanding of the phrase and certain letter forms (or a severely corrupted source) that would allow the confusion of "lance" with "langue" [tongue] and "girons" with a form of "aiguise" or "aguise" [to sharpen].
- 26 *hys two chyldren.* These two children are Athamas's and Ino's shared offspring, not the ones exiled earlier.

CHAPTER 18

- 3–4 *envye . . . green.* Whiting E134 cites the *Bibell* as the first proverbial association of green with envy in English (see note 18.12, below).
- 4 *can chaunge.* This is a grammatical construction in which "gan" (or "con," or "can," depending on dialect) followed by an infinitive is the equivalent of a past tense verb; it is found almost exclusively in verse, likely for purposes of rhyme and meter. See Brinton, "ME Gan Reconsidered." See also 19.7.
- 5 *graunge.* Describing hate as a farmer/caretaker of envy seems the more likely interpretation of the translator's original addition (*MED*, *graunger* [n.], sense a); this forms a more proverbial image than the image of hate as envy's storehouse (*MED*, *graunge* [n.], senses a and c).
- 8–11 *Poetes sey that . . . to a god.* The *Bibell* translator rearranges information for a more streamlined introduction to the characters and story.

- 12 *greene*. The *Bibell* differs from Scrope's "grene as an ivi leef" due to manuscript variants: although B/BI manuscripts read "vert comme fueille d'yerre," the A/AI and DI manuscripts simply read "vert comme yerre" [green as ivy]. Confusion or a corrupt source may have led to the *Bibell* translator's omission of the ivy itself.
- 16–18 *wex wrathe with her and gave his sentence . . . by the same sentence*. For the first terms, the French manuscripts consulted read "se courroussa et dit" [became angry and said] and lack any equivalent for the second; the *Bibell* translator's use of "sentence" may suggest that he interprets this moment in the legal sense of delivering a verdict.
- 24–25 *seyth the philosophre Socrates . . . perpetuall peyne*. *CV*, fol. 83v; Larke, fol. 22v–23r. Bühler, "Saying Attributed to Socrates," proposes that the *Bibell* translator had access to Larke's translation (or knew the *CV* or an earlier translation), because both works use "vessel" to translate the French "faissel" [burden] found in B₁. However, the circumstances are more complex because the term varies greatly among French copies of the *Othea*, with some reading "faissel" (for example, A, DI, BI) and others reading "vaissel" (for example, AI, DI₇)—perhaps influenced by the "vaissel" in the previous allegory. Yet even the BNF fr. 572 copy of the *CV* reads "vaisseau," suggesting a broader issue with copying the term. Therefore, such a commonly miscopied word alone cannot be used effectively to date the *Bibell* or establish its manuscript kinship.
- 27 *synne*. The *Bibell*'s term *synne* translates the A/AI and DI reading "pechie," as opposed to the B/BI reading "vice" replicated by Scrope.

CHAPTER 19

- 7 *can hye*. Grammatically, "can" or "gan" followed by an infinitive constructs the past tense, which can be poetically useful for rhyme and meter (*MED*, *ginnen* [v.], sense 3b).
- 14–15 *his land, his ryght*. The phrase "sa terre" [his land] occurs in A/AI and D/DI manuscripts of the *Othea*, but not in B/BI manuscripts. There is no French source for "his ryght."
- 20–25 *seyth wurschypfull Beede . . . gostely enemye*. St. Bede the Venerable (ca. 672/3–735) was an English historian, translator, and Doctor of the Church, best known for his *Ecclesiastical History of the English People*. This material is taken from his writings on the Biblical book of Proverbs.

The *Bibell* translator's original glosses "that is to sey, trew soulys" and "that is to sey, ageyn hys gostely enemye" underscore the correlation between knighthood and spiritual achievement.

CHAPTER 20

- 1 *venemouse frossches*. The association of frogs with venom appears in Trevisa's translation of Bartholomaeus Anglicus 18.91 (ed. Seymour, 2:1242–43).

- 19–20 *gave hyr jugement . . . throwghe this jugement.* As in Chapter 18, the translator imparts a sense of legal verdict to the French “dist” [said].
in the same state and lyknes. The phrase does not capture precisely the *Othea*’s “ou palu” [in the filth/swamp/mire] (Parussa, 20.19), but it shows the translator’s understanding of the curse. This may be an intentional variation, because the *Bibell* correctly translates “ou palu” (Parussa, 20.27) as “in the fylthe” in 20.26.
- 29–30 *vilanose of vices and in especiall of vileyng speche.* The *Bibell* follows the A/AI and DI manuscript reading “villaine de vices et de parler villain” instead of the B/BI “villaine de meurs ne de parler oultrageux” [Scrope: vilinous of condicions, ne to speke outragiousli].
- 30–34 *He that joyneth . . . wurschypfull nor noble.* On sources and analogues, see Scrope Explanatory Note 20.22–25. The *Bibell* specifies “gentle blode” to translate the *Othea*’s “gentillece” (Parussa, 20.34), foregrounding the distinction between nobility of lineage and true nobility of action.
- 36–39 *for as the froysches . . . laboryng therfore.* The *Bibell* previews how St. Augustine’s words can be applied to the frogs of the narrative, without French manuscript precedent.

CHAPTER 21

- 5 *hys bowe.* The association of Bacchus with a bow seems to be the *Bibell* translator’s invention, for it does not appear in the *Othea* or elsewhere that I can ascertain. Even if it derives from a misreading (perhaps “art” for “arc” [bow], in a different text?), the choice creates the vivid notion that one can be struck easily with drunkenness.
- 11–13 *dronkenes . . . man to use.* The *Bibell* follows the A/AI and DI manuscripts, which have an additional clause lacking in B/BI (and Scrope), likely due to scribal eyeskip from one instance of “yvrece” [drunkenness] to the next, rather than intentional authorial revision. A/AI and DI manuscripts also refer to an “impartinent vice” [unseemly vice], while B/BI expand to “impartinent chose et grant vice” [unseemly thing and great vice]. This section distinguishes all D manuscripts as closer to A/AI than B/BI in this particular reading (TM, pp. 294 no.8 and 312 no.8).
- 14–15 *Wherfore seythe . . . verteus of man.* Hippocrates (ca. 460–ca. 370 BCE) was a Greek physician widely considered the father of Western medicine and construed by later writers as an ideal physician. The Hippocratic Oath, which concerns the ethics of practicing medicine, is attributed to him.

CHAPTER 22

- 3 *Pygmalyonys.* For Pygmalion of Cyprus (not Sidon, 22.10), see Scrope Explanatory Note 22.1.
- 10 *Sydoun.* Pygmalion was king of Cyprus, not Sidon.

- 14 *the ymage that was made of stone.* On Christine's unusual choice of stone for the statue, see Scrope Explanatory Note 22.11.
- 25 *comon wymen.* This term for promiscuous women translates the B/BI and D/DI shared reading of “femmes folieuses” [wanton women]; A/AI transmit “femme communes,” but the similarity to the *Bibell* translation is coincidental.
- 28–30 *hys intent . . . hys intent.* See Scrope Explanatory Note 22.25.
- 34–35 *the philosophre Aptalyn.* On this unidentified figure, see Scrope Explanatory Note 22.29–30. The *Bibell* is the only text to identify him as a philosopher, perhaps to confer authority on an unrecognized figure (compare 85.21 and note, below).
- 38–40 *seythy thus Seint Jherome . . . everlastyng torment.* Christine follows the *MF* in attributing the saying to Jerome, but see Scrope Explanatory Note 22.33–35.
- 39 *mouth.* Here, “mouth” is a mistranslation of the ambiguously spelled French “buche.” The *Bibell* translator takes it for “bouche” [mouth] instead of “busche” [firewood]. Larke, fol. 33v, makes the same error in translating the corresponding term in the *CV*.

CHAPTER 23

In Chapters 23–34, Christine participates in the tradition that ascribes each line of the Apostles' Creed — also known as the “twelve articles of the faith” — to one of the twelve apostles (Parussa, p. 406n23c). These twelve men were Christ's closest disciples and teachers of his message. On varying traditions in the ordering of the Creed, see Bühler, “Apostles and the Creed,” and *Epistle*, pp. 145–46n36/3–5; and Gordon, “Articles of the Creed.”

Additionally, in Chapters 23–25, Christine allegorizes the classical goddesses as the figures of the Christian Holy Trinity: Diana (God the Father), Ceres (Jesus Christ), and Isis (the Holy Ghost). On this topic, see Birk, *Biblical Wisdom*, pp. 79–80.

For all twelve chapters, the *Bibell* translator stresses that every “trew Cristen,” “every Crysten soule,” or a similar term ought to believe in the articles, an injunction present in some, but not all, of the *Othea*'s chapters. The *Bibell* also numbers each article, which Christine begins but does not complete.

- 1 *Dyane.* On Diana, see Scrope Explanatory Note 23.1; see also Chapters 63 and 69.
- 8–9 *sche varyaunt and chaungeable be.* The *Bibell*'s more specific statement of the moon's flaws replaces the general claim that there exists nothing so evil that it lacks some good property.
- 16 *twelve articles of the feyth.* See headnote to Chapter 23, above.
- 18–20 *Fader of hevyn . . . agreeable.* Despite the fact that A/AI and D/DI copies lack specific reference to sin, the *Bibell*'s loose translation carries the sense better than Scrope's rendering, which confuses God as lover of cleanliness with “unclene love.”
- 21 *believe to every creature.* The *Bibell* translator expands the usual sense of “le bon esperit” [the good spirit] to include every christened creature.

- 22 *Sent Petre.* St. Peter was one of the first apostles and first leaders of the early Christian Church; he is traditionally considered to be the first Pope. He is sometimes called “Simon Peter” and is not to be confused with the Apostle Simon (see 32.25).

CHAPTER 24

- 8–16 *Ceres . . . gete freindes.* The *Bibell*’s *glose* clarifies his French source with added glosses and streamlining. The translator omits the naming of the land after Ceres and explicitly marks Ceres (whose art improves the earth’s yield) as the model for the good knight, even though the *Othea* shifts to suggest that the knight must be like the land that gives plentifully.
- 9 *in tylthe.* This specification is original to the *Bibell* translator; the *Assembly*, line 1710, similarly describes Ceres’ “craft of tylthe.”
- 16 *Be liberall . . . gete freindes.* On this maxim, see Scrope Explanatory Note 24.11. The *Bibell* renders the French found in A/AI and D/DI manuscripts, “acquerras” [acquire, or get], rather than the B reading “aras” [have] found in Scrope 24.11.
- 21 *Seint Andrew . . . Dominum nostrum.* St. Andrew, or Andrew the Apostle, was one of the first apostles and brother to St. Peter. The French *Othea* manuscripts attribute this line of the Creed to John and the fourth article in Chapter 26 to Andrew. There do not appear to be manuscript variants that would produce the *Bibell*’s reversal (see *TM*, pp. 297–301, 314). The *Bibell* translator’s choice may indicate his participation in an alternate tradition of the Creed; see Bühler, “Apostles and the Creed.” Compare Scrope 24.15; Parussa, 24.22.

CHAPTER 25

- 1 *Isis.* On Isis’s associations with fertility and agriculture, see Scrope Explanatory Note 25.2.
- 4 *graffe.* The *Bibell* translator makes explicit the chapter’s central metaphor: Christine compares the concept of grafting, the agricultural practice of transplanting a cut twig from one tree into a slit in another, with the knight’s acquisition of virtuous behavior (Parussa, 25.5 and 25.22: “ediffier” and “entee”); see also Hindman, *Painting and Politics*, pp. 91–93, on the illuminated miniature. By contrast, Scrope chooses the direct cognate “edifie,” which in English does not carry the twinned sense both of instruction and of grafting (*OFD*, *edefsier*; *MED*, *edifien* [v.]).
- 8 *gryffes.* Both Scrope and the *Bibell* translator take the French “cultivemens” (Parussa, 25.8) as a term for grafting, though the *DMF*, *OFD*, Godefroy (*Dictionnaire de L’ancienne Langue Française*) and Cotgrave (*Dictionarie of the French and English Tongues*) do not acknowledge this specific denotation for the French term, which more generally indicates the cultivation and care of plants.
- 11 *cast hys loke to hyreward.* This phrase may represent the *Bibell* translator’s attempt to capture “dit au bon chevalier et donne comparaison” [it is said to the good

knight and given the comparison], a phrase found in A/AI and DI manuscripts, but curtailed in B/BI (compare Parussa, 25.9–10). The *Bibell*'s original *texte* stanza enjoins the reader to cast his “loke” toward Isis (25.2), plausibly to tie *texte* and *glose* together.

- 18 *preyse*. The *Bibell* illustrates the A/AI and D/DI readings of “louenges” [praise] over “bontez” [good deeds] in B/BI (Parussa, 25.19).
- 21–22 *Seint Jamys the More*. The designation “the more” distinguishes the Apostle St. James the Greater (brother of John) from the Apostle St. James “the Less;” these are distinctions in age or height, not importance.

CHAPTER 26

- 10–11 *horneypipe . . . baggeypipe*. The *Bibell* uniquely translates “lire” [harp] and “fretel ou . . . flajol” [flute or rustic flute] (Parussa, 26.10–11) as “horneypipe . . . baggeypipe.” Scrope translates as “harp . . . pipe or . . . floyte” and Wyer “harpe . . . frestell or pype.” Illuminated miniatures in B and B₁ clearly depict a harp and flute, as does the woodcut in Pigouchet (LeNoir's petitioners lack instruments; Wyer depicts a radiant Phoebus with a harp).

The *Assembly*, also influenced by some form of the *Othea*, depicts Pan playing the “lewde bagpype” (line 403), potentially evidence that the author knew the *Bibell* rather than Scrope's translation. Generally, the instrument was associated with shepherds or other rustics, but I have not located another combination of Pan and the bagpipes elsewhere in Middle English. Chaucer's Miller plays the bagpipes (*CT I* [A] 565); and Gower, *CA* 8.2476–83, mentions Pan piping and some lines later lists a reed instrument, a trumpet, the “cornemuse” (an early form of the bagpipe), and an early form of the clarinet. For a survey of the bagpipe's history as a rustic, rural instrument, particularly in the fourteenth and fifteenth centuries, see Jones, “Medieval Bagpipe.”

- 16 *he juged . . . moore to prase*. Midas's judgment in the *Bibell* follows the A/AI and D/DI manuscripts, which simply say “mieux valoit le son du fretel” [the sound of the flute was better], without the additions of the B/BI manuscripts, “mieux valoit et plus plaisiroit le son du fretel que cellui de la harpe” [the sound of the flute was better and more pleasing than that of the harp] (Parussa, 26.15–16).
- 17–19 *rude jugement . . . so rude a jugement*. The *Bibell* and Scrope vary in this statement because the *Bibell* follows A/AI and D/DI manuscripts that emphasize rude judgment, whereas Scrope's BI source criticizes first a rude judgment and then a foolish one.
- 20–21 *sum myghty prince*. The A/AI and D/DI manuscripts simply note “un prince”; B/BI adds “ou poissant homme” [Scrope: or a myghti man].
- 23 *schold nott putt hys jugement in a foole*. The *Bibell* translator may have had a corrupted manuscript or may have muddled the translation (the consulted *Othea* copies, including DI₇, warn against following a foolish judgement); he also moves to the *moralité* the clarification that a foolish judgment is one not grounded in reason (see Parussa, 26.24–26).

- 27–31 *The jugement . . . owte of reson.* On Christine’s comparison of Midas to Pilate, see Scrope Explanatory Note 26.22–24. The *Bibell* translator emphasizes Pilate’s poor judgment as rude and unreasonable, in part by moving material from Christine’s *glose* to the *moralité* (see note 26.23, above).
- 33–34 *Seynt Jhon made . . . mortuus et sepultus.* St. John is the apostle and brother of St. James the Greater; he is often identified as John the Evangelist, author of multiple books of the Bible, though this is disputed by modern scholars. The *Bibell* swaps the lines attributed to John and Andrew in Chapters 24 and 26 of the French manuscripts; see note 24.21 above.

CHAPTER 27

- 5 *Hercules.* The source for both the narrative and the allegorization of Hercules as Christ derive from the *OM* 7.1681–951 and 7.1952–2068. See also Chapter 3.
- 7 *Where trew love is, hytt scheweth.* Proverbial: see Whiting L560 (with this citation alone).
- 8–13 *Poetes tell . . . porter of hell.* The *Bibell* includes some expansions (for example, identifying Proserpina as Ceres’s daughter) which do not have precedent in the French manuscripts consulted. Only the specification of Cerberus as the porter “of hell” stems from A and D/DI manuscripts (AI and B manuscripts lack “d’*enfer*”; BI contains it, but Scrope does not).
- 18 *trew felowes.* The A/AI and D/DI manuscripts consulted lack the term “d’*armes*” [Scrope: in armys] that appears in the B/BI copies; Pigouchet and Le Noir do contain “d’*armes*.”
- 22–27 *ther abydyng . . . beleve seythfully.* The *Bibell* translator’s original expansion underscores how Christ’s Harrowing of Hell resembles Hercules’s rescue of his friends, drawing clear correspondence between the narrative content and the interpretation. The *OM* 7.2004–68 provides Christine with the connection between Hercules and the fifth article of the Creed (Parussa, p. 408n27b).
- 28 *Seint Phylypp.* St. Phillip was an apostle of Christ.

CHAPTER 28

- 2 *And hys disciples be holden to thee dere.* This line directly translates the A/AI reading found in all D manuscripts, “Et ses disciples chiers tenus” [And his disciples held dear] (*TM*, p. 311 no.1). B/BI copies offer, “Et si disciple autorisiez” [And his disciple granted authority; *OLH*, p. 65: “and his disciples empowered”]. French “disciple” tends to refer to a student, but Scrope 28.2–3 interprets it to refer to Cadmus’s teachings.
- 18–19 *Arestolle, takyng Alexandre . . . by clergye.* The famous Greek philosopher Aristotle (384–322 BCE) served as tutor to Alexander the Great (356–323 BCE); Aristotle supposedly authored an advice text for Alexander, known as the *Secret of Secrets*,

that circulated widely in the Middle Ages (but cannot be traced to his writings). Aristotle's reputation was so strong that he is often referred to by medieval writers as simply "the philosopher."

- 26 *Seint Thomas.* St. Thomas was one of Christ's apostles, often called "Doubting Thomas" because he initially doubted the news of Christ's resurrection.

CHAPTER 29

- 1, 6 *fresche floures, tho floures.* The term "floures" [flowers] evokes the Latin "florilegia," literally a "gathering of flowers," a term for books that compile selections from authoritative sources like the Church Fathers or pagan philosophers — for example, the *Manipulus florum* [*Handful of Flowers*], *Fiore di virtú* [*Flowers of Virtue*], *Fleurs de toutes vertus* [*Flowers of All Virtues*], etc. Christine's sources, the *CV*, *TDP* and *MF*, are examples of florilegia.
- 2 *Yo.* On the goddess Io, see Scrope Explanatory Note 29.2; see also Chapter 25 on Isis, an alternate name for Io.
- 6 *daunte.* The verb "daunten" tends to be transitive and mean to subdue, control, or train someone or something; there is no intransitive version recorded (*MED*, *daunten*); "daunce," as in "dance among those flowers" (that is, *florilegia*, collections of sayings or lessons from other authoritative books) could be a viable figurative reading but does not rhyme with "graunt" in 29.7.
- 11 *comon woman.* The phrase translates Christine's "femme commune," and both the French and English play on the sense of a "common woman" as a promiscuous woman, or as a woman whose talents benefit her entire community (*MED*, *commune* [adj.], senses 4 and 9b). The latter is the sense Christine stresses in the *glose*. Christine invents Io's transformation into a "femme commune" to reinterpret the term and demonstrate how one can recuperate ancient stories by imposing an interpretive framework in which all fiction must be read on multiple levels (Parussa, p. 409n29b). On Christine's interpretation of a prostitute as having a positive value, see *OLH*, pp. 66–67n42.
- 12 *have schewed the troythe.* The *Othea*'s "ayent mucié vérité" (Parussa, 29.12) should be translated "had hidden the truth." The *Bibell* translator renders "mucié" as "hidden" elsewhere (for example, 9.11 and 70.12); perhaps he instead intends to call attention to the ability of poetry to reveal the truth.
- 20–23 *kunnyng of Yo . . . bodey and gostely.* Christine's *glose* aligns Io with exemplary literature and affirms the importance of the *Othea* as a collection of exempla (see Parussa, 29.21–25; *OLH* p. 66–67). The *Bibell* translator adds two original expansions: he addresses a broad audience beyond knights and insists that the lessons must be remembered to be morally and spiritually efficacious, perhaps building on Christine's *allegorie*, which advises the good knight to have the examples "escriptes en sa pensee" [written in his thoughts] (Parussa, 29.32–33).
- 26–33 *Yo . . . dei Patris omnipotentis.* The *Bibell* contains several original expansions and makes Io an exemplar of man's soul, rationalizing that both should delight in

Holy Scripture, rather than identifying Io as the writing that man's soul ought to enjoy.

- 32 *Sent Bartholeme*. St. Bartholomew was one of the twelve apostles.

CHAPTER 30

- 2 *Marcurius*. For sources for the story of Mercury's theft of Io (the cow) from Argus (who has a hundred eyes), see Chapter 29; see also Chapter 25 on Isis, another name for Io.
- 8–34 *The fable . . . by feyr langage*. The *Bibell* translation offers various original clarifications. One type identifies characters or interpretations clearly: Juno's status as Jupiter's wife (30.9), and Io as his concubine (30.11); and "that is to say," or "wyche is to understand," followed by an explicit statement of what the narrative means on an interpretive level (30.29–33). Another type, in lines 13 and 18, reminds readers that the source is a fable and, therefore, these events are not historically true. Other lines seek to forge coherence in the story and chapter: 30.19–22 explain in greater detail the narrative jump from Argus watching the cow to Mercury's arrival to deceive him; and 30.35–36 echo the *texte* to create broader overall coherence. The addition of "wheroft the good knyght oweth to beware" in the opening of the *moralité* similarly ties it to the *glose*.
- 28 *mey not have hys entent and desyre*. The French for this section in A/AI, B/BI, and D/DI indicates the wife's attempt to prevent her husband access to his mistress (Parussa, 30.24–26; *OLH*, pp. 67–68), with the key verb being "adeser," which has a sexual connotation (*DMF*, *adeser* [v.], sense I.A.3). If the *Bibell* translator's source shared its reading with DI₇, "aler et atouchier (acouchier?)" [go to and touch (have sex with?)], the verb may have been more explicit. Scrope mistakes the verb for one indicating deceit (30.15). Both medieval translators seem rather prudish, and even Pigouchet and Le Noir record a bowdlerized "advenir" [approach]. See also Schieberle, "The Problem with Authorial Manuscripts," p. 116.
- 41–46 *By the pype . . . the last jugement*. The *Bibell* translator expands on his original to emphasize that man must believe in the articles of the faith, lest the devil accuse him at the Last Judgment.
- 46 *hye . . . Cryst*. The *Bibell* translator's source almost certainly read simply "il" [he], as do A/AI and D/DI manuscripts; B/BI and thus Scrope replace the pronoun with "Dieu" [God]; Pigouchet and Le Noir replace the pronoun with "nostre seigneur" [Our Lord].
- 48–49 *Sent Mathew*. St. Matthew was one of Christ's apostles; he is believed to be one of the Four Evangelists and author of the Bible's Gospel of Matthew.

CHAPTER 31

- 21 *James the Lesse, qui et frater enim erat*. This Apostle James is referred to as "the Lesser" to distinguish him from James the Greater (see note 25.21–22, above).

The *Bibell* translator inserts an additional distinction in Latin, which shows an awareness of the practice, begun by St. Jerome, of referring to James, son of Alphaeus, as “the brother of the Lord” (meaning “cousin”), a figure often identified with James the Lesser.

CHAPTER 32

- 6 *Cassandra*. On Hector's sister, see Scrope Explanatory Note 32.3.
- 12 *therfore seyth prudence*. Although A/AI, B/BI, and the D/DI copies consulted all mention Cassandra's wisdom just before advising the knight to resemble her, the *Bibell* translator (or his source) does not.
- 13–14 *on fals worde . . . in a knyghtes mouthe*. The *Bibell* translates the A/AI and D/DI reading that condemns lies specifically from a knight's mouth; by contrast, B/BI (and thus Scrope) prohibit knights from exhibiting foolish customs and lies.
- 23–24 *Sacrament of the awter . . . in forme of breed*. In an original expansion, the *Bibell* translator foregrounds communion and the Eucharist.
- 25 *Sent Symon*. This figure is the Apostle St. Simon the Canaanite (not to be confused with Simon Peter or St. Peter; see 23.22).

CHAPTER 33

- 9–10 *wurschep and solemnly halowe . . . peryll of the see*. While B/BI manuscripts simply say the knight should serve Neptune, A/AI and D/DI manuscripts clarify why: so that he may be helpful to him upon the sea. The *Bibell* translation shows influence of the latter, and the translator may have found in his source the recommendation to both serve and honor Neptune [DI₇; servir et honourer].
- 15 *praere of mouth*. Like A/AI and D/DI *Othea* manuscripts, the *Bibell* refers to prayers of the mouth, not the B/BI prayers of the heart. The proverbial concern about whether mouth and heart always agree may have prompted Christine's alteration (for example, Whiting M774 and M775).
- 19–22 *By Neptunus . . . he axe hytt*. The translator elaborates on his source, adding emphasis on the wretchedness of the world, its troubles and temptations, and the repentant soul's assurance of God's forgiveness if he only asks for it.
- 22 *Sent Thadee*. All French *Othea* copies consulted name St. Jude, and Mombello, TM, pp. 298–301, 311–14, does not mention Thaddeus as a variant, even though its use was common in the Middle Ages (see Scrope Explanatory Note 33.18). On variants in the Creed, see Bühler, “Apostles and the Creed,” and J. Gordon, “Articles of the Creed.”

CHAPTER 34

- 1 *Attropos*. On the Fate Atropos as Death and as misgendered as male in both Scrope and the *Bibell*, see Scrope Explanatory Note 34.2. See also *Bibell* Chapters 90 and 91.
- 6 *He spareth nother hye nor lowe degré*. Proverbial: see Whiting D101.
- 13 *vycez*. A/AI and D/DI copies of the *Othea* warn against bodily vices, while B/BI admonish carnal delights (compare Scrope 34.8).
- 15–16 *As oure begynnyng . . . toward god*. TDP, p. 928; *Dicts*, pp. 52.9–11 and 53.10–12.
- 17–21 *As the good knyght . . . dey of jugement*. While the *Bibell* translator preserves Christine’s allegorical association of Atropos and death with eternal salvation (see Scrope Explanatory Note 34.12–17), he also uses the threat of Atropos in Chapters 90 and 91 to encourage moral actions in the world that will preserve the reader’s life on earth (while also securing his place in Heaven).
- 22 *Sent Mathye*. This refers to St. Matthias, the apostle who replaced Judas Iscariot (whose betrayal led to Christ’s Crucifixion and to Judas Iscariot’s own suicide), though the biblical Book of the Acts of the Apostles suggests that Matthias had followed Christ from Christ’s baptism through His Ascension to Heaven after the Crucifixion.

CHAPTER 35

Chapters 35–44 allegorize the Ten Commandments. Campbell, *Epître*, p. 164, suggests that the citations of the Church Fathers may derive from a treatise on the Ten Commandments that has yet to be identified; Lemmens in *OLH*, p. 138 proposes Augustine’s Sermon 250 as Christine’s major source, but this sermon only lists the Ten Commandments (in a different order from Christine; see Augustine, *Sermons on the Liturgical Seasons*, pp. 123–24), without the elaborations on them that Christine attributes to Augustine. Cooper, “Fit For A Prince,” argues that Christine adapts and problematizes the commandments for aristocratic readers for whom activities like killing might be necessary to serve justice or their country’s needs.

The *Bibell* also includes in each *moralité* an emphasis on the behavior of the “trew” Christian.

- 12–13 *Wherfore seyth prudence . . . nor assent thereto*. The appearance of this sentence in A/AI but not in B/BI, due to eyeskip, is one of the distinguishing variants among A and B copies of the *Othea* (TM, p. 294 no. 9). The sentence appears in some D/DI copies such as D, DI₇, and Pigouchet and Le Noir, but eyeskip is a common copying error, and DI lacks it. See also Scrope 35.9 and Explanatory Note.
- 15 *By Bellorophoun*. Prior to this sentence, other consulted copies include a prefatory statement that announces the link of the allegories to the Ten Commandments (compare Scrope 35.11–12); the *Bibell* omits it, but each *moralité* lists the number corresponding to the commandment under discussion.

- 18–21 *as seyth Seynt Augustyn . . . dew to God.* Lemmens in *OLH*, p. 138, suggests Thomas Aquinas's *Summa theologiae* as the source for the specific content attributed to Augustine. In the preface to Book 6 and in Book 10.1 of *The City of God* (trans. McCracken et al.), Augustine discusses the divine worship due only to God. Christine's term "latrie" (from Latin *latria*) stems from Augustine's discussion and seems to have posed problems for English translators. The *Bibell* translation "devocioun of the hert" (35.19) seems to carry significant force and to grasp the sense of worship (though Gordon, pp. xliv–xlv, criticizes it); Scrope chooses "decré," which carries a sense of legal force; Wyer simply opts for the cognate "latria." The English cognate was used in religious texts of the late fourteenth and fifteenth centuries (*MED*, *latria* [n.]).

CHAPTER 36

- 9 *strong, herd schoures of werre.* The *Bibell*'s unusual phrase likely results from the A influence on D/DI copies, which record "fors estours et batailles" [intense combat and battles]. The Middle English "shour" can be used for military attacks and figurative storms of battle (*MED*, *shour* [n.], senses 3b and 5).
- 14 *love and cherysch.* The *Bibell* translator frequently uses doublets, but this one may have been in his source manuscript. DI₇ records the unique French variant "amer et tenir chier" [love and hold dear], which is remarkably close to the *Bibell*. The rearrangement of Christine's content that follows seems to be the translator's own contribution.
- 18–19 *seyth thus the philisophre Rabyoun . . . unto thee.* For the source of the attribution, see Scrope Explanatory Note 36.15–17. In fact, the philosopher's name is Zenon, and he is most likely identifiable with "Zeno of Elea (ca. 490–ca. 430 BCE), a member of the Eleatic School, whose members questioned everyday perceptions of reality" (ed. Sutton, *Dicts and Sayings*, p. 123n7.1).

CHAPTER 37

- 7 *Lamedon.* For sources, see Scrope Explanatory Note 37.4.
- 10 *Cholchos.* Colchis was located in the western area of the modern-day country of Georgia; it is Medea's homeland and where Jason won the golden fleece.
- 16 *fyrst Troye.* The city of Troy was twice destroyed by the Greeks, and this refers to its first destruction; the altercation that leads to the second destruction occurs during Hector's lifetime after his brother Paris kidnaps Helen of Sparta, and these narrative events are treated in later chapters (e.g., 73, 75, 85, 97, etc.).
- 20 *tonge.* This term is an A/AI and D/DI variant; compare Scrope 37.14, "mouth" (and see Scrope Explanatory Note 37.14 on sources).
- 21–26 *As the good knyght . . . the feste.* The idea of keeping Sunday holy was a commonplace of Christian tradition by the Middle Ages. For Christine, Laomedon exemplifies arrogance, which she links to the arrogance of

disregarding God's commandments, a lesson that could apply to all Ten Commandments (Parussa, p. 414n37d). The *Bibell* simplifies and rearranges Christine's *allegorie* to assert that the narrative signifies the need for self-restraint against all sin, especially on the Sabbath. The *Bibell* translator (or his source) also omits the citation of Augustine, without precedent in DI copies.

CHAPTER 38

- 18–21 *Neverthelesse . . . gret craves.* The *Bibell* translator expands slightly, with more detail and the reference to what “fortuned.”
- 29 *walles.* The *Bibell* translator confuses Christine's “morier/mûre” [mulberry (tree)] with “mur” [wall], here and at 38.47, but he understands that the meeting place and symbol of the lovers' unhappiness should be the same thing. Compare Scrope 38.20, 33, and Explanatory Notes.
- 30–41 *When Thesbe . . . hys swerd.* The *Bibell* translator expands on and rearranges the events. Christine's narration of Pyramus's discovery of the soiled wimple explains the lion's role; the *Bibell* translator offers a linear narrative.
- 48 *of a lytle hast comyth ofte gret myscheff.* Proverbial: see Whiting H170. The French texts read “par petite occasion” (B/BI) or “par petite achoison” (A/AI, D/DI), synonyms for little reason or justification (Scrope, 38.34, chooses the direct Middle English cognate). The *Bibell* translator's choice of “haste” indicates his interpretation of Pyramus's overly hasty action. Gower, *CA* 3.1430 and 1447, offers another example of Pyramus as “folhaste.”

CHAPTER 39

- 1, 3 *Esculapyoun, Cyrses.* Christine uses the medical authority and mythological enchantress to stand in for conflicts between medicine and sorcery; see Scrope Explanatory Note 39.2 and Chapter 98.
- 9, 12 *cunnyng, medycynes.* The *Bibell* translation reflects the A/AI and D/DI readings of “la science” and “medecins” instead of B/BI “l'art” and “phisiens” (Parussa, 39.7, and 39.11).
- 11–12 *bodey helth . . . bodey sykenes.* The *Bibell* translator inserts both instances of “bodey,” perhaps to emphasize the distinction between the physical and the spiritual that appears only once in Christine's *allegorie* (Parussa, 39.27).
- 24 *temporell.* Another insertion by the *Bibell* translator, perhaps to call attention to spiritual versus corporeal and worldly matters.
- 24–25 *and execute dewly ageyn hem the law after that thei deserve.* Like some of the *Bibell* translator's other additions, this insertion focuses on legal issues.
- 27–28 *the holy Gospell . . . gladio peribit.* Apocalypse 13:10, with the *Bibell* translator's unique modification resembling Matthew 26:52. All French manuscripts copies that I have consulted ascribe the biblical citation to Luke (possibly a mistake for

John, the author of *Apocalypse*). The *Bibell*'s citation more closely resembles Matthew, perhaps indicating the translator's awareness of the Vulgate and his assumption that "Luke" was an error for another Gospel source that required correction.

CHAPTER 40

- 7 *deth of Achyllez*. See Scrope Explanatory Note 40.4 and also Chapter 93.
- 21–23 *wyche comyth . . . forboden*. This material is the *Bibell* translator's original insertion.
- 24 *doo no lecherye*. B₁ and BI both read: "Tu ne feras point de meché" (Parussa, 40.24–25). Parussa, pp. 415–16n40b, attributes to Christine the neologism "meché" from the Latin "moechari" [to commit adultery]. The term seems to have caused confusion for copyists and translators. Some manuscripts read "meschie" (A, B), or "meschief" (AI). D has "mechie," but DI copies might have "meschie" (DI) or "meschief" (DI₇, Pigouchet, Le Noir). Scrope translates as "do no myschef" (40.17–18); the *Bibell*'s rendering suggests the translator's familiarity with Latin root. See also Scrope Explanatory Note 40.18.
- 24–26 *Ysodre seyth . . . membrez of generacioun*. Isidore of Seville (ca. 560–636), one of the Church Fathers and an influential theologian and historian, is best known today for his encyclopedic reference work *Etymologiae* [*Etymologies*]. For the source, see Scrope Explanatory Note 40.19. The *Othea* manuscripts only mention fornication outside marriage; the warning against "unlefull" sexual activity "bothe inne and owte of maryage" is the *Bibell* translator's addition.

CHAPTER 41

- 5 *fals naturall, foward inclinacioun*. Christine's *glose* and *allegorie* discuss the inhuman level of Busiris's cruelty, and the *Bibell* translator inserts similar reference to it as unnatural in his *texte*, as if identifying a central theme to bind together the tripartite chapter. The Prohemye's focus on the natural order of the world suggests that the translator constructs ideal behaviors as "natural" and undesirable ones as unnatural to dissuade readers (for example, Proh.8–14, 26–30).
- 10 *sacrifice*. The French texts, including the DI copies, specify that Busiris killed his sacrifices "de couteaulx" [with knives] (Parussa, 41.9).
- 12 *ageyn all bounteose prowes of chivalrye*. This is the *Bibell*'s gloss on Christine's "contre toute bonté" [against all goodness] (Parussa, 41.13).

CHAPTER 42

- 7 *lewd Leandre*. Although "lewd" can mean foolish or misguided, the translator's addition of references to bodily pleasures in 42.25–26 and 42.29–30 suggest that "lewd" should here be read as lascivious, or driven by fleshly desires; see *MED*, *leued* (adj.), senses 2a and 2e.

- 25–26 *delyte of bodily lust . . . hys body.* The *Bibell* translator inserts these references the body (anticipating the explicit “delyte” in the philosophical citation).
- 36–37 *Testis falsus . . . non effugiet.* Proverbs 19:5.

CHAPTER 43

- 7 *Then long wrong to meyntene and after hyt repent.* On the difference in Scrope’s BI source and the *Bibell*’s DI source as resulting in their alternate translations, see Scrope Explanatory Note 43.4.
- 28 *sixte.* Although all major manuscripts (A/AI, B/BI, and D/DI) record this as the sixth commandment, the content reflects the ninth.

CHAPTER 44

- 14–15 *when the dew falleth in the mowrootyde.* A/AI and almost all D manuscripts contain the equivalent French phrase, which is omitted from B/BI and thus Scrope’s translation, likely due to an eyeskip error (*TM*, pp. 294–95 no. 10, 312 no. 9; Parussa, p. 418n44b).
- 16–18 *Wherfor seyth Othea . . . the world outward.* The *Bibell* translation is slightly convoluted: the text should convey that because others rejoice in his virtues, the good knight must not show sadness but must maintain a joyful countenance (and, implicitly, be a good example); see Parussa, 44.17–19.

CHAPTER 45

- 2 *lust innaturall.* The *Bibell* translator reinserts a common antifeminist view of Pasiphaë’s desires as unnatural (for example, *OM* 8.718).
- 10 *Mynotaurus, wyche was halfe man and halfe boole.* The name and description of the Minotaur appear in A/AI and consulted D/DI copies but not in B/BI, perhaps due to eyeskip (see Parussa, 45.9–10). Bühler, *Epistle*, p. 158n56/30–57/1, calls the details an expansion, attempting to situate the *Bibell* within the later print tradition, because Pigouchet, Le Noir, and Wyer all contain the text. However, the details are simply evidence of a shared reading in D/DI manuscript sources.
- 17 *ylle and viciously disposed.* The A/AI and D/DI manuscripts read “vile condicion” [lower-class/contemptible condition] rather than the B/BI “tele condicion” [such condition]; compare Scrope 45.11.
- 19–20 *Galyeen . . . Clempare.* Instead of an authoritative citation, Christine counters Pasiphaë’s negative example with one of an intellectually accomplished woman. The Greek physician Galen (ca.129–ca.200), was considered the most authoritative medical writer throughout the Middle Ages; Cleopatra has not been identified. For more detail on sources and spelling variants for “Clempare,” see Scrope Explanatory Notes 45.13–15 and 45.14.

- 30 *prophete Jeremye.* The *Bibell* adds the detail “in the spryte of God.”

CHAPTER 46

- 7 *Kyng Adrastus.* On the king of Argos, see Scrope Explanatory Note 46.4. The *Bibell* imports to the *texte* the notion articulated first in Christine’s *glose* that the good knight should mirror his behavior according to this exemplum; the translator’s *glose* more specifically clarifies what to remember and avoid doing.
- 9 *knyghtes aventurose.* A/AI, BI, DI manuscripts, and French and English early printed editions consulted read “chevaliers errans” [knights errant], contrasting overwhelmingly with the B manuscripts B₁ and B, which omit “errans” (Parussa, 46.8).
- 15 *asondre.* A/AI and D/DI manuscripts and early printed editions consulted stop the sentence here, but B/BI continue to add “et entre eux mist bonne paix” [and between them made a good peace].
- 17–28 *And when . . . of hys doughters.* The *Bibell* makes several expansions and clarifications. Compare Parussa 46.18–31; *OLH*, p. 81; Scrope, 46.13–23.
- 23–24 *the kyng ded, Polynytes and Thydeus sleyn.* The expected French is “les .ii. gendres du roy mors” [the king’s two sons-in-law dead] (Parussa, 46.25–26; *OLH*, p. 81). The translator clearly understood that both of Adrastus’s sons-in-law died and that Adrastus survived (46.25–26); it is unclear what “the kyng ded” is meant to convey, unless it refers to Etiocles, who is reported dead in the *Bibell*’s next sentence. Christine does not provide the men’s names, so the translator is adding glosses, and he or the scribe may have introduced errors here.
- 25–26 *ther remeyned . . . butt thre.* On the survivors and scribal confusion, see Scrope Explanatory Note 46.19.
- 29–30 *in the begynning he remembre the end therof.* Proverbial: see Whiting E84. The *Bibell* translator substitutes this commonplace wisdom for the more general French manuscripts’ advice to the knight to take counsel.
- 41 *good and holy meditaciounz.* The *Bibell* translator uses a doublet to translate the reading in the majority of *Othea* copies consulted: “saintes meditaciouns.” Of the manuscripts consulted, only B₁ reads “en Dieu et en saintes meditacions”; the similarity of “good” and “God” is purely coincidental.

CHAPTER 47

- 1–7 *Of god Cupide . . . be nott feynt.* The idea that love ennobles the man and spurs him to good, chivalrous deeds is a commonplace of courtly poetry. The *Bibell* translator alters the *texte* to emphasize loving within measure (suggested in Christine’s *glose*, Parussa 47.10, but not in his own), and he uses Mars’s name, though Christine only refers to him as “dieu de bataille” in the *texte* (Parussa 47.5) and then allegorizes him as Christ (*Bibell* 47.19). See also Scrope Explanatory

- Notes 47.1–4, and see Schieberle, *Feminized Counsel*, pp. 181–82, on the *Bibell* translator’s view of masculinity.
- 20–21 *redempcioun of mannes soule . . . uppon the Crosse*. The *Bibell* expands the discussion of Christ’s redemption of mankind.
- 22–25 *Seynt Barnard . . . by me*. Christine cites Bernard of Clairvaux, but see Scrope Explanatory Note 47.14–19 for the actual source. The *Bibell* manuscript shifts some material: Christine’s God the Father tells the sinner to let Christ take his place, and then Christ speaks the line attributed to “all mighty God” in the *Bibell* (compare Parussa, 47.26–27), possibly due to eyeskip by scribe or translator.
- 26–28 *Non corruptibilis . . . Jhesu Crysti*. Copies of Christine’s *Othea*, including DI₇, read “incontaminati et immaculati Jhesu Cristi,” an alteration of the Vulgate word order “immaculati Christi et incontaminati” (Parussa, 47.31–32). The *Bibell* restores the Vulgate ordering of the adjectives.

CHAPTER 48

- 2 *Of the ravyne, sodenly Corinis to slee*. On narrative sources and interpretations, see Scrope Explanatory Note 48.1; on the important distinction between the raven and the crow (Chapter 52), see Scrope Explanatory Note 48.3.
- 7 *For an hasty man wanteth never woo*. The claim sounds proverbial; compare Whiting H159, H161, and H166.
- 21–23 *therfore seyth prudence . . . for flaterye*. The *Bibell*’s translation follows A/AI and D/DI readings that focus on the ill that comes from delivering bad news, without the discussion found in B/BII manuscripts (and thus Scrope 48.16–17) on the topic of the prince’s ire, an additional warning against flattery, and the notion of the small rewards for one’s efforts (Parussa, 48.23–25).
- 28–39 *seyth Seynt Austyn . . . hys operaciouns outward*. The association of the senses with gates, doors, and entryways of the soul is widespread in the Church Fathers and religious writings; it seems to have been commonplace by the fourteenth century. For more, see Scrope Explanatory Note 48.22–33.
- The *Bibell* rearranges the ordering of the commentary.
- 41 *Omni*. Most D/DI copies consulted contain the Vulgate reading “Omni”; DI₇ — the copy generally closest to the *Bibell* — reads “Cum” instead, but the variant does not affect the *Bibell* (see also Scrope Explanatory Note 48.34–35).

CHAPTER 49

- 6 *better is the kernell then shyll*. Proverbial: see Whiting N190. The *Bibell* translator adds to the *texte* material from Christine’s *glose* (translated in *Bibell*, 49.12); see also Scrope Explanatory Note 49.8.
- 7 *Ryght soo exedyth honour all havour*. Proverbial: see Whiting H447 and R122.

- 9 *worldly*. The *Bibell* translator inserts “worldly,” perhaps to parallel the *moralité*’s arguments.
- 13 *felicité*. B/BI manuscripts read “pensee et felicité” (thought and felicity), but the *Bibell* follows the A/AI and D/DI copies that simply offer “felicité.” The *Bibell* translator adds that this felicity refers specifically to the acquisition of riches.
- 15–16 *Better is poverté . . . ryches transitorye*. On the variants between Scrope and the *Bibell* here, see Scrope Explanatory Note 49.10–12.
- 17–18 *Juno . . . schold specially dispise*. The different phrasing of the *Bibell* and Scrope in the first lines can be traced to the shorter A/AI manuscript readings that occur in DI manuscripts, whereas B/BI feature a slight expansion. The emphasis on “worldly” goods is the *Bibell* translator’s own, highlighting an element of St. Bernard’s statement (for the source, see Scrope Explanatory Note 49.15–17).
- 19–22 *O ye chyldren . . . when you dye*. The *Bibell* translator chooses the gender-neutral plural of “chyldren” for “filz” [son] and inserts the sense of durability (49.19–20).
- 22 *lyghtlyer*. The *Bibell*’s adverb “lyghtlyer” reflects “plus aisement” [more easily] which appears in the A/AI and D/DI manuscripts consulted. Compare Scrope 49.18 and Explanatory Note.

CHAPTER 50

- 1 *Amphoras*. On sources, see Scrope Explanatory Note 50.1; see also Chapter 46.
- 6–7 *Better . . . to late*. Proverbial: see Whiting C448, R84.
- 19–20 *philosophe Solin . . . not use hytt*. On the source, see Scrope Explanatory Note 50.10–11. Due to an eyeskip error, the printed editions omit the text between the first “le conseil” to the second (Parussa, 50.14–15), including the attribution to Solin. DI₇ also is unlikely to be the direct source: the scribe first writes that a wise man’s counsel is profitable to the man who will hear it, and, without striking the error, then adds the correct phrasing. None of these alterations influence the *Bibell*.
- 22–24 *hooly doctrine . . . in no wyse*. The *Bibell* translator rearranges word order to underscore the links between counsel and holy doctrine, the good knight and man’s soul.

CHAPTER 51

- 1 *Saturne*. See Chapter 8. On Saturn and speech, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 60–63.
- 5–7 *Overmykle speche . . . know a foole*. The *Bibell* translator expands on Christine’s warning against speaking too much, in part by adding a proverb similar to the one cited in the *glose*. See also Whiting H193 and F401.
- 8–9 *slow . . . sadde and stable*. The triplet may be the result of the poet’s DI source; the A/AI and D/DI shared reading is “lente, tardive et saige” [lethargic, slow, and

- prudent], instead of the B/BI reading “lente et tardive” [slow and unhurried]; compare Scrope 51.5.
- 12–13 *sage philosophre . . . the foole knownen.* For the maxim and manuscript differences, see Scrope Explanatory Note 51.8–9.
- 14–17 *Whereas . . . reason askyth.* The *Bibell* translator inserts the warning against backbiting and slander; Christine’s only suggestion of such topics is her *glose* admonition against misspeaking, which the *Bibell* translator omits (Parussa, 51.10).
- 17–23 *seyth the doctour Hew of Seynt Victour . . . sleeth many persons.* Christine attributes this saying to the *Didascalicon*, which was written by Hugh of Saint-Victor (1096–1141), a scholastic theologian and Augustinian canon at the Abbey of Saint-Victor in Paris. For the actual source, see Scrope Explanatory Note 51.11–16.
- 20 *governoure.* The *Bibell* translator’s “governoure” [captain] mistranslates the French “gouvernail” [rudder].

CHAPTER 52

- 1 *the crowe.* See Chapter 48 and Scrope Explanatory Note 52.1.
- 6 *cranke.* The word is not attested in the *MED*, but *OED*, *crank* (adj.1), sense 2 provides the definitions “in high spirits,” and “disposed to exult or triumph,” which seems a good fit for the raven in the present moment.
- 8 *crow . . . raven.* The *Bibell* strives to distinguish raven from crow throughout the *glose*, whereas Scrope relies on pronouns that lead to confusion (see Scrope Explanatory Note 52.1).

CHAPTER 53

- 2 *in ernest nor in game.* This phrase, meaning “seriously or lightheartedly (playfully)” (*MED*, *ernest* [n.], sense 1b), is a common trope and a prominent critical paradigm in fourteenth-century literature after Chaucer’s usage in the *Canterbury Tales*. The Chaucerian narrator, prior to telling the bawdy Miller’s Tale, excuses himself from blame for the content if the reader chooses to continue reading by noting that one should expect ribaldry from the churlish Miller narrator and that “men shal nat make ernest of game” [people should not take seriously a lighthearted joke] (*CT* I[A] 3186). Similar juxtapositions of “ernest” and “game” appear elsewhere in the *CT*, in Gower’s *CA*, and Lydgate’s *TB*. Of course, the terms are not mutually exclusive, and all of these texts frequently transmit serious messages through entertaining or comedic narratives. The appearance of the phrase in the *Bibell* may indicate that the translator views his project within the same English literary context.
- 6 *Ganymedes.* Christine confuses the fates of Ganymede and Hyacinthus; see Scrope Explanatory Note 53.4.

- 9 *berre of yren*. See Scrope Explanatory Note 53.6.
- 22–23 *no symple persoun . . . penaunce*. The *Bibell* follows the A/AI and D/DI reading “nulle simple personne . . . penitence”; B/BI contain “nulle povre personne,” and lack mention of “penitence” (in B₁, “povre” seems scored for removal, but the word is visible and not stricken thoroughly).
- 24–25 *Ubi multa . . . non penitebis*. The *Bibell* records two separate Latin quotations, a practice indicative of A/AI, B₁, and D/DI manuscripts; by contrast B/BI and Scrope combine the two. For the Latin sources, see Scrope Explanatory Note 53.15–19.

CHAPTER 54

- 5–6 *A good dede . . . doon ageyn therfore*. Proverbial: see Whiting T533.
- 15 *coude*. The *Bibell* omits a description of Medea’s mastery of enchantment: Scrope and the other manuscripts and early printed editions consulted, including DI₇, call her “souveraine maistresse” [Scrope 54.11: sovereyne maistres].
- 21, 23 *unkynd and forgetefull*. The *Bibell* translation does not adhere to any French texts consulted, which use terms for ingratitude, disloyalty, and a lack of appreciation (Parussa, 54.24–27). The translator instead represents Jason’s ingratitude as “unkynd” or unnatural, in both *glose* and *moralité*.
- 28 *unkynd*. Again, the *Bibell* translator renders Christine’s “ingrat” [ungrateful] as unnatural.
- 31–34 *For as seyth . . . ryver of mercy*. The *Bibell* leaves a space for the translation of “ruissel” [river], perhaps indicating his difficulty translating the word, which does not appear elsewhere in the *Othea*.

CHAPTER 55

- 1 *Gorgoun*. Another name for Medusa; see Scrope Explanatory Note 55.1.
- 22–33 *rewlers . . . as thei dyd before*. The *Bibell* translator significantly expands this section to focus not on the impersonal city becoming a serpent (or negative model), but rather on the city’s rulers leading the community astray. He also establishes Perseus as a competing “kyng or sum other prynce or grett estat of good condicioun,” who drives out the “fals rewlers,” “myschevous lyvers,” and “viciose guyders” of the city. More explicitly than Christine or Scrope, the *Bibell* emphasizes ruling a city properly.
- 41, 42 *worldly*. The *Bibell* translator’s additions explicitly juxtapose worldly delights with spiritual perfection.

CHAPTER 56

- 5 *Tyme overslept.* This may be a variant on Whiting T325, on misspent or lost time that cannot be recovered.
- 6 *thi fader Mars.* The *Bibell* translator retains Christine's fictionalized genealogy that presents Hector as the son of Mars (for example, Chapter 1.5), even though Christine does not emphasize this lineage beyond Chapters 1 and 11.
- 9 *on a tyme.* The *Bibell*'s text may derive from the unique variant witnessed in DI₇, which originally read "une ffois" [one time]; the term appears at the beginning of a line, and at the end of the previous line, the scribe has added the typical reading "une nuyt" [one night] as a correction but without excising "une ffois" (fol. 90r).
- 12–17 *chyeff ferrour that defaute.* This section marks a common variant in arrangement and content in which the A family differs from the B family of *Othea* manuscripts (TM, p. 313 no. 11), and the D/DI manuscripts follow A readings. A/AI and D/DI identify Vulcan in the middle of the sentence, and they both refer to him as "fevre des dieux" [smith of the gods] and note that he forges "fouldres," a term typically used for lightning that can also mean a thunderbolt (Godefroy, *Dictionnaire de L'ancienne Langue Française, foudrer*). By contrast B/BI name Vulcan after the capture of Mars and Venus, and they describe him as "fevre de cieulx" [smith of the heavens]. Additionally, B/BI copies add reference to the lovers' shame at being caught.
- 16 *loughē and had a gret disport.* The *Bibell* captures the sense of Christine's "s'en rioit" [laughed] more accurately than Scrope, who mistakenly refers to "such rioterys" (see *OLH*, p. 90; compare Scrope 56.11 and Explanatory Note).
- 17 *defaute.* After this sentence ends, B/BI manuscripts note an interpretation based on "arquemie" [alchemy], and DI copies mention both "arquemie" and "l'science d'astronomie" [the science of astronomy]. The *Bibell* translator (or his exemplar) omitted the interpretation in question, but it does appear in DI₇. By coincidence, D also lacks the reference.
- 23 *the knyght schold beware of espyng.* The *Bibell* translator replaces Christine's more poetic image with a direct statement; no French manuscript consulted contains a similar reading.
- 25–32 *seyth Seynt Leon the Pope diligently inclynyng.* Pope Leo I (ca. 400–461), also called Leo the Great, was a Doctor of the Church.
- 32 *diligently.* The word appears in the *Bibell* because A/AI and D/DI manuscripts contain "plus diligencē encline" [most diligently inclined], but B/BI manuscripts, and thus Scrope, omit "diligencē" (Parussa, 56.37–38; Scrope 56.25).

CHAPTER 57

- 8–9 *Thamaris . . . of werre.* While some manuscript readings account for the divergent word order used by Scrope and the *Bibell* translator, no French source consulted specifies “of werre.”
- 18 *byfore hym.* A/AI and D/DI copies read “devant lui” [in front of him], while B/BI read “en sa presence” [in his presence] (Parussa, 57.22; Scrope, 57.16), showing that even seemingly minor differences affect the Scrope and *Bibell* translations.
- 20 *myghty.* A/AI and D/DI manuscripts record “puissant” [powerful], while B/BI read “gran” [great] (compare Scrope 57.18).
- 22 *he disprase . . . lesse then he is.* The *Bibell* loosely translates the French “que ja ne soit si oultrecuidez qu'il n'ait doubté que mescheoir lui puist par aucune fortune et par mendre de soy” [that he never be so presumptuous that he not have fear that he could come to grief by some misfortune and by (someone) lesser than himself] (Parussa, 57.26–29). Although the translator does not proceed word for word, his sense is more accurate than Scrope’s 57.20–21 (see also *OLH*, p. 91).
- 28–31 *seyth Seynt Jhon Cassyan . . . stand and endur.* John Cassian (ca. 360–c. 435) was a Christian monk, ascetic, mystic, and theologian.

CHAPTER 58

- 1, 15–16 *Lett never thi wyll overcome thi wytte.* Proverbial: see Whiting W268 and W419.
- 5 *Medee.* On Jason and Medea, see Chapters 37 and 54 (and notes above), and Scrope Explanatory Note 58.4.
- 8–16 *Medee . . . overcome hys wytte.* The *Bibell* translator introduces a number of glosses: identifying Medea as the daughter of the king of Colchos, identifying Jason again as Greek, and mentioning elements of the broader story of the Golden Fleece and Jason’s betrayal of Medea. The translator also shifts the contrast between reason and “fol delit” [foolish pleasures] (Parussa, 58.3, 58.15) to oppose the more general force of will with reason, perhaps in anticipation of the *moralité*’s focus on the will, which he alone specifies as the will of the flesh versus the wit of the soul (58.19–20).
- 20–23 *for the wyll . . . of the devell.* On the source, see Scrope Explanatory Note 58.15–20. The *Bibell* translator inserts an attribution to Scripture and significantly abridges Christine’s statement; he also focuses on man’s relationship to God the creator, rather than to Christ’s sacrifice, as put at risk by willfulness (compare Parussa, 58.22–29; *OLH*, p. 92; Scrope 58.15–20).
- 23–25 *Virga atque . . . matrem suam.* The major French manuscripts of A, AI, B, and B₁ contain the error “dimitum,” which renders the phrase unintelligible (Parussa, p. 427n58e). Some copies correct the error: the *Bibell*, DI₇, Pigouchet, Le Noir, and Scrope’s MS S; D leaves a space.

CHAPTER 59

- 9 *grett geaunt*. The conflicting representation of the giant as “grett” in the *Bibell* versus of “foul stature” in Scrope (59.6) occurs because of the DI manuscript variant: DI contains “grant estature” [large stature], and DI₇ “merveilleuse estature” [astonishing stature], while A/AI, B/BI, D, and Pigouchet and Le Noir have “laide estature” [foul stature].
- 10 *grett jelousye*. A/AI and D/DI manuscripts contain details not in B/BI or in Pigouchet and Le Noir, namely “en grant jalouzie fut le geant d’Axis et de Galatee” [the giant was in a state of great jealousy over Acis and Galatea]. The text in B/BI and the printed editions do not match exactly and thus likely occurred due to different errors of eyeskip.
- 15–16 *he bewar . . . aveythyth hym*. Unknown source; Whiting W45 is a broadly similar proverb. A/AI and D/DI manuscripts, and the *Bibell*, warn the knight to guard against being surprised by someone who has the power to do it (surprise him); in contrast, B/BI warn about someone who has the power and desire to grieve him.
- 22 *lyff everlastingyng*. This is a clear example that the *Bibell* translator did not consult the sixteenth-century editions, which transmit an error for “le éternité pardurable” [the everlasting eternity]. Pigouchet and Le Noir read “la trinité de paradis” [the Trinity of Paradise], a corruption that may originate from a copying error like DI’s “latrenité pardurable” [the everlasting Trinity].
- 23 *sicut*. The *Bibell*’s use of “sicut” instead of the Vulgate’s “velut” is not attested in the consulted manuscripts or printed editions. Compare Scrope 59.19.

CHAPTER 60

- 1 *Discord*. On this narrative and its sources, see Scrope Explanatory Note 60.1; see also Chapters 68, 73, and 75.
- 24–27 *of wyche jugement . . . he flee discorde*. Some differences between the *Bibell* and Scrope 60.20–23 are due to the *Bibell*’s following A and D/DI readings: lacking B/BI “poétique” [Scrope: poetikly]; advising the reader to “fuyr” [flee] Discord rather than B/BI “se . . . garder” [guard himself] against her; and omitting the B/BI warning not to “mouueur des riotes” [Scrope: to meve riot]. The *Bibell*’s repetition in 60.24–25 that the judgment of Paris precipitated the fall of Troy seems to be his addition of a commonplace observation.
- 31–34 *seyth thus Cassyodre . . . schame*. MF *Discordia* q, fol. g2r b, attributed to Cassiodorus but actually a combination of quotations, including Seneca’s *De Ira* [*On Ire*]. CV, fol. 85r, attributed to Sidrac; Larke, fol. 27v. Similar warnings appear in Chaucer’s Tale of Melibee (*CT VII* 1480–87), including an attribution to Seneca but also one to a “comune sawe.”

In warning that striving against one’s “fellow” is madness, the *Bibell* translator corrects an error that appears in nearly all consulted *Othea* copies. The *MF* records “parem” [peer, equal] and the *CV* “pareil” [equal], but Christine warns

about striving against “paix” [peace] (only the Chantilly AI manuscript, cited in Parussa, p. 364n60/41, correctly has “pareil”). Rouse and Rouse, “Prudence,” p. 197, posit that Christine used both the *CV* and *MF* and that her *MF* manuscript read “pacem” instead of “parem.” It is worth noting that the quotation appears in the *CV* under the heading “paix.”

- 31 *blemesch*. The term translates *empeschemens* [obstacle, hindrance]. The *Bibell* translator elsewhere renders the verb form “empesché” as “enpeched and letted” (1.100) and “encombred” (79.29), so he is familiar with the root meaning. Perhaps he considered “blemesch” a suitable noun translation (*MED*, *blemishen* [v.], sense 1a, can mean to “impair” sight or the mind).

CHAPTER 61

- 9–10 *barons of Grece . . . ile of Cholcos*. The *Bibell* expands to identify the Greeks and situate the events of this chapter after the search for the Golden Fleece.
- 20–22 *seyth Seynt Gregore . . . here intent*. Christine attributes this statement to Gregory, but see Scrope Explanatory Note 61.16–18 for further discussion.
- 23 *Cito . . . capud vestrum*. Christine’s *Othea* and Scrope’s *Epistle* both quote Joel 2:13 but misattribute it to Joel 3. The *Bibell* uniquely replaces that quotation with Joel 3:4.

CHAPTER 62

- 7 *Semele*. On Christine’s source, see Scrope Explanatory Note 62.4. DI₇ has a unique variant *texte* that does not affect the *Bibell* translation: it warns against embracing love without protecting one’s secrets — either evidence of the scribe’s confusion or his wry sense of humor, given that Semele dies in Jupiter’s fiery embrace (see *TM*, p. 99, for the text).
- 11 *for pure joye*. The *Bibell*’s unusual variant describing Semele’s reason for bragging plausibly stems from its DI source; DI₇ alone states that she bragged because she was well loved “et comme joyeuse” [and like a joyful person].
- 12–13 *hyt was but disceytle . . . hertely love*. This line offers an example of how the English translators differently interpret the same complex French line. With no major variants, the French B/BI and D/DI present this reading: “Adont la deesse dist a celle qui garde ne s’en prenoit de la decevance que de rien ne s'estoit ancore apperceue de l'amour” [Then the goddess (Juno) said to her (Semele), who did not anticipate the deception, that she still knew nothing about love] (Parussa, 62.13–15; see also *OLH*, p. 96). In other words, Semele is unaware that Juno is tricking her and implying Semele knows nothing about love (in order to get Semele to invite her own death). Both translators struggle with Christine’s complex grammar: Scrope (62.9–10) expresses Semele’s lack of awareness of the deception but misses Juno’s dismissal of her boasting (you know nothing) to convince Semele to follow her advice; the *Bibell* translator focuses on the deceit but translates as if Jupiter is deceiving his lover, giving Semele a different motivation to heed Juno’s advice.

- 23 *Many exposiciouns.* The *Bibell* translator reduces the “many exposiciouns” by omitting the reference to astronomy and streamlining the lesson to focus on how unrestrained love causes deceit to multiply, a different lesson than Christine’s warning that a mistress might be deceived by her lover’s wife in such a way that the lover inadvertently causes the death of his mistress (see Parussa, 62.30–33).
- 29 *cunceyll.* The *Bibell* translator’s choice of “cunceyll” seems his interpretation; A, AI, and D/DI have “ses bonnes pensees” [his good thoughts] (Scrope 62.29), while B/BI have “ses pensees” [his thoughts] (Parussa, 62.42).
- 31–34 *We owe not . . . mey come.* The *Bibell* translator omits Christine’s citation of Augustine’s *Livre des brebis* [Book of Sheep], and he also omits “diligence,” the misreading for the MF “vigilantia,” even though both appear in D/DI copies. See Scrope Explanatory Note 62.31–34.

CHAPTER 63

- 1 *Dianes.* On Diana’s association with the hunt, see Scrope Explanatory Note 63.1. See also Chapters 23 and 69.
- 5 *wold not geve a straw.* Proverbial: see Whiting S810.
- 17–18 *wyse man Salomon . . . non comedit.* Christine clearly notes that this statement is uttered about a wise woman. The *Bibell* translator takes it to have been said by Solomon about a wise man; Scrope assumes the wise man himself to be speaking.

CHAPTER 64

- 12 *yreygn.* Both the *Bibell* translator and Scrope choose a cognate for the French “yraigne” [spider]; by contrast, Wyer opts for “attercoppe,” of Old English origin.
- 13–14 *gave her . . . no valew.* A/AI and D/DI copies, like the *Bibell*, report narrative events, but B/BI and Scrope provide direct speech from Pallas, a distinguishing feature of the divergent manuscript traditions (*TM*, pp. 295 no. 12, 313 no. 12; compare Parussa, 64.11–13; Scrope, 64.9–10).
- 23–24 *as seyth Seynt Austyn.* The *Bibell* (or its source) neglects to name the source text as Book 12 of Augustine’s *The City of God*, cited in all other consulted versions of the *Othea*.
- 25 *foward soule.* This term indicates that the *Bibell* clearly was not working from Pigouchet or Le Noir, whose editions erroneously refer to the “ame parfait” [perfect soul] instead of the reading in all consulted manuscripts of the “ame perverse” [willful/perverse soul].

CHAPTER 65

- 3–4 *Remembre of Adonius . . . hert aslake.* The *Bibell* gives a more detailed account of Adonis’s death, emphasizing the rending of his body. The term “inconveniences”

(65.12) carries the sense of “harm, damage,” or “harmful incident” (*MED, inconvenience* [n.], sense 1a). In the injunctions to remember this story (65.3 and 65.13–14), the *Bibell* translator also insists that readers must reflect on the exempla and be prepared to apply lessons to their own life choices, a sentiment that Christine does not make explicit here.

- 3 *Adonius*. On sources, see Scrope Explanatory Note 65.3; see also Chapters 63 and 69 on dangers of hunting.
- 4–5 *And that . . . all to-schake*. Gordon, p. 101n4, flips these lines, noting that they are “transposed in the MS” by comparison to Harley 4431 (B₁). Gordon’s ordering would follow Christine’s *texte* more closely, but the translator is clearly adapting his source throughout the *Bibell* translation, and he does not always feel obligated to imitate the French precisely.
- 15–16 *Sedechye the prophete*. Parussa, p. 494, and Sutton, *Dicts*, p. 117n1, identify the figure as either Seth, Adam’s third son, or the Egyptian god Set. The label “prophet” is due to an error in B/BI and D/DI manuscripts; see Scrope Explanatory Note 65.11–13.
- 19–21 *That Adonius . . . leve hyt*. The *Bibell* gets more directly than Christine to the point that the sinful soul must reflect and choose not to persist in sin, rather than focusing on a wayward good individual. Compare Parussa, 65.22–24, and Scrope 65.14–16.
- 21–23 *as seyth Seynt Peter . . . pouer over hym*. The *Bibell* streamlines the repetition of the devil’s power over sinners.
- 23–24 *Data est . . . tribum et populm*. Apocalypse 13:7, modified by Christine (see also Scrope Explanatory Note 65.19–20). The *Bibell* translator adds the attribution to St. John, who was the author of Apocalypse.

CHAPTER 66

- 1 *Troye*. See Chapters 37 and 61.
- 8 *grett arme*. French sources, including DI, (the manuscript closest to the *Bibell*) indicate that the army is Greek, but the translator does not follow suit.
- 11–12 *he left the cytté destitute and voyd of people*. The *Bibell* transmits the expected manuscript reading, a translation (with doublet) of the French “fu la cité remese de gent vuidee” [the city was left void of people] (Parussa, 66.12). Pigouchet and Le Noir were clearly not the *Bibell*’s source, for they transmit an error for “remese”: “reverse de gent vuidee” [turned upside down and emptied of people; Wyer: reversed and voyde of people].
- 21–25 *For Seynt Austeyn seyth . . . fyndyth unarmed*. The analogy of earthly war and arms with spiritual war and virtues was fairly common but has not been found in Augustine’s works. See Scrope Explanatory Note 66.15–16.

CHAPTER 67

- 2 *Orpheus*. See Scrope Explanatory Note 67.2 and Chapter 70.
- 9–11 *wyld serpentes . . . of the harpe*. In listing the creatures affected by Orpheus’s music, the *Bibell* translator rearranges the ordering, separates the birds, beasts, and serpents (and omits beasts), inserts the reference to the serpents’ nature, and adds additional detail.
- 11 *harped*. The choice of “harped” instead of simply “played” may be due to influence of the translator’s French manuscript source. While most manuscripts record a form of “jouer” [to play], DI₇ witnesses “savoit lirer” [knew how to play the harp]. The *Bibell* translates a form of “jouer” as simply to play an instrument in 26.15, as Midas judges the musical abilities of Pan and Phoebus.
- 13 *many tymeſ*. Even little differences in source manuscript families can filter into close translations: A/AI and D/DI texts read “souventesfois” [literally: many times] while B/BII read “souvent” [often] (Scrope 67.10).
- 17–18 *as scripture seyth . . . meyte of the devel*. The term “scripture” in Middle English could refer to Biblical texts or any written document, including literature. See Scrope Explanatory Note 67.13 on a possible source.
All the French copies consulted contain “le las du serpent” [the snare of the snake]. Clearly, the *Bibell* translator interprets the serpent to represent the devil; the error for “las” is a copying mistake for the English translation “aweyte,” a term the translator uses elsewhere for “agait” [trap], a synonym for “las.” This error indicates that MS Harley 838 is not the first copy of the *Bibell* and that the translation likely read “thaweyte” as at 66.17, but our copyist misread it and confused *w* and *m* to produce “the meyte” (rather than “th’aweyte”).
- 20–21 *By the harpe . . . not gretly delyte*. The *Bibell* omits the French text’s repetition that the knightly spirit should not be assotted with the harp (see Parussa, 67.24; *OLH*, p. 100).
- 22–26 *seyth Seynt Austyn . . . werldly ryches*. The *Bibell* omits the title of Augustine’s *The Singularity of Clerks*, a work now attributed to Pseudo-Cyprian (see Scrope Explanatory Note 1.106–09).
- 26–27 *the prophete David . . . in tecto*. Psalms 101:8. The *Bibell* identifies David as “the prophete,” a term lacking in the consulted French texts. The attribution to the psalter occasionally appears in French copies, and it does appear in DI₇ (and AI, but not B/BII, D, DI, or Pigouchet or Le Noir).

CHAPTER 68

- 5 *Parys*. For sources, see Scrope Explanatory Note 68.4. See also Chapters 60, 73, and 75 for more on Paris of Troy.
- 11–12 *poyer of Grece . . . Achilles*. The *Bibell* (or its source) omits the discussion of provinces in southern Italy controlled by Greece, which follows “Greece” in

Christine; see Parussa, p. 433n68b. The *Bibell* also lacks reference after “Achilles” to his elite warriors, the Myrmidons, a term that gave copyists and translators significant trouble—BI contains “Mirundois” (leading to Scrope’s “Myrundois” [S], “Mirondois” [M], or “Mirmedewes” [L]); and DI₇ initially writes “les liij rois,” but strikes it and inserts “Mirmindonnois” interlinearly. Pigouchet and Le Noir print “Mirmindonnois,” which is corrupted by Wyer to “Myrrondonnes.” Only the B/BI texts and Scrope identify the Myrmidons as valiant fighters (A/AI and D/DI manuscripts and printed editions do not). Compare Parussa, 68.10–15; Scrope 68.8–11.

- 19–20 *arrogance of pride*. The addition “of pride” may derive from the DI manuscript source; DI₇ warns the reader “ne soy orgueillir ne eslever en arrogance” [not to become proud or elevate oneself into arrogance], and no other consulted text contains “orgueillir.”

CHAPTER 69

- 2 *Antheon*. On sources, see Scrope Explanatory Note 69.2. The *Bibell* focuses on Actaeon’s idleness and excessive spending on pleasurable activities, omitting references to Diana’s chastity and Diana as goddess of the forest. See also Chapters 23, 63, and 65.
- 12–13 *sche was all nakyd . . . served here*. In the account of Diana’s bathing, the *Bibell* follows A/AI and D/DI copies in lacking that she was “en la fontaine” [in the fountain], a detail included in B/BI (Parussa, 69.15; Scrope 69.11).
- 17 *men oftesythes avaunte and sumtyme lye of ladyes*. The *Bibell* translates the A/AI and D/DI doublet that men “se vantent et gabent” [boast about and brag about/deceive] women. The B/BI version that influences Scrope’s “gentilmen wul vaunte them of ladies” only mentions the male habit of boasting about women (Parussa, 69.20–21; Scrope 69.15).
- 19 *in her angre*. The *Bibell* translator adds this detail; Christine does not explicitly refer to Diana’s anger, though it is implied by the verb “maudist” [curse].
- 20 *wyld hert*. Both Scrope and the *Bibell* translate “cerf ramage” [antlered stag] as “wyld hert,” perhaps misreading as “cerf sauvage.”
- 27 *fyrst wepyng at deth*. The *Bibell* (or its source) generalizes while other texts specifically claim that deer weep at their deaths. Bühler, *Epistle*, p. 174n84/11–12, points out that a similar claim about deer appears in Bartholomaeus Anglicus (Trevisa, *On the Properties of Things*, ed. Seymour, 2:1178). In this instance, A/AI, BI, and D/DI manuscripts agree against B and B₁, which both omit “à la mort” [at death].
- 32–33 *as ofte . . . and foly*. Although the *Bibell* translator eliminates the recap of Actaeon’s death and Diana’s chastity as motivation for her punishment, he expands on the moral warning. Curiously, although the texts are not identical, the copyist of DI₇ also expands on similar topics: after noting that Actaeon was destroyed by his own men, the scribe elaborates “c'est adire par prodiguite et oysivete” [that is to say, by prodigality and idleness].

- 41 *eyre.* The *Bibell*'s use of "eyre" may be due to its source: DI₇ specifies that the birds' wings "les pourtent en l'air contre le ciel" [carry them in the air toward heaven], instead of "les pourtent ou ciel" [carry them to heaven] in other copies.

CHAPTER 70

- 1 *Labour not nor traveyle.* The Bibell translator inserts the sense of hard work required for this journey; the French simply says "Ne va pas aux portes denfert" [Do not go to the gates of hell] (DI₇), so I have translated "traveyle" here as "travel," though it can also be synonymous with working or laboring.
- 2 *Erudice.* On Orpheus and Eurydice, see Scrope Explanatory Note 70.2; see also Chapter 67.
- 12 *in the toe.* A/AI and D/DI note that Eurydice was stung "ou talon" [on the heel]; B/BI, and thus Scrope lack that specification. Whiting S153 notes the proverbial snake in the grass.
- 18 *grett pyté.* The effect of the *Bibell* translator's omission — of text in which Pluto, Lucifer, Cerberus, and Acharon see the officers of hell cease their torments and are moved to return Eurydice to Orpheus — is that Proserpina exercises the primary agency responsible for the return of Eurydice. Of course, the *Bibell* (or its source) may have skipped the line accidentally. DI₇ includes the male named personages but offers a unique reading in which Proserpina also receives credit through the insertion of the verb "appella" before the men's names, indicating that she calls their attention to the effect of Orpheus's harping. Compare Scrope 70.14–15 and for the named figures, see Scrope Explanatory Note 70.15.
- 20 *uppon this conyng.* Of the consulted *Othea* copies, the majority read "par tel," but AI has "par tel couvent" [through such promise], D has "par tiele condicion" [through such condition], and DI₇ has "par tel couenant" [through such an agreement]. The English translations require a noun to make sense of the French, but none appears in the A, B/BI, or other DI copies.
- Parussa, p. 436n70d, explains that "tel" could function grammatically to indicate "tel" plus a generic noun, so no noun was required, though she acknowledges the difficulty of this reading. She further proposes that an AI copyist inserted "couvent" to match the second "couvent" explicitly mentioned some lines later, in Parussa, 70.28. However, this appears to be a rare error by Parussa. As her own variants indicate (p. 368), and my collation with AI confirms, this latter proposition is unlikely, because A/AI manuscripts omit Parussa, 70.28–29, where the second "couvent" appears in B/BI manuscripts.
- 24 *forgate hys covnaunte.* The forgotten agreement seems to be the translator's addition.
- 26 *Many exposicioouns.* At this point, all consulted French copies offer two additional interpretations of the narrative, which the *Bibell* translator omits; he also omits, after "thyng impossible" (70.27–28), the reminder not to be sad or wroth if one cannot recover the lost item (compare Parussa, 70.34–39; Scrope 70.23–27).

Curiously, given his penchant for streamlining, the translator repeats the lesson in 70.27–28 in 70.29–30, presumably to maintain the structure in which each chapter explicitly relays a lesson to the good knight.

- 30–31 *wyse man Saloman . . . impossible to have.* On the source and on confusion of Solomon and the philosopher Solon, see Scrope Explanatory Note 70.27–29.

CHAPTER 71

- 3–5 *Achilles . . . Ulixes.* See Scrope Explanatory Note 71.3; see also Chapters 40, 85, and 93.
- 7 *He gynneth soone to prykke that wyll be a thorne.* Proverbial: see Whiting T222.
- 11 *unespyed.* The source for this variant is likely the shared source with DI₇, which reads “ne fut apperceuz” [was not perceived] instead of the correct “fu parcreus” [was grown], the reading in the other consulted copies, including BI (see Parussa, 71.12–13). Scrope’s “parceyved” is a mistranslation of “parcreus” (Scrope 71.9). The translations should read that Achilles was hidden until he was nearly grown.
- 13 *Qeistrus.* Perhaps the *Bibell* translator misread “Ystrus” (as the name is spelled in DI₇) as a scribal abbreviation for “que.” B and BI, and thus Scrope, omit the name.
- 15 *sotyll Ulixes.* Christine represents Ulysses as not only clever but also malicious, twice using the term “malice” to describe him (Parussa, 71.19, 71.21). See Scrope Explanatory Note 71.13.
- 25–26 *Leguroun . . . hys armes.* The Arabian fabulist Loqman is associated with proverbial wisdom, and his name is variably spelled “Leginon,” “Loginon,” “Legmon,” or “Logmon” in medieval texts (see also 71.23; the *Bibell* offers the variant “Leguroun” at 71.25). On Loqman, see Kassis, *Arabic Proverbial Works*, pp. 51–54; and Sutton, *Dicts and Sayings*, p. 138n17.1.
- 30–34 *seythe Seynt Jerome . . . everlasting joye.* The idea that all good deeds will be rewarded and all bad deeds punished seems to have been commonplace.

CHAPTER 72

- 11 *therfore.* After this line in the B/BI copies, the French texts extol Atalanta’s “merveilleuse isnelleté” [marvelous swiftness], but A/AI and D/DI omit that praise, accounting for the difference between Scrope and the *Bibell*. Mombello, *TM*, pp. 296–97 no. 15, identifies this as a characteristic difference between A and B manuscripts; compare Parussa, 72.13; Scrope, 72.10.
- 15–16 *Wherfor seyth Othea . . . suyche stryve.* The *Bibell* translator streamlines a wordy citation (source unknown) but also removes language that might be pejorative toward Atalanta or women in general: as in Scrope, all French manuscripts advise against striving against “choses inutiles” [useless things] that do not matter to a knight’s honor (Parussa, 72.23–26; Scrope 72.15–18).

- 16 *Thesaly*. Thesaly refers to Basil the Great, bishop of Caesarea (Parussa, p. 493), who was a distinguished fourth-century theologian.
- 21–24 *The world . . . to dispye hytt*. See Scrope Explanatory Note 72.22–25, on the translation of these lines.

CHAPTER 73

- 12 *apple*. Compare Parussa, 73.13–15; Scrope, 73.10–11. A/AI, B/BI, D, Pigouchet, and Le Noir report Paris's diligent evaluation of the goddesses' strength. However, other DI copies omit that content, including DI and DI₇ (initially), which means the *Bibell*'s omission is plausibly due to its source. The scribe of DI₇, however, marginally inserts the omitted material, one of several indications that this manuscript in its corrected state was not the direct source for the *Bibell*.
- 25–27 *And for as myche . . . in hys jugement*. Compare Parussa, 73.35–39, and Scrope, 73.23–26. The *Bibell* reorients the *glose* to focus not on Paris's character but on the results of his “symple and unavysed jugement” (Troy's destruction), and he explicitly warns against imitating Paris.
- 32–37 *seyth Seynt Austyn . . . good or ylle*. The *Bibell* omits Christine's attribution to Augustine's writings against the Manicheans, a term that clearly gave scribes trouble and may have been omitted or altered in the *Bibell*'s source (see Scrope Explanatory Note 73.29). The *Bibell* also adds details including “or feblenes,” “that we schall geve our jugement on,” “neclegently,” “alwey in our conscience,” and “deed or quarell.”

CHAPTER 74

- 1 *Fortune*. See Scrope Explanatory Note 74.1. See also Proh.162–65, Explanatory Notes Proh.165 and 163–65 above, and the Introduction, pp. 27–28.
- 7 *slypper eele*. On the proverbial slipperiness of the eel, see Whiting E45.
- 14 *ingyne made to take fysche*. The origin of Christine's comparison of Fortune's wheel to an “ingyne” or trap is unknown. The seemingly bizarre addition of “made to take fysche” appears in the French A/AI and D/DI copies but not B/BI (*TM*, p. 297 no. 16). It may be proverbial (see Whiting F237). The image also recalls Chaucer's discussion, in *TC* 3.35, in which Venus knows all the secrets of things, such as why one person loves another or “whi this fissh, and naught that, comth to were” (a device for catching fish in a pond or stream); Venus and Fortune are often iconographically similar, and the translator may have known Chaucer's image (I am grateful to Jill Mann for this reference).
- 17 *Contemplacioun*. The error of “Contemplacioun” for “Consolacioun” occurs in D/DI, though a savvy scribe might easily correct it (which may explain why Pigouchet and Le Noir have the correct title; even Harley 219 has the error). The DI₇ scribe partially corrects the text to “Dit Boece de consolacion ou tiers livre de contemplacion” [Boethius says of consolation in the third book of contemplation].

- 17–18 *worldly felicité*. All consulted French copies except DI₇ refer to the “felicité des Epicuriens” [Epicureans’ happiness]. The *Bibell*’s substitution can be explained by DI₇’s unique variant: “felicité des euvres et choses mondaines” [happiness of worldly works and things]. See Parussa, 74.20–21; Scrope, 74.13 and Explanatory Note.

CHAPTER 75

- 2 *Pares*. See Chapters 60 and 73, and Scrope Explanatory Note 75.2.
- 10 *chefsteyn nor governour*. A, AI, B, BI, and DI read “chevetaine,” though DI₇, Pigouchet, and Le Noir contain “capitaine” [captain]; D effectively translates, reading “chieftain.”
- 20 *Marye Mawdelyn*. For the conflation of Mary Magdalen with Mary, the sister of Martha, see Scrope Explanatory Note 75.17–18.
- 21 *figured*. The manuscript lacks the term “figured,” which I have supplied from the French “figuree” [signified] (DI₇; Parussa, 75.25).

CHAPTER 76

- 1–7 *Sett nother wache . . . in jelowsye*. Compare Scrope 76.1–4, which follows Christine, Parussa, 76.2–5, and introduces both Cephalus and Lot’s wife; the *Bibell* translator omits reference to Lot’s wife in both *texte* and *glose* (see note 76.17, below).
- 12 *deer*. The French texts record *sauvagine* for this word, which can simply mean a wild beast (as Scrope translates at 76.9), but it can also refer to “venison” specifically (*OFD*). By 1611, Cotgrave’s French to English dictionary records venison as the primary definition.
- 12–13 *jelousye . . . woman*. A/AI and D/DI copies note that Cephalus’s wife was jealous that he was amorous with someone else; B, BI, and Scrope say that she was jealous and also that she feared that he was amorous with another (B₁ records that she was jealous out of fear); see Scrope 76.9–10 and Explanatory Note; Parussa, 76.13–15; *OLH*, p. 109.
- 17 *remedye*. Compare Scrope 76.14–16. At this point the *Bibell* omits Christine’s reference to Lot’s wife, presumably to streamline the chapter and focus on Cephalus’s wife.
- 29–30 *Ut quid vides . . . non consideras*. Matthew 7:3, which also appears in *CV*, fol. 98v (Larke, fol. 67r), is Christine’s source. The *Bibell* is closer to Luke 6:41, which has “consideras” as the final verb instead of Matthew’s “vides.”

CHAPTER 77

- 8 *Helenus*. The DI₇ scribe miscopies the *allegorie* introduction of Helenus as advising against war before identifying him as Hector’s brother; the *Bibell* is unaffected by the error.

- 13 *believe oold and sad conceyle.* The *Bibell* translator adds “oold and sad.” Similar advice was commonplace; see, for example, *TDP*, pp. 959–60; *Dicts*, pp. 136.5 and 137.6; Chaucer’s Tale of Melibee (*CT* VII 1256, 1335, 1341–43); Whiting C452.
- 20–22 *Fidelis Deus . . . possitis resistere.* For the final Latin word, the Vulgate and all consulted copies read “sustinere,” except for DI₇ which, like the *Bibell*, also records “resistere.”

CHAPTER 78

- 4 *To trust myche in dremes is ful gret abusioun.* Proverbial: see Whiting D387.
- 12 *discomfort.* Here and in the *moralité*, the *Bibell* translator focuses on not being too troubled by visions, omitting Christine’s balanced warning to not be too joyful, either.
- 20 *compleyn.* A/AI and D/DI versions contain the verb “plains” [complain, lament], not the B/BI “pleures” [weep] that influences Scrope (78.19).
- 26–27 *Omne . . . pacientiam habe.* Sirach/Ecclesiasticus 2:4. In beginning with “Omne,” the *Bibell* and DI₇ match the Vulgate, while the majority of other manuscripts consulted and the early printed editions begin with “Esse” (see also Scrope Explanatory Note 78.25–26).

CHAPTER 79

- 4–5 *And believe . . . never feyle.* The translator has added emphasis on Alcyone’s counsel and an echo of Ecclesiasticus 32:24, suggesting that like Christine, he classifies Alcyone among the wise women foreseeing danger (see Hindman, *Painting and Politics*, p. 130). See also *Bibell*, 50.6–7, 53.25, and Whiting C448 and C470.
- 6 *Selnewyl moost comonly dothe mor harme then good.* Proverbial: see Whiting S144.
- 9–10 *of devocioun . . . perilose viage.* The *Bibell*’s source must have shared its reading with the source for DI₇, which reads, “Devacion print au roy d’aler en pelerinnage ung voyage molt perilleux . . .” [Devotion compelled the king to go on pilgrimage a very perilous voyage]. “Pelerinnage” is marked for cancellation, but this is the only extant manuscript to provide precedent for the *Bibell* translator’s term “pilgrimage.” Additionally, Mombello, *TM*, p. 99n1, observes that no other French manuscript contains “voyage” (the *Bibell* translator’s “viage”) over “passage” [passage] in this line.
- 19 *thei two bryddes.* DI₇ shares the reading “les deux oiseaulx,” whereas other manuscripts consulted record “les oyseaulx” [the birds].
- 20 *seemews.* The *Bibell* translator specifically identifies the white-feathered sea birds in question as seagulls. The modern term “halcyon” refers to types of kingfishers.

- 23 *the seyd bryddes.* The *Bibell* reading derives from “dis oyseaulx” [said birds], found in A and DI copies. AI, B/BI, and D instead read “.ii. oisiaulx” or “deux oyseaulx” [two birds].
- 23–24 *fore . . . myschyef.* The *Bibell* poet adds this phrase to clarify the lesson. B/BI texts conclude “et fu leur cas et leur aventure telle” [“and such was their fate and their fortune”] (Parussa, 76.31–32; *OLH*, p. 112), but A/AI and D/DI copies lack such a statement; compare Scrope 79.21.
- 24–26 *seyth prudence . . . hys freindes.* The reference to believing Alcyone’s counsel appears to be the *Bibell* translator’s attempt to link *texte* and *glose* (compare 79.4); it does not appear in French copies.
- 26 *philosophre Assaron.* Assaron has not been identified; the name may be a corruption of Fatima Az-Zahra, daughter of Mohammed (ed. Sutton, *Dicts and Sayings*, p. 138n16.1). The *Bibell* translator adds “philosophre” as an identifier, perhaps to grant authority to a potentially unfamiliar figure.
- 31–36 *He is wode . . . not repent thee.* The *Bibell* erroneously cites the first book of *De officiis* [*On the Duties of the Clergy*], though all consulted copies of the *Othea* cite the second.
- 34 *five.* The *Bibell*, like A/AI and D/DI copies, notes five years of famine, but Scrope, following B/BI, records seven; see Scrope Explanatory Note 79.28–32.

CHAPTER 80

- 1–6 *All chyldly cunceyle . . . in werre.* See Whiting C452 and Chapter 77.
- 1 *chyldly.* Here, the term means immature, not fully thought out. See Scrope Explanatory Note 80.17–18.
- 8–9 *When Kyng Priamus . . . to know.* The *Bibell* translator streamlines the backstory, omitting the details of the first destruction of Troy and Priam’s desire for vengeance.
- 11 *old, sadde, and wyse men.* The *Bibell* translator expands from the French “sages” [wise men]. See also 77.13.
- 13 *meyné.* The expected French reads “li mainsnez des enfans Priant” [the youngest of Priam’s children] (Parussa, 80.18–19), where “mainsnez” means “youngest” (*DMF*, *moinsné* [adj.], sense A). The *MED* gives no attestation of an equivalent meaning, but the *Bibell* translator may be using “meyné” to indicate a young child, akin to the modern sense of a minor (*MED*, *meiné* [n.], sense 1b).
- 15 *rest and pees.* The majority of French copies record simply “repos” [rest]. Only DI₇ shares the reading “repos et paix” [rest and peace].
- al the contrarye.* The *Bibell*’s reading derives from the A/AI and D/DI “conseilla tout l’opposite” [counseled completely the opposite]; Scrope’s translation mirrors BI: “conseilla que on y alast” [counseled that they should go there] (Scrope 80.15); both B₁ and B contain the error “n’y alast,” accidentally negating Troilus’s advice.

- 16 caused *Troye* to be utterly destroyed. The *Bibell* explicitly references Troy's destruction, whereas French *Othea* copies generalize that great harm followed; compare Parussa, 80.23; Scrope, 80.16.
- 19 *The lond . . . is a chyld.* For sources, see Scrope Explanatory Note 80.18–19. Christine uses “prince,” which Scrope translates as “kinge” in contrast to the *Bibell* translator’s broader rendering “governour.”
- 22–25 *Ignoraunce is . . . qweynched by wysedam.* The *Bibell* translator chooses the gender-neutral “chyldre” for French “filles” [daughters].

CHAPTER 81

- 1 *Calcas.* On the Trojan traitor and father of Briseida/Criseyde, see Scrope Explanatory Note 81.1. The *Bibell* translator criticizes Calchas even more harshly than Christine had; see also Lydgate’s condemnation of Calchas in *TB* 2.5976–6204, 3.3718–41, and 4.6023–51.
- 10 *Delphos.* Delphos (now known as Delos) was the mythological birthplace of Apollo and the high priestess of the temple to Apollo there was believed to be an oracle who could deliver answers from the god to petitioners.
- 14 *letted.* On A/AI and D/DI vs. B/BI readings, see Scrope Explanatory Note 81.11.
- 23 *cheer.* The French term used is “priveté,” meaning friendship, intimacy, or familiarity (see *DMF*, *priveté* 1 and *privauté*; Cotgrave, *Dictionarie of the French and English Tongues*, *privauté*).

CHAPTER 82

- 3 *adamaunt.* The stone was believed to be indestructible, and the term was often used for diamonds. The *Bibell* translator may be punning on the medieval Latin for “loving deeply” (*MED*, *adama(u)nt* [n.], etymology), or evoking the stone’s proverbial association with hard-heartedness (Whiting A40).
- 8–9 *hye corage . . . hye parage.* The *Bibell* adds the detail of Hermaphroditus’s “hye corage” and transforms the French “nimphe” [nymph/fairy] to a “grett ladye of hye parage,” perhaps to emphasize nobility and status.
- 9 *surprised in her love.* The *Bibell* translator confuses the French claim that the nymph was “esprise de son amour” [inflamed by her love] (Parussa, 82.8; see *DMF*, *esprendre* [v.], sense A.2).
- 17–20 *And when sche saw he wold not be conquered by love . . . to remembre her hertely love . . . and beholdyng her gret love . . .* These phrases are the *Bibell* translator’s additions.
- 22 *diverse maners.* After this phrase, the *Bibell* translator omits Christine’s discussion of *couverture*, astronomy, and alchemy. See Parussa, 82.25–30; *OLH*, p. 114; Scrope 82.17–20; and Explanatory Note 82.19.

- 26–27 *the uske . . . jewse and lycour.* See Scrope Explanatory Note 82.22–23.
- 39 *in distres.* The *Bibell* translation reflects the A/AI and D/DI readings, which note that without compassion we may not relieve someone “de sa tristesse” [in his sadness] (some manuscripts omit “sa”); B/BI and Scrope (82.32) lack the phrase (see Parussa 82.51; *OLH*, p. 115).

CHAPTER 83

- 3 *games.* On the association of games, and chess in particular, with Ulysses, see Scrope Explanatory Note 83.1–2.
- 11 *tablez.* The *Othea* copies consulted allude more generally to “telz semblables” [other similar games] (Parussa, 83.12–13; Scrope 83.8).
- 13 *not contrarius to verteu.* The *Bibell* translator adds this specification.
- 13–14 *Al thyng . . . doo.* Unidentified source.

The *Bibell* translator’s use of “the ydle” is unique; the majority of the French manuscripts consulted contain “loisible” [permitted, allowed, lawful; Scrope, 83.10: “leeful”]. It is possible that the *Bibell* poet mistook “loisible” as a form of “loisir” [free time, leisure; idleness, inactivity]. However, he introduces “leful” into the *texte* (83.2), *glose* (83.12), and *moralité* (83.16), where French copies do not use any related term. The concept of “leful” ties all three parts of the chapter together, so it seems unlikely that the *Bibell* translator did not grasp the sense of “loisible.” Perhaps his translation here indicates his interpretation of the chapter as an opportunity to argue against idleness.

*B*₁ and modern editions based on it record a different unique variant of “loyalle” instead of “loisible” (Parussa, 83.15); Pigouchet and Le Noir have “louable” [suitable, laudable].

- 17–18 *disport . . . holsom storyes.* The *Bibell* translator adds that one may “disport in vertuose and honest ocupacioun,” and he includes “other holsom storyes” in addition to Holy Scripture, emphasizing educational reading more broadly.
- 19–20 *our soule.* The *Bibell*, like all the manuscript copies consulted, transmits “nostre ame” [our soul]; Pigouchet and Le Noir print the variant “nostre Seigneur” [our Lord].
- 20 *Ther mey we see our bewté.* The *Bibell*’s source apparently contained the text “la pouons nous veoir nostre bel” [There may we see our beauty]. This statement appears in A/AI, B, D, and DI. However, due to eyeskip, it is lacking in BI (and likewise Scrope), DI₇ (which thus cannot be the *Bibell*’s immediate source), Pigouchet, and Le Noir. Compare Parussa, 83.24–25, *OLH*, p. 115; Scrope, 83.15.

CHAPTER 84

- 1–2 *naturall inclinacioun . . . not absteyne.* The *Bibell* translator emphasizes Troilus’s agency and responsibility for his fate even more forcefully than Christine

- (Schieberle, *Feminized Counsel*, pp. 178–82; see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 93–97).
- 3 *Cupido*. The term can either refer to Cupid or to sexual desire (*MED*, *Cupide* [n.]).
- 4 *Cresida*. On Criseyde/Briseida, see Scrope Explanatory Note 84.3.
- 9 *well drawen and well noortred*. On Christine’s B/BI description of Briseida and its ambiguity, see Scrope Explanatory Note 84.5–6. A/AI and D/DI copies read “plus cointe et de vague attrait,” which I translate as “very proud and of fickle charms” (though “cointe” could have flattering meanings, the evocation of fickleness here undercuts those possibilities; “proud” also suits the allegorization of Briseida as vainglory). The *Bibell* translator softens the adjectives, even though he knows that “vague” has a negative connotation: he elsewhere translates the adjective “vagues” as “wavyng” when it implies inconsistency (Parussa, 91.15, 91.20; *Bibell*, 91.15, 91.18) and the noun “vagueté” as “ylle disposicioun” when applied to Circe (Parussa, 98.23; *Bibell*, 98.18). The *Bibell* more closely resembles Chaucer’s sympathetic treatment by refusing to characterize Criseyde/Briseida as flawed at the outset, as many medieval writers, including Christine, did. His phrase “well noortred” echoes Chaucer’s praise that Criseyde was not only a beautiful woman but also “the beste ynorished” (*TC* 5.821).
- 10 *brother unto Ectour*. The *Bibell* translator identifies Troilus with respect to Hector, not their father Priam.
- 13 *by the answere of the god Appollo*. The *Bibell* translator adds this information (see Chapter 81).
- 15–16 *cytté . . . departyng*. A/AI and D/DI copies mention Criseyde/Briseida’s return to her father and the lovers’ sorrow, but they lack references to other details in B/BI: the explicit reference to the Greek camp and the lovers’ complaints (compare Parussa, 84.14–17; Scrope, 84.11–12).

CHAPTER 85

- 2 *Beware of Achilles*. In traditional narratives, Hector is unaware of the events leading up to his death. By giving Othea prophetic abilities, Christine creates a fiction in which Hector is essentially warned of the immoral or bad decisions that will lead to his demise; in theory, Christine’s fictional Hector, so warned, could avoid them. For more, see the Introduction, pp. 3–5.
- 21–25 *as seyth the doctour Solin . . . ageyn it*. Job 7:1. On the erroneous attribution, which is common in *Othea* manuscripts, see Scrope Explanatory Note 85.18–21. The *Bibell* translator alone inserts the title of “doctour” [theologian, authority] before Solin’s name, presumably to grant the figure the authority to appear in the *moralité*. DI₇ originally recorded “Solin,” but the scribe corrected it to “Job.”
- 25–26 *Illa que . . . mater nostra*. Galatians 4.26 — a curious alteration made by the *Bibell* translator that evokes Jerusalem as mother in a chapter that focuses on a male

relationship. All French manuscripts and printed editions consulted quote Ephesians 6:11 (compare Scrope 85.21–22).

CHAPTER 86

- 4–6 *Yett . . . Pyté must he have.* The *Bibell* translator uses Christine's exhortations toward pity in the *glose* and *allegorie* to unify the chapter by introducing the concept in the *texte* (see also Brown-Grant, *Moral Defence*, pp. 81–82). For a similar link between pity, courtesy, and love of subjects, see Gower's *CA* 7.3120–36.
- 24–26 *Werfore seyth Zaqualkyn . . . vices and shame.* Zaqualquin is likely another name for Aesculapius (Parussa, p. 494; ed. Sutton, *Dicts and Sayings*, p. 121n4.1).
- 26 *rygorous.* The French specifically advises the reader not to deny justice to enemies (compare Parussa, 86.34–35; Scrope, 86.23).
- 27 *hyd nor refused.* In translating Christine's "esconde" [refused, rejected] (Parussa, 86.38), the *Bibell* translator seems to hedge his bets between "escondire" [to refuse] and "escondre" [to hide].
- 28 *have and ministre and use.* The French manuscripts consulted simply advise the reader to have the capacity for mercy; the *Bibell* translator makes explicit the need to use it.

CHAPTER 87

- 1 *purchace.* The *Bibell* translator's rendering of the French "avoir" is nuanced to acknowledge the sense that the verb can carry the sense of acquiring or obtaining, not just possessing (see *DMF*, *avoir* [v.], sense A.2; *MED*, *purchasen* [v.], senses 1, 2, and 4b).
- 11 *she required the goddes.* Only DI₇ contains the reading "elle requist a la deesse" [she asked the goddess]. The French "requerre" means "asked" or "petitioned" (*DMF*, *requérir* [v.], sense B), much like the Middle English term (*MED*, *requeren* [v.], sense 1a). All other consulted French copies instead note that Daphne "sa priere fist a la deesse" [made her prayer to the goddess]. On the importance of the prayer to Diana, see Scrope Explanatory Note 87.9.
- 16 *fable.* Amsler, "Rape and Silence," p. 83, asserts that the *Bibell* translator "prudishly omitted" lines that might be sexually suggestive by limiting himself to one interpretation (compare Parussa, 87.21–27; Scrope 87.14–18). Yet the omission of multiple interpretations has been typical of the translator's process, and he does not always shy from the suggestion of sex (for example, 55.9, 56.8; but see also 30.27–28).
- 19–20 *the noble poete Omere.* The *Bibell* translator's addition plausibly stems from his own knowledge. Of the consulted French manuscripts and printed editions, only B₁, which has no relation to the *Bibell*, refers to Homer as "le poete" [the poet].

- 22 *everlastyng lyff*. The *Bibell* translator interprets rather than translates the French “victoire glorieuse” [glorious victory] (Parussa, 87.37).
- 28 *glorious face . . . incomparable*. The *Bibell* translator either errs or interprets his French text in rendering “present visage” [present face] as the “glorious face” and “incircoscriptible” [limitless] as “incomparable” (Parussa, 87.45–46; compare Scrope 87.29).

CHAPTER 88

- 6 *conceyll*. The *Bibell* translator underscores Andromache’s actions as counsel in all three chapter sections; Christine uses “avision” [vision/dream] in all three, but “conseil” only in the *glose*.
- 11 *schedew hym her visioune and advertyzed and conceyed hym*. The translator interprets the vague French claim that Andromache “fist son pouoir” [exercised her power] (Parussa, 88.10–11). His terms describe her intervention as counsel, and his emphasis on “the secrete/s of her hert/e” (88.2, 88.14) may evoke the queenly intercession that blurs the line between a wife’s desire to persuade her husband out of love and her desire to offer moral advice, a concept exploited by late medieval authors of mirrors for princes (see Schieberle, *Feminized Counsel*, pp. 1–17). For Andromache as a mouthpiece for Christine and Othea, with historical relevance to the French monarchy, see Hindman, *Painting and Politics*, pp. 55–60, 130–32. See also Chapter 90, where the *Bibell* translator uses the same verbs “advertyze” and “conceyl” for Priam’s attempted intervention in 90.13.
- 17 *a wyse symple persoun*. Almost all French copies consulted read “petite personne sage” [wise person of little importance; *DMF*, *petit* (adj.), sense I.B.1]; *DL*₇ contains “personne petite sage” [person of little wisdom]. It is difficult to say definitively which sense the *Bibell* translator intended, because “symple persoun” could indicate a lowly person lacking authority or an unintelligent person (*MED*, *simple* [adj.], senses 3 and 5). Either interpretation nevertheless presents wise counsel coming from an unexpected source.
- 21 *sett at noght*. All French copies consulted continue to advise the knight essentially to enact that good purpose completely, according to his power (Parussa, 88.25–26; *OLH*, p. 120).
- 21–23 *as seyth Seynt Gregore . . . techeth our understandyng*. The *Bibell* translator (or his source) omits the second half of the citation found in all consulted French copies; see Scrope 88.17–22.

CHAPTER 89

- 7 *Who in strenthe put al his trust is soone confounde*. Proverbial: see Whiting S834. The *Bibell* translator’s *texte* mirrors Christine’s *glose*.
- 8 *Nembroth*. Nimrod appears in Genesis 10:9–10 as a stout hunter and the founder of Babylon; Christine uses the appellation “le geant” [the giant] (Parussa, 89.7),

- which the *Bibell* translator does not translate, though the term appears in the consulted French copies.
- 20 *Put no trust in the world, though it laughe on thee.* The sentiment seems to be Christine's addition to Augustine, probably from a proverb or Boethius. The *Bibell* omits surrounding text without precedent in French copies.

CHAPTER 90

- 1 *thou schall dye.* On Christine's imaginative chronology and her sources, see Scrope Explanatory Note 90.1. Although Christine's Othea seems moved by the thought of Hector's death, the *Bibell* translator's Othea does not seem to change tone.
- On Lydgate's use of the *Othea*, Chapters 90–92, in the *TB*'s account of Hector, see Benson, *The History of Troy*, pp. 127–29.
- 3 *Atrops . . . hys hand.* The *Bibell* translator uniquely inserts Atropos into Christine's chapter (see Chapter 34), perhaps influenced by Lydgate's *Troy Book*. Lydgate generally imagines the death of Trojan princes, “[w]han Antropos to-brak hir lyves thred” (*TB* 2.142); and he includes her as part of Andromache's dream and blames the Fates and Atropos specifically for Hector's demise (*TB* 3.4923–28). See Schieberle, *Feminized Counsel*, pp. 185–86. Although Atropos is female in Christine and a number of other sources, including Lydgate (for example, *TB* 3.4925), the figure is gendered male in *Bibell* 34.4–9, Scrope's *Epistle* (34.2), and *Assembly*, lines 419–501.
- 11 *Mars the god of batey়ll.* B/BI manuscripts include Minerva as well (compare Parussa, 90.12; Scrope, 90.8). The *Bibell*'s omission of Minerva is shared with D/DI manuscripts and printed editions.
- 14 *privey posterne.* The *Bibell* translates the French reading “une faulse poterne” [a secret gate/door], which is only found in AI manuscripts and DI; almost all other manuscripts record that Hector left via a “soubzterraine” [underground passage] (*TM*, p. 313 no. 14). Campbell, *Epître*, pp. 106–07, suggests that the AI reading may have derived from the prose *OM*, but that version is too late (ca. 1466–1467). Parussa, p. 448n90a, posits *OM* 12.3868–71 as Christine's source for the “soubzterraine,” perhaps conjured from her memory, since the *H42* was her primary source.
- 17 *hys freindes.* See Scrope Explanatory Note 90.14.
- 19 *victoriously.* A/AI and D/DI copies record “victoreusement,” while B/BI read “glorieusement” [gloriously] (Parussa, 90.25; Scrope, 90.16).

CHAPTER 91

- 2 *Atrops.* The *Bibell* translator adds Atropos to emphasize the well-advised man's ability to forestall death through moral action. On the ignominious depiction of

- Hector's death in Chapters 91–92, see Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 184–89.
- 7 *He never is disceyved that warned is beforene.* Proverbial: see Whiting W49 (see also CA 7.2344–45).
- 9 *the Booke of Troye.* While the *Bibell*'s original reference might indicate any Trojan story, coupled with details and similar readings, it may suggest the translator's knowledge of Lydgate's *Troy Book*. See note 90.3, above.
- 10–11 *a prudent polecy . . . knyght to do.* The *Bibell* translator inserts the commentary that following Othea's advice is "a prudent polecy and a gret wysedam" for the "chivalrous knyght." All consulted French manuscripts, like Scrope 90.6–7, simply advise the knight to avoid being unarmed in battle.
- 11–12 *The lyff . . . an arow.* The *Bibell* condenses the saying somewhat; compare Scrope 91.7–8 (and Explanatory Note), Parussa, 91.10–11; *OLH*, p. 122.
- 15 *as seyth Seynt Gregor in hys Moralyes.* The source is unknown, and the attribution to Gregory's *Morals* is a feature of A/AI and some D/DI manuscripts (see Scrope Explanatory Note 91.10–15).
- 17 *soule.* A/AI and D/DI manuscripts refer to "l'aume" [the soul], but B/BI, Pigouchet, and Le Noir offer "l'omme" [the man].

CHAPTER 92

- 1 *Poliphetes.* On Polibetes, see Scrope Explanatory Note 92.1; see also Chapters 90 and 91.
- 12–13 *in that naked place.* The *Bibell* translator refers to the gap in Hector's armor, but there is no manuscript precedent, even in DI₇, for his word choices or for his omission of the praise of Hector following the account of his death (compare Scrope 92.10–11; Parussa, 92.15–17; *OLH*, p. 123).
- 14–15 *prudence . . . covelyse.* The *Bibell* translator adds this claim, presumably to offer explicit advice to parallel other chapters.
- 15 *As seyth Democritus . . . to deth.* Only the *Bibell* translator assigns this saying to Democritus. His attribution may stem from some version of the saying attributed to Democritus that "No riches are good, if they are not profitable in this world and in the other" (*TDP*, p. 1010; *Dicts*, pp. 266.28–30 and 267.31–33). The dismissal of worldly goods in favor of spiritual ones captures the message of the chapter, if not to the precise *glose* citation. The attempt to name the source demonstrates the *Bibell* translator's engagement with both Christine's *Othea* and advice literature more broadly. See also Scrope 92.12–13 and Explanatory Note.
- 21 *he hath.* After this phrase, the *Bibell* translator omits Christine's reference to "sancsues" [literally: leeches; figuratively: one who enriches himself at the expense of others], perhaps due to confusion about its meaning (Parussa, 92.32). Compare Scrope, 92.20.

CHAPTER 93

- 1 *truste.* The *Bibell* translator uses “trust,” here and in 93.21, for the French “assotter” [become besotted/foolish], but he correctly translates “assotter” elsewhere (for example, 16.10, 22.2, 93.9–10). Rather than a mistranslation, this marks a deliberate shift in the chapter’s focus to trust instead of love.
- 3 *Owte of a cankred sweerd is hard to rubbe the ruste.* Proverbial: see Whiting R254, with the *Bibell* as the sole example.
- 4 *Fooles take rosen ofte for frankensense.* Proverbial: see Whiting F419, with the *Bibell* as the only citation. The sense seems to be that fools mistake common resin for the more valuable frankincense.
- 8–10 *Achilles went . . . restreyn hyt.* The A/AI and D/DI manuscripts lack reference to the richness of the city and funeral, which Christine added to B/BI (compare Parussa, 93.11–14; Scrope, 93.7–9). The *Bibell* translator misrepresents Achilles falling in love at the funeral (“burying”) instead of the memorial celebration held a year later.

CHAPTER 94

See Scrope Explanatory Notes for sources.

CHAPTER 95

- 1 *Anthenore.* On sources treating Antenor as a traitor, see Scrope Explanatory Note 95.1. The *Bibell*’s denunciation of Antenor emphasizes the literal punishment of traitors far more than Christine does (Schieberle, *Feminized Counsel*, pp. 180–81).
- 5–7 *Geyn Troye . . . Priamus, beware.* The *Bibell* translator takes particular issue with Antenor’s betrayal of his country, and he seems to address Priam directly, not Hector.
- 13–15 *he was a tratour . . . put to deth.* The French versions consulted focus on the act of treason that should be punished with exile and hatred of Antenor, but the *Bibell* translator, in both *texte* and *glose*, attacks Antenor personally as the epitome of the traitor and stresses the reward he deserves, including the original addition of capital punishment. Compare Scrope 95.11–12; Parussa, 95.16–17; *OLH*, p. 126.

CHAPTER 96

- 3 *not wurthe a leek.* Proverbial: see Whiting L185.
- 10 *a hors of mervelous gretnes.* Christine follows HA1 and HA2 in depicting a wooden horse (see Scrope Explanatory Note 96.3); the *Bibell* translator does not specify the material.
- 17 *engynes.* The *Bibell* shows evidence of the A/AI and D/DI reading “engins” [schemes] over the B/BI reading “agais” [traps], since the translator has chosen

a direct cognate of “engins” over the other terms he typically uses to translate “agais” (for example, 1.100, 40.18, 56.24, 66.17, 76.22).

CHAPTER 97

- 1–7 *Trow thou . . . he schall.* The *Bibell* removes Christine’s references to Tunis and Fortune from the *texte*. See note 97.10, below. Compare Scrope 97.1–4; Parussa, 97.2–5; *OLH*, p. 127.
- 6–7 *Whoo put . . . he schall.* Proverbial: see Whiting C79.
- 10 *and the cytté alsoe.* Bühler, *Epistle*, p. 193n116/20–3, suggests that the *Bibell* translator misread Christine’s “Thune” as “Troye” and abridged. However, the translator also omits it from the *texte*, where Christine rhymes “Thune” and “Fortune,” making confusion with “Troye” improbable. The omission more likely results from the translator’s impulse to increase cohesion by removing Christine’s additional examples (on this impulse, see Schieberle, *Feminized Counsel*, p. 171).
- 13 *Tholome seyth . . . hys fall.* Ptolemy (ca. 100–ca. 170) was an influential Greek mathematician, astronomer, and geographer.
- 16–19 *It is impossible . . . worldly delytes.* See Scrope Explanatory Note 97.15–19 for Christine’s source. The *Bibell* translator further abridges Christine’s rendering.

CHAPTER 98

- 2 *Cyrces.* On sources and analogues, see Scrope Explanatory Note 98.1; see also Chapter 39.
- 15 *swete in the drynkyng and bytter in the wyrkyng.* Perhaps a modification of the proverb “After sweet the sour comes” (Whiting S942). The idea of strong drink turning men to swine also appears in *Othea*’s description of Bacchus’s effects on men (Parussa, 21.5; *OLH*, p. 59); like all consulted French manuscripts, including DI₇, the *Bibell*’s source almost certainly contained that description, but the translator opts not to replicate it (see *Bibell*, 21.1–7).
- 17–22 *Many exposiciouns . . . no mysgovernauns.* The *Bibell* translator omits Christine’s interpretation that Circe might represent a land or country, and he instead depicts a wholly negative Circe and innocent Greek soldiers, whom he advises to avoid Circe’s port, which he interprets as “mysgovernauns.” Arguably, Christine’s *Othea* and Scrope’s translation both displace blame from Circe and redirect attention to the Greek soldiers’ failings, but the *Bibell* translator restores a misogynist view of Circe (Schieberle, *Feminized Counsel*, pp. 163–65, 176–77; see also Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 143–45).

CHAPTER 99

- 5–6 *Perles . . . Before swyn.* Matthew 7:6; Proverbial: see Whiting P89.
- 7 *Wysedam pleseth not a fool so wel as his bable.* Proverbial: see Whiting F394, F403.
- 9–12 *And for as myche . . . taught.* Christine deflects attention and blame from Ino (Desmond and Sheingorn, *Myth, Montage, & Visuality*, pp. 209–11). By contrast, the *Bibell* translator invents this criticism, oversimplifying Christine's message and restoring the antifeminist stereotype of an ignorant and willful woman (Schieberle, *Feminized Counsel*, pp. 174–76). See also Whiting S144 (used in 79.6).
- 12–14 *oold awtoretez . . . but lost.* The *Bibell* Proh.92–98 expresses similar advice. For sources, see Scrope Explanatory Note 99.6–8.
- 18–22 *seyth Sent Barnard . . . non excuse.* On Christine's source, see Scrope Explanatory Note 99.13–18. The *Bibell* omits Christine's reference to a book of fifteen (*sic*) degrees of humility (which does appear in the French manuscripts consulted, including DI₇).

CHAPTER 100

- 5–6 *Augustus . . . a woman.* See Scrope Explanatory Note 100.3.
- 8 *emperour of Rome.* Even small manuscript differences affect the translations: the *Bibell* follows the A/AI and D/DI reading “empereur de Romme,” while Scrope 100.5 follows B/BI, “empereur des Rommains” [emperor of the Romans].
- 14 *Sybylle the prophetisse.* On Christine's use of the Cumaeian Sibyl, see Scrope Explanatory Note 100.10. Neither English translator names the Sibyl as the Cumaeian Sibyl; the *Bibell* translator adds the identification of the Sibyl as a prophetess.
- 18 *that chyld.* The use of this noun suggests influence of the reading contained in DI₇, which is the only consulted manuscript that inserts “enfant” [child] at this point (see Parussa, 100.22).
- 20–23 *therfor seyth Othea . . . wyse woman.* On the implications of the *Bibell* translator inserting this additional, explicit defense of women's wisdom, see Schieberle, *Feminized Counsel*, pp. 188–89.



TEXTUAL NOTES TO *LYTLE BIBELL OF KNYGHTHOD*

ABBREVIATIONS: **B₁**: London, British Library, Harley 4431; **Bühler**: Scrope, *Epistle of Othea*, ed. Bühler; **Gordon**: *The Epistle of Othea to Hector: A 'Lytel Bibell of Knughthod'*, ed. Gordon; **MS**: British Library Harley 838 [base manuscript]; **Parussa**: Christine de Pizan, *Epistre Othea*, ed. Parussa; **V**: Vulgate Bible (from drbo.org).

PROHEMYE

- 1 *The*. There is space for an initial capital, with guide letter *t*, the height of four lines.
- 2 *myght*. MS, Gordon: *mygh*.
- 5 *world*. MS, Gordon: *word*.
- 6 *governans*. So MS. Gordon: *governauns*.
- 8 *were*. MS, Gordon: *where*.
- 17 *liffly*. So MS. Gordon: *liff by*.
- 18 *Vegetatyffe*. So Gordon. MS: *Vegllatyffe* (?). Gordon, p. 2n18, observes that the readings for this line and the beginning of the next are “doubtful” due to MS damage.
- 19 *whiche thre*. So Gordon. MS: *whice* (?) followed by indistinct letters.
- 20 *preserveth*. MS, Gordon: *preserves*.
- 21 *him*. So Gordon. MS: *hi*, followed by blurring.
- 22 *By vegetative*. So Gordon. MS: *B . . . retative* visible. As Gordon, p. 2n1, notes, “A defect in the MS obliterates this part of three lines. *g* before the visible *e*, doubtful.” The scribe misspells *vegetative* in Prol. 18, above, too.
- 23 *sensative*. So Gordon. MS: *-ative*.
- 24 *But*. So Gordon. MS: *B-*.
- 25 *sole*. So MS. Go: *soule*.
- 26 *every thyng is in ordre*. MS, Gordon: *every thy . . . ordre*. This section is about ordering, so the supplied text seems logical given the small amount of damaged space and the context.
- 27 *schold be byfore*. So Gordon. MS: *sch . . . fore*. Gordon’s conjecture suits the context and manuscript space.
- 28 *degres*. So MS. Gordon: *degrees*.
- 29 *comparacioun*. So MS. Gordon: *comparicoun*.
- 30 *comoun*. So MS. Gordon: *comen*.
- 31 *mey*. So MS. Gordon: *mey*.
- 32 *surmontytlh*. MS, Gordon: *surmontyht*.
- 33 *In*. MS: *fīt*, with *In* inserted above the line.
- 34 *comparasoun*. MS: *comparacoun*.

- 54 *schold*. So MS. Gordon: *shold*.
- 58, 59 *in heven*, *Divers*. As Gordon, p. 3n15 and n16, notes, these words are “written over imperfect erasure.”
- 63 *ordred*. So MS. Gordon: *ordered*.
- 67 *wherby*. So MS. Gordon *whereby*.
- 68 *shew*. So MS. Gordon: *schew*.
- 70 *comparasoun*. MS, Gordon: *comparacoun*.
- 74 *hys*. So MS. Gordon: *hye*.
- 84 *purpose*. MS, Gordon: *purpoosse*.
- 91 *he*. So MS. Gordon: omits.
- 97 *wey*. So MS. Gordon: *way*.
- 101 *are*. So Gordon. MS: *as*.
- 109 *worldly*. MS, Gordon: *wordly*.
- 110 *wey*. So MS. Gordon: *way*.
- 113 *thyrd*. So Gordon. MS: *thyd*.
- 122 *knyghthod*. So Gordon. MS: *knghthod*.
- 134 *reproche*. MS: the *c* appears to be written over an *r* or *y*.
- 142 *moralysye*. So Gordon. MS: *moralye*.
- 147 *for certeyn*. So Gordon. MS: *fo . . . c . . . teyn*, blurred.
- 149 *manheed*. Gordon is silent. MS blurred, with *h* and plausible *e* visible. My conjecture suits the context and the rhyme scheme in which an *-ed* ending is barely visible in Proh. 152. This stanza and the first line of the next are substantially damaged.
- 150 *mater found*. So G Gordon. MS blurred, with *-ter fo-* visible. Gordon’s conjecture suits the context and rhymes with *ground*, Proh. 148.
- 151 *chivalrye, the chyef of manheed*. MS, Gordon: . . . *-ef of ma . . .* My conjecture is not certain, but it is plausible, given the context and other typical poetic praises of manhood, plus there is a barely visible descending stroke before *-ef*.
- 152 *whose fame ferr hath sprede*. Gordon: *wh . . . reed*. MS: *wh . . . ferr ?a(e?)th sprede*. Line 152 is the most obscured by damage to the manuscript, and the letters between *wh* and *ferr* in particular are irrecoverable. My conjecture is based on the few discernible letter forms and the immediate context of praising Hector, plus the work’s broader interest in renown. Gordon’s proposed line ends in *reed*, anticipating content aligned with the *booke* of the next line, but it neglects other clearly visible letter forms and the typical construction of Babington’s *d*’s and *e*’s.
- 153 *whom*. MS: *whoum*, with the *w* written over an *h*.
- 154 *knyghthod*. So Gordon. MS: *k . . . hod*.
- 155 *age*. Gordon: *age . . .* MS: damaged, with *a* visible and the remainder of the line illegible.
- 156 *the goddes*. So Gordon. MS: damaged, *p* and a lower loop for the *g* barely visible.
- 158 *corage*. So MS. Gordon: *courage*.

CHAPTER 1

- 1 *Othea*. MS: Space left for an initial, with guide letter *o*, the height of two lines of text.
- 13 *feynyng*. MS: the *e* is written over a *y* or *r*.
- 24 *eyre*. So Gordon. MS: *eyse*.
- 40 *I*. MS: followed by *#*.
- 42 *overthrowe*. MS: *w* written over a blurred letter.
- 52 *myghte*. MS: *e* written over a *y*.
- 57 *Othea*. MS: Space left for an initial, with guide letter *o*.
- 59 *the gretest*. So Gordon. MS: *&gretest*.
- 60 *seigneoriez*. MS, Gordon: *seignorize*.
- 61 *world*. MS, Gordon: *word*.
- 63 *Alysaundre*. So Gordon. MS: the last three letters are overwritten and indistinct.
- 65 *we*. MS, Gordon: *whe*.
- 66 *wheropon*. So Gordon. MS: *whepon*.
- 67 *wer*. MS, Gordon: *wher*.
- 68 *ladies*. MS, Gordon: *lades*.
- 69 *menciouun*. MS: ~~mm~~ at the end of a line.
- 70 *whyll*. MS, Gordon: *wyll*.
- 71 *floryshed*. So MS. Gordon: *floryshed*.
- 72 *was*. MS, Gordon: *whas*.
- 75 *worldly*. MS, Gordon: *wordly*.
- 76 *wer*. MS, Gordon: *wher*.
- 77 *we*. MS, Gordon: *whe*.
- 78 *wherof*. MS: *werheroff*. Gordon: *whereoff*.
- 79 *Othea*. So Gordon. MS: *Othe*.
- 80 *hereafter*. So Gordon. MS: *heaster*.
- 81 *story*. So Gordon. MS: *sory*.
- 86–87 *philosophre Arystotle*. MS: *philosophre Alexaundre Arystotle*.
- 87 *hyt*. So MS. Gordon: *hytt*.
- 90 *To₁*. MS: space left for initial, with guide letter *t*.
- 95 *plesur*. So MS. Gordon: *pleasure*.
- 96 *wyche*. So MS. Gordon: *whyche*.
- 97 *made*. MS: *d* written over *k*.
- 98–99 *wherthoro hytt mey*. So Gordon. MS: *wherthoro hytt mey wherthoro hytt mey*.
- 100 *wych*. So MS. Gordon: *wyche*.
- 102 *of*. MS: two letters crossed out at the end of the line.
- 103 *world*. MS: *l* written over a *d*.
- 104 *ar*. MS: *r* written over an *s*.
- 106 *wych*. So MS. Gordon: *wyche*.
- 108 *worldly*. MS, Gordon: *wordly*.
- 109 *comparisoun*. So Gordon. MS: *compariosoun*.
- 110 *therfore*. So MS. Gordon: *therefore*.
- 111 *heer*. MS, Gordon: *her*.

- 112 *cundytour*. MS, Gordon: *cundyth*.
 116 *lyghlly*. So Gordon. MS: *lyghty*, with *t* written over an *l*.
 120 *te*. So Gordon, Parussa, Bühler, V. MS: omits.
 121 *capitulo ii^o*. MS, Gordon: *capitulo ii^o*.

CHAPTER 2

- 9 *stans*. Gordon: *stanþ*. MS: *stanþ* with *þ*'s loop blotted (corrected?). Gordon reads it as a thorn, but the scribe has not used thorn at the end of a word elsewhere.
 12 *worldly*. MS, Gordon: *wordly*.
 13 *wo*. MS, Gordon: *who*.
 29 *hathe*. So MS. Gordon: *hath*.
 31 *Chyrche*. MS: the second *c* is written over an *l*.
 34 *worldly*. MS, Gordon: *wordly*.

CHAPTER 3

- 2 *werre*. MS: ~~wher~~ *werre*.
 20 *Grekes*. MS: word after beginning with *s*, crossed out.
 33 *rampant*. Gordon: *raumpaunt*. MS: *ramp . . . t*, with blotted letters, likely an *a* and suspension mark for *n*.
 42 *Whyle*. MS, Gordon: *Wyle*.
 48 *to₁*. MS: after this term, the scribe miscopies a word, ending in *-blez*, and crosses it out.
 50 *was*. MS, Gordon: *whas*.
 52 *an*. So Gordon. MS: *aa*.
 54 *knyght*. MS, Gordon: *knytgh*.
 58 *prouessez*. MS, Gordon: *prouessz*.
 59 *world*. MS, Gordon: *word*.
 59 *stronge*. Gordon: *strong*.
 64 *entreprysys*. Gordon, p. 18n7, calls this reading “doubtful.”
 66 *to*. MS: letter crossed out afterwards.
 67 *prowes*. MS: *prouaess*, with *e* written over the first *s*.
 67 *and*. MS: *&* written over *or*.
 69 *withoute*. So MS. Gordon: *withowte*.
 71 *vertew*. So MS. Gordon: *verteu*.
 71 *wyche*. MS, Gordon: omit.
 77 *vobis vicistis*. So MS, B₁. Gordon: *vobis, et vicistis*.

CHAPTER 4

- 9 *people*. So MS. Gordon: *peopde*.
 19 *of synne*. MS: *þer of synne*.
 20 *spekyth*. So MS. Gordon: *speketh*.
 22 *poetez*. So MS. Gordon: *poetz*.
 22 *was*. MS, Gordon: *whas*.

- ryghtwysnes. So Gordon. MS: *ryghwysnes*.
 27 *allmyghty*. MS, Gordon: *allmyght*.
 34 *help*. MS: followed by an *h*.

CHAPTER 5

- 4 *continuelly*. So MS. Gordon: *contynuelly*.
 5 *perisched*. MS: written above *saved*.
 10 *opteygne*. MS: ~~optegn~~ *opteygne*.
 15 *reson*. MS: ~~warschyp~~ *reson*.
 16 *boke*. So Gordon. MS: *bole*.
 17 *was*. So Gordon. MS: omits.
 21 *knygthod*. So MS. Gordon: *knygthhood*.
 23 *discomfetyd*. So MS. Gordon: *discomfeyld*.
 30 *londys*. So MS. Gordon: *landys*.
 31 *world*. MS, Gordon: *word*.
 35 *moralizacioun*. MS: last two letters blotted.
 resembled to. MS: *resembled by to*.
 38 *throne*. MS, Gordon: *trone*.
 40 *goode*. So MS. Gordon: *good*.
 44 *trustyth*. MS, Gordon: *trustyght*.
 45 *Salomoun*. So MS, Gordon. Parussa: *le sage*. Scrope: *the wiseman*.

CHAPTER 6

- 9 *thei*. So Gordon. MS: *þe*.
 10 *fore*. Gordon: *for*.
 15 *therfore*. Gordon: *therfor*.
 25 *he sent*. So Gordon. MS: *he se sent*.
 28 *Gospell*. So Gordon. MS: *gopell*.

CHAPTER 7

- 5 *schamful povert*. So Gordon. MS: *schamul povert*.
 10 *metall*. So MS. Gordon: *matall*.
 16 *bycause*. MS, Gordon: *by*.
 17 *goddes*. So MS. Gordon: *goodes*.
 23 *sey*. So MS. Gordon: *say*.
 24 *hyttsel*. So Gordon. MS: *hyttsell*.

CHAPTER 8

- 11 *was₂*. MS, Gordon: *whas*.
 15 *for as myche*. MS, Gordon: *for myche*.
 28 *we*. MS, Gordon: *whe*.
 29 *mende*. So Gordon. MS: *mede*.
 32 *iudicia*. So MS. Gordon: *iudcia*.

CHAPTER 9

- 14 *knyght*. So MS. Gordon: *hnyght*.
 15 *trewē*. So MS. Gordon: *trew*.
 16 *we*. MS, Gordon: *whe*.
 21 *butt*. So MS. Gordon: *but*.
 of trouth. So Gordon, Bühler. MS: omits. Parussa: *de verité*.
 22 *stedfast*. MS: *ste* written over *tr*.

CHAPTER 10

- 10 *name*. MS: *naf name*.
 13 *knyght*. MS, Gordon: *knytgh*.
 18 *he sent*. So Gordon. MS: *sey sent*.
 20 *nott*. MS: a macron over the *o* is cancelled.

CHAPTER 11

- 10 *lovyth*. So MS. Gordon: *loveth*.
 18 *oure*. So MS. Gordon: *our*.
 28 *Wherfore*. So MS. Gordon: *Wherfor*.
 30 *spiritualia*. So V. MS, Gordon: *spiritalia*.

CHAPTER 12

- 2 *us*. MS, Gordon: *hus*.
 8 *Wedunsdey*. So MS. Gordon: *Wedensday*.
 12 *wherfore*. So MS. Gordon: *wherfor*.
 15 *langage*. MS: *langage helpyth myche toward honour so pat*.
 17 *is*. So Gordon. MS: omits.
 24 *prechoure*. So MS. Gordon: *prechour*.

CHAPTER 13

- 1 *that*. So Gordon. MS: *thar*.
 8 *was*. MS, Gordon: *whas*.
 werthorow. So MS. Gordon: *wherthorow*.
 19 *knyght*. MS, Gordon: *knytgh*.
 23 *helthe*. MS: *lyffe helthe*.
 25 *Paule*. So MS. Gordon: omits.
 impossible. So MS. V, Gordon: *impossible*.

CHAPTER 14

- 1 *knytt*. MS, Gordon: *knett*.
 8 *Pallas*. MS, Gordon: *Paulas*.
 15 *good*. So Gordon. MS: *godd*.

- 18 *of the.* MS: *þe* inserted above the line.
 19 *wysedam.* So MS. Gordon: *wysedom.*
 20 *sey.* So MS. Gordon: *say.*
 22 *withowt.* So Gordon. MS: *with.*

CHAPTER 15

- 11 *whyll.* MS, Gordon: *wyll.*
 14 *výgorosly.* MS: *s* written over an *o*.
 15, 17 *vertuose.* So MS. Gordon: *vertouse.*
 16 *knyght.* MS: followed by an *h*.
 20 *prowes.* MS: *s* written over an *r*.
 28 *where.* So MS. Gordon: *wher.*
 28 *Charitas.* MS: *-as* written over *-es.*

CHAPTER 16

- 4 *daungere.* So MS. Gordon: *daunger.*
 9 *fore.* So MS. Gordon: *for.*
 10 *butt.* So MS. Gordon: *but.*
 11 *hyreselfe.* MS: *hereselfe.* Gordon: *hyrselife.*
 10 *hereselfe.* So MS. Gordon: *hyr-selffe.*
 14 *victoryose.* MS, Gordon: *victorye.*
 15 *be sett.* MS, Gordon: *& sett.*
 20 *asches.* MS: afterward, *be* inserted above the line and cancelled.
 21 *hymselfe.* So Gordon. MS: *in selfe.*
 22 *arrogancye.* So MS. Gordon: *arrogance.*
 25 *Job.* MS: *John* Job.

CHAPTER 17

- 1 *Athamas.* So MS. Gordon: *Athames.*
 3 *Was.* MS, Gordon: *Whas.*
 8 *was.* MS, Gordon: *whas.*
 10 *Yno.* MS, Gordon: *Yvo.*
 14 *myche.* So MS. Gordon: *muche.*
 15 *were.* MS, Gordon: *where.*
 19 *hyr.* So Gordon. MS: *hys.*
 23 *her.* So Gordon. MS: *here.*
 24 *hyre.* So MS. Gordon: *hyr.*
 28 *diverse.* So MS. Gordon: *deverse.*
 30 *dishereted.* So Gordon. MS: *disheted.*
 42 *wherin.* So MS. Gordon: *wherein.*
 43 *yf hytt.* So Gordon. MS: *hytt* omitted.

CHAPTER 18

- 10 *envye*. So Gordon. MS: *enye*.
 15 *entred*. So MS. Gordon: *entered*.
 16 *her*. So Gordon. MS: *here*.
 17 *his*. MS, Gordon: *hiis*.
 as hard. So Gordon. MS: *as as hard*.
 18 *became*. MS, Gordon: *become*.
 29 *wurschyp*. MS: *s* inserted. Gordon: *wurshyp*, with *s* written over *c*.
 30 *he be*. MS: *he he*. Gordon: *he*.

CHAPTER 19

- 9 *his*. MS, Gordon: *hiis*.
 11 *his forhed . . . his sotelté*. MS, Gordon: *hiis forhed . . . hiis eye*.
 was. MS, Gordon: *whas*.
 12 *his eye*. MS, Gordon: *hiis eye*.
 14–15 *his eye . . . his wurschypp, his land, his ryght*. MS, Gordon: *hiis eye . . . hiis wurschypp, hiis land, hiis ryght*.
 17 *hys*. So MS. Gordon: *hiis*.
 20 *mans soule*. MS, Gordon: *man soule*.
 21 *not*. MS: inserted above the line.
 24 *to₂*. So Gordon. MS: omits.

CHAPTER 20

- 12 *was*. MS, Gordon: *whas*.
 30 *Plato*. MS: *Plato* *Plato*.
 30–31 *He that*. So Gordon. MS: *that* omitted.
 38 *worldly*. MS, Gordon: *wordly*.
 very. MS, Gordon: *where*.
 42 *worlde were*. MS, Gordon: *worde where*.
 covelose. So Gordon. MS: *coveose*.
 43 *therfor*. So Gordon. MS: *perfo*.

CHAPTER 21

- 5 *hys*. MS, Gordon: *hiis*.
 13 *reasonable*. So MS. Gordon: *reasonable*.
 21 *interitus*. So MS, Parussa, Bühler, V. Gordon: *interituss*.

CHAPTER 22

- 3 *ymages*. MS: *m* written over *ga*.
 9 *fylthe*. MS: *y* written over *e*.
 15 *and*. So Gordon. MS: omits.
 17 *stode by*. MS: *stode he by*

- 18 *he.* MS, Gordon: omit.
 23 *significaciouns.* MS, Gordon: *signicaciouns.*
 26 *petuose.* MS: *p* written over *m*.
 30 *hym.* MS, Gordon: *her*.
 33 *armes.* MS: *he armes*.
 39 *flame.* So Gordon. MS: *fame*.

CHAPTER 23

- 10 *lady.* MS: *ly lady*.
 the. MS, Gordon: omit.
 12 *her in.* So MS. Gordon: *herein*.
 21 *crystined.* So MS. Gordon: *crystmed*.

CHAPTER 24

- 8 *lady.* MS: *ly lady*.
 15–16 *Moralyté.* MS: *e* written over *y*.

CHAPTER 25

- 12 *eschew.* MS: *escew*. Gordon: *estew*.

CHAPTER 26

- 9 *were.* MS, Gordon: *where*.
 20 *th'entent.* So MS. Gordon: *thenent*.
 30 *allthowgh.* MS, Gordon: *allpowth*.
 31 *owte.* MS: *off owte*.

CHAPTER 27

- 6 *hys₁.* MS, Gordon: *hiis*.
 7 *nott.* So Gordon. MS: *nost*, with the descender of the tall *s* crossed out.
 18 *felowes.* MS: *es* written over *s* and a portion of the *w*.

CHAPTER 28

- 13 *that.* MS, Gordon: *at*. As Gordon, p. 51n22, notes, “the MS shows some evidence of the loss of initial *p* in *pat*.” See also the notes to 46.42, 70.31, 80.21, 85.13, 92.21.
 16 *gode.* So Gordon. MS: *gade*.
 23 *worldly.* MS, Gordon: *wordly*.
 23–24 *He had.* So Gordon. MS: *he he had*.

CHAPTER 29

- 13 *hys verteus*. MS, Gordon: *hiis verteus*.
 20 *Yo*. So Gordon. MS: *þe*.
 26 *lettres*. So Gordon. MS: suspension mark over *l̄tes*.
 30 *Hys*. MS, Gordon: *hiis*.
 31 *artycle*. So Gordon. MS: *artytle*.
 32 *Bartholeme*. MS: *Bartholom̄*. Gordon: *Bartholomew*.

CHAPTER 30

- 7 *Wherfore*. So MS. Gordon: *Wherfor*.
 16–17 *her . . . her₁*. MS, Gordon: *here . . . here*.
 23 *thorow*. So MS. Gordon: *thoro*.
 28 *not*. So MS. Gordon: *nott*.
 29 *lovere*. So MS. Gordon: *lover*.
 32 *hyr*. So Gordon. MS: *hys*.
 45 *ground to*. MS, Gordon: *ground off to*.

CHAPTER 31

- 8 *strengthe*. MS, Gordon: *strengthē*.
 19 *specialy*. So MS. Gordon: *specially*.

CHAPTER 32

- 3 *enchaunte*. So Gordon. MS: *enchaunce*.
 11, 12 *hyre*. So MS. Gordon: *hyr*.
 11 *butt*. So MS. Gordon: *but*.
 12 *was*. MS, Gordon: *whas*.
 14 *mouthe*. MS: *mouhhe*, with *t* written over the first *h*.
 15 *Chyrch*. So MS. Gordon: *chyrche*.
 16 *ministrez*. MS, Gordon: *ministrz*.

CHAPTER 33

- 7 *hys*. MS: *y* written over *jj* (?). Gordon: *hijs*.
 12 *god*. MS: *d* written over another letter.
 13 *syngulere*. So MS. Gordon: *synguler*.
 14 *devoute*. So MS. Gordon: *devowte*.
 mey. So MS. Gordon: *may*.
 15 *praere*. MS: *praeres*, with final *s* struck out.
 20 *beyng*. So MS. Gordon: *beyng*.
 21 *world*. MS, Gordon: *word*.
 22 *Thadee*. So MS. Gordon: *Thadde*.

CHAPTER 34

- 1 *hede*. So MS. Gordon: *heed*.
 11 *world*. MS, Gordon: *word*.
 13 *vycez*. MS: *vycz*. Gordon: *vicz*.
 15 *oure*. So MS. Gordon: *our*.

CHAPTER 35

- 10 *hyre*. So MS. Gordon: *hyr*.
 11 *rathure*. So MS. Gordon: *rathur*.
 16 *almyghty*. So MS. Gordon: *almyght*.
 heven. So Gordon. MS: *hebrew* or *hebren*.

CHAPTER 36

- 3 *the*. So Gordon. MS: *pou*.
 4 *feythfull*. MS, Gordon: *feytfull*.
 6 *suyche a freinde*. So MS. Gordon: *suche a friende*.
 12 *wounded*. So Gordon. MS: *wonded*.
 14 *he*. So MS. Gordon: *is*.
 15 *persoun*. So Gordon. MS: *psoun*.
 16 *helpyth*. So Gordon. MS: *helpylth*.
 hyt. So MS. Gordon: *hytt*.
 18 *Rabyoun*. So MS. Gordon: *Sabyon*.
 28 *the*. So Gordon. MS: *pat*.
 30 *in*. So MS. Gordon: *is*.

CHAPTER 37

- 3 *manace*. So MS. Gordon: *menace*.
 8 *was₂*. MS, Gordon: *whas*.
 13 *that yf*. MS, Gordon: *yf*.
 25 *worldly*. MS, Gordon: *wordly*.

CHAPTER 38

- 7 *the storye*. So MS. Gordon: *pou forþe* (Gordon has mistaken *þe* for *pou*, an *s* ligature that bleeds into the *o* for an *f*, and the subsequent *y* for a *þ*).
 21 *wyche was*. So Gordon. MS: *wyche was wyche was*.
 25 *at*. So Gordon. MS: *effat*.
 made. MS: *d* written over a *y* or *þ*.
 29 *withoute*. MS: *under*, with *withoute* inserted above the line. Gordon: *withowte*.
 42, 44 *hyre*. So MS. Gordon: *hyr*.
 45–46 *hyre . . . hyreselfe*. So MS. Gordon: *hyr . . . hyr-selfe*.
 50 *thyng*. So Gordon. MS: *thyng*, with *k* written over the *g*.

- 52 *thyngē*. So Gordon. MS: *thynges*.
 55 *whyll*. MS, Gordon: *wyll*.

CHAPTER 39

- 2 *ey*. MS: *ff ey*.
 3, 5 *hyre*. So MS. Gordon: *hyr*.
 13 *an*. MS, Gordon: *a*.
 17 *owethe*. So MS. Gordon: *oweth*.
 18 *done*. MS: *do* written over another letter and a *y*.
 21 *slee*. MS: Gordon, p. 66n25, notes that the last letter is “not clear.” It
 appears to have been written over a *u* or *w*.
 26 *the*. MS: the scribe has crossed out a vertical stroke following *the*.
 28 *Qui gladio percutit, gladio peribit*. So MS, Gordon. Parussa, Bühler, V: *Qui in*
 gladio occiderit oportet eum gladio occidi.

CHAPTER 40

- 1 *Putte*. So MS. Gordon: *Putt*.
 3 *nott*. So MS. Gordon: *not*.
 5 *For*. MS: *Ffor h*.
 11 *Qwene Eccuba*. So MS. Gordon: *qween Eccuba*.
 13 *and*. So Gordon. MS: omits.
 17 *with*. MS: *wf with*.
 27 *Morte*. So Gordon, Parussa, Bühler. MS: *Non*.

CHAPTER 41

- 5 *froward*. So MS. Gordon: *forward*.
 9 *himselfe*. MS, Gordon: *in selfe*. Parussa: *lui meismes*.
 11 *manslaughtere*. So MS. Gordon: *manslaughter*.
 16 *theſte*. MS: *theſſe*, with a *t* written over the second *f*.

CHAPTER 42

- 1 *plesaunz*. So MS. Gordon: *pleasaunz*.
 4 *aryse*. MS: *wert aryse*.
 7 *And*. So MS. Gordon: omits.
 11 *Leandre*. So MS. Gordon: *Leander*.
 acustomed. So MS. Gordon: *accustomed*.
 16 *Leandere*. So MS. Gordon: *Leander*.
 22 *hyre*. So MS. Gordon: *hyr*.
 29 *that*. MS: *þ* written over *h*.
 30 *seyd*. MS: *under seyd*. The scribe wrote an *s* over the *u*, in an attempt to
 correct his error before apparently giving up and writing *seyd* afresh.
 This gives evidence that at least some corrections were made as the scribe
 was copying.

- 31, 35 *neyboure*. So MS. Gordon: *neybour*.
 35 *thrydly*. So MS. Gordon: *thyrdly*.

CHAPTER 43

- 9 *Priamus*. So Gordon. MS: *Priaus*.
 11 *camp*. So MS. Gordon: *cam*. The *p* is atypical, and the loop does not connect to the descender, as if hastily added.
 14 *don*. MS: *do*, followed by a *u* with a canceled suspension mark.
 15 *havyng*. MS: *don to the havyng*.
 15 *and yf*. So MS. Gordon: *any yf*.
 15 *the Grekys*. So Gordon. MS: *bei Grekys*.
 22 *nott*. So MS. Gordon: *not*.
 23 *make*. MS, Gordon: *made*.

CHAPTER 44

- 4 *grett gladnes*. So MS. Gordon: *grete gladness*.
 8 *schewyng*. So MS. Gordon: *schewing*.
 14 *Cygnus*. MS: the *c* appears written over another letter, or as Gordon, p. 72n24, suggests, “blotted.”
 20 *people*. MS: *pepple*, with the descender of the middle *p* crossed out.
 22 *in us*. MS, Gordon: *in hus*.
 22 *cause us*. MS: *cause hys*. Gordon: *cause hus*.
 26 *by*. MS: *y by*.
 27 *Psaulter*. MS, Gordon: *phsaulter*.

CHAPTER 45

- 7 *women*. So MS, with *e* written over another letter. Gordon: *woman*.
 10 *is*. So MS. Gordon: omits.
 15 *contré*. MS: the first letter is blotted and indistinct.
 15 *this*. So MS. Gordon: *the*.
 18 *hyre*. So MS. Gordon: *hyr*.
 18–19 *the contrarie*. So MS. Gordon: *the omitted*.
 19 *phesicioun*. MS, Gordon: *phicician*. I have adopted the spelling from 39.8.
 27 *schedwed*. MS: *þyd schedwed*.
 28 *the lande*. So Gordon, Bühler. MS: omits. Parussa: *la terre*.

CHAPTER 46

- 3 *world*. MS, Gordon: *word*.
 9 *that*. MS, Gordon: omit.
 9 *knyghtes*. So Gordon. MS: *knggthes*.
 22 *brother*. MS: a descending stroke before *brother* is crossed out.
 25 *that*. MS, Gordon: omit.
 27 *myschyeff*. So MS. Gordon: *myscheff*.

- 38 *every*. So Gordon. MS: *ever*.
 42 *that be*. MS, Gordon: *at be*.
 43 *meditacioun and*. MS: & written over *f*.

CHAPTER 47

- 1 *whyll*. MS, Gordon: *wyll*.
 6 *thee*. MS: *he*, with likely attempt to write *t* before the *h*. Gordon: *he*.
 9 *unsittynge*. So MS. Gordon: *unfittyng*.
 13 *to understand*. So MS. Gordon: *to omitted*.
 15 *of*. MS: *gof*.
 18 *and*. MS, Gordon: *omit*.
 19 *oure*. So MS. Gordon: *our*.
 21 *Werfore*. So MS. Gordon: *Wherfore*.
 22 *What*. So MS. Gordon: *Whatt*.
 23 *synnere*. So MS. Gordon: *synner*.
 25 *thus*. So Gordon. MS: *pis*.
 26 *et*. So MS, Gordon. V: *vel*.
 27–28 *immaculati et incontaminati Jhesu Crysti*. So MS, Gordon [Gordon:
 incontaminato]. V: *immaculati Christi, et incontaminati*.

CHAPTER 48

- 6 *glade*. So Gordon. MS: *glade nott*.
 7 *wanteth*. So Gordon. MS: *wantheth*.
 11 *hyre*. So MS. Gordon: *hyr*.
 17 *schewere*. So MS. Gordon: *schewer*.
 21 *afture*. So MS. Gordon: *aftur*.
 26 *mannes*. MS, Gordon: *man*.
 27 *throughe*. So MS. Gordon: *through*.

CHAPTER 49

- 8 *fore*. So MS. Gordon: *for*.
 9 *worldly*. MS, Gordon: *wordly*.
 10 *seykyng*. So MS. Gordon: *seking*.
 11 *prowes*. So Gordon. MS: *prorowes*, due to a *pro* abbreviation.
 15 *is*. MS, Gordon: *hys*.
 17, 20 *werldly*. MS, Gordon: *werdly*.
 22 *lyghlyer*. So Gordon. MS: *lyghtlyere*.
 23 *eye*. MS: ~~ye~~ *eye*.
 24 *butt*. So MS. Gordon: *but*.
 25 *werldly*. MS, Gordon: *werdly*.
 28 *camelum*. So Gordon, V. MS: *catmelum*.

CHAPTER 50

- 12 *goe*. So MS. Gordon: *goo*.
 13 *he kept*. MS, Gordon: *kept*.
 17 *ooste*. MS: *booste*.
 22 *prechoure*. So MS. Gordon: *prechour*.
 27 *eere*. MS: *þ eere*.
 29 *a*. MS: a descender before *a* is crossed out.
 seke. So Gordon. MS: *sele*.
 stomake. So MS. Gordon: *stomacke*.
 30 *by*. MS: *þe by*.

CHAPTER 51

- 1 *Lete*. So MS. Gordon: *Let*.
 6 *meyst*. MS: *nest meyst*.
 12 *phillosophre*. MS: *-re* written over *e*.
 18 *Victour*. So MS. Gordon: *Vctour*.
 19 *withowte*₁. So MS. Gordon: *withowt*.

CHAPTER 52

- 2 *messangeere*. So MS. Gordon: *messaugeere*.

CHAPTER 53

- 9, 12 *kestyng kest*. So MS. Gordon reads *bestyng best* in the MS, but one can just distinguish the loop of the *k* in each instance that distinguishes the letter form from the *b*.
 9, 11 *berre*. So MS. Gordon: *berr*.
 10 *the strengthe*. So Gordon. MS: *the strenghe*.
 11 *Wherfore*. So MS. Gordon: *Wherfor*.
 16 *pride*. MS: *d* written over a *g*, the lower portion of which is crossed out.
 24 *Salamon*. So MS, Gordon. There is no parallel in Parussa or Bühler.
 25 *salus*. So MS, Parussa, V. Bühler: omits. Gordon: *ealus*.
 And alsoe. So MS. Gordon: *And alsoe the commune prouerb*. Gordon inserts a translation of Christine's *le proverb commun*.

CHAPTER 54

- 11 *in*. MS, Gordon: *en*.
 12 *lyff*. So MS. Gordon: *lyffe*.
 15 *as*. MS: *ȝ as*.
 coude. So MS. Gordon: *koude*.
 17 *hys*. So MS. Gordon: *hiis*.
 18 *lovere*. So MS. Gordon: *lover*.
 19 *another*. So Gordon. MS: *anob*.

- 20 *Werfore . . . Ectour.* So MS. Gordon: *Wherfore . . . Echour.*
 25 *ageyn.* MS: ~~s~~ ageyn.
 34 *ryver.* So Gordon, Bühler. MS: omits. Parussa: *ruissel.*
 mercy. MS: *pyte mercy.*

CHAPTER 55

- 7 *foule, and man.* So MS. Gordon: *best & felow man.* Gordon mistakes *foule* [bird] for *foulo*, which he takes to be a corruption of *felow*, and emends.
 15 *therof.* MS: ~~off~~ *þerof.*
 19 *throughe.* MS: *u* written over an *o* or *a*; the scribe also uncharacteristically uses a small *r* here.
 20 *reprove.* So MS, with a *pro-* symbol. Gordon: *repreve.*
 21 *by.* So MS. Gordon: *be.*
 24 *withoute.* So MS. Gordon: *withowte.*
 35 *put.* MS: *p* written over an *h* or *b*.
 Werfor. So MS. Gordon: *Wherfor.*
 41,42 *worldly.* MS, Gordon: *wordly.*
 42 *scheld.* So Gordon. MS: *schell.*
 47 *werldly.* MS, Gordon: *werdly.*
 restreyneth. So Gordon. MS: *restreyn.*
 48 *enlarge.* MS: ~~s~~ *enlarge.*

CHAPTER 56

- 14 *whyll.* MS, Gordon: *wyll.*
 16 *goddessez.* So MS. Gordon: *goddesses.*
 21 *Unethes.* So Gordon. MS: *Anetes*, mistaken for the name of the philosopher. Parussa: *a peine.* Bühler: *unnethe.*

CHAPTER 57

- 3 *sytting.* So MS. Gordon: *fytting.*
 5 *hyre.* So MS. Gordon: *hyr.*
 8 *Femynye.* MS, Gordon: *Femynyne.*
 10 *conquered.* MS: *con-* written over previous strokes.
 host. So Gordon. MS: *bost.*
 11 *werof.* MS: *e* written over a thorn, *o* written over an *f*.
 15 *Cyrus.* MS: ~~s~~ *Cyrus.*
 17 *barell.* So MS. Gordon: *barrell.*
 19 *Cyrus.* MS: the scribe has written and canceled a stroke before *Cyrus.*
 21 *discomfetyd.* So MS. Gordon: *discomfeted.*
 24 *strengthe.* So Gordon. MS: *strenghe.*
 26 *knyght.* So Gordon. MS: *knygh.*
 dispyse. MS: ~~s~~ struck out before *dispyse.*
 29 *or.* So MS. Gordon: omits.

CHAPTER 58

- 2 *woo*. MS, Gordon: *whoo*.
 5 *Medee*. MS, Gordon: *Mede*.
 6 *wyl bbyyond hyr wytte*. MS, Gordon: *wytte bbyyond hyr wyl*.
 9 *were*. MS, Gordon: *where*.
 13 *hyre*. So MS, Gordon: *hyr*.
 13 *therfore*. MS: *þer þefore*.
 14 *an*. MS, Gordon: *a*.
 14 *her*. So MS, Gordon: *hyr*.
 15 *example*. MS: *x* written over another letter.
 18 *not*. MS, Gordon: omit.
 19 *not*. So MS, Gordon: *nott*.
 22 *world*. MS, Gordon: *word*.

CHAPTER 59

- 2, 6 *Cupydo*. So MS, Gordon: *Cupyde*.
 7 *Behoveth*. MS: *Bhe behoveth*. Gordon: *She behoveth*.
 8 *woman*. MS: *wo* inserted above the line.
 10 *her*. So Gordon. MS: *here*.
 14 *And therfor*. So Gordon. MS: *syfor*.
 19, 20 *worldly . . . worldly . . . werdly*. MS, Gordon: *wordly . . . wordly . . . werdly*.
 21 *we*. MS, Gordon: *whe*. MS: *whe* written over *my*.
 21 *mey*. MS: written over *nor*.

CHAPTER 60

- 15, 22 *goddessez*. MS, Gordon: *goddessz*.
 26 *unsytyng*. So MS, Gordon: *unfyttyng*.
 30 *be*. So Gordon. MS: omits.
 32 *Psalter*. MS: *s* written over an *l* or *h*.
 34 *Non in contencione*. So Gordon, Parussa, Bühler, V. MS: *In in contencione*.

CHAPTER 61

- 11 *toke*. So MS, Gordon: *take*.
 12 *slow and*. So MS, Gordon: *so thei*. Gordon, p. 96n16, notes a “defect in the
 MS” here, but the words are visible.
 19 *that*. So Gordon. MS: omits.

CHAPTER 62

- 11 *hereself*. So MS, Gordon: *herself*.
 12, 14 *here*. So MS, Gordon: *her*.
 13 *he₂*. So Gordon. MS: *sche*.
 17 *Juno to Semell*. MS: *Semell to Juno*. Gordon: *Juno to Semelle*.

- 19 *Jupyter*. So MS. Gordon: *Jupiter*.
 24 *had graunted*. So Gordon. MS: *& graunted*.
 24 *dyd*. MS, Gordon: *ded*.
 30 *whatso*. MS, Gordon: *watso*.
 31 *bee*. So MS. Gordon: *be*
 31 *Austyn*. So MS. Gordon: *Austeyn*.
 31, 33 *We . . . we . . . we*. MS, Gordon: *Whe . . . whe . . . whe*.
 31 *not*. So MS. Gordon: *nott*.

CHAPTER 63

- 8 *Prudence*. So Gordon. MS: *Dyane*.
 9 *delyte not*. MS: ~~desyre not~~ *delyte not*.
 11 *Therfor*. MS: *p* with abbreviation mark written over another letter.
 13 *knyght*. So Gordon. MS: *knght*.
 17 *wyse₂*. MS: *y* written over an *s*.
 18 *ociosum*. So MS, Gordon. V: *otiosa*.

CHAPTER 64

- 2 *strengthe*. So Gordon. MS: *streghhe*.
 2 *parage*. Gordon: *perage*. MS uses the *p* with crossed descender, a suspension
 mark for *par* or *per*.
 6 *wyche*. So MS. Gordon: omits.
 14 *came afterward*. So Gordon. MS: *came afterward come*.
 26 *Salomon*. So MS. Gordon: *Saloman*.

CHAPTER 65

- 4–5 *And that . . . all to-schake*. So MS. Gordon flips these lines. Gordon, p.
 101n4, notes that “lines 4 and 5 are transposed in the MS.” Gordon’s
 ordering would follow Christine’s four-line *texte* more closely, but it
 assumes that the *Bibell* translator would have done so.
 8 *wych*. So MS. Gordon: *wyche*.
 15 *Sedechye*. So MS. Gordon: *Sedechre*.
 16 *sone*. So MS. Gordon: *soone*.
 23 *saying*. So Gordon. MS: *sayeng*, with the *e* blotted and possibly marked for
 removal.
 24 *bestie*. So MS, Gordon, Parussa, Bühler. V: *ei*.

CHAPTER 66

- 15 *was*. MS, Gordon: *swas*.
 23, 25 *werre*. So MS. Gordon: *werr*.
 24 *verteus*. So MS. Gordon: *vertues*.
 25 *enemy*. So MS. Gordon: *enemye*.
 26 *Lord*. So Gordon. MS: omits.

CHAPTER 67

- 3 *sodeynly*. So MS. Gordon: *sodenly*.
 10 *fowles*. So MS. Gordon: *foules*.
 12 *harpyng*. So MS. Gordon: *harypng*.
 17 *ocupacioun*. So MS. Gordon: *occupacioun*.
 19 *worldly*. MS, Gordon: *wordly*.
 delytes. So Gordon. MS: *tes* (the scribe has apparently confused the *dly* of the previous words with those required for *delytes*). Parussa: *delices charnelles*. Böhler: *fleishli delites*.
 23 *fleschly*. So MS. Gordon: *fleshly*.
 25 *world*. So MS. Gordon: *word*.

CHAPTER 68

No Textual Notes.

CHAPTER 69

- 12 *by the forest*. MS, Gordon: *by in the forest*.
 13 *nakyd*. So MS. Gordon: *naked*.
 goddessez. MS: *ez* written over *z*.
 17 *yonge*. So MS. Gordon: *yong*.
 20 *transformed*. So MS. Gordon: *transfformed*.
 25 *towounded*. So Gordon. MS: *towonded*.
 35 *ygnoraunce*. So MS. Gordon: *ignoraunce*.
 41 *eyre*. So MS. Gordon: *eyr*.
 42 *we*. MS, Gordon: *whe*.

CHAPTER 70

- 11 *when sche*. So Gordon. MS: *when he sche*.
 19 *and*. MS, Gordon: omit.
 22 *recover*. MS: *returne* *recover*.
 27 *generally*. So Gordon. MS: *gnerally*.
 30 *folye*. So MS. Gordon: *foyle*.
 31 *as*. MS: Gordon, p. 108n22, observes “*as*, written over *at*,” but it seems equally possible that *at* is written over *as*, in another instance of the loss of *þ* before *pat*.

CHAPTER 71

- 23 *straung*. So MS. Gordon: *staung*.
 29 *knyght*. So Gordon. MS: *knghht*, with *yg* written over *gh*.
 33 *thynk*. MS: *k* corrected over a *g*.
 whyl. MS, Gordon: *wyl*.

CHAPTER 72

- 10 *and.* So MS. Gordon: omits.

CHAPTER 73

- 10, 23 *goddessez.* MS, Gordon: *goddessz*.
 26 *cam.* MS, Gordon: omit. This clause is original, so there are no parallels in other versions of the *Epistre Othea*, but a verb is needed.
 32, 35, 36 *we . . . we . . . we.* MS, Gordon: *whe . . . whe . . . whe*.
 33 *whatt.* MS, Gordon: *watt*.

CHAPTER 74

- 1 *Truste.* So MS. Gordon: *Trust*.
 7 *slypper.* So MS. Gordon: *slipper*.
 9 *worldly.* MS, Gordon: *wordly*.
 15 *knyght.* So Gordon. MS: *knygh*.
 17 *worldly.* MS, Gordon: *wordly*.

CHAPTER 75

- 1 *make.* MS: ~~to~~ *make*.
 4 *better.* MS: *-er* symbol written over an *-es* symbol.
 20 *whos.* So Gordon. MS: *whom*.
 20–21 *whom contemplacioun is figured.* MS: *whom contemplacion is*. Gordon: *whos contemplacioun*.
 22 *aufserretur.* MS: *au*, written over *af*.

CHAPTER 76

- 1 *Sett.* So Gordon. MS: *Lett*.
 4 *Wherfor.* So MS. Gordon: *Wherfor*.
 9 *mervelously.* MS: ~~all~~ *mervelously*.
 10 *slew.* So Gordon. MS: *slow*.
 11 *myche.* MS: *myches*, with final *s* struck out.
 19 *t'aweyte.* MS, Gordon: *th'aweyte*. Parussa: *gaiter*. Bühler: *to aspie*.
 nott. MS: a macron over the *o* is crossed out.
 26 *smal.* MS: inserted above the line.
 28 *own dedes.* MS, Gordon: *oun dedes*.
 30 *in oculo tuo.* So Gordon, Parussa, V. MS: *in tuo*.

CHAPTER 77

- 7 *brought.* So Gordon. MS: *brough*.
 8 *brother to.* So MS. Gordon: *broper of*.
 14 *Whoō.* MS: *Wurschypeth wised men & v Whoo*.

- 16 *conceylded.* MS, Gordon: *conceyll.* Parussa: *desconseilloit.* Bühler: *counceiled.*
 20 *Poule,* “*Fidelis.* So MS, Gordon: *Paule:* *Fedelis.*

CHAPTER 78

- 21 *come.* So MS, Gordon: *com.*
 beware. So MS, Gordon: *before.*
 26–27 *dolore . . . humilitate.* So V. MS, Parussa, Bühler: *dolorem . . . humilitatem.*
 Gordon emends to *dolorem . . . humilitate.*

CHAPTER 79

- 13 *nor.* MS: *for*, with *nor* inserted above the line.
 comforted. So MS (by abbreviation). Gordon: *conforted.*
 23 *fore as myche as.* MS: *fore as myche & as.* Gordon: *for as myche as.*
 30 *or.* So MS, Gordon: *of.*
 conceyle. So Gordon. MS: *-ce-* blotted. Parussa: *conseil.* Bühler: *council.*
 33 *hys . . . hys.* MS, Gordon: *hiis.*
 worldly. MS, Gordon: *wordly.*

CHAPTER 80

- 7 *Priamus.* MS: an *ri* abbreviation is barely distinct from the *p.*
 11 *men.* So Gordon. MS: omits.
 20 *All.* So MS, Gordon: *Al.*
 hyt. So Gordon. MS: *cyt.*
 21 *that that is.* MS, Gordon: *bat at is.*
 23 *is to.* MS: *is se to.*
 26 *Sapienciam.* So Gordon. MS: *Spienciam.*

CHAPTER 81

- 2 *malicius.* So MS, Gordon: *malicious.*
 16 *that he.* MS, Gordon: *bat sche.*
 24 *Poule.* So MS, Gordon: *Paule.*

CHAPTER 82

- 2 *not.* So Gordon. MS: omits. Parussa: *Ne soyes dur a ottroyer / Ce que tu peus bien
 emploier* [Do not be hard in granting / That which you may well bestow].
 Bühler: *Be pou nat hard for to graunt.*
 12 *ponde.* MS, Gordon: *pounde.*
 13 *nakyd.* So MS, Gordon: *naked.*
 15 *her₂.* Gordon: *her.* MS: *her* with suspension mark or otiose stroke.
 35–38 *hevye and sory . . . fyrst chased.* In this section, the ink is faded and some words
 are more difficult to read.

CHAPTER 83

- 8 *whyle*. MS, Gordon: *wyle*.
 11 *fond*. So MS, Gordon: *fand*.
 13 *not*. So MS, Gordon: *nott*.

CHAPTER 84

- 7 *thi . . . thi*. MS: *þat . . . þe*. Gordon: *þi . . . þe*.
 9 *noortred*. So MS, Gordon: *nortred*.
 13 *answere*. So MS, Gordon: *answer*.
 18 *lovere*. So MS, Gordon: *lover*.
 Criseyda. So MS, Gordon: *Criseyde*.
 21 *therfore*. So MS, by suspension mark. Gordon: *therfor*.
 22 *nott*. So MS, Gordon: *not*.
 27 *especialy*. So MS, Gordon: *especially*.
 28 *hard*. MS: *þerfȝt to overcome hard*.

CHAPTER 85

- 5 *Yf*. MS, Gordon: *Yeſſ*.
 7 *Werfore*. So MS, Gordon: *Wherfore*.
 9 *brethers*. MS, Gordon: *breþer*. Parussa: *freres*. Bühler: *brethir*.
 10 *the*. MS: *þe* written over *s*.
 11 *manhood*. So MS, Gordon: *manhod*.
 13 *that that*. MS, Gordon: *þat at*.
 18 *strengar*. Gordon: *stronger*. The MS reading is indistinct; the scribe prefers
 strengar at 89.6.
 19 *it*. MS: *it s*.
 26 *que*. So MS, Gordon. V: *est que*.

CHAPTER 86

- 8 *fable*. So Gordon, Parussa, Bühler. MS: omits.
 9 *used*. MS, Gordon: omit.
 accused. So Gordon. MS: *accussed*.
 19 *þytuose*. MS: *priytuose*, through a misplaced *ri* abbreviation. Gordon: *þiytuose*.
 24 *Werfore*. So MS, Gordon: *werfor*.
 24–25 *kepe well*. MS: *kepe well kepe well*.
 27 *refused*. MS: *accused refused*.
 28 *the*. So Gordon. MS: omits.
 29 *sermon*. So MS, Gordon: *sermoun*.
 32 *holpen*. So MS, Gordon: *holpe*. The macron over the *e* is obscured by the
 underlining of a previous line.
 33 *thei are*. MS, Gordon: *he is*.

CHAPTER 87

- 1 *lawrer*. So MS. Gordon: *lawyer*.
 8, 10 *whom*. Gordon: *whoum*. MS: *whoum* or *whon*, with otiose stroke.
 8 *Phebus*. MS: *P* written over *s*.
 as. MS, Gordon: omit.
 10 *foulued*. MS, Gordon: *fouled*.
 when. So Gordon. MS: omits.
 17 *that*. MS: *y* and tall *s*, likely in anticipation of *yf*, corrected to *bat*.
 18 *desyre Dannes*. Gordon: *desyre Danne*. MS: *desyrez Danne*.
 sey. MS: a stroke after *sey* is crossed out. Gordon, p. 130n12, suggests a *t* or *s*.
 20 *Omere*. MS: an initial capital *h* is crossed out at the beginning of the line.
 cometh. MS, Gordon: *comet*.
 22 *everlastyng*. MS: *everhlastyng*. Gordon mistakenly places the *h* before *lyff*.
 24 *joy*. So MS. Gordon: *joye*.
 Gregore. So MS. Gordon: *Gregory*.
 28 *see*. MS, Gordon: *se*.
 in verrey surté. So Gordon. MS: *to be verrey soree*. Parussa: *estre assuer* [to be sure]. Bühler: *to be in suerte*.

CHAPTER 88

- 7 *knowest*. MS: a stroke with a descender before the *k* is crossed out.
 18 *a chyld*. MS, Gordon: *chyld*.
 to teche. MS, Gordon: *teche*. Parussa: *aviser*. Bühler: *may advise*.
 20 *cometh*. MS, Gordon: *comet*.
 22 *draw us*. MS, Gordon: *draw hus*.
 24 *Paule*. So MS. Gordon: *Poule*.

CHAPTER 89

- 5 *were*. So MS. Gordon: *wer*.
 6 *towre*. So MS. Gordon: *toure*.
 on. So MS. Gordon: *of*.
 7 *his*. MS, Gordon: *is*.
 8 *strengthe*. MS: *strenghe*. Gordon: *strengthe*.
 13 *strengthe*. So Gordon. MS: *strenghe*, with *t* written over the first *h*.
 16 *is*. MS, Gordon: *is it*.
 20 *world*. MS, Gordon: *word*.
 though. MS: *þ* written over *l*.

CHAPTER 90

- 2 *tyme I*. So MS. Gordon: *tymez*.
 11 *bateyll*. MS: *t* written over *y* or *þ*. Gordon: *batteyll*.
 13 *myght*. So Gordon. MS: *mygh*.

- 17 *freindes*. So MS. Gordon: *freyndes* (reading a loop from an *l* in the next line
as *y*).
 18 *Whyle*. MS, Gordon: *Wyle*.
the. So Gordon. MS: *bou*.
 22 *nor*. So Gordon. MS: *ben*. Parussa: *ne moins certain* [nor less certain]. Bühler:
omits.
 23 *uncerteyn*. So MS. Gordon: *uncertyn*.

CHAPTER 91

- 9 *And therfore*. So Gordon. MS: *&perfore &perfore*.
Othea. So Gordon. MS: *Othe*.
 12 *arow*. Gordon: *arew*. The MS reading is debatably *arow* or *arew*.
 18 *cloos alwey*. MS, Gordon: *close is alwey*.
 19 *hall*. So Gordon. MS: *ha* written over other letters. Bühler: *halle*. Gordon, p.
135n8, notes, “Reading doubtful,” but each letter form is visible, and
oppen hall plausibly translates the French *halle ouverte* [open room].
every wey. MS: *ever wey*. Gordon: *everwey*. The MED does not attest *everwey* or
ever as an adjective.

CHAPTER 92

- 10 *plesaunt*. So MS. Gordon: *pleasant*.
 12 *smote*. MS, Gordon: *smete*.
 13 *And for*. So MS. Gordon: *And* omitted.
 17 *worldly*. MS, Gordon: *wordly*.
 18 *fyer*. MS, Gordon: *feer*.
 20 *desireth, yet*. So MS. Gordon: *desyreth, yet*.
 21 *that that*. MS, Gordon: *bat at*.
 22–23 *Sent Paule th'Appostle*. So MS. Gordon: *Seynt Paule thaapostle*.

CHAPTER 93

- 2 *where*. So MS. Gordon: *wher*.
 3 *ruste*. So MS. Gordon: *rust*.
 8 *see*. So MS. Gordon: *se*.
 16 *Achillez*. So MS. Gordon: *Achilles*.
 19 *whose*. MS, Gordon: *wose*.
 22 *love*. MS: *lofe* or *lefse* crossed out before *love*.
Achylles. So MS. Gordon: *Achilles*.
 23 *an old*. MS, Gordon: *a old*.
 29 *Whether*. MS, Gordon: *Weþer*.

CHAPTER 94

- 1 *of*. MS: *wpf of*.
 5 *thought*. So Gordon. MS: *though*.

- 11 *weyre*. MS, Gordon: *werre*.
 13 *whatt*. MS, Gordon: *watt*.
 16 *sermone*. MS, Gordon: *sarmone*.
 20 *adversitees*. So MS. Gordon: *adversites*.
 21 *Poule*. So MS. Gordon: *Paule*.
 ad. So Gordon, Parussa, Bühler, V. MS: omits.
 non quod sumus. So MS, Parussa, Bühler. MS: *non* written over. Gordon, V:
 non quod simus.
 22 *cogitare ex nobis*. MS: *-re* and *no-* are indistinct, and written over other
 letters.

CHAPTER 95

- 4 *in*. MS: written over &.
 myschyef. So MS. Gordon: *myscheyf*.
 12 *counsell*. MS: *s* and *e* compressed. Gordon: *counsyll*.
 16 *Feygnyn*. MS, Gordon: *Fyghtyng*. Parussa: *Barat* [deceit]. Bühler: *Deceit*. I
 have adopted Gordon's suggestion, p. 139n16, that "Perhaps [fyghtyng is]
 a scribal error for *feygnyn*."
 17 *inconvenienc*. Gordon: *inconvenienc*. MS: *inconvenient* (?).
 18 *that is nott besy*. So Gordon. MS: *not* omitted. Parussa: *qui n'est songneux* [who
 is not careful].
 20 *fyere tyll*. MS: *feere tyll*. Gordon: *feer tyl*.

CHAPTER 96

- 6 *any*. So MS. Gordon: *my*.
 9 *to₁*. MS: two letters crossed out (possibly *by*), and *to* written above the line.
 11 *knygthes*. So Gordon. MS: *kyyghes*.
 14 *brent*. MS: *brent̄*.
 16 *devocioun*. MS: *v* written over *r*.
 19 *where*. MS, Gordon: *wyche*. Parussa: *ou*. Bühler: *where*.
 23 *Chyrche*. MS: second *ch* written over *h*.

CHAPTER 97

- 6 *Whoo*. So MS. Gordon: *Who*.
 8 *mester*. So MS. Gordon: *master*.
 10 *strengthe*. So Gordon. MS: *strenghe*, likely *t* written over first *h*.
 11 *fortune*. So Gordon. MS: *forgune*.
 15 *regard*. So Gordon. MS: *regare*.
 worldly. MS, Gordon: *wordly*.
 16 *dampnacioun*. MS: *delytz of heven* *dampnacioun*.
 17–18 *hys belye her and hys soule ther*. So Gordon. MS: *hys belye per* & *hys soule her*.
 Parussa: *ycy remplisse son ventre et yla son ame* [fill the belly here and the
 soul there]. Bühler: *pe wombe here and the soule pere*.
 19 *worldly*. MS, Gordon: *wordly*.

- 20 *th' apocalypse*. So MS. Gordon: *thopocalypse*.
tantum. So Gordon, Bühler, Parussa, V. MS omits.

CHAPTER 98

- 9 *sorserese*. So Gordon. MS: *sorserere*.
8–10 *Cyrces was . . . by the see*. MS: the first three lines of the *glose* vary in quality,
 and some readings, such as *ageyn toward Grece by the see* are barely legible.
 The right side of the folio is light in some places throughout the first five
 lines.
17 *Cyrces*. So MS. Gordon: *Cyces*.
19 *be her*. So MS. Gordon: *by her*.
21 *knyght*. So Gordon. MS: *knygt*.
22 *seyt*. MS, Gordon: *seyt*.
24 *Cyrces* So MS. Gordon: *Cyces*.
25 *oweth*. So Gordon. MS: omits.
 Werfor. So MS. Gordon: *Werfore*.
 doctour. So MS. Gordon: *dectour*.
29 *quia*. So Gordon, V. MS, Parussa, Bühler: *qui*.
 que a foris. So Gordon, Bühler, Parussa. V: *quae a foris*. MS: *que foris*.

CHAPTER 99

- 4 *ynogh*. So MS. Gordon: *ynough*.
7 *wel as his*. MS: *wel as is*. Gordon: *well as is*.
9 *not*. So MS. Gordon: omits.
11 *comonly*. So MS. Gordon: *comenly*.
19 *excusest*. So Gordon. MS: *excusiest*.
23 *Poule*. So MS. Gordon: *Paule*.

CHAPTER 100

- 3 *with*. So MS. Gordon: *in*, but with an acknowledgment, p. 144n21, that *in* is
 “doubtful; perhaps *with*.”
6 *his*. MS, Gordon: *is*.
9 *world*. Gordon: *werld*. MS: *world* or *werld* is plausible.
10 *leued mysbelevyng*. MS: *leued mysbelyng*. Gordon: *lewed mysbelevyng*.
14 *prophetisse*. So MS. Gordon: *porphetesse*.
16 *withowte*. MS: *withinne*, with *owte* inserted above the line.
24 *that*. So Gordon. MS: omits.
29 *seyth*. MS: *setthyth*. Parussa: *il quiert* [he seeks]. Bühler: *he seekith*.
30 *considereth*. MS, Gordon: *considereret*.
31 *whatt it*. MS: *watt he is it*. Gordon: *watt it*.
33 *concupiscencia*. MS: *concupiscenciam*. The scribe has crossed out a suspension
 mark for an *m*. Gordon: *concupiscenciam*.



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GLOSSARY

The following definitions have been established by consulting the *Middle English Dictionary* and the *Oxford English Dictionary*. The meanings given here correspond to the marginal glosses found in the edition; for full definitions, the reader is encouraged to consult the dictionaries noted above. Some definitions are provided only for unexpected, specialized uses of words without providing the more common, cognate meanings, e.g., **standyng** (*considering*) or **to** (*until*). Only infinitive forms of verbs are listed; Middle English *y* and *i* are interchangeable, and headwords are listed according to the *i* spelling.

ABBREVIATIONS: **adj.**: adjective; **adv.**: adverb; **conj.**: conjunction; **interj.**: interjection; **n.**: noun; **p. pl.**: past participle; **poss.**: possessive; **prep.**: preposition; **pres. pl.**: present participle; **pron.**: pronoun; **refl.**: reflexive; **v.**: verb.

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|--|--|
| a, ha (v.) see haven (v.) | avaunten (v.) <i>to boast; to brag</i> |
| abaundonen (v.) <i>to surrender; (refl.) to surrender oneself</i> | aventure (n.) <i>peril, misfortune; experience</i> |
| abiden (v.) <i>to dwell, to remain</i> | aweyte (adv.) <i>in wait</i> |
| according, acording (adj.) <i>appropriate</i> | aweyte (n.) <i>ambush; trap; snare</i> |
| accusen (v.) <i>to reveal; to indict</i> | aweyten (v.) <i>to lie in wait for (someone or something)</i> |
| allowed, alowed (p. pl.) <i>praised</i> | |
| anoon (adv., conj.) <i>immediately; ~ as, as soon as</i> | |
| araien (v.) <i>to adorn</i> | behoveli, behovely (adj.) <i>appropriate; suitable</i> |
| aspien (v.) <i>to discover; to spy on; to lie in wait for</i> | behoven (v.) <i>to be necessary; to be appropriate</i> |
| assotten (v. refl.) <i>to become infatuated</i> | besili (adv.) <i>attentively; diligently; earnestly</i> |
| assottid (p. pl.) <i>infatuated, besotted</i> | besines, besynes, bisines (n.) <i>activity; task; diligence</i> |
| astate (n.) see estate | bounté (n.) <i>honor, virtue</i> |
| auctorisen (v.) <i>to validate; to confirm</i> | but if (conj.) <i>unless</i> |
| auctorité (n.) <i>an authority; an authoritative statement</i> | |
| availe (n.) <i>benefit</i> | caas (n.) <i>state, circumstances; misfortune; in ~, in the event</i> |
| availen (v.) <i>to benefit</i> | chere (n.) <i>countenance, visage, facial expression</i> |
| avaunced (p. pl.) <i>elevated (in rank); successful</i> | cloos (adj.) <i>close</i> |
| avauncen (v.) <i>to succeed; to promote; (refl.) to improve oneself; to move forward, advance</i> | compleynt (n.) <i>lamentation; lament</i> |

convenient (adj.) *suitable, appropriate*
conyng, connyngh (n.) *knowledge, wisdom; skill*
corage (n.) *heart; inclination; intention*
couvertoure, coverture (n.) *manner; under the ~ of poetis, in the manner of poets (a fable or exemplum); under favores ~, under favor's protection*

debonayre, deboneyr (adj.) *mild*
defaute (n.) *sin; weakness; lack*
defenden (v.) *to forbid; to fight in defense of*
defendid (adj. and p. pl.) *forbidden*
degré (n.) *rank; stage*
departen (v.) *to divide; to separate; to distribute*
despite (n.) *disdain*
despiten, dispiten (v.) *to disdain, to disparage, to despise*
despoilen (v.) *to plunder; to strip*
dew(e), dwe, due (adj.) *appropriate, proper; merited*
discomfeten (v.) *to overcome; to vanquish*
discoverid, discoverte (adj. and p. pl.) *unprotected, unarmed, undressed*
discreciooun (n.) *judgment; moral or practical judgment*
discrete (adj.) *prudent, morally discerning*
discreteli (adv.) *prudently*
dispiten (v.) see **despiten**
dispoilen (v.) see **despoilen**
disport (n.) *recreation, pleasure*
disporten (v.) *to amuse oneself*
disprasen, dispraisen, dispreisen, *despreisen* (v.) *to disparage; to disregard*
dispurveide (adj. and p. pl.) *unprepared*
diverse (adj.) *various; hostile, unfavorable*
dome, doom (n.) *judgment*
doute, dowte (n.) *fear, uncertainty*
douten, dowten (v.) *to fear, to worry*
duren (v.) *to last; to endure*

een (n. pl.) *eyes*
eke (adv. and conj.) *also*
enforcen (v.) *to undertake; to compel; (refl) to exert (oneself)*
engin(e) (n.) *trick, snare, deceit*
enoghe (adv.) see **inough**
enorten (v.) *to exhort, to encourage*
enorting (n. and pres. pl.) *encouragement*
entente (n.) *intention; purpose*
ere (prep.) *before*
erraunt (adj.) *in search of adventure*
espien (v.) see **aspien**
estate (n.) *class; social class, status*
everychoun (pron.) *every one*
exposicion (n.) *explanation*
expositour (n.) *interpreter*
ey (adv.) *ever, always, forever*

feeld, felde (n.) *field of battle*
felauschip, felawship (n.) *company; companionship*
felawe, felau, felou (n.) *companion; equal, peer*
fell(e) (adj.) *fierce, cruel; strong*
feynen (v.) *to dissemble; to feign*
folily (adv.) *foolishly*
foly(e) (adj.) *foolish*
fonden (v.) *to invent, to originate*
freel, frel (adj.) *frail*
frelnes, frelnes (n.) *frailty*
ful(le) (adv.) *very*

gatis (n., pl.) *gates*
gentil (adj.) *noble*
gentilnes (n.) *noble character, nobility*
gif (v.) *to give*
goostli, gost(e)ly (adj.) *spiritual*
goven (p. pl.) *given*
grounde (n.) *foundation*
grounden (v.) *to base; to establish; (ppl.) established, learned*

habandounen (v.) see **abaundonen**
halowen (v.) *to honor*
harde, hardi (adj.) *brave, fearless*

haunten (v.) *to frequent, to visit; to practice; ~ armes, practice chivalry*

haven (v.) *to have*

her(e), hir(e) (poss. pron.) *her; their*

hevi, hevy (adj.) *serious; sad*

hevynes (n.) *misfortune; sorrow*

inconveniencie (n.) *harmful consequence; misfortune*

inconvenient (adj.) *inappropriate*

inough (adv.) *enough, sufficiently; wel ~, perfectly*

iwis (adj.) *indeed*

journaye, journee, journey (n.) *undertaking; battle, siege*

kepen (v.) *to protect (guard); to maintain*

kinde (n.) *nature; character; in no ~, under no circumstances*

knett (v.) see **knytten**

knytten (v.) *to join; to unite*

kunnyng (n.) see **conyng, connynge**

lecture (n.) *text*

lesing(e) (n.) *lying*

letten (v.) *to hinder, to prevent*

leued, lewd(e) (adj.) *ignorant, foolish; crude, unchaste*

light (adj.) *insignificant; fickle; easy; careless*

lightli (adv.) *easily; irresponsibly*

longen (v.) *to be appropriate or suitable; to be necessary*

lust(e) (n.) *desire; sexual desire*

maister (n.) *master*

maistres (n.) *mistress; woman expert*

mekenes, meknes (n.) *meekness, humility*

mene (adj.) *middle; in a middle state between two extremes*

mene (n.) *moderate position; by the ~, by the means*

misaventure (n.) *misfortune*

mych(e) (adj.) *much*

mychel, mycle (adv.) *greatly; too much*

mycle, mykle, mykyll (adj.) *many; profound, significant; too much, excessive*

nother (conj.) *neither*

nother (pron.) *neither (one)*

oftesyth(es) (adv.) *often, frequently*

opynly, oppynly (adv.) *plainly, clearly*

or (prep.) *before*

outher, outhir (conj.) *either*

paramour (n.) *lover*

paramour(s) (adv.) *passionately (with sexual love)*

pardé (interj.) *by God; indeed*

parfit, perfit (adj.) *perfect*

paynym, peynam (adj. and n.) *pagan*

peisen (v.) *to weigh; to consider*

perlius, parlious (adj.) *perilous*

pleyn (adj.) *clear, unambiguous; complete*

pleyn, pleynly (adv.) *clearly; completely*

polecye (n.) *governance; self-governance; course of action*

poyer, poyer (n.) *power*

price, pryse (n.) *glory, renown; ~ in armys, martial prowess*

privey (adj.) *secret; ~ membres, genitals*

proues, prowes (n.) *valor; excellence; physical or moral strength; noble deeds*

purveaunce, purveiance (n.) *provision*

purveien (v.) *to provide; to supply*

refreinen (v.) *to restrain*

refreygne, refreyne (v.) see **refreinen**

renommeed (adj. and p. pl.) *renowned*

renone, renoun(n)e, renowne (n.) *renown*

repreven (v.) *to condemn*

requiren (v.) *to demand; to request, to ask; to entreat; to need*

- right, ryght** (n.) *law; truth, accuracy, correctness*
- rightwis** (adj.) *fair minded, just, righteous; gracious*
- rightwisness** (n.) *justice*
- rude** (adj.) *non-clerical, unrefined, uneducated; foolish; fierce*
- sad** (adj.) *serious; prudent; learned*
- sadli** (adv.) *seriously*
- sadnes** (n.) *seriousness*
- scripture** (n.) *the Bible; authoritative writing*
- sentence** (n.) *judgment; advice, wisdom; edification*
- singulere, synguler** (adj.) *special; exceptional*
- sithen, sythe** (adv. and prep.) *afterward; since, after*
- sitten** (v.) *to be appropriate; to be suitable*
- sitting** (adj. and pres. pl.) **well ~,** *suitable*
- sleen** (v.) *to slay*
- slowe** (adj.) *deliberate (not impetuous); slothful; moderate*
- slowe, slowghe** (v.) *see sleen*
- smert** (n.) *pain, harm*
- smerten** (v.) *to cause pain*
- sofred** (p. pl.) *see suffren*
- sogett(e), sugget(t), subged** (n.) *subject, inferior*
- soverayne, sovereyne** (adj.) *outstanding, distinguished; excellent*
- spryte** (n.) *spirit; faculty*
- standen** (v.) *to maintain; to stay, to remain; to be liable (to judgment)*
- standyng** (pres. pl. as conj.) *considering, considering that*
- straunge** (adj.) *foreign; unfamiliar*
- subged** (n.) *see sogett(e)*
- subtile, sutil, sotill, sotell** (adj.) *cunning; clever, skillful; penetrating, careful; skillfully designed; refined*
- subtilté, sotelté, sotilté** (n.) *craftiness, cleverness*
- suffraunce** (n.) *permission*
- suffren** (v.) *to endure; to permit, to allow*
- supposen** (v.) *to suspect; to seem*
- sure** (adj.) *secure, safe*
- sure, surely, seurli** (adv.) *securely; steadfastly*
- suwen** (v.) *to pursue, to follow; to court; to persevere; to occupy oneself with; ~ armes, to practice chivalry*
- symple** (adj.) *uneducated, foolish; feeble; humble; unsophisticated; lacking authority*
- sythe** (n.) *large sword with curved blade (like a scythe)*
- temporall, temporell** (adj.) *earthly*
- thei** (pron.) *they*
- theim** (pron.) *them*
- theire** (poss. pron.) *their*
- therby(e)** (adv.) *by that, as a result of that*
- tho** (pron.) *those*
- thorugh** (prep.) *through*
- to** (prep.) *until*
- travailen** (v.) *to toil, to labor; to take pains, expend great effort; to make an assault; to travel; (refl.) to exert oneself*
- travayle, travail, traveile** (n.) *hard work*
- trist** (n.) *trust*
- tristen** (v.) *to trust*
- umbethinken** (v. refl.) *remember, remind oneself*
- unleful** (adj.) *inappropriate; sinful; illegal*
- unsitting** (adj.) *inappropriate*
- vaunten** (v., refl.) *to boast; to brag*
- vaunting** (n.) *bragging*
- verey, verrey, verry** (adj.) *true, accurate; of ~ right: accurately*
- verili** (adv.) *truthfully*
- viage** (n.) *adventure; voyage*
- voide** (adj.) *worthless; empty*
- voiden** (v.) *to exclude; to empty; to expel (somebody), to drive away (somebody)*

weel, wele (n.) *benefit, well-being; ~ or woe, good times or bad*
weel, wele (adv.) *accurately, rightly; truly; carefully; ~ sittinge, proper; ~ inough, perfectly*
weiven (v.) *to avoid; to drive away*
wend (p. pl.) *past tense of wenen*
wenen (v.) *to hope; to believe; to expect; to assume; to suggest*
werin (adv., conj.) *in which*
werthoro, werthrough (adv. and conj.) *through which; whereby*
werto, wherto (adv.) *to which*
weven (v.) *to weave*
weyle (n.) *see weel, wele* (n.)
weyve (v.) *see weiven or weven*
wherfore (adv.) *for which*
wight (n.) *person, creature*

wile, wyle (n.) *trick, trickery*
wile, wyle (adj.) *clever*
wille (n.) *desire(s), wish(es); carnal desire; willfulness; good ~, good intention*
willen (v.) *to desire, to wish; (as a modal auxiliary expressing futurity) shall, will*
wilne (v.) *see willen*
wilte (v.) *see willen*
wise (n.) *way, manner*
witen (v.) *to learn, to ascertain; to know*
wode, wood (adj.) *mad, crazy*
wodenes, woodenes (n.) *madness*
wonte (adj. and p. pl.) *accustomed*
worship, worship (n.) *honor*
wote (v.) *see witen*
yif (conj.) *if*