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Charles Sears Baldwin,

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Columbia College.



**The Dictes and Sayings of the Philosophers.**









# The Dictes and Sayings of the Philosophers.

A FACSIMILE REPRODUCTION OF THE FIRST

BOOK PRINTED IN ENGLAND BY

WILLIAM CAXTON,

IN 1477.



LONDON:

ELLIOT STOCK, 62, PATERNOSTER ROW.

NEW YORK:

J. W. BOUTON, 706, BROADWAY.

1877.









## Preface.



FOUR hundred years ago, in the year 1477, a great marvel appeared in England, and many of her proudest nobles and wealthiest citizens wended their way to the Almonry at Westminster, to see the small wooden printing presses which William Caxton had brought from Bruges and there set up in a tenement called the "Red Pale," and to gaze in wonder at its almost supernatural productions.

The "Dictes and Wise Sayings of the Philosophers" was issued as a first-fruit of Caxton's presses, and the causes which led to its selection form a story not without much historical interest.

In the year 1470 upon the restoration of King Henry VI. to the throne of England, Edward IV. and his partisans sought refuge at the Court of his brother-in-law, Charles the Bold, Duke of Burgundy. William Caxton was then "Governor of the English Nation abroad," or Merchant Adventurers, whose head-quarters were at Bruges, and he was therefore the most influential among the many foreigners who resided in that city. There can be no doubt that during the few months which elapsed before Edward IV. regained the English Crown Caxton had it in his power to render many important services to his expatriated countrymen, and thus laid the foundations of that



friendship and patronage which in after years proved of so much advantage to him, and which was in all probability a strong inducement to his adoption of a new vocation and settlement at Westminster.

However this may have been, it is certain that Earl Rivers, the brother of Edward's Queen, Elizabeth, was among the earliest to welcome and encourage Caxton. Good-will towards one who had always been a staunch adherent of the White Rose, and perhaps also a little pardonable vanity in wishing to see in print his own translation, may have led the Earl to patronise the infant press. So it came to pass that on the eighteenth day of November, 1477, was completed the "Dictes and Sayings of the Philosophers," the book which is indisputably the first issued in this country bearing a distinct indication of its date of printing, and the only sure starting-point in the history of English Typography.

What grave incredulity would have seized the sagacious Earl and his sober printer had they been told that after the lapse of four centuries their countrymen would be honouring their memories in connection with that very work, and that a copy of it, however torn and time-worn, would be thought the brightest gem of which an English library could boast! How would the printer have laughed to scorn the idea that an art which would employ sunbeams instead of types—one almost as useful and precious as his own—would one day be used to reproduce with minutest accuracy this early work of the English press, and that this volume would be deemed a fitting tribute to his memory.

The "Dictes and Sayings" were a kind of sober Joe Miller to our forefathers, who lived in times when the changes and chances of life made men much more grave and thoughtful than at the present day. These worthies gleaned from its pages pleasant stories and smart repartees, wherewith to season their conversation, as well as words of wisdom upon the more serious aspects and events of life.



True, the philosophers all talk wonderfully alike, and the pithy sayings put into the mouth of the first, a very apocryphal personage named Sedechias, would have been equally well placed in that of Socrates; while Solon himself appears but little, if any, wiser than the unknown philosopher, Tac. Many specimens of the philosophic replies of these wise men might be given—we will quote but two. Hermes, when asked why he married not, replied, “he that cannot swim in the sea alone, how should he bear another on his back?” And Diogenes, when questioned as to why he talked so little, returned for answer, “there was great virtue in a man’s ears.”

Much also might be written on the philology and orthography of the work, abounding as it does with French derivations and terminations, but we must pass on to a short account of the outward aspect of the volume.

The first thing which strikes the eye is the absence of any sort of title-page, the book beginning at once with the Prologue of Earl Rivers. We must remember here that the manuscripts of the middle ages had no title-pages, and that it was not until after Caxton’s death that Wynken de Worde, his chief assistant and successor, recognized the advantage of displaying the title of a work alone on the first page.

The next point which attracts attention is the peculiar shape of the characters. They are very picturesque, and as close an imitation of the handwriting of the time as could be made in letters separately cast; so that people accustomed to read manuscripts might not be repelled by any great disparity. Roman type was not introduced into England until several years after the death of Caxton, and even then many long years elapsed before it was received into general favour.

Another peculiarity is the uneven length of the lines, which gives a very ragged appearance to the page. This is a sure sign of early work, and in the case of Caxton’s press is positive evidence that any book in which it occurs was printed before the year 1480.

The space left blank at the commencement of each chapter for



the insertion by hand of an ornamental initial letter, coloured blue or red, is another sign of early work.

Caxton printed three editions of the "Dictes." The first, which is the one now reproduced, bears date the "xviij day of the moneth of Nouembre and the feuententh yere of the regne of kyng Edward the fourth." The type used for it, and there is but one throughout the book, is that known as No. 2, the first employed by Caxton on English foil, type No. 1 having been used only in conjunction with Colard Mansion at Bruges. Thirteen copies of this edition are known to exist, two of which are in the British Museum and two at Cambridge: these are all of which our public libraries can boast. Earl Spencer also has two copies in his magnificent library at Althorp, one of which possesses an unique distinction of much interest in the addition of the following paragraph printed on the last page, at the end of Caxton's Epilogue:—

"Thus endeth this book of the dyctes and notable wyse sayenges of the phylosophers late translated and drawen out of frenshe into our englische tonge by my forsaide lord Therle of Ryuers and lord Skales and by hys comandement sette in forme and empynted in this manere as ye maye here in this booke see Whiche was fynished the. xvij. day of the moneth of Nouembre. and the feuententh yere of the regne of kyng Edward the. fourth."

But the finest copy which has survived the ravages of time is that in the choice collection of Samuel Christie-Miller, Esq., of Britwell.

The second edition, printed about three years later, is an exact copy of the first, only distinguishable by experts, who find that the face of the letter is thinner, showing plain marks of a graver. All the copies known of this edition have the Colophon, which occurs only in the Althorp copy of the first edition. The orthography varies throughout the volume from that of the previous edition.

The third edition, which was not required until about 1490,

was also an exact reprint, even to the original date of 1477, the type used being that known as No. 6.

The value attached to these editions by the lovers of our old literature may be estimated by the fact that upwards of fifty years ago as much as 250 guineas was given for a copy of the first edition, and that a very fine copy would now fetch £1000.

The authorship of these celebrated *Dictes of ancient wise men* is veiled in obscurity. They were originally compiled in Latin about the year 1350, and soon after attracted the notice of the celebrated Provost of Paris, Guillaume de Tignonville, who in the year 1410 translated them into French; from which version Earl Rivers made his English translation. The causes which led him to undertake this task are narrated in the Earl's prologue, and are remarkably characteristic of the habits and customs of the fifteenth century.

In the extreme north-west of Spain, girt around by rugged and barren mountains, stands the Holy City of Santiago, renowned throughout the middle ages by the pilgrimages to its shrine of Saint James of Compostella. As Cordova was a Spanish Mecca to the followers of Mahommed, so did Santiago become the Pilgrim-city of the Christians who were forbidden by the Pope to engage in the Crusades for the recovery of Jerufalem, so long as the Infidel remained unexpelled from Spain. There, from the twelfth century to the present day, has stood one of the grandest cathedrals in all Christendom, in the foundations of which is said to lie the body of Spain's patron Saint.

The pilgrims to this now forsaken shrine were once very numerous, for almost as many pardons and privileges were accorded to wearers of the Cockle-shell, the emblem of a pilgrimage to Compostella, as were granted to those who accomplished the much longer and more dangerous journey to the Holy Land. Pilgrims from many countries frequented the Shrine of St. James, and during the summer months there was direct communication between England



and Spain for their convenience, ships of the largest burthen sailing from Southampton to Corunna.

In the year 1473 Earl Rivers, moved thereto by a grateful remembrance of many perils safely passed during the late civil wars, determined to undertake a voyage to the Jubilee of St. James of Compostella. On board the ship in which he sailed was an old acquaintance, Louis de Bretaylles, a Gascon knight well known at the English Court for his bravery and prowess. De Bretaylles, whose character had a literary no less than a fighting side, took with him, to beguile the tedium of the voyage, Guillaume de Tignonville's version of "Les Dicts moraulx des philosophes," which had recently been printed at Colard Mansion's press at Bruges. This book so pleased the Earl that he borrowed it for home perusal, and upon his return to England, being appointed Governor to the young Prince of Wales, he resolved to translate it into English, "thinking also full necessary to my said lord the understanding thereof." The style of the translation must not be criticised too closely, for in the then transition state of the English tongue there was no acknowledged standard. The Earl is certainly very literal, and as though diffident of his own judgment in the choice of words, and well aware of Caxton's success in translating "The Histories of Troye" and "Jason," brought his manuscript to the printer and requested him to "oversee" it before it went to press. This revision resulted in the addition of a whole chapter containing the "Dictes" of Socrates "touching women," which, having been omitted by the Earl, was translated and printed by Caxton, who excuses himself for so doing with a quiet humour which reveals to us more of the real character of the man than any other of his literary works, and affords, at the same time, evidence of the intimate relations which existed between Earl Rivers and himself. "But I suppose" says Caxton, "that some fair lady hath desired him to leave it out of his book, or else he was amorous on some noble lady, for whose love he would not set it in his book,

or else for the very affection, love, and good-will that he hath unto all ladies and gentlewomen, he thought that Socrates spared the foote, and wrote of women more than truth, which I cannot think that so true a man and so noble a philosopher as Socrates was should write otherwise than truth. For if he had made fault in writing of women, he ought not, nor should not, be believed in his other dictes and sayings. But I perceive that my said lord knoweth verily that such defaults be not had nor found in the women born and dwelling in these parts nor regions of the world. Socrates was a Greek, born in a far country from hence, which country is all of other conditions than this is, and men and women of other nature than they be here in this country. For I wot well, of whatsoever condition women be in Greece, the women of this country be right good, wise, pleasant, humble, discreet, sober, chaste, obedient to their husbands, true, secret, steadfast, ever busy, and never idle, temperate in speaking, and virtuous in all their works, or at least should be so." The Earl certainly showed his taste in the omission of the satire, which has little wit but much coarseness. The three following "Dictes" will serve as a sample:—"Socrates said that women be the apparails to catch men, but they take none but them that will be poor, or else them that know them not:"—"And he saw a woman that bare fire, of whom he said that the hotter bare the colder:"—"And they said to him and demanded wherefore he blamed so women, and that he himself had not come into this world nor none other men also without them. He answered, woman is like unto a tree called Chaffoygnet (Chestnut?) on which tree there be many things sharp and pricking, which hurt and prick them that approach unto it, and yet, nevertheless, that same tree bringeth forth good dates and sweet."

There is in the Library of Lambeth Palace, a manuscript copy of Caxton's third edition, which is well known from the frequency with which its single illumination has been copied and referred to. This illustration has been supposed to represent Earl Rivers presenting



Caxton to King Edward IV. The Earl is kneeling and offering a copy of the "Dictes," but it is not Caxton who is by his side, for the tonsure upon his head shows the person to have been a priest and probably the scribe who wrote the volume.

WILLIAM BLADES.

11, ABCHURCH LANE,

*May, 1877.*





**W**here it is so that euery humayn Creature by the  
suffraunce of our lordz godz is born & ordeigned to  
be subgette and thral vnto the stormes of fortune  
And so in diuerse & many sondry Wyse man is perplexed  
idz With Worldly aduersities. Of the Whiche I Antoine  
Wydeuille Erle Pyperes lordz Scales &c haue largely &  
in many different maners haue had my parte And of hem  
releued by thynspynge grace & goodnes of our saidz lordz  
thurgh the meane of the Mediatrix of Mercy, Whiche &c  
evidently to me knowen & vnderstonde hath compelled me  
to sette a parte alle ingratitude. And droof me by reason &  
conscience as fer as my Weaknes wolde suffyse to gyue  
therfore synguler louynges & thankes. And exorted me to  
dispose my recouerd lyf to his seruyce, in folowig his lawes  
and comandemets. And in satisfaccōn & recōpence of myn  
Iniquytes & faultes before don, to seke & execute y Werkes  
that myght be most acceptable to hym. And as fer as myn  
fraylnes wolde suffre me I rested in that Wyll & purpose.  
Durynge that season I vnderstode the Jubylee & pardon to  
be at the holy Apostle Seynt James in Spayne Whiche  
Was the yere of grace a thousand. CCC. lxxiij. Thene  
I determyned me to take that Voyage & shipped from sou-  
thampton in the moneth of Iulij the saidz yere. And so  
sayled from thens til I come in to the Spaynyssh see there  
lackynge syght of alle londes, the Wynde beynge good and  
the Weder fayr. Thene for a recreacōn & a passynge of tyme  
I had delyte & ared to rede some good historye And amōg  
other ther was that season in my cōpanye a worshipful gen-  
tylman callidz lobys de Bretaylles, Whiche gretly delitedz



hym in alle vertuose and honest thynges, that sayd to me, he hath there a booke that he trusted I shuld lyke it right wele, and brought it to me, Whiche booke I had neuer seen before, and is called the saynges or dictis of the Philosophers. And as I vnderstande it was translated out of latyn in to frenche by a worshipful man called messire Jehan de Teouille prouost of parys. When I had heeded and looked vpon it as I had tyme and space I gaaf thereto a veray affection. And in especial by cause of the holson and swete saynges of the paynems, Whiche is a glorious fayr myrour to alle good cristen people to beholde and vnderstande.ouer that a grette comforte to euery wel disposed saule. It spekethe also vniuersally to the sample. weel and doctryne of alle kynges prynces and to people of euery estate. It laudes vertu and science. It blames vices and ignorance. And al be it I coude not at that season ner in al that pilgrymage tyme haue leyzer to ouersee it wele at my pleasure. What for the disposicions that belongeth to a taker of a Jubilee and pardon. And also for the grette acqeyntaunce that I fonde there of worshipful folkes, with whom it was fitting I shold kepe good and honest companie. yet nevertheless it rested styl in the desyrous fauour of my mynde. intending vtterly to take therewith grette acqeyntaunce at som othe conuenient tyme. And so remaynyng in that oppynyon after suche season as it lysted the kynges grace comaunde me to gyue myn attendaunce vpon my lord the Prince. and that I was in his seruyse. When I had leyser I looked vpon the sayd booke. And at



the last concluded in my self to translate it in to English  
tonge, which in my judgement was not before, & thinking  
also full necessary to my said lord the understanding ther  
of. And lest I could not at all times be so well occupied  
or should fall in idleness, when I might, now and then  
I fell in hand with all And drew both the sentence and  
the words as nigh as I could. Nevertheless I have seen &  
heard of other of the same books which difference and be  
of other importance. And therefore I dread that such as  
boldly list to read the translation & have some intelligence  
of any of those books, either in latyne or in frenche should  
find errors in my work, which I would not affirm  
cause of the contrary, but allegge the default to my  
uncomynge, with the diversities of the books, humbly  
desiring the reformation thereof with my excuse, and the  
rather syn after my rudenes not expert, I in my maner folo  
wed my copie and the ground I had to speke upon, as  
here after ensue.





**S**edechias Was the first Philosopher by Whom  
through the Wil and pleaser of oure lorde god  
Sapience Was vnderstande and lawes recey-  
ued. Whiche Sedechias saide that euery crea-  
ture of good beleue ought to haue in hym sixtene vertues  
¶ The first vertue is to drede and knowe god and his  
angellys ¶ The seconde vertue is to haue discrecion to dis-  
crene the good from the badde and to vse vertu and fle  
vices ¶ The thride vertue is to obeye the kyniges or princes  
that god hath ordeygned to reygne vpon hym and that  
haue lordship and power vpon the people ¶ The fourthe  
vertue is to worship hys fadre & hys modre ¶ The fyfthe  
vertue is to do Justely and truely to euery creature aftir  
his possibilitie ¶ The sixthe vertue is to distribute his al-  
mes to the puer people ¶ The seuenthe vertue is to kepe  
and defende straungers and pilgrymes ¶ The eyghte  
vertue is to bynde and determine him self to serue our lorde  
god ¶ The nynthe vertue is to eschewe fornicacion ¶ The  
tenthe vertue is to haue pacience. ¶ The enleuenth vertue  
is to be stedefast and true ¶ The twelfthe vertue is to  
be peasible and attemperate and shamfast of synne ¶ The  
thertenthe vertue is to loue Justice. ¶ The fourtenthe ver-  
tue is to be liberal and not couetous ¶ The fyfteenth ver-  
tue is to offre sacrifices to our lord god almyghty for the  
benefices and graces that he sheweth hym dayly ¶ The  
sixtenthe vertue is to worship god almyghty and to put  
hym hooly in his protection and defence for resistance of the  
infortunites that dayly falles in thys worlde ¶ The saide  
Sedechias saide that right as it appertaineth to the people



to be subiect and obbeissant to the Royall mageste of thair  
kyng or prynce right so it behoueth thair kyng or prynce to  
entende diligently to the Wele and gouernaunce of hys  
people, and rather to Wil the Wele of them than his owne  
propre lucre. For by similitude ryght so is the kyng or the  
prynce With hys people, as the saule With the body. ¶ And  
sayde Sedechias, if a kyng or a prynce enforce hym self  
to gadre money or tresor by subtil exortacion or othex vnder  
We meanes he ought to knowen he doth amysse, for suche  
tresor may nat by gaded, Wythoute the sequele be to hys  
daunger or depopulacion of hys Royaume or countrey

¶ And said Sedechias, if a kyng or a prynce be ne  
gligent and sloughful and take no hede to serche and  
enquere the disposicion and Workis of hys ennemyes, then  
tent Wyl and dedis of hys subgettys he shal not be long  
in surete in his royame. ¶ And said Sedechias the peo  
ple is fortunat and happy that haue a goode and a virtu  
ous kyng or prynce discrete and Wyse in sciences. And  
mykyl as the people infortunat Whan eny of thyes thynges  
lak in thair kyng or prynce. ¶ And said Sedechias  
if a kyng or a prynce for slouth leue to do eny of the lytil  
thynges that hym ought, and is ordeygned he shulde  
execute lightly after he leueth greter vndon and soo conse  
quently he may lese alle, ryght as a litil sakenesse or hurt  
Wythoute it be sone and Wele remedied, may cause the dis  
traucion of alle the hole body. ¶ And sayd Sedechias  
if a kyng or a prynce byleue the fayre wordes and flate  
ryngis of hys ennemyes haupnyng noo Respect to thyr Wer  
kis it is meruaylle but the sayd kyng or prynce thyrby



sooynly take harme ¶ And sayd Sedechias. It appa-  
teygneeth to a kynge or a prynce to enfourme hys sone in  
vertue and science and holbe he shal gouerne hys lande  
after hym holbe he shulde be right wis to hys people + holbe  
he shoulde loue and haunte hys knyghtes not sufferynge  
them to vse to mykel huntynge nor other Ielnesses, but  
instructe hem to haue goode eloquence and to escheue alle  
vanitees ¶ And sayd Sedechias It apparteygneeth to  
a kynge or to a prynce, if he wol haue any nygh seruant  
first to knowe hys guydynge and condicions and holbe  
he gouerneth hym self in hys house and amougis hys  
fellawes + and if he vnderstande hym of goode condicion  
and gouernance haupng pacience in hys aduersite retye  
ne and take hym than hardely. And ellis to be ware  
of hym ¶ And sayd Sedechias if thou haue a very  
true frende that loueth the wele thou ought to take hym mo-  
re in thy loue and fauour + than any of thy kennesmen des-  
syrng thy deth for to haue the successions of thy goodis  
¶ And sayd Sedechias commonely euery resemblance  
deplyteth other ¶ And sayd Sedechias he that wol not  
be chastysed by sayre and swete wordes + ought to be correc-  
ted by sharp and harde correction ¶ And sayd Sedechias  
as the grettest richesse is satisfaciō of the herte And said  
he is not riche, to Whom richesse lasteth not, ne Whan they  
may be lightly taken a waye, But the best richesse is that  
thing, that dureth perpetuelly ¶ And sayd Sedechias the  
obeissaunce don by loue is more ferme than that, that is don  
by myght or drede ¶ And sayd that experyence is a goode  
chastisement ¶ And sayd the lokynge vpon the ende of



the Worke, yf it be good, + yeueth hope to the benyngnyng  
¶ And saide, that goode renōme and fame is right prof-  
fitable in this Worlde, the dedes therof auaileth in the other  
Worlde ¶ And saide, it is better a man to holde his peas  
than to speke myche to any ignorant man, and to be a lone  
than to be acompayned With euill people ¶ And saide when  
a kynge or a prince is euill tacked, and viciou, better is  
to thaim that haue noo knowlege of him than to thos that  
be grettest maisters in his house ¶ And saide, better is a  
Woman to be bareyn than to bere an euill disposid, or a  
Wikked, childe ¶ And saide, the compaignie of a pure Wises  
man is better than of a riche ignorant that Weneth to be  
Wise by subtilite ¶ And saide, he that offendeth god, his  
creator, by grette reason he faileth to other ¶ And saide  
bileue not in him that seith he loueth and knoweth trowth  
and doth the contrary ¶ And saide, the ignorant men  
wol not abstynz them from their sensualitees but loue their  
lif for their pleasaunce, what defence so euer be made vnto  
them, right as children enforce them self to ete swete thyn-  
ges, and the rather that they be charged, the contrarie, but  
it is other wise With Wisesmen for they loue their liues but  
onely to do goode deddis, and to leue Idelnesse & the delecta-  
tions of this Worlde ¶ And saide, howe may be cōpared the  
Werkes of thaim that entende the pfection of the goode thyn-  
ges perpetuel, to thaim that wol but their delices trasptory  
¶ And saide that the Wisc men bere their greues & scowdes  
as they were swete vnto them, knowing their trouble paciētly  
taken, the ende therof shalbe to their merite ¶ And saide that  
it is profitable & goode to do wel to them that haue desrued it



And that it is euill doon to do Wele to thaim that haue  
 nat deserued it / for all is lost that is geuen vnto them /  
 right as the reyne falleth vpon the guel. ¶ And said he is  
 happy that vsith his dayes in doynge couenable thinges / and  
 takith in this Worlde but that / that is necessarie vnto him  
 and may not forbere / Applying him self to do good & dis  
 & to leue the badde. ¶ And said amon ought nat to be de  
 mede by his wordes / but by his workis / for comonly wordes  
 ben vayne / but by the dedes is knowen the harme or the prouf /  
 fit of euery thing. ¶ And said Whan that almes is distri  
 bute to puer indiget peple / it proffiteth as a good medicine  
 couenably geuen to them that be seke / but the almes geuen  
 to the not indiget is a medicine geue without cause. ¶ And  
 sayd / he is happy that Withdraueth his ere & his eye from  
 alle vyle thinges. ¶ And sayd / the most couenable dispen  
 ce that eny man may make in hys lyf / is hit that is sette  
 in the seruite of god / & in good workis. And the second is  
 that is sped in necessarie thinges that may nat be forborne  
 as mete drinke clothing / & for remedies ayenst sikenesse &  
 the worst of all is that is dispende in syn & euil workis.

**H**ermes Was borne in egypte .and. is as mykyl  
 to say ther as mercuri / & in ebreu as Enok / Whiche  
 Was sone to Jareth the sone of Matusale / the sone  
 of Malaleel / the sone of Caynan / the sone of Enoes sone  
 of Seth sone to Adam / And to fore the grette floode / called  
 Noes floode After that Was there another lital floode / Whiche  
 drowned / but the contre of Egipte onely afore the Whiche  
 the saide Hermes departeth thens .and. Went through alle  
 landes tyl he Was four score yere olde .and. ij. And With



him hadde lxxij. performes of diuers tonges Whiche alweye  
stered and exhorted the people to obeye our lord. & edified  
Cviii. townes Whiche he fulfilled With sciences. And Was  
the first that fonde the science of scoles. & establisshed to the  
people of euery clymat lawes couenable and apparteyn-  
nyng to thair opinions. to the Whiche hermes the kynge in  
thoo dayes gaf grete audience and obeissauce in all thair  
landes and so did the inhabitants of the Isles of the see he  
constreyned them to kepe the lawe of god in sayng trouth to  
dispise the Worlde to kepe Justice. to Wymie the saluacion in  
the other Worlde. he commaunded orisons & praiers to be saide  
and to faste euery Wyke oon day + to destrope the ennemyes  
of the lawe to geue almes to the puer goddis people. that is  
to say. to the feble and Impotent. he commaunded that porke  
fleshe and camelys sholde be eten. and suche semblable me-  
tes. and commaunded them expressely. that they shulde kepe  
them fro paryury. he stablisshed many festis at certain seas-  
sons. and ordeigned also diuers persones to offre sacrifices  
at the rising of the some. and som other at the first newe  
moone. and at the coniuention of the planettes. & also Whan  
the planettes entre in to their houses. and Whan they ascended  
and Whan they descended. The sacrifices Were of many  
thinges. that is to say of wses. of flours of greynes of  
Whte. + of barley + of frutes. + of grapes + of licours + of  
Wynes. And the same hermes saide. that it Was noo  
Recompense sufficient + to thanke god onely for the ge-  
te hath sent vs. **A**nd saide. O thou man yf thou dre-  
dest god Wele. thou shuldest neuer falle in to the patthes  
that bringeth man to harme. **A**nd saide. make not



your clamours to god? as Ignorances ful of corrupt Wil  
fulnesse. and? be not inobedient vnto oure lord? god? + nor  
trespassours to hys lawe. And Wyl noon of you do to your  
felowbe + otherwyse than ye wolde be don to. but be concordant  
and? loue to gyders + vse fastyngis and? orisons in pure  
and? clene Willes. constreyne you to do goode dedes humbly  
and? withoute pryde in suche manere as of your Werkes  
may growe good? fruytes + and? kepe you oute of the com-  
panyes of theues of fornicatours. and? of thos that vse  
euil Werkes **A** And? sayd? kepe you that ye be not pariu-  
red? and? let trowth be alwey in your mouth. and? swere  
not but ye and? nay. enforce you not to cause them  
swere that ye knowe wil lye. lest ye be parteners to theyr  
pariury. put your trust in god? that knoweth alle secretes  
and? he shal Iudge you in equite. at the grete day of Iuge-  
ment when he shal geue remuneracion to the goode for theyr  
goodnesse and? punyssh the euil for theyr wyckednesse.  
And? sayd? ye be certain that the redemptour our lord? is  
the gretest sapience. and? the gretest dilectacion that one  
ought to haue. of whom alle goodnesse cometh. & by whom  
alle the patis of Witte & vnderstādyng ben opened And?  
god? that hath loued? his seruātis hath geuen them discreci-  
on & hath establisshed? prophetes & propheters. & ministres  
fulfilled? with the holy goost by the which? he hath many-  
festely shewed vnto them the secretes of the lawe & the trowth  
of the sapience to entente that they shuld eschue al erreours  
& applye them to all good? dedis **A** And? said? vse sapience  
& folowe the lawes. be merciful. and? garnissh? you with  
goode doctrines think & loke wele vpon your Werkes without



hasting you to mykylle & in especial Whan ye shal punissh  
misdoers and yf ye vse any manere of thinge likly to synne  
be not shamefaste to Withdrawe you therfro, and to take  
penaunce for the same, for to geue othex exemple, for yf it be  
not punisshed in this Worlde it shalbe at the greete day of  
Jugement and suche shalbe tourmented With grete pynes  
Whitoute ony pyte taken vpon them **And** saide, correcte  
you by your self and folowe the Wiese men leznyng of hyn  
good vertues, & lette all your desire be, to Wynnre goode renou  
mee and fame, employe not your tyme and your mynde in  
falsheede nor in malice **And** seide loke ye sette noo bay  
tes to the noysaunce of any body, nor that ye seke thaire  
hurtes by cautelles or sotiltees, for suche Workes Wol  
not be hidde, but at the last they Wol appere **And** saide  
constreynne you to ameye the loue of god and of your feith  
vnto sapience, and yf ye do so all your lyf, it shalbe to  
you agrete prouffitable Wynnnyng, and of that nobel vertue  
shal come vnto you greter benefices, than yf ye sholde assē  
ble grete golde and siluer or othex tresours not durable, for  
it shalbe to you a grete richesse in the othex Worlde that neuer  
shall haue ende **And** saide, be al one Within and With  
oute in that ye shal speke, & beware that your Wordes be not  
contrary to the thoughtis of your hert **And** saide humble  
and obeye your self to your kynge and your princes, and  
Worship the grete ministres vnder them, loue god & trouth  
& geue true counsaile to that entent ye may the more hoolly  
With your good penaunce be in the Wape of saluaciō **And**  
saide, yelde louing vnto your lorde as wel in your tribulacion  
as in prosperite in poure pouerte as wel as in your richesse



**A**nd saide ye shal bere hens non othre thingis but your  
Werkis, and therefore be Ware that ye Juge not Uniustly  
and desire rather to haue purete in doing good dedes, than  
richesse in syn, for richesse may soon be lost, and good dedes  
shal euer abyde. **A**nd said be Ware of to mykyl laughtyn  
and mokkynyn any persone, all be it, ye perceyue in him any  
foule or euil tache, yet rebuke them not dishonestly, but  
thinke that god hath made you all of one matere & might  
a made you as euil as he, wherefore ye ought to thanke hys  
goodnesse, that hath shewed you suche grace, and hath kept  
you from myschance in the tymes past and present. And  
pray him of his merci be Wol so kepe you forth. **A**nd said  
if it fortune y the enemies of your feith wil dispute with  
you, by diuerse & sharp seyngis, answer them in swete nesse  
& in humylite prayng god to be of your counseile, & that he  
wil addresse all his creatures to the goode feith for their  
perpetuel saluacion. **A**nd said be silent in counseil and  
be Wel Ware, what ye speke afor your enemies lest ye resem  
ble him that seeketh a rody to be betyn with all. **A**nd saide  
ye may not be Juste withoute the drede of our lord god, by  
Whiche ye atteyne helpe of the holy gost that shal open you the  
gates of paradise, wherin your saules shal entre, with thos  
y haue deserued euerlastig lyf. **A**nd said eschewe the copany  
of thos that louath you not of euil propel of drunken men  
& of ignorauntis. And whan ye thike any good thought exe  
cute it & ye may incontinet lest ye be let or withdraben ther  
fro by any synistre or euil teptacion. **A**nd said haue no enuie  
though thou se any prosperite com to an euil man, for his  
ende shal not be goode. **A**nd saide, make your children



lerne goode in their youthe or they falle to malice, and so ye  
shal not synne in them. **A**nd saide, worship and pray  
to our lord with a clene wil & adresse al your desirs to him  
and he shal helpe & enhance you. What part so euer ye go, &  
subdue your enemyes vnder you. **A**nd saide, when ye  
wil faste, make first clene your saules of al filth, that your  
fasting may com of pure hert without any euill cogitacions  
Whiche god reputeth vile, and as ye ought to abstene your  
self from metis, so ought ye to abstene from synne, for it  
satisfieth not to spare metis, and do euill dedis. **A**nd  
saide, in your yonge age visite our lordis houses and lette  
al your orisons be in swettensse & humilite without pomps  
or pride. And when ye be mooste mezy in your houses  
with your folkes, haue in remembrance our lordis poure in  
digent people, and departe vnto them your almes. **A**nd  
saide, geue conforthe to prisoners, to them that be in sorowe  
and trouble, hele the seke, clothe the naked, geue mete to the  
hungery, drinke to the thursty, harboure pilgrimes make  
satisfacion to your creditours, and patiently suffre the In  
juries that ben don vnto you. **A**nd saide, disconfort nat  
them that ben in affliction but helpe them with swete and  
pleasaunt wordes. And if it be suche as affore haue hurte  
you benignely for geue it them, satisfying you with the  
peyne that they suffre. **A**nd saide, enforce your self to win  
ne frendis, & than first proue them as ye put to moch truste  
in them, lest it be to poure hurt, and that after thews ye res  
pente you. **A**nd saide, he that god exalted in this worlde  
ought to take no pride nor Rayneglorie in hit, nor repute  
him self greater than con of his felawes for god hath made



riche and pure of oon creaton throug Whiche all be egall  
**A**nd saide, beware that in your Ire or Indignacion ther  
escape out of your mouth noo foule wordes, for it is dishon  
neste and engendreth hate, it is not conuenient for hym  
that wil haue science + to seke it by mede or for money, but  
onely by delectacon and by cause it is more precious than  
other thinges **A**nd saide that kynge is good and no  
ble, that causith in his Royame goode lawes to be kepte &  
mainteyned, and the badde to be layde downe **A**nd saide  
largesse and liberalite is knowen, Whan a man is in neces  
sityte & pouerte, & pacience, Whan oon hath power to Juge and  
be auenged **A**nd saide, he that worshiped the Wyse men  
loueth Justice and doth goode dedis, and enforseth hym  
to Wyse sciencis and goode condicions and therfore he  
shal finde that that liketh hym in this world or in the other  
**A**nd seith, he is vnhappy both here and there that hath  
Witte and wol lerne noo science ne doctrine **A**nd saide  
he that wol not teche that that he vnderstodeth in science &  
goode condicions, he shal be partenar to the Ignoraunce of  
froward folke **A**nd he that denyeth to teche science to him  
that it is couenable vnto, he ought to be deprived of his be  
nefit in this world, but ther is noone that doth so saue  
Ignorant folkis, Whiche comonly been enuious froward  
and il willed **A**nd saide, liberalite and largesse is  
bettir in science than in richesse for the renomme of a Wyse  
man abideth, and the richesse abideth nat, **A**nd a man  
ought not to offende nor hate him, that hath trespassed  
vnto hym, but ought to do goode agens harme for the Wer  
kes of the Wysemen is preued in, in, thinges that is to



seye to make hys enemye his frende / And to make the  
rude connyng / And to reforme the euyl disposed vnto  
goodnesse ¶ And sayd, He may be callyd good when  
other fare the better for his goodnesse ¶ And sayd he that  
loueth the wele of his neyghbour as his owne ¶ And sayd  
de That grete science prouffyteth litil to a couetous man  
¶ But litil science prouffyteth moche to him that Withdra-  
weth his courage from couetise ¶ And sayd, That the  
lyff may be resembled to the fleyng of an awbe, And  
the deeth is like the lychting thereof ¶ And sayde, It ys  
more weyrtory and better to haue pytie vpon the foole than  
vpon the worldly wyseman ¶ And sayd He that hol-  
deth hym not satisfyed with that that god had sent hym  
Deseruethe not to haue more ¶ And sayd, A reporter  
or a contraryer of talys comonely, other he lyeth to him  
that he telleth them, or he is fals to thos that he hath sayde  
it of ¶ And sayd derysion and scornynge putteth away  
and wastith leue as the fiere doth the bronde ¶ And sayd  
de The enuyous man is frendly to him that is present, &  
in his absence is his enemy, and so he weth him his frend  
de by worde, and enemy by dede ¶ And said, An enuyous  
man serueth of noght but to dispryse alle other ¶ And  
sayde he is right sure that feleth hym self withouten gilt, &  
is in none surete that wol not knowe his owne gilt ¶ And  
sayde, Beware obeye not vnto couetise for when ye wolde  
it wol not obeye vnto you ¶ And sayd, He that poueth  
good cōseille to other folkis, begynneth to do prouffyt to  
him self, & Was asked of the said hermes what it was that  
moost letted & troubleth man, he ansuerd, Ire & enuie, after



they asped hym Wherfore, the Wiese man stode more atte pates of the riche man, than the riche man atte pates of the Wiese man. And he answered, the Wiese man knoweth the prouffit of the riche, & the riche knoweth not the prouffit of the sciencial Wiese man. And saide he that hath Witte and discrecion and knoweth it not in dede resembleth the tree that beareth noo frute. And saide, he is Wiese that knoweth Ignorance and he that knowith it not is ignorant, and he that knoweth not him self, howe sholde he knowe or deme another. And saide ther be .ij. manere of men the oon seeketh and can not finde, the other findeth and can not profite. And saide, sapience is like a thinge fallen in a Watre, Whiche can not be founde, but by them that wol serche and fette it from the bottom. And saide Withoute chastite, a man can not be verry parfightly Wiese, and Withoute Witte he may not be parficht in science. And saide discipline is the ornament of Witte, With the Whiche euery man ought to enriche himself. And saide it is not honeste to chastise a man afore all folkis, rather a part. And saide Whan a man often excuseth himself his knowen gilt, it causith his errour the more to be remebred. And saide the Ignorant persone is but litil, al be it he be old, and the Wiese is moche, al be it he be yonge. And the Worlde dispraiseth nowe adays thos that afore it was wont to worship, and the erthe wasteth and eteth them that afore it was wont to noryshe and fede. And saide the fole is knowen by his wordis, and the Wieseman by his Werkis. And saide ther be felbe folkis enuios of a dede man, but ther be many that wol lye vpon them. And saide



be mery and gladd and It suffyseth to angre the nyce  
man, And the was ayed of the sayd hermes, Why he ma  
ried him nat, he ansuerd, he that can not swymme in the  
see alone howe shulde he bere another in his necke swymmig  
And sayd kepe the oute of the company of a Jangleter  
Which resembleth to a thyng that semeth good a fere, and  
nygh It is right noght And sayd, He that wolle do  
euill at thyn Instauce apenst another, Fyght so wil he  
at his Instauce do apenst the And sayd, He that wil  
preyse the of vertues that ben not in the, and thou reioyce  
hit, he may wele allegge the vices that he seth in the, And  
sayd, Ire troubleth reason, and letteth alle goode werkis  
and furthereth all euill And sayd, he that laboureth in  
that, that may not auayle, leseth therefore that, that myght  
prouffyte And sayd, the hurte & the trouble that is don  
caused by euil peple lettith the desire and wele of the goode  
And sayd, whan thy frende erreth or mystaketh him apenst  
the, yet as moche as thou may departe not from his amys  
tie, but assaye the meanes to redresse him And sayd  
Wysse kynde and true is he, that wil lyghtly forpette the  
errour of his frende And sayd, It is better chastyse  
thy self than lette other do And sayd, The goodnesse  
that cometh of an Ignorant man, Is like the rbyes that  
growe on a dong hill And sayd, an euil felawe is like  
a tree kyndeled wherof the one branche setteth the other a fiere  
And sayd, The noblest thing that god hath made  
in this worlde is a man, & the richest thing to him is reason  
by the whiche he kepeth iustice & escheweth synne And said  
the sole wol knowe in him self no vile thing & the ignorant



Beneth lightly a thinge be other than it is, and the suspec-  
tious, man maketh many doubttes of that that he knoweth  
**A**nd said a Right reuendable thinge in heuen and in  
erth is a true tynge. **A**nd said, a king or a prince ought  
nat to geue lordshippes nor auctorites, but to goode & mercif-  
able folkes. And therefore they shuld loue them, as the fadre  
doth his children. **A**nd said it shold suffise a man and  
ought to holde him self recopensed when his aduerse partie  
required of him pardon. And it was asked him what was  
a liberal thinge, he saide to geue siluer to vnknowen men  
for the loue of the knowen men, and to for geue them that  
haue noied him, for the loue of them that haue holpin him  
**A**nd saide the lyf in this worlde is so shorte that they  
ought non conceyue hate nor wil harme to other. **A**nd  
saide establissh & ease thyng Ite, with thy pacience, thyng Ig-  
norance with thy sapience, thyng forgetfulnesse, with thyng  
remembraunce. **A**nd saide it is a goode signe, when a childe  
is shamefaste, for it sheweth he shuld haue wit. **A**nd saide  
it is wel don that thou do goode while thou art in prosperite  
for paraucture in aduersite thy power shal last. **A**nd saide  
he puttis him in danger, that abideth in a promice, where there  
is no lorde, that woll venge the iniuries don thereto, where  
there is noo Juste Juge, where there is no wyse leche, where  
there is noo habondant market, and where there is no ren-  
nyng water. **A**nd saide it appertaigneth to euery man,  
with all his power to seke science, and therewith to fortif-  
ie hym hauynge a good eye vpon his enemyes, and  
 beware he be not reysed to highe in pride by lordship or other  
richesse, his wil his wordes and his dooinges al way to be.



egall, and so shal god loue him & his succession **A**nd  
sayd thez may none escape to be atte grete day of Jugement  
and his helpe shal be there by .iij. thinges, Discrecion, chas-  
tete, and goode Werkes, Alle thinges may be leste, Saue  
goode dedis, Alle thinges may be chaunged, Saue nature  
Alle thynge may be redressid, and reformed, Saue euil  
dedis, Alle thinges may be escheued, Saue deth, and the  
sentence of oure lord **A**nd sayd, It is no meruaille  
though he be goode, that is not couetous, But It were gre-  
te meruaylle, If a couetous man were goode **A**nd sayde  
The ercur of a Wysemen may be resembled, to a Crased  
shyp, Whiche in drownyng hez self, Drownech many othez  
**A**nd sayd, truste is in maner of a bondeship, (And)  
mystrust is a liberte **A**nd the sayde Hermes correctyng  
kyng hamon yaued him this precepte & charge, loke that first  
affore all thyngez ye loue, drede, and obeie, our lord god  
**A**nd sayde all men that haue dominacion & lordship Epon  
the peple ought alwaye of necessity, to haue .iij. thinges in  
mynde, First to remembre the peple, that be subget vnto him  
Secundely al be it that they be in his seruitude, yet ought  
he to his power to kepe them in fraunchyse and liberte and  
nat in thraldom, Thirdey Howe his lordship & power in  
this worlde may not long endure **A**nd sayde, o kyng ha-  
mon it behoueth the to kepe thy saule, Right wysely in Wyl  
and word, and thou oughtest not to be slowthfull to the  
distruction of the myscreantes, but to constreyne them to  
obeie our lord god & desire not to haue eny richesse without  
it be rightfully gotten. For thinke verily the peple wol al-  
waye obeie to them that do rightfully and wel, & that wol



maynteyne them and; there may noo Wele be in a Royame  
Withoute it be habūdant of people / for the decay of a Royam  
is falste of people. And; if they With dralbe hem / the prince  
is left lorde alone and; therefore remembre Wele thy dedis  
and; eftsones thinke on thy saule and put in that garison  
all that thou shalt haue neede of in the other World; And;  
yf it happen that thou must goe in the Werre in thyn owne  
persone + beWare Wele that thyn enemyes surprise the not  
by stowthfull sojournyng; + And; When thou goost to  
bataile loke that first thou sollicite and; exorte thy people as  
courageously as thou can; + and; loke that alle thyn habil;  
mentis of Werre be redy + and; euery man set in hys Warde  
and; appointed; holbe they shal fight and; sette oute

**A**nd; beWare Wele that thou be not surprised by thyn  
enemyes + for sake of Wache and; good; espial + ther  
fore multiplie thy scowte Wache and; thyn aspies so that  
thou mayst alwaye knowe the gyarding; of thyn enemyes  
and loke that thou be sure they deceyue the not + And;  
When thou shalt commaunde thy folkes to do any thing;  
loke secretly Whether they haue obserued; it after theyr  
charge or nat + Whiche shall make them drede the more  
to offende the. **A**nd; When thou shalt commaunde any  
lettres to thy klerke to be made / signe nor scale them not  
til thou haue ouerseen thaim + for many haue ben discey;  
ued; therby. **W**are thou be not to familiar With them  
that thou knowes not. Ette not the secretes of thy hert  
but to them that thou haste preued; and; knowest true  
vnto the + **G**ouerne the so wysely + that thy knygh;  
tes + and; thy people may haue pleasir of the + and; gladd



to be in thy company. And delite them to se the rightfull  
and of good gouernance. Slepe no more than shal suf-  
fise onely for the sustentacion of thy body, and the rest of  
thy herte, and extremete not nor let thy Werks be. but in  
right wysenesse and trowth withoute dissimulacion. and  
flouthe nor delay not that thou must nedely execute. Sus-  
teyne and loue also thoo that be the grette multipliers, that  
is to saye. the comones that labour the erth, by tylth and  
sowynge seves vpon the same. by the whiche the royaumes  
and the people be sustented, the knyghtehode multiplied  
and the houses full of riches. Wherefore suche thinges wol  
be gretely kept, and cherished. And It behoueth openly  
to worship thos that be good, euery man after his discre-  
cion condicion and science to that entent. that the people  
may so knowe them, and be conteuous to alle thos that  
seke sciences, to corage them the more to lerne and entende  
to studie. so that the royaume or prouynce may be the bet-  
ter for thair connynges. Bespe thy self to punyssh ma-  
lefactours, and thos that putteth the in daunger or trou-  
ble within thy royaume or lordship. make stryke of their he-  
des publykely that othex may take example by them. to a  
thesse lete his hande be stryken of To a robber of the hygh  
Waye let him be hanged. that the Waye may be the surer.  
Gyven the Sodomytes and punyssh the men taken in for-  
nicacion after their estate. And the Women in like wyse  
Ware the of the Wordes of spers, and suche punyssh. se the  
prysoners ones in a moneth. And Delpyre thos that  
ought to be delpyered. and geue them of thyn almes pu-  
nyssh incontinent thos that haue defrued. It. Yet not so



hastily but that they may haue leysur of repentance, and  
 that othyr let hem be kept til thou knowe the trowth. We  
 thez they be gylty or not. Beware also. Use not thyn owne  
 counseyle onely. But be aydsed by men of Age and  
 discrecion. And suche as been experte in many thynges  
 And when thou shalt finde ony suche Just and rightfull  
 be counseyled by hym. And elles reporte the to the moost  
 holsome oppinion of all thy counseyllours. and god shall  
 helpe the. **A** And sayd. He Is noble that vsith goodnesse.  
 And It is a grete goodnesse to vse Iustyce and  
 chastyte. and to geue lyberally or It be ayde. **A** And  
 sayd. When A kynge or a prynce can not wyll restrayne  
 ne hys awyll vices & couetise. howe shulde he reueue his ser-  
 uantes. and when he can not correcte hys propre seruaun-  
 tis. howe shulde he correcte and gyde alle hys people. and  
 specially thos. that ben ferre from hym. Therefore It be-  
 houeth A kynge or a prynce fyrst to be lorde ouer hym self  
 And aftir vpon othyr by ordre. **A** And sayd. A good  
 kynge or a prynce shulde not be to full of Suspicion for  
 It wol make men draue from hym. And also he ought  
 not to haue ony of that dysposicion in hys house. And in  
 especyall. Backbiters. Contraryers or Reporters of tales  
 For when there Is dyspysion or trouble in A kynge or  
 in a prynces house. Ryghtly no good Counseyllours or  
 seruauntis wolde abyde there

**T**he sayd he that can not refrayne his Ire hath no  
 power ouer his Witte. **A** And said a wyse king or a



prince ought not to make comparisons nor dispute in discrecion With a greter and myghtier than he is ¶ And said When a kynge or a prince hath conquered and ouer come his enemyes he ought to mainteyne them in Justice . in goode custumes and liberalite and p̄ciace. And so may he make of enemyes his frendes ¶ And said of a king or a prince assembled an outrageous tresour and dispende it not as it apparteyneth he shal lese both it & his Royaume ¶ And said. the people ar to the kynge as the Wynde to a grete fyre. for the more the Wynde is. the stronger is the fyre ¶ And said a kynge or a prince ought to knowe thos that wele and truely haue serued him and establishe thos a route hym self after trowth Witte and conyng and ought to geue and be bounteous vnto thym after thyr merites. And if he geue by wil to noughty folkis that haue not deserued it. it puteth a weye the courage of his goode seruauntis. to serue hym wele any lenger. and so shal he be hastily so full of noughty people that when he wolde he can not be delyuered of thym ¶ And said it is conuenient for a kynge or a prince to lerne and knowe but not all for there is many thinges that a kynge or a prince ought not to knowe nor vnderstande

**A**lquinius sayde . that men receyue grete benefites dayly of goddys our creatour al be it that they be spinners Then they be bounde . to thanke hym for hys graces . and to aske hym pardon for thair trespasses ¶ And said many thyngis some right good . that be full lorde . and after greteyly blamed . And many thynges be dispraysyd in the begynnynge . that after ward



Ben founde goodde and desired. **A**nd sayde Bettir it is  
to the to haue grete necessyte, than to borowe of him in whom  
thou hast no truste. **A**nd sayde If thou labour to teche  
a foole, the more shal folpe encrease. **A**nd sayde I merueil  
of thos that abstepne them from metis noyng to the body  
and maketh none abstepnace of synne. **A**nd sayd mul  
teplye silence, for that auoydeth pzelles and vse trouth  
Whiche discipline shal maynteyne the and thy werkis, &  
he that wole wele kepe the feyth, ought to leue to his frende  
of his goodde, and to be gracious to them that he knoweth  
good, and no denyer of Justice to his enemye, and to  
eschewe alle thingis that toucheth disworship.

**O**mer was an anuient hercifer in Grece and of  
the grete st astate there, he was after moyse, v. c  
lv. yere he made many goodde thingis, and alle  
the hercifers of grece folowed his discipline. The whiche  
omer by fortune was taken and emprisoned, and put  
to be solde as a prysoner or a bondeman. And than one  
aped hym, whens he was. He sayd of his fadre and of  
his modre, Will thou that I shall bepe the. **A**nd he ans  
uerd, Why arest thou me counseyle what thou wolt do with  
thy siluer. **A**nd they axed him, wherto he was good.  
He sayd, To be deluered. And so abode long in pryson.  
And at the last they lete him go. He was a man sayre  
formed, and of large stature, and lpyed. C. viij. yere.  
And here after folowe his seyinges, he is discrete that can  
refrayne his tonge. **A**nd sayd, he that werkith by gseph  
peueth him self rest and labour to othel. **A**nd sayde it is  
astendely lpying, to dele withoute fraude & barat. **A**nd



saide accompanye the With good people . and thou shalt be  
on of hem . accompanye the With badde . & thou shalt be on of  
thos **A**nd saide he is good and liberal that applieth him  
to good Werks and ctne . and that putteth them in wea:  
con or euer ther come any occasion of empeschment **A**nd  
said the hert shyneth in vertue and is sure When it is set  
in fupiecc And fraude & barat is in the fruit of euill though  
tis **A**nd saide the mouth sheweth ofte . What the hert  
thinketh **A**nd saide the looke sheweth somtyme the dis  
posicion of the hert afore the Wordes been spoken **A**nd  
saide it is agrete surete for aman to purueye by tyme in his  
causis **A**nd saide it is merueile of aman . that may be  
in resemblance to god . and enforceth him self to be like  
to the bestys **A**nd said beware thou do ne take no thing  
that thou fearest to be accused of . for if thou do thou shalt be  
the accuscr of thy selfe **A**nd saide payne thy self to Wins  
ne good condicions and vertues . for therby vices & hazmes  
shalbe eschewed **A**nd saide ther Was somtyme a Wise  
man shapedy out of a broken and lost ship in to an Isle  
of the see . and so being ther alone drewe a figure of geome  
trie . vpon the sandis . Where With he Was fonde by certaine  
shipmen . that brought hym to the kyng of that ground  
tellyng hym that cas and auenture . And therfore the  
kyng sent through alle hys prouynces . and charged  
them they shulde enforcc them self to lerne and haue suche  
comynngis as shulde byde With them after theyr ship Were  
lost . that is to sey . science and goode Werks **A**nd  
Aman writth With hym . y . lesseles the on be fore and  
the other be hynde . In that byfore be the erreours and vices



of other folkis, In that behynde he his owne **A**nd sayd  
to his sone, Beware that thou be not couetous, for if thou  
be couetous, thou shalt be poure **A**nd sayde If thou be pa  
cient thou shalt be preysed, If thou be frowde, thou shalt be  
blamed **A**nd sayde, A man is better than all other bes  
tes of the erthe **A**nd sayde, Sapience is as to Werke by  
science **A**nd sayde, Knowlege is better than ignoraunce  
**A**nd sayde this Worlde is an house of marchādyse som  
Wymme them by there goodde dedis, and somme liese by th  
re euyl gōuernance **A**nd sayde by grete diligence som  
men atteyne to there purpose **A**nd sayde, he that hath  
grete myght and gouernance in this Worlde, ought to ha  
ue no grete reioysing, and he that hath noon, is dispresed  
**A**nd sayde there is no Wikkedder thing than lyeng, &  
there is no goodnesse in alyer

**S**olon Was of Athenes and made many bookis  
of predicacions, And establisshed the lawes the  
re Whiche Was a Cyte in thos dayes fulfilled  
Wyth Wyfemen he hadde many sarses techyng folkis to es  
chebe there propre Willes **A**nd sayde, Whan thou wilt  
doo ony thing folowe not thyn owne Wil but seke counsey  
le and thereby shalt thou knowe, the trouth of the Werkes  
**I**t Was asked him, What Was the mooste difficulte  
in aman **H**e answered, To knowe hym self, To ke  
pe hys fraunchyse or liberte, To speke in places where he  
ought not, To be angry, With that he may not amende  
& to couepte that, that he may not haue **A**nd said the thin  
gis of this Worlde ar establisshed by lawes, & the lawes be



furthered by .ij. thingis that is to say by Swerde and by  
Banere **A**nd said to his disciples . Ware that ye be no  
makers for that engendreth hatred **A**nd said the  
two guides of a man be not thos . that he yeueth him self  
but thos that ben yeuen hym for his goode Werkes . **A**nd  
it was asked him who was liberall he said . he that vsith  
liberalite . not couetyng other mennes goodes **A**nd said  
an euil tonge was sharper than a glayue . **A**riche man as  
ked him what were his goodis . he answered my tresor is  
suche that no man may haue yt withoute my wyll and may  
not be mysshed for noo thing that I yeue of it but  
thou maist departe with noon of thy withoute dymynua  
cion **A**nd said if thou wilt . the loue of thy frende shal  
abide ferme vnto the . be curteise to him and spare hym in  
his angre or errour **A**nd said . thou oughtest not to yeue  
a man greater praisynge in his psence than he is worthy for he  
knoweth the truth **A**nd was asked him howe a man shold  
byme frendes . he answered in worshipping & seyng good of  
them in their absence **A**nd said a goode saule hath ney  
ther to grette Joye nor to grette sorowe for she reioysseth nat  
but when she seeth goode thynge and noon euyl . and  
hath no sorowe . but when she seeth the euyl thingis and  
noon goode . **A**nd when she loketh on all the world . she seeth  
the goode & the euyl so entremedled that she shold not sim  
ply reioysse her self nor trouble her self angrily **A**nd  
said a kynge that doth right & Justice shall reigne and  
gouerne wele his people . & he that doth Iniustice and vio  
lence seeketh another to reigne for him **A**nd said it behoueth  
a king or a prince . first to ordre & dresse him self & after to



dresse other / or ellis he shulde be like him that wolde dresse  
his shadowe afor himself / And y<sup>e</sup> was askid of hym  
Whan Countrees and townes be wele gouerned / He  
ansuerd and sayd Whan their princes rule them / after the  
lawes

**S** Sybion was a grette defendour of his neyghbours  
& hadde certayn frendes / Whiche a king wolde slee  
And Whan the sayde sybion vnderstode it he wet  
With them in resistance of the sayd king / Whiche king as  
sembled so grette nombre of knyghtes ayenst him / that he  
was discomfit & taken / and was commāded to be put in  
engyne and tormēted / Withoute he wolde accuse them that  
be cōsenting to make were ayenst the king / Whiche Sy-  
bion ansuerd that for no payne / he wolde not telle that  
thing that shulde noye his frendes / And in the kyng in  
the engyne cut his tong With his owne teth / to the intent  
that he myght not accuse his felowes and frendes ¶ And  
the sayd sybion lyued .xl. viij. yere / and he after folowed  
of his seynge to his disciples ¶ And sayd if ye lese any  
thing say not ye haue lost it but saye ye haue restored that  
was not poures ¶ And sayde to one of his disciples / mul-  
tiplie thy frendes and that shal asswage thy care ¶ And  
sayde a wyseman ought to be ware / howe he weddeth a fayre  
woman for every man wil desire to haue her loue / And so  
they wol seke their pleasurs + to the hurt and displeasur of  
her husband ¶ And sayd . Delectacion in riches is a  
dangewous vice / And there cam one of his seruauntis vn-  
to him on a tyme and tolde him that his sone was dede +  
he asuerd that he knewe wel y<sup>e</sup> he was mortal & not imortal



and a man ought not to drede the deth of the body, but the deth of the saule. Don asked Why he said soo considering that he helde thoppinion that a reasonable saule myght not dye. he answered Why a reasonable saule is conuerted to the nature of a beste without use of reason al be it that it be sustaunce incorruptible, yet is she reputed for dede, for she leseth the Intellectif lyffe. he founde a yong puer man sitting upon the see syde wepyng thaduersities of this worlde. to Whom he saide dyspaire the not. for if thou were with grete riches in the myddel of yendre see in grete danger of thy body and of thy goodis, thou wolde wissh right hartily to be here with oonely thy lyue saued. Also and if thou were prisoner and the keepers wolde selle the, and take from the all that ever thou haddest thou woldest be gladd to haue oonely the deliuraunce of thy body. the yong man answered that he tolde him truth. Wele than saide Sabion vnto hym, nowe thynke than that thou hast ben in all this dangers and hast ascaped them, and art nowe at thy free liberte. therefore holde the content with the state that thou nowe standest in. And so the yong man departed grete ly recomforded.

**V**hocras Was disciple to Esculapius the second Which descended of blode Royall. And he was the first fynder of the art of phisike. Which he she wed and taught to his children and commaunded it shulde not be lerned to any Straungers but oonely from the fader to the sone. And so the saide sciēce to rest in them. And commaunded that they shulde dwelle in the myddel habitacion of grece in. iij. Isles. And yhocras rested in the Ile of Chau



And in the .ij. other Isles the studie Was lost in his dayes  
The opinion of the first . Esculapius . Was that phisike  
shuld be vsed onely by experience for it Was neuer founde  
but onely therby . and so Was it vsid . M . CCC . yer  
after til that another phisicien came callid Methio<sup>9</sup> Whoes  
opinion Was that experience Without Reason . Was a dan  
gerous thing And so they vsed these .ij . opinions . viij .  
honderd yer . till another phisicien cam called Gramar  
dos . Whiche dispraised the experience . sayng that to many  
errours grewe therby and that in occupying phisike a man  
ought to vse reason onely Not Withstanding he hadde . iij .  
disciples Whiche helde after him . iij . diuers opinions The  
on vsed experience onely . The other reason onely The . iij .  
subtil craftes and enchantementis . and soo these . iij .  
weyes were vsid . vij . C . yere till that plato cam . Whiche  
taught diligently the seynge of his predecessours in hys  
science . and shewed that experience onely Was dangerous  
and reason onely wolde not be sufficient & tooke the bookes  
aswile of subtil craftes . and enchaütemēt as thos of onely  
reason . and brent them all . but thos that were of reason  
and experience to gider he receyved and kept hem and  
comaunded that they shuld be vsed . and after his deth he  
left the craftes to . v . of his disciples The first to ordeigne  
phisike to the body The . ij . to hope and to lette blode The  
iij . to hele Woundes The . iij . to hele seke epen The . v . to  
knytte and hele broken bones And after this came Escu  
lapius the . ij . Whiche taught diligently the diuerse opinions  
And in especial thos of plato . Whiche he vsed and toke  
for most true and reasonable And he left after hym . thre



disciples that is to say, Pythagoras and .ii. other which dyed  
and so rested that science and craft onely in him, than  
rested pythagoras alone perfect in vertues in his dayes using  
reason, The which pythagoras seeing the craft of physike in  
weye of perdition because alle his felowes were dede, and  
that he was left onely in the Isle of thau, thought that he  
wold for the moost prouffyt that the craft therof were shew-  
wed, and taught not onely to his children and kyn-  
nesmen, But generally to alle that were apt to lerne it  
And dampned in that science dyuers thinges and adde  
to certayn complacions in breue wordes, And commaun-  
ded his .ii. sones that were maystres of sciences that they  
shulde shewe it generally, for he sayd It was more conue-  
nable, It shulde be taught to straungers able and apt to  
the lore, than to his owne kynnesmen not disposed to lerne.  
And as he ordeigned was don and is vnto this  
daye, and in his lyff he shewed hit to dyuers straungers  
and made hem expert therein, taking promysse of them to te-  
che it further, It happed that a kynge of perse called de-  
four sent vnto the kynge of thysle of thau called pylate  
prayng him to sende him pythagoras, and he wold geue him  
lyntawes of golde, and than was the lande of grece diuided  
in many kyngdoms, of the which somme gaf tuage to the  
kynge of perse, And so dyd that of thau, The which had  
de pythagoras go to the sayd kynge of perse, for to helpe certayn  
pestilences that were than in his Royaume, Saying If he  
went not, It myght be to grete a danger to the Isle seeing  
the sayd pylate was not of power to resiste the said kynge  
of perse, The which pythagoras answered that he wold neuer



good to helpe the enemyes of grece. Also the inhabitants of  
the townes where he dwelled in. said they hadde leuez deye  
than yppocras shulde departe from them. The said yppocras  
was . C. lxxij. yere after Nabugodonosor. he made diuers  
bookis of phisik of the whiche . xxx. he hadde and of thos  
xij. the most he studyed by ordre. Other bookis he also hadde  
of Galpens makynge. The said yppocras was of litle  
stature grete headd. crooke backed. moche studyeng and of  
littell langage. and moche lokynge down to the erthe. hold-  
ing in his hande a flabotome of munycion for latynge  
blood or a grene braunche prouffitable to the eyen. he leuyd  
four score. vij. yeres whereof he employed . x. vij. in studye. and  
the remenaunt in exercysing of his comynge. And here  
foloweth dyuerse of his sayngis. Pouertie in surete is bet-  
ter than richesse in fere. ¶ And said that the lyf is  
thought short. the payne is thought longe. experience hard  
to come bye and Judgement daungerous. ¶ And said  
the helth is not to be slowthfull in goode exercyses and  
nat to fill hys body whiche wyues and metes. ¶ And  
saide it is better to amynisse that hurteth than to increas-  
se that helpeth. ¶ And said. the herte is tourmented  
by . ij. passions. that is to saye with sorowe and thought  
of sorowe cometh the dreames and the fantasyes. and of  
thought cometh the wakynge and vnrestis. and sorowe  
is a passion of thynges past. and thought is fere of  
thynges to come. ¶ And said. that saule is lost. that  
setteth hys entet vpon wordely thynges. that is to saye in  
couetise. And said he that wol the lif of his saule lete hym  
mortifie hit . x. yere it payne in this world. ¶ And said the



may wele be loue bitwene .ij. wyfemen. but not bitwene .ij.  
foles. al be it that their foolyes be equall. for wyt goth  
by ordre and may conorde in one sentence. but in folye is  
noo due ordinaunce and therefore may they neuer conorde  
in loue **A**nd sayde. A man ought not to swere. but yt  
is so. or it is not so **A**nd sayde holde you content with  
that. that ought suffice you. and so ye shal not haue no  
gruggyng. the lesse grugge ye haue. the more ye fle fro ma  
lice and wikkedenesse withdrawe you also from synne. &  
seke the rde of vertues and goodnesse **A**nd sayde. He  
that wol be free let him not coueyte that thinge. that he may  
not haue. for and he do he is bounde thereto. and therefore if  
thou wilt haue that thou desirest desire that thou mayest ha  
ue. It was asked of him a question of euyl and vile  
thinges. To the whiche he answered noo thinge. They als  
ked him wherefore he spake not. He sayde that silence was  
the answer of suche questions **A**nd sayde. This worlde  
is to noo creature perpetuel. therefore they let noon differ  
re or delay to doo goode thinges as longe as he may. And  
namely that. that he sholde bynne goode renomme therby  
**A**nd sayde He that knoweth not trowth is rather lyk  
ke not to do it. than he that is enfourmed and taught ther  
to **A**nd sayde. Science is like a roote of a Tree. and  
operacion is like the braunches. and science is like a thing  
engendryng. And operacion is like a thing engendred  
**A**nd sayde. Take a litil of science at ones. so that  
thou maist lipe it and lerne more. For if thou wilt tas  
ke more at ones than thy wytte may suffice thou mayest  
lightely forgete all



**P**itagoras saide that it is a Right blessed and a noble thing to serue god, & to sayntifie his saintes to dispreyse the World, to vse Justice, and of alle vertues + the moost principal is to abstepne hym from Syme. And it is good to vse fastynges & studyes, and to make hym to be biloued, + and it is goode to haue sciēce to vnderstande the trowth of thinges, and to lerne it to the men and shewe it to the Women he ordeigned also predicacions and to polisse and enourne the speche. And saide the saule is perpetuel and couenable to receyue merites and paynes, he moderated so his mete and his drinke that he was at noo tyme fatter nor leener than other, he was a subtil man and loued as wele to do good to his frendes as to him self, sayng the goodis of frendes ought to be comyn he made .CC. + four score volumes of bookes, and was borne in the countre of Sampe. And saide an harme not durable is lettir than a Welthe not abiding. And that was wreten both in his scale and in his girdil. And saide as the begynnyng of our creacion cometh of god, right so is it behoueful, that at our ende our saule retourne to him. And saide if thou wilt knowe god enforce not thy self to knowe the wordely people. And saide a wysman reputeth not the worship of god in wordes but in dedes. And saide sapience is to loue god, and he that loueth god doth that god loueth. And he that doth the werkis that god loueth is toward god, and he that is toward god, is nygh vnto hym. And saide god is not worshipped by the sacrifices or by other oblaciuous don vnto hym, but onely by the wyll and acceptable ententis. And sayd he that clatereth moche



it is signe that he hath litil knowlege **A**nd sayde at a ll  
tymes Whatsomeuer thou do, haue in thy remembraunce that  
god is by the, and knoweth thy thoughtes, and seeth  
thy dedes + **A**nd therefore by reason, thou oughtest to be a  
shamed to do amysse **A**nd sayde, God onely knowith  
the wyseman that dredeth him, and merueylle not though  
the people knoweth not the **A**nd sayde, God hath not  
in this worlde amore couenable place, than in a clene and  
a pure saule **A**nd sayde, A man ought to speke of hos  
nest and good thinges, and ellis hazlyn to them that  
wil talke thzof **A**nd sayde, grugge & eschewe all vyle  
thinges as wele of the, as of othz, but in especiaall of thy  
selfe **A**nd sayde, purchasse the goodes of this worlde in  
rightfull laudable & worshipfull manere & dispende them in  
like wyse **A**nd sayde, kepe thy patience whan thou hevest  
lesinges, and do thoo dedis that noman may speke harme  
of, and entende to the suretie of thy body, be temperate at  
thy mete in thy drynke, in thy lying with women and in  
all thyn othz labours **A**nd sayde, enforce thy selfe to  
do soo wele that othz men haue enue at the **A**nd sayde  
Dispende not to outrageously nor be not to scarce, so that  
thou be not bounde to thy tresore, haue therein temperaunce  
and mesure, whiche in all thinges is prouffitable **A**nd  
sayde, Be waking and hearkenyn to thy counseyle, for  
thy nedis, for if thou slough it, or slepe it, hit myght cau  
se the to be partener of thyn owne deth **A**nd sayde mes  
dyll the not to do any thing, that ought not to be doon  
And said, he that is not content can not atteyne to trouth  
And saide, he that hath no science, ought to be dispraisid



**A**nd sayd the Judge that demeth not Rightfully, deserueth grete blame. Ware that thy tunge speke no vilanye nor that thou yeue thyn eeres to here it **A**nd sayd amay ought not to enforce hym self in this World, to make purchasses nor byldyngis to serue other after his deth. But ought to payne hym to Wyne and to gete suche thyngis as may prouffit him after hys deth **A**nd sayd. It is better to amay to lye vpon the harde grounde beleuyng firmly in god. than to lye in a bedde of gold, puttyng doubtis in hym **A**nd sayd. let thy marchaundise be spirituall and not corporell. and thencresse and Wymyng shal be goode. and durable **A**nd sayd. he that hath pite vpon hys owne saule fereth our lorde **A**nd sayd Whan thou wilt sette vpon any man. thynke thou woldeste defende the yf thou were set vpon **A**nd sayd dispose thy saule to receyue alle goode and couenable thynges **A**nd said sette a syde the Vanities of this World. for they lette and empesche thy reason **A**nd sayd. thou oughtest not to slepe any nyght. till thou hast remembred and considered thy dedes of the day past. And yf thou haue wel don be gladd & Joyous therfore. and thanke god therof. And yf thou hast erred and don a mysse. repente the therof and aske forgeuenesse and pardon of god. and in thy self so wyng. thou mayest opteyne vnto hys grace **A**nd sayd. Whan thou shalt begynne any werke. pray god of helpe to bringe yt to a good conclusion **A**nd sayd. yf thou haue haunted any felowe. and thou se hys companye is not couenable vnto the. spare it. and yet dele so that he be not after thyn enemy. & proue euery man by his



deedis / and not by his Wordis. for thou shalt fynde many  
of euyl Werkes. and goode Wordes ¶ And sayde. A man  
may nat refrayne him from doyng anyssse. but when he  
hath trespassed. let him beware to fall any more in that er  
our ¶ And sayde. Wyne is enemye to the saule in taking  
of it outrageously. and is like setting fyre. to fyre. And  
sayde. a seruaunt ought to be obeyssant vnto his lord. but  
not so absolutely that he lese th'by all his libertie & fran  
chise ¶ And sayde. It is more couenable for a man to suf  
fer deeth. than to put his saule in perpetuel darknes. And  
sayde. Lette not to doo good deedis. though they be not plea  
sant to the world ¶ And sayde. dele alwaye so to thy  
powe. that thy saule may stande in goode and noble state  
whatsoeuer falle of thy body ¶ And sayde. A cleane and  
pure saule hath no delyte in wordely thinges ¶ And say  
de. go not the pathes that thou maist gete hated. therby  
¶ And sayde. thou oughtest to wyne frendis. for the  
maynteynyng of thyn astate. and do not thoo thinges  
that thou couetest. but that thou oughtest to do. and take  
hede when thou shalt speke. and when thou shuldest holde thy  
peace ¶ And sayde. he refrayneth him from couetise that  
letteth not to spende his goode for his frendes ¶ And  
sayde. Put all couetise from the. and than shalt thou ap  
perceue trowth ¶ And sayde. He is not very pacient  
that suffereth but as moche as he may. But he is prefer  
tely pacient. that suffereth ouer his powe ¶ And say  
de Pythagoras. Ryght as a leche is not reputed nor taken  
for goode nor connyng that heleth other. and can not hele  
him selfe. right so is he no goode gouernour that gmandeth



other to eschewe vices + andy nether can nor Wyl leue them  
him self **A**ndy sayde, the Worlde tarieth nothe wyth the  
and nothe ayenst the, If it be wyth the, thinke to do wele, &  
if it be ayenst the, take it paciently **A**ndy sayde + many  
harmes come to bestes, by cause thy be domme + andy vnto  
men through their owne speche **A**ndy sayde + harde it is  
to greue him that can abstepne him from iij, thingis that  
is to Witte hastynesse, Wilfull frowardnesse, pride, andy,  
sloth, for hastynesse causeth repentance, Wilfull froward  
denesse causeth losses, pryde causeth hatered, + andy  
sloth causeth dyspreysing + The same aman right nobly  
and richely arrayed, Whiche hadde vyle andy foule wordes  
To Whom he sayde, Other speke after thy arraye, or let  
thy arraye be after thy wordes + The kynge than of Cecal  
he desired him to dwelle wyth him + To Whom he sayde, thy  
wordes andy thy demeanour is contrary to thy proffit  
**A**ndy thin office is not wele executed + for thou discourest  
the fundement of thy feyth + Wherfore I Wol not dwelle  
wyth the, for the physicien, Is not sure + for amongis his  
paciens, he may take selenesse **A**ndy sayde + If thou  
wilt that thy children or thy seruants do no falses thou  
desirest a thing unnatural **A**ndy sayde + The saule that  
is in the company of good people is in delectacion & Joye  
**A**ndy when it is amonge euyl, It is in sorowe & heuinesse  
**A**ndy sayde + The wyseman thanketh on the wele of  
his saule as actyuelly as other attende to the wele of their  
bodies **A**ndy sayde, take frenship of hem that thou seest  
folowe trowth, & thinke on thy werke **A**nd said right as  
a physicien can not hele his patient without he tell him the



trouthe of hys disease + right so may not amany be wele  
counseyllled of hys frende Without he telle hym the playe  
nesse of hys cause ¶ And seyde many enemytes growe  
wen for faulte of trust betwix parties / and trust causeth  
often many harmes ¶ And Whan pythagoras sat in his  
cheyre he vsed in shewyng his doctrines to saye + mesure  
your pathes and go the right weye. & so shal ye go surely  
Attempre you from couetise / and your goode astate shal  
dure + vse Justice / and ye shal be byloued and drede +  
kepe nat your body in grete delectacions / for and ye so do ye  
shal not con fusteyne the aduersites that myght falle vnto  
you + And he salbe an olde man that was shamefast to  
lerne + to Whom he sayde Science is bettir in age than in  
youth + ¶ And sayde + If thou wylt disprefse hym +  
that thou hatest + shewe not that thou art hys enemye  
And sayde + a goode kynge or prince ought to thynke dis  
ligentely to the state and gudyng of hys lande + and  
ought to ouersee hys as often as a goode gardyner doth  
his garden ¶ And sayde hys behoueth a kynge to geue exā  
ple him self to kepe his lawes / and se that his next kynnes  
men and frendes do so after hym and it apperteneth not  
to a kynge to be proude nor to do after hys owne wil onely  
nor to ride couertely / nor in no darke nyght but gladdely  
shewe him self open faced amongis his people / and conueny  
ently be conuersant amongis them Without ouermuche fa  
milyarite ¶ And Whan a kynge or a prince shal go to  
his rest + that he se ther be goode Wache + and if they faille  
theryn that he punysse them wele / and to beware to ete  
the mete that a Jalous Woman geueth hym or any other



suspect persone ¶ And sayde, the Wel disposed man remembreth, but his synnes, and the euyl disposed hath mynde, but on his vertues, It fortunedy his Wyf was detesedy in a fere countre, and som ayedy him If there were any difference to dye in thir propre lande oueris fere from thens, He ansuerdy, Whersomeuer one dye, the Wepe to the other Worlde is all like ¶ And sayde to a yong man that Wolde not lerne in his youthe, If thou Wolle not take payne to lerne thou shalt haue the payne to be lewde, and vnconnyng ¶ And sayde god loueth thos that kee disobeissant to euyl temptacion ¶ And sayde, good praeyer is one of the beste thinges aman may present to god, & if thou are him any boon lette thy Werkis be agreable vnto him

**D**rogene otherwyse called dogly bycause he hadde som condicions of a dogge, and he was the Ryfist man that was in his dayes. He dispraised grete by the Worlde, and lay in a tonne, Whiche he tournedy for his auantage from the some, And the Wynde, as it pleased hym, and therin he rested Whansomeuer the nyght fil vpon him, He ete Whansomeuer he was hungeredy Were it by day or by nyght in the strete or ellis Where Wythoute any shame therof. And was content wyth .ij. goynes of Wollen cloth in the yere. And so he leuydy and gouerneyedy him self til his deith. Somme ayedy him Why he was called dogly, he sayde he cause I barke vpon the foolles and fallne vpon the wysemen. Alexandre the grette came vnto him of Whom he toke litle regard. he ayedy him Why he sette so litil by him, seeyng that he was so mighty a king and hadde noo necessite, he ansuerdy I haue nocht to



do nor sette by him that is bondeman to my thraff. Why qd<sup>r</sup>  
Alexandre .am I so than, ye said<sup>r</sup> diogenes, for I am lord  
and maistre to all couetise .and holde her vnder my fete as  
my thraff and couetise is thy maistresse, and thou art  
bunde vnto her, and so art thou bunde to my thraff Than  
sayd<sup>r</sup> alexandre, .yf thou wylt aye me any thynge of this  
worlde I wol yeue it the Diogenes answered .Why shulde  
I aye the any thynge . While I am Richer than thou art, for  
that littil that I haue contenteth me better than all the gre  
te quantite that thou hast satisfieth the . I pray the stande  
out of my light, . and take not from me that, that thou  
maiest not yeue me . Wele qd<sup>r</sup> alexandre . Who shal bere the  
Whan thou art ded<sup>r</sup> He answered, . he that wol not suffre the  
stenche of my careyn aboue the erthe ¶ And the said<sup>r</sup> dio  
genes saide he is not perfitey good, that doth but onely  
abstepne him from euil dedis, he saide a Jong man of good  
and vertuouse disposicion, Whiche was euil visaged, to  
Whom he saide, the goodnesse and vertues that he in the yeue  
beaute in thy face ¶ And som aped<sup>r</sup> him Whan it was tyme  
aman to ete He said<sup>r</sup> Whan he hadde appetite and mete, and  
if he hadde noon, Whan he myght gete it ¶ And said it is  
goode aman kepe hym from the gyle of hys enemy, And  
the enuie of hys frende ¶ And said<sup>r</sup> right as aman appe  
reth gretter in a myst than in a clere weder right so appereth  
more his vice in his Ire than in his patience ¶ And sayd<sup>r</sup>  
to alexandre thinke not thou art the more worthy for thy  
beaute, tresour and riche araye, but onely for thy liberalite  
and goodnesse. ¶ And sayd<sup>r</sup>, . Whan thou dispreyest  
a vice in another man . loke that thou vse hyst not thy self



And sayde. When thou seest a dogge leue his maistre, & folde  
be the. Dreyue hem a waye. for right so wil he leue the to go  
to another. The salbe a man that prayed god to geue hym  
fepience. To whom he sayde, thy petition auayleth not, with  
out first thou payne thy self to lerne it. And sayde. of alle  
vertues of humanite, the greater quantite therof is the better  
saue of wordes. And said it is not honest to geue praysing  
to a man of a thing that he hath not deserued. The salbe a  
peyntour that was waye a physicien, to whom he sayde thou  
knowest that men might se at the eye, the faltes that thou  
didest in thy craft, but nowe they may not be perceyued for  
they are hidde vnder the erthe. And he salbe right a faire  
persone, whiche was a foole, and than he sayde, there is a fayre  
house, and right an euyl hoste herowbed therein. The  
salbe also afoole sitte in a wyndowe. And he sayde, there  
sittith a stone vpon a stone, One asked him what was  
loue. He sayde. It was a sokenesse that grewe of Ielou  
nesse and for lakke of vertuose exercise. One asked him  
what was richesse. He sayde Absteynyng from couetis  
se. The sayde Diogenes was in a season seke, and  
his frendis cam to vysite him. Seying wolte ye nat, for  
youre sekenesses come but of goddis wille. He answered  
Therefore am I the more aferd. The salbe an old man  
that dyed hys herres. To whom he sayde. Thou maist  
wel hyde thy whyte herres, but nat thy age. And  
sayde. It is more behoofull, thou goo to the leche. Than  
the leche to the. And semblably I seye it. of the leche  
of the saule. And sayde. Diogenes If thou wylt  
correcte any man, shewe it not by vpolence. But as the



forgyven doth to the seke, that is to saye softly and patient  
ly but and thou wilt correcte thy self, dispose the as the  
hurt man, doth to the leche. It was asked hym, howe aman  
myght kepe hym from ire, he answered, aman ought alle  
Waye to haue in Remembraunce that he can not at all tymes  
be serued, but somtyme shal be fery to do seruite, and also  
he shal not be alweye obeyed but at sumtyme he must obeye,  
and he shal not at alle tymes be suffered in hys Wyl but  
at sumtyme he must suffre haung thys in hys mynde, it  
shulde appeare hys Iere. ¶ And therto agester afore  
Alexandre sittynge at his dyner, which praised hym ou-  
trageously, and dyuerse herkened greetely thereto, the said  
dyogenes began to ete faster than he fore + som asked hym  
why he herkened not the feyre sayngis of the gester, he an-  
swered, I do more prouffitably than to herken lesyngis  
what is suche prayngis worth, when he is neuer the better  
therfore. ¶ And sayd, yf thou talke wyth a straunger  
speke not to moche, til thou haue first made comparison by  
thene the comynge of his science and thyn, and yf thou  
fynde thyn better than hys, speke the boldelie and ellis  
holde thy peace and lerne at hym. ¶ Dyuers dylicious  
persones blamed hym of hys manere of leuyng, and he  
sayd, it lieth wele in my power yf my lyst to lyue after  
yours giuse, but it is nat in your power to lyue after my  
maner. ¶ And it was tolde hym that certayn persones  
hadde sayde euill of hym in hys absence, he answered, it  
shal not hurte me though aman strike at me and touche  
me not. ¶ And sayd, it is a churlysh condicion to  
answer dishonestly, and a noble condicion to answer



patiently **A**nd sayd, Ther is no greter tresour than  
Discrecion and Wyte, Nor greter pouerte than Igno  
raunce, Nor better frendeship than good conditions, nor  
better guyde than Is good fortune **A**nd sayd, See  
kenesse Is the pryson of the body, And sorowe Is the pry  
son of thy saule + Ther Was A man of grete byrthe that re  
buked hym, To Whom he sayd, My blode and lynage is  
enhanfedy by me, and thyn Is hurt and louedy by the  
**T**he sayd, Spogenes Was of litil speche, And one  
askedy hym Why he spake no more, He ansuerdy Ther  
Was grete vertue in Amamys eres **T**her Was aman  
sayd hym grete uylanye to Whom he sayd No Worde One  
askedy hym Why he ansuerdy not, He sayd I coude  
do hym no greter dysworshyp than he doth hym selfe  
For he hath wuntrybuedy blame vnto hym that hath not  
deseruedy it **O**ne askedy hym, How he shulde trouble  
hys ennemyes + He ansuerdy Enforce thy self to be ver  
tuous and good, And If thou wilt, that thy goodenes  
se appere grete vnto straungers, Repute to them thy self  
litil **A**nd sayd, If thou yeue powere to thy wyff one  
ly to trede vpon thy fote on the morowe she wold trede v  
pon thy heade **A**nd sayd, Company of Women Is an  
harne that can not be escheued **A**nd sayd, He that  
doth good for the goodenosse of hit onely, ought not to  
dred before Whom he doth nor for the praisynge ne blame ther  
of **O**ne asked him Whan he shulde knowe his frende, he  
sayd in necessite for in prosperite every man is frendely  
Ther Was another man saide vylanye vnto him Wher at  
he toke noy ancre It Was asked him Why he Was so inire



he answered other hath he saide soth or lied, yf he haue said  
trowth, I ought not to be angry and yet lesse if he haue  
lied, he saue amay clater so muche that ther wold no body  
make hym holde his peas, to Whom he saide, frende thou hast  
h'eeres and but on tunge, Wherfor thou oughtest to hearken  
double as moche, as thou spekest. he saue a faire yong man  
that dede grete diligence to lerne, to Whom he saide ye do pas  
sing Well to make your dedis assemble your healte.

**S**ocrates in grekes tonge is to say, keeper of Jus  
tice he was married ayenst the custome of that coun  
tre Whiche was that good and vertuous people  
shulde be wedded to gedres, to thentent that theyr lynage  
myght be the better but he wedded the worst woman that  
was in all the lande and hadde, in, children by her, he loued  
and worshipped sapience somuche, that it was a grete him  
derunce to all his successours, for he wold not suffre his  
science to be written. **A**nd saide that science was pure and  
clene, Wherfore it was couenable, she shulde be onely sette  
in mynde and corrage and not in skymmes of dede bestes  
nor in no suche corrupte thingis, and therefore he made no  
bookis nor gaue no doctrine to his disciples, but onely by  
wordes of discipline, and that opinion he helde of Tunio  
Whiche was his maister for as the saide Socrates beyng  
of tēdre age axed his maister, Why wil ye not suffre me to  
write the doctrines that ye teche me Tunio answered him  
couete st thou more the wild bestes, skymmes to be worship  
ped With sapience, than thengyne of man I sette the case  
that on mete they in the wild fel'd, and are the consaile vpon  
a question. Were it good that thou shuldest saye, let me go



home and ouer see my booke first. It were more honest to haue a recourse to thy remembrance and thereupon briefly to determine. It were so certamely sayd Socrates. Wel then, receyue it Wel in thy mynde, that thou shalt lerne. And put it not in thy booke in Whiche oppyny, the said Socrates rested. he defended that no man shuld worship false ydoles but wolde that all honour and worship shuld be referred to the creatour of all thynges, and for that oppyny he was condempned to deth by .xij. Judges of Athens. Whiche ordeigned that he shuld drinke certeyn popsons. Wherof the kynge of that countre was sorry, but he wolde not reuoke the sentence, he gaf him as long respit of his Jugement as he myght. The said kynge hadde a ship charged with thynges that in certayn tymes shuld be offred in the temple to the ydoles, he had a custume that he wolde geue noo Jugement and especially vpon iuanes deth, till the said ship were returned to athenes, Whiche was not yet com home And vpon her comyng home one of Socrates felawes called Inclites tolde hym in the prison, that the said ship sholde come to the porte on the morowe or the next day. Wherfore he saide. It wer good that we shulde geue .CCC. peces of golde to thy keepers that they wolde keete the secretly escape and than myghtest thou go to rome and needst littill to drede them of athenes. he answered, all that I haue is not worth four hunderd pecis of golde, no said Inclites. I and thy frendis haue so muche Whiche we woll gladly geue thy keepers to saue thy lyf if it please the, to the Whiche Socrates answered this cyte Wherin I must suffre deth, is the naturall place of my birth Wherin I must dye without



reseruyng onely by cause that I repressen hem from doynge in  
iust dedes, and for worshippynge the false and vayne ydolles  
and that I wolde haue them honour the true god. Wherefo-  
re I saye, If this men of my nacion persecute me for sustey-  
nyng & seyng trowth, right so wil strangers do whersomauer  
I become, for I wol neuer spare to say trowth nor vse no  
lesinges, and certaynly thos wolde haue lesse mercy of me  
than thos of this towne, Where in I am born, It hap-  
ped that the thirde daye his disciples cam vnto him & founde  
him in pryson, by the comaundement of the viij. Judges they  
axed him many douttable questions, touchyng the saule, he  
ansuerd them, as largely and as gladly as euer he dede  
Wherof they merueilled to vse so grete gstaunce in a man  
so nygh his deth, One of his disciples called Deman sai-  
de maistre I knowe wel, It is an harde thing to the, for  
to shewe and teche vs in the caae, that thou now standest  
in & laliking of thy lore is to vs adamegeous thing, for  
in this worlde hast thou no felawe of good doctrine, So-  
crates ansuerd, Spare not to enquire of me what it plea-  
seth you for it is to me a grete please, they axed him ques-  
tions of the saule, whiche he ansuerd, & after they axed him  
of the state of the worlde, and composition of the Elemen-  
tis whiche also he ansuerd right persundely, And he said  
vnto them I trowe the hour of my deth approacheth nygh I  
wil bayne me & make me clene in this worlde, & sey myn ori-  
sons to thentet that I shal haue no payne after my deth, Wher-  
fore I pray you spare me for a while, he entred to a hous and  
baigned him & said his orisons, & than called his wyf & childer-  
ren & gaue them many feir doctrines & badde them payne them



for to do good adreſſe their ſoules to hym that all created  
and than cam one from the Judges to hym With wyſon to  
drinke **A**nd ſaid O ſocrates thinke not that I am he  
that maketh the to dye for I knowe thou art the beſt man  
that euer cam in this lande but I am ſent from the Judges  
for to ſle the & here is the cōfection y thou muſt drinke take  
it paciētly ſithen thou maiſt not ſcape it. Socrates ſaid I  
take it With good hert & knowe Welk thou art not gylty  
therof & ſo drinke it And Whan his frēdes ſawe that they  
made grette Weping & lamentacion Wherof he blamed them  
ſeyng I haue ſent a Wape the Women by cauſe they ſhulde  
not do as ye do he Went aſtil from them & ſaide O god ha  
ur mercy vpon me & anone his ſynwes ſhranke his fete  
Wered colde and than he leide him down one of his diſciples  
tooke a boddelyn & prikked him in his fete and aſked him  
If he felt any thing. And he ſaid naye than he prikked  
him in his thygges and aſked him if he felt it he ſayd  
naye. Anone the colde ſtrake vp vnto his ſpades than ſocra  
tes ſaide Whan the colde cometh to my hert I muſt nedis dye  
Than ſaide Inclites O dere maiſtre Welle of ſapience and  
of ſcience correct and teche vs yet; Whyle thy ſpeche laſteth  
to Whom he ſaide I can non other Wiſe ſe the your noble dypng  
than I haue don afore in my lyf The ſaid Inclites ſaide.  
ſyr comaunde me What thynge ye Wyll. he answered noo  
thynge and liſt vp his epen to the ſkye ſeyng I preſent  
my ſobbe to the maker of alle the World and ſo dyed

**T**he ſayd ſocrates hadde .vij. M. diſciples and diſ  
ciples of his diſciples. And in hys lyf he deuyſed that  
men ſhulde be gyarded aſtre . in . ordres that is to ſaie in



Clergie in knyghthode & in comones, and ordeigned the  
clergie aboue the knyghthode, the knyghthode aboue the peple  
and that the clergie shulde pray for the knyghthode & the  
peple the knyghthode sholde defende the clergie & the peple, the  
peple to labour for the clergie and the knyghthode. ¶ The  
sayde socrates Was of rede colour, & of competent stature ho  
re headed, and wele faced, demure of speche, a grete studper  
and loker vpon the erthe, and when he spake he Wagged  
his lital fyngez, he lyued fouz score + ij yeres, & Was Wrytten  
in his scale, pacience & good byleue in god maketh aman  
victorious, And Was Wrytten in his girde, hauing respect  
and consideration to thende of euery thynge causeth the sal  
uacion of the saule and of the body, he establisshed lawes  
Whiche Were sent into the East, West, South, & North, &  
all Was gouerned by them. ¶ And sayd, the first thing  
that thou shulde fynde thy wil in is to kepe dypne Justice  
and to applye thy wil to the same, and not to do sacrefi  
ces nor no iniust thinges nor to swere no false othes, And  
sayd, right as a man is heled of his sekenesse, by vertue  
of a medycine, right so is an euyl man heled of his malice  
by vertue of the lawe. ¶ And saide to his disciples I am a  
tilman, and vertues ben the sedes, and study is the Water  
that moisteth them, Wherefore if the sedes be not clene, nor  
the Water sufficient, What somerue be sowed profiteth lital.  
¶ And said, one ought to merueile at hym that forgetteth  
the perpetuall goodnesse of the other Worlde, for the goodes  
of this Worlde, that is not durable. ¶ And sayd, the wele dis  
posed saule loueth to do wele, & the euil disposeth saule loueth  
to do harme. ¶ And said the goode saule graffeth goodnesse &



the fruyt therof is saluacion. And the euil disposed, graf  
feth vices, and the fruyt therof is dāpnacion. **¶** And said  
the goode sabbie is knowen by þe she receyued gladly trowth  
and the euill saule by that she receyueth gladly synnes

**¶** And said that when a persone dotheth in doctefull  
thingis and is stedfast in thos that been open and euident  
to the eye, it is signe that he is of goode vnderstanding

And said that the saules of them that been goode, been  
sorrowfull of the werkis of them that been euil. **¶** And said  
the man that foloweth couetise leseth him self endlessly, & at  
the last is all dishonoured. And who that hates it geteth  
ynough, & at the ende is right wele worshipped. **¶** And said

that the goode sabbie saueth him self, & other been saued by  
him. **¶** And said the sabbie knoweth all thinges, & than  
he that knoweth his sabbie, knowyth euery thing, & he that

knoweth not his sabbie, knoweth nothing. **¶** And saide he  
that is keptif to him self, he is more keptif to another & he  
that is liberall to him self, is comonely liberal to another

**¶** And saide litil teching suffiseth to the goode sabbie, & to  
the euill soule moche teching may not a vaile. **¶** And saide

that, vij. maner of men be, that neuer be out of angre, that  
is to witte, the first is he that may not forgete his trouble  
the .ij. an eniuous man that dwelleth with folkis newly en-  
richyd, & the .iij. he that dwelleth in a place, where another  
hath thriuen & he can finde no prouffit there, the .iiii. a riche  
man fallen in pouertie, the .v. he that enforceth him self to  
com to the state that is not bylonging to him to haue. And  
the .vi. he that hath dwelleth with a wyfeman, and hath  
noo thing lerned of him. **¶** And saide who so payneth him



self to shewe doctrine to a man of euyl courage, resembleth  
to him, that wol maistrie a strong hors, Whiche if he geue  
him not a strong bitte with a corbe, he shal neuer con gouer  
ne him. ¶ And sayde to moche haunting felisship engedreth  
not grete loue bituene them, & abstepnyng from them cau  
seth enemytes, & than it is best to dele them moderately  
¶ And sayde he that doth good, is better than the goode, & he  
that doth euyl, is wors than the euyl. ¶ And sayde science is  
had by diligēce of men, but discrecion cometh of god. ¶ And  
sayde wysdom is the leche of the lawe, & moneye is the seke  
nesse. & When the leche may not hele him self, howe shulde he  
hele another. ¶ And sayde thou maist not be pfectely good if  
thou hatest thyn enemy, what shalt thou be than if thou ha  
test thy frende. ¶ And sayde this worlde may be likened, to  
a way full of thistles in a manere hidde, wher a man is prik  
ked, that entreteth in it, & if he asprie them he wol beware of it  
¶ And sayde he that loueth the worlde, hath but labour, & he  
that hateth it, hath rest. ¶ And sayde he is right siple that  
is receyved to departe from this worlde, & lesieth him to make  
in hit his bildigis. ¶ And said this worlde is like a light  
brenning fyre, wherof altil is good to kyndyll his light to  
shewe him the wey, & he that taketh to moche therof may ligh  
tely bren him self with al. ¶ And sayde he that setteth all  
his mynde in this worlde, leseth his saule, & he that thinketh  
on his saule hateth this worlde. ¶ And sayde he that loueth  
this worlde may not faile to fall in one of these, y<sup>e</sup> in euyl  
mētis or both, that is to say, othex to displease our lord god  
or ellis to be enued at of mightier men then he is. ¶ And sayde  
a man that sekieth to haue enemytes sekieth his destruction, &



he that hath many enuyers & enemyes is in the daunger of  
eual fortune. ¶ And saide this Worlde is but a passage in  
to the other Worlde, and therefore, he that purueieth him of  
thingis necessarie, for that passage, is the surer for all pills  
¶ And saide trouble not thy self gretly, With wordely ac  
quisitiōs, but resemble the birdes of the skye, Whiche in the  
mornynge seke but their refection for that day & semblably the  
Wilde bestes that come oute of the monteynes for to seke  
their fode, and at nyght repaire home aye. ¶ And sayd  
the errouz is knowen in the ende to be euil, and that that is  
goode, is the more clerly scen after therby, Plato toke vpon  
him to go in a voyage and desired to knowe of Socrates  
holbe he shuld gouerne him self therein, and he saide wolbe  
the of thos, that thou knowest, & beware of thos that thou  
knowest not, & go not by nyght, ete noon herbes that thou  
knowest not, & loke that thou kepe the high weye, though it  
be the lenger, entere not to chastise him, that is oute of alle  
reason, for thou shalt make hym therby thy enemy. ¶ And  
sayde lye not With a woman Withoute necessite constrayne  
the. ¶ And sayde two thynges be laudable, that is for to  
saye, laue and sapience, laue kepeth right wysnesse, and  
sapience causith good conditions. Socrates accompaied  
hym self With a Riche man, and they mette thures in an  
hygh weye, the Riche man said, It were dangerous to me  
if they knowe me. And socrates said, It were the better  
for me, If y were knowen by them. ¶ And sayd alwyse  
man ought to vse hys dayes in one of these two maneres  
that is to sepe, in that that may cause hym to haue  
Ioye in thys Worlde and in the other, or in that, that



may cause him to haue good name in this Worlde **A**nd  
saide this Worlde is delectacion of an houre, & sorowe of ma-  
ny daies, & the other Worlde is grete reste & long ioye, **A**nd  
said Whosomeuer teche the one Worde of sapieçe woth the mos-  
re good, than if he gafe the of his golde **A**nd said Were  
not by our lord, for no manere of lucre al be it thy cause be  
true, for som wol thinke thou forswerest thy self **A**nd sai-  
de take hede holde thou payest thy pestes, for som siple folkes  
paye to the vmedy, and refuse hit to thos that haue nede  
**A**nd saide If thou wilt bine a frende, speke good of him  
for good speche engedreth loue, & euil speche engendreth hate  
red **A**nd said a king ought to put from him all euill  
disposed psones for the harme that they of his companie do  
is reputed his dede **A**nd saide he that exeth & knoweth  
hit, and after repenteth him therof hath deseruid pardon  
**A**nd saide he that medleth to correct euery man causeth the  
moost part to hate him **A**nd saide to a man that hadde re-  
proued his linage, If I be the worse for my linage as thou  
sayest thy linage is the worse for the **A**nd saide he that se-  
keth the delices of this Worlde is like vnto him that seketh  
to drinke zarah Wenynge it were water & reneeth to drinke it  
til he be very, & when he cometh to hit, he findeth no thing  
& than he is more thirsty than he was before, for zarah is a  
myst in a medel, whiche at sotpme by reflection of the sone  
semeth a water & is none in dede **A**nd said a man hath  
neuer ppyte reste & ioye in this world, for he can not al-  
waye pscuere in delectacion & possesse his wimmingis & ofe  
hath trouble & angwysse, as wele for losse of his frendis as  
otherwysse, **A**nd said the loue of this worl'd stoppeth manes



eyes from hearing sapience, & blyndfildeth the eyen from sepi &  
trowth, & hit causith also amay to be enuied, & kepeth him  
from doynge goode dedis. ¶ And said he that loueth & vseth  
trowth hath moo & greter seruauntis than a king. ¶ And  
sayd he is not free that byndeth him to another. ¶ And say  
de afferme noo thing, til thou knowe the trowth nor do noo  
thing, but it be couenable nor begiue nothing, but if thou  
se howe to bringe it to good conclusion, Ther was a riche  
man said to him, O socrates Why art thou so poure, To  
whom he anfuerd If thou knewest what is pouerte, thou wol  
dest haue more sorowe of thy pouerte than of myn. ¶ And  
said It is a grete merueile to se a wyseman angry. And  
said the deth is a thing that may not be eschewed, & ther  
ought none to drede hit, but suche as haue comitted grete  
miquite & don litil iustice, wherfore they shuld drede dapna  
cion for their demerites after their deth. ¶ And said good  
deth is not to be dispised, but to be magnified & preyseed  
for it makith trasmutacion from the world of vnclenes  
se and shame to the world of worship + from the world  
not durable to the world perpetuel, from the world of so  
lie and vanities to the world of sapience reason and trowth,  
And fro the world of traueile and payne to the world  
of consolacion and rest. ¶ And sayd, It is merueile of  
him that wolbeth to dye, & doth thinges contrary to his sal  
uacion. ¶ And said deth is lyffe to him that knoweth to  
haue ioye after it. ¶ And said he that liueth wele shal die  
wele, And said better it is worshipfull deth than shamefull  
life, And said deth is the rest of couetous peple for the leger  
they lyue the more multiplye their couetises + & so deth is



more couenable, for them, than lyf, for the deth of euil people  
is the Wele and surete of the good. Because they shall do  
nomore synne nor hurt to the people. **A**nd sayd the lyf  
Jugeth indrectely amongis the dede. **A**nd sayd, one  
ought not to Wepe for him that is slayne withoute cause,  
but for him that hath slayne him, for he that slæth vniuste  
ly, dampneth him self. **A**nd sayd he that dredeth any  
thing, ought to his power to be ware therof. Also he that  
dwteth to haue peines for his synnes after his deth, ought  
so to dele, that he may escheue that payll. **A**nd saide when  
thou wolt do any thing loke for what occasion hit is. **A**nd  
if thou seest the ende therof goode, haste the conclusion, and  
ellis resist thy wil. **A**nd saide lettir is to aman to liue  
harde, than to bowbe of him that reputeth his litil lones &  
pestes to be grete & withoute cause wol thinke aman to be  
in his danger. **A**nd saide take in no preisynge the lone or  
pest of him that hath disworshipped the for the dishonour &  
shame therof is more than the wymping. He loued al wey to  
lerne, wherof som rebuked him, to whom he saide, the grettest  
shame, that can come to an olde man is to be ignorat, he fonde  
a yong man that hadde folissfully spent & wasted his substāce  
and was brought to suche pouerte, that he was feyn to ete  
olyues, to whom he saide if the olyues hadde be as goode to  
the at the begynnynge, as they be now, thou shuldest haue  
hadde yet largely of thy goodes. **A**nd sayd ther is noo  
difference bitwix a grete teller of tydyngeis, and a lyer.  
**A**nd saide the noblest thing that children may lerne is  
science, for therby they escheue to do euill werkis. **A**nd  
saide the grettest wymping that aman may haue, is to gete



a true frēde, he herde aman say that one was surer in keepynge  
his tunge, than in moche speking, for in moche langage one  
may lightly erre. To Whom he said one ought not to vnder  
stāde that in them that speke wele. And saide the proffit of  
silēce is lesse than the prouffit, of speche, & the harme of spe  
che is more, than the harme of silence. And sayd one may  
knowe a wyseman by harkēnyng & holding his tūge, & aman  
may knowe a fole by his moche claterīg. And said he that  
wol not holde his peas til he be gstreyned is not to be blamed  
& he that wil holde his peas til he be bodey speke is to be prey  
sed. And saide It is an ignorāt thing to dispute in thins  
ges þ may nat be vnderstāde. And saide the meane is best  
in all thīges. And sayde moche rēmyng maketh moche we  
tinesse. And saide if the Witte of a man oumaistrie not his  
frailte, he shal sone be ouercome & brought to nough. And  
said he is alrest that can not discern the good from the euil  
And said he is a good frēde that doth the good, & a myghty  
frende, that defendeth the from harme. he wrote vnto a king  
recoforting him whan his sone was dede in this maner, god  
made this worlde an hous of delectacion & rewarde & the trou  
bles in this worlde causen remuneracion in the other. And  
said no man ought to repute him self wyse. And said this  
worlde yeaeth exemple to thos that abyde by thaim þ depart  
And said the losse of some is lernīg to other. And said he  
that trusteth in this worlde is receiued, & he that is suspecti  
ous is in grete sorowe. One of his disciples gaf him a gif  
te, & he was troubled with al. It was ayed him why he re  
ioysed it nat, he said the recepion of this gifte hath paired  
his worship & put me in his dāger. And said he to thy fader



and to thy moder, as thou wilt thy children ben to the  
And saide be not to angry nor to Wrathfull, for that is the  
Werke of a fole **A**nd saide one ought to haue shame to spe  
ke that he hath shame to do **A**nd saide refrayne the from  
Vices in thy youth & it shal be the feirest garmēt, that thou  
maiest bere **A**nd saide gouerne the so to thy powder, that  
noman say harme of the, albe it, it were lesynges, for alle  
men knowe not the trowth, & yet they haue eeres, plato desi  
red him to answer in .iij. thingis & he wolde be his disciple  
the first was what maner of men one ought to haue moost  
pite of, the .ij. Wherefore som mannis workis preue not, the  
ij. folwe aman shulde do to haue retribucion of our lord  
The first he answered that aman ought to haue pite in .iij.  
Wieses þ is to sepe of a goode man in the handis of ashewe  
for he hath there but all sorowe, & of a Wieseman in the gou  
naunce of a fole whiche is to him grette heynesse, & a liberal  
man in the subiection of a kaptif, for he hath therby grette tri  
blacion The .ij. their workis preue nat that haue goode cō  
seile, & werke not ther after, & haue richesse & wil not dispen  
de hit for their nede The .iij. is the goode retribucion, that one  
receyuethe of our lord god, cometh to be entierly obessant  
vnto him, & absteine him fro synne, & when platon was thus  
answered, he became his disciple all his lyf **A**nd the saide so  
crates seide dispense thy bodeli deth, & it shal be the lyf of thy  
saule, folowe Justice & thou shalt be saued **A**nd saide a wie  
sema resteth & deliteth him, when he findeth trowth **A**nd  
saide a Wiesema ought to speke with an ignorat, as the phisi  
cien doth with his paciēt **A**nd saide he that taketh his  
pleasance in this worlde must nedis falle in one of these .ij.



causes that is to say other to lakke that he coueteth or to be  
se that he hath Wone With grete payne ¶ And sayd to one  
of his Disciples suffise the to ete that wil take aWaye thy  
hungere. & drinke that wil stanche thy thurst remebring  
Wele thy saule. & folowe goode Werkis. lerne sapience of the  
moost Wysemen that be in thy dayes. escheue the gines that  
Women set to take men With al. for they be hidrers of sapi  
ence ¶ And said he that loueth this Worlde is like to him that  
entreteth in to the see for if he escape the perils of the same men  
Wol seye he is fortunate. & if he be perished they Wol seye he is  
Wilfully Discepued ¶ And sayd man hath power ouer his  
Wordis. til they be spokē. & Whan he hath ones vttered them  
he hath noo power ouer hem ¶ And said he that hath no power  
to refreyne his tōge hath no myght to resiste al his other  
delectaciōs ¶ And said silēce & speche is goode in diuers Wy  
ses & places ¶ And sayd if a man be moche herde speke. one  
may knowe if he be discrete or not & if he hold his peas or  
speke litil. one wil the rather deme he be Wyse ¶ And sayd  
Whan a man speketh he ought to gside aker What he wil seie  
for better it is he gside. than another shold ¶ And sayd to  
one of his Disciples Whan thou wilt speke. speke curteisly or  
hold thy peas ¶ And said he that holdeth his peas or speketh  
litil lerneth attē speche of other. & if he speke. other lerne at  
his Wordes. One asked him What Was a goode purchasse. he  
ansuerd that that groweth in the spending thereof. ¶ And said  
drōkenship vndoth amā. & said one ought not to aye gseile  
of him that hath his herte al sette to the Worlde for his aduis  
shal be but after his pleasāce. & said good gseil sheweth often  
the ende of the Werke. there was a woman that called him old



and said his face was right foule To Whom he answered  
thou art so derke & so troublous a myroure that my beaulte  
can not be perceyued therein. **A**nd said he is discrete that  
kepeth wele his secretes, & he is not wyse that discouers them  
**A**nd said a man ought to kepe secreete that he is desired  
to kepe, & he is more to praise that kepeth that thing secreete  
Whiche he is not desired to kepe. **A**nd said if thou can  
not kepe thyn owyn secretes, moche lesse wolt he kepe hit, to  
Whom thou hast told hit to. one asked him Why advise man  
wil desire to haue counsaile, he seyde lest he his wyl be in any  
wyse medled with his witte. **A**nd said he that is of  
good condicion is of good and sure lyf, and is beloued of  
goode people, and he that is of euil condicions is euyne the  
cōtrary. **A**nd said to one of his disciples, truste not this  
worlde, for hit paieth neuer that it promitteth. **A**nd said  
accustume you to be content with litil + for ye shal fynde  
hit for the best, and that shall com vnto you, repute it not  
for litil, for it may encrease, & multiplie, but seke to wyne  
frendis in very loue shewing them noo signe of hate, and  
one asked him What differēce was betwene trowth and le,  
singis, he said as moche as is betwene the eere and the eye  
**A**nd said he that desireth to haue more than suffisaūce  
hath that proffiteth him noo thing. **A**nd said to one of  
his disciples, trust not in the tyme, for it faileth Incontinēt  
to him that trustith ther to. **A**nd said Ware thou be not  
disceyued by thy beaulte, and by thy youth, nor by the helth  
of thy body for the ende of thy helth shalbe sekenesse, and the  
ende of thy sekenesse shalbe deth, & thou maist not eschue the  
diseases of this worlde, ther was neuer ioye withoute sorowe



nor neuer light Without darknesse / nor neuer rest Without  
labour / nor assemble Without departing ¶ And sayde . like  
as the fortune of this Worlde . shal make reioysing vpon  
thy ennemye / right so may it make thy ennemye haue re-  
ioysing of the ¶ And sayd he that stabilisseth / and set-  
teth him self in couenable place / is the more sure for the pe-  
rils of this Worlde ¶ And sayd he that is fulfilled With  
the loue of this Worlde disposeth him to . iij . thinges / that  
is to saye / first to pouertee / for he shal neuer atteyn to the  
richesse that he desireth / Secundely / to suffre payne / thirdely  
to besynesse / Without expedicion ¶ And said / tell neuer  
thy gyle to him that is angry When one praieth him to ke-  
pe it secreete / One axed him What he had done by his science  
he sayd / I am as a man sitting on the see syde & beholding  
the simple folkes wrapped in the walles of the see ¶ And  
said . grette freedom growith by seruaice / for the more one ser-  
ueth the more fre he becometh ¶ And sayd . he that wil win  
ne frendes lete him loke first if he can refrayne them from co-  
uetise / & if he can / rest than with them & ellis sone to departe  
¶ And said / if thou be not couetous / thou may rest in euery  
place ¶ And the said socrates had many seyminges aynst  
Women Whiche is not translated / And it was axed of him  
to What sciēce it was best to sette his childe to scole / he ansuer-  
de / to lerne that / that is bothe proffitable in this Worlde & the  
other / one axed him When he begane to be Wyse & Vertuous / he  
ansuerd / When first I refrained my self Wil ¶ And saide  
When a man is so diligēt to lerne / & loueth so wele sciēce that  
he taketh noon hede of pryysing nor dispresing for the loue  
therof / than is he Wyse / It was tolde him that they hadde no



credence be geuen to alle his wordes, he answered, so that my  
wordes haue be goode and reasonable I geue no grete force  
Who hath beleued them or no **A**nd said, he is goode in  
the higest degre of goodnesse, that enforceth hym to be good  
him self **A**nd he is in the .ij. degre that enforceth him to  
cause other to be goode, and he that rekkech of none of thiese  
.ij. is to be dispresed **A**nd saide to his disciples be not  
desirous to haue the goode not durabll, but couette to haue  
that is perpetuelly good **A**nd said, be not inquisitif  
vpon other folkis lest they be inquisitif vpon the **A**nd  
said put Wit and discrecion afore the in all thy werkes,  
and thou shalt be the better granssed whan thou shalt com  
to the execution of the same **A**nd said for here not to do  
goode & dis all be it they be vnknohen. There was one dis  
presed his face, to whom he saide it was not my power to  
make my face, and therefore I ought not be blamed if it be  
foule, that that I haue puer ouer I haue made faire and that  
that thou haddest power ouer thou hast soyled **A**nd said  
be true vnto hym that companyeth with the, and keerech  
trowth vnto the, and thou shalt be the more sure to eschewe  
daungiers **A**nd said do to other as thou woldest they shuld  
do to the, and do to noon other but as thou woldest be doon  
to **A**nd said aman ought to be corrected by experience  
and taught by the mutacion of this worlde **A**nd said  
he is liberaill y hath greter delectacion to haue goode renoume  
than money **A**nd saide prudence is a strong castell, and  
hastynesse engendreth repentaunce **A**nd said honour is  
the fruyte of trowth, and for thy trowth thy frendes shall  
worship the, and thy goodnesse shall be knowen not sparyg



to do that, that shalbe prouffitable ¶ And said, it ought  
suffise a man to knowe and vnderstande that, that he seeth  
dayli fal in this world, for therby he may lerne newe sci-  
ences, he ought to be worshipped, that willethe wele to euery  
man, and he that wol othex memmes harmes putteth him self  
in grete perille, but the Juste man resteth in surete ¶ And  
said he that kepeth him self wele is a grete conquerour, &  
he that settith so litil by him self that he thenketh not on  
his saule, leseth him self, he that is pacient doth wele, and  
shal not repente him, and he that holdeth his peas saucth his  
daungier ¶ And said let thy seedes be goode workes, & thou  
shalt gadre flours of Joye and of gladdensse ¶ And  
said, thou shalt haue rest in the companye of a wyse man, &  
labour in the companye of afoole ¶ And said, to be satis-  
fied, with litel is worship, and not to be sattified, with  
moche is shame ¶ And said, enquire when thou hast don  
eny default, and if thou haue erred, correct thy self and  
repent the and after that repentaunce Ware thou falle no  
more thereto, and loke thou vaunte the not of eny of thy  
goode dedis ¶ And said he that preiseth him that doth we-  
le is partener of his good, dedis ¶ And said, accompany  
not with him that knoweth not him self ¶ And said,  
he is in grete reste y refrayneth him fro agre ¶ And said  
he is wele disposed, that can tempre his delynge and his  
speche ¶ And said, take noo shame to here trowth of whom  
so euere thou herest it, for trowth is so noble that it worship-  
peth thos that pronouice it ¶ And said, that thing that  
kepeth amayn from shame is bettir than the richesse purchas-  
sed, therby ¶ And said many men may aperceyue falshtis



in them self. that fynde faultis in all othyr **A**nd sayd  
to a man that fled? benquissled? from a bataille, thou dost  
eupl to flee from the honourable deth to the shamefull lyff  
**A**nd sayd he that erreth, or he knowe the trowth, ought  
the somer to haue forgeuenesse **A**nd said moche wyne &  
sapience may not accorde, for they be in maner contrarious  
**A**nd said, suffisaunce is a castell that kepeth wysemen  
from eupl werkis **A**nd said if he can not eschewe ire yet  
kepe it sekret **A**nd said that thing that afoole leseth can  
neuer be recouered, but a wyseman can lese no thing, There  
was a foole that blamed him, wherfore one of his felawes  
ayed him leue to auēge him, to whom he saide, a wyseman ye  
ueth neuer licēce to do amysse **A**nd said all thinges be  
strengthened & susteyned by Justyce, & all thinges be amu  
nysshed & feblissed by Iniustice **A**nd said all that thou  
doost may not be kept gseile, al be it, it be nat nowe vnder  
standen it shalbe knowen at somtyme **A**nd said good  
renomme is better than richesse, for richesse wolke losse and  
renōme wol laste, Sapience is a richesse that wil neuer  
faile nor admynysse **A**nd saide Ware the of drunkenship for  
the Wit that is oucome With wyne, is like the hors that cas  
teth his maistre **A**nd said take heed of the gyardyng of  
him that thou ayest gseyle of, if he gouerne hym self eupl  
by liklyhode, right so Wyl he gyard the, for by reason he ought  
to loue him selfe better than the **A**nd sayd he Ware thou  
broke not the lawes that be for the cōmone prouffyt **A**nd  
saide pouertee is better than eupl gotten richesse, **A**nd saide  
amā Withoute sciēce is lyke a royaume Without a kyng, **A**nd  
said al king ought to take none to his seruite but suche as



he hath prayed afore good and true. And said he that  
taketh all men in like condicion, may not make hem all his  
frendes. And said, comitte all thy causes to god With  
out eny excepcion. And said, repyte not thy synnes litil  
nor magnifye thy good dedis for thou shalt haue nede of  
them if they were more. And said to his disciples, Bewa  
re of this Worlde & thynke it is a thorny busshe that thou  
must trede vpon. And said like as thos that be wordely  
Wise kepe them from angre in the presence of their kyng, by  
as grete reason ought they to be Ware, so be they agre them  
afore god that is to vnderstanden in euery place for god is  
ouer all. And said he that is long or he be angry, is har  
der to appease, than he that is lightly wroth, right as the gre  
ne Wode is hotter than the other when it is wel kyndeled.  
Ther were brought afore him certayn people whiche said dy  
uerse Iniures to hym, he answered, if ye haue eny othex ma  
tere to Wymne of me then this, do it owellis holde youre peas  
Ther was greter reuerence made to another man, than to him  
Wherfore oon asked him if he hadde eny enuie therat, he answe  
red if he hadde more sciēce than J. J. Wolde haue hadde enuie at  
him or ellis not. And said, sapiēce & goode renōme is not  
founde but in good psones Wherfore they be better than the gre  
te richesse that is founde in fooles & euil pepel. And said  
thy saule ought to thinke wel, & thy body to helpe thereto  
And said that thou oughtest kepe sekret in thy courage dis  
couer it not to euery mā. And said oon vnto him y salbe  
him in a poure clothyn, this is not Socrates thus pouerly  
arraied that gaue the lawes to y peple of athis, to whom he  
answered, y true law is not made by good arayemēt but by



Vertue reason and science. **A**nd sayde to his Disciples  
Dyspreyse the dethe, and semblably drede hit. **A**nd say  
de a Wyseman ought to knowe what is his saule.

**P**laton is by interpretacion as moche to seye as en  
ded or fulfilled, & was of grece, by his faders syde  
he was of the noble esculapius kinered & by his  
moders syde of the kinered of zalon that ordeigned diuers  
lawes, as it is abouesaide, he dwelled with socrates the spa  
ce of .v. yeres, & after the dethe of the said socrates he vnder  
stode that in Egipte were certayn of pythagoras disciples to  
whom he went, & profyted moche in lerning with them, he  
retourned then ayen to Athenes, & there he ordeigned .ij.  
scoles & vsed laudable lyff, in doyng goode werkis helping  
& nourishing the nedy peple, **A**nd they of Athenes wold  
haue made him their lord, he refused hit vterly for as mo  
che as he knewe them of badde & wicked gyncions, & knewe  
we welle that he coude not lightly chaunge their disposicions, &  
also he wiste welle if he shulde correcte them like as it apper  
teyned they wold serue him as they did socrates, **T**he say  
de plato lyued .lvi. yeres a man of good discrecion, dispo  
sicion, & right pacient, & a grete pauer of his good, to pouer  
men & to strangers, and he had many disciples, amonge the  
whiche .ij. of them after his dethe, that is to witte, zenocras  
tes & Aristotiles held the scoles. **A**nd the sayd Platon  
didde teche his sappeuce by allegorpe, to the intent that hys  
shuld not be vnderstande but by wyttie men. **A**nd he lert  
ned hit of Tymeo and of socrates, he made .viij. bookis, &  
preched, and taught the people that they shulde yare graces  
and thankes to god for his goodnesse & mercy, & for that



he made them all equal in so moche, that he amay neuer so  
mighty, his power can no more, than if he were a pouer crea-  
ture, resiste ayenst deth, semblably he had and thanked god  
for the witte that he hath geuen to man. **A**nd saide yma-  
gyne no thing to be in him, but that, that is nedfull goode  
and couenable. **A**nd said, be not couetous vpon wor-  
ly goodes, for god hath ordeyned that we shulde haue suf-  
fisaunce in this worlde. **A**nd suche suffisaunce is called  
Sapience, the whiche ye ought to haue with the drede of  
god. Whiche is the kepe of goodnesse, wherby ye may entre  
and atteyne to the goode and truz richesse of this worlde, le-  
uyng to do all thing that may cause hattered and euill  
will, for and ye wist howe summe thinges that ye loue &  
preyse, as euil and vyle, ye wolde haue them in more hatered  
than loue. **A**nd sayde, directe and amende your self, and  
after labour to correcte othex and if ye do not ye shalbe dan-  
ned. **A**nd I telle you, the thing that hath made me moost  
gladde, is that I haue not sette by golde ne siluer, for if I  
hadde gadred grete tresor I shulde haue hadde many heuy  
thoughtes. Where I haue nowe Jope & gladnesse, whiche en-  
cesses daily in me in lernynge wysdom, **A**nd for to lette  
you wete, that golde and siluer aren not good, to be ouer  
moche set by. **T**her is summe cowntre that a littill yuory  
or vncorne bone, is bought for a grete soume of golde  
**A**nd in othex places, men take glasses bras and othex  
suche thinges, for as moche golde. **A**nd therfore if it were  
perfyte good of him self, he shulde be equaly chosen, and  
loued ouer alle like as sapience is chosen and loued in  
euery Cuntre. **A**nd sayde, Enquere and seke to



haue vertues / & ye shalbe saued praise no foule thingis and  
blame no thing that is laudable / & trauaile you not for to  
winne thiges / that shal lightly be lost / folowe after your  
good predecessours awaye you with iustice and clothe you  
with chastite / & so ye shalbe happy / & your werkes lauded  
And said Custome is a grette thinge **A**nd said the Wike  
kedz werkes dampne and distrope the good & the bittrenes  
se of the aloe tre distropeth the swittenesse of the hony / And  
said / A Wyseman ought not to thinke on his lossis / but  
ought to kepe wele the remanant of his goodz **A**nd  
said he that woth not for his frendis while he may + they  
wol leue him when he shal haue moost neede to them **A**nd  
said that sapience is goodz / for she can not be lost as other  
catalles and worldly goodes may / And it was ayed him  
wherby a wyse man might be knowen / and he ansuerd when  
he wol not be wroth of the iniures that ben don vnto him  
and reioysseth him not when men preysse him / And it  
was ayed of hym / howe men might best be vengedz of their  
enemyes / he ansuerd for to be vertuous / and to do goodz  
and noble dedes **A**nd said to his disciples Enfor  
ce you to gete Sciencis + by the which ye shal directe your  
saules / And to your part for to kepe the salwe in suche wy  
se + that your maker may be content with you **A**nd he  
saide a pong man that hadz soldz the spuelode that was com  
to him by succession + And he dyspendedz it amysse in gre  
te dyuers and other misreble + To whom he saidz the erthe  
eteth other men + but thy self etest the erthe + And it was  
ayed of him + Why it is that trefour and Sciencis may  
not accord to giue + And he ansueredz andz sayd



that one thing, hool a cōpāssyō may not be dyuided And  
said that he that trustes in his fortune, And is not som  
What besye and diligent to laboure in goode Werkes the goo  
de resorted from hym, as doth the awwe from the stone that  
it hath light vpon **A**nd said he that teacheth good to o  
ther, and doth it not him self. Is like to hym that lighteth  
acandle to another, and goth him self darkeling **A**nd  
saide a king ought not to be gretey praised, that reyneth  
onely but vpon his subgietes, but he aught to haue saluē  
That reyneth and hath lordship vpon his enemyes

And sayd he that gedreth and assemblith moche siluer  
ought not to be called riche, but he that dispendeth it wor  
shipfully and laudably. And som asked him howe one  
might kepe him from neede, and he answered if men be riche  
let hem lye temperately, and sobzely, and if they be pouer  
lete hem laboure diligently, Than some asked him of howe  
moche goode aman ought to be content, And he answered  
to haue so moche as he needeth nat to flatter nor bowwe of o  
ther **A**nd sayd to his disciples, Whan ye shalke Very  
of studynge, spozte you in redyng goode stories **A**nd  
sayd, that the Wyseman ought not to coueite the riches  
se of his frende, lest he be hated, and dispresse him ther  
fore **A**nd sayde, A littill goode is a grete thing if thou  
be content ther With **A**nd sayd, it is better and amore co  
uenable thing, to aking, to remembre and se to the goode  
gouernance of his people the space of aday, than for to  
daunce & spozte hym a hole yere **A**nd sayd Werkes don by  
Wysdom causeth knowlege of thingis, & them discreteli to dis  
cerne, and Werkes don by ignorāce is an vnkowen thing



til trowth stable & sette them in their right Wey / & Workis  
doo by lesingis is for to Disordre goode thiges / & put them  
oute of their propre placis. **A**nd saide thou shalt neuer be  
patient Whyll thou art couetous. And it Was asked him  
holbe he might haue lerned so moche Wpse / he ansuerd by  
cause I haue putte more oille in my lampe to studie by than  
Wyn in my cuppe. And it Was asked of him what man is  
moost couenable to gouerne a towne. And he ansuerd he  
that can Wele gouerne him self. And it Was also asked of  
him what man Was moost Worthy to be called Wpse. and  
he ansuerd he that taketh moost hede to goode consyle and  
casteth moost doubtis. **A**nd sayd that the vessels of  
golde be proued and knowen by thair solwe / if they be bro  
ken or hool / soo az men proued and knowen by their spe  
che if they be Wpse or fooles. And It Was asked him Whis  
che be the moost Ignorant men in their dedis. And he said  
suche as Werke moost after their owne consyell / and that  
obeye to them self / and for default of goode aduisement  
Dispose hem hazardly to do Wpkyd dedis. And they asked  
him Who doth moost Wrong to him self. And he said he  
that meketh him to thos that he ought not. **A**nd said  
the ignorant peple Jugeth lightly the fairnesse or the filth  
that they se outwarde. & the Wpseman Jugeth by that / that  
they se of mannes cōdyions. **A**nd said he findeth sa  
pience that seketh her by the right Weye / and many erre  
by cause they seke her vnduely and blame her Without cause  
And saide he that is ignorant of good sapiēce / knoweth  
not him self. & he that knoweth not him self is of all igno  
rauntis the moost ignorant. And he is Wpse that kno



With Ignorance + and he that knoweth it not is ignorant

**A**nd sayd Wrath ledeth shame in a lese **A**nd said  
The King resemblith to a grette Pyure growyng of litil  
and smale remyng Watres and therefore if he be swete the  
litil shulde be swete + And if he be salt the litil shulde be  
salt **A**nd said he Wele Ware that in bataille thou truste  
not all onely in thy strength dyspreysing thy natural  
Witte causeth victorie Withoutte might / but smetle may  
men haue victorie by strength Withoutte vse of natural Wit  
**A**nd sayd Wordes Withoutte goode effect + is like a grette  
Watre that drowneith the people and doth it self no prouf /  
fyt **A**nd saide a suspeticious man is of euyl condicions  
and lyueth in sorowe **A**nd said he not Wyllyng to vse  
eniy wordely deliciaos / into the tyme that ye se Whether Wit  
te and reason graunte therto / And if thiese two acorde  
thou maiste Wele and lightly knowe the fairenesse / and  
the filth therof + And in what wyse they varie + and what  
difference is betwene hem **A**nd sayd + The Feames  
are somtyme lost by neglygence And somtyme for vsing  
to mocke Jaelnesse and also by to grette trustyng in fortu  
ne + Also Whan men entende not to encrese the people to ins  
habyte the lande + And also Whan Werre lasteth long ther  
in **A**nd said The end of Indignacion is to be asha  
med of him self + And It was ayed hym howe A Wy  
seman could be troubled + And he ansuerd + Whan he is  
compelled to tell the trowth of an vnknowen thyng to  
hym **A**nd sayd + Whan thou shalt se A man of  
goode disposicion + and full of perfectyon + thou ought to  
do after hym + for couetise is bothe Weke and seke in hym



to do after him, for couetise is bothe weke and feke in him  
¶ And said, dispraise not alittle thing for it may encreas  
se ¶ And said, blame not nor rebuke a man when he is  
broth, for than thou mayest not directe him ¶ And said  
be not gladd of the euill fortune of another, for thou knowest  
best not howe the worlde may tourne ayenst the ¶ And  
said stable thy witte bothe at thy right hande and thy left  
¶ And thou shalt be free ¶ And said, there is three thinges  
that doth me harme to se, that is to saye, A riche man fallē  
in puertee, a worshipfull man dispraised, and a wyse  
man mocked, and scorned by ignoraunte people ¶ And  
said, be not in fellowship with the wicked men for, noo good  
de that they can promise the ¶ And said, when a royaume  
is in prosperite, Couetise is bounde to the king, & when it is  
in aduersite, the king is bounde to couetise ¶ And said, Co  
uet not that thy thing, ben hastily don, but desire onely that  
they be well don ¶ And said a man ought to be better content  
& is more bounde to his prince, for con faire worde of hym  
than if other hadde geuen him grete giftis ¶ And said, the  
gyftes that be yeuē to the good people, askith retribucon  
& the gyftes that be yeuē to the nocht people, causeth them  
but to aske more ¶ And said the wickednesse foloweth  
after the wicked men, & dispraiseth all goodnesse, like as  
they flye that setteth her vpon corrupt thinges, & leueth the swe  
te flowres ¶ And said haste thou not to preysse any thing vntill  
to the tyme, that thou knowest if it be worthy for to be pray  
sed or not ¶ And said, that a wyseman ought not to exalte  
him self byfoure the vucōning but meke him & thanke god  
that it hath pleased him to exalte him in gra, & put prynces to



Bringe hym out of his Ignorance in the Waye of rightwy-  
sennes & cortesie for if he shulde rebuke him shamefully it  
shuld be cruelte & to instructe him easely is courtesie. And  
said that .ij. Disputers Disputing & arguing . for to haue  
knowleth of y<sup>e</sup> trouth of a thig haue no cause to be Wroth  
to gidre for their question falleth to oo cōclusion but & if  
the one thinketh for to gquere the other they may haue ligh-  
tely hatred to gidre . for as moche as ich of them wolle  
bringe his felawe to his owne entente & so to suddue his oppo-  
nyon. And said Whan thou wilt borowe or axe any thing  
of any man if it be refused the thou ought to be more asha-  
med of thin asking than he of his refus. And said he that  
can not nor wil gouerne him self is not able to gouerne  
many other. And said a Wyseman ought to aske curtesy-  
ly & mekely & With fewe wordis like as the leche that dra-  
weth more bloode of a man mekely & Without noyse than  
doth the sincerolle that pricketh faster & maketh more noyse  
And saide amon of feble courage amoneth him lightly of  
that he loueth. And said enforce thy self to knowe god &  
dredde him & peyne the for to knowe thy self & to teche other  
and rather to do so than to lesy the in thim other daily occu-  
pacion. And said Desire no thing of god but that is  
prouffitable but desire of him the good that is durable lo-  
ue not simply the goode lyff here but principally the good  
ende. And said he is Unhappy that gtiueth in his malis-  
te & thinketh not on his ende. And said reken not thy  
getting in thinges that ben from the ne tary not to do for  
them that haue doon for the til they aske the the recompense  
And said . He is not very Wyse that gladdeth or



reioysed him in worldly prosperities, and is troubled in ad-  
uersities. ¶ And said, the filth of worldly witte is kno-  
wen in moche speche. ¶ And said, first thinke & after ward  
speke & than execute, for thinges chaunge lightly. ¶ And  
said, angre the not soepruly, for if thou acustume it, it woll  
tourne ones to thy harmes. ¶ And said, If thou be wil-  
ling to geue any thing to any neddy body, tary not till to mo-  
roube, for thou knowest not what may befall to the. And  
geue to him that may not labour ne gete his liuing. ¶ And  
said be not wyse onely in seying, but in dedes, for the speche  
wasteth in the world, & the sapience of dedes, is prouffita-  
ble in the euer lasting world. ¶ And said, our lord accep-  
teth him for noble, that doth goode werkis though he be pe-  
asible of litle wordes, and reputeth for euill the praieres &  
sacrifices that ben doon by euill people. ¶ And said, If thou  
laboure to doo goode, thou shalt therfore suffre no peny, for  
if thou hast dilectacion to do synne, thy dilectacion shall  
vanishe & be none, and thy synne shall abide euer with the.  
¶ And said haue in mynde the daye that thou shalt be callid  
to thy Jugemēt, & thou shalt haue nothing & than thy clatte-  
ryng tounge shall be stille, the thought shall faile the, thy pen  
shall be darke, and thy humanite shall be consumed in to the  
erthe, and thy witte so corrupt, that thou shalt haue no po-  
wer to fele the stench of thy body, nor holde the wormes  
shall suke thy rotten kareyn, Also haue in mynde the place  
wher thou shalt goo, the lordis and the seruauntis shall be  
alle like in the sayd place, and that ther may nother  
frende ne foo hurt nor helpe the. ¶ And therfore let  
ne good sciences and disciplyne, for thou shalt not



Knowe When thy departing out of this Worlde shalbe and  
yet be certayn that amongis all the yestes of god, sapience  
is the moost excellent. She yueth goodnesse to the good peple  
& pardoneth to the Wikked their Wikkednesses. thinke &  
haue in thy minde continually that thou haste ad, & trust not  
in any thingis of this moeuable Worlde. be Wele Ware that  
thou do no foule dedis. for no delectacion nor Winingis. & be  
Ware that for the Variable plaisaures of this Wikked Worlde  
thou lese not the ioyfull & euerlasting blysse **A**nd saide  
loue sapience vnderstande & herken the Wysesmen. & be obers-  
sant to thy lorde Werke not but in due tyme. & yet take he-  
de howe thou shalt do it. loke that thou say no Worde vnton-  
uement. & be not proude for no riches. ne despeire the not  
for non euill fortunes be Wele Disposed to all peple. & Dis-  
praise no man for his mekenesse **A**nd saide that thou  
reputest no vice in thy self. blame not another though he  
doth it. & thou ought not to desire to be praysed of vertues  
that be not in the. ne do no suche thing that thou woldest bla-  
me or Dispraise another if he dyd it. Thou must do suche  
thingis as beyn good & couenable though they be forbidden the  
**A**nd saide **A** Wysesman ought to repute his errour grete  
& his good dedis litil **A**nd saide a folye is to cut the vy-  
nes. & take a way the euil branches therof & to leue within  
our self the couetises. & other Wikkidnesses **A**nd saide li-  
ke as we kepe our self from the multitude of metes for the  
helth of our body. we ought by a grete reason to absteyn vs  
from vices. for the sauacion of oure saules **A**nd saide he  
that addeth to his gentilnesse noblesse with good maners  
and condicions is worthy to be praysed. **A**nd he that



taketh and suffiseth him only, With the gentilnesse that cometh to him by hys kynred, Without purchassing any other vertues, ought not to be called good, nor to be holde noble. **A**nd sayd, if thou fele thy self more true to the kynge, than other ben, and that thy wagis ben like to thieres or lesse, yet thou ought not to compleyne therof, for thyn az lastynge, and so az not thieres. **A**nd sayd, If any haue enuie at the, and by enuie saith euill of the, Sette not therby, and thou shalt haue peas With hym, for he seeketh not but for to haue noyse With the. **A**nd sayd men ought to kepe Wele their halidays, that is to Witte principally from euil doynge. **A**nd said, the more that thou art exalted in high astate the more thou ought to be meke and curteise to the people to the ende, that their loue may abyde With the, if any thing shulde befall the, other Wyse than Wele. **A**nd sayd onneth may aman kepe the loue of his frendes, if he wol correct him rudely of his faulces. **A**nd sayd a Wyseman ought for to chese goode men to be his seruauntes, like as men chese the goode grounde for to labour hit.

**A**ristotle by interptacion in grekes toge, is fulfilled, or complete of goodenesse. **A**nd he Was sone to Nichomachus, the Whiche Was right conynge in fisike and a good fisicien, & Was boren in the Towne of Stagire, and he Was of the kynred, both by his faders syde, and by his moders syde of Esculapius of the Whiche he re byfor hath remade mencion for he Was in his tyme the moost excellent. **A**nd the best of all the grekes, and when the sayde aristotle Was. viij. yeres of age his fadir putted?



him in the cite of Athens that than was called the Cytte of Wysdom + and there he lerned Gramare Rhetorike and other booke of poetrie. And therein he studyed the space of .ix. yeres proufftyng gretely therein. And in thos dayes men sette moche store by the foresayde sciences and was their oppinion that it was the laddre to go vp in to alle other sciences. And certayn other wyse men at the same tyme as Pythagoras and Pythoras and dyuers other reputed and held the sayde sciences for no sciences & did but make and scorne them that lerned them. Saying that suche science as Gramare Rhetorik and poetrie were not couenable to come to eny Wysdom. And that Gramare is not but for to teche the children. Poetrie but for to tell fables and to make lesynges. Rhetorike for to speke faire and in termes. And when Aristotle hadde this wordes he had grette merueyle therof and was gretely agreued with suche as helde the same oppinion. And strength him after his power to susteyne alle manere of Gramaryens the poetes and also the Rhetoriciens. **A**nd sayde plainly that Sapience can not excuse her of the sayde sciences for Reason is an Instrument of Wytte. as It appereth openly + that knowyng of eny thyng is to vse of Reason and this prerogatiue. Whiche god had geuen to men is right noble and worthy. to thentente that amongis the men he shuld be holden for the moost Noble and most Wyse that more vseth of reason. And that letter and more couenably receyueth in hys herte thynges. And telleth hem in place + and tyme couenable. And for as moche as Sapience is moost noble of alle other thynges



He ought to be declared by the best rayson and couenable manere and by the moost pleasaunt and short wordes that can be don without error or letting the sentence for is the reason he spoken imparfeitelý the name of Wisdome if lost therby, and so is the speaker in faulte. And so the heres reken in doubt of the sentence. And after that aristoteles colde the sciences abouen said he lerned of plato in a place called Epidemie Ethikes and the .iiij. sciences theologi kes, and at that tyme he was .xviij. yeres of age, and when plato went the secod tyme into Cecile he left Aristotiles in his place in the saide towne of Epidemie. In the which he taught the science and lerned it and after the deth of plato the kynge phelipe of macedoyne sent for aristotilles which went to him in macedoyne and ther dwelled with him during his lyff teaching contynually the saide science and after the deth of king phelipe Reigned his sone Alexandre the grette And when Alexandre departed from macedoyne for to go into the Countre and region of daise thoo returned Aristotill to athenes and there he dwelled .x. yeres studying til that he became asouuerain clerk, & a prest accused him by enuie to the Citezins telling hym that he worshipped not their ydoles like as other people did at that tyme wherof aristotill was aduertised and hastily departed fro Athenes and went into þe towne of setagire where he was borne fering that they of Athenes wold haue don to him as they did toocrates if he had dwelled longer with theym And he ordeigned a place in setagire where he helde and kept the scoles yewing many good instructions to the people And occupied the tyme in goode



dees. And yauē grete almefædis to poure people. and  
maried many poure children that wer fadir and modir lees  
and he taught benignely alle tho that wolde stude what  
a stat or nacion that euer they wer of. and ediffied & bilde  
newe ayen the said Cite of Stagir and thern ordeigned  
salbes. and yauē instructions to kingis and princis whi  
che they tooke and kept right reuerently. and after he  
deyd in the age of .lxxij. yeris. they of Stagir tooke his bo  
nyes and right worshipfully put hem in a shryne wher they  
held their counscile for his grete witte. and also for the gre  
te and feruent loue that they hadde to him. and as often  
tymes that they hadde ado eny grete matere for to haue the de  
claracion thereof. the men whiche were of counscile wolde go  
and stande as nigh the saide shryne wher the bonys were  
as they wolde for to haue knowlege of y trouth of their ma  
tere. and thus they did for to worship him the more. and  
their opinions and they trust wer for onely being nigh  
the said shryne their wittes shulde be the bestir and their  
vnderstandyng more pure and subtil. And the said  
Aristotill hadde in his tyme many kinges sones that wer  
his disciples. and he made in his dayes wele an .C. bookis  
of the whiche we haue now. .xxvij. in logike. .viij. in natu  
re the book of Ethik the book of politik the booke of Metha  
fisike. that is named theologicke and the bookis of the Wit  
tes of geometrie. and platon rebuked him bicause that he  
wrote his sciences in bookis. to whom he said in excusing  
him that it is a thing knowen and notified ynowe. that  
all tho that loueth science ought to do nothing that shulde  
cause the losse of her. And therefore It is good to compose



and make bookis by the Whiche sciēce shalbe lerneD, & Whan  
our memorie shal fayle it shalbe recouered by meane of boos  
kis for he that hateth science shal not proffite in hit though  
it be so that he se the bookis & biholde hem yet shal he sette not  
by it, but departe wors & lesse wyse than he was a fore, & I  
haue made and ordeigned my bookis in suche forme that the  
wyse men shal lightly & aisely vnderstande hem but the igno  
rourant men shal haue but litil auayle by hem. ¶ And the  
saide Aristotiles held gladly in his hande an Instrument  
of the sciēce of the sterres. ¶ And said to king Alixandre  
he that hath in this worlde good & laudable name & the grā  
of god ought to aske ne desire non other thing. ¶ And said  
thus to him, directe thy self first for if thou be not iuste ho  
we maist thou wele directe thy peole, & if thou be in erreour  
thou canst neuer gouerne hem wele, for a pouer man can not  
make another riche, he that is disworshipped can not wor  
ship auother, he that is right feble may not helpe another, &  
so may not goodely ne wele any man directe another, but  
if he directe him self first. And therefore if thou wol take  
of the filthes from other, clense thy self first, or ellis thou  
shalt be as the leche that is seke & can not hele him self and  
traueileth to hele other that haue the same sekenesse. ¶ And  
said It is a grette chastisement to the peple to haue a right  
wys lord. ¶ And It is a grette corrupcion vnto them to  
haue a corrupt and mysruled kyng. ¶ And sayd, kepe  
the fro couetise for thou oughtest to think and remembre  
wele that It is not laudable thynge to haue rychesses in  
this world, and shame in the other seying that this world  
is no more but onely a staytynge place for to go to the



other Worlde ¶ And said, If thou wol be riche suffice the  
With suche as thou hast, for he that hath not suffisaunce can  
neuer be riche What goodes that euer he hath ¶ And sayd  
If it were so that by euill doynge It shulde fortune the to ha-  
ue som good, & by wele doynge to haue som harme, yet esche we  
the euill or ellis thou shalt be deceyued atte last & euer do we-  
le & atte last thou shalt be remunered, therefore ¶ And says  
de, suche thinge as thou prayses vpon thyself blame it not  
vpon another, and do nothing to other, but as thou woldest  
it wer don to the, refrayn thyn owne Wille, & hate not other  
men, be not enuious, and haue hym not in Indignacion  
that hath offended the, for no man can somtyme esche we ex-  
our, be not couetous, for couetise lettith the mānes reason, &  
taketh aweye the knowlege of trowth, do not vncouenable  
Werkis, take compaynie With Wyse men and studie in their  
bookis, fle l'finges, for the spers lyeth not but for vnkno-  
wing of reason and of her saules, the lest harme that can fall  
to alyer, is that no man bileueth him of nothing that he  
saith, neuir thelesse man may bettir be Ware of a theffe than  
of alyer ¶ And sayd the hertis of good people accordeth  
togidres, like as rennig Watre With the Watre of the see, &  
the hertis of euill people can not lightly accorde, all be it that  
they be togidres, as the vncreasonable bestes that playe & lepe  
togidre & sodaynly falle to fighting ¶ And said, ordeigne  
that your offices and auctorities ben geuen to theym that  
loueth & foloweth trowth & right wysnes and cause them to  
haue rigorous peynes þ ben harme doers & loueth falshode &  
despcion ¶ And said, If ye haue doubt in any thing counseile  
you to Wysemen & if they dispraise you therof be ye neu' Wroth



therefore, and if a man hath some vice & beside that hath many virtues ye ought not therefore to lette to aske him counsaile

**A**nd saide many man shal both lette & trouble the that can not helpe the

**A**nd saide Justice is a mesure the Whiche the god hath ordeigned vpon the earth by the Whiche the feble is defended from the myghty, and the true from the vntue

**A**nd saide the wyseman knoweth what ignorāce is in as moche as somtyme he hath ben ignorant but the ignorant was neuer wyse & therefore he knoweth not what is wysdom

**A**nd saide to Alexādre, ther be many litil besynesses in thy royaume & many grete & generall & if thou yeue pouoir to any pson vpon the grete, & thy self to occupie the litil thou shalt wele witte & perceyue that grete damage shal therby fall to the in tyme comyng, if it falleth not sonner

**A**nd saide liberalite is to geue to nedy peple or to him þ hath deserued it, so that the gift be after the possibilitie of the geuer for he that geueth ouer reason ought to be called waster & not liberal

**A**nd saide sapiēce is the defense of the soule & myrour of reason wherefore he is right blessed that traueileth to haue her for she is the fōdemēt & y wote of all noble dedes & laudable thingis & by her we may wyne the good ende and kepe vs from payne euerlastig

**A**nd saide O alexandre if thou vse thy pouoir and lordship other wyse than thou oughtest to do, thou shalt be enuidy, of enuie shal com lesingis, of lesingis shal com Iniustice & enemytee, of In iustice and enemytee shal com bataile, and by bataille the lawe shal be perissyd, the people hurt, and thy possessions lost

**B**ut if thou vse thy lordship as thou oughtest to do, trouthe shal encrease in thy Royaume, of trouthe



shall come Justice of Justice loue of loue grete pestis & fu-  
retie by the Whiche the laue the people and thy good shall  
be mainteyned & encreas **A**nd said he that maketh his  
Royume seruaunt to the laue shall reigne & he that taketh  
& put out the laue from the royume shall not reigne **A**nd  
said. A king ought to be of goode & strong courage to re-  
mebre Wele the ende of the Werkis & to be courtoys & fre &  
to refrayn his Wrath wher it apparteigneth and shewe hit  
where it nedeth to kepe him from couetise to be true to go-  
uerne him as nygh as he may aftir his goode predecessours  
to geue to his men as they haue deserued to deffende & kepe  
the laue & the feith & eue to do Wele aftir his might & if  
the strength of his body faile him the me to kepe the might  
of his corage by the Whiche he shall be the more assured in all  
his nedis **A**nd said the king that gouerneth him & his  
royume Wele by his wysdom Is worthy to be greetly praised  
& lauded **A**nd said to Alexandre seche to Wynne the ri-  
chesses that be not transitories the lyf that is not mouable  
the kyngdō that can not be taken aweye from the & the euer  
lasting Joye & be pitefull but not somoche that thou seade in  
daungier therby do pugnicion & Justice to thaim that haue de-  
serued it Without delay trauaille the to fortiffie the laue  
for m that is the loue & drede of god & whan thou shalt be cō-  
pelled to take vengeaunse of thyn enemy put it not ouer til  
another dape for the fortune & condiciōs of this Wolde mo-  
eue & chaunge oftē tymes sodaynelly **A**nd said thou ought  
not to hate him that saith the sothe nor to chide him that ke-  
peth the feith but he that shall do cōtrarie to the feithe be thou  
his enemy With all the power of thy royume **A**nd said



It is better that thou correcte thy self and amende the after  
the exemple of thy predecessours, than thy successours shuld  
amende hym after the exemple of the **A**nd said Worshipp  
the good men & thereby thou shalt haue the loue of the people  
and sette not al thy wil in this world in the which thou  
maist not long abyde **A**nd saide Worshipp sapiēt & for-  
tiffie it by good maistris disciples & scolers, worship hem  
paye for their expencis & kepe hem of thy household, after  
that thou shalt se they shalbe prouffted & sped in the scien-  
ce **A**nd thou shalt fynde that grete prouffte & worship shal  
com to the therefore **A**nd said he is of bygge & strong  
corage of good discrecion & laudable feith, that bereth paci-  
entely all his aduersities for a man can not be knowen in  
his prosperyte **A**nd said thou ought to thinke that the  
weakest of all thy enemies is stronger than thy self  
**A**nd said thou ought to cherissh thy knightis & thy  
yomanry, and to haue hem in as grete loue in tyme of peas  
as in tyme of werte, for if thou sette litil by them in tyme  
of peas, they shal forsake the when thou shalt haue more ne-  
ede of hem **A**nd saide the greatest prouffte that thou canst  
do in thy wyame is to take abeye the wykyd peple, & to re-  
warde the good **A**nd saide a man is of cuil gdition that  
taketh no hede but to the vices & faults of othir in dysprey-  
sing of them **A**nd said worshipful deeth is better than sha-  
meful liff **A**nd said the sapiēt of a man of lowe degre  
is worship & the flie of him that is of high degre is ashamē  
& auarice is the thig that taketh a wey the name of gentil-  
nesse **A**nd said the good priēt ought to goune the peple as  
his good predecessours haue don & to loue & cherissh the good



and true peple more than his tresour or other wordely goodes, and to delite him in that, that he hath rightwysly, & not wrongfully. **A**nd said no man ought to be ashamed to do Justice, for if the king be not iusticial he is not knyght but he is violent and rapay. **A**nd said the Wikkid men obeye for drede, and the good for there goodnesse. **A**nd said men ought to do wele to the good peple & to chastise the Wikkid by rigour. **A**nd said Wrath ought not to be to sharp ne to swete, and he wrote an epistolle to Alexandre, that the kinges been worshipped for .iij. thinges that is to witte for instruction of good lawes, for conquestes of Landes & regions and for to peoplishe & distroye desertes & Wildernessis, and he wrote also to alixandre that he shulde not be willing to correcte all mēnes fautes to rigrouselly for it lieth not entierly in mannes power to kepe him from doynge euyl, & therefore it is good sōtyme to foryeue erreours & if it be so that of nede pugnicion must be don, men ought to shewe that they do it by cōpulsion to amēde & pugmiss the erreours & not in manere nor by weye of vengeaunce, & he saide a man that hadde his hand smytten of for thefte that he had don. **A**nd he said for as moche as that man had taken from other fuche as was not the owne men haue taken from him y, that was his. **A**nd said thou maist not so wele cause thy peple to loue the as to cherisse hem & shewe hem right wysenesse, & if thou dost the contrary though thou hast the lordship of their bodies thou hast not the lordship of their hertis ne of their courages, & that shalt thou finde when thou callest vpon their seruise at thy nede wherfor it is a grette dangier for a king to do iniurie and to make his peple hate him



And said he is right happy þ̄ can chastyse him self takīg ex-  
emple by other. And said fortifie your saules With good de-  
des & departe you from couetises Which distroyeth the feble co-  
rages. ¶ Ther is nothing that maketh aman lesse to  
be sette by, than to preyse & losse him self of his goode dedes  
And it was asked of him What is the cause that Wisemen  
Wol not be wroth & any man Wol teche hem. And he ans-  
uerd for as moche as Wisemen knowen that sciēce is a right  
proffitable thīg. And saide he that Wol not nor can not do  
wele atte lest ought to kepe him from euil doīg. And said  
to his Disciples loke that ye haue .iij. eeres .ij. for to heare  
& lerne sciēcis & proffitable thīngis, & the other .ij. for your  
other wordely besinesses. ¶ The moost pfitable thīg to  
the world is the deeth of the euil peple. And said a man  
may not be so wele knowen, as in grete auctorite. And said  
in all thīngis the lest quātite is the lightest to bere sauf onely  
in sciēces, for he that hath moost therof the lightest may bere  
it. And it was asked of him What was the moost couenable  
thīg for a discrete man to haue. And he ansuerd that, that  
shuld abide with him if he wer as copped out of a drowned  
ship in the see. And said men ought to loue to lerne the best  
of the sciēcis as the bees loue the swetest of the floures, & he  
had a noble & worshipful heritage of the Which he lette other ha-  
ue the gouernāce & wol'd not go thider him self. And it was  
asked him the cause. And he ansuerd that, he that oftēnest  
goth to se his heritages hath more displeasur. And said  
the tōge of a foole is the key of his secret. And said to one  
that was slowthfull and wol'd not lerne, sithen thou wol  
not take the payne for to lerne, thou shalt haue the payne



to be lewde & vncōnyng. And said kepe the from the felshipp  
of him that knoweth not him self. ¶ Tho that ben  
dayly inclined & vterly disposed to vices may not increas  
se in good ne proffyte in science. And saide if thou wol ha  
bandone to thy body al his wil thou shalt be the worse both  
in helth & in all othex thinges + & atte last thy saule shalbe  
dampned therefore ¶ He that is entierly enclynd to do  
fornicacion may not be prayesd ne come to good ende. And  
said a mery man wol not lightly be woth. ¶ A li  
beral man may not bele be enuious ne a couetous man cō  
tent with his richesse. And said the man is preued & try  
ed by his Werkis as the gold by the spher. One of his dis  
ciples made to him an euil raport of one of his felawes. to  
whom he said I wol not beleue thyn euil wordis ayenst thy  
felawe nor I wil not beleue his euil wordes ayenst the. And  
said like as the rayn may not proffite to the corne þ is sa  
wen vpon the drye stones nomore can studing auaille to a  
foole ¶ A mannes tonge sheweth his witte or his folie  
¶ Experience ought to correcte a man and to helpe him to  
liue wele. And saide sapiēce maketh richesse to be fayer & hy  
deth pūtee. It was ayed of him what was fayer spekmg  
And he ansuerd to speke litil & laudably & to geue reasona  
ble answeres + & he wrote thus to alexandre ye be a noble &  
mighty king & more mighty than ye were & shal increce yf  
ye directe & gouerne wele & iustely your peple & in so doyng  
the peple shal obeye you but if ye be an extorcioner & take al  
their good from them than ye shalbe lord of the puer peple  
and than shal ye be like him that hath leuer goune the dym  
bestis than the men ne ther is nothig so couenable to aking



as to coueyte vnduely the goodes of his peple ¶ And saye  
de he that hath alittill of trowth desireth to haue more ¶ And  
saide reason maketh aman to be more souuerain than bestie  
& he that hath no reason is but abeste in many thinges the  
reddest is the best / but loue is contrarie for the elder it is  
the more it is worth / & one Abrahym lord of sciences asked  
him what thing aman ought to lerne first that seeketh sapi  
ence / to whom he answered the gouernemēt of the saule / In  
as moche as she is euerlasting and more noble without any  
comparison than any thing that we haue / Than they asked him  
howe may the saule acquere sapience / and he answered as  
a seke man seeketh his fisicien and as ablynde man enques  
reth of the colours to theym that se hem / and it was asked  
of him / howe a saule might se her self / and he answered the  
saule that lacketh sapience can se nothing as the eyen with  
out light that nethe se hem self nor othe ¶ And said all  
manere of thinges haue propertes / and the properte of  
discrecion is to chese wele the good from the euill ¶ And  
said the lordshippes wome by study dangiers and paynes  
and so kept / ought wele to contynne and prospere / And  
thos þe lightly wone & kept in Joye and pleasaunce / com  
me to alittill prouffyt atte last / & we se comonely the townes  
wher in the inhabitantes take grete labour be wele mayntey  
ned and encrese with grete riches / and the townes full  
of pleasaunce & delices fall to ruine & destruction ¶ And sai  
de hastinesse of speche maketh men to erre ¶ And said I mer  
ueille howe he þe men laboure without cause accept it & is ple  
ased with all / & he of whom men say euil without cause is an  
gry with all ¶ And said loke that thou be not as the bulter



Whiche casteth the floure & kepeth the brenne **A**nd saide  
men ought not to take the gouernāce of the peple to a child  
to him also that can not knowe the nedis of the poure peple  
to him that is couetous, to him that wil Werke Without  
deliberacion, ne to him that is vengeable **A**nd said ther is  
no differēce bitwix a child of age & a child of maneres as  
of condiciōn What age that euer he be of for the condiciōs of  
men aren knowen & shewed by dedis & not by age **A**nd  
saide It is needful to amāy if he wol be good that he be able  
of him self to knowe trowth & do it in dede or ellis that he lerne  
ne hit of other, for he that of him self can not vnderstande  
hit nor wil lerne hit can not be good **A**nd said goodnesse  
is deuided in / in / maneres, the first is in the body, the  
second in the saule, and the therde in the operacions Wherof  
the moost noble is the goodnesse of the saule for in vsing the  
vertue therof, is founde and knowen the forme in good dedis  
**A**nd saide amāy findeth sapience and good condiciōs in  
long lernyng of veray sciēce. **A**nd said ther be many perfor  
nes that knowen the good Werkis & do hem not Whiche re  
sembleth the seke folkis þ̄ aye help & gseill of the leche & do no  
thig therastir, & therfor the bodyes been Without helth & the  
saules Without blessidnes. **A**nd said one may knowe the in  
ward disposiciōs of amāy by his outward operaciōs. **A**nd  
said Wele doing is a laudable thig, neūthelisse it is somewhat  
hazde to do but lightly one may do euil as an archier to faile  
of the butte is no wōder, but to hytte the pike is agreeet maif  
trie. **A**nd said in diuers manere We may be euil but We may  
not be good but in one Wey. **A**nd said default of Witte cau  
seth many harmes & maketh many men to fall by ignorāce



Not knowing what thing to be don or left **A**nd said  
Aged folkis louen togider, and so do not children for  
olde folkis haue their delectacions like a yong folkis in di-  
uers weyes **A**nd said agrete acōplissing of mēnes fe-  
licite is to be wele frended than aman whitout felisship can  
not haue hole felicitie **A**nd said euery man hath neede of  
freendis, whether he stādeth in goode caas or in badde, if he stā-  
deth in euill cōdicion, they for to helpe him, and if he stande  
in goode caas he to make mery hym and cherysshe them  
that they may helpe him to resiste inuēmentes that might  
falle **A**nd said noon hath delectacion in iustice, but the  
iuste man, none hath fauour to sapiēce but the wysmā and  
noon loueth frendship but the true frende **A**nd said the  
Wikkid men susteyne their perilles by their bodily strenght  
and the good men suffre their perilles paciently by the ver-  
tue of thair saules Whiche pacience cometh not by might of  
arme nor of hand nor nonother mēbre, but onely of grace  
of the saule, and thereby to resiste aeynst couetise and other  
griues of this world, trusting therefore after to come to  
blisse, & he wrote to king alipādre in this forme, thou ough-  
test to obeye wele the cōmandemētes of god, for he hath gaue  
the thy desires, and all that thou hast ayed of him **A**nd  
said sapiēce is lyf & ignorāce is deth and therfor he þ is sas-  
piēt is a lyue, for he vnderstādeth what he doth & he þ is igno-  
rāt is dede for he vnderstādeth not what he doth **A**nd said  
the ātiquite of the tyme maketh the werkis olde, & by deth no-  
thing but renōme which resteth in the hertis of the successours  
it is needful than to conquere good renomme & thereby shal  
ordure noblesse **A**nd said lesig is the seliennesse of the saule



Whiche can not be heled but by the meane of reason Whys  
he lieth neuer **A** And saide A moche Wyseman is he that  
prouiseth not the thinges into the tyme that he is present  
that wol vnderstande hem. And the best speker is he that  
speketh not til he is wel purueyed What he shal saye . &  
y best Werkeman is he that beginneth not his Werke into the  
tyme that he hath wel disputed & auised it . in his herte  
Nether is none that ought to haue somoche thought as the  
Wyseman. for it is necessarie to him to be purueyed and  
certayn of his Werks **A** And saide men are more inclined  
to couetise than to reason. for couetise hath accompaigned  
them from their childehode. & reason cometh not to them til  
that they be of paryte age **A** And saide. the children hate  
their maistres Whan they teche hem for they knowe not what  
good may befall them thereby + but think onely the labour  
of the payne of their lernynge **A** And the said Aristoteles  
callid Alexandre aying him questions vpon the gouernance  
of the lordis & of the peple. to Whom alexandre gaue good  
answeres + But neuer the lesse Aristoteles beet him with  
a Rod + And It was asked of him Why he had beet him  
without cause. And he answered this childe is like & able  
to be a grette lord & a mighty king. And I haue bete him  
all onely for to holde him lowly + and in mekenesse for  
he shal be to soon proud **A** And sayd If thou canst direct  
another + directe him as thy self + And a yong man ay  
ed him Why he was so pouer / To Whom he answered. My  
pouerte hath nothing offensed me / ne doth me no harme  
But thy hath doon the and shall do harmes prouide  
**A** And sayd + The Royumes ben maynteyned by



the lawes ordeigned by the king and princes **A**nd said  
the kinges and princes ben sustented & upholden by knight  
hode / And the knyghtis ben mainteyned by moneye / &  
moneye cometh of the people / and the people is gouerned by  
Justice Without Whiche no Royaume may prospere

**A**lexander the grete Was sone to phelip king of ma  
cedone / Whiche phelip reigned .vij. yere / And the  
said Alexander began to regne in the .xviij. yer  
of his eage / And he said to his peple in this Wyse / Faire  
lordes I Will in no Wyse be contrarpe to your Wylles ne to  
your dedes / But I shewe to you that I hate fraudes & mali  
ces / & as I haue louid you durynge my faders lyf / so Wil I  
doe in tyme comynge **A**nd I bothe counceylle & pray you  
that ye drede god & obeye him as souerayn of all / And chese  
him for king / & be most obeyssant to him that shal best pur  
sue for the good astate of his peple / & that shal be most deb  
nare & mercyful to poure folkes / that beste shal kepe Justi  
ce / & the right of the feble ayenst the myghty / him also that  
shal best dispose for the publyke Wele / & for no delectacion of  
Worloly pleasāces shal not be slowfull to kepe & defende you  
and by Whom ye shal be defended / & all euill & hazmes / by  
the meane of his good dedes shal be destroyed / and him that  
most hardly shal put him forth for to destroye your ennemi  
es / For suche ought to be chosen kyng and none other / &  
Whan his people had herd the reasons abonesayd and kno  
wen his grete discrecion Wytte and vnderstāding they we  
re gretly ameruaylled and answered to him thus **W**e  
haue herd and vnderstand thy grete reasons / And haue  
resseyned and resseyue thy good counceyll / and therfore we



Wole and byseche the that thou Peygne and haue the lord-  
ship vpon vs durynge thy lyf. We hope that ther is none  
that hath so wele deseruid to be our kynge. **A**nd thus  
they chees him to the king and, to their lord and crowned  
him & gaf him their b'essinges, and praid to god that he  
wold blesse & mayntene him. **T**o whom he sayd I haue  
herde the prayer that ye haue made for me, beseching to god  
that he wold stede faste the loue of me in your hertes & corages  
And that by no maner of the delectacion he suffre me to do  
thing ayen your proffites ne to my disworship. & sone af-  
ter he sente lettres to all the princes and good townes of  
his Royaume. **A**nd when he had sent his lettres One  
daire king of perce and of mede sente to Alexander for tri-  
bute like as he had of his fader. And he sente him word  
that the kenne that leyde that egge is dede. **A**nd after  
this Alexander made grette conquestis and when he had  
gquered Jude he wente to acontre callid bragman, the why-  
che when they wiste his coming, they sente many wyse men  
to him, whiche salwed him & saide, sir alexander thou hast no  
cause to werre vpon vs, ne to be euil willig, for we ben both  
poure & meke, & we haue nothing but only sapiece, the whi-  
che if thou wolt haue, pray to god that he wold yeue her to the  
for by batayll thou shalt not haue her. And when alexan-  
der herd hem saye so, he made al his Ooste to tarpe & with  
felde of his knyghtes wente within the said contre for ten  
quere further of the trowth. **A**nd when he entred with  
in the same ground, he found many poure folkes women &  
chyldey al naked gadring herbes in the feldes. And he  
ayid of them many questis, to whiche they ansuerd right



Wysely and than he had hem aye of him somme thing that  
myght doo hem good & to alle thew peple, & he wolde geuen it  
hem gladdly ¶ And thew they saide, Sir We are the none  
other thing but y thou wilt gone vs euerlasting lyf ¶ Then  
ne Alexander ansuerd & saide, how might amā make other mē  
nes liues euerlastig, Whā he maye not lengthe his owen lyf  
an oure ¶ And that ye aye of me is in no mannes powe  
that lyueth ¶ Then they saide to hym, Syth thou hast goo  
de knowleche therof, Wherfore trauayllest thou thy self to des  
trope all the World, and to gader alle the Worldly tresours  
and wost not Whan thou must leue hem ¶ Then Alexander  
saide to hem, I do not alle these thinges that ye saye of  
my self, but godd hath sente me thurgh alle the World for  
to palte and magnifye hys name and to destrope them  
that bileue not in hym. ¶ And somtyme Alexander  
Wente dysguysed, visyting his lordes and enqueryng of  
her dedes ¶ And vpon atyme he cam in to a towne of his  
owne, And saue two men of the same towne byfore a Ju  
ge pleting, of the Whiche one saide to the Juge, Sir Juge  
I haue bought an hous of this man, And longe after I  
haue founde Within the same a tresour Within thet he, Whi  
che is not myn, And I haue offred to diluere it to hym  
And he hath refused it, Wherfore Sir I biseche the that  
he be compelled to take it for as moche as he knoweth it is  
not myne for I haue no right thereto ¶ Then the Juge  
comāded his aduerse partie to ansuere to the same, and then  
ne he saide, Sir Juge that same tresour Was neuer myn  
but he hath edysped in that place that Was byfore comyn to  
alle tho that wolde haue edysped therein, And therefore I



haue no right to take it. And thence they both required the  
Juge that he wolde take it to him self, to Whom he answered,  
red, and said, sithen it is so that ye saye, that ye haue no  
right to Whom the heretage hath longed, and yet longeth  
Where the tresour was founde, hou shold I haue any right  
thereto that am but a stranger in that caas, and neuer a  
fore herde speke therof. ye wolde excuse you therof and gine  
me the charge of the tresour, that is euill doo. **T**hence he  
aped of him that had founde the tresour Whether he had any  
children, Whiche answered he had a sone, and he axide that  
other in like wise, & he said he had a daughter. Thence the  
Juge said & Jugged that a mariage shold be made betwene  
them and that they shold haue the tresour by that meane  
And when Alexandre herde this Jugement, he had grete  
meruayll therof, and said thus to the Juge. I trowe that  
ther is not in al the world, so rightwis ne so trewe a Juge  
as thou art. And the Juge that knelbe him not said and  
aped of him Whether any Juge wold haue don other wyse  
Ye certaynly said Alexander in many londes. Thence the  
Juge hauing grete meruayll therof aped of him Whether  
it rayned, and the some did shyne in tho londes, as though  
he wold haue sayd that is was meruayll that god shuld  
sende any light or rayne or other good things to them that  
do not ryght & trewe Justice. And therof Alexander had  
gretter meruayll than byfore and said that ther were but  
felbe suche peple vpon erthe, as they were in that lande  
And as Alexander wente out of that lande he passed thurgh  
a cite, in Whiche all the houses of that cite were of one heigh  
te, & byfore the dore of euery hous was a grete pytte or graue



in Whiche cyte ther was no Judge, Wherof he had grete mer-  
uaylle. And aped of the inhabytantis therein Wherfore su  
che thingis shold serue. The Whiche ansuerd him & sayd  
First for the outrageous height of houses. loue & Justice  
can not be longe in a towne among the peple. And they say  
de that the pittes or graues were their owne houses to which  
they shold sone go to & there dwelle vntil the day of Juge  
ment. And as touching that they had no Judge, they saide  
that they made good Justice of them self Wherfore they ne-  
ded no Judge. **T**henne Alexander departed from them right  
Wel. plesed. **A**nd afore his deth he wrote a litle vnto  
his moder desiring her to make no sorowe for him. **A**nd  
sone after Alexandre died & was put in a Coffre of gold  
and buried in Alisandre. & he was born ther with grete  
reuerence by kinges princes & other grete lordes, that kept &  
fulfilled his testamēt as he had ordeigned. **T**henne stert  
vpon one of the grettest lordes of them that kept him & said  
thus, They that neuer wepte for other kinges, now ought  
to wepe for this same. **A**nd tho y neuer had meruaill of  
aduisite, shold now haue meruaill of the deth of this king.  
And he desired the other lordes that they shuld saye some  
good thing for to gforte the peple that was gretly dismai-  
ed & troubled for the deth of king alexandre, or for the deth of  
the worthiest king that euer was. **T**henne one of them saide  
king alexandre was wot to kepe gold & seluer, & now gold &  
seluer kepe him. And he saide it by cause of the chest that his  
body laye in which was of gold. **A**nd another said alexan-  
der is. dexted, fro synes & filthes & now his saule is with the  
good saules which ben purified. And another said alexander



Was wonte to chastise alle men, and now he is chastysed.  
**A**nd another said, the kinges Were wonte to drede him  
and now the purest man of al the Worlde dredeh him not  
**A**nd another said, yester day al the erthe suffised, not  
to Alexāder, & now the lengthe of his body suffiseth him  
And another sayd, Alexāder might here yester day & no bo  
dy durst speke aeynst his Wille, and now every man may  
speke & he heerith not. **A**nd another said, the more y that  
tate of king Alexāder Was grete & more excellent the more  
is thocasion of his deth greuous & pytefull. **A**nd ano  
ther said, thoo that salbe not yester day Alexander fere h  
gretely, and now thoo that see him fereh him not. **A**nd  
ther sayd, Alexander Was he whos enemyes durst not come  
nere him, and now his frendes dyspreyse and wil not see  
hym. **A**nd when Alexander began to regne he Was but  
.xviij. yeres of age. And he regned .xxviij. yere of the whi  
che he employed .ix. yeres in bataylle and in conqueryng.  
And .viij. yere he restyd hym visityng the groundes and  
landes that he had conqueryd. And he had victorpe vpon  
.xxiiij. maner of langages. And in two yeres he fought  
alle thorient and occident. And the nombre of his knigh  
tes that were comonly of his reteneb & at his wages were  
CCC. xiiij. M. Without pomārye & othet men necessarie to  
his warres. **A**nd he dyde in the eage of .xxxv. yeres. &  
he Was of sangweyn colour, his face ful of pockis, One of  
his epen graye and that othet black, smale & sharp teth vi  
saged, like a lyon. And Was of grete strengthe & loued  
moche warres fro his chyldhoode vnto his lyues ende. **A**nd  
he comanded that the people shold worship god & kepe hym



from synne **A**nd saide the World is not susteyned but  
comonly by science. And the royames be not directed but  
by the same, & all thinges ben gouerned by reason **A**nd  
saide sapiēce is messagier of reason **A**nd it byfell that  
Alexander passid thurgh a toun wherin viij. kinges had  
reigned before. And he askid yf ony of their kinrede was  
alyue. And they of the toun saide ye, a sone of one of the  
said kinges. And alexander desired to see him. And the  
peple saide to alexander that he was euer in the churcheyard.  
And alexander wente to see him, & cryd of him wherfore  
he abood so in the churcheyard, & why he wol'd not take vp  
on him suche astate as his fader had, & his Auncestrie, as  
other men do. Seemyn that it was the wil of all the peple.  
**A**nd the yong child ansuerd & saide. O right counte  
uous king I haue here a thing to do, the whiche whan I ha  
ue don it, I shal do thy comaundement. To whom theme a  
lexander cryd what thyng it was that he had to do there.  
And he ansuerd I am sechyn the bones of my fader & of  
myn auncestrie's kinges for to put hem a part from the other  
but I finde hem all so semblable that I can not kuolde one  
from the other. **T**henme alexander saide to him, thou ough  
test tacquere worship in this world. And If thou had  
dest good and strong corage, thou mightest haue all thy  
faders goodes and of thy predecessours & all ther honours.  
To whome the yong child ansuerd & saide. I haue good her  
te. And alexander cryed him wherin. And he saide by cause  
that I haue founde lyff without deth, yowgthe without eage, ri  
chesse without pouce, Joye without trouble, & helthe without  
selenes. Certaynly said alexander of all these thinges haue I



none. Therne sayd the childre yf ye wil haue hem / are hem  
of him that hath hem / and he may geue hem & none other  
Therne Alexander said that he had neuer seen man of so  
grette discrecion. **A**lexander vsed every day to be in a cer-  
tain place / for to here the complayntes of every body. And  
it was so that vpon a day onely that ther cam none to com-  
playne vnto hym / And therefore he wolde not that day  
shold he put in the nombre of the dayes of his regne  
And when he was redy to fyghte with kinge daire / it was  
told hym that the same daire had with hym more than .cc.  
M. good fyghting men. wherto he ansuerd & sayde a good  
cooke ought neuer to be abasshed to see in his kechyn many  
sirep among other bestis. **A**nd the patryarkes & prela-  
tes that were for that tyme cam and sayd to hym. God  
hath geue to the lordship vpon many royaumes / regions and  
countrees to thentente that thou sholdst haue many children  
begoten of thy body / for to haue the succession of the same  
after thy deth / and therefore it were good that thou sholdst  
haue many wyues. To whom he ansuerd . that it shold  
torne to hym to grette ashamen y had ouercome alle the migh-  
tyest men of the world / for to be dysconfited by women  
Ther cam to hym a poure man wel and wysely spekyng  
Whiche was pouerly arayed / To whom Alexander sayd  
I haue maruaylle that thy clothynge is not after thy spe-  
che / for ther is bytwene them grette difference. Therne the  
poure man sayd. O myghty kinge I may of my self lerne  
to speke & to haue reason with me / & ye maye resonably clo-  
the me / thene Alexander made him to be clothed with one of  
his best golynes. **A**lso ther passed a thef by fow alexandre



that was goyng to be hanged, Whiche saide, O Worthy King  
saue my lyf for I repente me sore of my mysdoes, Thanne  
Alexander comanded that he sholde be hanged, Whyle he had  
goode repentance. ¶ Also vpon a tyme one axid of him  
x. pieces of golde, To Whom Alexander saide, thou art not  
Worthy to haue so moche, And he sayde to him ayen, Syr  
if I am not Worthy to haue so moche yet ar ye able to pae  
it me. ¶ And alexander axid of Aristotle What thing a  
good & a manly King ought continuelly to do, And he  
ansuerd that he ought to thinke every night to the good go  
uernance of his peple, & the day folowyn to put it in effect.  
¶ And it was axid of him What thing was moost des  
lectable in conquering of landes and of countrees. And  
he saide the moost delectacion was to gyue largely and re  
compense them that haue doon goode seruisse to him. ¶ And  
he axid of Aristotle by What mene he sholde be counceyled.  
And he ansuerd & saide, Ordaine vpon the gouernemēt of  
thy houshold him that hath many seruautes & can wele ru  
le and gouerne them, & make him thy pcurour and recey  
uour of thy money that hath grete lyeuode & spendeth dis  
cretely and notably. ¶ And a Patriarke axid of hym  
What he wolde do With so many men as he had, And he  
ansuerd I that am lord of them that ben grete & mighty  
lordes may wel forbere to be lord of their seruautes. ¶ And  
ther cam two men before him differēt of opinions, to Whom  
he saide, the sētence that shal please that one shal displese that  
other, & therfore cōsente ye to the trowth, & that shal please you  
bothe. ¶ And it was axid of him Why he worshippid more  
his maister than his fader, And he ansuerd for as moche as



I haue of my maister euerlastyng lyf. And I haue of my  
fader lyf but for a certayn tyme. And when dares dought  
ters were taken it was tolde him that they were right fayr  
re. & therefore he wold not see them feeryng to haue don any  
dishonest thynges. sayng that grete dishonour were vnto  
hym that had oucome so many notable & manly men in the  
batailles. yf he shold be oucomen by women beyng in his  
pryson. And it bifelle that one made a longe sermon  
byfore him whiche noyed moche to alexander wherfore he sayd  
de the predicacion is not to be labored that endureth ouer the  
power of the herbeners. but that is good that endureth after  
the possibilitie of them that hereth it. And it was arid of  
him how men myght acqyre the loue of other men. & he ans  
uerd in doynge hem good. or els atte leste in doynge hem no  
ne harme. And sayd men some tyme thoue better by their  
enemies than by their frendes. And it was arid of him  
how he might be so myghty. consideryng that he was so yong  
of age. And he said for as moche as I haue trauallyed  
taquere frendys. and peuyh to myn enemies. and by this  
maner I haue power vpon hem alle. And sayd it is a  
grete losse to a man to lose his frendis and more than to  
lese his sone or his tresour. And sayd the frendes that he  
acquerid by good deas. ben better than tho that ben acquerid  
by force. And vpon a tyme as alexander wente to sports  
te hym priuely. certayn men beyng at a wyndolb keste wa  
ter vpon him. Wenng that he had ben one of their felawes &  
when they sawe yf it was alexander they were gretly aferd. &  
alexander hadde hem be not aferd sayng yf they had wete none  
but hym yf they thought to wete. And as aristotle taught



many kyniges sones With Alexander he asked ones of one  
of hem, What shalt thou give me When thou shalt be a king  
The Whiche saide I shal make the my grette gouernour, & in  
like wyse he asked of another, Whiche saide I shal geue to the  
half my royaume. And the me he asked of alexander, Whiche  
answered him thus, Maistre enquire of me not this day  
on that, that I haue to do to morowe, for When I shal see that  
I neuer sawe, I shal thinke that I neuer thoughte, but if  
I regne as thou sayst I shal, thene I shal do as thou shalt  
see & thinke to be couenable, And the me Aristotle saide to  
him, Certaynly I wote wel that thou shalt be a grette & a  
mighti king, for thy face & thy nature sheweth it so. **A**lex  
andre sayde to one that long had ben his lieutenaut & had  
neuer rebuked him of no vice, I am no thing pleased With  
thy seruaice, Why sire sayde his lieutenaut, By cause sayd  
Alexander that I am a man as another & erre & haue erred  
many a tyme, sith thou cam in my seruaice, and thou sawest  
neuer no faulte in me, therefore thou art not fuche, as I ought  
to haue to be my lieutenaut, for thou art not wyse, & if thou  
hast seen & knowen my faultes and not corrected me therof  
Thou art not true to me. **A**nd he said, Reason letteth  
not to acquerre science, but flouth disprayseth it. **A**nd  
somme asked of a wyseman called Nychomake, What was  
the cause that men obeyed so lightly to Alexandre, And he  
sayd by cause that he was vertuous, that he had wel kept  
Justice and he had ben of good conuersacion and of right  
excellent gouernement. **A**nd there were two men Whiche  
asked euery of them to haue to his wyf the daughter of a ri  
che man, of Whiche two, one was riche and the other pouere



And the fader gaf the daughter to the poure man, Wherfore  
Alexander axid of him Why he did so. And he sayde by  
cause the riche is ignorant & like to become a poure man, &  
the poure is Wyse & able to become a riche man. **A**lexander  
axid of a Wyse philosophre by What mene the royames we  
re Wel directid & holden in goode astate. And he answerde  
by obeyssaunce of the peple & the iustice of the king. **A**nd as  
Alexander foughte ones in bataill many Women cam in the  
same bataill ayenst him, thene he Withdrew him hastely & sai  
de to his men if he sholde haue victory of this bataill Where  
thise Women ben, it were no worship to vs, & if they had the  
victorie, thene it were to vs a perpetuel shame, Wherfore we  
shal not fighte ayenst them Whyle the Women ben there. And  
saide it is a perillous thinge a man tarye so long in the see  
that the storme & tēpest come vpon him, that may well depte  
during the faire weder. In like wyse it is of them that dwell  
in princes & knyges houses. **A**nd saide it is a foule thing  
to a man to haue grete wordes without effete, & it is a fay  
re thig to him that put his werkis before his wordes. And  
saide the grettest & most laudable libertie that is to a man, is  
to kepe him from couetise. **A**nd when his fader comaun  
ded him that he shold gladly here the gmaundementis of his  
maistre, he saide, he wold not onely here them, but he wold  
fulfille them with glad herte to his power. **A**nd said It  
is worse a man to haue defaute of discrecion, thene of riches.  
**T**holome Was a right Wyseman & Wele vnderstāden, &  
in especial in iij sciēcis that is to Witte, Geometrie  
musike, arismetrik & astrologie, & he made many good bokis  
among the which one is callid Almageste the which is of



Astrologie, & he was borne in Alexandrie the grettest cite  
that is in the land of Egypte, & there he made hys considera-  
tions in the tyme of kynge Arpan, and made hys dictis-  
ons vpon the considerations at Foodes, he was not kynge  
all be it that many persones calleth hym kynge, And  
he lyued .lxxviii. yeres ¶ And sayd he is Wyse that  
disposith his tonge to speke of god, and he that knoweth  
him not is the moost foole of all ¶ And sayd he that  
is enclined to his Wille is nighe to the Ire of god, &  
the never that a man approucheth the deth, the more he ought  
to labour and traueyll to do wele ¶ And sayd Sapie-  
nce abyeth no lenger in the hert of a foole, than a slepyng  
thing that may not tarpe in no place ¶ And sayd good  
Wyte and good discrecion ben felawes ¶ And sayd,  
A man of good sapience can not dye, ne a man of good  
vnderstandyng can neuer be pouer ¶ And sayd Sapience  
is a tre that begeth grene in the hert and fructifieth  
in the tonge ¶ And sayd Beware that thou dispute not  
with him that hath no knowlege, ne yeue not thy gseyl but  
to him that askith it, ne telle not thy secret but to him that  
can kepe it ¶ And sayd he that wol lyue wele ought not  
to kepe in his hert all his aduersities ¶ And said the mayf-  
tre of a grette house hath many melancholies ¶ And said spe-  
ke Wysely as wele for thyself as for all othyr ¶ And said if  
thou mayst not escheue sōtyme to be wroth atte lest lette not  
thy wroth last long ¶ And said the hertis of good peple ben  
the castell & fortreseis of secretes ¶ And said a mā that is  
not to be correctid by othyr mē may furly correcte them of their  
fautes ¶ And said he that askid cōseil of the Wyseman



and; with ther after Whether it turneth him to good; or to  
evil he ought not to be blamed; therof **A**nd; sayde. It  
is better / a king; to directe his peple / than to haue grete ha  
bondance of knyghtis **A**nd; sayde Surete putteth a  
Weye sowle / and; fere empescheth gladnes **A**nd; sayde  
The Wordis of god; auapleth; not to them that haue put al  
their hert to the Worlde **A**nd; sayde It is to grete folie  
aman to thinke to moche on the thinges that passith his  
Vnderstandyng **A**nd; sayde men been of .ij. natures som  
Wolle neuer be content howe be it that they finde ynough / &  
somothe; seke and; finde nothing **A**nd; sayde men cause  
tacquere & gete money . And; money is the cause tacque  
re men **A**nd; sayde. He of the Whiche the Science exce  
dit; his Witte may be likened to a feble shepherd that hath a  
grete heep of sheep in his keeping **A**nd; saide he that hath  
put al his entente to his flesshy delites / is more boe than a  
keytif **A**nd; saide the hygher that a man is exaltid in his  
lordship; the more greuous it shalbe to him to fall from the  
same **A**nd; saide thought is the key of certaynete **A**nd;  
saide the reffuses of a nygard; ben better than the largesces  
of a proudy gall Waster **A**nd; saide . thou canst do  
nothing so acceptable to god; as to do wele to him that hath  
offensedy apenst the **A**nd; saide if thou Wol be wyse be not  
in feliship With foolis . but be euer in feliship With them  
that ben wyser than thy self **A**nd; saide the saule can not  
be deceyued into the tyme that the body taketh his ende **A**nd;  
saide. Holpe is the gretest enemy that any body may haue  
**A**nd; sayd; . Good; Will is the fondement of all good;  
Werkes / & good; Werkes is the messagier in the other Worlde



And said he that kepith the good opinion & leueth the  
euill yeueth grette vexe to his herte ¶ And said Seke-  
nesse is the prison of the body and saluacion of the saule

**A** Saron said that a king in his kyngdome may  
be damaged and hurte, and specially by fyue  
thinges, the first is by to grette drienesse as to be  
in. yere Without Rayn. the second is by expending more  
then his kyuelode cometh to, the therde is, to vse to moche wo-  
men Wyng and huntynge, the fourth is to be of euill mane-  
res & of wicked condicions & also to be to cruel & vengea-  
ble, the fyfte is, to haue many ennemyes ¶ And said the  
moost notable maneris & condicions & the moost prouffyta-  
ble is to be liberal and true of his worde ¶ And said he  
that is liberal may not lyue amys, the true speker may not  
be shamed of his speaking, the meke & lowly man can not  
be hated, the sobre man can not be seide, & he that wele & dy-  
ligently vnderstandith to his bysenesse may neuer repente  
th. wof & bringeth him to good pfection ¶ And said a king  
or a prince ought not to truste them that dispraysse hym in  
him that is couetous, in him that is com from grette pouer-  
tie to grette riches, in him from the whiche he hath taken  
the goodes and lordshippes, in him that hath suffred many  
damages and hurtes for the royall mageste & ordinaunce  
¶ Me in him that hath made any aliaunce or pmesse With his  
ennemyes, & he ought to be wele ware that he yeue no power  
to noon suche as thoo abovesaide ¶ And said It is an  
impossible thing that the man may kepe him from falling in  
som fulwe that is equaltid With a king in grette magnificen-  
ce Without deserte ¶ And said Whan a wyse prince knoweth



that any of his men had offence against him, he ought hastily to enquire the truth of the deed, and the quantity of the trespass, and if it be done wilfully or by ignorance, and also if he was bound to do so, and if he be like to fall therein again. And upon every of the same points to remedy hastily. ¶ And sayd, The kynges seruantes ought to shewe in seruyng hym their good vertues their feith the noblesse of their kynrede, to the intent that the kyng may better knowe hym and do to every of thm as he shal haue deserued. ¶ And sayd, If a kyng loueth and cherissheth the vntrew and wikkid men as they that ben good and true, he ought not to be called kyng for he is not like to reygne long. ¶ And sayd, If the kyngis counsellours his physicien and his confessour delecth wyth othre thinges, than langith to their offices the kyng shal continually be endommaged, & sike of body and of the soule, And lyke to come to a foule ende. ¶ And sayd, He that sayth not truth to his lede And he that counsellith wyth his frend And telleth hym not the truth of his counsell, he dystroyeth hym self. ¶ And Assaon sayd, A kyng shold not comitte to another the besynes, that ys necessaie to hym self for to do. ¶ And Assaon sayd, The most secreete counsell of the kyng Is his conscience and his good dedes is his best tresour. ¶ And of alle men, the trewest is the best, And the best Rycheesses ben they that be truly and duely gotten. ¶ And he sayth, a kyng shold comitte his besynesses to him that he hath proued by sayth, by witte & by good gouernance, & if he may finde no



suche, take hym that hath euer be cōuersant With Wyse men  
**¶** And he sayth a Wyse kynge of good vnderstanding  
amendeth and auaylleth moche his counsellours **¶** And  
he sayth Whan a kynge of good discrecion hath to do tWo  
right hasty thinges, he sholde begyne at the noblest ande at  
the most prouffyttable. And If they ben bothe tWo of one  
estate, begyne at that which may best be recouerd in tyme  
comynge **¶** And he sayth yf a kynge be merciful, his re-  
synes shal goo wel, his Wyse dom shal auayle hym in tyme  
comynge, yf he be trewe his people shal reioyse With hym, &  
yf he be Juste, his regne shal endure **¶** And he sayth kin-  
ges sholde gete good renōmee and othez mene dignities by  
good mesure, for ontrageousnes is not endurynge **¶** And  
he sayth yt belongeth to a conquerous kynge to sette and  
kepe good Justice in his Royames & othez lordshippes go-  
ten, And hou be it that it is a greuous thing to conquere  
them, yet is it a more greuous & more chargeable thing to  
kepe them wel **¶** And he sayth he that is most complete  
of Wytt, is he that knoweth him self. And that departed  
him not from thobeyssaunce of god for what maner occasion  
that cometh to him, & that contynuelly thanketh him for the  
goodes that he hath sent hym **¶** And assawon sayth that  
an euil labbe and the loue of a shrewde lasteth no lenger than  
the shadowe of acloud **¶** And assawon sayth that a Wy-  
seman enforceth hym to fle and wythdraweth from harme  
And the foole doth grete payne to fynde hys **¶** And as-  
sawon sayth Whan a Wyseman that is counceylour or offyce-  
to a kynge seeth that the kynge wille doo or saye ony thing  
damageable and harmefull to hym or to his Royame or to



his peple and subgettis he shold addressse and remembre  
him of good examples of cronycles and histories of hys  
noble and Wyse predecessour concerning vnto that purpos  
in so moche, that the kyng conceyue and haue knowleche  
that he sayth it for his Wele and Worship &c

**L**egmon was born in Ethyope and lerned his  
science in the londe of Astepp in the tyme of king  
dauid the prophete. And was bought by a Jewe  
for an esclau or bondman for xxxiij. march. And his maif  
tre pleyed gladly atte Dife. and ther ran by fore his maif  
tres gate a Pyuer. And on a tyme as his maiftr & an  
other man playde atte Dife. they leyde & sette an othe to ple  
ge, that who of thm lest a game. shold do the Will of the  
Winnar. or he shold drynke alle the Water that ran and  
passed afore his gate. So it happend that his maiftr lost  
And that other comaunded him, that he shold do holly  
his comaundement. And the loser ansuerd that he was  
redy to be at his Jugement. Therme he sayd to him, thou  
shalt gyue me all the good that thou hast of ony Salewe, or  
thou shalt drynke all the Watre of this Pyuer. And he  
that had lost demanded only respyte of one daye for tauise  
him, & that other graunted it to him. And thus he abode  
in his hous right pensyf and ful of thoughte how he might  
escape fro this perille. And as he was in this thought  
legmon his bondma and seruaunt cam home & brouht vpon  
his necke a burthen of Wood & salewed his maiftr. The  
Whiche gaf him no answer. for the thought he was in.  
Holbe he it he was accustomed for tarafsone hym for the



good wordes that he founde in him, & thence legmon sayd to  
hym Maistre who hath angryd or greuid the, And he an  
swerd nothing agayn And legmon said, maistre telle  
me the cause of this fowle and wo, For I shal lyghtly  
remedye it if I may, and thence his maistre refered to  
hym all the fayte as is afore refered, And thence legmon  
said to him that he shold in no wyse abasse him, For he  
wold gyue hym good counceyll Thou shalt demaunde him  
sayd he if thou shalt drinke that the riuer conteyneth now  
this present tyme or ellis all that, that shall come and  
come continuellly, and I wote wel he shal saye that thou shal  
drinke all that it conteyneth now, and when he hath so said  
thou shalt saye to him, that he stoppe and make the riuer  
to stande without remyng ony more, and that thou art  
redy to drinke hit that it holdeth now, and thus thou shalt  
wyme thy cause ¶ When the maister herde the counseyll of  
his bondman he was moche recomforted, And in like wy  
se on the morow he said to him that had wome the owke, &  
in this wyse he escaped from the payll, and fro thence for  
thou he afranchised legmon and made him free that afore  
was bonde & thraill, And he did and gaf him moche good  
and was reputed for right a wyseman ¶ And one of his  
felawes of tyme past mette him on a tyme, And demaunded  
of him art thou not he that were went to kepe sheep with  
me, And he answered yee, how sayd that othex who hath  
sette the in this estate, I shal telle the said legmon sayng  
of trouthe, to be trewe, and not tentende vpon vnprouffi  
table thinges ¶ And it was sayd that a boy apperyd  
to him, whiche sayd to him, wolt thou be a grete lord vpon



therthe and he answered of gods Will, I Will obeye him but  
yf he Wil gyve me the choyse & my playre, I Will peas  
One asked hym Wherfore he wolde not be a kynge, he ans-  
uerd, yf I iuge rightfully, I may not escheue the hate of  
many men, And yf I dissimile, I shal withdrawe me fro  
the way of paradise, I had leuer have in this world suffi-  
saunce With pouerte & Wyne the blysse of that other world  
than for to lose to be hyghly reysed in this world. And da-  
uid was in a place wher moche peple spack among whom  
legmon was styll, and he demaend hym Wherfore spekest  
not thou, as othyr do, he answered by cause ther is no word  
good, but of gods nez no good silence but to thinke on gods  
And this Jewe that was maystre of legmon gaf hym  
moche good, the whiche he distributed in almesse, & lente  
it to poure nedyr people withoute ofure, And therfore gods  
multeplyed al his goodes gretly. And it is sayd he lef-  
te alle his riches and made hym self a recluse in a temple  
solitairely vnto his deth, and there prechid many fayre the-  
gis & wyse doms to his sone. And sayd, Some take ab-  
stinence & restrayne thy Will, For yf thou preyse the world  
and the diuerse aduentures that dayly comen in doyng of  
fensis in thinge deffendyd of god, thou desirest but deth ther-  
fore enforce the teshelle the euyl and to folowe the good, for  
the good mortifieth and destoyeth the euyl. And says  
de sone speke euer of gods and god shal euer put good word  
de in thy month. Some sette alway thyn owen Werks  
tofore thyn eyn, And othyr menys behynde the a parte  
Some whan thou seest any synnar, reprene hym not of hys  
faultes, but thynke on thyn owne whiche of thou shalt reue



acompt **S**ome employe not thy courage in the loue of this  
World. Whiche is a thing that passeth and deceyuet alle  
them that affie in hit. And hold the content With lital, &  
couepte not the goodes of other **S**ome sette attemperaunce  
in thy lypnyng, and be repleniffhid With Sapience and  
conuerse Wyth Wysesmen and so mayst thou gete Wysdom  
**S**ome be simple, Well doynge, thynkynge moche, and  
of fewe wordes, but if they be trewe, and be no grette labors  
her. And be not dyspreiser ne mocquer of other, be styll  
and not ful of langage, for I haue ofter repented me of  
moche speking than of beynge styll **S**ome Beware that  
the cok be not exlyer awaked in the morenyng than thou  
And drede god and kepe the from vayne glorie **S**ome  
Beware that thou be defrauded for to beleue, that thou hast  
in the thing, Whiche thou hast not, though that men be  
the it on honde by flaterie **S**ome Who loueth god, & se  
dredeth him most **S**ome lerne goodnes & after teche it  
forth to other, For doctours and teachers wyth their techin  
ges ben lykened vnto sprynging Welles remynge, of Whi  
che the peple ben continuellly seruid, & yet they abide alway  
full **A**nd knowe thou sone that if a foole speke he shal  
be morqued for his vncurtais speche, If he be still & speke  
not, he shal thike euil, if he do ony thing, it is euil & loseth  
his tyme, if he sette him to studeye, he shal lese his dispence  
& shal not prouffyte, if of aueture he be riche he shal be proude  
& presumptuous, if he be poure, he shal fall in despayr, If he  
haue ony good garmente, he wil be proud therof, If he de  
maunde ony thing, he shal aye it vncurtaisly, & if ony man  
axe of him to borowe, he shal denye it. If he gyue ought



he shal reproche hym + yf a man gyue to hym he shal come  
him no thanke. Whan he is mery or Joyous / it is out of me-  
sure. And Whan he is angry he is in like wyse / yf men telle  
him ony thing in secrete / he shal discouer it. yf he haue puis-  
sance or myght / he shal secretly seche occasion to do euill &  
shal trete his subgettis by violence + yf men felawshipe  
with hym / he shal make hym angrye / yf men folowe hym  
he fleeth the peple / Who so wil correcte hym / he wil not doo for  
him but shal hate his corrector / And his felawes shal has-  
te hym / yf he speke he wil be herd. And yf othex men spe-  
ke he wil not here them / yf men praye hym to pardone ano-  
thex / he shal not do it / he loueth better deceyt than trowth / a  
man may not put him from his opinion / For euer he wil  
haue his by hym self / & Who so doth euyl / he reputeth it for  
wel don / yf he studeye or speke with wyse men / he wil not me-  
ke hym self nez take hede to hem / And yf he be with a mos-  
re sole that he is hym self / he shal deffame and moeque hym  
he shal comande them to doo well. And he wil do the worst  
he can / And he shal comande them to saye trowth & he shal  
lye / his dedes shal be moche discordant to his wordes / for yf  
his tōge saith one / his herte thinketh another yf y be riche / he  
saith thou art an vsurer / yf thou be poure he shal sette noght  
by the yf thou doo wel / he saith thou dost yt by ypocrisie / yf thou  
do euil / he wil deffame the / yf thou gyue to him he wil calle the  
waster / yf thou gyne to him noght he shal holde the for a kais-  
tyf & mazard yf thou be debonayr / he shal saye thou art a beste  
& Who so drabath him fro his cōpanye / he saith he doth it for  
pride / But the wyseman is all of othex cōtrary gditions for  
he hath gtiue / iustice / besines / foryeuenes & mekenes he can



Wel speke, and he stulle in place & tyme, he knoweth & doth  
Wel, he hath his seruautis in his puyssaunce & power, he is li  
berall to demaunders, he is Wyse in spekyng and Wel Under  
standing the Wordes of othe, If he lerne he shal meue good  
questions; If men do him good, he shal thanke hem, Who  
tellet him his gseyl, he shal kepe it secreete, & he shal truste  
Wel in othe, if he yeue, he gyueth gladly Without reproche  
he wil do to none othe man, but as he wolde he don to, If he  
be rihe he shal not be proud, therof, If he be poure or rihe he  
shal not forgete god, he shal alway prouffyte in science, he  
gyueth credence to him that techeth him, he shal not grait  
che to a gretter than he is, ner dispreyse a lasse, he shal are no  
thing but if he haue right thereto, he is agreable in his ans  
wers, & saith no thing but if he knowe it Wel, he hydeh not  
his sciēce, the more he accompanyeth the men, the more he lo  
ueth thē, he cōstreyneth his Will to trouth, Whether it will  
or not, he correcteth him self geuing example to othe, he is  
lightly turned to do Well, if he be Witnes, it shal be verita  
ble, if he be a Juge he shal iuge & do all thing truely, if men  
do hym harme, he shal do good, therfore, he coueyteth not the  
goodes of othe men, he reputeth him self as a stranger in  
this Worlde, & thynketh not, but on his departing, he doth  
Well and comandeth othe to do the same, he defendeth ail  
and kepeth him self fro doyng it, And that lyeth in his  
herte, the tounge pronouiceth, and his dedes ben accordyng to  
his Wordes. **S**ome Understande Wysdom and exercise the  
same Without thilking on othe thinges for Whan thou hast  
goten it, thou shalt be euer in Joye, And knowe that it is  
not goten but by debonaire, & by good, keeping of thy tunge



For the tounge is the dore of the almeire of sapience. Wher  
in euery man may wel entre yf it be not shett. And therfo  
re men sholde kepe wel the keye, that is to saye the tounge  
more kesily than his gold or siluer. **S**ome lose not thyn  
owen thynges, for keepyng of strange thynges, for thy  
propre thynges ben thy goodes, Whiche thy saule shal bere  
wyth hym. And the riches that shal abyde after thy deth  
shal come to other men, Some honoure wyse dom, And  
denye it not to them that desire it, & shewe it not to hem that  
despyse it. **S**ome who that hath mercy on other, shal haue  
mercy on hym self. **S**ome be thou content with that thou  
hast withoute couetyng of the goodes of other, or of that  
whiche thou knowest thou mayst not haue. **S**ome receyue  
pacyently the wordes of correction, & of pryng though  
they be hard & greuous. **A**nd said he is right vnhappy that  
heareth & vnderstandeth not, & yet he is more vnhappy that he  
reth & vnderstandeth & nothing prouffyteth to him, some ac  
compane the with them that god loueth. **S**ome yelde than  
kingis to our lord god of the goodes that he hath made the  
to resseue in humilite, & departe them to thos that be neddy.  
Some yf thou haue don ony good y the semeth good, geue no  
laude ne prising to thy self therof, for thou wotest not if god  
be pleasid with al or not. In enery werke is comonly som  
thyng euer contrarye, & the aduersarye of the werke is proude  
thought, some coueyte not the delites of this worlde but ouly  
them y may make the nyghe to god. Some truste thou be  
rely in god & loue them y obeye him & haue the in hate y diso  
beye him, some ther is nothyng more acceptable to god tha god  
de vnderstanding & that is in ten condicions that is to wete



in not preysing him self, in Wel doing, in being content of  
things necessarie to the lyff, to gyue of his goodes for god  
dis sake, to Will worship to him self, to kepe him self from  
doing shameful thingis in getting science & connyng all the  
dayes of his lyff, to kepe him self from anger. In giuing  
his loue to all them that desire it, And to repute him self  
Worst, and the other better. for the men ben of two maners  
Somme ben good, and som ben badde. Wherefore a man  
shold humble and meke him to both, to the goode in pray-  
ing god, to make him semblable & like to hem, to the euill  
for as moche as it is not knowen. Whether his goodnes be  
Within him hyd. And he wil not shewe it by vayne glorie  
And in doynge these thinges is a man reputed for sage &  
Wise. **S**ome worship god, and praye him that he wil ke-  
pe the from hauing an euill Wyf, and he wil teche & enforme  
her. for ther is none other remedie. **S**ome shewe to other  
suche as thou hast lerned, ne felawshipe the not with shre-  
wys, that thou be not one of them, & haue thou none affia-  
ce in the hous where the peple lyue this day & deye to morrowe.  
**S**ome inhabyte thy self with the Wyfemen continuels  
ly, for god, enlumind, their hertes by wordes of sapience in  
suche wyse as the goodes vnder erthe ben moysted, by rayne  
and with dewes. **A**nd somme men saye that legmon is  
buried in a toun called karaualle bitwene the mesquite &  
the marche. And ther ben buried, lxx. prophetes that deyde  
after legmon the whiche the children of ysrael kept so long  
in hostage that they deyde for hunger. **A**nd when Leg-  
mon was nygh his deth he wepte sore, & his sone ayd him  
why he wepte for feere of deth or for sorow that he had to leue the



World? **H**e answered? I Wepe for none of tho tWo thinges  
but I Wepe bi cause I haue alway for to god. from Whiche I  
saue neuer man come agayn, and? I be but litill bytail  
With me. & am charged? With many grette charges. And?  
I Wote neuer Whether I shal be aleged & discharged? at no?  
ne Whan I shal come to thende of my Waye. **A**nd? he say  
de to his sone, Sone thou oughtest to drede god, & not onely  
to be worshippid? of men. **S**one Whan thou comest in a pla  
ce Where shal be spoken of god, abyde there, for if thou be a  
fool, thou mayst be amēded?, & become Wyse, yf thou be Wyse  
thou shalt encrece thy Wysdom, & yf god sende them ony good  
thou shalt haue thy parte, but & yf thou haunte places Where  
god is not spoken of, all the cōtrarye shal happen to the, so  
ne be aferd of the vengeance of our lord as moche as thou  
mayst, & drede him & cōsidre his right grette puissance and?  
might. **A**nd? saide in like Wyse as in geuing largely a  
man maketh of his enemy his frende, right so by pryde a  
man maketh of his frende his enemy. **A**nd? saide the Wor  
de shewith the Wyse dom of the man & therefore ought a man  
to be wel auised What he saith. **A**nd? saide? atrewe man  
resteth in his trowth, & the reward of a lyar is, that he be  
not bileuid? of that he vberseth. **A**nd? saide? reherce ne tell  
nothing to hym that wil not bileue the, ne demaunde not  
that thing? that thou wost wel shal not be graunte d to the  
ne promyse no thing? but thou mayst and? wilt holde and?  
kepe. **A**nd? saide thou oughtest a boue all thing fle the  
companye of a lyar, & if thou maye not esche we his compa  
nye, atte leste beware that thou bileue nothing that he saith  
And saide sone sette the not in the hiest place for it is better



that thou be taken vp fro the lowest place for to sitte in the  
higest / than to be taken from the higest and be sette al bene:  
the **A**nd sayd Some yet ones I comande the that thou  
dredde god above alle thinges. for that is thing right ful &  
proufftable to the. And doo so that alle thy thoughtes be  
alway in him and thy wordes seublably. for the spekyng  
and thinking in god surmounteth alle other wordes and  
thoughtes as he him self surmounteth alle other creatures  
And therefore men ought to beye him. notwithstanding  
ony other thing that they ben constreyned to **S**ome ma  
ke thy crisons & prayers duely to him. for prayer is as a  
ship that is in the see. for if she be good she shal be sauf and  
alle that ben therein. And if she be euill she shal perisse &  
all they that be therein **A**nd sayd A man may lightly  
fynde his liuyng and his necessitees in this world. Why  
che is of litil during as to vs creatures. but a man sholde  
pouueye him of thinges necessaries. for to liue with hym  
whan he shal departe hens **A**nd sayd How may a man  
make another to chaunge his will. that can not reframe his  
owne will **A**nd sayd Good will is one of the goodes  
Whof god is seruid. And gladly to here thinges loda  
ble. is to him agreable. And a curtyse ansuer ought mo  
che to be preysed **I**f the behoueth to sende ony message or  
legacion. sende a wyseman. and if thou maist none finde  
goo thy self **A**nd sayd byleue not him that lyeth to  
the of another man. for he shal lye in like wyse to another  
man of the **A**nd sayd it is more light to chaunge mons  
taignes fro one place to another than for to make him vn  
derstande that hath none entendment **A**nd sayd do not



that of Whiche thou sholdest haue shame to see another doo it

**¶** Two pacientis ben in this Worlde, of Whiche one is he that seeth & endureth paciently that he hateth, & that othre is to refrayne his Will. **¶** Ther ben thre estates of men that ben knowen but in thre maners, that is to Witte the pacient is not knowen but in his aduersite & in his Ire. **¶** The baspant man ys not knowen but in Warre. **¶** And the frende is not knowen but in necessite.

**¶** Of alle othre maners & condicions the Worst is a man to be suspencionous of his frende, and to discouer thinges secreete, to haue truste and affiaunce in euery man, to speke oumoche of thinges vnprouffitable, & to be in daunger of euill peple for couetise of goodes tēpre.

**¶** And sayde the thought is the myrour of the man wherin he may beholde his beaute & his filthe. **¶** And he saide beware & keepe the for to be suspencionous, for suspencion taketh a way the loue fro the peple.

**¶** Witte Without doctrine is a tre without fruyte. **¶** And said for to be ioyous & to sake euery man gladly, to be liberal in gpyng & receyuyng & to forgiue gladly his euil wil maken aman to be louid of eche body.

**¶** These the phylosophre saith, Whan men be ye olde

**¶** Their vertues ben dyspyced. **¶** And the riche men ben more ferful than poure men.

**¶** And he sayde the noble deth is better than a vyle domynacion.

**¶** And said the moste and grettest eure or happe of aman is to haue a good felawe, nothe themme accompanie the with good peple and thou shalt be one of them.

**¶** One of the grettest vysonyes & iniquities of the World is for to do vilonie vnto an impotent pson.

**¶** And sayd If thou hast don ony trespas or sinne repente the anon Without abiding vnto the moren



And he said thou oughtest to gyue hym thank, that doth the good of what condicion that he be of, so that he do it liberally & in good entente. ¶ And sayde he may not knowe ne apperceyue many thingis, that can not apperceyue ne knowe hym self. And said yf thou wilt haue enduring loue with another put thy self in payne to reforme him in good maneris and said yf a king be iuste & rightfull he shal seignourye & be lord ouer the corages of his peple if he be othervyse though he be named for king yet wil they haue their corages vnto another.

**S** Alcegarde saith that the Werkes of this worlde ben addressed by two thingis one is by science of whiche the soule is addressyd, & that other is by senes of whiche the soule & the body ben addressyd. ¶ And sayd men leue for to do moche harme & euill when they doubt & feare our lord. And said noblesse of lignage is moche couenable to receyue science. ¶ The entencion of the man shold be for to refrayne his corage from fylth & foule thinges, for the good lyf maketh the good renomee & causeth a good ende, he is right excellent whiche is honourable in all his disportes, & of whom the wyte surmounteth the Ire. ¶ He saide late it suffise to the to be so wyse, that thou canst do well & kepe the fro doynge euill.

¶ There is nothing so euill vnto a man, as to be euill entred, and in especyal, when he is yssued of noble and good lignage. ¶ And seyde for to come science, it is a moche honourable and prouffitable thing, for by hit goodes of this world, and of that other ben gotten. A wyse man wil nothing haue of his prynce but that whiche he hath gotten by sayng trouble and by his good werkes. ¶ And sayd he is a good lord that taketh vpon him payne to kepe



his fugettis in suche Wyse, as he kepeth his owen body, and  
that he be not so rigorous and oppressing, that they beho-  
ueth to leue his lordship And that also he be not to them  
so debonayr, that they Dispyse his maũdementis ¶ And he  
sayde the most curteys gyuer is he, that gyueth Without ay-  
myng ¶ And sayd In What someuer place thou be With  
thy ennemy, be it in Disporte or other Wyse, make al Way  
good Wacche on thy self though so be thou be stronger than  
he and mightier yet labour al Way to make peas ¶ And  
sayd in like Wyse as it is grete payne to the body of aman  
to fasteyne thing that is impossible to him, right so is it a  
greuous thing to a Wyseman for to teche a foole ¶ And  
sayde, A suspicious man may neuer haue good lyp ¶ And  
sayd he is right Ignorant and Unkynde that can not gy-  
ue thankynge for the goodnes that ys don to him, but yet  
he is more Unkynde that denyeth it to other ¶ And say-  
de, He that demaũdeth but reason is able to Vaynquyssh &  
ouercome his ennemye

**T**hesille sayde, Thou oughtest to loue better the Ru-  
de Wordes that been prouffitable and true, than  
the swete Wordis that been of decepte & flateringe  
Som men put Venym in swete Drinkis and the medicines  
that sonest heleth people, aren bittre, and of euyl sauour  
¶ And sayde It is a foule thing to be so curious for the  
feding of the body, that it hurteth both it & the saule. And  
sayde, as a shipman taketh not the see Without he seth that  
he hath a couenable Wynde, no more shuld a man Dispose  
him to any maner Werkis Without that it wer quenable for  
the saule ¶ And said thou oughtest to do that, that is most



proufyttable for the body + and rather that / that is moost  
couenable for thy saule. & not to do the cōtrarye ¶ And  
saide he that can wele conſeille othyr / ought to conſeille wele  
hym ſelf and haue remembraunce to the ſaluacion of his  
ſaule / for it is a grette vice / to a man to worſhyy & helpe ano  
thyr and diſworſhip and hurt hym ſelf ¶ And ſaide as  
it bycometh an ill a man / that hath a ſoule & vnclene body to  
be clothed with cloth of golde or with cloth of ſylke. right  
ſo it is a ſoule thing to haue grette beaute of body and of  
vyſage and be full of euyl deuyſys ¶ And ſaid we ought  
by reaſon to kepe cleerly our bodies + we ar mox ſpecyally  
bounde to kepe honeſtly and wele that / that yaueth vs know  
lege of our lord god / that is the wyſedom of the ſaule and  
not to hurte or ouercom it with meetes or drynkes. And  
it was axid of hym howe a man myght kepe him from Ire  
And he anſwerd / in remembryng that it is impoſſible he  
ſhulde al weye be obeyed / but that he muſt ſomtyme obeye  
And that he ſhall not alwaye cōmaunde but he ſhall be con  
maunded. And alſo that god ſeeth all thing / & if he hath  
this in conſideracion / he ſhulde not longe be wroth / and he  
ſaue a grette fatte man to whom he ſayd thou paynes  
the ſore to breke the wallis of thy pryſon ¶ And ſayd  
Whan thou ſhalt correcte another ſhewe hit not / like him that  
wold reuge him of his enemy but do as the phyſician that  
courtoisely ſpeketh to his pacient. And Whan thou ſhalt  
correcte thyſelf ſhewe the as the hurt man doth to his leche

**S**aint Gregorie ſaide Recommaunde to god the be  
gymping & the ende of al thy Werkis And ſaid ſtu  
dye / and trauaylle to knowe alle thynges. and



receyue and holde wyth the thoes that ben most proffyta-  
 ble ¶ And sayd . pouerte is euill . but euill richesse moche  
 worse ¶ And sayd . be thou pacient and haue reason in  
 thy wrath . and light thy self wyth Sapience in steede of  
 eadell . and presume not to be better than thou art . but thinke  
 ke thou art dedely . Repute the for a straunger and thou  
 shalt worshipp the straungers ¶ And sayde When they ship  
 shalke laden with grette tranquillite than thou oughtest fe-  
 re to be drowned ¶ And sayde men ought to receyue mes-  
 rily all that god sendeth hem ¶ And sayde the hattered  
 of good men is better than the loue of euill peple ¶ And  
 sayde frequente and haunte the companyes of Wysemen and  
 not of the riche ¶ And sayde Dispraise not a litel of goode  
 thinges . for they may gretely encrease and amende ¶ And  
 sayde Endure paciently Without takyn gē vengeaunce

**G**alpen was one of the . viij . leches Fyght excellēt  
 in medycine . Whiche were all . viij . superlatyff  
 aboue all other lechis . of the Whiche the first was  
 Esculappus . The seconde Corius . The therde Myrius . The  
 fourthe Promenides . The . v . platon . The . vi . Esculapius  
 the seconde The . viij . Ppocras The . viij . Galien Whiche had  
 none like to him . He was borne after the Incarnacion of  
 oure lord . ij . C . yeres And he composed and made Wele a  
 iij . C . volumes of bookis among Whiche the xliij . that  
 ben studyed in suche thinges as men desire to lerne of the  
 art of medycine . his fader was right diligent to put him  
 to the scole & spendid moche good vpon him . & sent him in  
 to the countre of Asia in the cite of Pargame . Athenes Ro-  
 me & Alepandrie for to finde the best maistres And there



he lerned phisik geometrie gramayre and oth<sup>r</sup> sciences  
And he lerned phisik of a woman called cleopatre wh<sup>ch</sup>  
che taught hym many goode herbis And prouffyttable to  
all manere of sakenesses And he dwelled long in Egip  
te : for to knowe all thysc herbis And long after he dep  
ed nych the Cyte of Escam fast by the grene see in the  
marches of Egypte And in hys youthe he desired greet  
ly to knowe the science demonstratiue And he was so en  
clyned to lerne hys that when he departed from the scole  
wyth oth<sup>r</sup> children his mynde was euer vpon that + that  
hys mayster hadde taught hym + wherof his felowes moks  
kyd hym And ayed hym why he wolde not play and  
sporte hym with hem To whom he sayd I take as grete  
pleasance to recorde my lesson as ye do in your pleyes wh<sup>ch</sup>  
of hys sayd felowes hadde grete meruaylle ¶ And say  
de that hys fader was happy to haue suche a childe and to  
put hym to the scole + that so wele loued wysdom his fader  
was a grete labourer + his gramit fader was a fouerayn  
maystre carpenter and hys gramitfirs fader was an har  
per and meter of landes whiche is the science of geometrie  
Galpen was at Rome in the reigne of king Octauien  
whiche reigned after Adrien & ther he made a booke of as  
nascomie & many oth<sup>r</sup> traityes Som sey that grete part  
of his bookis were brent & among hem som of aristotilles  
bookis written with his hand & of danagoras & of Andre  
mache + and a booke that he hadde made of trespales for be  
nyms & taught the kyng of grece to breke the hilles and  
felle the vallies and to make pleyne weyes in ther countres  
and edified Cites & closed hem with bigge wallis and



also to make ryueres renne through the towne. And in  
other places. Where neede was. And to do alle other thinges.  
that were to the commune proffyt. And in thos  
dayes they hadde more delectacion and plesauce to the goode  
rule and gouernaunce of their lordship than to the ease &  
pleasance of their owne bodies. And their hertis were  
moche sette to haue goode vniuersitees and scoles of grete  
clerkes. And specially in physyke. And also they orde-  
igned in euery Cuntre and region certayn folkis to ga-  
der herbes and to brenge them to the maistres of physyke  
for to proue them by experience. And the same herbes thus  
aproued were sent to the kynges closid and scalled with  
their scalles. to thentent that they shulde not be chaunged  
& than the kynges ordeigned hem for seke folkis. **A**nd  
the sayd Galpen sayd Wylsom can not proufyte to a foole  
Ne wyte to hym that vseth it not. **A**nd sayd He-  
ynesse cometh of the thinges passed. and thought of  
thinges to come. And Galpen was foure score yere &  
viij. When he sayd that many grete lordes be Ignoraunte  
When they be more inclyned to haue fayre horsses and ri-  
che golunes. and other Jewles. than to Wynne goode fa-  
me by good condicions. **A**nd saide The phisicians were  
Wont to haue lordship & to gouerne seke folkis & to cause  
them to do suche thinges as were most expediēt & prouffy-  
table for their helth. and no seke man durst disobey his  
phisicien. but shuld be compelled to obeye him. Wherefore they  
were the soner recouered and hole. And now the leches  
been subgettis to the seke folkys. And be compelled to  
handpille hem easely. and softly. And to paie hem



Swete drinckis thogh it awayketh hem but litill, and therfore is the more seknesse, and longer unwellth  
And sayde, somtyme thoo that were moost sobre in their metis and lest dranke wyne were best byloued, and most prayfid, and now the most glottons, and thoo that oftenest ben dronkon as the most set by, and the rather sette atte grette lordes bourdes, whiche yeveth ay a exempt to othre;  
And sayd, thou mayst wele instructe all men, sauf ones, by thoes that be withoute shame  
And sayd, a man that knoweth wele him self, hath power ynowe to correcte him self  
And sayde, a man may loue him self so moche, that he is deceyved, therby for we se many that ibene and seme to be goode, and as contrarpe  
And sayd, he is iuste that may both do right or wronge and yet kepe Justice  
And he is wyse and dyscrete that knoweth that, that suffisich to be knowen, and that doth vertuously to euery creature  
And sayde like as a seke man desireth, not to departe from his phisicien, till he hath recouered, his helth whiche he coulde not do by him self, In like wyse a man ought to desire the companie of a confessour for the helth of his saule  
And he saide a man that was gretly made of and cheryssed with kinges for the strenght of his body of whom he sayde, pauenture It shall cause him to repente hit at last

**I**t was asked of one called protege, wherfore it was that one of his neyghbours made dye his beser in blak, he answered, by cause noo man shulde aske to lerne sapience of him, and plures sayde, the more goode that a foole hath the more he is folle, And it was axid of one aristan, whan it was goode to lye with a woman, he



ansuerd; at al tymes Whan aman Wyll hurt eny payre and;  
feble his body, And; it Was asked; of dymicrates Wherby  
he lnedde and; percyued; lest his Witte, He ansuerd; In  
that, that I thinke, I vnderstande and; knowe but littyll  
**A**nd; saide the Wyseman that replieth is better than the  
foole that accordeth to euery porpose, And; ther Was a Wyse  
man called; azee, that Was a prisonner to Whom his mayf-  
ter ayed; of What kynred; he Was, He ansuerd; enquire not  
of my lynage, but aye of my prudence and; comynge, and  
Was ayed; of another; called; Sygonce, also prisonner of  
one that Wolde haue fought him, Wherto he Was good, And  
he ansuerd; to be deliuered; and; another man ayid of him  
If it Were goode that he shulde bye hym, To Whom he ans-  
uerd; I am no thing Worth but ye or som othex bye me, &  
another sayde he dispraisith him self, that dispraiseth alle  
othex, and; yeuet; him self laboure, And; ther Was one that  
praied; god; to kepe him from the daunger of his frendis  
And; it Was asked; him, Why he prayed; not rather, that  
god sholde kepe him from his enemyes than fro hys frendis  
And; he ansuerd; for as moche, as I may Wele kepe me  
from myn enemyes in Whom I haue no truste, but I may  
not kepe me from my frende Whom that I truste, It Was  
ayed; of a Wyseman Whiche he the moost noble Worldey thin-  
ges, To Whom he ansuerd; to loue sapience, and; to hate  
fooly, nat to be aschamed to lerne, And; it Was ayed; of  
Archasam, Whiche he the sciences that children shulde lerne  
He ansuerd; thos that cause them to hate ignorāce in their  
aage, And; it Was ayed; of another, Why he Wolde haue  
noo siluer, and; he ansuerd; for as moche as it come to men



By fortune & is kept by niggardship & couetise & is often fo  
lishly spent & to euyl vse **A**nd another saide the loue of  
a foole shalbe more noysant to the than his hatred. **A**nd  
ther was amay that sayd to another. I shal put my peyn  
and dyligence to dystrope the. He ansuerd and sayd  
I shal enforce me to dystrope thy malice and appease thy  
Ire **A**nd ther cam byfore a kynge. iij. Wysemen. The  
one was a greke. The other a Jewe. **A**nd the thirde a Sara  
syn. of Whom the sayd kynge desir'd. that ych of them wolde  
vater som good and notable sentence. Than the Greke  
sayd I may wele correcte and amende my thoughtis. but  
not my wordes. Than the Jewe sayd. I haue meruayll of  
them. that saye thinges preiudicial. Where silence were  
more prouffitable. **A**nd the Sarasyn sayd. I am mayster  
ouer my wordes. or it be pre nunced. but whan it is spo  
ken I am seruaunt thereto. **A**nd It was axed one of them  
Who might be called a kynge. **A**nd he ansuerd. He that  
is not subgett to his owne will **A**nd Assaron sayd to  
an euyl payer that desired to borrowe money of him. that he  
wolde lene him none. for I knowe wel that he wolde not dis  
please him somoch in refusing the lone. as in axynge him his  
payement ayen **A**nd sayd. The Wysemen speke With  
good deliberation & the fooles speke Without aduisement.  
**A**nd Teofrates saide he is of good condicion that reporteth  
& sayeth good of other folkis. & kepeth secret their defaultes  
**A**nd it was axed of discomie What thingis were most ne  
cessarie for amay to kepe him out of other folkis daunger  
**A**nd he ansuerd. If he be riche to lyue moderately. and if  
he be pouer to labour dyligently **A**nd Mycomake said



ther is not so goode a doctour, as discrecion, ne so goode a pre-  
cher as the tyme, & he that correctith hym by othir is right  
diligent & well occupied. And it is better to take exemple  
by othir than othir to take yt by hym. ¶ And Thymeu-  
tus sayd, medle nor vnder take not wyth the gouernaunce  
of a foole, for he can not perceiue nor conceyue, what good  
thou doost to hym, ne more than a horse or othir bestis take  
he heere wher they charge hym wyth gold or grauel, and  
yt was sayd of Mathew, why men ben punished for  
their mysdedes, and not for their thoughtes. He sayd  
their thoughtes aren reserved onely to god. ¶ And A-  
menus sayd, ther be .iij. thyngis that a prynce ought  
to eschewe. The fyrst is to moche drynking. The secon-  
de is to moche delectacion in musyk. And the thirde do-  
yng of women, for these .iij. thyngis put away all his  
othir good thoughtes. ¶ And sayd thought for thingis  
lost and amysse don, that can nat be amended, forgetyng  
therof is the medycine. ¶ And sayde trouth is good to  
be sayde, & specially whan it prouffiteth euery body. And  
sayde, If thou can not atteyn to the wysdom of auncient  
men at the lest stude and see ther bookis & somme profyt  
thou maeyst haue therby. ¶ And quidarius said I haue mer-  
uaile of thoes that blame so moche the foule thingis vpon o-  
ther and think hem fayr vpon hem self. Imperator saide  
pacience is a castell imprenable & worship is the fruyte of  
trouth & repetaunce is the fruyte of haast. And it was ar-  
id of dithomages, why the riche men be more proud than wy-  
semen, and he said for the wysemen knowen & dreede our  
lord and vnderstande what offence pride is vnto hym, but



the riche man taketh none hede ther to. And som asked of him Whiche Was better to haue sapience or richesse. And he sayde, ther is no goode richesse, but it be as wel proffitable in the othez World, as in this, but sapience is goode for either World. It Was tolde Aristotles that a man had said good of him. And he sayde I shal recompense it. They asked him In what maner. And he sayde I will seie of him in like wyse. And Cypthon sayde A mannes Witte can not atteyne to do thinges aboue his vnderstanding, but vnder he may execute like as ye may put no more wyne in a pype that it cōteyneth but lesse ye may. And Ericas sayde a man of goode vnderstanding may wel eschewe grete quantite of the infortunes of this World, like as the goode shipman knoweth by experience the weder likly to be in the see. Samary sayde I haue lost all that I had, & therfore I feare nothing. And sayde In all thy entrepryses, haue more trust in thy science than in thy strength. Gregorius saide. The payntours may wel make pictures semblable to thinges. But the propre thing none can make, but onely god & nature. And the kynge Armesys calling to him his brethren sayde to them, If ye wol repente & take me, but only as your brother I wil shewe you that I am your king, but & ye take me for your king I shal shewe you, that ye ar my brethren. And Tales mylostius saide, I haue grete meruayle of them that for wordely goodes put hem dayly in peril by londe & by Water of deth, as wel by fete of merchādisse as othez wyse, not knowing who shal succede or depart their good, after their deth, & might with lesse dānger & payne lerne Sapience, by the Whiche ther goode name and fame



shulde be more lauded and praysed, as it is sayde in a pro-  
uerbe, he is not dead Whos renomme and fame lastith  
Pythagoras sayde, Science hath non ennemyes, but ygnor-  
rant men. And sayde, clateringe of folies is displeysur to  
Wysemen, Like as the stench of a kareyn is to them that  
smell it, for the foole knoweth no more the faulte of his spe-  
che than the kareyn doth of his stench. And it was ayed  
of another howe men might kepe him from moche dryn-  
king. And he answered in beholding wele the grete Incon-  
uenientis that be fall the drunken men. And Eugene  
sayde, Many perzones hauyng reason and vnderstandyng  
apen candell, and light for to ete their mete, but fewe per-  
sones ther be that kyndell a sharpe their Wittes in getyng  
sciences for the prouffyte of their saules. And Escocyn sai-  
de, death is displeasunt to all perzones sauff to the Wysemen  
for sapience is the thing that moost lettith the feere of death  
And adrien sayde, If I shulde nat loue sapiēce, but be cau-  
se she dispraiseth death, yet shulde I loue her. And hermes  
sayde, the grete prouffyt that I haue founde in sapience Is  
that I haue composed and knyt all my thoughtes in one  
And quiramis said, A man may not be withoute though-  
tes, he ought to remembre the thinges ppetuel. And sayde  
som thinke it goode, that euery body were of like condiaon  
but thinketh the contrazpe, for then euery man wolde com-  
mande and non obeye. And demepates sayde When thou co-  
mest into a straunge countre, hearken diligently, after the  
langage & reason of thy peple, And If thou fynde thy self  
as Wyse or Wyser then they, Endoctryne them, And elles  
peyn thy self to lerne of theyre lore and doctrine rather



than to besy the in other ydell and? Bayne occupacions **A**  
pbylosopher Whiche Was discipule of Pythagoras saide + He  
ought not to be callid? manly that Will strike him + that  
can not deffende him self **A**nd? Syla seyd? In all thin  
gys the meane is best **A**nd? to lyue Warely is a grette tre  
sure . **A**nd? to lyue Wastfully causith pouerte **A**nd? yet it  
is impossible to please alle men ther With **A**nd? sayd? he  
not Wroth With him that sayth trowth . haue pacience and  
good? shal come to the therefore **A**nd? saide the Wikkid?  
lordis resemble to the dronken men that in thir dronken  
ship hate all fayre & goode vertues . and? louen alle vices &  
filthis but When his dronkenship is passed? he is ashamed  
of his dedis **A**nd? saide A kyng of goode Witte & discre  
cion ought to be Wele content and? pleasid? ; When men of  
fre him their serince **A**nd? ought in his peas and? prospe  
rice to Worsship & cherisse his knyghtis & men of Werre & to  
paye them Wele thir Wages . all be it he bene to haue none  
ennempes . for he can not be sure . howe sone he shal haue nede  
of his seruautis **A**nd? Melious sayd? He is not ris  
che . to Whom the richesse lasten but litil . ne fre Whan they  
may be lightly taken . But the laudable Rychesse ben  
thoes + that duren perpetuelly **A**nd? Brakalyke saide  
The couetous man . hath noo reste . **A**nd? the nygardy  
may neuer be Ryche **A**nd? Phelype kyng? of Ma  
cedone sayd? to thoes that counseyllid? hym to breyn the Cy  
te of Athenes . Whan he hadde Wonne it . We shuld?  
than seme men dyscounfynt . Where We haue ouercomme  
our arneuyes **A**nd? Archydes sayd? . The tunge  
may Well make lesyngis . Withoute thassent of the herte



And therefore it is convenient that the tongue & the heart to  
be of one opinion ¶ And sayde, Make no desire to god for  
that, that thou mayest well haue, which is suffisance but  
pray and require him that, that thou hast may suffice the  
Pythagoras saide, he that beleueth not the resurrection of man  
is like a dome keeste that fallith for febilnes ¶ And saide  
A man ought to do his workis, by deliberacion, & by grette  
prouision and not sodaynly ¶ And saide if thou wilt ex-  
ceede thy enemy, calle him no foole nor tale teller nor obye  
none of his vices, for thy blamyng, wex to him a grette  
laude ¶ And saide he that wolde be lauded of his workis  
ought to haue a trewe frende to raporte them ¶ And saide  
kepe thy frende aboue all thingis, And thinke what lest  
thou shalt haue, if thou take a trewe frende, if thy house fal-  
leth down, thou shalt not lese thereby, but the departing of the  
stones & the tymbre, but if thou lese thy frende, thou mayst  
gete thereby many enemyes ¶ And saide When a man is in  
grette Ire & Wrath, he may be likened to an house taken with  
fire in which, for the quantite of the smoke & of the noyse of  
the fiere, ther may no man se ne here therein, & may also be  
likened to a ship in an outrageous tēpest in the see, wher-  
che wil not be well condyted nor stered for the feruentnesse  
of the same tēpest, & so when a mannes blode & courage is ste-  
red with Wrath and Ire, ther may no persuasions nor hol-  
somy counseil auaille nor stere him to his proufit, and is so  
curfide that a litil sparke of hit makith lightly a grette fie-  
re, yet Wrath is many atyme pacified by silēce, as the fiere  
quenchith when the brondis be taken away, Also a droncken  
man can nat perceyue his dronkenhip til he be sobre, & after



Whan he seeth another droncken, he knoweth therby in what  
caas he was in. Also the angred man retourneth by his  
paciēce & seeth another angry, may wele perceyue his owne  
defaultes. ¶ And sayde. We se comonly women somer  
angry than men, the seke men rather than the hole, the olde  
man lightper than the yonge. Wherfore it is to be thought  
that wrath cometh of feblenesse of courage. And a maist  
re rebuked his clerck seying, holde thy peas bondemans sone.  
And he answered. I am not the lesse worth for my kynne  
But thou art the worse for thy condicions. ¶ And saide. A  
Wise man ought to saye that, that is couenient & somtyme  
to here that, that is not to be saide. ¶ And saide ther is no  
thing that greueth somoche thy frede, as to shewe him that  
thou hast him susped. ¶ And saide. Companye & dele so with  
the peple, that they wische after thy presense. Whan thou art  
absent, & that they lament & bewaile thy dethe. A man wepte  
Whan his soone was boren. And it was ayed of him why  
he wepte & ought rather to be ioyeful. And he answered. I  
wepe for my sone that goth now towarde his dethe. And  
it was ayed of him what maner peple he leest behated. And  
he answered. thoo that may nother help nor hurt & that doth  
nother good, nor harme, for the euil peple hate the goode, and  
the goode hate the euil. ¶ And saide. Custume is harder to bre  
ke than nature. ¶ And saide ther ben ij. maner of abstinence.  
One is with goode wil, & the other by force. Whiche is not  
goode. ¶ And another saide. speke but prouffitable thinges  
nor ete no more than for thy sustynallce, & seke to haue no  
thing, but that is possible to be had, & ne compleyne the not  
of thy fredis, take not vnhope of that, that thou maist not



amende. **A**sk nothing of the covetous man, teche that thou  
can. pene that thou hast. have patience in thy Aduersities  
Do to be written in thy scale or in thy signet, both good pe  
ple and bad that see, & beholde that sentence often. **A**nd  
sayd. Short remembraunce and hasteneste of speche may  
keth many a tyme man fayle and erre in his Judgement  
**A**nd one rebuked a Wiseman, To the Whiche the Wyses  
man saide, Thou rebukes me nat of alle my Vices. **A**nd  
It was asked of him. Why he wolde haue no sone, he answered  
I had leuer be withoute. for Whan I beholde the grette los  
ue that a man hath to his chyldre and the grette paynes and  
troubles he hath to bryng him vp, and at last must lese  
him. that sorowe were more to me, than the Joye. **I**t was  
advised one that was goyng in a fere vyage, that he shuld  
nat holde his Jurney, lest he dyed there. **A**nd he answered  
That deth is a ll one to me, be it in other Countrees or at  
home. **A**nd It was asked of another What thing is not  
to be don, though it be iuste & trewe. **A**nd he answered, a man  
ought not to prayse him self. of any of hys goode dedis.  
**A**nd saide It is somtyme good to spare the sothe for to  
pene hope to his enemyes, & to saue his frendis from deth  
for trowth nedeth nat alwayes to be said. **A**nd it was as  
ked of him what thing was most delectable. **A**nd he ans  
uerd that one is not sure to kepe long in one degre & is most  
difficile to be solde. **A**nd saide A man that desireth to co  
me to any grette Wele, ought not to leue it though he atteyn  
not thereto at the first, but ought to continue his entrepris  
for it cometh at oo tyme. that cometh nat at. **C.** **A**nd  
seid the Wysesman is not deceyued by flateringis deceyuable



or Swete Wordes, like as the Snake, Whiche is taken & eten  
by the peole in beholding the fayr fethres of his taile. And  
a witty price may helpe him in his warres as well wyth bad  
people as wyth good in diuers maneres ¶ And sai-  
de If thou hate a man, thou oughtest not therefore hate alle  
hys seruantes ¶ And sayde. Though a man haue bought  
a booke It compelleth hym not to studie and reade them  
¶ And sayde. Men ought to serue god in .v. maneris. that  
is to wytte. to yelde him graces. for the benefetes that he  
hath geue hym. to beare paciently his aduersities to speke  
trewly. to paye all that he promitteth. to Iuge right wyself  
to be temperate. to do goode dedis after his power or he be  
required. to worschep hys frendis. to foryeue the faultes  
of hys enemyes. to desire nor do any thing to any man  
but as he wolde be don to. And one was blamed because  
he hadde geuen hys siluer to an euill persone. being in ne-  
cessite ¶ And he sayde. I haue not geuen hym my siluer  
for his badnes. but by cause he was in necessite ¶ And sai-  
de exercise of diuers labours is helth and delectacion of the  
body ¶ And was axed him. sithen when he was wayed  
wyse. And he answered. sithen the tyme that I began to  
dispraise and mystryfe my self. he herde a man rehearse le-  
singis and vntrewelike wordes. To whom he sayde. If thou  
hardest another sey. that thou sayest. thou woldest not be-  
leue him wherefore thou maeyst wel thinke no man beleueth  
the ¶ And Aristophanus sayde. Victorie of word is not  
Victorie in dede. but the very Victorie is in the werke. And  
Anaxagoras sayde. A good wyseman fereth not the deeth  
for wyse dom gouerneth his witte. and his tōge & his hōye



trouth gydeth his herte and his Will, pytie & mercy ben  
his frendis, seling of wyfemen ben his fete, his lordship  
is Justyce, his reigne is mesure, his swerde is grace, his  
Wepen is peas, his crowne is saluacion, his knyghthode is the  
counseyle of wyfemen, his ornamentis ben strength, his  
tresoure is discipline, his loue is the companie of goode pe  
ple, his loue & al his desir is to fle sinne & to serue & loue god  
**A**nd saide A grette tresour ys to haue frendys & is a  
noble affection, wherfore it is conuenient to cherisse & kepe  
hem wele, & to winne one by another as ofte as byrdes draue  
wen many into her company **A**nd a king axid of a wyse  
man whom he reputed to be a goode Juge, And he ansuerd  
Ye that is not deceyued by flateries, that is not corrupt  
by pettes, & is not deceyued for faulte of discrecion **A**nd  
another saide Sclanders ben wors than thues, for thues  
stele but the goodes & sclanders take and dystrope loue  
**A**nd another said Worshyp yeven without cause atte last  
tourneth to shame **A**nd another saide It were better to  
be in companie & conuersaunt with a serpent, than with  
an euil woman **A**nd saide one ought to doute the subtil  
tees & craftes of his enemy if he be wyse, & if he be a folle than  
dredde his folies **A**nd another said, the most liberal in this  
worlde is he that reputed for a grette thing the goode dedis  
that he don to him, & that he reputed for litil that he hath don  
to other, & that holdeth him content with that he hath be he  
pouer or riche, **A**nd saide the most nigard of al men is he that  
axid importunatly after he is oncs demied & refused his as  
king, **A**nd another saide enuie distroiethe the worlde & freteth  
& wereth it as the filth of a gouge woth the iron, **A**nd



another sayde, like as no thing may be written in a pyre of  
tables all redy wryten in without the first writing be put  
out / All in like wyse the vertues & noblesses may not be  
hadde in no body withouten the vices & wretchednesse ben  
first put a wey. **A**nd another sayde like as a man may not  
all at ones by holde with one eye the skye, & with othez the  
erth / In like wyse a man may not arre dye & dispose his  
wytte to vertues, & to vices to gyder. **A**nd another saide  
the right stedefaste loue is whan the frendis ben of like con  
ditions, and if they be dyuerse or contrarious vnneth that  
loue may long endure. **A**nd saide peple cught to wolbe  
their King & him obeye with fere & in loue. **A**nd som ayed  
him whan the witte of man was parfeyte / **A**nd he sayde  
whan that he spekethe trouthe. **A**nd another saide the enui  
ous hateth the liberaill, & the nygarde is wroth with that  
another spendeth. **A**nd another said all getting may not  
be iustified ne helth may not be glotomie, ne frendship with  
deception, ne noblesse with badde discipline ne loue with pri  
de ne iustice with necessite ne rest of hert with enuie ne wit  
te & discrecion with vengeance nor pces withoute gfeil  
**A**nd another said truste not afoole nother for loue ne for  
neyghbourship for it were as good to haue to thy neyghbour  
abouse take with fiere. **A**nd another said he is thy grete enne  
my whos werkis ben harde bitter & noyng to the & his wor  
des swete & curtoys. **A**nd another said the wysemen endure  
here all their lyues lastyng, & after their deth their goode wor  
kes shal lasten in mēnes myndes. **A**nd another said gside  
raion of the ende of the workis helpeyth moche to the goode gclusi  
on. **A**nd another said thou ought to loue though thou be not



loued? **A**nd another sayde afoole Beneth euer that god  
hath no thing wele don nor employed, but that he hath po-  
uen him & semeth that he wolde haue made & ordeigned this  
World better than god hath don, how be it he can not goune  
his owne pson onely **A**nd another saide he Willing to  
pau the neddy peple, & in so doyng thou shalt do seruice & ple-  
aser to our lord god **A**nd another saide better is a man  
to holde his peas than to gtrarre & argue With a foole, & is  
as good to haue the enemye of bady peple as their frende-  
ship, & the harde & the sharp lyp in wele doyng is better than  
the swettest in doyng & an l dede, & it is better to be Without  
fame than to haue hit bady, & pouerte is better than the riches  
of leytynes, & the pure man Without vices is better than  
the riche man that is worshipped for his sinnes **A**nd ano-  
ther saide It Were better not to knowe an iniust king than  
to be his gseyllour, or next in his gce **A**nd another said  
If thou pauer for to haue fame onely therby, that is not like  
ralite for thou dost it but for thyn owne auaile **A**nd ano-  
ther said He is of no laudable lyp that is not this day as  
good or better, as he Was the day passed **A**nd another said  
thou shalt not moche haue that, that thou desirest Without  
that thou bere paciety the greues that thou Woldest not haue  
**A**nd another said a meen shall be in thy handes as long as  
he shall truste the, **A**nd it Was ayid of a Wyseman, Why he  
desired not to haue a sone, he ansuerde, bicause that I haue  
had ynough ado for to chastyse my body & to adresse my sau-  
le Without hauing any other pson to rule or teche, **A**nd it  
Was ayid of him, Who Was that most repenteth hym in  
this World? **A**nd he ansuerde, The Wyseman at hys



death, by cause that he hath not brought after sarpence and  
he that hath don good to an unkynde man. And it was  
axed of him, What thing increaseth the laboure. He answered  
truth. And what sustyneth truth. Reason and Wytte  
and wherby is Wytte governed, by keepynge of the tonge, &  
how is the tonge kept, with pacience, what causes pacience  
dred of god, and what causes dred of god. Often to  
speke & remembre death, and to considere & knowe his frail  
nes. And another said superfluyte maketh the body selie  
Wyn troubleth the Wytte, Wrath is gtrape to wysdom, but  
teperance conforteth the hert, and putt a weye att huiresse  
and causith helth. And saide howe he it that a wyseman  
be of lowe kynred, yet is he noble, & though he be a stranger  
he shold be worshipped, & though he be pouer yet the peple  
haue nede of him. And another saide he that endureth, &  
taketh no payn in his youth resteth him not in his aage.  
And another sayde the errour of a foole yueth litil reste  
to his thoughtis. And another saide the tonge of a discrete  
man is in his herte & the herte of a foole is in his tonge. And  
another saide not withstanding thy nature vse enymore  
goode & laudable gditions. And another saide a man ought  
continuelly to enquire what men say of him & where in they  
laude him & where in they blame him, yf they laude him he to  
pau that alwe contiuellly withoute pride th. wof & yf they  
blame him, he to beware from fallynge any more to that ca  
as and not to hate hem for thair auertissement. And  
sayde he is wyse that is humble and meke in hys myght &  
puoir: And whan he is in grette astate to dyspraysse the  
world, and is attemperate in grette auctorite. And one



Desired of a Wyseman to telle him the Difference bytween  
this World and the other World. And he answered this  
World is Adreme. And the other World is a thing asba  
ked. **¶** And another sayd. Better is to speke Wele than  
to kepe Silence, and better to kepe Silence than to speke euil  
**¶** And another saide I haue acompayned me With the ri  
che men & haue seen their riche arraye clohtinge & othre thin  
gis better than myn Were. Where vpon I had suche enuie &  
melancolye that I might haue no reste in my self. Than I  
acompayned me With pouer men, like as I Was, & than I  
Was satisfiedy and in peace **¶** And another saide like  
as a man that is in a derke haue may not se his propre fi  
gure, In like Wyse the saule that is not clene nor pure may  
not cleuely see perceyue ne knowe the trewe & ppytte goodne  
nesse of almighty god. **¶** And another saide like as the  
children Whan they be bozue in payne & entred into this World  
resioyffe hem after Whan they be grete, & fele the delices and  
eases therof, In like Wyse men be sorowfull Whan they shal  
Dye, yet if they haue lpyedy Wele, they go after in to a  
better World. Where they than shal resioyffe them perpetually  
**¶** And another sayd. As the goodnesse of Wysemen  
goth euermore in amending. In like Wyse goth the malices  
of the fooles euery day in empayring **¶** And another saide  
If thou correct a Wyseman, he shal thanke the therfore, & if  
thou teche a foole, he shal dyspreyse the **¶** And sayde Ite  
ys thy verray frende, that in thy necessite offerith hym self  
and alle his goodes vnto the **¶** And another saide the  
gouernour of a Wyseman is patience & the gouernour of a  
foole is pride **¶** And another sayd a man that is slowthful



in his Werkis is comonly enuious of the Wele of othex men  
**A**nd another sayde. It is goode to enquire tWies of thin  
ges vnknoWen, for the first question is of Wille, and the  
seconde is of discrecion **A**nd another saide trowth is gods  
des messager wherfore she must be worshipped, for the loue  
of her maister **A**nd another said, he that multiplieth his  
temporall goodes dyminueth his espualles **A**nd another  
saide thos that byleue and drede god stedfastlye haue not  
delectacion but onely in hym & in his Werkis **A**nd ano  
ther saide the moost laudable Werkis that one may doo is to  
obeye the maundemetes & pleaser of our lord god, and the  
Werkie of the body Joigned to the Werkie of the herte is mo  
re laudable than the Werkie of the herte onely **A**nd ano  
ther saide the euill creatures ben wors than serpentes Lyons  
or caraynes / **A**nd in like Wyse as vpon the erthe, ther is  
nothing bettir than the goode creatures, Right so ther is no  
thing wors, than thos that be bylked **A**nd another  
saide he that taketh vpon him higher astate, than to him his  
longith, putteth grete peyn to be euill spoken of **A**nd a  
nother saide he that byll haue reste in his lyffe, ought to  
kepe him from .iiij. occasions, the first is that he ought not  
to be Wroth though som creature lyue, whiche he wolde haue  
dede, seconde is yf som dye whiche he wolde haue alpye, the  
therde is, if he hath not that, that he desireth, and the four  
the is yf he see that fortune raise and bring vp somother of  
lowber degre than he is **A**nd another saide to intermedle  
and dele litill With wordely Werkis is a thing that may  
beste kepe amay from alle incouenientis **A**nd another  
saide the more a wyseman is alone the greter is his Joye



Be it day or nyght And another said the euil disposed King  
is like a caraygne y maketh the erth stonke aboute it, & the  
goode kyng is like the fayre renynge ruyne that is prouffy  
table to the creature. And another said The Wysemen ar  
nat content to prouffye onely thm self, but semblably do  
auantage to other, & the fooles hurte not onely thm self, but  
rather take grete labour to hurte and trouble other folkes  
And another said, afoole for a litil thing exposit him  
lightly to fortune. And said thou maiest not be so wele  
arrayed nor be seen, as with trowth. And another sayde  
absteynyng from Wrath & couetise is laudable thing as wele  
in this Worlde, as in the other. And another saide, he that  
yeueth gsele & prayseth it him self wolde feyn be callid dis  
cret. And another said lete not to do wele though thy good  
deedis ben not knowen, for Wel doynge is so goode of hit self  
that it shalbe vailable ynough to the atte last. And ano  
ther saide, a man of good discretion, ought not to exerceise  
him in thinges impossible, ne say thinges not vailable, ne  
spende more than his Wynng is, ne promette more, than he  
may full fille. And another said, a man may haue but pepne  
& labour in this Worlde. And said he that eteth not shal  
dye for hungre, & if he eteth more than ynough he shalbe seke  
Wherfore it is a difficale thing to a man to be long in helth  
And another said trust him not y forswerith his feith for  
Worldey thinges. And another said Idelnesse engedreth ig  
norance, & ignorānce engedreth errou. And another said  
thou shalt finde euery where clothynge mete, & place for to dwel  
le in if thou be ought, but & that suffiseth the not y is to the  
necessarie, thou shalt be subgect to couetise, & yet thou shalt



lakke thy desir. And another saide In long sleeping is no  
prouffit / but harme is to vse it / & a man ought to beware  
that he dispēde not half his lyf in Idelnesse. And another  
saide the goode saule wol haue no rest in this world than he  
that wol haue a goode saule, ought to beware of rest. And  
another saide beware of the cōpanye of a lyer in all thy wer  
kis, be they in grette auctorite or in smal. And another saide  
he that loueth the With feynt loue & for worldly thingis shal  
hate the in lik wyse, but he that loueth the for the ppetuel We  
le shal growe eūmore in thy loue. And another saide gouerne  
the so Wele that thou kepe the from aul doing, & suffice the  
With the goode dedis that thou shalt do kesyde. And another  
saide he that wil Witte Whether his saule be noble & clene, or  
foule & corrupt, he ought to gside his dilectacion & his gsci  
ence, & if he delyteth him in doing good vertues & noble thin  
gis Without harm, than his saule is clene & noble, & if he de  
lyteth him in doing foule & trāsitōrie thinges & of no value  
than his saule is foule + for euery thing resioyeth With  
his seblable, the good With the goode, & the aul With the euil  
And another saide he is happy that gooth the right wey, for  
he findeth sōner the place whedir he wol'd go, & he that goth  
owte of his weye, the more he goth, the fether he is behinde  
And it was apid of a wyseman what was p̄faytte folye, he  
ansuerd to think to com to a good astate & p̄sperite by bad  
werkis, to loue falshe & hate trowth, to take delectacion in ri  
chesses, & to trust euery man. And it was apid of him what  
is the signe of litil foresight & litil knowlege, he ansuerd one  
to geue trust wher he hath ben deceyued. And suffice you With  
the trāslacion of the sayngis of these philosophes +:+



**H**ere endeth the booke namede the dictes or sayngis  
of the philosophres enprynted by me William  
Cayton at Westmestre the yere of our lordz .M.  
CCC. Lxxvii. Whiche booke is late translated out of  
frenshe into englyssh . by the Noble and puissant lordz  
Lordz Antone Erle of Ryuers lordz of Salis & of the  
Ile of Wryght. Defendour and directour of the siege appo-  
tolique for our holy fader the Pope in this Royame of  
Englondz and Gueernour of my lordz Prynce of Wales  
And It is so that at suche tyme as he had accomplisshid  
this sayd werke it liked him to sende it to me in certayn  
quayers to ouerse. Whiche fozthwith I sawe & fonde therein  
many grete . notable . and wyse sayngis of the philosophres  
Acordyng vnto the bookes made in frenshe Whiche I had  
ofte afore redde. But certaynly I had seen none in englyssh  
til that tyme. And so afterwarde I cam vnto my sayd  
lordz & tolde him how I had redde & seen his booke . And  
that he had don a meritorie dede in the labour of the transla-  
cion thereof in to our englyssh tounge. Wherin he had deseruid  
a singuler laboure & thank &c. Thence my sayd lordz desired  
me to ouerse it and where as I sholde fynde faulte to cor-  
recte it. Wherin I answered vnto his lordship that I coude  
not amende it. But if I sholde so presume I might apaire  
it. For it was right wel & conynguly made & translated  
into right goodz and fayr englyssh. Notwithston dyng he  
willed me to ouerse it & shewid me dyuerse thinges whi-  
che as him semed myght be left out as diuerse lettres mis-  
siues sent from Alisander to dani and aristotle & eche to  
othez. Whiche lettres were lityl appertinent vnto the dictes



and sayenges aforesayd for as moche as they specifye of  
other maters, And also desired me that wy to put the sayd  
booke in printe. And thus obeying hys request and co  
maundement I haue put me in deuoyr to ouersee this hys  
sayd booke and beholden as nyghe as I coude holde It accordeth  
wth the origynal being in frensch. And I fynde  
nothyng dyscordant therein. Saut onely in the dyces  
and sayengys of Socrates. Wherin I fynde that my saide  
lord hath left out certayn and dyuerce conclusions to  
chynge Women. Wherof I meruaylle that my sayd lord  
hath not wroton them. ne what hath meuyd hym so to do  
Me what cause he hadde at that tyme. But I suppose that  
som fayr lady hath desired hym to leue it out of his booke  
Or ellys he was amorous on somme noble lady. for whos  
loue he wold not sette yt in hys booke. or ellys for the  
reuerent affection, loue and good wyll that he hath vnto alle  
ladyes and Gentyllwomen. he thought that Socrates  
spared the sothe. And wrote of Women more than trouthe.  
Whiche I can not thinke that so trewe a man & so noble a  
Philosophre as Socrates was shold wryte other wyse  
than trouthe. For If he had made falste in wryting of  
Women. He ought not ne shold not be beleuyd in hys o  
ther dyces and sayenges. But I apperceyue that my  
sayd lord knoweth verylly that suche defaultes ben not  
had ne founden in the Women born and dwellyng in the  
se partes ne Regyons of the world. Socrates was a  
Greke born in a ferre Contre from hens. Whiche con  
tre is alle of other condicions than thys is. And men  
& Women of other nature than they ben here in this contre



For I Wote Wel, of What someuer condicion Women ben in  
Grece. the Women of this contre ben right good, Wyse, play  
fant, humble, discrete, sobre, chaste, obedient to their husbon,  
discreete, secreete, stedfast, euer kysp, & neuer ydle, Attempe  
rat in speking, and virtuous in alle their Werkis, or atte  
leste sholde be soo, For Whiche causes so euident my sayd lord  
as I suppose thoughte it Was not of necessite to sette in his  
book the saiengis of his Auctor socrates touchyng Women  
But for as moche as I had comādemēt of my sayd lord  
to correcte and amende Where as I sholde synde falte, and  
other synde I none sauf that he hath left out the se dictes &  
saynges of the Women of Grece, Therefore in accomplissing  
his comandement for as moche as I am not in certayn Whe  
der it Was in my lordis coppe or not, or ellis perauenture  
that the Wynde had blowe ouer the leef, at the tyme of traſ  
lacion of his booke, I purpose to Wryte the same saynges  
of that Greke Socrates, Whiche Wrote of the Women of  
grece and nothyng of them of this Royame, Whom I sup  
pose he neuer knewe, For if he had I dar plainly saye that  
he wold haue reserued them inespaciall in his sayd dictes  
Alway not presumyng to put & sette them in my sayd lor  
des book, but intēde aparte in the refer sayll of the Werkis  
humbly requiryng al them that shal rede this ltyl refer  
sayll that yf they fynde ony faulce tarette it to Socrates  
and not to me Whiche Wryteth as here after foloweth

**S**ocrates sayde That Women ben thapparylles to  
cacche men, but they take none but them that wil  
be pure, or els them that knowe hem not And  
he sayde that there is none so grete empessment vnto aman



as Ignorance, and Women **A**nd he saide a Woman  
that bare fyre, of Whom he saide that the hotter bare the colder  
**A**nd he saide a Woman sick, of Whom he sayd that the  
euyl restyth and dwellyth with the euyl **A**nd he sa-  
we a Woman brought to the Justyce, and many other Wo-  
men folowed her weping, of Whome he sayd, the euyl ben-  
soy and angry bicause the euyl shal perisse **A**nd he  
saide a Jong mayde that lerned to Wryte, of Whom he say-  
de that me multiplied euyl vpon euyl **A**nd he sayd  
that the Ignorance of a man is knowen in thre thinges  
That is to wete, Whan he hath no thought to vse reason  
Whan he can not refrayne hys couetises, And Whan he  
is gouerned by the conceit of Women in that he knoweth  
that they knowe not **A**nd he sayd vnto hys dyscyples  
Wylle ye that I enseigne and teche you, howe ye shal mo-  
ue escape from alle euyl, And they answered ye, And  
thenne he sayde to them, For what somer thing that it  
be, kepe you and be wel waaz that ye obeye not to Women  
Who answered to hym agayn, And what sayest thou by  
our good moders & of our susters, He sayde to hem, Suffi-  
se you, with that I haue sayd to you, For alle ben sembla-  
ble in malice **A**nd he sayde, Who somer Wylle acquere  
and gete science, late hym neuer put hym in the gouernaũ-  
ce of a Woman **A**nd he saide a Woman that made her  
fresshe and gaye, to Whom he sayd, Thou resemblest the  
fyre, For the more Wode is leyde to the fyre the more Wode  
it brenne, And the greater is the hete **A**nd on a tyme  
one ayde hym, What hym semed of Women, He answered  
That the Women resemble vnto a Tre called Edelfla



Whiche ys the fayrest tre to beholde and see that may be  
But Wythin it ys ful of tenym And they sayd to  
hym and demanded Wherfore he blamed so Women, and  
that he hym self had not comen into thys World ne none  
other men also Wythoute hem. He ansuerd. The Woman  
ys like vnto a Tre named Chassoygnat. on Whiche tre  
ther ben many thynges sharpe and pyckynge. Whiche hurte  
te and pycke them that approche vnto hys. And yet ne  
uerthelesse that same tre bringeth forth good dates and  
swete. And they demanded hym, Why he fled from the  
women. And he ansuerd. For asmoche as I see them  
flee and eschewe the good and comenly do euyl. And  
a Woman sayd to hym. Wylt thou haue any other Woman  
than me. And he ansuerd to her. Arte not thou ashamed  
toffre thy self to hym. that demandeth nez desireth the not

**T**hese ben the Dictes & sayengis of the phylosoph  
re Socrates Whiche he wrote in his booke. And  
certaynly he wrote no worse than afore is referred  
And for asmoche as it is acordant. that his Dictes and  
sayengis shold be had as Wel as others therfore I haue set  
te it in thande of this booke. And also somme psones per  
auenture that haue red this booke in frensshe Wold haue  
arette a grette defaulte in me that I had not do my deuoir  
in visiting & ouersceyng of my lordes booke acording to his  
desir. And somme other also happely might haue supposed  
that Socrates had wretton moche more ylic of Women than  
here afore is specified. Wherfore in satisfaying of all parties  
& also for excuse of the saide Socrates I haue sette these saide



Dyates & sayengis a parte in thende of this booke, to thentet  
that yf my sayd lord or any othex persone What someuer he  
or she be that shal rede or here it, that If they be not Wel  
plesyd Wyth all that they Wyth a peme race it out or els  
lys rente the leef out of the booke, Humbly requyryng and  
besechyng my sayd lord to take no displaysir on me so pre  
sumpnyng but to pardone Where as he shal fynde faulte, and  
that it plese hym to take the labour of thenpnyntyng in gre  
& thanke, Whiche gladly haue don my dyligence in thacom  
plysshynge of his desyre and commandement, In Why  
che I am bounden so to do for the good reward that I ha  
ue resseyuyd of his sayd lordship, Whom I besече Al  
myghty god tenece and to contynue in his vertuous dis  
posicion in this World, And after thys lyf to lyue euer  
lastyngly in heuen Amen

*Et sic est finis . . .*















