The original of this book is in the Cornell University Library.

There are no known copyright restrictions in the United States on the use of the text.

http://www.archive.org/details/cu31924026493514
This series of studies will, it is hoped, include in easily accessible form some of the valuable results of the researches undertaken by members of the various faculties, as well as, by Alumni of Western Reserve University. All serious students connected with any department of the University are therefore cordially invited to submit to the Editor pieces of original work which they desire to have published. If the piece of work represents a genuine contribution to the particular field in which it lies, it will be printed in the Bulletin. But only such contributions will be accepted for publication. Unfortunately, for some years to come it is feared, the annual issue of these studies will have to be limited to the May number (considerably increased in size when necessary), unless a special fund can be obtained for this purpose.

In order that the contributions from every department of the University may be sure of 'specialist' and fair editorial treatment, an Editorial Committee will assist the General Editor of the Bulletin in passing upon articles, the contents of which may be unfamiliar to him. To this end the following members of the University Faculty have kindly consented to serve on the Committee: Professors Arbuthnot (of the department of Economics), Bourne (of the department of History), Emerson (of the department of English), Herrick (of the department of Biology), and Todd (of the department of Anatomy).
Peter Alphonse's

Disciplina Clericalis

(English Translation)

From

The Fifteenth Century Worcester Cathedral Manuscript F. 172

By

William Henry Hulme, Ph. D.
Professor of English
<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
</tr>
<tr>
<td>Introduction</td>
</tr>
<tr>
<td>I. The Half Friend</td>
</tr>
<tr>
<td>II. The Two Perfect Friends</td>
</tr>
<tr>
<td>III. The King and the Poets</td>
</tr>
<tr>
<td>IV. The Mule and the Fox</td>
</tr>
<tr>
<td>V. The Ungrateful Serpent</td>
</tr>
<tr>
<td>VI. The Poet Turned Porter</td>
</tr>
<tr>
<td>A Priest in the House of Drinkers</td>
</tr>
<tr>
<td>VII. The Vine-Dresser Deceived by His Wife</td>
</tr>
<tr>
<td>VIII. The Husband Deceived by Means of a Sheet</td>
</tr>
<tr>
<td>IX. The Mother-in-Law with the Drawn Sword</td>
</tr>
<tr>
<td>The King and His Jester</td>
</tr>
<tr>
<td>X. The Procress and Her Weeping Bitch</td>
</tr>
<tr>
<td>XI. The Jealous Husband and the Stone Cast into the Well</td>
</tr>
<tr>
<td>XII. The Tale of the Ten Coffers</td>
</tr>
<tr>
<td>XIII. The Ten Tuns of Oil</td>
</tr>
<tr>
<td>XIV. The Tale of the Golden Serpent</td>
</tr>
<tr>
<td>XV. The Three Pilgrims to Mecca and the Loaf</td>
</tr>
<tr>
<td>XVI. The Master Tailor and His Apprentice Nedwy</td>
</tr>
<tr>
<td>XVII. The Churl and the Bird</td>
</tr>
<tr>
<td>XVIII. The Plowman with His Oxen and the Wolf and the Fox</td>
</tr>
<tr>
<td>XIX. The Thief and the Moonbeam</td>
</tr>
<tr>
<td>XX. Concerning Marianus</td>
</tr>
<tr>
<td>XXI. Etiquette in the King's Service</td>
</tr>
<tr>
<td>XXII. The Lazy Servant Maimund</td>
</tr>
<tr>
<td>XXIII. Socrates and the King</td>
</tr>
<tr>
<td>XXIV. The Wise Merchant and the Improvident King</td>
</tr>
<tr>
<td>XXV. The Thief Caught While Hesitating About What to Take</td>
</tr>
<tr>
<td>XXVI. The Sayings of the Philosophers at the Tomb of Alexander the Great</td>
</tr>
<tr>
<td>XXVII. The Hermit Chastening His Soul</td>
</tr>
<tr>
<td>XXVIII. The Knight in Exile and His Friend Whose Wife Played Him False</td>
</tr>
<tr>
<td>XXIX. The Roman Merchant Who Laid a Wager on His Wife's Chastity</td>
</tr>
<tr>
<td>XXX. The Unchaste Wife and the Rescue of Her Lover</td>
</tr>
</tbody>
</table>
PREFACE

The present edition of Peter Alphonse's *Disciplina Clericalis* is intended to be a preliminary study for the fuller treatment of the subject which I promised several years ago to give in one of the volumes of the publications of the Early English Text Society, but which has not yet been completed. At the outbreak of the war I was in England reading and collecting materials from every possible source. But this work, necessarily broken off in the very midst of things, could not be taken up again during the last five years: so the matter rests where it was left in the summer of 1914. I hope, however, that it will be possible to resume the necessary search after analogues and originals of the various tales of the collection in both ancient and mediaeval literatures at no distant date and to carry it to a successful conclusion in the prospective EETS edition. The edition which is now presented will in the nature of things reach only a limited number of students and readers. But it will be of great practical value, I hope, to all who are interested in the study of mediaeval folk-tales generally, as well as of Peter Alphonse's collection in particular, since it offers a convenient and, it is intended, reliable text of the Middle English version as a much needed basis for all further editorial work.

My interest in the *Disciplina* began some years ago while I was engaged in collecting materials for the EETS edition of the Middle English *Harrowing of Hell* and *Poetical Gospel of Nicodemus*. But the identification of this unheralded, unrubicated piece in the Worcester Cathedral Ms. was immediately due to the interest and suggestion of Mr. J. A. Herbert (at that time Assistant in the Department of Manuscripts, now Keeper of Manuscripts, in the British Museum), to whose kindness and courtesy I have so frequently been a debtor in recent years.

Since the EETS edition will be amply provided with Introduction, Notes, and Glossarial Vocabulary, in addition to, in all probability, a reprint of the Latin version of the Cambridge University Library Ms. li, 6, 11 in parallel columns with the Middle English, the "critical apparatus" has been for the most part omitted from this edition. Besides, the lack of space in these publications makes it incumbent on the editor to compress the introductory materials into the smallest practicable compass. No attempt has accordingly
been made to treat any phase of the broad subject exhaustively,—not even to give a full bibliography of the literature on the subject. But the titles of a few of the most important works of both a general and a specific character are given, in which the eager student will probably find virtually all the literature on the Disciplina Clericalis, as well as on mediaeval tales and fables, recorded.

I have tried to give, in the proper connection (printed in solid type in the text, or occasionally in the footnotes) free English translations from the original Latin for all the lacunae of any consequence in the Middle English text, whether they occur as parts of, or complete, individual tales, or as omissions from the connecting dialogues. In making the translations I have had the generous assistance for corrective purposes of Professor Platner of the department of Latin, which enabled me, I trust, to retain the sense and something of the interest of the original without a superfluity of errors. One missing tale has been supplied from the Middle English Alphabet of Tales (No. VII), another from Caxton’s Aesop (No. XII).

In the text an effort has been made to reduce correction and emendation to a minimum, and the essential features of the manuscript have, it is hoped, been preserved. Spelling and capitalization have been altered only when it was felt necessary for the understanding of the text. The punctuation is, on the other hand, entirely my own, that of the Ms. being such as would frequently confuse the reader and convey a wholly false meaning. The abbreviations of the manuscript have not been indicated by the usual italic type; they are comparatively few in number and include, in the main -er, -is, n (m), and u,—but all of them only occasionally. And even a large percentage of the abbreviations present occur at the ends of lines. Isolated instances of the early English thorn (for th), which occur mostly at the ends of lines, have been printed as th. Additions to the Ms. text are indicated by brackets.

In general, what was said about the word forms and language of ‘The Mending of Life’ (see Western Reserve Studies. vol. I, No. 4, p. 27f) applies equally well to those features of the Disciplina Clericalis. New word-forms occur from time to time which the exigencies of translation required and for the same reason the sentence structure would probably often be found different from that of ‘The Mending of Life’. But these peculiarities will receive full treatment in the EETS edition.
INTRODUCTION

I

Peter Alphonse,* the author of the popular mediaeval collection of oriental folk tales or exempla, known as Disciplina Cleralís, was, according to his own testimony, born at Huesca in the kingdom of Aragon in the year 1062.† He was a Jew by birth and was known before his conversion by the name of Rabbi Moses Sephardi, or Moses the Spaniard. He was baptized under the name 'Petrus Alphonsus'—the first part of the name due to the apostle on whose birthday the event occurred, the second part deriving from Alphonsus I†, "the glorious emperor of Spain who was my spiritual father and who received me at the baptismal font."* He was according to Söderhjelm† one of the many Jewish intellectuals of the Middle Ages who served as intermediaries between oriental and occidental culture.

A few years after his conversion he published his Dialogi—or Dialogus contra Judaeos*—in which the Christian Peter defends the doctrines of Christianity against the attacks of Moses the Jew (representing the attitude of the author before his conversion as well as that of the orthodox Jews of his time).

It was probably not far from the same time that the Disciplina Cleralís was written. The author had at least already become a Christian,—a fact fully established by the Prolog of the Disciplina, which begins: "Petrus Alfons, servaunt of Jesus Christ maker of this book," and, "I return thanks to God who is the first without beginning;" and the author closes the Prolog with, "May the omnipo-

*This seems to be the natural modern form of the second part of the name; though such forms as Aldefunsi, Adelfunsi, Amphulsi, Alfunsi, Alfonsi, Alphunsus, Alfonso, Anfonsus, Anfulsus, etc., occur, and out text has Alfons. Cf. Hilka and Söderhjelm Die Disciplina Cleralís des Petrus Alfunsi. Heidelberg, 1911. Sammlung mittelalterlicher Texte, hrg von Alfons Hilka. No. 1, Introd. p. vii.
†See Migne, Patrologia Latina, vol. 157, col. 537-38. In the preface to the Dialogi, when speaking of his conversion to Christianity and his baptism, he says: "This (i.e. his baptism) happened in the year 1106 after the nativity of our Lord and in the 4th year of my life, in the month of July on the birthday of the apostles Peter and Paul. Hoc autem factum est anno a nativitate Domini millesimo centesimo sexto, actatis meo anno quadragesimo quarto, mense Julio, die natalis apostolorum Petri et Pauli.
‡See Söderhjelm, op. cit.; but Labouderie speaks of him (Migne, op. cit. col. 531) as "Alphonse VI, king of Castille and Leon."
* †Cf. Migne, op. cit. col. 538: Fuit autem pater meus spiritualis Alfunsus, gloriosus Hispaliae imperator, qui me de sacro fonte suscepit, quare nomen ejus praefato nominé meo apponens, Petrus Alfunsi mihi nomen imposuit.
* Though the work is so designated by Söderhjelm, Migne op. cit. col. 531, also cols. 535-6 and 537-8, always refers to it as Dialogi. Labouderie speaks of an edition printed in Cologne in 1536 under the title, Dialogi lecti digessimi, in quibus impiae Judaerorum opiniones, et. cet.; the preface begins: Petri Alphonsi ex Judaeo Christiani Dialogi; and the discussion itself has the following title (Migne, cols. 537-38): Incipit Dialogus Petri cognomento Alphonsi, ex Judaeo Christiani et Meyei Judaei.
tent God be my helper in this work." That is to say, the Disciplina Clericalis was written (or compiled) not long after the beginning of the 12th century. It is accordingly the earliest complete collection of oriental tales made known to the western world, and one which enjoyed great popularity and very wide distribution in the literatures of western nations during the twelfth, thirteenth, fourteen, and fifteenth centuries. One might even say without exaggeration, that the Disciplina Clericalis of Peter Alphonse not only made known for the first time a considerable number of those tales which were soon to become the most popular of western literatures, but that it inaugurated in all probability that later universally popular kind of prose fiction called the Novella. And though the exemplum had for several centuries been employed by the church fathers for illustrating and pointing their sermons, there was probably no collection of exampla, whether culled from sermons of the fathers or derived from other sources, in existence at the time the Disciplina was composed*. In Peter Alphonse's work, indeed, the exemplum has taken on much more the character of an independent tale, unconnected with any moralizing plan or distinctly religious purpose, than had hitherto been the case.

Nevertheless, there is a decided thread of moral purpose running through the Disciplina Clericalis, which shows itself clearly, if not in the individual tales themselves, at least in the dialogues of varying length which, in the original Latin, always serve as connecting links between the successive exampla. But the moral, didactic features of the collection seem to be, either with or without the consciousness of the author, already of less consequence—certainly of less interest—to the reader than the tales themselves in their purely literary and artistic aspects. As compared with the early sermons, therefore, illustrated by isolated exampla, in which the moral and

---

*On the origin and development of the 'exemplum' see J. A. Mosher, The Exemplum in the Early Religious and Didactic Literature of England, Columbia Univ. Studies in English. New York, 1911, chap. I. In the thorough study of the Disciplina Clericalis which the present writer hopes to make in the near future in connection with the EETS edition, the questions concerning the origins and analogues of the collection as a whole, as well as of each individual exemplum, will receive detailed consideration. Suggestions regarding the similarity between the Disciplina Clericalis and earlier Hebrew treatises will be found in 'The Path of Good Men;' a collection of parental instructions to children by authors distinguished in Israel for wisdom and learning, viz.: Rabbi Judah ben Saul, Aben Thibon, for his son, Rabbi Samuel Aben Thibon. The illustrious Rabbi Moses Maimonides, for his son, Rabbi Abraham; being their Last Will for the Instruction of Mankind, etc. Edited from Manuscripts in the Bodleian Library, Oxford, accompanied by an English Translation,' by Hirsch Edelman, London 1852. Moreover, Victor Chauvin's Bibliographie des Ouvrages Arabes ou Relatifs aux Arabes publies dans l'Europe chrétienne de 1810 à 1885, vol. (or Part) ix. Liège et Leipzig 1905, is a wonderful storehouse of information of every sort pertaining to the originals, analogues, and the history of the Disciplina. Much valuable information and numerous references to the literature on the subject will also be found in The Sages of Rome. Edited by Killis Campbell, Boston, Ginn & Co., 1907. 'Introduction;' also in Middle English Humorous Tales in Verse. Edited by George H. McKnight, Boston, D. C. Heath & Co. 1913. 'Introduction' and 'Bibliography' (pp. 81-91).
religious purpose is the all important thing, the Disciplina Clericalis has inverted the order of human interests and taken a remarkable step in the direction of the inauguration of a wholly new species of prose literature.

II.

Recent studies of the Disciplina, in its original Latin form, have demonstrated one fact very clearly which earlier efforts had already made probable: that this work was one of the most popular and widely distributed treatises in the literatures of the Middle Ages*. Hilka and Soderhjelm have described and classified sixty-three different manuscripts of the Latin versions of Peter Alphonse's collection, dating from the 12th century to the 16th, which they found in various libraries of England and the continent. Moreover it has long been known that French translations and adaptations of the Disciplina began to be made very early,—one version even in the last years of the 12th and another in the 13th century. These are poetical versions, one of which was published for the first time in the year 1760 by the French scholar Barbazan under the title Le Castolement d'un Père à son Fils. A new edition of this version was published by Méon in vol. ii of his Fabliaux et Contes des Poètes François des xi, xii, xiii, xiv, et xv Siècles nouvelle edition. Paris 1808. A French prose translation was also made as early as the end of the 13th century; for one of the MSS. of this translation belongs to the beginning of the 14th century, and another to the middle of the 15th*. In addition to these French versions there are known to be Icelandic, Italian, German, Spanish, and English translations or adaptations of the whole, or a part, of the Disciplina Clericalis, all belonging, it seems, to the period of the Middle Ages†. But we only have space here for a brief account of English versions other than that of the Worc. Cath. Libr. Ms. F. 172. The results of the

*See the exhaustive comparative study of the Latin Manuscript versions by Alfons Hilka and Werner Söderhjelm in the Acta Societatis Scientiarum Fennicae, Tom. xxxviii, No. 4; Petri Alfonsi Disciplina Clericalis. I. Lateinischer Text Helsingfors, 1911. Introduction, pp. i-xxix. Part II, which appeared in 1912, contains the Franzosischer Prosatext; and as planned, Part III contains two French poetical versions, and Part IV a discussion of the distribution and Influence of the Disciplina Clericalis in the literatures of the western world. Parts III-IV have not been accessible to me. Söderhjelm's Introduction to the smaller edition of the Disciplina—No. 1 in the Sammlung mittellateinischer Texte (referred to in this edition by the designation 'Söderhjelm') while the larger Latin edition is referred to as I, I, 2, etc. or as 'Hilka and Söderhjelm') is important in this connection. For there he gives a list of the important translations of the Disciplina in the different languages of the world, as well as of the books about it.

†See Hilka and Söderhjelm op. cit. II, Einleitung p. i ff. On p. x of the Introduction there is a description of a Catalan version, the Ms. of which is said to belong to the 13th century.

‡Cf. Söderhjelm, op. cit. for more details regarding these various translations.
study of the influence which Peter Alphonse's work exerted on mediaeval literature, as shown by quotations of individual tales or by other references to it, can not yet be presented. This point has been treated briefly by Söderhjelm, as quoted above. It is, however, worth noting that numerous collections of exempla and sermons, such as those of Jacques de Vitry*, Albertano da Brescia, 6do of Cheriton, Etienne de Bourbon, Nicholas Bozon, Robert Holcot, Alphabetum Narrationum, Gesta Romanorum, etc., etc., from the 13-15 centuries, contain adaptations and quotations from Peter Alphonse in profusion.

Thirteen tales of the collection are included in the 15th century English version of the 'Alphabet of Tales'† and fourteen were printed by William Caxton in his Book of the Subtyl Historyes and Fables of Esope, which he himself tells us "were translated out of Frenssehe into Englysshe . . . . at Westmynstre in the yere of oure Lorde MCCCCLXXXIII.*" This book of Caxton is almost a literal translation of Jules de Machault's Livre des subtilles Hystoires et Fables de Esope, translatees de Latin en Francois, etc., in the year 1483‡. Machault in turn made a comparatively free translation of Steinhöwels Aesop, and apparently from the Latin compilation arranged by Steinhöwel himself§, rather than from his German version. Caxton follows Machault in omitting the last two of Steinhöwel's fifteen^ tales of 'Adelfonso' from his translation. They all three also include one tale—No. xii—which is not in any

†Ed. by Mary M. Banks for the EETS vols. 126-127 (1904-1905). As the third volume has not yet appeared "a definite attribution of authorship" of the original Alphabetum Narrationum, formerly ascribed to Etienne de Besançon, must continue to wait. Cf. Banks, vol. 127, introductory note.
‡The book is a large folio Bk. Letter, profusely illustrated, and it contains some 210 pages of the Fables of Aesop, about 30 of the Fables of Auyon, and 18-20 pages of the Fables of "Poge the Florentyn," besides those of Peter Alphonse. In the epilogue to the book (ff. 142-142b) Caxton gives 1484 instead of 1483 as the date of printing: "And here with I fynyshe this book, translated and empyrnt by me William Caxton at Westmynstre in tahbybe; and fynysshed the xxvi daye of March, the yere of oure Lord MCCCCLXXXIII, and the first yer of the regne of Kyng Richard the Thyrkke." It is therefore evident that the translation was begun in the year 1483 and finished near the beginning of the following year, 'Old Style' of course. This book was re-edited with an interesting 'Introduction' and a 'Glossary' by Joseph Jacobs for David Nutt in 1889; 'The Fables of Aesop, as first printed by William Caxton in 1484, with those of Alfonso, Alphonso and Poggio, 2 vols., London, 1889.'
§According to Söderhjelm, op. cit. p. xiv, though Oesterly says (Steinhöwels Aesop, hrsg. von Hermann Oesterley, Bibl. d. ltt. Vereins in Stuttgart, Bd. 117, Tübingen 1873, Einleitung, p. 3): "The French translation of Julien Macho appeared first in the year 1483, and was printed at Lille ten years in the next fifty yeares."
^Oesterly op. cit. p. 2; "Steinhöwel was not only the translator of it, i. e. the Aesop of Planudes—Rimicius, etc. . . . . but also the original compiler of the work which immediately on its publication became one of the most popular of the early printed books in the continent; besides the translation of Machault and indirectly, of Caxton, a Dutch translation of Steinhöwel's compilation was published in 1485, an Italian one by Tuppo in 1485 (Söderhjelm p. xiv), a Bohemian one in 1487, and later versions in both Spanish and Catalanian.

In reality 16, for he merges the first two tales: (1) 'The Half Friend,' (2) 'The Perfect Friend' into one, in which he is followed by both Machault and Caxton.
of the known manuscript versions of the original *Disciplina Cleri-
calis*. Caxton designates this tale as follows: 'The xii fable is
of a blynd man and of his wyf.' In Steinhöwel's compilation the
Latin title is, 'De ceco et eius uxore ac rivali;' the German, 'Von
dem blinden und synem wyb.' Machault has, according to the
Black Letter edition (without date) which belongs in the British
Museum, 'La xii fable dun aueugle et de sa femme.' Now since
Hilka and Söderhjelm do not mention this tale as being in any one
of the 63 Mss. of the Latin versions of the *Disciplina Cleri-
calis* which they have so carefully described and collated, it is not im-
probable that Steinhöwel incorrectly attributed this tale to Peter
Alphonse (or one of his sources had done it) in gathering the
materials for his compilation. The tale falls immediately after that
of 'The Old Procuress with the Weeping Bitch'—one of the most
popular of Peter Alphonse's collection—which is No. xiii of the
original as arranged by Hilka and Söderhjelm, and immediately be-
fore the story of 'The King's Tailor and his Servants'—No. xx of
the Hilka-Söderhjelm edition and xviii of the earlier edition as
reprinted by Migne (*op cit.* cols. 693-694.) On account the interest
of the tale and for the sake of giving the reader an opportunity to
compare the English of the Worc. version with that of Caxton (both
being probably of about the same date) I reprint it herewith com-
plete according to the original edition.

III.

*The Blind Man Deceived by His Wife.*

There was sometyme a blynd man whiche had a fayre wyf, of
the whiche he was much Jalous. He kepe her so that she myght
not goo nowher, for euer (Jacobs 'ewer') he had her by the hand.
And after that she was enamoured of a gentil felawe, they coude
not fynde the maner ne no place for to fulfylle theyr wyll. But
notwithstandyng the woman whiche was subtyle and Ingenyous
counceyled to her frende that he shold come in to her hows and
that he shold entre in to (Jacobs omits 'to') the gardyn, and that
there he shold clymme vpon a pere tree. And he did as she told hym.

And when they had made theyr enterpyse, the woman came
ageyne in to the hows and sayd to her husband: "My frend, I praye
yow that ye wylle go in to our gardyn for to disporte (Jacobs
"despose") vs a lytel whyle there." Of the whiche prayer the blynd
man was wel content and sayd to his wyf: "Wel my good frend, I

---

5 Oesterley, p. 326ff.
6 But No. xi in the earlier editions of Labouderie (Paris, 1824) and Schmitt (Berlin
1827.)
will wele; lete vs go thyder." And as they were vnder the pere
tree she sayd to her husband: "My frende, I praye the to lete me goo
vpon the pere tre, and I shalle gader for vs bothe some freye peres."
"Wel my frened," sayd the blynd man, "I wyle wele wal graunt
therto." And when (f. 132b) she was vpon the tree, the yong man
began (sic) to shake the pere tree at one syde and the yonge
woman at the other syde. And (Jacobs repeats 'and') as the blynd
man herd thus hard shake the pere tree and the noyse whiche they
made, he sayd to them: "Ha! a euyllle woman, how be it that I see
hit not, nevertheles I fele and vnderstande hit well. But I praye to
the goddes that they vouchesauf to sende me my syght ageyne."
And as soone as he had made his prayer, Jupiter rendryd to hym his
syght ageyn. And whanne he sawe that pagent vpon the pere tree
he sayd to his wyf: "Ha! vnhappy woman, I shalle neuer haue no
loye with the." And bycause that the yonge woman was redy in
speche and malycious she answerd forthwith to her husband: "My
frend, thow arte wel beholden and bounden to me, for bycause
and for the loue the gooddes haue restored to the thy syght; wherof
I thanke alle the goddes and goddesses whiche haue enhaunced
and herd my prayer. For I desyrnyng moche that thow myght see me
cessed neuer day ne nyght to pray them that they (Jacobs 'theye')
wold rendre to the thy syghete. Wherfore the goddes Venus
vysybly shewed herself to me and sayd that yf I wold doo (Jacobs
omits) somme playsyr (Jacobs 'playsyre') to the sayd yonge man, she
shold restore to the thy syght. And thus I am cause of it." And
thenne the good man sayd to her: "My ryght dere wyf and good
frende, I remercye and thanke yow gretely; for ryght ye haue and
I grete wronge."

IV.

The Middle English version now first published as a whole7 is
preserved in the Worc. Cath. Libr. Ms. F. 172,8 which probably
originated in the latter half of the 15th century. The Disciplina
Clericalis is number 15 in the order of the contents of the Ms. and
is contained in ff. 118b—138. The piece begins at the top of the
page without any title or rubric, and there is nothing to indicate
the end but the spacing and the beginning of the immediately follow-
ing piece near the middle of the page (f. 138) : 'Incipit Epistola Alex-

7 One of the tales, No. xxix, was printed by the present writer as a contribution
1909). This tale and two others constituting the last three tales of the Worc. Cath. Libr.
collection, all of which are apparently spurious later additions to the original, were also
printed, along with their Latin originals, by Hilke and Söderhjelm (op. cit., I. Anhang
II, pp. 68-73).

8 This Ms. has often been described in recent years, so that it will not be neces-
sary to repeat the description here. Cf. Hilme, 'A Valuable Middle English Manu-
script,' Mod. Philol. vol. iv, p. 67 ff. (July, 1906); Floyer and Hamilton, A Catalogue of
Manuscripts Preserved in the Chapter Library of Worcester. Oxford, 1906; Hilme, The
Harrovanging of Hell, etc., EETS (extra Ser.) 100, London, 1907. Introduction, p. xlviii ff.;
Hilme, Richard Rolle of Hampole's Mending of Life, from, etc., Western Reserve
Studies, vol. 1, no. 4, 'Introduction,' pp. 5-11.
andri Magni Regis Macedonum ad Magistrum suum Aristotilem. There are forty lines to a page and the writing tho' rather small is easy to read.

The Worcester version omits eight of the tales found in the complete Mss. of the original Latin *Disciplina* (cf. Hilka & Söderhjelm *op. cit.*), but as noted above, there are three tales added at the end.\(^9\)

The Middle English translation was carelessly made; there are numerous instances in which the translator seems to have been in a hurry, or ignorant of the Latin text he was following. Many of these crudities are pointed out in the footnotes of this edition. The stories, moreover, do not always follow the order they occupied in the original, and occasionally a passage has been taken out of its natural setting and connection in the Latin version by the translator (or perhaps by the copyist of the Worc. Cath. Ms.) and shifted to a different part of the collection. Indeed, the confusion about the meaning of the Latin and the arrangement of the materials often suggest the probability that we have to do with a careless copy of an earlier original. One might, to be sure, discover that many of these peculiarities have their basis in the Cambr. Univ. Libr. Ms. (li, vi, ii, ff. 95-116) of the Latin version, which, as we have already seen, is the source of the final three tales of our collection. Hilka and Söderhjelm, however, have not recorded many notable textual differences between this and the other complete manuscript versions—except the three spurious tales—either in their introductory discussions\(^10\) or their foot notes.

\(^9\) The missing tales are Nos. VII, VIII (cf. I, 13), XII (1, 16, 1. 9), XVIII (I, 20), XXI (1, 29), XXIX (I, 41), XXXI, XXXII (I, 43-44); the additions (Nos. XXVIII-XXX) seem to have corresponding originals in only one of the Latin Ms., viz. Cambridge Univ. Libr. ii, 6, I, ff., 113a-114 (see Hilka & Söderhjelm *op. cit.* I, Anhang II.)

\(^10\) Cf. *op. cit.* I, pp. xi, xvi, xix—where the editors remark: “C1 has the noteworthy assertion (I, i) that Petrus was the physician of Henry I, king of England” and “the copyist was in general fond of making additions.” They also observe that the interpolation of the three spurious tales just after the closing words of the piece caused the shifting of exempla xx, xxii, xxiv from their natural positions in the collection to the end of this version—also pp. 68 and 72.
PETR ALPHONSE'S DISCIPLINA CLERICALIS
A COMPLETE MIDDLE ENGLISH VERSION
FROM
THE WORCESTER CATHEDRAL LIBRARY MS. F. 172.
PROLOG\(^\text{11}\) (f. 118\(^b\))

Petir Alfons seruanta of Jhesu Crist, maker of this booke saith: Thankynges I do to god the whiche is first and without bigynnyng, to whom is the bigynnyng and the end and of all goodenes the fulfillyng Sapiens and wisdam; whiche sapiens and reason whiche aspirith vs with his wisdam, and of his wounded reason with cliernes shyneth and with manyfold maner of the holigost with his grace vs hath enriched. Forwhi therfor god though I byeng a synner vouchestsauf to cloth me with many maner wisdams, ne that the lantern to me taken be nat hid vnder a bussel; but with stiryng of the same spirite to the profite of many to make and compowne this booke I am monysshed and warned, beseechyng hym as to the bigynnyng of this my litel booke he enjoyne a goode end; me also kepe that nothyng in it be saide that to his wil be displeasure. Amen\(^\text{12}\)

The paragraph omitted from the Introduction (see I, 1-2) by the English translator runs as follows: May God then who constrained me to write this little book and to translate it into Latin aid me in the undertaking. For when I wished to know by my own efforts the source of human life, I discovered that intellect was given to man by God for this purpose, that he might be zealous in the study of sacred philosophy as long as he lives; for by this he will gain more and better knowledge about his Creator and will strive to live temperately and know how to protect himself against threatening misfortunes; and he may thus follow that path in the world that leads to the kingdom of heaven. And if he lives according to these precepts of sacred discipline, he will fulfill the purpose for which he was created and will deserve to be called perfect. Moreover, I have considered that man's nature is weak, so that he must be assisted and instructed in a few things if he is not to fall into a state

\(^{11}\) The prolog indicated in Ms. only by paragraphing.

\(^{12}\) The long paragraph immediately following in the Latin is omitted in the English. There is in fact evidence everywhere that this translator (or possibly the copyist of this Ms.) was both ignorant of the Latin and careless. He pays no attention to prolog or epilog; he frequently omits words, clauses, sentences, and sometimes extensive passages from the original; he occasionally transfers a passage from its natural connection in the Latin; and the instances of his misunderstanding and mistranslating the Latin are almost countless.

I shall attempt to supply free translations, for the sake of the connection in the narrative, of all omissions of any length and importance. Wherever there is any doubt as to the meaning of a word or passage the original Latin will also be given in the footnotes.
of utter weariness. He must also preserve his strength of mind, so that he may more easily remember the means by which his nature is to be softened and sweetened. For if this is forgotten he will require many other things to make him recall what he has forgotten.

I have therefore composed this little book partly from the sayings and warnings of philosophers, partly from Arabic proverbs and admonitions both in prose and verse, and partly from fables about animals and birds. And I have carefully considered the method, so that, should I write at great length, the contents might not be a hindrance instead of a help to the reader; but that both reader and hearer might have an opportunity and a desire to commit them to memory. And they who gain knowledge by means of this book will recall the things they have forgotten. The title of the book is one growing out of its theme, that is, Clericalis Disciplina; for it treats of the trained priest. But I have decided to exclude everything, as far as possible, from this treatise that is contrary to our belief or different from our faith. To this end may the omnipotent God on whom I rely assist me. Amen.

If to any man this litel Epistil remne bi his vtter eye and sumwhat in it he shal see that kyndely cause and nature to his more subtil eye,\textsuperscript{13} eft and eft I monysshe and do warne he ageyn to Rede.\textsuperscript{14} And last to hym and to al thoe that bien of parfite feith of holichirche I sette and put to correccioun. Forwhi and forsoth the Philosophre trowith nat any thyng to be parfite in mannes inven- ciouns or syndynges.

Therfor Enoch the philosophre, whiche in Arabik tung is named Edriche, saide to his sone: "The dreede of god be thy busynes and lucre and wynnyng shal come to the without any labour." Another Philosophre saith: "Who that dreedit the lord al thynes dreeden hym. Forsoth who that dreedit nat god is adred of al thyng." Another philosophre saith: "Who that loveth god dreedit god. And who that lovith god is obedient vnto god."\textsuperscript{15}

Socrates saide to his disciples: "See ye that ye bien nat seide obedient and inobedient in the same." The Emucheies\textsuperscript{16} saiden vnto hym: "What seistow to vs leve Ipocresy?" [He said]: "Forsoth it is Ipocresy for to make symulacioun of obedience to god before men and in hid thyng or secret to be in-

\textsuperscript{13} Lat. I, 2, l. 12, quod humana parum cavat natura viderit, subtiliori oculo.

\textsuperscript{14} Lat. iterum et iterum relegere moneo.

\textsuperscript{15} The English version omits the saying of the next speaker in the Latin, I, 2, l. 22. The Arab said in his verse: "It is incredible that thou art disobedient to God and yet pretendest to love him; if thou truly lovedst him thou wouldst obey him. For he that loves obeys."

\textsuperscript{16} or Emicheies; the translator did not know the Latin form Enuclea, imper. sing. from enucleo—are, 'to explain,' and consequently gave a false interpretation of this sentence, Enuclea nobis quod dicis, meaning "explain or make clear to us what you are saying."
obedient.”

On of his disciples saide vn to hym: “Ther is non other people but of Ipocrisy, therfor to a mannnes soule it is goode to beware.” Socrates saith: “Ther is sum man whiche prevy and apert shevith hymself to be obedient vn to god, as that he be had holy among men and therfor of theym the more to be worshipped. Ther is another more subtle whiche levith and forsakith this Ipocresey, as that he may (f. 119) deserve to the more. Forsoth whan he fastith or any almesse doeth, and of hym be asked if he hath do, he aunswerith: ‘God knowith or nat,’ as in more reverence he be nat had; and it is saide non Ipocresy the whiche wil nat shewe his goode deede vn to men. Also I bileeve and I trowe that ther bien butfewe whiche bien percyuers in this maner of Ipocresey. See yee therfor that this ne deprive yow nat the Rewarde of yowre labour, that it fal ne hap nat, al thynges that ye don with cleen intencioun ye seeke nat therof to have any glorie.” Another Philosophre saith: “If thow bihold stidefastly into god, althynges shuln be prosperous to the wherever thow goest.”

Balaam whiche in Arabik tung is cald Lucan saide to his sone: “Sone, ne is nat the ampt, otherwise cald pismër, wiser than thou, whiche gadrith in somer wherof he livith in wynter? Sone, ne is nat the Cok more waccheful than thow, whiche in the morow wakith and thow sleepist? Sone, ne is nat the Cok strenger than thow, whiche iustifieth x wifes and thow maist nat chastise oon? Sone, ne is nat the dog or the hound more nobil than thow, whiche of his benefactours is remembred and myndfull and thow of thy benefactours art foryeetful? Sone, ne be it seen to the a litel to have oon enemy, or to moche to have a thowsand friendis. Forsoth I say to the forwhi.”

I. The Half Friend.

Whan Arabs shude die [he] cald his sone vn to hym and saide: “Sey thow while I live how many friendis thow hast purchased.” The sone aunswerd and saide: “I arbitre and trust that I have purchased mo than a hundred friendis.” Than the fader saide: “The
philosophre saith, ‘Ne praise thow nat a friend til thow have proved hym.’ I sith the tyme that I was born and have lived vnneth I have purchased half a friend. Thow therfor how hastow purchased a hundred?21 Goo therfor to proeve hem all, as thow maist know if any be thy parfite friende.” The sone said: “How counseilest thow that I shal proeve hem?” [The fader said]: “Sle a Calf and breke hym smal and put hym in a sack, so as the sack be infect with bloode withoutfurth, and than [go] to thi friende; sai thow: ‘Dere friend, I have slayn a man; I pray the to burye hym secretly, so as noman shal have the suspect and so maistow save me.’” The sone dide as his fader bad hym. Forsoth the first that he came to saide vnto hym: ‘Bere the ded man with the vpon thi neck; so as thow hast don evil, so suffre thow satisfaccioun. Forsoth he shal nat entre in to myn house.’ And when he had don so bi all, thei aunswerden the same. Therfor goyng ageyn to his fader [he] told hym what he (f. 119b) had don. Than the fader saide: “It happith to the as the philosophre saide to his sone. ‘Many friendis bien nombred in prosperitee but a fewe in necessite.’ Go to myn half friend that I have and see what he saith to the.” He com and as he had saide to other he saide to this. The whiche saide: “Entre in to myn house; this is no seker place to be shewed vnto neighburghs.” Therfor he sent out of his house his wif and al his houshould and digged a pitte. When he saw al thynges redy and arraied al thynges as it ought to be, he departed doyng thankynges, and therof rehersed vnto his fader what he had do. Forsoth the fader saide, “For suche oon the Philosophre saith: ‘he is a veray triewe friend that helpith the whan al the world failith’.” Then saide the sone to the fader: “Hastow seen any man whiche hath wonne or purchased hym suche an holl friend?” [The fader answerd]: “I have nat seen that, but I have herd [it].” Than the sone: “Tel me of hym if happely I myght pur chase me suche a friend.” Than quod the fader:

II. THE TWO PERFECT FRIENDS.

“Relacioun22 and told it is to me of ii busy merchauntis, the whiche that oon dwellid in Egipt and that other at Baldach, so only bi heringssay thei knewen toguyder and bi messangiers bitwene senten for their necessaijs. It happened that23 he of Baldach went of his neede and busynes into Egipt. The Egipcian hering of his comyng mette hym and with grete joye toke hym in to his house and

21 ‘That’ repeated in Ms.
22 Lat. I, 4, I. II. At pater : Relatum est mihi.
23 ‘That’ repeated in Ms.
in al thynges served hym as is the maner of friendis bi viii daies, and shewid hym al his manoirs and other juels and necessaries\textsuperscript{24} to hym bilongyng whiche that he had in his house. At the viii daies end he of Baldach sekeled.\textsuperscript{25} That gretely greved the lord of the hous, [whiche] cald vnto hym al the lechis of egypt, as they come to his house to see his friende. The lechis felt his puls eft and eft, also bihield his vryne, and non infirmyte in hym thei knew. Ther-for thei knewen [it] to be a passioun of love. This knowen, the lord of the house asked hym and bisought hym if ther were any womman in his hous that he loved. To that the sikeman saide: 'Shewe me al the wymmen of thyn house, if that haply amonges theym I may see hir that I love, and I shal tel the.' Whiche so herd, [he] shewid hym syngeressis and dauncers, of the whiche non of hem hym pleased. After that he shewed al his owne dothers; these also as tho other he refused and non Reward of hem tooke. The lord forsoth of the house had a nobil damysel and maiden whiche long\textsuperscript{26} tyme he had norissid and cherisshed to that entent with hymself to have maried (f. 120). Whiche whan he had shewid hym, the sike man forsoth bihied and saide: 'Of this and in this is my lif and deth.' Whiche whan the lord of the house herd [he] yaf to hym that noble faire maide vnto wif with al tho thynges whiche was with hyr to bi taken, vp suche condicioun that he shuld wed hir vnto wif. These thynges complete, [he] toke his wif and tho thynges whiche he tok with his wif, and his neede and busynes don repaired ageyn home in to his cuntrey.

Forsoth it happed after that this Egipcien in many maners lost al his goodis and was made a veray needy poore man [and] thought in hymself that he shuld go to his friende whiche he had al Baldach, as that he myght have mercy and pite vpon hym. Therfor naked and hungry in the tempest and silence of the nyght he cam to Baldach. Shame forsoth so withstoode hym that he went nat to the house of his friende lest haply unknownen at suche tyme he were forbode the house. Therfor he entrid in suche a temple where he benyghted. But in lase while than he wold ther abide\textsuperscript{27} [he] mette ther two men of the Citee nyhs to the temple, of whiche that oon slowgh that other and p[r]ivyly fled. Many of the Citizeyns for the

\textsuperscript{24} Lat. (I, 4, 1. 15) has simply: ostendit ei omnes manerias cantus quas habebat in domo sua.

\textsuperscript{25} For this sentence the Lat. has Finitis octo diebus infirmatus est.

\textsuperscript{26} Two or three letters crossed out in Ms.

\textsuperscript{27} Translator has rendered Latin entirely wrong (I, 5, 1. 9), Sed cum ibi anxius multa secum diu volveret.
noise and the cry ran and founde a man slayn and sought what he myght be that did the manslaughter, entred the temple hopyng to fynde the mansleer ther. 

Fyndyng ther the Egipcian and askyng of hym wherfor he had slayn the man, he heryng this of theym saide: 'I am he that hath slayn the man; coveityng deth so to end his pover[te].' And so was he taken and imprisoned, and on the morow brought before the juges and to the deth condempned and to the gibet and for to execucioun. Many forsoth ther were in that maner that met hym, of the whiche oon was his friende of whos cause he cam [to] Baldach, and sharply beholdyng hym tooke hym to be his friend whiche he left in Egipt. Remembrwing also of the goodenes whiche he had done to hym in Egipt, thynkyng forwhi that after his deth he myght nat yield nor acquite hym his goode deede, decreed in hymself for hym to die. And with a grete voice cryeng, 'What condempne yee an innocent? Whider wil yee leede [hym] that no deth hath deserved? It is I that hath the man slayn.' Than thei laden handis on hym and hym bond and hym led with that other toward the gybet for to have execucioun; and that other from the payne of deth loosed and absoiled. The mansleer beyng in the same pres, beholdyng and seeyng this, than went with them and saide in hymself: 'I have slayn the man (f. 120b) and this is dampned. And here another innocent is deputed vnto turment, and I forsoth that hath don the nuysaunce goeth free. What is the cause of this maner of justice I wote nat, but that only it be of the grete suffraunce and pacience of god. Forsoth I knowe that god is a veray just juge and no hid synne leyth vnputysshed. And lest that he herafter take on me more harder vengeaunce, so of this maner of blame I shal nat deferre me to be gilty. And so from deth I shal assoile and loose [hym] to purge and clense the synne that I have don.' [He] obeied hymself therfor to the perel saieng: 'I, I whiche hath don the evil; thiese that ye han dampned, leve yee hem vnhurst.' Forsoth the juges nat a litel woundryng thiese other from deth delyvered they bond. -And now nat a litel of jugement doubtyng this with thiese other bfore delyvred ledden before the kyng and to hym al told and rehersed bi order and hym also com-

28 Lat. (I, 5, 1, 13) audierunt ab ipso quia ego illum interfeci.
29 Ms. 'cauj'; Lat. cuius causa.
30 These three words inserted on margin.
31 Lat. (I, 6, 1) obiecit se ergo periculo dicens.
32 'that ...... dampned' not in the Latin, which has istum dimittite in noxium.
33 Lat. (I, 6, 1) hunc.
34 The preceding three words supplied on margin.
pellid to doute. So bi a comune counsail they goyng to hem, al the cryme and blame that to theym was put, he pardond on cove-
naut that they shulden shewe the causes of the cryme and blame
to hem put. And they forsoth bi comune assent told hym the towth
of the thyng and of al wern assoyled. The denzyn whiche had
decreed to die for his friende led hym in to his house [and] of al
the worship to hym biforn don saide: 'If thow wilt rest quietely and
dwel with me, al thinges as it biowith shuln be to vs comune. If
forsoth thow wilt go ageyn, al thynges whiche that I have and be
myn, evenly we shuln departe.' Than he softly and sweetely thanked
hym of his yudenes, submytted hym to that he hym ofred in par-
ticioun received, and so went hom ageyn in to his cuntrey. Thi
these thinges rehearsed and told, saide the sone to the fader: "Vnneth
may any man fynde suche a friend." Another philosopher said
about untried friends: "Provide thyself once with enemies and a
thousand times with friends, for thy friend may perhaps become an
enemy sometime, and it will thus be easier to bear thy loss." Ano
ther philosopher also: "Avoid seeking counsel of any one until
he has proved faithful to thee." Another philosopher again: "Give
thy friend as much good advice as thou canst, even though he will
not believe thee; for it is just that thou give him good advice,
although the silly man may not follow it." Another: "Do not reveal
thy counsel to every man; for it is better to seek counsel of him who
retains it in his heart." Suche a phil[os]opher saith: "Thyn hid
and secrete counsail as is in thi prison shit, forsoth opened and
shewed, holdith the as bounden in his prisoun." Another: "Never
associate with enemies when thou canst find other companions; for
they will notice when thou doest evil, but fail to see the good things
thou doest."

A certain poet said: "It is one of the serious misfortunes of this
world that a free man must sometimes accept the help of his enemy.
A man once inquired of a certain Arab: 'What is the worst mis-
fortune that can happen to thee in this world?' The Arab: 'When
necessity compels me to ask my enemy to give me what I wish'.
Another: "Do not associate with a lecher for his society is a dis-
grace to thee." Another: "Do not exult in the praise of a lecher,
for his praise is blame and his blame praise for thee." As a certain

38 'y' and 'go' are wanting because the left corner of the leaf has been torn off
and pasted on again.
39 Lat. (I, 6, l. 6) Communi autem consensu omnibus absolutia.
40 Lat. (I, 6, l. 6) Consensu omnibus.
41 Lat. (I, 6, l. 9) Si vero repatriare volueris.
42 Lat. (I, 6, l. 9) Repatriavit.
43 Lat. has for last sentence only sicque repatriavit.
44 At this point the translator has omitted several sentences of the long dialogue
(I, 6, l. 12-9) connecting exampla II and III.
45 Lat. (I, 6, l. 22, Alius.
46 This sentence is followed by a further omission of the sayings of several philo-
sophers from the Latin, see I, 6, l. 24 ff.
philosopher was passing along the highway he found another philosopher jesting with a lecher and said to him: "Birds of feather flock together." But that one replied: "I did not associate myself with him." To this the wayfarer: "Then why dost thou approve of him?" And he: "I do not, but in great need even an honest man must resort to a privy." Another philosopher: "Son, it is difficult to climb high houses but easy to descend from them." Another philosopher saide to his sone: "Bettir is the enymite of a wiseman than the friendship of a foole." Another saith: "Ne have thou nat for no grete thyng the frendship of a foole, forwhi it is nat to the abidyng." Another: "Bettir is the felawship of a simple man nurisshed among sapient men than led and brought furth with feders of prudent men." Another: "Swetter it is to a wise man sharp lif amonge wise men than swete lif among vnwise men." Another saith: "Ther bien two maner and spieces of wisdam: that oon is na (f. 121) tural and that other artificial, of the whiche that oon may nat be without that other." [Another]: "Ne committe thow nat wisdam vnto foolis, forwhi vnto theym it is but an injury; neither denye thow it nat vnto wise men, for that that is thiers thow takest awey from hem." Another: "The gifts of this world are of different kinds; for some are given riches, some wisdom. A certain man speaking to his son said: "Which wouldest thou prefer to have given thee, money or wisdom?" To this the son: "That which others are most in need of. There was once a certain wise poet who, though distinguished, was poor and in need, and who was always complaining about his poverty to his friends, about which also he composed verses expressing some such sentiment as this: 'Thou who rejoicest in wealth, show me why I am in want. Thou art not to blame, but tell me, who is to blame? For if my lot is hard, it surely was not made so by thee. But thou art mediator and judge between me and my destiny. Thou hast given me wisdom without wealth; tell me then, what can wisdom do without wealth? Take thou a part of my wisdom and give me some of thy wealth. Do not make me suffer such want that its hardships will bring disgrace upon me.'" A certain philosopher said: "Everyone appears to another in one of three different relations: To whomsoever thou doest a kindness thou seemest to him to be greater than himself; from whomsoever thou desirest nothing thou seemest to be on an equality with him; but to whomsoever thou art indebted for any favor thou seemest to him less than himself." Another: "Wisdom is the light of the soul, but sense is the light of the body." Another:

43 Lat. (I, 7, l. 15) quam prudentis cum lecatoribus educati.
44 After this speech the Middle English version again leaves out several sentences of the Latin.
45 See I, 8, 1. 3.
“Wisdom revives even dead bodies by its light, as the rain by its moisture revives the dry earth.”

The disciple said to the Master: “How shall I behave me to be accounted among sapient disciples?” The Master: “Kepe silence til it be necessary and neede to the to speke.” Another Philosopher: “Only Silence is a wisdam and to speke⁴⁶ is a signe of folly.” [Another]: “Ne hast thou nat to aunsuer til an end be of the asker⁴⁷; nor any questioun made in felawship ne tempt thou nat to asoile while thou biholdist ther any wiser than thou; neither answer thou nat to any question made to anothe[ther]; neither have thou appetite of lawde or praisyng for thyng to the vnknowen. [For the philosopher says]: ‘Who of thyng to hym vnknowen appetith lawde or praisyng yieldith to prove hymself a lier’,” Another: “Be thou restful, stil, and quiete vntil trowth, whether it be saide of the or obiect agenst the.” [Another]: “Ne have thou no glory in thi wise wordis, for as the Philosopher witnessith, ‘Who that glorith in wise wordis provith hymself to be a foole.’ Doyng thou al these thynges thou shalt be even nombred among disciples of sapience and of prudence.”

[The philosopher says]: “Who can prudently inquire prudently vndirstandith the solucioun.” [Another]: “Whosumever shameth to folowe the wisdam of other, more he shameth the same of hym to be inquired.” Another: “Who that for a short tyme shameth to suffre loore, al tyme in shame and vnwisdam shal dwel and abide.” [Another]: “Nat all tho whiche is saide sapient is sapient; but he that lierneth wisdam and can reteyne it.” Another: “Who that in doctryne faileth, litel his kynred or gentilnes profiteth or availith. Nobilnes needith loore, sapience forsooth and experience.” Another: “In whom the nobilnes of elders faillith or endith or covenably reservith.”⁴⁸ Another: “Nobility that proceeds from my own exerions is more precious to me than that which cometh to me from my father.”

III. THE KING AND THE POETS.⁴⁹

Arabs: “Suche a versiour prudent and curteys but vnnoble of byrth to a kyng offrd his vers; whos prudence noted the kyng hym with worship tooke. Therfor to this other versifiers envieden to

---

⁴⁶ Lat. (1, 8, 1. 10) loquacitas est, et cet.
⁴⁷ Lat. finis interrogationis.
⁴⁸ Lat. (1, 8, 1. 27) Alius: In quo sua desinit nobilitas, avorum nobilitatem hau congrue reservat. The speech of the next philosopher was omitted by the translator.
⁴⁹ I, 9, 1, 1.
overcome his gentilnes and kynred, gadreden toguyder and saiden vnto the kyng: "Sir kyng, whi this so vile of birth magnifieth [thow] somoche?" To this the kyng: "Whom yee han trowed to blame, the more yee han praised." He forsoth whiche was blamed to this he adjoyned: "Roses spryngen on thornes nat for that they bien nat (f. 121b) blasfemed." Forsoth the kyng left hym with more worshipful giftes.

It happened as that a versifiour of noble birth forsoth but litel lierned to suche a kyng offred his vers. Whiche the kyng toooke, as gretyly evil made, dispised hem, and nought yave hym. Therfor the versifiour saide to the kyng: "If nat only for the vers, for myn nobilnes sumwhat yield thow me." Therfor the kyng: "Who is thy fader?" Than he shewed hym. Than quod the kyng: "Seede in the hath he gendred." To whom the versifiour: "Often of whete spryngith Rye." To this the kyng saide: "Thow previst thisilf lasse than thi fader." And so [he] left hym vn-rewarded.

Another versifiour also cam to the kyng of an vnnoble fader but a gentil Moder. What compownd and vncompownd he offred hym vers whos moder had a shyneng brother. Forsoth nat forthan toke [he]' hym worshipfully, [but], asked of hym whos sone he was. Than he pretendid hym his vncle; wherof the kyng turned hymself in to moche laughter. Than saide his housold meyne: "Wherof procedith this laughter?" Quod the kyng: "Suche a fable in suche a booke I Red whiche I behold here with myn eyen." Quod thei: "What is that?" Quod the kyng.

IV. THE MULE AND THE FOX.53

"A Mule newly born fonde foxes in lesewes and woundryng saide vnto hym: ‘Who ar tow?’ The Mule saide hym to be formed. To whom the foxes: ‘Hastow neither fader ne moder?’ [The mule replied]: ‘A gentil hors is myn vncle.’ So as [the mule] therfor knowlached nat the Asse his fader, insomoche that he was a slow beest and dul, so this shameth to knowlache his fader for his dulnes nat vnknowen." The kyng only turned hym to the versi-

50 Ms. ‘than.’
51 Lat. Semen in te degeneravit (I, 9, 1. 10).
52 For the passage ‘What compownd .... sone he was’ the Lat. has (I, 9, 1. 13) Incompositus quidem incompositos obtulit versus. Cuius mater fratrem habebat et facelia splendidum. Rex autem nequaquam eum honorifice suscepit. Quaesivit tamen ab eo cius filius erat.
53 I, 9, 1. 18.
54 These words only partially translate the Latin, mulus dicit se Dei creaturam esse.
flour and said: "I wil that thow shewe me thi fader." And he shewed [hym]. Therfore the kyng knew that his fader was vn-lierned and saide to his seruauntis: "Departe this from our thynges, for why he hath goten ne deservid hem." 55

The Arab said to his father: "It astonishes me to read that in past ages nobles, wits and wise men were honored, but only lechers were revered." To this the father: "Son, be not astonished that priests honor priests, nobles nobles, wits wits, and that lechers are venerated by lechers." The son: "And I read another thing: that priests were not honored for their wisdom; whence lechers were produced and came to great honor." Then the father said to him: "That indeed resulted from the indolence of the time." To this the son: "Explain to me, dearest father, the true meaning of nobility." And the father: "As Aristotle says in his letter to King Alexander, 56 in reply to the question as to what kind of a man he should select for his counsellor: 'Choose a man,' he said, 'who has been educated in the seven liberal arts, disciplined in the seven cardinal virtues, and polished by means of the seven accomplishments, and I believe he will represent perfect nobility.'" And the son: "Such nobility does not exist today, for all the nobility that I know about proceeds from gold and silver. As the poet says: 'Riches exalt people who are without nobility and poverty degrades an ancient house that was once in high esteem because of its nobility.' A certain poet made these verses about the evils of the world which are destroying its nobles. 'Tell them,' he said, 'who despise us because of the misfortunes which befall us, that this world shows its opposition to no one but the noble. Dost thou not see how the ocean carries dung and chaff away, but how precious stones go to the bottom? And dost thou not see that the stars in the heavens are without number, and yet none of them but the sun and moon are subject to eclipses'?" And the father: "This happens on account of the indolence of the world, since men decide that riches are the sole reason for boasting." One of the disciples questioning the master said: "Since there are seven arts, seven accomplishments, and seven virtues, I wish you would tell me what they are." The master: "All right; these are the seven arts: Logic, arithmetic, geometry, physics, music, astronomy. Opinions vary greatly as to what the seventh is: philosophers who believe in prognostications assert that necromancy is the seventh. Others who do not believe in predictions think philosophy is the seventh, which excels the study of nature and the elements of the earth. Some who do not know philosophy insist that it is grammar.

Then, the accomplishments are: Riding, swimming, archery, boxing, the chase, chess, writing verse. The virtues (industriae) are:

55 After this sentence the M. E. version has omitted a long passage of the philosophical discussions of the original (I. 9, 1. 26). The first half of the passage discusses "true nobility"; the second half, "the seven arts, virtues, and crafts."

56 A Middle English version of this letter is preserved in the same Ms. (ff. 138-148) with the Disciplina Clericale.
not to be a glutton, a drunkard, a sybarite, not to be given to violence, to lying, covetous, and of evil life." The disciple: "At the present time I do not believe there is any man of this kind."

After this long omission the Middle English version resumes the narrative.

Suche a Philosophre correctid his sone sayeng: "Beware of lesynges, for it is swetter than flessh of briddis." Quod another: "How light it is to brynge furth a lesyng; whi is trouth seen so hard and hevy?" [Another philosopher]: "If thou dredist trewh whom forthynkith he, bettir it is ever to say so."67 [Another]: "Shame it is to deny lest it brynge to the necessite of lesyng; forsothe more honest it is to denye a thyng than68 to yeve long terme." Another: "To blame of blames to adde to the preyer is this tyme with warenes to deny."69 Another philosopher: "If lesyng sawith any, moche more with trouth he shalbe saved." Suche on accused was led and brought biforn the kyng, the juge denyng the cryme to hym put and of the same convicte. To whom the kyng: "In dumble wise thou shalt be punysshed (f. 122), oones for the cryme don, the secunde for the deede denied." Another suche in likewise accused that he had don, nat denied. Thei that stooden aboute saiden to the kyng, he to take jugement of the deede.60 "Nat so," quod the kyng, "forwhi the philosopher saith: 'To hym that confessith the synne, reason it is to Reles the jugement.' So he departed from the kyng free."

Socrates saith: "So as a manlyer61 is nat convenient in the felawship of a prince, so is he excluded from the kyngdom of hevenes". Forwhi the philosopher saide to his sone: "Say thou hym a lier whiche to overcom evil saith evil; forwhi as fier hurtith nat fier, so evil vnto evil ne fallith nat. Therfor as water quenchith fier, so goode thynges distrioeth every evil." [Another]: "Ne yield thou nat evil, ne be thou nat like vnto evil. So yield goode as that thou be the better vnto evil."62

The Arabik saide to his sone: "If thou see oon biforn greved of evil werkis, ne entremete; who loosith the63 doute, vpon hym shal the thretenynges be."

---

67 Lat. (I, 11, l. 6) Si dicere metuas unde paenites, melius est dicere: non! quam sic!
68 Ms. 'that.'
69 Lat. (I, 11, l. 9) Terminum termino addere roganti est hoc tempore calliditas negandis.
70 Lat. (I, 11, l. 13) Dixeruntque qui regi astiterunt: Decrimine confessio iudicium sument.
71 Lat. homo mendax.
72 The M. E. omits the immediately following sentence, Alius: Ne confidas in malo si periculum evaseris, ut aliiud ines, quis illud non faciet u. simile pertranses (see I, 11, l. 22).
73 Lat. quia qui pendulum solverit.
V. The Ungrateful Serpent.64

"Suche oon passyng bi the woode fonde a serpent of shepardis strayned and to stokkes bounden, whom in maner loosed cured to chaufe.65 The serpent chauffed aboute the faverer began to gnawe and bite and somoche the bond hard he constreynd. Than the man saide: 'What doestow? Whi yieldistow evil for goode?' The serpent saide: 'I do my nature and kynde.' Quod he: 'And I have don wele to the, and that evil doestow only to me?' So they strivyng wern cald to the jugement of the fox. To whom whan he was com [and] was shewed al the matier bi order, than the fox saide: 'This cause can I nat deme bi heryng, but as it was at the first bitwixt yow I may see it at eye.' Than was the serpent bounde ageyn as she was afore. 'Now,' quod the fox, 'thow serpent, if thow maist eschape, departe.' Whiche to the man: 'To loose the serpent nil thow nat labour.' Whether hastow nat Red, 'who that loosith the dowte, vpon hym shalbe the falle'.66

The Arabik saide to his sone: "If thow be any tyme and maist lightly be delyvered, abide nat to long; for while thow abidest hapy ther may falle a more grevous blame, as fil to the gibbous or courbed of the versifour." "And how," quod the sone? [The fader]:

VI. The Poet Turned Porter.68

"Suche a versifour [was] makyng vers to a kyng, and the kyng praised his wisdam [and] bad hym aske a yift for his deede. The whiche asked suche a thynge as for to be a porter at oon of the yates of the Citee bi the space of a Moneth, and to have of every courbed man a peny69 and of every ooneyed a peny, of every scald a peny, of every lepre a peny, of every Roughhered a peny (f. 122b). Whiche that the Kyng graunted and strengthend with his seale; whiche in his mynisterie taken and in his seruice and office sat at the yaate. In a day suche a courbed and wele hooded [man] beryng a staf in his hand wold han entred. To whom the versifour mette askyng hym a peny, whiche he denied. And with strength the versifour pullid of his hoode and tooke with oon eye, and asked of two pens, where that first he myght have escaped with oo peny;

---

64 I, 12, 1. 1.
65 Lat. Quem mox solutum calefacere curavit.
66 Lat. ruina erit.
67 Lat. gravatus fueris.
68 I, 12, 1. 13.
69 M. E. version omits et a scabioso denarium.
but [he] withheld it and nat havyng any help wold have fled. But he hield hym bi the hoode and pullid of his Cappe, and than his hede appiered scalled, for the whiche than he asked thre pens. Than this courbed man seeyng hysmif havyng non help nor myght nat fle bi began to Resiste and withstood with naked armes, in whiche [he] apperid [a] lepre; for the whiche than he asked the fourth peny. To whom the defendaunt tooke awey his capp and cast it to the grounde, and [he] appered than Roughered, for the whiche than he toke of hym five pens. So it happed for that he wold [nat] paie oo peny, vnwares paied fyve pens. A certain philosopher said to his son: "Son, refrain from passing through the house of wicked people, for passing results in stopping, and stopping leads to sitting and sitting ends in a deed. It is related, by way of illustration, that two priests went forth from the city one evening for a walk, and they came to a house where some drinkers had met together.

*Petru de Alphonsus tells how on a tyme two clerkis went samen before a place ther thar was many drynkers, and thai callid thaim in. And the tone of thaim went into thaim and the toder wold nott, bod went on hys wais; and it was fer within nyght. So the wachis of the town fande all thies drynkers syttand samen, and the clerk with thaim, and because a man of the town was robbid that nyght, thai tuke thaim all and the clerk with thaim, and hanged thaim. And the clerke at bade wi thaim, or he was hanged, sayd on this maner of wyse; "Quisquis inique gentis consecro fruitur, procul dubio mortis immerite penas lucratur. What somevur he be at vsis ill company, na dowte of he sail hafe ane ill dead."*

The Latin version of this tale (No. vii, see I, 12, 1. 2) is as follows: Dictum enim est duos clericos de ciuitate quadam vespere ut exspatiarentur exisse. Venerunt ergo in locum ubi potatores convenerant. Dixit alter socio suo: Divertamus alia via, quia philosophus dicit: Non est transeundum per sedem gentis iniquae. Respondit socius: Transitus non novebit, si aliud non affuerit. Et transeuntes andierunt in domo catilenam. Substitit alter retentus

---

70 At this point two short examplar are omitted from our English version; these occur in the Latin (I, 13) as Nos. VII and VIII and have the titles, *About a Priest entering the House of Drinkers (Exemplum de Clerico domum potatorum intrante)* and *The Voice of the Owl (Exemplum de voce bubonis)*. The English also omits the brief discussion which links VI and VII together in the Latin (I, 12, I. 28).

71 This exemplum in an abbreviated form is found in the Middle English* Alphabet of Tales* (Ed. Banks, Pt. II, No. 721, p. 483).

72 I have preserved the spelling and punctuation of the EETS edition, only substituting *th* for the early English *thorn* and *and* for &.
The Voice of the Owl.73

"It is reported of two disciples that in going out of a certain city they came to a place where the voice of a woman was heard very distinctly, and the words of the song were well written and the music of the song was so arranged that it sounded beautifully and delightfully. One of them stopped on account of the beauty of the song, but his companion said to him: 'Let's turn aside'. And they did it; for one is so far deceived by the song of a bird that he may be led to death. Then the one said: 'This voice is sweeter than that which my master and I heard long ago'. 'What kind of voice was that', asked the other, 'and how did you hear it'? 'It happened,' the companion said, 'that we had gone out of the city and we heard a very harsh voice in an unattractive song, and the words sounded discordantly; the one who sang repeated the words frequently and lingered over the unmelodious song as if it was delightful.' Then the master said to me: 'If it is true as men say, that the voice of the owl portends the death of some one, then that is without doubt the voice of an owl fortelling death.' To this I said: 'I wonder, if the song is so dreadful, why this man alone is delighted with it?' And he answered me: 'Dost not thou remember the philosopher who says: "Man takes delight in three things even though they may not be good: in his own voice, his own song, and his own son'?" After he told this about himself and his master they both went away."

A certain philosopher said to his son: "Follow a scorpion, a lion, and a dragon, but do not follow a wicked woman." Another philosopher said: "Pray God that he keep thee from the snares of vile women, and be thyself on guard lest thou be deceived. For it is said about a certain philosopher that in passing by the place where a fowler had stretched a net for snaring birds, he saw a base woman in wanton sport with the fowler and said to him: 'While thou art trying to snare birds, be careful that thou art not caught in the snare of the lime thou preparest for he birds'."74

73 I, 13, 1. 12 ff.

74 Here the English version takes up the thread of the narrative again, reproducing a lengthy paragraph of the Latin (I, 14, 11. 1-12) as sort of connecting links between tales VI, VII, VIII and IX of the original.
Suche a disciple saide to his Maister: "I have Rad in wordis of Philosophres whiche comaunden a man to kepe hym from the froward wit and engyne of wymmen. And [Salomon] only in the same proverbs amonestith and warneth. If thow therfor any thing above the wiles of hem memoratief holdist I wold with tellyng thow woldist teche and lierne me, outhere of fables outhere of proverbs."

[The Maister]: "That cause shal I do to the gladly. But I am ashamed lest any simple soule redyng our deitees whiche of the craftis of wymmen to the correccioun of theym and thyn and to instruccioun and lieryng of other seen. That is for to say how, nat knowynge ne wityng their husbondis, [they] callen and clepen their loves and with hem abiden, clippyng and kissyng; and so of theym and in theym accomplisshen and fulfille their lascivisc and foul lustis, trowyng the wikkidnes and cursidnes to Rebounde in vs."75

The disciple than saide: "Maister, ne dreede nat that forwhi Salamon in the booke of proverbs and many sapient men whiche to correcte suche evil and shrewd maners of theym wrote suche thynges therof they deserved no blame, but laude and praisyng. And thow in like wise wityng theym to our profite76 shal deserve no blame but a corowne of glorie; and of this praier or tellyng shewe thow." Than the Maister:

VII.77 The Vine-dresser Deceived by His Wife.

"Suche a man went to cut his vyne. That his wif seeyng than78 vndirstode hym to dwelle and tarie long aboute it and sent a messangier to cal (f. 123) hir love and lemmac, and arraied a feeste. Forsoth it happened and fil so that the lord of the vyne smyten with a braunch in the eye, yeede ageyn anon vnto his house nothyng seeyng with the hurt eye. Comyng to the gate of his [house he] knocked at the doore. That the wif withynfurth [heryng] gretly troubled cald hir love and hid hym, and after that opened the doore vnto hir husbonde. Whiche entryng and gretly sorowyng for his hurt eye bad array his chamber and make his bedde, as that he myght rest hym. The wif dred lest he entryng the chamber shuld see hir love ther hid, and saide: 'What hastest thow to bedde? First tel me what is the befalle.' And he told hir what was hym befalle. 'O diere sir,' quod she, 'soeffre me that I conferme with

---

75 This is a crude translation of the original of I, 14, 11. 4-8.
76 Lat. (I, 14, 1. 11) de illis scribens ad nostram utilitatem...sed coronam pro-
mereberis.
77 This is No. IV in the Latin, I, 14, 1. 13.
78 Ms. 'that'.

craft of medicyne and charme that it come nat to the hool eye as is comen to the hurt eye, forwhi thi hurt and damage is comune to vs both,' settyng hir mowth to the hol eye til hir love from the place wher he was hid went his wey and departed, vnwityng the husband. Than quod she: 'Arise now, diere husband, for I am sure it shall nat come to the holl eye that is come to the hurt. Now maistow, if it please the to go to thy bedde.' And so was the husband scorned and bijaped of his wif."

Then the disciple said to his master: "Thou hast advised me well, and what thou hast told me about their guile and wiles I commend to the thirsty and yearning soul; and I would not exchange what I have learned about it for the riches of the Arabs. But if thou pleasest to proceed, instruct me how we may succeed in converting it into action for the future direction of the public." "I will do it," said the master.

VIII The Husband Deceived by Means of a Sheet.

"It is saide that suche oon went on pilgremage and committed his wif vnto his stepmoder. Whiche wif loved another and shewed it vnto hir moder, whiche even moeved for hir doughter yaf a favour to the lover and cald hym and bigan to talke apart with hym and with the doughter to feede and to feeeste. And in their feestynge came the husband to the dore and knocked. And the wif arisyng hid the lover and after that opened the doore, whiche after he was entred [he] bad array his bedde for he wold rest hym, insomoche that he was wery. The wif was troubled and in doubte what she shuld do. The Moder seeyng that saide vnto the doughter: 'Ne haastow nat to arraie his bedde til we han shewed to thy husbond the lynnem that we han made.' And thold wif drewe out the lynnem as moche as she mgyht to a corner and toke hir doughter another end to another corner. Whiche lynnem [was] so stretched and lift vp in height. And so was the husband mocked and bijaped til the lovier that was hid went out at the doore. Than saide thold wif vnto hir doughter: 'Stretche this lynnem vpon thi husbondes bedde, forwhi myn handis and thyn han made (f. 123b) it and woven it.' To whom the husband saide: 'And thow, lady or dame, canstow array suche lynnem?' 'O sone, moche have I made and

---

79 There is nothing in the Latin (cf. I, 14, 1. 26) corresponding to this sentence. And the following discussion which connects exempla IX and X in the Latin version is omitted from the English.
80 No. X in the original, I, 15, 1. 1.
81 Ms. 'vnto his wif vnto his stepmoder' (Lat. socrui, 'mother-in-law."
82 Ms. 'take.'
arraied in this manner.' In this manner is the husband deceived of his wif."

To this the disciple: "What I have heard is wonderful; but I wish thou wouldest give me more advice, for the more I consider the nature of those women the more I am concerned about my own protection." The master replied: "To this end I will tell you a third tale and then our exempla will suffice for thy instruction." The disciple: "If it please thee."

IX. The Mother-in-Law With the Drawn Sword.

It is also had in relacioun that suche a pilgrym comitted his wif to his stepmoder to kepe. The wif secretly loved a yong man; that to hir moder redily she told and shewed. She forsoth consentyng to the lover arraigned a feeste and cald hym therto; whiche so feestyng the husband cam and knocked at the gate. The wif therfor aros and lete the husband [enter]. But the Moder with the daughters love remayneng, forwhy ther was no place wher to huyde hym, doubted what she and he shuld do. But while the daughter opened the dore vnto hir husband thold wif tooke a naked swerd and yaf to the lover [and] bad hym to stonde streight biforn the thencture of hir daughters husband with the same swerd drawen. 'And if the husband saye ought vnto the, aunswer nat ageyn.' And he dice as he was boden. The dore opened [and] the husband seeyng hym standyng so askid hym what he was; the whiche aunswerd nat. Than if he were abasshed at the first sight, in that he yaf non aunswer, he drad moche more. Than thold wif aunswerd: 'Dere sone, be stille lest any man here the.' To that he wondryng saide: 'What is that, faire dame?' Than thold wif: 'Thre yong men pursued this man hider and we then opened the dore [and] suffred hym to entre thus with his swerd til thei wern gon that wold have slayne hym. Whiche now dredith the to be oon of theym, is astonyed and aunswerith nat.' Than the husband saide: 'Wele mote ye fare that in this maner han delyvered hym from deth.' And so entryng [he] cald his wifes love and made hym to sitte with hym. And so with swepte spechis sported hem and at nyght leete hym go."

86 For this sentence see Latin I, 15, l. 12 ff.
84 No. XI in the original, I, 15, l. 16 ff.
88 The Worcester version omits the tale which follows this immediately in the Latin, (No. XXII) The King and his Jester or Storyteller (cf. I, 16, l. 9); but since the tale in a slightly different version was printed by Caxton in 1483 (see Introduction p. 9), I supply this lacuna by reprinting it from Caxton's first edition. There it is No. 8, 'The eyght fable is of the discyple and of the sheep.'
The King and His Jester

A discyple was somtyme whiche toke his playysyre to reherce and telle many fables, the whiche prayd to his myster that he wold reherce vnto hym a long fable. To whome the myster ansuered: "Kepe and beware wel that hit happe not to vs as it happe to a kyng and to his fabulatour." And the discyple ansuerd: "My myster, I pray the to telle to me how it befelle." And thenne the myster sayd to his discyple: 66 "Somtyme was a kyng which hadde a fabulatour, the whiche reherced to hym at euery tyme that he wold sleep fyue fables for to reioyssh he the kyng and for to make hym falle in to a slepe. It bifelle thenne on a daye that the kyng was moche sorowful and so heuy that he coude in no wyse falle a slepe. And after that the sayd fabulatour had told and reherced (f. 128b) his fyue fables the kyng desyred to here more. And thenne the sayd fabulatour recyted vnto hym thre fables wel shorte. And the kyng thenne sayd to hym: 'I wold fayne here one wel longe, and thenne shalle I leue wel the slepe.' The fabulatour thenne reherced vnto hym suche a fable: Of a ryche man whiche wente to the market or feyre for to bye sheep; the whiche man bought a thowesand sheep. And as he was retornyng fro the fyrere, he cam vnto a ryuer, and bycause of the grete wawes 67 of the water he coude nat passe ouer the brydge. Neuertheles he went soo longe to and fro on the ryuage of the sayd ryuer, that at the last he fonde a narowe way 68 upon the whiche myght passe scant ynough thre sheep attones. And thus he passed and had them ouer one after another. And hyderto reherced of this fable 69 the fabulatour felle on slepe. And anon after the kyng awoke the fabulatour and sayd to hym in this manere: 'I pray the that thou wyllt make an ende of thy fable.' And the fabulatour ansuerd to hym in this manere: 'Syre, this ryuer is ryght grete and the ship is lytyll, 69 wherefore late the marzhaunt doo passe ouer his sheep; and after I shalle make an ende of my fable.' And thenne was the kyng wel appeased and pacyfied.

And therfore be thy (f. 129) content of that I have reherced vnto the. For there is folke so 60 supersticious or capaxe that they may not be conteynted with fewe worde." 61

The disciple saide: "It is recorded in ancient proverbs that he who grieves because of his possessions does not suffer as severely as he who is afflict with pains of his body. And the story teller did not love his king as much as thou lovest me, for he only wished to divert the king's mind a little with stories, which was not thy inten-

---

66 Jacobs reads 'discyple.'
67 Lat. (J, 16, 1. 19) exiguum naviculam.
68 Lat. His dictis fabulatour obdormivit.
69 Jacobs 'lytlyl.'
70 Jacobs omits 'so.'
71 There is no punctuation in Caxton's text except vertical lines at the ends of sentences. I have also normalized the capitalization, otherwise no changes are made. Caxton's last two sentences—which are in reality a translation of Steinhöwel—are quite different from the Latin (cf. I, 16, 1. 20): Quodsi amplius me praeditis etiam subtextere alia compuleris, iam dicti praesidio exempli me delibere conabor. And there is nothing in Caxton which corresponds to the latter part of the connecting dialogue between Nos, XII and XIII of the Latin version.
tion with me at all. I pray thee, therefore, instruct me further, if thou wilt, concerning the resourcefulness of women." The master replied:

X. The Procureess and Her Weeping Bitch.

"It is saide that suche oon had a wif of a noble kynred, inly faire, beautevous, and chast. So haply it fil that [he] with busynes of Reason wold go to Rome. But he wold nat make non other depute keper of his wif but hirsilf, he trusted so moche in hir chast maners and of worshipful proef. Forsoth this man redy went furth with felawship. The wif forsoth lived chastly and in al thynges prudently doyng remayned. So it fil that of necessite compelled out of hir owne house [she] went out to hir neyghburgh in felawship. That neede and busynes don [she] went hir hom to hir owne house. That suche a yong man bihielde and with brennyng love bigan to love hir and many messangiers (f. 124) sent vnto hir coseityn of hir whom he so brennyngly loved; Eft to whom with contemptis [she] hym vttirly disposed. The yongman whan he felt hymself so disposed, was made so moche sorowyng and over moche kynde of sikenes hevied and greved. Oftentimes here and ther wher he sigh that faire wonman goyng out desiryng with hir to meete and felawship, but in no wise it myght availe. To whom for sorowe weepyng he mette with an old wif cleny clad in Religious habite askyng of hym what was the cause that compelled hym so to sorowe. But the yongman so avexed and troubled in his conscience wold nat discovere. To whom thold wif saide: 'How moche that a sike man hidith and takith awey the knowlache of his infirmyte from his leche, so moche more grevous and sharp shal his grevaunce and sikenes be.' Whiche so heryng [he] told hir bi order and shewid hir al his secrete counsil of this that hym bifil. To whom thold wif: 'Of this whiche now thow hast saide with goddis help I shal fynde a Remedie.' And so left hym and went hir hom to hir house. And a litel whelp that she had at hom [she] made it to fast two daies without mete; and the thrid day to the fastyng hound yaf brede jnowogh with an oynoun froted. Whiche whan the hound had tasted and eten for the bitternes the eyen bigan to teare. After this that old wif went hir to the house of the shamefast womman whom the yongman loved so moche; whiche worshipfully

---

83 No. XIII in the original, I, 17, 1. 3.
84 The Ms. reading appears to be 'Of' or 'Ef to:' the Lat. (I, 17, 1. 10) has this simple sentence: Quibus contemptis cum penitus spervit.
85 Lat. sinapi f. e. 'mustard'.
for the gretnes of hir Religioun with a demure spirite toke hir in. To this forsooth folowed hir whelp. Whan this goode womman saw that litel hound so weepyng [she] askid what it had and ailed and wherfor it so the eyen tered and wept. To this thold wif aunswerd: ‘Diere friende, ne aske nat what is the cause forwhi it is so gretete a sorow that I may nat tel it.’ Forsooth the womman somoche the [more] stired hir to telle. Than thold wif or old Vek saide: ‘This litel hounde the whiche thow bigholdist was my doughter, a chast maiden and a faire and right beauteous, whom suche a yongman loved; but she was so chast that in althyng vttirly his love she dispised.\(^{96}\) Wherof he somoche sorrowwng was streyned in to a gretete sikenes; for the whiche blame wrecchidly my doughter here is chaunged in to an hounde.’ And this saide, for gretete sorow she brake out in teeris wepyng, that old wif. To that the goode womman: ‘What! therfor diere dame, I feele myself that I am made in like synne. Me forsooth a yongman lovith, but of my chastite his love I have vttirly dispised, and in like maner to hym it fallith.’ To whom that old wif: ‘Ewer I praise the, my diere friende, but rather (f. 124\(^{b}\)) than this wrecchidnes of eschaung in to an hounde shuld fal to the, do that he askith and desirith. If forsooth I had knowen the love bytwene the forsaiide yongman and my doughter, mi doughter shuld never have be[n] chaunged.’ To whom the chast womman saide: ‘I beseche the as in this thyng that thow tel me holsum and profitable counsale that my forme and shap be nat deprived and made like an hound.’ To whom thold wif: ‘For the love of god\(^{97}\) right gladly, and forwhi of the, my doughter, I am merciful and have on the compassioun; and that forsaiide yongman I shal seeke if he may be in any place founde and bryng hym vnto’the.’ To whom the womman dide thankynges. And so thold wif with hir crafty spechis and wordis yaf hir feith; and the yongman whom she promysed brought and so felawshipped hem toguyder.”

“A,” quod the disciple to the Maister, “Never herd I of suche a mervaile, whiche as I trowe was don bi craft of the devil.” Quod the Maister: “Ne doubte the nat it was so.” Than quod the disciple: “I hope if any suche man were so sapient, as alwey he drad hym how he myght be disceived bi the engyne and craft of womman haply he myght kepe hym from hir engyne and wiles.” Quod the Maister: “I have herde of suche a man whiche that moche laboured,

---

\(^{96}\) Lat. ut eum omnino sperneret et eius amorem respueret. See I, 17, 1, 27.

\(^{97}\) Lat. Pro Dei amore et animae remedio meae.
as in kepyng of his wif, but nothyng it profited hym.” The disciple saide: “Goode Maister, tel me what he dide that I may knowe if I wed that womman how I may kepe hir.” [The maister]:

XI. The Jealous Husband and the Stone Cast into the Well

“Svche a yong man ther was whiche al his entent and al his wit and yit moreover al his body set and put to knowe al the maner and craft of wymmen, and this don nold no wif wedde. But first [he] went to seeke counsail and cam to a man most sapient of that Regioun and asked and sought how he myght kepe his wif if he wold any wedde. The sapient man forsoth heryng this yave hym counsail that he shuld make an house with high wallis of stone and put his wif withyn and yeve hir mete inowgh to ete and no superfluite of clothynge; so that in that house be but oo doore and oo wyndowe bi whiche she may see, and of suche height and of suche composicioun and makynge bi whiche noman may entre ne go out. The yongman forsoth heryng this counsail of the sapient man dide as he bad hym. Forsoth erly in the morow whan the yongman went out, [he] shit the doore of the house fast, and in like wise whan he entred; and whan he slept hid the keyes vnder his hede and thus dide long tyme. Suche (f. 125) a day while this yongman went out his wif as she was wont ascended vp to the wyndow and while she stode ther she sawe another faire yongman of body and of face, with whiche sight anon she was kyndedel in the love of hym. Forsoth the womman so kyndedel in the love of that yongman and as it is above saide in suche warde and straite kepyng bigan to thynke how and bi what art or craft she myght speke with that yongman. And she ful of engyne and guyle craftily bithought hir to stele the keyes of hir lord hir husband while that he slept, and so she dide. Forsoth hir lord hir husband was in custom every nyght to be drunk of wyne; now the more sueryl myght she go out to hir love and fulfil hir volunte and lust. The lord forsoth, of that Philosophres techyng and warnyng withouten guyle of any act of womman, bigan to thynke what his wif often and daily wold with drynkyng make hym drunke. Suche

98 XIV in the original (I, 18, l. 18).
99 Lat. (I, 18, l. 18) totam intentionem suam et totum sensum suum et adhuc totum tempus suum.
100 This last sentence conveys the opposite meaning to that of the Latin, I, 18, l. 19, et hoc facto voluit ducere uxorem.
101 Eng. version omits et euntes et regredientes intente aspexit. I, 19, l. 2.
a tym was that she trowed hir husband drunke;102 of whiche the womman [ignorant]103 ars out of hir bedde in the nyght and went to the doore of the house and opened and went hir out to hir love. Hir husband in the scilence and stilnes of the nyght softly arisyng cam to the doore and founde it open and shit it and made it fast and went vp to the wyndowe and stooed ther in his shirte104 til that he sawe his wif torne ageyn willyng to entre and founde the doore shit. Wherof hir soule sorrowed and so [she] knokked at the doore. The husband heryng his wif and seeyng and as he knewe nat asked what she was; and she askyng foryevenes promyytyng never to do more so. In this it profited hir nat, but the husband in his wrath saide that she shuld nat be suffred ther to entre, but to his friendes105 and hirs it shuld be shewed. But she the more and more cryeng saide that but if he opened the doore she wold skippe in to the pitte the whiche that was next the house and so end hir lif; and so of hir deth he shuld yield reason to hir friendis and neighborus. He dispisyng his wifes threatis and manacis wold nat suffre hir to entre. The womman ful of art and guyle toke vp a grete ston and cast in the diche, to this entent that hir husband heryng the sowne of the stoon fallyng in to the diche shuld trowe that she were falle into the diche; and this don she hid hir secretely bhynde the diche. The simple man and vnwise heryng a maner sowne of fallyng in to the diche without and tarieng went out of his hous in a grete haasty cours wenying and trowying that his wif had left in to the diche. But the womman seyng the dore open, nat foryeteful of hir craft entred the house and shit the (f. 125b) dore fast and went vp to the wyndow. He seeyng hysilf so disceved saide: "O thow false guyleful and ful of the devils craft, suffre me to entre and whatsumever thow hast don to me, whoutfurth bileeve thow for a sooth that I foryeve it. To whom with grete blamyng and vttirly with othis sweryng [she] saide he shuld no entre have ther. And moreover saide: "O thow traitor, of thi cursid deedis I shall shewe vnto [thy parents] forwhi every nyght thow art wont thiefly to go from me and go to thi strumpettis." And so she dide. The friendis forsoth heryng this estemed and trowed it for a sooth and blamed the man. And so was the womman delyvered with hir fals craft, and al the wite and

102 Lat. (I, 19, l. 10) Quod ut sub oculo poneret, se finxit ebrium esse.
103 Lat. Cuius rei mulier inseia.
104 Lat. (I, 19, l. 13) stetitque ibi donec in camisia sua mulierem suam nudam rever- tentem vidit.
105 Lat. summ suis parentibus.
peyne that she deserved torned vnto the man; to whom it profited nat anymore his wif to kepe. Forwhi also an hepe of wrecchidnes fil vnto this man, for the most dele of the people bilieveden that he hadde deserved this that he suffred."¹⁰⁰ Than quod the disciple: "Ther nys no man whiche may kepe h hym from thengyne and willis of womman but if that god kepe hym. So bi this tale I shal nat wedde bicause of this exhortacioun."¹⁰⁷ Than quod the Maister: 
"This oughtist thow [nat] to bileeve of al wymmen, forwhi grete chastite and¹⁰⁸ grete goodenes is Repaired and arraied in many wymmen, and wite thow that in a goode womman may be arrettid goode felawship. A goode womman also is a feithful keper and a goode house. Salamon in thend of his proverbis made xxii verse of the laude and the goodenes of wymmen." To this the disciple saide: 
"Wele hastow comforted me. But herdistow ever of any suche womman whiche that torned hir wit and hir engine vnlo goode?" Quod the Maister: "I have herd." Quod the disciple: "Tel me of hir, for that were to me novelte and grete wounder." The Maister:

XII.¹⁰⁹ THE TALE OF THE TEN COFFERS.

"It is saide to me that suche a man of Spayne went to Miche and while he went he cam in to Egipt; whiche wold entre and pas thurgh the deserte [and] thought to leve his money in Egipt. And bifoire that he would leve it he asked if any feithful man were in that Regioun to whom he myght leve it. And an auncient man shewed hym to a man named of goodenes and of trefth, to whom he left a thousand talentis. From that he went furth and made anend of his journey and cam ageyn to hym to whom he committed his money, and this that he to hym commytted asked. But he ful of wikkednesse saide that he never had seen hym tofore. Forsoth he so disceived went to the goode men of that Regioun and told to hem and reherced how he to whom he had commytted his money hadde hym entreatid. Forsoth neighburghs heryng suche thynges of (f. 126) hym wolden nat bileeve it, but saiden it myght nat be but that he had lost his money. So every day he went to the house of hym to whom he commytted his money¹¹⁰ [and] with

¹⁰⁰ The last sentence of the tale in the Latin was omitted by the English translator (I, 20, l. 10). Wherefore at the compulsion of most good people, deprived of his dignities, lowered in esteem on account of slander from his wife, he had to suffer the penalty of incest.
¹⁰⁷ Lat. (I, 20, l. 14) est magna dehortatio.
¹⁰⁸ Ms. 'at.'
¹₀⁹ No. XV in the original, I, 20, l. 22.
¹¹⁰ Lat. (I, 21, l. 4) illius qui retinebat iniuste pecuniam.
faire wordis and speche besought hym to yielde hym his money. Whiche that the deceivour hering blamed hym and saide that if he any more cam or spak therof he shuld suffre grevous peyne as he was worthy. He hering the threatis and manacis of hym that disceived hym went his wey and bigan to sorowe; and in his goyng ageyne met with anold womman clad in heremytal clothyng,—this freal and fieble old wif supportyng hirsylf with hir staf, remoevyng the stones out of their place, [and] praisyng god that no passyngby hurt nat their feete at hem. The whiche seeung the man wepyng, knewe hym for a straunger [and] mooved with pitee cald hym in to help [hym] and what was hym bifalle asked hym. And he bi order told. Forsoth the womman hering the wordis of the man saide: 'Friend, if the wordis bien triewe that thow hast saide, I shal do the help.' And he: 'In what maner, goode womman and and goddis seruaunt?' Quod she than and saide: 'Bryng me a man of thi lond and cuntrey to whom thow maist trust in word and deede.' Than said he: 'I shal bryng [hym].' And sofurth to the felaw of hym that was disceived comaunded x cofres preciously to be peynted with dyvers colours withoutfurth, wele locked and bounden with irn and silver, and filled ful of smale stones. and bryng hem\textsuperscript{111} vnto the house of his host. And he so dice. The womman whan she sawe al thing arraied and redy as she bad, 'Now,' quod she, 'seeke x men the whiche shuln go with me to the house of hym that hath deceived the, and with thi felaw beryng the cofres oon after another after comyng. And as soone as the first is comen in to the house\textsuperscript{112} and hath rested, com thow and aske thi money, and somoche I trust in god that thi money shalbe to the Restored.' And he, as the old womman bad hym, he dice; whiche nat foryeteful [when] taken to the house of the disceivour, with the felaw of the disceived cam and saide:\textsuperscript{113} 'Suche a man of Spayne [whiche] was hosted with me and wold go to Mehe asked and sought bifoire the money whiche he hath in x cofres, to what goode man he myght saufly commenne it to kepe til he come ageyne. Also I besche the as of my cause in thi warde thow kepe, and forwhi I have herd and also knowe the a goode man to be feithful and triewe, I wil nonother but only the this money to be commendid vnto.' And while they spaken thus cam he beryng the first cofre\textsuperscript{114} so as he was

\textsuperscript{111} Ms. 'the' or 'ye.'
\textsuperscript{112} Lat. (I. 21, l. 18 illius hominis qui deceptit.
\textsuperscript{113} The Latin (I. 21, l. 22) has, Quae non oblita incepti quod praedixerat iter incepti. Et venit cum socio decepti ad donum deceptoris et inquit.
\textsuperscript{114} The Lat. (I. 22, l. 1) is different here, venit primus deferens cofrum, allis a longe iam apparentibus.
This came, and another after afer so a longe appieryng; the dis-
ceived [man] nat foryeteful of the old wommans comaundementis,
cam after (f. 126b) the first cofre. Forsoth he whiche had hid the
money, ful of wikkidnes and cursed craft, as he saw the man
comyng to whom he had hid and denied the money, dredyng lest
he wold aske or enquire questions115 of hem that dide do bryng
thiese cofres of his money so taken and denied, went agenst hym
and saide: ‘Friend, where hastow be and wher hast thow taried?
Com and take thi money to me of trust commended, forwhi I have
founde it and from hensfurth it werieth and lothith me to kepe
it.’ And than he glad and joyeng, Received the money doyng
thankynges. Thold wif whan she sawe hym havyng his money,
risyng saide: ‘Go we both, I and my felawe, rennyng bifoire agenst
our cofres to haast hem; and thow forsoth abide til we come ageyn,
and kepe wele that now we han brought.’ He forsoth with a glad
soule kept that he had take and abode the comyng of theym that
myghten com afer. And so with goode wit and engyne of thold
wif the money was yolden.”116

The disciple: “This was a remarkable and useful trick and I do
not think any philosopher could think out a more subtle means by
which man could recover his money more easily.” The master: “A
philosopher might well do by his natural and artificial skill and also
by studying the secrets of nature what the woman did by her clever
wits alone.” The disciple: “I can well believe it; but if thou hast
stored away in the treasury of thy heart anything of this character
from the philosophers, pray bestow it on me, thy disciple, and I
will commend it to faithful memory, so that I may at some time feed
this most delicate morsel to those of my fellow disciples who have
been brought up on the milk of philosophy. The master:

XIII.117 The Ten Tuns of Oil.

“It happened that suche a man had a sone to whom after his
deth nothyng he left sauf an house. This yong man with greate
labour of his body lived and whiche with nature yeede vndir foote;118
and though he were coarted and driven in grete nede, his house
wold he nat selle. This chield had a neighburgh that was a grete
Riche man whiche coveited to bie the house and yeve hym
largely therfor. This chield forsoth wold nat selle it for price

115 Lat. (I, 22, 1. 4) timens ne, si pecuniam requireret.
116 The connecting link between this tale and the following one in the Latin (I, 22,
1. 19) was omitted by the translator.
117 No. XVI in the original. See I, 22, 1. 20.
118 Lat. Iste cum magno labore corpori suo vix etiam quae natura exigit suppe-
ditabat.
ne for prayer. After that the Richeman comprised with what enyne or what craft he myght thynke to betray this chield of his house. And this yong man after his power eschewed the familiariete of the Riche man. Therof the Richeman was sorrowful because of the house that he myght nat discieve the chield, and vpon a day cam to the chield and saide: 'O goode [sir], leene me a litel part of thi court vpon a price, for in it vnder the erth x tonnes with oyle wold I kepe, and nothyng shal it noye the and thow shalt have therof what sustenaunce of lif thow wilt.' The chield coarted with necessite\textsuperscript{119} graunted and yave hym the keyes of the hous. Forsoth the yong man in the meane tyme of his fredam frely servyng askd his mete. And so the Richeman toke the keyes and the court of that yong man strangled and digged, and v Tonnes ful of oyle ther laide and v half ful. And that don [he] cald the yongman and toke hym the keyes of the house and saide: 'O yongman, myn oyle to the I commytte and in to thi kepyng I betake.' The simple yongman trowyng al the tonnes ful in to his warde and kepyng received. And after long tyme it happened that (f. 127) in that lond oyle was dier. The Richeman heryng\textsuperscript{120} this saide to the chield, 'O my friende, com and help me to digge vp myn oyle that to thy kepyng now I have commaunded,' and of his labour takyng a Reward. The yongman forsoth heryng his price and his praiyer graunted to the Richeman and after his power halp hym. The richeman nat foryeteful of his fraude and guyle brought men as to bie the oile. To whom whan he had brought [hem, he] opened the ground and v ful tonnes and v half tonnes ther thei founden. Perceivynge that, [he] cald the chield saieng thus vnto hym: 'Mi friende, because of thi kepyng I have lost myn oyle; moreover that I commytted to the fraudelently thow hast taken away; wherfor I wil that thow restore me.' This saide, wold he nold he hym to the justice he ladde, and whan he sawe the justice to hym he accused. But the yongman wist nat what he shuld say agenst it, but only askid triews and respite of a day. That the justice that was rightwis hym graunitid. Forsoth in that Citee ther dwellid such a philosophre whiche was named a grete helpdoer, a goode man, and a Religious. Forsoth the yongman heryng of his goodenes sent a messangier vnto hym and counsail of hym sought and asked saieng: 'If thei bien triewe that bien saide and told to me\textsuperscript{121} of the, in homly maner do me help, for and for-

\textsuperscript{119} Lat. (f. 23, l. 3) coactus necessitate.
\textsuperscript{120} Lat. videns.
\textsuperscript{121} The English omits multis referentibus.
soth vniustly and wrongfully I am accused.' The philosopher herd the praier of the yongman [and] askid hym if he iustly or vniustly were accused. Forsoth he affermed with an oth vniustly. The philosopher herymg the thyng of trowth and moevid with pite saide that 'with goddis help I shal help the; but as of the Right thow hast taken respite vn to morow day, whiche tho thynges at thoo plees nil thow nat leve\textsuperscript{122} and I shalbe redy to socoure thy trowth and to noisauce of their falshed.' Forsoth the yonge man dide that the philosopher badde. Forsoth the morow after [he] cam to the philosopher to the Right; whom after the Right had seen as a [wise] man cald the philosopher, and so cald made hym to sitte next hym. Than the Right callid thaccusers and the accused and comaunded that thei shulden Reherse the plees; and so thei diden. Of theym forsoth standyng bifoire, the Right saide to the philosopher that the causes of hem he shuld here and therof do iugement. Than the philosopher saide to the Right: 'Now comaunde yee that the cliere oyle of the v ful tonnes be measured and thow shalt knowe and wite how moche ther be of cliere oile; and in like wise of the v half tonnes and thow (f. 127\textsuperscript{b}) shalt knowe how moche ther be of cliere oile. Than the thikke oyle of the v ful tonnes so measured and thow shalt know how moche thikke oile be in hem, and in like wise of the v half tonnes, if ther be asmoche as in the ful tonnes, know thow for a sooth the oile is stolen. And if thow fynde in the half tonnes suche part of thikke oile as of cliere ther beyng went and issued out,\textsuperscript{123} know thow for a sooth that oile nat to be stolen.' The Right heryng thus, conferred the iugement and so was don. And in this maner the yongeman escaped with the wisdam of the philosopher. And so the plees endid, the yongman yielding thankynes to the philosopher. Than the philosopher saide vn to hym: 'Herdistow that never of the philosopher, "Ne bie thow non house bifoire that thow knowe thi neighburgh".' To this the yong man: 'First we had an house that next vs hosted.' To whom the philosopher: 'First selle thyn hous bifoire that thow dwel next a shrewde neighburgh.' The disciple: "Suche iugement appierith to be [of] the philosopher and this is the grace of god and meritorily is cald this name, the help of wrecchis."\textsuperscript{124}

\textsuperscript{122} Lat. (I, 23, 1. 26) quin eas ad placita dimittere noli.
\textsuperscript{123} The English omits quod quidem et in plenis tonellis invenire poteris. See I, 24, 1. 8.
\textsuperscript{124} The short connecting link in the Latin is not given in the English. See I, 24, 1. 15.
Then the disciple: "Though the things I have heard are fixed in my mind, yet they spur my soul on to wish to hear more." The Master said: "I will tell the gladly," and he began thus:

XIV. 125 THE TALE OF THE GOLDEN SERPENT

"It was saide of suche a Richeman in the Citee goyng, that a bagge ful with a thousand talentis bare with hym and moreover a serpent of gold havyng eyen of jacynt in the same bagge, and al that he lost. And suche a poore man makynge ther his iourney fond it and yave it to his wif, and how that he found it to hir rehearsed. The womman heryng this saide: 'That god hath yeven kepe we.' Another day a Bedil went bi the wey so to cry and to proclame: 'Who that hath founde suche money do yield it ageyn and without forfaiture or fraude he shall have therof an hundred talentis.' This heryng, the fynder of the money saide to his wif: 'Yield we the money and want any synne, we shuln have therof an hundred talentis.' To this the womman: 'If god had wold that he shuld enjoie the money he shuld nat have lost it. That god hath yeven kepe we.' The fynder of the money laboured as to yield it and she vttrily denied it. And whether she wold or nold, to the lord he hath yold it and that he promised asked. The Richeman ful of wikkidnes saide: 'That me lackith another serpent wite yee.' This that he saide was 126 of a shrewde intencioun, as that he wold nat to the poore man yelde his promyse. The poore man saide he fonde nomore. And the men of that Citee favorable to the Richeman, derogaunt and sharp agenst the fortune (f. 128) of poverte beryng hym haate, drewe hym and bytoke hym to the Right. Forsoth the poore man cried and swore, as it is above saide, that he fonde nomore. But while the word of this poore and richeman ran to the Ministres tellyng, the same smote and cam to the earis of the kyng. That as he had herd, called toguyder the Richeman and the poore and to hym[silf] comaundd to presente the money. Al thynges brought to the kyng, the philosophre whiche was cald the help of wrecchis with other sapient men cald and of his accusers to noye and to accuse, here and mark yee, the philosopher comaunddith.127 This herd [and] evenly mooved with pitee on the poore man, [he] cald hym vnto hym and saide: 'Tel me, my brother, if thou have the money of this man? that if thou have nat, with help

125 No. XVII in the original (I, 24, I. 18).
126 Ms. 'this.'
127 Lat. (I, 25, I. 3) Adductis omnibus rex philosophum qui vocabatur Auxilium Miserorum cum alii sapientibus ad se vocavit eisque accusatoris vocem et accusati audire et enodare praecipit.
of god I shall deliver the.' To this the poor man said: 'God knowith that I have yielded as moche as I have founde.' Than the philosopher vnto the kyng: 'If it please [the] to here, rightwis iugement I shall say.' The kyng heryng this praised hym to deeme and juge it.

Than the philosophre to the kyng: 'This\(^{128}\) is moche more credible and gretter witnesse of trowth hath, and it is nat to bileeve nor trust hym that askith that he lost nat. And of that other partie it seemyth to me Right credible that this goode poor man fond nomore than he hath yolden, and forwhi if he were an evil or a fals man, he wold nat have yolde that he hath yielded, but rather concealed and hid it.' Than the kyng: 'What forsoth demest thou,' quod the kyng to the philosophre? The philosophre than to the kyng: 'Take the money and yeve therof vnto the poor man an hundred talentis; and that remayneth kepe til he come that asked it, forwhi this money is nat his; and this richeman went to the bedil and made hym to aske the bagge with ii serpentis.' Forsoth it pleased to the kyng this jugement and to al tho standyng aboute hym. Forsoth the Richeman which had lost the bagge heryng this saide: 'Sir, and my lord the kyng, in veray trowth I say to the the money was myn. But forwhi that I wold take away that the bedil promysed to this poor man, yit hiderto I have saide I lacked another serpent. But now my kyng, have mercy on me and that the bedil promysed I shall yield to the pore man.' Than the kyng the money yielded to the Riche and the Richeman to the poor; and so with the wit and engyne (f. 128\(^{b}\)) of the philosophre the poor man was delivered.'\(^{120}\)

The link runs as follows in the Latin, beginning I, 25, 1. 23:

The disciple: "This appears to be the spirit of philosophy, and in the light of this exemplum Solomon's judgment concerning the two women is not so remarkable."

The philosopher says: "Do not go on a journey with any man unless you have known him previously. If any unknown person joins thee on thy way and will learn about thy journey, tell him thou wishest to go further than thou plannedst for; and if he carries a lance go thou to the right; if a sword, go to the left."

The Arab corrected his son saying: "Follow beaten paths though they are longer than bypaths." And again: "Take a maid to wife though she be old." And again: "Bring thy wares to large cities though thou expectest to sell them cheaper there." To this the

---

\(^{128}\) Lat. (I, 25, 1. 10) Iste homo dives bouns multum est et ut.

\(^{120}\) After this tale the English version omits the immediately following link as well as the succeeding tales of the Latin (No. XVIII) entitled The Path and The Ford (Lat. a) Exemplum de semita (b) Exemplum de vado), cf. I, 26.
son: "What thou sayest about main roads is true." For on a certain day when my companions and I wished to arrive in the city by sunset and were still a long way from it, we saw a footpath which it seemed would shorten the journey. But we met an old man and inquired of him about the course of that path. The old man said: 'The footpath leads more direct to the city than the highway and yet you will arrive there more quickly by the highway.' When we heard this we considered him a fool, and letting him proceed along the highway, we turned into the bypath. Pursuing this path now to the right and now to the left, we wandered about until it was night and did not reach the city. But if we had followed the main road we would no doubt have entered the walls of the city." The father replied to this. "It happened to us differently as we were following the highway to the city; there was a river before us which we had to cross by some means before we could enter the city. And so, as we were proceeding on the journey we found the road divided, one fork of which led to the city through a ford, the other by a bridge. And then we saw an old man, of whom we inquired which of the two ways would bring us more quickly into the city. And the old man said the road by the ford was shorter by two miles than the road over the bridge. 'But, nevertheless,' he said, 'you will arrive in the city more quickly by the bridge.' And some of our party made fun of the old man, as certain of yours before did, and took the way across the ford. And some of them had their companions swept down by the current, others lost their horses and baggage, some had their clothes soaked with water, and others wept because their clothes were lost entirely. But we and our old man who crossed by the bridge proceeded without hindrance and any inconvenience and found them again, lamenting their losses on the bank of the river. To whom thus weeping and searching the depths of the river with rakes and nets the old man said: 'If you had gone with us across the bridge, you would not have had this delay.' But they replied: 'We did this because we did not wish to be delayed on the way.' And the old man answered to this: 'Now you are still more delayed.' Then we left them behind and joyfully entered the gates of the city. I once heard this proverb: 'The long road to heaven is preferable to the short road to hell.'"

The fader saide to the sone. "If thou be in the way with any felaw, love thou hym as thisilf and thyth nat in any wise to disceive hym lest he disceive the, as ii Burgeis and a Cherl hapsed to felawship." Quod the sone: "Fader, tel me that as sum profite therof may be taken herafter." The fader saide:

130 Concerning a Footpath, No. XVIII (a) I, 26.
131 (b) About a Ford (I, 26, f. 14).
132 Lat. (I, 27, l. 1) Arabs castigavit filium suum.
XV. The Three Pilgrims to Mecca and the Loaf

"It is saide of ii Burgeis and a Cherl [that] because of de-vocioun went to Meche [and] that wern felawes at mete, whan\textsuperscript{134} thei comen nygh Meche theym failed vitaile, so that ther remayned nothyng to theym but a litel meale or flour of the whiche they made hem a litel lof. The burgeis forsoth seyng that saiden unto hem-silf: 'We have but litel brede and our felaw is a grete eter, wherfor it bihovith vs to have counsaile how we may withdrewe from hym a part of [his] brede, and that vs ought to ete alonly eter we.' Than thei token counsaile in this maner that thei shuld do make a cake or a lof baken, and while it baked thei slept and everiche of the Burgeis dreamed a wounderful swevene.\textsuperscript{135} And or that thei leiden hem to sleepe thei saiden to hemsilf: 'That while the cherl sleepith craftily we shuln ete this brede that he shal nat wite ne knowe it.'\textsuperscript{136} And the cherl perceived the wikednes of the ii felawes, drewe the brede out of the fuyre half baken and ete it and leide him doun.\textsuperscript{137} But oon of the burgeis so as he slept was agast and wooke and call to his felaw. To whom that other of the burgeis saide: 'How is [it] with the?' Than he saide: 'I have seen a wounderful swevene. Forwhi as it seemed to me that verily aungels\textsuperscript{138} opened the yatis of hevene and takynge me led me before god.' To whom his felaw: 'It is a mervailous swevene that thou hast seen. And I have dreamed that ii angels ledynge me opened therth and brought me in to helle.' The cherl heryng al this [was] feynynge hemsilf a sleepe. But the diseived burgeys willyng [to] disceive hym callid the cherl and awaked hym. The wily cherl as he had be agast aunswerd: 'What bien yee that callen me?' [Thei saide]: 'We bien thy felawes.' And the cherl: 'Be yee now come ageyn?' Than they ageyn to hym: 'Whider shuld we go from whens we ought to come?' To this [the cherl]: 'It was seen to me in my visioun that forsoth oon of yow was taken of aungels whiche\textsuperscript{139} opened the yaatis of hevene and led hym before god. And that other was taken also of aungels that opened therth and led hym doun to helle. I seeyng thiese thynges [and] never trowynge of (f. 129) yowre comyng ageyn, aros and ete vp the brede'." [And the fader]: "And so

\textsuperscript{133} No. XIX in the original. See I, 27, i. 5.
\textsuperscript{134} Ms. 'and whan'; Lat. douce venirent prope Mech.
\textsuperscript{135} The English omits solus panem commederet.
\textsuperscript{136} The preceding two sentences translate the Latin very freely: Hoc artificiose dicebant, quia rusticum simplicem ad huiusmodi ficticia deutebant. Et fecerunt panem miseruntque in ignem, deinde iacuerunt ut dormirent.
\textsuperscript{137} The Latin has dormientibus sociis before the phrase 'out of the fuyre.'
\textsuperscript{138} Lat. duo angeli.
\textsuperscript{139} Ms. 'and.'
my sone, it happened and cam so to, that thei whiche wold han
disceived their felaw that with his wit thei wern diseived.\textsuperscript{140}

Then the son: "It happened to them as it is told in the proverb:
"He who wanted all lost all." Such also is the nature of the dog
whom they resemble: one of them tries to take away another's food.
But if they followed the instinct of the camel they would imitate a
gentler nature; for the nature of the camel is such, that when fodder
is given to many of them at the same time, no one of them will eat
until they can all eat together. And if one is so weak that he can
not eat, the others refuse to eat until he is taken away. And since
these peasants desired to assume the nature and manner of an animal,
they should have followed the nature of the gentlest animal; and so
they deserved to lose their food. But also I wish that could have
happened to them which I have heard my master say happened once
upon a time to the king's tailor instead of to his apprentice Nedwy,
to wit, he was openly beaten with cudgels." The father replied
to this: "Tell me, son, what you heard. What happened to the ap-
prentice? for such a story will be a recreation to my soul." The son:

XVI.\textsuperscript{141} The Master Tailor and His Apprentice Nedwy

"It is saide\textsuperscript{142} that suche a kyng had suche a Tailour the whiche
dyvers tymes shoope to hym dyvers clothis apt vnto his body. And
he had disciples and lerners of sowyng whiche everiche of hem
craftily sowed.\textsuperscript{143} Among the whiche [was] oo disciple named
Nedwy whiche in the craft of [sowyng] was the best and past any
of his felawes. But a grete feste day comyng the kyng cald vnto
hym his tailour and his drapers and commaunded hem to array for
the tyme comyng for hym and for his seruantis precious
clotthis. That as soone and without any impedymtyt
it were don, oon of his chambrelayns, a geldyng of whom
was thoffice and the warde of sowers to kepe, addid and saide
as that noon of hem observe ne kepe no croked nor long nailes, and
praided that he shuld mynstre vnto hem sufficient necessaries. But
in a day the mynstres of the kyng hote brede and hony with other
dishes to the tailour and his felawship yaven to ete, and whiche
that ther wern commaunded to ete. To whom so etying saide the
geldyng: 'Maister, whi ete yee, and Nedwy beyng absent neither yee
abide hym nat?' Quod the Maister: 'Forwhi he etith no hony
though he were here.' And so they eten. Than cam Nedwy and
saide: 'Whi ete yee and I absent nor therof kepe my part?' Than

\textsuperscript{140} The English omits most of the discussion between the father and son which
serves as a connecting link between exampla XIX and XX of the Latin. See I, 28, 1. 2 ff.
\textsuperscript{141} No. XX in the original. See I, 28, 1. 13.
\textsuperscript{142} Lat. Narravit mihi magister meus.
\textsuperscript{143} The English omits here quod magister incisor regis artificioso scindebat.
the geldyng saide: ‘Thy Maister saide that thow etist no hony though thow haddest bien here.’ And he was stil and thought how that he myght recompense and quite his Maister. And this don Nedwy in his Maister absence secretly saide to the geldyng: ‘Sir, my Maister is frentik and while he suffrith that he leesith his wit and vndiscreetly betith and hurthith theym that bien aboute hym.’ To whom the geldyng: ‘If I knewe the tyme when this to hym fallith, nat vnwarly don, I shuld bynde hym and with whipples correcte hym.’ Than Nedwy saide: ‘Whan thow seest hym bihold and looke hider and thider and betyng the gronde with his handis and risyng from his seete and castyng awey the stoole that he sat on with his hand, than thow maist knowe that he is out of his wit; and but if thow and thyne provide with a staf he wil hurte or breke yowr (f. 129b) hedis.’ To this the Geldyng: ‘Blessid be thow; forwhi from hensfurth I shal purveye for me and myn.’ Suche thynges saide, Nedwy the next suyng [day] secretly hid his Maister sheeries; and he nat fyndyng hem began to Smyte the gronde with his handis and to biholde here and there, arisyng from his seete and the stoole that he sat vpon to overtere. The geldyng seeyng this anon cald felawship and saide: ‘Bynde yee the tailour that he ne bete ne Smyte nonother and greuously bete ye hym.’ But the tailour cried so and saide: ‘What have I forfeted, or what or wherfor bete yee me thus?’ But thei the more sharply betyn hym and wern stil forsoth. Whan they wern wery of betyng and scourgyng hym, thei leften and loosed hym only with the lif. The whiche respityng but a long while bitwene, asked of the geldyng what he had forfeted. To this the geldyng saide: ‘Thi disciple Nedwy told me that whan thow art out of thi wit and woode that neither but in bondis and betynges thow be corrected, thow canst nat ceese; and therfor I bond the and bete the.’ The tailour heryng this cald Nedwy his disciple and saide: ‘Friend, whan knewistow me out of wit?’ To this the disciple: ‘Whan knewistow me nat to ete hony?’ The geldyng and other heryng this lawghed and demed ever either worthi his penaunce that he had taken.’ To this the fader saide: ‘Meritorily this fil, forwhi if he had kept that Moyses commaunded as to love his brother as hyslif, this had nat happed or come vnto hym.’

The link contains the following: The wise man reproved his son saying: “Be careful to make no charges against thy companion
either seriously or in sport, lest it befall thee as it befell the two jesters before the king.” To this the son: “Tell me about that father, I pray thee.” The father: “All right. A certain jester once came to the king, whom the king made to sit at meat with another jester. But the latter began to be envious of the new comer after his arrival because the king had favored him more than himself and all those about the court. And in order that this state of things might not last long he planned to put him in disgrace so that he would have to run away. Therefore while the others were eating the first jester put the bones together and placed them before his companion; and when the meal was finished he showed the king the pile of bones, arranged for the disgrace of his companion, saying sharply: ‘My companion has eaten the covering of all those bones. And the king looked at him with an angry scowl. But the accused said to the king: ‘Master I did it because my nature, as is human, required me to eat the flesh and throw away the bones; and my companion did what his nature, apparently that of a dog, demanded, in eating both flesh and bones.’”

The philosopher said: “Honor thyself as the lesser person and give him of thy substance, just as thou wishest that the greater honor thee and give thee of his substance.” Another: “It is indeed base for a rich man to be avaricious, but it is beautiful for man of moderate means to be liberal.”

The disciple saide to the Maister: “Write thow to me the difficioun of the largesse, the Avarous, and the Prodocus; that is to say, the large or free man, the Covetous man, and the wastour.”

[The fader]: “Whiche yevith to whom it is to yevve and withholdeth and reteyneth to whom it is to withhold, is large; and [whiche] forbideth to whom it is forbidden and to whom it is nat forbidden [is] covetous. And who that yevith to whom it is nat to yevve is a wastour.”

“Do not engage in a business that is failing, and do not delay to become associated with a growing business.” Another: “A little happiness is of more worth than a house full of gold and silver.” Another: “Strive for the useful with great care, not with great haste.” Another: “Do not look upon one richer than thyself lest thou sin against him, but upon one who is poorer than thyself and then thank God.” Another: “Do not deny God because of poverty, and do not be proud because of riches.” Another: “He who desires much is always consumed with hunger for more.” Another: “If you only wish to have as much in this world as will suffice for

---

149 At this point in the connecting link between tales XXI and XXII of the Latin (cf. I, p. 39) the Middle English takes up the thread of the story again.
151 Ms. ‘and’.
152 Ms. ‘and covetous to whom it is nat forbeden’; Lat. Et qui prohibet quibus prohibendum est et quibus non est prohibendum, avarus est.
153 The English omits the rest of the link, excepting the speech of the last one of the several philosophers who engage in the discussion.
nature, it is not fitting that you acquire much; and if you wish to satisfy an avaricious mind, then, though you acquired everything on the face of the earth, the lust for gain will still burn within you." Another: "His wealth will last long who spends it sparingly." Another: "The source of peace is not to desire what belongs to another, and the fruit of it is to have rest." Another: "Whoever wishes to abandon life, let him see that he retain nothing that belongs to it, since only so much is worth while, unless he will extinguish the fire with dross." Another: "Whoever acquires wealth, works hard and languishes with watchfulness that he may not lose it; then he is wretched when he loses what he had acquired." The disciple to the master: "Do you praise the gaining of money?" The master: "Indeed! gain it; but spend it justly and for good purposes, and do not conceal it in your treasury."

And another philosopher saith: "Ne desire thow non other mans thyng and sorow thow nat of thynges lost, for of sorowe nothyng shalbe recoverable." Wherof he saith:

**XVII**\(^{154}\). THE CHURL AND THE BIRD

"Suche oon had a greene orchard in whiche was moche and grete fuyson of grene herbis. What shal I say ellis? Ther was a place also Right delectable in whiche ther gadred grete multitude of briddis with dyvers melodie of dyuers and many swete songes executyn.\(^{155}\) Vpon a day while he for werynes Restid in, his orchard suche a bridde (f. 130) sat vpon the tre, whiche that he sye and herd his voice and deceivaibely toke hym in a snare. To whom the brid: 'Why hastow laboured so moche to take me, or what profite hopistow to have in takynge of me?' [To this the man]: 'Only thi songes I desire to here.' To whom the brid: 'Trielly for-whi? for nothing price nor praier shal I syng.' Than he: 'But if thow syng I shal ete the.' And the brid: 'In what maner wilt\(^{156}\) thow ete me? If thow ete me soden or bake what shal it availle of so litel a brid?'

And if I be Rosted moche lasse shal I be. But if thow wilt lete me go, grete profite therof wil folowe.' Quod he: 'What profite wil ther be therof?' The brid saide: 'I shal shewe the iii wisdom\(^{158}\) that shuln availle the more than the flessh of iii calves.' And he folowyng the briddles promyse leete hym go. To whom the brid: 'Oon of the promises [is] that thow beleeeve nor

---

\(^{154}\) No. XXII in the original, I, 30, l. 26.

\(^{155}\) This entire passage corresponds to the following sentence of the Latin (I, p. 30): *Quidam habit virgultum, in quo rivulis fuentibus herba viridis erat et pro habilitate loci conveniebant, ibi volucres modulamine vocum cantus diversos exercerent.*

\(^{156}\) Ms. 'that' for 'wilt.'

\(^{157}\) English omits *Et etiam caro erit hispida.*

\(^{158}\) Lat. (I, 31, l. 8) sapientiae manerias.
trust nat to every man. The secunde is, that shalbe thyn alwey thow shalt have. The thrid is, ne sorowe thow nat of thynges lost.' This saide, the litel brid ascended upon the tree and with a sweete voice bigan to syng: 'Blessid be god that hath shit and closed the sight of thyn eyen and taken awey thi wisdam, forwhi if thou haddest sought in the plites of myn entrailes thow shuldest have founde a jacinct the weight of an vnce.' He heryng this bigan to wepe and to sorowe and to smyte his brest with his fist for he yave feith to the litel brid. And than the brid saide vnto hym: 'Thow art soone foryetful of [the] wit of whiche I saide vnto the. Whether I saide nat to the that thou shuld nat beleeeve everyman of that he saith to the? And how beleivstow that in me shuld be a jacynt the weight of an vnce, when I and al my body is nat of somoche weight? And now I say to the that thyn is alwey thow shalt have. And how maistow have a stone in me a fleeync foul? Now I saie to the: ne sorowe thow never of thynges lost. And why sorowest thow of the jacyntct whiche in me is?' Suche thynges saide to grete scorn to the Cherl the brid fligh away to the woode.'

The philosopher chastised his son saying: "Read everything that falls in your way but do not believe everything you read." To this the disciple: "I believe this to be a fact: not everything that is in books is true. For I have already read something like this in the books and proverbs of philosophers: 'There are many trees but not all of them bear fruit; there are many fruits but they are not all edible'."

Arabs chasticed his sone saieng: "Sone ne lewe thow nat thynges present for thynges to come, forwhi haply thow shalt leese both as it happened to the wolf of two promyses made to hym of the Cherl.

XVIII. The Plowman with His Oxen and the Wolf and the Fox

"It is saide forwhi of a plowghman that for his oxen wold nat drawe rightly, he saide the wolf shuld ete hem. The wulf heryng that rested. Whan the day declyned to the nyght and the cherl loosd his oxen out of the plowgh, the wulf cam vnto hym saieng: 'Yeve me thyn oxen whiche thow promisest (f. 130b). To this the ploughman: 'If I saide so I affermed it nat with an oth.' And the Wulf ageyn to hym: 'I ought to have that thow promysedest.' Ther thei affermeden that it shuld come to iugement. That while they maden thei metten with the Fox. To whom the wily fox saide

---

159 The English omits the first paragraph of the connecting link as given in the Latin version. See 1, 31, l. 21.

160 No. XXIII of the original, I, 32.
in their goyng: 'Whider tenden ye to go?' Thei than that was don told the fox. [To whom he] saide:161 'For nought ellis seeken yee a juge, forwhi therof I shal do rightwis iugement. But first suffre me to speke with oon of yow in counsell, and fro that with that other; and so I may make yow to accorde without a juge the sentence shalbe hid and clos. If forsoth otherwise incontynental be it saide.' And thei granted; and the fox first abakk spak with the plowghman and saide: 'Gyve me an henne and another for my wif, and thow shalt have thyn oxen.' And the plowghman granted; and this don the fox spake to the wulf saieng: 'Here thow, my friend, for thi merites and Rewardis biforn promyzed as I ought if thei had bien myn owne, I have facundly somoche labourd and spoken with the Cherl that if thow wilt let his oxen go quyte he shall yeve the a cheese to the gretnes of an helm made.' This don the wolf granted. To whom the fox saide: 'Graunte thow the ploughman his oxen awey to leede, and I shal bryng the wher that his cheese bien arraied and made, as that thow maist cheese of as many as thow wilt.' But the dul and foolish wulf deceived bi the wordis of the fox, suffred the cherl to go. The fox forsoth wandryng hider and thider as moche as he myght, brought the wulf out of the wey. Whiche whan the derk nyght cam vpon, the fox brought the wulf to a diepe diche vpon whiche diche they stoode; the forme of the half moone shewed and shyned in the bottom of the diche, and [he] saide: 'Here is the cheese which I promyzed [the]. If it please the go doun and ete.' Quod the wolf: 'Go thow doun first and ete.' Than quod the fox:162 'Go thow doun first and if thow maist nat only bryng the cheese, I shal do as thow biddist.'163 And this saide thei saw a corde hangyng in the diche in whos hede a litel possenet was bounde, and in that other hede of the corde another litel possenet. And thei hyng bi suche engyn and sleight that whan that oon aros that other went doun. That as the Fox sye, as to the praiers and bezechynge of the wolf, entred in to the litel pot and cam to the bottum. The wolf therof was glad and saide: 'Whi bryngest me nat the cheese?' Quod the Fox: 'I may nat for the gretnes; but entreth that other pot and come as thow saiedest thow woldest.' The wolf entrying in to the pot with his gretnes anon asked and cam to the bottum, that (f. 131) other risyng with the fox whiche was glad. Whiche the litel fox when he touched the mowth of the diche leapt out and left the wolf in the diche. And

---

161 Ms. 'What said': Lat. Quibus dixit.
162 This sentence not in the Latin. See I, 32, I 21.
163 Lat. Descende tu primitus, et si sola deferre non poteris, ut te iuvem faciam quae hortaris.
so for thyng to come [he] lost that was present: the wolf lost both oxen and cheese.”

One sentence of the Latin connecting link is here omitted the sense of which is: The Arab reproved his son saying: “Take coun-
sel of that one who has experience in the thing thou askest about, for thou canst thus gain experience more easily than if thou makes the experiment thyself.

Svcheon chastised his son [saying]: “Ne trust nat to the coun-
sail that thow herist of al men lest it fal to the as it happened to
the thief whiche trusted and trowed to the counsail of sucheon.” To
that the sone: “How cam it to hym, Fader?” Than the fader saide:

XIX. The Thief and the Moonbeam

“It is saide that suche a thief went to the house of suche a
Richeman of entent to Robbe and stele; and ascended vp to the
Roof and cam to the wyndowe or lover bi whiche the smoke went
out and herkened if any withyn were awake. That whiche the
lord of the house aperceived [and] saide softly vnto his wif: ‘Aske
and crie thow with a high voice whens it cam to me, the grete
plente of money that I have. That as to cry and reherse laboure
thow moche.’ Than she with a grete voice saide: ‘Sir, wherof
hastow somoche money and thow wer never no Marchaunt?’ [And
he]: ‘That god hath gyven kepe thow and do therof thi wil and
aske nat therof somoche money comyth.’ And she, as she was en-
joyed, more and more cried, reherced, and stired. Than he therof
as coarted to the praiers of his wif saide: ‘See that thow ne dis-
couvre oure counsail to any man; I was a thief.’ Than saide she:
‘It seemyth wonder to me how somoche money thow myghtest pur-
chase and gete with theft and never I herd clayme ne chalange
therof.’ Than saide he: ‘Suche a Maister of myn taught me a
charme that I shuld sey107 when I shuld ascende to the Roof of
the house. And comyng to the wyndow I toke the beame of the
Moone with myn hand and vii tymes saide my charme, that is to
say, Saule. And so I descendid and cam doun without perel, and
what precious thyng I fond in the house I tooke it; and that don
eftsones I cam to the beame of the Moone and the same charme vii
tymes saide, with al that taken in the house I ascended and bare
awy and brought to my howse. With suche engyne and wit I
possede the money that I now have.’ Than the wif saide: ‘Thow

104 I, 33, l. 3.
105 No. XXIV in the original, I, 33, l. 8.
106 Lat. Calumpniam inde.
107 Ms. repeats ‘whan that I shuld sey.’
didest weeole of the thynges that thou hast saide and told to me; for whi when I have a sone I shall teche hym this charme that he shall nat neede to be poore.' And than the lord of the house saide: 'Suffre me now to sleepe for I am hevy of sleepe and wold rest.' And as someche the more he mygt disceive the thief he snorted and Renteth as he had bigonne to sleepe. And the thief parceiving thoo wordis was glad and vii tymes saide the same charme and with his hand tooke the beame of the (f. 131b) Moone, straught out his handis and his feete from the wyndow, and fill in to the house, makyn a grete sowne and noise and with his bak and his arm broken lay waiyling. And the lord of the house as nat knowing [it] saide: 'Who art thou whiche fallist so?' To that the thief: 'I [am] an vnhappy thief whiche trustid to thi fals and guylful wordis'.

To this the sone: "Fader, blissed be thou for thou hast taught me to beware of fals and gyleful counsail." (f. 135b) The philosopher: 'Biware the counsail of theerbrede til it be sowre dowgh.' Another: 'Ne bilieve the counsail that thou denyest of the moever of anothers gooode dede, forwhi who that denyeth a gooode deede before the eyen of hem all that hym biholdith hymself accusith.' Another: 'If thou be in any goodenes ne synne thou nat: kepe the, for odfentyme the grettest goodenes is mynushid and made lasse or lost bi the lest'." The disciple asked his Maister: "Whether the philosopher forbeth a gooode deede of his creator and maker or of his creature?" To this the Maister: "I sey to the that he whiche denyeth a gooode deede he denyeth god; and he whiche obeith nat vnto his kyng and Ruler is disobedient vnto god." The disciple saide: "Shewe the reason how that may be." The Maister saide: "No gooode deede procedeth from creature to creature but it procede of god; and he the whiche denyeth a gooode deede denyeth his benefactours and so he denyeth god, also the kyng whiche is Ruler and the veray trewe yerde of god is in erth." Another philosopher saith: 'Kepe the from the kyng whiche is fiers

168 Ms. 'that of tho.'
169 Ms. 'thyng.'
170 Ms. more like 'vphappy.'

171 Part of the connecting link between this and the following exemplum, as the tales are arranged in the Latin (see I, 34), was taken out of its proper setting by the English translator, or by some copyist of the Middle English version, and shifted to the end of tale No. XXVII (No. XXXIV of the original and the real conclusion of the Disciplina), there serving as part of the connecting link between XXVII and XXVIII. In this reprint it is inserted where it naturally comes in the Latin.

172 Lat. ne pecces serva.

173 Lat. (I, 34, l. 8) Prohibuit philosophus benefactum denegare; sed non divisit benefactum creatoris et creatureae?

174 The Latin differs from the English in this sentence, Item: Rex qui rector verax est, virga Dei in terra est; et ille qui obedit virgae, obedit rectori; et ille qui non obedit virgae, non obedit Deo, I, 34, ll. 14-15.
as a lioun and light to wrath as a chield.’ Another: (f. 136) ‘Whiche saith evil of his king bifoire the time of his deth’.* Another saith: ‘God suffrith lengger a synful kyng to Reigne in his persone if he be goode and meke to his people than he doeth a iust kyng in his persone if he be evil and cruel to his people.’

Aristotil in his Epistel chasticed Alexander the kyng so saieng; ‘Bettir it is with a fewe pesibly to Rule than to hold to grete chivalry’. Also: ‘Hold Rightwise justice bitwene men and they shuln love the; and array the nat to yielde to any the borowed chaunge of goode or evil, forwhi a friend shal abide the long’.

XX. Concerning Marianus

‘Plato the philosopher rehersith that suche anold kyng was in Grece cruel to his peple. This grew and encreised in grete werre of many of his elders. Of whiche that he myght knowe the conyng and hap therof he sent for al the philosophres of the Regioun. Whiche whan thei wern gadred he saide: ‘See yee a how moche and how grete batail is to yow and to me, that for my synne I trowe it is come to vs. But if any thyng is in me that is reprehensible sey yee, and I shal hast me in youre jugement to be corrected.’ Than the philosophers saiden: ‘Of any crymes in your body we knowe non, neither what to vs and to yow so comen we wote nat. But here nygh vs dwellyth suche an old man whos name is Maryne whiche spekith with the holigost. To hym therfor send yee sum men by whom to vs what in al our lif is to come he shal declare.’ Thiese thynges don, he sent vii to hym vii philosophres; whiche Citee in which he bifoire dwelled thei entred. of the whiche thei fond the most part desert. But they seekyng his house, that is to saye of Maryne, it was saide and told that he and many of the Citezains wern gon in to [the] wildernes. The philosophers heryng this went vii to hym; whiche and whom [when] the wise man sawe he saide: ‘Com yee, Com yee ambassatours and legatis of the vnobedient kyng. Forsoth god hath yeven hym in to

---

*According to the Latin (I, 34, l. 18) this is: ‘Who speaks evil of the king shall die before his time.’

176 Then we go back to f. 132b of the Wore. Ms., near the top of the page.
179 Lat. (I, 34, l. 22) magnam militiam tenere.
177 Lat. nec properes.
178 Lat. (I, 34, ll. 23-24) quia diutius expectabit te amicus et diutius timebit te inimicus.
179 No. XXV of the original, I, 34, l. 25.
180 Lat. retulit in libro de prophetis.
181 Multis e partibus.
182 Lat. Sed hic prope viam trium dierum.
183 The four words beginning with ‘whos’ inserted on the margin of the Ms.
184 Lat. de philosophis vestris aliquos.
the ward and kepyng of dyuers naciouns, forwhi he is no Right Ruler nor gouernour but an enemy. God forsoth whiche hym and his subiectis of the same and nat of dyuers matiers hath made and formed, but his vnmoderate wikkidnes long while hath suffred and with many correccions he hath monysshed and warned, as to be torned and converted. But al vtterly only to the evil of his froward soule of no noysaunce in to mercy of the barbaryus people and nacioun hath areised. And this saide the wiseman stilled. That the philosophres herynyng woundred and al tho that ther weren. The iii day after the philosophers asked (f. 132) licence to go ageyn; than that Reuerent with a spirite of prophecie saide vnto hem: 'Torne ye now ageyn forwhi yowre kyng is dede, and god now ther hath set another kyng whiche shall be a Rightful gouernour and meke to al his people and subiectis.' Suche thynges herd of the vii philosophers that com, iii of theym remayned and abode with this wise man in [the] wildernes and iii of theym went home ageyn in to their cuntrey; whiche fonde al thynges as it was theym told and saide."

XXI. Etiquette in the King's Service

[The fader]: "Who that wilbe seruant vnto a kyng ought to see with al the sight of his mynde, than whan he comith to the kyng, that he may long stonde ne never sitte til the kyng commaunde, nother speke but whan it is neede; nother tary or abide but whan the kyng commaundith hym to dwelle and abide, and his counsel triewely kepe; and alwey be intentie and here what the kyng saith, neither hym bihovith of this to aske the kynges commaundement and whatsumever he commaundeth do it; but beware ne lie nat vnto thi kyng, and see that he love his kyng and be to hym obedient; ne never associ ne felawship the nat with noman that the kyng hatith or that he hatith the kyng. And whan he hath done al this and many another, haply [he] therby shal nat have no grete profite of the kyng." Than the sone: "Nothyng worse

---

185 This sentence is not at all clear in the translation because it is so inexact; Sed tandem omnino ad malum eius pertinenti animo in illius necem immisericordes et barbaras suscitavit gentes. See I, 35, 1. 13.

186 Tale XXVI in the Latin is in reality about the wise merchant who refused to settle in the country of a king whose expenses were as great as his income, which the English translation reproduces as No. XXIV instead of XXI, as it would be in the natural order of the dialogues. But No. XXI of the English version does reproduce a part of the lengthy discussion between the Arab and his son concerning the proper etiquette to be observed by any one in the service of a king, which follows No. XXVI in the Latin (1, 36, 1. 26—p. 28, 1. 9.)

187 No. XXVI, the concluding discussion of the original; the first part having been shifted in the Middle English so as to form No. XXIV (which should, but does not, correspond to No. XXIX of the original).

188 Lat. has only quem rex odio habebit.
fallith or happenyth to a man than long to serve [the king] and no goode to geete nor purchace.” [The] Fader: “Many of thynges now happenyth and cometh, and therfor the philosophre comauinth that noman overmoche tary with his kyng nor in his service.” And another: “Who servith to the kyng without fortune so as I shal say he leesith this world?”189 And the sone: “O fader, whi forye-test thow to tel how a man ought to ete tofore a kyng?” [The fader]: “I am nat foryetful to tel, forwhi no difference is to ete before a kyng and elliswhere.” The sone: “Say therfor how every- wher a man ought to ete.” [The fader]: “With vnowasshen handis ne touche nor ete noon of thi lordis mete; ne ete thow no brede til ther come another dissh vpon the table, ne speke thow nat vn-paciently neither; only be ther noon grete embosyng190 put in thi Mowth, neither any crommes flowe or falle out,191 and also behave the that thow speke nat with swolowyng192 nother swolow thow no morsel biforn that it be wele chewed in thi Mowth, lest thow be strangled; ne take neither mete ne drynk193 til thi Mowth be voide; ne speke thow nat envi[n]ously;194 ne speke thow nat while thow holdist anythyng in thi mowth, neither any thynge entre in to the throne in thyn inward arterie that myght be cause of thi deth; and if thow see any thynge195 in the dissh that pleasith the, ne take it nat biforn thi felaw lest he say the to be shrewisshe and cherolish. After mete wassh thyn handis, for it is phisik and curtesy; of this forsooth (f. 132b) the eyen of many men biempeired that after mete wipen with vnowasshen handis.” [The] Sone: “Whosoever biddith me to mete, what shal I aunswer? Shal I graunt or nat?” The fader: “Do thow as it is comaunded of the Jewis.” He saith: “Forsoth who-sumeuer biddith the, see thow the persone of the bidder. If he be a worthy and a notable persone, anon graunt thow hym. Than if he be nat after that it shalbe the thrid or the secunde tyme, and this196 is reherced of Habraham: Suche a day forsooth whan he stode biforn his yaate [he] sawe goyng vnder mannnes liknes iiii Angels, the whiche he praied to entre his house, their feete to wassh, re- feccion of mete to take, recreacioun and sport to make of their werynes; and thus he praied them with an honest chiere. Thei

188 Lat. (I, 37, l. 3) hoc saeulum perdit et aliud.
190 Lat. tantum bolum.
191 Eng. omits ne discaris gluto (I, 37, 10.)
192 The Lat. (I, 37, l. 10) has nothing corresponding to this sentence.
193 Lat. (I, 37, l. 10) has simply nec poca sumas donec, etc.
194 Lat. ne discaris visosus.
195 Lat. bolum ‘morsel.’
196 Ms. ‘this and’; Lat. (I, 37, l. 20) Hoc etiam.
forsoth as to a grete persone as he was, graunted anon to his peticioun. Forsoth whan they comen to Loth, eftsones and eftsones wern [thei] praied that thei shulden vndergo his Roof, for that he was no grete persone; as coarted or driven of soule thei wenten away.”¹⁰⁷ A yong [man] oones asked an old man: “When I am boden to mete shal I ete moche?”¹⁰⁸ To whom thold man saide: “Moche! forwhi if he be thi friend that bad the, he shal joye and be glad of thi moche etyng; forsoth if he be an enemy he shal sorow and be sorowful.”¹⁰⁰ To whiche thold man saide: “What and wherfor laughest thow, chield? For I am Remembred of the wordis that I have herd of blac Maymund.”

XXII.²⁰⁰ The Lazy Servant Maimund

“Suche an old man asked of hym hov moche he myght ete. To whom he: ‘Of whos mete? of myn mete or of another?’ Quod he: ‘Of thyn.’ Maymund: ‘As litel as I may.’ Quod he: ‘What of another?’ [Maymund]: ‘As moche as I may’. To whom thold man: “Thow now rememberst of the wordis of sum gloton, slowth, foole, jangler, or and a litel cat. And whatsumever of hym suche be saide: this or that, more or lasse he fyndeth in hym.”¹²⁰ Tholdman: “His lord commaundd hym suche a nyght to shitte the yate; and he oppressed with slowth and vnlust myght nat arise and therfor he saide the yate was shit. Forsoth than in the Morow the lord saide: ‘Maymunde, open the yate.’ To whom the seruaunt saide: ‘[Maister], I wist wel that thow woldest have it open this day and therfor I shit it nat at eve.’ Than the lord apperceived that he left it vndon because of slowth and saide, ‘Arise and do thi werke for it is day and the Sonne is now high’. To whom the seruaunt: ‘If the sonne he at an height gyve me mete.’ To whom the lorde saide: ‘Thow most worst seruaunt, wiltow ete the nyght?’ To whom the seruaunt: ‘If it be nyght suffre me to sleepe.’ Another tyme the lord saide to his seruaunt in the nyght: ‘Maymunde, arise and see whether it Rayne or nat.’ He forsoth cald the hounde whiche lay without the gate and whan the dogge cam he felt his feete that wern drye and saide to his lord that it Rayned nat.

¹⁰⁷ This is a very inexact translation; cf. I, 37, 25, quia autentica non erat persona, velut coacti anseruerunt.
¹⁰⁸ Lat. quid faciam: parum vel nimis comedam?
¹⁰⁹ The English omits Hoc audito risit puer ‘When the boy heard this he laughed.’
¹²⁰ No. XXVII in the Latin, I, 38, 1. 3.
²⁰⁰ The English omits the following sentence of the Latin (I, 38, 1. 7): Iuvenis: Multum placet mihi de eo audire, quia quicquid de eo est, derisorium est; et si quid de eius dictis vel factis mente retines, eloquere, et habeo pro munere. The young man: “I am greatly pleased to hear about him, for everything about him is ridiculous; and if you remember any of his sayings and actions, tell me and I shall have my reward.”
Another tyme the lord asked his seruaunt in the nyght (f. 133) if any fuyre were in the house. He forsoth cald the cat and tempted hir whether she were hote or nat, whiche whan he fond cold saide to his lord ther was noon.

[The Yongman]: “Of the yongman his slowth now have I herd and the jangler I coveite to here.” Than thold man: “It is saide that his lord cam glad from the market for the moche wynnyng that he had there. And Maymund the seruaunt went out agenst his lord; whom whan his lord saw, [he was] crymynous lest any shrewd tidynges [he would tell], as he was wont to tell, [and] saide vnto hym: ‘Beware thow tel me no shrewd tidynges.’ The seruaunt saide: ‘I shal tel the no shrewde tidynges; but, sir, Bispe! our litel dog is dede.’ To whom the lord: ‘How is he dede?’ The seruaunt: ‘Our Mule was agast and brake his halter and trade the hounde vndir his feete and so hath slayn hym.’ The lord: ‘And what is don of the Mule?’ The seruaunt saide: ‘He fil in the diche and is dede.’ The lord than: ‘How was the Mule gasted?’ Than the seruaunt: ‘Yowre sone fil from the solier above so that he is dede, and so was the Mule gasted.’ Than the lord: ‘What dide his Moder?’ The seruaunt: ‘For the grete sorowe of hir sone she is dede.’ The lord: ‘Who kepith the house?’ The seruaunt: ‘Noon, forwhy it is turned into asschen and what ellis that was therin.’ The lord: ‘How was it bren?’ The seruaunt: ‘The same nyght that my lady deide, the foote Maiden whiche wacchid for my lady was foryeteful and left the candel in the Chamber and so thyn house is brennt.’ The lord: ‘Wher is the foote-mayde?’ The seruaunt: ‘She wold have qwenched the fuyre and fil vpon hir hedde and is dede.’ The lord: ‘How escapest thow whiche art so slow?’ The seruaunt: ‘Whan I saw the foote maide dede I fled.’

Than the lord wounder sorowful cam to his neighburghs praieng hem to host and herburgh hym in sum howse. In the meane while he mette oon of his friendis, whiche whan he saw hym sorowful asked hym why he sorowed. He to hym reherced that his seruaunt had saide. The friende forsoth to the desolate friende reherced ageyne, sayeng as to make hym myrry: ‘Friende, nyl thow be nat desolate ne sory, forwhi often tymes fallen to a man many worldly aduersitees that tho thynges desirith and with honest deth to fynissh; and anoon suche comodites comen vnto hem that the more redier swetnes be to hym to Remembre of the aduersitees

202 Ms. ‘whom.’
203 The English omits the following clause, dum fugeret.
204 Lat. (I, 39, l. 6) et ceedit trabs super caput eius, and a beam fell on her head.
past. This and the prophete Job strenghted to en-
sample of whos soule was nat devoured with losse of thynges.
Whether hastow nat herd what the philosopher saith: 'Who may in
this chaungeable world be any thyng stable, or who may in this
liif any thyng to have enduryng while and whan thei bien so transi-
tory'?"

The Arabik to (f. 133b) his sone: "Sone, whan any adversite
fallith to the, nyl thow be to sorowful neither therof be in to moche
desolacioun, for this is nat the kynde nor the maner to denye god.
But thow oughtest to praise god, as wele of adversite as of pros-
perite. Forsoth many evils fallen to men whiche that comen as to
eschewe and flee the more and the gretter evils; and many [evil]
thynges fallen whiche enden in goode. And therfor thow oughtest to
praise [god] in al thynges and in hym to trust, as the versifour
saith: 'Whan thow art in sorow nyl thow be busy therof, but per-
mytte and suffre the tyme in goddis disposicioun and tel ageyn alwey
the goodenes to com; and so shaltow be foryeteful of evils, forwhi
many evils comen whiche han a goode end.' The philosopher saith:
'The goodis of this world bien eveene myxt and medled. Forsoth
thow etest no hony without venym.' Another 'Whatsumever bien
in the world bien chaungeable; and what goodis thow hast of hem
thei bien to come to the though it be or thow feeble be and of evil
streng this thow mayst nat withstande.'

Another: 'Because they allow a slow person to obtain what he
desires, they also refuse a swift person the obtaining of his.'

Another: 'He hymself beawtith the world with fairness and bi
that he hath wonne that he wold the erth hym swolowith and de-
vourith.' Another: 'As in a twynklyng of an eye endith the glorie
and joies of the world; and as so free al abidith now, he seeth
nayt of thynges obteyneyd'."

---

205 This sentence is a good example of the translator's crude, inartistic work and
his insufficient knowledge of the Latin (I, 39, l. 11): Amice, noli desolari, qua multo-
tiens contingit homini tam graves adversitatum inundationes sustinere quod desideret
egas etiam inhonestae morsae finire; et statim eveniant ei tanta commoda quod prorsus
dulce sit el praeteritatum reminisci adversitatum.

206 Lat. (I, 39, l. 14) Sed humanarum rerum tam immensa fluctuatio variante meri-
torum ordine summi rectoris distinguitur arbitrio.

207 Lat. prophetiae Job corrorhorantur exemplo: cuius animum non pessumdedit amis-
sio rerum.

208 Lat. (I, 40, ll. 1-2) et quae ex eis tibi hona sunt ventura, licet sis debilis, et
malum viribus devitare non poteris. In the English version the speech of the next
philosopher is omitted (Lat. 40, l. 3):
XXIII. 209 Socrates (Diogenes) and the King.

Forsoth proverbially thei seyn that Socrates eschewid the tumult and the multitude of worldly people and a fieldly lif covedted, chase hym to the woode and to a place of sikernes to dwelle in half a Tonne; of whiche the bottum he sette agenst the wynde and the shadowe, and that was open gladly agenst the Sonne. Whom the kynges hunters, whan they had founden scornede hym sleyng his life, bigan to turne awey the myrre beames of the sonne. To whom he with a glad chiere [saide]: 'That ye may nat yeve me presume nat to take awey.' To that thei wrathed and hym to delaie that hym nedid wolden have compelled and out of the wey han led, lest that the eyen of men passyng by and of their lord so vile a persone shuld have offended. That nat the threatis or manaces of worthy men [saide]: 'Avoide and go, lest of thy long studie and busynes any evil vnto the happene, forwhi our kyng with his seruaunt and meyne is to passe this wey.' 210 Thei forsoth in hym berkyng and threateyng the philosopher biholdyng saide: 211 'Yowre lord is nat my lord but my seruaunt.' That heryng and with a newly chiere hym biholdyng, sum decre thei purposiden of lasse Reproef and threate til thei herden the sentence of the kyng thei decreeden. 212 Forsoth while thei thus decreeden the kyng cam with his meyne, and what was the cause of (f. 134) the strif askyng, what deedis wern don or saide, the kynges seruauntis rehercyng he knewe it. 213 The kyng therfor willyng to knowe what of tho foule thynges to hym reherced wern aught feyned, to the philosopher than he went and inquiryng what the philosopher saide of hym. So as bifoire vnto his meyne, so hym assured to be seruaunt of his seruauntis. The sentence of whiche wordis the kyng benyngly and with a dilegent trust asked hym to tel and shewe. To whom the philosopher bihield the face and chiere of his dignite lightly saide: 'Suche wil is seruaunt vnto me and to me servith and I nat to hym. And thow in the contrarie art subiect vnto wil and to hym thow servist, and

209 No. XXVIII in the original, I, 40, l. 8.
210 The corresponding Latin for this sentence is (I, 40, l. 14) Quod non valentes minati sunt ei dicentes: Vade ne quid mali ex protervitatibus studio tibi contingat, quia rex noster et dominus cum familiarius suis et primitibus est hac parte transiturus.
211 Lat. Illos autem in se latramus philosophus intuens.
212 The words of this sentence are quite distinct in the Ms., but the meaning is obscure. The Latin (I, 40, l. 18) runs, Quod audientes et novercalli vultu eum respicientes quidam eum detruneare propuserunt, minus vero improbi donec sententiam regis audirent, parcer e deceruerunt.
213 In this sentence again we have a specimen of the crudest translation of the Latin, in which the literal meanings of the words are occasionally set down without any apparent connection with what precedes or follows. Dum vero in hunc modum desinent, rex adveniens et quae causa litigii foret perquirens, quae gesta fuerant vel dicta famulis referentibus cognovit.
nat he to the. Therfore thow art seruaunt of hym whiche servith me.’ Than the kynges fixed a litle his sight in to the erth and saide: ‘Fader, ne shamest thou nat nor gastest of my power?’ To whom the philosopher in the straytnes tooke his seete and saide: ‘Knowe thow hym to the to grete abusioyn to have lordship of mort-
tal thynges and the matier of thynges bryngynge the to opteyne whiche nat with thi vertu or strength, nor stilliche thow doest it of
eveene consent, but of glorious covetise as the chiernes of the thyng
is thow hast don to be lawded and praised whiche that is exiled and
voie de of al the weight. So considre thow thi glorie that is past
and thi power as may be now as nought nor to be drad; but neither
of thynges to come, of whos hap or comyng is doubtable and vncre-
teyn. Thus it owith of this present lif forwhi it is but litle and
momentaneous and whiche in the twynklynge of an eye is brought to
nought.’ He perceivying the wordis of the philosopher, the kyng
saide to his meyne: ‘Forsoth he is the seruaunt of god! See yee
that yee do hym noon hurt nor non vnhonest thing.’

XXIV. The Wise Merchant and the Improvident King

“Forsoth it is saide that suche a kyng of the Scites bi the
comune assent of his nobles to suche on of his seruauntes whom thei
cald Anne to be prudent and wise in seculier and worldly thynges;
al the bridels and Rulis of his Realme to hym he commytted, whiche
al the Revenues and Rentis of the Realme he Received and ple-
santly and pesibly entreatid, the house and the household meyne and
Ministres seruauntes and their dispenses ordeyned. A Riche Mar-
chaunt his brother in a Citee fer of indwellid. The which per-
ceived bi Rumour and tidynge of his brother enhauncyng and pro-

214 Lat. (I, 41, l. 2) Ut patet in verbis tuis, nihil meae potentiam gloriae vereris.
215 Lat. in angustam suae mentis sedem receptus.
216 Lat. (I, 41, l. 2) Seis ipse nimium tibi ambitionem rerum mortalium dominatam
fuisse et materiam gerendis rebus te optavisse, quo ne virtus tua ut ipse fateris con-
senesceret tacita; sed ob cupidinem gloriae sicut rei sinceritas est fecisti adipiscendae,
quae gloria quam sit exilis et totus vacua ponderis, sic considera. Tuae praeteritae
graciae potentia utpote, et ceter.
217 The English omits the final clause of the rather long sentence of the original,
ob hoc ergo in nulla parte sui est formand, 'for this reason therefore it is in no
respect to be dreaded for its own sake.'
218 In the Latin version this tale is followed by a discussion of the end of life
(De vitae termino) between the master and his disciple. And a small part of the con-
necting dialogue is not given in the English translation; but in the English version
what is reproduced has been transferred from its original place (between XXVIII and
XXIX) and inserted after No. XXIV corresponding, not to XXIX of the Latin, which
would be the natural order, but to No. XXVI.
219 No. XXVI of the original, I, 35, l. 23.
220 This word is not in the Latin, which runs: Dictum namque fuit quod quidam rex
suorum, et ceter. See I, 35.
221 This word might be 'Aime' or 'Amine' in the MS.; but even so there is nothing
corresponding to it in the Latin, either in meaning or in form, but 'antea,' the sentence
being cuidam suo familiaris, quam antea cognoverat in saecularibus esse prudentem.
motyng, arrayed a felawship as it bihoved as to visite his brother [and] bigan his jorney. Only bifoire [he] sent a messenger lest that sodainly or vnprovided [he] shuld come; whiche told of his brothers comyng to a Citee that was ther nygh. He heryng of his brother, the brother mette hym and with a glad chiere hym tooke and (f. 134b) resceived. Than after past a fewe daiies, place and tyme purveied whiche he knewe pleasaunt vnto hym, among other thynges reheresd vnto the kyng his brothers comyng. To whom the kyng: 'If thi brother wil dwel and Rest with the in my Realme, al my thynges to the with hym I shal betake to kepe. And though that he denye it, yet I shall yeve and graunt hym large possessiouns in this Citee; and al the customs that he ought to do vnto me I shal pardon hym. If forsooth from that only bi touche or feelyng of love natural [he] wil go ageyn in to his cuntrey, with many chaunge of vestymentis and whatsumever ellis to hym necessarie with habundance I shal enlarge.' The wordis of the kyng herd, the brother cam to the brother and as moche as his lord had hym promysed to hym he told and reheresd. To whom the brother: 'If thow wilt that I dwel with the, shewe me how moche bien the Rentis of the kyng and his Revenues.' He forsooth shewid hym al. Of that he askid hym what was the kynges expenses; and he told hym of that he made. Than he accompted that the kynges expenses was as moche as the Rentis and Revenus amounted; and [he] saide vnto his brother: 'Friend and brother, I see that the kynges dispenses bien as moche as his Rentis. And if yowre kyng areised any bataile or any other suche thyng like, wherof shalbe procured for his knyghtis or wherof shal their wagis bien founde?' [The] Brother: 'Therof we shuln seeke other counsil.' To whom the brother: 'I dreede me if I shul be partyner of this maner counsail, and therfor farwele, for here I wil no more ne lenger dwell.'

"Svche a philosopher saith: 'To werke for the world to come as thow now shuldest die, and so as for this present world thow were alwey to lyve. Forsooth it is bettir that after thi deth thyne enemies have thi purchase than that thow live needily in this lif.' Another

---

222 Lat. (I, 36, l. 1) Praemissro tandem nuntio, ne subitus aut improvisus veniret, qui de adventu suo fratri referret, civitiati in qua frater aderat appropinquavit.
223 Lat. (I, 36, l. 16) Timeo ne census meus sit pars huius consilii.
224 Now, the English translator inserts a portion of the dialogue which connects tales XXVIII and XXIX in the Latin after No. XXIV; but he omits the beginning of the discussion about the end of life (see I, 41, l. 12): Again the disciple said to his master: "Since worldly things are so transitory, why should we make just as great preparations as if they were lasting?" The master: "Because the end of life is uncertain." At this point the English version takes up the argument again.
The Arab asked his father: "How can I acquire the home of delights and the fame of that one?" The father: "Whatever dear and precious things you possess, deposit them for safe-keeping there and when you come thither, they will be ready for you." The son: "How can I entrust money to a house, the door of which I can not yet find?" The father: "Hear what the son of the king's counsellor did after his father's death." The son: "Father, tell me and I will not refuse to follow your counsel." The father: "A certain king had a wise counsellor and servant, who at his death left a young heir well instructed in the ways of court life. To him he left his entire estate which was large, and an abundance of riches and then died. After this the king summoned the boy to him and informed him of the death of his father, that he might not grieve more sorely, and whatever the father by his testament left under his control for the son he assured him of, and in addition he promised that he would take him into his father's place when he became of age. Thereupon the youth bade the king farewell and joyously went to his own home. The king then forgot about him, and he was in no haste to return to the king. After a long time, the people in the district in which the boy lived began to be in such great want that they were in danger of death by famine. The youth saw this and he was much grieved in spirit, because he was of a generous nature, and so he emptied his granaries and distributed the contents among the poverty-stricken people; he also gave bountifully of his stock of wine and meat to those in distress. And as the suffering increased his decreasing resources were not sufficient to supply the wants of the needy. And afterwards, though he did not hesitate to give his fortune for grain, so as to save the lives of the laboring people from hunger and thirst as much as he could, that was still not sufficient. He did the same thing with his clothes and jewelry. And thus the period of a year passed in which he rescued many people from the very jaws of death. There was also in the same locality a certain amanuensis of the king, who filled with envy towards the youth, was secretly stirring

223 The translator has omitted a few important words in the original and thus made the meaning somewhat confusing (see I. 41, l. 19). Alius: Saeculum et quasi pons: transi ergo, ne hospitalis. Et alius: Saeculum est quasi pons instabilis: cuius introitus est matris uterus, et eiusdem mors erit exitus.

226 The rest of the connecting dialogue in the Latin (see I. 41, l. 25 and 42) and the immediately following tale (No. XXIX, The Wise Son of the King's Counsellor) are omitted from the English.
up bitter hostility against him. This fellow tried to exasperate the
king against the boy by some such words as these: 'Master, your
majesty's moderation towards the son of your former counsellor,
whose father left him an inexhaustible supply of money was very
weak, not to say foolish; for now neither you nor he have the
money, because he, silly youth, has squandered it.' The king, moved
to anger by such words, sent a messenger for the young man, to
whom he spoke as follows: "Foolish son of a wise man, idle and
lavishly extravagant, why hast thou wasted the wealth acquired by
wisdom which was entrusted to thy keeping?" To this the youth
replied with dejected countenance—for he feared the face of his
chief, inflamed as it was, with eyes flashing furiously: "Master, if I
may speak with your favor, I am not, as it seems to certain people,
a foolish son entrusted to you by a wise father. My father did
indeed gain wealth, and he placed it where thieves might steal it,
in that he left it to me from whom you could take it, or fire could
burn it or any accident destroy it. But I have bestowed it where it
will be faithfully kept for him and for me." And the king asked
what he had done with it. The youth related to him all his care in
disposing of his wealth, and when the king heard his story he praised
his actions highly in the presence of his attendants, and then re-
ceived him into the service formerly done by his father as recom-
pense. He afterwards gained new wealth and acquired greater
riches than he formerly possessed. It was in this way that the noble
son of the king's counsellor stored away treasure in his home of
delights."

After the son heard these words of his father he said: "That
youth acted wisely and gave evidence that great nobility was to be
manifested in him. He did as the philosopher who advised his son,
saying: 'Son, sell this world for the future, and you will gain both.'
And so it happened."227

Another saith: "See yee lest yee bien diseived for worldly
delites and broken with worldly fallaces and guyles and bien for-
yeteful of deth to come, lest it fal to the as it fil to the thief entryng
(f. 135) the house of the Richeman." To whom the sone and of the
fader:228 "What fil therof, fader?" [The fader]:

XXV.229 The Thief Caught While Hesitating About
What to Take

"The thief entrid the house of the Richeman and fond it ful of
dyers juels and precious thynes. Of this astonyed of the many
dyers diversitees and so precious Riches charged hymself for to

227 After this the English version returns to the dialogue which connects No.
XXVIII (of the Latin) with No. XXIX, but it omits the first speech of the dialogue.
Another correcting his son said: "Son work for the future life before death removes
thee from work."
228 Lat. Ede, pater.
229 No. XXX of the original, I, 43, 1. 9.
chese of the most Richest; and tho that wern most vile levyng and forsaKyng, and in his choise wasted tyme til the day cam, what that he wol do he hid. And vnavised the wacche cam vpon and biheld the thief in the house in cheeysyng of the juels and hym with battis, habergeouns, and staves toke230 and cast hym in diepe prisoun. At the last date as now of his confessioun he herd the bittir stories and sentence of his hede; whiche if he had before thought of his day so nygh to come, or that shuld have befalle, he wold han beware that he wold nat have be taken nor have lost his hede."231

Another [philosopher] saide: "The Richessis of this world bien transitorie as the dreams of a slepyng man, the whiche wakyng in openyng of his eyen vnrecoverably he hath lost."232

"A certain shepherd dreamed he had a thousand sheep. These a certain dealer wishing to buy so that he could sell them at a profit, offered to pay a dollar for each sheep. But the seller demanded a dollar and a quarter. While they were disputing about the price the dream vanished. But when the vender discovered that it was a dream he began to shout, with eyes not yet open: 'Give me a dollar for each and you may take them all with you!'

But while they pursue in this manner the transitory joys of the world and are with gaping mouths trying to secure them, suddenly the approaching day, the final one of life, overtakes them and deprives them willy-nilIly of all desired pleasures."

Then the son: "Can we then escape, in any way, our obligations to death?" The father: "Not at all; because its grasp is unavoidable, and we can not even with the skill of the physician escape from its greedy clutches." The son: "How shall we then bear up under this too great suffering?" The father: "Do as a certain poet says: "Endure with strong heart what you can not shun, so shall what was harsh death be peacefull to you".233

"It is told of a certain philosopher that he saw, as he was passing through an old graveyard, a marble slab placed over the ashes of a certain dead man; but on it were inscribed verses which expressed in the following manner the words of the dead man to passersby: "Thou who passest by and dost not say, 'Blessed,' pause; keep these words of mine in thy ears and heart: I am what thou wilt be, and what thou now art I was once myself,—a scorner of bitter death who enjoyed happiness while I could. But death coming later I was snatched away from my friends and household, which is now grievously deprived of its father, whom they covered

230 Ms. 'hym toke.'
231 English omits vel quod gravius extitit.
232 There is nothing in the English version corresponding to the two immediately following short examples of the original. The first of these (see I, 43) is entitled About the Shepherd and the Vnder (XXXI, Exemplum de opillone et mangone); it embraces only a few lines.
233 The second of the tales missing from the English version at this point, No.-XXXII, is entitled Concerning the Philosopher Crossing the Cemetery (Exemplum de philosopho per cimiterium transeunte. Cf. I, 44.)
in the ground, and they paid the last rites to my ashes. But then the earth spoiled the brightness of my face, and all the mortal beauty of my form now lies here. Thou canst not even see that I was a man, if I perchance be exposed to view by the removal of the earth. Therefore pray to God for me with a pure heart, that he will permit me to enjoy eternal peace. And whoever prays for me let him request that he also be allowed to abide with me in paradise." When he had repeated those verses again and again and had laid all worldly things aside, the philosopher was made a hermit."

XXVI. 234  THE SAYINGS OF THE PHILOSOPHERS AT THE TOMB OF ALEXANDER THE GREAT

"It is saide of Alisaunder that his sepulture was al of gold and235 in a litel porche sette. To whiche cam many philosophers, of the whiche oon saide: 'Alisaunder made his tresour of gold; and now the contrarie, gold makith tresour of hym.' Another saide: 'Yisterday al the world sufficied hym nat; and this day only iii cubites sufficen hym.' Another saide: 'Yisterday he emipried and lordshipped the people; and this day the people lordshipphith hym?' Another saide:236 'Yesterday he pressid therth; and this day the erth pressith hym.' Another saide: 'Yisterday the people dred hym; this day thei deputen hym vile.' Another saide: 'Yisterday he had friends and enemies; this day he hath equal and eveane.' But of xxxii philosophers standyng aboute hym, that eueriche of the myghti kyng saide is to be brought in long memory."

XXVII. 237  THE HERMIT CHASTENING HIS SOUL

"Also an heremyte and philosopher in this maner correctid his soule and saide: 'Soule, wite thow and knowe thow while power is in the and in thyng hand, that thow werke and do bfore that thow moevist from thi place to the house in whiche right and justice dwellith and abidith, and to the yaate of the place wher thow shalt trede in a Rolle whatsumever thyng hand hath don and wrought in this world.238 And angels of hevene on thi Right and lift side shuln discovere, open, shewe, and tel thi counsail; and what goode

234 No. XXIII of the original, see I, 44-45.
235 Ms. 'and and.'
236 Between this speech and that of the preceding philosopher, the English version omits the sayings of two philosophers, Alius: Heri multos potuit a morte liberare: hodie nec eius facula valuit devitare. Alius: Heri ducebat exercitus: hodie ab illis ducitur sepulturae.
237 No. XXIV of the original, I, 45, l. 9.
238 For latter half of this sentence the Latin is, et ad portam loci indici, ubi leges in rotulo quicquid tua manus egerit in hoc saeculo.
or evil thow hast don in any of the same shalbe clerly examyned, and al thi brethren and friends shuln nat fynde no redempcioun nor maynprice, and of this and from the vttirly deporten and forssaken. Therfor this day take thow redempcioun; oo goode deede thow bfore that the day of somounce come. Be thow turned vnto god and say nat (f. 135b), "I shalbe torned to-morow." forwhi so morowly and daily concupiscence shal lette the and haply withhold the in to the last day. Therfor remembre and have mynde of the daies of the world and of the yeeris of old generacioyns whiche now bien past, and therof take thow wit and feele. Wherbe now princis, wherbe now kynges, wherbe now Riche men that gadreden tresours and therof weren thei prowde? Now bien they as whiche ne weren; now bien thei as a flour or a blossum whiche that is fallen from the tree whiche no more cometh ageyne. Ne dreede thow nat, my soule, ne drede thow nat to moche the aduersites of the worlde. Dreede the day of thi jugement. Be agast and abashed of the grete multitude of thi synnes. Have mynde of thi creator and maker whiche shalbe thi juge and thi witnes.'

Suche an heremyte asked of his master: 'What shal I do in this that may go bfore me in another world?' Than the Maister: 'Do the goode that is to be don in thi degre and kynde.' Another Heremyte cried bi the strete: 'Ne trowe ne trust nor bilieve to thynges foryeteful for to have durabilite of thynges in thend.' Another sowned and saide: 'Love and profite asmoche to your soulis as to yourw bodies.' Another: 'Foryete yee nat that that foryetith nat yow and kepe yee to governaunce.' Another: 'Dreede yee god, forwhi the dreede of god is the key to al goodenesse and to take the glorious conduct. Of the whiche Salamon puttith and setthith in thend of his speche: 'Al thynges redily and togyydre here we: 'Dreede thow god and kepe his comaundermentis.' to this is everyman. And al thynges that thei don shalbe brought to goddis jugement for every synne, be it goode or evil.'

---

239 The English omiss the last clause of the sentence preceding this and the first of the present sentence itself as compared with the Latin: et quicquid a te fuerit exegi-tatum. Et ante Deum veniet tuum iudicium, and whatever shall have been thought by thee. And thy judgment shall come before God.

240 Lat. et una lance quicquid boni et alia quicquid mali egeris, sed uno et eodem declarabitis examine. Cf. I, 45.

241 The sentence structure in this passage is quite different from that of the Latin, Hodie itaque redemptionem accipe, id est: bonum fac assidue. Et antequam veniat dies summationis, ad Deum revertere et non dicas: cras revertar et non morabor, quia sic cras tinamentum, et cetera. See I, 45, 1. 16.

242 Both these words are given as interpretation of cras tinamentem.

243 Eng. omits clause of Latin immediately preceding this: modo sunt finiti sicunt qui non vixerunt, now they have ceased to exist as those who never lived.

244 Lat. per vicos.

245 Lat. in Ecclesiastae ait.

246 After this sentence which concludes the story in the Latin, there are four or five lines of Epilogue.
Let us therefore as suppliants pray constantly for the great
good works deserve to be placed after the day of final judg-
mercy of the omnipotent God, in order that we may by means of
ment on the right hand of his Son, to enjoy eternal rest in the
the presence of our Lord Jesus Christ, to whom are honor and glory with the Father and the
heavenly home together with the faithful in the infinite ages. Amen.247

XXVIII.248 THE KNIGHT IN EXILE AND HIS FRIEND WHOSE 
WIFE PLAYED HIM FALSE

Svyche a knyght of his cuntrey of many hasty enemies convict
of his prevy synnes iuged to the deth, but withe kynges saieng and
of the people knowne from the people was he exiled. And
forwhi he left to hym no friend owther in the cuntrey or in thendis
of the cuntrey, fled fer of wher nat only the act of his wikkednes
but moche wors it was to hem purposed an vnknownen name with a
laudable novelte thold cruelte and mansuete and the vndouted
intemerat strength to converte and turne. Applied hymself
sucye a myghti man, to whom so prudently is infelawshipped, and
as of the Subiectis of that lord he myght be leest anoied and to
hymself most profite, while and when thei promytted plenteously as
moche feith and lasse noied than dine vnkynde cruelte, and while
the open signes bitokened moche more power than he myght do.

Forsoth he had in the same felawship a felawe of high vertu, a
man the whiche with symilitude and liknes of vertu chosen, asked
hym as in friendship thei myghten come. He nat denied, an oth249
halwed and rightfullly to swere friendship and covenaunt affermed
and stidefastly to be comuned250 and commune to wynnyng and losse.
[And he] bitooke and lad that exul his felaw in to his Citee. 
Forsoth wyllnyng with hym to comune, his wif separat brought he251 to

247 Cf. I, 46. The English version has nothing corresponding to this epilogue and
does not end here, but continues the discussion of the philosophers for several para-
graphs more, cf. above p. 65, footnote 246. Then the three additional tales mentioned
above (Introd. p. 11, footnote 9) are given without the usual philosophic discussions
which link together the preceding examples.

248 (The following three tales were printed by Hilka and Söderhjelm (op. cit. i.
Anhang ii, pp. 68-73) with the corresponding Latin from Cambr. Univ. Libr. Ms. li. 6. 11
in parallel columns. The second one of the three (No. XXIX) was also printed by the
present writer in vol. Xxiv (Nov. 1909, pp. 218-22) of Mod. Lang Notes (A Middle
English Addition to the Wager cycle). The present text has been carefully, collated
with the holograph of the original MS. The Hilka-Söderhjelm text is on the
whole reliable, though it contains a considerable number of mistakes of minor
importance. Each case in which my own transcript differs from their reprint I have
settled by reference to the original.

249 H. & S. read ‘quoth’; but the MS. has ‘an oth’, which suits the context, and the
Latin agrees: Non abnegavit ille sancta est irretrando amiscicia et. oct. 1, 69,
ii. 4-5.

250 H. & S. incorrectly ‘stedfast…. communed.’

251 Ms. ‘hym.’
host, nor 252 shewed hym his house.253 Forsoth the same Citee hasted from thendis, but the vertu and strength of theym was but a fewe daies. That exul or exiled man shewed to his felaw triewly254 of the evene partis of al the lucre and wynnynges. When also that pees was made and don in the Citee, sumtyme he allone walkyng bi the streitis255 biholdynge gold and silver made and hostrches and hors of bataile from anhigh, of the wif of his felaw was seen and most brenyngly of hir loved, and is required as that same nyght he come to hir bi the message of hir footemaide. He cam and went ageyn with grete weight of money and many precious stones awey bare. When that this lucre he departed to his felawe, whor256 that he had it shewed and told, advetisying he and his wif to be corrupt and his money to be mynnised.257

To that he the lord of the house symuled and feyned hysmif to go fer of, vnavisede to be. Vnder the barel in whiche the haber-geoun 258 was wont to be tormed happened thadvoutrer ther was hidde and (f. 136b) busily sought and nat founde. When the lord was wery, he and the wif laughed that he hield so long and knocked on the barel next whom he stoode; neither it perced259 nor opened and the felaw a litel felt. After that the grutch ended and he gon, with more charge left the knyght the secunde tyme than at the first. The lucre eveene patid, [thei] arraied theym eftsones with sawtis and watches to go ageyn and hid was bihynde the chambre dore and nat founde. And so parted the lucre. The thridde tyme watches and sawtis arraied, he was cast in an huche ful of clothis chaunge-able.260 When that he wolde seeke with a constant chiere and a stidefast face to his entent, she consented. Saide only hysmif that he wolde entre as to knowe to drawe, wrappe, and folde the clothis and also to shape and olde clothis and famous261 to breke and so by space of tyme covered, protect and defended the advoutrer. The whiche nat262 founde sorowyng he departed. The knyght [is sent

252 Ms. 'nat.'

253 Lat. I, 69, ll. 7-8. Nolens ei communicare uxorém suam in separatum duxit hospicium, domo sua nequaquam ei ostensa.

254 H. & S. 'traewly.'

255 H. & S. 'streitis.'

256 H. & S. 'whar,' Ms. clearly 'whor.' Lat. (I, 69, l. 21) unde haberet indicavit.

257 Ms. might be 'mynused' or 'mynnised'. English omits Cumque nocte proxima illum rediturum ex verbis illius percepisset, struit insidias.

258 H. & S. 'habergeam.'

259 Ms. abbreviated form should be read 'perced' not 'parted,' as H. & S.; Lat. ut eo perforato eiam socium parum sauciat.

260 Ms. 'habergeam.'

261 H. & S. read 'furnons,' but the Ms. form looks more like 'famous' or 'fumons;' the corresponding Ms. reading in the Latin (I, 69, l. 42) is ustitas instita ustis frunona, amended by H. & S. to read, vestita astuta vestis furnonae.

262 H. & S. 'not.'
away and] for his infinite dreede rewarded with grete mede. Of
which particioun made with his felaw he now hymself eftsoones no
more swore.

Than he sorrowful the hurt and damage of his possessioun and
forsooth more sorrowful the losse of his wif with the advowtrerier
arraied to his felaw and felawesse as to the advowterer and advow-
teresse. [He] made forsooth an habundaunt and a plentivous felaw-
ship and feste, brought in and bad of his neighbourgs and of his
parentis and affinites, closed behynde the curteyn of the wif and his
felaw replete and drunke, asked of hym if it pleased hym vnder
guyle to Reherce and tel to the delectacioun of theym at the feste
how moche money and in what maner he withdrew it from hir with
whom he dide thadvowtry. Thadvowtrer deceived bi moche praier
and drynk reherced the thyng. And whan in thende of the
Recreacioun of the mete the spirit of hym to moche bolned and
stopped as often is don, as he drow the curteyn accised and bounden
sigh and with turmentis; ther turned to hymself to thende of
lesyng that sumwhat that he had told seemed to be of lesyng,
saieng: "Whan and that other fested it was seen to me to stonde in
thentre of a brage; and lo alsodainly the thunder seemed to be
quasshed and broken, and whan I in al the violence with dreede
fallyng of the horrible brak out of sleepe." And so of temporal
thyng don turned the trowth in to fals fantasy and saved that he
had almost lost. And vttirly put his felawe in per dicioun and
lost was wher that he covenanted with an oth to depose al envie
from his wif. With reconsiliacioun so made, she ordeyned newe
guyles and wrenches of advowtrier. Whan he forsooth of that coun-
sail the house fallen and broken of a poore man to his house a
litel straite way she perced under erth from that (f. 137) oon
house into that other and had his free comyng and goyng whan
that he wold. And whan this sufficed nat to theym, they toguyder
saied as to bien felawished in weddyng and Matremony and
articulerly in these wordis: "Mi lord is thi felaw; say thow to
hym forwhi thow camst from thi cuntrey in wifes right and forwhi

---

263 H. & S. ‘advowterer.’
264 H. & S. ‘prier,’ but the Ms. abbreviation would easily resolve into ‘prayer;’ the
Latin has Deceptus ille prece nima. This sentence inserted on lower margin of Ms.
265 H. & S. ‘vttirly.’
266 H. & S. ‘parted’; Lat. (f 70, l. 35) perforat.
267 Omitted by H. & S.
268 The translator missed the meaning of this sentence entirely, Cum enim ille ex
illis consilio domum emisset a papeere domui sui socii contiguam, subterraneam per-
forat ille viam de domo in atiam.
269 H. & S. ‘woordis.’
that it is your maner and Saracyns lawe nat as to take a wif but of the yift of a lawful man. Wiltow have hir of hym and of his yift as that thou hast nonother friend in this cuntre? Whiche when he seeth me shal trowe to be his and shal doubte. Than if that he turne hom as to see whether it be I, I shal meete and abide hym in the chamber; [he] shal arbiter hymself to [be] diseived, than he turneth ageyn to the. And Ieftsoones shal come bfore hym, and so shal he yeve me to the to be seen of al theym that standen aboute; and so was it don.”

XXIX. The Roman Merchant Who Laid a Wager on His Wife’s Chastity.

Ther were ii manchauntis in Rome of the whiche that oon had a wif, a chast and a faire womman. Forsoth that other no trustifeith had in no womman. Whan and wherfor sumtyme whan and other wern diseived of wymmens lightnes he joied; he forsoth of the trust and feith of his wif ageynsaide that other, of the whiche thei put in plegge al their possessioun: this that he shuld corrupt hir withyn xv daies, he forwhi as with this condicioun stidefastly kept: that the husband shuld nat warne or tel his wif of this covenaut. She therfor busied with al maner of lightnes as with nothyng lad nor huyred, bi hir footemaye or seruaunt with yiftes corrupt she was diseived. Forsoth she had a Ryng that is to of hir first husbondes yift above al possessiouns most dier. She had also a vernacle in signe and of an hand and an half from the kne vnto the Right hipe. And whan so bi the footemaid or seruaunt prively had taken he that knowen Ryng, and with the knowlache that I have saide, told and rehearsed to his felaw as signes and tokens of most certayne advowrye, he bitake with cursid suspicioun exiled hymself of his possessioun and vsid of exile. This

---

270 H. & S. ‘wit;’ Lat. (I, 70, 1. 42), conjugen.
271 English omits first clause of next sentence, ubi cum invenirit me, when he has found me there.
272 H. & S. ‘eftsoones.’
274 H. & S. ‘chaste.’
275 H. & S. ‘wymmenis.’
276 ‘lightnes’ inserted on margin of Ms.
277 H. & S. omit ‘he joied.’
278 H. & S. ‘the.’
279 Lat. (I, 71, 1. 19) Habebat autem anulum sibi primum mariti manus. When this tale was printed in Mod. Lang. Notes several years ago (1909), the Latin original had not been published. For this reason I offer there a few emendations of the Middle English text; with the Latin text now accessible, my emendations are, for the most part, omitted in this reprint.
280 H. & S. ‘elere’. Lat. carum (I, 71, 1. 21.)
281 Lat. verrucam.
thyng noised bi the Citee, she was outcast as advowteres and to the nephew or cosyn\textsuperscript{282} of hir husbond she was committed.

Thei cam in to Alisaunder, and covered and hid with strength and kynde of clothis; beryng hymself evene to the kyng in many-fold servise, in the friendship of the kyng hym bare as myght be in curtesye most swift and light. As administratrice of al the Realme the kynges Rentis wern infintily multiplied bi his providence. Than themperour of Rome dede; his yong sone whan he Empired in the (f. 137\textsuperscript{b} ) Empire, herd of the sapient wisdam\textsuperscript{283} of hym of Alisaunder, sent hym to Rome. [He] peased thempore, Restored soft and easy lawes in to the friendship of themperour and the Citezains and the provynce with his high merites, nat puttyng hymself any symulacioun or token vnto his traitour. Bi hap and fortune [she] fond hir husbond among poore folk most poorest and dide hym to be nurisshed. And biforme his traitour dide to be Rehersed his treason bifore the Citezeyns; that don arraied a feste to the delectacioun that is to say of felawship and festers; than at the last he opened and deemed into deth of his owne confessioun. The pore man went his wey and she to hir husbond.

XXX. THE UNCHASTE WIFE AND THE RESCUE OF HER LOVER

Svche on willyng to chastice his nephew or Cosyn and to withdrawe hym from the vnlieful love of wymmen and from the vn-numerable aduersities whiche often tyme fallith of this vnhappy thyng, of suche a clerk dide to write the pavour, basshidnes, and the dreede.

Svche a myghti man ther was\textsuperscript{284} whiche suche a day from his house the space of a daies jorney went to his place. The wif forsoth for hir housbondis made sure suche a clerk hir love, cald [hym] in the derk of the nyght. Whiche while of the fowle lust that thei vsiden, the husbonde vnavised and vnwares com hom ageyne. Forsoth ther mette hym in his jorney [oon] whiche pleasant thynges hym told. To whom al hir houshold meyne mette hym with lightis. The clerk heryng that wherfor to torn hym vttirly\textsuperscript{285} he wist nat. Only out of the chamber he\textsuperscript{286} went for to huyde hym and for overmoche dreede so astonyed that he wist nat wher to torn hym, or bi what wey to go out of the Court vttirly\textsuperscript{287} he wist nat.

\textsuperscript{282} Lat. nepos.
\textsuperscript{283} H. & S. 'wisdom,'
\textsuperscript{284} English omits babens uxorem.
\textsuperscript{285} H. & S. 'vttirley,'
\textsuperscript{286} H. & S. 'hee,'
\textsuperscript{287} H. & S. 'vttirley.'
Forsoth also he herd al the houshold as in suche a busynes evene moeved, and to tho thynges whiche to the lord and his felawship and to hors wern necessary, here and ther ran and arraied. In the meane while the wikked wif was so gnawen in hir conscience for dreede lest she shuld be take with the clerk, mette hir husband with faire delicious wordis that he shulde nat be suspect of hir cursed deedis, willyng if that she myght nat only hym, but al his felawship in like gladnes, lest anything with grace issued withoutfurth as only the cause of his so soone comyng to require, she beyng glad in as moche as she myght to withhold as to shewe agenst a friend. The wretchid clerk huydeng\textsuperscript{288} in a corner for the dreede of the houshold meyne til al wern housed, was nat so hardy to go out of the Court. Forsoth he knew hymself to be prived of his life if he at suche tyme he wer ther founde of any of the lordes (f. 138) meyne. Whiche put and sette in so straite\textsuperscript{280} an angwissh, seeyng nowher no subsidie, refuge, nor help whider to flee, sawe a Tonne of the whiche that on end was out, lay in the porche of the house. The whiche forsoth whan he had seen, thider tended, and willyng hymself ther to huyde, entred in hopyng to escape the perel folowyng. But with the maner of that fere and basshidnes his dreede bigan to augmente and to encrease. Forwhi ther was a Bere tied in the Court the whiche brak his cheyne at the discours and remnyng of the servauntis\textsuperscript{290} whom the houndis foloweden hider and thider and in their pursue hym bote and driew, and of veray neede coarted hym to entre in to the Tonne above saide. The meyne and servauntis fallyng to with grete and stavis willyng to drawe hym out, myght nat perfore me, whos body was al hid save only the hede. The grace of this maner thyng of theym withoutfurth expelleden ran to that other part of the tonne to cast out the bottum. The wretche whiche was hid withyn tremblyng, quakyng and wailyng, praient god that thei myght nat breke it, hield fast with al his myght, and with his feete knocked and smote on the Beres bak and with his hede he hield the bottum; so the Bere wold he nold he fled and the wretche huydyng remayned. The suters of this thyng ne bien thei nat of this vnremembred.

\textsuperscript{288} H. & S. 'huyding.'
\textsuperscript{280} H. & S. 'sofraite'!
\textsuperscript{290} Not in the Latin: Quem canes insectantes, hac illaque sequentes et morsibus attractantes. I, 73, II. 20-22.
THE CHANGES IN THE METHODS OF CARRYING RESERVES UNDER THE FEDERAL SYSTEM CREATES A GREATER DEMAND FOR THE SERVICE AND CREDIT FACILITIES OF PRIVATELY MANAGED BANKING INSTITUTIONS IN RESERVE CENTERS THAN HERETOFORE. IN CLEVELAND, THE LOCATION OF FEDERAL RESERVE BANK NUMBER 4, THE UNION COMMERCE NATIONAL BANK CONTINUES, AS HAS ALWAYS BEEN ITS CUSTOM, TO RENDER SUCH EFFICIENT SERVICE TO ALL CORRESPONDENTS AS MAKES IT MUTUALLY PROFITABLE. ITS DIRECTORATE IS COMPOSED OF SOME OF CLEVELAND'S MOST REPRESENTATIVE BANKERS AND BUSINESS MEN; AN ASSURANCE OF A FAITHFUL PERFORMANCE OF BUSINESS ENTRUSTED TO IT.
Wm. Ramsdell, Son & Co.

GROCERS

10551 Euclid Avenue
N. O. STONE & CO.,

FINE Footwear...

312-18 EUCLID AVENUE,
CLEVELAND.

Bell Phone, Main 3560  Ohio State Phone, Central 3560

The Schafer-Suhr Coal Co.
WHOLESALE AND RETAIL
COAL and COKE

Sole Agents for the Celebrated Dixie Gem Soft Coal

General Office
Room 410 Cuyahoga Building  Cleveland, Ohio

ROBERT A. KUMMER
TAILOR

E. B. BROWN
PRESCRIPTION AND MANUFACTURING OPTICIAN
314-315 SCHOFIELD BUILDING
CLEVELAND
THE NEW MAYELL & HOPP CO. STORE

THE HADDAM—EUCLID, NEAR 105th ST.
Is the PRESCRIPTION DRUG STORE of the East End.

The Mayell & Hopp Co.

DOWN TOWN STORE:
1104 Euclid Ave.

and

THE HADDAM:
Euclid and 105th

---

UNIVERSITY BOOK STORE
10514 EUCLID AVENUE
STUDENTS SUPPLIES

---

Books    Stationery
Pictures  Picture Framing

THE KORNER & WOOD CO.
737 Euclid Avenue
THE W. L. CROOKS DAIRY CO.

PURE MILK AND CREAM—WHOLESALE
AND RETAIL

Our goods are as good as the Best. Pure pasteurized Milk and Cream heated to 140° held 30 minutes. Let there be a trial and the service will do the rest.

1652 LOCKWOOD AVE. EAST CLEVELAND
CREST 140 BELL, EDDY 266

BURTON DAIRY

Dairy products of finest quality, coupled with the assurance that a rigid sanitation permeates our handling thereof.

GEORGE H. FOOTE, Prop.

Garfield 1614
2288 East 97th Street

Have You a Certain Way in Which You Like Your Laundry?

TELL US AND YOU ARE CERTAIN TO HAVE YOUR WAY

The Cleveland Laundry Co.
2820-2840 Carnegie Ave., S. E.
Prospect 2800
JOHN C. MILLARD
MEATS
SHERIFF STREET MARKET

No stronger testimony of the worth of our goods, or of our service, is needed than that we furnish every day of every month of the college year a large amount of provisions to one of the great departments of Western Reserve University.

BOTH PHONES

New Wall Paper and Paint Store
10555 EUCLID AVENUE
CLEVELAND

Painter and
Decorator