

til ye come in to iiii. fadmi deep and yf it be stremp
 grounde it is betwene hyscham and alle in the entre
 of the chanel of flandres and soo goo yowre cours
 til ye haue syxti fadmi deep. than goo est northe est
 a longe the see. + c.



Thozow all Grece namyd lord and sire
 And bi conquest holde the hool empire

This alisaundre the crowne when he tooke
 knyghtly disposid of herte and of corage
 In whos worschipe compild was this booke
 Bi aristotill when he was falle in age
 had sette a side bi vertu all outrage
 Inporent to ryde and trauayle
 For febilnesse to counsaile in batayle

With alisaundre preferid in his dayes
 Was noon soo gret in his opynion
 he was soo trewe founde at all assayes
 prudent and wise and of discrecion
 And most worthal of reputacion

Grettest clerke in Grece tho present
 And most sooth of emendement

And with all this his ocupacion
 was fulli sette with cetera diligence
 And spirtuel studie of contemplanon
 meeknesse his gide with moderat reuence
 most cherytable all sloth + nechgence
 folk in myscheef and drem to comforte
 what eu he sawe the beste to reporte

til ye come in to iiii. fadim deep and yf it be stremy
 grounde it is betwene husehant and alle in the entre
 of the chanel of flandres and soo goo powre cours
 til ye hanc syxti fadim deep. than goo est northe est
 a longe the sec. & c.



Thozow all Grece namyd lozde and sire
 And bi conquest holde the hool empire

This alexandre the crowne when he took
 Euygthly disposid of herte and of courage
 In whos worshipe conquisid was this booke
 Bi aristotill when he was falle in age
 Had sette a side bi vertu all outrage
 Impotent to ryde and traunayle
 For feblinesse to counsayle in batayle

With alexandre preferid in his dayes
 Was noon soo gret in his opinion
 He was soo trewe founde at all assayes
 Prudent and wise and of discrecion
 And most withal of reputacion

Grettest clerke in Grece tho present
 And most sorik of emendeit

And with all this his ocupacion
 Was fulli sette with entere diligence
 And spirituell studie of contemplanon
 Meeknesse his gide with moderat reuence
 Most chertable all slothe & negligence
 Ffolk in myscheef and drecn to conforze
 What eu he saw the beste to repoze

And speciall set was his resou
In trouth on feyth and on ryghtwysnesse
Not double of touge hand adulation
Ffals reporte detraction ydisnesse
fforgd talis with oute seirnesse
And more in vertu him to magnifie
with a spure endeuid of pphete

hadde in his tyme prerogatyues two
ffor his singuler vertuous excellence
Callid philesophe and prophet also
Thozow all Grece had most in reuerence
And for his gracious celestial influence
Bookis recorde an aungit was downe sent
ffro god aboue brought him this present

That he schulde the booke reherse than
ffor his meynes and vertuous digrite
Se callid an aungit rather than a man
ffor myracles of antiquite
vncouth and straunge & meruelous to see
Whiche surmounte bi recorde of scripture
Zothie wit of man and werkis of nature

hit is also of him made mencion
As this stozie pleynti dooth expresse
ffor his vertuous disposicion
Groundid on god celestial of swetesse

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In whos memoire writers here witnesse
he was ransshid contemplatif of desire
vp to the heuen like a dove of fire

David in vertu be inspracoū
Aboue alle othir to his gostli anayle
That alsandre vn to subiectioū
Brought all kyngdomys bi his wise counsayle
And Cromweles in ther rehersayle
All hool the worlde put in remembrance
And enshrud to his obeysaunce

To his power and to his regalle
he was callid kyng and monark of alle
And bi his swerde and famous chynastrie
Bi aristotles wit in especaill
Took in his hande of golde the rounde bal
To occupie thozow his high renouwe
Seuen chynastis and septentrione

soo grutchyng was nouthir in worde nor dede
Ageyne his conquest he was soo soze drad
All arabie Grece perce and mede
Eche thing obeyed what soo eyr he had
All his empyres denyd wepy and sad
Bi thewis breef in sentence
Of aristotles wit and providence

Ageyne his purpose ther was noon obstacle
ffadir and pnce of philosophie
Vndir nature wrought many gret myracle
Wrote epistels of prudent policie
To alisaundre and to his regalie
Si cleer example bi whiche he myght knowe
To governe him bothe high and lowe

Whan the kyng his pistil had seyne
And all the forme conceyved in sentence
To Aristoteles he wroote thus ageyne
Of gentlesse with gret reverence
That he wolde doon his diligence
Conceyue his menyng and hollie the mater
Of his epistil whiche that folowith here

Here is the forme of the firste
Epistil that kyng Alisaundre
sent to his mayster Aristoteles

Reverent fadir doctoure of disciplyne
most notable and digue of reuerence
Wherby the soune moore clerly doth not shyne
As the reporte of expert prudence
Asone prouidid of royal confidence
In feise termys I purpose to reserue
Thing tolde to me touchyng the soude of perre

141
first how that soude and that region
Alle othir reuyns in philosophie
It dooth excelle and of high reuolue
Is most inuentif experte in eache parte
Ther noblesse for to magnifie
fferthest pcede bi aler excellent
for to accompysshe the fyn of ther entent

To encrese the lordeshipes and haue the soueraynte
Ouer all ctries and straunge regions
And bi ther martiall magnanymite
To sprede abroad ther dominacions
Wher vp on like oure entencions
first on this peple I caste me to begynne
Se poure anyse these peracions to wyne

And here vpon to make no delayes
I charge ther myght and ther rebellion
first with my knyghthode I wil make assayes
To haue all perre in subieccion
Abidyng onli for shorte conclusion
With poure letters for my purpartie
On this mater pleynd to signifie

Answere of Aristoteles

Sure alisaundre this mater to me is straunge
And inuoluntary a maner of dyspette

Weyse in thi self yf hit be light to change
ffirst from the erthe the water and the eyre
And parte the elements in ther species seyre
Whan this is done ferthir more in dede
Geyne peracis in thi conquest procede

ffirst thi purpose weyse it in balance
Sothe in perce and septentrion
Counte of ther cotes the famous goinunce
And haue therwith consideration
Be a fore sight and cleere inspection
my counsell is touchyng the londe of perce
ffrom thi purpose I counsell that thou cesse

Begynne no thing with oute greet ayse
A grounde of trouthe first that hit be possible
And I counsayle yf that thou be wise
fforeyne emprises whiche that be terrible
Attente hem not but yf hit be credible
liken on nature bi disposition
ffull to acomplisse thine entencion

ffirst sette a ptef in thi prudent anys
In chy wise bi attenteance
And bi the counsayle of philesosofis wys
To brynge chy them to good gouernance
Of oon acozde withoute variance
Vndir the wyngis of thi royal hounce

Then to cheryshe in thi beynge

If thou thus doo bi vertuous reseyre
God schal curesse of gracious influence
And of ful truste I brought oute of dyspeyre
That finally thi royal excellence
Schal please first god in verrey existence
And thi sogetis of hool herte and entent
Schal hool obeye to thi comandent

ffor entere lone first groundid vp on the
Affection rootid on royal confidence
voyde of all change and untabilitie
Possidid in thi magnificence
As monark preynd in existence
like thi desyrs thi herte for to quene
Amonge peracis to were a diademe

Thus be writyng as made is mencion
Of aristotill he gat all perce londe
With all the lordeships and eueri royal tolune
And large cotes made soget to his hande
Thus first of perce as ye schal vnderstande
Though he be birth with othir londs many
After his fadir was kyng of macedoune

This rubricke refereth the name of the phi
losophe. Called philip borne in parys

Whiche was traustaoure of this booke

His philosophie famous and notable
In all his dedes prudent and right wise
Callid phisip amice and trectable
In the cite brought forthie of parys
And aboue alle most excellent of pryys
Hadde in oo thing souereyne anantage
His tonge asid expert in all langage

In rethorik he hadde experyence
Of euery straunge vncountre nacioun
Therow his sugrid enspyrid eloquence
Forthie of ther tonge make a translacon
Termyis appropriad be interpretacion
Thei were soo set be diligent labour
Of tullius gardyne he bare away the flour

First of him self he breeth dooth expresse
His labour was and his diligence
All his tyme with wakir besnesse
Of customable naturel prouidence
Be disposicion to haue intelligence
Of seere thingis whan I was in doute
The hidde mysteris for to seke hem oute

In this mater was sette all myne entent
And myne unwarde hereteli attendaunce

143
Therof to haue deer entendit
And of scripturis mist reconsaunce
To haue with them confederat assaunce
I spard noon what fortune did falle
Philosofis to seke hem on and alle

Soo desirous I was of herce and mynde
With all my wittis to serche and visite
In arabia and the ferther ynde
Philosofis that countre hem self best quite
And rethoriciens to compile and endite
Vncountre mysteris I was glad hem to see
Si ther supports to serue sum seere

I was so brent in cupidis fyre
To knowe first when I had goune
With heuenli feruence celestial of desire
To taste the licoure of athenes tonne
And know the cleernesse of the bright soune
Whiche in meriden most amezonsli dooth shyne
The breste of philosofis be grace to enlumyne

When I hadde serchid high and lowe
In sundrie sodies and many gret libraue
Of this soune the bryghnesse for to knowe
I was wery theron for to tarye
Til at the laste I fonde a solitarie
Sittynge a lone with cokkis hore and grey

whiche towarde phobus taught me the ryght wey

The whiche soune of bryghnesse peerles
Compild afoze bi an expert philesosfre
Callid in his tyme erulapides
To whom I gan my seruce to offre
ffoz golde nor siluer hadde I noon to profre
Beholde him first he megre of abstynence
Whom I besonght with deuoute reuence

That he wolde goodli me enspire
In this water whiche I haue begonue
Towarde the wey whiche I most desire
The goldyn path directe vnto the soune
Where philesosfrs as thei reherse konne
Took ther laude whiche that lastith euyr
In partit cleer nesse and may eclipse neuyr

Persuerant in hope when I stode
Of my request with feythfull attendaunce
This solitarie when he vnderstode
All that I went with euery circustance
I fonde in him no straunge variaunce
To myne entent greessli to comprehende
In goodli wise he like to condiscende

ffro poynt to poynt to acomplisse my desiris
Stood in gret hope hit schulde me puaile

144
ffurthrid in the wey where phobus most clere is
voyde of dyspeyre be cause my tranayle
was expleid that noo thing did fayle
Cleer was the soune water erthe and eyre
With whiche graunt most gladd in my repayre

Gret reioysid bothe of chere and face
And renewid with a glad corage
Returuyd ageyne to myne owen place
Gaf thank to god to my gret auantage
That he me gaf soo fortunat passage
In shorte tyme and in soo shorte a date
This seyde book at leyser to translate

with gret stodie to complisse the biddynge
And to procede in the translatiou
Of this book most notable in wrytyng
Of royal materis souereyne of renowne
whiche as monarcha of euery region
Gaf me this charge luechynge on my lue
hit to translate fro greesli in to Chalde

Here is to remembre that the translatoure
resortid ageyne to put in a prologe whiche
is sette in the prologe of laryn and to enbeslisse this
prologe that I haue begonue to put hit in mynde
I sette it here procedyng in this wise. vba nislatoris

Whiche towarde phobus taught me the ryght wey

The whiche soune of bryghtnesse peerles
Compild afoze bi an expert philesosfe
Callid in his tyme erulapides
To whom I gan my seruice to offre
For golde nor siluer hadde I noon to profre
Scholde him first he megre of abstynce
Whom I besonght with deuoute reuerce

That he wolde goodli me inspire
In this mater whiche I haue begonue
Towarde the wey whiche I most desire
The goldyn path directe vnto the soune
Where philesosfis as thei reserch soune
Took ther lande whiche that lastyng eyr
In partit cleer nesse and may eclipse neuyr

Perseuerant in hope when I stode
Of my request with feythfull attendaunce
This solitarie when he vnderstode
All that I ment with euery circustance
I fonde in him no straunge variance
To myne entent greessh to comprehend
In goodli wise he list to condiscende

From popit to popite to accomplishe my desir
Stood in greet hope hit schulde me puaile

147
furthrid in the wey where phobus most clere is
voyde of dyspeyre be cause my tranaple
was expleid that noo thing did fayle
clere was the soune watir erthe and eyre
With whiche graunt most gladd in my repayre

Greth reoyssid bothe of chere and face
And reuewid with a glad corage
Returnyd ageyne to myne owen place
Gaf thank to god to my greet auantage
That he me gaf soo fortunat passage
In shorte tyme and in soo shorte a date
This seyde book at leyser to translate

With greet stodie to complishe the biddynge
And to procede in the translatoun
Of this book most notable in wrytyng
Of royal matris souereyne of renowne
Whiche as monarcha of euery region
Gaf me this charge kyching on my kye
hit to translate fro grek in to Chalde

Here is to remembre that the translatoure
resortid ageyne to put in a prologe whiche
is sette in the prologe of latyn and to embelisse this
prologe that I haue begonue to put hit in mynde
I sette it here procedyng in this wise. vba translatois

I Gan reuincubre and unise in my reson
A sodeyne consytre fil in my fantasie
And made a spyt in my translacion

Writyng two stode in Iupartie
To what partie my penne I schulde applye
Thus in a dome courtie not my self comforte
Til I abrayde in purpos to resorte

To him that drough this processe most denyne
Callid in his tyme in philosophie
Some myrroure and lampe to culmyne
This translacion of royal policie
Oute of grece and tonge of arabie
In to latyn a celestial werke
At request of the notable clerke

Whiche in tho dayes was of gret digunte
Bisshop sacrd in ate counsaunce
Metropolitane of most autorite
Bi whos counsaile and in whos reuence
A philosophie expert in eche sciene
Callid liberales that bene in nombre seyn
Zampyd philippus myne antoure doth him weyn

Whiche took vp on him this vertuous laboure
Vndir the wyngis of humble obedieuce
That he of grace wolde doo him this fauoure
This holi Guydo famous in eche sciene

145
In whos worshipe and in whos reuence
Bi whos bidding as he vndirtook
Wrote to him thus the prologe of this booke

Vndir your deuynge gracious supporte
Givene hope and drede asound in my synplesse
For my most vertuous and singular comforte
With an exorde groundid on meekenesse
With quakyng penne my consytre to expresse
For laak of rethorik fertill to vnsolde
To your noblesse to write as I wolde

I haue no colour but onli chaff and sable
To peyne or portrey lese that I schulde erre
Your high reuouue whiche uncomparable
Your holinesse it spredith oute so ferre
Whiche as the more passith a smal sterre
Soo your vertues reche vp to the heuene
To arthurus and the ferris seuene

And as phebys with his bryght deuyns
His goldyn wayne thozow the worlde doth lede
From este to west with his celestial streyns
In meridian ferment as the glode
Soche more and ferris in clerenesse doth excede
Soo semblabli all men seyne the same
The vices spede of your good name

In sondrie conynges I can concubre noon
And I schilde reherse hem seynful
But ye haue parat of hem euerychone
And shokid hem vp in ordre bi and bi
And like myne antoure I dar syne treissh
And repote as it comyth to mynde
In myn translacon to sey like as I fynde

ffirst with noe ye haue expert proudeur
With abrahā fyrtie trowthe and equite
With ysak preind confidence
And with iacob longanmyte
Stabylnesse with hardi Josue
Tyrable abidynge referid in substance
With duke moyses longe perseuerance

with elie parfit deuocion
Of dauid the gret benignite
Of chysens expert perfeccion
Wit of salamon with damelis chastite
Sufferaunce of Job in his infirmitie
Pleure of langage with holi ysac
And lamentacion expert in jeremye

And as yowre fame berith deer witnessse
ye haue also with polus proudeur
In worldis thugis gret amfenesse
Circūspete and vertuous diligence

And with

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And with Enllius Ingrid eloquence
The repote gooth est west northe and south
Callid omexus with the hony mouth

With all the vertues plentuous in lectoure
Saddid example preind in sobirnesse
Day and nyght most wakir in scripture
Bryght as the soune day sterre of holynesse
In moztall vertues all vices to repressse
Callid anroza of spirital doctryne
Z: ameli in materis heuenly and diuine

ye were the hif egal with holi seyntis
In parfit preyer and contemplancon
ffirst ofte wepte and made yowre compleyntis
ffor synfull wretchedis in desolacion
Disconsolat in tribulacion
That fro grace and all vertu exild
ye were ay beste til thei were reconcild

Si yowre diligence and notable instructioun
ffro vicious hif ther corages to despyne
And race away all fals occasion
Whiche ageyne vertu schulde bryngre hem to myne
ffor gracious phedus that dooth alwey shine
To forthe yow in spirital anayse
was alwey present to bene of yowre counsaile

In liberal sciences that be viij in nombre
your studie ay stode and your diligence
Bright as appollo withoute shadow or vmbre
For your clere shynyng was sooth in existence
Voyde all pallid or counterfet apparence
Outwarde in there of pride was no signe
And in your porte to alle folk most benygne

And for ye were most famous in science
Conveyed be grace and with humilitie
where euer ye were abidynge in presence
men seyde ther was an vnumerite
To your entredid of antiquite
As hit was reportid in substance
To your appoyntid be goddis ordinaunce

With additioun of heuenly influence
For in your tyme was no creature
That was expert nor preferid in sentence
To be comparid nor lectured
To your noblesse and fauoure of nature
was not set bak but lieth to continue
Be god and grace and fauoure of fortune

So to perseu' and laste a longe date
God like your veris for to multiplye
Grace from a bone and your disposid fate
And the viij wellis of philosophie

147
With cristalline springis ran to eche parte
That the swetnesse of the soote streamp
Ther lioure shedde in to all reump

I take langage breese for to tesse
The darvne vplosed in your tresorie
Whiche that ye dranke at egyptys well
With huan omer foundoures of poetrie
And virgile whiche had the regalie
Callid in his tyme the singular crownd man
Abone alle othr poete martian

ye bare the key of the secre cofre
Callid register of ther tresorie
Whiche two prerogatyues first a philesosfre
And most expert your tyme in poetrie
And yf I schal breese specific
your high meritis and your magnificence
Be ingent yone directe to your demerence

This booke in grece was brought to your sight
In antioche your noblesse to delite
As a carbuncle ageyne derknesse of nyght
Or richest rubie or clere margarte
Of philesosfris and pleynt for to write
Sent of assent in ther opinon
That ye therof schulde haue inspeccion

Of entent it schulde be translatid
ffrom arabik to moze pleyue langage
ffor latyn is moze pleyue and moze diland
In all nacions to oolde and yonge of age
And for I wolde of herte and hool corage
Obeie yourre biddinge of humble affection
I took vp on me this translation

To condiscende in all my besse entent
In this mater my laboure for to shewe
ffor to complisse yourre comaundment
yt were me looth onyr my hed to hebe
But for ther bene of copies but a fewe
Of this booke referid in sentence
To doo yourre plesanuce and also reuerence

I took vp on me yourre discipule and clerke
As I conthe vnder correction
To procede and gynne vp on this werke
Oute of arabik with hool affection
In to latyn make this translation
Oult to agre with al humilitie
To yourre most famous magnanimitie

For worde bi worde cause of varianuce
In these tongis ther is grete difference
But like my synuple vncexpert suffisamuce
ffollow myne autoure in meynunge and sentence

148
Eight of hool herte and entere diligence
As aristotles rehersteth be wrytunge
In his epistill to alisaundre kyng

Here is the secunde epistill that kyng
Alisaundre sente to aristotles

Whan alisaundre as I reherstid here
This philisofre for vertues many folde
Sente vn to him a secce messangere

With ourte excuse to come to his housholde
But he ageyue for he was feble and olde
And impotent on the tocher side
And vnbeldi for to goon or ride

But chief cause whi alisaundre sent
A purposse take and a fantasie
To declare pleynt what he ment
He wiste in sooth that in philisofie
With othir sciences of astronomye
He was expert and most counthe vnderstande
This was in chief cause of the kyngis soude

power of planetes and meynung of all sternes
And of euen heuenli intelligence
Disposition of yeres and eek of weernis
And of eche othir straunge hid science
As the vii goddis bi ther influence

Dispose the ordre of incantacions
Or of seyn metallis the transmutacions

With othir craftis whiche that beu seere
Calculacion and Geomanie
Difformacions of circes and mede
Dokynge of facis and pirouauncie
On londe and warr craft of geometrie
Heighte and depnesse With all experiance
Therfore the kyng desired his presence

But for all this wathing him self a thynge
Ther was a seere he kepte not to disclose
Nor to publisse openly to the kyng
Takyng example bi two thynge in a rose
First how the floure greet swetnesse dooth dispose
yt in the thorne men fynde greet sharpnesse
And thus in konyng ther may be a liknesse

In erbe and floure in wrytyng worde and ston
Eche hath his vertu of god and nature
But the knowynge is hidde fro many oon
And not declarid to eueri creature
Wherfore he cast tweue reson and mesure
To shawe a wey bothe the kyng to please
Somwhat to vnclose and sette his herte at ease

Ther is of right a greet difference

Scrivene a pias royal dignite
And betwene a comons rude intelligence
To whom not longith to medle in no degre
Of konyngis that schulde be kepte seere
For to a kynges famous magnificence
And to clerkis whiche haue experiance

hit cordis wel to serche our scripture
aneries hidde of foules bestis and tre
And of anngelis most
Of unnezal and fyllis in the see
And of stonys specialli of thre
On myneral a nothir vegetatif
partid on foure to lengthe a manys lyf

Of whiche I radde auouge othir stonys
Ther was on callid animal
ffoure elements wrought oute for the nonys
Erthe water and eyre and in especiaff
Ioynd with fire ppozion made egal
And I dar sey breessi and not tayne
Is noon suche ston in the lapidarie

I radde onys in a phylsophie
Ageyne eche seeknesse of valeis doth most cure
All the tresoure and golde in cretus cofre
Nor all the stonys that growe be nature
wrought bi craft or forgid bi picture

Lapis et non lapis ston of grettest faune
Aristoteles gaf hit the same name

And for I haue hit stuff radde or seyne
To write or medle of soo high matenis
For presumpcion some wolde haue disdeyne
To be bolde or chynbe in my desiris
To scale the ladder above the x spenis
Or medle of rubies that yene soo clere a light
On hohy shrynes in the derke nyght

I was neuyr noon expect icweldre
In suche matenis to put my self in preece
With philesosofis myne eyen were not clere
Nor with plato nor with socrates
Excepte the pnce aristoteles
Of philesosofis to alisandre kyng
Whoot of this ston the merueyle in all thing

In pnc wise like to his ententis
Secretis hid cloos in phislosophie
Firste departyng of the foure elementis
And afterwarde as he dooth specifie
Euey of hem for to ratifie
And after this like his opinion
Of this floure make a conuincion

And in suche wise pforme vp this ston

150
Seue in the ioyning ther be noon outrage
But fals cerryng hath found many one
And broughte hem after in full gret rage
In expensis and outragious costage
For lak of brayue they were made soo wode
Thing to begynne whiche they not vnderstode

For he that liste put in experient
Forbode seeres I holde him but a fool
Like him that repntith of wisfull negligence
To stonde vp on a thre fond stole
Or sparth a seue and fillith a bareyne pole
Whan all is done he gettith noon othir grace
Wen wil scome him and mocke his folkis face

It is no crafte pore men to assaye
Hit causith cofris and chestis that be bare
Marth wntis and braynis dooth affraye
Yt be wertyng this book dooth declare
And be resouys like not for to spare
With goldyn resonos in taste most likerous
Thing per ignoti precupd per ignotus

Ente of this book labor phislosophoz
Zampd also de regimie pncipi
Of philesosofis secreta secretoz
Tresoure conuulsid omnium virtum
Keyle directore set up in a sonne

Lapis et non lapis ston of grettest faue
Aristoteles gaf hit the same name

And for I haue hit stuff radde or seyne
To write or medle of so high matenis
For presumpcion some wolde haue disdeyne
To be bolde or chynde in my desyre
So scale the ladder above the x spens
Or medle of rubies that yeue soo clere a sight
On hoh shrynes in the derke nyght

I was neuer noon expert iewelere
In suche matenis to put my self in pces
With phileosophis myne eyen were not clere
With plato noz with socrates
Excepte the pure aristoteles
Of phileosophis to alhamdre kyng
Wroot of this ston the merueyle in all thing

In pure wise like to his ententis
Secretis hid cloos in phisosophie
ffirste departyng of the foure elementis
And afterwarde as he dooth specific
Euery of hem for to ranse
And after this like his opinion
Of this floure make a conuccion

And in suche wise pforme up this ston

150
Seue in the wympug ther be noon outrage
But fals erryng hath found many one
And brought hem after in full gret rage
In expensis and outragious costage
For lak of brayne ther were made soo wode
Thing to begynne whiche they not vnderstode

For he that liste put in experieuce
For gode secces I holde him but a fool
Like him that repeth of wisfull uechigence
To stonde up on a thre fond stole
Or sparth a seibe and fyllith a bareyne pole
Whan all is done he gettith noon other grace
Men wil scorne him and mocke his forsakke face

It is no crafte pore men to assaye
Hit causeth cofris and chestis that be bare
Marritt wittis and braynis dooth affraye
Put be wertyng this booke dooth declare
And be resouns liste not for to spare
With goldyn resonos in taste most likerous
Thing per ignoti precyde per ignocans

Title of this booke labor phisosophor
Tranyd also de regimine principu
Of phileosophis secreta secretor
Tresoure compulid omnium virtutu
keiue directore set up in a soune

As complexion in hethse and in sekenesse
Dispose them sit to moynyng or to gladnesse

The whiche booke direct to the kyng
Alisaundre bothe in werre and pees
like his request and royal comandyng
stiff accomplisshid bi aristotles
foble for age and impotent doutles
hool of corage and trewe in his curte
To obeye his biddyng this booke he to him sent

The telle of him the genalogie
whiche translated this booke

Hat firste this laboure vndertook
was callid ion and of naacou
A spaynok booke whiche began this booke
Of euery tonge and euery region
he was expert as made is mencou
To speke ther langage nyue antoure resyth thus
And callid sone of oon patricus

Trawe expert and diligent to soune
Amonge philesosofis put ay him self in pees
Cam to oraculum callid of the soune
A place hitte bi estilapides
where to abide his restyng place he chese
Thoughe he wolde for a seson tarye

Cause that I fonde a persone solitarie

Deuyte he was brought thedr: he myracle
In lowli wise besonghe him on his kne
To vouchesaf to shewe in that oracle
his merueylis whiche were kepte seere
And of affecion and gracious pry
I fonde him goodli and deuigne of chere
in requestis at sepyer for to here

And when I hadde with oute moze obfacle
Seyne ther thingis with seeres delitable
whiche were deuyned and cloos in that oracle
It was a paradice verri incomperable
And for this philesosofe was so meruabile
Towarde me and shewid no disdeyne
Thaukyng my mayster returning home ageyne

After this laboure I gan dispose me
To procede on this translacon
Oute of greek tonge to langage calde
To arabic afoze of hool eutenaon
That I myght for shorte concluson
like my desire to complisshie and conferme
This pistif wrote vnder this same forme

Here folowith the Epistif
of the translatoure

In the name of aristotiles
wel a visid a processe to proude
In his crause he was not rekkeles
But impotent for to goo or ride
And alleggyng on the tothir side
The kyngis letters he wel vnderstode
Whiche for to obeye herte and wille were gode

If impotence of his vnweldi age
In his desiris put him nor abak
To goo or ride to lette his passage
Hool in his wille ther was neuyr lak
Though his heer was turnid white fro blak
Sought him lowli of his royal grace
To take a leysur competent and space

In his excus this pntiff to vncluse
And first aduertise in especiaall
Wit and corage and him self dispose
To leue all maneris that be bestiaall
vertues to folowe that bene unpract
This is to seyne first prudenth discern
Sense vice and veru his peple to gouerne

Of this pntiff a brecf subscripcon
Set lowli vnder to god lyste vp his there
And of hool herte making this orison
For alexandre and this was his prayer

God that sitteth above the sterres clere
Graunte first oure kyng to voyde from hi slouth
A fals squodir and than begynne at trouthe

And of thi counsell make hire chief pntesse
That she may proude and take hede
With outyn handis bi greet amfenesse
Outtir for fauoure or for volder hatrede
Chase flattereris and hem that take mede
And such tongis of custome that be dondit
And naueth them that kan soue trouble

Whispryng tongis of taste most serpentyne
Slyppe skald whos mouth is full of blood
Smooth afore folke to fauour and to shyne
And shewe tivo faces in oon hood
Wher sugre is sote ther galle doth no good
Alle suche schulde be voydid fro counsaile
A bee veynt hony and styngith with the rayle

This forseyde peple to gedir to conbyne
Whiche be frowarde of ther condicions
Though that ther veyne distendid of oshyne
Trouthe wil not folow ther opinions
For vn to royal disposicions
Als 3 seyde erst auoyde fro the slouth
And cheef of vertues set in hire place trouthe

And to directe like myne opinion
Whan thou hast voydid stouthe and negligenc
And trouthe is entrid wth discrecion
And conueyed to thi magnificence
I trust ye schal yene hem audieuce
Wth myne excuse wthim philosophie
Be callid fadir and in apphete

haue a spirit to forme of knowleschyng
In yowre seruire when I first began
Declarid mysteries of the heuenis kyng
Whiche excelle resou and wit of man
And how the lord as I reherse can
ffor yowre sake sent an anngil downe
moos to enspire bi reuelacion

As is reportid in scripture
In grekis booke aboue the sterid heuyn
Aristotiles was anngelid of nature
ffadir and foundoure of sciencis seuyne
Reysid in a pyler of firy leuene
So high alofte bi reuelacion
Knew heuenis secretis at his compug downe

As whos counsaile in arabie folk carpe
hadde of seuyne chymans dominacion
Of all the worlde emperoure and monarke
yude ethiope and eney nacion

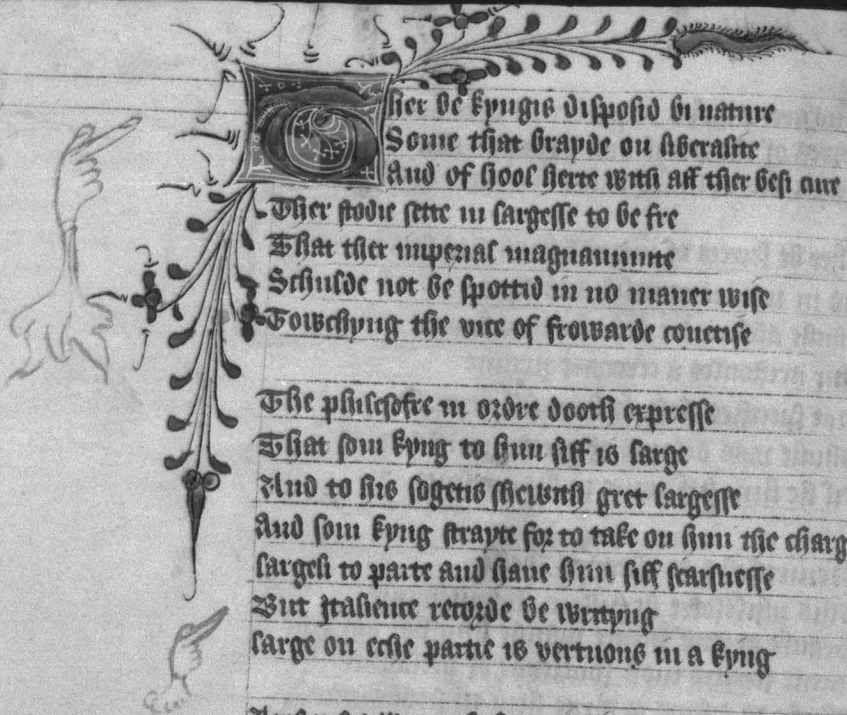
153
And gret porrus be power he caste doune
voyses of the peccol don bi dayes olde
weryn accomplissid bi his knyghtis golde

Ther be secretes of materis high and lowe
hid in nature concealid and seere
whiche adsamdre desirid for to knowe
But aristotiles a certeyne printe
22ot specified close in him self keppe he
whiche was delayed of greet prouidence
Til he him self come to his presence

22enetheles at eltonys welle
This philosophre bi fustoun habnudanice
Wranke greetist plete whiche him age not telle
I mene secretis most souereyne of plesanice
whiche to disaure or write hem in substance
like his desiris to serue his entent
I schall soo doo he schal be fust content

Bi a maner likeness and figure
Werke outwarde myste for to see
like a thing that were aboue nature
As hit were sepe in emguate
Touchid a parcell I mene thus pde
As vnder that is closid priid corne
I touchid soudele in partie here to forme

Of foure man kyngis diuerse of disposicion



Gher de kyngis disposid bi nature
Some that brayde on liberallite
And of hool here with all ther best our
Ther bodie sette in largesse to be fre
That ther imperial magnanimitie
Schulde not be spottid in no maner wise
Towchynge the vice of frowarde covetise

The phylasofie in ordre dooth expresse
That som kyng to him self is large
And to his sogetis sheweth gret largesse
And som kyng strypte for to take on him the charge
largely to parte and have him self scarsnesse
But trahente recorde be writynge
large on eche parte is vertuous in a kyng

Aristoteles Wrote of them in ynde
That he reporteth that a kyng is glorious
Whiche to him self is most fears of kynde
And to his sogetis is large and plentious
yt thei of pence be contrarious
But to my doom that kyng whiche hath the charge
is most commendid that is to bothe large

I mene as thus bi admissioun
Towarde him self kepe his estate royal
Bi attemperance and bi discrecion
like his sogetis in especiaall

154
As thei differne to be liberall
Zerivene moche and lye amene to demer
Of to moche and strypte covetise

Ther is a maner straunge difference
For lak of resoun tyene prodigalite
And in a kyngis royal magnificence
Whan he list parte of liberallite
To his sogetis as thei beue of degre
So egall i holdyn the balance
Eche man content with discrete suffisance

Ther is a mene peysid in balance
Zerivene him that is a gret wastoure
And him that is content bi attemperance
To kepe a mene soo peysid bi mesoure
That forthe thei gretefulynge bynge in noon eroure
Considerid first of pence the powere
And nexte the meritis of thei laboures

Concludynge these tweyne good wille and gretefulynge
Of them that be feytheful in service
And of a nother frowarde and gretefulynge
That wil obeye in no maner wise
To folow the doctryne and the gret covetise
So put his bodi in peress most mortall
And in parties that be marraff

To all suche a pnce of high noblesse
Shal not spare his golde ne his tresoure
To parte with hem stiffe of his richesse
Thing appropriated to eueri conqueour
But yf freedom conducte his laboure
That liberallie his conquest doo proude
At his most nede his men wol not abide

Aristoteles made a description
Full notable in his wrytynge
Sette a maner of diuision
That ther be foure diuerse man kynges
Some be large in ther departynge
To bothe tweyne seyth he is most good

But he that is strayne in his keepynge
Locketh vp his tresoure in his cofre
And lye not parte with noo maner thinge
With his sogetis noz no good to profre
In nede or myschefe lye no parte to offre
I can not sey his freedom to comende
That vn to nouthir lye not to attende

A kyng that partith suche as god hath sent
In fortune or conquest in batayle
To his knyghtis or sowdeours of entent
Suche at most nede in trouthe may anayle
And them releuyth that be falle in payle

155
What foloweth after grece to termynne
Right of his noblesse shal encrease and shyne

Nature hath sette tweyne extremittees
Firste be a maner discrete prouidence
That the strengys of liberalitees
Sett in good mesure refreyntis of prouidence
Peysid in balance soo that sapience
Quene of vertues as lady souereyne
That suche a mene be sette betwene hem tweyne

First conceynd and peysid eche astate
That ther be no frowarde transgression
Of wilfulnesse noz no frowarde debate
Eche thing in ordre conueyed bi reson
That mesoure haue domynacion
As hit is right of trouthe and quite
Twene auarice and prodigalite

And who that with grece in sentence
Dreth deinde vertuous largesse
From him hath no politis aduicence
Them to gouerne of royall gentlesse,
I dar wel sey grece and expresse
Of good repute shortly determyne
His soune of vertues thozow the worlde shal shyne

With oute eclipsynge of ony mystis blake

To all suche a pnce of high noblesse
Shal not spare his golde ne his tresoure
To parte with hem stiffe of his richesse
Thing approprio to eueri conqueour
But yf freedom conducte his laboure
That liberallie his conquest doo proude
At his most nede his men wol not abide

Aristoteles made a description
Full notable in his wrytynge
Sette a maner of diuision

That ther be foure diuerse man kynges
Some be large in ther departynge
To bothe tweyne seyth he is most good

But he that is strait in his keepynge
Locketh vp his tresoure in his cofre
And lye not parte with noo maner thinge
With his sogetis noz no good to profre
In nede oz myschance lye no parte to offre
I can not sey his freedom to comende
That vn to nouthir lye not to attende

A kyng that partith suche as god hath sent
In fortune oz conquest in batayle
To his knyghtis oz sowdeouris of entent
Suche at most nede in trouthe may anayle
And them releuyth that be falle in payle

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Of good repute shortly determyne
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With oute eclipsynge of ony mystis Blake

Of false reporte of eny derbe shoures
Of forward tongis that noyse or sclaunder make
To medle nerthe with soote rose flouris
Laurer crowns be made for conquerours
In triumphes trauel for to denie
Who is most worth to were a diademe

A kyng disposid of royal excellence
First to large cheff in thinges tweyne
Large to him self and fee in his dispence
Gyue moche and stuff that wisdom to ordeyne
That discrecion as lady souerayne
With reson present good lesse to abide
That haste wille medle on nouthir side

Strete to him self in suche maner wise
Afore considerid his magnanimitie
That royal freedom dispose soo the assise
Forwarde his lieges that suche reporte may be
So kepe the fraunchise of liberaltie
Betwene his noblesse and his lieges bothe
In soo good maner that nouthir of them be wrothe

They of fraise in ther opinion
Seyne hit was no wise in a kyng
If he be large be distribution
To them that bene vnder him leynge
But they of perce recorde be wrytunge

156
he that is large vnto bothe two
first to him selfe and liege men also

But to my doom and to my fantasie
Seyth aristotiles that a kyng most comedable
That hath largesse in his regalie
With good menys in vertu stonde stable
Trewis in his feythe not feyne nor variable
Gyue auarice of trouthe and quite
The vice anoydyng of prodigalite

Excess the vertu of royal high largesse
Set in a meure of prudent gouernance
That ther be nouthir skarse nor excess
But a right reule of attemperance
Soo that meisure weye the balance
To reconpence of quite and right
like ther meites to euen maner wight

Betwene trouthe and forged flaterie
Ther is a strange vncouth difference
Contrarious popson I dar wel certifie
To alle estates of royal excellence
Wher doubte meynig hath ony assistance
Ther groweth fraude and conent fals popson
And sugred galle honyed with collusion

Of pices ceris they be raboures

The renoure rounde and meze goo the bestis
But with ther touche they syngre werse than breuis
Of hungre thrust myd tantalus diuerse wellis
fflouris of proserpina fayre and biter suellis
So semblabli flatereris in apparenc
Zene outwarde sigrid and galle in existenc

And he that wil be famous in largesse
And haue a name of liberalite
Let him conceyne afozre in his noblesse
The desertis of high and low degre
Zeruent mezure excelle and scarste
Soo departe bi attenuexaunce
That like desertis eche ma haue sufficiuance

In departyng stant wisdom and foly
But discrecion medle in this matere
Who yeuth his tresoure to them that be worthi
And them guerdounis with glad face and good chere
As right resou and tyme dooth require
In his departyng as to myne aunce
Suche a kyng is prouident and wise

But who departith his tresoure and richesse
To them that be not wise nor profitable
hit is callid a maner of excesse
Whiche in a kyng is not honourable
Of prudent partyng in corages that be stable

157
The folowith aft bi recorde of writyng
Gret laude and pce and named in a kyng

To them that falle in casuel indigence
Ze sodeyne case oz in necessite
Or infortunys stowarde violence
Than it accordith to royal dignite
That he shawe of freedom his liberalite
Suche a kyng aduertisyng his charge
Is to him self and to his liegis large

And his lordeshippe and all his region
Shal encrese in longe felicity
With laude and price lone and subiectioun
As apertynith vn to his dignite
To were his crowne in longe prosperite
I dar afferme and make my self wel bolde
Suche were comendid of philisofris oolde

But yf a kyng contrarious of sentence
Partith his tresoure to them that haue no nede
Or be not falle in casuel indigence
But wisfulli lye not take hede
What euyl he spent case afozre no drede
This folowith therof his tresoure and his coste
With laude bothe two ar loste

Suche ou gladdi whethir he wake oz wyake

Escapeth not be vante or veynegstone
Of pouerte to falle in the bynke
The philesosie put also in meuorie
Suche foly waste gete on him self victorie
And causeth him be excessif dispense
ffolke in dannger of stowarde indigense

In his departyng who is inoderat
This is to seyne who is not mesurable
In his richesse but disorderat
Is callid prodigus whiche is not honourable
Depopulatoz a wastoure not trectable
Whiche is a name as be oolde wrytunge
Disconuenient to eueri worthi kyng

Aristoteles ageyne this condicion
Sette a reuise to royal prouidenc
most notable wath in conclusioun
shal directe and reuise his clemence
In longe prosperite of royal reuerence
And good repute whiche is a thinge dmyne
Tressid as phebuis thozow all the worlde to shyne

There is a maner disconuenience
In re publica is holde vicious
A kyng to pseyne vp on indigence
Outshir in desiris beue auaricions
Outshir skars in keepyng large or concions

158
Or kepe a meue betwene vniuers plente
Betwene largesse and prodigalite

hit hath be seyne that ouyr large expense
In religious and many gret citee
hath vnward brought in indigence
Bothe in espais and in conuente
But hermogenes of gret auctorite
wrote in a soume pleynt concludinge
That the noblesse of a famous kyng

Vnderstandynge brecfli to conclude
was perfectioun vp lokkid in sentence
Signid a kyng and the plemitude
Of this royal crownd magnificence
And him self to haue an abstynce
In his desiris fro thinge that not good is
From the tresoure and his liegis goodis

How Aristoteles declaryng to kyng
Nacisaundre of the Scouys

Touchyng the ston of philesosie oolde
Of whiche they make souereyne mentioun
But ther is oon as aristotill tolde
whiche alle excellith in conyusoun
Ston of stouys most souereyne of renoune
Touchyng the vti of this riche thinge

Thus he wrote to the moſte ſouereyne kyng

I alſamudre greteſt of dignite
Of all the worlde monarke and regent
And of all nacions haſte the ſouereyne
Eche on to obeye and be obedient
And to concludre the fyn of oure entent
As worlde treſoure greteſt ſhet in on
Is declarid in vertu of this ſton

Thou muſte firſte conceyne in ſubſtance
Bi a maner vncouth ſon
Watre from eyre make a diſſenſance
And fire from eyre bi a deſtinaon
Eche on prefernd from corrupcion
As philoſofis afore haue ſpecified
Whiche bi reſon may not be denyed

Watre from eyre departid prudentli
Eyre from fire and fire from erthe adowne
The craſte conceynd demid trewiſh
With oute erreure or decepcion
Pure euen elemt in his complecion
As hit aperceyptis to his parte
As is remembred parfith in this arte

This ſton of coloure is ſom tyme crynade
Like the ſonne ſtremyd in his kynde

157
Golde treſſid makith hertis full glade
With more treſoure than hath the kyng of ynde
Of precious ſtonys wrought in theiſe deue kynde
The cryne coloure for the ſonne bright
White for the mone that ſhyneth all the nyght

This philoſofre brought forth in paris
Whiche of theſe ſtonys wrote full the nature
All the diuſion ſet bi grete anſe
And therupon dide his beſt cure
That the pfercion longe ſchulde endure
Like the entent of aristoſles ſoude
Whiche non but he couthe wel bynge on honde

ffor though the water appuſi were not tolde
Of theſe ſtonys what philoſofis ment
Ariſtoſles that was experte and olde
And he of paris that forthe this preſent ſente
And in all his beſte feynſchiff trewe entent
With circumſtances of arabie ynde and perre
Touchynge all ſtonys that clerks can reherſe

hermogenes hadde him ſitt alone
With the ſeyde philip that with him was ſecre
Knew the vertu of euen þny ſton
As thei were diſpoſid of degre
ffrom him was hidde noon vncouth pinte
This hermogenes and he knew euen thinge

Of alle suche vertues as longe to a kyng

How kyng Asysandre muste prudentli
Afore conceyne in his prouidence

Goethewe all excessis prudentli
And specialli all frowarde outragious largesse
Auarice and gaderynge frowardech
Wher trouth and right haue intresse
For he that wasteth and spendeth bi excessse
The gret goodis and possessions
Wher he hath lordeshippe and domynacions

A reyse groundid on discrecion
Geyne appetitis that beue bestaak
Dull conueyed and bridled bi resou
To withstande lustis that be carnal
Geyne auarice in especial
For couetise with desire of richesse
Dooth in a kyng auarice repressse

Whiche causeth firste in his regalie
Wikkid vntrowth bi fals presumpcion
Bi extor power groundid on robbere
Geyne goddis lawe wikkid destruction
In all his werkis for shorte conclusioun
To procede bi recorde of scripture
In prosperite schal not longe endure

160
How wyse of sapience or of discrecion
May be parteynd in a prynce

Hate that the fame of royal sapience
Doo that reporte of his notable fame
Be voyde of vices that cleer intelligence
In his empyre be cleer from all diffame
That noo reporte blotte not his name
Nor no fals counsaile of folkis that be double
The cleer shynnyng of his good name trouble

This is to seyne that he be quiet and pesible
Sogetis to kepe hem from dinstion
And not lightli to be credibile
To talis that make discrecion
For wher pees requyrt is all pfection
Keptis sogetis as thei schulde be
From all stryues quiete and vntite

How a kyng schulde be religious

How a kyng schulde beue of his
Bi good example sadde and religious
Merciable and kepe him onte of stryf
And in his domys not beue to rigerous
Chastise alle that beue vicious
Draue alle that be founde shrewes
And contrarie vnto good thewes

Of full purpose holly soo to worche
To chasise hem of equite and right
That bene enemyes vn to holi chirche
On heretikeis for to preue his myght
And yf ther be ouy maner wight
Hardie in dede of presumpcion
To offende his lawes haue deue correccion

How a kyng shal be
waped like his estate

How a kyngis royal mageste
Aray whiche is rithe and honourable
Pertinent to his dignite
Sadde in his chere in his demyngre stable
And of his worde not faynte nor variable
And also of his behest trustie and cek trewe
Sadde as a saphir and aswey of ou hewe

How this vertu chastite
Aperteynth wel in a kyngre

How noble pnce considere in thyne estate royal
How this vertu callid chastite
Is a vertu and in especiaff
With abstynence from all dishoueste
And gret recourse of femynite
Passeth of pncis the vertuous corage

And of ther tyne maketh hem falle in age

How it longith after the custome
Of Rome a kyngre oonye in the yere
To schewe him in his estate royal and
Beste aray and his pryntis and lordis
In the same wise shewe them in his presence

How the custome of royal excellence
And the vsage cek of Rome towne
Kyngis are worte in ther magnificence
To shewe ther noblesse and ther high renowne
Ther lordeshippe and domynacion
To kepe ther sogetis verth in dede
Vndir a yerde betwixe loue and drede

Soe that soue haue a prerogatyf
To be preferid suche as haue power
To shewe hem siffe durynge all ther tyme
Of discrecion anoydyngre all dangere
This is to seyne eche state in his manere
Schal deul with eueri circumstance
As to him perteynth doo his intendance

After his lawes his statutis to obeye
Of peyne of deeth no wight be contrarie
What he comaundith his biddynge to with sey
For what enyr from his precepte varie

Or on his biddinge be slowe or faste not tarye
But lyf and deeth stonde in iupartie

Off the deue obseruance that longith to a kyng

Who that euyl of presumpcion
Dare attempte on euyl man side
The kyngis right in his opinion
To interupte of malice or of pride
And ther vpon presume to abide
To withstonde the kyngis royal myght
Or any thynge that longith to his right

How solace and disport longith to a kyng

And hit longith also to a kyng
With instruments of heuenly armonye
Ffor his disporte yncas abidinge
With solomni with diuerse instrumens
To recomforte and glade his regalie
And comowneis with care diligence
With right hool here reioyse his presence

What aperteynth also to his glorie

God his noblesse and to his singular glorie
To haue aboute him many worthi knyght
Ffor chivalrie conseruyth the memorie

And the

And the soune alwey to shine bright
That it schal not eclipsyn of his light
But thowow the worlde bothe in lengthe and brede
As whye plesur bothe shyne and sprede

The similitude of a kyng

In foure maneris muste considerd be
Towarde god his obedience
And to the peple his liberaltie
As they deserue with deue reuerence
The kyng to aquite in his magnificence
As his sogetis be goodli to him seyne
As the deseruis he quite soo ageyne

How a kyng schulde be gouernyd
in all manere of wedens

As the holson be the reynes
It causith flouris fresher to sprede
And makith medowes and agreable pleyces
To shewe ther beute bothe in lengthe and brede
And myr more who that takith hede
With oute moysture or cherishynge of the reyne
In his beute comyth nouthur flour nor greyne

Si a maner muste similitude
As reyne comforthith eney herbe and tre

Branchis a losse pleynt to conclude
So schulde a kyng of his benygnte
Shewe him gracious to high and low degre
That euen wight with due reuerence
Schulde with glad chere parte from his presence

How a kyng schulde be merciable

A kyng also in his estate notable
To his sognis of high and low degre
Schulde be gracious and merciable
Lene rancoure and haue on hem pite
Preferre meze considere also and see
That mercy is of vertues in his trowne
Crownid with golde most kynglyerli alone

How longith to a kyng specialli to
Kepe his behest pnyis and feyth

A kyngis pnyis schulde be wise and stable
As a centre stonde in oo degre
Nor change lightli nor be variable
And be ware of untabilitie
A worde of a kyng nunt stonde in oo degre
Whar that euer that a pnce feyth
The conclusion dependith vp on feyth

How godis and clergie schulde be promotid

in a kyngedome

As the soune sheweth in his gise
Amonge snale steris wth his beyns bright
Right soo in the same maner wise

In vniuersite shewith forth his light
In a kyngedome as hit schulde of right
And bi the pnce haue derli fauoure
So clergie beyns away the flour

Wher clergie is ther is philosophie
Marchandise pleute and richesse
Prudent counsaile defence of chivalrie
In eche estate wisdom gentlelesse
Cureful freedom and prowesse
And as the kyng to encrese his name
His peple wil folowe and gladli doo the same

How a kyng behouyth to haue a letche
to kepe the obseruance of his bodi

How helthe of body the kyng of hool current
myght haue like to his desire
Suche on as knowith cours of ye firmant
And is experte a good astronomere
Whiche that knowith sesons of the yere
As in his tyme was oolde aprian
A philosophre and an expert man

He knew the cours and disposicion
Of moyste and drie bothe of here and colde
Change of the yere and renouacion
For in suche thinge he was experie and bolde
Knew the cours of planetis many folde
And of elementis the renouacions
Change of tyme and of complecions

And speailli in astronomye
Knewe the tyme when he schal slepe or wake
Vnder a reule of philosophie
In noo wise that he noon excesse make
He muste also all surfets forsake
For ouy luste of frowarde appetite
Counsell of letis to modifie his desire

Saturne is slow mare maleuolious
And phebuis causeth disposyunge to gladnesse
In rethorik helprth mercurious
For in the moue is no stabliuesse
Fortune braydith ay on doubtiuesse
And sett a kyng vpon eche parte
Stant vpon chaungis fast harde him to gye

How a kyng schulde be gouyned in astronomye

Astronomers that knowe pntees
Helthe of bodi distraynge of secknesse

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Diverse causis of infirmities
Wherof fencis doon soo gret distresse
Achis goutis of drynkis gret excesse
And oute of tyme be ware of longe watchyng
Whiche to the helthe is contrarie to a kyng

Here folowith how profitable the vntite
is in the helthe of a kyng

Alexandre like as prouidence
Of suche as bene expert letis
Suche as be preynd bi experie
And preynd antoures as the phisik letis
Truste not on the dede nor in gay spechis
Worde is but wynde leue worde and take the dede
Thynge wel expert descripth wel his mede

How moche anaple is comprehendid
in the diligenc of a good letis

A Good letis experie in a kyng
For diligent obseruacion
A kyngis helthe be wrought in all thinge
Soo that in qualite be founde noon erryng
Nor hyndre his appetite in meate nor drynke
Nor be distrastid to hyndre his appetite
Wherof nature hath contrarious desire

And oo reule speciall schal I teche
Touchyng the tyme and houre of his diete
Soo he not wante the presence of his leche
To his complexion as hit is most mete
Tyme sette betwene colde and hete
With this rewarde bi reson to expresse
Bi good aunce that he doo noon exesse

A speciall epistle to the singular
leche of a pryncer

Natural philesosofes assentid alle in oon
Seyne that a man is made of four humours
And they assentyn in writyng euythoure
Aftir the weidre reynes hayles and shoures
planets alofte and the heuenly toures
Aftir they sette in heuyn a goynance
In erthe folowith of heithe attemperance

Of moche exesse folowith corrupcion
Exesse of tranayle causith febilnesse
Thought sorow be greet occasion
So engendre greet secknesse
And puttith folke in froiwarde distresse
That vudigestion with oute remedie
Causith ofte lithe bi processe that they die

Go serue heithe aftir a manis complexion

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Aftir drynesse and humedite
And chaingyng also of complexions
Of etyng drynyng where as necessite
requyryth his tyme and yf purgacion
Be necessarie aftir the resons
Colre fleuue dreynyng of moysture
To kepe a mene a leche unte doo his cure

And how a kynge muste take kepe when
he schal reste and when he shal slepe

Slepe is noyce of digestion
yf hit be take in attemperance
yf slohardie yf ouy occasion
Causith heynnesse slouth or disturbance
putte a man oute of good goynance
Be ware of wache kepe also the date
To kepe a mesoure of etyng and drynyng late

How a leche schal gouerne a pryncer
slepyng and wakynge

If thou wilt be hool and kepe ye fro secknes
and resist the strok of pestilence
loke thou be glad and voyde all heynnesse
The wikkid eyes eschewe the presence
Of infecte plans causyng the violence
Drynke good wyne and hollom metis take

walke in cleue eyre eschewe the mystrye blake

And yf soo be lechis doo the fayle
Than take good hede and vse thingis thre.
Temperat dicte and temperat tranaple
Pot malencolous for noon aduersite
meete in all trouble glad in ponerte
Fulle with striff content with sufficiante
yf phisik lakke make this thi gounannt

After mee be ware make no longe slepe
heed foot and stomak preserue ay hem fro colde
ze non penstif of thought take no kepe
After thi rente mayntene thi housholde
Suffre in tyme in thi right to be holde
Swere noon othis no man to begyle
for worldis ioye lasteth here but a while

Thus in two thingis fowndth all welthe
Of soule and body who soo like hem seue
moderat food yeryth to manys helthe
And all surfens dooth from him remeibe
And charite to the soule is deue
wherfoze this dite O alisaundre kyng
To alle indifferent is richest thinge

Of the foure sesones of the yere and
firste of alle I begynne at veer

That tyme the seson of the yere
The heuensi sawne ascendyng fro the rote
The freshe seson of lustre greue veer
Whiche quicketh corages and dooth hertis bote
Whanne rounde buddis appere on brannchis soote
The growyng tyme and the yonge soune
I mene the seson when veer is begonne
And bryght phebus curteth the rannys heed
And begynneth ascende in his spere
Whan the crowne of alcest white and reed
Auroza passid full flesshele dooth appere
for ioye of whiche with heuensi notes clere
The briddis syngen in ther armonye
Salue that seson with sugrid melodie

Twene hoot and moyste this veer is temperat
hanyng his moysture of wynteris sharpe shoures
Of souyr folowynge to floza consecrate
hath moderat here be recorde of antoures
The seson ordeymd to araye with newe coloures
As gardynes herberis and to sowe sedis
And the lusty siluyr deue in the greue medis

Entryng this seson wynter dooth sene take
ffrostis departid and wolke with the soune
And enzi soule chosyn hath his make
And nygstyngales for ioye here soung begonne

yonge rabens bene from ther claps romme
And the colibow that dide in wynter dare
In eueri lay to syuge the life not spare

loners of custome doo this seson preyse
And yonge folkis flouryuge in tender age
Eke on mozon tytan maketh hem arise
Soo can nature prikke them in ther corage
Waskyuge bi rynges holdyuge ther passage
On plesant hillis so holson is the cyre
Hanyuge gret ioye the wedir is so fayre

Wherfoze alisandre who soo take hede
And life considere bi good amfent
Of oure yonge age acomite we muste in dede
How we han dispendid oure talent
Outhir like foodis oz like folkis prudent
So vs commyttid while we hane bene here
So foze the wyse whan we schal appere

Nexte than folowith the seson estas

This tyme gynneth sone up on barnabe
June iule and auguste lastith this seson
Endith in septembre the sonne i vigne
hoo and drie of disposicion
And colerik of complexion
As I remembred of antoures oolde

Endith with barthilmeus with his deives colde

fire coler estas and iuventus age
To gedir acorde in here and drynesse
And colerik men caryue of visage
Rough sly and angry some hane gret heynesse
Of growyuge stendre fumous of hastynesse
with smoke and fire hauptis gret accordamce
furious of ire and frowarde of dastamce

Scene at mydsouyr bryuge hony to ther heuys
The likes white abroad ther leuys sprede
Bestis pasture and made he vndir leuys
Ageyue the sonne gras dieth in the mede
Chapletis be made of rosis white and rede
And eueri thunge drawith to his rypunge
As hit fawth be man in his age growyuge

Strawberies clerics in gardines men may see
Beuys ripe and pestodis grene
Ageyue hens when men distemperid be
folkis gadir purflane and letuse that be cleue
The seson flora that is of flouris quene
hwe freshe morsis she turnyth now caryue
The vertues of herbis doo downe ageyue dechue

In this processe it nedith nought to taxie
But holla to god sette thine warder entent

Wherfore O alisaundre With herte loke thou not vaine
But thanke the lord of what thyng that he sent
Pouert or riches therewith to be content
As god disposeth them to haue plesance
As oon in god and god thi sufficiant

For in the sentence of seyntis and of clerkis
Of thi desertis after the rekenyng
And like the frutes of thi good werkis
Thou shalt be guerdouyd this is sothe & no lesyng
With pees eternall laste at thine endyng
With criste to regne in the heuently constytne
Whan thou in triumphe haste of thi foon victorie

After foloweth after the thirde seson
Of the yere callid Autumpe

This tyme of custow setteth folkis in besynesse
Eche tny man penyeth him to traualle
To repe and moive and exclude ydilnesse
So man spard and husbondis wif not fayle
To use vp crly and calle vp porayle
Sowe ther hozys or the larke sunge
And stiffe ther graungis with corne that ther hom byrge

The tyme be proccesse voydeth the felde of greyne
Taketh away from braunchis ther swetnesse
Causth the trees of frute to be bareyne

The leuys falle the wynde abroad hem dresse
The day the wyght bothe of oo gretnesse
The soune in libra egal bi balauce
As is the wille of goddis ordinaunce

The seson is dreofull and distemperat
Disposid to feuris thozow eyre of pestilence
Ofte chaungyng and selde in oon estate
Perions for secknesse and with violence
Of trouble hamours dooth folke full gret offence
For flewme this tyme hath domynacion
Be ware of secknesse that gynneth in that seson

Erthe autumpe and age accordyn in oon
Slow malencolik sparyng en amouge
Wulle courbid downwarde what wyght & lust is gone
Full of yre though he be not fronge
Some meynd where it be right or wronge
And thus senctis with autumpe dooth accorde
He and this seson draw bothe be a corde

Autumpe taketh his sene of seynt clement
The tyme diuerse and wondur variable
With strange passions sodayn men schent
Be unware secknesis whiche be vncurable
And for this seson is vncouth and vnstable
With sodayn chaungis and complexions to grene
Therfore in noncumber he taketh his sene

Wherfore considere in thine estate royal
Take the moralite of autūne the seson
how it is appoynted and in especiall
To the thridde age and the complexion
Of the and me for shorte conclusion
Wherfore O alisandre haue in remembrance
weyse euen thynge and kepe the in gouernance

Off the fourthe determination of the
ffoure sesonnes of the yere

After heruef whē men thresshe sheeps
Sowen whete gadir wynt frutes i gardnes
And souyr trees be bareyne of ther leuys
men put in scelexis to coische newe wyne
aynt lestis his name towarde seynt martynes
mych dronke when hit is thozow fine
And lastis to the seson of seynt martyne

The dayes shote the nyghtis be wondir longe
Colde and moyse of flewme murtys
Contrarie to estas the frostis be soo stronge
In roots restis the vertu vegetatyf
Grene herbis and brannchis lost ther lyf
The sonne this seson beyuge in aquane
As cests to ther byme for stormys dar not taze

Thus the four sesonnes deuyd of the yere

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first veer whan phobus dooth in his speere arise
The growynge tyme whan buddis oute appere
Estas folowynge whan floures in ther gise
Spredis on ther stalkis geyue tnan dooth arise
Autūne after whiche longe dooth not taze
And yemps endis the ende of februarie

Thus foure tymys makith vs a myrroure cleere
Of manys lif a full pleyne ymage
veer and iuuentus to geer haue soger
Estas folowis longynge to sadder age
To vs autūne bryngis his message
Of senectus wyntir laste of alle
how deeth his orloge dooth on vs calle

Whā veer in youthe we had lustinesse
Whiche is vnpossibill ageyne to reure
Estas gaf vs strengthe and hardinesse
fflowryng in freschene not longe to endure
Autūne after bryngis vs a figure
Of senectus wyntir of crokid age
how all thynge passith & hast here noon ostage

soo alisandre ye moys see thynge tweyne
Anautūne bynge longynge vn to age
malencoly fals deuyge and disdeyne
many passiones rauoure and dotage
Ende of this lyf terme of oure viage

ffor deceptus hath his marke sette
This worlde schal ende it may not be sette

This to make a combinacion
Of veer and yowthe be a maner accordaunce
Of manye sadnesse and estate the secon
fflowyng in lustre tyme of most plesancc
Amynne and elde with the grete habundance
Ihan folowith wynter and all dooth oncaste
Soo dooth age for it may not alwey laste

Of this forseyde take the morallne
Settith aside all materis spoke in veyne
The foure secones schewe in ther degre
ffirst veer and estas nexte amynne wth his greynne
Contreynit of wynter with frostis ouyr leyne
To oure foure ages the secones wel aplyed
Deeth all consumeth may not be denyed

Here died this Translatour and nobill poete
Jon Lydgate and the folower began his
prologe on this wise

Where flour of knyghthode the batayle dooth ^{refuseth}
What schulde a dwarfe cure in to the place
Sareyne in sentence schulde he self excuse
And bi presumpcion not schewe oure his face
Of Jon Lydgate how schulde I the sotill trace

ffollow in

ffollow in secces celestial and deuyne
Sith I am not aqueyntid with the musis nyne

ffronessis sent from the lady nature
ffor a conclusioun hire iorney to conueye
As of antilandian reserchith the scripture
Si the seyn sustenis in thier passage took the isey
Gynnyng at gramer as for lok and keye
In ordre and propozcion folowynge doctryne
Whiche wel was a queyntid with the musis nyne

These seyn susteyn souereyne and cutere
If I my penne to this mater doo applye
The nyne musis blame schal in manere
That they vulabonrid stonde on my partie
I yaf noon attendaunce I may it not denye
How schulde I thanne my mater doo conuynne
Whiche am not aqueyntid with the musis nyne

yf I schulde talke in saenas trunyal
Gynnyng at gramer in signys and figuris
Or in metres the feet to make equal
Se tyme and propozcion keepynge my mesuris
This lady liste not to parte the tresouris
Of hire substance to my rudenesse in digue
Whiche am not aqueyntid with the musis nyne

This mater to conueye bi trewe conclusioun

Verities of logic certis I muste applie
where vnder flours resteth the scorpion
whiche I fere to take for my partie
premissis congruis whiche can not applie
Of oolde philosophis to folow the doctryne
Sith I am not aqweyntid with the musis nyne

I haue with tully gadend uoo freshe flours
The chare of fronesis to parte in deibe manere
With Petrak of rethorik uoo coloures
Of ternys the sentence in my writyng doue apper
Arismetrik oz musik my dulnesse doo not cleve
how schulde I than be geometric draw right lyne
whiche am not aqweyntid with the musis nyne

Of astronomye the secretes unuisible
vntuolwe with tholoupe I fayle cognitiō
whiche bi inuencion to me be unpossibile
with our doctoures and expositiō
oz of these seyn to make a declaratiō
After poure entent in this tractis to enchue
whiche am not aqweyntid with the musis nyne

Thus beneue riveyne perest of the see
Silla and caribdis put in disperaciō
what to respyne and whiche for to fle
Constreynid I am to make dubitaciō
The sharpe corosie of feryng detraction

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ffirste I fere to my partie schal enchue
Sith I am not aqweyntid with the musis nyne

Thus sette in perest fayshunge of socoure
me dooth comforte a prouerbe in nyne entent
Esse tale is endid as hit hath fauoure
wherfore to drede no lengir I wil assente
Sith breesth fuffille poure comandent
In modir tonge this mater to condyne
whiche saf suppoze know not the musis nyne

Here Aristotil writeth a speciall epistil
to kynge Alisandre how he schal
conserue natural here and hesthe of body

Sure Alisandre of hesthe to be sure
O thinge I the prey firste and pncipalli
Deibe pporciō of here in nature
To conserue for to knowe that redily
In doubtil wist man dyeth finally
Of whiche as be age on is naturall
The tothir bi fortune as bi thingis accidentall

fferthir thi body to make it moyse and fatte
After this sentence folow this doctryne
moche steepe wil kepe the in high state
metis swete and wyne licoure denyne
merdien reste mylke whete and argentyne

All good odours and floures after ther tyme
with swete bathis of herbis good and fyne

Weyse thi tyme nombre it parfith
And in the bath be not ouyr longe
Tyme continued wil febit the body
And alle ioyntis wil weyke whiche be stronge
Drynke no wyne but watr be ther amonge
And in wynter take watr of alchunyn
Whiche hoot is of nature to put in thi wyne

The malouise in souyr and ecke violet floures
Whiche of nature be colde of trouthe and right
To kepe pleyne and vse no coloures
ffrom corrupte humoures maketh the bodi light
Ouyr in the month to haue a vomyt
Purgeth the stomak maketh it pure and cleue
That no corrupcion therein may be seue

ffurther be it knowe to thi magnificence
That this vomyt resorteth here naturall
If hit be doo with oute violence
And these comoditees causeth in especyall
Ioyfinesse good grese wel to desie w^t all
vnderstandynge resou^r gloxie and gladnesse
Of thine enemyes victorie expellith all heynnesse

If thou wite be hool to kepe the fro seeknesse

And resiste the frof of aduersite
loue to see pleyes voyde all heynnesse
And put desire in these thingis thre
ffayre men and women be delectable to see
To beholde on thi bodi cleue clothyng
And of antiquite to see and rede wrytyng

Here Aristotill wryteth in a pistiff
to syngre Alisaundre tho thingis
whiche enfeble the bodi & make it drye

Some sette a preef in thi prudent anse
To ete and drynke bi attemperance
ffor after the sentence of phylisofris wise
The bodi done feble and sette in perturbatione
To ete fast and drynke with oute gouernance
Slepe be fore mete ouyr moche to tranaple
with freyngre wrathe greth doon distayle

And who soo wiff bressh in sentence
Goo ageyne myght doute oz it be nede
To eche tale yene hath credence
Ofte goo to chambir ouyr often to blede
with salt metis liste him self fede
Oz drynke oolde wyne in gret foyson
Woth drye his blood bi natural disposition

In watr also contagious of nature

Be not bathid in uoo degre
The kynde of drynston is perillous I the sure
And full replesshid I exorte the
fflethel dntis to fle
kenyuge aftir mete and also zidyuge
whiche cause witt a secknesse callid quakynge

In cyuge of fische make no continuance
ffoz aftir the sentence of experte yporas
ffithe the complexion puttith to vaxiance
And pure blood corruptith in shorte space
medlid witt mylke causith godi and face
witt lepre to be suere thozow disposicion
Of vnkynde humoures bi ūward corrupcion

How the body is denyd in to
fourte parties and whiche they be

Alsanndre peyse in balance
How pntypal parties fourte they be
In manns bodi whiche for remembrance
And anaple to thi magnanimitie
I schal entrait and yf superfluite
Of euyl humoures to any of them inclyne
I schal the teche a spenall medycine

Of these secees to yene cognacion
The firste membre this mater to applie

173
Wher power organical vse thev operation
Is the heed wher in the fourthe partie
Set in residence is the fantasie
And nexte in ordre ymaginacion
Witt mynde remembrance and estimacion

If supfluite or any euyl humoures
Of qualties gender be inpropozion
In the heed be signis and coloures
Knowe thou schalt the indisposicion
Be this doctryne and instructioun
The yeu dymme the growes weze grete
The nostrillis schrynke the tempis done bete

This to recure a souereyne medycine
Is aloes as sey doctoures of fame
Soze boylid in dowset and swete wyne
Witt a roote of whiche is the name
Pulschayn whiche boyse muste in same
Till tyme the wyne half wastid be
Whiche than thus vsid is profitable to the

Take these herbis souereyne and entere
In to thi mouth with the swete licoures
And them close there in dewe manere
Whiche dystrope schall all corrupte humoures
And kepe them there til tyme thou sanoures
Of amendyuge the comodite

And expulsioⁿ of superfluite

ffertur to gyue the informacioⁿ
Of unwarde whine the seed is profitable
Gronde to pounde for conseruacioⁿ
Resteynd in tyme a quantite mesurable
And yf thou be negligent and unstable
In these thynge thou schalt haue gret malade
In yen and Brayne specialllye

The secunde pncipal parte of the body

The secunde parte this may to conbyne
Is the breste whiche yf seeknesse
Doo enfoble in degre or signe
Tokerys foure to the schal it expresse
Tonge lettid mouthe salte with bitternesse
Or eyr swete of stomak the mouthe egr
Ache in membris in eche seson or wedir

For breste thus brosid vse this medicyne
Attir to ere is good phisik
To make vomit affir my doctryne
Sugre roset with albes mastik
Wel chewid as sey doctoures autentik
Resteynd in tyme pporcion and mesure
Of vncouth seeknessis the breste done recure

And yf soo bee that these doou the fayle
Take som spice good and confortaryf
Whiche to the appetite gret dooth anaple
And the bodi conseruyth in good lyf
Causth pees where was debate and stryf
Alle corrupte humoures expellith echeon
With a letuazie callid diouyson

In foure wisis thou schalt haue gret peynes
If my counsayle thou refuse in this partie
Sharpe fenzis ache in heed and reynes
Supersent the trewthie to speafie
Propus to speke the touge dooth denye
And is occasioⁿ antoures bere witnessse

The thirde pncipal parte of the body

The thirde partie to speke i termys plene
Is the wombe in the bodi naturall
Whiche yf euyl in degre or signe conteyne
Know thou mayst bi these thynge in especall
Rednesse in the hue the wombe voluyth wth all
Of synde causth to goon heuyh
Geyne whiche these medicynes take for remedye
Resteyne inwarde som light purgacion
Whiche sottis and light is of nature
And of the breste the conseruacioⁿ

Asforesayde also with hit reure
And yf thou leue these mediquies I the sure
As oolde philesosfres clerli done expresse
In many folde cause it with secknesse

Ache in the vottle and eek in the haunchis
In bak ioyntis and also reynes
With the fyre and many othir braunchis
Euyll digestion with othir diuersle peynes
This sheweth experyence whiche neytr feynes
modir of bonnyng and chif maystresse
As oolde philesosfres in wrytynge here witnessse

 **O**f the fourth principal partie of the body

The fourth part this mat to tenuyne
Is the genital founde in certeyne
vnto whiche yf corrupcion doo enchyne
These be signs as philesosfres seyne
Mere to reserue the stomak dooth disceyne
To cophous and yerde rednesse dooth resore
Ageyne whiche these mediquies done conforre

An erbe namyd apno bressli to expresse
With seed of fenell is profitable to the
Of archenuse the rote achcen and atrarico
Whiche thus disposeth this secknesse to make fle
The herbe the rote ynt to gedir alle thre

175
With white wyne drynke it in the moornynge
From secknesse in genital kepe soget and bynge

ffurther be it knowe to thi magnificence
That watir with wyne take in smal quantite
stiff to ce mesurid be prudence
Amonge othir is profitable to the
And yf this doctryne of the dyspnd be
Thou schalt verne in ache of the bladder
Whiche of the soon secknesse sone gader

An ensample how a bynge schulde be
manysfry to knowe diuersle opinions
of seckis and phisiciens

Ertur I haue radde in stoces of antiquite
how to assemble made a myghti byng
All phisiciens here of autorite
Of yude and grece them streytrli conuaydyng
On medycyne to teche whiche ageyne all thynge
Dyous to the bodi were sufficient
To whom the grekis thus seyde ther cument

Who in helthe to persecytr will be sure
And conserne the here natural
With ourte langoure longe to endure
hoo watir to drynke him dooth befall
The mouth replesshid bi prapozion equal

Drinke thre in anozra fastyng
Erl to drynke is most medianable thynge

The phisicians of ynde in ther opinion
Seide that medycine most profitable
was to vse in deue proporcion
njl white wth mastursh thynge medianable
Receyvd fastyng most anaptable
man to conserue in prosperite and welthe
Good inwarde disposicion and bodis helthe

But knowe alisandre and peyse in balauce
That in this doctryne nyne opinion
Clerk to entraf in thi remembrance
Breeth is this for fust conclusioun
Who seyth wel be natural resou
Til wombe anoyde pondrosite
Excludyng secknesse stant in liberte

Sleepe resteynd in tyme and mesure
As resou preynt and experyence
ffrom these secknesse the bodi dooth recure
Whiche preynt is bi phisical prudence
Pallie and goute conyuge of negligence
Ache from the wombe and ioyntis chon
ffrom tremblhyng and quakyng kepsh medre & bon

And see that vsh in moze these thre thynge

176
AAsi aurei thre draguys in substance
vne passes oz good swete reysinges
Of flewne inwarde schal haue no prurbance
The nynde hool excludyng vaxaunce
Schal be of kynde and ignozance disdeyne
The bodi free from the feyr quarteyne

ffertur to entraf in the audnt comtable
Of thi remembrance steres of my doctryne
Zrois to ce and figis is profitable
Oz leys of rewe agreable and fyne
Feyne all veyn souzeyne medycine
And breeth to conlude in especiaff
Alle these conserue the herte naturaff

How profitable it is to knowe diuersite
of kyndis of metis and drynkes

Ertur alisandre be hit knowe to the
That profitabill is in especiaff to a kyng
Of metis and drynkis know the diuiste
With ppozion and tyme of resteynyng
ffor after the sentence of philesosofis wrytyng
Some ar sotif some groos bi nature
Dirtur betwene bothe in mene kepe mesure

Blod pure engendir and euilnyne
metis suale and sotif in substance

As where kennys chickens good and fyne
The bodi nourishe the stomak kepe fro greuance
Gross meates make no perturbance
In labouryng men whiche may them desie
In othir engendir malencolie

Whiche betwene bothe kepe ther wefare
As physicans write of autorite
Engendir no flewme be kynde of ther nature
Zee of humoures superfluite
As geet moton and othir that be
hoot and moyse in ther operacion
most indifferent to eche complexioun

How be it that som tyme in certeyne
These fleshis be kynde make wounde harde and dre
ye newt rogid resseynd and newt slayne
Take fro the spere and ere hastily
They be hollow reson dooth it not denye
And breech to conclude this mater in sentenc
Of fishis the kynde is like the experence

The fishe scull and of soull syn
Nourisid in watir swete and remyng
I mene as perche with sharpe syn
Ze most hollow to man them receyng
And in deed watir bothe of oolde and younge
fishe nourisid is unprofitable

And vii to kynde not anaytable

Of knowyng of watris and
whiche be most profitable

Thou owest to wite that watir is profitable
Here in erthe to eche creature
To man womā and beste unresonable
Whiche from corrupcion the bodi dooth recure
Remyng from sillis and erthe whiche is pure
Or nere to trees sullyng as perche rounde
passyng hollow where merfish doo not haboude

Watir also whiche that is most light
Swete or bitter in eche degre and signe
From the see comyng of trowth and right
Whow high hullis as perche Argentyne
Knowe may be whan thei be good and fyne
Zi signs hie folowynge in sentenc
preyde bi reson and experence

light of nature to make repenacion
clere therwith and of good odoure
Some hoot some colde bi diuers operacion
with ourte corrupcion and of good sanoure
white also and of bright coloure
Of whiche the contrarie bi politie prudence
Thus know thou mayste be experence

Of steppunge wayoures watris in certeyne
Salk bitter and finuous the woumbe don drye
In lowe valeses also whiche be playne
Ze hoot and heuy trouthe to speafie
where strengthe of phibus reueweth his parte
And watris ther places kepe as ther began
Of them to drynke causeth coleram nigrum

Watris that renue be many diuers souldis
Ze hoot greuous vnholsum and heuy
whiche terage haue of fozevne diuers souldis
As bi experientie preind is redily
Who drynket watir febleth his body
Afoze merte of stomak withdraweth the herte
And of fleivme man maketh replete

As oolde philesosfis acorde alle in on
Slepe is noize of digestion
To drynke watir as they sey cethou
It merte continewilli causeth corrupcion
In the stomak and is occasion
Of heynesse slouth and disturbance
whiche putteth aman oute of good goinmance

Thou owest to drynke in souyr watir colde
Zzamel whan phibus is in his high degre
sewke warme in wyne in phisik as hit is tolde
Amonge othir is profitable to the

178
ffoz as doctoures recorde of antozre
Colde in wyntir in euezi maner wight
And hoot in souyr distrope the appetite

ff knowynge of wyues and
noyniges and soumtes of them

SOne alsamudre in the secrees diuine
ffoz change of complexiones bi drynesse or
pfitable is i cethe degre i figure // humdite
Of wyne to knowe the wozevng and the properte
whiche reseynd where is necessite
Znd tyme requereth aftir my doctryne
Geyne aff secknesse is souzevne medycyne

Wyne of the grape whiche groweth end vpright
Ageyne hulis to singular comforte
where as phibus with flamyng deuyes bright
Dayli vprisyng newli dooth resorte
Is moze drie aftir philesosfis reporte
Than othir whiche groweth naturalli
In places pleyne moyste and shadowi

The firste to fleivmant as folke in olde age
Gretli dooth profite take bi attemptance
hoot and yonge putteth to damage
In oolde wys humoures restozneth to goinmance
Supfluites and aff disturbance

Wynth to flight and sereth to exigent
Ye cause it is to ther nature conuenient

Wyne most red and thikke be kynde
Engendyth good blood as antoures reporte
Whiche stronge and myghty dullith the mynde
Take oute of mesure doo not comforte
Corrupte humours causith to resorte
To eche membre bressh to expresse
Zroyeth the stomak restith wyndnesse

To eche complexion of manns nature
Most medicinable and houre indifferent
Is of the grape whiche groweth in the sure
In large feldis then conuenient
Stretched abroad with oute impediment
With hil and valleyes enyround aboute
Gaderid in tyme beste houre w^t outyn dour

Bressh as thus to expresse what I mene
Like they be ripe and of good svernesse
Stronge in substance no greenesse let be seue
From the stok exclude all moystnesse
And of this doctryne to haue more rednesse
Like wyne of the grape a litill departed be
From the kyndness for lack of humdite

Wyne holson also owyth to be of coloure

179
Soo attene redde and golde fyne
Poynamit delectable sharpe in sauoure
Thikke at the bottom of coloure atryue
Above clere whiche houre dmyue
Resteynd in tyme and mesurabli
Excludynge disese comfortith the bodi

ffertur alsamdre to expresse what I mene
knowe and cuttith in thi remembrance
What wyne good propirties hath fortene
Of colde philesophis peysid in balance
Enforssynge the stomak excludith perturbance
ffortith the herte in the bodi natural
Good digestion causith in eppenast

Conseruyth the stomak from corrupcion
Zi all the membris the mere dooth lede
Whiche conuertith bi transmuracon
Changid to noursshynge the bodi done fede
With pure blood of this water take hede
makith to arise the herte be mesure
From the stomak to Brayue be nature

Euyl humours distroyeth ye coloure & makith it red
Comfortith coragis clarifieth the sight
The toung eloquent and dechid in the hed
From fretynge malencolye makith the bodi light
Causith good appetite makith hardi to fight

But these be vnderstande breesi & the sure
Of wyne resseynd in tyme and mesure

And knowe assaundre that wyne outragoussi
Oute of tyme resseynd and mesure
Of these comodites cause contraxi
And the bodi longe to endure
Dooen not permytte in good chaunce and mesure
But moze of seekeesse causith habundance
Than wyne mesurd comodites in substance

Tokens also of phisik and medicines
Se a maner of comparison
Betwene the rene barbe good and holson wyne
This seekeesse make in disposicion
As the reubarbe holson of condicion
Take oute of mesure is dedli and venym
For shorte conclusiō so holson is wyne

Here speciall he preyseth wyne and receth
A medicine agayn dronkenesse of hit

¶ Sentence brief to write in termys pleyne
Surripis butir be profitable to the
Stuik or fastyng resseynd in certeyne
Of humours or flewure whan superfluite
Done habundance in signe or degre
Whiche in the bodi cause corrupcion

Of qualitees schulde be in propozcion

ffertur & mercurie in myne opinon
How man compisid and made of foure humoures
may be seek or tende to corrupcion
While he may haue speciall thre socoures
Good breed of where flesshe that wel sauoures
Of terage and soke good and holson wyne
resseynd in mesoure sicoure most diuine

Contraxi be of nature to these thre
ayde to ete ouyr moche to traunyle
Drinke to resseyne in superfluite
Of the bodi eche membir dooth disuayle
But yf these the bodi doon assaile
And of drinke superfluite speciall
Se sotill meys vs this remedy

first to be washe is profitable thinge
In watir boyld hoot and temperat
After ouyr a ryuer reynyng
So be sette araped like to thine estate
With salvis withis enuyronid preperat
After the stomak anoyntid with all
With an opuent callid sendact

phisicians also preue be prudence
How nozillhyng that tyme is the sauoure

To nature of good spere and measure
mesured in tyme bi diligent labour
And who of wpyre hste to leue socoure
him behouyrth bi succession redily
It to leue and not sodeynly

Off the rightwisnesse of a kyng
and of his counsaile

Herthe alsaunder gyne aduertence
Thongh of a corde phycosofis expresse
To a pnce high magnificence
Thynge celestiake is rightwisnesse
made to conserue the blood and richesse
Of his sogetis possessiones and werkis
In whiche his regalie stant as sey clerkeis

From god sente for his creaturis
Rightwisnesse namyd shappe of intelligence
In sogetis obeyssaunt souerayne returns
whiche dooth causeth groundid on prudence
Sente was not this sentence
In to pnce to conserue from pilage
At sogetis extorcion and damage

men of ynde in ther opinion
for this concludid wrytynge beeth witnessse
of a pnce for grece conclusion

To his sogetis better is rightwisnesse
Than habundaunce or plente of richesse
In the reyne and moze anaylable
Than reyne from heyn a kyng resonable

And for ther schul make noo dissenyance
But ther kyng and rightwisnesse ioyne in oon
Bevene hem they made affaunce
whiche was thus wryte in a marbil ston
With our rightwisnesse pnce may be noon
And grece to wryte withoute superfluite
Right and the kyng as bretheryn owen to be

It is to the also grece anayle
And acordynge to thi magnificence
Opynous to here of thi counsaile
And deynge to gyne audience
To ther counsell gyf aduertence
Gyff and rolle eche opinion
In thi remembrance but serue this conclusion

Thine entent doo not expresse
whiche thou haste at the begynnyng
for thou owest of verry rightwisnesse
Therof be blamid at witnesseth wrytynge
seye tonge in meise be cloos in werkynge
Til tyme thou be in purpose for a vayne
In efferte to folow ther counsaile

Conceyue counsaile peyse hit in balance
Of eche pson high or low degre
Whiche dooth iuge with oute variance
For most lone whiche he hath to the
And when all thingis determyned be
Bi thi counsaile them putte to execution
For to arene delays cause destruction

To make delays nameh tyme of nede
Is gret perill as philesthis demse
Of tendir in age to this mater take hede
Prudent counsaile loke thou not demse
To sume of nature be proudent and wise
Some folkis bi disposicion
After ther tyme and constellacion

This to conside writyng 3 fynde
A liknesse pryncipal bi experyence
Of an infant in the countre of ynde
Wore in a place where men of intelligenc
Herbrowed were whiche geyuge aduertence
Of this childe to eche propozicion
This done gaf bi natural reson

Wore he was vnder suche signe
Constellacion and planet deservable
That he schulde enclue to doctryne
Be light of membris curyous and anyable

781
Lond of stans to counsaile anyable
Of scyph sciences harynge wysght cleze
Whos fadir of wenyng was an artificer

Tyme passid this childe grew to age
Wel pporcionid in membris organical
Whom his fadir for worldis ananitage
Bonde and disposid to crafte mechanical
But this infant for no thynge myght befall
Lerne myghte ne for correction
Be cause it was ageyue disposicion

They took away the bridill of areste
Him pmyttinge to folow his owen entent
He sette his herte to bide with the wisest
Of that countre and most prudent
Whiche in laboure wolde be diligent
Him to enforme bi science in lecture
The kynde of thingis conteynd bi nature

The menyng of the firmant And all othir thingis
Vnder nature he lernid redily
Good maners also to gouernaunce of a kyng
And bi his wisdom and science finally
Be cause he was trustid specially
He hadde the reule and disposicion
Of the kyng and all his region

Contrarie to this in wrytynge I fynde
How a nobill and a royal kynge
Two chyldryn hadde in the soude of ynde
Of whiche whan oon cam to growynge
He was sette to liberall leynynge
Taughte be maystres of high auctorite
As aperteynd to his dignite

But in that parte he was vntretable
Maystres he fadir myght no thyng anaple
Saence nor crafte to him was delectable
But to forge malleable metayle
Put noo delite in countrefet apparayle
But disposid in yonge and tender age
As childe boze of vile and smal synage

The kynge sodied greth in this partie
Of his reem assenbled in presence
All the grettest clerkes comandyngre freyth
That thei schulde doo ther entyer diligence
Him to enforme be ther saence
Whi his soue of disposicion
Sane oonli to forge wolde take noon informacion

In ther opinon they cordid alle in oon
And yane this ansuere for full concluson
Of his nature what infamit that were bozne
In that signe or constellacion

182
He schulde be of natural reson
Disposid that crafte onli to vse
And alle othir virtu refuse

These experyments owe to mene a kynge
Not to despise anan I the sure
Skill of stede and skill of growynge
But after he spryngith in vertu and noxture
Soo him to cherisshie owth of nature
Whethir he be of lowe or high degre
A kynge flourisshynge in excellent dignite

He owth to be sound that vras wil eschewe
Whiche souyth trouthe and counselith trewh
To the thi sogens stedfaste miste and trewe
And of thi wille sou tyme the contrarie
Whiche dooth not spare to telle the forthe full
To his counsell yf assaunce
Whiche in thi reem cause wil good gouernance

Order thi matris after ther substance
Sette not the laste ther the firste schulde be
In all nedis with deue arnstance
To vse counsell is profitable to the
With yne counseloures prudent and seere
For good counsell more dooth anaple
Than of peppit gret prysshance in batayle

ffor this content in wrytynge as I rede
A greet man wise and prouident
whos dwellynge was in the reem of mede
A letter wrote and to his sone hit sente
Of whiche the renoure and the content
with the proemye and confusoun
This was with oute variation

Here sone hit is nede in all werkis
To haue counsaile for thou arte hit oo man
Of qualitees contrarie compild as sey clerkis
Wherfore thi counsell take of them that can
The direct be politike wisdom
In case menyuge habne or passion
The to reduce bi good discrecion

From thine enemy I counsell the be sure
Scheue thi power and thi victorie
vp on him thi right to reuere
But I the monyssh firste and pncypall
ffrom him to fle in tyme prudenci
Put noo confidenc in the greynesse
Of th prerogatyf and excellent highnesse

Take counsell in thought doon not misse
As hit plesith soo hit receyue
The beste accepte badde doo refuse
hoo folowith thi wille the schal disseyue

184
werse suyte flatezyge than polax or gleyne
Wherfore perceyue be logicall resou
That vnder good flouris restith the scorpiou

Be sadde of chere pley not the infant
In answer prouident wise and not changeable
O singular man to make thi leef reuaint
To the ne thine is not anaylable
ffor yf he be wood and vntrectable
he may in his furious crueltie
Thi pepit thi reem distroye and also the

ffertur more sone take hede to my doctryne
To haue officers is profitable to the
Thi worshipe and profit for to mayntene
And yf thou wille serue this of me
Preue thine officer of highe or loue degre
Bi stille menyus vse psuasion
And than finally take this conclusion

make compleynt scheue gret heynnesse
ffeyne the nede take him to the nere
Bi sotik menyus thi conseyte to expresse
As to thi frende touche thine officer
And yf he counsell to cheynsse sluer
Of thi reueris or thi tresoure
he is trewe and couyrtis thine honoure

If he caste or gyve to comite thi dettis
hit is signe of greet providence
ffals and vtrewe yf of thi sogens
Goodis to resteyne he gyve aduertence
And yf he offe of politic prudence
Part of richessis gete in thi seruce
he is soo trewe no good may him meynise

Comende that officer in thine opinion
As him that souyth more prosperte
vniuersel of thi region
Than pnat anayle to his singularte
Signe of good soget take this auortice
Is whan he dooth for thi high honoure
More than his charge to thi singular plesure

And truste not on him of distreacō
Whiche in tresoure puttith his delite
With herte mynde hart delictacō
Good to gadir whether hit be wronge or right
Of whom growith ayre the appetight
In greet richesse and money to abounde
Whiche as a depresse is with oute grounde

Gyf noo credence to suche an officere
That is corruptid in his affectiō
ffor he will redily seke matere
And sone consent to thi destruction

185
Treyuge with lordis ne cognacō
lete him noon hane and yf he this offende
Oute of thi presence him wittirli suspende

Some that officer of hool herte and entere
whiche the souyth and is ay trectable
To thi sogens take hede of this matere
Them to make to the agreable
ffrom thi seruce whiche is not printable
In whom also these vertues may be seue
Si computacōn folowpuge here fiftene

In mendris parfite wel to traunayle
In thine office him commyttid to
Swifte vnderstandpuge greet dooth anayle
With redi consypte where men hane to doo
That him is chargid to execucōn also
Sone to putte curteyse and donghty
ffayre speker with oute flatezi

Groundid in saence and a good clerke
Trewe of his beseste hatyuge lesynges
Gentil of condicions trectable in eche werke
Wel mesurid specialli in two thugis
ayre and drynke for a voutte spugis
Insanable glotouye is detestable
Inconuenient and abhomynable

That the lone worsshye and encrese
Aboue all thingis to thi goodshede
To gadir golde sene besnesse
ffor as afore reseruid thou mayste rede
Suche an officere in tyme of nede
wil be enchained be perswasion
The to destroye for ambition

That he loue the þyn and estranage
men of worsshye þitt to reuerence
Whiche for corrupcion trewisse wil not change
But to esse be polittik prudence
Grantt his labour and his diligence
To socoure them whiche grend be in dispenne
With oute carnalite makynge noo difference

In his purpose stronge and persencanunt
With outyn drede to see thine anaple
meek of conditions and noo tyrant
Of thi reuente knowynge the reserfayde
Secret in workynge sharpe in tranaple
ffrom grece spekyng him kepeth discreet
ffor moche spekyng is signe of foly

In moche laughtur that not abounde
To thi sogetis gracions and benigne
Of reporte ay that he be founde
Trewis and stabill in esse degre and signe

Amonge the

Amonge the pepitt trewisse to mapitene
To synple also yf supportacion
And them correte whiche vse extorcion

It is to be trechid how preind with oute obstact
As oolde philesosfis þitt in remembrance
That in man is founde gret myracle
Tranapd the litte worlde be autours allegaunce
ffor many vncouth and diuerse circūstauce
founde in him most souerayne creature
Tranapd beste resonable be intelligence in sure

he is hardy as a lion dredfull as the hare
large as the cok and as an honnde conetous
harde as an herte in foreste whiche dooth fare
Syrum as the turtit as honesse dispartous
Synpitt as the saube like the fox malicious
Swifte as the roo as beze slow in taxynge
And like the elefant precous in esse thynge

As the asse vile and contagious
As a litte kyng hasty and rebelle
Chaste as anugit as swyne lecherous
mecke as the pecok and as a Gole wood and fete
Profitable as the bee in his hene which is his cete
ffayre as the horse as the owle malicious
Down as the fische f as a mouse uoyous

Reporte this processe in audyng countable
Of thi remembrance and knowe redily
That in bestie nor thynge vegetable
Noo thynge may be vniuersally
But yf hit be founde naturall
In mans nature wherfoze of oon accorde
Olde phylsophis callid him the best worlde

Of a byngis Secretarie
Ertur adsaundre conceyue thine entent
Thi pue wise men for to vnderstande
In speche fayre in langage prudent
Gay in endyngre fayre writer with hande
Loke thei be and firtur in thi lande
Loke the writer of thi decrees
In puy place wisely kepe thi secretes

Like as a robe fayre of gret richesse
Worshypith the godi of a myghty byngre
Soo fayre langage trewthe to expresse
Worshypith a lettur with good endyngre
Loke thi secretarie conceyue in all thynge
Thine entent and it redily
So execution can putte wittily

Thi highnesse also for to enhaunse
And thi magnificence serue this of me

187
With greet rewardees doo them ananice
After ther merites and ther degre
Whiche are all dayes best and wasyngre be
In thi nedis for in them stant the wazyon
Of thi worshipe thi hyf or thi destruction

What a byngis messangere owest to be

Ertur adsaundre to speede thi matere
For anayle enforst thi corage
For to haue swifte messangere
Wise redi expere in langage
Most sufficient for thine ananitage
For a messangere as phylsophis receyde
Is the ye the ere and the tonge of his lord

His iourney lette whiche liste for rayne ne shoure
To whom thou mayste thi wille vncoure
Whiche the souerayn and thine honoure
And yf thou ne may of fute on be sure
At the leste gentill and demure
Loke he be whiche wel and feythfull
Can bere a lettur and repozte trewly

Rakil of tonge or moche whiche dooth unise
To gete giftis what tyme he is sente
On thi message him vtturly refuse
And firtur more neuyr vttur thine entent

To him which wil be impotent
In all members be outrageous drunkenesse
For more than he knowith such he wil expresse

Further be prudence entreat this matere
And hit rolle in thi nobill mynde
That high estate ne greet officere
On thi message thou vse for to sende
For yf he to treson condiscende
Of the and thi rewme he may be destruction
Whos poussheunt I reunte to thi discrecion

Off Equipperation of Sogetis and
conservation of Justice

Courtyne dere soue how the honours of prynces
Use thi sogetis and the tresoure
Whiche thi reem conservand as I fynde
Dooth continew in greet and high honoure
Like a gardyne of redolent saoure
Aboundynge in diverse frutes and treis
Whiche griffid on stokkis bi branuchis entrese

The branuchis brede the frute dooth multiplye
And in caas like and compable
Of power excellent trewthe to spensie
And of a reem tresoure pdurable
Whiche the prudence famous and agreable

185
Of the comonwele be politick synyng
Grove all vertues to worshipe of a kyng

In werke worde and all ther dedis
To be mesurid is conenable
From viscyte and wronge in all ther nedis
Them to diffende to the is profitabill
Whiche to governe to the is aunysabill
After custom and condicion
In ther part vsid in thi region

To ther suppoxe gyf them an affeere
Whiche tendith nought to ther destruction
Good of condicion wise in eche matere
In tyme patient vse noon extorcion
For take this for full conclusioun
If the contrarye thou doo that I the telle
Ageyne the thi sogetis schal rebelle

To entrees of thi court and also of thi rewme
Have Iuges trewe good and wise
Not parcial but indifferent men
Whiche for sure trowthe wol not despise
Prenotaries to have I the admise
The that the mges corrupte of entent
Ageyne iustice gyue the ingent

ff the governaunce of batayle

Either alsamdre conceyne anaple
That to thi highnesse it is conuenient
Not to continuow werre and batayle
In thi persone conceyne myne entent
For conetise or enuye to make sufficient
Or foly to fighte for presumpuousnesse
Is thinge remexane and no mannesse

Of thi courte loke thou be diligent
For to here the comy opiniou
Thi men of armys dispreyse not of entent
But of me serue this conclusion
Gyne them fayre speche behore them warison
And in to batayle entir not sodeyns
But thou haue armour and wepyu necessaie

By on thine enemy reune nor sodeyns
Be dispurneyed drede not for to fle
What tyme thou arte besegid trayrouerli
For disworshipe to thi magnanymite
Hit is noon serue this of me
Kepe wel thine oost and the logge alwey
Rygh hills warris and woodis yf thou may

Haue also greet habundance of vnayle
More than the nedres be liknesse
Fresshe trouperis greeth doon anaple
Whiche to fighte yeue greet hardnesse

187
Strengthe vertu ioye and lightnesse
Vn to the oost whiche is on thi partie
And bi that many discourte of thine enemy

Be not at all tymys arnyd with oon armure
Loke thou be kepte wel with good archeris
Some of thi popt to stande fixe and sure
Othir reune vpon to dystrope arblasters
Fayre behestis wil make fel archeris
Wherfore whan thou shalt entir the batayle
Thi popt to comfote greeth dooth anaple

Be all hastinesse in spacial chadyng
And yf thorow treson constreynd thou be to fle
To haue good hors swifte of rennyng
Dooth aperteyne to thine excellent digunte
Whiche saf thine oost schal and also the
For thi conseruacion yf thou resorte
To all the pusshance gynereth greet comfote

And yf thine enemyes gyne for to fle
Chase them not ouyr hastily
Holde all tyme to gedre thi meue
Whiche schal cause the haue victorie
Engynes to haue is spacial remedie
If thou assaple with castell or toure
With maystres to nyne and spacial socoure

Ther thatris dystoye or ellis enuemyne
Experte in langage he explonatonres
Them to betraye be soum sotiff engyne
And to knowe all ther laboures
Apoynte of werre though vndir floures
Of peynted langage rese the scorpion
ffor a traytoure to betraye is no treason

serue this conclusion folow my doctryne
In poyntis of werre take thine anayle
And yf thou may thowow grasse which is dymne
With oute werre take hede to my counsayle
Gete thine curate or with oute batayle
Of thine enemyes thou owest as say clerks
ffor werre schude be the laste of thi werkis

Off the crafte of phisonomye which dooth
reue of the qualtees and condicions of eche
membur and of the ymage of pocras

Errthir I wil thou knowe in this party
The excellent scienc celestial & dymne
ffounde bi philonon I mene phisonomye
Whiche thou shalt folowynge my doctryne
knowe disposicion in eche degre and signe
Of all thi pepur be politis prudence
whiche folow sensualite and whiche intelligenc

190
The qualtees to enserche and the natures
With othir craftis whiche that be scere
Power of planctis in all creatures
Diformaciones of artes and mode
sokynge in faas serue this of me
And of membrs to see pporcion
Of eche wighte declaris disposicion

In this scienc philonon expert was
And in all the parties of philosophic
In whoos tyme reynud pocras
Experte in phisik and astronomye
Of whom for purpose and a fantasie
To prene philonon in his ingent
Disaplis of pocras this diide of ement

Of most wise pocras they yntre in picture
The ymage in eche pporcion
And to philonon they offrid that figure
And beschryuge the disposicion
Them to telle with qualtees and condicion
Of that man bi his experence
Whos phigure they had there in presence

power of planctis he knew and eke of steris
And of euzi enyush intelligenc
Disposicion of pees and eke of weris
And of eche straunge othir scienc

As the feyn goddis bi ther influence
Of natural good the transmutaoun
Of whiche he droof this conclusioun

This man he seyde of naturall resoun
Was a discypoure souynge secheur
ffor whiche the disciplis in that seoun
Him to distroye purposid finally
And him rebuynge with wordis of vilenye
They seyde fool this ymage pientid was
Aftir the figure of most wise ypocras

This wise philosofre of greet prouidence
Them disposid seyng on this manere
With this resoun fode at his diffence
And seyde this ymage souzeyne and entere
Is of ypocras figure bright and cleere
Wherfore I gaf you not informacioun
Of actual dede but disposioun

The answer youe ther passid his presence
And to ypocras youe reuelacioun
How they hadde attemptid the scienc
Of wise philomon for his disposioun
Whiche conceyning his owen complexioun
Seyde it was trewe in sikernesse
Aft that of him philomon did expresse

ffor this dere soue I write in this partie
Fewtis abreggid and sufficiant
In the scienc of phisonomye
Whiche to perceyue loke thou be diligent
In all doutis whiche wil the content
To nature perceyninge in substance
And betwene qualitees make discrepance

In sentence brecf to write to thine honoure
And exclude all superflute
man whiche is fedid of coloure
ffor thine anayle loke that thou fle
ffor he is lerne this of me
To seche disposid be nature and kynde
And othir suchis many as I fynde

man whiche that with wille and herte
Juste feofast and trewe is of nature
Out of thi presence whiche wil not starte
But to beholde the delectioun in sure
Feed shamefast with and demure
Whiche was tere and sighynge makyn moone
Whan thou him glanysd souynst thi persone

As from thine enemy fle his presence
Whiche acomplishid in membris organical
Is not and note this sentence
ffor anayle of thine excellence royal

ffrom him that is like thou falle
ward in visage for serue this conclusion
he is discretable be disposicion

Best of complexion to eche creature
Is breest to expresse
wel proportioned and of meane stature
In yeu and heis haupage blaknesse
Coloure meane betwene whete and reednesse
visage rounde bodi hoole and right
with meaneesse of the heed is good in eche wight

meane in voyce nouthir to high nor laas
In moche speche whiche dooth noon offence
Speketh in tyme and dooth uos trespass
vn to the eris of the audience
Compreth his mater be reson and prudence
In eche circumstance vith discrecion
Suche a man is best of complexion

Eris pleyne and softe doon signifie
man to be burin curteys and kynde
colde of brayne trouthe to specific
And the contrarie conserne this in mynde
As eris sharpe and tikke as I fynde
Se euident tokenys and signis palpable
Of a fool wise and variable

191
Of heer also who hath gret quantite
In wombe and breste he is the sure
Good of condicion in eche signe and degre
mercifull of complexion and singular in nature
In whos herte longe dooth indure
Thynge ageyne reson doo vusefithfull
To his rebuke shame or vicerp

heis blake schewe rightwisnesse
In a man and loue of reson
The rede also be signe of folnesse
lak of prouidence and discrecion
Of freynge wrathe w^t oure occasion
And coloure betwene bothe to speke brest
Of peishif man is signe and warty

And he that hath yeu oute of mesure
Ouyr gret with oute pporcion
he is enuyous of kynde and nature
Slow vsshamefast with oute subieccion
Betwene bothe whiche kepe dimencion
Of coloure browne nouthir blak nor whete
Curteys trewe and souynge be of right

Eyen longe and extendid visage
Signe be of malice and enuye
Dulle of chere whiche liste not to rage
But as the asse euyr casteth his ye

To the erthe take hede of this parte
He is a fool maliciois vntretable
harde of kynde and not soable

Eyen also whiche be lighte menyuge
visage longe with oute mesure
Of hasty man vntrewe and syuge
Ze signis euident and tokeups i the face
Coloure red causeth of blood pure
Is signe of strengthe and greet manynesse
Whiche to fighte gyneth greet hardynesse

But of this mater take thou hede take
That worst signe in disposicion
Is when spots rede white or blake
many's eyen doo enuyron
wert of onur with oute conysson
And who soo heer thikke dooth be
On the browes is a shrewde speere

ffurther who haue moche heer dependyng
Betwene the browis is a shrewde signe
Browes large to tempis eke stretchyng
Signe of him that fastnesse wil maynenc
Whiche kepe mene take hede of my doctrine
And in moche heer be not aboundyng
Euident signe be of good vnderstandyng

193
Note this mater entraf it redy
longe nose stretchyng to the mouth
Tokyn is man bolde and hardie
And he that hath to nature that is vncouth
Canyd nose boze in northe or south
With gristil of nose stiff redy
Is sone worthe hoot and hasty

ffurther take hede to my doctrine
large nose in myddis whiche dooth vp rise
Of a here and greet spekyng is signe
Is oolde phylsophis cleerly done demise
That noletthris ne nose i the here
Ouyr litil hath ne ouyr grete

In this mater further to procede
And hit entraf vi to thi good grace
Auo of membrs to the it is nede
Propurtes to knowe in spenall of the face
Derke ignorante away whiche wil chase
Whiche plat and pleyne though hit be specious
Is signe euident of man enuyous

Signis be for fast conclusioun
As in wrytyng phylsophis seyne
Whan face kepeth deue pporcion
These dimencionis he kepeth in certeyne
Not engrosid noithur ouyr pleyne

To the erthe take hede of this parte
He is a fol malicious vntretable
harde of kynde and not soable

Eyen also whiche be lighte menyuge
visage longe with oute mesure
Of hasty man vntrewe and syuge
Ze signs euident and tokeups i the face
Coloure red caused of blood pure
Is signe of strengthe and greet manynesse
Whiche to fighte gyneth greet hardynesse

But of this water take thou hede take
That worst signe in disposition
Is when spots rede white or blake
manye eyen doo enuyron
wert of onur with oute conysson
And who soo heer thikke dooth be
On the browes is a shrewde speere

further who haue moche heer dependyng
Zerene the browis is a shrewde signe
Browes large to tempis eke stretchyng
Signe of him that fastnesse wil mayntene
Whiche kepe mene take hede of my doctrine
And in moche heer be not aboundyng
Euident signe be of good vnderstandyng

193
Zote this water entraf it redy
longe nose stretchyng to the mouth
Tokyn is man bolde and hardie
And he that hath to nature that is vncouth
Canyd nose boze in northe or south
With gristil of nose stiff redy
Is sone wrothe hoot and hasty

further take hede to my doctrine
large nose in myddis whiche dooth vp rise
Of a here and greet spekyng is signe
Zis oolde phylsophis cleeth done demise
That noletshris ne nose i the here
Ouyr litil hath ne ouyr grete

In this water further to procede
And hit entraf vi to thi good grace
Aoo of membrs to the it is uede
Propytes to knowe in spenall of the face
Derke ignorante away whiche wil chafe
Whiche plat and pleyne though hit be specious
Is signe euident of man enuyous

Signis be for fast conclusion
Zis in wrytyng phylsophis seyne
Whan face kepeth deue pportion
These dimencionis he kepeth in certeyne
Zot engrosid noithur ouyr pleyne

Jawes and tempis in mene vprisyng
Whiche signe is of witt and gret vnderstandyng

Mene in voyce nythir to greet nor smal
Signe is of trouthe and rightwisnesse
Who spekth sone or any man him call
Is vnreasonable as phylisofis expresse
Greet voyce signe of hastnesse
Greet sownyng enuyous and angry
ffayre and high of wikknesse and foly

Considre alexandre be diligent laboure
who in talkyng conceyue what I mene
handis dooth mene is a discreyone
he stant stabill from these is pure and clene
With necke to smal in portyon who be sene
Is a fool ouyr schoxe deceynable
And ouyr groos a here detestabill

he that hath woumbe gret w^t oute mesure
proude lecherous is and vnprudent
Breste large and schuldris gret in sure
with bak wel shape be signs euident
Of man worthi wise and prouident
Good of vnderstandyng hardie to fighte
who hath the contrary is noyous to cthe wighte

Armys longe stretchyng to the knes

Tokeyn of

194
Tokeyn of wisdom is and hardnesse
Schuldris shawe I mene not reysid with sleyps
Of enyl feythe is liknesse
longe fyngrs twythe to expresse
Craftis to serue pcurth disposicion
In especial of mannes operacion

he that hath fyngrs grete and shorte
is disposid note this doctryne
To be afool use in his dispozte
who hath grete feet vntrouthe wil mayntene
stiff and light be euident signe
That he is harde of vnderstandyng
And smale leggis be tokeyn of synnyff sonnyng

Of leggis and heles betokenyth largenesse
myght to be in strengthe of godi
In knes also trouthe to expresse
he that ouyr moche fleshi
is softe and febil serue this naturall
who hath stiff pacis he is of enyff wille
In all thyngis and hasty with oute skille

To all vertu disposid and sciene
Good and kynde of complexion
Is aman hanyng in sentence
Signis twelue be computacion
ffleshe softe of disposicion

Of menely shappe and of mens stature
Betwene white and reed in coloure. Lepith mesure

Sivete of look and the ere plynne
Eyen menel greet be mesure
The heed not greet but betwene tweyne
Noche and knitt is good & the sure
Zekke sufficient and of good nature
Whose schuldre bowe a knitt mesurath
In leggis nox kneis be not moche flessh

Cleer of voyce and eek mesurable
Palmye and fnyngis longe in suffisance
Scornys to vse is not comendable
Langhynge visage is good in daliance
Vsd in mene with deue circūstance
Ffor after the mater requirith and audience
Soo countenance to schelbe is good providence

Be oon wysghst deme no man to sone
In sentence brecf folow my doctyne
Ffor hasti demynge where men haue to done
Of nyprudence is eudent signe
And this book brecfli to termyne
In oon membir for suff conclusion
Zzenyr deme māns disposicion

Beholde aff signis gyne aduertens

135
Whiche moost aboundynge to see is anaytable
And in mynde be politis prudence
Fronbre of them whiche be most profitable
In parti best and most anyable
Whiche the mit graunte the lord moost mypiast
Aboue all herowys supra celestiaff Zmeiz

Soo knitt book and meken doo me grause
To alle tho that schal the see or rede
If ony man thi rudenesse like accuse
Make noo diffence but with lowshede
Pray him reforme wher as he seeth nede
So that entent I doo the forthe directe
Wher thou sayest that men schal the correcte