

here begynneth the pistill of Athena the goddesse  
whiche sent it to Hector whan he was xv. yer of age

**A**thena of prudence namyd goddesse  
That sendeth good hertes in worthinesse  
To the Hector noble ynce myght

That in armes is eu worth

The sone of Mars the god of batayle

In dedis of armys wikk not fayle

And of myghtyn ayncuric the goddesse

The whiche in armes is hie maystresse

Successoure of the noble troyens

heire of troy and of the cetezys

Salutanon afore sette plene

I sende with loue formed i noo manere

O good lorde how am I despyng

Thi greet anayle whiche I goo sekyng

And that anneind and preseruid

It may be and eu obserued

Thi worshupe and worthinesse in colde age

That thou haste grethly hadde in thi firste age

Now for to shewe the my pistill pleyntly

I wikk the enyghte and telle verily

Of thingis that be fult necessary

To hie worthinesse and the contrary

To the opposite of worthinesse

Soo that alle goode hertes may them dresse

For to gete be good besy leryng

The horse that in the eyre is fleynge

It is the namyd Pegasus trewly

That alle louers louth trewly

And be cause that thi condicoun

I knowe be right mannanon

Abitt to take knyghtis dedis on hande

more than is in othir v. store thousande

for as a goddesse I haue knowynge

not be the assay but be bouynge

Of thingis the whiche be for to come

I ought to thynke on the hool and som

for I knowe thou shalt be enyr durynge

worthest of alle the worthi leryng

And shalt afore alle othir namyd be

Soo that I may be belouid of the

selound whi shulde I not be so

I am that the whiche arapeth all tho

That louth me and holdeth me dere

I rede them lessones in chayer

whiche maketh them thyme heryn vn to

I pray the that thou be oon of tho

And that thou wikk hereine beleue me welle

Now sette it welle than in thi mynde and fete

the wordis that I wikk to the endre

And yf thou here me ought telle. sey or write.

Any thinge that for to come may be

And yf that I sey vnderstunde the

As that they were paste soo doo thou ought

knowe right wikk that they be in my thought

In the spirit of prophete  
Vnderstande well now and greue not the  
for I shall noo thinge sey but that shall falle  
Thinke wel the conyuge is not yet at alle

**Allegorie**

**O**thelia wy on the greke may be taken for the  
wisdom of man or woma and as auncient  
people of olde tyme not hauntye yet at that tyme  
light of feythe worshyde many goddes vnder the  
whiche lawe be passed the hiest lordes that hath  
bene in the worlde as the reuine of assire. of pers  
the grekes the troyens. Alexander. the romaynes. and  
many other. And namely the greatest philosphis that  
euer were. so as yet at that tyme. god hadde not yet  
ind the pace of may. But we cristen men and woma  
now at this tyme be the grace of god enlumyned w  
very feythe. may bryuge ayen to mozt wryde the  
opinions of auncient people. And thereupon many fay  
re allegories may be made. And as they hadde a custome  
to worshupe all thinge. the whiche aboue the conyug  
course of thinges hadde prerogatyf of som grace. many  
wise ladies in ther tyme were callid goddesis. and  
trewe it is after the storye. that in the tyme that grece  
troy flourisshid in his greet name. A full wise lady cal  
lid othelia consideryng the feyre yowthe of hector of  
Troy. the whiche that tyme flourisshid in vertue. and  
that it myght be a shewyng of fortunys to be in  
him in tyme conyuge. She serd him many greet

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shulde doo the same that desirch deise prayse of  
good people. as the philospher democritus seych  
Temperance moderatit vices and pfectit vices.

**Allegorie**

**T**he good spirit shulde haue the vertu of  
temperance the whiche hath the praprie  
to lmitte and sette aside superfluites. And seint  
Augustine seych in the booke of the condicions of  
the church. that the office of temperance is to  
refreine and appese the condicions of concupiscence  
the whiche be contrary to vs and letteth vs fro  
goddis laue. and more ouer to distourbe fleschly de  
sires. and worldly praynges. Seint petre speketh  
to that purpose in his firste p[re]dicament. *Quis vobis  
tam adueniat et peregrinos aduenire vos a carnalibus  
desideriis que unquam ad usum carnis p[er]tinet.*



In the spure of prophene  
Vnderstande well now and greue not the  
fox I shall noo thinge sey but that shall falle  
Thinke wel the conyuge is not yet at alle

**A**lloge

**O**rthea wy on the greke may be taken for the  
wisdom of man or woman and as auncient  
pepitt of olde tyme not haunge yet at that tyme  
Aght of feythe worshypd many goddes vnder the  
whiche lawe be passid the hest lordes that hath  
bene in the worlde / as the reuue of assire. of pers  
the grekes the troyens. Alepander. the romaynes. and  
many orthr. And nauely the greatest philosphe that  
euere were. so as yet at that tyme. god hadde not yet  
mid the pace of wyse. But we cristen men and womē  
now at this tyme be the grace of god enlumyned w  
very feythe. may bryuge ayen to moost wynde the  
opinions of auncient pepitt. And therupon many fay  
re allegories may be made. And as they hadde a custom  
to worshupe all thinge. the whiche aboue the conyu  
course of thingis hadde prerogatyf of som grace. many  
wise ladies in thier tyme were callid goddessis. and  
trewe it is after the storye. that in the tyme that grece  
troy flourisshid in his grece name. A full wise lady cal  
lid orthea consideryng the feyre youtie of hector of  
Troy. the whiche that tyme flourisshid in vertues. and  
that it myght be a shewyng of fortunys. to be in  
him in tyme conyuge. She sent him many grece

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shulde doo the same that desirerth deue prayse of  
good pepitt. as the philosphe democritus seyth  
Temperance moderatū vices and pfectū vices.

**A**lloge

**T**he good spure shulde haue the vertu of  
temperance the whiche hath the propriete  
to smite and sette aside superfluites. And seint  
Austyne seyth in the booke of the condicions of  
the churche. that the office of temperance is to  
refreine and appese the condicions of concupiscence  
the whiche be contrary to vs and letteth vs fro  
goddis lawe. and more ouer to disparte flesshely de  
sires. and worldly praynges. Seint perr seyth  
to that purpose in his firste pepitt. *Obscuro vobis  
magis aduenas et peregrinos ad temperate vos a carnalibus  
desideriis que uisitate ad usum. p. pe. ii. ca.*



**A**nd with vs strength becomth the ynt  
If that be grete vertues thou see  
Thou muste the turue towarde hercules  
And beholde wet his great worthines  
In whom ther was full moche bouite  
And to thi image all though that he  
Was contrary and a greet name him gate  
For all that haue thou neu the more hate  
To his vertu strength and noblesse  
Whiche opene the pate of worthinesse  
Yet though that thou wilt follow his way  
And also his worthinesse I sey  
It needth noo thinge for the to make  
Werre with them of helle ne noo stryf take  
For to werre with the god phno  
For any fauoure prosperye vn to  
The goddes daughter callid ceres  
Whom he ramysid on the see of grece  
For vn to the it is no myster  
That thou to Serebus the porter  
Of helle. besy the his cheryes to breke  
For of them of helle to take any wreke  
The whiche to vntrewe wynges be  
For for his felawes as did he  
Prothens and thestus in feze  
The whiche that nere hande deceyuid wer  
So auenture them in that vale so

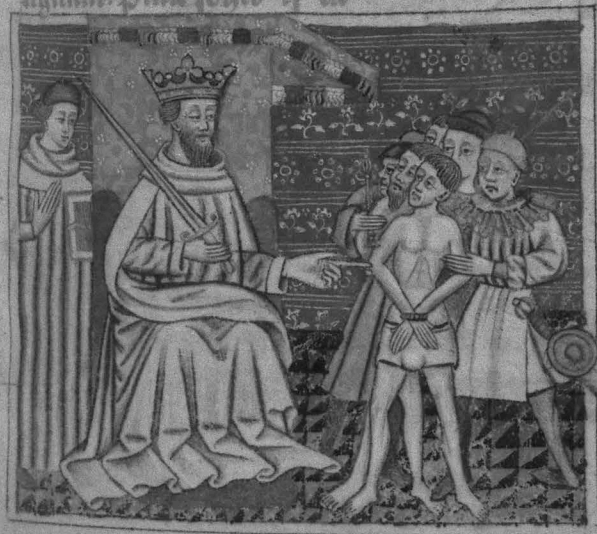
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where many a soule hath full moche wo  
Werre I nowgh in erthe thou shalt fynde full well  
Though that thou god not to see in heft  
It is no thinge necessary to the  
So to purchast or doo armes yde  
To god and fighte with serperntes stryngyng  
With boozes wilde or beces rampyng  
Whether thou ymagine this I wote nought  
Or ellis of wildenesse it cometh in thi thought  
Of worthines for to haue a name  
In distresse yf it be not for this same  
As for thi body the to diffende  
If that such beces wolde the offende  
Than distence yf assayd thou be  
With oute doute it is worshippe to the  
If thou overcome them and the same  
For the greet laude and worshippe thou shalt haue

**T**he vertu of strength is not onli to vn  
In stonde bodid strength but the stabl  
nesse and stedfastnes that a good knyght shulde  
haue in all his dedes bi deliberacion of good  
wille and strength to resiste ayens contrariou  
nesse that may come vn to him whether it be  
infortunes or tribulacions where strength and  
myght courage may be vaylable to the exan  
ge of worthines. And allegge hercules for  
to yene exanple of strength to the entent that

it may be double anaple that is to say in as mo  
che as toucheth to this vertu. and nameli in de  
dis of knyghthode wher in he was right exal  
lent. And for the highnesse of heuoz it is a be  
well thinge to yene him hys example. Herules  
was a knyght of Grece of meruelous strengthe  
and brought to ende many knyghtli worthi  
nesse. A greet iourneyer he was in the worlde  
And for the greet and meruelous viages and  
thingis of greet strengthe that he dide the poe  
tis whiche spak conerth and in maner of fable  
seyde that he wente in to helle. to fighte with  
the pyces of helle. and that he faughte with  
serpentes and fierse bestes. Bi the whiche is to  
vnderstande the greet and stronge cunrypise  
that he dide. And therfore it is seyde to a good  
knyght. that he shulde lobe in this that is to  
say. in his worshippe and worthines after his  
possibilite. And as a philosphe seyth bi a good  
example. like as the clernesse of the sonne is pro  
fitable to alle thinge. And as the whete come  
whan it fallith in good erthe is profitable alle  
on the same wise this may be a good example  
to alle tho that be worthi. the whiche desirith  
worthines. And therfore the wise man seyth  
that the vertu of strengthe maketh a man to  
fare and to overcome all thinge.

*Allegorie*

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**L**ike as the good knyght with oute myghte  
and strengthe may not deserue pte in ar  
mes. on the same wise the good spure with  
out that may neyther wyne ne haue the wa  
ges ne the deire pte that longith to good victo  
rious peple. And seynt Ambrose seyth in the  
firste booke of offices. that the very strengthe of  
mankyndely wyage is that. the whiche is neu  
broke in aduersite. ne prido in prosperite and  
that pouerth hum to kepe. to defende the gar  
mentis of vertues and to sustene iustice. the whi  
che maketh continel werre to vicio and that  
is neu crasid in laboures. but is hardy in pene  
les and royde ayens flesshely desiris. And to this  
purpose seyth seynt iohn the euangeliste in his  
firste pistil. *Sando eu iuuenes vobis qui for  
te qnd et verbu dei manet i vobis viciis ma  
signum. pma iohis. ij. ca.*



it may be double anayse that is to sey in as mo  
che as toucheth to this vertu. and nameli in de  
die of knyghthode wher in he was right exal  
lent. And for the highnesse of Hector it is a be  
uall thinge to yene him hys example. Hercules  
was a knyght of Grece of meruelous strengthe  
and brought to ende many knyghtli worthi  
nesse. A greet iourneyer he was in the worlde  
And for the greet and meruelous viages and  
thingis of greet strengthe that he dide the po  
tis whiche spak conerth and in maner of falli  
seyde that he wente in to helle. to fight with  
the pices of helle. and that he fanghte with  
serpentes and fierse bestes. bi the whiche is to  
vndirstande the greet and stronge entreprysis  
that he dide. And therfore it is seyde to a good  
knyght. that he shulde lobe in this that is to  
sey. in his worthipe and worthines after his  
possibylite. And as a philisofie seyth bi a good  
example. like as the clernesse of the sonne is pro  
fitable to all thinge. And as the whete come  
whan it fallith in good erthe is profitable all  
on the same wise this may be a good example  
to alle tho that be worthi. the whiche desirith  
worthines. And therfore the wise man seyth  
that the vertu of strengthe maketh a man to  
fay and to oucome all thinge.

*Allegorie*

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like as the good knyght with oute myghte  
and strengthe may not deserue pte in ar  
mes. on the same wise the good spurre with  
oute that may neyther wyne ne haue the wa  
ges ne the deire pte that longith to good victo  
rious peple. And seynt Ambrose seyth in the  
firste booke of offices. that the very strengthe of  
mankyndely courage is that. the whiche is neu  
broke in aduersite. ne prido in prosperite and  
that proueth him to kepe. to defende the gar  
ments of vertues and to sustene iustice. the whi  
che maketh continel werre to vici and that  
is neu crasid in laboures. but is hardy in pece  
tes and royde ayens flesshely desiris. And to this  
purpose seyth seynt John the euangeliste in his  
firste pistil. *Scido eu iuuenes vobis qui for  
tes estis et verbu dei manet i vobis viciis ma  
natum. pua iohis. ij. ca.*





**W**er on of us yf that ye will be  
 mynos resemble nedis must ye  
 though that he be mayster and iustice  
 of helle and of all the conicus there  
 for yf soo be thou wilt the self enshant  
 to kepe trewe iustice thou must the anan  
 this arte not worth an helme to were  
 for to gouerne a rebue no where

**I**ndence sepech to the good knyght. that  
 he will be on the good mens side. he  
 muste haue the veru of iustice that is to sey. he  
 wis iustice. and arisonk sepech. he that is a right  
 wis iustice firste shuld iustice him self. for he  
 that iusticeth not him self. is not worth to iustice  
 a nother. This is to vnderstande that anan shuld  
 correcte his owen defautes soo. that they be holly  
 fordone. And than anan soo correctid. may well  
 shulde be a correcter of othir men. And to speke  
 morally. we shall telle a tale to the purpose vnder  
 the conuourse of poens. mynos as poens seyne is  
 a iustice of helle as a prouost or a cheef bayle. and  
 a fore him is brought alle the sables descendyng  
 in to that valey. and after that they haue deservid  
 of penaunce. as many degrees as he will that  
 they be sette depe. as ofte he turnith his taylor a  
 boure him. And be cause that helle is the iustice

And the

a pr. mynos ruis.  
 every man that is his. yene than sepech he to  
 maner of pepul that. the whiche is theyres. that  
 is to sey. to the souereyne. to the felawe. and to the  
 soget. To the souereyne. Reuerence and obeyssaunce  
 reuerence in herte. and obeyssaunce of body. To the  
 felawe. thou sholdest yene counsell and helpe. coun  
 sell in techyng him where he is ignorant. and  
 helpe him. in confortyng his noyn power. To  
 the soget. thou shuldest yene him keepyng and  
 chastyng. keepyng. In keepyng him from euyl  
 dedis. chastyng. In chastyng him yf he haue  
 doo anys. And to this prouerbe. salamon sepech  
 in his prouerbes. *Ex cogitat iust de domo ipi ut  
 detrahatur in ipos a malo gaudium est facere iusticia.*

1 pñ pñ. ca.

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Whose name is knowne man  
Whorow oure the worlde bothe softe and harde  
The swyfte horse pegasus afterwarde  
He rode him thozow the worlde fleynge  
And andromeda in his goynge  
fro the bellue he hire deliuered  
And with his strengthe hire from him reued  
As a right good errant myghty knyght  
Brought hire apen to hire byn full right  
Who dede in yovre mynde loke that ye holde  
for a good knyght shulde kepe that is holde  
This wey yf that he wil haue exysse  
worshipe. whiche is moche betur than richesse  
his shynynge shelde than loke thou wpon.

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The whiche hath oucome many oon  
With his fauchon loke that thou arue the  
Sothe stronge and stedfast than shalt thou be

**A**nd be cause that it is accordynge thynge for  
a good knyght to haue worshipe and re-  
uerence. we shall make a figure after the maner of  
poetes. Peranall was a full worthy knyght and  
wonne many reuines and the name of the greet  
laude of peete come of him. And poetes seide that  
he rode the horse that flawe in the eyre the  
whiche was callid pegasus and that is to vnder-  
stande a good name. the whiche fleeth thozow the  
eyre. he bare in his hande a fauchon or a gleiue  
the whiche is seide for the greet multitude of pe-  
pitt that were dystournd by him in many batay-  
les. he deliuered andromeda fro the bellue. this  
was a kyngis doughter the whiche he deliuered  
from a monstre of the see. the whiche by the sen-  
tence of the goddes shulde haue deuourid hire  
This is to vnderstande that all knyghtis sholde  
scoure women that hadde neede of ther scooure  
This peranalle and the horse the whiche fleeth  
may be notid for the good name that a good  
knyght shulde haue and gete by his good desertes  
And there shulde he ride that is to sey that his  
good name shulde be borne in alle countrees. And  
aristotill seyth that a good name maketh a



man shynynge to the worlde and agreable in p  
sence of princes.

### **A**llegorie

**T**he chivalrous knyght shulde desire a good  
name amonge the seyntis of heuyn ge  
teu be his good desertes. The horse pegasus that  
bereth him shal be his good aungell the which  
shal make good reporte of him at the day of dome  
Andromeda that shal be deliuered. It is his  
soule the which he deliuereth fro the fende of  
helle. be the ouercomynge of synne. And that man  
on the same wise shulde wille to haue a good  
name in this worlde to the plesurce of god. and  
not for veyne gloze. seynt Austyne seyth in the  
booke of correccion. that y. thyngis be necessary to  
serue well. that is to sey good conscience and good  
name. conscience. for ferthe. and good name for his  
neyghborow. And who soo trusteth in conscience  
differeth a good name he is cruet. for it is signe  
of a nobill corage to done the wele of a good name  
and to this purpose seyth the wise man. Curam  
habere de bono uoce magis em. pmanebit tibi  
qui uult thesauri ppos. ecc. xvij. ca.

### **T**exte

And with thine inclinacions  
Of iouis softe condicions  
loke thou haue the better thou shal be  
whan that thou kepest them rightfull

### **T**exte

**I**f it is seide poetes the which worshipping  
many goddes. they helde the planetes of  
heuy for speciall goddes. And of the viij. planetes  
they named the viij. dayes of the weke. they wor  
shipping and helde iouis or iupiter for their greatest  
god be cause that he is sette in the higest spere of  
the planetes vnder saturne. the day of thursday. is  
namyd of iouis. And anamly the phileostro vaf  
and compared the vertues of the viij. metalles. to the  
viij. planetes. And namyd the termys of their sciencis  
be the same planetes as a man may see in iob. and  
Nicholas and in othir auctoures of that scienc. To  
iouis is yowen copir or brasse. iouis or iupiter is a  
planete of softe condiaon amiable and full gladd  
figure to sanguyn complexion. Therefore Orthea  
seyth. that is to sey prudence that a good knyght  
shulde haue the condiaon of iupiter. And the same  
shulde euery nobill man haue. purselwynge knyght  
hode. To this purpose seyth ptagoras that a kyng  
shulde be graciously conisauit with his pepill  
shewe to them a glad visage. And on the same wise  
it is to vnderstonde of all worth pepill termynge  
to worshipe.

### **A**llegorie

**O**ur lere vs brynge to oure purpose in alle  
gore the proprietes of the viij. planetes  
iouis the which is a softe and a mankyndely planet.

of the which the good knyght shulde haue condici-  
ous. may signifie to vs mercy and compassion that  
the good knyght hadde ihu criste. that it is. the  
which the sperte shulde haue in hum self. for  
seynt Gregoꝝy seyth in the pistill of poncian  
reueure not seyth he. that eu i herde or redde  
that he dyed of euyl dede that hath wille to ful-  
fille the dedes of mercy. for mercy hath many pray-  
ers and it is impossible but that many prayers  
must needs be excused. To this purpose oure lord  
seyth in the gospell. *Beati misericordiam consequentur.*

#### **Cypr**

Of venus in noo wise make thi goddesse  
And for noo thynge sette for be hel puer  
To folow here it is zaucuous  
Sothe vnborschipfull and perous

#### **Metop**

**V**enus is a planet of heuyn after whom  
the fryday is namyd and the metak that  
we calle tyu or pcut is yonen to the same. Venus  
yenth influence of loue and of youtnesse. And she  
was a lady callid soe the which was queene of  
Cypr. And be cause that she excelled alle women  
in excellent beure and youtnesse and was right  
amorous and not fedfast in oo loue but aban-  
doned to many they callid here goddesse of loue  
And be cause that she yenth influence of lecherie

Orhea seyth to the good knyght that he make here  
not his goddesse. This is to vnderstoude that in su-  
che hys he shulde not abaundone his body ne his  
concienc. And hermes seyth the vice of lecherie stey-  
neth alle vertues.

#### **Allegorie**

**V**enus of whom the good knyght shulde not  
make his goddesse. It is that the good spi-  
rite in hum self shulde haue noo vaunte. And Cas-  
iodore seyth vp on the psalter. Vaunte made a  
voyde degre to become a fende and yaf dede to the  
firse man and voydid hum fro the blessednesse that  
was grauntid vn to hum. Vaunte is modir of alle  
euils. weile of alle vices and the veyne of wilkid-  
nesse. the which putteth aman oute of the grace  
of god and setteth hum in his hate. To this purpos  
david seyth in his psalter spekyng to god. *Odisti  
omnes aduersarios superuacue. p. xxx.*

#### **Cypr**

If thou assemble the in iugent  
Be like to saturne in auisent  
Ere that thou yene thi sentence vechy  
Be war that thou yene it not doutouly

#### **Metop**

**S**aturday is namyd after Saturne and the  
metak that we calle sed is yonen therto  
and it is a planet of slowe condicion heuy and wise  
And ther was a bynge in grece had the same

name. the which was full wise. Of whom poets  
speak vnder coverture of fable. And they seide that  
his sone iudith cutte from him his yue members  
the which is to vnderstande that he took from hi  
his myght and dissected him and drofe hi away  
And be cause that nature is heuy and wise. Orthen  
seith that a good knyght shulde peyse a thynge gre  
ly. er that he gaf his sentence. whether it be in iust  
of armes. or of any othir dede. and enery iuge may  
note this same that hath offices longynge to iuge  
ment. And to this purpose hermes seith. thinke  
wel vp on all thynge that thou haste for to doo  
And in especyall in iugement of othir

**A**llegorie  
As the good knyght shulde be slowe in the  
iugement of othir that is to sey to peyse  
wel the sentence er that he yene it. on the same wyse  
the good sprite shulde doo in that. the which con  
grith to him. for to god longith the iugement the whi  
che can dysterne causes rightwisly. And seint Gregor  
seith in his moralles that whan oure freewill can  
not comprehend the iugementis of god. we ought  
not to dysturbe them in bolde wordes. but we ought  
to worschipe them with feruill salence. And how  
mercifulous that euyr we thought them. we shulde  
holde them iuste. And to this purpose speeth daniel  
in the psalter. *Timor dñi sū p̄m̄uer̄ i s̄m̄ p̄m̄  
iudicia dñi vera iusticia i seruet̄ ip̄a. p̄. xviii*

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**A**lexe  
lete thi worde be trewe and clere i kynde  
Appollo shall yene it the in mynde  
ffor he be noo mene may noon ordure  
Suffir noo wise vnder coverture

**A**lexe  
Appollo or phobus that is the sonne to  
whom the soday is yene. and also the  
metalle that is callid goolde. The sonne be his  
cler nesse sheweth thynge that be hidde. And ther  
fore trouthe the which is clere. and sheweth secre  
thynge may be yene to him. the which vertu  
shulde be in the herte and in the mouth of enery  
good knyght. And to this purpose seith hermes  
loue god and trouthe and yene good consuet.

**A**llegorie  
Appollo the which is for to sey the sonne  
be whom we notifie trouthe. we may take  
that man shulde haue in his mouth the trouthe  
of the very knyght ihu criste. and fle all falsesse  
as cassiodore seith in the booke of the praynyge  
of seint poule. The condicion of falsesse is suche  
that wher as it hath noo geuue springe. yit it  
fallith in him self that seith it but the condicion  
of trouthe is to the contrary for it is so seite that  
the moze geuue springe of aduersaries that it hath  
the moze it encreseth and reyseth him self. To this  
purpose seith holy scripture. *Super omnia*

Vinar venas. sibi esse. in. ca.

**Texte**

On to please resemble not for whi  
he is to changeable and enuy  
So steadfastnesse and to corage stronge  
malencolious and full of wronge

**Colop**

**Q**uebe is called the mone of whom the mon  
day hath his name. And to him is yeven  
the metalle that we calle yllir. The mone resteth  
noon howe in a right point and yeveth influence  
of unstedfastnesse and foly. and therefore it is sayde  
that a good knyght shulde kepe him from suche  
vices. and to this purpose Hermes seyth. vñ wis  
dome and be steadfaste.

**Allegorie**

**Q**uebe the mone that we note for steadfastnesse  
the whiche a good knyght shulde not have  
nor on the same wise the good spirite. for as seynt  
Ambrose seyth in the pistil of symonjan. that  
a fool is changeable as the mone. But a wise man  
is en steadfast in oo state where he never bretheth  
for fere. ne chaungeth for no myght. he resteth hi  
not in prosperie ne plongeth not in hevynesse.  
There where wisdom is. there is vertu strengthe  
and steadfastnesse. The wise man is en of oo corage  
It resteth not ne enresteth not for chaunginge of  
noo thinge. he stoneth not in diverse opinions.

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But abideth pite in ihu criste. grounded in charite  
and zoned in foythe. and to this purpose seyth holy  
scripture. homo fide in sapientias maner scire  
sol. 22a fultus scire. huna vinar. ecc. xxvij. ca.

**Texte**

I doute not in no wise Mars the fadir  
Thou shalt follow him in every water  
for thine hve and noble condiaon  
Draweth therto thine inclination

**Colop**

**Q**ue tuesday is namyd after Mars. and the  
metall that we calle yryn. is yeven to hi  
Mars is a planet that yeveth influence of werres  
and batayles. Therefore every knyght that cometh  
and seiveth armes and dedis of knyghthode and  
hath a greet name of worthinesse. may be called  
sone of Mars. and therefore Orthea namyd Hector so  
not withstandinge he was sone to kynge pryant  
and seyde he wolde weel follow his fadir. In as  
muche as a good knyght ought for to doo. To this  
a wise man seyth that be the dedis of man may  
be knowen his inclination.

**Allegorie**

**Q**ue Mars the god of batayle. may wel be called  
the sone of god the whiche batayld vic  
toriously in this worlde. And that the good spirite  
shulde be example. follow his fadir ihu criste and  
figite apens vices. Seynt Ambrose seyth in the

firste booke of offices. That who so wil be good frende. he muste be the fendis enemy. who so wil haue pees with this criste. he muste haue weere with vices. And euen as in veyne men maketh weere in the felde with foreyne cucumbers there where the tree is full of homly spies. on the same wise noon may ouercome the euils outwardly that wil not weere strongly the synnes of their soules for it is the most glorious victorie that may be for a man to ouercome him self. And to this purpose speeth seint poule in the firste. *non est nobis colluctatio adversus carnem & sanguinem sed adversus principes et potestates adversus mundi rectores tenebrarum qui in invisibilibus regunt ad captivandum*

**¶** *De sepe*

Of thi fauon be thou bolde and pleyne  
And of thi worde bothe cleue & certeyne  
mercury shall teche the that hole & poynt  
The which of good speche knoweth wel ye  
grounde

**¶** *De sepe*  
The wednesday is namyd after mercury  
and quik sylu is yeven therto. mercury  
is a planete that yeveth influence of pontificall  
behauynge and of feyre langage arayed with re-  
thorique. Therfore it is seyde to the good knyght  
that he shulde be arayed therewith. for worshipful  
behauynge and feyre langage is first behouynge  
to all nobill pepur. desirynge the hie pryse of

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of worshippe soo that they kepe them fro to moche  
langage. for Diogenes seyth that of alle vertues  
the more the bette saue of speche.

**¶** *De sepe*

**¶** Crayp the which is callid god of langage  
we may vnderstonde that the knyght of  
this criste shulde be arayed with good prechynges  
and wordis of rechynges. and also they shulde  
loue and worshippe the sheuers thereof. And seint  
Gregore seyth in his ouelies that men shulde  
haue the prechoures of holy scripture in greet  
reuerence. for they ben the messengers that gooth  
to oure lord and oure lord foloweth them. holy  
prechyng maketh the wey. and than oure lord  
comyth in to the dwellynge place of oure herte  
the wordis of correccion maketh the cours and  
so trouthe is resteynd in to oure vnderstodige  
and to this purpose oure lord seyth to his apos-  
tles. *Qui vos audit me audit et qui vos spernit*  
*me spernit. luc. x. ca.*

**¶** *De sepe*

Of all maner sortes of armure  
for to arme the with bothe wele & sure  
be thi modir now signid shall be  
myerue. the which must be best to the.

**¶** *De sepe*

**¶** Myerue was a lady of greet konnyng  
and fonde the crafte to make armure

ffor a fore the pepit armyd then not but w<sup>th</sup> curdoye  
And for the greet wisdom that was in this lady  
they callid hire a goddesse. And be cause that hector  
comse sore armyze wel a weke and that it was his  
right crafte. Othca callid him the soue of aymerue  
2202 wathstandyng he was soue to queene schuda  
of troy. And in the same wise alle that south armes  
may be named. And to this purpote an autouze  
seyeth. That knyghtis yowen to armes be sogetis to  
the same.

### Allegorie

**W**here it is seide that good armoures & stronge  
ynowgh. shall be deliuered to the good  
knyght be his moder. we may vnderstode the vertu  
of feyth the whiche is a deuyne vertu. And is mo  
der to the good spure. And that the deliueris ar  
mouris ynowe. Cassiodre seyth in the exposition  
of the crede. that feyth is the light of the soune  
the pate of paradice. the wyndow of hys. And the  
grounde of euilastynge helthe. ffor with our feyth  
noon may plese god. And to this purpote seyth  
seynr poule the apostill. Sine fide impossibile est  
placere deo. ad hebreos. vi. ca.

### Exyte

Joyne to the pallas the goddesse  
And sette hire right with thi worthinesse  
If thou haue hire good fortune þi shalt fele  
Pallas with aymerue is stryge full wele

### Close

**N**o where it is seide that pallas shulde be  
ioynd with aymerue the whiche is wele  
stryge. men shall vnderstode that pallas & aymer  
ue is all oo thynge. But the names be diuerse and  
be takyn for. ij. vnderstandyngis. for the lady that  
is callid aymerue was so surnamed pallas of au  
st that is callid pallance of the whiche she was  
borne and be cause that she generallly in alle thynge  
was wise and fonde many uerue craftis feyre and  
subtil. they callid hire goddesse of bouynge. and  
ue is callid thus in that the whiche sougth to  
knyghthode. And pallas in all thynge that sougth  
to wisdom. and therefore it is seide that he shulde ioy  
ne wisdom to knyghthode the whiche is full wele  
acordynge therto. And that armes shulde be kepte  
may be vnderstandyn bi feyth. To this purpote sey  
eth herues Jorne the loue of feyth with wisdom.

### Allegorie

**A**nd as that pallas the whiche is notid for  
wisdom shulde be ioynd with knyghthode  
the vertu of hope shulde be ioynd with goode ver  
ues of the knyghtly spure with our the whiche  
he may not anayle. for Origene seyth in the oueltes  
vpon Exode. That the hope of the goodes that be  
for to come. is the solace of them that tranaylter  
this dedly lyf. like as to labozeres the hope of  
ther payment soforth the laboure of ther desires

And as to champions that be in batayle the hope of  
the crowne of victorie esch the woo of ther woundes  
And to this purpose seyth seint poule the apostil.  
ffruissimū solaciū habem⁹ qui cōfigim⁹ ad tēp⁹  
In propositū qui sicut anchorā sēim⁹ ac tēp⁹ ad

**T**exte

**T**hebreos. vs. 1.

Pantassale haue thou fauour vñ to  
that for thi dethe shal haue moche woo  
Suche a woman shulde be loued and knowe  
Of whom so nobil a voyce is soue

**T**lope

**P**antassale was a full fayre mayden & quene  
of Damazoyne and of meruelous worthines  
in armes and in hardiues. And for the greet goodnes  
that the high name witnessed thozow the worde of  
hector the worthi. she louyd him right hertly. And  
fro the parties of the este she come to troy in the tyme  
of the greet sege for to see hector. But whan she soude  
him deed she was oute of mesure hew and wnt a  
greet oste of full chynakous gentylwome. Vngrounsh  
she vengyd his dethe. wher she dide meruelous wor  
thinesse and many grete greuances she dide to  
the grekis. And be cause that she was vertuouse for  
is seide to the good knyght that he shulde loue here  
And that is to vnderstande. that euery good knyght  
shulde loue and prayse euery vertuous pson. And  
uansly a woman stronge in vertu of wyte and  
consaciue. And this womā that is wofull for the

deeth of

deeth of hector is vnderstanden be worthinesse and  
valure. Whan it is dulle and deded in knyghthode and  
a wise man seyth. Souerte shulde be a lowed where  
that it is parced

**A**llegorie

**P**antassale that was so curable we may  
vnderstande the vertu of charite the whiche  
is the thirde deuyne vertu that the good spire shul  
de parfitly haue in him self. Cassiodore seyth that  
charite is as the zeyne the whiche fallith in the pure  
temp. for it distillith the dropes of vertues. vnder  
the whiche greyne good wille groweth. And good  
hope fructifieth. that is to be pacient in aduersite  
temperat in prosperite. pacient in meynes. Joyous  
in afflictions. wel willynge to his enemyes & frendis  
And nauyly to his enemyes. to be committ of his  
goodis. To this purpose seyth seint poule the apos  
till. Carnas pacius benigna est caritas nō cumulat  
non agit perperam. nō inflat non est ambiciosa  
non querit que sua sūt. pma ad cor. viij. ca.

**T**exte

Charitas loke ye resemble not  
For in to moche pde wynde you not  
for to ou wenyge hartye knyght  
Of many a grace is voyde full right

**T**lope

**U**lcisus was a yonge bachelere the whiche  
for his greet beure. zepid him in soo greet

pryde. that he hadde alle othir in dyspreyse. And be  
cause that he preyed noon but him self. It is seyd  
that he was soo auozous and assortid of him self  
that he dyed afir that he hadde beholdyn him self  
in the well. This is to vnderstonde be the ouerwinge  
man of him self. wheriu he beholdeth him. Therfore  
it is defendid the good knyght to beholde him self in  
his good dedes. wher thow he myght be on we  
myge. And to this purpose seyth socrates. Some  
be ware thou be not deceyvd in the bewte of thi  
youth for that is no durable thinge

### Allegorie

**N**ow let us sette in allegorie apperenge to  
oure purpos to the viij. dedly synys. Be  
charisio we shall vnderstande the synne of pryde  
fro the whiche the good spire shulde kepe him  
And origene seyth in the ouelles. wherof is it p  
erthe and ashes printh him or how dar aman  
reys him in arrogauce whan he thinketh wher  
of he is come. and what he shall become. And in  
how freel a vessel the hof is yure all naked. and in  
what charlotres he is plougid and what viciou  
mactis. he ceffeth neu to caste from his flesshe be  
all the condres of his body. And to this purpose  
seyth holy scripture. Si ascendit ad caeli superbia  
cuis et caput eius nudet rengerit quasi perqui  
simu in fine pdet. job. v. ca.

in fine pdet. job. v. ca.

Athanas full of right greet madnes  
The goddesse veydy of woodnesse  
She fersely strangeld here childe tweyne  
Therfore greet we defende the pleyne

### Close

**A**thanas was a kynge married to quene iuo  
the whiche made forhim come to be siben  
for to disferre hire stepchildre. for she with money  
corroupid the prestis of the lawe. the whiche reportid  
the answeres of the goddes thus. seynge to the kynge  
and to them of the counre that the come the whiche  
men hadde siben profitid not. wherfore it plesid the  
goddes that ij. feyre and gentil childe the whiche the  
kynge hadde were dryuen away and exiled. And be  
cause that the kynge constentid the exchunge of the  
ij. childe. all though that he dide it ayens his wille  
and with greet sorow. The fable seyth that the god  
desse iuno wolde take vengeance therfore. and went  
in to helle to compleyne to the goddesse of woodnesse  
that she myght come to kynge Athanas. Than the  
horrible and the ferfull goddesse come with all her  
seperantly hertes and sette here on the funerel of the  
paleys and streckid here armes to bothe sides of  
the yate. And than ther began such a stryf betwene  
the kynge and the quene that nere hande ech of  
them hadde slayne othir. And whan they wende  
to haue zonne oute of the paleys. than the wood  
goddes drew oute of here right foule herres. ij.



horrible serpents and kepte in their lappes. And whi  
that they sawe them soo ferfull. than they wawe  
bothe made. Athamas slow the queene for wodnesse.  
And than his two childe and him self lepte in to  
the see from an hye rocke. The expositaon of this  
fable may wel be that a queene myght be soo dunt  
to here seychilde that for som malice. she myght  
differne them fro: the whiche after yee myght  
be hadde bewene the fadir and the stepmoder.  
It myght be soo that at the laste he slewe them.  
And be cause that we is a dedly vice and soo eny  
that he that is fore repute therwith hath no respit  
it is seyde to the good knyght that he shulde  
kepe him from we. for it is a to greet defame in  
a good knyght to be angry. And therefore aristotil  
seyeth kepe the from we. for it troublith the vnder  
standyng and distourbith respit.

*Allegorie*

**B**e Athamas the whiche was soo full of  
we we shall propurly vnderstande the  
hume of yre the whiche the good spirite shulde  
voyde from him. And seynt Austyne seyeth in a  
pysit. like as vinegre where it is put in a vessell  
corrupth the vessell that it is in. yf it abide  
longe therein. Soo we corrupth the herte wher  
in it is sette yf it abide longe therein. that is to  
sey fro day to day. Therefore seyeth seynt poule the  
apostil. Sol no oradat super iracundia vestram

*ad ephesios. c. vi.*

*Exort*

Of all thinge that thou mayste see w<sup>t</sup> ye  
fle eu the fals goddes enye  
That made aglaros greuer than yuy  
The whiche to a soon chaungid was ybi

*Close*

**F**able seyeth that aglaros was sit to here  
the whiche was soo feyre. that for here  
beve mercurius the god of laungage wedded here  
And they were Cyropos daughteris kyng of attie  
nes. But aglaros hadde soo moche enye to here  
sister herce the whiche for here beure was so anau  
ed as to be married to a godde that she become tho  
row here enyoyng in enye. deye and discoloured  
and grene as an yuy leef. for enye that she hadde  
to here sister. On a day aglaros was sette on the  
thresshefolde of the doze and lettid mercuri<sup>us</sup> the  
enye in to the lions. And for no prayer that he  
prayed here she wolde not suffre him to enye  
than the god way wrothe and seyde. That enye  
more she abide there stille as harde as here corage  
was. And than aglaros become as harde as a  
ston. This fable may be taken in like caas to  
falle to som psones. mercuri<sup>us</sup> may be a myghti  
man wel spekyng the whiche made his sister to  
be prisoned or to die for som displeysur. that she  
had done to him. And therefore it is seyde that.

she was chaungid to a ston. And be cause it is to  
foule a spotte. and ayens gentlesse to be enuyous  
It is seyde to the good knyght. that of all thynge  
he shulde kepe hmi therfro. And dantes seyth  
he that beith the fardell of enuye hath perce  
mett peyne.

**Allegorie**

**L**ike as this auctorite defendith the good  
knyght enuye. the same vice holi scripture  
defendith the good spire. And seynt Austine  
seyth. Enuy is hate of others felicitate. for the de  
dis of the enuyous man streachith ayens tho that  
be greater than he. be cause he is not as greet  
as they. And ayens tho that be enemy to him  
be cause that he is not greater than they. And  
ayens tho that be lesse than he. for fere that  
they shulde weye as greet as he. To this purpoe  
holi scripture seyth. *Nequam est oculus inhi  
auctens faciem suam. ecclij. viij. ca.*

**Texte**

ffere ne slow be ware that thou not be  
ffro the malice lorde that thou kepe the  
of vlyces that the geanntes ye  
stale. though he lord nei so cleue

**Texte**

**H**able seyth that whan vlyces returned  
in to grece. aftr the distruction of tow  
greet rages of tempestes brought his

shy in to an yle. where a geannt was that hadde  
but oon ye in the myddis of his forehed the  
whiche was of an huge greynesse. vlyces be his  
subtile stak it and took it from him. That is to  
sey he yurte it oute. This is to vnderstonde that  
the good knyght shulde be war that slouthie ou  
took him nought with deceytes and wylis of ma  
licious pepul. soo that his ye be not takin away  
That is to sey the ye of his vnderstondynge. in  
his worsshye in his getynge or in that the whiche  
is dezer to him. As many conueniencyes fallith  
ofte thozow slouthie and lachesse. And to this pur  
pose seyth hermes. Blessed is he that vsith his  
dayes in deure occupacions.

**Allegorie**

**W**here it is seyde that the good knyght shul  
de not be ferre ne slow. We may vnderston  
de the synne of slouthie the whiche the good spire  
shulde not hane. for as bede seyth vp on salomones  
proverbes. The slowe man is not worthi to reigne  
with god that wil not laboure for the loue of god  
And he is not worthi to resteyne the crowne promys  
sed to knyghtis the whiche is a cowarde to vnder  
take feldees of batayle. therfore the scripture seyth  
*Cognationes robusti semp in habundancia ois  
ante iuger in egestate erit. puerbioy. vij. ca.*

**Texte**

In no wise stryue with no frosshes  
2re defoule the not in ther brothes  
Ayeus latonna they assendid foz  
and troublid the clere watir hire afore

**C**lose

**T**he fable seyth that the goddess latonna  
was modir to phobus and to phede the  
whiche is the sonne and the moone. She bare thou  
bothe in hire wombe. Juno chased hire & chy contre  
be cause she was conceyued be Juniter hire husbode  
On a day the goddess latonna was trayned greth  
and she aryued on a wasshe. and than she abode up  
on the watir for to stanche hire greet thurpe. the  
where a greet festshype of carles were for to bathe  
them in the watir for the hete of the sonne. And he  
gan to chide latonna and troublid hire watir that  
she wende to haue dronken of. And for no prayer  
that she made they wolde not suffer hire drynke  
ne hadde no pite of hire mysthef. Than she cursid  
them and seyde that curr after more they abide pite  
in the brothe. Than were they foule and abhominable  
and cessid neyr of brayunge ne chidunge. So the  
carles become frosshes the whiche neu siten cessid  
of brayunge as it sheweth in pauer tyne bi zynec  
sides. This may be take be conuines that did som  
displeste to som greet maystres the whiche made  
them to be caste in a zynec & to be drowned. And  
thins become they frosshes. And it is to vndirfonde

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that a goodli knyght shulde not file him in the  
brothe of vylenye. ffor like as vylenye may not suffer  
gentilnes. on the same wise gentilnes & him self  
may not suffer vylenye. And named not to stryue  
ne to make debate with a pson vylens of condicions  
ne to speke outragiously. platon seyth. he that ioy  
neth to his gentilnes noblesse of good condicions is  
to prayse. And he that holdeth him content w<sup>th</sup> ye  
gentilnes that comyth of his kyn with oute addege  
thereto some condicions. shulde not be holdi noble.

**A**llegorie

**B**e the carles that become frosshes we may  
vndirfonde the synne of concupiscence the whiche  
is contrary to the good spire. ffor seint Austine seyth  
that a concupiscens man is like to helle. for helle can not  
swolow so many sowles to that he sey that he hadde  
nowgh. curu soo though all the tresoure of the worlde  
were hepyd to godir to the possession of the concupiscens  
man he shulde not be satisfied. To this pmpose the  
scripture seyth. In saadibus oculis cupidi in pane  
inquantis non satiabit. Ecc. xiii. ca.

**C**lose

Acorde no thynge with the god baching  
ffor his taches be foule and viciou  
his disportes be neyther good ne fyne  
ffor he maketh the payiff turne to stryue

**C**lose

**B**achus was the man that firste planted  
vynes in Grece. And when they of the con-  
tre fette the strengthe of the wyne the whi-  
che made them dronken. they seyde that bachus was  
a god the whiche hadde yevene suche strengthe to  
his plauet. Se bachus is vnderstonde droukenes  
as that the whiche is a fulle vnbethoned thinge to  
alle noble men. and to a man that wolde vse reason  
And to this purpose ypoctas seyeth that supfluous  
of wyne and mens. destroyeth bothe bodye pure and  
vertues.

**Allegorie**

**B**achus the god we may vnderstonde  
the synne of glotony. fro the whiche the  
good spirit shulde kepe him. Seynt Gregory  
seyeth in his morales. That when the vice of glot-  
tonie hath the mastery of a pson he lesseth all the  
good that he hath done. ffor when the belly is not  
restrayned be abstinence alle vertues be drownded in  
gedir. And therfore seynt poule seyeth. Quoz simo  
interitus quoz deus venter est et gloria in confusio  
eoz qui terrena sapunt. ad philippu m. c.

**Expre**

Pyriationes ymage for to fete  
If that thou be wise sette therin no dele  
ffor of suche an ymage so wel wrought  
The bewte therof was to bece bought

**Cloze**

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**P**ynation was a ful subtle werke man  
in makinge of ymages and a fable seyeth  
That for the greet lewdnesse that he saw  
in the women of cydoyne he dispreysid them. And  
seyde he shulde make an ymage wherem they shul-  
de be no thynge for to blame. he made an ymage  
after a woman of sonecyne bewte. when he hadde  
fult made it. Loue the whiche subtilty can zanyssh  
heres made him to be amorous vpon the ymage  
so that for hire he was vexed with woors of  
loue. full of clamoures and pitous sighynge  
that he made to it. But the ymage whiche was  
of stou vnderstode him not. Pyriation wente to  
the temple of venus and he made there so deuout  
prayers to hire that the goddesse hadde pnc. and  
in saerynge therof. the broude that she helde  
be hire self began to take fire and shewe flambe  
And than the touner was wery for that tolyn and  
wente towarde his ymage and toke it in his armes  
and warmed it soo sore with his naked fleshe y  
the ymage hadde lyf and began to speke And soo  
pyriation reconeyd ioye. To this fable may be  
fette many expositions and in sicke wise to orther  
suche fables. And the poete made them be cause  
that mens vnderstandynge shulde be the more  
sharpe and subtle to fynde diuers expositions  
It may be vnderstanden also by the disprayinge  
that pyriation dispraysid the lewdnes of lewde

women. And enamoured him on a mayden of right  
greet beaute the which wolde not or myght not  
vnderstande his pteuous pleyntes no more than  
the ymage of stoon hadde done. That is to say he  
thynkyng on the feyre beutes he was enamoured  
But at the laste he prayed hire soo moche that he  
him so nere hire that at the laste the mayden lo-  
uid him at his wille and hadde here to manage  
Thus the ymage that was harde as stoon re-  
uod he be the goddesse veenus. Soo it wolde be seyd  
that the good knyght shulde not be afford of such  
a made ymage in suche wise that he leste to folow  
the crafte of armes to the which he is bounde by  
the ordre of knyghthode. And to this purpos seyth  
Abraham It longith no thynge for a puce to assure  
him on no thynge that is to be reprovnd

#### Allegorie

**D**ymalones ymage on whom the good  
knyght shulde not be afford we shall  
take for the synne of lechery fro the which  
the the knyghts gostly spyrne shulde kepe his body  
wherfore seynt jerom seyth in a p[re]s[er]v[ati]o[n]e. O fire of  
helle seyth he of whom the woode is glotonie the  
flambe is pride the sparkes be foule wordes. the  
smoke is the euyl name. the ashes is p[er]u[er]sion and  
the ende is the turment of helle. To this purpos  
seyth seynt petrus the apostle. *Voluptate carnis  
delicias concupiscentias et macule delicias affluunt*

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cōmūis suis hōmīnibus. sedē per. ij. ca.

#### Expte

Of Diane remembre bestly  
for the honeste of thi body  
for hire plestis no vilens hyf  
ze no dishoneste ne tryf

#### Colop

**D**iane that is the mone. and as ther is no  
thynge soo euyl but that it hath som good  
propurte. The mone yentis chaste conditiō  
and they namyd it after a lady that soo was callid  
the which was full chaste and was euyl a v[ir]gine  
Soo it wolde be seyd that honeste of the body is ful-  
welle longynge to a good knyght. And to this purpos  
seynt jerom seyth. he may not be of parfit witte that  
hath in him noo chastite.

#### Allegorie

**A**nd for to bryng to mynde the articles of  
the feythe to oure purpos with oute the  
which a good spyrne may laste anayle  
for Diane we shall take god of heuene the which is  
with oute any spote of vncleue loue to whom a  
thynge foulsid with synne may not be agreable. So  
the knyghts spyrne than it is necessary to beleue  
in the maker of heuene and of erthe as the firste  
article of the feythe seyth. The which seynt petrus  
the apostle sette. *Credo in deū patrem omnipotentem  
factorem celi et terre.*

**Certe**

Be thou like to the goddesse Ceres  
That took fro noon but yaf to come entres  
In such wise habandoned shulde be  
The good knyght wel sette in his degre

**Allegorie**

**C**eres was a lady that fonde the craft to  
ere laude. ffor a fore gameries seve with  
ome labour. And be cause that the laude  
bare the more plentiously after that it was ezed.  
they seyde that she was a goddesse of cornis. and  
they callid the laude after hire name. Wherfore it  
wolde be seyde that as the laude is habandoned and  
a large yener of alle goodes. On the same wise shuld  
a good knyght be habandoned to alle psones. and to  
yone his helpe and comforte after his powere. And  
aristotill seyeth be a liberal yener and thou shalt  
have frendes.

**Allegorie**

**A**fore Ceres to whom the good knyght shuld  
resemble we shal take the soue of god  
whom the good spryte shuld folowe the whiche  
hath yeven so largely to vs of high goodes. and  
in him shuld be beleind stedfastly as the secunde  
article seyeth the whiche seynt you sette. *Er in ihm  
hoyu san eius ymai duih nostru.*

**Certe**

**A**lle hire vertues as that be wel sette  
In the as in this seer them be sette

And all maner greynes fructifie  
In such wise shuldest thou edifie

**Allegorie**

**A**s as poetas seyeth is goddesse of plantis  
and griffes and she yentith them strengthe  
and growynge to multiplye. therefore it  
is seyde to the good knyght. That soo shulde he  
fructifie in alle vertues. And estheve alle enyl vices  
and hermes to this purpose seyeth. O man yf thou  
knewis the comenyeing of vice what thou woldest  
be ware thereof. And yf thou knewis the reward for  
worthines. what thou woldest loue it greely.

**Allegorie**

**H**ere where it is seyde that the good spryte  
shuld be like to this the whiche is a planter  
may be vnderstonen the blessed concepaon of ihu  
arise be the holy gost in the blessed vgrine marie no  
dur of alle grace of whom the grete bounties may  
not be ymagined ne holy seyde the whiche worth  
concepaon the good spryte shuld haue holly in hi  
and bepe this holy arnait stedfastly as seynt james  
the greter seyeth. *Qui concipit eum de spu sancto  
natus est maria vgrine*

**Certe**

To the iugent in no wise holde the  
Of mygdas the whiche noo thinge wisele  
Juged. be his conseil sette thou no fore  
ffor ces of an ass he hadde therefore

**A**ngdas was a kynge that hadde stuf vnder  
standyng. And a fable seyth that phebno  
and dan the goddesse of pastures trof to  
gedir and phebno seyde. that the sounne of the harpe  
is moze to preyse than the sounne of the pipe. or of  
the floyte. Dan helde the contrary and seyde that the  
sounne of the floyte was moze to preyse. They made  
angdas iuge of that distorde and afur that they were  
bothe ioynd afore mygdas. at longe tyme. he iu-  
ged that the sounne of the floyte was bettir & moze  
plesant than the sounne of the harpe. So the fa-  
ble seyth that phebno the whiche was grend  
dispre of his iugent made him zude eno like an asse  
In shewyng that he hadde vnderstandyng of an  
asse the whiche had iuged soo folish. It may be as  
that some iuged lewdch ayens a pure or a myghty  
man the whiche pousshid him. makyng him to  
beze on him som signe of a fool the whiche is vnder-  
standen be the ere of an asse. Also it is to vnder-  
de be this fable. That a good knyght shulde not sol-  
de him content with a lewde iugent nor ground  
on zefon. zc. him self shulde be no iuge of soo desan-  
ti a sentence. A philesofre seyth to this purpose  
a fole is like a molle the whiche herth and vnder-  
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Allegorie

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a fole is like a molle the whiche herth and vnder-  
standth not. And diogenes likenth the fole to a  
fool.

shuldest kepe the loue of thi frende diligently

**B**e the amozite that seyth he shulde souer  
his trewe frendes in armes vn to helle  
we may vnderstonde the blessed soule of ihu criste. the  
whiche drew oute the good sowles of holi patrynages  
and prophetes that were in limbo. And be this ex  
ample. the good sprite shulde drawe to him alle  
tues. And becene the amake that seynt philip seyth

*Descendit ad inferna*

*¶ Verse*

Cadmus lone and yene to him preyfuge  
And that amozised may his techynge  
ze in the for the welle in certeyne  
he wan fro the serpent with greet peyne

*¶ Verse*

**C**admus was a fust noble man & founde  
thebes the whiche was a cite of greet name  
he sette therein an vniuersite and him  
self was greet leered and of greet lounyng. And  
therefore the fable seyth that he douted the serpent  
at the welle. This is to vnderstonde. lounyng &  
wisdom the whiche isith alwey that is for the  
welle. The serpent is notid for the peyne. And the  
trayle that a studier muste doute erre that he  
gete lounyng. And the fable seyth. That he be  
me a serpent him self. The whiche is to be vnder  
standen. That he become mayster and correctour

of othir. Soe othica wolde sey that a good knyght  
shulde lone clerkes and worshipe that be letred the  
whiche be groundid in lounyng. To this purpose  
Aristotill seyde to Alexanudre. Worshipe wisdom and  
formie it with good maystres.

*¶ Verse*

**C**admus that douted the serpent at the  
welle. the whiche the good knyght shulde  
lone. we may vnderstonde the blessed manhode of  
ihu criste that douted the serpent and wan the  
welle. that is to sey the hys of this worlde the whi  
che he passid with greet peyne and with greet tra  
uayle of whom he hadde the victorie be strengthe  
whan he rose the thirde day as seynt thomas  
seyth.

*¶ Verse*

*¶ Verse*

Dele the greth in the lounyng  
Of yo more than good or othir thinge  
ffor bi that thou mayste lerne fust greth  
And of goodes them take larges

*¶ Verse*

**V**o was a younge gentil woman and  
doughter to kynge yuacis the whiche  
was right lounyng and fonde many  
maneris of lettris that hadde not bene sene afore  
though that som fables sey that yo was iudice  
and lone and that she become a coive and after a  
woman as she was. But as that poetes hath



hidde trouthe vnder conature of fable. It may be  
that iupiter found hie. that is vnderstande be the  
vertues the whiche were in hie. she become a cowe  
for as a kowe yentis milke the whiche is swete &  
nourishynge. so she be the letters that she founde  
yaf nourishynge to vnderstandynge. more ouer  
that she was a comy womā may be vnderstande  
that hie write was comy to alle as letters be co-  
mune to alle pepyl. Therefore it is seide that the  
good knyght shulde fult moche lone yo. the whiche  
may be vnderstande be letters and scriptur  
and fornes of good pepyl that the good knyght  
shulde here tolde gladly and reede. that the ex-  
ample therof may be vayne to him. To this  
purpose hermes seyth. who so enforseth him to  
gette konnyng and good condicions. he fyndeth  
that the whiche shal plese him in this worlde  
in the tother



**A**llegorie  
of the whiche is notid for letters & scriptur  
may be vnderstande that the good knyght  
shulde desire him to reede or to here holy  
writte and note the scriptures in his mynde. And  
therby may he lerne to chynge to heuene. With this  
writte be good werkes and holy contemplacion. And  
he shulde beleue the noble article that seynt bar-  
tholomew seyth. Ascendit ad celos sedet ad dex-  
teram patris. Apocentis: ps. m. c. lxxviii. in. ca. n. m. lxxviii.

De war in what place soo that it be  
In the noyse of floytes slepe not ye  
for mercurius that softe syngeth  
with his floyte the peple enchanmeth

**A** fable seyth that whan iupiter found fayr  
yo. iuno hadde him in suspencion. And des-  
cendid from heuene in a sky for to take hie  
hysbond with the dede. But whan iupiter saugh  
hie come he changed his loue to a cowe. yf for  
all that iuno was not oute of suspencion. But askid  
him the cowe of yte. And iupiter ayens his luste  
grauntid it to hie as he that durste not geue sey  
hie for dome of suspencion. Than iuno yaf argus  
the whiche hadde an. c. yen. this cowe to kepe and  
oure he watchid. But the god mercurius by  
the comaundment of iupiter toke his floyte the whiche  
saunge softely and blew soo longe in argus ere. yf  
all his hundred yen were a slepe. than he snote  
of his heed and took the cowe. The exposition  
of this fable may be as that som myghty man  
found a gentil womā that his wyf took to hie  
for to make watche on hie hysbond. that he  
deceyuid hie not. And ther upon sette grete war-  
ches and chere scerres. the whiche may be notid  
for argus yen. But the louer. be a pson malicious  
and wele spekyng. didde soo moche that the kepens

constituted to yene him his lone and thus were  
brought a shepe be mercurius floyre and hadde  
hedes syneryn of. Therfore it is seyde to the good  
knyght that he shulde not suffer to be brought  
a shepe with no sicke floyre as to be robbed of that  
the whiche he shulde kepe. And to this purpose  
hermes seyth. kepe you fro tho that be gouerned  
be malice.

**C**onsequente  
Mercurius floyre we may vnderstande  
that the good spyrte be not deceyved by  
the oolde enemy thoww any imbecile of the sey  
the or othir wise. And he shulde be leue redfast  
the article that seyn marthew the euigilist seyth  
that god shal come to iuge the quike and the dede  
where he seyth. *Inde vctm iudicat vniuers*

**T**hinkith that prius shal resemble  
his fadir and that he shal trouble  
his encuyes and put them to distres  
The deeth he shal venge of achilles

**P**rius was achilles sone and resembled  
fitt wel his fadir in strengthe & wor  
thinesse. And after the deeth of his fadir  
he come to troy and fitt marpeth vengid his fadir  
and hurtid grety the troyens. Therfore it is seyde  
to the good knyght that yf he haue mydone to

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the fadir lette him beware of the sone when he  
comyth to age. And yf the fadir be worthi and ma  
ny. the sone shulde be the same. The wise ma seyth  
to this purpose. That the fadiris deche asketh of the  
sone the vengance therfore

**H**ere where he seyth that prius shulde be  
liche his fadir. be that we may vnderstande  
the holy gosse the whiche procedith of the fadir  
in whom the good spyrte shulde be leue. As seyn  
james the lesse seyth. *Credo in spm san*

**H**ante thou the temple and worshype in tyme  
The goddis of heuene and at all tyme  
After cassandra kepe thou the gise  
If that thou wike be holden for wise

**C**assandra was kyng priantes doughter  
and she was a fitt good lady and adenour  
in hire laue. She seruid the goddis and  
haunte the temple and she spake but triff with  
one cause. and whan she muste speke. she spak no  
thinge but that was trewe ne she was neuyr foude  
with lesunge. She was fitt konnyng. therfore it  
is seyde to the good knyght that he shulde be like  
hire for lewde customes and lesunges be grety to  
blame in a knyght for he shulde serue god and  
worshype the temple. That is to sey the churche. And

the mynstres therof. And pythagoras seyth. It is  
right a louable thynge to serue god and to haue  
his seyntes.

**H**e auogire seyth that the good knyght shul  
de haunte the temple. In like wise the good  
sprite shulde doo. And he shulde haue singular  
denouoion in the fyrstest holly churche. And in  
the comunon of seyntes. As the article seyth  
that seint Symonde made. the whiche seyth  
Santū catholū catholicū for comunon.

**T**exte  
If thou wilt often haunte the see  
Of ueptimus thou shulde reuembre the  
And thou shuldest grete halow his feet  
That he may kepe the euil fro tempeste

**U**eptimus vpon the paynemes lawe was  
callid the god of see. And therfore it is  
seyde to the good knyght. that he shulde  
serue him. That is to vnderstonde. that knyghtes  
the whiche gooth often many viages on the see  
or in othir diuers peulles haue more nede to  
be deuote and to serue god and his seyntes than  
othir pepil. To the entent that at ther nede. he  
may be the more socourable. and helpeth to them.  
And they shulde take a singular denouoion to some  
seynt be deuote prayers. bi the whiche they may

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calte to him or hire in ther besynesses. And that  
the prayer of the herte is not all ouer sufficient  
Therfore the wise man seyth. I noyse not seyth  
he. god all only to be seruid be wordes. but bi  
good dedes.

**S**e ueptimus to whom the good knyght  
shulde calte. yf he goo ofte be the see. We  
shal vnderstande that the good sprite. the whiche  
is continually in the see of the worlde shulde calte  
denouly vp on his maker. And pray that he will  
yue hi grace so to lyue that he may haue remissi  
on of alle his synnes. And he shulde beleue the ar  
de that seint Jude seyth.

**T**exte  
loke that at all tymes thou take good hede  
Bothe to acropos craft and to his spede  
whiche supreth and spazeth non i no kynde  
That shal make the to haue thi soule i myde

**D**uyetes callid deeth Acropos. Wherfore it  
is seyde to the good knyght that he shulde  
thynke that he shal not euer lyue in  
this worlde. but soue departe therfro. Therfore  
he shulde sette more store be the vertues of the soule  
than to desire him in bodely desires. And alle crisy  
pupil shulde thynke ther vpon. To the entent that  
he myght reuembre to prouide for the soule.

the mynstres therof. And pragozas seyth it is  
right a louable thynge to serue god and to haue  
his seyntes.

**H**e auoyde seyth that the good knyght shulde  
haunte the temple. In liche wise the good  
spyrte shulde doo. And he shulde haue singuler  
denoon in the seyntest holly church. And in  
the common of seyntes. As the article seyth  
that seynt Symonde made. the whiche seyth

*Santa ecclesia catholica sora communis*

**T**exte  
If thou wilt often haunte the see  
Of ueptimus thou shulde reuembre the  
And thou shuldest grete halow his feste  
That he may kepe the eu fro tempeste

**U**eptimus vpon the paynemes lawe was  
callid the god of see. And therefore it is  
seyde to the good knyght. that he shulde  
serue him. That is to vnderstonde. that knyghtes  
the whiche gooth often many viages on the see  
or in othir diuers peulles haue more nede to  
be deuoute and to serue god and his seyntes than  
othir pepul. To the entent that at ther nede. he  
may be the more socourable. and helpeth to them  
And they shulde take a singuler denoon to som  
seynt be deuoute prayers. bi the whiche they may

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calle to him or hire in ther besynesses. And that  
the prayer of the herte is not all ouer sufficient  
Therefore the wise man seyth. I noyse not seyth  
he. god all ouer to be seruid be wordes. but bi  
good dedes.

**S**e ueptimus to whom the good knyght  
shulde calle. yf he goo ofte be the see. We  
shal vnderstande that the good spyrte. the whiche  
is continually in the see of the worlde shulde calle  
deuoutly vp on his maker. And pray that he will  
yene hi grace so to lyue that he may haue remissi  
on of alle his synnes. And he shulde beleue the ar  
de that seynt Jude seyth.

**T**exte  
loke that at all tymes thou take good hede  
3othe to acropos craft and to his spede  
whiche suyteth and spazeth non i no kynde  
That shal make the to haue thi soule i myde

**D**uyetes callid deeth Acropos. Wherfore it  
is seyde to the good knyght that he shulde  
thynke that he shal not euyr lyue in  
this worlde. but soue departe therfro. Therefore  
he shulde sette more store be the vertues of the soule  
than to desire him in bodely desires. And alle crasty  
pepul shulde thynke ther vpon. To the entent that  
he myghte reuembre to prouide for the soule.

the which shall endure with outen ende. And  
to this purpose praxoras seyth. that like as  
oure begynnyng court of god. oure ende muste  
nedis be there.

**A**llegorie

**H**ere where it is seide to the good knyght  
that he shulde take hede to Accropos the  
which is notid for dethe. the same shulde the  
good spure haue the which be the meynes of  
the passion of our lord ihu crist shulde haue  
stedfast hope with the peyne and diligence that  
he shulde pinte thereto to haue heuene at the last  
ende. And he shulde be lene stedfastly to rise ayen  
at the day of dome and haue eny castyng of  
yf he deserue it. As seynt mathu seyth in the last  
article where he seyth.

**S**clozophon seie hit example be  
in all maner dedes that doo wil ye  
the which hadde moche leuer for to deye  
than suppoze vntrouthe be eny weye

**S**clozophon was a knyght of right  
greet beure and full of trouthe. his  
feynoder lord him soo hote that he  
requyrd it of him and he cause that he wolde  
not consente to hire wille. he dide soo moche

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he was condempnid to be deuoured with fere  
bestes. And he hadde more luste to these deeth  
than to doo vntrouthe. To this purpose hermes  
seyth. ze gladder to deye with oute cause than to  
doo vntrouthe.

**A** prologe to the allegorie  
**W**e shall now come to declare the coman  
deniments of the feythe and therto we  
shall take an allegory to oure purpos.

**S**clozophon the which was so first of  
trouthe may be notid for god of heuy  
And as his hys mercy hath bene to vs and is  
first of trouthe we may take the firste comandenit  
the which seyth. Thou shalt worshipe no stran  
ge goddes. To this seyth seynt Austyne. that the  
worshipe the which is callid the decre. thou shul  
dest not doo it. neyther to ydole ne to ymage. ne  
to noo sknesse of noo maner creature for that is  
a deise worshipe all ony to god. And in this  
comandenit is defendid all ydolatrie. To that our  
lorde seyth in the gossepe.

**T**he  
maynon thine owen trewe cosyn dede  
the which is thi neighbor at pi uade  
he loney ye so moche you oute hi lone  
And for his cause arme thi bodi abone

*Close*

**R**oyge maymon was Cousyn to Hector and of the troyens hunc. and whan Hector was in feere batayles where he was often grethly oppressid with his enemyes. maymon the whiche was a full worshipfull knyght folowed him en net. and socourid Hector. and drake the grete press of pepur. and that shewd wel. for whan achilles had slayne him he restid maymon woundid achilles fore. and had slayne him had not socoure a comen to him in haste

Therefore it is seyde to the good knyght that he shulde loue him and socoure him at his neede. And this is to vnderstande that euery pnce and good knyght whiche hath kyn be they neu so strit or pore soo he be good and trewe he shulde loue him and suppozte him in his dedis and in esse. and whan he felth him trewe to hi. and it shap pth sou tyme that a grete pnce is detur land and more trewsh of his pore kyn than of a full myght man. And to this purpose spech katon the philesofre. enaxst freudes for they shal be so contrable to the.

*Allegorie*

**E**s maymon the trewe cousin we may vnderstande God of heuyn the whiche hath bene a full trewe Cousyn for to take oure manhode the whiche benefet we may not gnerdon. Thus

here may we take the secide comandent that seych thou shalt not take the name of god in veyne that is to sey as seint Austine seyth. thou shalt not swere dishonestly ne with oute a cause ne for coloure of falsheste for ther may no greter obusion be than to brynge to a falle wttice. the chief and the right stedfast trowth. And in this comandent alle lesynges be defendid. all purie and all blasphemie. The laue seyth to this purpose. *220* hebit *220* *220*

*Close*

Ande the or any worde be shewde of grete manasunges nice or lewde. Comynge oute of thi monthe be to greet me And wele wel in leomedon the fire

*Close*

**L**omedon was knyge of troy and fadir to priant. And whan Jason hercules & ther feleshye went to colcos for to gete the flest of golde. and were arnyed and desended at the porte of troy for to refreshe them withoute hurte of the cunre. leomedon nor wel ansid sent doystons messangeres to voyde them of the laude and to manast them grethly yf they vondid not in haste. Than the barones of Grece were soo wrothe for that wrongefull coneynge that aft that folowed the destruction of the firste Troy Therefore it is seyde to the good knyght. that

standinge the worde of manace is foule and vitious. It shulde be sadly poynted or that it were spoken. for many grete hurtes often tymes foloweth therof. To this purpose the poete Omer seyth he is wise that can restrayne his mouth.

*De Regis*

**O**W the worde of greet manace cometh of arrogancie and that to breke the commandment. It is also an ouyr hope. We may vnderstande be this that noon shulde breke the holy day. for that is ayens the commandment the which is seide. Vnderstande the to halow the sabbat day. be the which seint Austine seyth. It is commanded vs to halow the sabbat in stead of the ieiues sabbat for than we shulde sollemnly take godis reste. Cessynge sollemnly also of alle werkes of thraldome and to be in reste of soule in cessynge of all synne. And to this purpose ysaid the prophete seyth. *Quiescat ager pueris distat benefacere*

*De Rege*

Truste no thynge to be in certeynte  
vnto that the trowth be wel knowen be  
for a litill of presumpcion  
Pyramus maketh the menaoun

*De Rege*

**P**yrampus was a yonge gentelman of the cite of Babiloyne and fro that he was

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but viij. yere of age. loue wounded him with his dart and was sore takyn with the loue of this the fayre yonge gentyl woman the which was like to him in kyn and of age. And be the greet hammyge of the two louers to gedir the greet loue was parcynd and be a seruant accusid to the moder of the yonge gentyl woman the which toke hire daughter and sette here in chambres. and seide she shulde kepe hire wel i nowgh fro the hammyge of pyramus. and therfore was greet wo betwene the two childir in full pious complayntes and wepyng. That prison durid longe. but as they were in age the spake of loue encreasid. for all this longe absence it quenched not. Betwene the places of their kyn was but a thynne wal. Tese parcynd the wal thow she sawe brightnesse on the tother side than she took the pendant of hire girdle. and put it thow the crenelle to the entent that hire loue myght perceyue it. As that he dede in shorte tyme. And there the two louers made ofte their assemblies with full pious complayntes. At the laste as to sore constrained w<sup>t</sup> loue. their accord was such that at nyght in the firste quarter of the nyght they shulde parte fro their kyn and meete with oute the cite at a welle vnder a whete thorne. where. in theyre childeshode they were wonte to pleye. whan tesse was come to the welle all alone and first she herde a hon

come first, and then. for the which she first of her  
fledde and leyde hire in a busshie faste bi. But the  
wey felle from hire a white wympel. Piramus  
come the which be the more shyne preynd the  
wympel but the lyon had found it and made it  
all bloody the which hadde vomited ther up on  
the wympel of a beste that he had deuoured. Then  
the sorow of Piramus was oute of mesure grete  
the which wende his loue had bene deuoured  
with wilde bestes. And than aft' his prynces com-  
pleyntes and sorow he slove him self with his  
owen swerde. Desbi come oute of the busshie. But  
whan she vnderstode and perceyued that hire  
loue was bloody and deyrnge and that she sawe  
the swerde and the blood. than with grete sorow  
she felle vp on hire loue the which myght not  
speke vn to hire. And than aftir many grete com-  
pleyntes. weymntacions and sorowinges she  
kylde hire self with the same swerde. Soo the  
fable seyth that than be cause therof. the wympel  
that was white to be white become black. And  
be cause that be such occasion happith so grete  
infortunures. it is seyde to the good knyght that  
he shulde not yene grete feytie to a lady tokyen  
And to this purpos the wise man seyth. yelde  
the not to thynge the which bene in doute aftir  
that thou haue had deire enformacion.

*Allegorie in the story of*

where

**W**here where he seyth that he wenth not  
to be in certyne. we may note therbi. the ig-  
norance that we haue in childhode. And where  
we be vnder correccion of fadir and moder in that  
we may vnderstode the fourth comādemēt  
The which seyth. worshippe ffadir and moder. seyt  
Austyn exhortynge that we shulde wor-  
shippe oure kyn in .ij. maneris. In doynge to them  
deire reuerence and in seruyng them in there ne-  
cessites. And to this purpos the wise man seyth  
*honora pater matrem que est iunctio*

*et deus*  
Zelene for the helthe of thi body  
Esculapiones answeres pleynly  
And not only on the enchamntures  
Cures the which is a greet trouppre

**E**sculapion was a first wise clerke the  
which fonde the craft of physik and  
made booke therof. And therefore it is  
seyde to the good knyght that he shulde truste his  
answeres for his helthe. that is to vnderstande  
yf he haue neede he shulde turne to lechis and  
physiciens and not to Circes the which was a  
frouge enchamntures. This may be seyde for the  
that in ther seeknesse vseth sorceres charmes and  
enchamntures and wenth therbi to be hole  
the which is a thynge disseidid and ayens the



the comādent of holy church and that noo good  
cristyn man shulde vse. platon grent and reuerend  
the bookes of enchauntementes and of sorceries  
made vp on medecynes the whiche som tyme wer  
vfid and he fordid them and kepte him to the  
of resonable science and of experient

**Allegorie**

**C**Esculapion that was a phisicien and a  
deise we may vnderstonde the v. comāde  
ment the whiche seyth thou shalt not sle. That  
is to sey seyth seynt iustine. neythir with here  
with tonge ne with hande. And ther is defendid  
all violence strokes and bodily hurtes. But yit  
it is not so defendid to pūces to iuges and to  
maystres of iustice p pūtyng to dethe euyl doers  
But to them all only the whiche haue noon an  
other saue in caas of necessity there where a man  
may not ellis escape. In whiche caas right suffreth  
oon to sle a nothir in his bodi defendamit and  
ellis not To this purpose the gosspeil seyth  
gladio occidet op en i gladio occidit. hie pū ca

**Expre**

In him to whom thou haste to moche mysdo  
The whiche may not venge him the vpon  
Truste not to him for harme therof may fall  
The death of achilles telth the alle

**Close**

**A**chilles dide first moche harme to the  
ceteynes and kild many of priantes  
childe. Hector. troyles and othir for pe  
whiche they ought to hate him. 220t withston  
dunge the achilles trustid quene etuba priantes  
wif whose childe he had slayne be treson. and  
went be uyghte to speke with hire for to trete of  
a marriage betwene polixene hire doughtir and  
him. And there was achilles slayne be paris and  
his felsehipe be the comādent of the quene his  
moder in apollines temple. Therfore it is seyde to  
the good knyght that he shulde not truste his  
cueny to whom he hath to moche mysdo. w  
one a pees or amendes made to him. To this  
purpos a wise man seyth. Se ware of the war  
dies of thine enemy the whiche may not venge  
him.

**Allegorie**

**I**n him to whom aua hath to moche  
mysdo he shulde not truste. In that  
we may take how that we shulde doute the ven  
gance of god and therin it is necessary to kepe  
the comādent the whiche seyth. Thou shalt  
doe no myschef. that is to sey in aduourie ne  
in fornication. And here in is defendid as yfidi  
seyth all the fithie of flesshe desantes the whi  
che is not in marriage and all disordnat vsages  
of leuere membrs. To this purpose the laue  
seyth. *more inquit machino r aduiteria. scunt. xv. c.*

**Text**  
like to Zussierres be not leef  
The whiche was worse than an errant thef  
It is to reprove his cruelnesse  
To suche dedis the two wise dresse

**Allegorie**  
**Z**ussierres was a kynge wondrously cruel  
and desired him grete in manslaughter  
and in dede he killed them in his tem-  
ple his self with knyves and made sacrifices  
to his goddes. Therefore it is seyde to the good knyght  
that in no wise he shulde desire him in slaying  
of mankyndes nature. ffor suche cruelnes is ayens  
god ayens nature. And ayens all boume. and to  
this purpose socrates seyth to counsell the good  
knyght if thi pnce be cruel thou shuldest make  
rate him be good examples.

**Allegorie**  
**Z**ussierres the whiche was a man ster  
and contrary to mankyndes nature we  
may note it in the diffence that we doo ayens the  
commandment that seyth. Thou shalt doo no thynge  
seynt Austyne seyth. that in this is defendid  
all vntilful vsurpacion of othir mens thingis  
as sacrilege all rauen. all thynge takyn be force  
and be lordeshippe of the pepill with oute reson  
To this purpose seynt poule the apostill seyth  
Q. furabat in no furat. ad cor. iij. c.

**Text**  
Sette the not to moche on thi plesance  
ffor it putteth in to greet balannce  
Thi lyf whiche thou shuldest lone yde  
leander perissid in the see

**Allegorie**  
**L**eander was a yonge gentylman that lound  
to herthy fayre hez. and as ther was  
an arme of the see betwene the two ma-  
nnes of the two loundes. leander passid it often be  
nyghtes swymmyng. for to see his lady. The whi-  
che had hire castell faste be the banke side be cause  
ther lone shulde not be parcynd. But it fell on  
a tyme that ther rose a grete tempest vp on the wa-  
ter the whiche durid many dayes that distroubled  
the ioye of the loundes. But yit it happed that leand-  
er contreynd with to greet desire took the water in  
the tyme of the tempest and there he was so longe  
possid with the perillous waives that he muste  
needs perisse pntouly. She the whiche was on  
that othir side in greet thought for hire lone. Whā  
she sawe the body come fletyng on the ryner side  
than she was freynd with so meruelous a sorow  
that she faste here self in to the see. and in takyng  
the perissid body in hire armes was drowned  
Therefore it is seyde to the good knyght that he  
shulde not lone his delite so moche to put his lyf  
therefore in to greet aventure. wherfore a wise ma.

seyeth. I merueyle that I see soo many percelis suffred  
for bodily delite and soo strit purueance made  
for the soule the whiche is en lastyng.

*Allegorie*

**N**ow that auoyde defendeth that a mā shuld  
not set so moche be his plesance may be  
vnderstanden be the comādent that seyeth. Thou  
shalt bere no fals witness agens thi neyghboour.  
And seynt Austine seyeth that there is defendid  
also all fals accusacions. Surchunges. Sabbing  
and all fals reportes and dissimulacions to othir.  
And Iddre seyeth that a fals witness doot vilenye  
in sondry partes to god whom he despyeth in  
for sweryng him to the iuge the whiche he decey  
ueth with his lesynges. And to his neyghboourgh  
that he hurteth in that he is falsli disposid agens  
him.

*Texte*  
pelle heleyme ayen yf askid she be  
ffor in greet trespass hertis mendis pde  
Betwix it is sone to pees consente  
Than to hide the vnnomise badly ment

*Allegorie*

**H**elaine was kynge menclaw wif and  
zanysshid be paus in grece. And whan  
the Grekis were come vp on troy with  
a greet arme for to venge that dede. afore er they  
dide any mysdede to the laude. they requyrd that  
heleyme myght be restord ayen to them. Therefore

it is seide to the good knyght that yf he haue be  
goune a debate folly. It is bettir for him to leue  
it and to make pees than to pursue it. that harme  
falle nor to him therof. wherfore plato the phile  
sophe seyeth. If thou haue done wronge to whom  
that eny it be thou shuldest not be at ese to thou  
were acordid with him and had made pees.

*Allegorie*

**H**eleyme the whiche shulde be yolde ayen  
may be vnderstanden the comādent  
the whiche seyeth. Thou shuldest not desire thi  
neyghbores wif for the whiche seynt Austine seyeth  
is defendid bothe thought and wille to doo forni  
cacion the whiche dede is defendid afore in the v.  
comādent. for oure lozde sayeth in the gospell  
a vider miltre ad gauptred ca. ja mechar? est i  
corde suo. a. i. ca. *Texte*

besemble thou not to the goddesse  
Auroa that yenteth greet lightnesse  
To othir whan that hire oure is comyng  
And in hire self hath sorow and wepyng

*Allegorie*

**A**uroa is the spryng of the day and fa  
bles seyeth that it is a goddesse and that  
she hadde a sone of hires slayne in the  
bawth of troy the whiche was callid trims and she  
that hadde myght as a goddesse chaungid the body  
of hire sone in to a swanne. and fro thens come the

firte swaimes. This lady was of soo greet beuie  
that it zeioysid all tho that saue here. But all the  
of she beuaynd here soue signis. Therefore it is  
seyde to the good knyght that be his good vertues  
he shulde be zeioysid and afore othir he shulde  
not be heuy but gladd and behauyng him gra  
ouusly. Wherfore Aristotle seyde to alhamdre the  
grec. What maner of hemicse that thine here ha  
ue thou shuldest shewe a glad visage to thi peple

**A**llegorie  
**E** Aurora that wepeth. We may vndersta  
de that noo desire shulde wepe in vs for  
conceit of worldly thungis. And be this we may  
note the tenth comandment the whiche seyth  
thou shalt not conceite thi neighbors house. his  
oye his asse ne no thunge that he hath. For the  
whiche seynt Austine seyth that the wille is defen  
did to doo theste or zaucyne. And this is defendid  
afore in the vii. comandment. to this purpos dauid  
seyth in the psalter. *22. Non sperare in iniqui  
tate. Rapinas uolite concupiscere*

**A**llegorie  
knowynge that this passyng was a fool  
in no wise serue thou not of here stool  
Thougth that some womē doo soo anye  
yit right many goode ther be i wis.

**A**llegorie

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**D**alyspe was a queene and some fables seyne  
that she was a woman of greet dissolu  
cion and nauyly soo that she couid a boie  
the whiche is to vnderstoude that she was a queyn  
wid with a man of foule condiaones. be whom she  
conceyuid a sone of greet cruelnesse and meruelous  
of strengthe and be cause he hadde forme of man  
and nature of a bulle. in that he was stronge and  
of greet sharpenes and soo euyl that all the world  
cryid him poenis seyde be ficion. that he was  
half man and half boie. And therefore though p<sup>r</sup>  
lady were of suche condiaones it is seyde to the  
good knyght. that he shulde neythir sey ne sustene  
that alle women shulde be like to hire. standynge  
the trowth seyth the contrary. for Galene seruid  
the science of lecheraste of a woman notable and  
wise callid Clempare. The whiche seruid him to  
knowe many goode herbes and the proprietes  
of them.

**A**llegorie  
**O**r passyng the whiche was a fool may  
be takyn a soule zeturnd to god. And seynt  
Gregoz seyth in his omelies that in heuyn they  
haue greetr ioye of a soule zeturnd to god than  
of a rightwis man that hath euyl bene rightwis  
like as a capteyne counteth bettir a knyght that  
fledde and than zeturnd and after his zeturne  
woundid forre his enemy than he that dide neu  
a ventur. And as a labozere counteth bettir the lade

that after thornes beynh frute had undanmy  
than that the whiche had nen no thornes and  
beynh no frute. To this purpos god seyth be the  
prophete. *Beitit vniuersity a via sua pessia et pro  
pna? co iustan et poy woz. Jeremie xxxij. ca*

*Allegorie*

If thou haue doughtres for to maye  
And thou wilt make them all zedy  
To man. so that hurte come uodn to the  
Of kynge adrafnus vnbethinke the

*Allegorie*

**A**drastus was kynge of arges and a fine  
myghty man and a good. It fell that .ij.  
ciraunt myghtes the ton called polim  
tes. the tothir Tidms faught in the derbe myght  
vndir the yates of his palaye for the ton thalen  
gid the tothirus loggyng be cause of a stronge  
tempeste and a greet reyne the whiche hadde tur  
mentid them all the myght and thider were they  
soddenly comen at a venture at that tyme. The  
kynge the whiche herde noyse of sweides myght  
vp on sheldes. rose oute of his bedde and come and  
departid the two myghtes and made them accord  
did. Polimtes was the kynge's sone of thebes. And  
Tidms a nothir kynge's sone of Grece. but they  
were exild oute of their countres. Adrafnus woz  
pud greet tho. ij. barones. and yaf them i marriage  
ij. feyre doughtres of his. After that for to sette

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Polimtes in the right of his lande the whiche  
his brothir thebes helde fro him. The kynge adrafnus  
made a greet arme and went to thebes with a  
greet oost. But therof fell so moche harme that  
all that greet oost was distournd and dede and  
takyn in chone. and the kynge's .ij. sones i lawe  
dede. And the brothir the whiche were at debate  
eury of them slow othir in batayle. And there lefte  
of all. but Adrafnus and .ij. myghtes with him  
And be cause ther is moche to doo for to sette apen  
in ther right pepur the whiche is exild. It is seyde  
to the good myght that in suche case he oughte  
to take counsell and he shulde take hede to this  
aventure. And how Adrafnus dreuyte oo myght  
that he yaf his .ij. doughtres to be maned to a houn  
and to a dragon the whiche faughte to gedir. The  
exposoure of dreines seyth. That dreines counth  
of farnasies and may be a shewyng of good or of  
euyll aventure. that is to come to creatures.

*Allegorie*

**H**ere it is seyde who hath doughtres to maye  
that he shulde take good hede to whom he  
shaf yue them. We may vnderstande that the  
good goddis myght shulde take good hede with  
whom he shulde feleshye him. If it happe that he  
wil goo in to feleshye. As good to bi did. On the  
same wise eury man shulde sette his thoughtes in  
holy mednacions. And seynt Austine seyth in a

pisit. That tho the whiche hath seruid of oure soule  
to be debonayre and meke profitis more I meditan  
ones and in prayers than som othir doo in redynge  
and in heyrnge. Therfore dauid seyth in the psalm  
meditabor in mandatis tuis que dilexi

**C**urpe est in me  
Witth cupido the yonge and the zosse  
It plestis me that thou queynte the trewys  
The god of batayle it plestis also  
yt be good mesure it ought to be doo

**C**upido is god of loue and he causit it strait  
not moche a mys for a yonge knyght to  
be amercous vpon a wise worshipfull  
lady for his condicions may be moche the better  
soo that he can kepe the meue wey and also it is  
a dysportfull thinge in armes. It is seyde to the good  
knyght that he may aqueynte him wel I nowgh  
witth Cupido for a philisofie seyth. that to loue is  
good corage it counth of noblesse of here

**C**hat it plestis wel the god of batayle that  
thou aqueynte the witth cupido It may be  
take be penance. If the good spyrte repentance  
of his synnes and a feighter ayens vices be ioynd  
and neibe entred in to the right wey. It plestis  
wel to the god of batayle the whiche is ihu crist  
that he aqueynte him witth penance. And that

ihu crist be his worth batayle was oure redemptour  
what worde of more mercy seyth seynt Bernarde  
may be seyde to a sinner the whiche was dampnd  
that there as where he was solde be synne to the  
fauke of helle and hadde not wheris to bie him  
ayen than that the whiche God the fadir seyde to  
him. Take my soue and yene him for the. And the  
soue seyde. take me and bie the ayen witth me. Seynt  
petr remembrit this to the in his firste pisit  
non corruptibilis auro vel argento redempti  
quis si proso sanguine quasi agni iud tamen et  
immortal ihu v. vna pet. i. ca.

**C**orinus the feyre note may thou nougth  
ffor the repute of the message brought  
ze the ranyu and ys thou it sle  
Thou shalt aft gretyly repente the

**C**orinus was a gentil womā as a fable  
seyth that phobus sonnd paramoures  
The ranyu whiche seruid him at that  
tyme tolde him that he saue Corinus his loue. He  
witth a nothir yonge man. phobus was so soyr of  
these thingis that he kild his loue as sone as she  
come before him. But aftir he repentid him right soze  
than the ranyu the whiche abode to hane his  
herdon of his sorde. for that good dede was cursid  
and drynen away and his fetteris the whiche wer

Wonne to be white as snowe. phedno changed them  
in to black in token of sorowe and ordered him  
fro thens forth to be brynger and shever of crye  
things. The exposition of this may be vnderstan  
den. that the seruante of soue myghty man myght  
reporre to him things sicke for the which he  
was dryuen away and vndone. Therefore it is seyd  
to the good knyght that he shulde not anawere hit  
to telle things to his pnce be flaterie the which  
myght inue him to angre or to ire ayens the wel  
fare of any othir. For at the laste in sicke reporres  
comply the rewarde be suale. and also he shulde  
not beleue no reporre made to him be flaterie. To  
this purpose hermes the philesophie seyth. that a  
reporroure or a contrenoure of wordis oinshir he se  
yth to him to whom he reporreth them or he is seyd  
to him of whom he seyth them.

#### Allegorie

**U**nto the which shulde not be seyne the  
may vnderstande ther bi our soule the which  
we shulde not se be synne but kepe it wele. For as  
seynt Austine seyth. The soule shulde be kepte as  
a cofre the which is full of tresoure. as a castell  
is besegid with enemyes. And as a kyng that  
reysteth in his chambre of w<sup>o</sup> draughte. And this  
chambre shulde be closid with .v. pates the which  
be the .v. wittes of kynde and the closunge of these  
pates is nought elles but for to withdrawe the

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delectaciones of the .v. wittes. And yf it be soo that  
the soule shulde goo oute of these pates to his forey  
ne werkes. he shulde goo oute deuinely. veyn and  
distract like as pnces whan they goo oute of their  
chambres wher they haue vsshens afore them.  
with mages for to make wey in the pces. On the  
same wise. whan the soule shulde goo oute to see  
here. speke. fele. or taste. it shulde haue before him  
fere for his vsher. and for his mast he shulde  
haue. the consideracion of the peynes of helle and  
of the might of god. and to kepe the soule thus  
the wise man comendeth the sepunge. *On custodia  
pena or tui qui ex ipso vna procedit. p. m. ca.*

**Be hmo greet thou ne sette ne telle**  
Thougth that the note be bett<sup>r</sup> than the shelle  
Desire to haue worshippe and worthines  
for it is moche better than richesse

**Allegorie**  
Unto vpon the fables of poctis is the goddesse  
of richesse and be cause that to gete goodes and  
richesses longith moche besynesse and tranaple  
and that sicke besynesses may turne amon fro  
the getyng of worshippe and standyng worshi  
pe and worthines is more to preyse than riches  
In as moche as the note is bett<sup>r</sup> than the shelle  
It is seyd to the good knyght that he shulde  
not sette soo his thougth in fectate that the

pursynge of worshippe be leste therefore. To this purpose hermes seyth. That it is bettir to haue pouerte in doyng good dedes. than richesse lewde or euill gotyn. Standynge that worthines is euyl lastynge and richesse voyde and decynable.

**Allegorie**

**I**mo whom we shulde not sette to moche bi the which is taken for richesse we may vnderstande thech. that the good spirite shulde disprese riches. And seint Bernarde seyth. O sone of Adam. signe conuention wherfor lonest thou so moche these worldly riches the whiche be not trewe ne they be not poures and wheder ye wiff or noo. at yo' deche ye must nedis leue them. And the gospell seyth that a camel shulde sonner passe thorow a nedelis ye. than a riche man shulde entre in to the kyngedome of heuene. For a camel hath but oo boche on the bak. and the euyl riche man hath. ij. on of euyl possessions and the tothir of spines. he must nedis leue the firste boche at the deche. but the tothir wherfor wiff or no he shal bere with hi. yf he leue it not afore er that he deye. To this purpose oure lord seyth in the gospell. *facilius camelus per foramen acus transiet quam dicitur Arari regnum celorum intrare.*

**A**vens Amphoras sadde comisset i sey  
God not to destroye for than thou shalt droye  
To thebes ne the cite of Arges

Assemble

Assemble noon ofte with shelde ne targes

**Allegorie**

**A**mphoras was a fitt wise clerke of the cite of Arges and hadde moche komynge And whan kynge adrastus wolde goo up on thebes for to distroye the cite. Amphoras the whiche be komynge knew what harue myght falle therof comselid the kynge not to goo for yf he wente alle shulde be dede and distroyed. But he was not bedid. yf it felle as he seyde. wherfore it is seyde to the good knyght. that auens the comselid of wise men he shulde take noo gret enyrisse. But as solin seyth. The wise mans comselid anaylath luff to him that wil not doo therast.

**Allegorie**

**I**n noon shulde goo to batayle we may take that the good spirite shulde folow holy pchinges And seint Gregor seyth in his omelies. that like as the lyf of the body may not be susteind w<sup>o</sup> oute that he take his zefecton bodily. on the same wise the lyf of the soule may not be susteind w<sup>o</sup> oute ofte herynge the worde of god. Than goddes worde the whiche ye here with yowre bodil cres zefecty ne than in yowre hertes. for whan the worde is herde and kepte in the wombe of mynde than it may profite. But as a seek stomak casteth oute his mete. And as men be in dispeyre of him that



Broketh not. but casteth all oute. Euen so is he in  
perceit of ener lastyng deathe that heareth preachynges  
and dooth not ther aft. Therfore the scriptur sayeth  
Non i solo pane uiuit homo s; de omni uerbo  
q; procedit de ore dei. apothec. iij. ca.

**¶ Verse**

Gouerne thou thi tonge after Saturne  
lere noon enyl them longe pounre  
To speke to moche it is a foule custome  
And greet folly them is to presume

**¶ Verse**

**S**aturne as I haue seyde afore is a planer  
heny and slowe. Therfore it is seyde to the  
good knyght that his tonge shulde be  
like to him for the tonge shulde not be to hasty  
in spekyng to moche but wise. so that it speke  
no harme of noon ne no thynge that aniaun myght  
them presume folly. for a poete seyth. Be the  
worde men knoweth a wise man and be the doct  
a fole

**¶ Allegorie**

**T**he tonge the whiche shulde be like  
Saturne is vnderstonde the sadnes of  
speche. hie of seynt victoure seyth to this pur  
pose. that the mouthe the whiche hath no kyng  
of discrecion faryth as a catte that is with oute a  
waile. as a vessel that hath no bottonne as an  
horse that hath no bridill and as a shype that  
hath no rothar. An enyl lepte tonge gydeth as

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It pereth as an arowe. frendes sone turned therbi  
and enemyes multiplied. It is stamdrone and sow  
eth discordes. At oo strok it smyteth and killeth many  
poures. who so kepeth his touge kepeth his soule  
for deeth and lif is in the power of the soule. And  
to this purpose dauid seyth in the psalter. *Ans*  
*et homo si uult uitam dico diligit uideri bonos*  
*phibe lingua a malo. tibia ne loqr doli.*

**¶ Verse**

Beleue the crowe and his trewe comysaye  
And be neuyr best ne tranayle  
In enyl tynghes to be the better  
Of thi demene thou mayste be the surer

**¶ Verse**

**T**he fable seyth that the crowe mette the  
rauyne when he brought the tynghes  
to phobus of his lone cornus the whiche  
hadde done amys. and he requyrd him so sore that  
he tolde him the cause of his iourney. But she dy  
allowed him be cause he went not to yene him ex  
ample of the same. the whiche for a like cause hadde  
bene chased oute of palles hous. where som tyme  
he was woute to be greet anounced. But he wolde  
not beleue here. for the whiche harme folowid to  
him. wherfore it is seyde to the good knyght. that  
he shulde truste the crowe. And platon seyth be  
no iangeloure. ne to the knyge greet reportoure  
of tynghes.

**A**llegorie  
 Of the crowe shulde be beleued. It is seide  
 that the good spirite shulde vse suche counsell  
 as seint Gregor seith in his omelies. that streng  
 the vaynt not. For strengthe is soue outstrowen  
 yf it be not restid vp on the pette of counsell. And  
 the soule the whiche hath losse in him the sege of  
 counsell outwarde he is disparbelid in diuise despres  
 Therfore the wise man seith. Si uincit sapientia  
 tunc qstia custodit pudentia suadet re. p. 1. 1.

**T**exte  
 If thou enforce the with any wayght  
 Stronger than thou to make pleyes of myght  
 withdrawe the saye that hurt thou ne be  
 Of Ganymedes vnderthynke the.

**T**exte  
 Ganymedes was a younge gentil man of  
 the troyens ligne and a fable seith.  
 that phedus and he stroue to gedre. In  
 castyng of a barre of yren. And as Ganymedes myght  
 not withstoude the strengthe of phedus he was  
 slayne with the reboundyng of the barre that  
 phedus lauchid so he that he hadde losse the myght  
 therof. And therfore it is seide that the streng is not  
 good with a stronger and a myghtier than he self  
 is. For ther may not come therof but greet toun  
 mencye. wherfore a wise man seith. To be best  
 w<sup>t</sup> men that vse outragious games. it is a signe

of pride. and counth the ende is angre.  
**A**llegorie  
 Or to sey that a man shulde not enforce him  
 ayens a stronger than he is him self. It is  
 to vnderstande that the good spirite shulde not take  
 on him to stronge penance with out counsell  
 seint Gregorie in his moralles speketh herof and  
 seith. That penance profiteth not yf it be not  
 discreet ne the vertu of abstinence is nought wor  
 the yf it be in such wise that it be sharp than the  
 body may suffre. And therfore it is to conclud  
 that no pore ydole shulde take it on him w<sup>o</sup>me  
 counsell of a more discrete than him self. wherfore  
 the wise man seith in his proverbis. *Qui mult  
 ta on facit conuicio.*

**T**exte  
 Resemble not Jason that man  
 the whiche throug mede the flese wan  
 of golde for the whiche soue afterwarde  
 he payd hire right enyl guerdon and harde

**T**exte  
 Jason was a knyght of Grece the whiche went in  
 to strange countres that is to sey in to the yle of  
 Colcos. be the enoyng of his vncle pelles  
 the whiche of enye desired his dath. Ther was  
 a shepe that hadde a flese of golde and it was kepte  
 be enchaunment. but the conquest was so stronge  
 that noon come thidre but that losse the h<sup>o</sup>f. yedee

the which was the kyngis dought of that countre  
took so grete love to Jason. that he the enchaunte  
ments that the countre of the which she was a  
soneyne maystres made charmes and bewnd  
Jason to enchaunte he the which he wan the  
se of golde. wherof he hadde worshippe above alle  
kyngis hymne. And he medee was resernd  
fro deathe. to whom he had promysid. ever to be  
trewe frende. But after he sayid of his feythe  
and leste hire holly and forsook hire. not with  
stondyng she was of soneyne bewte. Therfore  
it is seyde to the good knyght that he shulde not  
be like to Jason the which was to vnkowynge  
and to vntrewe to that the which had shewid  
him moche goodnes. wherfore it is to vilenous  
thinge for a knyght or any noble pson to be  
zecheles or enyl knowynge of goodnesse yf any  
he haue resernd. be it of lady of gentylwoman  
or of any othir pson. for he shulde en thynke  
therof and gnerdon it to his power. To this pur  
pose hermes seyeth. Se not slowe ne delayinge  
to remembir of him that hath done the good for  
thou shuldest en thynke ther upon.

**A**llegorie  
The good sprite shulde not be like to Jason  
the which was zecheles that is to sey he  
shulde not be zecheles ne vnkowynge of the bent  
fices resernd of his maker. And seynt Bernard

seyeth up on the Canticles that vnkowynge is  
enemy to the soule and lesse of vertues a dysprey  
fyng of merites and a lesynge of benefices. And  
also ingratitude farrth as nought the which dri  
eth the well of pite the dewe of grace and the xpi  
of mercy. and to this purpose the wise man seyeth.  
*Ingrati enim spes tanquam ternalis glaciis tabescit  
& dispersit tanquam aqua sruaonia. sap. xvij. q.*

**A** Verse

Kepe the wel fro the serpent Gorgon  
Se war that thou loke not hi vpon  
haue good sad mynde vpon pynast  
And he shall the tesse the story all

**A** Verse

**G**orgon as the fable seyeth was a gentyl  
woman of soneyne bewte. But he cause  
that phobus lay be hire in the temple  
of diane the goddesse was so sore greind that she  
turnid hire in to a serpent of right horrible figure  
and that serpent had such a properte that eny  
man that behelde hire was chaungid sodenly in  
to a ston. And for the harme that folowid of hire  
perniale the worthi knyght went for to fighte  
with that ferse best. And behelde him self in the  
brightnesse of his shelde the which was all golde  
be cause he shulde not beholde the enyl serpent  
and he dide so moche that he smote of hire hed  
many expositiouns may be made vpon this fable.

As gorgon may be vnderstande for a cite or a towne that was wome to be of greet beaute. But the more the vices of the dwellers therein it become a serpent and venomous. That is to vnderstande that it dide moche harme in the marches to ther neyghbores. as to robbe or to spoyle holly alle tho that they myght gete as marchantys and othir passers forth or were taken and holden and put in prayre psones. And thus were they chaungid in to a serpent persuale the which behelde him self in this shelde that is to sey in his strengthe and knyghthode went to feighte ayens the cite and took it and took the power fro it that it dide no more harme that myght be seide that som man myght take a full feyre lady of euyl condicions. the which be hire couense put many from hire goodes. But he putte hire fro that wille. And many othir vnderstandynges may be seene therein. Therefore it is seide to the good knyght that he shulde kepe his fro beholdyng euyl thingis the which myght drawe him to euyl. And aristotle seyth he pteiff first of wikkidnesse. folowe wise men and study in ther booke. and beholde thi self in ther werkes.

#### Allegorie

**N**ow that Gorgon shulde not be beholde it is to sey that the good spyrte shulde not beholde ne thynke on no maner desyre but beholde him in the shelde of the state of pfection and that

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it is for to fle desyres. Crisostom seyth that as in possible as it is for fire to breune in watir. As in possible it is for the corrupcion of herte to be amonge worldly desyres for they be .ij. contrary thingis and such as eche of them dystroyeth othir. for corrupcion is modir of reys and desyre engendreth laughtynges. corrupcion restreyneth the herte and desyre enlargeth it. To this purpose seyth the scripture. *Am sciat i lacrimis i expulsioue*

#### Expte

If that lone vu to the make shox the myght  
zeuar phobus uoye the nor w<sup>t</sup> his myght  
wherbi thou mayst be take and tied  
in vulcaues hemes and onyr seyd

#### Expte

**H**able seyth that mars and venus sound to gedir pamoures. It fell on a myght p<sup>r</sup> they were a slepe arme in arme. phobus the which saue clark. come vp on them. and forth with he accusid them to vulcaus venus househede. Than he that saugh them in that place forgid a heme and a cheyne of bras and bonde them bothe to gedir soo. that they myght not mene. As he that is myght of heneue and can werke subtilly. And thus he come vp on them. and than went he for tho othir two and shewed them his shame. And the fable seyth. That such Proteges ther be that wolde full feyre falle in the same mysdede. To

To this fable may be sette diuerse expositions. And  
it may first p[er]ceyue touch the sou[er]eign of A[nt]ho[n]y  
nonye to tho[se] that subtilly can vnderstande it. may  
to oure purpose seye. that the good knyght shoulde  
kepe hym that in suche wise he be not ouer leide  
be foryeu[n]esse of tyme. And a wise man seyth.  
That vniuersite is any thyng so secreete but that of  
some it is perceyued.

### Allegorie

**H**ere where the anto[ur]ne seyth. If some man  
te the myr to the. We shall sey that the  
good spirite shoulde kepe hym fro the waiches of the  
fende. Seynt leo the pope seyth to this. That the  
oolde enemy the which transfigurid hym in to  
an angel light. seyth not to freche his senses  
of temptacones onak. and to aske how he may  
corroupe the feyth of good beleuers. he desol  
dith whom he shall embrace with the fire of co  
uctise. Whom he shall enflawne with the breuynge  
desire of lechery to whom he shall purpose the  
alkezousnesse of gloriye. he examyneth of alle  
customes disturd of hertes countre affectiones.  
And there where he fyndith a creature most enu  
nd and light he seyth cause of iunir and occup  
eth hym therin. Therfore seyth seynt petr the  
apostle. *Sobry esto et vigilate quia aduers  
arius vester diabolus tanq[ua]m leo rugiens arde  
nter quere quē deuoret. scilicet per v[er]ba. ca.*

### Expte

Thamans dispreyid may not wel be  
Though a woman she were of feruere  
Sunderlike the where takyn was Cirus  
for right harde and dere he douer f[or] distres

### Close

**T**hamans was queene of Amazoyn. A full  
worthy lady and full of gret worthines  
of gret hardines and wise in armes and  
gouernance. Cirus the gret kynge of persie the whi  
che had conquered many a region with a gret oste  
he ment for to goo ayens the lande of feruere of  
the which he sente but trust be the strengthe therof  
But she the which was expert and subtile in  
traite of armes suffrid hym to entre in to hire tow  
ne with oute any meynge of hire vn to the  
tyme that he was come in to frayte passages  
amonge hills and grette mountaynes wher a full  
stronge contre was. Than be thamans busshene  
tis he was assayid on euery p[ar]t with the womē  
me oost. And brought so ferforthe that he was  
takyn and alle his peple dede and takyn. The  
queene made hym to be brought before hire and  
made his hed to be smyten of and to be caste in a  
tubbe full of his barones blood the which she  
had made to be shedid in his presence. And thama  
ns spak in this wise. Cirus the which had neu  
er knowgh of mans blood now mayste thou drinke

y nowy. And thus endid Iuris the greet kyng of  
perce the whiche was neuyr ouercomyn in batayle  
afore. Therfore Othea seyth to the good knyght that  
he shulde neu be so outrofyng in him self. But  
that he shulde doute that he myght haue any  
be som fortune and yt be synpuler than he is. To this  
purpose platon seyth. Dispraye noon for his vices  
may be grete.

#### Allegorie

**G**hamazuo the whiche shulde not be disprey  
id though she be a woman. Is to sey that a  
good spyrte shulde not disprey ne hate the state  
of mekenesse. be it in religion or ellis where and  
meeknesse is to preyse. John Cassan seyth that in  
wise the edifice of vertues in oure soule may not  
zeyse ne dresse him self yf the foudement of very  
meeknesse be not tassyd firste in oure hertes the whiche  
che and it be right stedfastly sette may sustene the  
hynesse of perfection and of charyte. Therfore the  
wise man seyth. Quarto maior es. humilia te  
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Tudiz: coram deo inuenio gram. ecc. 14. m.

#### Verse

Thi witte to be enozed suffre nought  
To folly desires ne therto brought  
Thi worshype yf it the asid be  
Anon beholde the wete in medec

#### Close

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**A**ldre was oon of the kompygest women  
of sozerie that euyr was and hadde most  
kompyge as the stoues seyth not with  
standyng she suffrid hire witte to be enozed at the  
ouen wille for to fulfill hire desire as in lewde loun  
she suffrid hire to be maystrid. so that she sette hire  
here vp on iason. and yaf him worshype godd and  
goodes. for the whiche after that. he yaf hire a full  
euyl rewarde. Therfore Othea seyth. that the good  
knyght shulde not suffre resou to be ouercomen w  
lewde desire in no maner was yf he wil use of the  
vertu of strengthe. And platon seyth that a man  
of light corage is sone meind with that the whiche  
he comth

#### Allegorie

**W**hat aman shulde not suffre his witte to be  
enozed to lewde desire may be vnderstande  
that the good spyrte shulde not suffre his propri  
wille to haue dnacion. for yf dnacion of propri  
wille ceshd not. ther shulde be noon helle ne the  
fire of helle shulde haue noo dominacion. But up  
on the pson that suffirith his propri wille to be  
lord of him. for propri wille fightith ayens god  
and empyrdeth the self. That is he the whiche  
dispyrith paradys and clostith helle and voydeth  
the value of the blood of criste ihu. and submitteth  
the worlde to the thraldom of the fende. To this  
purpos the wise man seyth. Virgo atq; curat

tribuet sapiam puer autē qui diuincū ppe volū  
tati cōfudet magram suam puerū dīo. v. v. ca.

**Texte**

If thou be soget to god Cupido  
The wood Geant loke thou kepe the fro  
That the harde roche i no wise may pnt be  
vpon aas and vpon Galathe

**Close**

**G**alathe was a phayric and a goddesse the  
whiche hadde a yonge gentelman that  
she louid and was ded. ther was a gent  
of a foule nature that louid hire but she luste  
not to loue him. But he aspid hire soo besly  
that he perceyuid them bothe in a creues of a  
roche than were they ourleyde w<sup>t</sup> a podyne  
rage and the roche tremblid in suchie wise that  
holly brake and clane a foundr. But Galathe the  
whiche was a fayric dressid hire in to the see &  
aspid therbi. This is to vnderstande that the  
good knyght shulde be ware in suchie caas to be  
ourleyde w<sup>th</sup> suchie as hath myght and wille  
to greue him

**Allegorie**

**N**ow he shulde be ware of the Geant  
whiche is yonen to Cupido. It is to vnder  
stande that the good spyrte be wel war that he  
haue noon ymaginacōn to the worlde ne to no  
thinge therof. But en thynke that all world

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things may laste anaple whiche endure. ffor seynt  
jerome seyth vp on jeremye. that ther is no thinge  
that may be noysid longe amonge the things the  
whiche shall haue ende. Soo at oure tyme is of  
laste regarde to the enlastyngre tyme. To this pur  
pose the wise man seyth. *Transcendit nā vetus  
vulva: tantū nūc parvū sap. v. ca.*

**Texte**

ffectis ener the goddesse of distorde  
Enyl be hire hines and hire corde  
p ellus maziage stik fore she troublid  
ffor the whiche aft woche folke assenblid

**Close**

**D**istorde is a goddesse of enyl dedis  
and a fable seyth that whan p ellus  
weddid the goddesse thens of whom  
Achilles was aft that boze Inditer and alle the  
othr goddes and goddeses were at the maziage  
but the goddesse of distorde was not prayed  
therto. And therfore for enuye she come vnsent  
fore. but she come not aft for nought. ffor she  
dide vntil hire office. when they were sente at  
diner at oo bozde. the thre myghti goddeses  
pallas juno. and venus. ther come distorde &  
kete an apitt of golde vp on the bozde wher  
on was writen. see this be yonen to the feyrest  
than the feste was troublid. ffor euen of them  
spide that they ought to haue it. They wente

afore iudger for to be iudged of that diforde. For  
he wolde not plese on for to displese a nother  
wherfore they put the debate vp on paris of  
troy the whiche was an herde man at that tyme  
Whan as his moder dreumpte whan she was  
greet with him that he shulde be cause of the  
destruction of troy. He was sent therfore to the  
foreste weynge to him that he had bene his  
sone. And ther' mercurius the whiche ledde the  
ladies tolde him whose sone that he was. Whan  
he leste kynnge of shepe and went to troy to  
his grete kyn. The fable witnesseth this. Whan  
the very fory is hidde vnder poeetik' couer  
And be cause that often tymes many grete mis  
chences hath fallen and fallerth thozow diforde  
and debate. Othea seyth to the good knyght  
he shulde be war of diforde. soo as that it is a  
foule thinge to be a debatoure and to mene  
tes. pythagoras seyth. Soo not seyth he in that  
wey wherz harte growerth.

#### Allegorie

**W**here it is seide that diforde shulde be  
fledde on the same wise the good spyrte  
shulde fle aft' lettynge of conscience and estiche  
strykes and notes. Cassiodore seyth vp on the  
psalter. Souereyn seyth he fleeth strykes and  
notes. For to stryue ayens pees it is woodnesse  
To stryue ayens his souereyne it is madnesse.

To stryue

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To stryue ayens his soget it is greet vylenie. Ther  
fore seynt poule seyth. 1220 in correptio et emi  
nacione ad romanos. xij. ca.

#### Exortacion

Thine euyl mysdede forgyete thou nougt  
If thou to any hast soo iust brought  
For the zeluarde he wil wel kepe for the  
Dystroyed was leomedon pde.

#### Exortacion

**L**eomedon as I haue seide afore was kynge  
of Troy. and he had done greet vilenye  
to the Darones of Grece to voyde them  
from his lande the whiche they forgyete nougt  
But leomedon forgyete it whan the grekis ran on  
him. the whiche outcome him he vnbare. & dis  
purueyed soo they dystroyed him and killed him  
Therfore it is seide to the good knyght that yf he  
hane mysdoun to any that he kepe him wele. For  
he may be sekir it shall not be forgyeten but zap  
vengid whan he may haue tyme and place. And  
to this purpos hermes seyth. Ze ware that thine  
entaynes come not vp on the and thou dystroyed.

#### Allegorie

**T**hat he shulde not forgyete the mysdede the  
whiche he hath done to a nother may be  
vnderstanden. that whan the good spyrte felth  
him in synne for defaute of resistence he shulde  
thynke that he shall be ponysshid as they be that



be dampned yf he amende him not. And therof spe  
keth seint Gregor. that the doue of god gooth now  
feyre and softed and a slowe paas. But in time to  
myuge it shall recompense moze greuousli the  
mercy that tary of his acte. To this purpos Ione  
speeth. *Ad dnm den vepu qm benigno  
miserico est. pacus et multo misericorde  
psabido sup mahaam.*

### Exort

If it happe thou be of loue dond  
ze war at the ceste to who thou telle it  
That thi dedis distouerd nor be  
vnderstunde wel of semelle

### Exort

**T**he fable speeth that Semelle was a gen  
till woman that Iubiter comd panyours  
Iuno the whiche was in zelousie toke  
the siknes of an amant woman and come to  
semelle and with fayre wordes began to zespou  
in so moche that semelle knowleched to hire all  
the loue of hire and of hire lone. And to be wel  
beloued and knowe of him she vauitd hire  
The goddesse than seyde to hire the whiche took  
noon hede of the deceyte ne parceyned no thinge  
yt of the loue of hire lone. Whan that she shulde  
be neyre with him that she shulde aske hit a veyse  
And whan she had wel requyrd him. And that  
he hadde grauntid it. the whiche she shulde

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that he wolde vouchesaf to halfe hire in suche  
wise as Iuno halfed his wif whan that he wolde  
solace him with hire. And in suche wise myght he  
parceyne the loue of hire lone. Semelle forpate  
it nought and whan she had made the request  
to Iubiter the whiche had promysid to hire. And  
as a god that myght not calle it ayen he was  
fult of joy and wiste wel that she hadde bene de  
ceyrd. Than Iubiter took liknesse of fire and  
halfd his lone. the whiche in a stut whiche was  
all broyd and brent. for the whiche Iubiter  
was fult heuy of that auenture. Upon this fa  
ble may be takin many vnderstanduges. And  
nameli vpon the sciens of astronomye as many  
wes speeth. But it may be also. that be som wey  
a gentill woman myght be deceyrd be the wif  
of hire lone where thorow him self made hire  
doye be maditance. And therefore it is seyde to the  
good knyght. that he shulde be ware whan he  
speeth of a thinge the whiche he wolde were  
secrete. afore er that he speke his worde to whom  
he seyth it. and what he seyth. for be curiostan  
tes thingis may be vnderstanden. Therefore her  
nes seyth. shewe not the secretes of thi though  
tes but to tho the whiche thou hast wel pned.

### Allegorie

**N**ow he shulde take hede to whom he spe  
keth we may vnderstande that the good

spine what soo eu his thought be shulde be warr  
in euery caas where euyl suspencion myght falle  
to any othir. Mo seint Austine seyth in the booke  
of shepe. that we shulde not all ouer sette store to  
haue good consience but in as moche as ouer  
infirmite may. and as moche as the diligence of  
mankyndes freednes may we shulde take good  
hede that we dide noo thinge the whiche myght  
come to euyl suspencion to oure stedfast brother  
To this purpos seyth seint poule the apostle  
In oib; pbe te exempat bonoz opū ad tm;

**T**exte

The dispozte truste nor moche vpon  
of diane for ther is spozte right noon  
for them that be in knyghthode pswyng  
that shulde cause ye to haunte tomoze

**T**exte

**D**iane is callid goddesse of the woode  
of huntynge. so it is seyde to the good  
knyght pursuynge the hys name of  
arnes. That he shulde not truste to moche in the  
dispozte of huntynge for it is a thinge that  
lyeth to idleness. And Aristotle seyth that idl-  
nesse ledeth a man to alle inconueniencies.

**A**llegorie

That a man shulde folow to moche diane  
dispozte the whiche is take for idleness  
The good spine may note the same. and that

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is to esthebe. Seint Gregore seyth doo eu som good  
thinge that the fendes may a lye fride the occupied  
in som good occupacion. To this purpos the wise  
man seyth. Considerant scintas dom? sic a pa  
ne ospan non comedat. pū. xxxi. ca.

**T**exte

Anamte the nought for gret harme folowey pfor  
The pragues the whiche mispook hire soze  
That ayens pallas hire soo anamted  
for the whiche the goddesse hire enchanted

**T**exte

**T**he fable seyth that pragues was a  
gentilwoman full subtilt and souerage  
in shaynynge weynynge and spynnyng but  
she was to presumpuous of hire souerage. and in  
bede she vauited hire ayens pallas for the whiche  
the goddesse was grend wroth hire the whiche for  
that foly vauityng she chaungid hire in to an  
prague. And seyde sth thou vauitest the so mo  
che in weynynge and spynnyng thou shalt euyl  
weue and spynne werke of noo valer. And fro  
thens come the pragues that be yet the whiche  
asse not of spynnyng and weynynge. It may be  
so vnderstanden that som psoes vauited them  
ayens here maystres for the whiche in som wise  
they took harme. Therefore it is seyde to the good  
knyght that he shulde not vauite him. stande  
that is is a foule thinge to be anamtoze. for

it may abesse to moche the prayse of his bonne  
And in the same wise platon seyth. Whan you  
doste a thynge seyth he better than a nothir be  
war thou anauite not therof for yf thou doo  
thine anayle is moche the lesse

**Allegorie**

**H**ow that aman shulde not vanite hi we  
may sey that the good herte shulde be  
ware of vauitynge. for seint Austine speketh  
ayens vauitynge in the .vij. booke of the cite of  
god that vauitynge is noo mankyndes prey  
sunge. but it is a turnd vice of the soule the  
whiche south mankyndes prayse and dispi  
seth the very wytes of prayre conscienc. To  
this purpos the wise man seyth. *And psum  
vobis superbia aut dimicaz iactancia qui con  
tult vobis. sap. v. ca.*

**Expte**

If to greet desire wil the in bryng  
To loue moche dispoite of huntynge  
Dadom than remembre may the  
for w a wood wilde bore deed was he

**Glose**

**D**adonnus was a josh Gentilman and of  
greet bewte Dennis found hi panded  
But be cause that he desired him to mo  
che in huntynge. Dennis the whiche douted yf  
som hurte myght come to him be sou anent

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He prayed him ofte that he wolde be ware how  
he hunted at greet bestes. But dadonnus wolde  
not beware and therfore he was slayne with a  
wilde bore. wherfore it is seyde to the good knyght  
that yf he wil algaies hunt. lette kepe him fro  
suche huntynge as as may doo him harne. To  
this purpos the prophete Sedechias seyth. That  
a kynge shulde not suffer his soue herte to mo  
che. ne be jdit. But he shulde make him to be  
reformed in good condicionnes and to fle vauite.

**Allegorie**

**H**ow he shulde thynke on dadom may be  
vnderstanden that yf the good spire be  
in any wise oute of the wey at the lesse he shulde  
thynke on the greet penit of pferuance. for as  
the fende hath greet myght up on synners. seint  
peter seyth in the secunde pistill that synners be  
bounde to corrupcion and the fende hath power  
ouyr them. for he that in batayle is oncomen of  
a nothir. is become bonde to him and in tokyne  
therof. It is seyde in the pocalypse. *Nota est be  
ne porcas i omni tribu et plin. apoc. viij. c.*

**Expte**

If soo be that there assaye the any  
Be war thou ne thi me use not light  
Ayens yf yf thi toline of strengthe not slake  
Of the firste troy example thou mayste take

**Glose**

**U**han hercules with moche pepill come up  
on the firste troy and that kynge leonard  
herde sey of ther compyne. Than he writ  
all the pepill that he myghte gete in the cite yssed  
out and went ayens them to the watr side. And  
there they assented with full fierse batayle and  
the cite was laste voyde of pepill. Than the kynge  
any the whiche was embusid with a gret ooste  
nere the wallis of the cite entrid in to it. And thus  
the firste troy was taken. Therfore it is seyde to  
the good knyght that he shulde kepe him that in  
suche wise he be not deceyved with his enemyes  
And hermes seyth. kepe the fro the pepill of thine  
enemyes.

**Allegorie**

**U**here it is seyde that a man shulde kepe his  
if he be assayled that his cite be not voyde  
it is to sey that the good spirite shulde kepe his  
seid and fillid with vertues. And her to seyth seynt  
Augustine. That like as in tyme of werre me of armes  
shulde not be vnyssid of ther armes ne ome of hem  
myghte nor day. on the same wise durynge the tyme  
of this present lyf he shulde not be disposid of  
vertues. for he that the fende fyndeth with ome  
vertues seyth as he that the adversary fyndeth with  
ome armes. Therfore the gosseff seyth. *Fortis  
armatus custodit armu suu. Luc. xj. ca.*

**Depte**

Up on the harpe assure the not to soze  
Of orphens yf thou seest any soze  
Ze armes yf thou wilt them wele spede  
To seve instrumentes thou hast noo nede

**Close**

**O**rfheus was a poete and the fable sey  
eth that he cowrite pley soo wel vpon  
the harpe that the zempuge watr toure  
ned his course. and the birdis of the eyre. the  
wilde bestes and the ferse serpentes forpate ther  
animes and zested to here the sounne of his harpe  
This is to vnderstande he pleyed soo wel that  
all maner of pepill of what condicones that they  
were detred them to here the poete pleye. And be  
cause that suche instrumentes assureth often the  
herres of men. It is seyde to the good knyght that  
he shulde not detre him to moche them. for it  
longerth not to the sounes of knyghthode to unise  
to moche in instrumentes ne in othir ydelnesses  
To this purpos an antoure seyth that the sounne  
of the instrument is the shaze of the serpent. And  
platon seyth he that setteth holi his plesance  
on flesshen detres is more bonde than a slane that  
is to sey than a man that is boughte and solde.

**Allegorie**

**O**rfheus harpe up on the whelle and shulde  
not be assured. We may vnderstande that ye  
knyghtly spirite shulde not be assured ne.

unspid in no maner of wordis fleshye be it byn or  
other. seynt Auguine seyth in the booke of singula-  
re of clerkes. That the solitary man feith lesse  
prylyng of his fleshe that haunteth not vobly  
monyesses. than he that haunteth it. And lesse  
is feid to conense the whiche seeth not wordis  
richesses than he that seeth it. Thersfor dauid seyth  
Vigilam et fuis si sciam passer solitariu

**¶ Devye**

Grounde not up on noon admisiones  
ze vp on noon lewde iustiones  
Of grete emprise be they right or wronge  
And of Paris zembere your amonge

**¶ Stop**

**C**ause that Paris had dremed that he  
shulde zanyllie helayne in Grece a grete  
Armye was made and sent from troy  
in to Grece where that Paris vanysshed helayne  
Than for that wrongefull dede they come aft  
that vp on troy with all the power of Grece  
the whiche was soo grete a comre at that tyme  
that it lasted to the comre that we calle nob  
Pulle and Callab in ytake. And at that tyme  
that was callid smit Grece. and of that comre  
was achilles. And the myzondors the whiche we  
ze soo worth feighters with grete quantity of  
peppl conformed troy and all the comre. Ther  
fore it is seyde to the good knyght that he shuld

not vndertake to doo noo grete thynges wy on  
ambiones for grete harme and grete besnesse may  
come therof. And that a grete emprise shulde  
not be doon w<sup>o</sup>ute good delibezation of consell  
platon seyth doo no thyng seyth he but that  
thi wite hath offene afore.

**¶ Allegorie**

**C**har a grete emprise shulde not be taken  
for amision. That is to sey that the good  
herte shulde in noo wise presume ne zeise  
him self in arrogancie for noo maner of grace  
that god hath yowen him. And seynt Gregor  
seyth in his moralles that ther be iij. spices  
in the whiche all bolynges of arrogancies  
be made. shewde. The firste is whan thei noyse  
them self of the goodnesse that thei haue. The  
scande is whan they wene wese that thei haue  
despried and zespymid it for ther meanes the  
goodnesse that thei haue. The thridde is whan  
they asauite to haue the goodnes that they  
haue not. The fourthe is whan that thei dis  
preyse other. And desire that men shulde knowe  
the goodnesse that is in them. Ayens this vice  
the wise man spekyth in his prouerbos. Arro  
ganciam et superbiām et os blasphe deceptor  
prouerbior. viij. capto.

**¶ Devye**

unusd in no maner of worldly flesshye be it byn or  
other. seynt Augustine seyth in the booke of singula-  
rite of clerkes. That the solitary man hath lesse  
pryckynge of his flesshye that haunteth not volu-  
monstresses. than he that haunteth it. And lesse  
is feard to conuise the whiche seeth not worldly  
richesses than he that seeth it. Therfor dauid seyth  
Vigilam et fuis si sciat passer solitariu

**¶ Verse**

Grounde not up on noon aduisions  
ze up on noon lewde uisions  
Of grete emprises be they right or wronge  
And of paris zembere poue amonge

**¶ Verse**

**I**n cause that paris had dremed that he  
shulde zanysshe helayne in Grece a grete  
Armye was made and sent from troy  
in to Grece wher that paris zanyssed helayne  
Than for that wrongefull dede they come aft  
that vp on troy with all the power of Grece  
the whiche was soo grete a comre at that tyme  
that it lasted to the comre that we calle uois  
pulle and callab in ytake. And at that tyme  
that was callid smit Grece. and of that comre  
was achilles. And the myzondois the whiche we  
ze soo worth feighters with grete quantite of  
pepitt confounded troy and all the comre. Ther  
fore it is seyde to the good knyght that he shulde

not vndertake to doo noo grete thynges wy on  
aduisions for grete harme and grete besynesse may  
come therof. And that a grete emprise shulde  
not be doon w<sup>th</sup>oute good delibeyracon of consyll  
platon seyth doo no thyng seyth he but that  
thi wyte hath ouerse afoze.

**¶ Allegorie**

**T**hat a grete emprise shulde not be taken  
for auision. That is to sey that the good  
hume shulde in noo wyse presume ne zeise  
him self in arroganice for noo maner of grace  
that god hath poueu him. And seynt Gregor  
seyth in his moralles that ther be iij. spises  
in the whiche all bostynages of arroganices  
be made shewde. The firste is whan thei noyse  
them self of the goodnesse that thei haue. The  
seconde is whan they weue wele that thei haue  
deserued and zesteim it for ther meites the  
goodnesse that thei haue. The thridde is whan  
they auanture to haue the goodnes that they  
haue not. The fourth is whan that thei dis  
preyse other. And desire that men shulde knowe  
the goodnesse that is in them. Ayeus this vice  
the wise man speketh in his prouerbes. Arro  
ganciam et superbiam et os blaspheie deceptor  
prouerbioz. viij. capto.

**¶ Verse**

If ye loue wel houndes and birdis than  
of Artheon the fyre yonge gentilsman  
The whiche become an herte vnderlike we  
And loke that suche fortune come not to the

**A**rtheon was a full curreyse yonge Gen-  
tilsman and of gentil conditions. But  
he loued houndes and birdis to morse  
for as the fable seyth that on a day as he huntid  
and all alone in a thikke forest when his men  
had loste him. Than as diane the goddessse of  
the wode had huntid in the forest to it was the  
oure of noon. she was fore chaufid and hoot for  
the greet herte of the some. for the whiche she had  
a luste to bathe hire in a feyre well and a lere  
the whiche was there faste bi and as she was  
in the well all naked emprizoned with fayres  
and goddesses the whiche seruid hire. Artheon  
the whiche took noon hede come sodenly vp on  
hire and saue all the goddesses of whom for  
hire greet chastite the visage was zeed for shame  
and was full sorow and than she seyde ze cause  
that I knowe wel that these yonge gentilsman  
wil vaunte them of ladies and gentilswomen  
to the extent that thou shalt not moue vaunte  
the. that thou haste seen me naked I shall take  
the myght of thi speche fro the. Than she cursid  
him and anon Artheon become a wilde herte

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And no thynge was lefte him of mankyndes shappe  
but all onli vnderstandynge. Than he full of  
greet sorow and of sodenly feire went fleynge  
thorow the bushes and anon he was resteyned  
with his owen houndes and halyed with his  
owen men that serchid the foreste for him. But  
now they haue founde him and knew hi not  
There Artheon was drawe downe the whiche  
wepte greet teiris afore his owen men and sayne  
wolde haue a cryed them mercy yf he myght  
haue spoken. And syue that tyme hiterto hertis  
wept en at ther dethe. Artheon was slayne  
and martyred with greet woo with his owne  
meyne the whiche in a lute while had all denon-  
red him. many exposicioncs may be made vp  
on this fable. But to oure purpos it may be  
seyde of a yonge man that had adouerth him  
holl to ydeltresse and dispendith his goodes and  
his getynges in the delite of his body and in dis-  
portcs of huntynge and to kepe ydelt meyne. her  
bi it may be seyde that he was hand of diane  
the whiche is notid for chastite and denourid of  
his owne meyne. Therefore it is seyde to the good  
kyngst that he shulde be ware he be not denon-  
red in luche wise. And a wise man seyth. that ydelt  
ness engendryth ydeltresse and erroure.

**A**rtheon the whiche become an herte

We may vnderstande the very repentant man  
 that was wourte to be a synner and now hath  
 overcome his flesshe and made it boude to the  
 good spirite and taken the pite of penance. *Sept*  
*Augustine* seyth in the psalter that penance is an  
 est dede and a light charge. It ought not to be cal  
 led a greer charge for a man but as wyngis of  
 a brude fleyng for as a brude in erthe here  
 begeth the charge of ther wynges. And ther wy  
 ges begeth them to heuyn. On the same wise yf  
 we bere in erthe here the charge of penance  
 it shall bere vs to heuyn. To this purpos the  
 gospell seyth. *Poenitentiam agite appropinquab*  
*unt regi celorum. matthe. 3. 2.*

I say goo not to the vates of helle  
 for to see Erudice be my comfort  
 that he wan there w<sup>th</sup> his harpe & pley  
 Opyheus as that I haue ofte herde sey

**O**pyheus the poete the whiche harpd so  
 wele. a fable seyth that he married him  
 to Erudice. but that day of marriage they  
 went disportyng in a medowe bare foot for the  
 greet hete of the sonne. An herde coueyted that  
 fayre woman and ran to haue rauyshid hire. &  
 as she fledde afore him for fere of him she was  
 betyn with a serpent that was hidde vnder the

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 grasse. of the whiche the mayden died in a litel  
 while. Opyheus was right heuy of that misfaeture  
 Opyheus took his harpe and went to the vates of  
 helle in the derke vatey afore the helly pates. And  
 than he began to harpe a pitous lay. and he pley  
 ed so swete that all the tormentis of helle cessed  
 and alle the helly offices lefte ther besuesses for  
 to here the soune of the harpe. And named prosper  
 the goddesse of helle was mend with greet  
 pite. Than plimo hucer Cerebrus and Achazon the  
 whiche for the harpoure saue that the officers of  
 the helly peynes lefte and cesid took him his wif  
 up on a condiaon that he shulde goo afore and she  
 after. and that he shulde not loke behinde him to  
 he come oute of the vatey of helle. and yf he lokid  
 behinde him he shulde lepe here. Upon this condia  
 on she was deliuerid to him ayen. Soo Opyheus  
 wente afore and his loue aft. But he that was  
 to hoore in loue the whiche desyrd to beholde hire  
 myght not sepe him fro lobyng ayen aft his loue  
 and anon as he lokid behinde him Erudice de  
 parted fro him and was ayen in helle so that he  
 myght no more haue hire. This fable may be vn  
 derstanden in many maners. It myght be so yf  
 som man had his wif takyn fro him and he hadde  
 here hire ayen. On the same wise it may be of a  
 man or of othir thynge. But to oure purpos it  
 may be seyde that he sekyth verily Erudice in helle



the whiche seemeth an impossible thinge. and though  
he may not recover that. he ought not to be worse  
Salomon seyth the same. It is a foli thinge he seyth  
to seeke that the whiche is impossible to be hadde

**Allegorie**

**E**t that aman shulde not goo to seeke Erudice  
in helle. We may vnderstande that the good  
spunte shulde not aske ne require of god no thinge  
that is meruelous ne that is meruel to thinke on  
that is to sey to tempte god. And seint Austine sey  
eth vp on seint Iones gospell. That goddes crea  
ture is not exauced whan he requirith a thinge  
that is impossible to be done. or shulde not be don  
or a thinge the whiche he wolde vse anye. yf it  
were graunted him. or a thinge the whiche shulde  
hurt the soule yf it were exauced. And therefore it  
cometh of the grace of god. yf that thinge be not  
yent to a creature the whiche he knoweth that  
he wolde vse anye. To this purpos seint James  
the apostle seyth in his pistill. *petitis et non  
accipitis eo qd male petitis. Jac. iij. ca. 1.*

**Teve**

If thou wike veni knowe a knyght  
In cloyster or cloos wherher he be dight  
The say that was made to Achilles  
Shall serue the to prone them doutles

**Close**

The fable

**T**he fable seyth that Achilles was sone to  
the goddesse Thetis and be cause that as  
a goddesse she knew yf hire sone shoulde  
dye that he shulde die. She the whiche found hi  
went to greet lone. hidde him in maydenes clothe  
and made him were a vayne like a zonne in the  
goddesse abbey he luyed soo. And achilles was hidde  
so longe vn to that some ydones perceyued him  
And the fable seyth that there he begate prius  
vp on the kyngis daughter the whiche was aft yf  
fist chualous. Than began the troyens grete  
weeres. And the Grekis knewe wele that they had  
nede of Achilles for to strengthe them he was souer  
on all. But they myght not here of him. Vlipes  
the whiche was full of greet malice sought him  
out and come to the temple but yf he myght  
not perceyue the trouthe. he amysd him of greet  
malice and subnste and than vlipes took kercheues  
gyrdels. and of all maner of iuelis longynge to  
him. and therw seyre armure and bright and  
beste all downe in the myddes of the place. In  
presence of the ladies. and prayed ech of them to  
take that. the whiche pleased them beste. And than  
as every thinge draweth to his nature. the ladies  
ran to the iewelies. And achilles sechid the armur  
And than vlipes ranne and took him in his  
armes and seide. this is he that I seeke. And be can  
se that knyghtis shulde be more entuned to armes.

than to plesance. the whiche longth to ladies  
The amozre seyth that therbi aman may knowe  
the verr kynght. And to this purpos legimon  
seyth. That a kynght is not knowen but be  
his dedes of armes. And hermes seyth that  
thou shuldest proue aman afore. Or that thou  
truse him to greetly.

**Allegorie**

**W**here it is seide yf thou wiste knowe a  
good kynght. we may vnderstande that  
the good kynght Criste ihu shulde be knowen be  
the dedes of armes. In good werkyng and that  
suche a kynght shulde haue the deure prayse  
that longth to good men. Seynt jerome seyth  
in a pistill. that as the rightwisnes of god leueth  
noon enyl thinge vpon us. on the same wise  
it leueth uoo good thinge vnzwarded. Soo than  
to good peynt no laboure shulde be thought to  
harde. ne no tyme to longe. standyng that the  
abide the enlasyng hire of blisse. Therfore holy  
scripture seyth. *Cop. namini et no dissoluit*  
*man. vesti et an. iuas opi vno. sed. pado*  
*pomeno. v. c.*

**Exort**

With Athalenta stryue thou not now  
for she hath greater talent than thou  
It was hire craft for to reune faste  
So suche a reunyng haue thou noon haste

**Exort**

**A**thalenta was oon of the fayrie and like  
A gentylwoman of greet beute but hir  
desene was diuers. For be cause of hire  
many loste ther hmes. This gentylwoman for hire  
greet beute was conceyted of many one to be had  
to mariage. But ther was made suche a coue  
nant that noon shulde haue here but yf that  
he ouer ran hire. And yf she ouer ran him he shuld  
die. Athalenta was meruelousli swifte so that  
noon myght steeche to hire in reunyng and that  
causd many oone to die. This reunyng may  
be vnderstanden in many maners. It may be  
as soue thinge may be conceyted of many psones  
but it may not be geten with oute greet tranay  
le the reunyng that she made. is the diffence  
or the resstence of the same thinge. And also the  
faste may be noted anamell for tho that maketh  
greet stryue and neded not. Also the amozre seyth  
that an harde man and a coragious ought not  
to moche to stryue for vnyprofitable thingis the  
whiche he shulde not sette bi. standyng they  
touch not his worshepe. for many a greet hurte  
foloweth of suche stryues. And thessite seyth you  
shuldest doo that the whiche is most profitoble  
to the body most behoued to the soule and the pe  
contraire.

**Allegorie**

That we shulde not stryue w<sup>th</sup> Athalenta  
may be vnderstanden that the good spirit

shulde not be letid with no thinge that the  
worlde dooth of what governaunce it be. And  
seynt Austine seyth to the same in a pistill that  
the worlde is more perillous to creatures whan  
it is esy than whan it is sharpe. For the softer he  
seeth it the lesse it shulde lette him and lesse he  
shulde drawe it to his loue than whan it yenneth  
him cause to dispyte it. To this purpoo seyt johan  
the euigehste seyth in his firste pistill *Sapientia*  
*diligent mundum non est caritas proinde iohannes*

**T**he firste  
As that paris myged inge thou nought  
for many men hath bene first harde browt  
Be grauntid of euyl sentences  
And had therfore right greuous wages

**T**he fable seyth that thre goddesses of  
grecer myght. that is to say. pallas god  
desse of konnyng. Juno goddess of good  
And venus goddess of loue come before paris that  
dmyge an appill of golde. the whiche seyde let this  
be pouen to the fayrest and the myghtiest ther  
was grece distorde for this appill for each of the  
seyde that they ought to haue it. And at the laste  
alle they took paris for to iuge the cause. paris  
sought diligently the strengthe and the myght  
of euery of them be the self. Than seyde pallas  
I am goddess of chynatue and of wisdom. for be

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me armes be departid to knyghtes and konnyng  
to chynatue and yf thou wilt yene me the appill truf  
te veris that I shall make the to passe alle othir  
in knyghthode and konnyng. After that Juno the  
goddesse of good seyde. and be me is departid the  
grecer lordeshipes and tresores of the worlde. yf you  
wolt yene me the appill I shall make the myghtier  
and richer than any othir. And than spak venus  
with first konnyng wordes and seyde I am she yf  
seyth stolis of loue and of jolyneffe and maketh  
foolis to be wise and wise men to doo foly. I make  
riche men pore and tho that be exiled riche. Ther  
is noo myght that may compare with my myght  
yf thou wilt yene me the appill be me thou shalt  
haue the loue of feyre helayne of grec the whiche  
may anayle the more than any maner of richesse  
and than paris yaf his sentence. and forsooke  
bothe knyghthode and wisdom and richesse. for  
venus to whom he yaf the appill for the whiche  
after that Troy was destroyed. This is to vnder  
stande be cause that paris was not chynatuous  
ne riche he sette be no thinge but all his thowt  
was on loue and therfore yaf he the appill to ve  
nus. wherfore it is seyde to the good knyght that  
he shulde not demene him soo. And pythagoras  
seyth. The iuge that iudgeth not justly deserueth  
noche euyl.

**A**llegorie

**C**onsider that Iugid folly is vnderstan  
den that the good spirite shulde be ware  
how he iudgeth other. Seynt Austyne speketh of  
ayens the manythiens that ther be in thingis  
the which in especiaill we shulde eschewe firste  
to iuge othir psones. for we knowe not of what  
corage thingis be done the which to condempne  
it is greet presumpcion for we shulde take them  
to the bettir party. Secunderly be cause we be not  
in certayne what they shall be that now be good  
and now evill. Our lord to this purpos seyye  
in the gosseil. *22. solite iudicare et no iudica  
bimus. Quo em iudico iudicatis iudicab  
imus. 27. v. c. Depte*

Infortune that greet myghti goddesse  
Truste not to moche ne in here pnyss  
ffoz in a litill space she chaungeth  
And the hyst oft outthroweth

**F**ortune aft the spekyng of poetes may  
well be callid the greet goddesse. ffoz  
bi hire we see that worldli thingis  
be gorned. and be cause that she pnysseth to  
many prosperne i nowgh. and in dede to some  
she yenteth it and in litill space she yenteth it away  
whan it plesteth hire. It is seyde to the good knyght  
that he shulde not truste in hire pnysses ne  
dyscomforte him not in his aduersitees. And

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Dantes seyyeth. the course of fortune faunt as Engynes.

**A**llegorie

**T**he cause whi that he seyyeth that he shul  
de not truste in fortune we may vnder  
stande that the good spirite shulde fle and dis  
preynt worldli delites. Therfore Zoyce seyyeth in  
the thirde book of consolacion that the felicie  
of the cytyziens shulde be callid infelicie. for  
the profre felicie. is that the which maketh  
man sufficienti myghti zcuzende solempne  
and joyeux the which condicions keste not  
tho thingis. Wher' vpon worldli pepill seyyeth  
ther felicie. Therfore god seyyeth be the prophete  
I saye. *peple me' q' re beati dicit ipi re deapit  
psal. 117. ca. Depte*

To vnderstande and to auance werre  
make thou not pany be thi gyner  
Bet he counthe i take wittes abone  
Disporte in the fayre armes of his loue

**A** Close

**A**ris was uoo thinge condicioned to  
armes but aft to loue. Therfore it is  
seyde to the good knyght that he  
shulde not make a cheneceyue of his oft ue of  
his datyles. a knyght the which is not apte  
to armes. And therfore Aris seyye to Ari  
standre. Thou shuldest make him connectable  
of thine oft. that thou knowest is wise & expert

**In arnes** **Allegorie**  
**S**hat ye shulde nor make paris to begyne  
 poure werres. so to vnderstonde that the  
 good knyght goostli reuynge oult to the knyght  
 hode of heuene. shulde be hooli drawn fro the  
 worlde and chese contemplans hys. And seynt  
 Gregor seyth vp on ezechiel. that the hys contem  
 plans. is of right preferid afore the actis hys. as  
 for the worther and the greter. for the actis hys  
 tranaylert him self in the laboure of this pite  
 hys. But the contemplans hys stant as he that  
 tasteth the sanoure of the zeste that is for to come  
 wherfore the gossell seyth of many waywodeleyn  
 be whom contemplacion is figured. *Optima  
 partem elegit. q' no' auferet ad ea' rem. hys*

**Exort**  
 Sette the not to be aspie i sey  
 But lobe thou kepe eu the hys wey  
 Cephalus with his sharpe janylort  
 serueth the soo and the wif of con

**Exort**  
**S**he fable seyth that Cephalus was an  
 amant knyght the whiche desirid  
 him grethly aft his hys. In the disport  
 of huntynge. And he founde cast a dart that  
 he hadde meruelously the whiche dart hadde  
 suche a properte that it was neuer caste i venue  
 but kild alle that it touchid. And he must

that he had a custome to rise in the mornynge and  
 to goo to the foreste to aspie the wilde bestes. his wif  
 was jelous on him. and supposid that he found  
 othir than hys. And for to knowe the trouthe she  
 went aftir to aspie him. Cephalus the whiche was  
 in the wode. whan he herde the leuys make noyse  
 wher that his wif wente supposid it had bene  
 a wilde beste. he kepte his janylort and kild his wif  
 he was heuy of that misaventure. But ther myght  
 noo remedies be hadde. The womā lothes wif as  
 that holy scripture witnesseth turnid apen apen  
 the comādent of the anngell whan she herde  
 that the .v. ciues sauke behynde hys. and therfor  
 a noon she was chaunged in to a gobet of salte  
 And to alle suche figures may be sette many vn  
 derstandinges. But for to take it in exanple for  
 the trouthe noo good man shulde desite him  
 to aspie a nothir in thingis that longth not to  
 him. And to the entent that noon shulde be aspied  
 hermes seyth. doo not to thi felawe that the whi  
 che thou woldest not were done to the. And strec  
 the no shares for to take men withal. ne purchace  
 noon harme to them be aspyunge ne be wiles  
 for at the laste it will turne vp on thi self.

**Allegorie**  
**S**hat aman shulde not sette him for to aspie  
 may be vnderstanden that the good spyrte  
 shulde not peyne him to knowe of meins dedis.

ne to enquire tithingis of other. ffor seynt Crisostome  
seyth vpon the gospell of seynt mattheu how takest thou  
so grete hede seyth he of so many staff defantes of  
other men. and lettest passe so many grete defantes  
in thine owen dedis. If thou couid thi self better  
than thi neighbor whi employest thou his dedis  
and leuest thine owen. Be diligent to consider  
thine owen dedis firste and than consider the  
dedis of other. To this purpos oure lord seyth  
in the gospell. *Et autem vides stultitiam in oculis suis in  
trahe. Tunc vides non vides. Mattheu vii. c.*

#### ¶ Expre

Dispreyse not of helayne the counsell  
I counsell the so with outen fayle  
ffor ofte many hurtes falleth then  
Be cause yf we belene not wise men

#### ¶ Close

**H**elenus was brother to hector and kynge  
priantes sone of troy he was a full  
wise clerke and a full counnyng as any  
myght be. he counsellid that paris shulde not  
goe to grece to kenne helayne. But they wol  
de not doo after him. ffor the whiche the troyens  
were hurte. Therefore it is seyde to the good knyght  
that he shulde belene wise men and ther counsell  
And hermes seyth. who so worshippeth wise men  
and vseth ther counsell ther be enlargeth people.

#### ¶ Allegorie

**H**elenus the whiche counsellid paris the  
were. that is to sey that the good spirit  
shulde esterne temptaciones. and seynt jzome  
seyth that a synner hath noon excusacion  
wherbi he ought to suffre temptaciones to ome  
him ffor the temptyngende is so feble  
that he may overcome none but tho that wol  
be yolden to him. And therupon seynt poule  
the apostle seyth. *Fidelis deus qui non patitur  
vos temptari super id quod potestis sed faciet eam ut  
superaretis ut possitis sustinere per ad cor  
p. c.*

#### ¶ Expre

Be not to mezy ne to sozy  
ffor thi drems though they be heny  
morphens biddeth the messangere  
Of the god of slepe and drems seze

#### ¶ Close

**H**abde seyth that morphens is son to  
the god of slepe and he is messangere  
and he is god of drems and maketh  
drems and causeth men to dreme. And be cause  
that drems be a troublous thinge and a derke  
and som tyme it detokenth noo thinge. and som  
tyme it may signifie the contrary of the dreme  
ther is noon so wise that may propurly speke  
of it as the expostoures seyth of them. Therefore  
it is seyde to the good knyght that he shulde not

be to heuy ne to meey. For suche amonced be the  
whiche a man may not shewe noo certyne knowe  
lesse ne to what thinge they shall turne and na  
med a man shulde not be to meey ne to heuy for  
thinge of fortune the whiche be transitory. So  
crates seyth thou that arte a man shuldest not  
be to heuy ne to meey for noo maner cause.

**Allegorie**

**W**here it is seyd that a man shulde not be  
heuy ne to meey for noo amonced. We  
shall sey that the good spyrte shulde not be to  
meey ne to heuy for noo maner cause that cometh  
to him. and that he shulde suffre tribulacione  
patiently. seynt Austyne seyth vp on the psalm  
ffeyre son seyth he yf thou wilt wepe for the  
sorez that thou felest. wepe vnder the correccion  
of thi fadir. yf thou wepe for tribulacione that  
cometh to the. be war that it be not for indigna  
cion ne for pride. for the aduersite that god sen  
deth to the is a medicine and no peyne. It is a  
chastisement and noo dampnacion. Putte not  
fro the thi fadirz rodde but yf thou wolte that  
he putte fro the his hermage. and thinke not on  
the peyne that thou oughtest to suffre of his stroke  
but considre what place thou haste in his  
testement. To this purpos the wise man seyth  
esse q' ubi applicatu fuerit accipe et i' dolorem  
sustinez i' humilitate paciam habe.

**Depte**

Be the see yf thou wilt vndertake  
perilous viages for to make  
of althion beleue the counsaile  
seye therof the sothe may the telle

**Depte**

**O**lthion was a kynge a fust good man and  
he loued wel althion his wif. The kynge  
took a deuonon for to goo a perilous  
passage on the see. he took the see on a tempeste  
but althion his wif the whiche loued hi right  
herthly iude grete hire besynge for to mene him  
fro that viage. and with grete teeres of wepynges  
prayed him fust besly. but it myght not be re  
medied bi hire. ne he wolde not suffre hire to goo  
with him. standyng that she wolde algates agone  
with him. and at the departyng she sette in to  
the shype. but seye the kynge comforted hire  
and made here to abide for the whiche she was  
fust angusthonis. heuy and in right grete woo  
reynheles. Sohus the goddes of wyndes meued  
them so grete vp on the see that the kynge was  
within feue dayes perussid on the see. for the  
whiche whan althion knew that aventure she  
kepe here set in to the see. The fable seyth that  
the goddes had pre therof. and changed the  
bodies of tho. ij. lounes. in to ij. birdes. To the  
entent that ther grete loue myght be had in

in perpetuall mynde. And yet the same birds  
flee up on the see side. the which be called ac-  
chones and ther feathers be white. And when  
the mariners see them come than be they feare  
of a tempeste. The right exposicion herof may  
be that in mariage. ij. conuers comd to god in  
suche wise the which poetes liketh to the  
ij. birds that had such a case and aventure  
Therefore it is seide that the good knyght shulde  
de not put him in noo perilous passage ayens  
the counsell of his good frendes. And as for  
severall that the wise man enforseth him to  
drawe him from hurtes. And the folk dooth his  
diligence to fynde hurtes.

#### Allegorie

**F**or to beleue alchion it is to vnderstande  
that the good sperte be som euyl temp-  
tacion is enuicid with som erroure or dome-  
in his thought. In the which he shulde report  
him to the opynion of the churche for seint  
Ambrose seyth in the secunde booke of offices  
that he is from him self the which dispent  
the counsell of the churche. For ioseph helped  
kyng pharao more prosperably with the counsell  
of the churche. than though he had yowen hit  
either golde or silver. For silver myght not  
a purueyed for the fannyn of egypte the space of  
vij. yere. and therefore it is condid truste counsell

and thou shalt not repente the. To this purpos  
the wise man seyth in his proverbes to the  
ypone of holi churche. Custodi lege mea am-  
pna cur vna ac tunc pu in. c.

#### Expte

Of a childe beleue not the counsell  
for of Troyles remembre the well  
Truste ye may men agid and proud  
That in armes hath fore be chargid

#### Expte

**W**hen kyng priant had repaired troy  
ayen the which was destroyed be cause  
of them that wente in to Colos. Than  
priant thought to take vengance for that  
distruction and assembled his counsell. where  
that were many high barones and wise men  
for to wite whether it were good that paris  
his sone shulde goo in to Grece to rauisse  
elenor or ison in a change for eliona his  
sister the which was taken be the thelounai-  
les and ledde in to thraldom. but all the wise  
men seide nay because of the prophesies and of  
scriptures. the which seide. that thozow that  
rauissunge troy shulde be destroyed. Than troy  
be the which was a childe and yongest of  
priantes sones. seide that men shulde not in  
counsell of weve beleue olde men ne ther prou-  
des the which thozow ther cowardise counsell



ever to rest. so he counselid that thei shulde goo  
thider. Troyles counsell was holden of the which  
followed moche harme. Therefore it is seyde to the  
good knyght that he shulde not holde ne beleue  
the counsell of a childe the which of nature is  
fitt sight and stit to consider. An auctorite seyth  
to this purpos. that where a childe is kynge the  
lande is unhappy.

### **A**llegorie

**T**hat a good spirite shulde not agre him to  
the counsell of a childe. It is to vnderstande  
that he shulde not be ignorant. But knowynge  
and fitt serued in that the which may be pfect  
to his healte. For ayens ignorant pepill seyth  
Austine seyth. That ignorance is a fitt enyl mood  
the which hath fitt enyl donghtes. that is to  
sey falsheste and doute. the firste is mischaunce  
the secunde wrechidnes. the firste is vicious. But  
the secunde is softer and theste. y. be drawn away  
be wisdom. Therfore the wise man seyth. Sap  
eua pcedentes non tamen in hoc lapsi su  
ut ignoret bona & rapine fuerit hoibz mensura  
sap. p. c.

### **A**llegorie

hate Calcas and his fals deceytes  
Of whom the infinite malices  
Betrayeth many reynes expost  
Of worldly pepill ther is no weye

### **A**llegorie

**C**alcas was a subtil clerke of the cite of Troy  
and when kynge Priant knew that the  
Greekes come up on him w<sup>t</sup> a greet oste. he  
sent Calcas in to delphos to write of the god appo  
finc how the werre shulde forme. But after that  
the god had answered the which seide aff. p.  
were the grekes shulde haue the victorie. Calcas  
turnid towarde the Greekes and aqeyntid him w<sup>t</sup>  
Achilles the which was comen in to delphos for  
the same cause. And with him he went to the Gre  
kes. whom he helpid for to counsell ayens his owe  
me. And ofte times distourbid the pees betwene the  
Greekes and the troiens and be cause he was a way  
roure. It is seyde to the good knyght that he shul  
de hate such a foull pepill. Therfore platon seyth  
a foull enemy though he be pore and not myghty  
may greue moze than an enemy myghty & riche  
vntknowynge.

### **A**llegorie

**C**alcas the which shulde be hand may  
be vnderstanden that the good spirite  
shulde hate all fraudulous malice ayens his  
neigh borow for he shulde in no wise consente  
thero. for seynt Jerom seyth that a traytour wal  
not be souped neyther for familiarite of seleshi  
pe ne for homynes of mete and drynke ne for  
grace of seruice ne for plene of benefices. Of this  
vnt seyth seynt poule the apostle. Firste hoibz

capitulum super p[ro]p[ri]os p[ro]p[ri]os p[ro]p[ri]os p[ro]p[ri]os p[ro]p[ri]os  
mologon m[er]c[ur]i

Be thou not harde for to graunte I sey  
Suche a thinge as well employe thou may  
To hermostodians haue tendencye  
The whiche took harme for his denyng

**Allegorie**

**H**ermostodians was a deuotionous yonge  
thinge. And oon of the feyrie was for  
enamoured on hi. But he in noo wise  
had luste to loue hire and she perserued hi on  
it fell on a tyme that the yonge gentill was  
first wey of the pursue wher in he had many  
ad all the day. than he come to a well spryng  
set aboune with salowes be the whiche was a  
stangue stille and cleere. for the whiche he had a  
luste to bathe him. he dyde of his clothes and  
went in to the water. whan she of the feyrie  
saw him vnclothid and all naked she went in  
to him and for greet loue took that yonge thinge  
in hire armes. But he the whiche was fur from  
arde put hire fro him right znded ne she myght  
not wyu his here for noo prayer. whan she  
prayed to the goddes that she myt uen parte  
fro hire loue the whiche put hire soo fro him  
The goddes of p[er]te herde hire deuote prayer  
than sodenly they chaunged the y. bodies to  
oon. the whiche were of y. states. This fable

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may be vnderstanden in many maneris like as sub  
til clerkes and phylsophes hath hidde ther grete  
secrets vnder couertoure of fable. Therto it may  
be vnderstanden sentence longyng to the science  
of astronomye and as well of mygrounancie as  
that mayntes seych and be cause that the mater  
of loue is moze delectable to here than our glad  
if they made ther distinctions vpon loue for to  
be delectable and named to znde p[er]t the whiche  
take but the barke and the moze agreeable to subtil  
the whiche souketh the houre. But to our pur  
pos we may vnderstande that it is vilenye and  
a foule thinge to refuse or to graunte with greet  
danger that the whiche may not turne to vice  
ne to preiudice though it be graunted for her  
mes seych make no longe delay to put t[er]m  
oon that the whiche thou shuldest doon.

**Allegorie**

**T**he good sp[irit]e shulde not be harde to graunt  
there where it seet necessite. but recomforz  
the nedy to his power. As seynt Gregor seych in  
his moralles that whan we with recomforz  
any that is affrayed in heynnes. we shulde first  
make heynnes with them. for he may not ven  
recomforz the heyn yf he whiche cordith hi not  
with his heynnes. for like as men may not ioyne  
oon yf to a nother yf they be not shoot bothe  
y. and sofd with the fire. One the same wise

We may not redress a nother yf oure hertes be not  
steded be compassion. To this purpos holi scripture  
seyeth. *Confortate man? dissolutas et genit  
debita redorate. ysai. xxxv. ca. p. 1.*

**T**hou mayste w<sup>th</sup> the pleyes the solace  
of vnyces whan thou haste tyme and space  
in the tyme of trowes and of feste  
for they be bothe sport and honest

**A**lixes was a Zaron of Grece and of great  
fortune. and durynge the longe sege of Troy  
the whiche lasted .x. yere whan the  
trowes were. he founde pleyes full sport and frey  
for to disporte knyghts therw<sup>th</sup> in the tyme of  
dour and zeste and som sey that he founde ye ga  
me of the chesse and suche othir liche. Therefore it  
is seyde to the good knyght that in deue tyme he  
may well pley at suche games. for s<sup>th</sup> seyeth  
all thynge that is subtil and honeste is defit  
to be done.

**T**he pleyes of vnyces may be vnderstande  
that whan the knyghts spure shal be  
wey of prayer and of beynge in contemplacion  
he may well disporte in redynge of holi scripture  
for as seynt Jerome seyeth in his moralles. holi  
scripture is set in the eyen of oure hertes as a  
mirroure. to the effect that we shulde therein se

the certen face of oure soule. for ther may we see our  
leuencies. Ther may we see how moche we profite and  
how fere we be fro profite. To this purpos oure lord  
seyeth in the Gospell. *Sanctum scripturas quib  
uitatis vitam etna habere. iohis. v. ca. p. 1.*

**T**hou mayste w<sup>th</sup> the pleyes the solace  
of vnyces whan thou haste tyme and space  
in the tyme of trowes and of feste  
for they be bothe sport and honest

**C**ressyde was a Gentlewoman of grece  
bevre and yet she was more queynte  
and subtil to drawe pepill to hire. Troy  
was the yongest of priantes sones was full of  
greet gentlesse of bevre. and of worthines lonyd  
hire right well. And she had yowen him hire lonye  
and promysed to him that it shulde neuer fayle  
Calcas fader to the gentylwoman the whiche knew  
be stence that troy shulde be destroyed. And so mo  
che that his doughter was despyend to him and  
brought oute of the cite. and ledde to the sege and  
ge the Grekis where hire fadir was. grece was  
the spow and full prous the compleyntes of ye  
if lonyes at ther departynge. 22 certesleste with  
in a while after Diomedes the whiche was an hy  
Zaron and a full worthi knyght aquerynd hi  
with Cressyde and labourid so soze to hire. that

that she loved him and holly forpate hire trewe  
lone Troyles. And be cause that Cressyde hadde  
so light a corage. It is seyde to the good knyght  
that yf he wyl sette his herte in any place. Let  
him be ware that he queynte hit not with suche  
a lady as Cressyde was. And hermes seyth. Keep  
the from euyl feleshipe that thou be not oon of the

**A**llegorie  
Cressyde of whom a man shulde be ware  
to aqueynte him is veyneglozy with ye  
whiche the good spyrte shulde not aqueynte hit  
but sic it vn to his power for it is to light and  
cometh sodeynly. And seynt Austyn vpon the  
psalme seyth. that he the whiche hath wel ser-  
ued and assayed be experence to oungoo the de-  
grees of vices. Jo counyn to the knowledic. that  
the synne of veyneglozy is holy. or moost specially  
to be shewed of yfite men. For amonge all othir  
thingis synnes it is hardest to oucome. Therfor  
seynt poule the apostle seyth. Qui ghanu

*in dno gloriat. iude. ad cor.*

**A**llegorie  
When thou hast killyd patroclus  
war of achilles I counyseth thus  
If thou lene me for then be all on  
Ther goodes betwene the be comon

**A**llegorie  
Stop

**P**atroclus and achilles were felawes to  
gedir and right dere frendes so that  
ther were neuer too brethir lored better  
to geder. And they and ther goodes were comon  
as all oo thinge. And be cause that hector slow  
patroclus in batayle achilles had the greet hate  
to hector. And fro thens forth he swore his deeth.  
But be cause that he domid moche his strengthe  
he leste neuyr aft to wayte how he myght fynde  
him distoneid to betraye him. Therfore Otsea  
seyde to hector. as be prophene of that whiche was  
for to come. that when he had slayne patroclus  
it were nede for him to be war of achilles. This  
is to vnderstande that euery man the whiche  
hath slayne or mysdone to moche to a nothir  
manes trewe frende or felawe. that his felawe  
wyl take vengance yf he may. Therfore mag  
darge seyth. In what caas that eu thou be with  
thine enemy. holde him euyr in suspecte though  
that thou be myghtner than he.

**A**llegorie

**W**hen it is seyde that when thou hast slayne  
patroclus thou shuldest be war of achilles  
we may vnderstande that yf the good spyrte  
suffre him be the fende to bove to synne. he ouyr  
to dome enlastyng deche. As Solyu seyth. this  
present of is but a knyghthode. and i tokyu  
thof this present of is callid a werre. In differete.

of that about the which is callid victorious. for  
it hath en deue full of enemyes. To this purpose  
the apostle seynt poule seyth. *Indute vos armis  
dei ut possitis stare adversus insidias diaboli. ad cor.  
v. ca.*

**B**e war thou voyde not from herto  
zze hie pitous conspleynte also  
Susseyne all hie wille yf it may be  
ffoz thou wote not what may come wille

**T**he fable seyth that Ecow was a woman  
of ffayrie. and be cause she was woun  
to be to greet a Jangeler. and be hie  
Jangelynge on a day accusid Juno the which  
for zelousie on a day lay in a wayte on hie hus  
bonde the goddesse was wrothe and seyde. fro  
hens forth thou shalt noo more speke firste but  
after a nothir. Ecow was enamoured on feyre  
arcsus. but neyther for prayer ne for signe of  
love. that she made to him. him luste not to  
hane pite of hir. In soo moche that the fayre  
creature died for his love. but dymge she prayed  
to the goddesse. that she myght be vengid  
in whom she had founde soo moche cruelnesse  
that ones yit they myght make him to fele  
the sharpnesse of love. wherbi he may prou  
the greet woo that very conens hane the whi  
che in love be refusid. and than she died p. Ecow

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made an ende. But hie voyce zenuayneth whi  
che lasteth yit. and there the goddesse made it  
perpetuall for memoire of that aventure. and  
yit it answereth to pepitt in valeses and on zy  
neis after the voyce of othir. but it may not  
speke firste. Ecow may signifie a pson the which  
of greet necessite requyret the voyce that is vo  
uen to a nother that is to sey of neddy pepitt y  
is abiden Jnobe. for they may not helpe them  
self wth oute helpe of othir. Therfore it is sey  
de to the good knyght that he shulde hane pite  
of neddy pepitt that requyret it. And zaqual  
am seyth. who soo wilt kepe wel the lawe  
shulde helpe his frende wth his good and  
deene to neddy pepitt. and be gracious not deny  
unge justice to his enemy. but kepe him fro vice  
and dishonoure.

**T**he allegorie  
**E** Ecow the which shulde not be refusid  
may be noted the mercy that the good  
spite shulde hane in him self. And seyt Austy  
n seyth in the booke of oure lordes pmoū that he  
made on the hie. zlessid be tho the which  
wyllyngeli sovereth pore pepitt that be i pen  
nize. and it is a wise thinge that who soo  
wilt be hoopen of a souerayne moze myghti tha  
he to helpe a simpler than he is. In as moche  
as that he is myghtier than he. Therfore the

wise man seyth in his proverbes. *Quisquis  
est ad unum bñdicit. pñ. pñ. ca.*

*Texte*

If thou wilt have a crowne of victorie  
whiche is better than any good worldly  
Dance thou muste follow and pursue  
And thou shalt have hire yf thou wilt

*Close*

**T**he fable seyth that dance was a  
gentilwoman that phobus loved her  
thly and he pursued hire sore but  
she wolde not agre to him yt fell on a day  
he sawe the feyre creature goo in a wey. and  
he followed hire. and whan she saw hi come  
she fledde and the god aft' and whan he was  
so neze that she sawe wel she myght not scape  
she made hire prayer to the goddesse dyane that  
she wolde save hire vgnite. And the body of  
the mayden changed in to a grene lozer. And  
whan phobus was come neze therto he took  
of the brannches of the tre and made him a  
chapelet in signe of victorie. and named in  
tyme of the zomaynes greet felicitye. the victo  
rious pepit of them were crowned with lozer  
This fable may have many vnderstandinges  
It myght happe that som myghty man with  
longe traynyle served a lady. In so moche that  
with his greet pursute he come to his wille and

a lozer. and for that cause fro thens forth he loved  
the lozer. and bare it in his denice in signe of  
the victorie that he had of his loue vnder that  
tre. and also the lozer may be take for golde the  
whiche deobenech worshipe. It is seide to the good  
myght that he muste pursue danne yf he wil  
have a crowne of lozer. That is to sey. peyne and  
travail yf he wil come to worshipe. To this pur  
pos omer seyth. be greet diligence amon cometh  
to perfection. *Allegorie*

**T**hat danne wolde be pursued for to have  
a crowne of lozer. we may vnderstande  
that yf the good spirt wil have a glorious vic  
torye. he muste have pseruance the which shall  
lede him to the victorie of paradys. of the which  
the ioyes be infinite as seint Gregor' seyth. who  
hath that tonge that may suffice to telle it. And  
where is the vnderstandinge that may or can  
comprehende it. how many ioyes bene there in  
that souerayne cite of paradys. En to be spent  
with the ordres of angyeles. with the good spi  
rites assisted to the blisse of the leader to beholde  
the present visage of god. to see the vnderstandable  
light. to be in siveren neer to have feere of deeth and  
to be free with the peste of enlasyng clemece.  
To this purpos dauid seyth in his psalter. *Glo  
ria dñi sunt de re. quibus det. mpa. n. n.*  
*Texte*

To the also I make mention  
Of Andromachus vision  
Dispute not the wife I counsel the  
22c other women that vis be

**A**ndromacha was hector's wife and the  
nyght afore that he was slayne ther come  
to his wife a vision. that the next day  
that hector wente to the batayle w<sup>o</sup> men dome he  
shulde here be slayne. for the whiche Andromacha  
with greet sighes and weyringes orde hire power  
he shulde not goo to the batayle. But hector wolde  
not beleue hire. and therfore he was slayne. Wher  
fore it is seyde that a good knyght shuld not holly  
dispreys the visions of his wife. that is to say the  
aunce and the counsel of his wife. If she be wise and  
wel condicioned. and nameh of othir wise women  
for platon seyth. thou shuldest not dispreys the  
counsel of a duff wife y<sup>o</sup>ue. for though thou be  
newer so olde be not a schaynd to serue. though a  
childe wolde teche the. for som tyme the ignorant  
may aunte the wise man.

**T**he anision of Andromacha the whiche shuld  
not be dispreysid so that a good purpos ser  
in the holy gost. Jhu cristis knyght shulde not ser  
it at nought. but anon seue it in efface to his power  
Therof speketh seynt Gregorie in his moralles that

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the good spirite for to drawe vs to goodnes. admonestey  
vs. menth vs and techeth vs. he admonesteth oure  
mynde he menth oure wille and techeth oure un  
derstandynges. The spirite softe and swete suffreth  
nos maner brutt spotte of chaffe to abide in the ha  
branon of the herte. where he inspirerth but broy  
deth it anon w<sup>o</sup> his strict circumspection. Therfore  
the apostill seynt poule seyth. *Spiritu uoluntate carnis  
inimice ad hebreos. xij. c.*

**T**ruste  
If that thou haue greet werre and besy  
In babilones strengthe veris  
Truste not for be anno<sup>d</sup> and that soue  
It was take trusteth not thereon

**B**abylon was founded be the gret Geant  
Zambrot and it was the strengest cite  
that euyr was made. But not w<sup>o</sup>ndrige  
it was take be kyng anno<sup>d</sup>. Therfore it is seyde to the  
good spirit knyght that he shulde not soo moche truste  
in the strengthe of his cite or his castell in tyme of  
warre. but that it be first purueyed of pepill and of  
all thinge that becometh for deive diffence. for pla  
ton seyth. who so trusteth all out in his strengthe  
is often overcome.

**A**llegorie  
The strengthe of Babilone wher in me  
shulde not truste

good spirit shulde not truste ne attende to thing  
that the worlde promyseth. And seynt Austine  
speketh therof in the booke of the singulare of the  
kes that it is to leude a truste to name his lif to be  
sur ayens periculis of this worde. And it is a foote  
hope to wene to be saaf amonge the bryng of  
spunes. yit the victorie in certayne is. as longe as  
men be amonge the dartes of ther enemyes and  
kepeth them vnsure. But who so is emproued  
with flawnes is not lightly decheyred wome be  
ynge. Truste to him that hath the experyence  
Though the worde laugh on the truste it not  
ser thine hope be sette in god. Therfore seyth.

**A** Tepte

Hector me must pronouce thi deeth suert  
wherfore greet sorow brynnyng here  
That shalt be as whan priant the kynge  
Witte not truste whiche shal goo the yunge

**A** Close

**T**he day that Hector was slayne in the batayle  
the Andromatha his wyf come to pray kynge  
priant with full greet compleyntes and  
weynges that he wolde not that day suffre her  
to goo to the batayle. For wnyng ome doute he shulde  
be slayne yf he went thider. maye the god of  
batayle and myne the goddes of armes had vnto

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shewd it sure in hire sleepe. where they append to  
sure priant dide all that he myghte. he shulde  
not feight that day. But Hector stode fro his fader  
and here ome of the cite be a wey vnder erthe and  
went to the batayle where he was slayne. and  
be caus he neu disbeyed but that day. may be  
seyde that the day that he shulde disbeye his fader  
than shulde he die. and it may be vnderstanden  
that he shulde not disbeye his souerayne ne his  
good frendes whan they be wise as in xpo. And  
therfore Aristotyl seide to Aeschylus. as longe  
as thou trustest to the counsel of them that vnto  
wisdom and that souerayn the trewe thou shalt  
regaine gloriouse.

**A** Allegorie

**W**here she seide to Hector that she must pro  
nouce his name is yit the good spirit shuld  
hane myne wode on the cure of deeth. Ther  
fore seyth seynt Bernarde. that i mankyndeth  
thingis men fynde no thinge more certeyne than  
deeth. For deeth hath noo mercy of ponerte ne  
deeth noo woxe to riches. It spareth neyther  
wisdom nor riches ne age. men hath noo other  
cure of deeth but that it is at the doores of  
age ne. And it is the medys of yonge me. To  
this purpos the wise man seyth.

**A** Tepte



Inyepost ynto make the sadde and wise  
that thou vse in batayles for no gise  
Of thine armes distonced for to be  
ffor thi death it wil open to the

**T**olose

22 the batayle Hector was fonde distonced of his  
armes. And than he was slayne. and therfore it is  
seyde to the good knyght that he shulde not  
le be distonced of his armes. ffor hermes seyth  
deeth farrth as the frok of an arowe and hys farrth  
as an arowe sette to shote.

**A**llegorie

Here where it is seyde that he shulde kepe  
w<sup>th</sup> his armes. It is to vnderstande y<sup>t</sup>  
the good spirite shulde kepe his wittes closse and not  
voyde. Seynt Gregor seyth herof that a yfoue the  
whiche departeth his wittes faretth as a yogelome  
the whiche fyndeth no worse housse than his owne  
therfore he is en oute of his housse. like as a man  
that kepeth not his wittes closse is euer vagant  
and oute of the housse of his consience. and also he  
farrth as an open halle. wher in man may entre on  
euer side. therfore oure lord seyth in the gospel  
Eliquis hostis oza patrem tuu.

**T**exte

Of polibetes coneyre not hastily  
his armes for they be vnhappy  
Of his dysposyng folowed pde.

The woofull

The woofull dethe be them that serued the

**T**olose

Oliberthes was a full myghty kynge the  
whiche hector slaw in the batayle after  
many other grete dedis that he had done  
that day. And be cause that he was armed with  
seyre armes and rase hector coneyred them. And  
fownd downe vpon the horse necke for to dis  
poyle the bodi. And than achilles the whiche ser  
ed after him with hool wille to take hit distonced  
suore him beneth for defaute of his armoure  
and at oo strok killid him. of whom it was  
grete harme. ffor a worthier knyght was neuer  
grde with swerte of the whiche the stones ma  
keth menadon. And that suche coneyres may be  
noyous in suche places. It sheweth be the seyde  
caas. therfore this phylsophie seyth. Dysordnat  
coneyre ledeth aman to dethe.

**A**llegorie

That we shulde not coneyre polibetes armys  
we may vnderstande that the good spirit  
shulde haue noo coneyre to no maner of woerldly  
thynges. ffor innocet seyth that it ledeth aman  
to dethe. ffor coneyre is as a fire that may not  
be stannched. the coneyrous yfoue is neu content  
to haue that the whiche he desirith. ffor when  
he hath that. the whiche he desirid. he desirith eu  
more. En he setteth his ende in as moche as y<sup>t</sup>

that he tenteth to haue more. and not to that the  
whiche he hath. Auerce and conceit be. n. swete  
makers the whiche cesterh neu to sey. bryge bryge  
and to the valsew that the money weperh the lome  
of the money weperh. Couerise is the wey to the  
gostel dethe and ofte tymes to bodin dethe. Ther  
fore the apostiff seyrut poule seyrh.

**A**ssure

Assure the not in loue of straunge kynde  
The dede of achilles haue in mynde  
Whiche wende to make of his enemye  
his verrn loue and that entirely.

**A**ll

**A**chilles was assured in loue of polixene  
the feyre mayden the whiche was sp  
to hector as he saw here in the begynne  
of the yer at the seruice of hectoros yeres nyde  
in the trewes tyme where many grekes went to  
Troy to see the nobles of the cite & of the riche  
terment. the whiche was most solermyen made  
that eu was for the body of a kynght. Ther achil  
les saue polixene where he was soze taken w  
here loue. that he myght in no wise endure. And  
therfore he sent to Scaba the Quene that he  
wolde tete of marriage and he wolde make pe  
were to rest and the sege to departe. and he shul  
de eu be ther frende. It was longe aft or achilles

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was armed ayens the troyens be cause of that loue  
and dede greet peyne to make the oost to departe but  
he myght not doo it and therfore the marriage was  
not made. After that Achilles saue Tropolus the  
whiche was so full of worthines. that he was nyr  
like to hector his brother. standynge the yonge age  
that he had. but the quene Scaba was so full of  
wool for him that she sent Achilles to come to her  
to Troy for to tete for the marriage he went thyr  
and there he was slayne. Therfore it is seyde to  
the good kynght that he shulde not assure him  
upon straunge lones. For be ferre lones counth  
moche harme. and therfore the wise man seyrh.  
Whan tyme enemyes may not venge them than  
hat thou nede to be ware.

**A**ll

**T**hat a good spirit shulde not assure him up  
on straunge lones. It is to vnderstande  
that he shulde change no thynge but yf it come  
down of god & determyned i hi. Alle straunge is  
the worlde the whiche he shulde fle. That he shulde  
fle the worlde seyrut Austine seyrh i expowunge  
seyt ioue pistiff. The worlde passith corrupstence  
& resonable man than seyrh he. Whether had  
dest thou leu loue the temporell worlde & passe  
therwith the tyme or be with criste ihu and hve  
perpetually with hi. To this purpos seyrut iohu  
seyrh in his firste pistiff. / 2 Rolte dilige myndu

neque ea que i mundo sunt. pma iohis. ij. ca.

**T**exte

Vndertake noon armes folly  
It is perzell for soule and body  
A naked arme and noo shelde to take  
Of any may thou exampyle make

**T**lose

**H**any was a fitt proude knyght of the  
Greekes and trustid to morche on him self  
but yit he was a good knyght of his  
hande. and for pride and soleynnesse he vndertok  
to doo armes with his arme naked distonced  
w<sup>o</sup>ute a shelde. soo he was borne thorow and  
throwen deed. Therfore it is seyde to the good knyght  
for to doo suche armes they be neyther profitable  
ne worshipfull. but rather they be nauyng leude  
and proude and they be to peulous. Aristotyl seyth  
that many erreth be ignorauce and for defaunt  
of knowynge and wote not what is to doo ne  
to leue and soue fayle be arrogauce and pride.

**A**llegorie

**O**ur armes shulde not be vndertaken folly  
is that the good spirite shulde not truste  
in his owen fragiltye as seynt Austyne seyth in a  
sermon. that noon shulde presume in his owen stte  
whan he pronuiceth a worde ne noon shuld wuste  
in his strengthe whan he suffreth temptacion  
ffor whan he speketh wisch good wordes. they

come of god and not of oure witte. And whan he  
endureth aduersitees stedfastly he cometh of god &  
not of oure pacience. To this purpos the apostle  
seynt poule seyth. *ffid. nam dem hem' p' xpm*  
*ad deu no q' sum' sufficiat' aliquid cogitare*  
*q' nobis tangit ex vobis. fide ad cor. ij. ca.*

**T**exte

Athenoz exile and chace away  
whiche purchasid ayens his countrey  
zothre treson falsnesse and gret vitrouthe  
But yf he were yolden it were zouthre

**T**lose

**A**thenoz was a baron of Troy and whā  
it come to the ende of the gret troyen  
ne batayles the grekes that had longe  
seynt siege afore the cite wiste not how they myght  
haue a concluson to take the cite. for it was of  
right gret strengthe. than be the tyfuge of Au  
thenoz. for angre that had to kyng pryanit. he  
conforted them and seyde. that they shulde make  
a pees with the kyng and be that mene they  
may put them self in to the cite. And they shal  
be yoven wey. Thus they dede be the whiche  
troy was be trayed. And be cause that the treson  
heof was to gret and to euyl. It is seyde to the  
good knyght. that all suche semblable. where he  
knoweth them he shuld exile and chace them a  
wey. ffor suche pepyl be gret to hate. p' laron

seyeth. discrey is capteyne and gouernour of shrewes

**A**llegorie

**A**ntenor the whiche shulde be chased a wey. We may vnderstande that the good spure shulde dryne all thynge. Wherbi any conueniency myght come to him. To this seynt Austyne seyeth. that he the whiche is not bestre esthewe. in indueniencies is like a dowersie the whiche turneth soo ofte aboute the fire of the laupe that he breueth his wynges and than is drownd in the oyle of the laupe. & to the bridde that fleeth soo ofte a boune the gley that he leste his fetters. Example of seynt pepin the whiche abode soo longe in the court of the saue. that he felt in suche an inueniency that he zeyed his way. Therefore the wise man seyeth. *fuge a via maioris transcas per eam. pndioz. iij. ca.*

**T**exte

In mynerues temple to suffice  
Thou shuldest not thine enemy to offre  
Take thou good hede to the horse of tre  
Troy had bene per yf that had not be

**C**lose

**T**he Grekes had made a feynit pees w<sup>ch</sup>pe  
troyens be anteuoris tresson. they seyde  
that they vowed a yeste to mynerue  
the goddesse the whiche they wolde offre. And

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they had made an horse of tre of an huge greet  
ness the whiche was full of men of armes.  
and it was soo greet that the pate of the cite  
musse be broken for to lere it come in. and the  
horse was set vp on wheles the whiche zollid it  
forth to the temple. and whan myght come  
than the knyghts lepte oute and went aboute  
in the cite. the whiche brent and kild and dis  
royed the towne. Therefore it is seyde to the good  
knyght that he shulde not truste in suche fanta  
sies ne offrynges. To this purpos a wise man  
seyeth. A man shulde doute the sonstres and the  
spies of his enemy yf he be wise and his shrewde  
nes yf he be a fole.

**A**llegorie

**M**ynerues temple we may vnderstande  
holy churche. where shulde nought a beue  
offred but preyer. And seynt Austine seyeth in  
the booke of ferthe. that with oute the feleshipe  
of holy churche and bapteme no thynge may a  
naye ne the dedes of mercy may not anaye to  
chastynge yf. for with oute the laupe of the  
churche noon helthe may be. Therefore danyd sey  
eth in the psalter. *Apud te sans nica i catia mag*

**T**exte

Trusteth not to haue a sure castell  
for yllou the feyre stronge castell  
was take and brent and so was Thine

All is in the handes of fortune

**C**lose

**H**ion was the mayst' dougon of troy and the strengest and the feyrest castell that euer was made. of the whiche heres maketh mention. but not withstandyng. it was brent and brought to nought. and so was the cite of thome the whiche was som tyme a grette thunge. and be cause that suche cases fallen be the changeabilnes of fortune. it is desired that the good knyght shulde not be proude in him self ne thynke him self sure for no strengthe. Therfore tholome seyth. the hyer that a lord be reysed the perloner is the oithrowe.

**A**llegorie

**T**hat a man shulde not wene to haue noo sure castell. we may vnderstande that the good knyghtly spirite shulde take noon hede to no maner delite. for as delites be passyng and not sure and ledeth a pson to dampnacion. for Jerome seyth that it is impossible for a pson to passe fro delites of the worlde to the delites of paradice the whiche fillen the woube here and the soule there. for the deuyne condicion is vnbounde. for it is not yowen to tho that wench to haue the worlde enlaspynge in delites. And to this purpos is wryten in the pocalypse. *Quanti glorificauit se et in delitijs suis tamen dicit et*

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**C**lose

**E**schewe thou shulde the swyne of Circes where that the knyghtes of vlypes were turnyd to swyne as to the ymbertynke the wele on this parte

**C**lose

**C**irces was a queene whose reigne was vpon the see of prauie and she was a grette enchanmentresse and knew moche of sorcerye and witchcraft. and when vlypes the whiche went be the see aft' the destruction of troy and he wende to haue returned in to his countre. thorow many grette and perlonous tormentes that he had. he arriued at an hawyn of the same lande he sent to the queene be his knyghtes to wete wher he myght take hawyn in hire lande or noon. Circes receyued his knyghtes full gentely. and of curtesie made orderye for them a potage full deliaously to drynke. but the potage had suche a strengthe that sodenly the knyghtes were chaunged in to swyne. Circes may be vnderstanden in many maners. it may be vnderstande be a lande or a countre wher that knyghtes were put in foule and vilous pson. And also she may be likend to a lady full of voydenes and iudices that be here many errant knyghtes. that is to say

lyge armos. the whiche namys were of vlypes pepit  
that is to vnderstode malicious & noyous wet beyn  
to soun as swyne And pfoze it is seyde to ye good  
knyzt that he shulde not reste in suche a sounning  
ffoz Aristotle seyth. he that is holly set to form  
macion may not be a colwed in the ende.

#### Allegorie

**Q**rees is swyne may be take for ypocrite  
the whiche the good spyt shulde eschewe  
of all thynges. Apens ypocrites spyt Gregor sey  
eth in his moxalles. that the hys of ypocrites  
is but as a fraudelous vison and as a fanta  
sie ymagined the whiche sheweth outwarde  
skuce of an ymage the whiche is not soo v  
dede inwarde. To this purpos our lord seyth  
in the gosseff

#### Expte

Thou shulde noo grete resons shew to pena  
the whiche as y<sup>t</sup> the vnderstode ne can  
yno the whiche the spyt cozue did prwe  
noteth it to ye wel ynough I troue.

#### Expte

**N**o was a queene that made forthe cozue  
to be sowen the whiche co not vp and  
pfoze it is seyde to ye good knyzt y<sup>t</sup> good  
resons & wel set & wist antozites shulde not be  
tolde to pepit of zude vnderstadike & y<sup>t</sup> con not  
vnderstode ye ffoz ye be loste. And pfor dinst

seyth as zeyne anaylyt not to cozue y<sup>t</sup> is sowen o  
a soon no mo<sup>r</sup> anaylyt argument to an vnlwys  
man.

#### Allegorie

**T**hat seyre & wise wordes shuld not be tolde  
to zude & ignozant pepit ye whiche con not  
vnderstod the is to sey. y<sup>t</sup> it is as a thige lost. And  
y<sup>t</sup> ignozance is to blame seyt Bernarde sepey i a  
book of xv. degrees of uicenes y<sup>t</sup> for nouyt pep  
cozue ye of fragilitie or of ignozance stadige y<sup>t</sup>  
suche as s<sup>m</sup> most fresh be gladh freel & ignozant  
and many yiges the whiche shulde be knowe be  
som tyne vnkowbe ony be nlygere to kon it. or  
be sloynes i ayge it. or be a shame to serche for  
it. all such ignozances hay non excusacion. pfor  
seyt poult seyth. Sigo ignozat ignozabit ad coz  
pny<sup>t</sup> et

#### Expte

Antozites I haue writte to the  
An. & late them be take a gre  
ffoz a woma lerned August  
to be worshypid & tanyt hi thys

#### Expte

**E**st<sup>r</sup> augustus was Empon<sup>r</sup> of ye romay  
nes & of all ye world & be cause y<sup>t</sup> i ye tyme  
of his regne pees was i all ye world & y<sup>t</sup>  
he reigned p<sup>r</sup>sidy. stude pepit & misbeleneys pout  
y<sup>t</sup> pe pees was be cause of his goodnes but it was  
not soo. it was for est ist<sup>r</sup> ye whiche was borne of  
ye vgi anque. & was y<sup>t</sup> tyme o ye erpe & as longe



as he was on erthe it was pees on all ye world so  
 wolde a worshipped Cesar as god. but p<sup>a</sup> sibile had  
 be wel war. p<sup>r</sup> he made hi nor to be worshipped & p<sup>r</sup>  
 was no god but on alone. ye which had made all y<sup>e</sup>  
 & p<sup>a</sup> she led hi to an high mounteyne went ye are &  
 i pe soune de ye wille of our lorde apend a vgy holdinge  
 a childe sibile shewed it to hi & seyde p<sup>r</sup> f was veyn  
 god the which shuld be worshipped. And p<sup>a</sup> Cesar  
 worshipped hi. And be cause p<sup>r</sup> Cesar August<sup>us</sup> ye whi  
 che was p<sup>r</sup>nce of all ye world lerned to knowe god &  
 ye beleue of a woma. To ye p<sup>r</sup>pos may be seyde the  
 autorite p<sup>r</sup> hermes seyeth. be not a shamed to here  
 troupe & good teachinge of a woma or of who p<sup>r</sup> eu  
 seyep it for troupe noblesse hi p<sup>r</sup> p<sup>r</sup>noūceth it.

**Allegorie**

**H**er wher orthea seyep p<sup>r</sup> she hay writē to hi  
 an. C. autorites & p<sup>r</sup> august<sup>us</sup> lerned of a wo  
 ma is to vnderstode p<sup>r</sup> good wordes & good teachinge  
 be to preysse of what p<sup>r</sup>sonē p<sup>r</sup> seyeth it. heve de  
 seynt victor spekep herof i a booke callid didaspalia.  
 p<sup>r</sup> a wise mā gladly heyrth all man of teachinge. he  
 dispusep not ye s<sup>r</sup>ptur<sup>e</sup>. he dispusep not ye p<sup>r</sup>sonē he  
 dispusep not ye doctrine. he sekyp not idifferētiall on all  
 & all p<sup>r</sup> eu he sekyp of ye which he hay defaunt. he co  
 sidereth not what he is p<sup>r</sup> spekep. but what p<sup>r</sup> is ye  
 which he seyeth. he takep non hede how moche he  
 hi sek but how moche he con not. To p<sup>r</sup> p<sup>r</sup>pos ye w<sup>r</sup>  
 mā seyep. *Auris bona audiet in otio cupiscēna sapientie*  
 ecc. vi. ca.

Drink this quoddye deen ye deat & ye be delectyd

It is sechogger	ymd
It is of a le sengre	myd
It is of a le hnamond	lyd
It is notmedes	nd
It is seaynd	nd
It is salyngull	nd
It is mass	nd
It is clunke	nd
It is longpeppr	nd
It is buffeyon	myd
It is of hunicone bon	

Drink quoddye of mastyr & hit to mak gode p<sup>r</sup>songe