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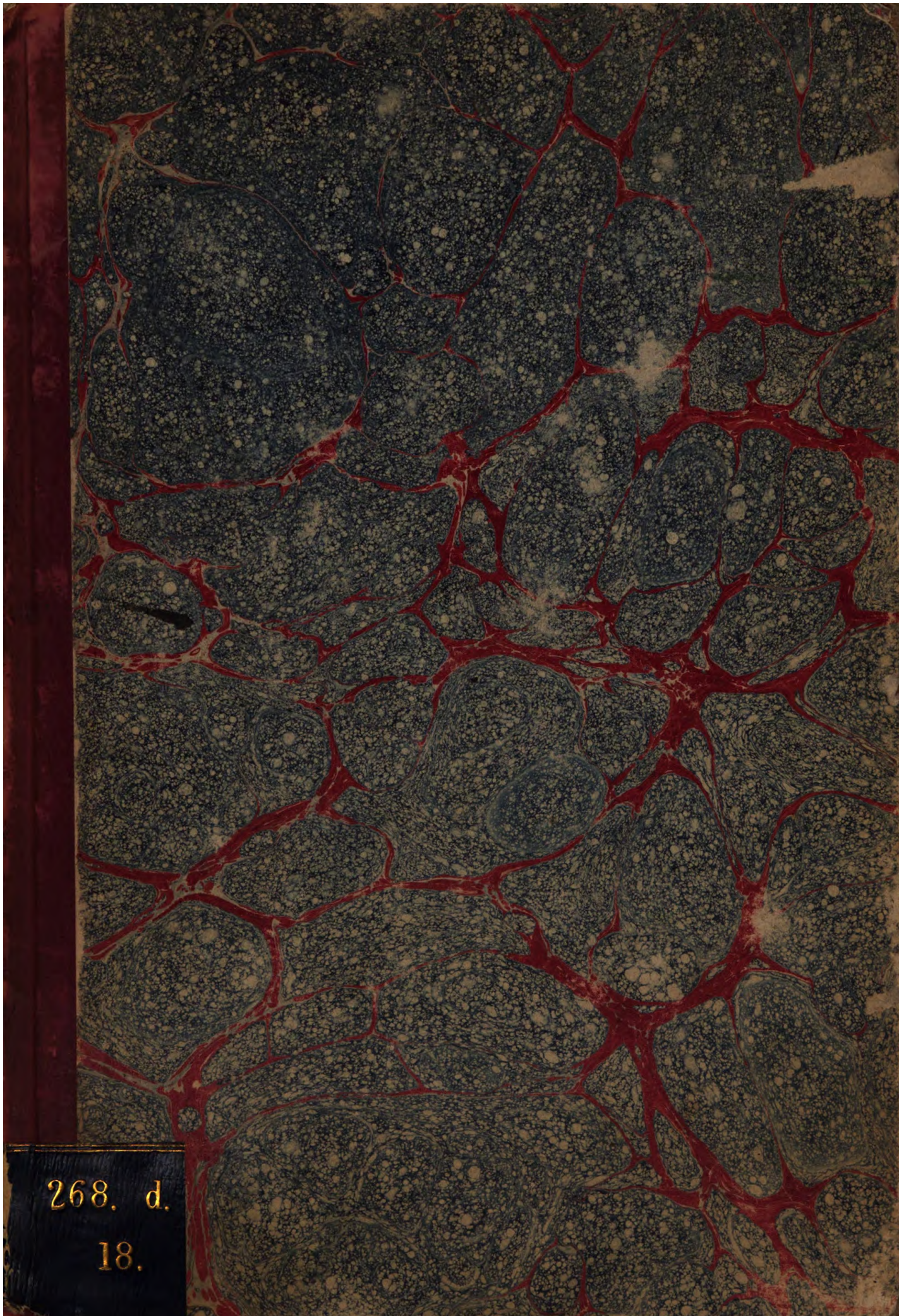
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268. d.

18.

James



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THE
GAME OF THE CHESSE :

A MORAL TREATISE ON THE DUTIES OF LIFE.

The First Book Printed in England, by William Caxton,

IN THE YEAR 1474.

REPRINTED IN PHONETIC SPELLING,

WITH THE PREFACE AND CONTENTS IN CAXTON'S ORTHOGRAPHY,
AND A FAC-SIMILE PAGE OF THE ORIGINAL WORK.

LONDON :

FRED. PITMAN, PHONETIC DEPOT, 20 PATERNOSTER ROW.

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He holy appostle and doctour of the peple saynt Poule sayth in his epystle. Alle
t that is wryten is wryten vnto our doctryne and for our lernyng. Wherefore
many noble clerkes haue endeuyred [endeavoured] them to write and compyle
many notable werkes and historyes to the ende that it myght come to the knowlege and
vnderstandyng of suche as ben ygnoraunt. Of which the nombre is infenyte, And accord-
yng to the same saith Salamon. that the nombre of foles. is infenyte, And emong alle other
good werkys. It is a werke of ryght special recomendacion to enforme and to late vnderstonde
wysedom and vertue vnto them that be not lernyd ne [nor] can not dyscerne wysedom fro
folye. Thēne emonge whom there was an excellent doctour of dyuynyte in the royaume of
fraunce of the ordre of thospital of Saynt Johns of Jherusalem whiche entended the same
and hath made a book of the chesse moralysed. whiche at suche tyme as I was resident in
brudgys [Bruges] in the counte of Flaundres cam in to my handes, whiche whan I had
redde and ouerseene, me semed ful necessarye for to be had in englisshe, And in eschewyng
of ydlenes And to thende that sōme which haue not seen it, ne vnderstonde frenssh ne latyn.
I delybered in myself to translate it in to our maternal tonge, And whan I so had
achyeued [achieved] the sayd translacion, I dyde doo sette in enprynte a certeyn nombre of
theym, Which anone were depessed and solde. wherefore by cause thys sayd book is ful of
holsom wysedom and requysyte vnto euery astate and degree, I haue purposed to enprynte
it, shewyng therein the figures of suche persons as longen to the playe. In whom al astates
and degrees ben comprysed, besechyng al them that this litel werke shal see, here, or rede
to haue me for excused for the rude & symple makyng and reducyn in to our englisshe, And
where as is defaute to correcte and amende, and in so doyng they shal deserue meryte and
thanke, and I shal pray for them, that god of his grete mercy shal rewarde them in his euer-
lastyng blisse in heuen, to the whiche he brynge vs, that wyth his precious blood redemed
vs Amen

[This edition of Caxton's first English book is produced from a reprint of the original work, in the
black-letter type, imitated from Caxton, published by Messrs. V. and J. Figgins, 16 West Smithfield,
London, who have kindly furnished page 6 as a specimen of the Work. See advertisement at the end of
the book.]

THE PHONETIC ALPHABET.

The phonetic letters in the first column are pronounced like the italic letters in the words that follow. The last column contains the names of the letters.

CONSONANTS.

Guttural.

K *k* .. leek..... ke
 G *g* .. league... gɛ
 H *h* .. hay.... hɛtɕ
 Y *y* .. yet..... yɛ

Lingual.

T *t* .. fate tɪ
 D *d* .. fade..... dɪ
 C *c* .. vicious... ɪk
 J *j* .. vision.... jɪ
 S *s* .. hiss..... ɛs
 Z *z* .. his..... zɛ
 ʃ *ʃ* .. wreath... ɪʃ
 ð *ð* .. wreathe.. ðɪ

Labial.

P *p* .. rope..... pi
 B *b* .. robe..... bi
 F *f* .. safe..... ef
 V *v* .. save..... ve
 W *w* .. wet..... we

LIQUIDS.

L *l* .. fall..... el
 R *r* .. rare..... er
 ŋ *ŋ* .. sing..... ɪŋ
 N *n* .. seen..... en
 M *m* .. seem.... am

VOWELS.

Guttural.

A *a* .. am..... at
 ʌ *ʌ* .. alms..... s
 E *e* .. ell et
 ɛ *ɛ* .. ale..... ɛ
 I *i* .. ill it
 ɪ *ɪ* .. eel i

Labial.

O *o* .. on..... ot
 ɔ *ɔ* .. all..... ɔ
 ʊ *ʊ* .. up ut
 ɔ *ɔ* .. ope..... ɔ
 U *u* .. full..... ut
 ʊ *ʊ* .. food u

DIPHTHONGS: ei, ou, iu, ai, oi.
as heard in by, now, new, aye, voice.

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THE GAME OF THE CHESSE.

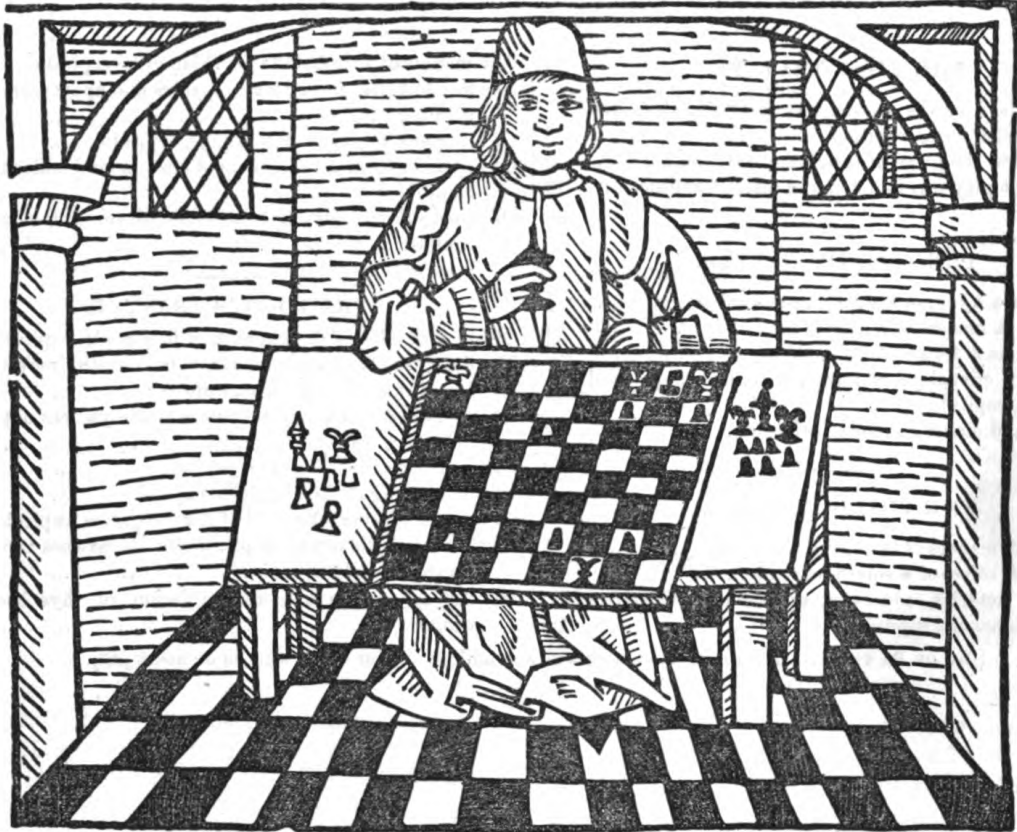
THIS FERST TCAPTER OV ÆE FERST
TRAKTET CØER UNDER WHOT KIW ÆE
PLE OV ÆE TCES WOZ FOUNDEN AND
MED.

{CAPITULO PRIMO.}

Amoꝝ ol ðe ivil kondiconz and seinz ðat me bi in a man, ðe ferst and ðe grætest iz when hi fireð not ne [nor] dredeð tu displiz and mek roð God bei sin, and ðe pipel bei liviꝝ disordonetli; when hi retceð not nor tekeð hid untu ðem ðat repruv him and hiz veisez, but flieð ðem; in sutc weiz az did ðe emperur Niro, white did du sle hiz master Seneka, for az mte az hi meit not sufer tu bi repruud and tot ov him. In leikweiz woz sumteim a kiꝝ in Babilon, ðat woz nemd Evilmærodak, a djoli man widout djustis, and sæ kruel ðat hi did du hiu hiz fsder'z bodi in ðri hundred pisez, and gev it tu it

and devour tu ðri hundred berdz ðat men kol vul-tiurz; and woz ov sutc kondicon az woz Niro, and reit wel rezembeld, and woz leik untu, hiz fsder Nabiugodonosor, white on a teim wud du sle ol ðe sedj and weiz men ov Babilon, for az mte az ðe kud not tel him hiz drim ðat hi had drimd on a neit and had forgoten it, leik az it iz riten in ðe Beibel, in ðe buk ov Daniel. Under ðis kiꝝ ðen, Evilmærodak, woz ðis gem and ple ov ðe tces founded. Tru it iz ðat sum men win [biꝝk] ðat ðis ple woz founden in ðe teim ov ðe batelz and sidj ov Troi; but ðat iz not sæ, for ðis ple kem tu ðe plez ov ðe Kaldiz, az Deiomidiz ðe Grik seb and riherseb, ðat amoꝝ ðe filosoferz woz ðe mæst renæmd ple amoꝝ ol nder plez. And after ðat kem ðis ple in ðe teim ov Alekzander ðe Gret in tu ðdjipt, and sæ untu ol ðe partiz tæard ðe Souð. And ðe koz wherfor ðis ple woz sæ renæmd, cal bi sed in ðe ðerd tcapter.

This chapytre of the first tractate shewyth Who fonde
first the playe of the Chesse . Capitulo ij



This playe fonde a phylosopher of thozent Whyche
t Was named in caldee Eperfes or in greke philemes
toz Which is as moche to say in englisshe as he that louyth
Justyce and mesure / And this phylosopher Was renomed
gretly among the grekes and them of Athenes Whyche
Were good clerkys and phylosophers also renomed of their
connyng / This phylosopher Was so Just and trewe that he
had leuer dye / than to lyue long and be a fals flaterer
With the sayd kyng / For Whyn he behelde the foul & syn-
ful lyf of the kyng . And that no man durst blame hym

for bei hiz gret kruelti hi put dem ol tu deb dat displizd him. Hi put him self in peril ov deb, and luvd and teoz {chees} rsder tu dei dan logger tu liv. He ivil leif and disfemd ov a kij iz de leif ov a kruel bist, and ot not log tu bi sustend; for hi destroieb him dat displizeb him. And derfor, riherseb Valerius, dat der woz a weiz man nemd Riodor Kerem, hum hiz kij did du haq on de kros, for az mutc az hi repruvd him ov hiz ivil and foul leif, and olwe az hi woz in de torment, hi sed tu de kij, "Upon dei kounselers and dem dat bin klad in dei kleidij and rebz, wer mer rizon dat dis torment cud kum, for az mutc az de der not se tu di de trub, for tu du djustis reitweizli. Ov miself ei mek ne fers whefer ei dei on de land, or on de woter, or nderweiz; az hu seb hi ritet not tu dei for djustis." In leik weiz az Demokrion de filosofer put out hiz en ein bei koz hi wud not si dat ne gud meit kum tu de ivil and vicus pipel wid out reit. And olse Defortiz de filosofer, az hi went teard hiz deb, hiz weif dat folod after him, sed dat hi woz damd tu deb roqfuli. Den hi anserd and sed tu her, "Held dei pis and bi stil, it iz beter and mer meritorius tu dei bei a roq and unreitful djudjment, dan dat ei had dezervd tu dei."

DE BERD TCAPTER OV DE FERST TRAKTET TRAFER WHERFOR DE PLE WOZ FOUNDEN AND MED.

{CAPITULO TERCIO.}

De kozes wherfor dis ple woz founded bin dri. He ferst woz for tu korrekt and repruv de kij; for when dis kij, Evlmerodak, so dis ple, and de baronz, neits, and djentelmen ov hiz kert ple wid de filosofer, hi marveld gretli ov de biuti and novelti ov de ple, and dezeird tu ple agenst de filosofer. He filosofer anserd and sed tu him dat it meit not bi dun, but if hi ferst lernd de ple. He kij sed it woz rizon, and dat hi wud put him tu de pen tu lern it. Dan de filosofer bigan tu tite him, and tu ce him de maner ov de tabel ov de tees-berd and de tees-men; and olse de manerz and de kondiconz ov a kij, ov de nobelz, and ov de komon pipel, and ov der ofisez, and hou hi cud bi tutet and dron; and hou hi cud amend him self and bikum vertius. And when dis kij herd dat hi repruvd him, hi demanded him upon pen ov deb tu tel him wherfor hi had founden and med dis ple, and hi anserd, "Mei reit dir lord and kij, He gretest and most big dat ei dezeir, iz dat dou hav in dei self a glorius and vertius leif. And dat me ei not si, but if dou bi endoktrind and wel manerd, and dat had, se mest dou bi biluvd ov dei pipel. Dus dan ei dezeir dat dou hav nder guvernment den dou hast had, and dat dou hav upon dei self seniuri and masteri, sute az dou hast upon nder bei fers and not bei reit. Ser-tenli it iz not reit dat a man bi master over nder

and komander, when hi kan not rul nor me rul himself, and dat hiz vertiuz domin abuv hiz veisez; for seniuri bei fers and wil me not loq endiur. Den dus me dou si wun ov de kozes whei and wherfor ei hav founden and med dis ple, white iz for tu korrekt and repruv di ov dei tirani and vicus livij;—for ol kijz ot specali tu hir her korigurz or korekterz, and her korekconz tu held and kip in meind." In leik weiz az Valerius reherseb dat de kij Alekzander had a nobel and renound neit dat sed, in repruvij ov Alekzander, dat hi woz tu mutc kuvetus and in especal ov de onurz ov de wurld; and sed tu him "If de godz had med dei bodi az gret az iz dei hart, ol de wurld kud not held di; for dou heldst in dei reit hand ol de Orient, and in dei left hand de Oksident. Sid dan it iz se, or dou art a God or a man, or not. If dou bi god, du den wel and gud tu de pipel az God dubb, and tek not from dem dat de ot tu hav, and iz derz. If dou bi a man, bigk dat dou calt dei, and dan dou calt du nun ivil. If dou bi not, forget deiself." Der iz ne big se strog and ferm, but dat sumteim a fibel big kasteb down and overbreob it. Hou wel dat de leion bi de stroggest bist, yet sumteim a litel berd iteb him. He sekond koz wherfor dis ple woz founden and med, woz for tu kip him from eidelnes, wherov Seneka seb untu Luukulus, "Eidelnes widout eni okiupcon iz sepultiur ov a man livij," and Varo seb in hiz sentensez dat in leik weiz az men ge not for tu ge, de sem weiz de leif iz not given for tu liv, but for tu du wel and gud; and derfor, sekondli, de filosofer fond dis ple for tu kip de pipel from eidelnes, for der iz mutc pipel when se iz dat de bi fortunet in wurldli gudz, dat de dro dem tu iz and eidelnes, wherov kumeb oft teimz meni ivilz and gret sinz, and bei dis eidelnes de hart iz kwenet, wherov kumeb gud despercon. He berd koz iz dat everi man naturali dezeireb tu ne and hir noveltiz and teidijz. For dis koz de ov Abenz studid, az wi rid, and for az de korporal or bodili seit enpeceb and leteb nderwheil de noledj ov sutel bigz, derfor wi rid dat Demokritus de filosofer put out hiz en ein, for az mutc az hi meit hav de beter entendment and nderstandij. Meni hav bin med bleind dat wer gret klarks, in leik weiz az woz Didimus, bicop ov Alekzandria, dat hou wel dat hi so not, yet hi woz se gret a klark dat Gregori Nazianzen and St Djerom, dat wer klarks and masterz tu nder, kem for tu bi hiz skolerz, and lernd ov him. And St Antoni, de gret hermit, kem for tu si him on a teim, and amoj ol nder bigz, hi demanded him if hi wer not gretli displizd dat hi woz bleind and so not; and hi anserd dat hi woz gretli abact, for dat hi supzrd not dat hi woz not displizd in dat hi had lost hiz seit, and St Antoni anserd tu him, "Ei marvel mutc dat it displizeb di dat dou haz lost dat big white iz komon bitwin di and bists, and dou nrest wel dat dou hast not lost dat big dat iz komon bitwin di and de enjelz. And for diz kozes fersed, de filos-

ofer intended tu put awæ ol pensivnes and bōts, and tu biŋk ønli on ðis ple, az cal bi sed and apir in ðis buk after.

ÆE SEKOND TRAKTET. ÆE FERST TCAP-
TER TRÆTER OV ÆE FORM OV A KIŲ,
OV HIZ MANERZ, AND OV HIZ ESTET.

⟨CAPITULO PRIMO.⟩

Æe kiŲ must bi ðus med, [az in an engreviŋ hiŋ given,] for hi must sit in a teer, klødd in purpiur; kround on hiz hed; in hiz reit hand a septer, and in ðe left hand an apel ov gøld; for hi iz ðe mōst grettest and heiest, in digniti abuv ul uder, and mōst wuŋdi. And ðát iz signifeid bei ðe korøn, for ðe gløri ov ðe pipel iz ðe digniti ov ðe kiŲ; and abuv ol uder ðe kiŲ øt tu bi repleniēt wið vertiuz and ov gres; and ðis signifeieb ðe purpiur, for in leik weiz az ðe røbz ov purpiur mekeþ fer and embeliceþ ðe bodi, ðe sem weiz vertiuz mekeþ ðe søl. Hi øt ølwe biŋk on ðe guvernment ov ðe roiem, and hu haþ ðe administræcon ov djustis, and ðis cud bi bei him self prinsipali. ðis signifeieb ðe apel ov gøld ðat hi høldeþ in hiz left hand; and for az mutc az it aperteneþ untu him tu puniē ðe rebelz, haþ hi ðe septer in hiz reit hand. And for az mutc az mizerikord and truþ konfer and kip ðe kiŲ in hiz þrøn, ðerfor øt a kiŲ tu bi mersiful and deboner, for when a kiŲ or prins dezeireþ or wil bi biluvd ov hiz pipel, let him bi guvernd bei debonerte. And Valerius seþ ðat debonerte þirseþ ðe harts ov strenjerz, and amoliceþ and mekeþ soft ðe harts ov hiz enemiz, wherov hi riherseþ ðat Filostratus, ðat woz Diuk ov Abenz, had a dōter hum a man luvd sø ardentli, ðat on a teim az hi sø her wið her muðer, sudenli hi kem and kist her; wherov ðe muðer woz sø angri and sorøful ðat ci went and rekweird ov her lord ðe Diuk ðat hiz hed meit bi smiten of. ðe prins anserd tu her and sed, "If wi cud sle ðem ðat luv us, 9 whot cal wi du tu our enemiz ðat het us." Sertenli ðis woz ðe anser ov a nōbel and deboner prins ðat suferd ðát vileni dun tu hiz dōter, and tu him self yet mōr. ðis prins had ølse a frend ðat woz nemd Arispi, ðat sed on a teim az mutc vileni untu ðe prins az eni man meit se; and ðát meit not sufeiz him, but hi kratet him in ðe vizedj. ðe prins suferd him pecentli in sutc weiz, az ðe hi had dun tu him nō vileni but kurtesi. And when hiz sunz wud hav avenjd ðis vileni, hi komanded ðem ðat ðe cud not bi sø hardi sø tu du. ðe nekst ðe foløiŋ, Arispi rememberd ov ðe reit gret vileni ðat hi had dun tu hiz frend and lord wiðout kōz; hi fel in desper and wud hav slen him self. When ðe Diuk niu and understud ðát, hi kem tu him and sed "Ne dout ði nō biŋ," and swø tu him bei hiz feþ ðat ølse wel hi woz and cud bi hiz frend fro ðan fərþon az ever hi had bin tufør if hi wud, and ðus hi respited him ov hiz deþ bei hiz debon-

erte. And in leikweiz rid wi ov ðe kiŲ Pirus, tu hum woz reported ðat ðe ov Tarentum had sed gret vileni ov him, for white kōz hi med ol ðem tu kum tufør him, and demanded ov ðem if ðe had sø sed. ðen wun ov ðem anserd and sed, "If ðe wein and ðe kandelz had not feld, ðis lagwedj had bin a djep, in regard ov ðát wi had bōt tu hav dun." ðen ðe kiŲ bigan tu lsf ⟨lawhe⟩, for ðe had konfest ðat sutc lagwedj az woz sed and spōken woz bei drunkeŋcip. And for ðis kōz ov debonerte ðe pipel ov Tarent tuk for a kustom ðat ðe drunken men cud bi puniēt, and ðe søber men prezd. ðe kiŲ, ðen, ðus øt tu luv hiuimilti and het folsiti, after ðe Høli Skriptiur, ðat spikeþ ov everi man djenerali. For ðe kiŲ in hiz roiem reprezenteþ God, and God iz veriti, and ðerfor him øt tu se nō biŋ, but if it wer veritabel and stebel. Valerius reherseþ ðat Alekzander wið ol hiz høst rød for tu destroi a siti white woz nemd ⟨Lapsare⟩. When ðen a filosofer, white had tu nem Anaksiminz, white had bin tufør master and guvernør ov Alekzander, herd and understud ov hiz kumiŋ, kem agen Alekzander tu dezeir and rekweir ov him. And when hi sø Alekzander, hi supezd tu hav askt hiz rekwest. Alekzander brek hiz demand tufør, and swø tu him, tufør hi askt eni biŋ, bei hiz godz ðat sutc biŋ az hi askt or rekweird ov him, hi wud in nō weiz dun. ðen ðe filosofer rekweird him tu destroi ðe siti. When Alekzander understud hiz dezeir, and ðe øþ ðat hi haþ med, hi suferd ðe siti tu stand, and not tu bi destroid, for hi had liver not tu du hiz wíl ðan tu bi perdjurd and forswørn, and du agenst hiz øþ. Kwintilian seþ ðat nō gret man ne lord cud not swer, but wher az iz gret nid; and ðat ðe simpel parøl or wuŋd ov a prins øt tu bi mōr stebel ðen ðe øþ ov a mertcant. Alas! 9 hu kip ðe prinsez ðer promisez in ðiz dez. Not ønli her promisez, but ðer ødz, her silz and reitiz, and seinz ov ðer proper handz, øl feleb; God amend it.

A kiŲ ølse øt tu het øl kruelti; for wi rid ðat never deid yet eni peietus person ov ivil deþ, ne kruel person ov gud deþ. ðerfor rekounteþ Valerius ðat ðer woz a man nemd Eeril, a wurkman in metal, ðat med a bøl ov koper, and a litel wiket on ðe seid, wherbei men meit put in ðem ðat cud bi brent ðerin. And it woz med in sutc maner ðat ðe ðat cud bi put and enkløzd ðerin cud krei nō biŋ leik tu ðe vois ov a man, but ov an oks.

And ðis med hi bei kōz men cud hav ðe les piti ⟨lasse pyte⟩ ov ðem. When hi had med ðis bøl ov koper, hi prezented it untu a kiŲ, white woz kold Filard, ðat woz sø kruel a teirant ðat hi deleited in nō biŋ but in kruelti; and hi tøld him ðe kondicon ov ðe bøl. When Filard herd and understud ðis, hi aloud and prezd mutc ðe wurk, and after sed tu him, "Þou ðat art mōr kruel ðan ei, calt ase and pruv ferst dei prezent and gift," and sø med him tu ge in tu ðe bøl and dei an ivil beþ. ðerfor seþ Ovid, ðer iz nō biŋ mōr rizonabel ðen ðat a man dei ov

sute deb az hi purtceseb untu nder. Olse de kij ot sovrenli kip djustis. Hu mekeb or kipeb a roiem widout djustis, ov veri fers der must bi gret roberi and deft. Derfor reherseb St Ogustin in a buk white iz enteiteld "De Siti ov God," dat der woz a bif ov de si nemd Deiomidiz, dat woz a gret rover, and did se mutc harm dat de komplents kem tufor Alekzander, white did him tu bi teken and brot afer him.

And hi demanded him wherfor hi woz se nois and kruel in de si. And hi anserd tu him agen, "For az mutc az dou art wun a <londe> in de wurld, se am ei anuder in de si. But for az mutc az de ivil dat ei du iz in wun gali or twen, derfor ei am kold a bif; but for az mutc az dou dwest in meni cips, and wid gret piuisans and pouer, derfor art dou kold an emperur. But if fortium wer for mi in sute weiz, ei wud bikum a gud man and beter den ei nou am. But dou, de mer ritcer and fortiunet dat dou art, de mer wurs art dou." Alekzander sed tu him, "Ei cal teenj dei fortiun in sute weiz az dou ne se dat dou calt du it bei poverti, but for ivil and mavest <mauayste>," and se hi med him rite, and dis woz hi dat afterward woz a gud prins, and a gud djustisier. De kij ot tu bi sovrenli teest, and dis signifeieb a kwin dat iz enli on hiz reit seid; for it iz tu bi bilivd and kredibel dat when de kij iz a gud man, djust, tru, and ov gud manerz and kondiconz, dat hiz teildren cal foler gladli de sem. For a gud sun and a tru ot not tu forseke and go fro de gud kondiconz ov hiz fsder; for sertiz it iz agenst God and netiur in part, when a man tekeb nder dan hiz proper weif, and dat si wi bei berdz, of hum de mel and fimel hav tu geder de teardj, in kipiŋ and nuriciŋ ov der yuŋ foulz and berdz; for sum maner ov foulz kipeŋ dem tu der fimelz enli, az it apireb bei storks, duvz and turtelz. But de foulz dat nuriceb not der berdz hav meni weivz and fimelz, az de kok dat ne big nuriceb hiz teikenz, and derfor amoj ol de bists dat bin, man and wuman puteb most der entent, and hav most ker and teardj in nuriciŋ ov der teildren; and derfor dun de agenst netiur, in part, when de liv der weivz for nder wimen. Ov dis teastiti reherseb Valerius an ekzampel, and seb dat der woz a man ov Rom white woz nemd Skipio Afrikan, for az mutc az hi had koŋkwerd Afrika, hou wel dat hi woz ov Rom born. When hi woz ov bertifor yar ov edj, hi koŋkwerd Karbedj, and tuk mutc pipel in hostedj, amoj hum hi woz prezented wid a reit fer med for hiz soles and plejiur, white woz acurd and handfast untu a nobel yuŋ djentelman ov Karbedj, white woz nemd <Indiucible>, and anon az dis djentel Skipio niu dat not wifstandiŋ dat hi woz a prins nobel and lusti, did du kol anon de perents and kinzmen ov dem, and deliverd tu dem der doter, widout duinj ov eni vileni tu her. And de ransom or goeld dat de had ordend for der doter, gev it everi dil in douer tu her. And de yuŋ man dat woz her husband

so de franceiz and djentelnes ov him, turnd him self and de harts ov de nobel pipel untu de luv and aleians ov de Romanz. And dis sufeizeb, az tutciŋ de kij.

DE SEKOND TCAFTER OV DE SEKOND BUK, AND TRIFTER OV DE FORM AND MANERZ OV DE KWEN.

<CAPITULO SECUNDO.>

Dus ot de kwin bi med. Ci ot tu bi a fer ledi, sitiŋ in a teer, and kround wid a koron on her hed, and klad wid a klob ov goeld and a mantel abuv furd wid erminz. And ci cud sit on de left seid ov de kij, for de amplekonz and embresinjz ov her huzband, leik az it iz sed in Skriptiur, in de Kanti kelz, "Her left arm cal bi nder mei hed, and her reit arm cal biklip and embres mi." In dat ci iz set on hiz left seid iz bei gres given tu de kij bei netiur and ov reit. For beter iz tu hav a kij bei suksecon dan bei elekcon; for ofen teimz de elekterz and teuzerz kan not ne wil not akord, and se iz de elekcon lost. And nderweil de teuz not de best and most ebel and konvinient, but him dat de best luv, or iz for dem most profitabel.

But when de kij iz bei leinedj and bei tru suksecon, hi iz tot, ensend and nuriet in hiz yuŋ ol gud and vertiuus tateez and manerz ov hiz fsder, and olse de prinsez ov de roiem der not se hardli muv wor agenst a kij haviŋ a sun for tu ren after him. And se a kwin ot tu bi teest, weiz, ov onest leif, wel manerd, and not kiurius in nuriciŋ ov her teildren. Her wizdom ot not enli tu apir in fet and wurks, but olse in spikiŋ, dat iz tu wit, dat ci bi sikret, and tel not sute bigz az ot tu bi holden sikret.

Wherfor it iz komon proverb dat wimen kan kip ne kounsel. And akordiŋ der tu Makrob reherseb in de buk ov de drimz ov Skipio, dat der woz a teeild ov Rom dat woz nemd Papirius, dat on a teim went wid hiz fsder, white woz a senatur, in tu de teember wher az de held der kounsel. And dat teim de spek ov sute materz az woz komanded and agrid cud bi kept sikret, upon pen ov der hedz, and se departed. And when hi woz kumen hom from de senatoir, and fro de kounsel, wid hiz fsder, hiz muder demanded ov him whot woz de kounsel, and wherov de spek, and had tarid se loŋ der. And de teeild anserd tu her and sed hi durst not tel nor se it, for se mutc az it woz defended upon pen ov deb. Den woz de muder mer dezeirus tu ne dan ci woz tu fer, and bigan tu flater him wun teim, and afterward tu menes him dat hi cud se and tel tu her whot it woz. And when de teeild so dat hi meit hav ne rest ov hiz muder in ne weiz, hi med her ferst promis dat ci cud kip it sikret, and tu tel it tu nun ov de wurld. And dat dun, hi fend a liziŋ, or a lei, and sed tu her dat de senaturz had in kounsel a gret kwestion and diferens, white woz dis, wheder it wer beter, and mer for de komon wil ov

Röm, dat a man cud hav tu weivz, or a weif tu hav tu huzbandz. And when ci had understand dis, hi defended her dat ci cud tel it tu nun uder bodi. And after dis ci went tu her gosib and told tu her dis kounsel sikretli. And ci told tu anuder. And dus everi weif told it tu uder in sikret. And dus it hapend anon after, dat ol de weivz ov Röm kem tu de senator, wher de senatorz wer asembed, and kreid wif an hei vois dat de had liver, and olse it wer beter for de komon wil, dat a weif cud hav tu huzbandz dan a man tu weivz. De senatorz hirig dis wer gretli abact, and wist not tu se, ner whot, ner hou tu anser, til at last dat de tceild Papirius reherst tu dem ol de kes, and fet hou it woz hapend. And when de senatorz herd and understud de mater, de wer gretli abact, and komended gretli de injeniuti (ingenye) and wit ov de tceild dat se weizli kontreivd de lei, rader dan hi wud diskover der kounsel, and ferbwid med him a senator, and establiet and ordend fro den ferbon dat ne tceild in oni weiz cud enter in tu de kounsil hous amog dem wif der fsderz, eksept Papirius, hum de wud dat hi cud olwe bi amog dem. Olse a kwin ot tu bi tcest; for az ci iz abuv ol uder in estet and reverens, se cud ci bi ensampel untu ol uder in her livig onestli; wherov Djeröm reherseb agenst Djoninian, dat der woz a djentel man ov Röm, nemd Diuilius (Duele), and dis man woz hi dat ferst fond de maner tu feit on de woter, and had ferst de viktori. Dis Diuilius had tu hiz weif wun ov de best wimen, and se tcest dat everi wuman meit tek ensampel ov her; and at dat teim de sin ov de flec woz de gretest sin dat eni meit du agenst netiur. And dis sed gud wuman woz nemd Ilia (Ylie). And se it hapend dat dis Diuilius bikem se old dat hi stuft and kwekt for edj. And on a teim wun ov hiz adverserz repruvd and repretet him, seig dat hi had a stiqkiq breb. And ferbwid hi went hem tu hiz weif ol aggri and abact, and akst her whei and wherfor ci had not told hiz defot tu him, dat hi meit hav founden remedi tu hav bin purdjd derov, and ci anserd dat az for az mutc az ci supezd dat everi man had de sem fot az wel az hi, for ci kist never oni man's moudb but her huzband's. O mutc woz dis wuman tu bi prezd and hav a siggiular lod, winig dat dis defot had not bin onli in her huzband, wherfor ci suferd it pecentli, in sute weiz dat her huzband niu hiz defot suner bei uder dan bei her. Olse wi rid dat der woz a wido nemd Ana, white had a frend dat kounseld her tu mari, for ci woz yng, fer and rite; tu hum ci anserd dat ci wud not se du in ne weiz, "for if ei cud hav an huzband az ei hav had, and dat hi wer az gud az hi woz, ei cud ever bin afird tu luz him, leuk az ei lost dat uder; and den cud ei liv olwe in fir and dred, white ei wil not. And if it hapend mi tu hav a wurs, q whot cud it profit mi tu hav an ivil huzband after a gud," and se ci konkluded dat ci wud kip her tcastiti. St Ostin reherseb in de buk, (De

Ciuitate Dei"), [de Siti ov God,] dat in Röm woz a nobel ledi, djentel ov manerz and ov hei kinred, nemd Luukricia (Lucrecia), and had an huzband nemd Kolatein [Collatinus], white dezeird on a teim de emperur's sun nemd Tarkwin (thorguyllous), or de Proud, and hi woz kol Sikst, for tu kum, dein and spert him in hiz kssel or manur. And whan hi woz enterd amog meni nobel lediz hi se Luukricia. And when dis emperur's sun had sin and advertizeid her deperts, her kountenans, her maner, and her biuti (beaulte), hi woz ol raviet and espreid wif her luv ferbwid, and espeid a teim when her huzband Kolatein went untu de host ov demperur, and kem in tu de ples wher az Lukres woz wif her felocip, hum ci resivd onvrabli. And when teim kem tu go tu bed and slip, ci med redi a bed roiali for him, az it apertend tu de emperur's sun. And dis Sikstus espeid wher Luukricia le, and when hi supezd and niu dat everi bodi woz in hiz ferst slip, hi kem untu de bed ov Lukres, and dat wun hand set on her brest, and in dat uder hand a neked sord, and sed tu her "Lukres, held dei pis and krei not, for ei am Sikst Tarkwin's sun, for if dou spik oni wurd, dou calt bi ded, and for fir ci held her pis. Den hi bigan tu pre and promis meni binz, and after hi menest and bretend her dat ci cud enklein tu him tu du hiz wil. And when hi se hi kud nor meit hav hiz entent, hi sed tu her, "If dou du not mei wil, ei cal sle di and wun ov dei servants, and cal le him ol ded bei dei seid, and den ei cal se dat ei hav slen yu for yur ribodri." And Lukres dat den doubted mer de cem ov de wurd dan de deb, konsented tu him. And anon after az de emperur's sun woz departed, de ledi sent leterz tu her huzband, her fsder, her bretern, and tu her frendz, and tu a man kold Brut, kounseler, and neviu tu Tarkwin, and sed tu dem dat "Yesterde, Sikst, de emperur's sun, kem in tu mein hous az an enemi, in leiknes ov a frend, and hað oprest mi. And ne dou Kolatein dat hi hað disonurd dei bed, and hou wel dat hi hað fould and disonurd mei bodi, yet mein hart iz not; wherfor ei bisite di ov pardon, foryefnes, and absolucon ov de trespas, but not ov de pen. And hi dat hað dun dis sin tu mi, it cal bin tu hiz misteans if yi du yur devwor (deuoyr); and bikoz ne wuman tek ensampel ov Lukres and liv after de trespas, but dat ci in leuk weiz tek ensampel olse ov de pen." And ferbwid wif a sord dat ci held under her gown or rob, ci rus herself untu de hart, and deid ferbwif tu fer dem. And den Brut de kounseler, and her huzband Kolatein, and ol her uder frendz swer bei de blud ov Lukres, dat de wud never rest untu de teim dat de had put out ov Röm Tarkwin and ol hiz lein, and dat never after nun ov dem cud kum tu digniti. And ol dis woz dun; for de ber de ded korps bru de siti and muvvd (meuyd) de pipel in sute weiz dat Tarkwin woz put in ekseil, and Sikst hiz sun woz slen. A kwin ot

tu bi wel manerd, and amog ol ci ot tu bi timurvs and cefast; for when a wuman hab lost cefastnes ci me nor kan not wel bi teest. Wherfor seb Simakus, dat de dat bin not cefast hav ne koncens ov luksuri. And St Ambroz seb dat wun ov de best parements, and mekeb a wuman most fer in her person, iz tu bi cefast. Seneka reherseb dat der woz wun nemd Arkezil, white woz se cefast dat ci put in a pilor ov federz a serten sum ov muni, and put it under de hed ov a pur frend ov herz, white disimild hiz poverti, and wud not nor durst not bi a nen ov hiz poverti. For cem ci durst not giv it openli, but had liver dat hi cud feind it, dan dat ci had given it him; wherfor nderweil men cud giv and help her frendz se sikretli, dat de ne not whens it kum; for when wi kip it sikret, and mek ne best derov, our didz and wurks cal pliz God and dem olse. A kwinn ot tu bi teozen when ci cal bi weded ov de most onest kinred and pipel, for ofen teimz de doterz foloen de tatceez and manerz ov dem dat de bin disended from; wherov Valerius Maksimus seb dat der woz wun dat wud mari, white kem tu a filosofer and akst kounsel whot weif hi meit best tek. Hi anserd dat hi cud tek her dat dou nrest sertenzi dat her mueter and her grantdem hav bin teest and wel kondicond, for sute mueter, sute doter komonli. Olse a kwinn ot tu tite her teildren tu bin kontinent, and kip teastiti enteirli, az it iz riten in Ekliziastiz, "If dou hav sunz, ensen and tite dem, and if dou hav doterz, kip wel dem in teastiti."

For Helemond reherseb dat everi kij and prins ot tu bi a klark, for tu komand tu nder tu studi and rid de lo ov our Lord God. And derfor rot demperur tu de kij ov Frans dat hi cud du lern hiz teildren sunz, de seven seiensez liberal, and sed amog nder bijz dat a kij not leterd rezemble an as korond. Demperur Oktevia med hiz sunz tu bi tot and lern tu swim, tu sprig and lip, tu djust, tu ple wid de aks and serd, and ol maner bij dat aperteneb tu a neit; and hiz doterz hi med hem tu lern tu se, tu spin, tu lebur az wel in wul az in linen kloeb, and ol nder wurks lojig tu wimen. And when hiz frendz demanded wherfor hi did se, hi anserd hou wel dat hi woz lord and seir ov ol de wurld, yet wist hi not whot cud bifol ov hiz teildren, and wheder de cud fol or kum tu poverti or ne, and derfor if de kon a gud kraft de me olwe liv onestli. De kwinn ot tu kip her doterz in ol teastiti, for wi rid ov meni medenz dat for der verdjiniti hav bin med kwinnz. For Pol, de historiagraf ov de Lombardz, reherseb dat der woz a dutces nemd Remond, white had bri sunz and tu doterz. And it hapend dat de kij ov Hungari, Kantavus, aseld a kassel, wher ci and her teildren wer in. And on a de ci biheld her enemiz, and amog ol nder ci so de kij dat hi woz a wel ferig and a gudli man. Anon ci woz espreizd, and teken wid hiz luv, and dat se ser dat forbwid ci sent tu him dat ci wud deliver over

de kassel tu him, if hi wud tek her tu hiz weif and wed her; and hi agrid dertu, and swer dat hi wud hav her tu hiz weif on dat kondicon. When den de kij woz in de kassel, hiz pipel tuk men and wimen and ol dat de found. Her sunz fled from her, ov hum wun woz nemd Ermaldus and woz yungest, and after woz Diuk ov Boneventan, and siben, kij ov de Lombardz. And de tu sisterz tuk teikenz and put hem under her armz nekst de flec and bitwin her paps, dat ov de hit and tcefig, de flec ov de teikenz stanjk, and when se woz dat de ov Hungari wud hav enforst and defould, anon de felt de stenc and fled awe, and se left hem seig, "Fei, hou diz Lombardz stinjk; and se de kept der verdjiniti; wherfor dat wun ov hem afterward woz kwinn ov Frans, and dat nder kwinn ov Almen. And it hapend den dat de kij Kantavus tuk, akordig tu hiz promis, de dutces, and le wid her wun neit for tu sev hiz eb, and on de morn hi med her komon untu ol de Hujgerz. And de berd de after hi did du put a staf ov tri fro de nefer part ov her, bru her bodi untu her bret or moudb. For bei koz ov de lust ov her flec, ci bitred her siti, and sed, "Sute huzband, sute weif." And dis sufeizeb ov de kwinn.

DE HERD TCAFTER OV DE SEKOND TRETU TRATER OV DE ALFINZ, HER OFISEZ AND MANERZ.

{CAPITULO TERCIO.}

De alfinz ot tu bi med and formd in maner ov djudjez, sitig in a tcer wid a buk open tufer der ein, and dat iz bei koz dat sum kozez bin kriminal, and sum bin sivil, az about pozeconz, and nder temporal bijz and trespasez. And derfor ot tu bi tu djudjez in de roiem:—wun in de blak for de ferst koz, and dat nder in wheat az for de sekond. Der ofis iz for tu kounsel de kij, and tu mek bei hiz komandments gud loz, and tu enform ol de roiem in gud and vertiuv manerz, and tu djudj and giv sentens wel and truli, after de kes iz had, and tu kounsel wel and djustli ol dem dat aks kounsel ov hem, wid out havig ov oni ei open tu oni person, and tu estudi dilidjentli in sute weiz, and tu orden ol dat ot tu bi kept, bi obzervd, bi fast and stebel, se dat de bi not found korupt, for yeft [gift], for fevur, ne for leinedj ne for envi variabel.

And az tutcij de ferst point, Seneka seb in "De Buk ov Benefits," dat de pur Deiodjeniz woz mer stroy dan Alekzander, for Alekzander kud not giv se mutc az Deiodjeniz wud refuz. Markus Kurvus [Kurius], a Roman ov gret renem, seb dns, dat when hi had bisidjd and aseld dem ov Sament and Beneventans, white herd dat hi woz pur, de tuk a gret mas and wedj ov goeld, and sendid it tu him, preig him dat hi wud resiv it, and liv hiz asolt and sidj. And when de kem wid de prezent tu him, de fond him sitig on de erb, and et hiz mit out ov platerz and

dicez ov tri and ov wud, and did den her mesedj, tu hum hi anserd and sed dat de cud gø høm and se tu dem dat sent dem dat Markus Kursus luvet beter tu bi lord and win ritceez, dan ritceez cud win him, for bei batel hi cal not bi øverkum and vankwiet, nor bei gøld ne silver hi cal not bi korrupt ne korompid. Ofenteimz dat ðij tekeb an ivil end dat iz untru for gøld and silver, and dat a man iz subdjet untu muni, me not bi lord ðerov. Helimond reheseb dat Demosten demanded ov Aristodon hou mutc hi had wun for plitiy ov a køz for hiz kleient. And hi anserd "A mark ov gøld." Demosteniz anserd tu him agen, dat hi had wun az mutc for tu held hiz pis and spik not. ðus de tunz ov advokets and men ov lø bin perilus and domedjabel; yet de must bi had if ðou wilt win ðei køz, for wið muni and yeft ðou calt win. And ofenteimz de sel az wel ðer seilens az ðer utedans. Valerius reheseb dat de senaturz ov Røm tuk kounsel tu geðer ov tu personz, dat wun woz pur and dat nder rite and kuvetus, white ov hem beb wer mest apt for tu send tu guvern and djudj de kuntri ov Spen. And Skipion ov Afrika sed dat nun ov hem beb wer gud ne profitabel tu bi sent ðeder, for dat wun hab nø ðij, and tu dat nder me nø ðij sufeiz, and despeizd in hiz seey ol poverti and avaris in a djudj. For a kuvetus man hab nid ov an halpeni, for hi iz servant and bond untu muni, and not lord ðerov. But poverti ov hart and ov wil ot tu bi gretli aloud in a djudj: ðerfor wi rid dat az loy az de Rømanz luvd poverti de wer lordz ov ol de wurld. For meni ðer wer dat ekspøzd ol ðer gudz for de komon wil, and for dat woz mest profitabel for de komonalti dat de wer sø pur dat when de wer ded de wer berid and brot tu erb wið de komon gud, and ðer døterz wer marid bei de komandment ov de senaturz. But siben dat de despeizd poverti and bigan tu gaðer ritceez, and hav med gret batelz, de hav yuzd meni sinz, and sø de komon wil periet; for ðer iz nø sin but dat it reneb ðer. ðer iz nun dat iz sø blisful az hi dat hab ol de wurld in despeit; for hi iz in pis dat dredeb nø man, and hi iz rite dat kuveteb nø ðij. Valer reheseb dat hi iz not rite dat mutc hab, but hi iz rite dat hab litel and kuveteb nø ðij. ðen ðus let de djudjez tek hid dat de enklein not for luv or for het in oni djudjment, for Hiofrast seb dat ol luv iz bleind; ðer luv iz, ðer kan not reit djudjment bi given, for ol luv iz bleind, and ðerfor luv iz nun iven djudj, for oft teimz luv djudjeb a foul and lødli wuman tu bi fer. And sø reheerseb Kwintus Kurcius (Quinte Curse) in hiz ferst buk, dat de gret (godaches) seb de sem tu Alekzander. Men me se in dis kes dat netiur iz ivil, for everi man iz les adveizd, and wurs in hiz øn fit and køz ðan in anuðer man'z, and ðerfor de djudjez ot tu kip hem wel from eir in djudjment. Tullius seb dat an angri and eirus person weneb dat for tu duu ivil iz gud kounsel; and Sokratiz seb dat tu ðijz bin kontrarius tu kounsel, and

de bin hestines and rab; and Galeren seb in Alekzander, "If eir or rab øverkum ði when ðou cudest giv djudjment, we ol ðij in de balans, sø dat ðei djudjment bi not enkleind bei luv ne bei yeft, ne fevur ov person turn not ðei kuredj. Helemond reheseb dat Kambeisi, kip ov Pers, white woz a reit wis kip, had an unreitwis djudj, white for envi and ivil wil had damd a man rojfuli, and agenst reit, wherfor hi did him tu bi fien ol kwik, and med de teer or sidj ov djudjment tu bi kuverd wid hiz skin, and med hiz sun djudj, and tu sit in de teer on de skin ov hiz fæder, tu ðend dat de sun cud djudj reitwisli, and abhor de djudjment and pen ov hiz fæder. Djudjez ot tu punie de defølts igali, and fulfil de lø dat de orden. Keton seb "Akomplic and du de lø in sutc weiz az ðou hast ordend and geven. Valerius reheseb dat Kalengius a konsul had a sun white woz teken in adulteri, and ðerfor after de lø at dat teim, hi woz damd tu luz beb hiz ein. ðe fæder wud dat de lø cud bi akomplic in hiz sun wið out fevur, but ol de siti woz muivd hirwid, and wud not sufer it. But in de end hiz fæder woz vankwiet bei ðer prerz, and ordend dat hiz sun cud luz wun ei white woz put out, and hi him self lost an nder ei. And ðus woz de lø obzervd and kept, and de prer ov de pipel woz akomplic. Wi rid dat ðer woz a kounseler ov Røm, dat had given kounsel tu mek a statiuat dat hu sum ever dat enterd in tu de senatoir, and a sord gert about him cud bi ded. ðen it hapend on a teim dat hi kem from widout and enterd intu de senatoir and hiz sord gert about him, wherov hi tuk nun hid, and wun ov de senaturz teld him ov it. And when hi niu it and rememberd de statiuat hi dru out hiz sord and slu him self tufør dem, røder tu ðei ðan tu brek de lø, for huiz deb ol de Senaturz med gret sorø. But alas! wi feind not meni in dis dez dat sø du, but de du leik az Anastasius seb dat de løz ov sum bin leik untu de nets ov Spinkopis, dat tek nø gret bists and foulz but let gø and fli bru, but de tek fleiz and nats, and sutc smol ðijz. In leik weiz de løz nou adez bin not eksekiuted, but upon de pur pipel. ðe gret and rite brek it, and gø bru wið ol; and for dis køz (sourden) batelz and diskordz, and mek de gret and rite men tu tek bei førs and strengð lordcips and seniuriz upon de smol and pur pipel. And dis dun de specali dat bin djentel ov leinedj and pur ov gudz, and køzeb dem tu rob and ru, and yet konstren dem bei førs tu serv dem, and dis iz nø marvel, for de dat dred not tu angger God, nor tu brek de lø and tu fols it, føl ofen teimz bei førs in mutc kursednes and wikednes. But when de gret pipel du akordij tu de lø, and punie de transgreserz carpli, de komon pipel absten and wiðdrø hem fro duiy ov ivil, and teasteizeb hem self bei ðer ekzampel. And de djudjez ot tu entend for tu studi, for if de smids, de karpenterz, de veinerz, and nder kraftimen se dat it iz not nesasari tu studi for de komon profit, and gløriefei dem in ðer kunij, and

se dat de bin profitabel, den cud de djudjez studi and kontempler mutc mör dan de in dát dat cud bi for de komon wil. Wherfor, seb Seneka, biliv mi dat de sim dat de du nör ðig, de du mör dan de dat lebur, for de du spiritual and olse korporal wurks. And ðerfor amon artifizerz ðer iz nör plezant rest, but dat rizon ov de djudjez hab med and ordend it. And ðerfor Angelius seb in *« Li Atticore de Socrate, »* dat Sokratiz woz on a teim se pensif dat in an høl natural de hi held wun estet, dat hi ne muvd moub, ne ef, ne fut, ne hand, but woz az hi had bin ded or raviat, and when wun demanded him wherfor hi woz se pensif, hi anserd in ol wurldli ðigz and leburz ov de sem, and held him burdjes and sitizen ov de wurld. And Valerius reherseb dat Karnardiz, a neit, woz se sedj, weiz, and laberius in pensifnes ov de komon wil, dat when hi woz set at tabel for tu it, hi forgat tu put hiz hand untu de mit tu fid him self, and ðerfor hiz weif dat woz nemd Melisa, hum hi had teken mör tu hav her kumpani and felöcip dan for oni nder ðig, fed him, tu de end dat hi cud not dei for honger in hiz pensifnes. Didimus sed tu Alekzander, wi bi not denizen in de wurld, but strenjerz, nor wi bin not born in de wurld for tu dwel and abeid olwe ðerin, but for tu ge and pas ðru it; wi hav dun nun ivil did, but dat it iz wurdi tu bi puniet and wi tu sufer pen ðerfor, and ðen wi me gon wid open fes and gud koncens; and se me wi ge leitli and apertli de we dat wi hep and purpes tu ge. ðis sufeizeb az for de alfinz.

Æ FÖRR TCAPTER OV Æ SEKOND BUK
TRÆTER OV Æ ORDER OV CIVALRI
{CHEUALRYE} AND NEITHUD, AND OV
HER OFISEZ AND MANERZ.

{CAPITULO QUARTO.}

De neit ot tu bi med ol armd upon an hors, in sute weiz dat hi hav an helm on hiz hed and a spir in hiz reit hand, and küverd wid hiz cild, a serd and a mes on hiz left seid, klad wid an hoberk and plets tuför hiz brest, leg harnois on hiz legz, spörz on hiz hilz, on hiz handz hiz gntlets, hiz hors wel bröken and tot and apt tu batel, and küverd wid hiz armz. When de neits bin med de bin bend or befd, dát iz de sein dat de cud lid a niu leif and niu manerz; olse de wek ol de neit in prerz and orizonz untu God dat hi wil giv hem gres dat de me get dát ðig dat de me not get bei netiur. ðe kiñ or prins gerdeb a bout ðem a serd, in sein dat de cud abeid and kipen him ov hum de teken ðer dispensez and digniti.

Olse a neit ot tu bi weiz, liberal, tru, stroy, and ful ov mersi and piti, and kiper ov de pipel and ov de lö. And reit az civalri paseb nder in vertiu, in digniti, in onur, and in reverens, reit se ot hi tu surmount ol nder in vertiu, for onur iz nör ðig elis

but tu du reverens tu anuder person for de gud and vertiuis dispozicon dat iz in him. A nöbel neit ot tu bi weiz and pruv tuför hi bi med neit; it bihuvd him dat hi had loñ teim yuzd de wor and armz, dat hi me bi ekspert and weiz for tu guvern de nder; for siben dat a neit iz kaptan ov a batel, de leif ov ðem dat cal bi nder him leieb in hiz hand, and ðerfor bihuveb him tu bi weiz and wel adveizd, for sumteim art, kraft, and enjin iz mör wurdi dan strejß or hardines ov a man dat iz not pruvd in armz, for nder wheil it hapeb dat when de prins ov de batel afeieb and trusteb in hiz hardines and strejß, and wol not yuz wizdom and enjin for tu ren upon hiz enemiz, hi iz vankwict and hiz pipel slen. ðerfor seb de filosofer dat nör man cud teiz yuñ pipel tu bi kaptanz and guvernerz, for az mutc az ðer iz nör sertenti in her wizdom. Alekzander ov Maseden vankwict and konkwerd ðdjipt, Djurd, Kaldi, Afrika, and Asiria, untu de marteez ov {Bragmanz}, mör bei de kounsel ov öld men dan bei de strejß ov de yuñ men. Wi rid in de histori ov Röm dat ðer woz a neit white had tu nem Malekit, dat woz se weiz and tru dat when de emperur Ri-odöcius woz ded, hi med mortal wor agenst hiz bruder djerman, white woz nemd Geildö or Gei, for az mutc az ðis sed Gei wud bi lord ov Afrika wid out liv and wil ov de senaturz. And ðis sed Gei had slen de tu sunz ov hiz bruder Malekit, and did mutc torment untu de Kristen pipel. And aför dat hi cud kum in tu de fild agenst hiz bruder Geion, hi went in tu an eil ov Kaper and led wid him ol de Kristen men, dat had bin sent ðeter in ekseil, and med hem ol tu pre wid him bei de spes ov ðri dez and ðri neits. For hi had gret afeians and trust in de prerz and orizonz ov gud fök, and speciali dat nör man meit kounsel ne help but God. And ðri dez tuför hi cud feit, St Ambrez, white woz ded a litel tuför, apird tu him and cöd him bei revelecon de teim and our dat hi cud hav viktori, and for se mutc az hi had bin ðri dez and ðri neits in orizonz and prerz, and dat hi woz acurd for tu hav viktori, hi fot wid feiv ðouzand men ayenst hiz bruder, dat had in hiz kumpani för skör ðouzand men, and bei God'z help hi had viktori. And when de barbarianz dat wer kumen tu help Geion se de diskumfitiur de fled awe. And Geion fled olse in tu Afrika bei eip, and when hi woz ðer areivd, hi woz sun after straggeld. ðiz tu neits ov hum ei spik wer tu bredern djermanz, white wer sent in tu Afrika for tu defend de komon wil.

In leik weiz Djudas Makabius, Djonabas, and Seimon hiz bredern put ðem self in de mersi and gard ov our Lord God, and agen de enemiz ov de lö ov God, wid litel pipel in regard ov de multitiud dat wer agenst ðem, and had olse viktori. ðe neits ot tu bin tru tu ðer prinsez, for hi dat iz not tru lizeb de nem ov a neit. Untu a prins truð iz de grettest precus stön when it iz medlid wid djus-tis. Pöl, de historiagraf ov de Lombardz, reherseb

dat der woz a neit nemd Enulfus, and woz ov de siti ov {Papye}, dat woz sê tru and fêful tu hiz lord and kîg, nemd Pabarik, dat hi put him in peril ov deb for him. For it hapend dat Grimald, Diuk ov Beneventenz, ov hum wi hav tutet tufør in de tcapter ov de kwîn, did dun sle Godebert, white woz kîg ov de Lombardz, bei de hand ov Goribert, Diuk ov Tarent, white woz disended ov de kroun ov Lombardz. And dis Grimald woz med kîg ov Lombardi in hiz ples, and after dis put and baniet out ov de kuntri dis Pabarik, white woz bruder untu de kîg Godebert, dat for fir and dred fled in tu Huggari. And den dis neit Enulfus did sê mutc dat hi gat pis agen ov hiz lord Pabarik agenst de kîg Grimald, and dat hi had leisens tu kum out ov Huggari, wher hi woz olwê in peril, and sê hi kem and kreid him mersi; and de kîg Grimald gaf him liv tu dwel and tu liv onestli in hiz kuntri olwê, forsin dat hi tuk not upon him and nemd him self kîg, hou wel hi woz kîg bei reit. Dis dun, a litel wheil after, de kîg, dat bilivd ivil tûgz, ðot in him self hou hi meit brig dis Pabarik untu de deb; and ol dis niu wel de neit Enulfus, white kem de sem neit wif hiz skweir for tu vizit hiz lord, and med hiz skweir tu unklêd him and tu lei in de bed ov hiz lord, and med hiz lord tu reiz and klêd him wif de klêdz ov hiz skweir, and in dis weiz brôt him out, brôliq and bitiq him az hiz servant bei dem dat wer aseind tu kip de hous ov Pabarik, dat hi cud not eskep, white supêzd dat it had bin hiz skweir dat hi entried sê outredjusli, and sê hi brôt him untu hiz hous, white djoind wif de wêlz ov de toun. And at midneit, when ol men wer aslip, hi let a doun hiz master bei a kord, white tuk an hors out ov de pastiur, and fled untu de siti ov Ast, and der kem tu de kîg ov Frans. And when it kem untu de morn, it woz founden dat Enulfus and hiz skweir had desidv de kîg and de wotemen, hum de kîg komanded cud bi brôt tufør him, and demanded ov dem de maner hou hi woz eskept, and de teld him de truð. Den de kîg demanded hiz kounsel ov whot deb de had dezervd tu dei, dat had sê dun and rôt agen de wîl ov him. Sum sed dat de cud bin hoqd, and sum sed de cud bi flen, and uder sed dat de cud bi biheded. Den sed de kîg, "Bei dát Lord dat med mi, de bin not wurdi tu dei, but for tu hav mutc wurcîp and onur, for de hav bin tru tu der lord," wherfor de kîg gaf hem a gret lod and onur for der fit. And after it hapend dat de proper skweir and servant ov Godeberd slû de tretur Goribald, dat bei trizon had slen hiz lord at a fist ov St Djon in hiz siti ov Tarent, wherov hi woz lord and Diuk. Dis ot de neits tu luv tu gedêr, and ite tu put hiz leif in aventiur for uder, for sê bin de de strengger and de mör douted, leik az wer de nêbel neits Djêb and Abisai dat fot agenst de Sirianz and Amonaits, and wer sê tru dat wun tu dát uder dat de vâqkwict der enemiz, and wer sê djoind tu gedêr dat if de Sirianz wer stronger dan dát wun

ov dem, dat uder help him. Wi rid dat Demon and Fisias wer sê reit parfeit frendz tu gedêr dat when Deionicius, white woz kîg ov Sisili, had djudjd wun tu deb for hiz trespas in de siti ov Sirakiusan, hum hi wud hav eksekiuted, hi dezeird gres and liv tu gø in tu hiz kuntri for tu dispez and orden hiz testament. And hiz felø pledjd him and woz curti for him upon hiz hed, dat hi cud kum agen; wherov de dat herd and sê dis, held him for a ful and blemd him. And hi sed olwê dat hi repented him nê big at ol, for hi niu wel de truð ov hiz felø. And when de de kem, and de our dat eksekiucon cud bi dun, hiz felø kem and prezênted himself tufør de djudj, and distardjd hiz felø dat woz pledj for him; wherov de kîg woz gretli abact, and for de gret truð dat woz founden in him, hi pardond him and pred dem bøb dat de wud resiv him az der gret frend and felø. Lø hir de vertiuz ov luv, dat a man ot not tu dout de deb for hiz frend. Lø whot it iz tu du for a frend, and tu lid a leif deb-oner, and tu bi wif out kruelti, tu luv and not tu het, white kôzeb tu du gud ayenst ivil, and tu turn pen in tu benefit, and tu kwenc kruelti. Anbenius sêb dat Djuilius Sizar left not leitli frendcîp and amiti, but when hi had it, hi retend it fast, and mentend it olwê. Skipion ov Afrika sêb dat der iz nê big sê stroq az for tu menten luv untu de deb. De luv ov konkiupisens and ov letceri iz sun dizolvd and bröken, but de veri tru luv ov de komon wîl and profit nou a dez iz seld founden. 9 Wher cal ðou feind a man in dis dez dat wîl ekspêz him self for de wurcîp and onur ov hiz frend, or for de komon wîl. Seld or never cal hi bi founden. Olwê de neits cud bi lardj and liberal, for when a neit hab regard untu hiz siggiular profit bei hiz kuvetis, hi despoileb hiz pipel. For when de seldierz si dat de put hem in peril, and der master wîl not pe hem der wedjez liberali, but entened tu hiz en proper gen and profit, den when de enemiz kum de turn sun her baks, and fli ofen teimz. And ðus it hapêb tu him dat entened mör tu get muni dan viktori, dat hiz avaris iz oft teimz koz ov hiz konfiujon. Den let everi neit tek hid tu bi liberal in sute weiz dat hi wîl not ne supêz dat hiz skersiti bi tu him a gret winiq or gen, and for dis kôz hi bi de les luvd ov hiz pipel, and dat hiz adversari widdrø tu him dem bei lardj giviq. For oft teim batel iz avanst mör for getiq ov silver, dan bei de fêrs and strengb ov men; for men si ol de dat sute ðiqz az mē not bi atcivd bei fêrs ov netiur, bin goten and atcivd bei fêrs ov muni. And for sê mutc it bihuveb tu si wel tu dát when de teim ov batel kumêb, dat hi borø not ne mek nê teledj; for nê man me bi rite dat liveb hiz en, hōpiq tu get and tek ov uder. Den olwê ol her gen and winiq ot tu bi komon amoy, eksept der armz, for in leik weiz az de viktori iz komon, sê cud de dispoil and buti bi komon untu dem. And derfor Devid, dát djentel neit in de ferst buk ov Kîqz, in de last tcapter, med a lo

dat hi dat abød biheind bei maladi or siknes in de tents, cud hav az mutc part ov de butin az hi dat had bin in de batel, and for de luv ov dis lō hi woz med afterward kij ov Izrel. Alekzander ov Masedon kem on a teim leik a simpel neit untu de kert ov Pērus, kij ov Ind, for tu espei fastet ov de kij and ov de neits ov de kert. And de kij resivd him reit wureipfuli, and demanded ov him meni ðigz ov Alekzander and ov hiz konstans and streġð, nuðig winiġ dat hi had bin Alekzander, but Antigoni, wun ov hiz neits. And after hi had him tu diner, and when de had servd Alekzander in vesel ov gēld and silver wið deiverz mits, after dat hi had iten sutc az plizd him, hi voided de mit and tuk de vesel and held it tu him self, and put it in hiz buzom or slivz, wherov hi woz akiuzd untu de kij. After diner den de kij kōld him and demanded him wherfor hi had tēken hiz vesel, and hi anserd, "Ser kij, mei lord, ei pre ði tu understond and tek hid ðei self and olse ðei neits. Ei hav herd mutc ov ðei gret heines, and dat ðou art mēr meiti and piuisant in civalri and in dispensiz ðan iz Alekzander, and ðerfor ei am kum tu ði a pur neit white am nemd Antigoni for tu serv ði. ðen it iz de kustom in de kert ov Alekzander, dat whot ðig a neit iz servd wið, ol iz hiz, mit and vesel and kup. And ðerfor ei had supēzd dat ðis kustom had bin kept in ðei kerts, for ðou art ritcer ðan hi." When de neits herd ðis, anon de left Pērus, and went tu serv Alekzander, and ðus hi dru tu him de harts ov hem bei yefts, white afterward slū Pērus, dat woz kij ov Ind, and de med Alekzander kij ðerov. ðerfor remember neit olwe dat wið a klēzd and cut purs calt ðou never hav viktori. Ovid seb dat hi dat tekeb yefts, hi iz glad ðerwið, for de win wið yefts de harts ov de godz and ov men, for if Djupiter wer anġrid, wið yefts hi wud bi plizd. ðe neits ot tu bi stroġ not enli ov bodi, but in kuredj. ðer bin meni stroġ and gret ov bodi, dat bin fent and fibel in de hart. Hi iz stroġ dat me not bi vaġkwiet and øverkum, hou wel dat hi sufereb mutc uðerweiz. And se wi biliv dat de dat bi not øvergret ne øver litel bin mōst kuredjus and best in batel.

Wi rid dat Kōdrus, Diuk ov Abenz, cud hav a batel agen ðem ov (Polipe). And hi woz wornd and had a revelecon ov de godz dat de cud hav de viktori, ov hum de prins cud bi slen in de batel. And de prins white woz ov a gret kuredj and tru hart, tuk uðer armz ov a pur man, and put him self in de frunt ov de batel tu ðend dat hi meit bi slen, and se hi woz. For de reit tru prins had liver dei, ðan hiz pipel cud bi øverkumen, and se de had de viktori. Sertez it woz a nōbel and a fer ðig tu ekspēz him self tu de deb for tu defend hiz kuntri. But ne man wud du se, but if hi høpt tu hav a beter ðig ðerfor. ðerfor de lō seb dat de liv in her sēlz glōriusli dat bin slen in de wor for de komon wil.

A neit ot olse tu bi mersiful and peietus, for ðer

iz ne ðig dat mekeb a neit se renōmd az iz when hi seveb de leif ov ðem dat hi me sle, for tu ced and spil blud iz de kondicon ov a weild bist, and not de kondicon ov a gud neit. ðerfor wi rid dat Sila, dat woz Diuk ov de Rōmanz, wið out had meni fer viktoriz agenst de Rōmanz, and widin dat wer kontrari tu him, in se mutc dat in de batel ov (Puylle) hi slū etin ðouzand men, and in Kampsnia seventi ðouzand, and after in de siti hi slū ðri ðouzand men unarmd. And when wun ov hiz neits, dat woz nemd Kwintus Katulus, so ðis kruelti, sed tu him, "Sis nou and sufer ðem tu liv, and bi mersiful tu ðem wið hum wi hav bin viktorius, and wið hum wi ot tu liv." For it iz de mōst heiest and fer venjans dat a man me du, az tu sper ðem and giv hem her leif hum hi me sle. ðerfor Djēab ordend when Absalon woz slen, hi soun d a trumpet dat hiz pipel cud nēmōr ren and sle ðer adversariz, for ðer wer slen about twenti ðouzand ov ðem; and in leik weiz did hi when hi fōt agenst Abner, and Abner woz vaġkwiet and fled, for wher dat hi went in de tees, hi komanded tu sper de pipel. ðe neits ot tu kip de pipel, for when de pipel bin in ðer tents or kselz, de neits ot tu kip de wote. For ðis kōz de Rōmanz kōld ðem lidjonz, and de wer med ov deiverz provinsez, and ov deiverz neconz, tu de entent tu kip de pipel, and de pipel cud entend tu ðer wōrk. For ne krafti man me bēb entend tu hiz kraft and tu feit. ¶ Hou me a krafti man entend tu hiz wōrk curli in teim ov wor, but if hi bi kept, and reit in sutc weiz az de neits cud kip de pipel in teim ov pis, in leik weiz de pipel ot tu purve for ðer dispensiz. ¶ Hou cud a plouman bi cur in de fild, but if de neits med deli wote tu kip ðem. For leik az de glōri ov a kij iz upon hiz neits, se it iz neseari tu de neits dat de mercants, krafti men, and komon pipel bi defended and kept. ðerfor let de neits kip de pipel in sutc weiz dat de me endjoi pis, and get and gader de kosts and ekspensez ov ðem bēb. Wi rid dat Abis sed tu Devid, white woz a neit, "Ei mek ði mei kiper and defender olwe;" ðus cud de neits hav gret zil dat de lō bi kept. For de madjesti roial ot not enli tu bi garniet wið armz, but olse wið gud lōz, and ðerfor cud de lebur dat de cud bi wel kept. Eurgius Pompjus reheseb ov a nōbel neit, nemd Leigurgus, dat had med encent lōz, de white de pipel wud not kip ne obzerv, for de simd hard for ðem tu kip, and wud konstren him tu repil and set hem apart. When de nōbel neit so ðat, hi did de pipel tu understond dat hi had not med ðem, but a god dat woz nemd Apolē Delfeinus, had med ðem, and had komanded him dat hi cud du de pipel kip ðem. ðiz wurdz aveld not, de wud in ne weiz kip ðem. And ðen hi sed tu ðem dat it wer gud dat or de sed lōz cud bi brōken dat hi had given tu ðem, dat hi cud gō and spik wið de god Apolē, for tu get ov him a dispensecon tu brek hem, and dat de pipel cud kip and obzerv ðem til dat hi riturnd agen. ðe pipel akorded ðertu and

swør dat ðe cud kip ðem untu ðe teim hi returnd. ðen ðe neit went in tu Gris in ekseil, and dweld ðer ol hiz leif; and when hi cud dei hi komanded ðat hiz bodi cud bi kast in ðe sj, for az mute az if hiz bodi cud bi bõrn ðeðer, ðe pipel cud win tu bi kwit ov ðer øb, and cud kip nør leyger hiz löz ðat wer sør gud and rizonabel, ðat ðe neit had liver tu forseke hiz øn kuntri and tu dei sør, ðan tu repil hiz löz. And hiz löz wer sute, ðe ferst löz woz ðat ðe pipel cud øbe and serv ðe prinsez, and ðe prinsez cud kip ðe pipel and du djustis on ðe malefakturz. ðe sekond löz ðat ðe cud bi ol søber, for hi wist wel ðat ðe lebur ov civalri iz mœst stroj when ðe liv søberli. ðe berd woz ðat nør man cud bei oni bij for muni, but ðe cud teenj wer for wer, and wun mercandeiz for anuder. ðe fõrb woz ðat men cud set, nør mør bei muni, ner kip it mør ðan ðe wud dunj or filb. ðe fifb, hi ordend for ðe komon wil ol bij bei order; ðat ðe prinsez meit muv and mek batel bei her pouer. Tu ðe masterz kounselerz hi komeizd ðe djudjments, and ðe aniuual rents; tu ðe senaturz ðe kipij ov ðe löz, and tu ðe komon pipel hi gev pouer tu teuz sute djudjez az ðe wud hav. ðe siksø, hi ordend ðat ol bij cud bi departed igali, and ol bij cud bi komon, and nun ritcer ðan uder in patrimeni. ðe sevenb, ðat everi man cud it leik wel in komon øpenli, ðat ritceez cud not bi koz ov luksuri, when ðe it sikretli. ðe etb, ðat ðe yug pipel cud not hav but wun gown or garment in ðe yir. ðe neinb, ðat men cud set pur teildren tu lebur in ðe fild, tu ðend ðat ðe cud not emploi ðer yugb in plez and foli, but in lebur. ðe tenb, ðat ðe medenz cud bi marid widout douer, in sute weiz ðat nør man cud tek a weif for muni. ðe elevenb, ðat men cud rader tek a weif for her gud manerz and vertiuz, ðan for her ritceez. ðe twelfb, ðat men cud wureip ðe øld and encent men for ðer ødj, and mør for ðer wizdom ðan for her ritceez. ðis neit med nun ov ðiz löz, but hi ferst kept hem.

ÆE FIFTE (FYFTH) TCAPTER OV ÆE
SEKOND BUK. OV ÆE FORM AND
MANERZ OV ÆE RUKS.

(CAPITULO QUINTO.)

ðe ruks, white bin vikarz and legets ov ðe kij, ot tu bi med a neit upon an hors, and a mantel and hud furd wid menevir, høldij a staf in hiz hand. And for az mute az a kij me not bi in ol plesez ov hiz roiem, ðerfor ðe aktoreit ov him iz given tu ðe ruks, white reprezent ðe kij. And for az mute az a roiem iz gret and lardj, and ðat rebellion or noveltiz meit (sourde) and areiz in wun parti or uder, ðerfor ðer bin tu ruks, wun on ðe reit seid and ðat uder on ðe left seid. ðe ot tu hav in hem piti, djustis, humiliti, wilful poverti, and liberaliti.

Ferst djustis, for it iz mœst fer ov ðe vertiuz; for it hapeb oft teim ðat ðe ministerz bei ðer preid and

orgiul subvert djustis and du nør reit, wherfor ðe kijz uderweil luz ðer roiemz widout ðer kulp or gilt. For an untru djudj or ofiser mekeb hiz lord tu bi nemd undjust and ivil, and kontrari weiz a tru minister ov ðe löz and reitweiz, kozeb ðe kij tu bi repiuted djust and tru. ðe Rømanz ðerfor med gud löz and wud ðat ðe cud bi djust and tru; and ðe ðat establiet ðem for tu guvern ðe pipel, wud in nør weiz brek ðem, but kip ðem for tu dei for ðem; for ðe encent and weiz men sed komonli ðat it woz not gud tu mek and orden ðat löz ðat iz not djust; wherov Valerius reherseb ðat ðer woz a man ðat woz nemd Hemistidiz, white kem tu ðe kounsilerz ov Abenz, and sed ðat hi niu a kounsel white woz reit profitabel for ðem; but hi wud tel it but tu wun ov ðem, hum ðat ðe wud. And ðe aseind tu him a weiz man nemd Aristeidiz. And when hi had understond him hi kem agen tu ðe uder ov ðe kounsel, and sed ðat ðe kounsel ov Hemistidiz woz wel profitabel, but it woz not djust, hou bi it yi me revolv it in yur meind; and ðe kounsel ðat hi sed woz ðis, ðat ðer wer kumen tu gret cips fro Lasedem, and wer areivd in ðer land, and ðat it wer gud tu tek ðem. And when ðe kounsel herd him ðat sed ðat it woz not djust ner reit, ðe left hem ol in pis, and wud not hav a du wid ol. ðe vikar or djudj ov ðe kij ot tu bi sør djust ðat hi cud emploi ol hiz entent tu sev ðe komon wil, and if it wer nid tu put hiz leif and luz it ðerfor. Wi hav an ensampel ov Markus Regiulus, wherov Tullius reherseb in ðe buk ov Ofisez, and Sent Ogustin ølse in (de Civitate Dei), hou hi fot agen ðem ov Kartedj, bei si in cips, and woz vankwict and teken. ðen it hapend ðat ðe ov Karbedj sent him in her mesedj tu Røm for tu hav ðer prizonerz ðer, for ðem ðat wer teken, and sør tu teenj wun for anuder, and med him swer and promis tu kum agen. And sør hi kem tu Røm, and med propozicon tufør ðe Senet, and demanded ðem ov Kartedj ov ðe senaturz tu bi teenjd az afør iz sed; and ðen ðe senaturz demanded him whot kounsel hi gaf. Serten, sed hi, ei kounsel yu ðat yi du it in nør weiz, for az mute az ðe pipel ov Røm ðat ðe ov Kartedj høld in prizon ov yurz, bin øld men and bruuzd in ðe wor, az ei am miself, but ðe ðat yi høld in prizon ov ðer pipel iz ol ðe flouer ov ol ðer føk, white [huuz] kounsel ðe tuk. And ðen hiz frendz wud hav hølden him, and kounseld ðem tu abeid ðer, and not return agen prizoner in tu Kartedj, but hi wud never du sør, ner abeid, but wud gø agen and kip hiz øb, hou wel ðat hi niu ðat hi went teward hiz deb, for hi had liver dei ðan tu brek hiz øb.

Valerius reherseb, in ðe siksø buk, ov wun Emilius (Emelie) diuk ov ðe Rømanz, ðat in ðe teim when hi had asidjd ðe Falistiz, ðe skul master ov ðe teildren desidv ðe teildren ov ðe djentelmen, ðat hi dru him a litel and a litel untu ðe tents ov ðe Rømanz bei fer spite, and sed tu ðe diuk Emilius ðat bei ðe minz (moyan) ov ðe teildren ðat hi had brot

tu him, hi cud hav de siti, for der fsterz wer lordz and guvernierz. When Emilius had herd him hi sed thus tu him, "Dou dat art ivil and kruel, and dou dat wudest giv a gift ov gret feloni and ov mavastri, dou calt ner hast not founden hir diuk ne pipel dat rezemble di. Wi hav olse wel loz tu kip in batel and wor, az in our kuntriz and uder plesez, and wi wol obzerv and kip dem untu everi man az de ot tu bi kept. And wi bin armd ayenst our enemiz dat wol defend dem, and not ayenst dem dat kan not sev der leif when der kuntri iz teken, az diz litel teildren. Dou hast vankwiet dem az mutc az in di bei dei niu desivabel folsnes and bei sutelnes, but not bei armz; but ei dat am a Roman cal vankwie di bei kraft and streng ov armz." And anon hi komanded tu tek de sed skul master and tu beind hiz handz biheind him az a tretur, and lid him untu de parents ov de teildren. And when de fsterz and parents so de gret kurtesi dat hi had dun tu dem, de opend de yets and yilded dem untu him.

Wi rid dat Hanibal had teken a prins ov Rom white upon hiz eb and promis suferd him tu go hem, and tu send him hiz ranson, or hi cud kum agen wid in a serten teim. And when hi woz at hem in hiz ples hi sed dat hi had desivd him bei a fols eb. And when de senaturz niu derov, de konstrend him tu return agen untu Hanibal.

Amos Flerns teled dat de fizican ov kij Pirus kem on a neit tu Fabris hiz adversari, and promist him if hi wud giv him for hiz lebur, dat hi wud enpoizon Pirus hiz master. When Fabricius understud dis hi did tu tek him and beind him hand and fut and sent him tu hiz master, and did du se tu him wurd for wurd leik az de fizican had sed and promist him tu du. And when Pirus understud dis hi woz gretli admerveld ov de loialti and trub ov Fabris hiz enemi, and sed sertenli dat de sun meit leitlier and suner bi enpect ov hiz kors dan Fabris cud bi leted tu held loialti and trub. If de den dat wer not Kristian wer se djust and tru, and luvd der kuntri and der gud renem, 9 whot cud wi not duen den dat bin Kristian, and dat our lo iz set ol upon luv and teariti. But nou-a-dez der iz ne big elis in de wurd but barati, trizon, desit, folsnes, and tretceri; men kip not der kovenants, edz, reitinz, ne trub; de subdjets rebél agen der lord; der iz nou ne lo kept, nor fideliti, ne eb holden. De pipel murmur and reiz agen der lord, and wol not bi subdjet: de ot tu bi peietus in hart, white iz avelabel tu ol big. Der iz piti in efekt bei kompacon, and in wurd bei remicon and pardon; bei smz, for tu enklein him self untu de pur. For piti iz ne big elis but a reit gret wil ov a deboneri hart for tu help ol men. Valerius reherseb dat der woz a djudj nemd Saggis white damd a wuman dat had dezervd de deb for tu hav her hed smiten of, or elis dat ci cud dei in prizon. De djeler dat had piti on de wuman put not her anon tu deb, but put her in de prizon. And dis wuman had a doter white kem for

tu si and kumfort her muder, but olwe or ci enterd in tu de prizon de djeler sertet her dat ci cud ber ne mit ne drijk tu her muder, but dat ci cud dei for huyger. Den it hapend after dis dat hi marveld mutc whei dis wuman deid not, and bigan tu espei de koz whei ci livd se loy, and found at last hou her doter gaf suk tu her muder, and fed her wid her milk. When de djeler so dis marvel hi went and told de djudj, and when de djudj so dis gret piti ov de doter tu de muder, hi pardond her and med her tu bi deliverd out ov her prizon. 9 Whot iz dat dat piti ne amoliceb. Mutc pipel win dat it iz agenst netiur, and wunder dat de doter cud giv de muder tu suk. It wer agenst netiur, but de teildren cud bi keind tu fsder and muder. Seneka seb dat de kij ov biz hab ne prik tu stij wid, az uder biz hav, and dat netiur hab tek it awe from him bei koz hi cud hav nun armz tu asel dem. And dis iz an ekzampel untu prinsez dat de cud bi ov de sem kondicon.

Valerius reherseb in hiz fiff buk ov Markus Martelus dat when hi had teken de siti ov Sirakiusan, and woz set in de heiest ples ov de siti, hi biheld de gret destrukcon ov de pipel and ov de siti, hi wept, and sed, "Dou otest tu bi soroful, for se mutc az dou wudest hav ne piti ov dei self. But endjoi di, for dou art folen in de hand ov a reit deboner prins." Olse hi rekounteb when Pompeus had kojkwert de kij ov Djermani, dat ofen teimz had foten ayenst de Romanz, and dat hi woz brot tufor him bounden, hi woz se pitius dat hi wud not sufer him tu bi loy on hiz niz tufor him, but hi resivd him kurtoisli, and set de kroun agen on hiz hed, and put him in de stet dat hi woz tufor; for hi had opinion dat it woz az wurcipful and fitig tu a kij tu pardon az tu punie. Olse hi reherseb ov a kounsiler dat woz nemd Pol, dat did du brig tufor him a man dat woz prizoner; and or hi mild tufor him, hi tuk him up fro de ground and med him tu sit biseid him for tu giv him gud esperans and hep, and sed tu de uder stondig bei in dis weiz, "If it bi gret nobles dat wi ce our self kontrari tu our enemiz, den dis fit ot tu bi aloud dat wi ce our self deboner tu our kaptifs and prizonerz." Sizar when hi herd de deb ov Ketor, white woz hiz adversari, sed dat hi had gret envi ov hiz glori, and ne big ov hiz patrimoni. And derfor hi left tu hiz teildren frili ol hiz patrimoni. Thus tot Verdijl, and enseneb de glorius prinsez tu rul and guvern de pipel ov Rom. And St Ostin, (de Ciuitate Dei) seb thus, "Dou emperur guvern de pipel pitiusli, and mek pis ever ol, deport and forber dei subdjets, repruv and korekt de proud; for se ensen and tite di de loz." And it woz riten untu Alekzander, dat everi prins ot tu bi pitius in punieij and redi for tu reword. Der iz ne big dat kozeb a prins tu bi se biluvd ov hiz pipel, az when hi spikeb tu hem switli, and konserveb wid hem simpli. And ol dis kumeb ov de rut ov piti.

Wi rid ov de emperur Trejan dat hiz frendz pruvd him ov dat hi woz tui mutc privi and familiar wid de komon pipel, mer dan an emperur ot tu bi. And hi anserd dat hi wud bi sute an emperur az everi man dezeird tu hav him. Olse wi rid ov Alekzander, dat on a teim hi led hiz host forb hestili, and in dat hest hi biheld wher sat an old neit dat woz ser akold, hum hi did du areiz and set him in hiz en sit or sidj. 'Whot wunder woz it de de neits dezeird tu serv sute a lord dat luvd beter der helb dan hiz digniti. De ruks ot olse tu bi humbel and mik, after de Heli Skriptiur, white seb, de greter or in de heier estet dat dou art, se mutc mer otest dou bi miker and mer humbel. Valerius reherseb in hiz sevenb buk dat der woz an emperur nemd Publius Sizar, dat did du bit doun hiz hous white woz in de midz ov de market ples, for az mutc az it woz heier dan nder houzez, for az mutc az hi woz mer glorius in estet dan nder; derfor wud hi hav a les hous dan nder; and Skipion ov Afrika, dat woz se pur ov voluntari poverti dat when hi woz ded hi woz berid at de dispensis and kosts ov de komon gud. De cud bi se humbel dat de cud liv der ofisez and sufer nder tu tek hem when her teim kumeb, and du onur tu nder; for hi guverneb wel de roiem dat me guvern it when hi wil. Valerius reherseb in hiz berd buk dat Fabian de Gret had bin master kounseler ov hiz fsder, hiz grantseir, and ov hiz grantseir'z fsder, and ov ol hiz antesesurz. And yet did hi ol hiz pen and lebur dat hiz sun cud never hav dat ofis after him; but for ne big dat hi mistrusted hiz sun, for hi woz nobel and weiz and mer atemperd dan nder, but hi wud dat de ofis cud not olwe rest in de famili and hous ov de Fabianz. Olse hi reherseb in hiz sevenb buk dat de wud mek de sed Fabian emperur, but hi ekskiuzd him and sed dat hi woz bleind and meit not si for edj; but dat ekskiuzecon meit not help him. Den sed hi tu hem, "Sik yi and get yu anuder, for if yi mek mi yur emperur, ei me not sufer yur manerz, nor yi me not sufer mein." Der woz a kij ov se sntel enjin dat when men brot him de kroun, tufor dat hi tuk it, hi rememberd him a litel and sed, "O dou kroun dat art mer nobel dan hapi, for if a kij niu wel and parfetli hou dat dou art ful ov perilz ov bot and ov teardj, if dou wer on de ground hi wud never lift nor tek di up. Remember di dat when dou art most glorius, den hav sum men most envi on di. And when dou hast most senuri and lordcips, den calt dou hav most ker, bot, and aggwicez." Vaspasian woz se humbel dat when Nire woz slen, ol de pipel kreid for tu hav him emperur, and meni ov hiz frendz kem and pred him dat hi wud tek it upon him. Se at de last hi woz konstrend tu tek it upon him, and sed tu hiz frendz, "It iz beter and mer tu prez and alou for a man tu tek dempeir agenst hiz wil, dan for tu lebur tu hav it, and tu put him self der in. Dus ot de tu bi humbel and mik for tu resjv. wurcip. Derfor seb de Beibel dat

Djrab de sun ov (Saryne) dat woz kaptan ov de wor ov de kij Devid, when hi kem tu tek and win a siti, hi sent tu Devid, and dezeird him tu kum tu de wor, dat de viktori cud bi given tu Devid, and not tu himself. Olse de ot tu bi wer dat de teenj not oft teimz her ofiserz. Djosisifus reherseb dat de frendz ov Teibirius marveld mutc whei hi held hiz ofiserz se log in der ofisez widout teenjin, and de demanded ov him de koz, tu hum hi anserd, "Ei wud teenj dem gladli if ei wist dat it cud bi gud for de pipel. But ei se on a teim a man dat woz roinius and ful ov sorz, and meni fleiz sat upon de sorz and sukt hiz blud dat it woz marvel tu si; wherfor ei smot and tceest dem awe; and hi den sed tu mi, 'Whoi tceest and smeitest dou awe diz fleiz dat bin ful ov mei blud, and nou calt dou let kum nder dat bi hungri white cal dunn tu mi dubel pen mer dan de nder did, for de prik ov de hungri iz mer poinant de haf dan ov de ful.' And derfor," sed hi, "ei liv de ofiserz in der ofisez. For de bin ol rite, and du not se mutc ivil and harm az de niu cud du and wer pur, if ei cud set hem in her plesez." De ot olse tu bi pcent in hirig ov wurdz, and in suferig pen on her bodiz. Az tu de ferst, wun sed tu Alekzander dat hi woz not wurd tu ren, specali when hi suferd dat letceri and deleit tu hav senuri in him. Hi suferd it pcentli, and anserd nun nderweiz but dat hi wud korekt himself, and tek beter manerz and mer onest. Olse it iz reherseb dat Djulius Sizar woz bold, wherov hi had displejur se gret dat hi kempt hiz herz dat le on de after part ov hiz hed forward, for tu heid de ber tufor. Den sed a neit tu him, "Sizar, it iz leitlier and suner tu bi med dat dou bi not bold, dan dat ei hav yuzd oni kouardis in de wor ov Rem, or hir after cal du oni kouardis." Hi suferd it pcentli and sed not wun wurd. Anuder repretet him bei hiz leinedj, and kold him beker. Hi anserd dat "it iz beter dat nobles bigin in mi dan it cud fel in mi." Anuder kold him teirant. Hi anserd, "If ei wer wun dou wudest not se se." A neit kold on a teim Skipion ov Afrika ful, and old neit in armz, and dat hi niu litel gud. And hi anserd, "Ei woz born ov mei mder a litel tceild and fibel, and not a man ov armz." And yet hi woz at ol teimz wun ov de best and most wurdienst in armz dat livd. Anuder sed tu Vaspasion, "And a wulf cud suner teenj hiz skin and her dan dou cudst teenj dei leif, for de legger dou livest de mer dou kuvetest." And hi anserd, "Ov diz wurdz wi ot tu lsf, but wi ot tu amend our self, and punic de trespasez."

Seneka reherseb dat de kij Antigonus herd seten pipel spik and se ivil ov him, and der woz bi-twin hem ne mer but a kurten. And den hi sed, "Mek an end ov yur ivil laggedj, lest de kij hir yu, for de kurten hireb yu wel enuf.

Den az tutcij tu de penz dat de ot tu sufer pcentli, Valerius reherseb dat a teirant did du torment Anamaksiminz and pretend him for tu kut of

hiz tyn, tu hum hi sed, "It iz not in dei pouer tu duu sɔ," and ferdwid hi bɔt of hiz ɔn tyn, and teud it wid hiz tib, and kast it in de vizedj ov de teirant. It iz a gret vertiu in a man dat hi forget not tu bi pecent in korekcoonz ov royz. It iz beter tu liv a gilty man unpuniet dan tu punie him in a rab or eir.

Valerius reheseb dat Arkeita ov Tarent, dat woz master tu Pletɔ sɔ dat hiz fildz and landz wer destroid and lost bei de neklidjens ov hiz servant, tu hum hi sed, "If ei wer not angri wid di, ei wud tek venjans and tormɛnt di." Lɔr der yi mɛ si dat hi had liver tu liv tu punie, dan tu punie mɛr bei eir and rab dan bei reit. And derfor seb Seneka, "Duu not biɟ dat duu ɔtest tu duu when duu art angri; for when duu art angri duu wudest duu ɔl biɟ after dei plejiur, and if duu kanst not yankwie dein eir, den must dein eir ɔverkum di." After dis ɔt de tu hav wilful poverti, leik az it woz in de encent prinsez, for de kuveted mɛr tu bi rite in wit and gud manerz dan in muni. And dat reheseb Valerius in hiz etb buk dat Skipion ov Afrika woz akiuzd untu de Senet dat hi cud hav gret trejiur. And hi anserd, "Sertez, when ei submeizd Afrika in tu yur pɛesti, ei held nɔ biɟ tu mei self dat ei meit se dis iz mein, sev ɔnli de surnem ov Afrika, ner de Afrikanz hav not founden in mi ner in mei bruder oni avaris, ner dat wi wer sɔ kuvetus dat wi had ne had greter envi tu bi rite ov nem dan ov ritcese. And derfor seb Seneka dat de kiɟ Altagoni yuzd gladli in hiz hous veselz ov erb. And sum sed hi did it for kuvetesi, but hi sed dat it woz beter and mɛr nɔbel biɟ tu cein in gud manerz dan in vesel. And when sum men demanded him whei and for whot kɔz hi did sɔ, hi anserd, "Ei am nou kiɟ ov Sisili, and woz sun ov a poter, and for az mutɛ az ei dout fortian; for when ei iciud out ov de hous ov mei fsder and muder ei woz sudenli med rite, wherfor ei bihɔld de nativiti ov mi and ov mei leinedj, white iz humbel and mik." And ɔl diz biɟz kumeb ov wilful poverti, for hi entended mɛr tu de komon profit dan tu hiz ɔn. And ov dis poverti spikeb St ɔgustin in de buk ov de Siti ov God, dat de dat entend tu de komon profit, sorɔ mɛr dat wilful poverti iz lost in Rɔm dan de ritcez ov Rɔm; for bei de wilful poverti woz de renɔm ov gud manerz kept enteirli. Tus bei dis ritcez poverti iz not ɔnli korupt in diz dez, ner de siti, ner de manerz, but ɔlsɔ de bɔts ov de men bin korupt bei dis kuvetesi, and bei feloni dat iz wurs dan oni uder enemi. And ov de kruelti ov de pipel ov Rɔm spikeb de gud man ov nɔbel memori, Djon de mɔnk, let kardinal ov Rɔm, in de Dekretal de Siksb, in de tɛapter {gens scam}, wher hi seb dat de bin felonz ayenst God, kontrari tu hɔli biɟz, treterz wun tu dat uder,

envius tu her neburz, proud untu strenjerz, rebel and untru untu der sovrenz, not suferiɟ tu dem dat bin ov lɔer degri dan de, and nɔ biɟ cemfast tu demand biɟz diskovenabel, and not tu liv til de hav dat de demand, and not plizd but disagriabel when de hav resivd de yeft. De hav der tynz redi for tu mek gret bɔst, and duu litel; de bin lardj in promisiɟ, and smol giverz; de bin reit fols desiverz, and reit mordent and beitiɟ detrakterz: for white biɟ it iz a gret sorɔ tu si de humiliti, de pecens, and de gud wizdom dat woz wɛnt tu bi in dis siti ov Rɔm, white iz tɛif ov ɔl de wurld, and iz perverted and turnd in tu malhurt and diz ivilz. And mi biɟkeb dat in uder partiz ov Kristent de hav teken ensampel ov dem tu duu ivil. De mɛ se dat dis iz after de dekretal ov senuri and disɔbesans, dat seb dat sutɛ biɟz dat de sovrenz duu iz leitli and sun teken in ensampel ov der subdjekts. ɔlsɔ diz vik-arz cud bi lardj and liberal, in sɔ mutɛ dat sutɛ pipel az serv dem bin diuli ped and gerdond ov her lebur. For everi man dub hiz lebur de beter and leitlier when hi sieb dat hi cal bi wel ped and reworded. And wi rid dat Teitus de sun ov Vaspasian, woz sɔ lardj and sɔ liberal dat hi gaf and promist sumwhot tu everi man, and when hiz mɛst privi frendz demanded ov him whei hi promist mɛr dan hi meit giv, hi anserd, for az mutɛ az it aperteneb not tu a prins dat oni man cud depart sorɔful or trist fro him. Den it hapend on a de dat hi gaf ner promist nɔ biɟ tu oni man, and when it woz iven and adveizd him self, hi sed tu hiz frendz, "ɔ yi mei frendz, dis de hav ei lost, for dis de hav ei dun nɔ gud." And ɔlsɔ wi rid ov Djuilius Sizar dat hi never sed in ɔl hiz leif tu hiz neits, "Gɔ on," but ɔlwɛ hi sed, "Kum, kum, for ei luv ɔlwɛ tu bi in yur kumpani." And hi niu wel dat it woz les pen and travel tu de neits when de prins iz in her kumpani dat luvɛb hem and kumfortɛb hem. And ɔlsɔ wi rid ov de sem Djuilius Sizar in de buk ov {truphes} ov filosoferz, dat der woz an encent neit ov hiz dat woz in peril ov a kes hanjɟ tufɔr de djudjez ov Rɔm. Sɔ hi kold Sizar on a teim, and sed tu him tufɔr ɔl men, dat hi cud bi hiz advoket. And Sizar deliverd and aseind tu him a reit gud advoket. And de neit sed tu him, "ɔ Sizar, ei put nɔ vikar in mei ples when duu wer in peril in de batel ov {Assise}, but ei fɔt for di." And den hi ɔɔd tu him de plesez ov hiz wuundz dat hi had resivd in de batel. And den kem Sizar in hiz proper person for tu bi hiz advoket and tu plit hiz kɔz for him. Hi wud not hav de nem ov unkeindnes, but doutɛd dat men cud se dat hi wer proud, and dat hi wud not du for dem dat had servd him. De dat kan not du sɔ mutɛ az for tu bi biluvd ov her neits kan not luv de neits. And dis sufeizeb ov de ruks.

Æ HERD TRAKTET. OV Æ OFISEZ OV
Æ KOMON PÆPEL. Æ FERST TCAP-
TER IZ OV Æ OFIS OV Æ LEBURERZ
AND WURKMEN.

{CAPITULO j.}

For sē mutc az nēbel personz kan not ruul ne gūvern widout ðe servis and wurk ov ðe pipel, ðen it bihuveð tu deveiz ðe {oultrages} and ðe ofisez ov ðe wurkmen. ðen ei cal bigin ferst at ðe ferst pon ðat iz in ðe ple ov ðe tees, and signifeieð a man ov ðe komon pipel on fut, for ðe bi ol nemd piktonz; ðát iz az mutc tu se az futmen. And ðen wi wil bigin at ðe pōn white standeð tufør ðe ruk on ðe reit seid ov ðe kij, for az mutc az ðis pōn aperteneð tu serv ðe vikar or leutenant ov ðe kij, and vðer ofiserz vnder him, ov nesesariz ov vitel. And ðis maner ov pipel iz figiurd and ot tu bi med in ðe form and cep ov a man hēldij in hiz reit hand a sped or cuvel, and a rod in ðe left hand. ðe sped or cuvel iz for tu delv and lebur ðerwid ðe erb, and ðe rod iz for tu dreiv and {conduyte} wid ol ðe bists untu her pastiur. Olse hi ot tu hav on hiz gerdel a carp or kruked hatcet for tu kut of ðe siuperfluitiz ov ðe veinz and triz.

And wi rid in ðe Beibel ðat ðe ferst leburer ðat ever woz, woz Kem ðe ferst sūn ov Adam ðat woz sē ivil ðat hi slui hiz bruder Ebel, for az mutc az ðe smøk ov hiz teidz went stret untu heven, and ðe smøk and fūm ov ðe teidz ov Kem went doun ward upon ðe erb. And hou wel ðat ðis kōz woz tru, yet woz ðer anvðer kōz ov envi ðat hi had untu hiz bruder, for when Adam ðer fster marid ðem for tu multiplei ðe erb ov hiz lein, hi wud not mari ner djoin tu geder ðe tu ðat wer born atwuns, but gaf untu Kem her ðat woz born wid Ebel, and tu Ebel her ðat woz born wid Kem, and ðus bi gan ðenvi ðat Kem had ayenst Ebel, for hiz weif woz ferer ðan Kem's weif: and for ðis kōz hi slui Ebel wid ðe teikbēn ov a bist, and at ðát teim woz never nē maner ov eiron bludi ov man's blud. And Ebel woz ðe ferst marter in ðe Old Testament, and ðis sed Kem did meni vðer ivil biqz white ei liv, for it aperteneð not tu mei mater, but it bihuveð for nesesity ðat sūm cud lebur ðe erb, after ðe sin ov Adam; for tufør or Adam sind, ðe erb brōt fōrð frut widout lebur ov handz, but sib hi sind it must nidz bi leburd wid ðe handz ov men. And for az mutc az ðe erb iz muder ov ol biqz, and ðat wi wer ferst formd and tuk our biginiq ov ðe erb, ðe sem weiz at ðe last ei cal bi ðe end untu ol us and tu ol biqz. And God ðat formd us ov ðe erb hab ordend ðat bei ðe lebur ov men ei cud giv nuriciq untu ol ðat liveð.

And ferst, ðe leburer ov ðerb ot tu nē hiz God ðat formd and med heven and erb ov nōt, and ot tu hav loialti and truð in him self and despeiz deb for tu entend tu hiz lebur, and hi ot tu giv ðanq-

iqz tu Him ðat med him, and ov hum hi resiveð ol hiz gudz temporal, wherov hiz leif iz sustend. And olse hi iz bounden tu pe ðe ðimz and teidz ov ol hiz biqz, and not az Kem did, but az Ebel did ov ðe bist ðat hi tēoz out olwe for tu giv tu God and tu pliz Him; for ðe ðat grute and bi grivd in ðát ðe render and giv tu God ðe tenbs ov her gudz, ðe ot tu bi afird and hav dred ðat ðe cal fol in nesesity, and ðat ðe meit bi despoild or robd bei wor or bei tempest ðat meit fol or hapen in ðe kuntri. And it iz nē marvel ðe it sē hapen, for ðát man ðat iz disagriabel untu God, and wineð ðat ðe multipleiñ ov hiz gudz temporal kumeð bei ðe vertiu ov hiz ēn kounsel and hiz wit, ðe white iz med bei ðe ēnli ordenans ov Him ðat med ol, and bei ðe sem ordenans iz sūn teken awe fro him ðat iz disagriabel. And it iz rizon ðat when a man aboundeð bei fortium in gudz, and nēeð not God bei hum it kumeð, ðat tu him kum sūm vðer fortium bei ðe white hi me rekweir gres and pardon, and tu nē hiz God. And wi rid ov ðe kij Devid, ðat woz ferst simpel, and wun ov ðe komon pipel, ðat when fortium had enhanst and set him in gret estet, hi left and forgat hiz God, and fel tu adultri and homiseid and vðer sinz. ðen anon hiz ēn sūn Absalon aseld and bigan tu persekiut him, and ðen when hi so ðat fortium woz kontrari tu him, hi bigan tu tek agen hiz vertiuus wurks, and rekweird pardon, and sē returnd tu God agen. Wi rid olse ov ðe teildren ov Izrel ðat wer nei enfamind in dezert, and sē hūgri and ðrūsti ðat ðe pred and rekweird ov God for remedi. Anon Hi teenjð Hiz wil and sent tu hem mana and flec. And when ðe wer replenict and fat ov ðe flec ov bists and ov ðe mana, ðe med a kaf ov gōld and wurcipt it, white woz a gret sūn and inikwiti, for when ðe wer hūgri ðe niu God, and when ðer beliz wer fild and fated, ðe fōrdjd eidolz and wer idolatrerz.

After ðis everi leburer ot tu bi feðful and tru, ðat when hiz master delivereð tu him hiz land tu bi leburd, ðat hi tek nē ðiq tu him self but ðát hi ot tu hav and iz hiz, but lebur truli and tek kiur and teardj in ðe nem ov hiz master, and du mēr dili-djenli hiz master's leburz ðan hiz ēn. For ðe leif ov ðe mēst gret and nēbel men, nekst God, leieð in ðe handz ov ðe leburerz, and ðus ol krafts and okiupēconz bin ordend not ēnli tu sūfeiz tu ðem ēnli, but tu ðe komon, and sē it hapeð oft teim ðat ðe leburer ov ðe erb yuzeð gret and boistrus mits, and briqeð tu hiz master mēr sutel and mēr dentius mits. And Valerius reherseb in hiz siksð buk ðat ðer woz a weiz and nēbel master, ðat woz nemd Anbēnius, ðat woz akiuzd ov a kes ov adulteri, and az ðe kōz heq tufør ðe djudjez, hiz akiuzerz or denuncieterz brōt a leburer ðat klōzd hiz land, for sē mutc az ðe sed when hiz master went tu du ðe adulteri ðis sem servant ber ðe lantern, wherov Anbēnius woz sē abact, and douted ðat hi cud depēz agenst him. But ðe leburer, ðat woz nemd

Papirion, sed tu hiz master dat hi cud denei hiz koz hardili untu de djudjez, for tu bi tormented hiz koz cud never bi enperd bei him, ner ne biq cud icieu out ov hiz mouð wherov hi cud bi noid or grivd. And den woz de leburer biten and tormented, and brent in meni plesez ov hiz bodi, but hi sed never biq wherov hiz master woz hurt or noid; but de nder dat akiuzd hiz master wer puniet, and Papirion woz deliverd ov hiz penz. And olse teleb Valerius dat der woz anuder leburer dat woz nemd Penapion, dat servd a master huiz nem woz Himiz, white woz ov marvelous feb tu hiz master, for it bifel dat serten neits kem tu hiz master's hous for tu sle him, and anon az Penapion niu it, hi went in tu hiz master's tember, and wud not bi nen, for hi did on hiz master's gown, and hiz riq on hiz finger, and le in hiz bed, and dus put himself in peril ov deb for tu respit hiz master's leif. But wi si nou a dez meni feks dat den not tu yuz gres mits ov leburerz, and fli de kors klodiq and manerz ov a servant. Everi weiz man, a servant dat truili serveb hiz master, iz fri and not bond; but a ful dat iz ever proud iz bond. For de debiliti and fibelnes ov kuredj dat iz breken in koncens bei preid, envi, or bei kuvetesi, iz reit servitiud; yet de ot not tu dout tu lebur. For fir and dred ov deb ne man ot tu liv tu mutc hiz leif. For it iz a foul biq for a man tu ren tu de deb for de envi ov hiz leif; and a weiz man and a stroq man ot not tu fli for hiz leif, but tu icieu; for der iz ne man dat liveb, but hi must nidz dei. And ov dis spikeb Klodian, and seb dat ol de biqz dat de er geeb about and environeb, and ol biqz dat de erb lebereb, ol biqz dat bin kontend widin de si, ol biqz dat de fludz briq ferb, ol biqz dat bin nuriet, and ol de bists dat bin nder de heven, cal depert ol from de wurld, and ol cal ge at hiz komandment, az wel kiqz, prinsez and ol dat de wurld environeb and geeb about; ol cal ge dis we. Den hi ot not tu dout for fir ov deb, for az wel cal dei de rite az de pur. Deb mekeb ol biqz leik and puteb ol tu an end, and derov med a nobel versifeier tu versez, white folo, (forma, genus, mores, sapientia, res et honores, morte ruant subita; sola manent merita,) wherov de Igglic iz, biuti, leinedj, manerz, wizdom, biqz and onurz, cal bi defited bei suden deb; ne biq cal abeid but de merits. And hirov feind wi in Veitus Patrum, dat der woz an erl, a rite and nobel man, dat had a sun enli. And when dis sun woz ov edj tu hav nelete ov de lo, hi herd in a sermon dat deb spereb nun, and az wel deieb de yuq az de old, and dat de deb ot specali tu bi douted for dri koez, wun woz dat ne man neeb when hi kumeb, and de sekond ner in whot stet hi tekeb a man, and de berd hi wot never whefer hi cal ge; derfor ite man cud despeiz and fli de wurld, and liv wel, and held him teard God. And when dis yuq man herd dis biq, hi went out ov hiz kuntri and fled untu a wildernes, untu an hermitedj. And when hiz fsder had lost him, hi med gret soro, and did

du enkweir and sik him se mutc dat at last hi woz founden in de hermitedj. And den hiz fsder kem dider tu him, and sed, "Dir sun kum from dens, dou calt bi after mei deb erl and tcif ov mei leinedj; ei cal bi lost if dou kum not out from dens." And hi den dat wist nun nder weiz tu estcu de eir ov hiz fsder, bidot him and sed, "Dir fsder, der iz in yur kuntri and land a reit ivil kustom. If it pliz yu tu put dat awe, ei cal gladli kum out ov dis ples and ge wid yu." De fsder woz glad and had gret djo, and demanded ov him whot it woz; and if hi wud tel him hi promist him tu tek it awe and it cud bi left and set a part. Den hi sed "Dir fsder, der deien az wel de yuq fok az de old in yur kuntri; du dat awe ei pre yu." When hiz fsder herd dat, hi sed, "Dir sun, dat me not bi, ner ne man me put dat awe but God enli." Den anserd de sun tu de fsder, "Den wil ei serv Him, and dwel hir wid him dat me du dat." And se abed de tceild in de hermitedj, and livd der in gud wurks.

After dis it aperteneb tu a leburer tu entend tu hiz lebur, and fli eidelnes. And dou otest tu ne dat Devid prezd mutc in de Solter de tru leburerz, and seb, "Dou calt it de lebur ov dein handz, and dou art blesed, and hi cal du tu di gud." And it bihuveb dat de leburer entend tu hiz lebur on de wurkdez, for tu (recuyel) and gader tu geder de frut ov hiz lebur; and olse hi ot tu rest on de holi de, beb hi and hiz bists. And a gud leburer ot tu nuriet and kip hiz bists; and dis iz signifeid bei de rod dat hi hab, white iz for tu lid and dreiv dem tu de pastur. De ferst pastur dat ever woz, woz Ebel, white woz djust and tru, and oferd tu God de bists untu hiz sakrifeiz. And him ot hi tu folo in kraft and manerz; but ne man dat yuzeb de malis ov Kem me ensiu and folo Ebel. And dus it aperteneb tu de leburer tu set and graft triz and veinz, and olse tu plant and kut dem; and se did Nea, white woz de ferst dat planted de vein after de deliudj and flud. For az Djosifus reherseb in de buk ov natiural biqz, Nea woz hi dat fond ferst de vein, and hi fond him biter and weild, and derfor hi tuk fer manerz ov blud, dat iz tu wit, de blud ov a leion, de blud ov a lam, de blud ov a swein, and de blud ov an ep, and medlid dem ol tu geder wid de erb. And den hi kut de vein, and put dis about de ruts derov, tu dend dat de biternes (byttirnes) cud bi put awe, and dat it cud bi swit. And when hi had drunken of de frut ov dis vein, it woz se gud and meiti dat hi bikem se drunq dat hi despoild him in sute weiz dat hiz privi memberz meiti bi sin, and hiz yuggest sun, Cem (Cham), makt (mocqued) and skornd him. And when Nea woz awekt, and woz sober and fastiq, hi asemheld hiz sunz and cod tu dem de netiur ov de vein and ov de wein, and told tu dem de koz whei dat hi had put de blud ov de bists about de ruit ov de vein, and dat de cud ne wel dat nderwheil bei de streqb ov de wein men bi med az hardi az de leion and eirus, and nderwheil

de bi med simpel and cefast az a lam, and letcerus az a swein, and kiurius and ful ov ple az an ep ; for de ep iz ov sute netiur dat when hi sieb wun du a big hi enførseb him tu du de sem. And sê dun meni when de bin druyk, de wil medel dem wid ol ofiserz and materz dat aperten nê big tu dem ; and when de bin fastij and sêber de kan skersli akomplic der ên bigz. And derfor Valerian reherseb dat ov encent and in êld teim, wimen drayk nê wein, for az mutc az bei druykencip de meit fêl in oni filb or vilani. And az Ovid seb dat de weinz nderweil aperil de kuredjez in sute maner dat de bin kovenabel tu ol sinz white tek awe de harts tu du wel, de mek de pur rite az loj az de wein iz in hiz hed, and, cortli, druykencip iz de biginiij ov ol ivilz, and korupteb de bodi, and destroieb de sêl, and miniceb de gudz temporalz. And dis sufeizeb for de leburerz.

DE SEKOND TCAPTER OV DE BERD
TRAKTET TRÛTEE OV THE FORM AND
MANER OV DE SEKOND PON, AND OV
DE MANER OV A SMIE.

{CAPITULO SECUNDO.}

De sekond pon dat standeb tufôr de neit on de reit seid ov de kij, hab de form and figiur ov a man az a smib. And dat iz rizon, for it aperteneb tu de neits tu hav breidelz, sadelz, spurz, and meni nder bigz med bei de handz ov smibs, and ot tu held a hamer in hiz reit hand, and in hiz left hand a skwer ; and hi ot tu hav on hiz gerdel a trouel, for bei dis iz signifieid ol maner ov wurkmen, az goldsmibs, marcalz, smibs ov ol ferdjez, ferdjerz and mekerz ov muni, and ol maner ov smibs bin signifieid bei de martel or hamer. De karpenterz bin signifieid bei de dolaber or skwer, and bei de trouel wi understand ol mesonz and karverz ov stonz, teilerz, and ol êoz dat mek housez, kselz and touerz. And untu ol diz krafti men it aperteneb dat de bi tru, weiz and stroy ; and it iz nid dat de hav in hem self fêb and loialti. For untu de goldsmibs bihuveb geld and silver, and ol nder metalz, eiron and stil tu nder, and untu de karpenterz and mesonz bin put tu der edifisez de bodiz and gudz ov de pipel, and olse men put in de handz ov de maronerz, bodi and gudz ov de pipel, and in de gard and curti ov dem men put bodi and sêl in de perilz ov de si. And derfor ot de tu bi tru untu hum men komit sute gret teardj and sê gret bigz upon her fêb and trust. And derfor seb de filosofer, "Hi dat luzeb hiz fêb and biliv, me luz nê greter ne môr big ;" and fêb iz a sovren gud and kumeb ov de gud wil ov de hart and ov hiz meind, and for nê nesesity wil desiv nê man, and iz not korupt for nê mid.

Valerius reherseb dat Fabius had resivd ov Hanibal serten prizonerz dat hi held ov de Rômanz for

a serten sum ov muni, white hi promist tu pe tu de sed Hanibal, and when hi kem untu de senaturz ov Rôm and dezeird tu hav de muni lent for hem, de anserd dat de wud not pe nor {lene} ; and den Fabius sent hiz sun tu Rôm, and med him tu sel hiz heritedj and patrimoni, and sent de muni dat hi resivd derov untu Hanibal, and had liver and luvd beter tu bi pur in hiz kuntri ov heritedj, dan ov biliv and fêb. But in diz dez it wer gret foli tu hav sute afeians in mutc pipel, but if de had bin pruvd afôr ; for ofenteimz men trust in dem bei hum de bin desivd at der nid. And it iz tu wit dat diz krafti men and wurkmen bin sovrenli profitabel untu de wurd ; and widout artifiserz and wurkmen de wurd meit not bi guvernd. And nê dou verili dat ol de bigz dat bin endjenderd on de erb and on de si bin med and formd for tu du profit untu de leinedj ov man : for man woz formd for tu hav djenererecon, dat de meit help and profit itc nder. And hir in ot wi tu folê netiur, for ci cêeb tu us dat wi cud du komon profit wun tu anuder, and de ferst fondment ov djustis iz dat nê man cud noi nê griv nder, but dat de ot du de komon profit, for men se in reprotc "Dat ei si ov dein, ei hêp it cal bi mein." But i hu iz hi in diz dez dat entendeê môr tu de komon profit dan tu hiz ên. Sertenli, nun. But olwe a man ot tu hav dred and fir ov hiz ên hous when hi sieb hiz nebuz hous a feir. And derfor ot men gladli help de komon profit, for men nderweil set not bei a litel feir, and meit kwenc it in de biginiij, dat afterward mekeb a gret blezij feir. And fortiun hab ov nê big sê gret plejiur az for tu tûrn and wurk olwe. And netiur iz sê nêbel a big dat wher az ci iz ci wil susten and kip, but dis rul ov netiur hab feld loj teim ; hou wel dat de dekri seb dat ol de bigz dat bin ayenst de lô ov netiur ot tu bi teken awe and put a part. And hi seb tufôr in de etb distigkcon dat de reit lô ov netiur diferenseb oft teimz fro kustom and statius establiet ; for bei lô ov netiur ol big ot tu bi komon tu everi man, and dis lô woz ov êld teim, and men win yet specali dat de Trêdjanz kept dis lô ; and wi rid dat de multitiud ov de Trêdjanz woz wun hart and wun sêl. And verili wi feind dat in teim past de filosoferz did de sem. And olse it iz tu bi supêzd dat sute az hav der gudz komiun and not proper, iz mêt akseptabel tu God, for elis i wud not diz relidjus men, az mungks, freiarz, kanonz, obzervants, and ol nder, avou hem and kip de wilful poverti dat de bin profest tu ; for in trub ei hav mei self bin konversant in a relidjus hous ov wheat freiarz, at Gent, white hav ol big in komon amon dem, and not wun ritcer dan anuder, in sê mutc dat if a man gaf te a freiar 3d. or 4d. tu pre for him in hiz mas, az swn az de mas iz dun hi delivereb it tu hiz everest or prokiuretur, in white hous bin meni vertiuns and devout freiarz. And if dat leif wer not de best and de mêt hêliest, hêli Teurte{chirche} wud never sufer it in relidjon.

And akordij dertu wi rid in Pletø, white seþ dat ðe siti iz wel and djustli guvernd and ordend, in ðe white nø man se bei reit, bei kustom, ne bei ordenans, ðis iz mein. But ei se tu ði sertenli, dat siben ðis kustom kem ferd tu se "Ðis iz mein and ðis iz ðein," nø man bæt tu prefer ðe komon profit sø mutc az hiz øn.

And øl wurkmen øt tu bi weiz and wel adveizd, sø dat ðe hav nun envi ne nun ivil suspicion wun tu anuder. For God wil ðat our hiiman netiur bi kuvetus ov tu ðingz, dát iz, ov relidjon and ov wizdom; but in ðis kes bin sum often teimz desivd, for ðe tek ofen teimz relidjon and liv wizdom, and ðe tek wizdom and refiuz relidjon, and nun me bi veri and tru wið out vder: for it aperteneþ not tu a weiz man tu du oni ðig ðat hi me repent him ov it, and hi øt tu du nø ðig ayenst hiz wil, but tu du øl ðig nøbli, miurli, fermlí and onestli, and if hi hav envi upon oni it iz foli, for hi on hum hi haþ envi iz mør onest and ov mør havoir ðan hi white iz sø enviuz; for a man me hav nun envi on anuder, but bei køz hi iz mør fortiunet and haþ mør gres ðan him self. For envi iz a sorø ov kuredj dat kumeb ov ðis ordenans ov ðe profit ov anuder man, and nø ðou verili ðat hi ðat iz ful ov bounti cal never hav envi ov anuder, but ðenvius man sieþ and ðigkeþ ølwe ðat everi man iz mør nøbel and mør fortiunet ðan him self, and seþ ølwe tu him self, "Dát man wineþ mør ðan ei, and mein neburz hav mør plenti ov bists, and her ðingz multiplei mør ðan mein;" and ðerfor ðou øtest nø ðat envi iz ðe møst gretest dedli sin ðat iz, for ci tormenteb him ðat haþ her wiðin him, wiðout tormentij or duijg oni harm tu him on hum hi haþ eni. And an enviuz man haþ nø vertiu in himself, for hi korumpet him self, for az mutc az hi heteb ølwe ðe welb and vertiuz ov vder. And ðus øt ðe tu kip ðem, dat ðe tek nun ivil supicon, for a man natiurali when hiz afekon haþ suspicion in oni man ðat hi wineþ ðat hi duþ, it simeþ tu him verili dat it iz dun. And it iz an ivil ðig for a man tu hav suspicion on himself, for wi rid ðat Deionisi ov Sisili {Zecyle}, a teirant, woz sø suspiciuz dat hi had sø gret fir and dred, for az mutc az hi woz heted ov øl men, ðat hi put hiz frendz out ðer ofisez dat ðe had, and put vder strenjerz in ðer plesez for tu kip hiz bodi, and teøz sute az wer reit kruel, and felonz. And for fir ov ðe barberz, hi med hiz doterz tu lern øv and køm, and when ðe wer gret hi wud not ðe cud yuz eni eiron tu bi okiupet bei ðem but tu bren and senj hiz herz, and menest ðem and durst not trust in ðem; and in leik weiz ðe had nun afeians in him. And ølse hi did du enveiron ðe ples wher hi le wið gret ditcez, and brød, leik a kassel, and hi enterd bei a drø bridj white kløzd after him; and hiz neits le wiðout wið hiz gardz, white wotet and kept stretli ðis fortres. And when Pletø sø ðe sed Deionisi, kij ov Sisili, ðus environd and set about wið gardz and wotemen for ðe køz ov hiz suspicion, sed tu him

øpenli tufør øl men, "Kij, ¶ whei hast ðou dun sø mutc ivil and harm ðat ði bihuveþ tu bi kept wið sø mutc pipel." And ðerfor ei se ðat it aperteneþ not tu oni man ðat wil truuli bihev him self in hiz wurks tu bi suspiciuz.

And ølse ðe øt tu bi stroj and cur in ðer wurks, and specali ðe ðat bin masterz and maronerz on ðe si; for if ðe bi tiumeruz and ferdful, ðe cud mek afird ðem ðat bin in ðer cips, ðat nø not ðe perilz; and sø it meit hapen ðat bei dát dred and fir øl men cud liv ðer lebur, and sø ðe meit bi perict and disperd in ðer kuredjez. For a cip iz sun perict and lost bei a litel tempest, when ðe guvernur feleb tu guvernz hiz cip for dred, and kan giv nø kounsel tu vder, ðen it iz nø marvel, ðø ðe bi afird ðat bin in hiz guvernzans. And ðerfor øt tu bi in ðem strejþ, førs and kuredj, and øt tu konsider ðe perilz ðat meit fol. And ðe guverner specali øt not tu dout, and if it hapen ðat oni peril fol hi øt tu promis tu ðe vder gud høp. And it aperteneþ wel ðat a man ov gud and hardi kuredj bi set in dát ofis, in sute weiz dat hi hav ferm and cur meind ayenst ðe perilz ðat oft teimz hapen in ðe si. And wið ðis øt ðe maronerz hav gud and ferm krians and biliv in God, and tu bi ov gud rekumfort and ov fer langedj untu ðem ðat hi guverneb in sute perilz. And ðis sufeizeþ tu yu az tuteij ðe leburerz.

ÆE HERD TCAPTER OV ÆE HERD BUK TRÆTER OV ÆE OFIS OV NØTARIZ, ADVOKETS, SKRIVENERS, AND DRE- PEZ, OR KLOH MEKERS.

{CAPITULO TERCIO.}

Ðe ðerd pon white iz set tufør ðe alfin on ðe reit seid øt tu bi figiurd az a klark; and it iz rizon ðat hi cud sø bi, for az mutc az amog ðe komon pipel ov hum wi spik in ðis buk, ðe plit ðe diferensez, kontenconz and køzez, vderwheil ðe white bihuveþ ðe alfin tu giv sentens and djudj az djudjez; and it iz rizon ðat ðe alfin or djudj hav hiz nøtari, bei hum ðe prøses me bi riten. And ðis pon øt tu bi med and figiurd in ðis maner:—hi must bi med leik a man ðat høldeb in hiz reit hand a per ov cirz, or forsets, and in ðe left hand a gret neif, and on hiz gerdel a pener an ijk horn, and on hiz ir a pen tu reit wið. And dát bin ðe instruments and ðe ofisez ðat bin med and put in reitij øtentik, and øt tu hav past tufør ðe djudjez, az leibelz, rits, kondemneconz and sentensez; and dát iz signifeid bei ðe forsets or cirz. And ðe vder øt tu øv berdz, and kem ðe herz. And ðe vder bin kuuperz, kurierz, {tawyers}, skinerz, butcerz and kordwenerz, and ðiz bin signifeid bei ðe neif ðat hi høldeb in hiz hand. And sum ov ðiz førsed krafti men bin nemd dreperz or klobmekerz, for sø mutc az ðe wurk wið wul; and ðe nøtariz, skinerz, kurierz and kordwenerz wurk bei skinz and heidz, az partement {perte-

ymyn), velum, (peltrie), and kordwen; and de telerz, kuterz ov kloß, wiverz, fulerz, deierz and meni vder krafts, okiupci and yuz wul. And ol ðiz krafti men, and meni vder ðat ei hav not nemd, ot tu du ðer kraft and (mestier), wher az de bin diuli ordend, kiuriusli and truuli. Olse ðer ot tu bi amog ðiz krafti men emiabel kumpani and tru onest kountenans, and trub in ðer wordz. And it iz tu wit ðat de notariz bin reit profitabel, and ot tu bi gud and tru for de komon; and de ot tu kip ðem from aprepriij tu ðem self ðat bi ðat aperteneb tu de komon. And if de bi gud tu ðem self, de bin gud tu vder; and if de bi ivil for ðem self, de bin ivil for vder. And de prösesez ðat bin med tuför de djudjez ot tu bin riten and past bei ðem; and it iz tu wit ðat bei reitij in de prösesez me kum mute profit, and olse if de reit vderweiz ðan de ot tu du me ensiu mute harm and damedj tu de komon. ðerfor ot de tu tek gud hid ðat de teenj not ne korump in ne weiz de kontent ov de sentens, for ðen bin de ferst forswörn, and bin bounden tu mek amendz tu ðem ðat bei ðer tretceri de hav endamedjd.

And olse ot de tu rid, vizit, and tu ne de statiuts, ordenansez and de loz ov de sitiz ov de kuntri wher de dwel and enhabit. And de ot tu konsider if ðer bi oni bi ðer kontend ayenst reit and rizon, and if de feind oni bi kontrari de ot tu admonest and worn ðem ðat guvern, ðat sutc bi ðiz me bi teenjd in tu beter estet, for kustom establiet ayenst gud manerz and ayenst de feß ot not tu bi holden bei reit; for az it iz sed in de dekri, in de teapter tuför, ol ordenans med ayenst reit ot tu bi holden for not. Alas! ? hu iz nou ðat advoket or notari ðat hab teardj tu reit and kip sentens, ðat puteb hiz entent tu kip mer de komon profit, or az mute az hiz on; but ol dred ov God iz put abak. And de desiv de simpel men and droen ðem tu de kerts disordenetli, and konstren ðem tu swer and mek ödz not kuvenabel. And in asemblj de pipel ðus tu gider de mek ne trezonz in de sitiz, den de mek gud aleiansez. And vderwheil de desiv ðer sovrenz, when de me du it kuvvertli. For ðer iz ne bi at ðis de ðat se mute griveb Rom and Itali az dub de koledj ov notariz and advokets publik, for de bin not ov wun akord. Alas! and in Iggland whot hurt dun de advokets, men ov lo and aturniz ov kert, tu de komon pipel ov de roiem, az wel in de spiritual lo az in de temporal; hou turn de de lo and statiuts at ðer plejiur, hou it de de pipel, hou empover de de (comynthe)! Ei supez ðat in ol Krisendom ar not se meni pliterz, aturniz, and men ov de lo az bin in Iggland onli. For if de wer numbrid ol ðat loj tu de kerts ov de teanseri, kipz bene, komon ples, teeker, reset and (helle), and de bag-bärerz ov de sem, it cud amount tu a gret multitiud. And hou ol ðiz liv and ov hum, if it cud bi utrid and told it cud not bi bilivd, for de entent tu ðer siggiular wil and profit, and not tu de komon,

hou wel, de ot tu bi ov gud wil tu gider, and admonest and worn de sitiz itc in hiz reit, in sutc weiz ðat de meit hav pis and luv wun wif anuder. And Tulus seb ðat frendcip and gud wil ðat wun ot tu hav ayenst anuder for de wil ov him ðat hi luvet, wid de semblabel wil ov him, ot tu bi put ferd tu ferd ol vder bißz. And ðer iz ne biß se rezemblig and leik tu de biz, ðat meken hui se kuvenabel in prosperiti and in adversiti az iz luv. For bei luv gladli de biz holden ðem tu gider, and if oni trespas tu ðat vder, anon de ren upon de malefaktör, for tu punie him.

And veri tru luv feleb never for wil ne for ivil; and de most swit and de most kumfortij biß iz for tu hav a frend tu hum a man me se hiz sikret, az wel az tu himself. But verili amiti and frendcip iz sumteim founded upon sum biß delektabel; and ðis amiti kumeb ov yunb, in de white dweleb a dizordonet het; and vderwheil amiti iz founded upon onesti. And ðis amiti iz vertiuus, ov de white Tulus seb ðat ðer iz an amiti vertiuus, bei de white a man ot du hiz frend ol ðat hi rekweireb bei rizon, for tu du tu him a biß disonest it iz ayenst de netiur ov veri frendcip and amiti. And ðus for frendcip ne for fevur a man ot not tu du oni biß unrizonabel ayenst de komon profit, ner agenst hiz feß, ne agenst hiz eb. For if ol de biß ðat de frendz dezeit and rekweir wer akomplicet and dun, it cud sim ðat de cud bi disonest (coniuracions), and de meit vderwheil mer griv and hurt ðan profit and ed. And hirov, seb Seneka, ðat amiti iz ov sutc wil az de frend wil, and tu refuz ðat ot tu bi refuzd bei rizon. And yet hi seb mer ðat a man ot tu alou and prez hiz frend tuför de pipel, and tu korekt and tu teasteiz him privili, for de lo ov amiti iz sutc; for a man ot not tu demand ner du tu bi dun tu hiz frend ne vilanus biß ðat ot tu bi kept sikret. And Valerian seb ðat it iz a fouli biß and an ivil ekskiuzecon if a man konfes ðat hi hab dun oni ivil for hiz frend ayenst reit and rizon, and seb ðat ðer woz a gud man, nemd Tasil, white herd wun hiz frend rekweir ov him a biß disonest, white hi deneid and wud not du. And ðen hiz frend sed tu him in gret despeit, “? Whot nid hav ei ov ðei frendcip and amiti when ðou wilt not du ðat biß ðat ei rekweir ov ði.” And Tasil anserd tu him, “? Whot nid hav ei ov de frendcip and ov de amiti ov ði, if ei cud du for ði biß disonest.” And ðus luv iz founded vderwheil upon gud profitabel, and ðis luv endiureb az loj az hi sieb hiz profit. And hirov men se a komon proverb in Iggland ðat luv lasteb az loj az de muni endiureb, and when de muni feleb ðen ðer iz ne luv. And Varo reherseb in hiz sumz ðat de rite men bin ol luvd bei ðis luv, for ðer frendz bin leik az de husk white iz about de gren. And ne man me pruv hiz frend se wel az in adversiti, or when hi iz pur, for de veri tru frend feleb at ne nid. And Seneka seb ðat sum folo de emperur for rittez, and se dun de fleiz de hui for de switnes,

and ðe wulf ðe karen : and ðiz kumpani folø ðe pre and not ðe man. And Tullius seð ðat Tarkwin ðe Proud had a neviu ov hiz suster, white woz nemd Brutus, and ðis neviu had baniet Tarkwin out ov Røm, and had sent him in ekseil. And ðen sed hi ferst ðat hi persivd and niu hiz frendz white wer tru and untru ; and ðat hi never persivd aferteim when hi woz piuisant for tu du ðer wíl, and sed wel ðat ðe luv ðat ðe had tu him endiurd not but az loz az it woz tu ðem profitabel. And ðerfor øt øl ðe ritc men ov ðe wurld tek hid, bi ðe kinz, prinsez or diuks, tu whot pipel ðe du profit, and hou ðe me and øt bi luvd ov ðer pipel. For Ketø seð in hiz buk, “ Si tu hum ðou givest,” and ðis luv white iz founded upon ðer profit, white feleb and endiureb not, me beter bi kold and sed mertcandeiz ðan luv. For if wi reptiut ðis luv tu our profit ønli, and nø ðig tu ðe profit ov him ðat wi luv, it iz mør mertcandeiz ðan luv ; for hi beieb our luv for ðe profit ðat hi dub tu us. And ðerfor seð ðe versifeier ðiz tu versez, *Tempore felici multi numerantur amici, Cum fortuna perit nullus amicus erit*), white iz tu se in Igglic, ðat az loz az a man iz yurus and fortiunet, hi hað meni frendz, but when fortiun turneb and periceb, ðer abeideb not tu him wun frend. And ov ðis luv bin luvd ðe medez, fildz, triz and ðe bists, for ðe profit ðat men tek ov ðem. But ðe luv ov ðe men øt tu bi teariti, veri grecus and piur bei gud feb, and ðe veri tru frendz bin nøn in piur adversiti. And Pirs Alfonz seð in hiz buk ov Moraliti, ðat ðer woz a filosofer in Arebia ðat had an ønli sun, ov hum hi demanded whot frendz hi had gotten him in hiz leif. And hi anserd ðat hi had meni. And hiz fsder sed tu him, “ Ei am an øld man and yet kud ei never feind but wun frend in øl mei leif, and ei trø verili ðat it iz nø litel ðig for tu hav a frend ; and it iz wel greter and mør a man tu hav meni, and it aperteneb and bihuveb a man tu ase and pruv hiz frend or hi hav nid.” And ðen komanded ðe filosofer hiz sun ðat hi cud gø and sle a swein and put it in a sak, and fen ðat it wer a man ded ðat hi had slen, and ber it tu hiz frendz for tu beri it sikretli. And when ðe sun had dun az hiz fsder komanded him, and had rekweird hiz frendz wun after anøðer az afør iz sed, ðe deneid him, and anserd tu him ðat hi woz a vilan tu rekweir and dezeir ov ðem ðig ðat woz sø perilus. And ðen hi kem agen tu hiz fsder and sed tu him hou hi had rekweird øl hiz frendz, and ðat hi had not founden wun ðat wud help him in hiz nid. And ðen hiz fsder sed tu him ðat hi cud gø and rekweir hiz frend white had but wun, and rekweir him ðat hi cud help him in hiz nid. And when hi had rekweird him, anon hi put out øl hiz men *mayne* out ov hiz hous, and when ðe wer out ov ðe we or a slip, hi did du mek sikretli a pit in ðe ground, and when it woz redi and wud hav berid ðe bodi, hi found it an hog or a swein, and not a man ; and ðus ðis sun pruvd ðis man tu bi a veri tru frend ov hiz fsder, and pruvd ðat hiz frendz wer

føls frendz ov fortiun. And yet riberseb ðe sed Pirs Alfonz ðat ðer wer tu mertcants, wun ov *Bandach* and ðat uder ov *Ædjipt*, white wer sø djoind tu geder bei sø gret frendcip ðat hi ov Bandak kem on a teim for tu si hiz frend in *Ædjipt*, ov hum hi woz resivd reit onurabli. And ðis mertcant ov *Ædjipt* had in hiz hous a fer yuy meden, hum hi cud hav had in maridj tu him self, ov ðe white med ðis mertcant ov Bandak woz espreid wid her luv sø ardentli ðat hi woz reit sik, and ðat men supøzd him tu dei. And ðen ðe uder did du kum ðe fizicanz, white sed ðat in him woz nø siknes, sef pacon ov luv. ðen hi akst ov ðe sik man if ðer wer oni wuman in hiz hous ðat hi luvd, and med øl ðe wimen ov hiz hous tu kum tufør him. And ðen hi teuz her ðat cud hav bin ðat uderz weif, and sed ðat hi woz sik for her. ðen hiz frend sed tu him, “ Frend, kumfort yur self, for truli ei giv her tu yu tu weif, wid øl ðe douer ðat iz given tu mi wid her ;” and liver tu suser tu bi widout weif ðan tu luz ðe bodi ov hiz frend. And ðen hi ov Bandak weded ðe med and went wid hiz weif and wid hiz ritcez agen in tu hiz kuntri. And after ðis, anon after it hapend ðat ðe mertcant ov *Ædjipt* bikem sø pur bei ivil fortiun ðat hi woz konstrend tu sik *æete* and beg hiz bred bei ðe kuntri, in sø mutc ðat hi kem tu Bandak. And when hi entrid in tu ðe toun it woz dark neit ðat hi kud not feind ðe hous ov hiz frend, but went and le ðis neit in an øld tempel. And on ðe morn when hi cud icu out ov ðe tempel, ðe ofiserz ov ðe toun arested him and sed ðat hi woz an homiseid and had slen a man white le ðer ded. And anon hi konfest it wid a gud wil, and had liver tu bin hañd ðan tu dei in ðat mizerabel and pur leif ðat hi sufrid. And ðus when hi woz brøt tu djudjment, and sentens cud hav bin given ayenst him az an homiseid, hiz frend ov Bandak kem and sø him, and anon niu ðat ðis woz hiz gud frend ov *Ædjipt*, and førðwid stept in and sed ðat hi him self woz kulpabel ov ðe deb ov ðis man and not ðat uder, and enførst him in øl manerz for tu deliver and ekskiuz ðat uder. And ðen when hi ðat had dun ðe fit, and had slen ðe man, sø ðis ðig hi konsiderd in him self ðat ðiz tu men wer inosent ov ðis fit, and doutij ðe Divein djudjment, hi kem tufør ðe djudj and konfest øl ðe fit bei order. And when ðe djudj sø and herd øl ðis mater, and ølsø ðe køzez, hi konsiderd ðe ferm and tru luv ðat woz bitwin ðe tu frendz, and understud ðe køz whei ðat wun wud sev ðat uder, and ðe truø ov ðe fet ov ðe homiseid, and ðen hi pardond øl ðe fit hølli and enteirli. And after ðe mertcant ov Bandak brøt him ov *Ædjipt* wid him in tu hiz hous, and gaf tu him hiz sister in maridj, and departed tu him haf hiz gudz, and sø bøb ov hem wer ritc ; and ðus wer ðe bøb veri febful and tru frendz.

Furðermør, nøtariz, men ov lo and krafti men, cud and øt tu luv itc uder, and ølsø øt tu bi kontinent, teest and onest ; for bei ðer krafts ðe øt sø

tu bi bei nesesti, for ðe konvérs and akumpani ðem oft teim wið wimen, and ðerfor it aperteneþ tu ðem tu bi tceest and onest, and ðat ðe muuv not ðe wimen nor enteis ðem tu lsf and djep bei oni dizordonet enseinz or tókenz. Teitus Livius reheerseþ ðat ðe filosofer Demokrion did ðu put out hiz ein for az mutc az hi meit not bihöld ðe wimen widout flecli dezeit; and hou wel it iz sed bifór ðat hi did it for uðer serten kóz, yet woz ðis wun ov ðe prinsipal kózez. And Valerian teleþ ðat ðer woz a yun man ov Róm ov reit ekselent biuti, and hou wel ðat hi woz reit tceest, for az mutc az ðat hi understud ðat ðe parents and frendz ov ðem had suspicon in him, hi did hiz vizedj tu bi kut wið a neif and lansets endloj and everbwort, for tu deform hiz vizedj, and had liver hav a foul vizedj and disformd, ðan ðe biuti ov hiz vizedj cud muuv uðer tu sin. And olse wi rid ðat ðer woz a nun, a verdjin, did ðu put out bøb her ein, for az mutc az ðe biuti ov her ein muuvd a kiñ tu luv her, white ein ci sent tu ðe kiñ in a prezent. And olse wi rid ðat Pletó, ðe reit rite filosofer left hiz ön land and küntri and tceez hiz mancon and dwelij in {Achadomye}, a toun white woz not önli destroid, but olse woz ful ov pestilens, se ðat bei ðe kiur and tceardj and kústomans ov soró ðat hi ðer sufrid meit estcu ðe hets and okejonz ov letceri; and meni ov hiz diseipelz did in leuk weiz. Helemand reheerseþ ðat Demosteniz, ðe filosofer, le wuns bei a nöbel wuman for hiz dispört, and pleij wið her. Hi demanded ov her whot hi cud giv tu hav tu ðu wið her. And ci anserd tu him a bouzand pens. And hi sed agen tu her, "Ei cud repent mi tu bei it se ðir." And when hi adveizd him, ðat hi woz se ser tcefst tu spik tu her for tu akomplic hiz flecli dezeit, hi despoild him ol neked, and went and put him in ðe midz ov ðe snó. And Ovid reheerseþ ðat ðis biñ iz ðe list ðat me help and möst griv ðe lüverz. And ðerfor St Ogustin reheerseþ in hiz buk {de Ciuitate Dei}, ðat ðer woz a reit nöbel Róman, nemd Markiulian, ðat wun and tuk ðe nöbel siti ov Sirakius; and tufór er hi did ðu asel it or bifeit it, and or hi had ðu biced oni blud, hi wept and ced meni tärz tufór ðe siti; and ðát woz for ðe kóz ðat hi douted ðat hiz pipel cud defoul and korump tú mutc disonestli ðe tceastiti ov ðe toun, and ordend upon pen ov deb, ðat ne man cud bi se hardi tu tek and defeil oni wuman bei fers whot ðat ever ci wer.

After ðis ðe krafti men ot tu understand for tu bi tru, and tu hav trub in her mouðz, and ðat ðer didz foló ðer wurdz; for hi ðat seþ wun biñ and dub anuðer, hi kondemeþ him self bei hiz wurd. Olse ðe ot tu si wel tu ðat ðe bi ov wun akord in gud bei entent, bei wurd and bei did, se ðat ðe bi not diskordant in ne kes, but ðat everi man hav piur veriti and trub in him self. For God Himself iz piur veriti, and men se komonli ðat trub sikeþ

nun {hernes} ne kórnerz. And trub iz a vertiu bei ðe white ol dred and fröd iz put awe. Men se trulli when ðe se ðát ðe nó, and ðe ðat nó not trub ot tu nó it, and olwe yuuz trub; for St Östin seþ ðat ðe ðat win tu nó trub, and liveþ ivil and vicusli it iz foli, if hi nöþ it not. And olse hi seþ in an uðer ples ðat it iz beter tu sufer pen for trub ðan for tu hav a benefit bei folsnes or bei flateri. And man ðat iz köld a bist rizonabel, and dub not hiz wurks after rizon and trub iz mör bestial ðan oni bist brut. And nó yi ðat for tu kum tu ðe trub, it kumeþ ov a rizonabel fersoit in hiz meind; and leiñ kumeþ ov an outredjus and kontrari böt in hiz meind; for hi ðat leieþ witiñli nöþ wel ðat it iz agenst ðe trub ðat hi biñkeþ; and hirov spikeþ St Bernard, and seþ, ðat ðe moub ðat leieþ destroiþ ðe söl. And yet seþ St Östin in anuðer ples, for tu se wun biñ and ðu ðe kontrari, mekeþ doktrin suspicus. And nó yi verili ðat for tu lei iz a reit perilus biñ tu bodi and söl; for ðe lei ðat ðe encent enemi med Fv and Adam tu biliv him, med hem for tu bi damd wið ol ðer leinedj tu ðe deb pardiurabel, and med hem tu bi kast out ov Paradeis terester; for hi med ðem tu biliv ðat God had not forboden ðem ðe frut, but önli bei kóz ðe cud not nó ðát her master niu. But hou wel ðat ðe devil sed ðiz wurdz, yet had hi dubel entent tu hem bøb; for ðe niu anon az ðe had tested ov ðe frut ðat ðe wer damd tu ðe deb pardiurabel. And God niu it wel tufór, but ðe supözð wel tu hav nön meni uðer biñz, and tu bi leuk untu hiz nöletc and seiens. And ðerfor seþ St Pol in a pistil, it ne aperteneþ tu sevr or nó mör ðan bihuveþ tu sever or nó; but tu sevr or nó bei mejiur or söbernes.

And Valerian reheerseþ ðat ðer woz a gud wuman ov Sirakiusan, ðat wud not lei untu ðe kiñ ov Sisili, white woz nemd Deionisi, and ðis kiñ woz se ful ov tirani, and se kruel ðat ol ðe wurld dezeit hiz deb, and kúrst him, sef ðis wuman önli, white woz se öld ðat ci had sin bri or fór kiñz reniñ in ðe küntri. And everi morniñ az sun az ci woz rizen ci pred tu God ðat Hi wud giv untu ðe teirant gud leif and loj, and ðat ci meit never si hiz deb. And when ðe kiñ, Deionisi niu ðis hi sent for her and marveld mutc hirov, for hi niu wel ðat hi woz seþ biheted, and demanded her whot kóz muuvd her tu pre for him. And ci anserd and sed tu him, "Ser, when ei woz a med wi had a reit ivil teirant tu our kiñ ov hum wi küvted seþ ðe deb. And when hi woz ded ðer kem after him a wurs, ov hum wi küvted olse ðe deb. And when wi wer deliverd ov him, ðou kemest tu bi our lord, white art wurst ov ol uðer; and nou ei dout if wi hav wun after ði hi cal bi wurs ðan ðou art, and ðerfor ei cal pre for ði." And when Deionisi understud ðat ci woz se hardi in seiñ ðe trub, hi durst not ðu torment her for cem bei kóz ci woz se öld.

Æ FØRE TCAPTER OV Æ HERD BUK
TRÆTER OV Æ MANER OV Æ FØRE
PØN, AND OV Æ MERCANTS OR
TCENJERZ.

⟨CAPITULO iiij.⟩

Æ førð pøn iz set tufør ðe kiŋ, and iz formd in ðe form ov a man høldiŋ in hiz reit hand a balans, and ðe wet in hiz left hand, and tufør him a tabel, and at hiz gerdel a purs ful ov muni, redi for tu giv tu ðem ðat rekweird it. And bei ðis pipel bin signifeid ðe mercants ov kloð, linen and wulen, and ov ol uðer mercandeizez; and bei ðe tabel ðat iz tufør him iz signifeid ðe tcenjerz and ðe ðat lin muni; and ðe ðat bei and sel bei ðe wet bin signifeid bei ðe balansez and wets. And ðe kustomerz, tølerz, and resiverz ov rents and ov muni bin signifeid bei ðe purs.

And nõ yi ðat ol ðe ðat bin signifeid bei ðis pipel ot tu fli avaris and kuvetesi, and estcu brekiŋ ov ðe dez ov pement, and ot tu høld and kip ðer promisez, and ot olse tu render and retør [restør] ðát ðat iz givent tu ðem tu kip. And ðerfor it iz rizon ðat ðis pipel bi set tufør ðe kiŋ, for az mutc az ðe signifei ðe resiverz ov ðe trejiurz roial, ðat ot olwe tu bi redi tufør ðe kiŋ, and tu anser for him tu ðe neits, and tu uðer personz, for ðer wedjez and ⟨souldyes⟩. And ðerfor hav ei sed ðat ðe ot tu fli avaris, for avaris iz az mutc tu se az an adører or az wurciper ov fols imedjez; and hirov, seb Tullius, ðat avaris iz a kuvetesi tu get ðát biŋ ðat iz abuv nes-esiti; and it iz a luv disordinet tu hav oni biŋ; and it iz wun ov ðe wurst biŋz ðat iz, and specali tu prinsez, and tu ðem ðat guvern ðe biŋz ov ðe komiuniti. And ðis veis køzeb a man tu du ivil, and ðis duiŋ ivil iz when it reneb in øld men; and hirov seb Seneka, ðat ol wørldli biŋz bin mortifeid and apeteizd in øld men, rezervd avaris ønli, white olwe abeideb wid him and deieb wid him. But ei understand not wel ðe køz wherov ðis kumeb, ne wherfor it me bi. And it iz a foul biŋ, and kontrari tu rizon, ðat when a man iz at ðe end ov hiz djurni for tu leŋð hiz voiedj and tu orden mør vitel ðan him bihuveb. And ðis me wel bi leikend tu ðe avaricus wulf, for ðe wulf duð never gud til hi bi ded. And ðus it iz sed in ðe proverbz ov ðe weiz men ðat ðavaricus man duð nõ gud til ðat hi bi ded, and hi dezeireb nõ biŋ but tu liv loŋ in ðis sin; for ðe kuvetus man sertenli iz not gud for oni biŋ, for hi iz ivil tu him self, and tu ðe rite, and tu ðe purr, and feindeb køz tu gense ðer dezeir. And hirov reherseb Seneka, and seb ðat Antigonus woz a kuvetus prins, and when ⟨Tingue⟩, white woz hiz frend, rekweird ov him a ⟨besaunt⟩, hi anserd tu him ðat hi demanded mør ðan it apertend tu him. And ðen Tiŋk, konstrend bei gret nes-esiti, aksid and rekweird ov him a peni. And hi anserd tu him ðat it woz nõ yeft køvenabel for a kiŋ. And sø hi

woz olwe redi tu feind a køz nõ tu giv, for hi meit hav given tu him a besout, az a kiŋ tu hiz frend, and ðe peni az tu a purr man; and ðer iz nõ biŋ sø litel but ðat ðe hiuamiti ov a kiŋ me giv it. Avaris ful ov kuvetesi iz a maner ov ol veizez ov lukziuri; and Djøsifus reherseb in ðe buk ov encent historiz, ðat ðer woz in Røm a reit nõbel ledi, nemd Polein, and woz ov ðe mœst nõbel ov Røm, reit onest for ðe nõbles ov tcastiti, white woz marid in ðe teim ðat ðe wimen glørifeid ðem in ðer tcastiti, untu a yng man, fer, nõbel and rite abuv ol uðer, and woz leik and semblabel tu hiz weif in ol kesez. And ðis Polein woz biluðd ov a neit, nemd Enimerancian, and woz sø ardentli espreizd in her luv ðat hi sent tu her meni reit rite yefts, and med tu her meni gret promisez. But hi meit never turn ðe hart ov her, white woz on her seid olse køld and hard az marbel. But ci had liver tu refiuz hiz yefts and hiz promisez ðan tu entend tu kuvetesi and tu luz her tcastiti. And wi rid olse in ðe historiz ov Røm ðat ðer woz a nõbel ledi ov Røm white livd a solitari leif, and woz teest and onest, and had gadrid tu geder a gret sum ov gøld and had hid it in ðe erb, in a pit wið in her hous. And when ci woz ded ðe bicop did du beri her in ðe teurte wel and onestli; and anon after ðis gøld woz founden and bøn tu ðe bicop, and ðe bicop had tu kast it in tu ðe pit wher ci woz burid. And ðri dez men herd her krei and mek gret noiz, and se ðat ci burnd in gret pen; and ðe herd her oft teimz dus tormented in ðe teurte. ðe neburz went untu ðe bicop and tøld him ðerov, and ðe bicop gaf hem liv tu øpen ðe sepulker; and when ðe had øpend it ðe fond ol ðe gøld molten wið feir ful ov sulfur, and woz perð and put in her mouð; and ðe herd wun se, “Þou dezeirdst ðis gøld bei kuvetesi, tek it and driŋk it.” And ðen ðe tuk ðe bodi out ov ðe tum, and it woz kast out in a privi ples. Seneka reherseb in ðe buk ov ðe Kreiz ov Wimen ðat avaris iz foundment ov ol veizez; and Valerian reherseb ðat avaris iz a firful gard or kiper ov ritceez; for hi ðat hab on him, or in hiz kipiŋ, mutc muni, or uðer ritceez, iz olwe afird tu luz it, or tu bi robd, or tu bi slen ðerfor: and hi iz not yurus ner hapi ðat bei kuvetesi geteb it. And ol ðe ivilz ov ðis veis ov avaris had a man ov Røm, nemd Septenul; for hi woz a frend ov wun nemd Tarkus, and ðis Septenul brent sø sør and sø krueli in ðis sin ov kuvetesi ðat hi had nõ cem tu smeit of ðe hed ov hiz frend bei trezon, for az mutc az wun Framøzian had promist tu him az mutc wet ov piur gøld az ðe hed wed; and hi ber ðe sed hed upon a staf bruu ðe siti ov Røm; and hi voided ðe bren out ðerov, and fild it ful ov led for tu we ðe hevier. Þis woz a reit horibel and kruel avaris. Tolemi, kiŋ ov ðdjipecanz, pursiud avaris in anøder mener, for when Anboni, emperur ov Røm, sø ðat hi woz reite rite ov gøld and silver, hi had him in gret het and tormented him reit kruelli; and when

hi cud peric bei kōz ov hiz ritceez, hi tuk ol hiz havoir and put it in a cip, and went wið ol in tu ðe hei si tu ðend for tu droun and peric ðer ðe cip and hiz ritceez, bei kōz Anboni hiz enemi cud not hav it. And when hi woz ðer hi durst not peric it, ner meit not feind in hiz hart tu depart from it, but kem and brōt it agen in tu hiz hous, wher hi resivd ðe reword ov deb ðerfor; and wið out dout, hi woz not lord ov ðe ritceez, but ðe ritceez woz ledi øver him. And ðerfor it iz sed in proverb ðat a man øt tu senuri øver ðe ritceez, and not for tu serv it: and if ðou kanst diuli yuz ðei ritceez, ðen ci iz ðei temberer, and if ðou kan not depart from it and yuz it onestli at ðei plejiur, nō verili ðat ci iz ðei ledi; for ðe ritceez never satisfieb ðe kuvetus, but ðe mōr hi hab ðe mōr hi dezeireð. And Salust seb ðat avaris distrubleð fēb, pōest, onesti and ol ðiz vðer gud vertiuz, and tekeb for ðiz vertiuz, preid, kruelti and tu forget God, and seb ðat ol ðiz bi vendabel.

And after ðis ðe øt tu bi wer ðat ðe lin not tú mutc, ner mek sō gret kriansez bei white ðe mefol in poverti; for St Ambroz seb upon Tōbi [Tōbeia], poverti hab nō lō, for tu ø it iz a cem, and tu ø and not pē iz a mōr cem. If ðou bi pur bi wer hou ðou borøest, an ðigk hou ðou mēest pē and render agen. If ðou bi ritc ðou hast nō nid tu borø and aks. And it iz sed in ðe proverbz ðat it iz frōd tu tek ðát ðou wilt not ner mēest render and pē agen. And ølsø it iz sed in reprotc, "When ei lin ei am ðei frend, and when ei aks ei am ðein enemi;" az hu seb, God at ðe liniñ, and ðe devil at renderiñ. And Seneka seb in hiz {Auctorites} ðat ðe ðat gladli borø øt gladli tu pē, and øt tu surmount in kuredj tu luv hem ðe beten, bei kōz ðe lin hem and ød hem in her nid; for benefits and gud turnz ðun tu a man øt tu giv him ðankiñz ðerfor; and mutc mōr øt a man tu ripe ðát iz lent him in hiz nid. But nou in ðiz dez meni men bei liniñ ov ðer muni hav med ov ðer frendz enemiz; and hirov spikeð Dōmas ðe filosofer, and seb ðat "Mei frend borød muni ov mi, and ei hav lost mei frend and mei muni. ðer woz a mercant ov Gent and ølsø a teenjer, huuz nem woz Albert Ganur; and ðis Albert woz a man ov gret truð and loialti, for on a teim ðer woz a man kem tu him and sed and afermd ðat hi had deliverd in tu hiz bank feiv hundred florinz ov gøld tu kip, white woz not truð, for hi leid; white feiv hundred florinz ðe sed Albert niu not ov, ner kud feind in ol hiz buks oni sute muni tu him diu; and ðis leier kud briñ nō witnes, but bigan tu bre, krei and defem ðe sed Albert: and ðen ðis Albert kold tu him ðis mercant and sed "Dir frend, tek hir feiv hundred florinz white ðou afermest and sēest ðat ðou hast deliverd tu mi," and fōrðwið tōld hem and tuk hem tu him: and lē ðis gud man had liver tu luz hiz gud ðan hiz gud nem and renøm. And ðis vðer mercant tuk ðiz florinz ðat hi had roñfuli resivd, and employd ðem

in deiverz mercandeiz, in sō mutc ðat hi gat and inkrist, and wun wið ðem ten hundred bouzand florinz; and when hi sō ðat hi aprøtet tōard hiz deb, and ðat hi had nō teildren, hi establiet Albert hiz her in ol ðiz, and sed ðat wið ðe feiv hundred florinz ðat hi had resivd ov Albert fōlsli, hi had gotten ol ðat hi had in ðe wørld; and ðus bei Di-vein purveans hi ðat had bi a ðif frōdiulent, woz med afterward a tru prekiurer and aturni ov ðe sed Albert. But nou in ðiz dez ðer bi mercants ðat du mercandeiz wið vðer men'z muni, white iz taken tu hem tu kip, and when ðe bin rekweird tu ripe it ðe hav nō cem tu denei it apertli, wherov it hapend ðat ðer woz a mercant white had a gud and a gret nem and renøm ov kipiñ wel sute ðiz az woz deliverd tu him tu kip, but when hi sō ples and teim, hi retend it leik a ðif. Sō it bifel ðat a mercant ov wiðout fōrð herd ðe gud repørt and fem ov ðis man, kem tu him and deliverd him gret trejiur tu kip; and ðis trejiur abød bri yir in hiz kipiñ, and after ðis bri yir ðis mercant kem and rekweird tu hav hiz gud deliverd tu him agen. And ðis man niu wel ðat hi had nō rekord ne witnes tu pruuv on him ðis diuti, nor hi had nō obligecon ne reitiñ ov him ðerov, in sute weiz ðat hi deneid ol enteirli, and sed plenli hi niu him not. And when ðis gud man herd and understud ðis, hi went sorøfuli and wipiñ from him sō {ferre} and loj ðat an øld wuman met wið him and demanded ov him ðe kōz ov hiz wipiñ; and hi sed tu her "Wuman, it aperteneð nō ðiz tu ði, gø ðei wē;" and ci pred him ðat hi wud tel her ðe kōz ov hiz sorø, for peradventiur ci meit giv him kounsel gud and profitabel. And ðen ðis man tōld tu her bei order ðe kes ov hiz fortium; and ðe øld wuman ðat woz weiz and sutel, demanded ov him if hi had in ðát siti oni frend white wud bi febful and tru tu him; and hi sed Ye, ðat hi had deiverz frendz. ðen sed ci, "Gø ðou tu ðem, and se tu ðem ðat ðe du orden and beí deiverz koforz and teests, and ðat ðe du fil ðem wið sum øld ðiz ov nō valiu; and ðat ðe fen and se ðat ðe bi ful ov gøld, silver and vðer djuvelz, and ov mutc gret trejiur; and ðen ðat ðe briñ ðem tu ðis sed mercant, and tu se tu him ðat hi wud kip ðem, for az mutc az ðe had gret trust in him, and ølsø ðat ðe hav herd ov hiz gret truð and gud renøm, and ølsø ðe wud gø in tu far kuntri and cud bi loj er ðe returnd agen; and wheils ðe spik tu him ov ðis mater, ðou calt kum upon ðem and rekweir him ðat hi du deliver tu ði ðát ðou tukest tu him; and ei trou bei kōz ov ðe gud men ðat ðen cal profer tu him ðe sed trejiur, and for ðe kuvetesi tu hav it, hi cal deliver tu ði ðei gud agen. But biwer, let him not nō ðe bin ðei gud frendz, ner ov ðei nølete. ðis woz a gret and gud kounsel ov a wuman; and verili it kumeb ov netiur ofen teimz tu wimen tu giv kounsel cortli and unadveizedli tu ðiz ðat bin in dout or perilus, and nideb hesti remedi. And az yi hav herd ðis gud man did, and did after her koun-

sel, and kem upon dem when de spek ov de mater tu de mercant for tu deliver tu him de sed kofertz tu kip white hiz frendz had fend, and rekweird ov him dat hi had teken tu him tu kip. And den anon de sed mercant sed tu him, "Ei né di nou wel, for ei hav adveizd mi dat dou art sute a man, and kemest tu mi sute a teim, and deliverd tu mi sute a biq, white ei hav wel kept;" and den kold hiz klark and had him gø fete sute a biq in sute a ples, and deliver it tu dát gud man, for hi deliverd it tu mi. And den de gud man resivd hiz gud, and went hiz we reit djoinsli and glad; and dis mercant triker and desiver woz defróded from hiz ivil malis, and hi ne had neider dát wun ne dát nder oni biq dat woz ov valiu. And derfor it iz sed in proverb tu defróde de bigeiler iz nø frød, and hi dat dub wel foløeb our Lord. And Seneka seb dat teariti enseneb and titceb dat men cud pe wel, for gud pement iz sumteim gud konfecon. And dis mercant triker and desiver rezembleb and iz leuk tu an hound dat bereb a teiz in hiz mouþ when hi swimøb ever a wøter; for when hi iz on de wøter hi sieb de cadø ov de teiz in de wøter, and den hi wineb it bi anøder teiz, and for kuvetesi tu hav dát hi øpeneb hiz mouþ tu kate dát; and den de teiz dat hi ber foløb down in tu de wøter, and dus hi luzeb bøþ tu. And in de sem weiz woz servd dis mercant desiver; for for tu hav de kofertz white hi had sin hi deliverd agen dat hi wud hav holden roqfuli, and dus bei hiz kuvetesi and proper malis hi woz desivd. And derfor it aperteneb tu everi gud and weiz man tu né and konsider in him self hou mutc hi haþ resivd ov nder men, and upon whot kondicon it woz deliverd tu him. And it iz tu wit dat dis biq aperteneb tu resiverz and tu tænjertz, and tu øl tru mercants and nder, whot dat sum- ever de bi, and øt tu kip der buks ov resets, and ov pements, ov hum and tu hum, and whot teim and de. And if yi demand whot biq mekeb dem tu forget sute biqz az bin teken tu dem tu kip, ei anser and se dat iz gret kuvetesi for tu hav de biqz tu dem self, and never tu depart from dem; and it iz øl her bøt and dezeit tu asembl øl de gudz dat de me get; for de biliv on nun nder God but on her ritceez, der harts bin se obstinet. And dis suf- eizeb ov de mercants.

DE FIFTE TCAPTER OV DE FERD BUK
TRÆTER OV FIZICANZ, MEDISINZ,
SPEISERZ, AND APOTEKWARIZ.

{CAPITULO V.}

De pon dat iz set tufør de kwín signifeieb de fi- zican, speiser, apotikwari, and iz formd in de figiur ov a man, and hi iz set in a tcer az a master, and høldeb in hiz reit hand a buk, and an ampel or a boks wid ointments in hiz left hand, and at hiz ger- del hiz instruments ov eiron and ov silver for tu

mek insijonz and tu serte wundz and hurts and tu kut apostiumz; and bei diz biqz bin nøn de sur- djonz {surgyens}. Bei de buk bin understonden de fizicanz and øl gramerianz, lodjicanz, masterz ov lø, ov djiometri, arsmetrik [aribmetik], miuzik and ov astronomi: and bei de ampøl bin signifeid de mekerz ov pigmentariz, speiserz and apotikwariz, and de dat mek konfekconz and konfits [kumfits], and med- isinz med wid precus speis: and bei de {fferemens} and instruments dat hagen on de gerdel bin signi- feid de surdjonz and de masterz.

And né yi forserten dat a master and fizican øt tu né de prøperconz ov leterz ov gramar, de mone- menz, de konklujonz and de sofimz ov lodjik, de grevus spite and uterans ov retorik, de mejiurz ov de ourz and dez, and ov de kørs ov astronomi, de number ov aribmetik, and de djoius soqz ov miuzik. And ov øl diz tufør nemd de masterz ov retorik bin de tcif masterz in spekiuletif. And de tu last dat bin prakticenz and wurks bin kold fizicanz and surdjonz, hou wel de bin sedj and kiurius in diz seiensez, and hou wel dat man'z leif iz nderwheil put in dordinans ov de fizican or surdjon. If hi hav not sedjes {sagesse} and wizdom in him self ov dei- vers reitijz, and iz not ekspert, and medleb him in de kraft ov fizik, hi øt beter bi kold a sleer ov pipel dan a fizican or surdjon; for hi me not bi a mas- ter, but if hi bi cur and ekspert in de kraft ov fizik, dat hi sle not mø [mør] dan hi kiureb and mekeb høl. And derfor seb {Auycenne} in {Anfor- ysme}, "If dou kiurest de sik man and næest not de køz wherov de maladi øt tu bi kiurd, it øt tu bi sed dat dou hast kiurd him bei fortuun and hap mør dan bei oni kuniq."

And in øl dis maner ov pipel der øt tu bi merit {meurte} ov gud manerz, kurtesi ov wurdz, tcastiti ov de bodi, promis ov helb, and az tu dem dat bin sik kontinual vizitecon ov dem; and de øt tu en- kwer de køz ov der siknesez, and de seinz and tøkenz ov der maladz, az iz reherst in de buks ov de Økturz bei reit gret dilidjens, and specali in de buks ov Ipokras, Galien and ov {Auycene}. And when men masterz and fizicanz bin asembeled tufør de pecent or sik man, de øt not der tu argiu and dispiut wun agenst anøder, but de øt tu mek gud and simpel kolecon tu geder, in sute weiz az de bi not sin in der dispiutig wun agenst anøder, for tu enkrøte and get mør gløri ov de wurld tu dem self dan tu trit de salut and helb ov de pecent and sik man. Ei marvel whei dat when de si and né dat when de sik man haþ gret nid ov helb, wherfor den de mek greter obdjekcon ov kontreriusnes, for az mutc az de leif ov man iz demind and put amøq dem; but it iz bei køz dat hi iz repiuted møst sedj and weiz dat argiueb and briqeb in møst suteltiz. And øl dis maner iz amøq dokturz ov lø dat triteb nø biq ov man'z leif, but ov temporal biqz, dat hi iz holden møst weiz and best lerned, dat bei hiz koun- sel kan best akord de kontenconz and disenconz ov

men. And ðerfor ot ðe fizicanz and surdjonz liv, when ðe bi tufør ðe sik men, ol disenconz and kontrariusnes ov wurdz, in sute weiz dat it apir dat ðe studi mør for tu kiur ðe sik men ðan for tu dispiut. And ðerfor iz ðe fizican diuli set tufør ðe kwint, sò ðat it iz figiurd ðat hi ot tu hav in him self teastiti and kontinens ov bodi ; for it aperteneb sum teim untu ðe fizican tu vizit and kiur kwintz, dutcesez, kountesez, and ol vðer lediz, and si and bihøld sum sikret sicknesses dat fol and kum vðerwheil in ðe sikrets ov netiur. And ðerfor it aperteneb tu ðem ðat ðe bi teest and folø onesti and teastiti, and dat ðe bi ensamil tu vðer ov gud kontinens. For Valerian reheerseb ðat Ipokras woz ov marvelous kontinens ov hiz bodi, for when hi woz in ðe skulz ov Abenz hi had bei him a reit fer wuman white woz komon ; and ðe yug skolarz and djoli felez ðat wer students, promist tu ðe wuman a besont, if ci meit or kud turn ðe kuredj ov Ipokras for tu hav tu duun wid her. And ci kem tu him bei neit and did sò mutc bei her kraft ðat ci le wid him in hiz bed, but ci kud never du sò mutc ðat ci meit korump hiz teest livinj, ne defoul ðe kroun ov hiz koncens. And when ðe yug men niu ðat ci had bin wid him ol ðe neit, and kud not teenj hiz kontinens, ðe bigan tu mok her, and tu aks and demand ov her ðe besont ðat ðe had given tu her. And ci anserd ðat it woz hølden and gedjd upon an imedj ; for az mutc az ci meit not teenj hiz kontinens ci kold him an imedj. And in semlabel weiz reheerseb Valerian ov Zenokratiz, filosofer, ðat ðer le wid him a wuman ol neit and tempted him disordonetli, but ðat reit teest man med never semblant tu her, ner hi never remuud from hiz ferm purpos, in sute weiz az ci departed from him ol konfiuzd and cemd.

Kornilius Skipion, ðat woz sent bei ðe Rømanz for tu guvern Spen, az sunn az hi entrid in tu ðe ksselz and in tu ðe tounz ov ðat land, hi bigan tu tek awe ol ðe binz ðat meit ster or muv hiz men tu letceri, wherfor men sed ðat hi drøf and teest out ov ðe høst mør ðan tu bouzand (bourdellys). And hi dat woz weiz niu wel ðat deleit ov letceri korupted and aperd ðe kuredjez ov ðe men dat bin abandond tu ðe sem deleit. And hirov it iz sed in ðe febelz ov ðe pøets, in ðe ferst buk ov ðe (truphes) ov ðe filosoferz bei figiur, ðat ðe dat entrid in tu ðe fonten ov ðe Sirenz, or mermedenz, wer korump, and ðe tuk ðem awe wid hem.

And olse yi ot tu nør ðat ðe ot tu entend dili-djentli tu ðe kiurz ov ðe infermitiz in keirurdjeri ; ðe ot tu mæk ðer plasterz akordij tu ðe wundz ov sørz, if ðe wund bi round ðe enplaster must bi round, and if it bi loj it must bi loj ; and vðerwheil it must bi kiurd bei hiz kontrari, leuk az it aperteneb tu fizik ; for ðe hit iz kiurd bei kold, and ðe kold bei hit, and djoi bei sorø, and sorø bei djoi. And it hapeb oft teimz ðat mutc pipel bi in gret peril in tekij tu mutc djoi and luz her membriz,

and bikum haf binumen in ðe suden djoi, and djoi iz a replekcon ov big ðat iz delektabel, spred a brød in ol ðe memberz wid reit gret gladnes ; and ol men entend and dezeir tu hav ðe sed reit gret djoi naturali, but ðe nør not whot me ensiu and kum ðerov. And ðis djoi kumeb vðerwheil ov vertiu ov koncens, and ðe weiz man iz not wid out ðis djoi ; and ðis djoi iz never interrupt ne in defolt at nør teim, for it kumeb ov netiur, and fortiun me not tek awe ðat netiur giveb. And Marcal seb ðat djoi'z fiudjitivz abeid not loj, but fli awe anon. And Valerian reheerseb ðat hi dat hab førs and strengb rizonabel, hab it ov veri matier ov komplekcon, and ðat kumeb ov luv ; and ðis djoi hab az mutc pouer tu depart ðe söl fro ðe bodi az ðe ðunder. Wherov it hapend ðat ðer woz a wuman ðat woz nemd Leina white had her huzband in ðe wor in ðe cips ov ðe Rømanz, and ci supøzd verili ðat hi woz ded ; but it hapend ðat hi kem agen hør, and az hi entrid in tu hiz yet hiz weif met wid him sudenli, not wornd ov hiz kumij, white woz sò glad and djoins ðat in embresij him ci fel doun ded. Olse ov anvðer wuman tu hum woz reported bei a føls mesenjer ðat her sun woz ded, white went hør sorøfuli tu her hous ; and afterward when her sun kem tu her, az sunn az ci sò him ci woz sò esmuud wid djoi ðat ci deid tufør him. But ðis iz not sò gret marvel ov wimen az iz ov ðe men, for ðe wimen bin leukend untu soft waks or soft er, and ðerfor ci iz kold (mulier), white iz az mutc tu se in Latin az (mollis aer), and in Inglic soft er ; and it hapeb oft teimz ðat ðe netiur ov ðem dat bin soft and møl tekeb sunner imprecon ðan ðe netiur ov men dat bi rud and stroj.

Valerian reheerseb ðat a neit ov Røm, nemd Instoløsus (Instaulosus), ðat had niuli kojkwerd and subdiud ðe Eil ov Korsika, and az hi sakrifeizd hiz gudz hi resivd leterz from ðe Senet ov Røm, in white wer kontend deiverz suplikeconz, ðe white when hi understud hi woz sò glad and sò enterpreizd wid djoi hi niu not whot tu du ; and ðen a gret fium or smøk iciud out ov ðe feir, in white hi disperd and fel intu ðe feir, wher hi woz anon ded. And olse it iz sed ðat Filomenus laft sò sør and distemperetli ðat hi deid ol lafij. And wi rid ðat Ipokras, ðe fizican, fond remedi for ðis djoi ; for when hi had loj dweld out ov hiz kuntri, for tu lern kunij and wizdom, and cud return untu hiz parents and frendz, when hi aprøtet nei ðem hi sent a mesenjer tufør for tu tel ðem hiz kumij, and komanded him tu se ðat hi kem, for ðe had not loj tufør sin him ; and ðat ðe cud atemper dem in ðat djoi or ðe cud si him.

And olse wi rid ðat Teitus, sun ov Vaspasian, when hi had kojkwerd Djerusalem, and abød in ðe kuntriz bei, hi herd ðat hiz fsøder Vaspasian woz tcozen bei ol ðe Senet for tu guvern ðe empeir ov Røm, wherfor hi had sò reit gret djoi ðat sudenli hi lost ðe strengb ov ol hiz memberz, and bikem ol

inpotent. And when Djösifus dat med de histori ov de Rømanz ayenst de Djuuz, white woz a reit weiz fizican, sò and niu de kòz ov dis siknes ov de sed Teitus, hi enkweird ov hiz fòk if hi had in het oni man gretli, sò mutc dat hi meit not hir spik ov him, ne wel si him. And wun ov de servants ov Teitus sed dat hi had wun person in het sò mutc dat ðer woz nò man in hiz kòrt sò hardi dat durst nem him in hiz prezens. And den Djösifus aseind a de when dis man cud kum, and ordend a tabel tu bi set in de seit ov Teitus, and did it tu bi repleniet plentusli wid ol dentiz, and ordend men tu bi armd tu kip him in sùte weiz dat nò man cud hurt him bei de komandment ov Teitus, and ordend butlerz, kuks, and nder ofiserz, for tu serv him wureipfuli leik an Emperur. And when ol dis woz redi, Djösifus bròt in dis man dat Teitus heted, and set him at de tabel tufør hiz ein, and woz servd ov yung men wid gret reverens reit kurtoisli. And when Teitus biheld hiz enemi set tufør him wid sò gret onur, hi bigan tu tcaf himself bei gret feloni, and komanded hiz men ðat dis man cud bi slen. And when hi sò ðat nun wud øbe him, but ðat ðe olwe servd him reverentli, hi waks sò ardant and embrest wid sò gret eir, ðat hi ðat had lost ol de fers and strengb ov hiz bodi, and woz ol impotent in ol hiz membriz, rekuverd ðe helb agen and strengb ov hiz membriz, bei de hit ðat entrid in tu de venz and siniuz. And Djösifus did sò mutc dat hi woz rekuverd and hel, and ðat hi held ðat man nò mør for hiz enemi, but held him for a veri tru friend, and afterward med him hiz loial felø and kompanion.

And de espeiserz and apotikariz ot tu mek truli sùte ðingz az iz komanded tu ðem bei de fizicanz, and de ot takomplic ðer bilz and teardj kiuriusli wid gret dilidjens, ðat for nun nder kòz de cud bi okiupaid but in mekiy medesinz or konfekconz truli, and ðat ðe ot upon peril ov ðer sèl not tu forget bei negligens ne retcelesnes tu giv wun medisin for an nder, in sùte weiz ðat ðe bi not sleerz ov men; and ðat ðe du put nò fòls ðingz in her speisez, for tu enper or inkrisij de wet; for if ðe du sò de me beter bi kòld ðivz ðan espeiserz or apotekariz. And de ðat bin akustomd tu mek ointments de ot tu mek it properli ov tru stuf and ov gud ødur, after de resits ov de ancent dokturz, and after de form ðat de fizicanz and surdjonz deveiz untu ðem. Olse de ot tu bi wer ðat for nun avel ne gift ðat de ot hav, ðat de put in ðer medesinz nò ðig venemus ne duwig hurt or skef tu oni person ov hum de hav nò gud ne veri nølete, tu ðend ðat de tu hum de medisinz cud bi given turn not tu ðem hurt ne domedj, ne in destrukconz ov ðer neburz; and olse ðat de hav ministrid de ðingz tu ðem, bin not teken for partnerz ov de blem and ov de sin ov ðem.

De surdjonz ot olse tu bi deboner, ømiabel, and tu hav piti ov ðer pecents, and olse de ot not bi hesti tu lans and kut apostiumz and sørz, ne øpen de hedz, ner tu arak bøn brøken, but if de kòz bi

aperent, for de meit elis luz ðer gud renøm, and meit beter bi kòld butcerz ðan hilerz or ⟨guarysshours⟩ ov wundz and sørz.

And olse it bihuveb ðat ol dis maner ov pipel a før sèd, ðat hav de teardj for tu mek hel and ⟨guarisshe⟩ ol maner ov maladz and infermitiz ðat de ferst hav de kiur ov ðem self. And de ot tu purdj ðem self from ol apostiumz and ol veisez, in sùte weiz ðat de bi net and onest and enformd in ol gud manerz, and ðat de ø hem hel and piur, and redi for tu hil nder. And hirov seb ⟨Boecius, de Consolacione⟩ in hiz ferst buk, ðat de starz ðat bin hid under de kloudz me giv nò leit. And ðerfor if oni man wil biheld klirli de veriti, let him widdrø him fro de obskiuriti and darknes ov de kloudz ov ignorans, for when de ⟨engyne⟩ ov a man øeþ in djoì or in sorø, de pensø or ðot iz envloopt in obskiuriti and under de kloudz.

DE SIKSE ⟨SIXTE⟩ TCAFTER OV DE HERD BUK TRÆTER OV DE SIKSE PØN, WHITE IZ LÈIKEND TU TAVERNERZ, HØSTLERZ AND VITELERZ.

⟨CAPITULO vii.⟩

De siksø pøn white standeb tufør de alfin on de left seid, iz med in dis form:—for it iz a man ðat hab de reit hand stretet out az for tu kòl men, and heldeb in hiz left hand a løf ov bred and a kyp ov wein, and on hiz gerdel haqij a bundel ov kiz; and dis rezemblede tavernerz, høstlerz, and selerz ov vitel. And ðiz ot properli tu bi set tufør de alfin, az tufør a djudj; for ðer ⟨sourdeþ⟩ oft teimz amog hem kontencion, noiz and streif, white bihuveb tu bi determind and treted bei de alfin, white iz djudj ov de kip.

And it aperteneb tu ðem for tu sik and enkwir for gud weinz, gud vitel for tu giv and sel tu de beierz, and tu ðem ðat de herberø. And it aperteneb tu ðem wel tu kip ðer herberøz and inz, and ol de ðingz ðat de briq in tu ðer lodjiq, and for tu put in cur and sef word and kipiç. And de ferst ov ðem iz signifeid bei de left hand, in white hi bereb bred and wein; and de sekond iz signifeid bei de reit hand, white iz stretet out tu kòl men; and de ðerd iz reprezented bei de kiz haqij in de gerdel.

And dis maner ov pipel ot tu esteu de sin ov glutoni, for mutc pipel kum intu ðer houzez for tu driqk and for tu it, for white kòz de ot rizonabli tu rul ðem self, and refren ðem from tú mutc mit and driqk, tu ðend ðat de meit de mør onestli deliver ðingz nidful untu de pipel ðat kum untu ðem; and nò ðig bei outredj ðat meit noi de bodi. For it hapeb oft teimz ðat ðer kumeb ov glutoni tenconz, streifs, reiots, royz and mølestøconz, bei white men luz nderweil ðer handz, ðer ein, and nder ov ðer membriz, and sumteim bin slen or hurt untu de deþ, az it iz riten in Veitas Patrum, az on a teim an

hermit went for tu vizeit hiz gosibz, and de devil apird tu him on de we in leiknes ov anuder hermit, for tu tempt him, and sed, "Ƨou hast left dein hermittedj and gœest tu vizeit dei gosibz; di bihuveþ bei fers tu du wun ov de bri biþz dat ei cal se tu di. Ƨou calt teuz wheder dou wolt bi druþk, or elis hav tu du flecli wiþ dei gosib, or elis dou calt sle her huþband, white iz dei gosib olse. And de hermit dat þot for tu teuz de list ivil teoz for tu bi druþk; and when hi kem untu dem hi druþk se mutc dat hi woz veri druþk; and when hi woz druþk and estcaft wiþ de wein, hi wud hav a du wiþ hiz gosib, and her huþband widstud him, and den de hermit slui him, and after dat le bei hiz gosib and niu her flecli. And dus bei dis sin ov druþkencip hi akompliet de tu uþer sinz; bei white biþz yi me understand and ne dat when de devil wil tek wun ov de kassel ov Djiziu Kreist, dat iz tu wit de bodi ov a man or ov a wuman, hi duþ az a prins dat seteb a sidj tufor a kassel dat hi wud win, white entendeþ tu win de get; for hi neþ wel when hi haþ wun de get, hi me sun du hiz wil wiþ de kassel. And in leik weiz duþ de devil wiþ everi man and wuman; for when hi haþ wun de get, dat iz tu wit, de get ov de mouþ, bei glutoni or bei oni oni uþer sin, hi me du wiþ de ofisez ov de bodi ol hiz wil, az yi hav herd tufor. And derfor ot everi man it and driþk seþerli, in sute weiz az hi me liv, and not liv tu it glutonsli, and for tu driþk druþk. Yi si komonli dat a gret bul iz sufeizd wiþ reit a litel pastiu, and dat wun wed sufeizeþ tu meni elefant. It bihuveþ a man tu bi fed bei de erb or de si; neverdeles it iz ne gret biþ tu fid de beli, ne biþ gret az iz de dezeir ov meni mits; wherov Kwitilian seþ dat it hapeþ oft teimz in gret fusts and dinerz dat wi bi fild wiþ de seit ov de neþel and likvurs mits, and when wi wud it wi bin seciet and fild. And derfor it iz sed in proverb, "It iz beter tu fil de beli dan de ef." And Lukan seþ dat glutoni iz de muder ov ol veizez, and especal ov letceri, and olse iz destroyer ov ol gudz, and me not hav sufeizans ov litel biþ. A kuvetus huþger, Ƨ whot sikest dou mit and vitelz on de land and in de si, and dei djoiz iz ne biþ elis but tu hav plentius dicez, and wel-fild at dei tebel, lern hou men me demin der leif wiþ litel biþ. And Ketø seþ, in ne weiz obe tu glutoni, white iz frend tu letceri. And de heli doktur, Sent Ogustin seþ, de wein estcaft de beli, dat foleþ anon tu letceri; de beli and de membriz bin neburz tu letceri. And dus de veis ov glutoni provøkeþ letceri, wherov kumeþ forgetnes ov hiz meind, and destrøkcon ov ol kwik and carp rizon, and iz koz ov distemperans ov hiz wits. Ƨ Whot sin iz fouler dan dis sin, and mer stinþiþ, ne mer damedjus; for dis sin had teken awe de vertiu ov man, hiz proues langwiceþ, hiz vertiu iz turnd tu difem, de streþ ov bodi and ov kuredj iz turnd bei di. And derfor seþ ƧVasily la Graunt, let us tek hid hou wi serv de beli and de þrot bei glutoni, leik az wi wer dum

bists. And wi studi for tu bi leik untu Ƨbelues) ov de si, tu hum netiur haþ given tu bi olwe inkleind toard de erb, and dertu luk for tu serv der beliz. And hirov seþ ƧBoecius, de Consolacione), in hiz forb buk, dat a man dat liveþ and duþ not de kondiconz ov a man, me never bi in gud kondicon. Den must it nidz bi dat hi bi transported in netiur ov a bist, or ov a Ƨbelue) ov de si; hou wel dat reit gret men and wimen, ful ov marvelous seiensez, and neþel kounsel, in diz dez in de wurld, bi nuriet in dis glutoni ov weinz and mits, and oft teimz bin øver sin. Ƨ Hou supoz yi iz it not reit a perilus biþ dat a lord or guvernor ov de pipel and komon wil, hou wel dat hi bi weiz, if hi estcaf him sun, se dat de wein or uþer driþk surpreiz him and øverkum hiz bren, hiz wizdom iz lost: for, az Ketø seþ, eir enpeceþ de kuredj, in sute az hi me not kip veriti and trub, and anon az hi iz tcaft, tretceri iz muvd in him in sute weiz dat de letceri mekeþ him tu medel in deivers vilen'z didz, for den hiz wizdom iz a slip and gon. And derfor seþ Ovid, in hiz buk, ƧDe Remedio Amoris,) "If dou tek meni and deivers weinz, de aperil and enfers de kuredjez tu letceri." And Tøbeia witneseþ in hiz buk dat luksiu de stroieþ de bodi, and miniceþ ritcez: ci luzeþ de sel, ci fibleþ de streþ, ci bleindeþ de seit, and mekeþ de vois hers and ro bei a reit ivil and foul sin ov druþkencip; bei di periceþ verdjiniti, white iz sister ov enjelz, pozediþ ol gudnes and curti ov djoiz pardiurabel. Nea woz wun teim se tcaft wiþ wein dat hi diskuverd and ød tu hiz sunz hiz privi membriz, in sute weiz az wun ov hiz sunz makt him, and dat uþer kuverd hem. And Loþ [Lot], white woz a man reit teest, woz se asoted bei mutc driþkiþ ov wein, dat on a mounten hi niu hiz doterz karnali, and had tu du wiþ dem az de had bin hiz proper weivz. And Krit reheiseþ dat ƧBoese), white woz flouer ov de men, trejiur ov ritcez, singlar hous ov sapiens, mirur ov de wurld, ødur ov gud renem and gløri ov hiz subdjets, lost ol diz biþz bei hiz luksiu. Wi hav sin dat deiverz dat wer djoind bei gret amiti tu geder wheilz de wer seþer, dat dat wun wud put hiz bodi in peril ov deþ for dat uþer, and when de wer estcaft wiþ wein and druþk, de hav run ite upon uþer for tu sle hem, and sum hav bin dat hav slen se hiz frend. Herodiz Antipas had not dun Sent Djon Baptist tu bin biheded, ne had de diner bin ful ov glutoni and druþkencip. Belcazar, Kiþ ov Babilon, had not bin teest out ov hiz kiþdom ne bi slen, if hi had bi seþer amoy hiz pipel, hum Teirus and Deriz fond druþken and slui him.

De høstlerz ot tu bi wel bispeken and kurtois ov wurdz tu dem dat de resiv in tu der lodjiþ, for fer spite and djoins teir and deboner koz men tu giv de høstler a gud nem. And derfor it iz sed in a komon proverb, "Kurtois langedj and wel seiþ iz mutc wurþ and kost litel;" and in anuder ples it iz sed dat kurtois paseþ biulti. Olse, for az mutc az meni perilz and adventiurz me hapen on de wez and

pasedjez tu dem dat bin herbered wid in der inz, derfor de ot tu akumpani dem when de depart, and ensen dem de wez, and tel tu dem de perilz, tu dend dat de me curli ge der veiedj and djurni. And also de ot tu kip der bodiz, der gudz, and de gud fem and renem ov der inz. Wi rid dat Lob, when hi had resivd de enjels in tu hiz hous reit debonerli, white hi had supezd had bin mortal men and strenjerz, tu dend dat de cud eskep de disordinet and unnatural sin ov letceri ov de Sodomeits, bei de vertiu ov gud feð hi set apart de natuural luv ov a fsder, and proferd tu dem hiz doterz, white wer verdjinz, tu dend dat de cud kip dem and defend dem fro dat vileni and horibel sin.

And ne yi for serten dat ol de ðinz dat bin teken and deliverd tu kip tu de host or hostes, de ot tu bi sef and yilden agen widout aperij. For de host ot tu ne hu dat entrid in tu hiz hous for tu bi herbered, tekeð it for hiz habitecon for de teim, hi himself, and ol sute ðinz az hi brigeð wid him bin komeizd ov reit in de word and kipiñ ov de host or hostler, and ot tu bi az sef az de wer put in hiz en proper hous. And also sute hosts ot tu held servants in der hous white cud bi tru and wid out avaris, in sute weiz dat de kuvet not tu hav de gudz ov der gests, and dat de tek not awe de provender fro der horsez when it iz given tu dem, dat bei dok- ejon derov der horsez peric not ne fel der masterz when de hav nid, and meit fol in de handz ov der enemiz, for den cud de servants bi koz ov dat ivil; wherfor der masterz cud si tu, for wid out dout ðis ðiz iz wurs dan ðeft.

It hapend on a teim in de partiz ov Lombardi, in de siti ov {Jene}, dat a nobel man woz lodjiñ in an hostelri wid mutc kumpani. And when de had given provender tu der horsez, in de ferst our ov de neit de servant ov de hous kem sikretli tufor de horsez for tu stil awe der provender; and when hi kem tu de lord's hors, de hors kot wid hiz tijð hiz arm and held it fast, dat hi meit not eskep; and when de ðif so dat hi woz se strogli holden, hi bigan tu krei for de gret pen dat hi suferd and felt, in sute weiz dat de nobel man's men kem wid de host, but in ne maner, ner for ot de kud du, de kud not tek de ðif out ov de hors'ez moub, untu de teim dat de neberz, white wer noid wid de noiz, kem and so it, and de ðif woz nen and teken and brot tu for de djudj, and konfest de fit and bei sentens definitif woz hañd and lost hiz leif. And in de sem weiz woz anuder dat did se, and de hors smot him in de vizedj, dat de print ov de hors eu and nelz abed ever in hiz vizedj. Anuder kes reit kruel and vilenus fel at Tuluz. It hapend dat a yun man and hiz fsder went a pilgrimedj tu Sent Djemz, in Galis, and wer lodjd in an hostelri ov an ivil host and ful ov reit gret kuvetesi, in se mutc dat hi de- zeird and kuveted de gudz ov de tu pilgrimz, and hir upon adveizd him and put a kup ov silver sikretli in de mel dat de yun man ber. And when de

departed out ov der lodjiñ hi folod after hem, and sed tufor de pipel ov de kert dat de had stolen and born awe hiz kup; and de yun man ekskiuzd him self and hiz fsder, and sed de wer inosent ov dat kes; and den de serte hem, and de kup woz founden in de mel ov de yun man. And ferðwid hi woz damd tu deb and hañd az a ðif; and ðis fit dun, ol de gudz* dat bilogd tu de pilgrim wer deliverd tu de host az konfisket. And den de fsder went ferð tu du hiz pilgrimedj, and when hi kem agen hi must nidz kum and pas bei de ples wher hiz sun huñ on de djibet, and az hi kem, hi komplend tu God and tu St Djemz hou de meit sufer ðis adventiur tu kum untu hiz sun. Anon hiz sun dat hiñ spek tu hiz fsder and sed hou dat St Djemz had kept him wid out harm, and had hiz fsder ge tu de djudj and ce tu him de mirakel, and hou hi woz inosent ov dat fet. And when ðis ðiz woz nen de sun ov de pilgrim woz teken down fro de djibet, and de koz woz brot tufor de djudj, and de host woz akiuzd ov de trezon, and hi konfest hiz trespas, and sed hi did it for kuvetesi tu hav hiz gud; and den de djudj damd him for tu bi hañd on de sem djibet wher az de yun pilgrim woz hañd.

And dat ei hav sed ov de servants biñ men, de sem ei se ov de wimen az teembererz and tapsterz. For semblabel kes fel in Spen, at St Don, ov a teemberer dat put a kup in leik weiz in de skrip ov a pilgrim, bei koz hi wud not hav a ðu wid her in de sin ov letceri, wherfor hi woz hañd. And hiz fsder and muder, dat wer der wid him, went and did her pilgrimedj; and when de kem agen de fond her sun liviñ. And den de went and told de djudj, white djudj sed dat hi wud not biliv it til a kok and an hen white rested on de feir wer aleiv, and de kok kruu; and anon de bigan tu waks aleiv, and de kok kruu and bigan tu kre and tu pastiur. And when de djudj so ðis mirakel hi went and tuk down de sun, and med de teemberer tu bi teken and tu bi hañd. Wherfor ei se dat de hosts ot tu held ne tapsterz ne teembererz, but if de wer gud, miur and onest; for meni harmz me bi fol and kum bei de disordenet ruul ov servants.

ÆE SEVENE TCAPTER OV ÆE HERD TRAKTET TRÆTER OV KÆPERZ OV TOUNZ, KUSTOMERZ AND TOL GAD- ERERZ.

{CAPITULO vii.}

De gardz and kiperz ov sitiz bin signifeid bei de sevenð pon, white standeð in de left seid tufor de neit, and iz formd in de semblans ov a man holdiñ in hiz left hand gret kiz, and in hiz reit hand a pot and an el for tu mejiur wid, and ot tu hav on hiz gerdel a purs open. And bei de kiz bin signifeid de kiperz ov de sitiz and tounz, and komon ofisez; and bei de pot and el bin signifeid dem dat hav de

teardj tu we and mit and mejiur truuli ; and bei ðe purs bin signifeid ðem ðat resiv ðe kustomz, tölz, {scawage, peages} and diutiz ov ðe sitiz and tounz. And ðiz pipel bin set bei reit tufør ðe neit ; and it bihuveð ðat ðe gardz and ofiserz ov ðe tounz bi töt and ensend bei ðe neits, and ðat ðe nē and enkweir hou ðe sitiz and tounz bin guvernd, white aperteneð tu bi kept and defended bei ðe neits.

And, ferst, it aperteneð ðat ðe kiperz ov ðe siti bi dilidjent, bizi, klir seig and luvverz ov ðe komon profit and wil, az wel in ðe teim ov pis az in ðe teim ov wor. ðe ot olwe tu gē in ðe siti and enkweir ov ol biǵz, and ot repert tu ðe guvernerz ov ðe siti sutc biǵ az ðe feind and nē, and sutc biǵ az aperteneð and tu ðe curti ov ðe sem, and tu de-nouns and tel ðe defolts and periliz ðat ðer bi ; and if it bi in teim ov wor ðe ot not tu øpen ðe yets bei neit tu nē man. And sutc men az bin put in ðis ofis ot tu bi ov renøm and fem, tru and ov gud koncens, in sutc maner ðat ðe luv ðem ov ðe siti or toun, and ðat ðe put tu nē man oni blem or vileni wið out kōz, bei envi, kuvetesi, ne bei het ; but ðe ot tu bi sori and hevi when ðe si ðat oni man cud bi komplend on for oni kōz. For it hapeð oft teimz ðat deiverz ofiserz akiuz ðe gud pipel frodiulentli, tu ðend ðat ðe meit hav a ðaǵk and bin prezð, and tu abeid in ðer ofisez : and truuli it iz a gret and hei maner ov malis tu bi in wíl tu ðu ivil and difem uðer wið out kōz tu gret glēri tu him self.

Olse ðe kiperz and ofiserz ov sitiz ot tu bi sutc ðat ðe sufer nē {wronegs} ne vileniz tufør ðe djudjez and guvernerz ov sitiz wiðout kōz tu bi ðun tu ðem ðat bin inosents, but ðe ot tu hav ðer ein and regard untu Him ðat nēð ðe harts and ðöts ov ol men, and ðe ot tu dred and dout Him wiðout huuz gres ðer wote and kipij iz not, and ðat promiseð tu ðem ðat dout Him cal bi yurus and hapi, and bei Him bin ol biǵz akomplicet in gud.

It iz founden in ðe historiz ov Røm ðat ðemperur Frederik ðe Sekond did ðu mek a get ov marbel ov marvelous wurk and entel in ðe siti ov {Capnane}, upon ðe wöter ðat reneð about ðe sem ; and upon ðis yet hi med an imedj leik him self, sitiñ in hiz madjesti, and tuu djudjez white wer set wun on ðe reit seid and ðát uðer on ðe left seid : and upon ðe serkel abuv ðe hed ov ðe djudj on ðe reit seid woz riten, "Ol ðe enter curli ðat wil liv piurli," and upon ðe serkel ov ðe djudj on ðe left seid woz riten, "ðe untru man ot tu dout tu ðu biǵ ðat hi bi put tu prizon for," and on ðe serkel abuv ðe emperur woz riten, "Ei mek ðem liv in mizeri ðat ei si liv dismejiurabili." And ðerfor it aperteneð tu a djudj tu cō tu ðe pipel for tu dred and dout tu ðu ivil ; and it aperteneð tu ðe gardz and ofiserz tu dout ðe djudjez, and tu ðu truuli ðer servisez and ofisez ; and it aperteneð tu a prins tu menes ðe treturz and ðe malefakturz ov reit grivus penz, and hirov wi feind in ðe encent historiz ov Sisili ðat ðe kiñ Denis had a bruder hum hi luvð sör wel, but olwe wher

hi went hi med hevi and trist semblant. And ðus az ðe went bæð tu geder on a teim in a teer, ðer kem agen hem tu pur men wið glad vizedj but in foul habit ; and ðe kiñ anon az hi so ðem sprag out ov hiz teer and resivð ðem würcipfuli wið gret reverens, wherov hiz baronz wer not ønli amarveld but olse angri in ðer kuredjez, not wiðstanding fir and dred leted ðem tu demand him ðe kōz, but ðe med hiz bruder tu demand ðe kōz and tu nē ðe sertenti. And when hi had herd hiz bruder se tu him ðe demand ðat hi woz blesed, and olse a kiñ white woz rite and ful ov deleits and würcips, hi demanded him if hi wud ase and nē ðe gres and {beneurte} ov a kiñ. And hiz bruder anserd Ye, and ðat hi dezeird and rekweird it ov him. And ðen ðe kiñ komanded untu ol hiz subdjekts ðat ðe cud øbe in ol biǵz ønli untu hiz bruder. And ðen when ðe our ov diner kem, and ol biǵ woz redi, ðe bruder woz set at ðe tebel ov ðe kiñ ; and when hi so ðat hi woz servd wið reit nøbel botlerz and uðer ofiserz, and hi herd ðe sounz ov miuzik reit melödiñs, ðe kiñ demanded him ðen if hi supözð ðat hi wer beverus and blesed ; and hi anserd, "Ei win wel ðat ei am reit blesed and fortiunet, and ðat ei hav wel pruvd and fil and am ekspert ðerov. And ðen ðe kiñ sikretli med tu bi hañd øver hiz hed a carp kutij sörð, hañij bei an hors her or a silken bred, se smöl ðat nē man meit si it wherbei it hej ; and when hi so hiz bruder put nē mör hiz hand tu ðe tebel, ne had nē mör regard untu hiz servants, hi sed tu him, "¶ Whei it yi not, ¶ ar yi not blesed, se if yi fil oni biǵ uðerweiz ðan blesed and wel ;" and hi anserd, "For az mutc az ei si ðis carp sörð hañij se sutili and perilusli øver mein hed ei fil wel ðat ei am not blesed, for ei dred ðat it cud fol on mei hed." And ðen diskoverd ðe kiñ untu hem ol wherfor hi woz olwe se hevi teird and trist, for wher hi woz hi ðöt olwe on ðe sörð ov ðe sikret venjans ov God, white hi biheld olwe in hiz hart, wherfor hi had olwe in him self gret dred, and ðerfor hi würcipt gladli ðe pur pipel wið glad vizedj and gud koncens. And bei ðis cōeð ðe kiñ wel ðat whot man ðat iz olwe in dred iz not olwe meri or blesed ; and hirov seð Kwintilian ðat ðis dred surmounteð ol uðer malertiz and ivilz, for it iz malert ov dred neit and de ; and it iz veriti ðat tu him ðat iz douted ov mutc pipel, se must hi dout mutc ; and ðát lord iz les ðan hiz servants ðat dredeð hiz servants ; and truuli it iz a reit cur biǵ tu dred nē biǵ but God : and sum-teim reit hardi men bin konstrend tu liv in dred. Dred kōzeð a man tu bi bizi tu kip ðe biǵz ðat bi komeizd tu him ðat ðe peric not ; but tu bi tú mutc hardi and tú mutc firdful, bæð tu bin veisez.

ðe komon ofiserz ot tu bi weiz and wel adveizd, in sutc weiz ðat ðe tek not ov ðe pipel ne rekweir nē mör ðan ðe ot tu hav bei rizon, ne ðat ðe tek ov ðe selerz ne ov ðe beierz nē mör ðan ðe reit kustom ; for ðe ber ðe nem ov a person, and ðerfor ot ðe tu cō ðem komiun tu ol men. And for az mutc

az de beierz and selerz hav sum teim mutc langedj, de ot tu hav wid dem diz vertiuz: dat iz tu wit, pecens and gud kuredj wid onesti; for de dat bin despeitus tu de komiun bin uderweil had in vilen'z despeit. Derfor biwer dat dou hav nō despeit untu de puur mendikants if dou wilt kum and aten tu binz sovren, for de injiuri dat iz dun wid out kōz turned tu difem him dat dub it.

A djugler on a teim biheld Sokratiz, and sed tu him, "Dou hast de ein ov korumpur ov teildren and art az a tretur." And when hiz diseipelz herd him de wud avenjd der master, but hi reprovvd hem bei sutc sentens, seij, "Sufer mei feloz, for ei am hi and sutc wun az hi seb bei de seit ov mei vizedj, but ei refren and kip mi wel from sutc bin." His sem Sokratiz him self woz teid and reit foul spoken tu ov hiz weif, and ci impozd tu him meni gret injuriz wid out number; and ci woz in a ples abuv ever hiz hed, and when ci had brold enuf ci med her woter and perd it on hiz hed. And hi anserd tu her nō bin agen, sef when hi had dreid and weipt hiz hed hi sed hi niu wel dat after sutc wind and bunder cud kum ren and woter. And de filosoferz blemd him dat hi kud not guvern tu wimen dat woz hiz weif and hiz temberer, and eod him dat wun kok governd wel fiftin henz. Hi anserd tu dem dat hi woz sē yuzd and akustomd wid der tceidij dat de tceidijz ov dem ne ov strenjerz did him nō grif ne harm.

Giv dou ples tu him dat broleb or tceideb, and in suferij him dou calt bi hiz vajkwicer; and Keter seb, "When dou livest reitfuli, rete di not ov de wurdz ov ivil pipel." And derfor it iz sed in a komon proverb, "Hi dat wel dub retceb not hu sieb it;" and it iz not in our pouer tu let men tu spik. And Prosper seb dat tu gud men lakeb nō gudnes, ner tu ivil men, tenconz, streivz and blemlz; and pecens iz a reit nobel vertiu, az a nobel versifeier seb, dat pecens iz a reit nobel maner tu vajkwic, for hi dat suferēb overkumēb; and if dou wilt vajkwic and overkum, lern tu sufer.

De peagers ner de dat kip pasedjez ot not tu tek uder peage ne pasedj muni but sutc az de prins or de lo hav establiet, sē dat de bi not mōr roberz ov muni dan resiverz ov peage and pasedj. And it aperteneb tu dem tu gē out ov de perilus wez, and doutiuz for tu kip der ofis; and de ot tu rekweir der pasedj ov dem dat ē tu pē it widout noiij and kontencon; and de ot not tu luv de komon profit sē mutc dat de fol in de hurtij ov der koncens, for dat cud bi a maner ov roberi; and hirov seb Ise (Eizaia), "Wē tu di dat robest, for dou dei self calt bi robd."

De gardz or porterz ov de gets ov sitiz and ov de komon gud ot tu bi gud and onest, and ol trubd ot tu bi in dem, and de ot not tu tek ne widdro de gudz ov de komon dat de hav in kipij, mōr dan aperteneb tu dem for der pencon or fi, sē dat de dat bin med trejiurerz and kiperz bin not nemd

bivz; for hu dat tekeb mōr dan hiz hi cal never breiv wid ol, ner cal not endjoi it loj; for ov ivil goten gud de berd er cal never redjois. And dis sufeizeb.

DIS ET TCAPTER OV DE BERD BUK TRFTEH OV RIBOLDZ, PLEERZ OV DEIS, AND OV MESDJerZ AND KURIERZ.

{CAPITULO viii.}

De riboldz, pleerz at deis, and de mesedjerz and kurierz ot tu bi set tufor de ruk; for it aperteneb tu de ruk, white iz vikar ov de kij, tu hav men kuvenabel for tu ren hir and der for tenkweir, and espei de plesez and sitiz dat meit bi kontrari tu de kij. And dis pon dat representeb dis pipel ot tu bi formd in dis maner,—hi must hav de form ov a man dat hab loj herz and blak, and hōldeb in hiz reit hand a litel muni, and in hiz left hand bri deis, and about him a kord insted ov a gerdel, and ot tu hav a boks ful ov leterz. And bei de ferst white iz muni, iz understand de dat bi ful lardj, and westerz ov der gudz; and bei de sekond, white iz de deis, bin represented de pleerz at deis, riboldz and buterz; and bei de berd, white iz de boks ful ov leterz, bin represented de mesedjerz, kurierz and bererz ov leterz.

And yi cal understand dat de ruk, white iz vikar ov de kij, when hi sieb tufor him sutc pipel az bin ful lardj and westerz, hi iz bounden tu konstitiut and orden upon dem tiuturz and kiuraturz tu si dat de it not ne west in sutc maner der gudz ne der heritedjez, dat poverti konstren hem not tu stil; for hi dat ov kustom hab had abundans ov muni and gōeb and dispendeb it folili and westeb it awē, when hi kumeb tu poverti and hab not, hi must nidz beg and aks hiz bred, or elis hi must bi a bif; for sutc maner ov pipel if de hav bin delicius de wil not lebur, for de hav not lernd it, and if de bi nobel and kumen ov djentelmen, de bi a cemd tu aks and beg, and dus must de bei fōrs when de hav wested der en proper gudz; if de wil liv de must stil and rob de gudz ov uder. And yi cal understand dat ful lardj iz a reit ivil veis, for hou wel dat ci dueb gud and profit sumteim tu uder, yet ci dub harm and domedj tu him dat sē westeb. Kasiodor admonesteb de ful lardjez tu kip der binz dat bei nō nesesti de fol in poverti, and dat de bi not konstrend tu beg ne tu stil ov uder men; for hi seb dat it iz greter sutelti tu kip wel hiz en gudz dan tu feind strenj binz, and dat it iz greter vertiu tu kip dat iz goten dan tu get and win mōr. And Klodian seb in laik weiz in hiz buk dat it iz a greter bin and beter tu kip dat iz goten dan tu get mōr; and derfor it iz sed dat de puur demande and begeb or hi feleb, and olse it iz sed dat hi dat dispendeb mōr dan hi hab wid out strok hi iz smiten tu de deb.

Der woz a nobel man, nemd Djon de Ganazab,

white woz reit rite; and dis man had but tu dōterz, hum hi marid tu tu nōbel men. And when hi had marid dem hi luvd sē wel hiz sunz in lo, der huzbandz, dat in spes and suksecon ov teim hi departed tu dem ol hiz gudz temporal. And az loz az hi gaf tu dem de ēbed him and wer reit dilidjent tu pliz and serv him, sē it bifel dat on a teim dat hi had ol given, in sē mutc dat hi had reit nōt; den it hapend dat de tu hum hi had given hiz gudz, white wer wōnt tu bi emiabel and ēbesant tu him az loz az hi gaf, when de teim kem dat hi woz purr and niu dat hi had nōt, de bikem unkeind, disagriabel and disēbesant. And when de fsder sō dat hi woz desivd bei hiz debonerti and luv ov hiz dōterz, hi dezeird and kuveted sēr tu esteu hiz poverti; at last hi went tu a mertcant dat hi niu ov old teim, and rekweird him tu lin tu him ten bouzand pound, for tu pe and render agen wiđ in dri dez. And hi lent it him, and when hi had brōt it intu hiz hous it hapend dat it woz a de ov a solem fist, on white de hi gaf tu hiz dōterz and her huzband a reit nōbel diner; and after diner hi enterd intu hiz teember sikretli wiđ dem and dru out ov a kofēr dat hi had du mek ol niu, citiņ wiđ dri loks, de muni dat de mertcant had lent him, and pōrd it out upon a tapit, dat hiz dōterz and der huzbandz meit si it, and when hi had cōd it untu dem hi put it up agen and put it in tu de teest, feniņ dat it had bin ol hiz. And when de wer departed hi ber de muni hēm tu de mertcant dat hi had borēd it ov. And de nekst de after hiz dōterz and der huzbandz akst ov him hou mutc muni woz in de teest dat woz cet wiđ dri loks. And den hi fend and sed dat hi had derin twenti-feiv bouzand pound, white hi kept for tu mek hiz testament and for tu liv tu hiz dōterz and hem, if de wud ber hem az wel tu him afterward az de did when de wer marid. And den when de herd dat de wer reit djoins and glad, and konkluded tu serv him onnrabli, az wel in klēdiņ az in mit and driņk, and ov ol vder biņz nesasari tu him untu hiz end. And after dis when de end ov him bigan tu aprōtē, hi kōld hiz dōterz and der huzbandz and sed tu hem in dis maner, "Yi cal understand dat de muni dat iz in de teest cet under dri loks ei wil liv tu yu, seviņ ei wil dat yi giv in mei prezens, er ei dei, wheilz ei liv, tu de {frere prechours} an hundred pound, and tu de {frere menours} an hundred pound, and tu de heremits ov St Ostin fifti pound, tu dēnd dat when ei am burid and put in de erđ yi me demand ov dem de kiz ov de teest wher mei trejiur iz in, white kiz de kip, and ei hav put on ite ki a bil and reitiņ, in witiēsniņ ov de biņz abuv sed." And olse yi cal understand dat hi did tu bi given, wheilz hi le in hiz deđ bed, tu ite teurte and reklus, and tu purr pipel, a serten kwonti ov muni, bei de handz ov hiz dōterz huzbandz, white de did gladli, in hēp tu hav cortli de muni dat de supōrd in de teest. And when it kem tu de last de dat hi deid, hi woz bōrn tu teurte and hiz eksekwi dūn, and

woz berid solemlī; and de sevenb de, de servis wurcipfuli akomplict, de went for tu demand de kiz ov de relidjus men dat de had kept, white wer deliverd tu dem. And den de went and ēpend de kofēr wher de supōrd de muni had bin in, and der de fond nō biņ but a gret klub, and on de handliņ woz riten, "Ei, Djon ov Kanazab, mek dis testament, dat hi bi slen wiđ dis klub dat liveb hiz ēn profit, and giveb it tu vder; az hu seb it iz nō wizdom for a man tu giv hiz gud tu hiz teildren and kip nun for him self."

And yi cal understand dat it iz a gret foli tu dispend and west hiz gud, in hēp for tu rekuver it ov vder, bi it ov sun, ov dōter, or reit nei kin; for a man oť tu kip in hiz hand in dispendiņ hiz ēn gudz, tufer hi si dat hi dispend vder menz; and hi oť not tu bi hōlden for a gud man dat hab litel renēm and spendēb meni biņz. And ei trou dat sūte personz wud gladli mek noveltiz az for tu noi and griv senōriz, and muv worierz and tenconz agenst dem dat abound in ritcez and gudz, and olse mek ekstōreconz, klamurz and tribiuleconz ayenst der lordz, tu dēnd tu west de gudz ov de pipel, leik az de hav wēsted derz. And sūte a wester ov gudz me never bi gud for de komon profit.

And yi cal understand dat after diz westerz ov gudz wi se dat de pleerz ov deis and de dat yuz bordelz bin wurst ov ol vder; for when de hit ov pleiņ at de deis and de kuvetesi ov der stiņkiņ letceri hab brōt hem tu poverti, it folēb bei fōrs dat de must bi bivz and roberz, and olse drugkenciņ, gluttoni, and ol maner ov ivilz folē dem and misteif. And de folē gladi de kumpaniz ov neits and ov nōbel men, when de gon untu de wor or batelz; and de kuvet not mutc de viktori az de du de roberi, and de du mutc harm az de gō; and de briņ litel gen or winiņ.

Wherov it hapend on a teim dat St Bernard rōd on an hors about de kuntri, and met wiđ an hazardur, or deis-pleer, white sed tu him, "Dōu Godz man, I wilt dōu ple at deis wiđ mi, dein hors ayenst mei sēl," tu hum St Bernard anserd, "If dōu wilt obleidj deī sēl tu mi ayenst mei hors, ei wil a leit doun and ple wiđ deī; and if dōu hav mō points dan ei on dri deis ei promis deī dōu calt hav mei hors;" and den hi woz glad and anon kast dri deis, and on ite deis woz a {sise} white med etin points; and anon hi tuk de hors bei de breidel, az hi dat woz cur dat hi had wun, and sed dat de hors woz hiz; and den St Bernard sed, "Abeid, mei sun, for der bi mō points on de deis dan etin," and den hi kast de deis in sūte weiz dat wun ov de dri deis kleft a sūnder in de midz, and on dat wun part woz siks, and on dat vder seid an es, and ite ov dat vder woz a {sise}; and den St Bernard sed dat hi had wun hiz sēl, for az mutc az hi kast on dri deis neintin points; and when dis pleer so and apersivd dis mirakel, hi gaf hiz sēl tu St Bernard, and bikem a mūņk, and finiet hiz leif in gud wurks.

De kurierz and bererz ov leterz ot hestili and spidili du her veiedj dat iz komanded hem wid out tariij, for der tariij meit noi and griv dem dat send hem forb, or elis dem tu hum de bi sent tu, and turn hem tu reit gret domedj or vileni; for white koz everi nobel man ot wel tu tek hid tu hum hi deliver hiz leterz and hiz mandments. And nderwheilz sute pipel bin djuglerz and drunplu, and gon out ov der we for tu si Abes and nobel men, for tu hav advantedj; and it hapeb oft teimz dat when sute mesedjerz or kurierz bin enpect bei oni tariij dat nder kurierz ber leterz kontrari tu hiz, and kum tufor him, ov white binz oft teimz kumeb meni binz diskuvenabel, ov los ov frendz, ov kasselz, and ov land and meni nder binz, az in de fit ov mertcandeizez. And nderwheil it hapeb dat a prins for de folt ov sute mesenjerz luzeb tu hav viktori upon hiz enemiz.

And oser der bi sum dat when de kum in a siti wher de hav not bin tufor, de bin mor bizi tu vizit de siti and de nobel men dat dwel derin, dan de bin tu du der voiedj, white bin de ot not tu du, but if de had specal teardj ov dem dat sent hem forb se tu du. And oser when de bi sent forb ov oni lordz mertcants de ot tu bi wel wer dat de teardj hem not wid ever mute mit on mornijz ne wid tu mute wein on ivnijz, wherbei her siniuz and venz meit bi grivd, dat de must for fot ov gud ruil tari; but de ot tu go and kum hestili, for tu repert tu der masterz anserz az it aperteneb. And dis sufeizen ov de binz abuv sed.

DE FÖRE TRAKTET, AND DE LAST OV DE PROGRECON AND DRAFTS OV DE FÖRSED PLE OV DE TCES.

DE FERST TCAFTER OV DE FÖRE TRAKTET. OV DE TCES BÖRD IN DJENER, HOU IT IZ MED.

{CAPITULO PRIMO.}

Wi hav deveizd abuv de binz dat aperten untu de formz ov de formz ov de tees men and ov der ofisez, dat iz tu wit, az wel ov nobel men az ov de komon pipel. Den it aperteneb dat wi cud deveiz cortli hou de icin and gon out ov de plesez wher de bi set. And, ferst wi ot tu spik ov de form and ov de facon ov de teeker, after dat it reprezenteb and woz med after; for it woz med after de form ov de siti ov Babilon, in de white dis sem ple woz founden, az it iz sed afer. And yi cal understand dat yi ot tu konsider hir in for binz,—de ferst iz wherfor dat siksti-for points bin set in de ekstecker, white bin ol skwer; de sekond iz wherfor de border about iz heier dan de skwernes ov de points; de berd iz wherfor de komon pipel bin set tufor de nobelz; de forb iz wherfor de nobelz bin set in der proper plesez.

Der bin az meni points in de ekstecker void az ful, and yi cal ferst understand wherfor dat der bin siksti-for points in de ekstecker; for, az de blesed St Djerom seb, de siti ov Babilon woz reit gret, and woz med ol skwer, and in everi kworter woz sikstintin meil bei number and mejiur, de white number for teimz told woz siksti-for meilz; after de maner ov Lombardi, de bi kold meilz, and in Frans (leukes), and in Ingland de bi kold meilz oser. And for tu reprezent de mejiur ov dis siti, in white dis ple or gem woz founden, de filosofer dat fond it ferst ordend a tablier kontenij siksti-for points skwer, de white bin kompreizd wid in de border ov de tablier, der bin derti-tu on dat wun seid and derti-tu on dat nder seid, white bin ordend for de biulti ov de ple and for tu ce de maner and droij ov de tees, az it cal apir in de teapterz foloij.

And az tu de sekond, wherfor de border ov de ekstecker iz heier dan de tebel wid in, it iz tu bi understand dat de border about reprezenteb de wol ov de siti, white iz reit hei, and derfor med de filosofer de border mor hei dan de tablier; and, az de blesed St Djerom seb upon de profesi ov Eizaia (Ysaye), dat iz tu wit, upon a mounten ov obskiuriti, white wurdz wer sed ov Babilon white standeb in Kaldi, and ne bin ov dat Babilon dat standeb in Edjipt; for it iz se dat Babilon white standeb in Kaldi woz set in a reit gret plen, and had se hei wolz dat bei de heit ov dem woz kontinual darknes enveirond and obskiuriti, dat nun erbli man meit biheld and si de end ov de heines ov de wol, and derfor Eizaia kold it de monten obskiur. And St Djerom seb dat de mejiur ov de heit ov dis wol woz dri bouzand pes, white ekstende untu de lejeb ov dri meil Lombardz,—it iz tu wit dat Lombard meilz and Inglic meilz bin ov wun lejeb. And in wun ov de kornorz ov dis siti woz med a tour, trianggel az a cild, wherov de heit ekstended untu de lejeb ov seven bouzand pes, white iz seven meil Inglic. And dis tour woz kold de “Tour ov Bebel;” de wolz about de touer med a wuman, huuz nem woz Semiramis, az seb Verdjiilus.

Az tu de berd, wherfor de komon pipel bin set tufor de nobelz in de fild ov de batel in wun renj, ferst, for az mute az de bin nesesari tu ol nobelz; for de ruk, white standeb on de reit seid and iz vikar ov de kij, 9 whot me hi du if de leburer wer not set tufor him and leburd tu minister tu him sute temporal binz az bi nesesari for him; and 9 whot me de neit du if hi ne had tufor him de smib for tu ferdj hiz armurz, sadelz, aksez and spirz, and sute binz az aperteneb tu him. And 9 whot iz a neit wurb widout hors and armz. Sertenli ne bin mor dan wun ov de pipel, or les peradventiur. And 9 in whot maner cud de nobelz liv if ne man med kloß and bot and sold mertcandeiz; and 9 whot cud kijz and kwinz and de nder lordz du if de had ne fizicanz ne surdjonz. Den, ei se dat de pipel bin de glori ov de kroun and susten de leif ov de nobelz;

and derfor dou dat art lord or a nobel man or neit, despeiz not de komon pipel, for az mutc az de bin set tufør di in de ple.

Æ sekond kòz iz whei de pipel bin set tufør de nobelz and hav de tabel void tufør dem iz bi kòz de bigin de batel. Æ ot tu tek hid and entend tu du der ofisez and der krafts in sutc weiz dat de sufer de nobel men tu guvern de sitiz, and tu kounsel and mek ordenansez ov de pipel and ov de batel. ¶ Hou cud a leburer, a plou man or a krafti man kounsel and mek ordenans ov sutc biyz az hi never lerned, and wot ne nobel de mater upon whot biyz de kounsel ot tu bi teken. Sertez de komon pipel ot not tu entend tu nun uder biyz but for tu du der servis, and de ofis white iz kuvenabel untu hem; and it aperteneb not tu hem tu bi ov kounselz, ne at de advøkeconz, ne tu menes ne tu bret nør man. For oft teimz bei menesez and bei førs gud kounsel iz destrubeld, and wher gud kounsel feleb, der oft teimz de sitiz bin bitred and destroid.

And Pleter seb dat de komon biyz and de sitiz bin blesed, when de bin guvernd bei weiz men, or when de guvernerz studi in wizdom; and sø it aperteneb tu de komon tu lern tu uder de materz and de maner ov prøkiurecon tufør de bi kounselerz; for it hapeb ofen teimz dat hi dat mekeb him weizer dan hi understandeb iz med mør ful dan hi iz.

And de fərb kòz, wherfor dat der bin in de tablier az meni points void az bin ful, it iz tu wit for dat de, whot ever de bi, dat hav pipel tu guvern, ot tenførs tu hav sitiz and kselz and pozeconz, for tu set hiz pipel derin, and for tu lebur and du der okiuecon. For for tu hav de nem ov a kiyz widout a roiem iz a nem void, and onur widout profit; and ol nobles wid out gud manerz, and wid out sutc biyz az nobles me bi mentend, ot beter bi kold foli dan nobles.

And cemful poverti iz de mør grivus when it kumeb bei netiur ov an hei and nobel berb or hous, for nør man gladli wil repruv a pur man ov de komon pipel, but everi man hab in despeit a nobel man dat iz pur, if hi hav not in him gud manerz and vertiuns, bei white hiz poverti iz forgotten. And truli a roiem wid out abundans ov gudz bei white it me bi guvernd and prosper, me beter bi kold a latrosini, or a nest ov biyz, dan a roiem. Alas! whot abundans woz sum teimz in de roiemz, and whot prosperiti, in white woz djustis, and everi man in hiz ofis kontent; hou stud de sitiz dat teim in wurcip and renøm, hou woz renømde de nobel roiem ov England, ol de wurld drad it and spek wurcip ov it! Hou it nou standeb, and in whot abundans, ei report mi tu dem dat nør it. If der bin biyz wid in de roiem, or on de si, de nør dat lebur in de roiem and sel on de si; ei wot wel de fem iz gret derov. Ei pre God sev dat nobel roiem, and send gud, tru and politik kounselerz tu de guvernerz ov de sem; and nobles ov leinedj wid out puisans and meit iz but vaniti and despeit. And it iz sø, az wi hav sed tufør dat de

stecker white de filosofer ordend, reprezented and figiurd de sed siti ov Babilon; and in leik weiz me it figiur a roiem, and signifey ol de wurld; and if men regard and tek hid untu de points untu de midz ov everi kwodrant and sø tu dubel everi kwodrant tu uder de meilz ov dis siti, olwe dublij untu de number ov siksti-før, de number ov de sem cud surmount ol de wurld, and not onli de wurld, but meni wurldz, bei de dublij ov meilz, white dublij sø, az afør iz sed, cud surmount ol uder biyz. And dus endeb de ferst teapter ov de fərb buk.

Æ SEKOND TCAPTER OV Æ FØRH TRAKTET TRÆTEH OV Æ DRAFT OV Æ KIY, AND HOU HÆ MUVER IN Æ TCEKER.

{CAPITULO ij.}

Wi ot tu nør dat in dis wurld de kiyz senuri and ren, itc in hiz roiem; and in dis ple wi ot tu nør bei de netiur ov it hou de kiyz muveb him and iciueb out ov hiz ples. For yi cal understand dat hi iz set in de fərb kwodrant or point ov destceker, and when hi iz blak hi standeb in de wheat, and de neit on hiz reit seid in wheat, and de alfin and de ruk in blak, and on de left seid de før holden de plesez apozit.

And de rizon me bi sutc, for bei kòz dat de neits bin de gløri and kroun ov de kiyz de ensiu in semblabel rezidens, dat de du when de bi set semblabli on de reit seid ov de kiyz and on de left seid ov de kwijn; and for az mutc az de ruk on de reit seid iz vikar ov de kiyz hi akumpanieb de kwijn, in semblabel sidj dat de alfin dub, white iz djudj ov de kiyz; and in leik weiz de left ruk and de left alfin akumpani de kiyz in semblabel sidj, in sutc weiz az de bin set about de kiyz, in beb seidz wid de kwijn, in maner ov a kroun, dat de me curli kip de roiem dat reluseb and ceineb in de kiyz and in de kwijn, in sutc weiz az de me konferm and defend him in der sidjez and in der plesez, and de mør hestili ren upon hiz enemiz, for az mutc az de djudj, de neit and de vikar, kip and garnic de kiyz on dat wun seid, de dat bin set on de uder seid kip de kwijn, and dus kip de ol de streyb and fermeti ov de roiem, and semblabli uderweil for tu orden de biyz dat aperten tu de kounsel and tu de {besoyngue} ov de roiem; for if itc man cud entend tu hiz on proper biyz, and dat de defended not ner tuk hid untu de biyz dat apertenen tu de kiyz, tu de komon and tu de roiem, de roiem cud anon bi diveided in partiz. And dus meit de djudj ren and de nem ov de digniti roial cud bi lost.

And, truli, for az mutc az de kiyz holdeb de digniti abuv ol uder, and de senuri roial, derfor it aperteneb not dat hi absent him loy, ne widdro him far bei spes ov teim from de master sidj ov hiz roiem, for when hi wil muv him hi ot not tu pas at de

ferst drsft de number ov dri points, and when hi bigineb dus tu muv from hiz wheit point hi hab de netiur ov de ruks ov de reit seid, and ov de left for tu gø blak or wheit; and olse hi me gø untu de wheit point, wher de gardz ov de siti bin set; and in dis point hi hab de netiur ov a neit. And ðiz tu manerz ov muvij aperteneb nderwheil tu de kwın, and for az mutc az de kij and de kwın dat bin kondjoid tu geder bei maridj bin wun biğ, az wun flec and blud, ðerfor me de kij muv on de left seid ov hiz proper point ol se wel az hi wer set in de ples ov de kwın, white iz blak; and when hi gøeb reit in de maner ov de ruk onli, and it hapen dat de adversari bi not kuverd in oni point in de sekond lein, de kij me not pas from hiz blak point untu de ðerd lein; and dus hi sortiseb de netiur ov de ruk on de reit seid and left seid untu de ples ov de neits, and for tu gø reit tufør in tu de wheit point tufør de mertcant. And de kij olse sortist de netiur ov de neits when hi gøeb on de reit seid in tu manerz, for hi me put him in de void spes tufør de fizican, and in de blak spes tufør de taverner; and on de nder seid hi gøeb in tu nder tu plesez in leik weiz, dát iz, tufør de smib and de notari; and dus, az in gøij out ferst in tu før points, hi sorteð de netiur ov ifeits. And olse de kij sortiseb de netiur ov de alfinz at hiz ferst icıu in tu tu plesez, and hi me gø on beð seıdz untu de wheit ples void, dát wun tufør de smib on dát wun seid, and dát nder tufør de taverner on dát nder seid.

Ol ðiz icıuz hab de kij out ov hiz proper ples ov hiz en vertiu, when hi bigineb tu muv, but when hi iz wuns muvd fro hiz proper ples hi me not muv but in tu wun spes or point, and se from wun tu anuder, and ðen hi sortiseb de netiur ov de komon pipel.

And dus bei gud reit hi hab in him self de netiur ov ol, for ol de vertiu dat iz in de membriz kumeb ov de hed; and ol muvij ov de bodi; de biginiğ and leif kumeb from de hart; and ol de digniti dat de subdjets hav bei eksekiucon, and kontinual aperens ov ðer muvij and icıu, de kij deteneb it, and iz atribiud tu him—de viktori ov de neits, de prudens ov de djudjez, de oktoriti ov de vikarz or legets, de kontinens ov de kwın, de konkord and yuniti ov de pipel; se bin ol ðiz biğz askreibd untu de onur and wureip ov de kij.

In hiz icıu, when hi muveb ferst, de ðerd lein tufør de pipel hi never eksıdeð, for in de ðerd number ol maner ov stets bigin tu muv, for de treinari number konteneb dri partiz white mek a perfekt number, for a treinari number hab wun, tu, dri, white djoind tu geder mekeb siks, white iz de ferst parfıt number, and signifeıeb in dis ples siks personz nemd, dat konstitiut de perfekcon ov a roiem, dát iz tu wit, de kij, de kwın, djudjez, neits, vikarz or legets, and de komon pipel. And ðerfor de kij ot tu bigin in hiz ferst muvij ov dri points, dat hi se perfekcon ov leif az wel in him self az in nder.

After de kij bigineb tu muv hi me lid wid him de kwın, after de maner ov hiz icıu, for whei de kwın foløeb untu tu anğiulari plesez, after de maner ov de alfin, and tu a ples indirekt, in de maner ov a ruk, in tu de blak point tufør de fizican. Hirin iz signifeıd dat de wimen me not muv neder mek vouz ov pilgrimedj ner ov veıedj wid out de wıl ov ðer huzbandz; for if a wuman had avoud oni biğ her huzband livij, and agen seıj, ci me not yild ner akomplic her vou. If de huzband wil gø oni wher hi me wel gø wid out her; and if se bi dat de huzband wil hav her wid him, ci iz bounden tu folø him; and bei rizon, for a man iz de hed ov a wuman, and not ekonverse; for az tu sutc biğz az loğ tu patrimoni de bin leik, but de man hab pouer øver her bodi, and se hab not de wuman øver hiz. And ðerfor when de kij bigineb tu muv de kwın me folø, and not olwe when ci muveb it iz ne nıd de kij tu muv, for whei før de ferst leinz bi wid in de limits and spes ov de roiem.

And untu de ðerd point de kij me muv at hiz ferst muvij out ov hiz proper ples; and when hi paseb de fərb lein hi gøeb out ov hiz roiem. And if hi pas wun point let him biwer, for de person ov a kij iz akounted mer ðan a bouzand ov nder, for when hi ekspezeb him untu de perılz ov batel, it iz nesesari dat hi gø atemporetli and sleili, for if hi bi teken or ded or elis inkluzd and cut up, ol de strengbs ov ol nder fel, and ol iz finict and lost; and ðerfor hi hab nıd tu gø and muv weizli. And olse ðerfor hi me not muv but wun point after hiz ferst muvij, but wher dat ever hi gø forward or bakward, or on dát wun seid, or on dát nder, or elis kornere-weiz, hi me never aprete hiz adversari de kij nırer ðan in de ðerd point. And ðerfor de kijz in batel ot never taprete wun nei dát nder; and olse when de kij hab gon se fer dat ol hiz men bi lost, ðen hi iz sel, and ðen hi me not endiur loğ, when hi iz brot tu dát ekstremiti. And olse hi ot tu tek hid dat hi stand not se dat a neit or anuder seð "Tcek ruk;" ðen de kij luzeb de ruk. Dát kij iz not wel fortiunet dat luzeb him tu hum hiz oktoriti deleget aperteneb, hu me du de nıdz ov de roiem if hi bi preivid teken or ded, woz prøveizer ov ol de roiem, hi cal ber a sak on hiz hed dat iz cut in a siti, and ol de dat wer ðerin bin teken in kaptiviti and cut up.

DE HERD TCAPTER OV DE FØRE BUK. OV DE KWİN AND HOU OF İCIUER OUT OV HER PLES.

{CAPITULO TERCIO.}

When de kwın, white iz akumpanid untu de kij, bigineb tu muv from her proper ples, ci gøeb in dubel maner, dát iz tu wit, az an alfin; when ci iz blak ci me gø on de reit seid and kum in tu de point tufør de notari, and on de left seid in de blak point and kum tufør de gardz ov de siti. And it iz tu

wit dat ci sortiseb in her self de netiur in bri manerz, ferst, on de reit seid tufør de alfin; sekondli, on de left seid, wher de neit iz, and berdli, indirektli untu de blak point tufør de fizican. And de rizon whei iz for az mutc az ci hab in her self bei gres de oktoriti dat de ruks hav bei komicon, for ci me giv and grant meni bigz tu her subdjets greousli; and dus olse ot ci tu hav parfit wizdom, az de alfinz hav, white bin djudjez, az it iz sed abuv in de tcapter ov de kwin.

And ci hab not de netiur ov neits, and it iz not fitig ne kuvenabel big for a wuman tu gø tu batel, for de fragiliti and fibelnes ov her; and derfor holded ci not de wø in her draft az de neits duun; and when ci iz muvvd wuns out ov her ples ci me not gø but fro wun point tu anuder, and yet kuvetli, wheder it bi forward or bakward, tekiñ or tu bi teken.

And hir me bi akst whei de kwin gøeb tu de batel wid de kiñ. Sertenli it iz for de soles ov him, and ostencion ov luv, and olse de pipel dezeit tu hav suksecon ov de kiñ; and derfor de Tartarz hav der weivz in tu de fild wid hem. Yet it iz not gud dat men hav der weivz wid hem, but dat de abeid in de sitiz or widin der en termz; for when de bin out ov der sitiz and limits de bin not cur but helden suspekt: de cud bi cemfast, and held ol men suspekt. For Deina, Djekob'z doter, az loy az ci woz in de hous ov her bredren ci kept her verdjiniti, but az suun az ci went for tu si de strenj ridjonz, anon ci woz korrupt and defould ov de sun ov Cikem {Sichem}. Seneka seb dat de wimen dat hav ivil vizedjez bin gladli not teest, but der kuredj dezeitreb gladli de kumpani ov men, and Solinus seb dat ne bists fimelz dezeit tu bi tutet ov der melz when de hav konsivd, eksept wimen, white ot tu bi a bist rizonabel; and in dis kes ci luzeb her rizon; and Sidrak witnesseb de sem. And derfor in de øld lo de fsderz had deivers weivz and anselz, tu dend when wun woz teild de meit tek anuder.

De ot tu hav de vizedj enkleind for testem de seit ov de men, dat bei de seit de bi not muvvd wid inkontinens and difem ov vder. And Ovid seb dat der bin sum dat hou wel dat de estem de did, yet hav de gret djoì when de bi pred. And derfor ot de gud wimen fli de kiuriositiz and plesez wher de meit fol in blem and noiz ov de pipel.

DE FØRE TCAPTER OV DE FØRE BUK. OV DE ICIUIJ OV DE ALFIN.

{CAPITULO QUARTO.}

De maner and netiur ov de draft ov de alfin iz sutc dat hi dat iz blak in hiz proper sidj iz set on de reit seid ov de kiñ, and hi dat iz wheat iz set on de left seid, and bin kold and nemd blak and wheat, but for ne koz dat de bi se in substans ov her

proper kulur, but for de kulur ov de plesez in white de bin set; and olwe, bi de blak or wheat, when de bin set in der plesez, de alfin on de reit seid, gøiñ out ov hiz ples tu de reit seid ward, kumeb tufør de leburer. And it iz rizon dat de djudj ot tu defend and kip de leburerz and pozeconz white bin in hiz djurisdikcon bei ol reit and lo. And olse hi me gø on de left seid tu de void ples tufør de fizican, for leik az de fizicanz hav de teardj tu hil de infermitiz ov a man, in leik weiz hav de djudjez teardj tu apiz ol streivz and kontenconz and redius untu yuniti, and tu punic and korekt kozez kriminalz. De left alfin hab olse tu wez fro hiz en ples, wun tord de reit seid untu de blak spes void tufør de mertcant, for de mertcants nid oft teimz kounsel and bin in debet ov kwestionz white must nidz bi determind bei de djudjez; and dat vder icu iz untu de ples tufør de riboldz, and dat iz bei koz dat oft teimz amon dem fol noizez, disencionz, best and mansløter, wherfor de ot tu bi puniet bei de djudjez. And yi cal undestand dat de alfin gøeb olwe korerweiz fro de berd point tu de berd point, kipiñ olwe hiz en sidj; for if hi bi blak hi gøeb olwe blak, and if hi bi wheat hi gøeb olwe wheat.

De icu, or gøiñ korerli or angjularli, signifieb {cautele} or sutiliti, white djudjez ot tu hav; de bri points bitøken bri bigz dat de djudj ot tu atend. A djudj ot tu furder reitful and tru kozez; sekondli, hi ot tu giv tru kounsel; and berdli, hi ot tu giv and djudj reitful sentensez, after de alidjansez, and never tu gø fro de reitweiznes ov de lo. And it iz tu wit dat de alfin gøeb in siks drafts ol de tablier round about, and dat hi kumeb agen in tu hiz en ples.

And hou bi it dat ol rizon and gud perfekcon cud bi in a kiñ, yet ot it olse specali bi in dem dat bin kounselerz ov de kiñ and de kwin. And de kiñ ot not tu duu oni big doutus til hi hav akst kounsel ov hiz djudjez and ov de sedjez ov de roiem. And derfor ot de djudj tu bi parfetli weiz and sedj, az wel in seiens az in gud manerz; and dat iz signifeid when de muv from bri points in tu bri, for de sikst number bei white de gø ol destceker, and briñ hem agen in tu her proper ples, in sutc weiz dat dend ov her muviñ iz kondjoind agen tu de biginiñ ov de ples fro whens de departed, and derfor it iz kold a parfet muviñ.

DE FIFTE TCAPTER OV DE FØRE TRAK- TET. OV DE MUVIJ OV DE NEITS.

{CAPITULO QUINTO.}

After de icu ov de alfinz wi cal deveiz tu yu de icu and de muviñ ov de neits. And wi se dat de neit on de reit seid iz wheat, and on de left seid iz blak; and de icu and muviñ ov hem beb iz in wun maner when se iz dat de neit on de reit seid iz wheat, de left neit iz blak. De muviñ ov hem iz sutc dat de

wheit me ge in tu de spes ov de alfin, az it apired ov de neit on de reit seid dat iz wheit and hab dri icuiz from hiz proper ples, wun on hiz reit seid in de ples tufor de lebrer. And it iz wel rizon dat when de lebrer and huzbandman hab leburd de fildz, de neits ot tu kip dem, tu de entent dat de hav vitelz for dem self and der horsez. De sekond icu iz dat hi me muv him untu de blak spes tufor de netari or dreper, for hi iz bounden tu defend and kip dem dat mek hiz vestments and kuverturz nesasari untu hiz bodi. De berd icu iz dat hi me ge on de left seid in tu de ples tufor de mertcant white iz set tufor de kij, de white iz blak. And de rizon iz for az mutc az hi ot and iz holden tu defend de kij az wel az hiz en person.

When hi paseb de ferst drsft hi me ge for wez, and when hi iz in de midz ov de tablier hi me ge in tu et plesez sundri, tu white hi me run; and in laik weiz me de left neit ge, white iz blak, and goeb out ov hiz ples in tu wheit. And in dat maner goeb de neit feitiq bei hiz meit, and groeb and multipleib in hiz points; and oft teimz bei dem de fild iz wun or lost. A neit's vertiu and meit iz not nen but bei hiz feitiq, and in hiz feitiq hi dweb mutc harm, for az mutc az hiz meit ekstended in tu se meni points. De bin in meni periz in der feitiq, and when de eskep de hav de onur ov de gem; and dus iz it ov everi man de mor valiant and de mor onurd. And hi dat mekeb him self oft teimz ceineb klirest.

DE SIKST TCAPTER OV DE FÖRE TRAK- TET TRÖTEH OV DE ICIU OV DE RUKS AND OV HER PRÖGRECON.

{CAPITULO vj.}

De muviq and icu ov de ruks, white bin vikarz ov de kij iz sute dat de reit ruk iz blak and de left ruk iz wheit. And when de tces bin set, az wel de nobelz az de komon pipel, ferst in der proper plesez, de ruks bei der proper vertiu hav ne we tu icu but if it bi mad tu dem bei de nobelz or komon pipel, for de bin enklezrd in der proper sidjez. And de rizon whei iz sute, dat for az mutc az de bin vikarz, lutenants or komiconerz ov de kij, der oktoriti iz nun efekt tufor de icu out, and dat de hav bigun tu enhans der ofis. For az loq az de bi widin de pales ov de kij, se loq me de not yuz ne eksekiut der komicon, but anon az de icu de me yuz der oktoriti.

And yi cal understand dat der oktoriti iz gret, for de represent de person ov de kij, and derfor wher de tablier iz void, de me ren ol de tablier, in laik weiz az de gen bru de roiem. And de me ge az wel wheit az blak, az wel on de reit seid and left az forward and bakward, and az fer me de run az de feind de tablier void, wheder it bi ov hiz adversariz az ov hiz en feloep. And when de ruk iz in de midel ov de tablier hi me ge white we hi wil in tu

for reit leinz on everi seid; and it iz tu wit dat hi me in ne weiz ge korneweiz but olwe reit forb goiq and kumiq, az aför iz sed. Wherfor ol de subdjets ov de kij, az wel gud az ivil, ot tu ne bei der muviq dat de oktoriti ov de vikarz and komiconerz ot tu bi veri tru, reitweiz and djust.

And yi cal understand dat de bin stroq and vertiuz in batel, for de tu ruks enli me vankwic a kij der adversari and tek him and tek from him hiz leif and hiz roiem. And dis woz dun when Seirus, kij ov Percia {Perse}, and Dareius, kij ov Midz, slui Balbazar and tuk hiz roiem from him, white woz neviu tu Evilmerodak, under hum dis gem woz founden.

DE SEVENE TCAPTER OV DE FÖRE BUK. OV DE ICIU OV DE KOMON PÄPEL.

{CAPITULO SEPTIMO.}

Wun icu and wun muviq aperteneb untu ol de komon pipel, for de me ge fro de point de stand in at de ferst muviq untu de berd point reit forb tufor dem; and when de hav se dun de me afterward muv ne mer but fro wun point reit forb in tu annder, and de me never return bakward. And dus goiq forb fro point tu point de me get bei vertiu and streqb dat bij dat de ufer nobelz feind bei digniti; and if de neits and ufer nobelz help hem dat de kum tu de ferdest lein tufor dem, wher der adversariz wer set, de rekweir de digniti dat de kwinq hab granted tu her bei gres. For if oni ov dem me kum tu dis sed lein, if hi bi wheit, az lebrer, dreper, fizican, or kiper ov de siti bin, de reten sute digniti az de kwinq hab, for de hav goten it; and den returniq agen homward, de me ge laik az it iz sed in de tcapter ov de kwinq. And if oni ov de ponz dat bi blak, az de smib, de mertcant, de taverner and ribold, me kum widout domedj in tu de sem uturest lein, hi cal get bei hiz vertiu de digniti ov de blak kwinq.

And yi cal understand when dis komiun pipel muv reit forb in her lein, and feind oni nobel person, or ov de pipel ov der adversariz, set in de point on oni seid tufor him, in dat kornep point hi me tek hiz adversari, wheder it bi on de reit seid or on de left. And de koz iz dat de adversariz bin suspicius dat de komon pipel lei in a wet tu rob her gudz, or tu tek her personz when de ge upward reit forb; and derfor hi me tek in de reit angel tufor him wun ov hiz adversariz, az hi had espeid hiz person, and in de reit angel az rober ov hiz gudz.

And wheder it bi goiq forward, or returniq fro blak tu wheit, or wheit tu blak, de pon must olwe ge in hiz reit lein, and olwe tek in de kornep dat hi feindeb in hiz we, but hi me not ge on neider seid til hi hab bin in de fardest lein ov destecker, and dat hi hab taken de netiur ov de drafts ov de kwinq; and den hi iz a firs, and den hi me ge on ol seidz korneweiz fro point tu point enli, az de

kwin, bœb feitiŋ and tēkiŋ huū hi feindeb in hiz we. And when hi iz dūs kumen untu de ples wher de nœbelz hiz adversariz wer set, hi cal bi med wheit firs and blak firs, after de point dat hi iz in; and der tekeb hi de digniti ov de kwin, and ol dīz biŋz me apir tu dem dat bihœlden de ple ov de tees.

And yi cal understand dat nœ nœbel man ot tu hav despeit ov de komon pipel, for it hab bin oft teimz sin dat bei der vertiu and wit deivers ov dem hav kumen tu reit hei and gret estet, az pops, bicops, emperurz and kiŋz, az wi hav in de histori ov Devid, dat woz med kiŋ ov a cepherd and wun ov de komon pipel, and ov meni ūfer. And in leik weiz wi rid ov de kontrari, dat meni nœbel men hav bin brot tu mizeri bei der defolt, az ov {Gyges}, white woz reit rite ov landz and ov ritceez, and woz sœ proud dat hi went and demanded ov de god Apolœ if der wer oni in de wurld mœr rite and mœr hapi dan hi woz. And den hi herd a vois dat iciud out ov de fos or pit ov de sakrifeizeez, dat a pipel nemd Agalanz Sofeid, white wer pur ov gudz and rite ov kuredj, woz mœr akseptabel dan hi white woz kiŋ. And dūs de god Apolœ aloud mœr de sapiens and de curti ov de pur man, and ov hiz litel men, dan hi did de estet and de person ov {Gyges}, ne ov hiz rite men. And it iz mœr tu alou a litel biŋ curli pursiud dan mutc gud teken in fir and dred. And for az mutc az a man ov lœ leinedj iz bei hiz vertiu enhanst, sœ mutc de mœr hi ot tu bi glœrius and ov gud renœm. Verdjil, dat woz born in Lombardi, ov de necon ov Mantua, and woz ov lœ and simpel leinedj; yet hi woz sovren in wizdom and seiens, and de mœst nœbel ov ol de points, ov huū de renœm woz, iz, and cal bi diuriŋ de wurld. Sœ it hapend dat anūfer pœt akst and demanded ov him wherfor hi set not de versez ov Hœmer in hiz buk. And hi anserd dat hi cud bi ov reit gret streŋb and fœrs dat cud pluk de klub out ov Herkiuliz'ez handz. And dīs sūfeizeb de stet and drafts ov de komon pipel.

DE ETR TCAFTER AND DE LAST OV DE
FœRE BUK. OV DE EPILOGÆCON AND
REKAPITIULÆCON OV HIS BUK.

{CAPITULO viij.}

For az mutc az wi si and nœ dat de memori ov de pipel iz not retentif but reit forgetful when sum hār loŋ telz and historiz white de kan not ol reten in her meind or rekord, derfor ei hav put in dīs prezent tcapter ol de biŋz abūsed az cortli az ei hav cœn.

Ferst, dīs ple or gem woz founden in de teim ov Evilmerœdak, kiŋ ov Babilon, and Ekzœrsiz, de filosofer, ūderweiz nemd Filometer, found it. And de kœz whei woz for de korekcon ov de kiŋ, leik az

it apireb in bri de ferst tcapterz. For de sed kiŋ woz sœ tiranus and felon dat hi meit sufer nœ korekcon, but slou dem and did du put hem tu deb dat korekted him, and had den du put tu deb meni reit weiz men. Den de pipel biŋ sorœful and reit ivil plīzd ov dīs ivil leif ov de kiŋ pred and rekweird de filosofer dat hi wud repreiz and tel de kiŋ ov hiz foli. And den de filosofer anserd dat hi cud bi ded if hi sœ did. And de pipel sed tu him, "Sertez, dou œtest suner wīl tu dei, tu dœnd dat dei renœm meit kum tu de pipel, dan de leif ov de kiŋ cud kontiniu in ivil for lak ov dei kounsel, or bei fœlt ov reprihencon ov di; or dou derest not du and cœ dat dou seest." And when de filosofer herd dīs hi promist tu de pipel dat hi wud put him in devoir tu korekt him. And den hi bigan tu biŋk him in whot maner hi meit eskep de deb, and kip tu de pipel hiz promis. And den dūs hi med in dīs maner and ordend de estceker ov siksti-fœr points, az iz afœr sed, and did du mek de form ov tcekerz ov gold and silver in hiūman figiur, after de faconz and formz, az wi hav deveizd and cœd tu yu tufœr in der tcapterz, and ordend de muviŋ and dœstet after dat it iz sed in de tcapterz ov dœstcesez. And when de filosofer had dūs ordend de ple or gem, and dat it plīzd ol dem dat sœ it, on a teim az de filosofer pled on it, de kiŋ kem and sœ it, and dezeird tu ple at dīs gem. And den de filosofer bigan tensein and tite de kiŋ de seiens ov de ple and de drsfts, seiŋ tu him ferst hou de kiŋ ot tu hav in him self piti, debonerti and reitweiznes, az it iz sed tufœr in de tcapter ov de kiŋ. And hi ensend tu him de astet ov de kwin and whot manerz ci ot tu hav; and den ov de alfinz, az kounselerz and djudjez ov de roiem; and after de netiur ov de neits, hou de ot tu bi weiz, tru and kurtois, and ol de order ov neithud; and den after de netiur ov de vikarz and ruks, az it apireb in der tcapter; and after dīs hou de komon pipel ot tu gœ itc in hiz ofis, and hou de ot tu serv de nœbelz. And when de filosofer had dūs tœt and ensend de kiŋ and hiz nœbelz bei de maner ov de ple and had reprihended him ov hiz ivil manerz, de kiŋ demanded him upon pen ov deb tu tel him de kœz whei and wherfor hi had med and founden dīs ple and gem, and whot biŋ muvd him dertu. And den de filosofer, konstœnd bei fir and dred, anserd dat hi had promist tu de pipel white had rekweird him dat hi cud korekt and repreiz de kiŋ ov hiz ivil veizez, but for az mutc az hi douted de deb and had sin dat de kiŋ did dūs sle de sedjez and weiz men dat wer sœ hardi tu blem him ov hiz veizez, hi woz in gret aggwic and sorœ hou hi meit feind a maner tu korekt and reprihend de kiŋ, and tu sev hiz œn leif; and dūs hi bot loŋ and studdid dat hi fond dīs gem or ple, white hi hab du set fœrb for tu amend and korekt de leif ov de kiŋ, and tu tœnj hiz manerz. And hi adjusted wīd ol dat hi had founden dīs gem, for sœ mutc az de lordz and nœbelz aboundiŋ in deleisez and ritceez,

and endjoiij temporal pis, cud esteu eidelnes bei pleij ov dis gem, and for tu giv hem kōz tu liv her pensifnes and sorēz in eveizij and stūdiij dis gem. And when de kij had herd ol diz kōzez hi bot dat de filosofer had found a gud maner ov korekcon, and den hi bajkt him gretli; and dūs bei dēseinment and lernij ov de filosofer hi tēnjd hiz leif, hiz manerz, and ol hiz ivil kondiconz. And bei dis maner it

hapend dat de kij dat tufēr teim had bin vicūs and disordinet in hiz livij woz med djust and vertiūs, deboner, grēcūs and ful ov vertiuz vntu ol pipel. And a man dat liveþ in dis wurld widout vertiuz liveþ not az a man but az a bist. Den let everi man, ov whot kondicon hi bi, dat rideþ or hireþ dis litel buk red, tek derbei ensampel tu amend him.

⟨EXPLICIT PER CAXTON.⟩

R E M A R K S .

Mr Vinsent Figinz apendz tu hiz reprint ov Kakston's ferst buk sum valiuabel "Remarks" on de stet ov de art ov printij when it woz in its infansi, and de metalz dat wer probabli emloid for mekiij de teips, from white, (wid hiz keind permic-ion,) wi ekstrakt de foloij:—

"Everi serkumstans konekted wid de histori ov de Art ov Printij, its invencon and progres, pozesez an interest white teim onli enlardjez and heitenz, az de ekspiriens ov de wurld's histori cez mer and mer fersibli de valiu ov de benefit it haz konferd on mankeind. It iz naturali, derfor, dat de onurd nemz ov de founderz ov our Art cud bi held in reverens, and ol de serkumstanzes konekted wid der erli eforts for its promecon cud bi regarded wid a dip and endiurij interest. Cserfer {Schœfer}, Faust, and Gutemberg, Kakston, Winkin de Word {Wynkyn de Worde}, and Pinson {Pynson}, ar familiar tu us ol, wheilst de literari stiudent and antikwari ritres der historiz and diskus der respektiv klemz. De Art woz in its erli stedj regarded az a mister, de veri karakter ov white invested it wid a pekiuliar atrakcon and importans in de eiz ov de uninieted; and it woz naturali dat dez hui ferst produst and promoted sute an important invencon, cud dezeir tu reten der sikret, and resiv de djüst reword ov der injeniuiti and skil. Tu dis wi me probabli askreib de fakt dat sute skanti partikiularz konekted wid de introdrukcon ov de Art hav bin handed down tu us; and de remarkabel serkumstans dat, when de djeneral prinsipelz bakem non, and printerz multipleid wid astonicij rapiditi, de pekiuliar sikrets, bei white de invanterz ov de Art had atend de ekselens obzervabel in der wurks, cud hav folod dem tu de grev, and bin lost tu posteriti.

"So log az de onli non mehod ov printij from a rezd surfes woz konfeind tu de kutij ite pedj on a blok ov wud, de lebur ov preperij tu print woz so tidius and slo, dat dis, de most skilful part ov de hol operecon, rekweird de lardjest amount ov de lebur emloid, and konsekwentli dat de hol ov de proses, and de pouer ov praktisij it, wer ov nesesity entrusted and tot tu de hol ov de personz emloid; and it iz tu konsistent wid de sefines ov hiuman natiur for us tu bi surprized dat diz men (probabli mir leburerz oridjinali) cud, when in pozecon ov dis valiuabel sikret, and notwidstandij de ordz ov sikresi administerd tu dem, dezeir tu praktis it in a greter degri for der on benefit dan bei wurkiij for nderz. Nor did de introdrukcon ov muvabel teips, kut singli, or in wurdz on separet bloks, veri gretli fasilitet de proses, or render de skild lebur rekweird mutc les.

"But when Cserfer konsivd de posibiliti ov produisij de hol ov de teip rekweird for hiz wurk from de eksekiucon ov wun kut alfabet, hi had in hiz on pozecon de noledj ov ol de skil. Hi meit in a separet apartment produis hiz teips, and kari dem tu leburerz ov infirivur skil, tu put dem tugeder and tek of de impreconz. Sute leburerz wud hav but litel pouer ov kariij awe and komiuniketij hiz teip-produisij proses tu nderz. And wi dis feind, dat oldo de art ov printij spread wid ekstraordinari rapiditi,—de invencon biij askreibd tu Gutemberg about de yir 1442, and at de teim ov its introdrukcon intu Ingland (1474) biij praktist in fifti diferent tounz in Djermani, Frans and Itali, our kuntriman woz totali ig-

norant, at de teim ov its introdrukcon, and aperentli for sum yirz after, ov de proses ov kastij teips.⁽¹⁾

"De selebreted Beibel bei Gutemberg—non az de Mazarin Beibel, a kopi ov white iz in de Britic Miuzium—and de splendid produkcon ov de {Psalmorum Codex} bei Cserfer, printed from kast metal teips, not ekseld bei enibij modern, had apird at Ments ten yirz bifor. De siti ov Ments had bin sakt, ol its printerz disperst, and der teips probabli melted intu bulets; de teip-foundri woz destroid, and de disperst printerz wer left wuns mer tu foredj out de niu mehod ov produisij der matirialz.

"Dat Kakston yuzd separet teips for de produkconz ov hiz pres, from de ferst, iz undouted; az olso iz de fakt dat de wer ov metal, and dat de metal woz kast in bloks redi tu resiv de leter from de hand ov de engrever; but dat ite leter woz so kut separetli, iz izili establiet bei obzervij dat bruout eni buk printed wid diz teips, no tu leterz kan bi found ekzaktli aleik; wheraz, if kast from a matriks, ite perfekt teip must hav bin a faksimili ov ol de nderz, insted ov haviij a mir famili leiknes. Nou ei feind so mutc diferens in de erlier wurks ov Kakston, dat ei am dispezd tu biij ite wurk had, if not ol tugeder niu teip, at list a veri lardj proporecon rikut.

"De ferst wurk atribiuted tu Kakston's pres in London, iz de {Game of the Chesse}; not dis edicon white ei hav produst, wid wudkuts, but de edicon white haz de det 1474. Nou dis buk berz sute a stroij leiknes tu de {Histori ov Troi}, white iz non tu hav bin printed at Kelon, dat ei hav no hezitecon in askreibij its produkcon tu dat siti. Apart from de similariti ov de teip,—white, konsiderij its diferens from eni yuzd in subsekwent wurks, iz suficient evidens tu satisfei mei meind,—ei feind an ekzakt similariti in de peper; de water-mark in de peper ov de {Gem ov Tees} biij de sem az dat in de peper ov de {Histori ov Troi}, twardz de end ov de buk (a bul'z hed pendent from part ov a Kabolik kros). De teip haz mer ov de sekretari karakter in it, iz mutc mer regularli kut, and de pres-wurk iz so mutc beter, (mer aven dan in Kakston's subsekwent wurks,) az tu indiket klarli dat, komensij

"1. De mister brøn over de opereconz ov a Teip-foundri, widin mei on rekolekcon, (berti-for yirz,) and de stil greter sikresi white had ekzisted in mei fader's ekspiriens, testifeiz dat de Art had bin perpetiuted bei a keind ov Druidikal or Mesonik indukcon from de ferst. An anekdot ov mei fader's erli strugelz me illustret dis. At de deb ov Mr Djzef Djakson, hum mei fader had servd ten yirz az aprentis and fer-man, der woz in progres, for de Yumiversiti Pres ov Oksford, a niu fount ov Dubel-Peika Grik, white had progres under mei fader's enteir manedjment. De den Delegets ov dat pres—de Rev. Dr Randolf and Rev. W. Djakson—sujested dat Mr Figinz cud finic de fount himself. Dis, wid nder oferz ov suport from dez hui had priviusli non him, woz de djerm ov hiz prosperiti (white hi olwez gretfuli aknoledjd). But when hi had underteken dis wurk, de difikliti prezented itself, dat hi did not no wher tu feind de punc-kuter. Nowun niu hiz adres; but hi woz suppezd tu bi a tol man, hui kem in a misterius we okejonali, hui nem nowun niu, but hi went bei de sobrike ov "de Blak Man." Dis old djentelman, a veri klever mekanik, livd tu bi a penconer on mei fader's bounty,—gratituid iz perhaps a beter wurd. Ei niu him, and kud never understand de oridjin ov hiz sobrike, unles Blak woz ment for dark, misterius, from de maner ov hiz kumij and goij from Mr Djakson's foundri.

wid de sekond edicon ov de 'Gem ov Tees,' de printer, *if de sem*, woz wurkiŋ under diferent serkumstansesz, wid diferent matirialz, and wid sumwhot les skil.

"De erli wurks ov Kakston, detij from de ilustrated 'Gem ov Tees,' eŋ evidensez ov de frikwent reniual ov de teips; and, oldŋ prœdiust in suksecon, sum veriecon in de apirans ov de leter iz perseptibel; nor iz dis surprreizij, az de ar evidentli kut upon veri soft metal, (probabli piuter,) and de presez ov doz dez had nŋ minz, sŋ far az wi nŋ, ov regiuletij de fŋrs wid white de preciur woz brŋt down upon de fes ov de teip.

"It wil bi sin, bei de sinopsis ov de karakterz white folŋ diz remarks, and bei de buk itself, dat Kakston yuzd kombinconz ov leterz, sutc az {be, bo, he, ho}, ets. Kakston woz, ŋerfor, de ferst tu print from logoteips, an eidia djust nou resusiteted bei Medjur Beniowski {Beniowski} and Mr Grin, from de tuam tu white it woz kondemd nirli fŋr hundred yirz ago."

De number ov distijkt leterz and kombinconz iz,—smŋl or lŋer-kes 106, kapital 22, nŋ K, U, X, or Z, biij rekweird in de buk. De praktikal printer kanot but admeir de pŋcent toil ov de ferst kompoziturz, in wurkiŋ wid a lŋer-kes kontenij a *hundred and siks* boksez for leterz, biseidz points and spesez.

"De kopi ov Kakston's buk white ei hav teken for mei geid iz in de Kij's Leibrerri at de Britic Miuzium. De fakt dat de oridjinal iz printed from *kut* metal teips, and iz a mikstiuur ov blak leter and de karakter kŋld sekretari, wid ŋl de eedz ov modifikecon and aproksimecon tu ite nder ov white de tuu steilz ar kepabel, meks de wurk ov riprœdiusij bei

minz ov kast teips from a siggel kut pŋnc sumwhot difikult; but az ei found de blak leter and its aproksimeconz predominet, ei hav endeuvrd, wheil kipiŋ bitwin de tuu steilz, tu adhir mŋr klŋsli tu de blak leter. Kud ei hav had a kopi ov de oridjinal biseid mi diuriŋ mei prŋgres, ei cud hav suksided mŋr tu mei ŋn satisfakcon, and komplited mei wurk in wun-fŋrb ov de teim. Az it iz, ei hep it wil not bi estimd a bad imitecon ov Kakston's buk; and az fiu personz, eksept doz huu hav deseidedli antikwerian tests, and de kiurius huu tek de trubel tu sik for diz old wurks in der prezent solitiud, hav eni eidia ov der apirans, or iven ov eni blak-leter buk, dis me not bi widout yuus in konveij a noledj ov diz biŋz intu kwortertz white de oridjinalz kan never rite.

"De peper upon white dis buk iz printed haz bin med eks-presli for its publikecon, wid de rid and wŋter-marks imiteted from de oridjinal,—dat iz tu se, tuu ov de wŋter-marks; for de sekond or Igglic edicon, from white ei hav bin kopiij, haz feiv distijkt wŋter-marks, neider ov white iz leik dat yuzd brŋout de ferst edicon. For de redines wid white dis trubel-sum wurk woz underteken, after ei had feld tu obtŋn it in several nder kwortertz, and de penz and ker yuzd tu asimilet it tu de oridjinal,—az ei biŋk, wid mŋte sukses,—ei ŋ mei aknoledjments tu Mr Wilmot, ov Corham {Shoreham} Milz, nir Sevenŋks.

"Mei mŋtiv in prœdiusij dis buk haz bin partli tu enebel mei kontemporariz betŋr tu apriciet de industri ov our wŋrdi kuntriman Wiliam Kakston, but mŋr especiali tu assist in rezij fundz for de komplicon and endowment ov a benevolent Institiucon for deked printerz. Cud de publik fil az mŋte interest in de Teariti az ei du, and de lerned biŋk wel ov dis publikecon, wi cal hav renderd a not unwŋrdi tribiut tu de memori ov Wiliam Kakston, in de komplicon and endowment ov de Printerz' Amzhouzez at Wud Grin, Totenham."

LEIF OV WILIAM KAKSTON.

FROM ÆE "PENI SEIKLOPEDIA."

WILIAM KAKSTON, tu hum Ingland ez ðe intrødukeon ov printij, woz born, akordij tu hiz en statment, in ðe Wild ov Kent. Ov ðe det ov hiz berþ nubij iz nøn wið sertenti, ðe Oldis (Oldys) plesez it in 1412. Luis and Oldis supoz ðat bitwin hiz fiftinþ and etinþ yirz hi woz put aprentis tu wun Robert Lardj, a merser or mercant ov konsiderabel eminens, hu woz afterwardz suksesivli cerif and lord meur ov Lundon; and hu, upon hiz deb, in 1441, rememberd Kakston in hiz wil bei a legasi ov twenti marks. Kakston, at ðis teim, had bikum a friman ov ðe Kumpani ov Merserz. Hiz noledj ov biznes, houeever, indiuust him, eider upon hiz en akount or az edjent ov sum mercant, tu travel tu ðe Lø Kuntriz for a cort teim. In 1464 wi feind him djoind in a komicon wið wun Robert Wheithil, tu kontiniu and konferm a triti ov tred and komers bitwin Edward IV. and Filip, Diuk ov Burgundi, or, if ðe found it nesasari, tu mek a niu wun. Æe ar steild in it ambasadorz and specal depiutiz. ðis komicon, at list, aførdz a pruf ðat Kakston had akweird a repiutecon for noledj ov biznes. Seven yirz afterwardz Kakston deskreibz himself az lidij a leif ov iz, when, "haviñ nø gret teardj or okiupacon," hi set about finicij ðe translecon ov (Raoul le Fevre's "Recueil des Histoires de Troye,"} white hi had komenst tu yirz bifør, in 1469. Æe oridjinal woz ðe ferst buk hi printed, and ðis translecon ðe ðerd. Ov Kakston's pursiuts and travelz abrød wi nø litel mør ðan ðat in hiz peregrineconz hi konfeind himself, for ðe møst part, tu ðe kuntriz ov Brabant, Flanderz, Holand and Ziland, and feinali enterd intu ðe servis, or at list ðe houshøld, ov Margaret, Dutes ov Burgundi, hu enkuredjd him tu finic hiz translecon ov Le Fevre's "Histori ov Troi," asisted him wið her kritisizmz upon hiz Inglic, and ampli reworded him upon ðe komplicon ov hiz lebur. From ðe prologz and epilogz ov ðis wurk wi diskuver ðat hi woz nou sumwhot advanst in yirz, and ðat hi had lernd tu eksersez ðe art ov printij, but bei whot steps hi had akweird ðis noledj kanot bi diskuverd; his teips ønli cø ðat hi akweird it in ðe Lø Kuntriz; hi ðuz not apir tu hav sin eni ov ðe biutiful prødukeconz ov ðe Roman, Venician and Parisian presez bifør hi had køzd hiz en fount ov leterz tu bi kut.

Æe oridjinal ov Rsul's Histori, ðe Orecon ov Djon Rusel on Tearlz, Diuk ov Burgundi, biij krieted a Neit ov ðe Garter, and ðe translecon ov

Rsul, wer, az far az wi nø, Kakston's ðri ferst wurks: ðe last finict in 1471. A Stanza bei Winkin de Word netisez an edicon ov (Bartholomæus de Proprietatibus Rerum} az printed bei Kakston at Køløn, (about 1470,) but ðe aktual ekzistens ov ðis edicon iz unnøn. Nor haz mør serten informacon yet bin obtend ov ðe ekzakt period ov Kakston's return tu hiz netiv kuntri. Æe yujnial supozicon haz bin ðat hi brot ðe Art ov Printij intu Ingland in 1474, and ðat ðis det iz indiketed bei ðe figiurz white ar yuneited in ðe senter ov hiz *deveis* az a printer. In 1477 houeever hi had undoutedli kwited ðe Lø Kuntriz and teken up hiz rezidens in ðe visiniti ov Westminster Abi, wher and in white yir hi printed hiz "(Dietes} and Seiz ov ðe Filosofez." Stø sez hi ferst eksersezid hiz biznes in an øld teapel nir ðe entrans ov ðe Abi; but a veri kiurius plakard, a kopi ov white, in Kakston's lardjest teip, iz nou at Oksförd in ðe let Mr Duz'ez leibrari, cøz ðat hi printed in ðe Almonri. It iz az foløz: (If it plese any man spirituel or temporel to bye ony Pyes of two and thre comemoracions of Salisburi vse enprynted after the forme of this present lettre whiche ben wel and trully correct, late him come to Westmonester in to the Almonesrye at the reed pale and he shal have them good chepe. Supplico stet cedula.)} Akordij tu Bagförd, Kakston's ofis woz afterwardz remuud tu Kij strit.

From ðe evidens ov Winkin de Word, in ðe kolofon ov hiz edicon ov ("Vitas Patrum,") 1495, it apirz ðat ðiz Leivz ov ðe Føsterz wer "transleted out ov Frenc intu Inglic bei Wiliam Kakston ov Westminster, letli ded," and ðat hi finict ðe wurk "at ðe last ðe ov hiz leif." Hiz deb, houeever, simz fikst, bei tu or ðri entriz in ðe paric akounts ov St Margaret, Westminster, tu ðe yir 1491 or 1492, in white wi rid ("Item; atte bureyng of William Caxton for iiij. torches vj. viij^d. Item; for the belle at same Bureyng, vj^d." Winkin de Word nø dout referd tu ðis teim.

Kakston, Mr Warton obzervz, bei transletij, or prøkiuriñ tu bi transleted, a gret number ov buks from ðe Frenc, gretli kontribiuted tu promøt ðe stet ov literatiur in Ingland. In regard tu hiz teips, Dr Dibdin sez, hi apirz tu hav med yus ov feiv distijkt sets, or founts ov leterz, ov white, in hiz akount ov Kakston's wurks, hi haz engrevd plets in fak-simili. Edward Rø Mørz, in hiz

“Diserteccon upon Inglic Teipografikal Founderz and Founderiz,” sez Kakston’z leter woz oridjinali ov ðe sort kold *Sekretari*, and ov ðis hi had tu founts; afterwardz hi kem nurer tu ðe *Inglic fes*, and had ðri founts ov *Gret Primer*, a ruod wun white hi yuzd 1474, anuder sumbiȝ beter, and a ðerd kut about 1482; wun ov *Dubel Peika*, gud, white ferst apirz 1490, and wun ov *Loy Primer*, at list nirli agriiȝ wið ðe bodiz white hav sins bin kold bei ðez nemz. Ol ov Kakston’z wurks wer printed iu whot ar kold blak leter.

Ðe foloȝ iz probabli az komplit a list az kan nou bi rekuerd ov ðe predukeconz ov Kakston’z pres:—

1. Le Recueil des Histoires de Troyes, compose par raoullle le feure, chapelain de Monseigneur le duc Philippe de Bourgoingne en l’an de grace mil cccclxiii. fol.

2. Propositio clarissimi Oratoris Magistri Johannis Russell, decretorum doctoris ac adtunc Ambasiatoris Edwardi Regis Anglie et Francie ad illustr. Principem Karolum ducem Burgundie super susceptione ordinis garterij, &c. 4to.

3. The Recuyell of the Historyes of Troye, composed and drawen out of diuerce bookes of latyn into Frensshe by Raoul le ffeure in the yere 1464, and drawen out ov frensshe in to Englysshe by William Caxton at the commaundement ov Margarete Duchess of Bourgoyne, &c., whyche sayd translacion and werke was begonne in Brugis in 1468 and ended in the holy cyte ov Colen 19 Sept. 1471, fol.

4. The Game and Playe of the Chesse, translated out of the French, fynysshid the last day of Marche, 1474, fol.

5. A second edition of the same, fol. (with wood-cuts).

6. A Boke of the hoole Lyf of Jason, (1475) fol.

7. The Dictes and notable wyse Sayenges of the Phylosophers, transl. out of Frenshe by lord Antoine Wydeville Erle Ryuyeres, empr. at Westmestre, 1477, fol.

8. The Morale Prouerbes of Cristyne (of Pisa), fol., 1478.

9. The Book named Cordyale; or Memorare Novissima, which treateth of The foure last Things, begun 1478, finished 1480, fol.

10. The Chronicles of Englonde, Westm., 1480, fol.

11. Descripcion of Britayne, 1480, fol.

12. The Mirroure of the World or thymage of the same, 1481, fol.

13. The Hystorye of Reynart the Foxe, 1481, fol.

14. The Boke of Tullius de senectute, with Tullius de Amicitia, and the Declamacyon, which laboureth to shew wherein Honour sholde reste, 1481, fol.

15. Godefroy of Boloynes; or, the last Siege and Conqueste of Jherusalem, Westm., 1481, fol.

16. The Polycronycon, 1482, fol.

17. The Pylgremage of the Sowle; transl. from the French, Westm., 1483, fol.

18. Liber Festivalis, or Directions for keaping Feasts all the Yere, Westm., 1483, fol.

19. Quatuor Sermones, (without date,) fol.

20. Confessio Amantis, that is to saye in Englysshe, “The Confessyon of the Louer,” maad and compyled by Johan Gower, squyer, Westm., 1483, fol.

21. The Golden Legende, Westm., 1483, fol.

22. Another edition of “The Legende,” sm. folio.

23. A third, fin. at Westmestre, 20b Me, 1483, fol.

24. The Booke callid Cathon, (Magnus,) transl. from the French, 1483, fol.

25. Parvus Chato, (without printer’s name or date, but in Caxton’s type,) folio.

26. The Knyght of the Toure, transl. from the French; Westm., (1484,) fol.

27. The Subtyl Historyes and Fables of Esope, transl. from the French, 1484, fol.

28. The Book of the Ordre of Chyvalry, or Knyghthode, transl. from the French, (assigned to 1484,) fol.

29. The Book ryal; or the Book for a Kyng, 1484, fol.

30. A Book of the noble Hystoryes of Kyng Arthur and of certen of his Knyghtes, which book was reduced in to Englysshe by syr Thomas Malory Knyght, 1485, fol.

31. The Lyf of Charles the Grete Kyng of Fraunce and Emperour of Rome, 1485, fol.

32. Another edition of the same, 1485, fol.

33. Thystorye of the noble ryght valyaunt and worthy Knyghte Parys and of the fayr Vyenne, the doulphyns daughter of Vyennoyes, transl. from the French, 1485, fol.

34. The Book of Good Maners, 1486, fol.

35. The Doctrinal of Sapyence, transl. from the French, 1489, fol.

36. The Book of Fayttes of Armes and ov Chyvalrye, a translation from the first part of Vegetius de Re Militari, 1489, fol.

37. The Arte and Crafte to knowe well to dye, transl. from the French, 1490, fol.

38. The Boke of Eneydos, compyled by Vyrgyle, translated from the French, 1490, fol.

39. The Talis of Cauntyrburye, (no date,) fol.

40. Another edition, (without date or place,) fol.

41. Infancia Salvatoris, 4to.

42. The Boke of Consolacion of Philosophie, whiche that Boecius made for his comferte and consolacion, (no date nor place,) fol.

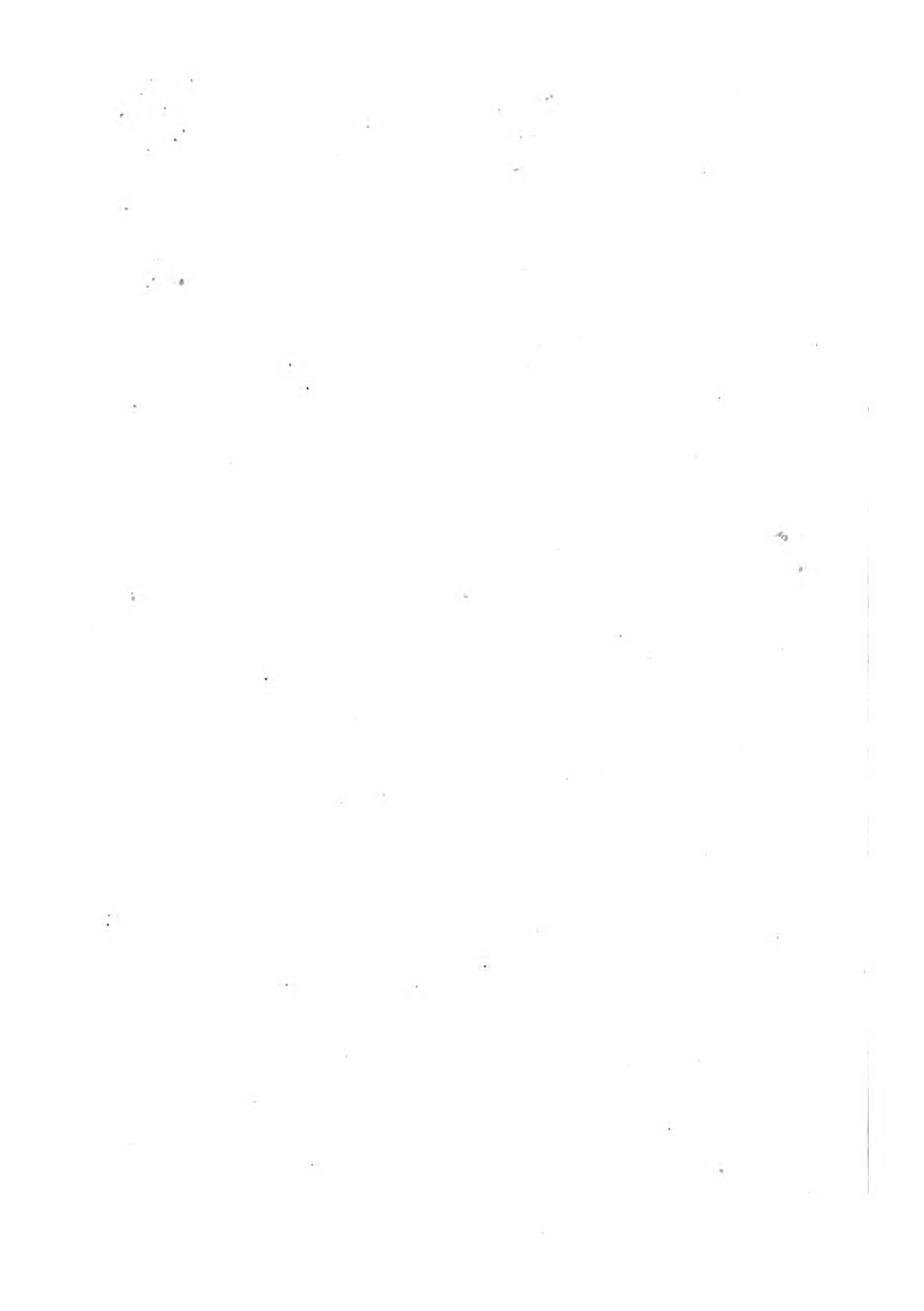
43. A collection of Chaucer’s and Lydgate’s minor poems, 4to.

44. The Book of Fame, made by Gefferey Chaucer, fol.

45. Troylus and Creseyde, fol.

46. A Book for Travellers, fol.

47. The Lyf of St Katherin of Senis, fol.
48. Speculum Vite Christi; or the myrroure of the blessyd Lyf of Jhesu Criste, fol.
49. Directorium Sacerdotum: sive Ordinale secundum Usum Sarum, Westm., fol.
50. The Worke (or Court) of Sapience, composed by John Lydgate, fol.
51. A Boke of divers Ghostly Maters, Westm., fol.
52. The Curial made by Maystre Alain Charretier, transl. from the French, fol.
53. The Lyf of our Lady, made by Dan John Lydgate, monke of Burye, fol.
54. The Lyf of Saynt Wenelfryde, reduced into Englysshe, fol.
55. A Lytel Tretise, intytuled or named "The Lucidarye, 4to.
56. Reverendissimi viri dni. Gulielmi Lyndewodi, LL.D. et epi Asaphensis constitutiones provinciales Ecclesie Anglicane, 24mo.
57. The Historye of Kyng Blanchardyne and Queen Eglantyne his wyfe, fol.
58. The Siege of the noble and invynceble Cytee of Rhodes, fol.
59. Statuta apud Westmonasterium edita, anno primo Regis Ricardi tercii, fol.
60. Statutes, made in the 1st, 2nd, and 3rd Parliaments of Henry VII., folio. (The only fragment known consists of two leaves.)
61. The Accidence, (mentioned in one of the sale catalogues of the library of T. Martin of Palgrave.)
62. The Prouffyttable Boke of mānes soule, called "The Chastysing of Goddes Chyldern, fol.
63. Horæ, &c., 12mc, a fragment of eight pages now at Oxford, in the library bequeathed to the Bodleian by the late F. Douce, esq.
64. A fragment of a Ballad, preserved in a volume of scraps and ballads in the British Museum.)
- Dr Dibdin haz inkluded, among de printed wurks ov Kakston, {" "Ouyde his Booke of Metamorphose," translated and fynysshed by me William Caxton at Westmestre the xxij. day of Apryll, the yere of our lord M. iiij.C. iiijth. And the xx yere of the regne of Kyng Edward the fourth,"} but it remenz in manuskript ønli, az far az iz nøn, in de Pepsian kolekcon nou depozited in Magdalen Koledj, Kembridj, and konsists ov de last feiv buks ov de "Metamorphosez" ønli. (Luis'ez *Leif ov Kakston*, 8vø, London, 1737; Oldis'ez akount ov him in de {*Biographia Brittanica*}; Worton'z *Histori ov Iglic Poetri*; de ferst volium ov Dibdin'z edicon ov Emz'ez *Teipografikal Antikwitiz*; and Tesmerz'ez *Beigrafikal Dikconari*.) De tu lardjest asembledjez ov de predukconz from Kakston'z pres, nou nøn, ar deez in de Brite Miuzium and in Erl Spenser'z leibrari at Olborp. De teitelz given in de prezent artikkel hav bin koleted wið de buks in de former ov ðiz kolekconz.







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