**Caxton's Book of Curtesye eBook**

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                character set, and this ASCII file was created by  
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                ASCII equivalent for two of these characters:   
                  1) The runic alphabet remnant “thorn,” which looks  
                     like a lower case “p” but with the vertical line  
                     extended further upward.  This character has a  
                     “th” sound and has been rendered as “[th]” in  
                     this ASCII version.  
                  2) The “paragraph” sign (a backward “P” with a  
                     double vertical line), which in this ASCII  
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**CAXTON’S BOOK OF CURTESYE**

Printed at Westminster about 1477-8 A.D. and Now Reprinted, with Two Ms. Copies of the Same Treatise, from the Oriel Ms. 79, and the Balliol Ms. 354

Edited by

*Frederick* J. *Furnivall*, M.A.

Editor of ‘The Babees Book, *Etc*.’ (’Manners and Meals in Olden Time’), *Etc*.  *Etc*.

London:   
Published for the Early English Text Society  
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Amen House, E.C. 4

1868 (reprinted 1882, 1898, 1932)

**PREFACE**

Though no excuse can be needed for including in our Extra Series a reprint of a unique Caxton on a most interesting subject, yet this Book of Curtesye from Hill’s *Ms*. was at first intended for our original series, I having forgotten lately that Caxton had written to ’lytyl Iohn,’ though some months back I had entered the old printer’s book for my second collection of Manners and Meals tracts for the Society.  After the copy of Hill—­which Mr W.W.  King kindly made for his fellow-members—­had gone to press, Mr Hazlitt reminded me of the Caxton, and its first and last lines in Mr Blades’s admirable book showed that Hill’s text was the same as the printed one.  I accordingly went to Cambridge to copy it, and there, before tea, Mr Skeat showed me the copy of *The Vision of Piers Plowman* which the Provost and Fellows of Oriel had been good enough to lend him for his edition of ‘Text B.’  Having enjoyed the vellum Vision, I turned to the paper leaves at its end, and what should they contain but an earlier and better version of the Caxton that I had just copied part of?[1] I drank seven cups of tea, and eat five or six large slices of bread and butter, in honour of the event;[2] and Mr Skeat, with his never-failing kindness, undertook to copy and edit the Oriel text for the Society.  With three

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texts, therefore, in hand, I could not well stick them at the end of the Postscript to the *Babees Book, &c.*,[3] and as I wanted Caxton’s name to this Book of Curtesye to distinguish it from what has long been to me *the* Book of Courtesy,—­that from the Sloane *Ms*. 1986, edited by Mr Halliwell for the Percy Society, and by me for our own E.E.T.S.—­and as also Caxton’s name is one ‘to conjure withal,’ I have, with our Committee’s leave, made this little volume an Extra Series one, and called it Caxton’s, though his text is not so good as that of the Oriel *Ms*.

[Footnote 1:  Mr Bradshaw was kind enough to copy the rest, and to read the whole of the proof with Caxton’s original.]

[Footnote 2:  I must be excused for not having found the poem before, as it is not in the Index to Mr Coxe’s Catalogue.  In the body of the work it is entered as “A father’s advice to his son; with instructions for his behaviour as a king’s or nobleman’s page. ff. 88, 89, 78.  Beg.

    “Kepeth clene and leseth not youre gere.”]

[Footnote 3:  The Treatises in *The Babees Book, &c.*, and the Index at the end, should be consulted for parallel and illustrative passages to those in Caxton’s text.]

On this latter point Mr Skeat writes:

“The Oriel copy is evidently the best.  Not only does it give better readings, but the lines, as a rule, run more smoothly; and it has an extra stanza.  This stanza, which is marked 54, occurs between stanzas 53 and 54 of the other copies, and is of some interest and importance.  It shows that Lidgate’s pupil, put in mind of Lidgate’s style by the very mention of his name, introduces a ballad of three stanzas, in which every stanza has a burden after the Lidgate manner.  The recurrence of this burden no doubt caused copyists to lose their place, and so the stanza came to be omitted in other copies.  Its omission, however, spoils the ballad.  Both it and the curious lines in Piers Ploughmans Crede,

    “For aungells and arcangells / all [th]ei whijt vse[th]  
    And alle aldermen / [th]at ben *ante tronum*,

“i.e. all the elders before the throne, allude to Rev. iv. 10.  This Crede passage has special reference to the *Carmelites* or *White* Friars.

“The first two leaves of the Oriel copy are misplaced inside out at the end; but this is not the only misarrangement.  The poem has evidently been copied into this *Ms*. from an older copy having a leaf capable of containing *six stanzas at a time*; which leaves were out of order.  Hence the poem in the Oriel *Ms*. is written in the following order, as now bound up, Stanzas 11 (l. 5)-18, 25-30, 37-42, 19-24, 49-54, 31-36, 43-48, 55-76, 8-11 (l. 4), 4 (l. 5)-7, 1-4 (l. 4).”

As an instance of a word improved by the Oriel text, may be cited the ‘*brecheles* feste’ of Caxton’s and Hill’s texts, l. 66, and l. 300,

    ffor truste ye well ye shall you not excuse  
      ffrom *brecheles feste*, & I may you espye  
      Playenge at any game of rebawdrye.—­*Hill*, l. 299-301.

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Could it be ‘profitless,’ from A.-Sax. *brec*, gain, profit; or ‘breechless,’ a feast of birch for the boy with his breeches off?  The latter was evidently meant, but it was a forced construction.  The Oriel *byrcheley* set matters right at once.

Another passage I cannot feel sure is set at rest by the Oriel text.  Hill’s and Caxton’s texts, when describing the ill-mannered servant whose ways are to be avoided, say of him, as to his hair, that he is

    Absolon with disheveled heres smale,  
      lyke to a prysoner of saynt Malowes,[1]  
      *a sonny busshe able to the galowes*.—­*Hill*, l. 462.

[Footnote 1:  An allusion to the strong castle built at St Malo’s by Anne, Duchess of Bretayne.—­Dyce.]

For the last line the Oriel MS. reads,

*a sonny bush myght cause hym to goo louse*,

and Mr Skeat says,—­“This is clearly the right reading, of which *galowes* is an unmeaning corruption.  The poet is speaking of the *dirty* state of a bad and ill-behaved servant.  He is as dirty as a man come out of St Malo’s prison; a sunny bush would cause him to go and free himself from minute attendants.  A ‘sunny bush’ probably means no more than a warm nook, inviting one to rest, or to such quiet pursuits as the one indicated.  That this is really the reading is shown by the next stanza, wherein the poet apologizes for having spoken too bluntly; he ought to have spoken of such a chase by saying that he goes *a-hawking* or *a-hunting*.  Such was the right euphemism required by ‘norture.’”

If this is the meaning, we may compare with it the old poet’s reproof to the proud man:

Man, of [th]i schuldres and of [th]i side [th]ou mi3\*te hunti luse and flee:  of such a park i ne hold no pride; [th]e dere nis nau3\*te [th]at [th]ou mighte sle.

*Early English Poems*, ed.  F.J.F., 1862, p. 1, l. 5.

and remember that one of the blessings of the early Paradisaical *Land of Cokaygne* is:

    Nis [th]er flei, fle, no lowse,  
    In clo[th], in toune, bed, no house.

*Ib.*, p. 157, l. 37-8.

We may also compare the following extract about Homer’s death from “Pleasant and Delightfull Dialogues in Spanish and English:  Profitable to the Learner, and not vnpleasant to any other Reader.  By *John Minsheu*, Professor of Languages in London. 1623,” p. 47.

“F ... a foole with his foolishnesse framed in his owne imagination may giue to a hundred wise men matter to picke out.

“I, So it hapned to the Poet Homer, that as he was with age blinde, and went walking by the sea shoare, & heard certaine Fishermen talking, that at that time were a *lowsing* themselues, and as he asked them, what fish they caught, they vnderstanding that he had meant their lice, they answered, Those that we [1]haue, we seeke for, and those that we [2]haue not wee finde, but as the good Homer could not see what they did, and for this cause could not vnderstand the riddle, it did so grieue his vnderstanding to obtaine the secret of this matter, which was a sufficient griefe to cause his death.”

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[Footnote 1:  i.  Haue in their clothes. i. lice.]

[Footnote 2:  i.  Haue not in hand.]

But the subject is not a very pleasant one for discussion, though the occupation alluded to in the Oriel Text must have been one of the pastimes of many people in Early England.

The book itself, *Lytill Johan*, is by a disciple of Lydgate’s—­see l. 366, p. 36-7—­and contains, besides, the usual directions how to dress, how to behave in church, at meals, and when serving at table, a wise man’s advice on the books his little Jack should read, the best English poets,—­then Gower, Chaucer, Occleve, and Lydgate,—­not the Catechism and Latin Grammar.  It was very pleasant to come off the directions not to conveye spetell over the table, or burnish one’s bones with one’s teeth, to the burst of enthusiasm with which the writer speaks of our old poets.  He evidently believed in them with all his heart; and it would have been a good thing for England if our educators since had followed his example.  If the time wasted, almost, in Latin and Greek by so many middle-class boys, had been given to Milton and Shakspere, Chaucer and Langland, with a fit amount of natural science, we should have been a nobler nation now than we are.  There is no more promising sign of the times than the increased attention paid to English in education now.

But to return to our author.  He gives Chaucer the poet’s highest gift, Imagination, in these words,

    what ever to say he toke in his entente,  
    his langage was so fayer & pertynante,  
      yt semeth vnto manys heryng  
      *not only the worde, but veryly the thyng*. (l. 343.)

And though the writer has the bad taste to praise Lydgate more than Chaucer, yet we may put this down to his love for his old master, and may rest assured that though the cantankerous Ritson calls the Bury schoolmaster a ‘driveling monk,’ yet the larking schoolboy who robbed orchards, played truant, and generally raised the devil in his early days (*Forewords to Babees Book*, p. xliv.), retained in later years many of the qualities that draw to a man the boy’s bright heart, the disciple’s fond regret.  We too will therefore hope that old Lydgate’s

                                      sowle be gon  
    (To) the sterred paleys above the dappled skye,  
    Ther to syng *Sanctus* insessavntly  
      Emonge the mvses nyne celestyall,  
      Before the hyeste Iubyter of all. (l. 381-5.)

In old age the present poem was composed (st. 60, p. 42-3); ’a lytill newe Instruccion’ to a lytle childe, to remove him from vice & make him follow virtue.  At his riper age our author promises his boy the surplusage of the treatise (st. 74, p. 50-1); and if a copy of it exists, I hope it will soon fall in our way and get into type, for ’the more the merrier’ of these peeps into old boy-life.

On one of the grammatical forms of the Oriel MS., Mr Skeat writes:

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“It is curious to observe the forms of the imperative mood plural which occur so frequently throughout the poem in the Oriel copy.  The forms ending in \_-eth\_ are about 31 in number, of which 17 are of French, and 14 of A.S. origin.  The words in which the ending \_-eth\_ is dropped are 42, of which 18 are of French, and 24 of A.S. origin.  The three following French words take *both* forms; *avyse* or *avyseth*, *awayte* or *awayteth*, *wayte* or *wayteth*; and the five following A.S. words, *be* or *beth*, *kepe* or *kepeth*, *knele* or *knelyth*, *loke* or *loketh*, *make* or *maketh*.  Thus the poet makes use, on the whole, of one form almost as often as the other (that is, supposing the scribe to have copied correctly), and he no doubt consulted his convenience in taking that one which suited the line best.  It is an instance of what followed in almost every case of naturalization, that A.S. inflections were added to the French words quite as freely as to those of native origin.  Both the \_-eth\_ and \_-e\_ forms are commonly used without the word *ye*, though. *Be ye* occurs in l. 58.  In the phrase *avise you* (l. 78), *you* is in the accusative.”

Commenting also on l. 71 of Caxton and Hill, Mr Skeat notices how they have individualised the general ‘child’ of the earlier Oriel text:

“71.  Here we find *child* riming to *mylde*.  In most other places it is *Johan*.  The rime shows that the reading *child* is right, and *Johan* is a later adaptation.  The Oriel MS. never uses the word *Johan* at all; it is always *child*.”

I may remark also, that on the question lately raised by Mr Bradshaw, ’who before Hampole,[1] or after him, used *you* for the nominative as well as the correct *ye*,’ Hill uses both *you* and *ye*, see l. 47, 51, 52, &c., though so far as a hasty search shows, Lydgate, in his Minor Poems at least, uses *ye* only, as do Lord Berners in his *Arthur of Lytil Brytayne*, ab. 1530, the Ormulum, Ancren Riwle, Genesis and Exodus, William of Palerne, Alliterative Poems, Early Metrical Homilies, &c.[2]

[Footnote 1:  *Pricke of Conscience*, p. 127, l. 4659; and p. xvii.]

[Footnote 2:  Mr Skeat holds that in the various reading *3\*ow drieth* from the Univ.  Coll.  Oxford MS. (of the early part of the 15th century) to the Vernon MS. *[th]ou drui3\*est*, l. 25, Passus 1, of the Vision of Piers Plowman, the 3\*ow is an accusative, “exactly equivalent to the Gothic in the following passage—­’*hwana* [th]aursjai, gaggai du mis, *i.e*. *whom* it may thirst, let him come to me.’  John vii. 37.  I conclude that 3\*ow is accusative, not dative.  The same construction occurs in German constantly, ‘*es duerstet mich*’ = it thirsts me, I thirst.”]

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The final *d*, *f*, *t*, of Hill’s MS., often have a tag to them.  As they sometimes occur in places where I judge they must mean nothing, I have neglected them all.  Every final *ll* has a line through it, which may mean *e*.  Nearly every final *n* and *m* has a curly tail or line over it.  This is printed *e* or *[=n]*, though no doubt the tail and line have often no value at all.  The curls to the *r*s are printed *e*, because *ther* with the curly *r*, in l. 521, Hill, rimes to *where* of l. 519.

At the end of Caxton’s final *d* and *g* is occasionally a crook-backed line, something between the line of beauty and the ordinary knocker.  This no doubt represents the final *e* of MSS., and is so printed, as Mr Childs has not the knocker in the fount of type that he uses for the Society’s work.  Caxton’s *[=n]* stands for *u*n in the \_-aunce\_, \_-aunte\_, of words from the French.  No stops or inverted commas have been put to Caxton’s text here, but the stanzas and lines have been numbered, and side-notes added.

“The *Book of Curtesye*,” says Mr Bradshaw, “is known from three early editions.  The first, without any imprint, but printed at Westminster by Caxton ab. 1477-78,[1] the only known copy of which is here reproduced.  The second (with the colophon ’Here endeth a lytyll treatyse called the booke of Curtesye or lytyll John.  Emprynted atte Westmoster’) is only known from a printer’s proof of two pages[2] preserved among the Douce fragments in the Bodleian.  It must have been printed by Wynkin de Worde in Caxton’s house ab. 1492.  In the third edition it was reprinted at the end of the *Stans puer ad Mensam* by Wynkin de Worde ab. 1501-1510.  The Cambridge copy is the only one known to remain of this edition.”

[Footnote 1:  In his type No. 2, *Blades*, ii. 63.]

[Footnote 2:  In Caxton’s type No. 5, *Blades*, ii. 235 (not 253 as in Index).]

I have no more to say:  but, readers, remember this coming New Year to do more than last for what Dr Stratmann calls “the dear Old English.”  Think of Chaucer when his glad spring comes, and every day besides; forget not Langland or any of our early men:

         &nb  
sp;                                    reporte  
    & revyue *th*e lawde of the\_m\_ th\_a\_t were  
    famovs i\_n\_[1] owr\_e\_ langage, these faders dere,  
      whos sowles i\_n\_ blis, god et\_er\_nall avaunce,  
      *th*at lysten so[2] owr\_e\_ langage to enhavnce!

(*Hill*, l. 430-4.)

[Footnote 1:  Founders of, *Oriel* MS.]

[Footnote 2:  some, *Hill*; so, *Oriel*.]

*3, St George’s Square, N.W.*

15 Dec., 1867.\_

The Book of Curtesye.

[The Book of Curtesy.]

[*From the Oriel MS. lxxix.*]

[1]

**Page 7**

Lytle childe, sythen youre tendre infancie  
  Stondeth as yett vndir yndyff[e]rence,  
To vice or vertu to moven[1] or Applie, 3  
[Sidenote 1:  MS. coorven]  
  And in suche Age ther is no prouide\_n\_ce,  
Ne comenly no sadde intelligence,  
    But ryght as wax receyueth printe and figure,  
    So chylder ben disposed of nature,

[2]

Vice or vertu to Folowe and ympresse  
  In mynde; and therfore, to stere and remeve  
You from vice, and to vertu thou[1] dresse, 10  
[Sidenote 1:  *Read* you]  
  That on to folow, and the other to eschewe,  
  I haue devysed you this lytill newe  
    Instrucc\_i\_on according to your\_e\_ age,  
    Playne in sentence, but playner in langage. 14

(*Richard Hill’s Commonplace Book, or Balliol MS. 354, ffl C lx.*)

[Sidenote:  *Hill’s Text.*]

Here begynnyth lytill[e] Ioh\_a\_n.

P) Lytell[e] Iohan, sith yo\_u\_r tender\_e\_ enfancye  
    Stondyth as yet vnder\_e\_ Indyfference  
  To vyce or vertu to mevyn or applie,  
    & in suche age *ther*[1] ys no p\_ro\_vydence, 4  
    Ne come\_n\_ly no sage Intelygence,  
      But as wax receyvith prynt or fygure,  
      So chyldren bene disposed of nature

[Footnote 1:  The *th* is the same as the *y*.]

P) Vyce or vertu to folowe, & enpresse 8  
    In mynde; & *ther*for to styre & remeve  
  you frome vice, & to vertu addresse,  
    That on to folow, & *tha*t o\_ther\_ to eschewe,  
    I haue devysed you this lytill[e] newe 12  
      Instrucc\_i\_on[1] accordyng vnto yo\_u\_r age,  
      playn In sentence, but playner\_e\_ In langage.

[Footnote 1:  The mark of contraction is over the *n*:  t.i. the *n* has its tail curled over its back like a dog’s.]

[The Book of Courtesye.]

[*Caxton’s Text.*]

[1]

[Sidenote:  Leaf 1 a.]

  Lytyl Iohn syth your tendre enfancye  
  Stondeth as yet vnder / in difference  
[Sidenote:  As Infancy is indifferent]  
To vice or vertu to meuyn or applye 3 [Sidenote:  whether it follows vice or virtue,] And in suche age ther is no prouidence  
Ne comenly no sad\_e\_ Intelligence  
But as waxe resseyueth prynte or figure  
So children ben disposid\_e\_ of nature 7

[2]

Vyce or vertue to folowe and\_e\_ enpresse  
In mynde / and\_e\_ therfore / to styre & remeue  
You from vice / and\_e\_ to vertue addresse 10  
That one to folowe / and that other teschewe  
I haue deuysed you / this lytyl newe  
[Sidenote:  I have written this new treatise to draw you from vice, and  
turn you to virtue.]  
Instrucc\_i\_on / acordyng\_e\_ vnto your age  
Playne in sentence / but playner in la\_n\_gage 14

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\* \* \* \* \*

THE ORIEL TEXT.

[3]

Taketh hede therfore and herkyn what I say,  
   And yeueth therto hooly your\_e\_ adu\_er\_tence,  
Lette not your\_e\_ eye be here and your\_e\_ hert away, 17  
   But yeueth herto your\_e\_ besy diligence,  
   And ley aparte alle wantawne insolence,  
      Lernyth to be vertues and well thewid;  
      Who wolle not lere, nedely must be lewid. 21

[4]

Afore all thyng, fyrst and principally,  
   In the morowe when ye[1] shall vppe ryse,  
[Sidenote 1:  MS. he.]  
To wyrship god haue in your\_e\_ memorie; 24  
   Wyth cristis crosse loke ye blesse you thriese,  
   Youre pater-nosteir seyth in devoute wyse,  
     Aue maria wyth the holy crede,  
     Than alle the after the bettir may ye spede. 28

[5]

And while ye be Abouten honestely  
  To dresse your\_e\_-self and don on your\_e\_ aray,  
Wyth your\_e\_ felawe well and tretably 31  
  Oure lady matens Avyseth that you say,  
  And this obseruaunce vseth eu\_e\_ry day,  
    Wyth prime and owris, and wythouten drede  
    The blyssed lady woll graunte you your\_e\_ mede. 35

[Sidenote:  *Hill’s Text.*]

P) Take hede *ther*for, & harken what I saye,  
    & geve *ther*to yowr\_e\_ good advertence, 16  
  lette not yo\_u\_r ere be here, & yo\_u\_r herte awaye,  
    But pute you *ther*to besy delygence,  
    Laying a-p\_ar\_te all[e] wanton Insolence,  
      lernyd to be v\_er\_tuvs & well[e] thewed; 20  
      who will[e] not lerne, nedely he must be lewed.

P) Afore all[e] thyng, & pryncypally  
   In the mornyng wha\_n\_ ye vp ryse,  
  To worship god haue in memory; 24  
   w\_i\_t\_h\_ cryst\_is\_ crosse loke ye blesse ye thryse,  
   yo\_u\_r pater\_e\_ nost\_er\_ say i\_n\_ devoute wyse,  
     Aue maria / w\_i\_t\_h\_ the holy crede;  
     The\_n\_ all[e] *th*e day the bett\_er\_ shall ye spede. 28

P) And while ye dresse yo\_u\_r selfe, honestly  
    To dresse yo\_u\_r selfe & do on yo\_u\_r araye,  
  w\_i\_t\_h\_ yo\_u\_r felowe well[e] & tretably  
    Owr\_e\_ lady matens loke *tha*t you say; 32  
    And this obs\_er\_vance vse ye eu\_er\_y day,  
      w\_i\_t\_h\_ pryme & owers w\_i\_t\_h\_-owt drede.  
     *th*e blessyd lady will quyte you yo\_u\_r mede.

**CAXTON’S TEXT.**

[3]

Take hede therfore / and herkne what I saye  
[Sidenote:  Attend therefore to what I say.]  
And\_e\_ gyue therto / your good\_e\_ aduertence  
Lete not your ere be here & your herte awaye 17  
But put ye therto / besy diligence  
Leyng\_e\_ aparte al wantown Insolence  
Lerneth to be vertuous / and wel thewed\_e\_  
[Sidenote:  Learn good manners.]  
Who wil not lerne / nedely he must be lewed 21

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[4]

[Sidenote:  Leaf 1 b.]

Afore alle thing\_e\_ / and\_e\_ principally  
In the morenyng\_e\_ / whan ye vp rise  
[Sidenote:  On rising,]  
To worshipe god\_e\_ / haue in memorie 24  
With crystes crosse / loke ye blesse you thrise  
[Sidenote:  cross yourself,]  
Your pater noster / saye in deuoute wyse  
[Sidenote:  say your Pater Noster, Ave, and Creed.]  
Aue maria / with the holy crede  
Thenne alle the day / the better shal ye spede 28

[5]

And while that ye be aboute honestly  
To dresse your self / & do o[=n] your araye  
[Sidenote:  While dressing,]  
With your felawe / wel and tretably 31  
Oure lady matyns / loke that ye saye  
[Sidenote:  say our Lady’s Matins,]  
And\_e\_ this obserua[=n]ce / vse ye every daye  
With pryme and ouris / withouten drede  
[Sidenote:  Prime, and Hours.]  
The blessid\_e\_ lady / wil quyte you your mede 35

\* \* \* \* \*

THE ORIEL TEXT.

[6]

Kembe your\_e\_ hede and loke ye kepe hit clene,  
  Your\_e\_ eris twayne suffre not foule to be;  
In your\_e\_ visage wayteth no spotte be sene, 38  
  Purge your\_e\_ nase, let hit not combred be  
  Wyth foule matiers Ayenst all oneste,  
    But wyth bare hande no matier from hit feche,  
    For that is a foule and an vncurtays teche. 42

[7]

Youre handes wassheth, that is an holsom thyng,  
  Youre nayles loke they be not geet blake,  
Suffre hem not to ben ouer long growyng; 45  
  To your\_e\_ aray good hede I warne you take,  
  That manerly ye seet hit vp and make,  
    Your\_e\_ hode, your\_e\_ gowne, your\_e\_ hose, and eke your\_e\_ scho,  
    Wyth all array longyng your\_e\_ body to. 49

[8]

Kepeth clene and leseth not your\_e\_ gere,  
  And or ye passen oute of your\_e\_ loggyng,  
Euery garment that ye schulle vppon you were, 52  
  Awayteth welle that hit be so syttyng  
  As to your\_e\_ degre semeth moost on accordyng;  
    Than woll men sey, ’for soth this childe is he  
    That is well taught and loueth honeste.’ 56

[Sidenote:  *Hill’s Text.*]

[Sidenote:  ffl C lx back.]

P) Kembe yo\_u\_r hede, & loke you kepe yt clene; 36  
    yo\_u\_r eres twayn suffre not fowle to be;  
  In yo\_u\_r wysage loke no spote be sene;  
    purge yo\_u\_r nose; lett no ma\_n\_ in yt se  
    The vile matter; yt ys none honeste; 40  
      Ne w\_i\_t\_h\_ yo\_u\_r bare hond no fylth fro\_m\_ yt feche,  
      ffor *tha*t ys fowle, & an vncurtoys teche.

**Page 10**

P) Yo\_u\_r hond\_is\_ wasshe; yt ys an holsom thyng;  
    yo\_u\_r naylis loke they be not gety blake, 44  
  Ne suffre not the\_m\_ over longe growyng.   
    To yo\_u\_r A-raye I warne you good hede take,  
    Manerly & ffyte loke you yt make;  
      yo\_ur\_ hood / gown\_e\_ / hosen / & eke yo\_u\_r sho, 48  
      w\_i\_t\_h\_ all yo\_u\_r araye longyng yo\_u\_r body to.

P) Kepe you clene, & lose not yo\_u\_r gere;  
    & or you passe owt of yo\_u\_r lodgyng,  
  Eu\_er\_y garment *tha*t ye shall[e] were, 52  
    Awayte well[e] *tha*t yt be so syttyng  
    & to yo\_u\_r degre semed accordyng;  
      Tha\_n\_ will[e] me\_n\_ say, “for sothe *th*is child ys he  
     *tha*t ys well[e] tawght, & loweth honeste.” 56

**CAXTON’S TEXT.**

[6]

Kembe your hede / & loke ye kepe it clene  
[Sidenote:  Comb your head;]  
Your eres tweyne / suffre not fowl to be  
[Sidenote:  clean your ears]  
In your visage / wayte no spot be sene 38  
Purge your nose / lete noman in it see  
[Sidenote:  and nose;]  
The vile mater / it is none honeste  
Ne with your bare honde / no filth fro it fecche  
[Sidenote:  don’t pick it.]  
For that is fowl / and an vncurtoys teche 42

[7]

[Sidenote:  Leaf 2 a.]

Your hondes wesshe / it is an holsom thing\_e\_  
Your naylis loke / they be not gety blacke  
Ne suffre not hem / to be ou\_er\_ longe growyng 45  
[Sidenote:  Wash your hands; don’t keep your nails jet-black or too  
long.]  
To your araye / I warne you good hede take  
That manerly ye fytte it vp and make  
[Sidenote:  Wear fit clothes, that fit well]  
Your hood\_e\_. gowne. hosyn / & eke your sho  
With al your aray longyng your body to 49

[8]

Kepe you clene / and lose not your gere  
And or ye passe / out of your loggyng\_e\_  
Euery garment / that ye shal on were 52  
Awayte wel / that it be so syttyng\_e\_  
As to your degre / semeth accordyng\_e\_  
[Sidenote:  and suit your station;]  
The\_n\_ne wil men saye / forsoth this childe is he  
[Sidenote:  the men will praise you.]  
That is wel taught / and louyth honeste 56

\* \* \* \* \*

THE ORIEL TEXT.

[12]

Avise you well Also for eny thyng,  
  The schirche of prayer is the house and place,  
Be ware ther\_e\_-for\_e\_ of clappe or Ianglyng, 80  
  For in the schirche that is full gret trysspace,  
  And A token of hem that lacken grace;  
    Ther beth demur\_e\_ and kepeth your\_e\_ sylence,  
    And serueth god wyth all your\_e\_ deligence. 84

[13]

**Page 11**

To helpe the prest whan he shall sey the masse,  
  Whan hit shall happen you or be-tyde,  
Remeue not ferr\_e\_ ne from his p\_re\_sence passe, 87  
  Kneleth or stondeth deuoutly hym be-syde,  
  And not to nyghe; your\_e\_ tounge mooste be applied  
    To Answere hym wyth[1] v[o]ice full moderate;  
[Sidenote 1:  MS. wyth hym wyth.]  
    Avyse you well, my lityll childe, Algate 91

[14]

To mynystre wyth de-voute Reuerence,  
  Loke that ye do your\_e\_ humble obseruaunce  
Debonarly wyth [dewe] obideence, 94  
  Cyrcum-spectly, wyth eu\_er\_[y] circumstaunce  
  Of porte, of chere, demevir\_e\_ of countenaunce,  
    Remembryng, the lord aboue is he  
    Whom to serue is grettest liberte. 98

[Sidenote:  *Hill’s Text.*]

P) Avyce you well[e] also for any thynge,  
    The chyrche, of p\_ra\_yer ys howse & place;  
  be ware *ther*for of clappe or Iangelynge, 80  
    ffor i\_n\_ the chyrche yt ys a full[e] gret trespas,  
    & a token of suche as lacketh g\_ra\_ce.   
      Ther be ye demvre, & kepe ye scilence,  
      And s\_er\_ve ye god w\_i\_t\_h\_ all yo\_u\_r delygence. 84

[Sidenote:  ffl C lxj.]

P) To helpe *th*e P\_re\_est wha\_n\_ he sayth masse,  
    wha\_n\_ yt shall[e] happen you or betyde,  
  Remeve not fer, ne fro\_m\_ his p\_re\_sence passe;  
    knele or stonde you devovtly hy\_m\_ besyde, 88  
    & not to ny[=g]h:  yo\_u\_r tonge mvst be applyde  
      To answere hy\_m\_ w\_i\_t\_h\_ woyce moderate.   
      Avyce you well, my lytill child, algate

P) To mynyster w\_i\_t\_h\_ devout reverence; 92  
    loke ye do yo\_u\_r hu\_m\_ble observaunce  
  Debonerly wyth dewe obedyence,  
    Circu\_m\_spectly w\_i\_t\_h\_ euery circu\_m\_stavnce  
    Of poort, & chere of goodly covntenavnce, 96  
      Remembryng well *th*e lorde a-bove ys he,  
      whome to s\_er\_ve ys grettest lyberte.

**CAXTON’S TEXT.**

[12]

Auyse you wel also / for ony thinge  
The chirche of prayer / is hous and place  
Beware therfore / of clappe or Iangelyng\_e\_ 80  
[Sidenote:  Don’t chatter,]  
For in [th]^e chirche / it is a ful grate trespaas  
And a token of suche / as lackyth grace  
There be ye demure / and kepe ye scilence  
[Sidenote:  but be silent, and serve God.]  
And serue ye god / with al your diligence 84

[13]

[Sidenote:  Leaf 3 a.]

To helpe the preest / whan he saith masse  
[Sidenote:  When you help the priest at Mass,]  
Whan it shal happen you or betyde  
Remeue not fer / ne from his presence passe 87  
Knele or stonde ye / deuoutly hym besyde  
[Sidenote:  kneel or stand near him,]  
And not to nyg[=h] your to\_n\_ge muste be applide  
Tanswere hym / with voys ful moderate  
[Sidenote:  and answer him in a moderate tone.]  
Auyse you wel / my lityl childe algate 91

**Page 12**

[14]

To mynystre / with deuoute reuerence  
[Sidenote:  Minister reverently]  
Loke ye do / youre humble obseruance  
Debonairly / with due obedyence 94  
Circumspectly / with euery circumstaunce  
[Sidenote:  and circumspectly.]  
Of poort and chere / of goodly counte[=n]ance  
Remembryng\_e\_ wel the lord\_e\_ / a boue is he  
Whom to serue / is grettest liberte 98

\* \* \* \* \*

THE ORIEL TEXT.

[15]

And whan ye speke, loketh men in the face[1]  
[Sidenote 1:  MS. visage.]  
  Wyth sobre chere and goodly semblaunce;  
Cast not your\_e\_ eye asyde in odir place, 101  
  For that is a tokyn of wantowne inconstaunce,  
  Which wolle appeyre your\_e\_ name, and disauau\_n\_ce;  
    The wyse man seyth, ’who hathe this signes thre  
    Ne is not like a good man [for] to be—­’ 105

[16]

‘Yn hert,’ he seyth, ’who that is inconstaunte,[1]  
[Sidenote 1:  MS. inconstaunce]  
  A waveryng eye, glyddryng but sodenly  
From place to place, and A fote[2] variaunte[3] 108  
[Sidenote 2:  MS. fore.]  
[Sidenote 3:  MS. variaunce.]  
  That in no place abydeth stabully—­  
  Thes ben signes,’ the wyse man seyth sekerly,  
    ’Of suche a wyght as is vnmanerly nyce,  
    And is full like dissposed be to vice.’ 112

[17]

And wayte, my childe, whan ye stond at the table,  
  Of souereyne or maister whether hit be,  
Applieth you [for] to be seruysable, 115  
  That no defaute in you may founde be;  
  Loke who doth best and hym envyeth ye,  
    And specially vseth attendaunce,  
    Whiche is to souereyne thyng of gret plesaunce. 119

[Sidenote:  *Hill’s Text.*]

P) And wha\_n\_ ye speke, loke me\_n\_ in *th*e face  
    w\_i\_t\_h\_ sobre chere & goodly semblavnce; 100  
  Caste not eye a-side in no other\_e\_ place,  
    ffor *tha*t ys a token of a wanton constavnce  
    which will[e] apayre yo\_ur\_ name, & dysavance.   
      The wyse ma\_n\_ sayth, ’who hath these thy\_ngis\_ iij, 104  
      ys not lyke a good man for to be:’

P) ‘In herte,’ he sayth, ’who *tha*t ys Inco\_n\_stavnte,  
    A waverynge eye, glydyng sodenly  
  ffro place to place, & a foote varyavnte 108  
    that in no place a-bydyth stabli,  
    ‘Thyse bene *th*e thyng\_is\_,’ *th*e wysma\_n\_ sayth sekerly,  
      ’Off suche a wayghte *tha*t be vnmanerly nyce,  
      & be full[e] lykely dysposed vnto vyce.’ 112

P) Awayte, my chyld, wha\_n\_ ye stonde at table,  
    Off mayster or soverayne whe\_ther\_ yt be,  
  Applye you for to be servysable  
    That no defawte in you fownden be; 116  
    loke who dothe best, & hym folow ye,  
      & in especyall[e] vse ye attendavnce  
      wheryn ye shall[e] yo\_u\_r selfe best avaunce.

**Page 13**

**CAXTON’S TEXT.**

[15]

And whan ye speke / loke men in the face  
[Sidenote:  When you speak to men, look ’em in the face.]  
With sobre chere / and\_e\_ goodly semblaunce  
Caste not your eye a syde / in other place 101  
For that is a token of wantou[=n] inconsta\_n\_ce  
Whiche wil appeyre your name & disaua[=n]ce  
The wise ma\_n\_ saith who hath these thi\_n\_gis thre  
[Sidenote:  The wise Man says]  
Is not lyke a good\_e\_ man for to be 105

[16]

[Sidenote:  Leaf 3 b.]

In herte he seith / who that is inconsta[=n]te  
A waueryng eye / glydyng sodeynly  
[Sidenote:  an inconstant man with a wavering eye and a wandering foot]  
Fro place to place / & a foot varia[=n]te 108  
That in no place / abydeth stably  
These ben [th]^e signes / the wisema\_n\_ seith sikerly  
Of suche a wight / as is vnmanerly nyce  
And is ful likely disposid vnto vyce 112  
[Sidenote:  will turn to vice.]

[17]

Awayte my chylde / whan ye sta\_n\_de atte table  
[Sidenote:  When you serve at table,]  
Of maister or souerayn / whether it be  
Applye you for to be seruysable 115  
[Sidenote:  be attentive and tidy,]  
That no defaute in you founden be  
Loke / who doth best / and hym ensiewe ye  
And in especyal / vse ye attendaunce  
[Sidenote:  specially to well-off men.]  
Wherein ye shal your self best auaunce 119

\* \* \* \* \*

THE ORIEL TEXT.

[18]

A[s] ye be comaundyd, so ye do algate,  
  Beth not wyth-oute cause from the tabul absent;  
Hit is plesaunce vnto the gret astate 122  
  To se theyr\_e\_ saruaunt about them p\_re\_sent;  
  Haunteth no halkes, for then ye woll be schent.   
    Lette maner and Mesure be your\_e\_ guydes twey,  
    So shall ye best please, I dare well sey. 126

[19]

Rewarde all-way the loke and countenaunce  
  Of your\_e\_ master, or of your\_e\_ souereine,  
Ther shall ye best preue what is plesaunce, 129  
  And what displesaunce; this is the soth serteyne,  
  The chere discureth often tyme both twayne,  
    And eke the chere may some tyme you addresse  
    In thyng that langage may not [th]an expresse. 133

[20]

And what ye here there, loke ye kepe hit secre,  
  Besy report of mystrust is cheff norice;  
Mekell langage may not all fautles be; 136  
  Than doth, my childe, as teicheth you the wyse,  
  Whiche vnto you this wysdome dothe devise,  
    ’Here and see, be still in euery prees,[1]  
[Sidenote 1:  MS. ‘in euery place and in prees.’ *Place* was to have  
been the last word; *and in prees* was carelessly *added*, instead of  
striking out *place*.—­Sk.]  
    Passe forth your\_e\_ way in silence and in pees.’

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[Sidenote:  *Hill’s Text.*]

P) As ye be co\_m\_avnded, so do ye algate; 120  
    be not cavseles fro *th*e table absente;  
  yt ys a grete pleasure to *th*e high estate[1]  
[Sidenote 1:  noble, lord.]  
    To se his s\_er\_vaunttes abowte hy\_m\_ presente.  
    havnte no halke, for the\_n\_ ye will[e] be shente; 124  
      lette maner\_e\_ & mesure be yo\_u\_r gydes twayne;  
      so shall[e] ye best please, I dare savely sayne.

P) Reward also thy loke & contenavnce,  
    Off yo\_u\_r master or of yo\_u\_r soverayne, 128  
  so shall[e] ye best p\_re\_ve what ys his plesavnce  
    or ell\_is\_ his dysplesavnce:  this ys s\_er\_tayne,  
    The chere discovereth oftyn both[e] twayn,  
      & eke the chere su\_m\_tyme may yow addresse 132  
      In thyn\_gis\_ the langage may not the\_n\_ expresse.

[Sidenote:  ffl C lxj, back.]

P) And *tha*t ye here, loke ye kepe always secre;  
    besy reporte, of myschefe ys chese noryse;  
  Mykyll[e] langage may not all[e] fawtles be; 136  
    The\_n\_ do, my chyld, as techeth you *th*e wyse  
    whiche vnto you *th*is lessu\_n\_ doth devyce:   
      here & see, & be styll[e] in eu\_er\_y prees,  
      passe forthe yo\_u\_r way i\_n\_ scilence & i\_n\_ pees. 140

**CAXTON’S TEXT.**

[18]

As ye be comanded\_e\_ / so do ye algate  
Be not causeles / fro the table absent  
[Sidenote:  Don’t absent yourself from table,]  
It is a grete plesure / to the hyghe estate 122  
To see his seruantis aboute hym present  
Haunte no halke / for the\_n\_ne ye wil be shente  
[Sidenote:  or stick yourself in a corner.]  
Lete maner & mesure / be your gydes tweyne  
[Sidenote:  Let Manners and Moderation guide you.]  
So shal ye best plese / I dar sauely seyne 126

[19]

[Sidenote:  Leaf 4 a.]

Rewarde also the loke and\_e\_ contenaunce  
Of your maister / or of your souereyne  
[Sidenote:  Look at your master’s face;]  
So shal ye best preue what is his plesa[=n]ce 129  
Or els displesaunce / this is soth serteyne  
[Sidenote:  that’ll show whether he’s pleased or not.]  
The chere discouerith / often bothe tweyne  
And eke [th]^e cher\_e\_ / somtyme may you addresse  
In thi\_n\_gis / [th]^t la\_n\_gage may not them expresse 133

[20]

And\_e\_ that ye her loke / kepe alway secree  
[Sidenote:  Keep secret all you hear.]  
Besy reporte / of mischief is chief noryse  
Mykyl langage / may not al fawtles bee 136  
Then\_n\_e do my childe / as techeth you the wyse  
Whiche vnto you / this lesson doth deuyse  
Here and see / and\_e\_ be styll\_e\_ in euery prees  
Passe forth your way in scilence & in pees 140  
[Sidenote:  Hear, see, and go your way.]

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\* \* \* \* \*

THE ORIEL TEXT.

[21]

And yit in Aventure ye, if the caase require,  
  Ye most speke as hit may doo percace;  
[Sidenote 1:  MS. precace.]  
Seuen condic\_i\_ons obserue as ye shall hire, 143  
  Avise you well what ye sey and in what place,  
  Of whom, and to whom, in your\_e\_ mynde compace;  
    Howe ye shall speke, and whan, taketh good hede,  
    This couns\_e\_illeth the wyse man wyth-outen drede.

[22]

A wayte, my childe, ye haue you manerly,  
  Whan at your\_e\_ mete ye sittyn at your\_e\_ table;  
In euery pres, in euery company, 150  
  Disposeth you to be so componable,  
  That men may you reporte for comendable;  
    For tristeth well, vppon your\_e\_ bering  
    Men woll you blame or yeven you preysing. 154

[23]

And printeth chiefly in your\_e\_ memorie, For A principalle poynt of feire norture, Ye depraue no man absent especially; 157 Seint Austyn Amonishith wyth besy cure, Howe at the table men shull them assure, That there escapeth them no suche langage, As myght turne other folke to disparage. 161 \*/

[Sidenote:  *Hill’s Text.]*

P) And yet i\_n\_ aduenture, yf *th*e caas requyre,  
    ye may speke, but ye must p\_er\_caas  
  Seven[1] co\_n\_dyc\_i\_ons obs\_er\_ve, as ye may here:   
[Sidenote:  Six they are at p. 358, *Babees Book*, of the Wise Man.]  
    Avyce ye well[e] what ye say, & i\_n\_ what place, 144  
    Off whom, & to whom, i\_n\_ yo\_u\_r mynd co\_m\_pace;  
      how ye shall[e] speke, & wha\_n\_, take good hede:   
      *th*is cow[n]syled *th*e wyse ma\_n\_ w\_i\_t\_h\_owten drede.

P) A-wayte, my chyld, ye behaue you man\_er\_ly 148  
    wha\_n\_ at yo\_u\_r mete ye sytte at the table;  
  In eu\_er\_y prees & In en\_er\_y cu\_m\_pany  
    Dyspose you to be so cu\_m\_penable  
    *th*at me\_n\_ may of you reporte for co\_m\_me\_n\_dable; 152  
      ffor, trustyth well[e], vpon yo\_u\_r beryng  
      Men will[e] you blame or gyve p\_ra\_ysyng.

P) And prynte ye truly *th*is in yo\_u\_r memorye  
    for a pryncypall[e] poynt of fayer noretvre, 156  
  *th*at ye deprave no ma\_n\_ absente specyally.   
    Saynt Austyne amonessheth w\_i\_t\_h\_ besy cure,  
    howe me\_n\_ att table shulde the\_m\_ assure  
      *tha*t *ther* escape the\_m\_ no suche langage 160  
      As myght hurte or bryng folke to disparage.

**CAXTON’S TEXT**

[21]

And yet in auenture / yf the caas require  
Ye may speke / but ye muste thenne p\_er\_caas  
Seue\_n\_ co\_n\_dic\_i\_ons obserue / as ye may now hyre 143  
[Sidenote:  If you must speak, observe the seven conditions.]  
Auyse you wel / what ye saye / & in what place  
Of whom / & to whom in your mynde co\_m\_pace  
How ye shal speke / & whan take good hede  
This co\_u\_ncelith the wise man withoute drede 147

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[22]

[Sidenote:  Leaf 4 b.]

Awayte my chylde / ye be haue you manerly  
Whan at your mete / ye sitte at the table  
[Sidenote:  When you’re at meals,]  
In euery prees and in euery company 150  
Dispose you to be so compenable  
[Sidenote:  be companionable]  
That men may of you reporte for *com*me\_n\_dable  
For trusteth wel / vpon your beryng\_e\_  
Men wil you blame or gyue preysyng\_e\_ 154

[23]

And prynte ye trewly your memorie  
For a princypal point of fair noreture  
Ye depraue no man absent especyally 157  
[Sidenote:  and don’t run down absent men.]  
Saynt austyn amonessheth with besy cure  
[Sidenote:  St. Austin.]  
How men atte table / shold hem assure  
That there escape them / no suche langage  
As myght other folke hurte to disparage 161

\* \* \* \* \*

**THE ORIEL TEXT**

[24]

This curteise clarke writeth in ryght this wyse,  
  Rebukyng the vice of vile detracc\_i\_ou\_n\_;  
’What man hit be that of custome and guise 164  
  Hurteth wyth his toung wyth foule corrosiou\_n\_  
  The absent wight, for that abusiou\_n\_  
    Suche detractoure [wayue][1] from this table  
[Sidenote 1:  A word loss.]  
    As vn-worthe, not to be reprocheable. 168

[25]

Whan ye sitten therfor at your\_e\_ repaste,  
  Annoyethe no man present nor absent,  
But speketh feyre, for and ye make waste 171  
  Off [large] langage, for soth ye most be schent;  
  And wan ye speke, speketh wyth good entent  
    Of maters appendyng to myrth and plesaunce,  
    But nothyng that may causen men greuaunce. 175

[26]

Eschewe also taches of foule rauenyng,  
  Of gredy lust the vncurteyce appetite;  
Pres not to sone to your\_e\_ viaunde, restraine 178  
  Your\_e\_ handis a while wyth manerly respytte;  
  Fedith for necessite, not for delite,  
    Demeneth you in mete and drink soo sobrely,  
    That ye be not infecte wyth gloteny.’ 182

[Sidenote:  *Hill’s Text.*]

P) This curteys clerke wryteth i\_n\_ *th*is wyse,  
    Rebukyng the vyce of vyle detracc\_i\_on:   
  what may yt be *tha*t of custu\_m\_ & gvyse 164  
    hurteth w\_i\_t\_h\_ tonge or by fowle colusyon  
    The absente / weyne[1] ye for *tha*t abusyon  
[Sidenote 1:  or weyne]  
      Suche a detractowr\_e\_ from the table  
      As vnworthy & also reprocheable. 168

P) Whan ye sytte *ther*for at yo\_u\_r repast,  
    Annoye ye no ma\_n\_ present nor absente,  
  but speke ye fewe; for yff ye make wast  
    of large langage, for soth ye must be shent. 172  
    & wha\_n\_ ye speke // speke w\_i\_t\_h\_ good Intent  
      Off maters accordyng vnto plesavnce,  
      but no thy\_n\_ge *tha*t may cavse me\_n\_ grevaunce.

**Page 17**

P) Eschewe also tacches of fowle ravayne,  
    of gredy luste; w\_i\_t\_h\_ vncurteys appetyte 177  
  prece not to sone; fro yo\_u\_r vyande restrayn\_e\_  
    yo\_u\_r hand a while w\_i\_t\_h\_ manerly respyte;  
    ffede you for necessyte, & not for delyte. 180  
      Demene you w\_i\_t\_h\_ mete & dry\_n\_ke so soberly  
      That ye not be Infecte wyth glotony.

**CAXTON’S TEXT.**

[24]

This curtoys clerk / writeth in this wise  
Rebukyng\_e\_ the vice / of vyle detracc\_i\_on  
[Sidenote:  rebukes the vice of detraction,]  
What man it be / that of custom & guyse 164  
Hurteth with tunge / or by foule colusi[=o]n  
Thabsente / weyue ye for that abusio[=n]  
Suche a detractour / from the table  
[Sidenote:  and bids you turn all backbiters from the table]  
As vnworthy / and also reprochable 168

[25]

[Sidenote:  Leaf 5 a.]

Whan ye sitte therfore at your repaste  
Annoye ye noman presente nor absente  
But speke ye fewe / for yf ye make waste 171  
[Sidenote:  Speak little.]  
Of large langage / for sothe ye must be shent  
And whan ye speke / speke ye with good e\_n\_te\_n\_t  
[Sidenote:  and that pleasantly.]  
Of maters acordyng\_e\_ vnto plesance  
But nothi\_n\_g / that may cause men greua[=n]ce 175

[26]

Eschewe also tacches of foule Raueyne  
[Sidenote:  Don’t be ravenous,]  
Of gredy luste / with vncurteys appetyte[1]  
Prece not to sone / fro your viand restreyne 178  
Your honde a while / with manerly respite  
[Sidenote:  but keep your hands from your food for a time.]  
Fede you for necessite / & not for delite  
Demene you with mete / & drynke so sobrely  
That ye not ben enfecte with glotony 182

[Footnote 1:  *Orig.* appetyce.]

\* \* \* \* \*

THE ORIEL TEXT.

[27]

Embrewe not your\_e\_ vesselle ne your\_e\_ cuppe[1]  
[Sidenote 1:  *Sic.* Read “napery.”]  
  Ouer mesure and maner, but saue them clene;  
Ensoyle not your\_e\_ cuppe, but kepe hit clenely, 185  
  Lete no fatte ferthyng of your\_e\_ lippe be sen.   
  For that is foule; wotte you what I mene?   
    Or than ye drincke, for your\_e\_ owne honeste,  
    Your\_e\_ lippis wepe, and klenly loke they be. 189

[28]

Blowe not in your\_e\_ drincke ne in your\_e\_ potage,  
  Ne farsith not your\_e\_ disshe to full of brede,  
Ne bere not your\_e\_ knyf towarde your\_e\_ vysage, 192  
  For ther\_e\_-in is parell and mekell drede.   
  Clawe not your\_e\_ face ne touche not your\_e\_ hede  
    Wyth your\_e\_ bare hande, sittyng at the table,  
    For in norture that is reprouable. 196

**Page 18**

[29]

Lowse not your\_e\_ gyrdyll syttyng at your\_e\_ table,[1]  
[Sidenote 1:  *Sic.* Read “mete.”]  
  For that is a tache of vncurtesye,  
But and ye seme ye be enbrasyde streite, 199  
  Or than ye sitte amende hit secrely,  
  So couertly that no wyght hit espie.   
    Be ware also no breth from you rebounde  
    Vppe ne downe, be ware that shamefull sounde.

[Sidenote:  *Hill’s Text.*]

[Sidenote:  ffl C lxij.]

P) Enbrewe not yo\_u\_r vessell ne yo\_u\_r naprye  
    over maner & mesure, but kepe the\_m\_ clene; 184  
  Ensoyle not yo\_u\_r cuppe, but kepe yt clenly,  
    lete no farsyone on yo\_u\_r lyppis be sene,  
    ffor *tha*t ys fowle; ye wott what I mene.   
      Or than ye drynke, for yo\_u\_r own honeste 188  
      yo\_u\_r lyppys wype, & clenly loke they be.

P) Blowe not i\_n\_ yo\_u\_r drynke ne i\_n\_ yo\_u\_r pottage.   
    Ne ferce not yo\_u\_r disshe to full[e] of brede;  
  bere not yo\_u\_r knyf toward yo\_u\_r vysage, 192  
    ffor *ther*yn ys peryll[e] & mykell[e] drede;  
    Clawe not yo\_u\_r visage, tovch not yo\_u\_r hede  
      w\_i\_t\_h\_ yo\_u\_r bare honde syttyng at *th*e table,  
      ffor i\_n\_ norture suche thyng\_is\_ be rep\_ro\_veable. 196

P) Lose not yo\_u\_r gyrdyll[e] syttyng at yo\_u\_r mete,  
    ffor *tha*t is a tache of vncurtesye;  
  but yff ye seme ye be enbrased streyte,  
    or than ye sytte, amend yt secretly 200  
    So wysely *th*at no wyght you aspye.  
      be ware also no breth fro you rebownd  
      Vp ne down\_e\_, lest ye were shamfull[e] fownd.

**CAXTON’S TEXT.**

[27]

Enbrewe not your vessel / ne your naprye  
[Sidenote:  Don’t dirty your cloth or cup.]  
Ouer maner & mesure / but kepe hem clene  
Ensoyle not your cuppe / but kepe it clenlye 185  
Lete no fat farssine / on your lippes be sene  
For that is fowle / ye wote what I mene  
Or than ye drynke / for your owen honeste  
[Sidenote:  Wipe your lips before you drink.]  
Your lippes wype / and clenly loke they be 189

[28]

[Sidenote:  Leaf 5 b.]

Blowe not in your dri\_n\_ke ne in your potage  
[Sidenote:  Don’t blow on your food,]  
Ne farse not your dishe to ful of brede  
Bere not your knyf / to ward\_e\_ your visage 192  
[Sidenote:  or put your knife to your face,]  
For therin is parell\_e\_ / and mykyl drede  
Clawe not your visage / touche not your hede  
[Sidenote:  or scratch it or your head.]  
With your bare honde / sittyng atte table  
For in norture / suche thing is reprouable 196

[29]

**Page 19**

Lose not your gyrdel / sittyng at your mete  
[Sidenote:  Don’t undo your girdle at table;]  
For that is a tacche / of vncurtesye  
But yf ye seme / ye be embraced streite 199  
[Sidenote:  if it’s tight, let it out before you sit down.]  
Or then ye sytte / amende it secretly  
So couertly that no wight you espye  
Beware also / no bret[=h] fro you rebounde  
[Sidenote:  Don’t break wind up or down.]  
Vp ne dou[=n] / leste ye were shameful founde 203

\* \* \* \* \*

THE ORIEL TEXT.

[30]

Beth huste in chambre, cilent in the halle,  
  Herkenyth well, yeueth good audience;  
Yef vsher or marchall for eny romour calle, 206  
  Putting Ianglers to rebuke and cilence,  
  Beth mylde of langage, demure of eloquence;  
    Enforcith you to them confourmyde be,  
    That can most good and haue humanyte. 210

[31]

Touche not wyth mete salt in the saler,  
  Lest folke Appoynt you of vncunnyngnesse,  
Dresse hit apparte vppon a clene tranchere; 213  
  Force not your\_e\_ mouth to fulle for wantannesse,  
  Lene not vppon the table, that is but rudesse,  
    And yf I shall to you so playnly say,  
    Ouer the table ye shull not spette convey 217

[32]

Yif ye be seruid wyth metis delicate,  
  Departith wyth your\_e\_ fellowys in gentyl wyse,  
The clarke seith, ’nature is content and saciate 220  
  Wyth meane diete, and lytill shall suffice.’   
  Departyth therfor\_e\_, as I to you devise;  
    Engrosith not vnto your\_e\_ silven all,  
    For gentilnesse will ay be lyberall. 224

[Sidenote:  *Hill’s Text.*]

P) Be ye husht i\_n\_ chambre, scylente i\_n\_ hall[e];  
    herkyn well[e], & geve good audyence 205  
  yff vsshar or marchall[e] for any rvmowr\_e\_ call[e];  
    putt ye yanglers to rebuke for scilence.   
    Be ye myld of la\_n\_gage, demvre of eloquence; 208  
      Enforce you vnto hy\_m\_ co\_n\_formed to be  
      *tha*t ca\_n\_ most good, & hathe humanyte.

P) Towch not w\_i\_t\_h\_ yo\_u\_r mete salte i\_n\_ *th*e saler,  
    leest folke apoynte you of vnco\_n\_nyngnesse; 212  
  Dresse yt aparte vpon a clene trensher\_e\_.  
    ffarste not yo\_u\_r movth to full[e] for wantonesse;  
    lene not on *th*e table, for *tha*t rvde ys;  
      & yff I shall[e] to you playnly saye, 216  
      over *th*e table ye shall[e] not spetell[e] co\_n\_veye.

P) Yff ye be s\_er\_vede w\_i\_t\_h\_ met\_is\_ delycate,  
    Departe w\_i\_t\_h\_ yo\_u\_r felawe i\_n\_ gentill[e] wyse;  
  *th*e clerke seyth, ’nature ys co\_n\_tent & sacyate 220  
    w\_i\_t\_h\_ mene dyete, & lytill[e] shall[e] suffyce;’  
    Departe therfor, as I you devyce,  
      Engrose not vnto yowr\_e\_ selfe all[e],  
      ffor gentylnesse will[e] ay be lyberall[e]. 224

**Page 20**

**CAXTON’S TEXT.**

[30]

Be ye husht in chambre / scylent in halle  
[Sidenote:  Be silent,]  
Herken wel and\_e\_ gyue good\_e\_ audience  
Yf vssher or marchal for ony Rumour calle 206  
Put ye Ianglers to rebuke for silence  
[Sidenote:  and put chatterers to rebuke.]  
Be ye myld\_e\_ of langage / demure of eloque\_n\_ce  
Enforce you vnto hym conformed to be  
[Sidenote:  Imitate him who has humanity.]  
That can moste good / and\_e\_ hath humanyte 210

[31]

[Sidenote:  Leaf 6 a.]

Touche not with your mete / salt i\_n\_ the saler  
[Sidenote:  Don’t dip your meat in the saltcellar,]  
Lest folk apoynte you of vnconnyngnesse  
Dresse it aparte / vpon a clene trencher 213  
Farse not your mouth to ful / for wa\_n\_tonesse  
Lene not vpon the table / for that rude is  
[Sidenote:  lean on the table,]  
And yf I shal to you playnly saye  
Ouer the table / ye shal not spetel conueye 217  
[Sidenote:  or spit over it.]

[32]

Yef ye be serued / with metes delicate  
[Sidenote:  Share dainties with your fellows:]  
Departe with your felowe / in gentil wise  
The clerck saith / nature is conte\_n\_t & saciate 220  
With mene diete / and litil shall suffyse  
Departe therfore / as I you deuyse  
Engrose not / vnto your self all\_e\_  
For gentilnes / wil aye be liberall\_e\_ 224  
[Sidenote:  gentleness is liberal.]

\* \* \* \* \*

THE ORIEL TEXT.

[33]

And wan p\_er\_cace your\_e\_ seruice is not large,  
  Grucchith not wyth frownyng countenaunce,  
Ne maketh not ther-of to mekell charge, 227  
  Disposeth you to goodly sufferaunce,  
  And what ye haue, take hit for suffisaunce;  
    Holde you pleased wyth that god hath you sent,  
    He hath Inough[1] that can hold hym content. 231  
[Sidenote 1:  MS. Inought.]

[34]

Burnysh no bonys wyth your\_e\_ tethe, be ware,  
  That houndis tecche fayleth of curtesie;  
But wyth your\_e\_ knyff make the bonys bare; 234  
  Handell your\_e\_ mete so well and so clenly,  
  That ye offenden not the company  
    Where ye be sette, as ferre-forth as ye can;  
    Remembre well that man\_er\_ maketh man. 238

[35]

And whan your teeth shall cutte your\_e\_ mete small,  
  Wyth open mouth be ware that ye not ete,  
But loke your\_e\_ lippis be closede as a wall, 241  
  Whan to &[1] fro ye trauers your\_e\_ mete;  
[Sidenote 1:  MS. a.]  
  Kepe you so close that men haue no conceite  
    To seyn of you langage of vilonye,  
    Be cause ye ete your\_e\_ mete vnma[ne]rly. 245

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[Sidenote:  *Hill’s Text.*]

P) And wha\_n\_ p\_er\_caas yo\_u\_r s\_er\_vyce ys not large,  
    Groge not w\_i\_t\_h\_ frownynge covntenavnce,  
  Ne make ther-of not to mykyll[e] charge;  
    Dyspose you to goodly suffravnce, 228  
    & what ye haue, take yt in suffysavnce;  
      be you plesid w\_i\_t\_h\_ suche as god hath you sent;  
      he ha[=th] ynowgh [th]at ca\_n\_ hold hy\_m\_ co\_n\_tente.

[Sidenote:  ffl C lxij back.]

P) Burnysshe no bonys w\_i\_t\_h\_ yo\_u\_r te[=th], be ware, 232  
    Suche hownd\_is\_ tacches fallen of vncurtesye,  
  but w\_i\_t\_h\_ yo\_u\_r knyfe make the bonys bare.   
    Handle yo\_u\_r mete so well[e] & so clenly  
    That ye offende not the company 236  
      wher ye be sette, as ferforthe as ye can,  
      Reme\_m\_bryng well[e] *th*at maners make man.

P) And whan *tha*t ye ete yo\_u\_r mete small[e],  
    w\_i\_t\_h\_ open mowth be ware ye not ete, 240  
  but loke / yo\_u\_r lyppes be closed as a wall[e];  
    wha\_n\_ to & fro ye traverse yo\_u\_r mete,  
    kepe you so cloos *tha*t men haue no co\_n\_ceyte  
      To saye of you any langage or vylonye 244  
      by cavse ye ete yo\_u\_r mete so vnmanerly.

**CAXTON’S TEXT.**

[33]

And whan percaas your seruise is not large  
Gruccheth not / with frownyng contena\_u\_nce  
[Sidenote:  If your helping is not large, don’t grumble,]  
Ne make therof / not to mykyl charge 227  
Dispose you to goodly suffra\_u\_nce  
And what ye haue / take it in suffysa\_u\_nce  
Be ye plesid with suche as god hath you sent  
[Sidenote:  but be content.]  
He hath ynough / that can hold\_e\_ hym conte\_n\_t 231

[34]

[Sidenote:  Leaf 6 b.]

Burnysshe no bones / with your teth / beware  
[Sidenote:  Don’t burnish bones with your teeth.]  
Suche houndis tacches / falle of vncurtesye  
But with your knyf / make the bones bare 234  
Handle your mete / so wel and so clenly  
[Sidenote:  Handle your food cleanly,]  
That ye offende not the company  
Where ye be sette / as ferfort[=h] as ye can  
Reme\_m\_bryng wel / that manners make ma[=n]. 238  
[Sidenote:  for Manners make Man.]

[35]

And\_e\_ whan that / ye ete your mete small\_e\_  
With open mout[=h] / beware ye not ete  
[Sidenote:  Eat with your lips closed]  
But loke your lippea / be closed as a wall\_e\_ 241  
Whan to and\_e\_ fro / ye trauerse your mete  
Kepe you so cloos / that men haue no co\_n\_seite  
To say of you / ony langage or vilonye  
Bicause ye ete your mete / vnmanerly 245

\* \* \* \* \*

THE ORIEL TEXT.

**Page 22**

[36]

Be ware, my child, of laughing ou\_er\_ mesure,  
  Ye shall not Also at the borde your\_e\_ naylis pare,  
Ne pike not your\_e\_ teth wyth your\_e\_ knyff, I you ensure,  
  Ete at your\_e\_ messe, and odir folkes spare; 249  
  A glottou\_n\_ can but make dissches bare,  
    And of Inough he taketh neu\_er\_ hede,  
    He fedith for lust more than[1] he doth for nede.  
[Sidenote 1:  MS. that.]

[37]

And whan the borde is then [as] of s\_er\_uice, 253  
  Not replenyshide wyth gret diuercite,  
Of mete and drincke good chere may than suffice,  
  Hit is A signe of gret humanite, 256  
  Wyth gladsom chere than fulsom for to be;  
    The poet seyth howe that the poure borde  
    Men may encrese wyth cherefull wille and worde.

[38]

And o thing, my childe, I warne you vndirstonde,  
  Specially for your\_e\_ owne honeste,  
In the water wasschith so clene your\_e\_ hande, 262  
  That your\_e\_ towell neuer ensoyled be  
  So foule that hit be lothely vnto se;  
    Wasschith wyth watir\_e\_ till your\_e\_ handis be clene,  
    And in your\_e\_ clothe ther shall no spotte be sene.

[Sidenote:  *Hill’s Text.*]

P) Beware, my chyld, of laughynge ou\_er\_ mesure;  
    Ne at *th*e borde ye shall[e] no nayles pare,  
  Ne pyke yo\_u\_r teth w\_i\_t\_\_h knyf, I you ensure. 248  
    Ete at yo\_u\_r messe, & other\_e\_ folk\_i\_s spare;  
    A gloton ca\_n\_ but make *th*e bonys bare,  
      & of ynowgh he takyth never\_e\_ hede,  
      he ffedyth more for lust than for nede. 252

P) And wha\_n\_ *th*e borde ys thyn as of s\_er\_vyce,  
    Nowght replenysshed w\_i\_t\_h\_ gret dyversite  
  of mete & drynke, gud chere may tha\_n\_ suffice,  
    w\_i\_t\_h\_ honest talkyng; & also owght ye 256  
    w\_i\_t\_h\_ gladsu\_m\_ chere the\_n\_ fulsome for to be:   
      The poete seyth how *tha*t ’a powre borde  
      Me\_n\_ may enryche w\_i\_t\_h\_ cherfull[e] will[e] & worde.’ 259

P) And on thyng, my child, ye vnderstond,  
    In especyall[e] for yo\_u\_r own honeste:   
  In *th*e wat\_er\_ wasshe so clene yo\_u\_r hond  
    *tha*t yo\_u\_r towell[e] never ensoyled be  
    So fowle *tha*t yt be lothsome on to see; 264  
      wasshe w\_i\_t\_h\_ wat\_er\_ yo\_u\_r hond\_is\_ so clene  
      *tha*t in *th*e towell[e] shall[e] no spote be sene.

**CAXTON’S TEXT.**

[36]

Beware my child\_e\_ / of laughyng ou\_er\_ mesure  
Ne at the borde / ye shall no naylis pare  
[Sidenote:  Don’t pare your nails at table,]  
Ne pyke your teth / with knyf / I you ensure 248  
[Sidenote:  or pick your teeth with a knife.]  
Ete at your messe / and other folkes spare  
A gloton can but make the bones bare  
And\_e\_ of ynough / he taketh neuer hede  
He fedith more for lust / than for nede 252

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[37]

[Sidenote:  Leaf 7 a.]

And whan [th]^e borde is thynne / as of seruyse  
Nought replenesshed with, grete diuersite  
[Sidenote:  When there are not many dishes,]  
Of mete & dri\_n\_ke good chere may the[=n] suffise 255  
With honest talkyng / and also ought ye  
With gladsom chere / thenne fulsom for to be  
[Sidenote:  be satisfied with chatting cheerily.]  
The poete saith / hou that a poure borde  
Men may enriche / with cheerful wil & worde 259

[38]

And one thyng my chylde / ye vnderstonde  
In especyall\_e\_ / for your owne honeste  
In the water / wasshe so clene your honde 262  
That your towel / neuer enfoyled be  
[Sidenote:  Wash your hands clean in the water,  
so as to leave no dirt on your towel.]  
So fowle / that it be lothsom on to see  
Wasshe with water / your hondes so cleene  
That in the towel shal no spotte be sene 266

\* \* \* \* \*

THE ORIEL TEXT.

[39]

Leue not your\_e\_ spone in your\_e\_ dissche standyng,  
  Ne vppon the brede hit shall not lie;  
Lette your\_e\_ trenchoure be clene for eny thyng, 269  
  Yif ye haue no chaunge, yit as honestly  
  As ye can, maketh avoydie,  
    So that no fragment from your\_e\_ trenchour\_e\_ falle;  
    Do this, my childe, in chambre and in halle. 273

[40]

Whan Another speketh at the table,  
  Be ware ye interrupte[1] not is tale nor langage,  
[Sidenote 1:  MS. *corruptly has* nattiripte.]  
For that is a thing discommendable, 276  
  And hit is no signe of folkes sage  
  To ben of wordis besy and outrage;  
    For the wyse man seyth pleinly in sentence,  
    ‘He shall be wyse that yevith Audience.’ 280

[41]

Vndre-stondeth ther-for\_e\_ or than ye speke,  
  Printyng in your\_e\_ mynde clerely the sentence,  
He that vseth A mannes tale to breke 283  
  Lettyth vncurtesly the Audience,  
  And hurtyth hym-sylf for lacke of silence;  
    He may not yeue answere convenyent  
    That herith not fynally what is ment. 287

[Sidenote:  *Hill’s Text.*]

P) lete not yo\_u\_r spone in yo\_u\_r\_e\_ disshe stond,  
    Ne vpon *th*e table yt shuld not lye; 268  
  lete yo\_u\_r trenchowre be clen\_e\_ for any thyng,  
    & yf ye haue, change yet as honestly  
    As ye ca\_n\_; make avoyde manerly  
      So *th*at no fragme\_n\_t fro yo\_u\_r tre\_n\_cher\_e\_ fall[e]:  272  
      Do thus, my child, i\_n\_ chamber\_e\_ & i\_n\_ hall[e].

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P) And wha\_n\_ a-nother ma\_n\_ spekyth at *th*e table,  
    be ware ye int\_er\_rupte not his langage,  
  for *tha*t ys a thyng on-comendable, 276  
    & yt ys not no signe of folk\_is\_ sage  
    To be of langage besy & owtrage;  
      ffor the wyse sayd in his sentence  
      ‘he shuld be bold [& be wyse][1] *tha*t gevyth audyence.’ 280  
[Sidenote 1:  In a later hand, above the line.]

[Sidenote:  ffl C lxiij.]

P) Vnd\_er\_stond *ther*for or than ye speke;  
    prynt i\_n\_ yo\_u\_r mynde clerly *th*e sentence;  
  who *tha*t vsyth a ma\_n\_ys tale to breke,  
    lettyth vncurteysly all[e] the audyence 284  
    And hurteth hy\_m\_ self for lake of scyence;  
      he maye not geve answere co\_n\_venyente  
      *tha*t heryt[=h] not fynally what ys mente.

**CAXTON’S TEXT.**

[39]

Lete not your spone / in your disshe sto\_n\_ding  
[Sidenote:  Don’t leave your spoon in your dish or on the table.]  
Ne vpon the table / it shold not lye  
Lete your trenchour / be clene for ony thing 269  
[Sidenote:  Keep your trencher clean.]  
And yf ye haue cha[=n]ge / yet as honestly  
As ye can / make a voyde manerly  
So that no fragme\_n\_t / fro your tre\_n\_cher falle  
Do thus my childe / in chambre & in halle 273

[40]

[Sidenote:  Leaf 7 b.]

And whan another man / spekith atte table  
Beware ye enterrupte not / his langage  
[Sidenote:  Don’t interrupt man in his talk]  
For that is a thinge discomendable 276  
And\_e\_ it is no signe of folkes sage  
To be of langage / besy and\_e\_ outrage  
For the wyse man said\_e\_ / in his sentence  
He shold\_e\_ be wyse / that gyueth audience 280

[41]

Vnderstonde therfore or than ye speke  
Prynte in your mynde / clerly the sentence  
[Sidenote:  Before you speak, settle in your mind what you have to say.]  
Who that vsith / a mannes tale to breke 283  
Letteth vncurteysly / alle the audyence  
And\_e\_ hurteth hym self / for lack of science  
He may not gyue answers conuenyente  
That herith not fynally / what is mente 287

\* \* \* \* \*

THE ORIEL TEXT.

[42]

Be ware Also, my childe, of rehersaille  
  Of materis whiche ben at the table mevide;  
Hit grevith ofte and dothe men disavaylle, 290  
  Full many a man that vice hath mysschevide,  
  Of evill thyng saide is wors often contrivide;  
    Suche reportis alway loke ye esschewe,  
    As may of olde frendis make enemyes newe. 294

[43]

**Page 25**

Avise you well whan ye take your\_e\_ disporte,  
  Honest games that ye haunte and vse,  
And suche as ben of violente reporte, 297  
  I counsell you, my childe, that ye refuse;  
  For trustith well ye shall nout you excuse  
    From berchely fest, yef I may you aspie  
    Playng at[1] eny game of rebaudie. 301  
[Sidenote 1:  MS. or.]

[44]

Itt is to A goodly childe well syttyng,  
  To vse disportis of myrth and plesaunce,  
To harpe and lute, or lustely to syng, 304  
  And in the pres ryght manerly to daunce;  
  When men se A childe of suche gouernaunce,  
    They seyn, ’gladde may this [childes] frendis be  
    To haue a sone soo manerly as he.’ 308

[Sidenote:  *Hill’s Text.*]

P) But beware, my child, also of rehersayle  
    Off maters whiche be at *th*e table meved:  289  
  It grewet[=h][1] ofte, & dot[=h] me\_n\_ dysavayle;  
[Sidenote 1:  The line is over the *th*.]  
    ffull[e] many a ma\_n\_ *th*at vyce hathe myscheved;  
    Off evyll[e] thynke sayd, ys worse co\_n\_tryved; 292  
      Suche reportes alwaye, my child, eschewe,  
      As may of olde frend\_is\_ make enmyes newe.

P) Avyse you well[e] wha\_n\_ ye take yo\_u\_r dysporte,  
    honeste games *th*at ye hawnt & vse; 296  
  & suche as bene of vyleyns report,  
    I cownsell[e] you, my child, *tha*t ye refuse;  
    ffor truste ye well[e] ye shall[e] you not excuse  
      ffro\_m\_ brecheles feste, & I may you espye 300  
      Playenge at any game of rebawdrye.

P) Ytt ys to a goodly child well[e] syttyng  
    To vse dysportes of myrth & plesavnce,  
  to harpe, to lute, or lustyly to synge, 304  
    Or i\_n\_ the prees right manerly to davnce.  
    wha\_n\_ me\_n\_ se a child of suche governavnce,  
      *the*i saye, ’glade may *th*is child\_is\_ frendys be  
      To haue a child so manerly as ys he.’ 308

**CAXTON’S TEXT.**

[42]

But beware my child\_e\_ / also of rehersayll\_e\_  
[Sidenote:  Don’t repeat what you hear at table.]  
Of maters / whiche ben atte table meuid\_e\_  
It greuith ofte / and\_e\_ doth men disauayle 290  
Ful many a man / [th]^t vice hath myscheuid\_e\_  
Of euyl thing\_e\_ said\_e\_ / is werse contryuid\_e\_  
Suche reportis / alway my child\_e\_ eschewe  
As may of olde fre\_n\_dis / make enemyes newe 294

[43]

[Sidenote:  Leaf 8 a.]

Aduise you wel whan ye take your disporte  
Honest games / that ye haunte and\_e\_ vse  
[Sidenote:  Play only at proper games.]  
And suche as ben of vylayns reporte 297  
I counceyl you my chyld / that ye refuse  
For truste ye wel / ye shal you not excuse  
From brecheles feste / and I may you espye  
Playng\_e\_ at ony game of Rybawdrye 301

**Page 26**

[44]

It is to a godly chyld wel syttyng\_e\_  
To vse disportes of myrthe & plesa[=n]ce  
To harpe or lute / or lustely to synge 304  
[Sidenote:  You should harp, lute, sing or dance.]  
Or in the prees right manerly to daunce  
Whan men se a chyld of suche gouernance  
They saye / glad may this chyldis fre\_n\_dis be  
To haue a chylde / so manerly as is he 308

\* \* \* \* \*

THE ORIEL TEXT.

[45]

Exersice your\_e\_-selfe also in redyng  
  Of bokys enournede wyth eloquence;  
Ther shall ye fynde both pleasaunce and lernyng, 311  
  And so ye may in eu\_er\_y good presence  
  Some [what] fynde and see as in sentence,  
    That shall accorde the tyme to ocupie,  
    That ye not nede to stondyn idelie. 315

[46]

Itt[1] is fare to be cominycatyfe  
[Sidenote 1:  MS. Iit.]  
  In matires vnto purpoos according,  
So that a wight sume not excessyfe, 318  
  For trusteth well, hit is tedious thyng  
  For to here a childe multiplie talkyng,  
    Yif hit be not to the purpose applied,  
    And also wyth goodly termys aleyde. 322

[47]

Redith Gower in his writyng moralle,  
  That au[=n]cient faders memorie,  
Redith his bokis clepide ‘confessionalle,’ 325  
  Wyth many anodir vertuous tretie,  
  Full of sentence sette so frutuously,  
    That them to rede shall yeue you corage,  
    So is he fulle of sentence and langage. 329

[Sidenote:  *Hill’s Text.*]

P) Excersyse also yo\_u\_r selfe in redyng  
    Off bokes enorned wit[=h] eloquence,  
  *ther* shall[e] ye fynde bot[=h] plesyre & lernynge,  
    so *th*at ye may in eu\_er\_y good presence 312  
    Some-what fynde as in sentence  
      *th*at shall[e] accorde the tyme to occupye,  
      That ye not nede to stonde ydellye.

P) It ys fayer to be comynycatyfe  
    In maters vnto purpose accordyng, 317  
  So *th*at a wyghte seme exersyfe;  
    ffor trustyth well[e] yt ys a tedyovs thy\_n\_g  
    ffor to here a child multyply talkyng 320  
      yf yt be not to *th*e purpose applyed,  
      & also w\_i\_t\_h\_ goodly termes alyed.

P) Redyt[=h] gover i\_n\_ his wrytyng morall[e],  
    That Auncyente ffader of memorye, 324  
  Redyt[=h] his bookes called co\_n\_fessyonall[e],  
    w\_i\_t\_h\_ many a-nother\_e\_ vertuvs tretye  
    ffull[e] of sentence sett full[e] fructvously,  
      That hy\_m\_ to rede shall[e] geve you covrage, 328  
      he ys so full[e] of frute, se\_n\_tence, & langage.

**CAXTON’S TEXT.**

**Page 27**

[45]

Excersise your self also in redyng\_e\_  
Of bookes enorned\_e\_ with eloquence  
[Sidenote:  Practice reading of eloquent books.]  
Ther shal ye fynde / bothe plesir & lernyng\_e\_ 311  
So that ye may / in euery good presence  
Somwhat fynde / as in sentence  
That shal acorde / the tyme to ocupy  
That ye not nede / to stonden ydelly 315

[46]

[Sidenote:  Leaf 8 b.]

It is fayr / for to be comynycatyf  
In maters vnto purpose acordyng\_e\_  
[Sidenote:  It is right to talk pertinently,]  
So that a wyght seme excersyf 318  
For trusteth wel / it is a tedyous thyng\_e\_  
For to here a chylde / multeplye talkyng  
Yf it be not to the purpose applyed\_e\_  
[Sidenote:  but a bore if the talk is irrelevant.]  
And\_e\_ also with / goodly termys alyed\_e\_ 322

[47]

Redeth gower in his wrytyng\_e\_ morall\_e\_  
[Sidenote:  Read Gower’s]  
That auncyent[1] fader of memorye  
[Sidenote 1:  Orig. anucyent.]  
Redeth his bookes / called\_e\_ confessionall\_e\_ 325  
[Sidenote:  *Confessio Amentis*.]  
With many another vertuous trayttye  
Ful of sentence / set ful fructuosly  
That hym to rede / shal gyue you corage  
He is so ful of fruyt, sente\_n\_ce and langage 329

\* \* \* \* \*

THE ORIEL TEXT.

[48]

O Fader and Founder of eternate eloquence,  
  That eluminede all this oure britaigne;  
To sone we lost his lauriate presence, 332  
  O lusty licoure of that fulsom\_e\_ fountaigne;  
  Cursed deth, why hast thou this poete slayne,  
    I mene Fadir chaucers, mastir Galfride?   
    Allas! the while, that eu\_e\_r he from vs diede. 336

[49]

Redith his bokys fulle of all plesaunce,  
  Clere in sentence, in longage excellent,  
Brefly to wryte suche was his suffesaunce, 339  
  What-euer to sey he toke in his entent,  
  His longage was so feyre and p\_er\_tinent,  
    That semed vnto mennys heryng,  
    Not[1] only the worde, but verrely the thing. 343  
[Sidenote 1:  MS. But.]

[50]

Redith, my child, redith his warkys all,  
  Refuseth non, they ben expedient;  
Sentence or langage, or both, fynde ye shall 346  
  Full delectable, for that fader ment  
  Of all his purpos and his hole entent  
    Howe to plese in euery audience,  
    And in our\_e\_ tou\_n\_g was well of eloquence. 350

[Sidenote:  *Hill’s Text.*]

[Sidenote:  ff C lxiij back.]

**Page 28**

P) O fader & fownder of ornate eloquence  
    *tha*t Illumyned hast all[e] owre bretayne!   
  To sone we loste thy lavreat science, 332  
    O lusty lyqvovre of *tha*t fulsu\_m\_ fontayn\_e\_!   
    O cursed det[=h]! why hast *tho*u *tha*t poete slayn\_e\_,  
      I mene fader chavucer, mayst\_er\_ galfryde?   
      Alas *th*e while *tha*t ever he from vs dyed! 336

P) Redyt[=h] his werkes full[e] of plesavnce,  
    Clere in sentence, I\_n\_ langage excellente:   
  Bryefly to wryte, such was his suffysavnce,  
    What-ever\_e\_ to say he toke i\_n\_ his entente, 340  
    his langage was so fayer\_e\_ & p\_er\_tynente,  
      yt semet[=h] vnto manys heryng  
      Not only the worde, but veryly *th*e thyng. 343

P) Redyth, my child, redyth his bookes all[e],  
    Refusith Non, they ben expedyente;  
  sentence or langage, bot[=h] fynd ye shall[e];  
    ffull[e] delectable that good fader mente,  
    for all[e] his purpose & his hole entente 348  
      [was] how to please in eu\_er\_y audyence,  
      & In owr\_e\_ tonge was well[e] of Eloquence.

**CAXTON’S TEXT.**

[48]

[Sidenote:  Leaf 163, back.]

O fader and founder of ornate eloquence  
[Sidenote:  and the Father and Founder of Eloquence,]  
That enlumened hast alle our bretayne  
To soone we loste / thy laureate scyence 332  
O lusty lyquour / of that fulsom fontayne  
O cursid deth / why hast thou [th]^t poete slayne  
I mene fader chaucer / maister galfryde  
[Sidenote:  mayster Galfryde Chawcer,]  
Alas the whyle / that euer he from vs dyde 336

[49]

[Sidenote:  Leaf 9 a.]

Redith his werkis / ful of plesaunce  
[Sidenote:  whose works are full of pleasaunce,]  
Clere in sentence / in langage excellent  
Briefly to wryte / suche was his suffysa[=n]ce 339  
What euer to saye / he toke in his entente  
His langage was so fayr and pertynente  
It semeth vnto mannys heeryng\_e\_  
Not only the worde / but verely the thynge 343  
[Sidenote:  whose language seems not only words, but truly things.]

[50]

Redeth my chylde / redeth his bookes alle  
Refuseth none / they ben expedyente  
[Sidenote:  Read *all* his books; refuse none:]  
Sentence or langage / or bothe fynde ye shall\_e\_ 346  
Ful delectable / for that good fader mente  
[Sidenote:  he is delightful.]  
Of al his purpose / and his hole entente  
How to plese in euery audyence  
And in our tunge / was welle of eloquence 350

\* \* \* \* \*

THE ORIEL TEXT.

[51]

**Page 29**

Beholde Oclyff in his translac\_i\_on,  
  In goodly langage and sentence passing wyse,  
Yevyng the prince suche exortac\_i\_on 353  
  As to his highnesse he coude best devyse.   
  Of trouth, peace, of mercy, and of Iustice,  
    And odir vertuys, sparing for no slouthe  
    To don his devere, and quiten hym, as trouth 357

[52]

Required hym, anenste his souereyne,  
  Most dradde and louyd, whos excellent highnesse  
He aduertysede by his writing playne, 360  
  To vertue p\_er\_teynyng to the nobles  
  Of a prince, and berith wyttenesse  
    His trety entitlede ‘of regyment,’  
    Compyled of most entier true entent. 364

[53]

Loketh Also vppon dan Iohn lidgate,  
  My mastir\_e\_, whilome clepid monke of bury,  
Worthy to be renownede laureate, 367  
  I pray to god\_e\_, in blis his soule be mery,  
  Synging ‘Rex Splendens,’ the heuenly ‘kery,’  
    Among the muses ix celestiall,  
    Afore the hieghest Iubiter of all. 371

[Sidenote:  *Hill’s Text.*]

P) Behold Ocklyf in his transslacion,[1]  
[Sidenote 1:  transflacion]  
    In goodly langage & se\_n\_tence passyng wyse 352  
  howe he gewyth his p\_ri\_nce such exortac\_i\_on  
    As to the hyeste he covld best devyse  
    Off trowt[=h] / pees / m\_er\_cy / & Iustyse,  
      & vertu, lettyng for no slowth 356  
      To do his devoyre & qvyte hy\_m\_ his trowth.

P) Requyre hy\_m\_ As Agaynst his soverayn\_e\_,  
    moste Drade & loved, whose excellent hyenes  
  he advertysed by his wrytyng playn\_e\_ 360  
    To vertu ap\_er\_teynyng to nobles  
    Off a p\_ri\_nce, as beryt[=h] god wytnes,  
      hys treatye entytled of regemente,  
      Compyled of entyer trewe entente. 364

P) Loke also than vpon Ioh\_a\_n lydgate,  
    My mayrster, whylom monke of bury,  
  worthy to be renomed As poete lavreate;  
    I p\_ra\_y to god in blysse his sowle be mery, 368  
    Syngyng / Rex splendens / *tha*t hevenly Kyrye,  
      Amonge *th*e mvses nyne celestyall[e]  
      be-fore *th*e hyghest Iubyter of all[e],

**CAXTON’S TEXT.**

[51]

Beholde Ocklyf in his translac\_i\_on  
[Sidenote:  Read Occleve too,]  
In goodly langage / & sente\_n\_ce passyng wyse  
How he gyueth his prynce / suche exortac\_i\_on 353  
[Sidenote:  who gave his Prince such wise advice]  
As to the hyest / he coude best deuyse  
Of trouthe. pees. mercy. and Iustise  
And vertues / leetyng for no slouthe  
To do his deuoir & quite him of his trouthe 357

[52]

**Page 30**

[Sidenote:  Leaf 9 b.]

Required\_e\_ hym / as ayenst his souerayne  
Most drad\_e\_ & louyd\_e\_ / wos excellent hyeues  
He aduertysed\_e\_ / by his wrytyng\_e\_ playne 360  
To vertu / apperteynyng to nobles  
Of a prynce / as bereth good\_e\_ witnes  
His traytye / entitled\_e\_ of regymente  
[Sidenote:  in his treatise *De Regimine Principum*.]  
Compyled\_e\_ of entyer trewe entente 364

[53]

Loke also / vpon dan Io[=h]n lydgate  
My maister whylome / monke of berye  
[Sidenote:  John Lydgate, too, my master.]  
Worthy to be renomed\_e\_ / as poete laureate 367  
I praye to god\_e\_ in blysse his soule be mercy  
Syngyng\_e\_ Rex splendens that heuenly kyrye  
[Sidenote:  I pray God his soul is singing *Rex splendens*.]  
Amonge the muses nyne celestyall\_e\_  
Byfore the hyest Iubyter of all\_e\_ 371

\* \* \* \* \*

THE ORIEL TEXT.

[54]

I not why deth my mastir\_e\_ dide envie,  
  But for he shuld\_e\_ chaunge his habite;  
Pety hit is that suche a man shulde die! 374  
  But nowe I trist he be a carmylite;  
  His amyse blacke is chaunged into white,  
    Among the muses ix celestiall,  
    Afore the hieghest Iubiter of all; 378

[55]

Passing the muses all of elicon\_e\_,  
  Where is ynympariable of Armonye,  
Thedir I trist my mastir-is soule is gon\_e\_, 381  
  The sterrede palays aboue dapplede skye,  
  Ther to syng ‘sanctus’ incessantly  
    Among the muses ix celestiall,  
    Affore the highest Iubiter of all. 385

[56]

Redith is volumes that ben so large and wyde,  
  Souereynly sitte in sadnesse of sentence,  
Elumynede wyth colouris fresshe on eu\_er\_y syde, 388  
  Hit passith my wytte, I haue no eloquence  
  To yeue hym lawde aftir his excellence,  
    For I dare say he lefte hym not on lyue,  
    That coude his cu\_n\_nyng suffisantly discreue. 392

[Sidenote:  *Hill’s Text.*]

[Omitted.  See Preface, p. ii] 372

376

P) Passyng the mvses nyne of elycon,  
    Wher ys no pareyll[e] of Armonye; 380  
  Thyder I trust my Maysters sowle be gon,  
    The sterred paleys above *th*e dappled skye,  
    Ther to syng snactus insessavntly 384  
      Emonge the mvses nyne celestyall[e],  
      Before *th*e hyeste Iubyter of all[e].

P) Redyth hys volumes *tha*t be large & wyde,  
    Severyly sette in sadnes of sentence,  
  Enlumined w\_i\_t\_h\_ colovres fresshe on eu\_er\_y side. 388  
[Sidenote:  ffl C lxiiij.]  
    Me lakketh wytt, I haue non eloquence,  
    To geve hy\_m\_ lawde after his excellence,  
      ffor I dare saye he lefte hy\_m\_ not alyve  
      That covde his cu\_n\_yng ssufficiently discryve. 392

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**CAXTON’S TEXT.**

[54]

[Omitted.  See Preface, p. ii.]

374

378

[55]

Passyng\_e\_ the muses nyne of Elyco[=n]  
Where is non pareyl of armonye  
Thider I truste my meistres soule begone 381  
The sterrid\_e\_ paleys / aboue the dapplyd skye  
[Sidenote:  in the starred palace above the dappled sky, before the]  
There to synge sanctus incessantly  
Amonge the muses ix celestyall\_e\_  
Byfore the hyest / Iubiter of all\_e\_ 385  
[Sidenote:  highest Jupiter of all.]

[56]

[Sidenote:  Leaf 10 a.]

Redeth his volumes / that ben large & wyde  
[Sidenote:  Read his large volumes]  
Seueryly set / in sadnes of sentence  
Enlumyned with colours fressh on euery side 388  
[Sidenote:  illuminated with fresh colours.]  
Me lacketh witte / I haue none eloquence  
To gyue hym lawde / after his excellence  
For I dar saye / he lefte hym not a lyue  
That coude his co\_n\_nyng / sufficiently discriue 392

\* \* \* \* \*

THE ORIEL TEXT.

[57]

But his werkys his laude moste nede conquere,  
  He may neuer oute of remembrance die,  
His werkys shall his [name[1]] conuey and bere 395  
[Sidenote:  MS. *here repeats* werkys.]  
  Aboute the world all-most eternallie;  
  Lette his owne werkys prayse hym and magnifie;  
    I dare not preyse, for fere that I offende,  
    My lewde langage shuld rather appeyre than amend.

[58]

Lo, my childe, thes good faders Au[=n]cient  
  Repide the feldis fresshe of fulsumnesse,  
The floures feyre they gadderid vp and hent, 402  
  Of siluereus langage the tresoure and richesse;  
  Who wolle hit haue, my litle childe, doutelesse  
    Must of hem begge, ther is no more to say,  
    For of our\_e\_ toung they were bothe locke and key.

[59]

There can no man ther\_e\_ fames nowe disteyne,  
  Thanbawmede toung and aureate sentence,  
Men gette hit nowe by cantelmele, and gleyne 409  
  Here and there wyth besy diligence,  
  And fayne wolde riche the crafte of eloquence;  
    But be the glaynes is hit often sene,  
    In whois feldis they glayned haue and ben\_e\_. 413

[Sidenote:  *Hill’s Text.*]

P) But his werkes his lavde must nede co\_n\_quere;  
    *the*i may never owt of reme\_m\_bravnce dye;  
  hys werkes shall[e] his name co\_n\_veye & bere  
    Abowte *th*e world almoste eternelly. 396  
    lete his own\_e\_ werk\_is\_ p\_ra\_yse hy\_m\_, & magnyfye;  
      I dare not p\_ra\_yse, leest for fere I offende;  
      My langage shuld rather\_e\_ apayer\_e\_ tha\_n\_ amend.

**Page 32**

P) Loo, my child, this faders avncyente  
    Repen *th*e fyldes ffresshe of fulsomnes; 401  
  *th*e flowres fresshe thei gadered vp, & hente.   
    Off syluer langage *th*e greate ryches  
  who will[e] yt haue, my child, dowtles 404  
    Muste of the\_m\_ bege:  ther\_e\_ ys no more to saye,  
    ffor of owr\_e\_ tonge *the*i were both loke & keye;

P) Ther ca\_n\_ no ma\_n\_ *ther* werkes dysteyne:   
    The enbamed tonge & avreat sentence, 408  
  Me\_n\_ gete yt now by ca\_n\_telmele, & glene  
    here & ther\_e\_ by besy delygence,  
    & fayne wold reche *ther* crafte of eloqvence;  
      & by *the* gleyne ytt ys full[e] ofte sene 412  
      In whose fylde the gleners haue bene.

**CAXTON’S TEXT.**

[57]

But his werkis / his laude / must nede co\_n\_q\_ue\_re  
[Sidenote:  His works]  
They may neuer / out of remembraunce dye  
His werkis shal [=h]is name conueye & bere 395  
Aboute the world\_e\_ / almost eternely  
[Sidenote:  shall bear his name about the world almost eternally.]  
Lete his owe\_n\_ werkis preyse hym & magnefie  
I dar not preyse / for fere lest I offende  
My la\_n\_gage / shold rather apeyre than amende 399

[58]

[Sidenote:  Leaf 10 b.]

Loo my child\_e\_ / these faders auncyente  
Repen the feldes fresshe of fulsomnes  
[Sidenote:  These fathers reaped the fields,]  
The flours fresh they gadred vp & hente 402  
[Sidenote:  and gathered the flowers.]  
Of siluer langage / the grete riches  
Who wil it haue my lityl childe doutles  
Muste of hem begge / ther is no more to saye  
[Sidenote:  He who wants silver words must beg of them.]  
For of our tunge / they were both lok & kaye 406

[59]

Ther can noma[=n] now her werkis disteyne  
The enbamed tunge / and aureate sentence  
Men gete it now / by cantelmele & gleyne 409  
[Sidenote:  Now we only glean,]  
Here and there by besy diligence  
And fayne wold reche / her craft of eloque\_n\_ce  
And by the gleyne / it is ful oft sene  
In whos felde / the gleyners haue bene 413  
[Sidenote:  and by the gleaning one sees in whose fields the  
gleaners have been.]

\* \* \* \* \*

THE ORIEL TEXT.

[60]

As vnto me Age hath bede good morowe,  
  I am not able clenly for to gleyne,  
Nature is feyne of crafte here eien to borowe, 416  
  Me fayleth clerenesse of myn eien tweyne;  
  Begge I may, I can no gleyn certeyn,  
    Ther-for that werke I wolle playnly remytte  
    To folke yong, more p\_er\_saunt clere of wytte. 420

**Page 33**

[61]

And syke also, and in case ye fynde  
  Suche gleynes fresch as hath some apparence  
Of fayre langage, yet take them and vnbynde, 423  
  And preueth what they beth in existence,  
  Coloured in langage, savory in sentence,  
    And dou[te]th not, my childe, wythoute drede,  
    Hit woll profite such thyng to se and rede. 427

[62]

Yit eft-sonnys, my child\_e\_, let us resorte  
  To the intente of our\_e\_ fyrst matier\_e\_  
Digresside, somwhat fulle we wolld reporte, 430  
  And reuyue the lawde of them that were  
  Founders of our\_e\_ langage, thilke fadyrs dere,  
    Who-is soulis god [aboue] in b[l]esse inhaunce  
    That lusten so our\_e\_ langage to Avaunce. 434

[Sidenote:  *Hill’s Text.*]

P) And unto my age bot good morowe  
    I am not able clerly for to gleyne,  
  Nature ys fayn\_e\_ of crafte her eyen to borow; 416  
    Me lakketh clernes of myn\_e\_ eyen twayn\_e\_;  
    Begge I may / gleyn\_e\_ I may not c\_er\_teyn\_e\_;  
      *ther*fore *tha*t werke I will[e] playnly remytte  
      To folk\_is\_ yong, more passyng clere of wyte. 420

P) Seche ye *ther*fore, & in caas ye fynde  
    suche glenars fresshe as haue su\_m\_ apparens  
  Off fayer la\_n\_gage, yet take the\_m\_, & vnbynde,  
    & preve ye what *the*i be i\_n\_ existence 424  
    Colovred i\_n\_ langage, saverly i\_n\_ sentence,  
      & dowte not, my child, w\_i\_t\_h\_-owt drede  
      yt will[e] p\_ro\_fet to se such thy\_n\_g\_is\_, & rede. 427

P) Ye, efte-soones, my child, let vs resorte  
    To *th*e yntent of yo\_u\_r fyrst matere  
  Degressed somwhat, for we wolde reporte  
    & revyue *th*e lawde of the\_m\_ *tha*t were  
    famovs i\_n\_ owr\_e\_ langage, thise faders dere 432  
      who\_s\_[1] sowles i\_n\_ blis, god et\_er\_nall[e] avaunce,  
[Sidenote 1:  The *s* is by a later hand.]  
      *th*at lysten sone owr\_e\_ langage to enhavnce!

**CAXTON’S TEXT.**

[60]

And vnto me / age hath bode good morowe  
I am not able clenly / for to gleyne  
[Sidenote:  I cannot glean,]  
Nature is fay[=n] of craft / her eyen to borowe 416  
Me lacketh clerenes / of myn eyen tweyne  
Begge I maye / gleyne I can not certeyne  
[Sidenote:  I can only beg:]  
Therfore [th]^t werck / I wil playnly remytte  
To folkis yong / more passyng clere of witte 420  
[Sidenote:  gleaning I give up to younger folks.]

[61]

Seche ye therfore / and in caas ye fynde  
[Sidenote:  If you find such gleaners,]  
Such gleynors fressh as haue so[=m] appare\_n\_ce  
Of fayr langage / yet take hem & unbynde 423  
[Sidenote:  unbind their sheaves:]  
And preue ye / what they be in existence  
Colourd in langage / sauerly in sentence  
[Sidenote:  their fair speech]  
And doubte not my childe / withoute drede  
It wil prouffite to see suche thingis & red[e][1] 427  
[Sidenote:  will profit you.]

**Page 34**

[Footnote 1:  A hole in the paper.]

[62]

[Sidenote:  Leaf 11 a.]

Yet eft sones my child\_e\_ / lete vs resorte  
[Sidenote:  But let us return to our first subject.]  
To thentente of yur first matere  
Degressed somwhat / for we wold reporte 430  
And reuiue the laude of hem that were  
Famous in our langage / these faders dere  
Whos sowles in blysse / god et\_er\_nel aua\_u\_nce  
That lysten so our langage to enhaunce 434

\* \* \* \* \*

THE ORIEL TEXT.

[63]

Than, litle childe, I councelle you that ye  
  Take hede vnto the norture that men vse,  
Newe founden or Auncient whet[h]er hit be, 437  
  So shall no man your\_e\_ curteyse refuse;  
  The guise and custome shall you, my childe, excuse;  
    Mennys werkys haue often entirchaunge,  
    That nowe is norture, sumtyme had ben full straunge.

[64]

Thinges whilome vside ben layde aside,  
  And new fetis dayly ben contryvyde,  
Men[nys actes] can in no plight abyde, 444  
  They ben chaungeable and oft mevide,  
  Thing some-tyme alowide is nowe reprevide,  
    And aftir this shall thingis vppe aryse,  
    That men sette nowe but [at] litle a prise. 448

[65]

Thus mene I, my childe, that ye shull vse and haunte  
  The guise of them that don most man\_er\_ly,  
But be ware of vnthrefte ruskyn galaunte, 451  
  Counterfetour\_e\_ vncunnyng of curtesie,  
  His tecches ben infecte wyth vilonye,  
    Vngerde, vnblesside, seruyng at the table,  
    Me semeth hym s\_er\_u\_a\_unt full pendable. 455

[Sidenote:  *Hill’s Text*.]

[Sidenote:  ffl C lxiiij back.]

P) Then litill[e] Ioh[=n], I co\_n\_sayle you *tha*t ye  
    Take hede to *th*e nortvres *tha*t me\_n\_ vse, 436  
  newe fownd or avncyent, whe\_ther\_ yt be;  
    So shall[e] no ma\_n\_ yo\_u\_r curtesye refuse;  
    *the* gyse & custu\_m\_, my child, shall[e] you excuse.   
      Menys werkes haue oftyn enterchavnce; 440  
      *tha*t now ys norture, so\_m\_tyme hath be stravnge;

P) Thyng\_is\_ whylom vsed be now layd a-syde,  
    & newe fetes dayly be co\_n\_tryved:   
  Menys actes ca\_n\_ in no plyte abyde, 444  
    They be chavngable & ofte meved;  
    thynges su\_m\_tym\_e\_ alowed be now rep\_re\_ved;  
      & after this shall thynges vp a-ryse  
      that me\_n\_ sett now but at lytill[e] pryse:  448

**Page 35**

P) This mene I, my child, *tha*t ye shall[e] havnte  
    *th*e gyse of the\_m\_ *tha*t do most manerly;  
  but be ware of onthryft[1] ruskyn gallavnte,  
[Sidenote 1:  A later hand has added *y*.]  
    Co\_n\_terfetter[2] of vnco\_n\_nyng curtessy, 452  
[Sidenote 2:  The *r* is by a later hand.]  
    hys taches ben enfecte w\_i\_t\_h\_ vylonye;  
      Vngerte / vnblessed / s\_er\_vyng at table,  
      Me semeth hy\_m\_ a s\_er\_vavnte no thyng able;

**CAXTON’S TEXT.**

[63]

Then\_n\_e lityl Io[=h]n / I counceyl you that ye  
[Sidenote:  Little Jack,]  
Take hede to the norture / that men vse  
[Sidenote:  take heed to the manners of your time,]  
Newe founde / or auncyent whether it be 437  
So shal no man / your curtoisye refuse  
The guyse & custom / my child shal you excuse  
Me\_n\_ys werkis / haue often entercha[=n]ge  
[Sidenote:  for customs change,]  
That nowe is norture / so\_m\_tyme had be stra[=n]ge 441

[64]

Thingis whilom vsed / ben now leyd a syde  
And newe feetis / dayly ben contreuid\_e\_  
[Sidenote:  new ways are invented every day,]  
Mennys actes / can in no plyte abyde 444  
They be changeable and\_e\_ ofte meuid\_e\_  
Thingis somtyme alowed / is now repreuid  
And after this / shal thinges vp aryse  
[Sidenote:  and will be hereafter.]  
That men set now / but at lytyl pryse 448

[65]

[Sidenote:  Leaf 11 b.]

This mene I my childe / [th]^t ye shal haunte  
The guyse of them / that do most manerly  
But beware of vnthryft Ruskyn gala[=n]te 451  
[Sidenote:  Imitate the well-mannered, and beware of ruskyn gallants]  
Counterfeter of vnconnyng curtoisye  
His tacchis ben enfecte with vilonye  
[Sidenote:  of bad habits,]  
Vngyrte. vnblyssed. seruyng atte table  
[Sidenote:  serving ungirt,]  
Me semeth hym a serua[=n]t nothing able 455

\* \* \* \* \*

THE ORIEL TEXT.

[66]

Wynter ne somer to his souerayne  
  Chappron hardy no bonet lust avale,  
For euery worde yeuyng his maister tweyne, 458  
  Vaunparlere in euery mannes tale,  
  Absolon wyth the disculede heres smalle;  
    Lyke to A presener of seint Malouse,  
    A sonny bush myght cause hym to goo louse. 462

[67]

O I passe norture! fy! fy! for schame!   
  I shuld haue seide he myght go hauke and hunt,  
For that schuld be A gentilmannys game, 465  
  To suche disportis thes gentis folkys be wounte;  
  I seide to ferre, my langage was to blounte,  
    But of this galaunte, loo! loke a while & fele,  
    He feccheth his compace whan he shall bowe or knele,

**Page 36**

[68]

Braced so straytly th[at h]e[1] may not plie,  
[Sidenote 1:  MS. the.]  
  But gaderith hit in by man\_er\_ of wyndlese,  
And 3\*if he wrenche aside or lytil wrye, 472  
  His gere stonte all in pertous[2] case,  
[Sidenote 2:  *Read* perlous?]  
  The scho, the hose, the point, doublet, and lace;  
    And if ought breke, som\_m\_e thing\_es\_[3] that ben badde  
[Sidenote 3:  *Read* toung\_es\_.]  
    Shall sey anon, ‘a knaue hath broke a ladde.’ 476

[Sidenote:  \_ Hill’s Text.\_]

P) Wynter & somer to his soverayn\_e\_  
    Capron hardy, no bonet lyst to avayle, 457  
  For eu\_er\_y worde geveyng his mayst\_er\_ twayn\_e\_,  
    avavntp\_ar\_ler In eu\_er\_y manys tale,  
    Absolon w\_i\_t\_h\_ disheveld heres smale, 460  
      lyke to a prysoner of saynt malowes,  
      A sonny busshe able to the galowes.

P) O!  I passe nortvre! fy, fy, for sham!   
    I myght haue said he shuld go havke & honte, 464  
  ffor *tha*t shuld be a gentylman[i]s game,  
    To suche dysport\_is\_ gentill[e] folk\_is\_ be wonte;  
    I sayd to ferre, my langage was but blonte;  
      but yet, sir gallavnt, wha\_n\_ ye shall[e] bowe or knele 468  
      he got[=h] by co\_m\_passe rovnd as doth a whele.

P) Brased so streyte [th]at he may not plye,  
    but gaderyth yt by maner\_e\_ of a wyndlas;  
  & he awght wrench a-side, or a litill[e] wrye, 472  
    hys gere stondyt[=h] the\_m\_ i\_n\_ full[e] p\_ar\_lovs caas,  
    hys sho / his hose / doblet, poynt & laas;  
      & yff owght breke, su\_m\_ tonges *tha*t be bade  
      will[e] moke & say, “A knave hath broke a lade.” 476

**CAXTON’S TEXT.**

[66]

Wynter and somer to his souereyne  
Capron hardy / no bonet lyste to auale  
[Sidenote:  not doffing his cap to his master,]  
For euery word / gyui\_n\_g his maister tweyne 458  
Auauntparler / in euery mannys tale  
[Sidenote:  forward in speech,]  
Absolon with disheueld heeris smale  
[Sidenote:  rough-haired,]  
Lyke to a prysoner of seynt malowis  
[Sidenote:  and lousy-headed,]  
A sonny busshe / able to go to the galowis 462

[67]

O I passe norture fy fy for shame  
[Sidenote:  (though it’s hardly good manners to say so.)]  
I myght haue said he shold go hauke & honte  
For that shold be a gentilmans game 465  
To such disportes / gentil folkes be wonte  
I sayd to ferre / my langage was to blonte  
But yet sir gala\_n\_te wha\_n\_ ye shal bowe or knele  
[Sidenote:  When he tries to kneel, he works round like a wheel,]  
He goth by compace round as doth a whele 469

[68]

[Sidenote:  Leaf 12 a.]

**Page 37**

Braced so strayt / that he may not plye  
[Sidenote:  being braced so tight that he can’t bend.]  
But gaderith it / by maner of a wyndelas  
And he ought wrenche a syde / or a litil wrie 472  
[Sidenote:  If he twists, a lace is like to crack.]  
His geer stondeth then\_n\_e / in ful parlo\_us\_ caas  
His sho / his hose / doblet / point & laas  
And yf ought breke / som\_m\_e tu\_n\_ges [th]^t be bad\_e\_  
Wil mocke & saie / a knaue hath broke a lad 476

\* \* \* \* \*

THE ORIEL TEXT.

[69]

Lat galaunte go, I mene, recheles ruskyn;  
  Take hede, my childe, to suche as ben cu\_n\_nyng,  
So shall ye wyrship best conquere and wynne, 479  
  Enforsith you in all your\_e\_ demenyng  
  To sewe vertu, and[1] from foly declynyng;  
[Sidenote 1:  *Omit* and]  
    And, my childe, that ye loue of honeste.   
    Which is accordyng wyth humanyte. 483

[70]

That is, to you to vndirstond And knowe,  
  That your\_e\_ aray be manerly and resonable,  
Not appeissh knawen[1] and to mowe, 486  
[Sidenote 1:  *Sic.*]  
  I[n] nyse aray that is not couenable,  
  Fetis founde be folkys vnp\_ro\_fitable,  
    That maketh this world\_e\_ so pleynly t\_ra\_nsformate,  
    That men semen almost effeminate. 490

[71]

Pley not Iakke mAlaperte, that is to sey,  
  Be ware of p\_re\_sumpc\_i\_oun, be ware of pride,  
Take not the fyrst place, my childe, be no way, 493  
  Till odir be sette manerly abyde,  
  Presomcion is often sette asyde,  
    And Avalith f[r]om his highe[1] de-gre,  
[Sidenote 1:  MS. hight.]  
    And he sette vppe that hath humanite. 497

[Sidenote:  *Hill’s Text.*]

P) Lete gallant go!  I mene, recheles ruskyn:   
    Take hede my child to suche as be co\_n\_nyng,  
  so shall[e] ye best worship co\_n\_qvere & wynne;  
    Enforce you i\_n\_ all[e] yo\_u\_r demenyng 480  
    To folowe vertu, & fro foly declynnyng;  
      & weyte well[e] *tha*t ye love honeste  
      which ys accordyng vnto humanyte.

[Sidenote:  Ihu 1503 per Richard Hill:  ffl C lxv]

P) That ys for you to vnd\_er\_stond & knowe,  
    *th*at yo\_u\_r araye be manerly resonable, 485  
  Not apysshe ynto moke ne to mowe;  
    To nyce araye *tha*t ys not co\_m\_mendable,  
    ffetys, newe fonden by foolis vnp\_ro\_fytable, 488  
      *th*at make *th*e worlde so playnly transformate  
      *th*at me\_n\_ seme\_n\_ Almost enfemynate.

**Page 38**

P) Playe not Iacke maleperte, *tha*t ys to say,  
    be ware of presumpc\_i\_on, be ware of pryde; 492  
  take not *th*e first place, my child, by *th*e waye;  
    till[e] oder be sette, ryght manerly a-byde,  
    presumtvous be ofte sette a-syde  
      & all[e] day avaled, as me\_n\_ may see, 496  
      & he ys sette vp *th*at hat[=h] humylyte.

**CAXTON’S TEXT.**

[69]

Lete galante go / I mene recheles rusky[=n]  
[Sidenote:  Let Reckless Ruskyn go!]  
Take hede my chyld to suche as be connyng  
[Sidenote:  You follow skilful men,]  
So shal ye best worship conquere & wynne 479  
Enforce you in al your demenyng\_e\_  
To folowe vertu / & fro folye declynyng\_e\_  
[Sidenote:  virtue and]  
And waite wel that ye loue honeste  
[Sidenote:  honesty.]  
Whiche is acordynge[1] vnto humanyte 483

[Footnote 1:  *Orig.* accrdynge.]

[70]

[Sidenote:  Leaf 12 b.]

That is for you / to vnderstonde & knowe  
That your araye / be manerly resonable  
[Sidenote:  Don’t dress]  
Not apysshe / on to mocken ne to mowe 486  
[Sidenote:  apishly]  
To nyce araye / that is not commendable  
[Sidenote:  or foppishly.]  
Fetis newe founden[1] by foolis vnp\_ro\_uffitable  
That make [th]^e world so plainly transformate  
That men semen almoste enfemynate 490

[Footnote 1:  *Orig.* fonuden.]

[71]

Playe not Iack malapert / that is to saye  
[Sidenote:  Don’t play Jack Malapert, that is,]  
Beware of presump\_ci\_on / beware of pryde[1]  
[Sidenote:  don’t be presumptuous.]  
Take not [th]^e first place my child by the waye 493  
Tyl other be sette / right manerly abyde  
[Sidenote:  Wait till others are seated.]  
Presumptuo\_us\_ ben often set a syde.   
And\_e\_ alleday aualyd\_e\_ / as men may see  
And he is sette vp / that hath humylyte 497

[Footnote 1:  *Orig.* pryte.]

\* \* \* \* \*

THE ORIEL TEXT.

[72]

To[1] cu\_n\_nyng p\_er\_sones regarde ye take,  
[Sidenote 1:  MS. The.]  
  Where ye be sette in right atentif wyse,  
Connyng folke cu\_n\_nyng folke shulde make, 500  
  To theire goodnesse ye shalle make your\_e\_ su\_m\_mise,  
  And as thei do, ye mosten deuyse;  
    For this, my childe, is as the gospell treue,  
    Whoo wolle be cu\_n\_nyng muste the cu\_n\_nyng sewe.

[73]

And o thing I charge you speciall[ie],  
  To womanhode good kepe you take alway,  
And them to serue loke that ye haue an eie, 507  
  Ther comau\_n\_dementis, my child\_e\_, loke ye obey,  
  Plesaunt wordis to them I warne you saye,  
    And in all wyse do your\_e\_ dilligence,  
    To do them plesur\_e\_, honoure, and reuerence. 511

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[74]

As at this tyme this tretice shall suffice,  
  Disposeth you to kepe in your\_e\_ mynde  
The doctrines whiche for you I deuyse, 514  
  And douteth not, fulle welle ye shall hit fynde;  
  To youre honoure enrolle hit vp and bynde  
    Ryght in your\_e\_ brest, and in your\_e\_ ryper age  
    I shall wryten you here-of the surplusage. 518

[Sidenote:  *Hill’s Text.*]

P) To co\_n\_nyng p\_er\_sones regarde ye take,  
    wher ye be sette, right i\_n\_ ententyf wyse;  
  Co\_n\_nyng folke co\_n\_nyng me\_n\_ shall[e] make; 500  
    to *ther* co\_n\_nyng ye shall[e] make yo\_u\_r surmyse,  
    & as *the*i do, ye must yo\_u\_r selfe devyse;  
      ffor this, my child, ys as *th*e gospell[e] trewe,  
      ‘who will[e] be co\_n\_nyng, he must co\_n\_nyng sewe.’ 504

P) And on thyng I warne you specyally:   
    to woma\_n\_hede take awe alway,  
  & the\_m\_ to s\_er\_ve loke ye haue an eye,  
    & *ther* co\_m\_avndment\_is\_ *tha*t ye obeye; 508  
    Plesaunt word\_is\_ I avyse you to the\_m\_ saye,  
      & in all[e] wyse do ye yo\_u\_r delygence  
      To do the\_m\_ plesyre and reverence. 511

P) And at this tyme *th*is treatise shall[e] suffice;  
    Do pose you to kepe it in yo\_u\_r mynde,  
  *th*e doctryne which for you I devyse;  
    & dowteth not, full[e] well[e] ye shall[e] yt fynde  
    To yo\_u\_r honowr\_e\_; enrolle yt vp & bynde 516  
      Rig[=h]t i\_n\_ yo\_u\_r brest, & at yo\_u\_r ryper age  
      I shall[e] write you here-of the surplusage.

**CAXTON’S TEXT.**

[72]

To connynd\_e\_ perso[=n]s regarde ye take  
[Sidenote:  Watch knowing folk, and]  
Where ye be sette / right in ententyf wyse  
Connyng folk / connyng men shal make 500  
To their co\_n\_nyng ye shal make your surmise  
[Sidenote:  their skill.]  
And as they do / ye muste your self deuyse  
For this my child\_e\_ / is as the gospel trewe  
Who wil be co\_n\_nyng / he must [th]^e co\_n\_nyng sewe 504

[73]

And one thing / I warne you specyally  
To womanhede / take awe alweye  
[Sidenote:  Specially attend to women, and]  
And them to serue / loke ye haue an eye 507  
And theire com\_m\_andementis that ye obeye  
Plesant wordes I auyse you to them seye  
[Sidenote:  speak pleasant words to them.]  
And in alle wyse / do ye your diligence  
To do them plesure / and reuerence 511

[74]

And at this tyme this tretye shal suffise  
[Sidenote:  This is enough for the present.]  
Dispose you / to kepe it in your mynde  
[Sidenote:  Mind you attend to it,]  
The doctrine whiche for you I deuyse 514  
And doubteth not / ful wel ye shal it finde  
To your honour / enrolle it vp and bynde  
Right in your breste / and at your riper age  
I shal wryte to you / herof the surplusage 518  
[Sidenote:  and when you’re older I’ll write you the rest.]

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\* \* \* \* \*

THE ORIEL TEXT.

[75]

Goo, litle childe, and who doth you Appose,  
  Seying, your\_e\_ quaire kepeth non accordaunce,  
Tell [hym], as yite neyther of ryme ne prose 521  
  Ye be experte; pray hym of sufferaunce;  
  Childer must be of childly gouernaunce,  
    And they must also entredet[1] be  
[Sidenote 1:  *Read* entreted]  
    Wyth esy thyng, [and not] of subtilte. 525

[76]

Your\_e\_ lytil quaier su\_m\_mitteth euery where  
  To corecc\_i\_on and beneuolence,  
But where enuie is, loke hit come not there, 528  
  For eny thing kepith your\_e\_ trety thense;  
  Enuie is full of frowarde reprehense,  
    And howe to hurte liethe eu\_er\_e in awayte,  
    Kepeth your\_e\_ quaier\_e\_, that hit be not her baite.

EXPLICIT.

DOMINE, SALUU\_M\_ FAC REGEM.

[Sidenote:  *Hill’s Text.*]

P) Go, litill[e] Ioh[=n], & who doth you oppose,  
    sayenge yo\_u\_r quayre, kepeth no\_n\_ accordavnce; 520  
  Tell[e] hy\_m\_ as 3\*et neyther\_e\_ i\_n\_ ryme ne p\_r\_ose  
    ye ben exp\_er\_te; p\_ra\_y hy\_m\_ of suffraunce.   
    Chyldren[1] muste be of childy gou\_er\_navnce,  
[Sidenote 1:  MS. Clyldren.]  
      & also *the*i muste entreted be 524  
      W\_i\_t\_h\_ easy thynge, & not w\_i\_t\_h\_ subtilte.

P) Go, lytill[e] quayer, submyte you eu\_er\_y where  
    vnder correcc\_i\_on of benevolence;  
  & wher envy ys, loke you cu\_m\_ not ther\_e\_, 528  
    ffor any thyng kepe yo\_u\_r treatye thens;  
    Envye ys full of froward reprehens,  
      & how to hurte lyeth ever i\_n\_ a-wayte;  
      kepe yo\_u\_r quayre *th*at yt be not ther bayte. 532

        Here endyth A lytyll[e] treatyse  
        called *th*e boke of curtesy or litill[e] Ioh\_a\_n.

**CAXTON’S TEXT.**

[75]

Go lytyl Io[=h]n / and who doth you appose  
[Sidenote:  Whoever questions you,]  
Sayng your quayer / kepe non accordance  
Telle hym as yet / neyther in ryme ne prose 521  
Ye ben expert / praye hym of suffra[=n]ce  
[Sidenote:  say you are not yet up in rime or prose.]  
Chyldren muste be / of chyldly gouerna[=n]ce  
And also they muste entretyd\_e\_ be  
With esy thing / and not with subtylte 525

[76]

Go lytil quayer / submytte you euery where  
Vnder correct\_i\_on of benyuolence  
[Sidenote:  Little book, I submit you to correction:]  
And where enuye is / loke ye come not there 528  
[Sidenote:  but go not where envy is.]  
For ony thing\_e\_ / kepe your tretye thens  
Enuye is ful of froward reprehens  
And how to hurte / lyeth euer in a wayte  
Kepe your quayer / that it be not ther bayte 532

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Explicit the book of curtesye.

**INDEX.**

H. stands for Hill’s MS. at the bottom of the pages, O. for the Oriel  
MS. on the even pages.  Cot. is for Cotgrave’s Dictionary.

Absolom with dissheveled hair, l. 460.

Amyse, l. 376, amice.  Fr. *amict*, an Amict or Amice, part of a massing priest’s habit.  Cot.  From L. *amicire*, to throw round; *am* and *jacere*.  Mahn.

Annoy no man, l. 170.

Apayer, l. 399 H., appeyre, O., worsen, impair.

Apish, don’t let your dress be, l. 486.

Appose, l. 519, question. *See* Oppose.

Avale, l. 457, lower, take off.

Ave Maria, say, l. 27, 77.

Avoyde, l. 271, emptying.

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Beware of ruskyn, l. 451.

Birds and beasts, don’t throw stones at, l. 64.

Blow not in your drink, l. 190.

Brecheles, l. 300, without breeches, of flogging.

Breth, l. 203, wind.

Capron, H., chappron, O., l. 457.  O. Fr. *Chaperon*, “habillement de tete.”  Roquefort.  Provencal, *capayron,* from Lat. *caput*.  Skeat. *Chaperon* ... any hood, bonnet ... *Vn Chaperon fait a i’en veux*, A notable whipster or twigger; a good one I warrant her.  Cotgrave.  ’Capron hardy’ must then be ‘a bold or saucy young scamp.’

Cantelmele, l. 409, piecemeal:  *cantel*, a corner, bit.

CHAUCER, read his works full of pleasance, l. 335-350.

Chere, l. 131, face, expression on it.

Childly, *adj.* l. 523, O., childy, H., fitted for children.

Children are like wax, l. 6.

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Clappe, l. 80, noise.

Claw not your visage, l. 194.

Comb your head, l. 36.

Communicative, be, l. 316.

Compace, l. 469.  Fr. *compas*, a compasse, a circle, a round.

Constaunce, l. 102.  Fr. *constance*, stabilitie, firmenesse.  Cot.

Couenable, l. 487.  Fr. *convenable*, apt, fit, meet for, beseeming, seemlie, &c.  Cot.

Crede, say it, l. 77.

Cross yourself on rising, l. 25.

Cumpenable, l. 151.  Fr. *compagnable*, companable, friendlie, sociable.

Cunning, (knowing) men, take heed to them, l. 478, l. 498-504.

Cup, soil not yours, l. 186.

Dancing, right for a child, l. 305.

Deprave, l. 157, backbite, run down.  Fr. *despraver*, spoyle, marre, make crooked, wrest, wry to bad purposes.  Cot.

Detraction, the vice of, l. 163.

Disauayle, l. 290, harm, damage.

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Discreue, l. 392, describe.

Disculede, l. 460, O., dissheveled.

Disteyne, l. 407, stain, spot.

Dogs, don’t irritate them, l. 67.

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Entredet, l. 524, O., entretyde, H., taught.

Envy, keep clear of, l. 528.

Estate, l. 122, lord noble.

Exercyse, excersyf, l. 318, \_?\_ practised, able to handle a subject.  Fr. *exercer*, to handle, manage.  Cot.

Eye, cast not yours aside, l. 101.

Face, have no spots on it, l. 38.

Farsyone, l. 186, H., stuffing:  *farse* (or *ferce*, 1. 191), to stuff; *farsure*, stuffing.  Cp.  Chaucer’s *ferthyng*, of the Prioress, *Prol.  Cant.  T.*, and the Oriel text.

Fetis, l. 443, O., fashions.  Fr. *faict*, feat, pranke, part.  Cot.

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Fulsom, l. 257, \_?\_ full, satisfied; or helpful, A.S. *fylst*, help, assistance.

Fulsomnes, l. 401, fulness, plenty.  ’Fulnesse or plente (fulsu\_m\_nesse,  
K.H.P.) *Habundancia, copia*.’  Promptorium.

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Girdle, don’t loose yours at table, l. 197.

Glaynes, l. 412, O., gleynes, l. 422, O., gleanings.  Fr. *glane*, a gleaning; also the corne thats gleaned or left for the gleaner.  Cot.

Gluttonous, don’t be, l. 180.

Good cheer, make it serve for a scanty table, l. 253-5.

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Humanite, l. 497, Fr. *humanite*, courtesie, ciuilitie, gentlenesse.   
Cot.

Inhaunce, l. 433, put forward, up.  Lat. *in antea*, Prov. *enansar*, to advance, exalt.  Wedgwood.

Interrupt no man’s talk, l. 275, 283.

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Iubiter, l. 371, 378, God.

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Kery, l. 369, [Greek:  kyrie], Lord, [have mercy upon us!]

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Malouse, l. 461, Malo’s.

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     We may bi oure law examyne hym fyrst.... ... let me *oppose*  
     hym ...

*T.  Myst*, p. 195.

Outrage, l. 278, outrageous, beyond bounds, too talkative. *See*  
Malapert.

Owers, l. 34, see *pryme*.

Pater noster, say yours, l. 26, 77.

Pendable, l. 455, O., Fr. *pendable*, hangable, that deserves hanging, thats fit to be hanged.  Cot.

Poor table, men to be cheerful at, l. 253.

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Print your words in your mind before you speak them, l. 282.

Pryme & owers, l. 34.  ’The *prime* and other *hours* are the services *Ad primam horam*, *Ad tertiam*, *Ad sextam*, and *Ad nonam*, found in the Primer, or layman’s prayer-book.  They are sometimes called the middle hours, as distinguished from Matins and Vespers.’  H. Bradshaw.

Quaire, l. 520, 526, 532, quire, pamphlet, treatise.

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Rehersaylle, l. 288, rehearsal, repetition.

Repeat conversations, don’t, l. 288.

Report (tale-telling) is the chief nurse of mischief, l. 135.

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Cot.

Taches, H., teches, O., l. 453, manners.

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Terre, l. 67; *tar*, to set on, provoke; O. Fr. *atarier*.  They have *terrid* thee to ire.  Wiclif, Psalms.  Sc. *tirr*, to snarl; quarrelsome, crabbed.  Wedgwood.

Thewed, l. 20, mannered.

Towel, don’t soil it, l. 263, 266.

Traverse, l. 242, change from side to side.

Trencher; keep yours clean, l. 269.

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Ynympariable, l. 380, unequalled, L. *par*, Fr. *pareil*, equal, like.