The dialogues of creatures moralised. Appliable and edifying to every merry and jocund matter, and right profitable to the governance of man / Edited by Joseph Haslewood. [Anon].

Contributors

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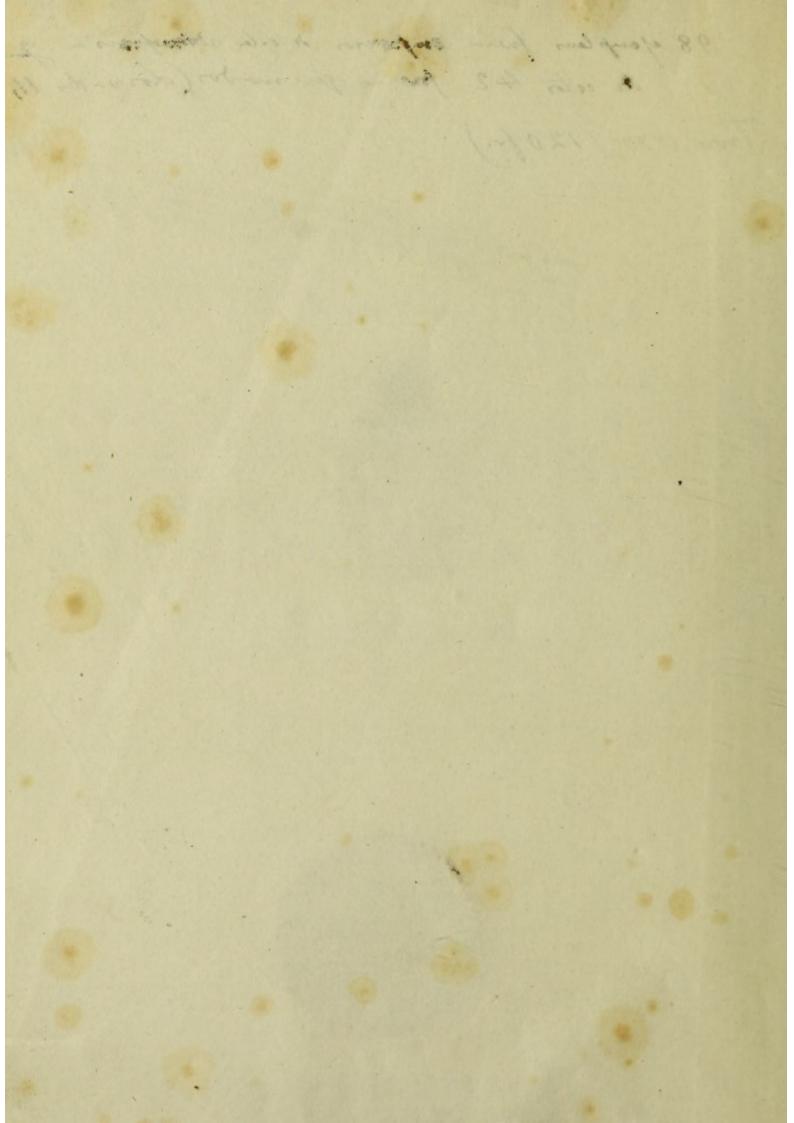


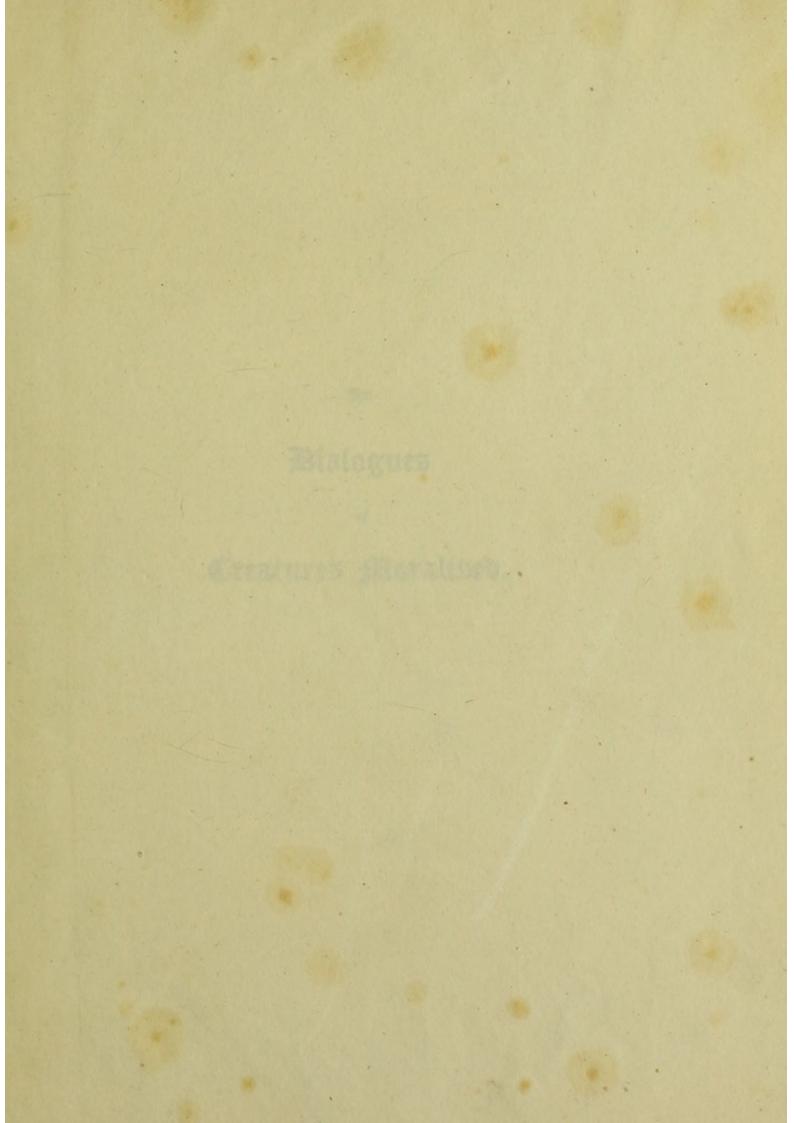
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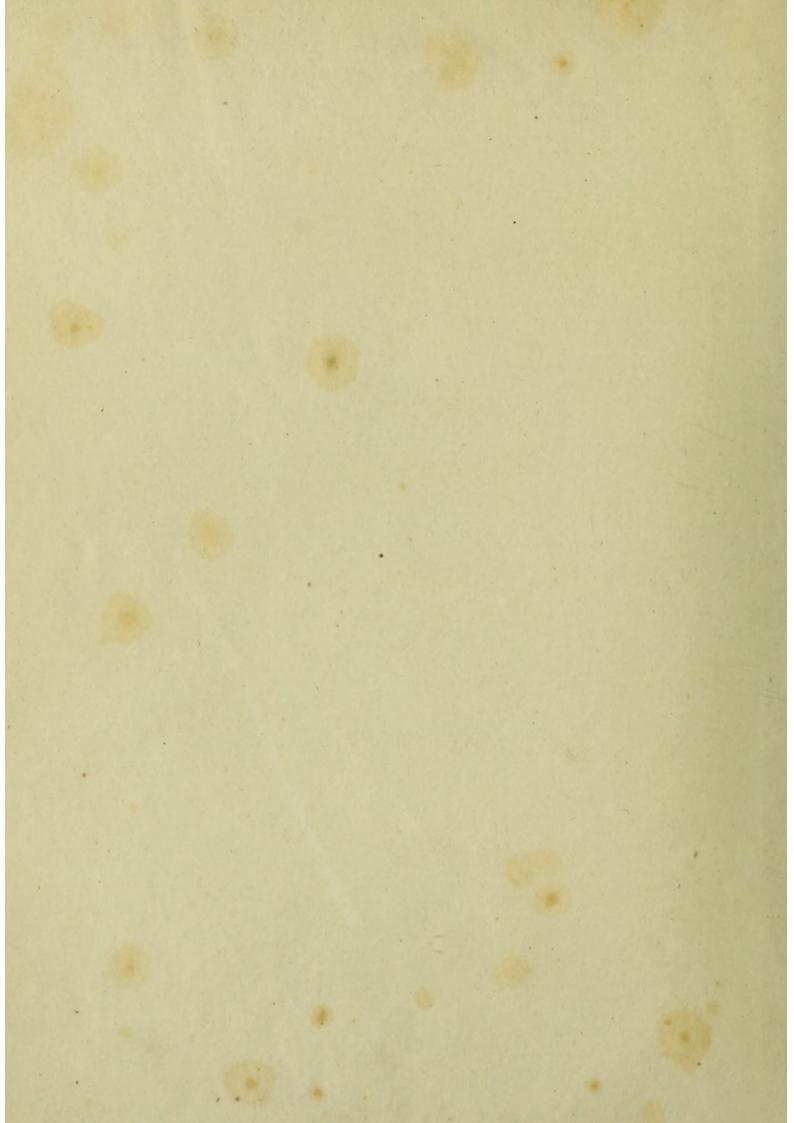


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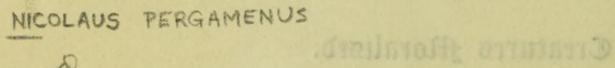


The

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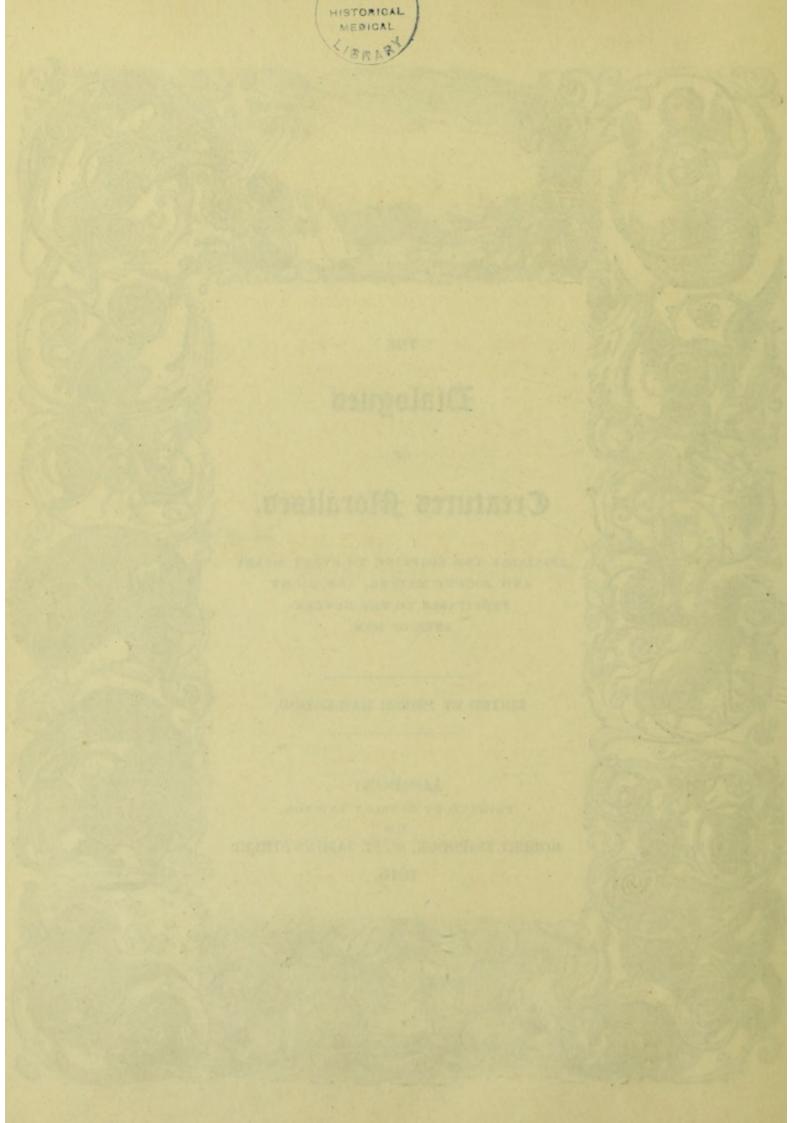
OF

Creatures Moralised.

APPLIABLE AND EDIFYING TO EVERY MERRY AND JOCUND MATTER, AND RIGHT PROFITABLE TO THE GOVERN-ANCE OF MEN.

EDITED BY JOSEPH HASLEWOOD.

LONDON : PRINTED BY BENSLEY AND SON, FOR ROBERT TRIPHOOK, 37, ST. JAMES'S STREET. 1816.



JAMES BINDLEY, ESQ.

TO

IN RESPECT FOR HIS TALENTS,

IN TESTIMONY OF HIS URBANITY OF DISPOSITION AND MANNERS,

AND AS A MEMORIAL OF HIS FRIENDLY AND INSTRUCTIVE AID IN LITERARY ENQUIRIES,

THIS EDITION

ARCICRT FABLES,

OF

CURIOUS TO THE PHILOLOGER, INTERESTING TO THE LOVER OF NATURAL HISTORY, AND AMUSING TO THE MORALIST,

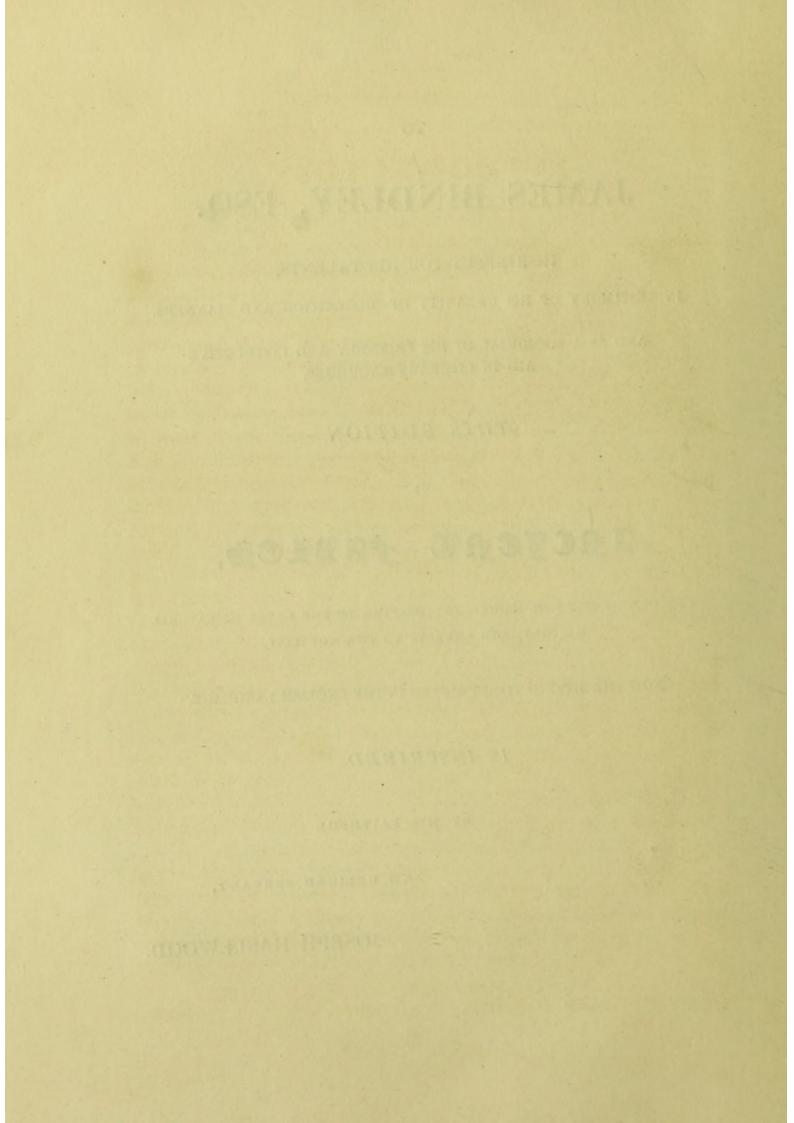
NOW THE SECOND TIME PRINTED IN THE ENGLISH LANGUAGE,

IS INSCRIBED,

BY HIS FAITHFUL

AND OBLIGED SERVANT,

JOSEPH HASLEWOOD.





OWEVER genius may enlarge, with fancy and taste, the moral allegory or fable, and essay novelty in the characters to invite attention, still not any form has hitherto obtained so much popularity, or proved more instructively amusing, than the ancient mode of fables, in dialogues of the animal creation. Some portion of that interest may have arisen

from the simplicity of the narratives, the brevity of the stories, and the familiar application of each moral. Nor does it lessen the charm to give invention the belief that such dialogues form annals of untutored nature : that they depict some portion of the manners of the primæval age, before men, by associating, formed cities, and left the brute creation to found a more absolute empire in deserts and forests. Without extending this enquiry to any length, certain it is that the Æsopean collection, so often perused in our boyish days, leaves an indelible impression upon the memory, which causes the incidents and characters of the stories frequently to recur to our lips, and appositely apply them to the events of life. If the present collection is not equal to that in popularity, it must be remembered it has never yet obtained equal advantages. Only a single edition exists in our language, and a perfect copy may be said to be unattainable: which occasioned the present reprint. Even that, as the orthography has not been modernized, can only be expected to insure approbation from those who prefer the language of an Æsop printed by Caxton to the embellished fables revised by Croxall.

Should the Dialogues of Creatures ever be cleared of the rust of antiquity by a revised text, the obsolete spelling discarded, and adorned with cuts by modern masters, it would be found worthy of a place beside, if not classed as a continuation of, the popular work already noticed. Many of the fables are remarkable for their brevity and simplicity, the chief characteristics of this species of composition: the moral disquisitions that follow have been made the

vehicle for preserving many of the instructive aphorisms and witty sayings of the ancients, intermingled with stories yet current and popular.

That the Dialogues of Creatures has only once appeared in English, is remarkable, when we consider its merit, and how frequently it has been published in other languages. In the Latin and Dutch only, there were not less than fifteen known editions before 1511, viz.

| | Title. | Date. | Printer. | Place. | Size. |
|-----|--|---------|--------------------------------------|-------------|----------------|
| 1 | · Dyalogus Creaturarum Moralizatus cuts | 1480 | Gerard Leeu | Gouda | Folio. |
| 2 | . Same title | 1481 | Conrad de Homborch | Cologne | Folio. |
| 3 | . Same title cuts | 1481 | Gerard Leeu | Gouda | Folio. |
| 4 | . Same title cuts | 1482 | Gerard Leeu | Gouda | Folio. |
| 5 | . Same title | 1483 | John Snell | Stockholm | Quarto. |
| 6. | Same title | 1484 | Gerard Leeu | Gouda | Folio. |
| 7 | Same title cuts | 1486 | Gerard Leeu | Antwerp | Folio. |
| 8 | Same title | 1493 | Gerard Leeu | Antwerp | Quarto. |
| 9. | Same title | 1510 | Jean Petit and Philip Pigouchet } | Paris | Twelves. |
| | It was also published under the title of | - × 5,6 | | and a story | a subscription |
| 10. | Destructorium Vitiorum ex similitudinum creaturarum exemplorum appropriatione per modum dialoge, auctoritatumque sa- crarum scripturarum, philosophorum, & poetarum constructoriumque Virtutum noviter correctum* | 1511 | Claude Nourry | Lyons | Sm. folio. |
| | Dutch editions. | light | of Barth at Las | on ton a | Intion |
| 11. | Dyalogvs Creaturarum optime moralizatus, dat is, voerspraec der creaturen | 1481 | Gerard Leeu | Gouda | Folio. |
| 12. | The same fig. | 1482 | Gerard Leeu | Gouda | Folio. |
| 13. | Twespraeck der Creaturen fig. | 1484 | Gerard Leeu | Gouda | Quarto. |
| 14. | Engensechelik boeck gelelen Dialogus der creaturen fig. | 1488 | | Delff | Folio. |
| 15. | Dialogus Creaturarum, das is twispraeck der creaturen fig. | n. d. | | Antwerp | Quarto. |

* There also exists another work under this title of *Destructorium Vitiorum*, which is a dull piece of morality, and wholly different from the *Dialogus creaturarum moralizatus*. It is probable that the Bibliographers, not aware of this circumstance, have blended the two works together in their catalogues, when they speak of the "Destructorium Vitiorum," which has been often printed. It would be of little use, and might serve to mislead the reader, to give the several editions of the latter in this place, unless an inspection could be obtained to distinguish between the works.

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Vischer seems to notice an edition in the Dutch language as early as 1480,* and also mentions one printed in French, at Gouda, 1482. The work cannot be traced in German under any of the above titles; we presume it did not remain unknown in that language.

All particulars of the author and of the origin of the work have hitherto escaped research; no ancient manuscript of it is known, and it is doubtful if there is a quotation from it in any old authority.

The edition printed in English, it is probable, was produced at a foreign press. The type is, I believe, very similar to some theological tracts in our language relative to the reformation, which were known to originate upon the continent. Herbert, in a manuscript note communicated to me by the Rev. T. F. Dibdin, says: "Although mention is made that this book is to be sold in St. Paul's Church-yard, both in the title and colophon, yet I am inclined to think it was printed in France, by the type and blooming letters; the former being much like Thielman Kerver's, and of the latter some are very uncommon." It may be remarked, that the place of sale announced was then the common mart of London booksellers, and as such likely to be fixed upon by a foreign printer.

Herbert had made very copious extracts for a new edition of the Typographical Antiquities, with a minute account of the work, which is preserved here to gratify the bibliographer .-" Underneath the title is a wood-cut of a male and female centaur, shaking hands, the same as before Dialogue xc. enclosed within four small head pieces of the fret or mosaick work of two different patterns, the top and the bottom of one and the sides of another, being all of equal length. At the back of the title are two other conversation pieces; that at the top an old man and a young one; at the bottom an old man and a young king : each of them half lengths. The former is enclosed with little pieces of different patterns, and the whole together has two side pieces uniform, and a head piece which covers all. This book is printed in quarto, and has but four leaves to a signature, which is rather uncommon in these early printed books. It has catch-words upon the left-hand page only, and signatures, but not paged. The first alphabet proceeds no further than X, and then begins the second, which extends to TT. 4. The

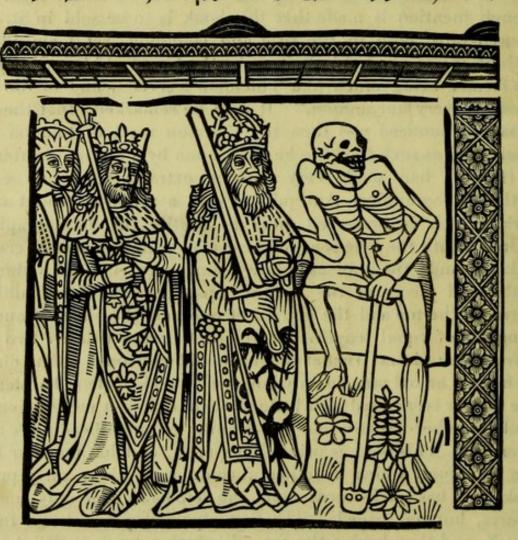
* De l'Invention de l'Imprimerie, &c. 1809, p. 260.

C

last leaf is filled up on both sides with cuts, which had been used before in the work, viz. on the former page is the Wolf and the Asse sawing, Dial. cvii. On the latter, at the top is 'the Ape that wrote bookes,' Dial. xcvii. and at bottom, 'the Bubalus that made shoone,' Dial. cii. To every dialogue there is a wood cut, except the xxii. though for the most part badly designed and very rudely executed."

There is also a wood cut given in the text, near the end of the volume, which, not being inserted in any of the Latin editions, is, for consistency, preserved here, together with a fac simile of the type.

is fpnne. Thy byzth is my ferp. Thy lyfe is payne/and deth is greate angwy flb. Us this figure flewith.



This representation is conjectured to be taken from some French edition of the "Dance of Death," and might have been given at

x

page cclxxv, after line 7 from the bottom, but has no other reference to the text than is supplied by the words interpolated, " as this figure shewith."

Not any of the numerou swood-cuts are found in either contemporary or later English publications, though our early printers continually introduced the same cuts in different works without considering it material to preserve consistency in the application of subject.

Of the singular capitals, the following specimens are from tracings made by Herbert.

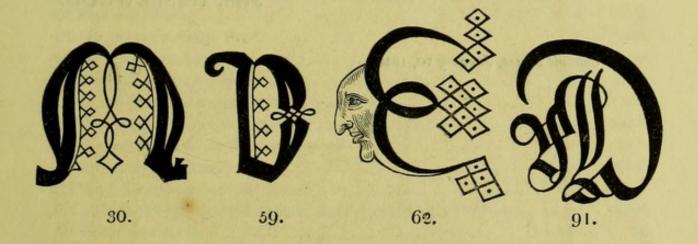


Dia. 7.

10.*

14.

51.



In the present edition the original text is preserved, except rejecting the abbreviations, and correcting a few undoubted press errors. Some occasional improvement has also been made in the

* This uncommon shaped letter is first used as a B, and twice afterwards, at Dialogues 27 and 96, as a C.

typographic arrangement and punctuation. The wood-cuts are copied from the Latin edition, printed by Gerard Leeu at Gouda in 1481; for the loan of which my acknowledgment is due to the Rev. H. WHITE of Lichfield. I am also indebted to Mr. Douce, for information as to the early editions.

Though the xylographic art may be now pronounced to excel, it is not easy to point out a specimen that unites a happier combination of taste, spirit, and incidental character, than the border of the title page. For the drawing, the work is indebted to Mr. Brooke, Historical Painter, of Duke Street, Adelphi; and the freedom and strength of this fanciful sketch, crowded with numerous objects, has not lost in effect by the graver of Mr. E. Byfield, and proves that the most delicate touches may be preserved in a wood engraving. Faithfulness of copy is all that the cuts which apply to each Fable allowed, and that they have scrupulously obtained from Mr. John Byfield. The blooming letters and vignettes were invented and executed by Mr. Berryman.

Beyond those demandable by the Universities, only ninety-eight copies are printed.

JOS. HASLEWOOD.

Conduit Street, January 10, 1816.



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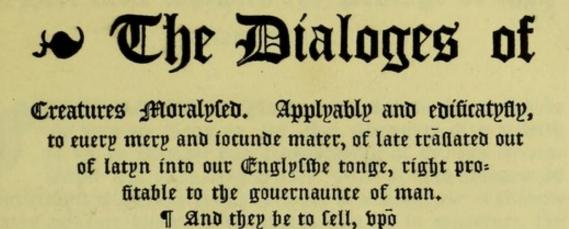
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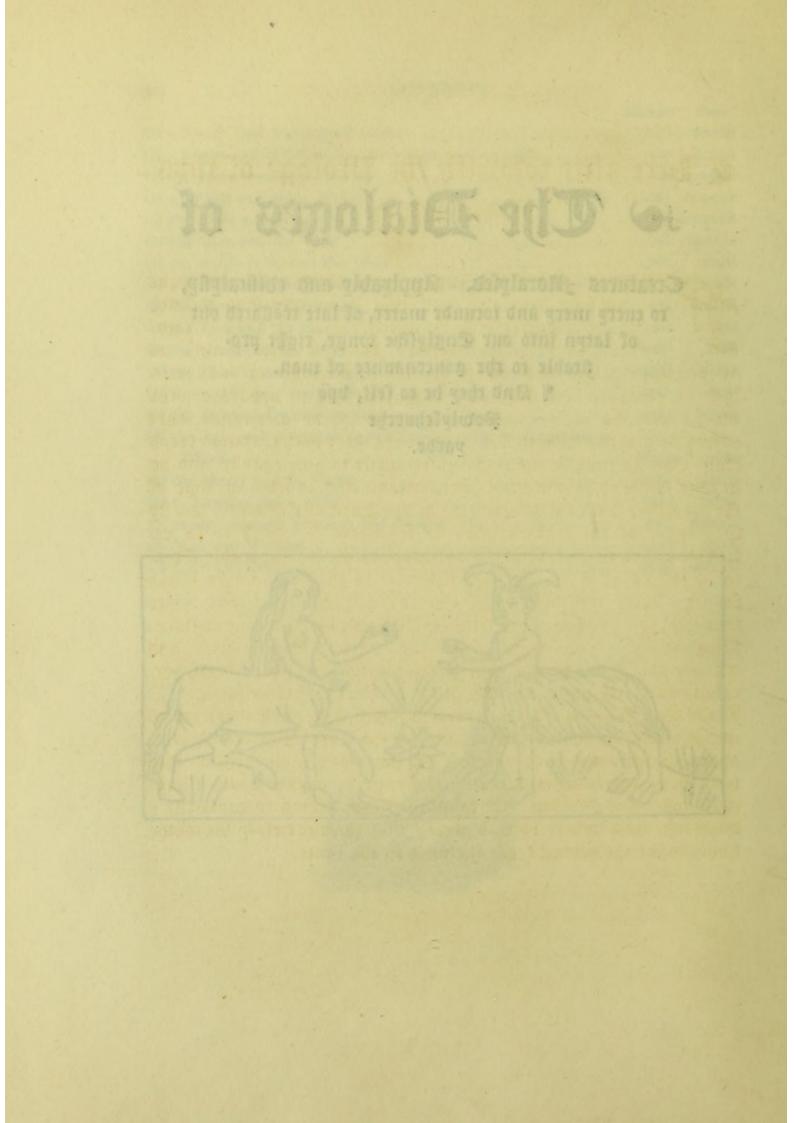
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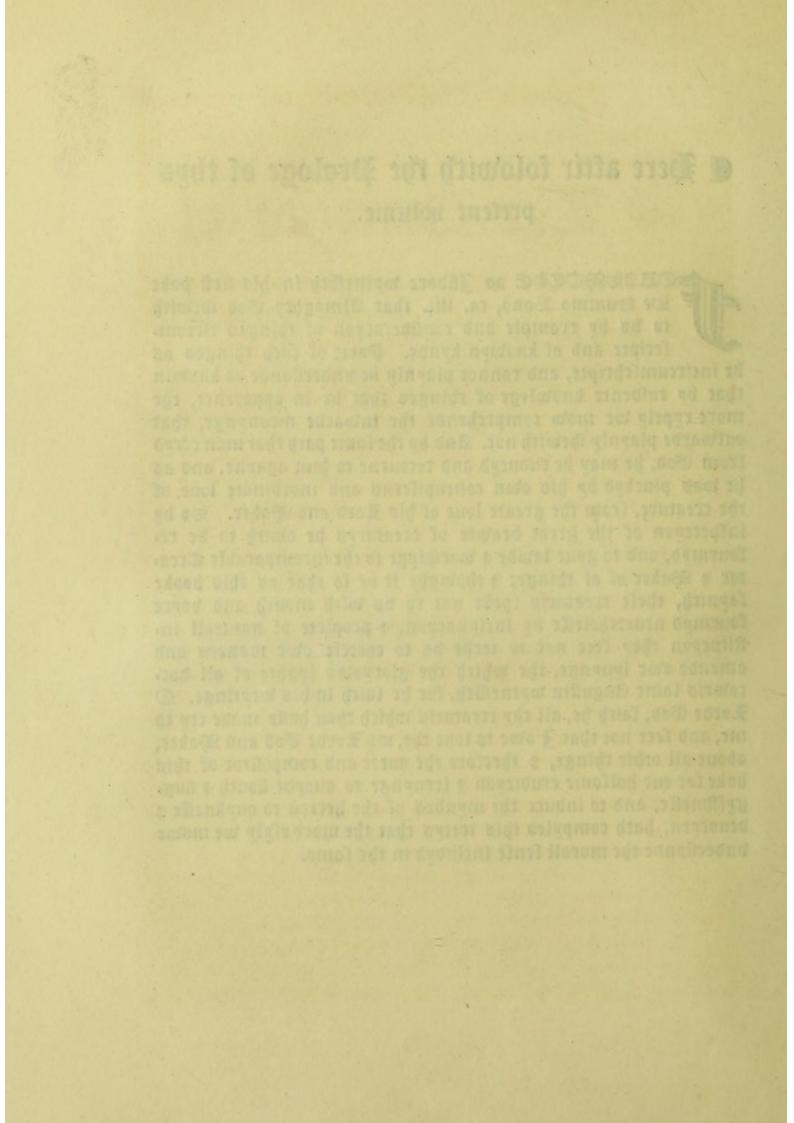
Powlylchurche parde.





There aftir folowith the Prologe of thys present volume.

DRASMOCHE as Judore wyrnellith in his first boke De Summo Bono, ca. iiii. that Almyghty God thewith to bs by example and confideracyon of thinges circom= fcripte and of knowyn kynde. Parte of fuch thinges as be incircumschripte, and cannot playnly be underftonde or knowin that by euidente knowlege of thinges that be in apparence, the more rypely we mow comprehende the inwarde meanynge, that outwarde playnly thewith not. And by the fame path that man erryd from God, he may be ruducyd and retourne to him agapne, and as he was plucked by his own concupifcens and inordinate loue of the creature, from the greate loue of his Lord and Daker. So bp inspecepon of the great beawte of creaturys he owith to be refourmyd, and to avue lawde & worthippe to the incomparable Creator & Maker of al thinge; & thowghe it be fo that as this booke faynith, these creaturis speke not to by with mouth and boyce fourmyd neuertheleffe by inclynacyon, & propirte of naturall in-Aftucyon they fece not to teche bs to corecte owr maners and amende owr lyuynge, the which the gloryows lyghte of all doc= towris faint Augustin wytnessith, for he faith in his wrytinge. D Lorde God, Caith he, all thy creaturis which thou halte made cry to me, and fece not that I owe to loue the, my Lorde God and Baker, aboue all othir thinge, & therfore the autor and compositor of this boke for our holfome erudicyon & lernynge to auopde flouth & flug= gyichnelle, and to induce the myndes of the herers to guyknelle & deuocycn, hath compyled this tretys that the more elyly we mowe bnderftonde the morall lenle includyd in the lame.





Df the Sonne and the Mone.

Dialogus Primus.

FTER the philosofers saying, the Sonne is the joye of the world, the gladnes & the jocundyte of the day, the beawtye of heuyn, the mesure of tymes, the bertewe and origynall of all thinges growynge, the lorde of all planettys, the ledar and perfectoure of all planettys and sterrys. The Moone also, as sayth Ambrole in Erameron, is the beawtye of the nyght, moder & mynistre of all humours, mesure of all tymes, gyder of the see, chaunger of the ayre, folower of the Sonne. And for as moch as the is most lyke but the Sonne, by a tyme the began to detracte & diffame the Sonne, the whiche he perceyuyng spake to the Moone & sayd: Why doyst thowe bakbyte me &

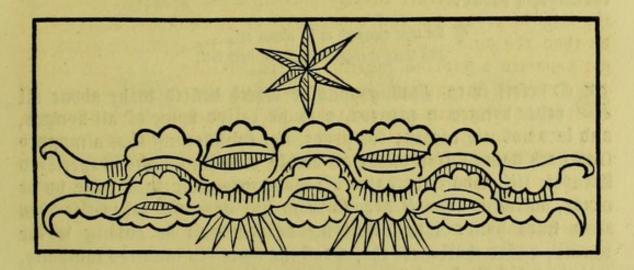
blaffemeyft me? I haue euer geupn the lyght and goon afore the to thy profyte, and thou hateft me & malicyoully maligneft agepuft me. Go from me, quod the Mone, for I loue the not, for thy great bryghtnels cawlyth me to be fet lytell ftore by in the worlde: for and thou wert not, I thould be in gret dignite. The Sonne an= fwerid & fayde: D thou uncurtey creature, be thou content with thy degre: for as I fipnne in the day time, & bere than the rule, fo thou without impediment occupyeft all the night at thyne owne ple= fure. Let us therefore mekely obey unto our Maker, & eralte nat thy felfe by pryde, but fuffre paciently to do as I am ordeyned, E do thou thy duty. The Mone confidering no relon, in great an: ger departed & gaderyd together all the ftarrys, & began battel & thot arrows ageynft the Sone, & intendyd utterly with dartis and arrows to impte him and deftrop hom. The Sonne beinge aboue and at a bauntage lepnge all this cruelnes, drewe out his fworde & Imote the Mone a londer. And threwe downe the ftarrys & layde: As oftyn as thou arte rounde, I mall departe the. I for thys cawle, as fables reporte, the Mone concepueth nat rounde, & fterris often tymes fall downe. And to the Mone was confuled & layde,

> ¶ Leffe hurt is to the Arguer, to be parted in twayne, Then to be all loft, and brought buto bayne.

D in lyke wyle moche peple heing inflate & blown bp with pryde & elacion, wolde be lyke bnto the Sonn, & haue domy: nacion aboue all other, & by their wyllys wolde that none were aboue them, nor lyke bnto them, as the glole layth: Pryde is a brenning eleuacyon in the mynde, dilpyling them that be bnder, & wold be equall with them that be aboue, for why, as Crilostom layth, delyre of eraltacyon is great lyn, & btterly to be dilpyled, & lustrance is worthipfull & commendable. It is written & layd that the prowde peple be lyft bp on height, becaule their fall tholde be the mor greuous. For he that falleth but lowe may lone aryle, as the poete layth. But he that falleth from on hyghe may nat lo elely be re: stored to helth. Branches of a tree growynge alowe, be conferued from tempestys, as wryteth Crisostom. But they that be on hygh be oftyn tymes broken & in gret icopardye. Alherfor Duintus Curcius layth, that a lerteyn persone laid bnto kyng Alerander,

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that a tree beyng of great heyght may the coner be blowen by by the rote. And though a lyon be myghty & prowde, yet be small byrdes fedde with his flesche. ¶ A philosofer cam to the tombe of Alexander & sayde: yesterday to this man suffysed nat all the worlde: now is he suffysed with the space of. bis. fote longe. And therfor pryde is to be reprouved, &c.



De Saturn and the Clowde. Dialogo Secundo.

HILDSDPHERSwryte that there be vii. planetis. That is to lay, Saturne, Jupiter, Mars, Sol, Ulenus, Mercurye, & Luna. But there is great lpace betwene planet & planet. For as Moyles, greatelt of philolophers, reherfeth & layth, & allo it is written in the goldyn legende, that euery compasse of euery planet hath in thisnes the waye of b. c. yeres, that is to mene, as moche space as a man may iourney & walke, in b. c. yerys to that dayly his iourney extendid to rl miles, & euery myle to bere in length ii. M. pace. Uppon a tyme a great thycke Clowde began to eralt her selfe & layd: Myn ercellencie is great, for J may by interpolicion of my gretnes cawle that other planetis may not thewe themself in the world but at my wyll. Seynge that J am buder other planetis & may doo so moche, if

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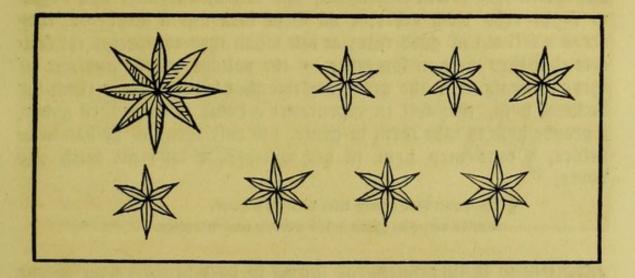
J were eralted higher, then myght J do moch more. And thus this Clowde prowdly alcendid voward tyll the cam to Saturne. Saturne leyng thys clowde prelumptuoully aplyng to go aboue hym, was lore greuid, and layd vnto her: What arte thow that couetyst with pryde to alcende there as neugr man cam? J thall alcende aboue the, quod the Clowde, and ouerthrowe the. That heryng Saturne, & lore mouyd, ordeyned harneys & wepyn, & stoppid fall the waye, & threwe down the Clowd & destroyde hym

¶ We that coupteth to be aboue all, No force though he have a fowle fall.

S D befell it to Pabugodonolor which defirid to be aboue all other kynges & princes, & to be callyd kyng of all kynges, and lorde of all lordis; for pryde, not confideryng that almyghty God hath dompnacion aboue all erthly lordihips, as it is specifyed Danyel, iiij, whan the harte of Pabugodonofor was lyfte bp be pryde, wherefor he was deposid from his dyanyte, wherof it was layd buto hym: The dwellyng of the thall be among wylde beaftis, & God thall eiect the, & caft the owte fro mannys company. & thow thalt ete hay lyke an ore and bij. featons thalbe chaunged ouer the. It is wrytten in hyftory fcolafficall, that Pabugodonofor was not chaunged into a beaft bnrefonable by mutacion & chaunge of the body, but by mutacion & alienacion of his wytte & refon, & allo the eloquencie of his fpeche was taken from hym, & he fempd hym felfe that in his forlymmes of his bodye he was lyke to an ore or a bull, & in his hynder partyes he thought hymcelte to be lyke a lyon. Danyell allo, all the tyme of his alienation, prayde for hym to hartely, that the bij. fealons, that is to fage bij. peres by his prayers were chaunged in to. bij. monethis. In the which bij. monethis, the space of rl. dayes, he had great infirmy= te and difeale. Dther rl. dapes within the fayd bij. monethis he retourned to his mende, & prayde with great weppinge fo largely that his ipen were turned in to rednes, & lyke bnto rawe flelihe. Manyon went to haue a fight of hym. Aftir that bij. monthis were fully complete & fulfyld, he was reuokyd & callyd agayn bnto his firfte eftate, but be regnyd not inmediatly, for there were ordeyned bij. juges, & to be contynued in abftinence &

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penaunce buto the ende of bij. yeres neuer etinge bred nor flefche, nor drank wyne in all that longe featon.



Df a Sterre callyd Trankmontana, and other Sterrys.

Dialoguo Tercio,



STERRE, which is called Transmontana, fandeth euer fire in the naugll of the heugn, & gothe neuer to declyne, nor laboureth nat by compase circuler as other flerrys doth.

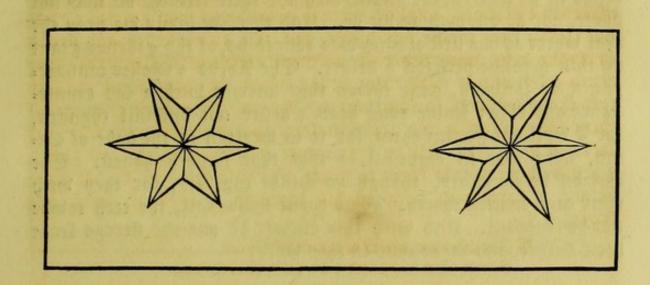
It is as a marke or a path of the see, to the whiche thypmen geve great attendance. All other therrys gadryd them togeder, & cam to this therre & sayd: Thou tittelt alway thyll, & hatte eas & reft, and we go about & labour without reft and be thy seruantes: aryle thou a whyle, & let an other be souerayn & occupy thy rome. To whom this therre, Transmonteyn, answered & sayde: He knowe nat what ye wold have, for your desyre is nat lefull nor to you expedient, for I have gret labor & great fatigacyon to rule you. And yf I dyd nat wysely conferue you in your places & moryons, ye tholde gretly erre for lacke of a gode gyder. Wherfore I counsell you to be content, & in peace. But the other therris wolde nat be pleased, but rather more wyssuffer to have theyr peticyon, and sayd all at onys: the pray the to suffer by to chose an other gyder. Transmontayn than beholdynge their

frowarde wylfulnes, departed from them, & went & complayned to hys lorde & maker. The flerrys that feynge made great exultacyon & gladnes, & aplyed them to make election of a newe gyder; but therin they cowde nat agree, but fell at baryance and began to fyght eche with other, & as shepe lackynge a shepherde, they erryd & fell out of good rule; at last whan they concidered the felicyte that they were in fomtyme by the policye & gode gydinge of theyr foueraigne, & the great myferie that was fallen to them for lacke of hym, they fell in repentance & came to theyr fyrst gyder, & prayde hym to take them to grace, & to rule them as he had done before, & confirmed hym in his worthyp, & fayd all with one boyce,

> ¶ The gyder that gydeth with vertewe & grace, Sholde neuer be changed left a worle haue his place.

MUR fo it is convenyent for by to do when we have a gode ruler the whiche rightfully ruleth & gydeth bs, we be bownde to love hym, & to do hym honor and worthyp, & nat lightly to chaunge hym, but cherplith hym after our power for the great labour that he hathe to avde bs for our wele. The deare of gouernance is called great worthyp; but it is a gret charge, as Bar= nard fayth, what is worthyp or power, but a great bourden & mi= ferpe? Dr what is sublimpte or dignyte of the worlde but a pery: lous & doubtfull tempett? Who may be in worthyp or prelacye without papn or tribulacyon? Dr who is in dignyte without ba= npte ? as Malery telleth lib. bij. of akynge that was of fo great witte a fo gret counfell, that whan the crowne was delpuered to hpm he helde it longe betwene his handes, or he let it bpon his hede, & confideringe it well & layd : D noble & fortunable garlonde, how full of belynes & peryll art thou, innumerable to be tolde! For as Augustyne laith, There is no thynge more laboryous, more harde, nor more pervlous, than is to have great dompnacyon or leigny: And therfore Malerius dothe theme bnto us in Libro. OFPE. bij. of Corneli fcipion, that whan Spayn was fallen bnto him, he answered & lapd he wolde nat go thyder, & thewed the cawle why, for he cowld nat do equite & right wplnes. for he thought hym felfe nat connynge ne fufficyent to fo great a worfihip, & fo great a pervil togeder.

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Df the Eugn Sterre & the Morowe Sterre.

Dialogo Quarto.



ESPERUS is callyd the night fterre, and Lucifer the day fterre, which apperith in the morning. These two fterrys gadryd togider all other fterrys, & went with one affent to the Creator and Maker of all fterrys, &

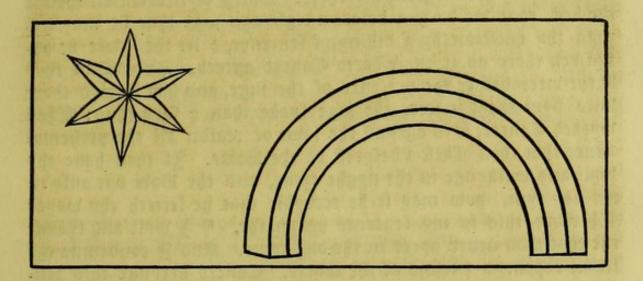
made unto hym theyr supplicacyon and sayde: Gracious Lorde, thou arte a good maker, and we therfore thanke the, for thow hake ordeynyd & bestowyd bs in the best wife. But for thys cawle we be trowblyd that owre beawte & brightnes is not always shewed. Therfore, Lorde, we mekely beseche the to take the lyght fro the Sonne, & make hym darke, that owre bryghtnes in the daye tyme may appere & be shewyd. To whom the Lorde & Maker answered & says: Your peticion is not lawfull, for the Sonne is the garnys ther of the day. The distributour of howrys, the orygynall of all thynges growynge, and without hym no thyng maye encrease. Therfore I wyll not condescende to your peticion, for it is not eraudible, nor worthy to be alowyd. Alherfore the sterys steyng they cowlde not haue their desire, went ageyn togydre & fourmed a newe peticion & offeryd it to their Maker and says: D blessed Lorde & Maker of all creatures, we besethe the at least to drye by & put

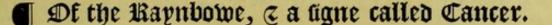
a waye the clowdis out of the ayre, the whiche lette our bryght lyght to be thewyd, for oftyntymes for their lettyng we may not apere, nor be knowyn as we be. And therfore lowly we pray the that where as our first alkyng was denyed bs, of thy godenes grant us this seconde peticion & delyre. The Lorde & Maker confideryng their lymples, gaue theym this anlwer with a lad countenance and layd: Holde your peas & defire not bulefull thynges, for J wyll not graunt them, for it is wryttyn in the boke of Caton, Alke that is rightfull, & that that lemyth honest. The clowds be necessary, though ye thinke contrary, for they with their rayn mosten therth. If no rayne thulde fall, the erth cowde not be frutefull. And with this anlwer he put the flerrys from their delyre, and layde thus in this wyle:

> ¶ That peticion may jully be denged, Whiche at no tyme to Reason is applyed.

AN AN by this example it apereth that he that wyl be herd in his prayers, or in his supplication, must alke the thinges that be rightfull, honeft, and refonable to be graunted. Wherfore faynt Auftyn fayth: Whan ve alke the thynges which God laudeth & prompleth, then is your alkynge lure, for that peticyon is cone granted of God. Therfore Icyder Capth trewe: Manp men praynge, be nat herd in theyr alkyng: for God granteth them better & more for thepr welth then thep delpre. Seneca telleth in the if. booke of benefits that a certepn persone on a tyme alked f. d. of Alexander, & he gaue hym an hole town. And whan the peticyoner thanked Alexander, & Cayd he was nat worthy nor able to recepue lo great a gyfte, Alexander anfwered & fapd. nat to hym: I retayne in my mynde what becommeth the to alke, but what becometh me to gyue. So almyghty God doth, for oftentymes he granteth nat our alkyng, becawle he wyll auaunce our peticpon with a better & more profitable rewarde. And therfore lapth 30: bor, Som tymes God hereth nat many folkes to their plefure: for he woll aracyoully here them to theyr more profyte & helthe.

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Dial. b.

UR Lordys howe, after the first filode, apered in the clowdes hauynge two colours, that was waterye & fyrye, fignifyenge the jugement commynge; whiche bowe apered by the space of rl. peres after the byldpinge of the Arke. As it is lapde hiftorie Scolafticall. Cancer is one of the fignes of heupn, and this worde Cancer is equiuocum, & hathe many fignyficyons. But notwithstanding, here it betokeneth the figne of heupn. And to this figne Cancer went bnto the Raynbowe in a gret anger and layde : Thou art to bolde, for all heupn is lytel ynough for the, in to moche that thou belyeft the to lette me of my courle, & other fterrys that folde occupy there. Wherfore I aduple the to be remouyd lightly or ellys thou malt be furely corped of me & my company. The Bowe anfwered & lapd : Brother, thou lpekelt nat well, for I am nat about to let the of thy way, for I thew my felfe but in the day tyme, and thou in the nyght connect where pleath the. Wherfore me thinketh gt thou entend to fyght with me, thou art eugll adupled for this cawle; for thou mayst gader great company of fterrys to hold with the. And J haue frendys ynow, both clowdes and allo

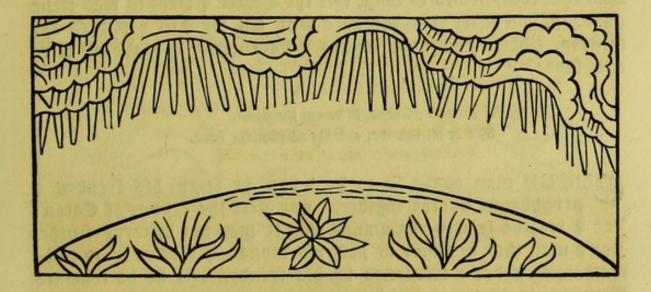
great thonders, for to fyght agaynst the for all thy strength, and to there may growe great mylchefe. But J wyll cownfell the for the best, that we do goo before a rightwys juge that he may termyn thy questyon by a distingtyf centence, & let the fawte be punylthed there as it is, wherto Cancer agreed. And whan they hothe were before the prefence of the juge, and had thewyd there bnto hym theyr mater, the juge spake than & sayd thus: Thou wycked Cancer, it is ageynst the lawe or reason all the prehemynence that thou alkest & desyrest of the Bowe. If thou have thy wyll and walkynge in the nyght tyme, and the Bow but only in the day tym, how may it be credyble that he letteth thy waye? Therfore this is my centence ageyn the. I wyll and charge the that thou neuer apere in the day tyme. And J condemne the in all expencys & costys of the courte. Cancer herynge this centence, was greatly athamyd and sayd:

¶ A bely man that is full of queltyon, Catoleth to hym felfe oft great confulyon,

MARY one in lyke wyle ageynst lawe and reason comtyme wyll ftryue & fall at alteracyon without occafyon, and be full of queltyons. Wherfore they be taken for wrangelers & eugli people, and often tymes they be juged to the worft. Df luche it is written, Prouerbi. rbi. A wrayward man cawleth Arvues. And a man full of wordys, ouercommeth pryncis. The eugli man euer leketh debate. The bad angell, & cruel, is fent ageynft hym. Truly thrugh queftyons & ftryues many one be brought to nought. As Juder tayth: As loue & concorde is alway byldynge, to ftryfe & debate is euermore deftroynge. Bede lapth : By discorde the greteft thinges may be diftroped. I There was comtym an honeft man that had thre connes, whiche, when he folde dye, he called them before hym & fayd: fet me a gret many of wandys bownde togyder, and fo they byd. And whan they were brought he land to his children : folde them & breke them. But they cowde nat, they were to ftyf. To whom the fader layd agepn : Plucke out one of them & breke all the other. And they allayed to do fo. And they myght well bowe them, but they cowd nat breke them. I The thirde tyme the fader lpake and

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fayde to them: Take one alone and alay to breke that, whiche they fone destroyd and brake alonder. Then layd he to them in this wyle: Chyldren, thus shall yt fall buto you: If that ye do contynewe togyder in loue and concorde, no man shall be able lightly to hurte nor distroye you. But yf ye barye & be deuyded by dylcorde, euery man shall preuayll elely ageynst you, and distroy you, & put you buder fote, and therfore beware of malyce and discorde.



De Heuyn & of Erthe.

Dialogue bi.



F dyuers philolofers the laying is, that the erth is the myddell parte of the worlde. The conferuer of frutis. The coueringe of hell. The noryliker of all quycke thinges. The moder of all growynge thinges. The conferuatrice of

lyfe, and the swalower of all thynges. I Apon a tyme Heuyn fent downe to the Earth here many gret tempestys of rayn, of thonder, & of lyghtenynge, wherby he greuyd the Erth very sore, when the was angry & gretly displesed the called the Ayre to her & said: Brother Ayre, J pray the medyll not betwene Heuyn & me.

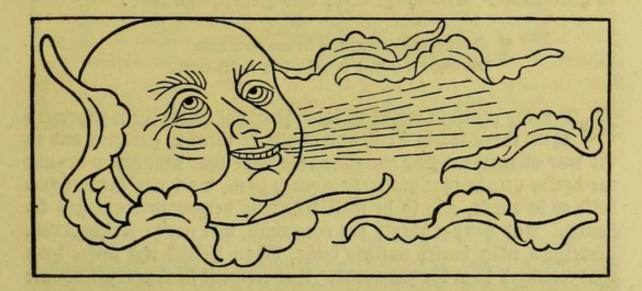
for myne entent is btterly fixed to ouerthrowe hym, for he hathe done gret wronge and iniury buto me, that I hope to be auenged byon hym with luche wayes as I can fynde. To whome the ayre anlwered & layde: Do not lo, luster; but let thy wrathe passe, for though it be lo that Heuyn haue greued the now, another tyme ye shall be frendys & make mery togyder. The Erthe beynge blynde, & ouercom with anger, wold nat cele: but ran & caught harneys and began to fyght with Heuyn. That leynge, the Ayre rayled by great darknes, & brought forth gret clowdes; & cawled lo gret thyknes, that the Erthe cowde nat discerne where Heuyn was. And that contynewed lo long, tyll the wrathe & wodnes was clene gone. Than after that the ayre fent out wyndes & purged the contrey, & droue away the mystes & darkness, & made all clere and layde,

¶ Df Ire and Malyce, to do out the flame, The be all bownde, and nat norglibe the fame.

EUERY man ought to to do whan he leyth his frendes & neyghbours wrothe togider. For after the laynge of Caton: Ire & wrathe letteth the mynde that it may not difcerne truthe. For a man that is angry is paft his mynde, & therfor he is to be temperatly gyded & refrayned by his frendys tyll he be remoued from that wodenes, & tyll wrath in hym be endyd. for Seneca fapth : The beginnynge of wyldom is to moderate Jre & wrath, for he that ouercommeth wrathe doth ouercome his greateft ennemp. As Maleri telleth whan Architatarencius was greupd with his feruant, he layd bnto hym: D thou bnhappy creture, now wolde I corect the, pf I were nat at this tyme wrothe with the. Wherby it apperet that Fre and malyce is to be boyded out of the mynde. For as it is layde in the booke of Prouerbis, rrbii. Fre hathe no mercy. Therfore a juge ought neuer to geue fentence whyle he is angry. Wherfore it is redde in hiftories of Romayng that Theodolius the emperour was oftyntymes prompt and dyfpoled to do cruell erecucyon : but there was a wyle man that gaue hom cownfell that whan he felt hymfelfe greuyd and angry, or euer he gaue any fentence, he folde fay and reherte toftly within hymtelf rrifi. letters of the A, B, C, that his

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mynde myght be refresched, and so to mule what was belt to be done, and that he myght the more rypely se & knowe what juge= ment ought right willy to be gyuen with gode discreeyon and de= liberacyon.



Df the Ayre and the Mynde.

Dialogo bii.



POULE ye, as the philosofre sayth, that Ayre is the spiracle of all thynges liuynge, without whome all thynge is sone choked and dyeth, that is liuynge. The Ulynde

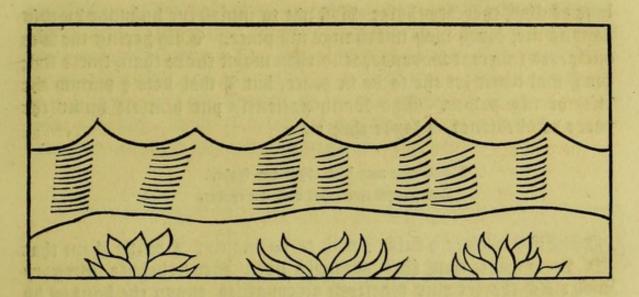
allo is the dryer of the erthe, the mouer of watres, & trowbler of the Ayre. And becawle he is trowbler of the Ayre, the Ayre cawled hym to be cited before the high Juge and maker of al thinges, & layd: O myghty Lorde and maker of all thynges, loke bpon me, J beleche the, & haue mercy bpon me. Thou halt ordeyned me lufficyently, and indewyd me with great prinylege, wherfore J gyue lawde and thanke but the. For thou halte made me to be lyfe of all thynges; but for thys cawle J am gretly trowbled and bered with the Wlynde, for he ener maketh me colde and cawleth me to be buttemperate. Therfore J laye to him: yf ener from hensforth he prefume to blowe bpon me, J wyll choke hym

t put hym from hys lyfe. To whom the Maker answered and sayd: Ayre, thou spekest nat well. Though the Usynde make the colde, and bete the with his blast, neuerthelesse he yeldeth the purged and temperat. If it so were that the Usynde blewe nat on the, thou sholdest be seke & corrupte, bothe tedyous and hatefull to euery man; wherfore thou oughtest to love hym that conserveth the in good estate. And so the Ayre was pleased and sayd:

> Torrectours that correct bs for our owne good We ought to loue, & to luffre with a glad mood.

D every creature ought to love them that corect them & theweth them theyr fawts tentende to reduce them to goodnes and to the way of truthe. For truly the feke man that denveth to drynke the bytter drinke that his leche gyueth hym, wyll not fuffre hym= felte to be cured, and to he mall neuer be delpuered from his febenes. And he that hatyth his corectoure, thal not be wel dyrected. Recelve a man louith not his leche, whan he wil not fuffre hym that rebukyth hym for his goode. But trewe it is that Chrifoftome Caith: be mal haue hatrede that repreueth the fynfull. And Seneca fayth: he fekyth a blame to hym felf, that rebukith the wycked man. Suche be not wilemen, but rather they be folys, as faith Ecclesiastes: A wyleman louyth to be rebukyd, but a fole is wrothe if he be corecte. Therfore corecte a wpleman, and he mal loue the. Prouerb. ir. Bitte is wryttyn in the lyfe of faynte Ambrole, that whan Theodolius the emperowr had punythed dyuers and dwellers of that contrep withowte delpheration and iugement, Ambrole, the Archebilihope of Mylene, expullyd hym owte of the chirche, although he was a very chriften emperowr. And whan the emperowre knewe itte, he land to Ambrole: Dauid compttpd both adulterye and manflaughter. And Ambrole anlwerde: If thow halt folowed hem in his errowre, folowe allo the penaunce of hom. The emperowre that herpnge, was berpe contryte inwarde= lye and dyd greate penaunce and layde: I have founde a man of trowth, Ambrole the bylihope. And lo the emperowr ordeyned that no man mulde be jugid to deth withowte rl. days of relpyghte, that ice myght be fwagyd and the mynde myght be the more clere that rightwylnes myght be lene in gyupnge of jugemente.

ríb



De the See Bankys and the See. Dialogo viii.



hE See is the haller of the worlde, the well of al thowrys, and the lodginge place of all floodys, as the philolofre fayth. For as it is wryttyn Eccletial= tici primo: Al floodes entre the see, and he yeldith them not agayn. And the flodes retourne to the place that they cam fro, that they thulde flowe agayne. This See is greate and large as it is wrytyn in the Plalme ciij. And so the See by his magnificence and greate power.

wente to the Bankys and layde: I meruayle greatly of thy hardnes and of thy ftyf harte. Thowe arte eugr contrary to me, and withstondist me and lettyst me that I maye not ete the erthe and consume it as I wold doo. Altherfore I desire the to be remouyd fro thy place, that I maye preuayle agayne the erthe and put hym bnderfote, or ellys I sall notte cele to warre on the and put the to greate trowble. To whom the Banke answerd and layd: It is eugli fayd, brodir. For the maker of all thinge hath ordeyned me to, and I suffre, great labour infrayning the for the obedience that I owe to hym. Thou comyst bypon me oftyn tymes, a puttist me to great gref. I bere the a suffre the pacyently for the

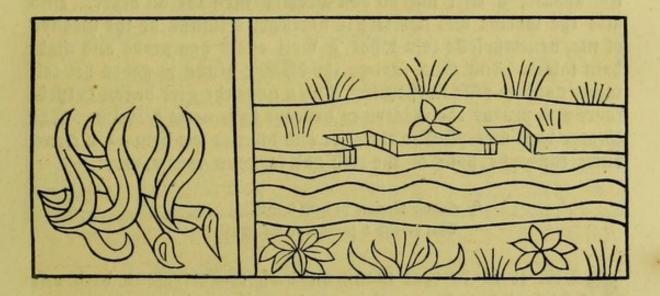
loue of God, therfore thowe owyst not to multiplye bukynde wordis agayne me, for J may not change my place. This hering the See answered in great wodenes, And thou mayst suffre than, suffre styl, for J thal neuir let the to be in peace, but J thal bete & punyst the with al my power. The Bank paciently put himself budir the pocke of obedience, & sayde thus:

> ¶ Godemen may both chyde and fyght, And punyth them that doth not ryghte.

AUCRy prelate & rular owith to be manlye & refifte them that be fynfull that thei preuayle not. Deuertheleffe Gregory faith: As the fee euir rebellyth & repugnith agayn the bankys by whome it is refraynyd & kept, in lykewyle tome pertonys in relygion euir rebell again ther prelatis, which can not coarte them nor bringe them to godenes. But good thepeherdis nede not to drede the malicyous thretyngis of them that be badde. But rather lyke as a wakyng thepeherde is wonte to kepe his thepe from cruel beaffis, fo good curatis owe to be diligent to conferue ther flocke from perpihing. Therfor laith Judir: Ebill thepeherdis take no hede of ther fhepe ; but as it is rede in the Euangely of them that be but hprid men which take no gret charge of the flocke, for & if they fee the wolf cominge anone they flee. When fle they away? Certainly whan they be fyll & dare not fpeke befor them that be myghty & of power, & whan thei be tymerous & fereful to withftonde them that be fynful & eupl difpolyd. Therfor Therom comfortith bs & farth: Let bs intend to please God, & as for the thretinge of man we thal not nede to care. Petrus Comeftor tellith that ther was a kyng of Macedone callyd Philippe, & he belegid a cite callod Athenis, & at laft he fpake to them of that cite & fand : Delyuer me r. oratours, fuch as I thal chefe emong you, & I that be edfedrid with vowe, and go my wave. The mofte wile creature callyd Demoftenes, anfwered to the kynge and fayde: Wolues on a tyme fpake to the thepheerdis and fayde: All the difcorde betwene you and bs cawfeth yowr doggis; yf ye entende to be at one with bs, delpuer bs your dogs, and we that be frondys for eupr. And whan they had to done, the wolups at ther owne wyll denow= ryd the thepe. Be the which example hitte aperyth howe greate

rbii

petell hitte is whan doggis by whome is budickonde prechowes and cuvatis forlake ther kockys, and be negligent to barke and preche agayne lynne. For as loftnes is laudable in maner and ice is reprouable, lo is it contrarye in a dogge. For a lofte dogge is not goode, but rathir more to be cheriliked for his fierlnes in tyme nedefull. And lo diferente fierlnes is comendable in hym that hath cure and charge of lowlys, Ec.



DE Fire and Mater. Dialogo ir.



hE fire is lyghte, pure, lubtyll, moueable, bryght and warm. And for it is loo precyous he concepued a pryde and lublymacyon in hym lelke and layde: I preuayle in the erthe bppon all othir thing, and confume all thing; but & I myght preuayle in the Matyr, than thuld I be eraltyd myghtyly aboue all thinge. And for this cawle he callyd

the Matyr to hym and fayde: Moste dere fuster I knowe wel that thou arte an elemente of goddis as I am. Merfore if I were dwellinge with the and consoyned to the, I sulde apere the gretter & of more excellencie. Merefore I pray the fustir me to dwell with the and to resoyce in the. The Matyr

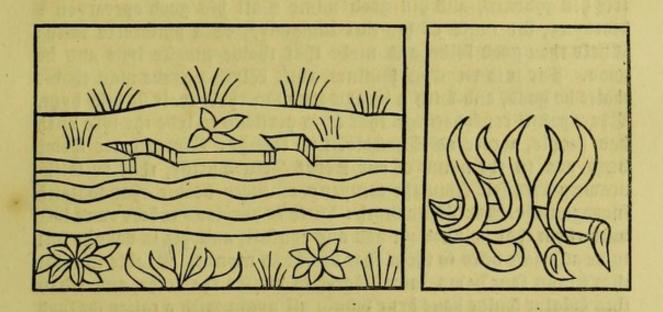
rbiii Dialogues of Cceatures Moralyled.

fubtelly began to make fymulacyon & fayde: Longe haue I befyryd to he at this reft with the. Come to me furely and I that auaunce the bettyr to my power. This herynge the fire was mery and focunde and frendely entryd in to the Matyr. The Matyr layde, whyl the had the fire within her to them that flode befide: Thys is myn enymy, and contrary of my kynde. De hath oftyn tymes confumyd me, and brought me to nought. Dow I maye be bengyd and deftroy hym yf me lyfte. But aftir the counfell of the apoffle, I will not do oon fbrewyd turn for an other. And allo the worlde thal not lefe fo necessary a thinge be the meanys of me, neuerthelede fom what I woll abate hos prode and make hym lower. And thus faynge the Matyr began to gadre her felf togidyr and to pille in the fire. And a none the fire began to fpeke favre and pravde the Matvr to deftrove hom notte btterlye. The Watyr was mercyfull to the fire and did not put hym owt clene, butte connepde hym to the erth and Cayde in this maner:

> ¶ Goddis plealure he doth fulfyll, That yeldith a goode turn for an yll.

DOU it is to that many on doth contrary, and doth one hrewyd turn for an othir, & be wylfull to take bengeaunce and woll not foravue offencis done to them. Wherfore Jerome favth: As God hath forgyuen owr fynnes in Chrifte, fo we mufte forgyue them that offend bs, and to the folowynge of the example of God. reuokith and brekith the iniurve done to bs, confyderinge that Crifte paciently fuffirde and forgaue. So we muft be fufferable in aduer: fpte, and mekely foravue owr aduerfarves as it is rede in the hillorys of Alexandre, wher it is thewid that a fertayne perfon had fo greuoully offendyd Alexander that he wold not forgeue hym. Arifotle, that knowing, went to Alexander and Capde: My lorde, I will that thys daye thow malt be more victoryous then euir thow were. Alexandyr antwered and tayde: 3 wpl. Then tayde Ariftotle: Thow halte fubdund all the kyngdomys of the worlde, but now this dave thou arte ouercome. For and thou be not ruler of thy felfe, then arte thou rulpd. And if thou rule thifelf than arte thou bic= torious, for he that ouercomith hym felf is most fronge as faith the philosofre. Alexandre hervinge this layinge of Ariftotle, re-

mytted the offence done and was pleased. Wherfore it is wryttyn Prouerb. rbi. Bettyr is a pacyent man, than a ftronge man. And he that hath domynacyon ouir hym self then a geter of citees, fc.



Df the Matyr and the fyre.

Dialogo r.



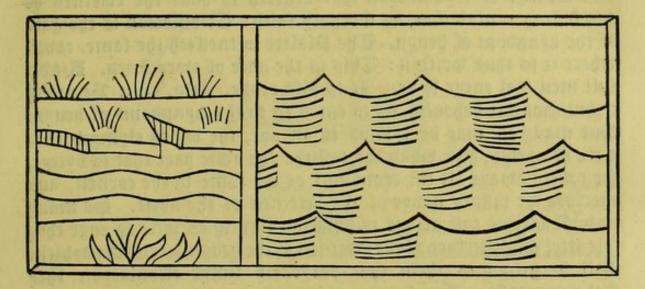
ROTHIR, sayd the Mater buto the fyre, why be we twayn alway contrary and ene= myes? Gode it is for bs to kepe Goddis co= maundmentis that saith: Thou thalt love the ney= boure as thy selfe. Mat. rrij. For fulfyllinge of the lawe is love, as saith the Apostle ad Rom.

riij. To whom the Fyre answerd saynge: It pleuth me wel that thou spekist, for the same Apostle wytnessith in the same chapiter, That love of neybour is profytable and doth neuir harm, wherfore let bs go and make owr dwellyng togider. And whan they were dwellynge togider they cowde neuir accorde, for the fire made the Matyr hote & consumed her. The Matyr oftyntymes qwenchid the fire, wherfore they continued eugr in contencyon and discord. for the which cause they departyd alonder and sayde:

¶ It will not be at one worde, That tway contrarges thuld kyndely acorde.

ARE that is of good disposicion owith not to dwell with hym that is badde, which is to hym contrary for lyghtly he may lefe his godenes, and his good name & all his good operacyon & workyng, for caule of his euil companye, as a philolofre laith: These thou good folke, and meke that thowe mayfte lyue and be good. For it is wryttyn Plalmo. rbii. Wyth a goode man thowe thalte be good, and with a wrayward man thow thalt be lyke hym. The Apoffill confyderinge that it is perilous to lede the lyfe with bad people, wrote ad Theffalo. iiif. faynge: Bredryn, we thewe bnto you in the name of our Lorde Jelu Chrifte, that ye withdrawe powre felf from the compeny of euery brodir that walkith inordynatige. For Judir Cayth: Hitte is perylous to lede owre lpte with them that be knowyn bad and fynfull, and hit is dought full to be affociate buto to them that be of bad mynde. A fable is tolde that heupn fent down faire Matyr to wallhe the erthe, and whan this Water mulde haue bene lodgid all nyght with a colier the favo bnto hom: Brodyr, we maye not dwell togither, for all that eupr I may clente and make clene in the longe daye tyme, thowe may the Spotte it with blacknes in an owre. So lyke wyle all that eupr a wileman or a godeman getyth in longe lealon, a fole or a bad man may deftrope in an owre.





DE the Floode and the See. Dialogo ri.

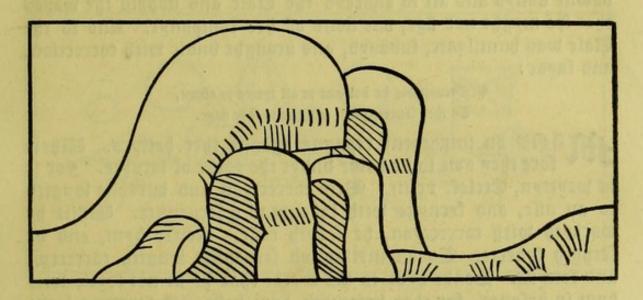


S the philocofre fayth the floode ys a continuall rynnyng, a refreschynge of the sonne and moys= tre of the erth, and at a tyme of oportunite, the flode went to the See that is callyd Mare in Laten, and sayde to hym: Thowe arte ryght= fully callyd Mare, that is bytternes, for thow

contynuyct euir in great bitternes. Is not thy bitternes great, and thyn bnkyndenes moche more, whan thow continually drinkect of my twetnes and thou euir gyuect to me agayne nothinge but bytternes. The See antwered and tayd: Gold and tyluer haue I none. Such as I haue of the becke, and of the inwarde partye of my body, I gyue but the as to my feythfull frende. Therfore thow owyct paciently to tuffir my bytternecte for \mathfrak{E} yf thow loke \mathfrak{E} confydre wel, thereof is deryuyd thy most grete twetnecte and thy incomparable goodnecte. This hearinge the Floode, was all plealyd and tayd:

> ¶ IIbo that delyryth the lwete to allage, be must take byttyr, this is no nage.

UNEDINGE it behouithe euery man to luffpr the bittyr · Scourge of trybulacyon that defireth to have the Swetnes of euerlafting confolation, as Gregory faith : Tribulacion is the gate of the kyngdom of heupn. The Plalter witneffeth the lame. crbii. where it is thus writtyn: This is the gate of owre Lord. Right= full men thal entyr by it. It is allo redde. Actu. riiij. Be many tribulacions it behouith bs to entre in to the kyngdome of heupn. But many on may be lyknyd to an ape, the which clympth into a tre of nottys, and whan the tallithe the owte part that is byttyr. the callith awave all the remnaunt or the come to the cornell, and therfore the tallpth nebpr of the fwetnes of the notte. So many bnwyle folkys call awaye tribulacion lightly as lone as euvr they fele itte, and therfore of the fwetnes of the heupnly rewarde whiche thall be geuyn to them that pacyently fuffyr tribulacyon they thal neupr talte. As a fertapn abbotte fapde, whan he was blynde: I avue that thinge to my Lorde God, that hath wrokyn me on myne enempe. Which were wonde to bo me fo moche hurte, that were to me lyke theuys and traytowres, whiche wold haue deftropd me. I meane my wanton eyn twayn: but Godde of his grace hath now deftroped them. An other relegyous man made greate iope. whan he had lofte oon of his eyn, and othir folkis made greate fo: row for hym. And he alkyd of them for which of his even thei made that heupnes, and they layde for that that was owte. And he answerde and sayd to them: he that hath tway enymyes, if one be deftroped the other is to be drad and not he that is goon redye. Wherfore Therome Caith, and wrytyth to a fertayn perfone: Sorrowe thowe notte, nor mourne, though thowe haue not that flyes and ferpentis haue. For we haue fene and knowyn dyuers philolofirs that haue wylfully put owte ther eyen. Intendynge to kepe ther mynds the bettyr inwardlye, and to elchewe banpteps which arowe be occation of the even, and therfore fome payne multe be fuffirde of hym that defireth euerlaftinge refte.



DE the Hyll and the Maley.

Dialogo rii.

MALE lay low in a fertapne place, haupnge to her iopned an hyghe mownte which kepte the Male in Cubieccion. At lafte this Male grutchid and was fore beryd with impacpence, and brak owte and multyplyed greate wordis agaphe the byll, and fayde eugn thus to hym: Thow wycked and comberows caytyf, why greupft thow me to longe and neupr fecpfte? Cece, trowbelous wretche of the greate greef that thou dopft to me, & change thy place, for thou haft long kept me bndir, & pf thou wilt not J hal be bengid on the. To whom the Hyll anfwered & fayd: Thy complaynt cannot be refourmed as yet. for our Maker hath erect me, & fet me aboue from the beginning, & he hath ordeynd the to be benethe and budir. Therfor be pacient & fuffir to the laft day of jugement & than thal mowntes & hylles be made law, as wrytith Jlage. rl. But the Male toke none hede of al this, but in greate haftynes brought with her treys & herbys, & began batell agayn the Hyll, & woundid hym fore with thot of arowys & dartys. The bylle Cepnge that began to ware woode with that Male and layde: Df thyn own dedys I juge the thou thewid feruaunte, for thou arte not ashamyd to begyn batell agayne thy foue-

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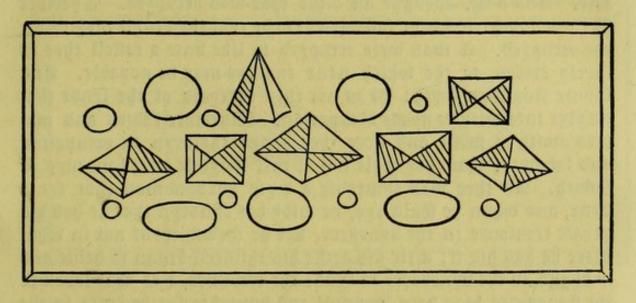
raigne and thy bettyr. And thus faynge, the mownte threwe downe flonys and all to knockyd the Uale and floppid the wayes that the myght not flye, nor none of her companye. And fo the Uale was humilyate, fubduyd, and brought budir with correction, and fayde:

> ¶ Seruauntis be bownde at all tymes to obaye, To ther louereygnes, and not to laye nage.

ANY on impacyent repugne agayne ther hettyrs. allher= fore they owe to be holde budyr the pocke of feruyce. For it is wryttyn, Ecclef. rriiff. Dete correctyon and burdone longith to an alle, and fernyge with laboure to a feruaunte. While he workyth with correccyon, he fekyth refte. Relece hym, and he fechyth lyberte. To an iuplwyllyd feruaunte longith correccyn and fettyrs. Sende hym to his worke that he be not idyll, fette hym in belynes, for that becompth hym befte. A fertayne lorde fomtyme had a wraywarde feruaunte, and iuplwpllpd, whiche, whan he was idle, he rebellpde withe his wordis agapne his lorde. Wherfore his lorde bete hym myghtply and kepte hym frome dely= cyows metys and drynkes, and putte hym to greate labowre, and to with werpnes and labowre he was ouercome and fayne to amende, and brydle his tongue frome luch bncurteys langage. Wherfore it is wryttyn, Prouerbio. rrir. he that dilycatly nourrilithth his feruaunte in his powth and bryngeth hym to bppe, aftprwarde he mal fynde hym rebell agayn hym, and therfore dewe correccyon is to be had.



rrb



Df Gemmys and Precyous Stonys. Dialogo riii.



RCCPOUS Stonys and Gemmis came alto= gidyr and layde: We be deereft and best be= louyd to people aboue all othyr thinge. But and yf we be fownde elylye in euery place we that be abiecte and lytyll pryce lette bye. Wherfore let bs go hyde bs in farre contrays that we lyghtly maye not be founde, withoute

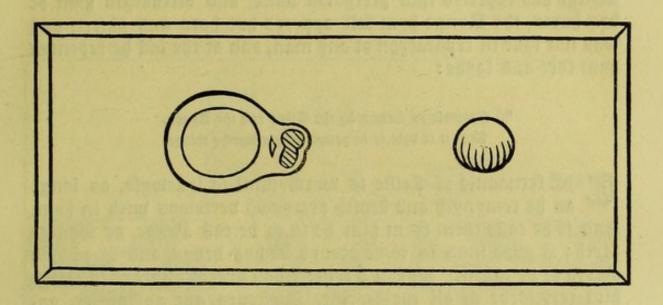
greate labowre and coffe. For that thynge that is dere boughte and withe greate pryce is moche fette bye, and furely kepte. Therfor we wyll not be moche fene, nor dayly apere to euery mannys fyght, for it is not most profytable buto by aftyr this prouerbe that fayth:

> They that wyll precyows thynges have & fynde, Muft plye them to laboure both body and mynde.

D the leruaunte of Chryste that couetyth and delyreth to be replete and fulfylled with precyous bertuys must aplye hym belylye to exercyle himself in goodely labowre, and be neuir idle. for idelnes is enymye to the sowle, as it is rede in Uitis pa:

There was but one fende aboughte to tempte a monke that was idle. And a M. abought an othir that was occupyed. Therfore Jecome lapth: Do eupr fome goode dede that the deupli map fynde the occupped. A man wele occupped is like buto a castell that is furely clotyd, to the which none enympe may be noyable. And Caynte Augustyn Cayth: he is not ealy deceyuid of the fende that belylye intendith to goode occupacion. Wherfore fadirs and modirs owith to meue and flere ther yonge chyldryn to occupation and labowre, that they fayle not of ther lyuynge be the meanys of flowth. As ther was fomtyme a wyle hulbondman that fet a byne, and whan he muld dye, he tolde his childryn that he had hid greate trealoure in the byneyerd, but he thewid them not in what place he had hid it; aftir his dethe his childern began to delue and to dygge, in the byneyerde to fynde the trefowre, & of that labowre the byneperde was bery frutefull and broughte forthe frute in the moft plentyuous wple, and to the children perceyupd wel the mean= pge of ther fadir, be the trefowre hyd in the byneperde was no more to meane, but that the more they labowryd in the byneyerde, the more profyght chuld they haue. And they dyd to, & were conty= nually bely whan they had oportunyte & laplar. Allo ther was a philolofre that tawght his lone and lapd : Sone, loke that the antte be not found wiler than thou, the which gadryth in the fomer to moch and with to bely laboure that the is therby maynteynyd al the longe wynter. Let not the cok be waker or ftronger than thow, which duly observith and kepith his maturynall owrys, and chaftifith hym felt with betynge, ercitynge, and fteryng othir be his goode example to doo the fame. And who is fo ftronge that hath to many wyues as the cok hath, and kepith them all chafte and in obedience to hym as he doth, and thow layft thou canfte not fubdue one wpf to the?





Df the Smaragde and the Rynge. Dialogo riiij.



MARAGDUS is a ftone, as fayth Brito, to the which there is no thynge may be lykenyd of more greneneffe. For why he transcendith in colowre of grene, both herbis and bowys, & fillyth the ien, but satisfieth them not, as saith Papie. A Ryng of golde bare in hym a precyous Smaragde

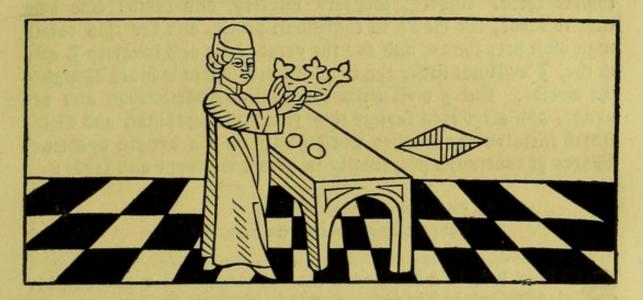
a greate whyle, wherof the colowre was to pletawnte, that many one cam out of ferre contrays withe greate defire to beholde hitte. Uppon a daye the Rynge (pake bncurteyflye to the Smaragde and fayde: Thowe hafte long contynued, and dwellyde in my flacyon, and neugr paydeft me, for thy flondynge. Alherfore delyuer thy dewtye for thyn habitacyon, and goo thy waye. Or J thall take from the all that thowe hafte, and putte the owte of thy lodgynge. To whome the Smaragde fayde: If J haue longe continuyd & dwellyd with the, it hath rebowndid to thy worthyppe. For by me thou hafte be take in great reputation and worthype. For J haue cawfyd the to be honorably exaltyd and to be put on the kyngis fynger, and pf thou wylte nedis expell me, make no delay but fell me, and of my great balowre take thy dewtye for my howfe rent, for J can not lacke of habytacyon. And whan the

Rynge had expellyd this precyows stone, and dischargid hym of hys hows, the Rynge hym celf apperyd but bare and abiect, and was not take in reputacyon of any man, and at the last he repentyd hym fore and sayde:

That it is byle to be partyd from a worthy thinge.

ThE ceruaunte of Trifte is worthypfull in lykewyle, as longe as he retaynyth and kepith precyows bertewys with in hym. And if he cafte them from him he is to be caft awape, as Seneca Capth: A good man is to be proupd be hys dedys, and to proupd owyth to be takyn. Uppon a tyme whan greate Alexander callyd him felf lorde of all the worlde, Diogenes, the phylolofer, anfwered to hym and fayd : Pot fo, for thowe arte no lorde, but feruaunte of one of my leruauntis. For pryde is thy lady and my feruaunte. For the rulyth the, and I haue deftroyed her flefchly lufte. Glotonpe and ice be thy ladges and my feruauntis, for they lede the and haue domynacyon ouir the. I haue ouercome them and put them bnder fote, and therfore berylye thow arte but a feruaunte of one of my feruauntis. And whan the feruauntis of Alexander that harde this, wolde haue fall bppon the philocofre and haue betyn hym, Alexander charavd nay, and layde: Pot fo hardy any man to towche hym byolentlye, for he is full trewe and goode, and reportith eupn as hit is. Allo Gregorye farthe: Man is made of greate dignite and worthyppe if he kepe hym felf as he is bownde to doo withowte bycyowlnes, and that is a perfrahte tokyn of greate manhode in hym and of great bertewe, ace.





Df the Saphyre and of the Goldelmyth.

Dialogo rb.



THYMOLOGJARUM. rbi. faith Jlydore: That Saphirus is a precyous flone, lyke buto the firmamente whan it is clere, whiche geuith a brynnyge lyghte whan he is fmytyn with the fonne beamis. There was fometyme a connynge Goldefmyth whiche was an excellent workman of that most

honourable occupacyon, which dispolyd to sette this precyous Saphyre in the emperowris dyademe. That seynge the Saphire sayde but othe Goldesmyth: Good massir, inclose me notte; for I am atte lyberte and yonge and apt to the worlde. Therfore I wyll not be separate and departyd from the iocundyte of the worlde. But I wyll be mery a whyle and se the compasse of hitte. To whome this noble workman sayde: Thyn inclusion shall be thy holynesse and for thy greate auayle, for I shal sette the in a sure place where thow shalt sue in sure withe owte drede, for I consydre well thy precyosite and thy great balowre, and I drede that and is thome wandyr abought the worlde thow shalt be loste. For it is wryten primo Johannis quinto: All the worlde is

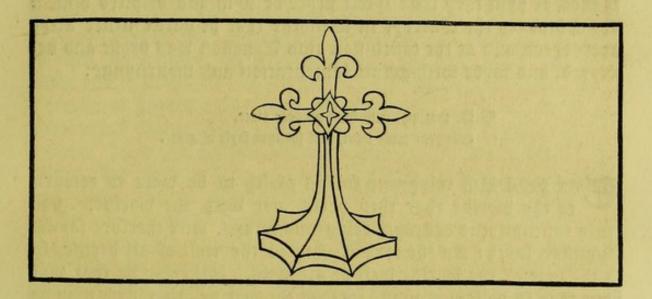
fette in malycyoulnes. Ther be lo many perylles in this worlde that neythyr the tong of man can expresse them, nor yet the harte thynke them. Alherof Gregory wryteth, and fayth: Ale owe eugr to drede, for we be in continuall perell, and for this cawle myn own dere sonne, and for the greate loue and fauowre J owe to the, J wyll not suffre the to go fro me, nor to wandre aboughte the worlde. But J wyll putte the in sure conservacyon and ke= pynge, and aftyr this saynge this reuerende workman and Gold= supth inclosed the Saphyr worthipfully in the kyngis dyademe. Where he continued perpetually in greate worthype and sayde:

> ¶ In fure place is bettyr to abyde, Than to wandre aboughte, and be without gyde.

D it is lure to a relygyows man to continewe & abyde in his cloyfive and in his cell. For it is wrytten in Uitis pa.: Go in to thy cell thowe man of relygyon, and it thall teche the all thinges necessary to thy wele. For ther regnyth peace in the cell, and withowt is awaye of batell & firyf. And therfore, as Jerome faith, he that defirethe Cryfte, let hym feke nothinge ellys in this worlde, but let his cell be to hym as paradyce fulfylled with fwetnes of holy foripture, and that ble ofte as for delycis, and reioyce in the flodge of them. An abbotte, callyd Euagarius, fayde buto one that fayde to hym, as it is redde in Uitis pa.: I maye notte fafte, nor laboure nor wayte bpon feke folke. Go ete, quod the abbotte, drynk and flepe, but kepe flyll thy cell and come notte owte, for perfeueraunce in the cell ledith a monke to his ordre, and fo lytyl and lytyll he retournyd agayn to the holy workys of perfeccyon.



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De the precyous Topalyon. Dialogo rbi.



DPASJUS, as faith Papie, is a precyous gemme. Which in hym felf beryth the colowris of almaner of precyous clonys. Judore allo fayth Ethymo. libro. rvi. that it is a clone grene of kynde, chynyng with almaner of colowr which was first founde in an ille of Arabye that is callyd Topazi, & therof the clone is namyd Topazius. Uppon a tyme a precyows Topalyon was conueyde and caried owt of Arabye buto Rome;

and reuerently sette & consecrate in a crosse in the chirche of saynt Petyr of Rome, & there it was desyrouslye beholde of many a creature. This Topasyon was infecte with bad counsell and sayde: Alhat lys is this to continewe alway in the chirche & neugr to departe thens. Por at no tyme to be famylier with the worlde. Alherfore I wyll for a season retourn to the worlde that I may have a lytel recreacyon in it, and be mery with secularis, and aftir to regne with Triste in heugn. And whan he was des partyd from that holy place, & tournyd to the worlde agayn, he was takyn and deceyued be buleful concupiscencis of the worlde, & so put hym self to the daunger of all maner of vicis, and fell in to

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the hondis of hethyn peple. And whan they knewe not the wor: thynes of hym they lette lytell pryce be hym and dispised him, & draue him fro the contray, in so moche that he durste neuer aftyr apere there, and at the conclusion this Topasion was broke and de: stroyed, and sayde with greate lamentacion and mournynge:

> ¶ the that departich from an holy place, Without caule leful, that fomtym fagle of grace.

THERFORE relygyous folkys owith to be ware to retourn to the worlde that they periff not with the worlde. for trulp concupifcens deftropth relygpous folkps. And therfore fapnet Augustyn layth: As the loue of God is the well of all bertue, to is the loue of the worlde well of all bicis. Wherfor he that wyl. haue God in polleflion mufte forlake the worlde, that God may be to hym a bleffyd postession for eugr. Barnard allo faith: The perfight leruaunt of Crifte louyth nothynge but him. And if he loue any thinge laue him, he is notte perfighte. Allo Barnarde faith : They that be made ryche with fyirituall goodis, owe not to be implyed to lecular occupacions. It is rede in Ulitis patrum. that a fertayne brodir of relygyon alkyd an olde man a queffyon, & Cayd: What thal I do, for my thought wyll not fuffir me to abyde oon howre in my cell. And the oldeman answerde & favde: Sone turn agapne and fitte fyll in thi cell, and laboure with thy hondis, and prave God belplye, & cafte bppe thy thought to hym, and bemare that no man decevue the nor cawfe the to departe fro thy cell, for I thal tell the a meruelous tale.

There was a yongman somtyme that was secular and had his fader lybynge, & so this yongman had a greate desire to be a monke. And at a tyme of oportunite and laysar he prayde his fadir to graunte hym his goode wyll, that he might receyue the holy ordre, and his fader wolde not graunte hym. And aftyrwarde this yongman cawsid his kynrede and frendis to make greate instaunce to his fadir, and at laste be ther meanys his fadir suffirde him to accomplish his apetyte, & to entre in to relygyon; howe he it his fadir was not greatly pleased with all. And forthwith immemediatly this yongman went to a monasterye, and was made a monke. And whan he had receyuid the holye habyte of religion

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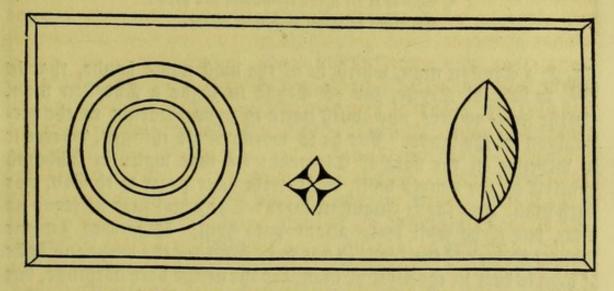
he began in greate perfeccion dewly to perfourme all the charges of the monaftery, and bid areat faftinge dayly. And aftirmarde he blyd faftynge be ii. dapes, and iii. dapes, and onys in the weke to take fustenaunce, his abbotte feynge his perfectyon had meruaple and thankyd God of his bertewe and gooftely trauaple. Aftyr a featon it happid this yonge monke made fupplycacyon to his abbotte and Capde : I praye the, fadir, to lycence me to goo in to wpl= dernes. And the abbotte answerde and fapde: Sone, thinke not therone for thow mapft not fuffre fo greate laboure, nor fo greate temptacyons of the fende and lubtpltpes of hpm ther. And if it happyn the to fall in temptacyon, thowe thalt fynde no man ther to grue the goode councell, for to preferue the fro the trowble of then enompe, that he woll put to the. This monke encreced his peticyon, and prayde his abbot to lycence hym to departe. The abbotte leynge that he wold departe, and that he cowde not kepe hym, gaue him good councell and prayde deuowtely for him and let him goo. But he allo delpred his abbotte to lende lome folkys with him to lette hym in his wave, and he ordepned two monkis of that fame monafterye, and they dyrectid hym in his iourney. And as they walked a dave or twayne in the wyldernes they were als moofte ouercome withe greate heate, and they laye down to refte them, and fell in a flombre, and ther cam an egle and fmote them with his wynges and flew fer thens and fette on the grouund. And they woke and fawe hym, and fayde to the yonge monke: Beholde this is thyn aungell. Ryle and folowe hym. And he role and toke leve of them and folowyd the egle, and came where the ftoode. The whiche ftreyghte role and flewe forthe a furlonge thens, and fet down agapne. And this monke folowyd her. And eft agaphe the egle flewe forthe not farre thens and fatte downe. And this continund be the space of ill howris. And aftyrwarde whyll this monke folowyd the egle, the tournyd bppon hys right fpde and fodepuly was gone. Peuerthelelle this brodir folowyd aftpr her and lokyd and elppede iii. palme treps and a well of fapre water, and a caue in the erthe and lapde: This is the place that God hath ordepnede for me, and went in and tarved ther and ete and toke his fullynaunce of the datis that grewe ther, and brank watyr of the wel and contynuyd ther bi. yeris fpace, and fame neufr creature all that fealon. And bppon a dave the deupli

cam thedir to him in lykenes of an olde abbotte, hauinge a drede: full loke. And whan this monke lawe hom he was aferde, and lay down profirate in prayer and role agayne, and the deuyll lpake and layde to hym: Brodic, lette bs go pray more. And whan they role, the deupli layde buto hym agapue: howe longe halt thowe hene here. And he answerde: The terme of bi. perps. Then layd the fende: Thowe haft bene my neybowre a greate while, and I knewe not of thy dwellynge here not pafte iiii. days agoon. And I have a monaftery not fer hens, and forfoth this riii. peris came I not owte of it tell nowe this fame dave, and that was for cawle I bnderftoode that thow dweldift to nere me. for I reuolupd in my mynde and fayde to my felf, I wyll go buto this gode man, and compn with hom for the wele of my lowle. And therfore, broydyr, for this entent I am come hyder. Certaynly me thinkith that we profitte but lytyll here fyttyng in these cellis, for we recevue not the bleffvd facrament of Criftis holy flefth & bloode. & therfore I drede that we that be no partyners of it, if we nealy: gentlye kepe owr felf from the perceptyon of fo ercellent a myfterye, as that is. But, brodir, iii. myle hens is a monafterye, & ther is a prefte, and by my counfel we will go bppon Sonday nert, or with in this fortnyght at fardeft, & we wyll receyue owre Lorde and Maker, and retourn agavne to our cellys. And fo this monke thoughte that this counfell of the fende was goode, and whan the dave was come that they had prefyred, the deupli came and fayde: Goo we hens, for it is tyme. And forth they went togither the deuvil & the monk, tell they cam to the monastery wher the prefte was, and they entrid into the chirche there and toke them to theyr pravers. And atte the lafte this monke role bppe and lokyd abought, & coude not fynde hym that brought hym thedyr and fayde to hom felf: Where is he become. I trowe he begoon to the place of compn necellite. And aftyr whan he had tarped longe, and the othir threw came not, the monke went owt & fought hym, and whan he cowde not fynde hym, he inquyred for hym of the bredrin of that monafterve, and layde to them : Where is that olde abbotte that came withe me in to vower chirche. Sawe powe not of hym lately. And they answerde to hym and sayde: Tile fawe no mo but you aloone. Then knewe this monke well that it was hys ad= uerlarve the deupli that had decevued hym, and laved : Dowe I

confydyr well that the deuyll with his fotylteys hath brought me fro my cell, but it forthinkith me not, for I came for a goode entente to recepue the holy facramente of Criftis flefch and bloode, and then to goo agayne to my cell. And whan malle was doone, the fader and abbotte of that monasterve wold not fuffre hym to departe, but lapde to hym: We will not let powe goo tell pe haue dynyd & refrelihyd yowr felf. Whan dyner was done, and he was gopnge to his cell, the deupli came agapne in likenes of a yong= man in lecular clothyng, and behylde this monke intentyflye fro the hede to the fote and layd with reiteracyon many tymes : This tame is he. It is not he. At latte this monke layde: I trowe thow knowyst me. But how maye that be, for I haue not bene fene many peris. The deupli fayde: I am thy fadirs neybour, the fonne of fuch a man, and this is thy fadirs name, and thy moder is named thus, and thus arte thow named, and be not thefe powr feruauntes namps and thi modir and fullyr be ded iii. pervs patte, and thy fadir is nowe lately decefide, and hathe made the his ayre and fayde whan he muld dye: To whome muld I leue my good, but to myn own fonne that is fo bertuows & good, and hath forlake the worlde and folowyd the Reppis of godde, to hym I leue all my goodis. Dowe if ther be any good man that dredith God, and wote wher he is, lette hom tell me, that he may come and departe my goodis to power people for the wele of my fowle and his bothe. And manyon haue gone to leke the and cowde not fynde the; and as my fortune was for an othir cawle I came this waye, and happyd to elpe the. Wherefore tary not be my councell but come and fell all thinge and perfourme the wyll of thy fadyr. The monke answered & layde: It is not expedient to me to tourne agaphe to the world. The deugli antwerde agaphe and tayde: If thowe com not all thy fadirs gode mall be lofte, and thou malt be counteable for it in the fighte of God. What harm fage I to the; but I thewe the thy fadirs wyll, and I defire the to come and diftrybute his goodis, lyke a goode mynifter to them that be indigent and nedy, that it be notte confumpd nor mylpent be bnthrif= tes, but that it maye be spent to the consolacyon and releef of fuche as be vertuows and in pouerte. Dr what greate burdon thall it be to the to come and do for thy fadirs fowle, withe his owne goodis as his lyngler truft was in the, and then torn agapne

thy cell. What more. The deupli preuaplyd be his falle inftigacion, and to this monke went forth with hym tell they came to gider to the cyte, and ther he forloke hym. And whan this monke was alone he wente towarde his fadirs hows, wenynge to haue fownde hym dede. And his fadir was comynge owte of the durre, beyng alyue, and knew not his fonne, butte alkyd what he was, and he was wonderfully troublyd and cowde grue noone anfwere. And his fadpr alkyde of hom dyuers tomes and many what he was. & whens he came. And at lafte he layde with rubowre, and greate confulyon : I am thy fonne. Then layde his fadir: Why arte thowe come agapn. And he was afhampd to tell the circumftaunce of the mater. Butte at the lafte thus he layde to his fadir: The loue of the hath cawlyd me to come hydir, for I delyred fore to fee the. And ther he contynuyd and bode ftyll, and aftyr in a forte Space he comittyd fornycacyon, and othir greate enormyteys and fynnes. Wherfore his fadir beryd hym with dyuers afflyccyons. But notwithstondinge he amendid not his lyuynge, nor toke no repentaunce, but lyke an bnhappy creature contynuyd fiyll in the worlde, and endid hys lyfe fynfullye. Wherfore bredryn I fage that a monke thuld neuer departe from his cell for no bad counfel, et.





Df the Charboncle and the Glasse.

Dialogo rbii.



ARBUPCULUS is a precyous ftone, as layth Brito, 'and lo namyd, for it is brin: nynge lyk a cole of fyre, and the brightnes of hitte thewith in the nyght tyme. Hitte thyn: ythe in derknesse lo greatly that the flamys of hitte synthe the iye fight. A myrowre of Glasse went to this Charboncle bypon a

tyme and layde: Brodic, amonge all othyr precyows thonys, thowe arte very precyous and lplendent, and J allo vere a bright colowre, lo that in me all thinge is clerely lene and conlyderid. Altherfore as me thinketh if we twayne were oon, we thuld be of more ercellence, and leuyn tymes of more valowre then we be. To whom this Charboncle andwerde and layde thus: J wyll not conlent to thy moryon. For J conlydre wele that thowe comythe of a frayle flocke, that is to laye of brotyll glasse, and myn orygynall growith of precyous gemmis. Therfore owre conjunctyon is not conuenyent, for Judore layth: The chylde is oftyntymes lyke but the moder. And for thow art not equyualent but my substaunce, goo fro me, for J wyll not be aflocyate,

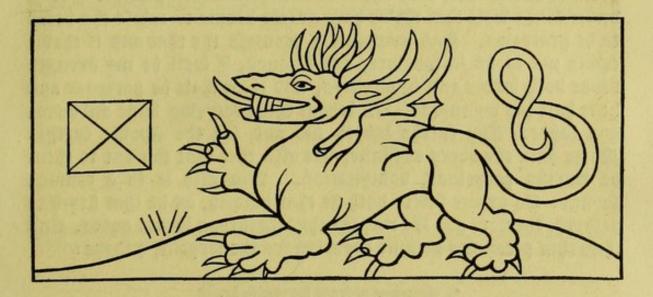
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nor J wyll not be consoynyde bnto the. And moreouer he layde:

This is at all tymes convenyent and goode, Gentyls to be gydyd aftyr their bloode.

D a Cryftyn man, which is of the most noble kynde, that is E to fave of Cryfte, for of Cryfte is fayde a Chryften man. owithe notte to here, nor owith notte to gyue credence to the per-Swalpon of the fende. For he is worfte of all thinges, wherof it is wryttyn in the boke of Clement: De that wylfully fubduyth hymfelf to the deugls wyll, thall notte haue peace with God, nor with man. And faynt Augustyn fayth: The deupl may difcepue no man, but if he wyll frely allent bnto hym. Wherfore Jerome lapthe : Power of the fende is not to be drad, for the drede and boffe of hym is euer in the wyll of man, for the flelihe doth nothinge, but the lowle concentith firft therto. It is rede in Mitis patrum, that one hermyte was ledde by an aungel to a fertayne place whereas was a greate congregacyon of holy monkys, and he fawe the placis that lay about them replete with innumerable multitude of fendes flying as it had bene flyes. And whan the aungell & the herempte came togider to a great cite, wheras was kepte a greate favre, this herempte lawe but oon fende ftondynge bppon the gatys, & he was idell, and not half occupyed, and the herempte alkyd him what it ment. The aungell aunswerde and fapde: All that eupr were in the cite were aplyable to perfourme the fendes wyll, and therfor one fende was fufficient there. But in the abbaye it was contrary, for they reallyd manly and therfore came many fendes togider agaphe them to tempte them with dyuers temptacions.





Df a precyows some callyd Achate, and a servent callyd Cerastes.

Dialogo rbiii.



DUrytith Papie, ther is a sone callyd Achates, whiche is a very precyows gemme, hauynge blache ferclys and whyte, and dyuers of colowre. Brito and Jsdore faye, Etymolo= giarum, rbi: That hit is a sone firste founde in Sicilie, be a sloode of the fam name. And aftyr=

warde it hath bene fownde in dyuers placys, as layth Hugucio, and it cawfith a man to be fauourhable. Ceraftes is a ferpent, fo callyd, as wrytithe Jfidore, Ethimologiarum rii, for that he berithe viii. hornys in his hede, lyke buto the hornys of a ram, and the hornys of hym be oftyn tymes fet bypon riche mennys tables to efchewe benyme. And alfo of his hornys be made knyuys haftis, which were wonde to be layde before kynges and emperowrys that be the fwetynge of them, it shuld be shewyd if any mete that were fette forth were infecte with poyfon. This ferpent confydrid in himfelf that he was hatefull and odyows to euery man, that he was allo forfakyn of them. Therfore he went to the Achate and fayde:

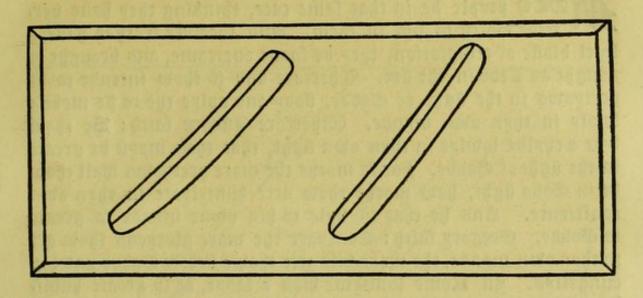
D precyous gemme, come to me and fette thy felf betwene my hornys, and J thall bere the between them worthypfullye. For J buderstonde wele that thowe haste greate bertue to cawfe thy berar to be gracyows. And moreouir J promyfe the that and if thowe cawfe me to be in fauowre, and belouyd, J thall be my strength robbe both lordis and innocentys, and thow thalt be partenar and haue half my wynnygis. To whom this precyows stone answerde and fayde: Thy speche lykyth me not, for the Aposs faythe: Potte only the doers of synne, but also they that consent to them be worthy perpetuall dampnacion. And also it is a comune faynge: As greate fawte hath he that holdith, as he that stepth or yeldyth, therfore goo frome, for thy disposicyon is nat goode. And thus this precyows gemme departyd fro the ferpent, & sayde:

> ¶ Contrarge to fynne we owe to be, And not confent therto perde.

Thus did David when he layde, Plalmo c. I haue hatyd lynnars, though it were my fadir or moder, lutter or broder, or frende, or bilthope, or in any maner of degre that wilfully wolde offend, and loo btterly I wolde flee his felethippe that I wolde neuer thinke bppon hym. Wherfor it is wryttyn in Policrato. libro nono. that laynt Iherome excluydyd thre clerkys from his bourde. For they were bnmanerlye, and allo he layde, it was rebukefull for a worthypfull man, or for a man of autorite to kepe any euyll dilpolyd perlone in hys companye.



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Df Golde and Lede. Dialogo rir.



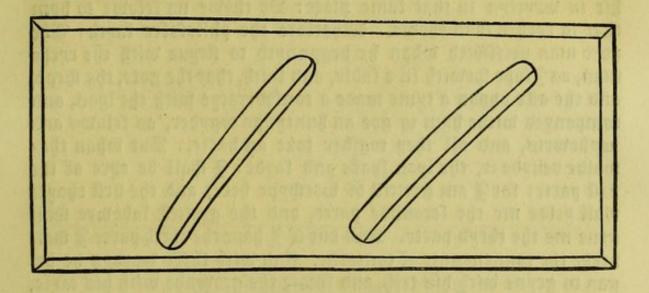
A great hallynes Leede went to Golde and layde: Mhy art thowe to prowde agayn me? Am J not of the lubstaunce of metallys as wele as thowe? Mherfore dispylist thow me, and thow disdaynyst that J shulde be as precyows as thowe. Come nere to me and prove me in fyre, and thow shalt see the greate bertewe that is in

me. To whome Gold answerde and sayde: I knowe wele that owr Treatowr hath made the as he hath made me, and so I contynewe as I was ordeynyd by hym. Therfore I doo noon insurge to the, wherfore take thow that is thyne and stryue not with me, for it behouith bs to be prougd in all thinges, as the holy Apostle writith, i Thesal. b. and sayth: Thus prove ge every thinge, and kepe ye that thinge that is good. Go to the fyre and than shall thy bertewe and bistorye apere. And whan they were togidir in the fyre the Leede consumpt and banyshed away. The Gold was puryfyed, and came forth fayre and bryght & sayde:

> I Woordes of botte, of pompe, and of pryde, Be but in bayn, thowah they be blowyn wyde.

DCh people be in that came cace, thinking they have bertewe which is not in them. And therfore if thay haue a lytel blafte of temptacion, they be foone ouercome, and brought to nought as Lede in the fire. Therfore and if thow intende to be precyows in the fight of Godde, flody and aplye the to be meke & lowly in thyn own mynde. Wherfore Indore Caith: Be thow lyke a chylde lowlye in thyn own fight, that thou mayst be greate in the fight of Godde. For to moche the more precyows thall thow be in Gods fight, how moche thow arte humplyate in thyn own And he that is byle to his owne mynde is greate conscience. to Godde. Gregory faith: Confydre the more gloryous thow art in thyn own mynde, the more bile arte thowe before Godde and his aungellys. In Rome comtyme was a ladye, of to greate humilite and reuerence, that the thought herfelf bnworthye to come nyghe the awter, and to behold the bleapd bodye of ower Lorde, when it was lyfte bppe. Idlherof it fortungd on a time, when the people were howfild, the for greate mekenes and honowre came not nere to recepue it. Wherfore be the operacyon of Almyghty Godde, it was to, all the people fondynge and beholdinge, ther came a lyly whythe doue and toke the hofte from the awter, and delyuerid it bnto herre withe greate worthyppe. And therfore humplyte and mekenes is comendale, and contynually to be oblerupd and kete.





Df Gold and Syluer.

Dialogo pr.



PDP a tyme Gold went to Syluer and layde: Be mery, brodyr, for we twayne bere the pryce amonge all othir metallis. And if we were coniopned togider we chulde be of greate lubly= myte and worchype. Whereto Sylver gaue this answere and layde: Broder, thowe spekist cha= ritably; but J consydre wele that thy colowre

is reede and myn is whyte. Allo J remembre that thow arte of grete reputacyon and incomparable valowre. Wherfor J trow verely that lyke as we be deuydid and contrary in pryce and in valowre, to thall we be deuydid in owre wyllys. It is bettyr therfore for vs not to begynne conjunction than aftyrwarde to make teparacyon and to withdraw vs frome the thinge that is begon. And allo Syluer layd thele wordis:

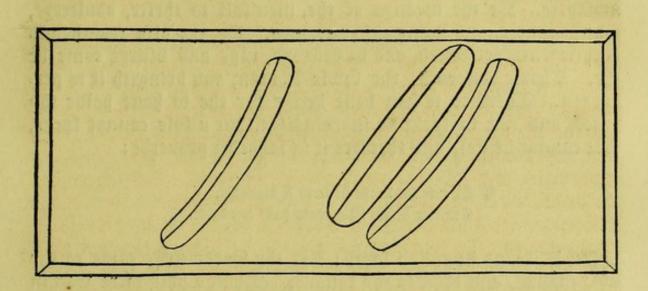
> ¶ Mo wyldom it is for any man to aplye, To compare with his bettyr, nor to fleppe to hye.

rliii

as it is wryten, Ecclea. riii. he chargith him felf with an importable burdon, that iopnythe hym felt to his bettyr. And alfo hit is wryttyn in that fame place: Be thowe no felowe to hym that is rycher than thowe. Wherfore the philosofre layth: The pore man perifchith whan he begynnyth to ftryue with the ryche man, as Jlope thewith in a fable, and laith, that the gote, the thepe, and the affe bypon a tyme made a confederacye with the lyon, and compensed withe hym to goo an huntynge togyder, as felows and neybowris, and all they togider toke an harte. But whan they shulde deupde it, the lyon spake and sayde: I shall be evre of the firft parte: for] am grettift of worfhype bere, and the firft chopce mall yelde me the fecounde parte, and the grettift labowre mall gyue me the thryd parte. And but if I haue the forth parte I thall breke the counenaunte of concorde. And with thele wordys he began to gryne with his teth, and Imote the grownde with his tayle. to coore that all they for fere ran away, and lefte all the hoole harte to the lyon. Wherby it apperithe that a man owith to be ware to allocyate hym felf with his bettyrs, for he mall eupr be put to the worle parte, as it is layde in a commune prouerbe : 3 councell not ceruauntis to ete cherpes with ther bettyrs: for thep wyl haue the rype, and leue them the harde. And therfore laith Tope: By this exemple it is thewyd that it is not good for the weke to be foyned to the myghty, for he wyl not at all tymes be faithful bnto him.



rliv



Df Syluer and Iryn.

Dialogo rri.



PLUER in a leafon bncurteyllye and bndif= cretelye spake bnto Jryn and sayde: D bnhappy creature, cursyd be thy generacyon. For by the infynyte sorowis be wrowght in the worlde. For of the be made swerdis, shaftis, dartys, brestplatys, helmettis, and all maner of wepyns

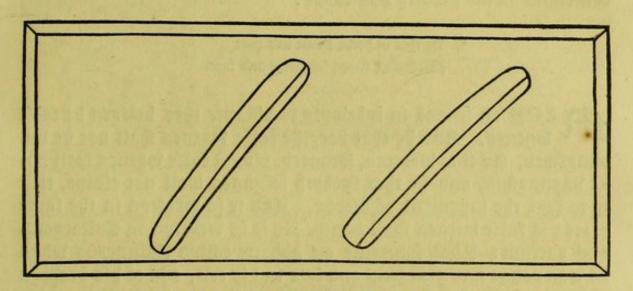
and harneys, for to punylih & to flee man. By the allo batellys and firgues happyn in the worlde. If thowe haddift not be made, the worlde had bene yn greate tranquillyte and refte. Iryn, this herynge, withe greate reason, ercusid him self and said: Howgh, brodir, thow spekyst not trewlye, for I doo no wronge to the. For and if I be a malesator as thowe reportyste, thyn owne consideracyon shall proue it, if thow take hede. For withowte me no worke can be made. By me alsoo craftys be occupyed, and the erthe ber= ythe. Men alsoo worke by me, & dryue me in length & bred, & forge of me what it pleasith them, & I say not nay, but obey to them as my Maker hath ordeinid me. If thei make of me otherwise then goode, it is ther blame and not myne. For I do as I shuld doo. But I merualye of the that so some confide tet a lytell fawte in myn eye, and confyderiste not a greate beame in thyn owne. For

and if all trowthe chuld truly be declaryd thou art orygynall of all myschese. Be the meanys of the, men fall to theste, adulterye, manslaughter, and many othyr crymes. By the also trouth and rightwysnes perischeth, and be destroyd, rape and blurye come be the. Thowe desseyuiste the soule of man, and bringith it to per= dycyon. Therfore it had bene bettyr for the to have holde thy peace, and not to speke so inordinatlye, but a sole cannot speke, that cannot be syl, and therfore it is sayde in proverbe:

> ¶ Dr euir the worde be forth I broughte, Confidre before what thow halle wroughte.

PDK laynt Augustyn layth: Let thy worde firste come to thy mynde, and aftyr to thy tongue. Whan a philolofre was in company of moch people, and spake but fewe woordys, he was alkyd the caule, and he lavd : It hath repented me of my fpeche. But neupr of feilence. Wherfore Caton layth : It hurtyth noman to be Apll, but it noveth to speke to moch. There was somtyme a goode theyfty man, which in his hows had thre cockys. And allo he had within that fame place of his habytacyon a feruaunt, which ledde noon honeft lyfe. That confyderige the cockys, oon of them fange in this wyle, and layde: Suche dedys that leruaunt doth, which thal not pleale owre mattyr. This heringe, the feruaunte fapde: This cok mall lyue no lengar. And immediatlye cawlid hym to be flapne. An other dape the fecond cok lefte bppe his borce & fange thus: For fayng of trouth my felowe is dede. And euyn forthwithe this feruaunte put hom to deth. Then the throd cocke was wpfe, and thought he wolde faue hym felfe and fange in this maner and lapde: here, lee, and hold thy peas, if thow intende to lyne in peace. And therefore he had his lyfe, and contynuyd longe in greate welth and prosperite.





DE Tynne and Braffe.

Dialogo rrii.



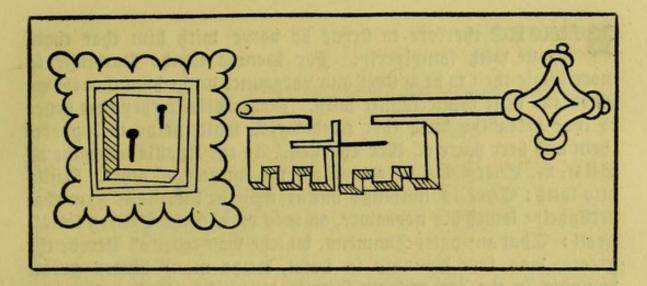
MPPE and Bralle confederide togider en= uyede agayn Golde. Alherfore they deuylid a pot full of fayre Copyr and bryght, and broughte it to the markette and folde it, affermynge with fugryd wordys, that this Copyr was Golde. A fertayne chapman came and bought yt, and ioyfully bare it home. And whan he wolde haue prouyd the perfectyon of the Golde, he fownde it Copir. Alherfore he was replete with in=

dignacyon and cawfid Golde to be cyted before a iuge, for by cawfe he had deceyued hym. Potwithstondynge Golde made his trewe ercufe, and fayde to the iuge that he neugr folde the potte, nor de= uifid it, nor it was neugr of his generacyon nor kynrede. Wher= fore in great haste the iuge cawfyd the bendytowris all to be cyted before hym and punyshed them with greate paynes, and so be compulfyon they confestive the trowth and shewid that they did it for enuge, whiche they bare agayne Golde, and ther intent was for to have saundrid hym that his name shuld have bene apayrid, and that he shuld not have bene to precyows, in the worlde. Wher=

fore the juge discretelye correctyd them lyke ther deseruynge and comendid Golde greatly and sayde:

¶ the that is bothe goode and pure May eugr Acape fowndige and fure.

MARY on intend in lykewyle to diffame ther bettyrs be falle wytnes. And he that berythe falle wytnes thall not be bn= punplited. As it is wrytten, prouerb, rir. A falle wytnes thall not be bnpunpfbid, and he that fpekpth lefpnges fall not efcape, that is to fave the jugement of Godde. And it is wryttyn in the fame place : A falle witnes thall perift. As it is wryttyn in Collacyoni: bus patrum: That fomtyme an abbotte callyd Pafuncyus whan he was yonge and gracyous and fate in his cell, oon of his bredryn enuped at hym, and for to put hym to a flawnder he wente and hid his bocke in the bedde of Pafunce. And whan malle was fpnpl= fed and endyd, and all the monkys were congregate togider, this bntrewe brodyr reportyd and fayd that his boke was folyn. Wherfore thre brodryn were allygnyd to ferche in euery cell, and they fownde the boke in Pafuncis bedde, and thus he was falape acculpd before all his bredryn and allignyd to doo greate penaunce for thefte which he neupr compttyd. But notwithftondinge he mekely luffryde it, and performyd it. And whan he had continupd in penance a fertayne fealon, this falle monke was berpd with a fende, and publythed hys offence, with lowde clamoure, and thewid that he had wrought that fotepltye hydinge the boke, and that he did it for enupe, for to haue diffampd the holp man, and defired hartely that he myght be brought buto hym to be delyuered fro the fende by his hooly prayers. And whan he was brought before hym he was immediatly helyd and delyueryd from the fendis pollellipon. Wherfore faynt Gregory fpekyth of falle witnes and fayth: be that berithe falle wytneffe is culpable to thre perlonnys : firfte bnto Godde, whole penaunce he forlakith. Secounde to the iuge, whome he dillepuith by his lefinges. Thryd to the innocent, whiche he hurtythe by hps falle wytneffe. And therfore be the lawe a falle wytneffer is bounde to make reffitu= cyon of all fuche goods as he hathe cawfid his neybowre to lefe be his falle recorde.



De the Locke and the Maye." Dialogo priii.



KAVE there was fomtyme, which was berye goode, and plefauntlye opynde her Locke, and allo made it falle, in fo moche that the patrone and ownar therof reioycyd greately therin. Uppon a tyme thys Locke fel in froward mynde and grutchyd agayne the Kay, and

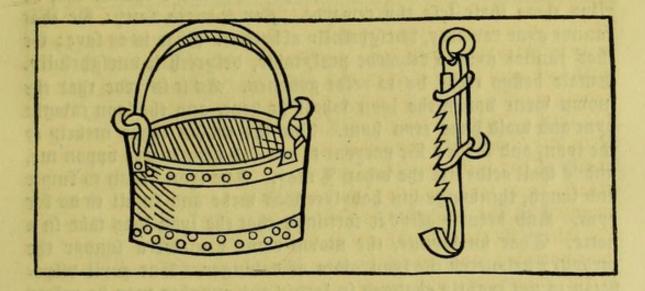
fayde thus: D wykked creature why purlewyst thow me thus continuallye dayly, thow entrist in to my bowellys and tournyst my somak bppe and downe. Tece of thy greef and trowble me no more, or ellys J shall case the awaye, or make the crokyd. To whom the Kaye answerde & layd: Sustyr, thow spekyst eugli. By me thowe arte conserved in prosperite, and defendid from thyn enymyce. If thowe wylt be separate and departyd fro me, thow thalt be destroyde and brokyn and cast away. But this, notwithstondinge, the Locke was not pleasyd, but sodeynly sopped fast the hole, and wolde not suffre the Kaye entyr into hym, and soo the ownar cowde not opyn the dore. Wherfore he was angrye, and in a sodeyn here he smore of the Locke, & brake it for cause it wolde not opyn. Wherfore the Kaye scored the Locke, & sayde in this wise:

¶ Wilcorde thow neuir in noo degree.

rlir

BEWARE therfore to ftryue or barye with him that thow lyugfte with famplyerly. for Seneca Cayth: Pothinge is more fowle then to be at ftryf and baryaunce withe hym that thowe loupd and bene conuerlaunte with. Deuertheleffe thep that defire to lyue peleablye with ther neybowris, muld helpe to supporte them and bere parte of ther charges. As the Apolle wrytythe ad Balat. bi. Euery one of yowe bere the burdon of othir. Tully allo faith: Ther is nothinge but it may be fuffirde of hym that perfightlye louith his nepbowre, as it is rede in the Hyftory fcolafticall : That antipater Joumeus, whiche was fader of berode the greate, was fore woundid in batel, withe many diuers greate woundis in the emperowris feruyce, which he gladly fuffirde for his take. Porwithstandinge at laste he was fallely acculvd to the emperowr, and whan he was brought before hym, he fpake to the emperowre and fayde: My lorde, I wyl not thewe yowe fapre wordys for myn ercule; but thele great woundis whiche I haue fuffprde for powre loue let them fpeke for me, and erpreffe allo the greate loue and berey trewe harte that I have euir owghte to vowe. And immediatlye the emperowre recepupd hym to grace. and thewyd hym greate fauowre eupr aftyr. Allo hit is rede in the firfte boke of Japis of Philolophirs, of Julye Celar, howe ther mag an oldeman lyklye to haue perified in a ftryf bypon a dave. & whan he came before the jugis he prayde the emperour to come and helpe hom. And the emperowre allvaned one to helpe hom. To whome he answerde and layde: D emperowr, remembre, I fawaht my felf for the in the batell of Alpe, and made no proctoure, and disclosed his woundis whiche he had there, and thewyd them to the emperowre. Wherfore he went hym felf perfonallye and fped his befynes, and was fore afhamyd in hym felf to be reputyd not couly prowde, but allo bucbrteys and bulouynge. Wherof it is wryttyn: De that labowrith not, etethe not. And allo the fame emperowre fagth: De that labowrith not to be loupnge to his knyghtes, cannot be fauourable to them. As it is lapde in lawde of the fame emperowre, that he neupr ufide to fape : Goo pe, but goo we. for he was eupr partetaker of ther labowre as oon of them, and that was at all tymes of any iubardye.

1



Df the Cawdron and the Chayne.

Dialogo rrib.



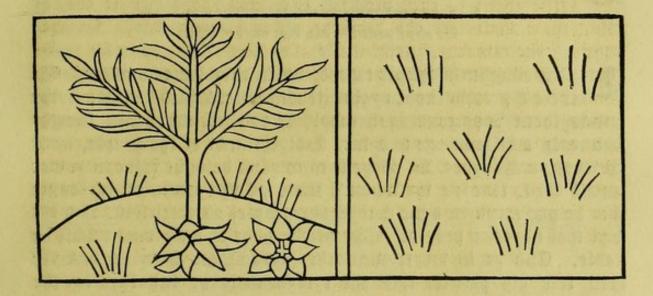
hE Chayne spake to the Tawdron bypon a tyme and sayde: Thowe arte greatlye bukynde for J bere the to the fire, and thowe daylye sethyst many a goode morfell and geugst me neugr parte to ete with the. Thy glotony is grete: for thow consumpt all, and leuist my

hungrie. The Cawdron answerd and sayd: Thou serugs me to me hurte, and therfore thowe arte not worthy to be rewardyd, but rather to be punyshed, for thowe holdiste me bppe to the fyre, sore agayne my wyll and cawsiste my sydes to be brent and consumyd. And therfore yf my power wolde extende therto, I wold gladly destroye the. But and if thow be wylfull to do me acceptable serugce, or degne to me thinges prostable and necessarye, and not contrarye. And also he sayde:

> ¶ Serbyce that is both good and profytable Is lougd to all men and acceptable.

ThERFORE and yf thow defire to doo ferupce to othir men. ferue them to ther plesure, that they maye thanke the, or ellys thow thalt lefe thy rewarde. For Seneca faith: he that cannot gyue rewarde, bnrightfully alkyth it. That is to lage: be that cannot gyue a rewarde profytable, delyreth it bnrightfully. Smale beftys teche bs to yelde godenes. As it is rede that the mows went uppon the lyon whyll he flept, and the lyon cawght hym and wold haue etyn hym. But the mows tpake mekely to the lyon, and layde : Be pacyent to me and haue mercy bppon me, and I thall yelde itte the whan I may. The lyon began to Imple and laugh, thinkynge his habylyte was weke and fmall to do for hym. And breuely aftyr it fortunyd that the lyon was take in a nette. That knowynge, the mows came & gnewe a londyr the cordys, & delvuered the lvon owte of dawnger. But eupli dilpo= Acion is not lyghtly changed in lordis and myghty men be gyftes and benefytes done to them, but rather it is apayrid and worle & continupth in threwdnes. Wherfore it is tolde that a pongman in the wynter lealon, lawe a lerpent almolte ded with feruence of great colde, and he hauynge pete of it toke it bppe and put it in his deue; but whan he was warm he ftonge hym, and deftroyde hym. Therfore layth Seneca: A ferpent in the wynter is not to be handlyd with furetye, for though he lye fivl he fecyth not to Aynge and to thede his benyme.





Df Rolemary and of the Fylde.

Dialogo prv.



Shit is rede of the vertewe of erbys, Kolmarye, amonge al othir vertewis, hath this vertew in elpecyall: That and if he be plantyd in a felde, or in a vyneyerde, and kepte clene and worshyp= fully, the vynes shalke fruteful and reioyce greately, and the cornis shall multyplye and

largely encrere. For the whiche cawle a lertayn feylde continually beynge infructuous and bareyn went to the Rolmarye with humilite and deuocyon, and prayde hym that he myght be frutefull, and fayde: D gracyous pakor and goode keper come to me and defende me, and J thall lette the clene and clenly, and also J thall lerue the. All oonly J delive the to lytte fyll and refle the in me, that the rather be thy goodnes J may bringe forth hollome and kyndely frewte. The Rolemary was mound with piete, and ouercome with the fayre supplicacyon of the feelde, & went forthe with hym and lette him felfe in the myddys of hym. Who rulynge and defendinge, the felde recourryd and waryd grene, and multiplyed and brought forth frute threfcorefold and an hundrid-

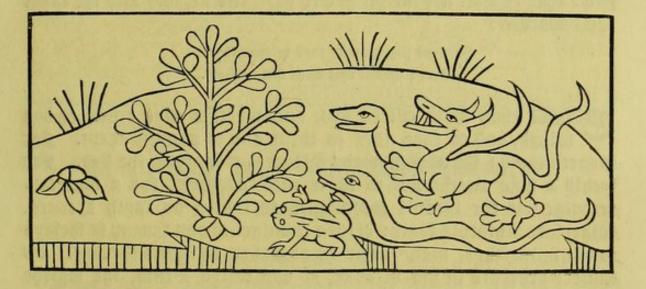
fold with greate haboundaunce and gladnelle, and layde in this wyle:

¶ For on godemannis lake, many othir moo Be oftyn conferuid and kept owte of woo.

Thus owght the people to doo, when they have no gider. To chele a proupd man, ryghtfull and wile, which be his polycye and wyldome may gouerne them wylely and defende them. Ulerely and truly a wife kynge is a fure ftablyfchment of the people, as it ps wryttyn Sapient. bi. D pe kyngis pf pe delyght powe in power royall feps, loue pe woldome. Loue ve the loaht of woldome that be preferryd to haue rule of the people, ad Ecclefiaft. A wpfe juge thal juge his people. The prince hode of a wyleman thall be ftable. And pt is wryttyn in the fame place: A kynge bnwpfe thall lefe his people, and the cyteys thall be inhabyte by the realon of wilemen. Wherfor Salomon Delvrid of God a teche: able harte, chat he myght teche the people of God, and difcern betwene good & iugll. Allo Aligecyus layth, de re militari : Po man owith more to knowe, nor bettyr to knowe every thinge, than the prince and ruler, whos doctryne fuld be to all his fubiectis moffe profitable. for truly yongmen be not oftyn to be cholyn rulerg. for it is not molt expedient, for fo moche as they be not alwaye ftedfafte, and wyle, as it is lapde in the thryd boke of Etykys. And Plato alfo fayth: Then the large worlde was prosperows and happye whan wilemen regnyd, and kyngis inwardlye concevuyd goode avdynge. As farth Malerye, and allo Boyce, in his firft boke of Confolacyon, wherfor it was called the golden worlde when the reane of wilemen continupd. And Seneca laith, and it is wryttyn in libro Politicorum iiii: That whyle the commune wele amonge the Romaynes prosperyd and cheuyd, the emperowris and rulers were conynge & wele inftructe in lernynge, and I knowe not, faith Seneca, howe hit fortungthe that the vertew of connynge langwyflith, and is abatyd amonge princes and rulers. Wherfore no meruaple though theyre fate apayre for withowte wyldome nothinge auaplythe. As holy wrytte makyth mencyon, Prouerb. biii: By me kynges regne, fayth Almyghty God. Wherfor the kynge of Romaynes erhortyd the kynge of Fraunce that he chulde cawle bys fonnis to be imbute, and lernyd in lyberall fcyence : faynge :

lib

A kynge bnlernyd is lyke to an alle crownyd. Socrates reportith in his laste boke and laith: That emonge a fertayn people, that is to faye, in an ile of Campanye, dignyte of birth prebaylyth not in eleccyon of the kynge, bbt the boys of all the people. For they make eleccyon, and chefe one that is ornate & clothid with goode condicyons and maners, benyuolent in rightwylnes and mercy, and also sad of age and that hath no children. And is he be prouvd of his people to continewe in any great synne he shall dye & be destroyd.



Df Rewe and of venymows Bettis.

Dialogo prbi.



N the boke of de Uirtutibus Erbarum it is wryttyn: Rewe, amonge all other vertuys that the hath in elpecyall this ys oon: That if the be takyn in drinke, or in mete, the merueloully preuaylythe agayne venyme, and agayne al maner of venymows bytynges or lyngynges if the be brokid or flampyd with gar-

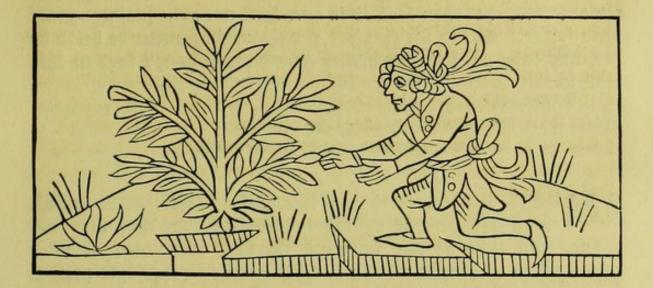
lyke, falte, and nottis. And fo for this greate vertewe that the hath agayne Uenyme, all venymows beftis came togider to her and fayd: We pray the departe owte of compenye, and medle not betwene bs and mankynde; for we intende in all owre mynde for to fowe

owre benyme amonge men, and for to destroye them, for the which cawle they purlewe bs and see bs. To whom Rewe an: twerde and layde: Nower wordes be wycked and mylchenows. Df yowe it is wryttyn in the Plaster, Plasmo. risi. The benyme of alpys is budir theyre tongis; ye curlyd ferpentis, why be ye aboute to destroy man whom God hath created & made to be lorde of all thinge. And for almoch as ye laye that I have grace & ber= tewe agayne yowe, and allo agayne yowr benyme, fro this tyme forthwarde, the grace of God sall not be boyde in me, but his grace shall ever dwell in me. For I sall ever aplye me to be contrarye buto yowe and buto yower badde dispolycyon, and resyste yowe that ye shall not fulfyll yowre evell intent, and also the layde these wordes:

> ¶ Gode people owith eugr to preuayle Agayn lynfull that wold them allayle.

AUDA thus thuld rulers doo, and wylelpe eupr reafte to bad folkys, and to fave nave to them and to punylih them. For Seneca layth : be noveth goode folkys that fparyth the bad. for fothly a juge owithe not to spare malefactowris, for a juge corredynge not the fynfull committith to fynne, as fayth Seneca. Wherfore Ambrole lapth: When indulgence and fauour is thewyd to the bnworthye, many othir be prouokyd to fynne therbye. As Malery reherath in his b. boke, of oon callyd Bruto, the whiche was firft confull of Romaynes, the whiche comaundid his owne connys when they were brought before hym fyttynge in jugement to be fore betyn with roddis, and aftyr that to be behedid. For by cawle they intendid to reduce the lordfhyppe of Tarquynye, which he had expulled. For he had leupr to be withowte chyldren, then to lacke to doo dewe punyfhment. A femblable example fhewith faynt Augustyn. b. de Ci. Dei: That a fertayn emperower of Rome comaundid bppon payne of deth that no man thuld fight agayn the fowwarde of his ennemyes. And his owne fonne, which was oftyn prouokyd of them, onys faught with them manly and defendid the contray, and put them to the worle. But all that notwithstandynge his fadir comawndid hym to dethe, for brekinge of his comawnoment. And therfor rightwylnes is eupr to be kepte and oblerued.

lbí



Df Icope and a man callyd Marcurye.

Dialogo prvii.



RJTD faith there is an erbe namyd Jlope, apte and goode to pourge the lungis. An othir autor faith that Jlope with orymell deftroyeth flewme that is towgh. For which caule Marcurye, whome Gentyls namyd to be a god, but he was a falle couetous man, and an harde, a

witche full of wykednes, and an interpretowr of spechis. And whyle he had helth many vicis regnyd in hym, therfore he was rightfully smitten of God with dyuers infirmyteis, and was made both lungsyk and reumatyke, that 'he myght not occupe his accollomyd synnes. Wherfore he went to Plope and sayde: The vertewe of God is in the to hele syke folkys. For in erbys, woordis, and sonys is greate vertewe. Therfore J pray the shewe thy vertewe bypon me, and cure my lungis and destroy the shewe that is in me. And J promyse to God, and to the, that thowe shalt be partenar of all such goodes as shall growe to me by

luiii Dialogues of Creatures Moralpled.

the meanis of rabeyne and of stelth. To whom Jlope anlwerd & layde: It is eugdently knowin that in thyn helth thou hast doon innumerable crymes, and surely I thinke if thow chuldist now be restored agayne to helth, thow woldist doo worle. But the ber= tewe of God, that thou layst is in me, chall not grue maintenaunce but o synne. Go fro me therfore, for thowe chalt neuer be helyd by me, and so he put hym forth with greate consultyon, & sayd in this wyse:

> ¶ Synfull people whan they have helth, Be euir the worle, and in ther mood welth.

THAN God correctith and scourgithe them that be synfull with packyons of dyuers infirmyteis that they may not fynne, and they be not amendid therbye, certaynlye it is a greate tokyn of perpetuall dampnacyon. for in this lyfe prefent euery ftroke of God ys othir purgacyon of fynne, or ellys begynnyg of payne folowinge. For the chaftifement of fome folkys begyn: nyth here in this worlde, and duryth euerlaftinglye. Df dyuers men it is oftyn layde: God geugth not iugement twyes for on Deuerthelelle that Centence attendith not that that is thinge. wrytten: God Allmyghty delyueringe his people owte of the londe of Egypte, them that beleupd not in hym aftirwarde he deftropde. And although that oon fawte be not twple correctpd, neuertheleffe pf it be twyes punyfhed, the firfte punyfhment begynnyth bere, and continuith there, eternallye, as it is exemplyfied in those personys that correcte not them felt here in this prefent lyfe. To whom the Aroke of God, and of his punyfhment here, is a beginning of euerlaftinge tourmente. Dereof it is wryttyn in the Plalter Plalmo. chill .: Be they coueryd with ther confulyon as with a dowblette. Diplo is callyd a double garment which they do on, at oon tyme, that be punyliked with temperall payne and dampnacyon perpetuall. Icope tellyth that ther was a kyte to rauenous that he fale wherfoeuer he myght haue auauntage, were it neuer fo nygh the chirche or fanduarye. In fo moche that he was hatefull bnto all men, for the owtrageows raugne that he bud. At lafte he fell fyke to fore that he was lyke to dye, and than he was compunde and forpe for his fynnes and mekyd hym felf, & fent for his moder in

great hafte, and layd to her: Doft fwete moder, I am bery fyke and feble, and I am dredefull of deth, for I have bene a great ertorcyonar, and doon greate hurte to many folkys. Wherfore I beleche powe, dere modir, to goo to the Temple of Goddis, and offre facryfice to them for me, that I may escape and recouir of this informote: for I am redye to be converted to a better lofe. To whom his moder andwerd and layde: In thy lyfe thow haft greately offendid the goddys, and the facred power of them. The rightwylnes of them yeldith to all men aftyr theyr deleruinge. In thy helth thowe halte doone many greate offencys. If thow mygh= tyfte elcape, God knowith thow thalt do worle. for bery contricyon is none in the. The drede of deth cawath the to be meke of fpeche. But verylye, as I layde, yf thowe myghtyfte haue helthe, thowe chuldyde be worle than thowe hafte bene. Wherfore I wpll not praye for thyn elcape. And the kyte dyde, and departed frome the worlde in areate drede and in areat heupneffe.





Df a tre callyd Abrotanum, and of the Hare. Dialogo rrbiii.



BRDTAPUN, as saith Dracyus, is a tre which by his propyrte drawith owte all thinge that is infirte, with helpe of an othir thinge callyd aurungia. Wherfore an Hare that haltyd came mekely to hym, which had a sharpe thorn smytyn in his sote, and sayde: D thow helpar

both of bodye and sowle, haue pyte on me and hele me, and thus saynge he lyfte his fote and shewyd it to hym. Abrotanum was mouyd with compassyon, and layde him selfe bppon his wownde, and brought owt the thorn and helyd hym. And verelye this hare was not forgetfull of this benysyte, but daylye brought a galon of watre bppon his shuldyrs, and bathyd at the rote of Abrotanum, & cawfid hym to contynewe grene and fress, and sayde:

> ¶ To owre benefactours that both bs goode, Let bs do leruyce with a gladde mode.

BUT curlyd people and bncurteys doo not soo, but rather sone forgette the benyfytes doon to them. Wherfore of Salamon was alkyd what thinge chuld not elylye be forgotyn. And he sayde: Benyfytes and kyndnes. And therfore sayth Caton: Be

thow remembryd of benyfytes doon to the beforetyme. And allo he fayth: A fmall gyfte that thy pover frende geuyth the receyue it gladlye, and remembre to pelde full thankingis therfore. Thow owpit to pelde the benpfites buto thy frende with increce, pf thy power extende therto, or ellys to haue it oftyn in thy remembrawnce, that thy frende hath thewid to the, that thow mayft gyue hom thankonges at leftwole for his goodnes. for Seneca lapth: It is a fufficyent and large rewarde, for a goode dede, to be hadde oftyn in remembraunce. And alloo the Came Clerke faith : De is bncurteys that yeldith a good turn withowte blure and encrece. It is rede in Ecclefiafficall Byftory, that ther was a lyoneffe that had a caue neve to the cell of an holy man, was callyd Macharye, and this lyonelle fownde her whelpys blynde, and brought them all before the fete of Macharye. And this holy man underftond: inge that her supplycacion was for her whelpis, and he by his prayers caufid them to haue fight. And this lyoneffe for that the wold not be reputid ingrate and bukynde, oftyntymes the brought the Ckynnys of all the beaftis that the toke to the cell dore of this goode man, and ther left them as for his rewarde. Allo an othic beafte came to the cell of Caynt Macharye with his fone that was born blynde, and be fygnes and tokyns prayde hym of helpe. The which knowynge the holy man prayde for the whelpe, and anon it had fighte. And this befte thankyd hym in her maner, and went her way with her childe, & within a morte fpace the came agaphe with all her chyldren, lodyd all with thepelkynnes that thei had takyn, and offird them to the holy man for a gyfte, in recompenfacyon of his goodneffe, and made to hym obeyffance and went they waye, gyuynge to him worthyp & thankingis.



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Df Plantayne and of the Ape.

Dialogo prir.



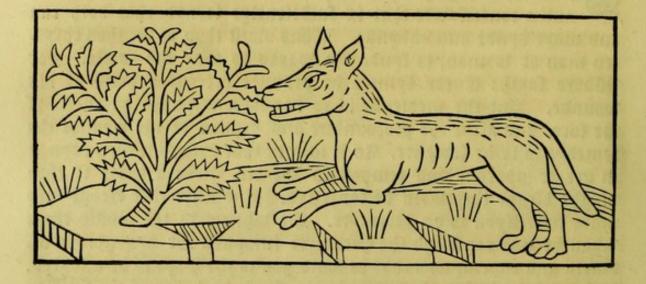
LAPTAYPE is an erbe most protytable agayne the feugre quartagne to be remedyed. Wher= for an Ape that had a sonne veryde withe that disease, which cowde fynde no remedy for him when the had spent greate goodis yn philyke and medecynes. Therfore the went buto Ma= crum, and sarde: I have compassed heupn and

erth, and ouerwalkyd the londe, and founde no refte to my sonne, but nowe at laste I have founde the so greate a lethe, therfore gyue me thy councell and helpe that I maye delyuer my chylde frome this quartayne disease. Hacer, that his cawse shulde be founde trewe, sayde thus: Take iiii. rotys of Plantayne and gyue them the pacyent, and he shall soone be curyd. The Ape, that hering, ordeyned breuely the medecyne and helyd her sone, and sayde thus:

> ¶ A connynge leche that can bs laue, We muste seke that helth wyll haue.

D we delpringe helth of owre lowlis multe lerche for a prefte and a confestowre that is sufficientlye lernyd that both can and maye bynde and bnbynde. Thus owilt thou to do, thou chryf= ten man or woman, to fynde the wayes to faue thy fowle. For Jadore tayth: Euery fynner be penance receyuyth helth of his wounde. But the medicyne is to be takyn aftyr the gretneffe of the fore, and aftyr the profoundite and depnes of the wounde the remedye is to be lowahte. As it is rede that dyuers theuys beynge in greate iubardye and tempest in the see, made a vowe if they myght elcape they wold be confellyd. And aftir ther elcape they made confellyon to an heremyte. Dt whome to the maftir thefe whan he was confellyd the herempte iniopned for hys greate offencis and enormyteys that he muld goo to the Pope to be alloylyd. Wherfore he kyllyd the heremyte; & forth he went to the feconde confestor, and allo hym he kyllyd; and to he went buto the thryd confector. And whan he had thewyd hym hys confectyon, he intreated hym curteylly, and thus whan he percepued that he cowde not mollyfye his harte, nor withdraw hym frome his wyckednes, lyk a very fadir and a princypall leche of fowlys he iniopnyd hym that whan any creature was dede, if he were nyghe, he thulde lave the corle in the graue, and to he dyd. And by that menys he conceupd a remembraunce, wherto he mulde come, and howe fone he knew not. And thus the dred of deth was fo fyred in his mynde that he ordeyned his fate bettyr and amendid his lyfe, and went in to wylderneffe and toke bppon him greate penaunce, and endid in vertewe. Wherfore it is wrytten in the Glole: Pothing auaplith more to chastife and destrope the selfbly desires, than to thinke oftyn bopon deth.





Df Uaruayne and the Molf.

Dialogo rrr.



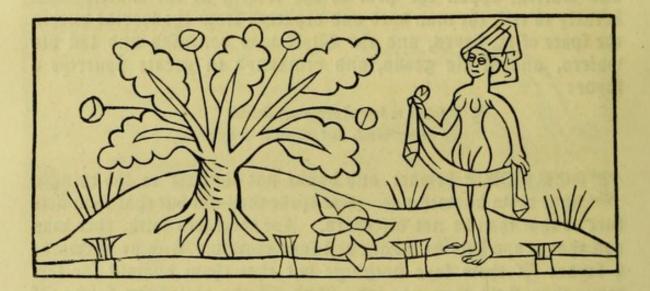
ACCR faith that whan thow visitest the fyke, if thow bere varuagne vppon the, and aske of the pacyent how it is with hym, if that he saye wele, he shall escape and have helth. And if he answer and saye it is iupl with me, ther is no trust of amend.

ment. Wherfor a Molf, which was a leche gretely namyd, had a lyke perfon in cure and daylye gaue hym good hope of amendment. The Fore knowing the vertewe of Ularuayne, and intending to begyle the Molf, he went to byfite the pacyent and bare with him a branche of Ularuayne, and inquirid how it ftode with him. To whome the fyke answerde and fayde: ful hardlye, and full fyke, J am. The Fore beyng fure that he fhuld dye, departyd ftrayghte fro the pacyent and went to the Molf that had hym in cure, and alkyd of hym howe he thowghte be by the fyke perfone. Mhethir he fhulde lyue or dye. To whome the Molf answerde and fayde that he fhulde foone be curyd and helyd of his difeale. For he is in amendinge, quod the Molf, as J confydre by mocyon of his pulle, and alfo by his vryne. The Fore furylyd and fayde: Leche, thow arte begylyd, and knowyc not the crafte of medecyne, for he may not escape by any meane, for the sentence of deth is geuyn to hym. The Wolf sayde contrarye, and thus they baryed and fry= uyd togider in presence of many personys, and layde grete pleggis and waiers, bppon the prof of the trowth of the mater. But breuely to tell, the man dyed and departyd from the worlde within the space of ir. dayes, and the Wolf was confused and lost his waiers, and al his goods, and remayned in greate pouertye & sayde:

> ¶ Waiers to laye of thinges buknowe Is no wyldome, but madnelle I trowe.

THERFORE beware and bynde not thy felf to tho thingis that thow knowill not. Por fpeke thou not but that thou arte fure of that thou be not discevued. For Socrates laith, ther was oon that alkyd how he myght best laye trowth. And he anlwerde & Cayde: If thow cape nothinge but that thow knowift for Certayn, than thalt thou nat lye. And as the philosofre faith: If thou fere to fpeke that thou malt repent, bettyr it is eupr to be Apll. But many on woll defende ther fayngis, be they good or eugli, to ther power, and fall at ftryf & debate with euery perfone, and neuir be in refte. Wherof ther is a tale that a woman which was blyd and acuftomyd to ftryue, walkyd by the fylde withe her hulbonde, and he lavde the folde was mowe downe, & the lavd it was thorn. And to they multyplyed to many wordis that at the lafte her hulbonde all to corped ber. But the wold not be ftpll, but fayd it was clyppid with therys. Wherfore in a greate angir he cut owte her tongue. And whan the myght nomore Speke, the made fpgnes with her fyngers lyke therys, meaninge the filde was clypped. A lyke tale is tolde of an other woman thewich arvunge with her hulbonde, layd that he was lowlye. And he was mound and greupd withe her for her fayng, and bete her greuoully, but the wold not amend her. But came before all her neybowris, and callyd hym to to his rebuke. Wherefore he was replete with ire. and threwe her in to a water, and trade on her and drownyd her. And whan the myght not fpeke, the lyft bppe her hondes and made tokyns with her thombys as thoughe the kyllyd lyce. Wherfore it is wryttyn, Ecclefiaft. rrbiii. Many haue fall by

the Aroke of fworde, but not lyke to them that have be dearoyd by the meanys of theyre tongis, and therfore bad speche is to be refraynyd.



Df a frute callyd Mandragora, and of the defyrous Moman.

Dialogo rrri.



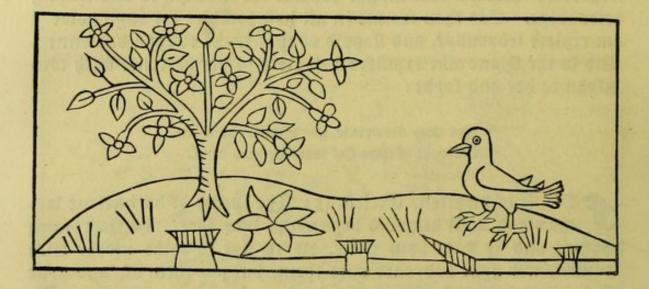
S layth laynt Augustyn, super Genesim Mandragora is of the kynde of an apple. And of this apple kynde, he saith, some men haue opynyon is it be receyuyd in mete or drinke, it cawsith fecoundite and frutefulnesse to them that be barepne. And for thys grete vertew which she

hath, Ulenus, the goddelle of adultery, which exercifid her lechery with dyners personis, went to the Mandrake & made her prayer mekely, & sayde thus: D thowe best and moste frutefull tre, loke bppon me and delpyle not my prayers, but grawnte me of thy goodnes to be partetaker of the, that I maye concepue chyldren of them that be my louers: for softlye I am barayne, and withowte the I may not concepue. Wherfore I pray the to here my peticyon, and aske of me what thow wolte. To whom the Mandrake sayde: D thowe most bnclene of all creatures, for both the erthe and the ayre be corrupte and defylyd of thy Aynkynge lecherye. But moch more chulde it be infecte, yf thou myghtyck bringe forth lecherows childryn that myght beholde the multiplyed and lyuyng delectablye. Goo thou fro me in all hack possible, for eugn nowe J am replete tedyouslye, and stoppid of the senche of thyn bnclennes. And to the Mandrake expulsyd her owte of her presence with confusion to her and sayde:

> ¶ Put away frompettis that drede for no fhame, Talkynge of them that burte thy good name.

TDR it is wrytten, Ecclea. ir: The fpeche of an bnclene woman and ingll disposyd brynnythe lyke fyre. He that louith chaftite and to kepe hym clene, owyth not to talke moche with women, nor gyue audyence bnto them, but put them of, and gyue them no credence, for it is perplous to the lowle. As laynt Terome tellyth of a martyr which whan he had ouercome all maner of tourmentys, he was lavde in a bedde ftrawyd full of flowris, where as a ftrompette was fapre of bodylye fauowre, whiche towchod his flelih, and mound hom to lonne. And he haupnat especyall loue to chaftyte and clennelle, with his owne teth bote a fondir his tonge and spet it in her face with bloode and all, in confulyon of her corruption, and mayntenaunce of hys chaftyte. Allo a quene of Fraunce, whan the fawe von D. Perotte, which was a wyleman and had paffingly fayre hondis, the callyd hym to her and lapd : D howe worthy be thele favre fyngers for to towche. and to fele the fecrete partys of the queene. This herynge he withdrewe his hondis and lapde : Pape, ladpe, it thal not be foo: for and pf my fyngers thuld touche pow in that maner, and if I thuld kepe them aftyr, I wold thinke them to bnclene of that towchinge, that I wold abhorce to put them buto my mowth eupr after whyll I lpued.





Df the Rolyer and the Partryche.

Dialogo prrii.



P a lertayne herbar ther grewe a fayre Rolyer replete with swete rolys, it happyd so that a Partrych comynge by, and beholdinge the rolys, desyryd greatly to haue of them and sayde: D thou beawtyfull flowre of all flowris, graunt me of thy rolys, for J desyre to refressive my self a while in these swete odowris. To whom the Rosyer answerd and sayd: Come to me, moste interely belouvd suffer, & take to

yowr pleasure of the beste and of the fayreste. And whan the Partryche was slowyn bppon the Rosyer to gadir the rosys, the sharpe spynis and thornis prykkyd his fete and leggis so fore that gladlye he departyd withowt ross, and sayde in this wyle:

The rolis be both lwete and lofte, The thornis be tharpe and prykkyth me ofte.

lrbiii

The Royler betokenithe the worlde. The rous amonge thornis be worldlye rychelle, which our Saulour remembrith in the Guangely of Luke, & Saynt Gregorye laith in the expolicyon of the fame : Who thuld beleue me pf J thuld be interpretation affemble rycheffe to thornis, and especyally for thornis prykke and rychelle be delectable, and neuerthelelle they be thornis, for be the prykkynge of their inordinate loue they wounde the mynde of man, and whan they bring it bnto fynne it is as a blodye wounde newe impten. And allo Bernard faith: yowr rpcheffe be bayne; for they promyte lordihippe, and cawfe thraldom. They promple luretye, and bringe in drede. Wherof it is wryttyn i. ad Timotheum. bi: They that wyll be made riche, fall in to greate temptacyon and fnaris of the fende, and in to dyuerle bulefull de= fires bnprofitable and nophable which bringe men to deth and to perdycvon. As Jerome tellith of Crate Theban, a philolofre, thewhich threw a greate peace of fyne golde in to the fee and fayd: Go ye from me, ye wykkyd couetyle, I drown yowe in to the depe fee, for fere that I be not drownyd of pow. To the which a lyke example is put of faynt Gregory of an other philofofre, whiche bare withe hom by the wave a greate wege of golde, and in hos monde reuoluvnae and confyderinge that he cowde not poffede ryches and vertewe togidpr, he wylfullpe threwe frome hom the golde, and favde thus: D ve bayne rycheffe, goo fro me, and eupr mote ve be farre fro me. And therfore couetyle is euir to be dilpilyd.





Df a thorny tre callyd Rampnus, and of the wylde Gote.

Dialogo prriii.



APPE layth: Rampnus ys a whyte thorn or a thornye tree. Saynt Augustyn layth, in the glole bppon the Plalter, that Rampnus ys a kynde of thornis most thicke, the which in his erbe is fayre & lofte, whan he is yonge, but in processe he warith thorny & ful of spynys. The wylde Gote went to this tre, whyle it was in

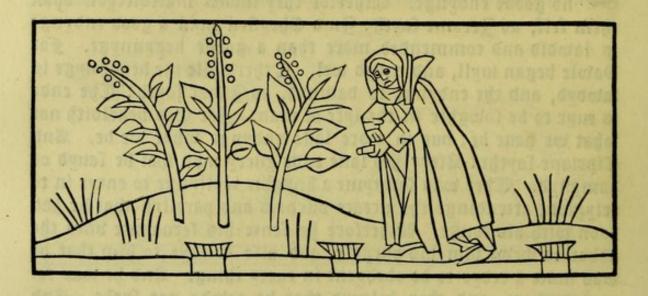
erbe both yonge and tendir, and fedde hym felf therof fobyrlye and fwetelye. Aftyr a whyle this wylde Gote remembringe of the fwete relece of this tre, returnyd agayne to hym wyllynge to ete of him as the had doone before tymes. But this tre was than re= plete withe thornys which were inducate and harde, that whan this Goote talkyd and gnewe of them, they were infired and flak faste in her throte, and in the palate of her mowth, and greuyd her fore. This beste for anguglite and greate payne, and for tour= mentis that the fuffirde, curlid thys tre, and fayde in this wyle:

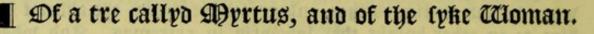
> ¶ Curlyd wretche, thy begynnynge was goode, Row art thou alterde into a wykked moode.

lrr

D manyon makyth a good beginnynge, but they bringe it to no goode endynge. Wherfor they induce malediccyon bpon them felf, as Terome layth : In a Chryften man a good endynge is lawdid and commended more than a goode begynnyge. for Pawle began iupll, and endyd wel. Dtherwhile the begynnyge is lawdyd, and the endynge is damnyd, as Ifidor fayth : The ende is eupr to be lowghte in the lyfe of man. for God beholdith not what we haue be; but in owre lafte endynge what we be. And Cipriane faythe: Aftyr his lafte ende euery man thal be faupd or Dampnyd. Ther was fomtyme a knyghte wyllynge to entyr in to relygion, attendinge the greate offencis and parellys that he had boon with his tonge. Wherfore he fente his feruaunte bnto the abbot to thewe him his purpole, and allo to lave to him that he was mute & redye to be obedgent in euery thing. And he was re= cepupd there, and they beleupd that he cowde not Speke. And whan he had continued ther, and greatly profytyd, the abbotte led him to an other knight that labowrid in ertremps. And whan this knyght lawe him greatly trowblyd in his departinge from the worlde he wepte hugelye. And whan they were departyd from the knyaht, ther came an othir knyght and met withe that lame abbot and made faithful promyle to hym, that as fone as he myght haue oportunite he wolde entyr in to relygion. And to he went forth before them. And as he went ouir a brygge he flode and fell inne, and was drownyd. And the othir knyght, goynge with the abbot, lawe the cowle of the drownyd knyghte born bppe to heuvn with aungelys in lykeneffe of a monke : whereof he lawghid and reiopcyd greatly. And the abbot adiuryd hym, and commaundid him, in the vertewe of obedience that yf he myght fpeke he muld tell why he lawghid to. And he antwerde and lapde: Thou haft doone pupl to camfe me fpeke agapne my wyl. And forthwith he tolde the abbot lyke as he had fene. And the abbot whan he hard his faynges, he fell bowne proftrate before the knyght, & he toke him curteilly & prayde him to include him that he myght oblerue and kepe his purpole.







Dialogo prriiii.



IRCUS, after the opinion of Ilydore ethimologiarum rbii. is a tree namyd of the fee, for that cawfe that it growith on the fe bankys moche. Therfore of lechis in bokys of lechecrafte they be callyd mirene, and this tre is apte to women in many ne-

celliteys, as they wryte. Wherfore there was a lyke Moman which had lpente and confumyd all her goodis in lechis and medecynes, and cowde fynde no remedye, and at last the went to the lee & founde this Myrte in the lee bankys to the whiche the made her prayers and layde: D thow fayre tre, have mercy of me, and graunte to me bufortunable creature oon of thy braunchis that J may cure me, and put awaye myn infirmyte. To whom this Myrte answerde and layde: If J gyue to the parte of me, what rewarde thal J haue? To whom the layde: Golde and lyluer haue J noon, for J haue confumyd all my goodis in this difease. But this J promyle to Godde and to the that in my prayers J thal eugr haue the in remembraunce, and of such goodis as God thall lende me here aftyr J thall departe with the. Quod the Myrte: Thow

Irrii

lrriii

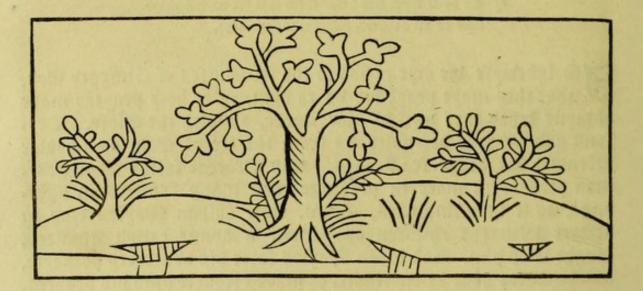
hast promyled me a greate rewarde if thow wylte pray for me to God Almyghtye. Therfore come to me and take what the lykith, and gyue me noon other goode, but oonly kepe thy promesse. And also he sayde:

> ¶ To grue them and helpe them that for bs wil praye We be all bownde, and not to laye nave,

JR lykewyle we owe to doo to the leruauntes of Almygty God, that they maye praye for bs to hym. For holy prayers mape obtayne what they wyll of owr Lorde, as faith the Blote. Dryfons and prayers defendith bs from the ire of God, as a bokler defendith the bodye fro ftrokys. And Drigene laith : Don gode= man preuaylyth more in prayinge than many fynners in fight= pnge, as it is eremplyfied, Erodi. rbii. Whan Moyles was in deferte with the children of Ifrael, a kynge callyd Amalech, faught with him. And whan Movles lawe his aduerlary preuaple. and he mulde haue be ouercome, he made recourle bnto his prayers. and lyfte bope his hondes buto heuvn and prayde, and then his people hadde the bettyr. And whan he fecid and layde downe his hondes his enymyes had the bettyr. The handis of Moyles were ponderows & weke, and he myght not longe holde them bype. Wherfore, as it is wryttyn, if. men, Aron & Ur, and one of them went to the right arm, an othir to the lefte arm of Moples, and fustapnyd them, that they were fyll erede bnto the tyme theyr eny= mpes fledde, and durft no lenger byde. Wherby it aperith that prayer cawsithe bictorye in batell, bodylye apparent. It is redde in hiftoriis Transmarinis, that whan Godfray of Bolapne, and his lordis, were in the lege of Antioche, and Carbera, Pronce of Theualtye of the kynge of Perce, with a greate multitude of Turkys and Sarazyns had layde them rownde aboute, thei were fo fore afflide withe hongre & thrufte, that they had nothinge to ete, & ther horfys for great hongre ete the barkis of treps; & whan thei had made ther prayers to God, thei cam out manly agayn the Turkis, redy to iubarde ther lyuis, & God fent bpon them, & bpon their horfis a celeftyall dewe. By the fwetneffe of the which both they and theyre horfis were to fortified and refreschid by the space of thre days that they ouercame the Sarasynes, and put them to

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flighte and toke many of them, and ther goodes. Wherby it aperith howe preualent prayer is, whan it is proferred with deuocyon and swettenes.



DE the hyghe Cedre Tre.

Dialogo prrb.



CEDRE tre byghe and apparente was plantyd in a mowntayne which shewed aboue all othir plefauntlye, in fo moche that many on went bppe to le it, and of that fight they were greatly cheryd, and commandid it withe great com= mendacyon. Wherfore this Cedre magnyfied

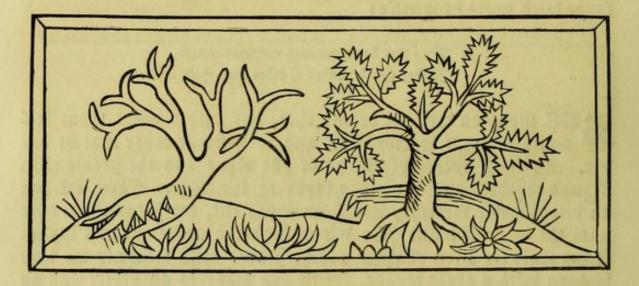
her telf inwardly, and tayd within her telf: J am gretly spokyn of, and lawdid of euery man for my lawdable beawte which is worthy to be lawdyd. But J trowe that if the smale plantis and treys that be grene, and growe rownde abowt me, were cut down or pluckyd bppe J shulde apere moste goodely and large withowt comparyson. Therfor me thinkith it most sure to mayme them, or fell them downe be tymes, or they alcend to highe, that they take not awaye my worshyppe, nor appayre it. And thus sayinge, the cawsid all the yonge plantys and treys that grewe abowte her to be cut downe, and pluckyd uppe by the rote. Wherfore the aperyd nakyd and bare, and within fewe dayes a greate wynde blewe fro the mowntaynes, & the prowd Cedre was curuate and ouerthrowe, and pluckyd bp by the roote. And than the spake and sayde with grete heuynesse:

> They that be rulers may nothinge anagle, If they that be budyr of helpe both them fagle.

BUT many on wyl not beleue that, but rathir couet them felt oonly to apere worthypfull, and to deftrope other that be bn= der. As it is exemplyfyed, howe the olyue and the greate rilft Aryugd togider, and the olyue fayde to the rifthh: Thou art but an bnprofitable wretche, but I am preualent, for I myniftre oyle bnto the helpe of man. To whom the riche answerde and lapde: Thou thalt fee anon of what profyt] am. And fodeynly the was blowyn with a areat wynde, frome oon waye to an othir, and as the wynde chawngyd foo the bowyd, and had no harm. And than the layde to the olyue : More auaylyth wekenelle with mekenelle, then arength with pryde. A chylde whan he is born geupth bs eremple of humplyte, for he is born to lyue lyke a beafte crokpd, and on all fowre, for as Dauvd farth: De is comparyd buto beftis incypiente and made lyke bnto them, and allo he is born wepinge and not lawghinge. As it is wrytten Sapience bii.: The firft boyce of all I haue thewyd in wepinge. And faynt Augustyn faith in his boke de Ciuitate Dei: A chylde whan he is born beginnith with wepinge, not knowinge what hurte he thall fuffre. All only Zoroaftes lawghid whan he was born, and neuertheleffe his lawahtir profited him but lytel : for he was the firft inuentowre and beginner of art magyk, and wychecrafte, and he was a kynge callyd kynge of Badryanys, but notwithstondinge he was flayne of the kynge of Affprye that was callyd Pynus. Saynt Johan allo laith that owre Lorde weppyd whan he replyd Lazar, and the chefe cawle of his wepinge was for that he was in maner constrayned for the gostely helth of dyuers personys to call bp his mooft tenderly beloupd frende bnto this troublous and mortall lyfe. Wherfor as Solinus faith: A cuftome hath continued amonge certayn people, and vit it continuyth, that whan a chylde is born,

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the fader and moder of it make greate lamentacyon and mournige. And whan it is dede, it is brought to the grave withe greate myrth and gladnecce.



Df Twayn dyuers Treys.

Dialogo rrrbi.



REPS twayn grewe nygh togider bpon an hyl lyde. Df the which oon was fayre and goodely in apparence, and freichly lebyd and frutefull. The othir was olde and bncomlye to beholde. To theis tway Treys came moche people, and leynge the greate diflymilitude be= twene them, they layde: It were rightfull and wel doon to imyte down the fowle tre the which io gretly de=

faycyth and apeyrith the beawte of the other Tre. And whan they wolde have imytte it down, the Tre spake to them and said: D ye wile men, it is wrytten in the lawe, Leuitici. rir. Juge thow rightfully to thy neybowre. For whan owr Lorde by his power went agayne Sodome to suge the wycked men and synners of that contre, he sayd buto Abraham, Gene. rbiii. The clamowre of Sodome is greatly multiplyed, J shall descende

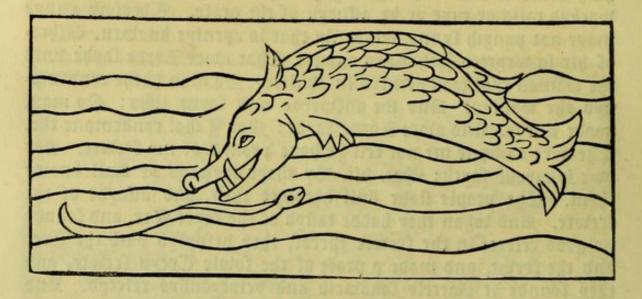
& beholde whedyr they have fulfylled in dede the clamowre that hath come to me. As who lapth : Gyue not alwaye credence to wyckyd talis or eupr pe be affuryd of the profe. Therfore a iuge maye not punyth fynne, but oonly that is openlye knowen. Wherof hit is wrytten Johannes octauo: That owre Lorde layde bnto the woman that was acculyd in adultery, fo man hathe condemp= nyd the woman. And the answerde and layde thus: Do man, goode Lorde. And owre Lorde layde : Por I thal condempne the. Therfore dampne me not tell ye haue proupd of my frewte. for owr Sauyour layth: Mat. bil. By theyr frewtys ye thall knowe them. The people fode figll herynge thys, and allayde of the frewte. And whan they hadde taltyd of the fapre Tre, and founde no good releece in the frewte therof, they despylyd both the Tree and the frewt, and made a profe of the fowle Treps frewte, and they founde it twetely fauowrid and delycyoullye relecyd. And all thei togider gaue laude to God, and commendid the frewte and favde:

¶ Science and wildome it is beray dede To make a dewe profe, or the lentence procede.

ISPDORE faith: Condempne no man before he be jugyd. fyrit proue and then juge, for thow arte hounde to knowe the trowth or thow grue fentence. And Gregory farth: be that dampnithe a jufte man, flepth the man lyuynge. And he that in: tendith to faue the wycked man, belieth hym felf to guyckyn the dede; a juge thuld neupr proferre any fentence in ire nor withowte grete examinacyon. for it is wryttyn, Prouerbi. rrbii: Jre hath no mercye. Wherof Malery tellith in his firte boke, Cap. ii: That kynge Philippe, whan he was inebriate, & replete with wone, he gaue a wronge fentence againe a widowe; and the cam to hym & Capd the apelyd fro Philippe bnfobre, bnto Philippe fobre. And whan he had digeftyd that wyne, he reuokyd his fentence. A lyke tale is tolde of a fynfull woman, the which was cruelly jugid of Tholome, kynge of Egypte, and the withowte fere or drede ap= pelyd bnto the benygnyte of the fame kynge. Which he, confpder: inge aftirwarde, reuokyd his fentence, and fayde, that the benyg= nyte and mekenelle of hym be very law, owith to ouercome all his lugement that procedid of cruelte.

lrrbii

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Df the Dolphyn and the Ele. Dialogo previi.



DLPHIPUIS is a filth of the which Jüdore wrytteth Ethimologiar. rii. Where he layth that Dolphyns haue this custome, that they folowe the boyce of man, or but the noyle of a lymphan they wyll lyghtly come togider. Pothinge in the lee is more lwyfte, for oftyntymes

they ouertake thyppes laylynge and ouerpasse them. When they play in the floodes, and leepe and make greate labowre in the wawes of the lee, they fignyfie greate tempestes. Thele be callyd properly symones. It is also the Dolphyns kynde with tharpe prickys in his backe to be crocodylles, ryppinge the loste belyes of them. Ther was a certayn Dolphyn in the see that founde an Ele amonge the flodes, and stoppid her passage and pursewyd aftyr her, and whan he had takyn her oftyntymes he cowde not kepe her, the was so symper that eugr the estapid, wherof the Dolphyn was greatly forye. The Ele wyllynge to mocke the Dolphyn, and to estape from him, the spake so they for the, for thy labowre is great to symp thus aftyr me, and thy harte is not mery. But

thow labowrift in bayne, for thou thalt neuer take me in the depneffe of the watyr. But goo with me into the mudde, & into the drye grownde, and thou thalt have me at thy wyll. This Dolphyn was folysth, and had loke his wytte, for angyr and gulofite, and swam aftyr the Ele a grete pace, intendinge to deftroye her. The Ele brought the Dolphyn whto thalowe watyre and sprange in to the mydde, and sayde to the Dolphyn: Come to me, for the rotys of the erbys thal let my pasage, and thow mayste satisfye thyn apetite of me. The Dolphyn made a grete lepe to catche the Cle; but the lurkyd wnder the mudde, and the Dolphyn flak fast in the myre. And within a whyle ther cam a fysther, and smore throwe the Dolphyn and sayde:

> ¶ he that hath affectyon with his enymye to goo, his hurte is to be dowbtyd of his mortall foo.

TEMARE & delpyle therfor not thy enemye though he be not myghtye, but truft hym not, and beware that he decevue the not, for Seneca lapth : A weke enympe it is wpldome to drede. It is tolde in the morall lore of philosophers that Berles, kynge of Dede, ordepned a greate batell agayn the Grekys, and gadrid an hofte innumerable. Wherfore vone of his layde buto hym: The Grekps thall neuer abyde the jubardye of thy greate hoffe, but they thall turn ther backys as fone as euvr they here of thy compna. An othir of his feruauntes fayde bnto hym: It is to be drad that the kyng thall fynde cyteys and townys deferte and boyde of inhabitauntes, and therfore he shall not mowe shew the great frenth of his people. The thrid allo lapde to the kynge: The fee is to narowe for the thippes. The cattellys to lytell for the knyghtes. The feld is not large inowgh for the fotemen. The fkye berge fcante to the arows of the innumerable multitude of the Dedonys. And whyll that they fteryd the kyng in this wyle, and fortifyed hym with greate wordis and eftymacyon of inuincyble power, and delpiled ther enymyes, Damachus, the phylolofre, layde to the kynge: This greate multitude of people that pleafeth the is to be dredde of the. For it is very trewe, that a greate multitude of people can neuer be well rulyd. And that thinge which cannot be well rulyd may not continewe, and therfore ther is nothing fo

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grete but it perilsheth. And eugn lo it happyd as thys philolofre, Damachus, had before layde. For that greate puyllawnce of people, thinkinge them lelf in luretye, for lakke of gydynge, and prouidence, was lcomfight and ouerthrowe, of but a fewe of ware perlonys, and my lelye ordird by greate polycye and wyldome.



DE the Marmayde and the Lechowre.

Dialogo prebiii.



JREP is a monstre of the see, and in owr tong it is callyd a Marmayde, for fro the nauyl bp= warde it is a fayre mayde, and fro thens down= warde it is al fish. This monstre singeth so swerely oftyntymes that for the grete swetness of her songe, shipmen forgete them self many=

tymes, and let theyr thippis be bugidid and fall in flepe, and therfore manyon of them perythe. A fertayn man, buclene myndyd and lecherowfly disposyd, saylinge by the see coostes, elpyed this Syren, most fayre, and couetyd her, and stered her to lecherye. Thys monstre sang merylye and made noyse ever the lenger the swetter, and ordeynyd her self redy to disceyve this lecherows man,

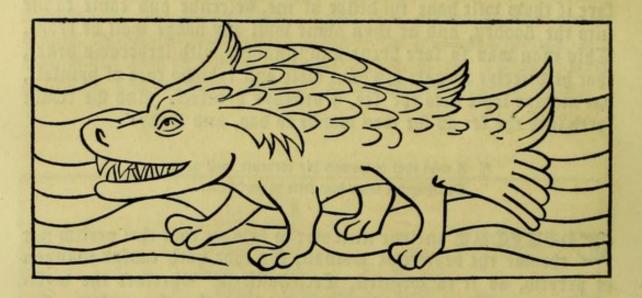
and fayd to him: As J confidre thy love is greate to me, wher= fore if thow wilt have thi defire of me, defcende and come to me into the floodes, and at thyn owne wyll my bodye shall be redye. This man was to fore brent and inflamyd with lecherows defire, that he btterlye forgate his own wele and toke no cure of hymfelf, but madlye lepte into the fee, & deftroyd hymfelf. And she fwam forth into the fee as she was wonde to doo, and fayde:

¶ A man that to woman his credence wyll geue, Drdaynyth a lnare him lelfe to mylcheue.

TOERFORE buclene men owe to beware that thei perift not throwe the beawte of woman, for that hath caulyd manyon to perylih, as it is wrytten, Ecclesiafti. ib. wherfore the wyleman geuyth holfome counfell, and faith in that fame place: Couepte thow no byrgyne, that thow be not flaundrid in the beawte of her. for the holy man Job, this confydering, fayd, Job rrri: I haue made couenaunt with myn eyn, that I chulde not thinke on a mayden. Wherfore Barnarde fayth : The beawte of a woman is lyke a poylond arowe that woundith the lowle, and puttith in benyme. Wherfore whan Pares had takyn Elayne to his wyfe. dyuers of the philolofirs came to fee her; and whan they faw her greate beawte, they coueryd ther ien and layde: flee we, flee we, for truly it noveth more to the lowle to beholde a fayre woman than a towle. As oon reherlith & tellyth that a philolofre, callyd Democritus, put out his own ien. And as thele other philolofirs thewe he did it for thre dyuers cawfis. The firft cawle was, for his fight lettyd hom from his inwarde goode meditacyons. The lecounde, for he was impacyent to fee wretchis & fynners flowre in greate profperite. The thyrd, for he cowde not loke on women with owte concupilcens and inordynate delpre. And therfor the fight of the ien owith to be kepte clene, that the fowle may be preferupd from Cyntull affectyon and corrupcyon.



lrrrí



Df a glotonous fysch or beste callyd Uenter Marinus.

Dialogo rrrir.



EPTER MARIPUS is a delue of the lee whiche kechith his meate both in the watyr and in the londe, and allo drownyth hym lelf in the wawys of the lee lyke a filhe; and goith on the drye londe lyke a beake. Don of thele bypon a tyme, whan he had fownde mete of the watyr he ete it on the londe, for cawle that watyr beakis

hulde notte ete with hym. An other tyme whan he had takyn mete on the londe, he ete it in the watyrs, that it chulde not be takyn from hym by the beactis of the londe. And thus he continued and neuer departyd of his mete to eny that alkyd parte, but lyke an inlaciable gloton kepte all to hymlelf. Wherfore he was odyows and hatefull to all othir beactis and filches. The tyme of age and of afflicyon came on hym, and he was both olde and impotent, infomoche that he myght not lwym nor labowre by the lee, nor goo on the londe. Wherfore he was bery nedy & hongry, and constraynyd with grete pouerte, to alke his leuynge for almyste. But for as mothe as he neuyr gaue of his own to othir

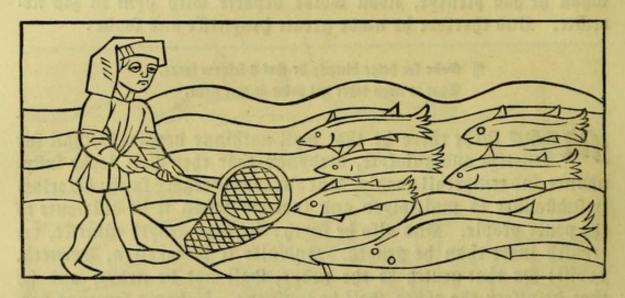
whan he had plentye, noon wolde departe with hym in his ne= cellte. And therfore he made greate heuynelle and layde:

> ¶ Seke for helpe bitterly be thal & feldom fpede, That to noon other wil helpe at ther nede.

ANAMY suche there be that wyll nothinge departe withall for couetlye aud gulolyte, dredynge that they thall lacke lufty= naunce and temperall goodis. But as faynt Gregory faith: Morldely fubstaunce is multiplyed and increcid whan it is distribute to the pouer people. And allo he layth: De that geuyth almeffe, receyuith more than he geuyth. And allo it is wrytten, prouerb. rrbiii: he that geuith to the nedye, thall not be nedye, and he that delpileth the alker, thall be indigent. Whan a lertayne perfone had prechid the Golpell bppon a tyme at laynte Ayctowrig. the Monkys of the fame place afkyd of him why they were powrer in goodis, and more greuoully indettyd than they were wonde to be; and notwithftondinge they leupd more fparynglye, and there rentis and lyuplode were increcyd. To whome he anfwerde and layde, that they comtyme had a proctowre in ther hous which ordeyned them all thinge nedefull, but becawle he was iniuftelye expullyde owte of the abbay with his felowe, for that tyme ther might no plentye growe tyll he were reuokyd & callyd home agapne, and his name was Dabitur Robis, that was goon with his felow callyd Date. But & if thei wolde kepe thepre cuftomable hofpptalpte, as they hadde before blyd, he mulde retourne agapne and brynge with him greate haboundance and plente, laynge: D we Lorde Jelu, geue pe, and it shall be gebyn bnto powe. Luce ferto.



Irrriii



Df a filther and of b. filthys. Dialogo rl.



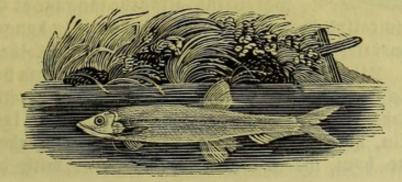
ISHES b. callyd Dentales, yong, fat and luftye, fwam in the see floodes. But a filshher com= ynge bye, and seynge them cast his nettis, and or= deyned to them. These filshes seynge that, sayde: Bode it is that we stronglye swym togider, and breeke the nettis, and they neuer shall dyscepue

filthe more, for we be ftrong, and we may byolently perfourme owre intent, by the reason of owre great myght and ftrength. In the depnece of the watyr laye an olde filth, and a wife, callyd a Stourgyn. And whan he had harde all this, he role bppe and went to these yonge fystches and layde: Children, your thoughte is but foly. I councell yow, yf ye loue your helth to eschewe the nettis, or ellys ye thal make greate mournige and heuynesse whan ye be takin in them, and be in daunger and not escape. These fishes whiche were yonge and luftye, truftinge to them self and despisinge the holsome councell of ther lenyour, ioynyd ther strengthis togider and swam in to the nettis, truftinge to difruppe them and breke them. But the nettis mollysied them self that the stroke of them myght not preuayle, and so they were takyn, and aftirwarde they weppid and made great lamentation: and stayde:

Irrrib

T Good it is alway counfell to have Df luch as be wife, that from parell may faue.

heRfORE I adulte every man to attende to the countel of them that be fadde and wife, and not to the counfell of yongmen and folys. For folys louith folge, and all ther countell agrepth to the fame; pongmen haue no beray rype reafon, and thei loue tho thinges that longe to yowth, & they be apliable buto them, as taith Job rii. In agid folke is wyldome, and in longe tyme greate prudence. Wherfore it is commaundid, Eccleff. The narracyon of fenyours let not paffe the, for they have lernyd of ther fadirs before tyme, as Tullye faith de lenectute : Breate thinges be not gidyd be arength or fwyftnes, or fperlnes of the bodye, but by countell, maturite and fegence. Gyuers of goode countell doo more then othir, for they he lyke bnto gouernowris in a fhippe. Wherfore philosofers preuaplyd in greate batellys by ther greate councell, rathir then princes with all ther harneys and frength, as it is lapde, Prouerbio. rriffi: Batell is begon with preordinaunce and disposycyon, and ther thall be helth as is goode counfell. Therfore Alexander optapnyd and had bictorpe, for he guydyd his ofte by councell, as caith Pompeyus Trogus, libro tercio. Alexander whan he mulde goo to a inbardows hatell, he chole no ponge men to goo withe hpm, but olde men & wile, elpecyally of his councell, & fuch as had bene in councell with his fader, & in ferupce with him before tyme, that not conly knyghtes but maifters of knyghtes they were acountyd. And of his othic feruantis ther went noon with him bndyr the age of Ir. peris. And contrary was of the ofte of Darye, and therfore Alexander was bictoriows, and Darius was bicte and ouercome, and fo it aperith that goode counfell gretely preuaylyth.

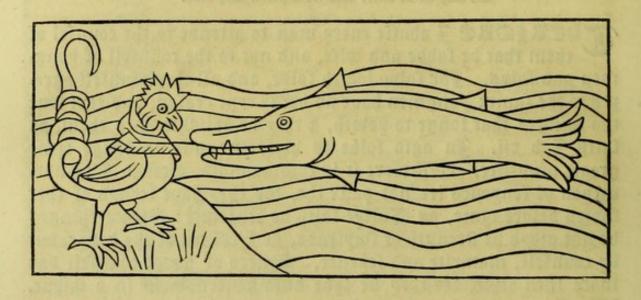


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Irrrb

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Dialogues of Creatures Moralyled.



Df a see wolf callyd Lucyus, and a serpent callyd Basiliscus.

Dialogo rli.



WE see wolke callyd Lucyus hath in his right cheke a spyne or a bone lyke to a crosse, and ys thow seke diligentlye, thow thalt synde it. Take it and wrappe it in a lynen cloth, and bere it with the, and thow thalt not be takyn of thyn enemyes, and ys thow be takyn they thall not longe kepe the. And it is sayde that this hath bene oftyn prouyd. There is a serpent callyd Baspliscus, after the langage of Greke. In

Latyn hit is callyd Regulus, for almoche as it is kynge of all lerpentis, as wrytteth Jsidore. And in Englysth some folke callyth it a Cokatrice. All serpentis seynge hym be ferefull, and see fro hym, for with his smellynge he sleyth them. With his breth also, and with his loke, he destroyeth al thinge that berithe lyse; for the syght of him, harmles, no byrde can escape. And thoughe the be farre frome hym, the is deuowrid and brent with his mowth.

Potwithstandinge a welvll ouercomith him. Therfor men bere these welpls buto the caups where as these ferpentis lurkyth, for Almyghty God left nothinge without remedye. This ferpent, Balplplcus, lepnge the welpll, flepth, whome Muftela, callyd in Englyich a welpll, puriwith and kyllyth. And this Muftela is but a lyttel befte of half a fote longe, and fpottyd withe whyte Spottis. Thele ferpentis Reguly be fcorpyons, hauyng ther beynge there drynelle is. And whan they come to watyr, they brede Jorophodos and Lymphaticos, for they intoxicate and poylon the watyrs, and cawfe them to be dedly nophable to man. This Regully allo is callyd Sibilis of many tolk, for with his hylling tomtym & oftin he fleith or euir he bite or flyng. They hiderto writith of him, Jador. lib. rii. ca. iiii. But Plinius. lib. biii. ca. rrif. fayth: Emonge the helpery Ethiopis is a well which is fup: polyd to be the hede of pyle, nyah bnto the which is a wylde bealte or ferpent callyd Cacoblephas, but lytel of bodye, flowe in all his membris, beringe a greuous hede, which continually is lokynge downwarde to the erthe, or ellys he chulde be deftruccyon of all man kynde, for all men that thulde beholde the eyn of him thulde dye. Df equall ftrength is this ferpent of the Balvlifke or Tokatrice, and he is bred in a prouvnce callyd Coronea, and his bodye contegnith in length, rii. fyngers longe, and he goyth with a whyte fpotte on his hede, & he hath a crown on his hede or a combe. With his hyffynge he putteth all ferpentis to flyghte, and he wrappyth not his bodye in many foldyngis, but he is erecte and hpgh in gopnge. De dryeth bppe frute treps, & brennith and er= urith herbis, not conly in towchinge, but allo withe his blafte and hpapnge he corruptith and destroyeth all thinge lyinge rownde abowte him. De is allo of to greate benymolyte and pernycyon that he deftroyeth and fleyth them that towche him with pole or thafte, be it neuer to longe, without tariynge. Duftela deftrogeth this ferpent, and ouercomith him. For to God it pleasith to ordepne all thinge with remedye, and euery creature to haue his peere. And allo the deth of this lerpent, cawlyd by the welpll, is allo the beth of the welyll, and that cawath the greate Aenche of the ferpent. And this is berp trowth, but pf this lytyll Buffele this welgll be defenlyd with frycacyon and rubbynge of rewe, & fedynge of the fame erbe, which merueloufly defendith fro poy-

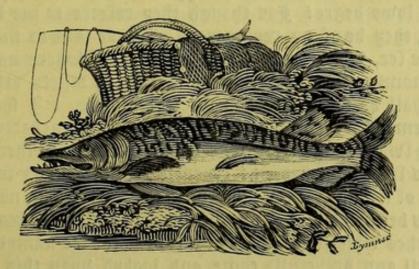
Irrrbii

lerrbiii Dialogues of Creatures Moralyled.

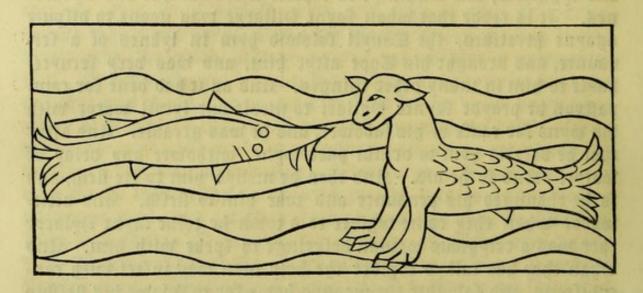
fonde lauowres, as laith Ariftotle, and allo Aupcenne. firit, therfore, this lytyll welyll goyth and etith of this erbe rewe, though that it be bettyr. And to by the vertewe of the iule of this byttir erbe, the goith boldely agapne her enempe & ouercomith him. And though this ferpent, Balylifcus, be benymous withowt remedye whyl he is leuyng, neuertheleffe whan he is brent in to alihis he lelyth the malyce of his venyme, and the alihis of him be thought profitable in the operacyons of alkympe, and especyally in transmutacyons of metallys. This farpent, Bafiliscus, went unto the fee fyde in the habyte of a monke, lyke as he had bene a relygyous man, and callyd buto him this forlayde fee Molf or Luce, and layde: D brodyr, for almoche as thowe arte fignyd with the figne of the croffe, I am affurpd that thow art a perfight Eryften man. Therfor com to me, for I delyre to be lernyd of the Cryftis faith, and to be cryftened, that I may elcape the dredefull ingement of God, and to haue frugeyon of euerlaftinge iope. This Lucius beholdinge thys ferpent, and knowinge him, lpake buto him and layde: D thow falle pocryte, a cowle makith not a monke, nor clothis of relygyon make nat a relygyous man, but bertewe and relygyous conuerlacyon. Thy wordys be wycked and dowble, for thow intendift not to be cryftened of me, but rathis thow thinkyst to discepue me & to popson me, and thereore I wyl not here the. And thys fifth immediatlye coueryd hym felt in the watyr & fwam forth and left the ferpent with confulyon, and favde:

> ¶ A falle ppocryte full of pompe and pryde, Jø eugr fubtyll all vertewe lagde a fyde.

If all suche owr Sauyowr commaundith bs to beware, saynge, Mat. bii: Be ye ware of them that com to yow in their clothinge lyke shepe, for inwardly thei be woluis rapawnte. Of the which Jsdor spekith & saith: Ppocrytes be bery bad inwardlye, and in thinges secrete, and openly in thinges apparent they shewe them self to be beray goode. To such it is convenyently sayde by the worde of God, Mat. rriss: Woo be to yowe ye false ypocrytes, for ye be made lyke buto white beryellys or grauys, which apere fayre owtwarde, and within thei be full of rotyn bons of dede men. And yowe in lykewise apeere owtewarde buto men goode and ryghtwis, but within ve be replete withe auaryce and wycked: It is redde that whan Caynt Billarpe was goone to dilpute neg. agapne heretikes, the Deugll folowid hym in lyknes of a feruaunte, and brought his Cope aftyr him, and was very ferupcehable to him in many other thinges. And as it had bene for compaffyon he prayde faynte Hyllari to medle but lytyll watyr with his wyne for caule of his labowre, and he was greable. And aftyr that he decycid hym to drinke pure wyne, withowte any delay of watpr. And to he did. And then he moupd him to ete fleih, and to he chaunged his penaunce and toke him to fletih. And aftirwarde whan they came togider to a town he tolde faynt bylarye ther was a relygious woman delyringe to lpeke with him. And whan they had talkyd togider the holy man was infect with concupifcens, and fawghte the meanys howe for to folowe his fleffly apetite. But it was thewyd bnto him by the reuelacyon of God, and of faynt Martyne, that it was the workynge of the Deupli. And faynt Martyne came & expulfyd hym, and thewid him as he was. And thus Almighty God delpuerpd Hillary from temptacyon by the greate merites of faynte Martyne.



Irrrir



De the Sturgyon that went to the see. Dialogo rlii.



STURBYDA great and famowle laye in a floode of pade which is in Lombardye, whom all filhes of pade worthiped and dred, for his great excellence and firength. Wherfor he was lyft bp with in him felf, and fayde: What is it bayle= hable or worthypfull to me to be affociate to

filhes of lowe degre? For though they referre to me lawde and honowre, they be of no reputacyon. Bettyr it is to me to goo to the greate lee, which is lo large & spacyows where as be filhes without nombre & great bellys of the lee, & diuers other, for of them J thall be magnified for my worthinelle, & J thal be bery famous emonge them. And thus faynge he departyd fro the floodes, & swam to the lee. And whyle that he was ther, & behelde the filhes lo great & fierle he repentid fore his doyng for the ferefull fight of them. He couetyd gretly to tourn agayn, not knowing what was belte to do for the gret furyoulnes of the beltes, emong al other felches which as a beafte or a filth of the see namyd a lee calf, most cruell and dredefull, came and lookyd byon this Sturgyon and layde bnto hym: Why art not thow thamefaste to go amonge them that be so greate aboue the, withoute the lycence of them?

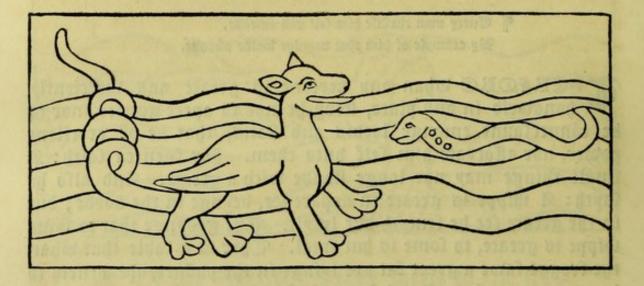
Certaynly thou thalt not be bnpunyshed, and with that same woorde he went to him and destroyd hym, and sayde:

> ¶ Euery man chatile him felf and amende, By example of him that baynlye wolde alcende.

THERFORE whan any persone is greate and sufficiently honowrid in any place, flody he not to apere gretter, nor to be conversaunt emonge lordis and fatis, that be of excellent power, nor allocyate him felt bnto them. for Seneca laith: A small thinge may not longe ftonde with a greate. And allo he farth : A thippe is greate in apparence, beynge in the floode; but in the greate see he semyth but lytyll. The gydynge that to some thippe is greate, to come is but fmal. Ther is a fable that whan the frogge fawe a great fat ore lyinge in the pasture, the defirid to be as greate as he. And whan this frogge had inflate and blowyn her felf, as greate nygh as the fkynne wold hold, the afkyd of her children if the were not to greate as the ore; and they land : Doo. The frogge blew her Ikon gretter than the did firft tome, intending to be as grete as the ore, & to her fkyn was oupr= ftraynyd & braft, & the dyed. Therfore it is not good any man to erecte or lyfte bp him felf more then becompthe him that he perifi not as did the frogge. for Indore faith : All pryde lyeth fomoch the lower, howe moch he delpreth to be high. for why? Aun: gell for pryde was made a deugli; kynge Saule allo for the fame was made a demonyak; and Pabudonofor was made lyke a beaffe. and all for the fynne of pryde.



rcí



Df a Lampurn and a watyrbealte called Crocodilus.

Dialogo rliii.



URCPULA, as fayth Brito, is a fish lyk to an ele, in Englysch callyd a Lam= purn. Uppon a tyme this Lampurn fownde the children of a waterbeaste that is callyd Crokodylus, which is lyke buto a lacerte. And whan she had behold them

the kylled them, and went forth her waye. This beake, Crocodilus, whan he was come agayne and faw his children dede he was bitterly greuid, and made forowe more than can be tolde of, and disposyd him withe all his myghte and power to auenge the deth of his children. Altherfore he went dayly in haberionys & harneys, and laye in a wayte for to fle the Lampurn. And bppon a tyme he fownde a cruel ferpent and a benymows, and beleuyd that he had be a Lampurn, and went agayne hym and fayde: Thowe curlyd wretche, now that not thowe escape, for thowe flewyste my children cruelly withowte cawse, therfore nowe J thall flee the and deftroye the. To whom this servent answerde and sayde: Be

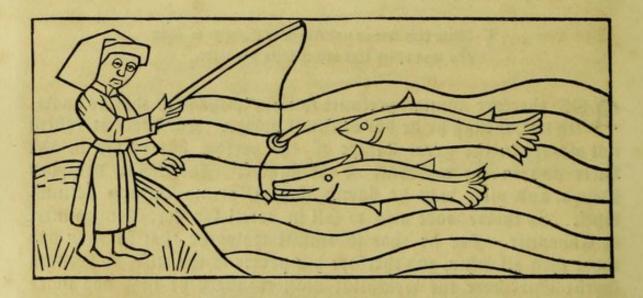
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thow ware and wele adugled by my councell, for J am no Lam= purn but a poylonde lerpent, and yf thow prelume to come to me J thal loone infecte the with my benyme. Then layde the Tro= kodyll: Thow canke not disceyue me, nor hyde the fro me, for thow arte no serpent, but thou art a Lampurn, and thow art made as the is in euery pointe, and therfore J thall flee the. And whyle this Trocodyll in greate hafte, and with greate wodenesser ran to the hym, the serpent fortified him telf and bote him, and poy= fonde him, and sayde:

> ¶ With him that is unknowyn to chyde or to fight Mo man owith that intendith to doo right.

APD therfore no man prelume to fight withe hym that he knowith not, though he be but of fmall power. For vertewe reffith not alwaye in the great fature of the person, but rathir in the harte and in the woldome of the fighter. for Golpe delpplyd Daupd, and pitte was he flapne of him. primo Regum decimo-Cepti. Be thowe ware allo to fall in batell for Jre, Ulengeaunce, or Couoytile. For he that is irefull trowythe that he may doo more then all othir, and therfore his power is the leffe, as Seneca lapth: Euermore the wrathfull man thinkyth he may doo more then he maye. And he allo lapth: The irefull man is oftyn forgetfull of the lawe. Wherfore the philolofre layth: The lawe beholdith the irefull man in his wrath : but he in his wrath leyth not the lawe. Therfore wrathe is to be departyd from the foule, for it is lavd, prouerbiorum, rrbii.: Fre hath no mercye. And therfore a juge chulde neuer proferre any fentence while he is in ice, or moupd withe wrath. It is redde in the cronicles of Themperowris of Rome, that whan Dtto the firft had orderned a grete feaste to his princes and lordis in the hyghe folempnyte of Eftyr, before or they were lette, the fonne of a greate prynce beynge but a babe and of tendre age, of beray chyldehode, toke a melle fro the table. Wherfore the fewer in greate angre Imote the chylde withe his tyfte, and ouirthrewe hym. The maftyr of the chylde, that fepnge and beynge greately moupd with ire, fmote the fewer and kpllpd him. Wherwith the emperowre was greatelye diaplealyd, and in his angre wolde haue dampnyd hym withowte any au-

dience. But he caught the emperower and threwe hym to grownde, and began to choke hym. And the emperowr, whan he was delyuered withe greate difficulte fro his hondis, comaundid hym to be kepte, and fayde that he hym felf was culpable and fawtye, that he gaue not dewe honowre buto the hyghe feste. Alherfore he commaundid hym frely to be let goo, and to haue lybertye.



Df a Luce and a Tenche.

Dialogo rliiii.

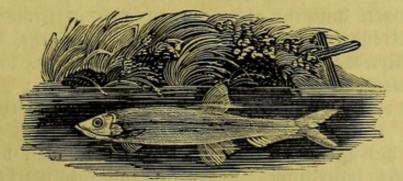


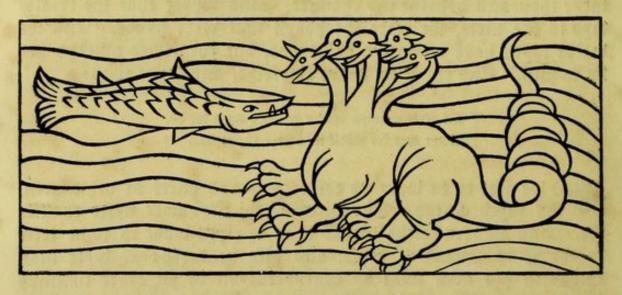
PDP a tyme there was a filher that filhhed, and hydde his hookis lotellye, and thewid buto the filth the delycyows bayte. A Luce and a Tenche beholdynge the plelaunte bayte, delyrid it greatlye. But the Luce was wytty, and layd to the Tenche: This mete lemyth very good and delicate, but neuerthelecte I trowe that it be

putte here to discepue filfhes. Therfor let bs forlake it, that we be not lotte by the fowle apetyte of glotonye. Trincha than spake and sayde: It is but folge to forlake soo goode a morfell, and so delycyous, for a lytle bayne dred. For rathir I my self thal attacke of it first, & dyne with it with great plesure and swettenesse; and tarye thou and beholde my chaunce. And whyle that the swalo= wyd in the mete, the felte the hokys that were hydde. And the wolde fayne haue retournyd bakwarde, but the fisther pluckyd her bp to him. And the Luce fledde swystlye, and sayde thus:

> ¶ Df othir mennys forowe corected mote we be, Eugr that fro parell we mowe elcape free.

D we owe to be ware by correcepon and hurte of othir men. As fayth Caton: The hurte of thi neybowre mote chaffife the. And Seneca laith: Goode it is to elppe what is to be lefte by the punylihment of othir, and allo he fayth: A wyle man amendith his own fawt by confederacyon of an other mannys fawte. And allo the fame clerke faith : be is wyle that can diffpole well his belpnes, and beware of harm to him lelfe by erem. ple of othir men. As Icope reherlith in his Fablis: That a lyon was lyke and faynte, and lave in his caue. To whome there came dyuers beaftis to bylyte hym in his infirmyte, and whan he lawe auauntage, and they were nere hym, he cawght them and ete them: at lafte came the fore buto him for cawle of byfitacion, and ftode all withowte, before the mowth of the caue, and wolde not entyr in to the caue for he dradde to come nere the lyon. To whom the lpon layde : Come hyder, my dere luftre, that we maye frendelp and louynglye talke togider. The fore andwerde and fayde thus to the lyon : Certaynly J elpye well the fotynge of dyuers beffis goynge inwarde; but I fee noon comynge owtewarde. And ther: fore pardone me, for I wil come no nere.





Df a scalye fysh callyd Regyna, and a watyr= sarpent callyd Jdrus.

Dialogo rlb.



HERE is a filth callyd Regina, and it is a fcaly filth, and takyn in the floodes. And the is callyd Regina of a verbe, rego is: That fygnifieth in Englysth to rule or to go= uerne, for the rulyth her felf very wele. A water serpent callyd Jdrus hauynge many heedis cam vppon a tyme to this filth and sayde: D Regina, most fayre to me before all othir filthes, thow arte in great fauowre, and most interly belouyd, and therfore J

wyll be knytte bnto the and sacryd by holy matrimony, and for that cawle frendely at this tyme J am come bnto the. To whome Regyna answerde and sayde thus: That maye not be, for it is not conuenient. It is wryttyn, Ecclesiastici. ris.: Euery beaste lougth his owne lykenesse, and so euery man lougth his owne neybowre. Euery thinge that berithe lyfe desyreth to be conioynyd to his assembleable. And euery man shall be associate to his owne symplitude. Therfore and forasmoche as thow art not of my kynrede, nor of my kynde, thow shalt neugr be

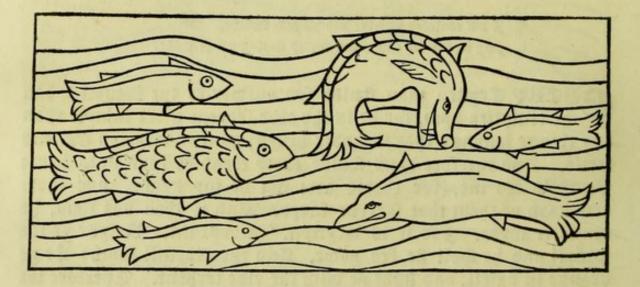
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focyate buto me. This ferpent, Jdrus, feyng that he was deryded and deceyuyd of his purpole, retournyd homewarde agayne with confulyon, and fayde:

> ¶ I am confulyd btterlye and playnly forlake, My ioye is for euir goon, myrth thall I neuyr make.

EUCRY Tryften man mulde foo answer to the Deugli whan he temptith hym, for he is the olde ferpent more fubtyle than any thinge lyupnge that is bndir heupn, as it is wryttyn Genelis tertio. And therfore thus fulde euery creature fave bnto hym: Go thow fro me, for thowe arte not of my kynde, nor thow arte noon of them that thal be lauyd. And if thou doo thus, he cannotte abyde. For it is wryttyn, Jacoby. iiii.: Relyfte ye the Deugll and he thall fle fro powe. And the Apostill fayth: Be ye Aronge in batell, and fight pe with the olde ferpent. Therfore we must fight agapne hym, and we shhall aue bictorye, for he is but feble agapne them that wpl withstonde hym. As Audore faith: The Deugll is dredefull in the fight of them that be worldely and flefilly dyffpolyd: but in the fight of them that be elect and godlye the drede of hym is byle, and not fet bye. As by an example is thewyd in Ulitis Pat. : That fomtyme ther was a brodir of relygion that retourned buto the worlde agapne, and ther he fpotted hem felfe withe lecherye and withe othir byces, and became feruaunte to all maner of fynnes, and foo contynewyd longe: but by Grace he repentyd hym, and was berye penytent and foorye, and lyuyd Arayghtlye in a lepulchre, or charnell hows. And there he chaltiled him felf yn dyuers maners with great penaunce longe feafon. And fendes temptyd him oftyntymes and promylyd him rycheffe and bodyly plefure, and at the lafte they bete hym tyll he was nyghe dede; and whan the fendis fawe him ftedfaftlye continew in prayer and wepinge, they cryed owte and fayde: Thou halt ouercome us, monke, thow halt ouercome bs. And to they fled all awaye. And the goodman remembringe the malyce and wyckednelle of them, purpolyd verylye in his mynde rathir to dye than to obaye buto the fendes. And fo was he chaunged fro fynne, and made lyke buto an aungell in bertewe, to good example of many folkes, ec.

rcbil



Df a fyth callyd a Carpe, and a fith callyd Tymallus.

Dialogo rlvi.



T happyd in a greate folempne feste, filihes of the floode walkyd togidre aftyr dynar in greate tranquillyte and peace, for to take ther recreacyon and folace; but the Carpe began to trowble the feste, erectynge hym felf by pryde & faynge: I am worthy to be lawdyd aboue all othir, for my flesch is delicate and swete more then it can be tolde of.

I have not be nourrillhed nothir in dychelle, nor flondyng watyrs nor pondes, but I have be brought bppe in the floode of the greate garde, wherfore I owe to be prynce and regent amonge all yowe. Ther is a fifth callyd Tymallus, havinge his name of a flowre, for timus is callyd a flowre. And this Tymallus is a fifth of the lee, as faith Judore, Ethimologiarum. rii. And all thoughe that he be fauoureable in fight, and delectable in take, git

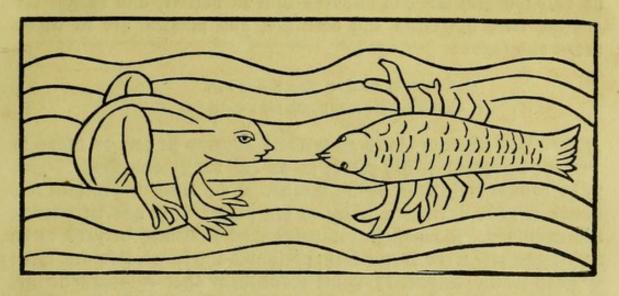
moreouir the fush of hum smelluth swete luke a flowre and geuith a plefaunte odour. And to this tylih Tymallus, heringe this faynge of the Carpe, had greate fcorne of him and fterte forth & fapde: It is not as thou fapfte, for I fhine more bright then thowe, and ercede the in odowre and relece. Who may be comparvo bnto me, for he that fyndith me hath a greate trefowre. If thow have thy dwellynge oonly in the watir of garde, I have myn abydynge in many large floodes. And to emonge them were areate Arpuis and contencyons. Wherfore the felte was tournyd in to great trowble: for some fauowryd the parte of the one and come of the othir, to that be lyklyhode there shuld have arowen greate mylchefe emonge them, for euery of them began to Inak at othir, & wolde haue torn eche other on Imale perps. Ther was monge all othir a filih callyd Truta, eugr mougd to breke ftryfe. And to this trowte for almoche as the was axid, and wele lernyd. the fpake and fayde: Bredryn, it is not good to fryue & fight for bayne lawdatowris and praylers. for I prayle not my felf, though come personis thinke me worthy to be commendid, for it is wryttyn: The mowth of an othir man mote commende the. and not thyn owne. For all commendacyon and lawde of hym felf is fowle in the mouth of the spekar. Therfore bettyr hit is that those that prayle them felf goo togider to the fee juge, that is the Dolphyn, which is a jufte juge and a rightfull, and dredinge God, for he mall rightfully determyn this mater. This counfell plefpd them well, and forth went thefe twayn togider buto the Dolphyn, and thewyd to him all ther myndes, and to ther power comendid them felf. To whom the Dolphyn fayde: Children, J neupr fawe powe tell this tyme, for pe be alwap hydde in the floodes, and I am fteringe in the greate wawys of the fee. Wherfore I cannot gyue ryghtfull fentence betwene powe, but pf I firft allaye and make a talte of yowe. And thus laynge he gaue a forpage and fwalowyd them in both two, and fayde:

> ¶ Mo man owith hym felf to commende, Aboue all other latte he offende.

APD to tometolke lawde and commende them telf, and ther owne dedys delyringe to erecte and lyft bp them felf by pryde and banyte aboue all othir. But lowlye people, and rightfull, delpple them felf. And Gregory laith : Then owr workps growe and increce by meryte when they be lefte fet bye in owre owne myndes. Wherof it is wryttyn, Job rrri: If I kylle my honde with myn owne mowth, that is a greate wyckedneffe. De kyffyth his owne honde that praylith his owne dedys. Therfore verite and trowthe, himfelf, techyth bs faynge, Luce. rbii: Whan ve haue perfourmyd all thinge that is commaundyd yowe, faye ve: We have doone as we owaht to do, and pitte be we unprofitable feruauntis. It is in fables that byrdes fownde a nefte, ornate of rooles and flowres, and the egle, kynge of all byrdes, layde that the nefte thuld be geupn to the mooft noble byrde. And he cawlyd all the byrdes of heupn to be callyd togider, and alkyd of all them whiche was the moofte fayre byrde. And the cuckowe anfwerde and layde: The cuckowe. And the egle demaundid which was the ftrengest byrde, and the cuckowe layde: I. And the egle was greupd and layde: Thow bnhappy cuckowe, thow eupr prayalt thy felf, and neuerthelelle thow arte not fayreft, nor fwyfteft, nor Arengest, nor thy longe is not very fwete, but thowe eupr cryeft oone cry. And therfore I gyue this fentence of dampnacpon agaynft the, that thou thalt neuvr haue this nefte, nor noon other. In lykewple many folkes eupr prayle and commende them felfe, and fynge allwaye oon fonge lyke the cuckowe.



C



Df the Frogge and the Crabbe. Dialogo rlvii.



hE frogge, bppon a tyme whan the lawe the Crabbe lwymmynge by the waterlyde, lpake and layde: What is he this lo fowle & bncomly that is lo bold to trouble my watyr. For lo moch as J am mighty and Aronge, both in watyr & lond, J thal go and dryue him away.

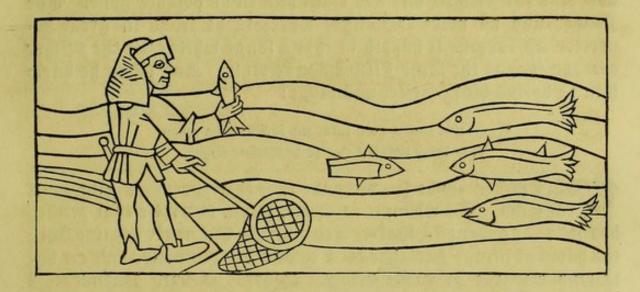
And aftir this faying the made a lepe, as though the wold haue oppreflyd the Crabbe, & fayde: D thow wretche, why arte not thow thamefake to entyr in to my reflynge place? Arte not thowe confulyd to defyle the watyr that is fo fayre & bright whan thow arte fo fowle, foo blacke, and foo odyows. The Crabbe, as he is blyd to do, went eugr bakwarde, faynge to the Frogge: Sylter, faye not foo, for J defyre to haue thy loue, and to be at peace withe the. Therfore J praye the entyr not bppon me withe byolence. And the Frogge feynge hym goynge bakwarde, beleuid that he had doone foo for fere of her. Alberfore the began to greue him more and more, both with woordes and dedys, faynge: Alithdrawe not thy felf thowe mook fowle, for thow mayk not efcape, for this fame daye J thall fede fylthes with the. And eugn forthwith that frame woorde the made a lepe wyllynge to the the Crabbe. The Crabbe feynge the greate iubardye, and that he cowde not efcape,

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he tournyd him felf and disposyd him to battell, and caught the Frogge with his cleys and bote her, and plukkyd her to smale pecys and sayde:

> ¶ We that to batell is compellyd to goo, Let him fight manly with his mortall foo.

PUCKy creature owith as ferforth as eugr he can or maye to the bttermoft of his power to fle fro batell and ftryfe. But pf he cannot elchew it by no meane, or he muld fuffre him felf to dye or to be flayne, he maye to his power fight and withftonde his enymyes. Daupd, the compolytor of Plalmis, delyred to be erepte and delvueryd frome fuche perfonys, and fayde, Pfalmo. Ibii .: D good Lorde, delyuer thow me from them that ryle agapne me. And allo he pravde all luche to be deftroped, lapnae, Blalmo, Irii .: Deftroye thowe fuche people as loue batell and fyghtynge. We owe not conly to fight for owr owne caufe, but allo for the diffence of owre frendes, and especially of fader and moder, and for the commune profyte to be laupd, as Malery thewith in lib. b. cap. iiii. that whan kynge Daryus had entrid the cooltis of the contray of Scythyng, the people of the fame contrave fent to hym, and favde that they myghte fuffir the deftruccyon of both ther bynes and cornys. But and if they towchid the lepulchris of ther frends. then mulde they fele the power of the Scythins, and the ftrength of them, for thei for diffence therof, and for the commune wele were redy to dye. So we ow to loue our frendis and contray fo moche, that for the confernacyon of them in tyme of nede we fall iubard owre lyuis. Malery allo tellyth, libro. b. cap. bii.: That whan Codrus, kynge of Athenys, was mouid by his enymys to batell, he had an answer of Apollyne, that his ofte mulde haue bictorve pf he wolde luffre him felf to be flavne of his enymyes. The whiche antwer whan his enymyes knewe, they comaundid that no man thulde towche the kynge. Then he chaungid his clothinge & went agayn his enymyes, and mette with a knyght and fmote hym with his wepyne, and he fell bppon hym and kyllyd him. And whan the bodye of the kynge was feyn dede, and knowen the enymyes fled and left all theyr goodes behynde them, remembringe that it was before layde that they shuld be deftropde.



Df a fither and a lytyll fith.

Dialogo rlbiii.



FISHER as he filsted he cawght a lytell filth, whan be wolde haue kylled him he lpake and layde: D gentyll Filster, haue mercye bypon me, for yf thou kyl me, thou shalt haue but lytel auauntage of me. But, & if thou wilt luftre me to go fre and delyuer me from this

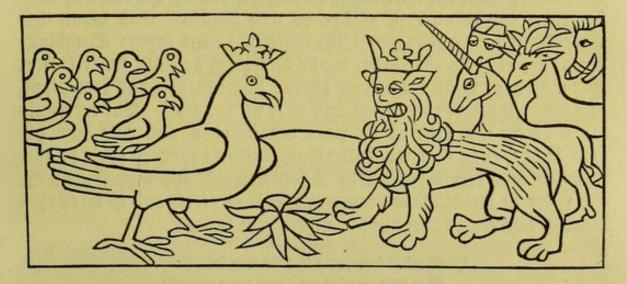
daunger & captiuite, J promise to God and to the, that J thall cawle the to have greate wynnynge, for J thal retourne but othe daylye withe greate multitude of filthes, and J thall lede them in to thy nettis. To whom the filther layd: how thall J nowe knowe the emonge so many filthes. Then sayd the filth: Cut of a lytell of my tayle that thou mays know me emong al othir. The filther gaue credence to his woordis, and cut of his tayle & let him go. This lytel filth was ever bucurteys, for contrary to his promyle he lettyd the filther as oftyn as he thuld filth, and withdrewe the filthes from him and sayd: faders, and worthipfull tenyours, be ye ware of that deceyuar for he deceyuyd me, and cut of my tayle; and so thall he ferve you if ye be not ware, and yf ye beleve not me, beleve his workis that apere byon me. And thus saynge, the filth thewyd them his tayle that was cut. Alherfor the filthes abhorryd the filther, and fled from him in al possible haste. The filther blid no more fylthinge, wherfore he leuyd in great pouerte. Of fortune it happid to that a longe while aftir the filther cawght agayne the lame filth emonge othir. And whan he knew him he kyllyd him cruelly, and layde:

> ¶ the that hath a good turn, and is bncurteys agayn, It is beray rightfull that he be therfore flagne.

TRALLE many be foo bukynde that they euermore pelde eupli for good. To whom it is layde, prou. rbii: De that peldith badnelle for godenelle, malyce & curlidnelle thal neuer departe from the hows of him. For that is a greate bnkyndnelle, and an bn= worthy rewarde of goode dedys. Wherof fpekyth Barnarde, & laith: Unkyndnelle is enympe to the lowle, deftruccyon of good dedys. Ingratitude is enemy of the toule, a brinnyng wind drying the wel of al pyete, the dew of al mercy, the floodes of all grace. Agavne, bukynde men maye be reported the example of the pouer townyfihman that dayly went to the woode with his alle, which allo founde a dragone oppreaded budir a tre, and he delpuered him frome that perell. And aftirwarde the dragon wolde haue ete the affe, faynge : All the gretteft feruices be oftyn tymes lofte. But this billane had councell of the fore, which brought the dragon agapne there he was firft, and faugd bothe the man and the affe. Allo ther is anothir example of Gerarde Tenera, which was in maner of a foole, and had nothinge in fubstaunce of goodes. But he had a fonne, and whan he fawe moche people goynge to the emperowre, bernnae hom areate gyftes, he lavde withe on him felf: I mall alloo goo to the emperowre and prefent hym with giftes. fuche as thall please him. And the first that he fownde was a beafte callpd Centaurus. The which beafte in the nether parties is an horle, and in the ouerpartyes it is lyke a man, and he is fwyfte in rynnynge as an horfe. And than he toke a bere and rode bypon him, and gaue them both to the emperowre as of the parte and londe of his lorde and fader. To whom the emperour Cent great giftes agapne, and made him paffingly riche. And aftpr this immediatly this yong man, the fonne of this Gerarde, faynyd him felf to be dede, and fent worde to his fader to proue what

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moone he wolde make for him, and he prouyd that his fader toke no care for hym; and therfore he fet the leffe pryce by his fader, and thought him very vnkynde. Wherfore fayth Gregory: He is not worthy to have gyftys geuyn that referrith not thankynges for theke that hath vene geuyn. And faynt Augustyn faith: Tho thinges that God gaue to them that were louynge, he toke fro them that were vnkynde.



Df the Egle and all othir byrdes, and the Lyon and all othir beatis.

Dialogo rlir.



PDP a tyme the Egle was accompanyed and arenghthid withe al maner of byrdes, and toke ther and a maner of byrdes and faugt agayn the Lyon, and al maner of beakis. And foo dayly encread the nombre of both partyes, and went fieralye to batell, every kynde agayne othir. And whyle these batellys thus had con-

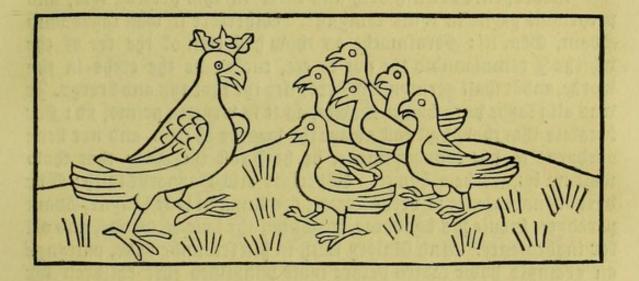
tinuyd, the fore callyd the Swalowe buto him and layde: Powe is the tyme present, that we maye redeme owre self dwte of captinite and daunger. For we maye see bengeaunce of owre princes that haue dominacyon and rule ouir bs, let bs doo wysely, and we may be polycye ordayne that they togider thall fighte themself, and

euery of them thall fle othir. And thus to doo the Swalowe confentyd, and flewe ftrayght to the Egle, and magnified ber greatlye and layde: Thou arte queene of all byrdes and emperelle, and if thow wylt take hede to my counfell thowe thalt be princeffe, and lady of all beattis. The Egle confentyd, and promylyd to kepe fecrete this matere. The Swalowe retournyd agayne to the fore. and made luch ordinaunce with her & withe othir, that the Egle chulde fighte withe the Lyon, and no mo, but conly they twayne. And which of them that myght optayne, and be victoriows, fuld be prince and ruler both of byrdes and beaftis. And whan they were Arpupnge in ther batell, the Eale Spake and Lapde: Dnobleffe Leonyne, pf thow take hede, we be discepupd be falle confellowrs. For they hope to be delyueryd of our dominacyon and lordfhippe, and for that cawfe they meue and ftere bs to batell. But certeynly hit is bettyr that eche of bs haue dominacyon and rule oupr his own kynde, then that we thulde thamefully fle euerych othir be ther frawdes and fotplteps. The Lyon beleupd the faynges of the Egle, for he underftoode veryly that it was trew, and to were they acordyd togider as frendis for eupre, and fayde:

> ¶ Mycked leductours in dede they be, That falle counfell geue iugli mote they the.

PRIRCES therfore owe to be ware of luche, that they be not lyabtlye mouved in them felf for wordys nor talys, though lyghtlye moupd in them felf for wordys nor talys, though they be fubtellye tolde, for ther is many a falle decepuer. And Seneca laith : Be thow mouid at the dede doynge, and not at the herynge of the woorde. Euerpe creature owith to kepe hymfelf wifely, and to beware before that he be not difceyupd of falle counfellowres, as it is wrytten & commawndyd, Prouerbi. rrbii. from a badde councelloure kepe well thi cowle. A prince owith to haue bnderftondinge of parellys rownde abowte him. And especyally of feduccyon and difceyugng of flaterers. There be many flaterers, lyke buto marmaydes, which difceyue many by ther fwete boyces, of whom it behouith especyallye to beware, and to bnderftonde ther deceptefulneffe. Wherfore a philosofre, callyd Senfippus, kynf: man of Plato, layde bnto one that flaterde him : Thowe flaterer, be thowe fivil, for thow profitifte not, for I knowe thyn adulacyon in the beft wife, and therfore thowe canfte not begile me.

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Df the Egle that cyted almaner of byrdes. Dialogo 1.



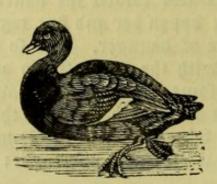
hE Egle cyted all maner of byrdes and wilde fowles to chapitle. And whyle they were togider and correctyd offencis, fodeynlye ther came honters and byrdetakers and firetchid owte ther nettis, and ordeynyd ther fnarys to kache of the byrds. The Egle beholdinge this, and knowinge the great perell, by her cryers cawfid opynlye to be cried that all wild fowles and byrdes thulde folowe the banere of the Egle, and

that they shulde wayte bypon her and flye togider yf they delyred to elcape, and be owte of daunger. And to they that were obe= dyent and flewe forth with the Egle elcapid and were owte of pa= rell. But there were tome that were glotonows & inobedyent, and they lokyd on the mete and couetyd to have therof. And too they flewe into the nettys, where they were faste matshyd and tharyd, and then they cryed wretchidlye and tayde:

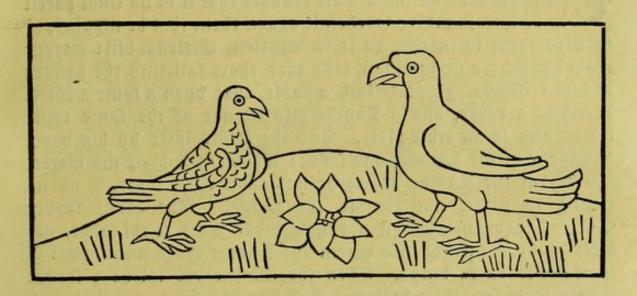
> ¶ he that mekelye will not obaye, Shall perilih wychydlye, it is no nage.

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THERFORE the vice of inobedyence is to be elchewyd. for inobedyence cawath deth and curle in this prefent lyfe, and perpetuall payne in tyme compnge. Idherfore it was favde bnto Adam, Ben. iii: Foralmoche as thow halt eten of the tre of the whiche I commaundid the not to ete, curlyd be the erthe in thy worke, and it thall germyn and bere buto the thornys and brerys. It was allo lavde bnto kynge Sawle, as it is wrytten primo, rb: for becawle that thow halt call awaye the woorde of God, and not bene obedyent to his comaundment, he hath call the away that thow thalt no longer be a kynge. Mherfore allo Barnarde faith : The byce of inobedience is beray greate, for Aungell lofte heuyne, Adam paradyce, Saule his kyndome, Salomon the loue of Godde, and all for inobedience. And Malery Caith in his lecounde boke, puttynge an example howe fadirs before tyme punyliked ther children for not kepinge knyghtly discipline: Aurelius cawled his tonne to be punpihed amonge fotemen, for he kept not his commaundement, which correction in the dayes was of the grettelt humpliacion that cowde be. It is allo redde in cronicis Romanorum, that whan Julius Celar had pallid the fpace of b. peris in fubduynge of enymyes, though he had oftyntymes bene bidoriows, neuertheleffe the dewe honowre which he was wonde to haue, was denped hpm at his cominge home, and he was not fuffirde to entyr the cyte, forcomoche as he had tarped to longe after the space of ili peris which was prefirte bnto hpm.



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Df a byrde callyd Perodius, and of the Uyte.

Dialogo li.

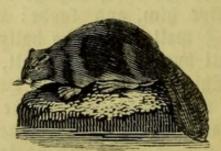


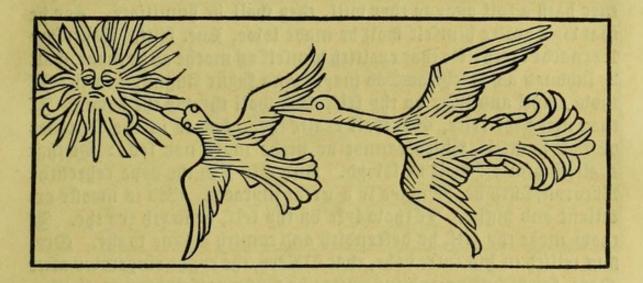
ERDDJUS is a byrde of all byrdes flying most cruell and most rapaunte, and gretter than any byrde, the which subduyth and ouercomyth the egle, as sayth the glose byon this berse of the plalter: Herodii domus, fc. This Herodius occupied the ayer, fleynge abowte, but the Kyte

began to whikle aftyr him, and layde: Abyde a while, thow wycked caytif, for J hall make the ballyd, for thowe delyrikt dominacyon ouyr all byrdes; but J hall, mylelke, auenge all byrdes vpon the. This royal byrde, this herodius, fleynge in the ayre, toke no cure of the lewde wordis of the Kyte. But he cowde not be flyll, but began to reherle the woordes agayne. Wherfore this herodius was greuyd and wold no lenger luffer hym, but swyftely descendid downe vppon the Kyte, and with his cleys pluckyd owte his guttis and kyllyd him, and sayde:

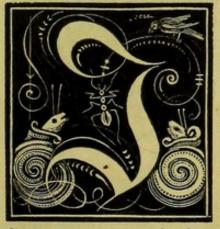
> ¶ he that wyll fight and Argue with the Aronge Perilibith many tymes, & lekyth his deth amonge.

THERFORE we maye well confidre that it is no fmal parell to be bnrafonablye wordefull agayn them that be myghty, or to bere them to moche, as it is wrytten, Ecclefia, bill : Strpue thow not with a myhty man, lefte that thow fall into the hondes of him. Aherof Jlope tellyth a fable, that bpon a tyme a Wolf drank of a ryuer, and a Lambe allo dranke of the fame ryuer lower, and in an othir place. And the Molf lyfte bp his boyce and fpake to the Lambe, and fayde: Thowe trowblyft my watpr. To whom the Lambe antwerde and layde: My lorde, I do no wrong to powe, nor trouble the watpr. The Molf Capde: Thretyft thowe me, woryft not thow what I did to thi fadyr, not pitte bi. wekys patte. To whom the Lambe fpake and fapde: 7 haue not leuyd to longe. Then the Molf cryed lowde & Cayde: Sayfte thow foo, thow byllane. And ftrayght fel bppon him and deuowrid him. So do the myghty men of the worlde to them that be budir; for withoute occasion they deuowre them and destrope them. Therfore it is oftyn fayde: Ther lakkyth neuer occasion to a lorde, or to a man of greate power.





Df the Crane that wolde flye to the sonne.



Dialogo lii.

AN as fayre and as great as an egle, fayde the prowde Crane, whan he fee the egle flee to the fonne, for to beholde the brightnes of it: wherfore J wyl flye bppe to the fonne and beholde it withowt irreuerberacyon of myn ien, as doth the egle, and aftirwarde J shall be magni= fied as the is. And whan the had eralted herfelf to the flerrye the began to ware wery, & was pallid her strength, and yit

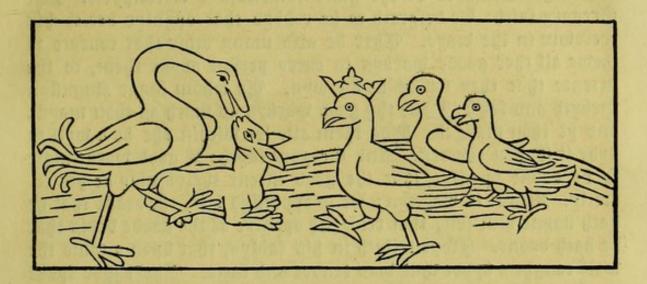
the came not to the fonne. Por alloo for pryde the wolde not des fcende, but ercedynge her power the labowrid bppewarde. Whers fore the was gretely greuyd and not hable to gide herfelf, nor to flye to the fonne, and therfore the fell without remedy and fayde:

> ¶ Witho that agayne myght vpwarde will tende Agayne his owne wyll thal downwarde descende,

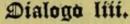
71 lykewile manyon that be full of elacyon and pryde, couepte and defire to be aboue all othir. And foralmoche as pryde euer hath a fall agayne ther will, they thall be humiliate. For he that woll exalte himfelt mall be made lowe, Luc. xiiii. Wherfore Bernarde Capth: De that exaltith himfelf as moche as he maye, Gall be fubduyd as moche as God may. And faynt Auguftyn faith : If thow extoll and lyfte bp thy felf, God thall throwe the downe. If thou meke thi felfe, God thall eralte the. For it is the fentence of God hymtelf, which cannot be made more nor lefte: be that eraltith himfelf mall be lowyd. And alfo Leo the pope reherfith : Bredryn, taith be, ye maye fe a great myracle. God is moofte ercellent and highe. If thow lyft bp thy felf, he flepth fro the. If thow meke thy felf, he descendith and comith downe to the. Dro: fus tellith in his fyfte boke, that Malery, the eyght emperowr aftir Dero, for his pride and infidelite, he reyfid perfecucyon in the feruauntes of Cryfte, through all the worlde, couetynge in his corrupte mynde to deftrope the fapth of Cryfte, & to trede it bnderfote. Wherfore he commaundid to fle al them that nampd that moft glo: rvows name of Cryfte. And therfore whan he thulde fight with Sapore, kyng of perce, he was ouercome and takyn with all his hofte, and God delpueryd him in to the hondes of Sapore for his areate pryde, and he was feruaunte bnder him as longe as he leupd. And as oftyn as the' laid Sapor lepte on his horle, he trade firft on the backe of this Malery as he laye proftrate before him, and then he toke his horle and rode forth.



criii



Df a byrde callyd Sterla that toke an Hare.





HERE is a byrde callyd Sterla, and is lyke a crane, and the hath a great byll and a perylows. This byrde toke an Hare with her byll. Butte thowgh the were hongrye, the wolde not ete this praye that the had takyn her felf, but fayde thus within her owne mynde: I wyll thewe to othir dy= uertte, fo worthyly that I haue spedde, and fo ercellent a game that I haue takyn that I maye be magnifyed of them that thal se

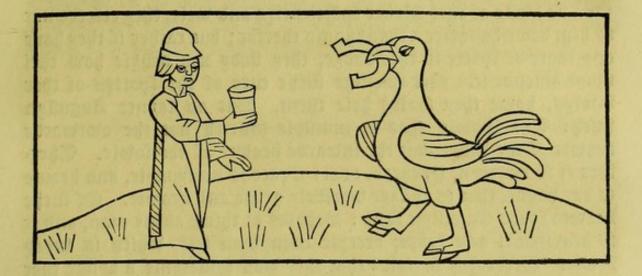
it. And whan the had brought it to the mustre of byrdes, the grettest byrdes and arengeste couetid to haue it, and toke it awaye and lefte no parte to her that had cawght it. Therfore Sterla conty= nuyd ayll hungrye, with greate payne and heuynesse, and sayde in this wyle:

> The that well booke and theme that he bath, Shall have noon auantage but fomtyme great fcath.

> > gg

D many on that be vaynaloriows wyll thew ther goodis to othir folkes to be the more collawdid & worthippete. But Gregory Caith: he despreth to be robbyd that opynlye berith his trefowre in the wape. Ther be allo many othir that couepte to thewe all ther goode workys to every perfon about them, to the intente that they shulde be knowyn. To whom faynt Augustyn Spekyth and faith: Hyde thy good workys as much as thou mayft: and yf thou maye not hyde them all, let within the be a wyll to hyde it if thou cowdeft. And Gregory layth: A good worke mote to be doone opynlye, that the good intent therof may be hid fecretly. Allo it is wryttyn : he is oppreadyd with the beatte that he hath flapne him felf, that reiopcith openlye of the goode dedis that he hath doone. Icope tellyth in his fablys, that bpon a tyme the wolf caught a kydde that was tendre and fatte. The kydde fpake to the wolfe & lapde: Be mery and love with greate love, that thowe halte to goode a kydde in thy kepinge. But or eupr thou ete me. I praye the to lynge a mery long, and I mall dawnce whyle thou lyngeft. And forthwith the wolfe fange plefawntlye, and the kydde lept about and dancyd luftelye. And foo by that nople all the doggis that were nighe came togider and made a greate allawt bppon the Molfe, and folowid hym, and compellyd hom to leue the kydde behonde him. And to the kydde fledde, and was fauyd. This exemple mough and counfellyth every man to occupye his goodes withowte booke and in fecrete wyfe.





Df the Strucyon and the Sireurgyn.

Dialogo liiii.



CRUCHO is a greate byrde and a Aronge, Elarge: lye fedyrde and wyngid. And neuertheleAe the maye not flye high for wekeneste of her wynges. Ther was comtyme a Strucyon fufficyently faire and beawtifull, the which had wynges bery Aronge and comlye, but in tho fame wynges ther were

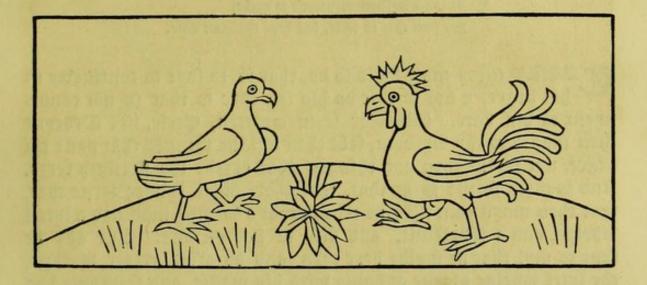
two fedirs contraryoullye flondinge and lettynge her flight. Wher= of the oftyn tymes was not merye, and for to have remedy, the went to a Sireurgyn and fayde: I am fufficiently worthipfull and goodely, but I have two fedirs retournyd bacwarde, I wyl that thou fmyte them of, for they become me nought. This Sire= urgyn fmote of theke two fedyrs, and anoynted the wynges with fuche an oyntment that all the other feddyrs fell away. Alberfore the was impotent, and myght neuer flye aftir. This Strucyo was forye, and made greate mourninge and wepte tell the dyed for forowe, and fayde:

> ¶ As Godde hath ordeynyd bs in euery pointe, Let bs continewe and not owre felf disiognte.

crb

D fome perfonys that be curvows and bayne, thowahe thep De made of ther Maker lufficientlye and wele, they referre not to him dewe honowre & thankyngis therfor; but rather if they haue any faute or fpotte in ther bodye, they ftody and deuple how thei maye amende it. Pot takynde luche cure of the fpottys of ther towlys, howe they chulde hele them. But as faynte Augustyn faith: The fpowle that is inuifible defirith not the owtwarde beawte of the bodye, but the inwarde beawte of the lowle. Therfore it is wryttyn, Prouerb. rrri: Grace is decepuable, and beaute is but bayne, that is to laye worldely grace and beawte. Df luche beawte faynt Augustyn faith: Beholde al thing about man, and it is beawtefull and favre, ercepte man hom felf, which is berap fowle. Wherof it is tolde that ther was cometyme a kynge that made a greate fefte to his lordes and eftatis, and ther was no cornar lefte in the hows, but it was couerpd with purple and withe othir precyows clothis. And ther was a philocofre precent. And whan he wolde haue lpette, and fownde no place bare, he lpette in the kynais face. And whan the kynges feruauntis wolde haue ledde hym to hanginge for that fame dede, the kynge wolde not fuffre them, but alkyd of the philosofre why he did loo. And he fayde: I fawe every place full of golde and fpluer, of purple alfo and precyows ftonys, and therfore I fpet in to the kynnes face. which is replete withe flelfh and fatnelle, for me thought I lawe not a more buclene place. And whan the kynge harde this faynge of the philolofre, he was greatly compuncte and humiliate in him felf. For they that araye them felf with golde and othir orna: mentis be tone rewyd of ther beawte, if they lacke ther garnamentis, as Ilope thewith in his fablis: That a crowe that was blacke and bncomely bppon a tyme went to a weddynge, but or eupr the entyrde the brydehows, the toke of euery byrde a feddyr, and made her felf gap, and the was berap fapre not be kynde, but be crafte. And whan the thulde goo in to the hows where the weddynge was holde, all othir byrds meruaplyd of the beawte of the crowe. And at the lafte all the byrdes came to her of whom the had folyn the fedyrs, and euery byrde toke his owne fedir fro the crowe, and foo the remaynyd blacke, and fowle as the was wonde to doo. It happid allo at Pareys, in a generall proceffpon.

that an ape pluckyd from a ladys hede a browdering of other folkys heris, which the bare before all the people. And the aperid fowle, and without herys, lyke the crowe whan other byrdes fedires were goon, and this fortunyd be rightfull iugement of God.



Df the Faulcon and the Cocke.

Dialogo Ib.



KARCHTE ther was fomtyme that hadde a royall Faulcon withe the whiche he greatly reioyced, whiche he bare daylye bppon his gloue, and noryliked him delycyowlye. Appon a tyme this knyght let flye this hawke in to the eyre, couetynge to reclapme hym and to call him

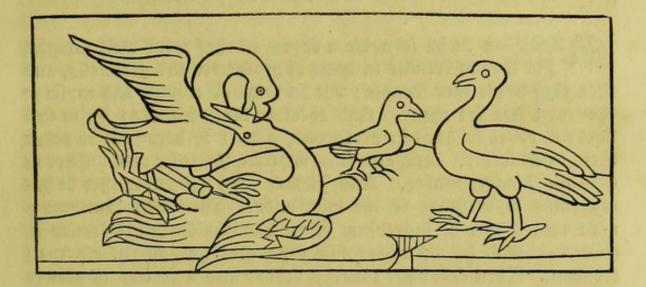
agayne to his honde. And whan he had bene fro hym a whyle, the knyghte whiftlyd that he shulde come agayne, but he wolde not descende in no wyte. A prowde Cocke was ther dwellynge, and seynge this, began to exalte him self and sayd: What do J that eugr hiderto haue leugd lyke a wretche, and seke my leugnge fowle, and with greate labowre, in the donge and in the myre. Am not J a fayre byrde, and as large as a Fawlcon. Certaynly J shal fige bppon the gloue, and be fed with the delycyows mete of my lorde.

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And whan he was flowyn upon the gloue the knyght was glad, for he was thowghtfull for his Faulcon, and caught the Tocke and kyllyd him lyghtlye, add thewyd a legge of him to the Faulcon, & callyd him therwith to his honde. The Faulcon feynge to delicate flesch, and despringe to haue it, descendid ioyfully to it and sayde,

> ¶ It is no wyldom eleuacyon to make, for him that is wele, but kepe the same sate.

TRULLy every man chuld to do, that is to tape to continewe in his degre, & not to lyft by his ien ther to that is not conuenyent to his fate. Wherfor it is wrytten, Eccle. iii: Drdepne thou maner to thy wyldom, leke thou not tho thinges that palle thi degre, nor ferche thou not thinges that ercede thy firength ferre. And Seneca laith : Seke that, that thow mayft fynde ; lerne that, that thou may ft can. I cope tellyth that a worthy man had a lytell whelpe, and a sportefull, and also he had an alle. The alle he fent to myl that he mulde bere corn, and do othir greate workpg. the lytel whelpe playde at home with his maftir, and fomtyme hys maftir fedde him of his owne diff. The affe feynge that he labowrid to fore, and was wery daylye, and that the whelpe was fostirde with good mete, and with greate cheriflinge, he layde to him felf : This whelpe doth no thinge, but tredith bppon mp maftir with his fete, and lyckyth him with his tong, the is gretly belouid, wherfor I wil allay, & if I can do to as he doth. And to this alle came in todeynly before his maltir, and lyft bppe bothe his forfete and fette them bppon his maftirs chulders, and fange in his bncowth and Araunge manere. The lorde was greatly aferde of him and cried owt, and his feruauntis came anone with clubbys and faups, and all to bete the felp affe. And then he remem= brid him, & layde: It had be bettyr for me to haue lefte my fporte, & to have bene fipll than to do as I did, for I have wonne nothinge therby lauf greate frokys. Wherfore we be tawght by this eram= ple that a man owith neuve to attempte to do that thinge, which he cannot perfourme of beray kynde. As an autowre faith : Do man allaye to do, that kyndely maye not be doon, for a foole difpleafith when he thinkyth to pleafe.



Df a byrde callyd an Allur whiche lent for an othir byrde callyd Caridrius.

Dialogo lbi.



P the ayre the crane was purlewyd of a byrde that is callyd Aftur, and at the lafte Aftur ouyrthrewe him. But neuertheleffe this crane with his longe byll fmote this Aftur, and gaue hym a dedly wounde. Aftur, this birde, felynge hym felf fore woundid, fent forth meffengers and grete gyftes bnto a byrde callyd Taridríus, fayng: D thou

leche, and helper both of fowles and bodyes, come to me and hele my woundes, and J thall rewarde the to thy pleasure. This Caridrius, as saith Papie, is a byrde al whyte, of the which bowellys make fore eyne to be hole, and the propirte of this birde is that if a man thall leue he wyll drawe nere to him; and if he thall dye, he wil flye from him. Mherfore he knewe well that this Aftur thuld

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dye breuelye, and for that cawle he wolde not goo to hym, but layde in this wile:

¶ Df them that thall perifh I wil take no cure ; But of luch as thal helth haue, & that is moth lure.

MARY on luche is nowe a dayes, if they were well lowght. For they be frendis in tyme of prosperite and gladnesse, and then they bylite ther frendis; but in tyme of trouble and mplerpe thay wyl not fee them. And therfore fagth Seneca: It is full harde to proue frendes in prosperite, and it is beray ely to proue them in aduerfite. And allo it is written, Ecclel. rrrbi: Ther is a frende I name oonlye. And Ifidore Caith : Frendis ther be but fewe that be frendlye to the lafte ende. Ther was comtyme a man that alkyd of his conne pf he had any feythfull frende to trufte to. And he answerde and savd that he had iii. especyali frendes. Then layde his fader, a broder and a frende is proupd in tribulacyon: go therfore and proue them. And foo forth he went and toke an hogge and Imote of his hede and his fete, and put hym in a Cacke, and Cent it to euery of them thre and Capde: Bere is a man which I baue flayne by mylfortune. I defire yowe to bery hym fecretly, that I be not take with the fawte. But noon of all them thre wolde recepue hit. And for this cawfe his fader councellyd him to allave his frendes. And allo he tolde him a no= this example of two louers that were felowys. Df which the oon granted the othir a wyte, which he had feruently louyd. And immediatlye he that had grauntyd this graunte went oupr the fee to byfite his frendes, and lofte all his gooddes in the fee. And whan he was retournyd agapne he durft not for fhame fhewe hom felf. nor goo to his felowe, but fell in desperacyon. And as it fortunpd that fame tyme, ther was a man flayne. And whan his bodye was fownde, ther was great inguplicion made for him that flewe the man. And foo this man that was desperate confellyd that he had flayne the man, which he neuer did; but for be cawle that he wold fayne haue dred for thought and confulpon. And whan his felowe knewe hom be a fertaone tokon, he fand that he had kollod the man to delpuer his feloowe fro deth. At lafte he that was the very homy= cyde, feynge all this difclofyd hym felf and thewid that he berylye

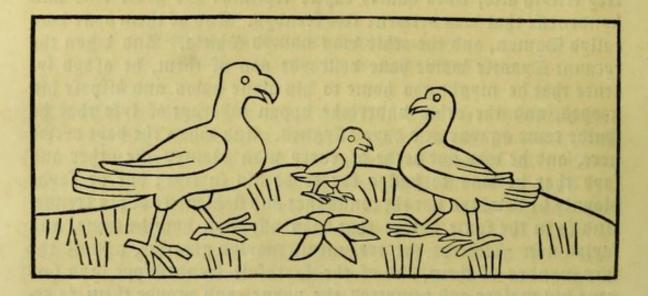
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Did the dede, and that the other twayn were nothinge gyltpe. Ma: lery tellyth alfo, libro quarto capite Ceptimo: Df grete loue and kyndeneffe that was betwene two frendys. And of them oone was callyd Damon, and the othir was namyd Phitia. And whan the tyraunt Dyonife wolde haue deftroyde oon of them, he afkyd ly= cence that he myght goo home to his owne hows and dispose his goodes, and the othic bndertoke bppon iubardye of lyfe that he shulde come agapne at a daye allygned. And whan the daye drewe nere, and he was not herde of, euery man blampd the other and layd that he was to haftye for to be his furetye; but he fayde playnly he dowbtyd not the constaunce and stablenesse of his frende. And to in the fame howre that was allygnyd hym he came, and faylyd not. Wherof the tyraunt meruaylyd greatlye, and of the fure myndes of them, and of the faythfull frendeshippe, and forgaue his malyce and remyttyd the payne, and prayde them to re= ceque hym in to the thrid degre of loue and good frendshippe. If oon man woll doo to moche for an othir that is but mortall, what owith he to do for God that is immortall, whiche luffirde hym lelf to dye for the loue of man. As hit is wryttyn, Ecclefiafti. rir .: Forgete thou not the grace of thy furytye and helper, for he gaue his lyfe for loue of the Ecetera.

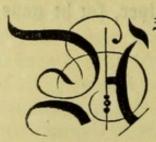


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Df tway Hawkes and a Quayle.

Dialogo Ibii.



P hawke callod Olmerillus, and a Goshawke, were confederate togider to goo an hawkinge; and what game that ever they toke, it shulde be deuydid betwene. It fortunyd bppon a tyme, that they twayn togider toke a Quayle, beynge from her neste. A Quayle is a bord that hath

her name of Qualis, or ellys of the noyle that the makyth, for the cryeth, quaquera, quaquera. And whan thele tway haukes had this Quale, they layde to her: Chele the, whethir the is leuer that we thall ete the alone, or ellys yf thow wylte lede bs to thi nefte, that we thall ete the and thy children togider. To whom the Quayle laid: Angwylth and trowble is to me on euery lyde, & what is belt I wote not. But lefte hurte me thinkith for me to dye, and to fall in to yowre hondes, my left alone, then for to be kyllyd my left and all my children with me. And lo they caught her, but or eugr they kylled her the lpake and layde:

> ¶ Lesse hurte it is to hym that may none otherwise chese, hym self alone to suffre, then many moo to lese.

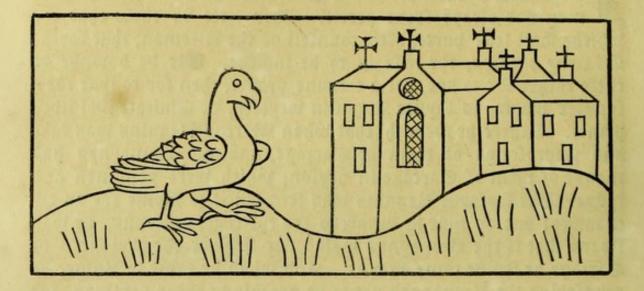
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7P lykewile by example of the Quayle we owe to doo, whan we may not escape from perell. Eber lette bs chefe that the whiche mall lefte hurte, aftir counfell of the wifeman, that fayth: Dt tway harmys, the leffe is to be fuffirde. We bownde to chefe rather for to dye, for a comune profite, then for to lyue for a fyngler auayle, as taynte Augustin wryteth, de Ciuitate Dei libro primo. Where he thewith, that whan Marcus Regulus was take and imprysoned of them of Cartage, and the Romaynes had manye of them of Cartage in prylon, which were yongmen and luftve. The forfayde Regulus was fent home to Rome for an erchaunge; but or eupr he departyd fro the Cartagenenfis, he was tworn that if the Romaynes wolde not delyuer the pryfoners of Cartage he fulde come agayne. And whan he came to Rome, he counceplyd the Romapnes not to be greable to theyr petycyon, for almoch as he was an olde man, and be lykelyhode mulde lyue but a whyle. And ther pryfoners were yong men, and likely to doo greate myscheef to the Romanes in tyme compage. And they prayde hym to go no more to Cartage, but to abyde fyll with them at Rome. But in no wple he wolde not be greable, but forth he went to Cartage. And whan he came thedir, he was cruelly put to deth : it had bene profitable to hym to have bydde figll at Rome, but for his oth it had not bene honefte. And for the profyt of the Romaynes it had not bene bayleable nor profitable.



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Df a byrde callyd Carflanchus that wold go to Relygyon.

Dialogo lbiii.



ARFLAPCHUS is a byrde lyke to a fawlcon, atronge and myghtye. This byrde in his yowth was disposed to go to Relygyon, and to lyue in perfection. But for drede of tharpenesse of the rule, he differde it and sayde: I trowe berylye, and I beleue, that I may not faste: nor ryse to matrynes: nor kepe

chaftyte: nor forlake myn owne wyll. And for this cawle that he wolde begyn no goode dede for drede of penaunce, he came neuir to the myddes, but rather endid his lyfe full lewdely, laynge in this wyle:

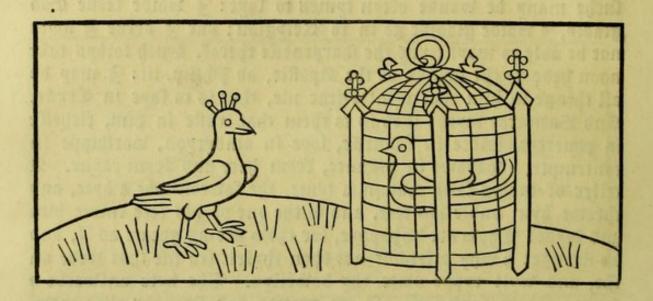
> ¶ the that for drede no vertete wyll ble Shall perglibe dowghtlelle, & grace him refule.

S many one coueyte and delyre to flye to the grace of God; but they fere to lacke the pleasure of the worlde. For certaynly the loue of Tryfte prouokyth & fleryth them to bertewe; but couetyle and worldlye affeccyon drawith them againe. And of fuche many be wonde oftyn tymes to fage: I wolde ferue God gladly, I wolde gladlye go in to Relygion; but I drede I thuld not be able to maynteyne the marpenelle therof. Such folkys take noon hede to the faynge of the Apostle, ad Philip. iii : I may do all thinge in him that comfortithe me, that is to fave in Cryfte. And Barnarde fapth: God is to them that trufte in him, richeffe in pouertye, tolace in tadnette, ioge in ambycyon, worthippe in contempte, a fhadowe in diffence, from hete and from rayne. A teller of fablys faith that on a tyme, the fawcon toke a kyte, and threwe hom budir his fete, and withe one of his fete fmote him and fayde: Thow art bnhappye, for thow art as greate as I, and as Aronge: & why defendift not thou thyfelf fro me that trede on the, and wyll ryppe owte thy bowellys. The kyte answerde & fapde: Thow lagft foth. J am gretter and ftrenger then thow, and I haue a perylous bylle, and my fete be ftrenger then thyne, but my harte lackyth. And foo it farithe be manyon, that may doo many good thinges, but the harte faylith, and ftedfafte mynde is a waye. There was oon fell in to a watyr and cowde not fwym, wherfore he cryed owte : Saynt George helpe me. Saynt George came to hym and layde : Thowe flowfull man, helpe thy felf, moue thy hondes and thi feete, and thou thalt be fauyd. For he that wyll helpe himfelf, is holpyn of God. So mulde he doo that is fallyn into fynne. For he chulde not alke forgeuenelle of God oonly with his mowth, but labowre and doo his bttyr diligence to rple owte of fpnne. Sapnt Augustyn tellpth in Epistle to Jecome: That whan a fertayne perfone bppon a tyme was fall in to a pytte, and an othir came bye, & alkyd howe he fell inne, he layde: I prave the inqupre not howe I fell inne, but allaye rather be what meanys thow canft helpe to gete me owte.



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Df the Lapwynge and the Popyniaye.

Dialogo lir.



PUPA is a byrde, as laith Jüdore rii. Ethi= mol. And in Englysch it is callyd a Lap= wynge. Grekys call her Upupa, for cause that the oftyn beholdith & considerith the sylthye donge of man, and the is fed with flinking donge, and the is an buclene byrde. She hath thre creftis of feddirs flondinge on her

heede, and the bydeth moch in pittis and ther as in donge and fylth. Mith the bloode of the which byrde if a man anoynte hym celf, when he goyth to fleape, he thal le fendes abowt to deftroye him. The byrde for cawle that the is fayre and pleafauntely creftyd and fedryd with dyuers colowres, the began to lyft by her celf behold: ynge the Popyniaye dwellyng with the kynge in a cage of golde, the which was fedde clenlye of the kynges mete, and thus the cayde: I am as pleafaunte as a Popyniaye. Peuprthelefte I feke my lyuynge with greate labowre. This Popyniaye dwellyth wor: thipfullye and he labowrith not, nor lwetith, and he is feruyd to his pleafure. Wherfor I purpole to go to the kynge and to profre hym my feruyle, and to fynge in a cage as doth the Popyniaye,

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and to fare well, yf J maye, and to make mery with the kynge. And foo the flewe to the kynge. And whan he had her, he putte her in to a cage, and kepte her there. And whan the had bene there a whyle, the toke great thought and was bery fory that the was in captivite and daunger that fom tyme was fre and at lybertye. And therfore for thowght and heuyneffe, the leuyd but a whyle, and farde, or the departyd fro the worlde:

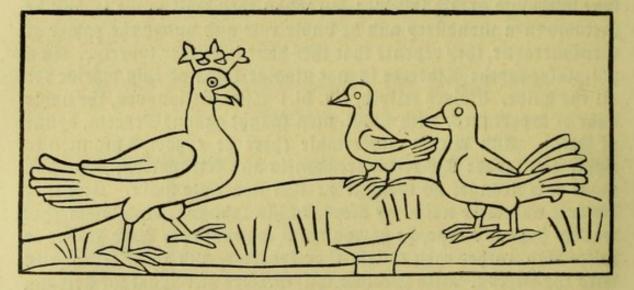
> ¶ To fredom and lybertye comparison to make, There is noon trivlye, all othir thinge to take.

S many on speke of relygyows men and saye: These bredryn De wele possestyd. They be wele fedde. They lynge and lyue withowte greate labowr; but whan they wyll proue it, and be included in a monastery and be budir rule and budyr the power of ther fouerayne, they repente that they have lofte ther lybertye. As a philosofre sayth: Libertye is not gladlye folde of this worlde for all the golde. Malery tellyth, lib. bi.: That Lenonydes, the noble duke of Spartanes, with CCC. men faught agapne Berrem, kynge of Perce. And with a comfortable chere he exhortyd his men to fight, and fayde: My trewe feruauntis and fowdyowrs, dyne and make pow ftronge, as thoughe pe thal neuer ete more. And thep did foo, and were nothinge aferde of his faynge. And whan ther was no hope to elcape, he hartyd them loo that they were gladde to fuffre deth, rather then to lefe ther lybertye, and to be feruauntis bnto the Percys. Allo Drofius tellyth, libro bi .: That Demetrius, kynge of Ponte and Armenye, when his owne tone belegid hym, and wolde not cele, he was forve therfore and came down to the lower partys of his hows, and gaue benyme to drinke to all hys wifis, his dowghters, and his concubynes, and he him felf dranke of the fame for thought and desperacyon, & for all that whan he fame that he comde not dye lyghtlye, he offrid him felf to be flagne to oon of his enymys that entirde be a wall, rather then he wolde be fubdued to his enemyes, and lefe his lyberte and free wyll. Allo Drofius tellyth that fome men were belegid by the Romannys, and be Scyppon of Affrike, and confydered wele that and if they were take, they myght not relifte the Romaynes. For cawle the lapde Romapnes muld not rejorce of ther goodes, they made falte the gatys of ther cite, and brynnyd them felf, ther cite, and

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all ther goodes, rather then they wolde yelde them felf, to theyr enymyes. It is red also in Ecclesiasticall historie that in the tyme of Abrahe, a kynge of Babylon, callid Belus, entirde in a parte of Syrye, and dyed breuely aftir. But his wife, that was callyd Semyramys, was ambycyows to be queene, and to the entent that the myght regne se weddid her owne fonne, that was namyd Pynus. The which aftyrwarde toke also Syrye, and made a greate cytye of thre dayes iourney, to goo or to ryde, and aftyr his name that was Pynys, he callyd the cyte Pynyue. And he had a chylde by his owne modyr. And the name of him was Babylio, and he enlargyd the cite of Babylon.



De the Henne and the Culuyr. Dialogo lr.



P henne and a Tuluyr made ther neftys togi= der, and dwellyd both in on hows. But oftyn= tymes they were at greate ftryfe, for cawfe that oon fange tomoche, and the othir cryed tomoche. The henne many tymes fawe the Tuluirs child= ren hangid, & the made merye and fange, wher=

fore the Tuluyr was fore greuyd, and fayde to the henne: Thowe henne, thowe mowrnik not with me, when thow feyk my children dekroyed. The henne answerde and sayde: Thou wilt not synge

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with me, when J bringe forth an egge oute of my bowellys, and am delyueryd from greate parell. And thus they fell at grete ba= ryaunce, and spake bukynde woordis eche to other. And at the laste they togider went to the Egle and sayde: Gyue iugement be= twene bs, D rightfull queene, we beseche the, is it be conuenyent for bs twayne to dwell togider or not. The Egle gaue sentence in opyn audyence, and sayde:

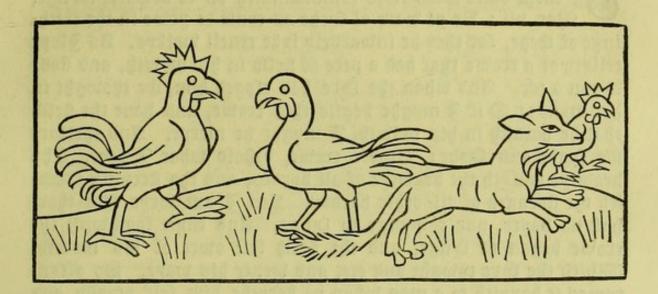
¶ Let them that be gladde haue their dwellynge alone, And they that be fadde togider make ther mone.

TOR it is not convenient for them that be merye and iocounde to walke with them that be in heuynelle. Por for luche as be fad and forpe to dwel with them that be iopfull and merye. But as the Apoffle faith, ad Romano, rif .: Joye ye withe men fog: inge, and wepe ye with men wepynge. But noot this well, that great gladnelle fomtyme maye cawfe fodayne deth. For therwith the harte warith greate, and the naturall hete goith to the exterpor partis, and then the harte faylyth, and deth entryth. Wherof Malery tellyth, that on a tyme ther was tydyngis browght to a woman, that her tonne was dede, whan he was ablente, and it was not to, but it fprange of errowre of fome fymple perfone. Peuertheleffe the beleuvd hit, and mournyd and made greate heup= nelle. And as the fate wepyng and forowing, fodeynly in came her fonne, and whan the fawe hym the ranne to him and kyfte him, and fodeynlye fel doun dede. Triffice and heugnes fleyth not to toone. For in heaupneffe the naturall hete is drawpn firfte to the inwarde partyes, and luche fteringe of the hete geuythe nourrifchinge in the membris, & fo cawaith confumpcion in them, and to by proceffe of time folowithe etica, as it is wrytten, Prouerbio, rb.: An heup fpirite drieth bp the bonys. Wherfore it may be proupd that worldlye iope is lyke pure wyne, which fone turnith, and foo doth it; but if it be moderate with holfome fadneffe, as it is wrytten, Eccleliaft. bil.: Bettyr it is to goo to an hows of wepinge and fadneffe, then to an hows of feftis and myrth. Tully tellythe that whan any confull of Rome had bene at batell and wonne the bictory, and was come home, he shulde haue three dy= uerle worthipes doone to him. firft, all the people thuld come

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agayne him with greate gladneffe. The fecownde, all the pryfoners that he had takyn shulde folow his chare with ther hondes fafte manaclyd. The thryd was, that the fame bidowr was indute with the cotearmure of Jouis and fate in a chare, and was conuepd withe iiii. white ftedys unto the capitoly. And for that he fulde not to moche exalte him felf, aboue him felf, they mytygate this honowre in the threfolde wile. For firft, a man of feruple condicyon thuld fit with him in the chare, that hope thulde be geuyn to euery perton to come to luche worthippe, if his manhode delerupd it. The lecounde, that lame lecuaunte lyttinge with him mulde bobbe him and lave to him : Knowe thi felf. The thryd, it was laufull to every man that fame daye to bringe agayn him all the rebukys that they wold. Therfor yf paynymes and hethen men thus wifely cowde myrte ther bayne gladneffe, moche more we that be Cryften men owe to reprelle fuch banyteys. For as faynt Gregory faith: Perpetual lamentacyon and heupneffe folowe the iopes of the worlde, to luche as love them in elpecyall. And laynt Augustyn layth: The gladnes of the worlde ys banyte. With longe abydynge it is truftyd to come; and whan it is come, it may not longe endure.





Df the Cocke and the Chapon.

Dialogo lri.



A courtelage the Tocke and the Tapon dwellyd togider. But the Tocke had dominacyon ouyr the hennys. The Tapon full mekely ete her mete amonge them. And as hit bnfortunably happyd the Fore came and caught the Tocke and ete him, but he towchid not the combe of his hede, but kepte it hoole, and led it to the Tapon

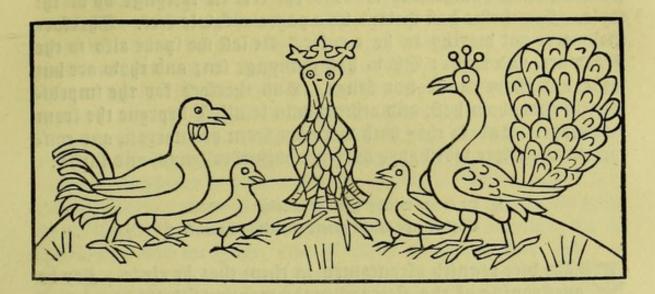
and layde: D brodir Capon, thy kelowe is departyd from the worlde, and for the greate loue that J owe but the, J have brought to the a goodly combe, which he bare continually bypon his hede. Therfore descend & come down to me, and J thall crown the, and aftyr that thou thalt be prince and regent of the hennys as he was. The Capon heringe this, and hopinge to have rule ouer the hennys, cam down from the rowfte & went to the Fore. The Fore was gladde and terte, and caught the Capon lyghtly and kyllyd hym, and layd:

> ¶ To every worde no credence thow geue, Beware of falle men that the wolde myscheve.

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Of fuche owre Sauyowre commaundith bs to beware, laynge, Mat. bii.: Be ye ware of luche as come to yowe in the clothinge of thepe, for they be inwardely lyke cruell wolkys. As Icope tellyth of a crowe that had a pece of flefith in his mowth, and ftode bppon a tre. And whan the fore had elpped him, the thowght in her mynde: D if I myght begile this crowe, and haue the flefic that he holdith in his mowth, I myght be merye. And therfore the fpake and fayde: Brodir crowe, behold what I fage, Thy beawtye pallyth the beawtye of all byrdes, and thy ftrength erced= ith the firength of all othir byrdes. But I am forve that thow haft no boyce, nor comynge to fynge. And eugn forthwith the crowe began to lynge, and the flelih fell owte of his mowth. Which the fore cawght and ete, and wente his waye. So oftyn= tymes it happith to a man whan be herythe him felf previid and comendid. Wherfore it is wrytten, Jeremie. ir.: Euery man kepe him from his neybowre that is full of adulacyon. And put not to moche trufte in his owne brodpr. And Caton fayth: Beleue thowe not an othir man of thy felf, more then thy felf.





Df the Felawate and the Pecocke.

Dialogo Irii.



LECCHOP made the byrdes in a dyuylyon, and they chole the Felaunte the Pecocke. And they twayn for the eleccyon fell at great wordes, and spente greate goodes. Therfore the byrdes went togider to the Egle & sayde: We have made eleccyon; but thow, lyke a suge, grue confirmacyon that owre electis may

be comprobate. The Egle cyted the electis wyllynge to examyn the eleccyon. But the felaunte which is a byrde that came firste owte of Greke, and his stelsh is beray lwete to ete, magnyfyed him celf greatly, laynge: D rightfull iuge, as thow knowist wele, J am beray delicate; fayre alloo, and dyuersiy colowrid. My stelsh is redolent and lwete, aboue all othir. Wherfore the principalyte becomyth me beste. The Perocke defended him celfe to his bttermost power, and layde: Madame, and it please your grace, it is not lo, as the felawnte hath layd. For J my celf am fayrer than he, and gretter, and cressid. And alloo my tale yeldith to me the fouerayn worthippe. And with these wordes he leste up his tayle, and sprede it a broode, and reivyryd greatlye ther in. The Egle

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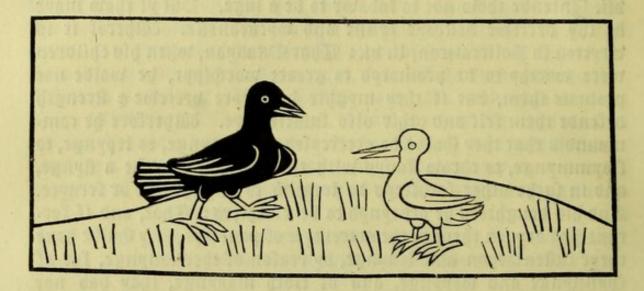
discretely consyderinge all this, sayde first to the Perocke: Thow Perocke, thow hast greatly rebukyd thi self in lystynge bp of thi tayle. For thowe hast shewyd bs a payre of sowle sete. Therfore thow arte not worthy to be a ruler. At last the spake also to the Felawate, and sayde: Thow hast rinnynge ien, and thow art but weke, and thow canste not synge. And therfore for the impedimentis that thow hast, and othis causis lefull, I depryue the from worthippe. And so they both were put from promocyon, and contynuyd withowte worthyppe durynge both ther lyuys, and sayde:

¶ the is not worthy gydinge to take, That of eche worde greate quarell will make.

THIS bice regnith oftyntymes in them that be electe. For be queftyoning of the eleccyon many mennys fawtis be rekenpd bp. Wicherfore they be diuerle tymes rebuked and diffampd. Wherfore it is not good to Aryue for preeminence of worthippe. for Gregory faith : Defire of prelacye is gendrid of pryde, of the harte, and wholoeupr delpre loueraynte in erth thall fynde confufpon in heupn. This defire to haue gouernaunce is perilowfe, and to be elchrwyd to owre powers. For as Gregory faith: The higher the ruler is in worthip, the more is he in perell. Wherfore princes in the old tyme wolde not fuffre ther children to be preferryd withowt they myght profite, as tellyth helmandus hiftoriographus of helio Adriano. Than whan he was from a lenatour create an emperowre, and the lenate defirid hym to name his fonne that tame tyme Augustum Celarem. De antwerde them and layde: Truly it owith to luffice, that I bnwilfully regne when I haue not deferuyd it. For pryncehode and rule longith not buto bloode, but buto goode merytes and goode gydinge. And oftyntymes he is not profitable buto the reame, that is born a kynge. For withowte dowbte he cannot loue his frends, that de-Aroveth his children with importable charge. This is to fave to deftrove his children, whan he promotyth them not for ther merptes. They owe to be norilihed and excerciled in bertewe, and whan they have continued in them it muld be prouvd that they mulde noo before in vertewys, that mulde be firft preferrid to worthip. And to they actually fulfyllyd that is commaundid, Ecclet.

bil. Intende thow not to labowr to be a juge. But pf thow mape be thy vertewe deftrope fynne and wyckedneffe. Wherof it is wrytten in Policraticon, li. bi.: That Daaupan, when his children were worthy to be promotyd to greate worthippe, he wolde not promote them, but if they myghte be theyre bertewe & arength defende them felf and othir allo fufficientlye. Wherfore he commaundid that they chulde be excercyled to runnynge, to lepynge, to Swymmynge, to throw Conys with the honde, or withe a Cynge, and in fuche other faculteys as longith to knyghthode or feruyce. And his doughters he ordeynyd to be clothiers: That, and if fortune had dryuen them to the extrempte of pouertye, they mulde haue theyr fustentacyon and leuynge, by reason of ther conynge, for of fpynnynge and webynge, and of cloth makynge, thay had not oonely conynge but allo daylye excercife. And it is commawndid, Eccle. bii.: If thow haue men children, teche them, or cawle them to be taughte. And it folowith in the fame place: And if thow haue dowghters, kepe the bodyes of them from corrupcyon and fpnne, &c.





Df the Rauyn and a byrde callyd ficedula.

Dialogo lrii.



DRPJE in owr tongue is callyd a Rauyn, and it is a byrde that leuyth buto the age of a M. yeris, as Papye wrytteth. This byrde bypon a tyme labowrid fore, and made her nefte. Wherfor her feddyrs fell awaye, and the was lene, but notwithstonding the nourisched her eggis & brought them forth. Chat

felf tyme ficedula, which in Lateyn is allo callyd Papafigo, went bnto her and rebukyd her greatlye, and wolde not fuffre her be in peace. Cornir, for loue of her egges, toke pacyentlye all thynge. But notwithstondinge her mynde was fore beryd, but she kepte it clofe with in her felf. Aftyrwarde whan her children were brought forth this Cornir began to amende, and newlye repayryd her felf. But the forfayde byrde ficedula came agayne and reherlyd contumelyows woordes, and began to delpife her as she had doon before. Wherfore she was greuouslye mouyd, and in wyll to be auengid, and in that grete ire the caught this byrde and kyllyd it, and fayde:

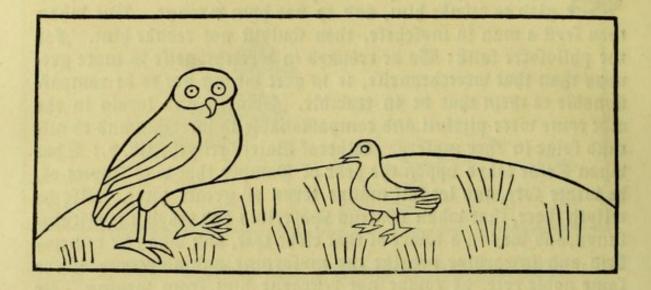
> ¶ Witho that wyll oftyn varye and make frage, Sekith his owne deth in foth it is no nage.

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THAN many on leyth another depressed or in disease he is glad to rebuke him, and to doo hym wronge. But whan thou fepft a man in myschefe, thou muldift not rebuke him. for the philolofre laith : To be rebukyd in wretchidnelle is more are= uous than that wretchedneffe, it is gret wrong not to be compaffionable to them that he in trowble. Princes and lordis in the olde tyme were pitefull and compationable to wretchis and to difealid folke in ther mylery. Wherof Malery tellyth, lib. b.: That whan Cefar lokyd bppon the hede of Pompey that was imptte of. he wepte fore, and let fall manye tervs of areate piete. Alfo he tellyth there, that whan Marcus Marcellus had taken the Siracu-Canys, and was in a towre of that riche cyte, and whan he remembrid and inwardlye behelde the myfortune and afflyceyon of the fame noble cyte, he cowde not reftravne him from weping. De tellyth allo there of the buromnes of Pompey thewyd to the kyna of Armenye, which agapne the Romaynes oftyntymes had made greate warre. But that notwithftondinge whan he was taken and ouircome, he wolde not luffre longe to knele before him, but com= fortyd him with curteys woordes, and commandyd the crowne to he fet bppon his hede, that he himfelf had layde awave, and reftorid him buto his firft degre and worthippe. And favde it was as greate a dede to reftore a kynge to his worthippe, as to lubdue him a put him from his worthippe. And a lyke tale he tellith of a councell that was namyd Pawle, which bppon a tyme whan a kynge was takyn, and thulde be brought before him, he went to mete him, and whan he wolde haue knelyd for mercye, this noble counfull wolde not fuffre him but toke him bppe, and fet him on his right fide, and cheryd him with greate comforte, and or= depnid him nexte to him felf in counfellys, and at his table. for althoughe that it be lawdable to haue bidorye, and ouirthrowe enp= mpes, it is as greate honowr to be mercyfull to them that be in heupneffe.



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Df the Rightcrowe and the Larke.

Dialogo Iriiii.



JCTJCDRAX is a Pyghtcrowe in Englylike, & it is deryuyd of Pictos, that is nyghte, and Corar, which is a Crowe, as who layth a Pyghtcrowe, for the flyeth in the nyghte. Or for that the wakyth all the nyghte. Judore Ethimol. rii. Picticorar, the is Poctua, the Owl that lougth

darknelle. The Larke went to this byrde and layde: Molte dere luftre, hartely I praye the to be with me to morowe, for a louer of myn delyrithe to lee me in the clere daye lyght. And if we twayne be togider, I shall leme the fayrer. The Pighterowe promyled to fulfyll her defire, for the was athamyd to laye naye in luch a lmall matere. And whan the day aperyd, and Phebus shoone plefaunt: lye and clere, the Larke lokyd for her to fulfyll her promys. But the came not. For the durft not be shewyd in the bright lonne, and allo the myghte nothinge lee in the daye light. Wherfore the Larke was lorye and gretly trowblyd, and abhorryd her, and purluyd her euer aftir and bnto this daye. And therfore the Dwle dare not flye in the daye tyme for fere of the Larke, and lo the

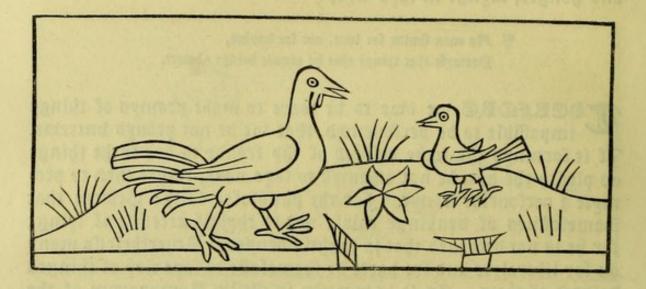
fleyth all in the nyghte, and lekythe her mete with greate penurite and hongre, laynge in thys wyle:

> ¶ Mo man thulde for love, nor for doubte, Promyle that thinge that he cannot bringe abowte.

THERFORE we owe to be ware to make promys of thinge impoffible to be perfourmyd, that we be not proupd bntrewe. If it fortungo the to be delpred of thy frende to doo luche thinge as pleath the not, be not afhamyd to faye naye, rather then to promple & perfourme it not. for the philolofre laith : Beware that mametaltnes of denpinge cawle not to thylelf necellite of lying; for he is not decepued that is lyahtly denved. Deuerthelelle many on for liberalyte and fre harte be mamefalte to fage nay of thinges delpred of them. As it is wrytten in Geftis Romanorum of the lyberalyte of Tyte, the emperowre. For he ordeynyd that no man shulde alke of him withowt hope of haupnge, or he let them go. And his frendes alkyd of him why he grantyd more then he myght geue. And he answerde & layde, that for caule no man muld departe heuply that had fpoke with him. Allo it is red in Beftis Romanorum of Traiane, that whan his frendis rebukpd him that he was famplyer with euery man, more than thei thought was convenient to his dignite, that is to fay, in condescending to theyr petycions, this Traiane andwerde and layd, that he wolde be to every creature as gracyows and curteys as they cowde thinke or defire to haue hym, and to he continued euer after.

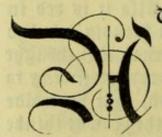


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Df the Magtale and the Felaunte.

Dialogo lrb.



UAGTANLE doth continually wag her tayle inded, & therfor the is to namyd. Uppon a tyme the went to the Felaunt & layd: Thou wretche, why wypett not thow thyn ien. Thei be ever ful of watyr, & the tenche of them causithe them to be abhominable to al men. The Felaunt was

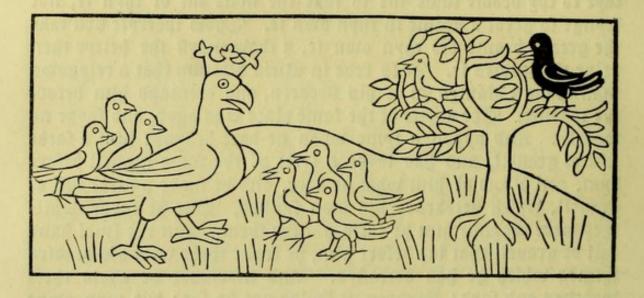
wroth & answerd & sayd: Art not thou ashamyd, mad wrech, that art so vile & so lytel, & thou hast a wagging tayle ful of palsye, and thou art bely to note my vices, but go forth & amend thyn own fautes first, and then thou shalt be hoole. The Wagtayle heringe this was fore ashamyd, and withe confusion turnyd home agayne and sayde:

> ¶ First pourge thy felf from all maner of fynne, Dr thow agayne othir any iugemente begynne.

S I in lyke somefolke toke noon hede to ther owne fawtes; but they be redy to rebuke other folkes, and forgete them celf. To suche owr Sauyowre spekyth, Luce. vi. and Mat. vis.: Why canst thow espye a lytell mote in thyn neybowris ie, and considerist

not a great beame in thyn owne. Dr how mayfte thowe for thame Cape to thy brodir fuffir me to take the mote out of thyn ie, not fepnge fo great a beame in thyn own ie. Thow ipocryte first take the greate beame fro thyn own ie, & thow mayft the bettyr then helpe thi brodirs ie. It is rede in Aitis Patrum that a relygows man lpake & blampd on of his bredren, and detractyd him before the couente. The abotte of the fame place was agyd, and fayde no woorde. And bppon a tyme whan he bare behynde him a facke full of grauell, and had layde a lytel of the fame grauell before hym, oon alkyd of him what he bare, and he layde a lacke full of grauell, which betokened his own fynnes. But he fayde, while they were behynde him he carid not for them. But the Imal hand full of grauell that lay before him, he layde theke were his brodirs fynnes which he had detracted. And moreouer he addid thefe woordes and layd: Bredren, it shulde not be loo; but myn owne fynnes owyth eugr to be in my mynde. And J am bownde to thinke bppon them, and to is euery creature. And his bredren lapde: Trulpe this is the wave of lpfe and helth euerlaftinge.





Df the Nyghtyngale and the Crowe emonge othir byrdes.

Dialogo lybi.



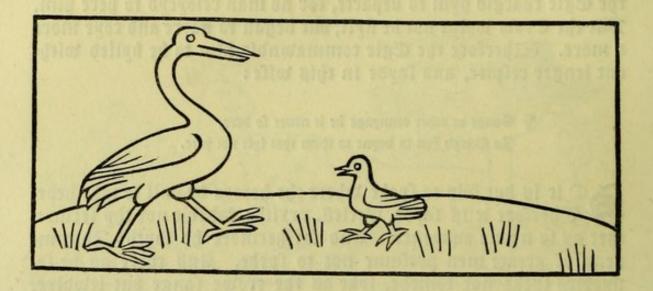
PPDP an highe folempne daye the Egle had boode all other byrdes to dyner, and whan they had dynyd and faryd ryally, the Egle callyd the Pyghtyngale to her and fayde: Doughter, goo and breke thy boyce, and fynge as thou art lernyd and shewe thi connynge to chere owre hartys. The

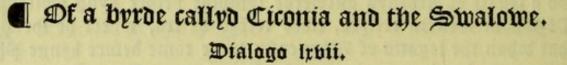
Pyghtingale was obedient and glad to please, and began to synge to plesauntly that almaner of byrdes desirouslye lystened to her songe. Amonge al othir a Trowe came by and consyderinge that, he sayde to him self: I will also synge with the Pyghtyngale, for I have a greate boyce, and I shall be harde farre. And he began to croke in a full sowle maner. The Pyghtingale was syll and myght synge no lenger, the Trowe made to sowle a noyse. And all the other byrdes were fore trowblyd and abhorryd the Trowe, for he despised the feste. Therfore the Egle commaundid hym to goo his waye, or to be syll. The Trowe answerd and sayde that he wolde solempnyse the feste with other birdes, and he intendid not to remeue from his place for her woordes. The lecounde tyme the Egle chargid hym to departe, for no man reioycyd to here him. But the Crow wolde not be Ayll, but began to garre and coye more E more. Alherfore the Egle commawndid him to be kylled with= out lenger respite, and sayde in this wise:

If is but foly to speke where the herers be dull to take hede. Therfore it is layde, Ecclefi. rrriff .: Shewe not thy fermon ther as is noone audpence. And farthermore he lapth : In compeny of greate men prefume not to fpeke. And there as be fenyowrs speke not tomche, lyke as the crowe sange but lewdlye. So a legate of Athenys antwerde fymplye before kyng Philpppe. Dt whom Seneca tellyth, libro tercyo de ira, where he thewith that whan the legatis of Athenenfis were come before kynge Philippe, and ther legacye harde, the kynge curteyllye antwerde and lapde: Loke what ve thinke I may do to the pleasure of the Athenenfis, and ye thall fynde me refonable. To whom oon of the fame legatis, named Democritus, answerde, faynge to the kynge. To hange thi felf. And whan they that ftoode abowt were indig: nate and wolde have bene avengid, the kynge commaundid to let him go bnpunythed, and layde to the othir legatis: Shewe powe buto the Athenenus, that they be moche more prowde that fpeke fuche woordes, then they that pacyently here them, when they be bnpacvently fpokyn.



[¶] Songe or other connynge be it neuer to dere, Js thewyd but in vayne to them that lyft not here.





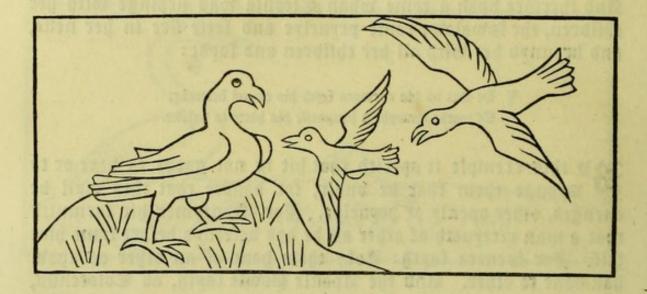


ICDPYA, bppon a tyme, made her neste in an highe towre withowte in the toppe, and the Swalowe byldyd within. But the Swalowe made greate noyle oftyn tymes, and reioycyd of brynging forth of her byrdes. Wherwith thys Ciconia was greatly trowblyd, for whan the wolde haue takyn reste with her

children, the myght not for the chatheringe of the Swalowe. Therfor, in the absence of the Swalowe, Ciconya destroyed her neste, and killyd her byrdes. And whan the Swalowe was come home agayn to her neste, the made right doulfoll sorowe for her children. But for almoch as the knew not who did it, the auengid not the dede. Mithin a while after the Swalowe repayrid her celf agayne and made a newe neste, and brought forth her byrdes and was greatlye glad of them, and chyrkyd faste and made moche nogle. Wherfore Cyconia was greuid greatelye as aforetyme, and spake lowde, and sayde: Certaynlye, but if thow be syster, for cawse that thow inquyetes withe thy neste as I dyd oonnys, for cawse that thow inquyetes me and makyth suche noyse that I can haue no reste with my children. This heringe the Swalowe, and knowynge, veryly, that Cyconya had mourdird her children, with all her hole mynde the bethought her howe to be auenged. And therfore bpon a tyme whan Ciconia was alepinge with her children, the Swalowe came pryuelye and cette fire in her nefte, and brynnyd her with all her children and fayde:

> ¶ the that on his enemyes leyth his quarel bewroke, Df moche thowght & heugnelle his harte is vnloke.

By this exemple it aperith that hit is not goode to bere or to mrange them that he hudir for doubte that then will be wronge them that be budir, for doubte that they wyll be auenged, other openly or pryuelye. For oftyntymes hit fortunith that a man recepueth of other as he had deferupd before tyme him felf. For Seneca lapth: Loke thow have of an other as thow haft done to other. And the Apoffle Powle Cayth, ad Colocenfis, iii.: He that doth iniurye and wronge that haue his rewarde after his deleruinge. As Ilope tellyth that the egle flewe in to an highe hyll and fownde the forys children ther, which the toke owte of ther denne & caryd them with her to her nefte, that the and her hordes mulde haue ete them to ther lowper. And whan the fore was come home to his loggynge et found not his children, he went down to the woode and cried for them, and at the lafte he harde them wepe and mourne in the Eglis nefte. The fore fpoke to the Egle many fwete woordis, and with greate reuerence prayde her to delpuer the children. But btterly the Egle wold not grant nor avue audvence to her peticion. Wherfore the Fore was angrie and impacyent, and wente and gadrid flyckys, bowys, and braunches of bynes that were feere & drye, and brought a bronde in her mowth, and made to greate Imoke bndre the tre that the kyllyd the Eglys byrdes. And whan the Egle confiderid al thing. the was favne to meke herfelf and came downe and delvuervo the whelpes by compulsion, of tway harmys chefyng the leffe. By this a man is tawghte, that thowgh he be at auauntage and aboue let him dowte to offende hym that is budir, and euer of tway harmys cheale the lefte harme. Wherof a fertayne auctour faith: Po man owith to ftodpe to hurte hym that is weke & pouer, for he that is both weke and pouer may fomtyme hurte hym that is aboue hím.



Df a byrde callyd a Pygarde, and a greate byrde callyd Alietus.

Dialogo lybiii.



JGARDUS is a byrde as wrytteth Ugucyo, and but a lytele byrde, nombrid emonge them that be comedible and hable to mannys fuctinaunce, as hit is wrytten, Deuterono= mii, riiii. And bppon a tyme whan this lytell byrde was fore purfewyd in the eyre by an othir rauenows byrde, and coode in greate iubardye

of her lyfe, to have proteccyon and to be defendid the fledde buto the Aliete, and fayde: Thow arte great, myghty alfo, and mercifull, therfore I come buto the that am but lytell and impotent, and knowe no refuge, and in me is no refiftence. Be thow my proteccyon, I beleche the, and defende me fro my cruell enymye buder the couerte of thy mercyfull wynges. This Alietus, which as Papye faith, is a byrde lyke buto an Egle, but larger, was mouyd with piete, & anfwerde to this lytell byrde & fayde: for afmoche as thow art a lytell byrde and humble, weke & impotent, and defirest focowr of me, fyt downe & reste the with me, and walke

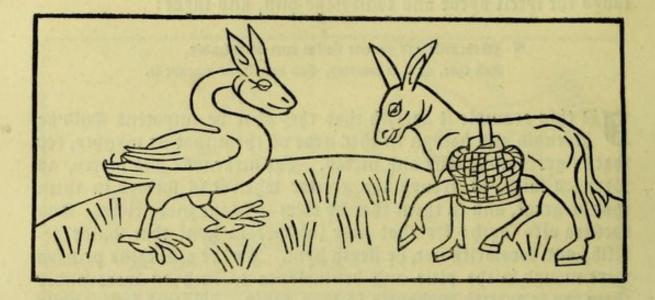
withe me when J walke, and drede thow nothinge. And thus he faupd the lytell byrde and comfortyd him, and fayde:

¶ Mekenelle and pouerte thulde euer be defendid, And ther, as it is contrary, God may foone amende it.

IP this example it aperith that they that be impotent chuld be defendid and holpyn in ther nede of them that be myghty, for that is grete mekenelle and mercy. for mekenelle and mercy, as Bernard laith, is prouvd the gretter when it is thewyd in them that be areat, and in them that be clere it is the more clere. And Seneca allo fayth: he that may focowre to hym that mulde perifth, and focowrith not, he flepth hpm. In the olde tyme princys were moupd withe pitie and beniuolence to fuch as were bnder them, as it aperith eupdently in ther geftis. Wherof helmandus tellyth in Geftys Romanorum of Traiane, that bppon a tyme whan he thulde take his horle towarde batell in grete hafte, ther came a widowe to him with greate lamentacyon & layd : I beleche the to auenge the bloode of myn innocent childe which lately was flayne. To whom Traiane Lapde: If I come agapne with bictorye and helth I thal auenge the. And the widowe layde: Who thall doo equpte to me pf thow be flapne in this batell. Traiane answerde: he that thal fuccede me in the empyre. To whom the wedowe lapde: and what that that anaple the pf an other man do rightwpines to me. Traitane layde: certapuly nothinge. To whome the widowe answerde, & layde: Is it not bettyr that thowe thy felf doo ryght to me, and to to encrece thyn own merytes, than to leve it to an othir man. Then Traiane was moupd with pitie and descendid from his horle, and auengid her cawle, and let her harte at refte. Allo bppon an othir tyme, whan cone of the fonnys of Traiane rode throws the cyte beray wantonly, he kyllyd a widows fonne with his horfe: and whan the wydowe had thewyd it to his fader with great lacrymacyon and mourninge, he gaue his owne fonne to the fame wydowe for euer, with greate aboundaunce of other richeffe.



crlbii



Df a byrde callyd Onocrotalus and the Alle.

Dialogo lrir.



hER is a byrde as Brito faith, the which is callyd Onocrotalus or Onocrotalon, and hit comyth of Onos, that is an Allefor the hath a face lyke an alle, and her body is lyke a fwan. This byrde made her nefte in a greate wilderneffe, and layde her eggis and brought forth her byrdes. But whan the cowde no lenger fynde fullynaunce in the deferte to her and her children, the went to the cite and callyd the Alle to her frendlye, and fayd:

D brodyr, J am lyke to the as thow well leyft, for J haue an Aftis face as thow haft: therfore thow chuldest trust me bettyr than an othir. J praye the come with me, and dowte not. The Afte was innocente and credible, leynge his owne similitude, and lymply went with her. And Dnocrotalus ledde the Afte forth right to the markette, and ther boughte dyuers metys and bestowyd moch mo= ney, and lodid the Afte sufficyently and layd: Do with me, brodir, and let us carey this bytale to owre children, and J chall rewarde

crlbiii

the to thy pleasure. The Alle went with this Onocrotalon through the deserte a greate whyle, but at the laste with greate labowre he came to the neste and layde down his burdon and toke his rewarde, & turnyd him homewarde. But for cawse that he was in deserte and in a fowle myrye contray, and knewe not the persite waye, he cowde not goo home, and so he perissed eugn there in the wildernesse and sayde:

> ¶ Mo man to go farre owith to be fagne, But he be allurgd howe to come agayne.

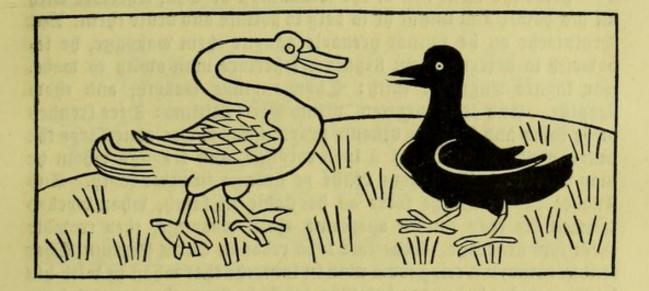
TOT HERBY it aperith that no man chulde goo to farre contrays that he knowith not for dyuers parellys that dayly happe throwe the worlde. For it is wrytten, primo Johannis fecundo: Al the worlde is fet in greate myschefe. As who faith : Wherfo= euer a man be, he is euer in great parell. And therfore the Apoffle complaynyth, lecunda ad Corinthios, ri.: Df dyuers parellys in londe, in water, and especyally in falle Cryften people. Therfore, as Gregory farth : Me mufte eupr drede, for we be euer in parell. As hit is redde in Collacyonibus Patrum: That on a tyme ther was a folytary man leupd in the most perfight wyle and ferupd God, and the fynde dayly waytyd to bringe him to perdicion by greate fotylte. Wherfore on a tyme he transfigured himfelf in to the lykenedle of a marchantes horle, hauynge bagges on his bakke full of gold and fpluer and precyous ftonys, and he entyrde fodepuly in to the cell of this holy man and fode ther. And he feynge the horle, meruayled greatly what it muld meane. And whan he lawe no man purluynge aftyr the horle, he began to towche him & to bndo the baggis. In the which he fownde greate haboundance of goodes temperall, & money innumerable. And foo he was ouercome withe temptacyon, and clothyd him felf in the molte freich wife, and toke the horfe and roode to a great cite with all that good, and toke bp an hoftage and ete and drank of the befte. And whan the goodeman that hoftyd hym fawe and confyderyd his greate rychelle, he gaue hym his dowghter to wyfe, and he dwellyd Ayll in that fame hows. The deupli came within a morte space aftir and aperpd to the goodeman of the fame hows in lykeneffe of a man, and layde: What halle thowe done: to whom hall thow

qq

geuyn thy doughter: he is a clerke and apostata, and by the lawe he maye not be his wife. And whan this man hard this he was fadde for his dowghter, and ferchid his hede and fownd that it was foo, and prybelve kyllyd him, and whan he wolde haue bndoone the lacke he townde nothing laue water and donge. Therfore it is lapde, Ecclefiaft. ir.: A man knowith not his ende. Butte as a filihe is takyn with an hooke, and a byrde with a lnare, lo is a fynfull man takyn in his fynne, and in many parellys. In the greate fee of marcyle fcantlye oon efcapith of many, and of them that passe throwgh the parells of this worlde fewe escape. Wherof it is wrytten in Ulitis Patrum: The abbot, Theodorus, gaue an answere to a monke that lapd to him: A brodir of owris is retournyd to the worlde, meruaple thow not therof. But, and if thowe mayst here & bnderstonde that any man hathe preuaylyd and elcapyd fro the hondes of his goofflye enemys, therof thou maift wele maruaple and thanke God.



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Df the Swan and the Crowe.

Dialogo lrr.

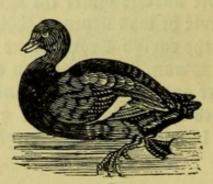


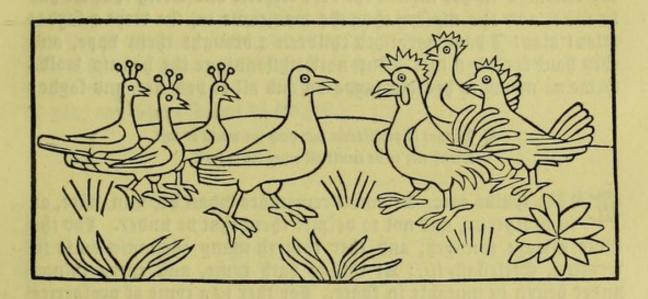
GPUS, a Swan, is a byrde all whyte; and Cornus, a Crowe, is all blacke. And he therfore enuged the Swan for his whytenesse and clennesse. Therfore the Crowe with great stodye and bely labowre sought the mea= nys to defile the Swan, and to make him blacke as he is. But for almoche as he cowde

not bringe his propole abowte while the Swan was wakynge, he labowryd to do it whyle he was llepinge. Wherfore bppon a nyghte flepinge the Swan, the curlyd Crowe came to his nefte in secrete wile and defilyd the Swan, and made him all blacke. And whan the daye was spronge and Titan soone, and the Swan was rylen from fleape and elpied that he was effecte & pollute, he went and walfhyd himself so long that he was puryfyed and clene from all filth, and sayde :

> ¶ Who that defireth blefigd to be, Muste eugr be clene in his degre.

The crowe fignifieth the deugli, which maye not fee nor beholde the clene lyfe of the feruauntys of God, wherfore with all his power and might he is bely to pollute and defile them. But foralmoche as he cannot preuaple agapne them wakpnge, he labowrith to deceyue them flepinge, wherfore man owith to wake. For faynte Augustyn faith: Thyn enymye wakyth, and thow fleapifte. And it is wrytten, primo petri Altimo: Dere frendes be ye fobre and wake in deuoute prayers, for powre aduerfarpe the deupli gopth abowte lyke a lyon rorynge, and fekynge whom he may deuowre. To whom reafte pe ftronge in powr fayth. And Jadore layth: Suche tolke as be ftable in fayth, whan wyckyd Spirites fee they cannot ouercome them wakynge, they trowble them fore fleapinge. Wherfore it is redde in Mitis Patrum, That fendis deludyd a relygyows man in fomoche that whan he with his bredryn fulde haue bene howfilde, while he flepte there aperyd bnto him the symplytudes of women and defilyd him, and he alkyd cownfell of his fenvowres what was beft to doo. And they in= auvryd of his diete and gydynge: and founde by experience that it arewe not of superflupte of mete and drinke, and therfore they jugid that it came of illucyon of the deugli, and they fadlye cownfellyd him not to abstayne from the holy comunyon for that cawfe. and aftyrwarde the deupll deludyd hym no more, and thewyd that he had done it for to withdrawe the holy man from that holy mpf= terpe.





Df a byrde callyd Drnir and the Henne.

Dialogo Irri.



PPDA a tyme Drnir, the Modehenne, elpyed the eggis of a pecocke and made her nefte in a rychemannys hows. And whan the chekyns were hatchyd and browghte forth, they were greatly belouid of the richeman. Mherfore he let great pryce by this henne, and fedde her de= lycatlye, that the thulde the bettyr norylth her

byrdes. But this Drnir was bnkynde to the other hennys of that place. For the was bolde of her mattir for fauowre of the chekyns, and wolde in nowyle luffer the hennys to pyke with her, but bete them and draue them awaye. The hennys were bytterlye greuyd and layd no woorde, but hopyd to lee a tyme to be auengid. And whan thele checkyns were growyn bype they forloke this Wodehenne, and tournyd bnto ther own pecocke kynde, and the richeman toke not then lo greate hede of this Wodehenne as he had done, but luffirde her to lorape for her lyuyng amonge other hennes. And they were frelthly remembrid of the olde perlecucyon of this Wodehenne, & thought they wolde be auenged, and

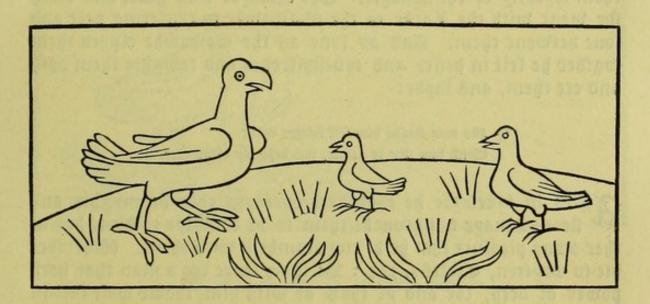
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therfore they wolde not luffre her to pyke with them. And whan the reuoluyd in her mynde the olde felycite and welth that the had be inne, and the mylery that the was come to, the wept & layde: Alas! alas! I have norylthed children & brought them bppe, and they have forlakyn me. But notwithstondinge the hennis wolde thewe no mercy to her, but layde on and all to bete her, and layde:

> The that is prosperows and hath the world at wyl, Dwith not to be cruell all other for to spyll.

THIS thulde euery wileman remembre whan he is in office, or in prosperite, and not to despile them that be bnder. for the tyme alwaye connyth, and ther comyth many chaungis as it is wrytten, Ecclefiaft. iii.: Al thinge hath tyme, and euery thinge bnder heupn is mutable in fpace. For ther is a tyme of prosperite and a tyme of aduerlite. Tyme ronnyth lyke a whele, in the which fome alcende and fome delcende, but they that be goynge bywarde shuld not delpile them that be cominge downwarde. For as it is layde, Ecclefia. bii.: Scorne thow no man that is in heupneffe. for God is an ouerleer that can make both highe and lowe. And alloo hit is wrytten, Ecclef. ri.: In the dayes of thy welth be not forgetfull of harmys, and especyall for chaunginge of tymes and allo of offices. for as Ifidore laith: Temperal power is faynte, frayle, and caduke. Who can fay and tell where be the kynges and princes, or the emperoures, where be the richemen, where be the myghty men, of the worlde. Berles, kynge of perle and Dede, mooft prowde and mooft myghty, which ouertournyd hylles and coueryd the fees, whan bppon a tyme he ftoode yn an highe place, and fawgh and behelde an infinite and innumerable multy= tude of people he wepppd fore. Remembringe that within an C. perps space after that, noon of them shulde be leupnge. And also whan he went agapne the Grekys with a thowthand thowthandes of men of armys, and with a 99. and CC. of thippes, feynge before him to greate an hofte, and remembringe of the chawnablenelle of tyme, and of the breuenelle of lyfe, and wherto all thynge chulde retourne, he was humplyate and made lowe in his owne mynde, and layde: Men call me a kynge, that am but a man of luche power and Arenath to bringe luche a multitude togider. But

fertaynly J faye myself, as trew is, that J am but duste and alihyn. Also whan the duke of Lotheringe laye in extremys, and was de= partinge from the world, he lokyd bppon his howses and castellys, and sayde: D good lorde, what auaylyth these temperall goodes. For J that have so many castellys and palacys, and have hadde power to gyue loggynge to so many men knowe not nowe whethir to goo, nor where J shal be lodgyd.



Df the Quayle and the Larke.

Dialogo Irrii.



PPDP a tyme the Quayle bethoughte her and fayde: The Gothawke is a great purlewar of my kynrede. But & if I myght be at peace with him, & haue his frendethippe and fauowr, I were then in greate furetye and at greate hartys eale. And therfore the callyd the Larke but her and spake

fayre to her, and fayde: Thow art worthy to be lawdyd, for thow art callyd alauda for thi wyldome. Therfore I defire the to goo to the Goshawke for me and get me his benyuolence, and fay to him: The Duayle recommendith her buto the obedyently as thy

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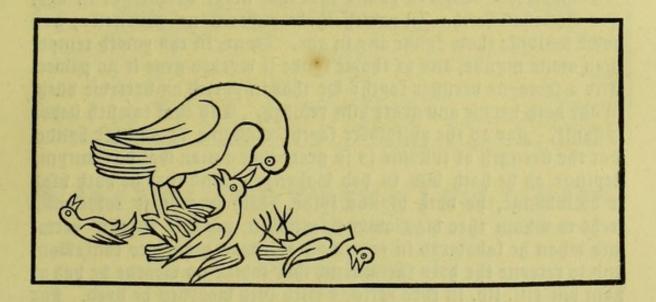
subjecte, and the hartely defireth to be knytte with the in amyte and fauowre, and to have sure & stable peace with the for evec, for the which cawse the sent me to the that J thuld geve a prouvd answer. The Larke went forth mekely, and reported these woordes to the Golthawke. The Golthawke was trowblyd greatlye with this message, and sayd to the Larke: This is an harde mater, and gre= uous to here. Peverthelesse J well that the her self come with the to my presence, and speke her own mowth for herselss. And whan the Larke had harde these woordes, the retourned and thewed them iogfully to the Duayle. The Duayle was glad, and forth the went with the Larke to the Golthawke to conferme pece and love betwene them. And as sone as the Gothawke elpyed them togider he fell in defire and concupiscens, and cawghte them both and ete them, and sayde:

¶ No man thulde him felf folowe make With him that is greate, but kepe his owne flate.

ARD in lykewyle he that hath enemyes that be myghty and Aronge maye not prouoke them to be frendlye to him, but at ther owne pleasure that he be not acombrid with them. Wherfore hit is wrytten, Ecclefia. riff .: Be thow farre fro a man that hath power of deth, for and pf thow be with him, thowe thalt fall in to his fnares. As a fable is tolde: That an alle bpon a tyme, for cawfe of folace, walkyd in a woode and met with a boore, and boldely falutyd him and fayde: Bayle, myn owne brodir. The boore hervnge that was mourd with ire, and thought to tere the alle on fmale pecys with his teth. But he refraynyd hym felf and lapd: I wolde all to rente the, but my noble teth delpile, and abhorre to towle and hatefull fletih as thyne is, and that auaplyth the thi lyfe. Herebye it is thewyd that he that is a foole owithe not to make japes and derylyons to hym that is wyce. Por he that is lowe and in pouertye to be to befye with him that is myghty and riche, for they that be pouer, and in lowe degre, may drede and fere to be oppreaded and to be punythed. Richemen & myghty drede not, but they be bolde, for they be but feelde punyfhed. Therfor the cocke answerde to the goshawke that demaundid of him this queftyon, and layd: What is the cawfe that pe drede men fomoche

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withe whom ye be brought bppe and dayly norythed, and we be bur= ome and come to ther hondes wylfully. Tell me, quod the Tocke, yf eugr thow fawe rr. Gothawkes in cone hows as is of bs. And for that we be to famylyer with them we be punythed fore dayly, and that causith bs to drede them and to fly from them for fere.



Df a byrde callyd Ison.



Dialogo lyriii.

SDN, as faith Brito, is a byrde of the kynde of a grype. But the is whyte and leffe than a grype, and most rauenows. This byrde in her yowth hadde doone greate myschefe, and solyn chekyns & trowblyd both men and byrdes. At last in her age the repentyd and was penytente and wyllynge to reftore that the had mystakyn, and to do penaunce, and to exercise dedys of mercye and lyue rightwyskye.

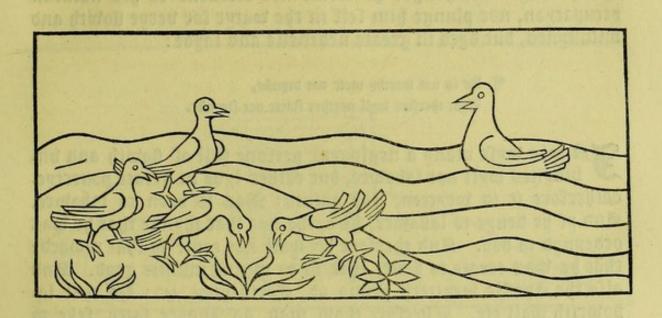
But foralmoche as the had mylpente her juuente, and was not accultomyd in vertue, the cowde noon occupye in age, wherfore the Aryuyd with her lelf & wolde fayne haue done goode dedys. But

elbiii Dialogues of Creatures Moralpled.

for cawle that the had no good beginnynge in yowthe the cowde haue no good endynge in age, and therfore the mowrnyd and layde:

> The that is yonge and to no bertewe applyeth, In age to amende him bad cultome dengeth.

THERFORE it aperith that it is expedyent to gadre vertewys and goode dedys in powth that they maye be fownde in age. for Ecclefiaft faith : In yowth thow gaderift no goodneffe; and howe thuldifte thow fynde any in age. Sone, in thy yowth tempte thyn owne mynde, and pf thowe fynde it wycked geue it no power. And a fertapne verüfier lapth: be that in powth no bertewe bath, in age both vertue and grace him refulith. And that cawlith badde cuftome. For as the philolofre layth: Cuftome is anothir kynde. For the Arenath of cultome is to arete that a man that do fomtyme flepinge as he hath blid to doo wakynge. And that he hath blyd to do lokynge, he doth blynde fylde. Wherfor it is tolde of a leche to whom ther was owyng, riii. lib. payable in thre peris, and whan he labowryd in extremys and was mouyd to confession, and to recevue the holy facrament, ther cowde no woorde be had of hym but riff. lib. in thre yeris, & with fuch woordes he dyed. For bad cuftome and ble falle juges and bocates be wonte to do moche hurte in ther domis and belpnelle, and otherwhile they ordir all thinge ful fymplye, in ther lafte endes, whan they have mooft nede of wyldome. Wherfore bppon a tyme whan the facramente was browght to a lykeman, and profird him to receyue, he layde: Let it be jugid firft yf] be worthy to recepue hit or not. And they that ftoode bye, layde in thys maner: Power iugemente is notte approupd, for pe haue notte fuffpepente power of iuftife to iuge me by any cawfe ryghtfully. An other there was alloo whyche labowryd towarde hys endynge. And whan he was warnyd by his frendes to recepue the hooly facramente he defpred space lenger, and they wolde noon graunte dim. For they lawe wele that dethe came falte on, and he for cuftome of apelys that he had bled before. apelyd that fame tyme from the opyn greef of that fame infirmpte. But his apele preuayld him nothinge.



Df a byrde callyde Mergus in Laten, in Englysch a Dyuedopper.

Dialogo lyriiii.



ERGUS, as faith Brito, is fayde of drown= ynge, for it is a byrde whiche fekyth her mete in the watyr, and is alwaye dyuynge, and therfore fome folkys cal her a Dyue= dopper or a Doppethyk. This Mergus waryd bulufty and neglygente, and fayd in

his owne mynd: What doo J, wretche. Emonge all byrdes ther is not oone that lekythe her mete with fo greate labowre as J doo. for all the longe daye J drowne my felf in the pyttes and watyrs to have my lyuynge, and parauenture at lake J thall perylth and be destroyde. It is bettyr for me to goo to other byrdes that be my felowes & to feke my mete with them, and than thal J not be in suche iubardye, nor ete my brede in labowre and forowe as J do. But J thal fare moche bettyr with less labowre. And whan he was flowyn to the feelde and fawghte his foode with other byrdes, he cowde fynde no mete that fauowrid in his mouth, and fo he was pallyngly leene & hongrie dayly. And notwithstondinge for all

that penuryte and hongre he wolde not retourne to his naturall occupacyon, nor plunge him felf in the watyr for verye flowth and bnluftynes, but dyed in greate nedenesse and fayde:

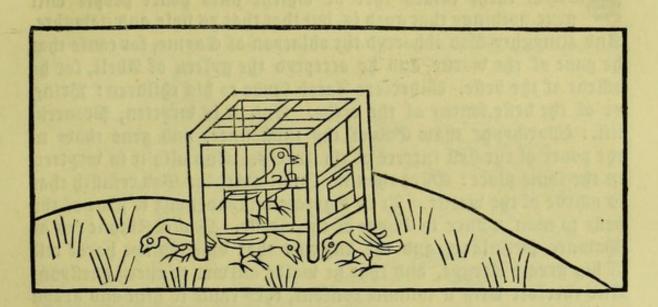
> ¶ he is not worthy mete nor drynke, That therfore wyll neyther fwete nor fwynke.

JR lyke wyle many a neglygent persone full of dowth and bn= luftynes wyll not labowre, but rather lybe in greate pouertye. Wherfore it is wrytten, Job quinto: Man is born to labowre. And yf he denve to labowre, he dothe not that thynge that he was ordepnyd to doo. And therfore he thall not come to that rewarde that he was create to haue, that is to meane infinite good. And allo the Apostle wrytteth primo ad, Corinthios. ir.: he that la= bowrith thall ete. Therfore thow man, as Judore Caith, feke to the a prophetable occupacion, by the which thi mynde maye be oc= cupied. For it is full mery and holfome both for the body and fowle to have moderate labowre. Ther was a wydow the wich refulyd to be beryed in a Imocke that was geuyn her, and layde: I wyll be buryed in that myn owne hondes made, and not other mennys. It is redde in Aitis Patrum : That abbot Arlenge, in his begynnynge, was greatlye magnyfied in the emperowres palace: but aftyrwarde he was an herempte moft perfighte. And whan fertayn perfones alkyd of him wher in his truft was mooft, he answerde and sayde: In this that I have exchemyd ryotte and compenye, and haue Cpoke but lytell. But moft princypallye I am glad and reiopce that I haue labowrid with myn owne hondes, & put no man to charge for my cawfe.



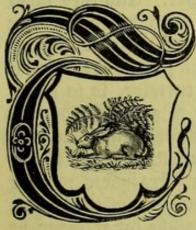
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Df a Carduell in his cage.

Dialogo lppb.



HER is a byrde namyd Carduellus, which is a byrde of fonge, and was inclosed in a cage in a rychemannys place and deyntely fed, for thys worthy man had greate pleafure to here hys fonge. And for that cawle he was plentyouflye feruyd dayly, both of mete and drinke, and caryd nothinge for them that were nedye. And within a thorte space ther fell great hongre, and many pore byrdes were fore punythed with hongre and

colde, for it happyd in the feruente winter lealon. And therfore they went to this Carduell, and alkyd his almyste. But he gaue them none but the fragmentys and leuynges of his table, and luche as he wolde not ete him felf. The fely byrdes gladlye toke chat was geuyn them and made no refule; but ete it meryly and layde:

> ¶ Mete that is not comparable to elys and congre, Calgli lerue right wele to them that hath hongre.

SOME luche tolkes ther be whiche buto pouer people will geue nothinge that good is, but that that ys byle and nawghte. And almyghty God abhorryd the oblacyon of Cayme, for caufe that he gaue of the worfte, and he accepted the guftes of Abell, for he offirde of the befte. Wherfore Jacob Capbe to his children : Bring ye of the beste frutes of the erthe. And it is wrytten, prouerb. iiii.: Morthyppe thow God of thy fubstaunce, and geue thow to the pouer of the first increce of thi frutes. And allo it is wrytten in the fame place: Offre thou no fmall gyft, for God refulith that is offirde of the worfte. It is a greate bukyndeneffe to geue of the befte to man, & offre to Godde of the worfte. Daffir Alagne red at Mownte Peaulane, and the knyates that dwellyd bye harde tell of his greate cleraye, and that he wolde answer to euery queftyon. And therfore with a comune confent, they came to him and alkyd of him what was the gretteft curtelye that cowde be. To whom he layde: To gyue, and to be lyberall. And whan they underftode his answere, they affermyd hit, and consentud therto. And he bad them take ther cownfell togidir and tell hym which was the gretteft chorlysignes that cowde be amonge all other. And they layde ther hedis togider, and cowde not accorde. And whan he fame that, he rebukyd them and fapde: I my felf fet powe in the way by the which ye myght wele haue knowyn the playne folucyon of my queftyon. For lyke as gebynge is mofte curtelye, to is takyn awaye most chorlyfines, for it is contrary to gyfte. Therfore pe that continually take awaye pore mennis goodes, and geue bnto Bod that is nothinge or lyttell worth, ve be molte chorlelplith and mooft bnkynde. As it is layde: It is more gracyows to geue than to take. In Beftis Romanorum it is wrytten of the lybera= lpte of Tyte, the emperowre, that on a tyme as he fat at foper he remembryd that he had geuen nothinge that dage. Wherfore he wept and lapde: D frendes, this dape haue I loft, for I haue geupn nothinge this dave.



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Df an unclene byrde callyd Juis and of the Poticarye.

Dialogo lyrbi.



D Papye layth, Juys is a byrde of Egypte, and aftyr the lawe hit is the most buclene byrde that is. For she is fedde with dede careyne, nyghe the fee bankys or floodis, and she purgith her felf with her byll, and alfoo she eteth the eggis of ferpentys. A Pote= carye toke this buclene byrde, and wolde haue purysted her, that she myght haue bene lawfully meteable. And he

put her in to his potecarye thoppe, that the thulde smell swete, and be pourgyd with medecynes, but al that sauowryd not with her, while the was there, but rather the couetyd flynkynge careyne. Wher fore the wolde not abyde, but wente her waye. For her apetite was not to tarye wher clennes and swettenesse was, and

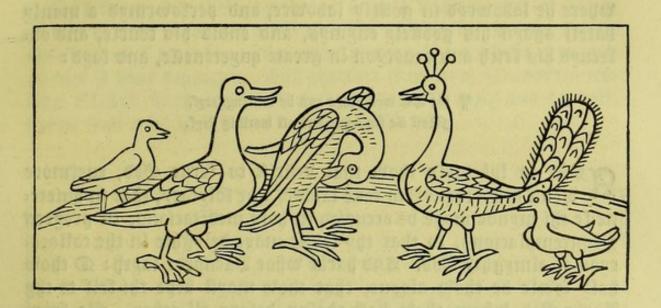
therfore the endyd the relidewe of her lyfe in filthede and corrup= cyon as the had before blyd, and layde thus:

> T Suche mete as lauowrith to me that wil I haue, Df potecary spyces I wyll neuer noone craue.

D faryth manyon that be vnclene both in bodye and mynde, and coffomably excercyfed in the fowl fynnes of lechery and couetyle: for they lauowre nor defire noon other thing. And pf they be but a thorte fpace withdrawen from fuch flefchlpe and worldely delectacyons, they be foone retournyd to ther fynnes agayne as a dogge to his bomyte. Therfore faynte Jerome faith: We be him that in lechery dyethe, and woo be to him that in his lafte ende makythe an ende of his ftynkynge lechery. A fable is told that Sarcho, bppon a tyme, came owte of a donghyll and flewe in to the feelde, and was all the daye emonge the flowres of almondes, of lylyes, and of rooles, and at nyghte when he came home he fownd his lemman in the donghepe. Wherfore with greate loye and affeccyon he lepte in and fayde: The fwete fanowres and precyows flowres of the felde be nothinge in refpete of this delectable place. And too he endyd hys lyfe in ftynkynge lechery and corrupcyon where in he had mooft delyghte.



berg tohtle the woo there, but reciper 200 courses implyinge eaternal. Begger fore the bolice nor abylightinge meane her more. Her her



DE the folitary Pellican. Dialogo lrrvii.



ELLICAPUS, as saith Papye, is no great byrde, and he delyteth to dwel in wildernes. Upon a tyme a ducke & a gandre made a great sooper to thewhich they defired to come al maner of tame fowles. And moreouer for to worthippe the sowpere they wente in to wylder.

necke, and brought with them the Pellycan to the same sowpere. And whan sowpere was done, all tame byrdes prayde the Pellycan to dwell withe them emonge people, and no lenger to dwelle in deserte in the large wildernecke lyke a pylgrym, nor to suffre so greate tharpenecke and penurite. The Pellycan was bite and ouercom with the fayre wordes and desires of the tame byrdes, and taryed fyll with them a sertayne season, and had royall chere and faryd delycatelye euery daye. But whan he thulde praye and be in contemplacyon and redynge of holy scrypture he cowde not be quyete, for the noyse and chaterynge that the byrdes made. Por he cowde not lyue soberlye as he had before blyd, for greate habowndance of mete and drinke. Wherfore he conceyued an inwarde remembraunce of his sowle helth, and as sone as he had

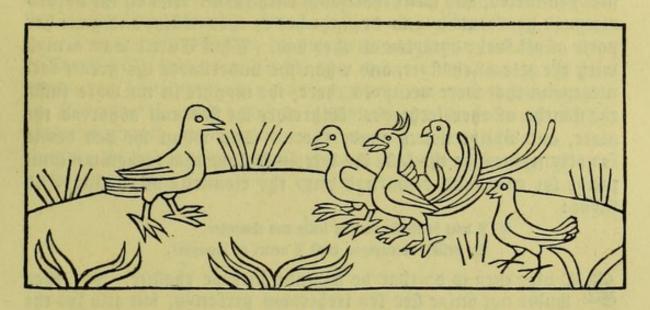
oportunyte he retournyd in to wyldernesse and in to secrete place where he labowryd in gostely labowre, and perfowrmyd a manly batell agayn his goostely enymys, and endid his course, and obsecure his feith and deuocyon in greate quyetenesse, and sayd:

> ¶ the that wyll praye and be contemplatyf, Mot fle fro nogle and all worldly firgf.

APD in lykewyle thow that defirift to lerue God, euermore A whan tyme requyreth take laylar, & be folytary, that in quiete= nelle thi mynde maye be occupied in holy meditacions, in prayers & contemplacions, fo that thy fowle maye delyghte in the collocacyon of almyghty God. And harke what Barnarde lapth: D thow holy lowle be thow aloone, that thow may a kepe thi felf to thy Lorde God, whom thow halt cholyn before all other. fle from the loue of thinges create, if thow defire to be loupd of him that is Creator and Maker of all thinge. fle the worlde, if thou wylte be clene, for Augustyn Cayth : If thou be clene, thow delytelte not in worldelye thinges. Abbot Arleny, as it is red in Uitis Patrum, praid and lapde: Lorde lede me in to the wave of helth euerlaftinge. And ther came a boyce to him and fayde: fle fro badde compeny, be ftyll and occupye no bayne fpeche & refte in berteme. and thow halte be laugd. he that atteth in folytude, and reftith, is delyueryd from threfolde parell, that is to fage of herynge, of fight, and of fpeche. A folytary perfone wente in to wilderneffe. clothyd in a lynnen lacke, and had no mo clothis. And whan he had walked by the space of thre dayes he wente bp on a greate roche of ftone, and fownde bnder hit greate plentye of grene herbys. and a man fedynge lyke a beafte, and he went down pryuelye and made him a ferde. And he beynge nakyd fled, for he was thamefafte to abyde the fight of man, but fcantly he myghte efcape. And the other folowyd hym and cryed : Tary and abyde for I folowe the for the loue of God. And the other and werde and lapde: And I fle for his loue. Then he that was clothid threwe awaye his clothes and folowyd him; and whan the other fawe that, he abode him and lavd: Dowe thow halt calle from the thy worldely clothing, I haue tarped for the. To whom he lapde: fader, tell me fome goode woorde wherby I may be faugd. And he anfwerde,

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faynge: fle from woldly people, and be ftyll of speche, and thow thalt be sauyd, for these be the principall beginninges of helth. for ther, as is people, is moch trowble. Wherfore Seneca sayth: As oftyn as I have bene in greate compeny, I have bene trowblyd or ever I have departyd. And therfore it is sayd, Trenorum ter: tio: Bleffyd be that man that thall fitte solytaryly and be ftyll, for he thall lyste him self above him self.



Df the chaste Turtyll.

Dialogo lyrviii.



LEPE and most chaste is the Turtyl amonge all othir byrdes. For whyle the dwellythe with her hulbonde, the lougth neuer noon other. And yf he dye, the neuer takith mo hulbondis nor makes. And aftir his deth the euer drinketh trowblyd water, and littith neuer aftyr bpon grene tre nor bowgh. Ther was fomtyme a Turtyll that was a wydowe, for her hulbonde was

decessod. Wherfor the was greatly heuy and wolde neuer walke abrode, nor take confolacyon. But in greate merowre and lamen=

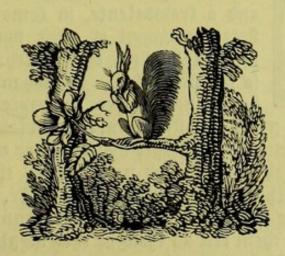
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tacyon the contynupd, and ledde a beray clene and chafte lyfe. And all other byrdes were compassionable buto her, confyderinge that the was lyklye to pervit for the greate and continuall heuvneffe that the made. Wherfore they flewe togider to her and fayd: Sifter, why confume pe powre felf thus with heupneffe and forowe: come and be mery with bs a while, for we in the most glad wife that we can, intende to cherilih powe & lodge powe, and doo powe comforte. And the Turtill, kniwinge ther good wolles, was fomdele comforted, and went charitably with them. And all the byrdes recepupd her frendely and brought her to ther neftis, and gaue her parte of all suche bytayles as they had. This Turtil was armyd with the sele of chaftyte, and whan the buderftoode the greate fornicacyons that were occupyed there, the myghte in no wyle luffir the ftenche of ther lecherpe. Wherfore the fled and abhorryd the place, and wyllyd not to abyde there. And whan the had doone foo oftyntymes, at the lafte the btterly forfoke that lecherows compenye for euer, and retournyd bnto the clenneffe of chaffite, and fapde:

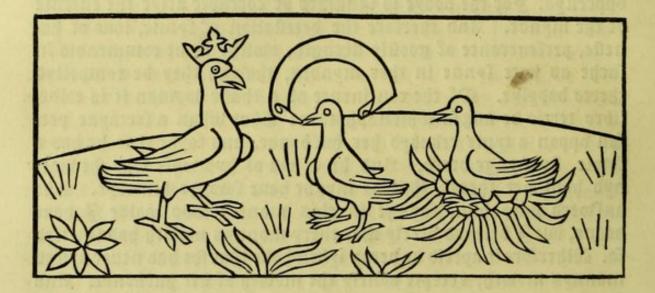
¶ I will be chake both in body and thoughte, To flessly corrupcyon wyll I neuer be broughte.

So owe they to do that be bownde to kepe chastite. For they shulde not onlye flee fro lecherows personys, but also fro the howfis of them, for the abompnacyon and ftenche of lecherpe. for ther is nothing more Aynkynge and hatefull then the Atenche of lecherve, and fleffhly lufte with pollucyons. And therfore Bernarde faith: The apetyte of lechery is full of thowght, a dede of abomy= nacyon and bnclenneffe. The ende ps thame and greate heup: nelle. Ambrole tellyth, lybro tercyo de birginitate : Df a moder and her doughters that kylled eche othir, and ledynge lyke a daunce, they lepte all togider in to a greate watyr and drownyd them felf, for cawfe they wolde not be rebukyd of ther neybowris of ther byolacyon. And faynte Augustyn tellyth a lyke tale in his boke de Civitate Dei, of Lucrece, whiche whan the was byolently oppreadyd of the kynges tonne Tarquynye, the inducyd her frendes to be benged. And aftyrward the was lyke and impacyent of that lame Cynne that was comptted with her, and kyllyd her felf. Though the fulde not to haue done, as taynt Auguftyne faith : for berplye no creature owithe to de her felf for to efchewe the lechery of

an other. For the can not be defilyd with the fawte of eny other perfon, perfeueringe in a chafte purpofe, thoughe the be byolentlye opprellpd. for the bodye is landified or corrupte aftyr the entente of the mynde. And therfore the deteftation of fynne, loue of ho= nefte, perseuerance of gooffly frength, owithe to be commendid in fuche as hate fynne in ther myndes, thowgh they be compellyd therto bodylye. Dt the continence of a chafte woman it is tolde, libro tercio de nuges Philosophorum : That whan a fertapne perfon bypon a tyme rebukyd her hulbonde, and layde that he had a towle, ftynkynge breth. And he alkyd of hys wyle why the warnpd hom not therof, that he moght haue lowght remedve. She answerd bnto him, laynge in this maner: Soo wolde I haue doone, but I beleupd berely that every mannys mowth had fmellyd to. Wherfore it aperid be beray lykelphode that the had never kyflyd mannys mowth, excepte conely the mowth of her hulbonde. And therfore the had wende that all mennis mowthis had fauerid lyke bnto his mouth.



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De the theursch Partrych.

Dialogo Irrir.



ERDIF berith her name of the boyce. Am= brole and Judore laye that it is a lubtyll byrde and a frawdelente, in lomoche that the wyll fiele the eggys of othir byrdes and norylth them, and bringe them forth. But her frawde is not proueable. For whan the chekins that the had hatchid here the boyce of ther owne mo=

dyr, by ther own naturall instinctyon, they forsake her that brought them bype and retourne buto ther owne modyr that gendrid them. And this Partrich makyth her neste emong thicke bulkhis and thornis, and leyth her eggis in the bare duste. And whan any man comyth bye wher her nestis be, the hennys of them come owte, and shewe them self as thoughe they myght not go nor sye. And as thei myght sone be takyn, and they goo euer the lenger the sowlyer, and by this sotylte they targe them that thei mete, tyll that they bringe them farre from ther ness. Uppon a tyme ther was a falle Partryche that stale the eggis of an other byrde in her absence. And whan she that had bene absente was retournyd

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home to her own nefte and fownde not her eggis the made greate forow, and fowght all abowte with a full heup chere for them. But at the lafte withe greate labowre and ftodye the fownde both the egges and the theef that fale them, & immediatly the thewyd the mater buto the juge; and he cytyd the theef, and examyned the mater fuhtellye. But he cowd not come to the knowledge of the trowth, for the theef denyed it btterly. And the iuge cowde not gpue diffinptif lentence of death, for ther was no wptneffe. And the that was acculatrix layde to the inge: Thow owyfte to tourment him and to compell him to thew the trowth. To whom the iuge answerde & lapd: Thow owyste to proue that thowe halte fapd, that mi jugement maye be rightfull, or ellys I thall punplike the with her. But whan noo proof cowde be made of the matere, the juge had fulpecepon and commandid them both to be greuoully punythed, and emonge ther paynes exampnyd of the mater. And the theef made oppn confellyon, both of that mpf= cheuows dede and many othir that he had done before that tyme. Wherfore the juge commaundid the theef to be hangid withowt lengar tarpinge, and lapde:

¶ the that flelyth, and allo acculith, By greate lotylte him felf exculith.

THERFORE begyn thow firste at thi lelf, and reuollue in thyn owne mynde, and thinke what thow arte thi lelf that accussed an othir, and whedir thow be not reproueable of that lame worde or dede. For it is wrytten ad Romanos lecundo: O thow man that iugiste, thow arte not ercusyd, for in that lame fawte that thow iugiste an othir, thow dampnest thyself, for thow commytryste the lame crymes that thow iugiste. Therfore thow that techiste an othyr, techyst not thy self. Thow stelyste, and rebukyst theft. Thow doyste lecherye, and byddest contrarye. Wherfor Caton sayth: Do thow not that thinge, that thow art wond to blame, for it is rebukefull to a doctoure that doth the same. Uppon a tyme ther was a tyraunte gaue iugement that a theef shulde be hangyd, and a philosofre that was there present, and harde it, lawghyd. And he was alkyd of the tyraunt why he lawghyd, and he answerde and sayde: For great theuys iuge stelle. And saynte

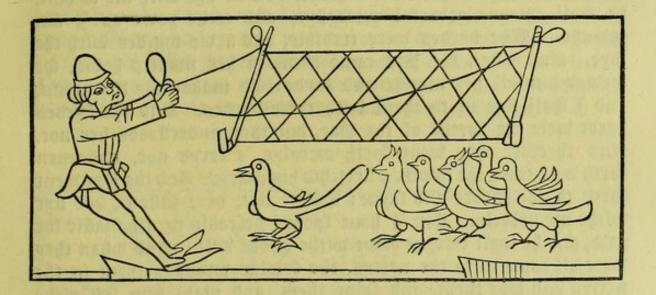
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Augustyn de Ciuitate Dei, libro primo. capit. quarto, bringeth in an example of Alexander and Dyonyde, a pirate, that whan he was take, & Alexander alkyd him why he enforcyd the fee, he answerde and layde: By fre presumpeyon as thowe doyst all the worlde. But for cawfe that I occupye but with a fmall naupe I am callyd a theef, and thow namyd an emperowre; for thow occupielt with a grete mayne. If Alexander were takyn aloone, he were a theef. If moche people were attendaunt to my requelte. Dyonydes thulde be nampd an emperowre. Lacke of goodes cawath my badde name, and intolerable pryde, and infacyable couetyle, make the a theef. If fortune chaungyd, I myghte for: tune be thy bettyr, and thou that arte nowe more fortunable, myghtelte happe to be worle than I am. Alexander meruaplyd areatelye of the constauncie and ftedfastnelle of this Dionidys, and fayd to him: I thall make a preef, if thow wylte do bettyr in tyme comynge. for I mall chaunge thi fortune, that from hentforth thy manhode thall be alowyd with thy good maners. And cawlyd him to be alcribid bnto his knyghtes, that he myght lawfully doo knyghtelpt ferupce, and lyue there bye euer aftyr duringe all his lpfe.



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De the Pye and other byrdes.

Dialogo Irrr.



HERE is a byrde namyd Pica, the whiche is the mook lubtyll, as laith Plinyus, and baryed withe colowris of blacke and whyte. There was fomtyme a wylye Pye that dwellyd with a byrder, and cowde speke bothe Englisth and Lateyne, wherfore the fowler cherysched her wele, and maynteynyd her greatlye. And the Pye was not bnremembrid of the benefytes of her kepere, and thowght to rewarde him, and flewe forth to other

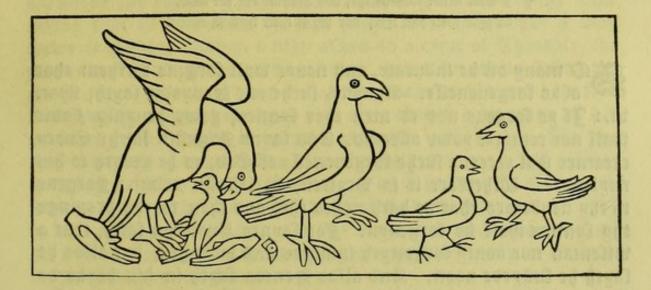
chateringe birdes and fat with them famylyerly, and spake mannys speche. These byrdes were very glad, and reioycyd gretely to here her, and they had greate affectyon to lern to sangle and speke as the dyd. Wherfore they callyd the Pye to them, and sayde to her all with oon voyce: We praye and beseche the to teche bs to speke as thow spekyste, and we thall rewarde the to thi plea-

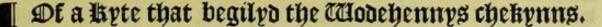
fure. To whom the Pye answerde and layde: I can apue pow no full answer buto the tyme that I have spoke with my mastir that tawght me. Peuerthelelle if it pleale yow to flye with me to him, he thall recepue pow ful curtevape, and teche powe as I am tawghte. The byrdes were credible, and flewe togider with the pye. And whan the pye came home to her maltirs hows, the hewyd him all her mynde and tayde: Go make redy thy nettis. and I thall five in to them with thele byrdes. And the byrdes harde wele the fpeche of the Ppe, but they underftoode her not. And therfore they went forth merplye, & feryd not, and euen forth with came the fowler & fretchid his nettys. And the Pye went forth to the byrdes and layde: Dowte not, dere lufters, but flye withe me boldely. for I haue fpokyn peleably to my maftir for pow, and he wyll recepue powe withe goode will. And whan thep were all come in to the nettys, the fowlar wrappyd them in the nettys and toke them, and folde them, and made him felf riche and fapde:

> ¶ To them that thow cantle not bndertionde, Seue thow no credence on fe, nor on londe.

APD to we owe to be ware of credence geuynge to luche as fpeke to bs fubtellye, and be fophemys. For it is fayde, Prouerb, rrir.: A man that speketh to his frende with flatering and fayned woordes, Arecchid owte a nette before his fete to kache him. And in the fame place it is fayde: A falle flaterer is lyke a fnare to an innocente. Wherfore on a tyme a ryatowre fayde to his felows, whan he lawe a pouer man bere a lambe to the markette to fell: Will ve haue the lambe that he berith to markette. And they layde: De withe good wyll. And he ordeynyd his felows to ftonde in dyuerle placis as the poreman fulde come, and euery of them thulde alke if he wolde fell the dogge that he bare. And whan the firft had alkyd hym, he answerde and layde: It is not a dogge, but a lambe. And whan thei had met with hym all and alkyd fo, the fymple man beleuyd that the lambe was a dogge, and to let them haue it for lytel or nowghte. And in lykewyle many on beleue enery thinge that is tolde them, which is greate parell. Wherfore it is layde, Ecclel. rir .: Beleue thow not euery woorde. But in euery dede, the pollibilite and the end, is to be dowbtyd.

As it is tolde in fable: That byon a tyme myce made a councell, and there it was concluded that thei wolde ordeene a bell and it shulde be hanged abowte the cattis necke, that the myce myght here whan she came, and slee and hyde them celf. There was emong them a mows that was beray wyttye, and cayde: I put cale that the bell be made who shall hange it abowt the cattis necke. And ther was not oon that durst take it bypon him. And loo they let fall ther purpole, for cawle they cowde not perfourme it.





Dialogo Irrri.



JLUIUS a Kyte, as fayth Jüdore, is a byrde nyghe as greate as an egle, thath cleys, fete, and byll lyke a gothawke, but they be crokyd and notte ryghte, and he hath wynges lyke a gothawke. And he is but weke in strength, and not beray fwyfte.

And he rauenoullye awaytith to lle smale chekyns, and oftyn tymes he ys abowte fleshamyls and ther as careyne is. And as Plynius saith: The Kyte is bolde in smale thinges, & ferefull in grete thinges, and the sperhawke put hym to flyghte, thowgh he be dow=

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ble fo greate as he. Thys Kyte cruelly cawghte the chekyns of a Modehenne, Eete them. Mherfore Drnir, ther moder, was fore greuyd and brent inwardely for impacyence, and neuer wolde spare the Kyte aftyr, but euer enuyed her, and sawghte to be auenged with all her power. And aftyrwarde the Kyte repentyd him and was compunde, and afkyd forgyuenesse both by him self and by messengers of the greate mourdre that he had done. But this Dr= nir was indurate in malyce, and wolde not be mercyfull nor graunte hym forgeuenesse, and sayde:

> ¶ J thall neuer forgeue the, and graunte the ful refte, Whyle thou hast lyfe, nor whan thou lyest in cheste.

SD many on be inducate, and neugr wyll forgeue to them that alke forgeuenelle. Agayne, luche our Saupowr lapth, Mat. bi.: If pe forgeue not to men ther fynnes, powr heupnly fadir thall not remptte powr offencis. And favnt Auguftin faith: Euerp creature thal recevue fuche forgeueneffe of God, as he geupth to his neybowre. Mherfore it is wrytten, Ecclefiafti. rrbiii.: Forgeue to thy neybowre that he hath noved the, and then to the prayinge thy fynnes thall be forgeuyn. For faynte Augustyn laith, that a wifeman not oonly forgettyth iniuryes and wronges, but alloo he layth he luffyrde noon. And alloo Seneca layth in his booke de Quattuor Ulirtutibus, makynge inquificyon of the constancye of a wileman: If a wyleman be imptten, what thall he doo. De anfwerde and fayde: What dyd Caton, whan he was fmytten on the mowth, he graunted not, nor he benged not the wronge, & he not only forgaue, but fayd he had no hurt, that him thought most honest laynge that he cowd. Seneca layth, in the lame boke lpeking of Tre, & tellith of Socrate, that as he went by the cite, & was Impt= ten with a great buffet, he lapd nothing ellps but that it was an heup cace, that men knew not when they shulde do on helmettis on ther hedis, & whan thei fuld not. Allo in the fame boke it is tolde of Diogene the philolofre, that whan he had talkpd with oon was nampd Lentulus, and this Lentulus was moupd with ice, & Cpet in the face of the philosofer, he pacpently suffirde him and wppid his face, and layde to him thus: D Lentule, I thal bere witnedle that all they be deceyned that laye thow hafte no mowth. And

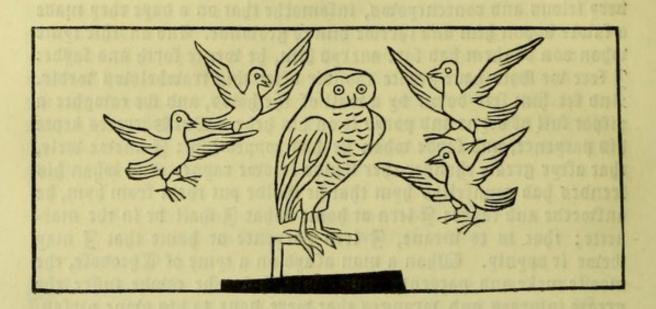
Seneca allo tellyth that Socrates had two wyuys, thewhich were bery felous and contenerows, infomoche that on a daye they made a fawte bppon him and threwe him to grownde. And anothir tyme whan oon of them had fore aueryd him, he wente forth and fayde: I fere we thall haue greate thondir after this trowhelows wedir. And let him felf down by a wall of the hows, and the cawghte a pilpot full of bryne and poryd it on his hede. But Socrates kepte his pacyence, and layde whan he had wyped him: I knewe wele, that aftyr greate thonder ther fulde folowe rayne. And whan his frendes had counfellyd hym that he chulde put them from hym, he answerde and fayde: I lern at home what I thall be in the markette; that is to meane, I lern pacyence at home that I may theme it opynly. Whan a man alkyd on a tyme of Theodole, the moofte meke and pacyente emperowre, howe he cowde fuffre the areate iniuryes and wronges that were done to his owne perfon, and howe he myght here hym felt the rebukeful woordes of his enymyes, and benged it not, he answerde and fayde: Idle doo thus for cawle that we wolde fayne bryng dede men to lyf. That is to laye, wycked men to vertewe. For it is but a Imall dede to fle men that be leuynge. For the Imalefte beftis that bere lyf may do that as loppes & Cpidirs; and allo benymous lerpentis may lone fle a man, but it is a great thinge, & pollible conly to God, to reple them that be dede.



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Df the Dwle that wolde have lordhippe of all wylde fowles.

Dialogo lyrrii.



S fayth Jüdore: Bubo is callyd foo of the fownde of the boyce. And it is callyd an Owle after owr Englysth tongue, and it is a pasynge cruell byrde, and greatly loodid with fedyrs, & full of slowth and feble to flye. And ther is an awtowre that spekyth of her and sayth: The Owle soupith

bype the douys eggis, and hurtyth and cachith myce, and the lurkyth in chirches and drinketh the oyle of the lampe, and defilith it with her donge. And whan the is impugnyd of other byrdes that loue day lyghte the fitteth and defendith herfelf with her cleys, and by nyghte the wandrith and flyeth abowt, and in the daye tyme the hydeth herfelf in hoolys of wallys. With this byrde many other byrdes be taken that flye abowt her, and robbe her of her feddirs. For all they hate her and be enemyes but her, and therfore thefe byrders take all manner of byrdes with the Dwle. Plinius faith that the tayle comyth first fro the egge. This Dwle is a nyght byrde, most fowle and hatefull among all other byrdes, and ther be berfis of

difference betwene Bubo bouis for an owle, and hic Bufo bufonis for a Toode. Merle: Anodpows byrde is Bubo the owl, but buto is a beaft mooft fowle. Uppon a tyme whan all byrdes had made a grete conuocacyon, and after fowper they wente all to refte, feringe nothinge. The Dwle came forthe whan nyght was come and er= alted herfelf, and fayde: I am greatly rebukyd and fubduyd of all byrdes, and nothinge magnyfied as my nobleffe requyrith, but nowe I wyll exalte mylelt. For I wyll nowe with my frendes and kynimen lepe amonge theie other byrdes, and we mall flee and deftrope the grettefte and the rulers of them. And afterwarde I thall be duke and ruler of all wilde fowles and byrdes. Wherfore the callyd forth buto her the porphuryon and the nightcrowe, the backe, and the fwete, and alfo almaner of nyghtbyrdes. And thei all togider in bright harneys with greate firength entyrd in the nyght tyme bppon all other byrdes. Intendinge to flee the greate rulers, and by blurpacyon to have the dominyon of the cite; but all the other byrdes were wakyd fodenlye with the noyfe of ther harneys, & whan they elpyed the greate trealon, thei ran & caught harneys, and toke the tratours euerychone, & brought them all toaider falt fettyrde, and chapnyd to the Egle that he fhulde apue juge: ment oppon them. And whan the Egle knewe this mateer, he gaue this dredeful fentence agapne the tratowris: That euen forth withe they bulde be drawyn through the cite, and to be hangyd. And allo that the Dwle, and all her kynrede, ihulde haue perpetuall perfecucyon, and be taken for enymyes to all other byrdes. and to be banyliked from ther company for euer. And for this cawle after the fygmentys of fablys all other byrdes purlewe the Dwle, and crye owte bppon her. Wherfore in the daye tyme the dare in no wyle apere emonge them, but flepth al by the nyght, and lekyth her mete with great heupneffe and penurite, lapnge in this wple:

> ¶ he that ingll rguth thall have a fall, And he that betragth at latte perglib thall.

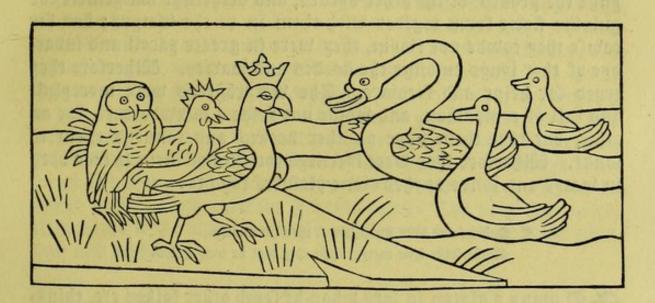
APD to in many a greate cite there is meanys made he prowde people and eugli disposyd to destroye them that be aboue, that they might have the rule. Therefor such people owith to be ware that they be not punyshed as was the Dwle. For it is wrytten,

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Ecclefi. bii.: Do thou noon eupli, & ther thall noon come to the: and offende thou not in greate multitude of the cite: nor be not to bely amonge the people. And allo it is wrytten, Prouer. rriiii.: he that thinkpth to doo iupll, that be called a foole. But he that walkyth lowlye, walkyth furelye. They that be greate & myghtpe, owith to be contente with ther worthipe, & not to blurpe lordefhip e rule byolently. for of all lordefbyppe the tyme is but forte, as it is layde, Eccle. r.: And he that wyll not bnderftonde this breuenelle of tyme nowe in this prefente lyfe thall fele great payne aftyr this lyfe, and it is wryten, Sapi. b.: What hath owr pryde profyted to bs. Dr what hath the booke of owr rychelle auaplyd bs. All this is fled and pallyd lyke a thodowe. And Malery tellith, li. biii.: That whan Anararchus, an eurle, had reported bnto Alexander that there were innumerable worldes, as Democritus had thewyd buto him before tyme. Alas, guod Alexander, I am but a wretche, for bnto this tyme haue I not obtayned oon hole worlde. And neuerthelelle within a forte whyle aftir he was in= cludyd, and layde in the space of b. foote. And therfore Quintus Curcyus tellith that oon layde bnto Alexander: Beware that whan thow complt to the heyaht of worthippe to the which thow labowrifte, lefte thou be takyn and ouerthrowen with the howes: that is to lave, with the parellys that longe buto worthyppe. A fertavne towldan motte noble amonge all othir, kynge Agareno: rum, aftprwarde that he remembrid that he fulde dye, he cawled his wyndynge thete to be takyn and put bppon a fpere lyke a baner. and to be preconpled and cryed abowte the cite. That of all his realme and richeffe, and trefowres, he mulde no more carpe withe him in tyme of his deth, but conly that fame thete to wrappe his body in. And therfore all transitorye and worldely worthyppe is lptell worth.



Irrri



Df the Londebyrdes and Materfowles.

Dialogo lypriii.



WE byrdes of the londe beholdinge waterbyrdes to take ther foode both in the watir and on the londe were fore trowblyd, and came all togider and fayde: We be begilyd and robbyd dayly of these Waterfowles: for they be faturate in the watirs. And aftirwarde whan they

haue wele eten, they come to the londe and take awaye owr leuinge, and deuowre it. And fo they callyd these Water: fowles forth before them, and sayde to them euen thus: We be greatlye kepte bare by the meanys of yowe, for atte yowr plea: sure ye be refreschid in the waters, and yit ye cannot be sufficyd. But after yowr sufficient saturation ye come to the londe and de: uowre owre leuynge. Do no more so, fro this tyme forthwarde. For, and ye do, we shall dryue yowe fro the londe, or ellys we shall make some of yowe wery of yowr lyuys. To whom the Water: byrdes answerde and sayde: Suffirs, ye speke bncurteyslye, rebuk: ynge bs for owre mete. But we praye yowe hartely that ye will bowchsawf to ete with bs of owre delicatis, for owr hartys shal

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be the meryer for yowre companye. And these Londebyrdes her: ynge the profirs of the other byrdes, and desyringe watyrmete for gulofite flewe forth togider with them in to the watyrs; but for cawle they cowde not swym, they were in greate parell and iubardye of ther lyuys emonge the floodes and wawes. Wherfore they cryed for helpe and socowre. The watyrbyrdes were mercyfull and full of compassion, and wolde not yelde a threwde turn for an othir, but toke them bppe on ther backes and conueyd them to londe. Altherfore they were lycencyd for euer of them to fede both in watyr and londe at ther owne plesure, saynge:

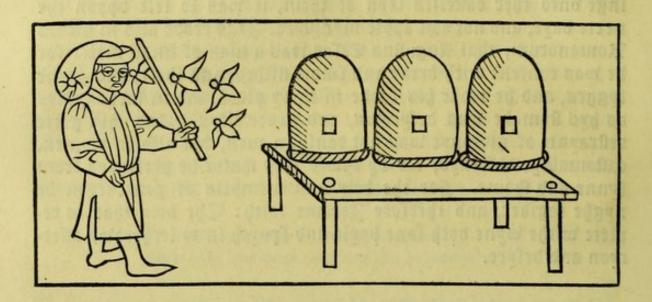
> ¶ Sobre folke dure moch lenger then glotenows ; Reke folke lyue merger than they that be inugdyows.

D many a glotyn is fory whan he feyth other folkes ete, think= inge that he thall neuer haue I nowgh, and that he thal lacke that is nedefull. But God is a good Lorde that made the worlde, and all thinge that is ther in, as it is wrytten, Act. rbii.: God hath geuyn to al thinge lyfe and infpiracyon, and all other thinges he hath orderned. Therfore Tryfostome faith: God geurth carnall benyfycys to fuche as be worthy, and allo bnworthye. Ther= fore we owe to be contente of that God lendyth to bs. For as Barnarde lavth: The mooft rauenows byrde is contente with the ayre. The wolf with the londe, the luce with the watyr. But a couctows man wolde robbe the erth, the avre and the watyr, and heupn allo, pf he myght for his infaciable defire. But princes in the olde tyme were not of that condicion, for in them was grete continence and reftraphte of glotonye, as fayth Migecius de re My= lytari, lib. i. Where he fpekyth of contynence of princes, and first of Alexander, he layth that walkinge in his journey with his agid feruauntis he bad to ete brede oftyn tymes withowte any other luftinaunce. And in the fame wile it is redde of Scypion Emplyan. And of Caton it is red that he was contente to drinke luche wyne as his leruauntis dranke, that were fhipmen & rowpd the thippe. And alloo of hanyball it is lavde, that he reftid not before nyght, and in the nyght tyme he blid to ryle, & in the twy= lyahte he went to lowper. And in that lame place hit is tolde of the marueplows abftinence of the hoofte bnder Marke Satprie, that

whan an apple tre, ladyd with applys, was in an orcharde adioyninge buto ther castelles seyn of them, it was so left bypon the nerte daye, and not oon apple mynyshed. It is redde also in Gestis Romanorum, that Augustus Cesar was a man of small mete: for he was content with brede and smale filses, and chese, and grene fygges, and he tooke his foode in euery place, and in suche tymes as hys somake was delyrows, and neuer ellys. And this grete restraynte of glotonye was not couly in men, but also in women, customablye observed, for by cawse they sulde be preserved from synne and shame. For the bely and membris of generacyon be nyghe togider, and therfore Jerome so further is replete withe wyne doth sone boyle and sputh in to lecherows affeccyon and delyre.



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Df the Chorle and the Beys. Dialogo Irrriiii.



PDP a tyme ther was a Chorle which cherysthed many Beys in an hyue, by the whiche he gate greate good, but neuerthelesse he had manye a paynfull townge of them whan he toke owte the combes. And it fortunyd bppon a tyme that he had a greuows strooke of a bee, which greuyd hym very sore. Wherfore he

was right angrye and thretenyd the Beys, and sayde in this wyle: I promyle yow by God Almyghty, that and ever ye stynge me more, I shall overthrowe yowe and dryve yowe away. To whom the Beys sayde: Thowe Chorle, thow arte gladde to gadre and receyve the prophetable swetness that comyth of bs, but thow arte loth to suffre any payne. Take paciently the bitterness, or ellys we wyll forsake the, and thou shalte never have more profite by bs. This Thorle within a sorte space after came agayne to his hyves, and toke owte the honycombes, and forth came a Bee & sunge hym sore, and thryst in his spere and gave hym a greate wounde. Wherfore he was woode, and in grete angre he overthrew all the

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hyues and destroyd them: and the Beys seynge the greate furyows ness of the Chorle, they forsoke him all at oonis, and came neuer more there. And so the Chorle was brought to greate pouerte, that was somtyme blyd to lyue prosperouslye. And when he remembrid the greate abayle and prosite that he had receybyd before season of the Beys, and the pouerte that he was fall inne, he bewaylyd his miserable state and sayde:

¶ he muste luffre both dileale and pagne, That to have auauntage is euer fagne.

RUT now in these deys ther be many such that desire to lyue efilpe and to be mery, and to haue worldley ioye, and aftpr: warde to regne with Cryfte in eternall blyffe. Manione feke Erpfte in delptes and pleasure. But as it is wrytten, Job. rrbiii .: be is not fownde emonge them that intende to lyue delycyoully. and aftir the bodyly pleasure. And therfore Jerome faith: be that woll leue after the doctrine of Cryfte, and aftyr the golpell, all his lyte thall be paynfull and lyke a martirdom. For Almyahty God ercludid not man owte of paradice to the entente that he mulde haue here an other paradice, as faith Bernarde. Wherfor it is redde in Mitis Patrum, that a broder of religion put a queftion to his abbotte and fayde : Why am J fo flowthfull, attinge in my cell. To whom he layd: for thou lawpft neuer the greate refte that we hope to come to. Por the great paynes of hell that we dreede: for and if thow woldift beholde them dyly= gently, and if thy cell were replete with woormys by to thy necke, thou woldift gladlye and wylfullye abyde amonge them withowte any flowth. Allo it is redde in Ulitis Patrum, that fertapne brebren of relygyon prayde and defyred an olde man that he mulde take his refte, and labowre not to tore. To whom he antwerde and Capde: Bredren, beleue me trulp. for Abraham thall repente hym whan he thall fee the greate gyftes and rewardis of Godde, that he hath no more labowrid and trauaylyd in gooffly trauayle. Alfo ther were an other tyme dyuers perfonys that fayde to a man of greate perfeccyon : howe arte thow contente in thy mynde here to fuffre fo grete labowre. And he anfwerde and fapde: All the tyme of my labowre that I fuffre here is not fufficient to be comparyd to one daye of the tourmentis whiche be ordepnyd to fynners in tyme compnge.

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Df a Lyon that fawghte with an Egle.

Dialogo Irrrb.



PPDP a tyme Leo, the kynge of wylde beakis, fawghte greuoully with the Egle, kynge of all byrdes. The Lyon hauynge on his lyde all maner of beakis, and they floode on the grownde redy enbatayllyd, and ther feldis pighte. The Egle truly with othir byrdes toke ther auauntage both on the grownde and on the treps, and

with dartys and tharpe arowys they fawght with the bealtis. A byrde callyd Gryfes comynge bye, and beholdinge this myscheef was very fory, and went vp to an hyll and ther abode, & wold not medle among them. The Lyon seynge that was fore aferde, & Capbe within him Celf: And if this Grofon take parte agavn me. I thall be ouercome. The Egle allo thought in her mynde; This Brpfon hath a taple & fete lpke a beafte. Wherfore I dowte that, e if he fortifie the bealtis, I thal not mowe dure. Therfor both the Lyon and the Egle Cente forth emballatowrs to the Bryfon to bnderftonde what he was, and why he late there. To whome the Bryton layde: I am a byrde and a beafte, but nepther b. nor 1k. here I fitte for loue & peace. For I loue no percyalte, nor rumowre. And whan he had geuen this answere, he was gracpoully recepuyd of all beaftis and byrdes. And fo this Grifon walkyd at his pleasure emonge them all, for he was not suspet to neyther partye, and whan he fawe oportunite he began to treate of peace, and for cawfe the partyes had no fulpecepon in hym they compromptted the mater frelp in to his hondes, & he gaue Centence that thei muld depart fro the feelde in all haft poluble, & no more to continewe warre, but dwell in peace for euer, and fapde:

> ¶ the that is willinge peace for to make, Muft be indifferent and no partie take.

APD thus every man thuld do among the bnpecible to let them at reft, that he may be the childe of God. Mat. b. faith: Bleffod be thei that be peuble, that caule peace to be amonge them that discorde: they that be callid children of God. Isaie, lii.: how godely be the fete of them that thew peace. And fo the fete of men bering difcorde be accurlyd. As Eccl. rrbiii.: The double tongid man and maker of Arife is accurad, for he hath troublid manyon that wold haue kept peace. It is red in Uit. pa. that on a tym ther was a gret ftrpf betwene an hethin & a Cryften, & cam togider with ther kynimen and frendes euyn redy to fighte, but Capnte Appollonpe prayde them to be in peace. But notwithftond= inge oon that was cheef cawfer of the difcorde and difcencyon, which was a curlyd man and myscheuows, lettyd the peace and Capde that he wolde neuer haue peace while he leupd. Then Capd the holy man: Be it as thou layft. For this daye thall noon be flayne excepte the, and thi Cepulchre fhall be congruente to thy deferuinge in the belves of all byrdes and beaffis. And fo it was in dede, for he was lone flapne in that lame fight and troden in the

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fonde, and there he laye all the nyghte. And in the morninge his frendes came to burye his bodye, and they fownde it all to torne and deuowrid of grypes, and of other wylde beakis.



Df the Lyon that wedyd twayne of his whelpis.

Dialogo Irrrbi.



T fortunyd uppon a tyme that the Lyon maryed twayne of his fonnis, and he gaue to euery of them a gret woode to ther mariage. But or euer he fente them from him he warnyd them of thre thinges, and fayde: Children, kepe ye my commaundmentis, and in especiall observe these thre thinges, and ye shall prospere and leve

merylye. First, loke that ye be in reste and peace withe them that be abowte yowe. The seconde, kepe ye well this wood which J haue geuyn to yowe, that beastis and catell maye multiply and increce ther in. And the thryd, sight neuer with the kynde of man in no wyle. The eldeste kept trulye these commaundementis of his fader, and increcyd in greate welth and richeste. The yonger troublyd fore with his servantes, and had neuer peace in his howfolde. Wherfor he ranne in to the wodes with grete furyous-

nes and cruelly kyllyd all the beaftis that were there, and mortely to tell he robbyd all the wode. And at a lapfer he went to fee his brodir, and whan he behplde him in welth, and hauinge greate aboundance of richelle he lapde: I am bnhapppe, for I lpue in grete penurite and trowble, and thow arte focounde and lyupft in greate peace and pleasure. To whom the older lapde: Thow hast not oblerupd my faders preceptis, & therfore thele incomodyteys bene fall bppon the; but I praye the to come with me in to the woodis, and le how I have keppyd and increcyd my faders goodes. And as they went togider ther came an hunter, and pighte by his nettys, for to catche of the beaftis. Then lapde the ponger Lyon to the elder: Seyfte thow not how yonder lytell man labowrith, and intendith to deftrope bs. The elder Lpon lapde: Knowpft not thowe that owre fader commaundid bs that we shulde not fighte with man in no wple. The ponger lapde: fpe on the wretch, wplt thow lefe thy nobleffe leonyne for bayne fablys, I my felf thal go plucke him on fmale pecys. And as he ran in greate hafte towarde man, and toke noon hede of the nettis, he fel amonge them, and was falte malihid and takyn and deftroped. The elder Lyon tournyd home agayne, and fayde with a full ladde mynde:

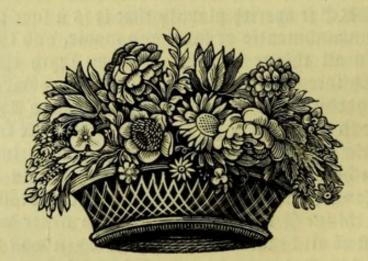
> The faders preceptis he that observith In greate survey him self conservith.

THERFORE it aperith playnly that it is a lure thing to kepe the commaundmentis of fadir and modir, and to be obedyent bnto them in all thinge that lefull is, as fayth the Aposle ad Colof. bi.: Children, be ye obedient in God to yowr genytowris, for that is rightfull. It is tolde in fablys that a Lyon was bedrede and laye in his bedde fyll, and myght not ryfe for age. But a whelpe of his which was bery firong, yonge and luftye, came to hym to bysite him in his fykenesse. To whom his fader fayde: Joye thow, fonne, and be merye, for almaner of beastis drede the. Sauf of oon thinge I warn the, fight thow neuer with man, for he is strengest of all beastis. This yonge Lyon was fore temptyd agayne man, and fauwghte him to fight with hym. And as he went he fownde two oren yowkyd togider bnder a iocke, and he askyyd of them and fayde: Be ye men? And they fayde: Paye, but

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we be fubdupd of man. This whelpe was euer the lenger the fferfar, and fonde an horfe faft chapnyd with iron and a favdyll bppon his backe, and to him he layde : Arte thow man whom I feke. And he antwerd and fayde: Paye; but he hath made me fafte. The Lpon meruaylyd & ran forth, & at the lafte he fownde an hulbonde man cleuynge a tre. To whom he fayde : Make the redy, for I wpll fight with the. And the man answerde: Let bs cleue this tre firfte, and after that we thall haue lapfer inough to fighte. And with these woordes the man made a greate clyfte in the tre with his are, and tawght the Lyon to putte in his cleps in to the clyfte, that it shulde the foner be clouvn a fonder. And whan he had put them in the man pluckyd owte his are, and the cleys of the Lyon were falte in the tre, and the man cryde owte for helpe of his nepbowris. To whole clamowre all men of the towne role bppe and ran owte, fome with fwerdes, fome with clubbys, and fome with fpetps to fle the Lyon. And he feynge him felf in fo greate iubardye for halte he lefte his cleys in the tre, and fcantlye cowde efcape withe a payre of blodye fete. And to with greate confulyon he tournyde home agayne bnto his fader, and comfermyd hys cown= fell: for he had prouvd hytte by experience.



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De the Tyrawnte the Bryfon.

Dialogo Irrrbii,



S Ilydore layth, Ethymologiarum rrii, Gryfes is a fedyrde byrde, and iiii. fotyd. And the kyndes of thele birdes be gendrid in Eperboray mowntis, that is Scithia Aliaticha, and he is lyke bnto an egle both in hede and in wyngis, and in all other partyes of his body, he is lemble:

able to a lyon. And he destroyeth both men & horss. And he putteth a smaragdyne stone in his neste agayne benymous beastes of the mownte. And he seyth and destroyeth all men that dwell nere him. This Bryson toke a greate prougnce to rule. But for his tyrannye and couetyle he commaundid thre thinges. first, that no man shulde be receyund ther, neyther to by nor sell. Secounde, that no maner of creature shulde come thedir from other contrays. The thryd, that noon of all his people shuld be so hardye to go to other contrays. And these thre commaundmentys were observed of his subjectis, and he leugd in delycis and pleasure and gadryd greate goodes, and no wonder. For what so euer that came to his possession he partyd with no man therof; but kepte it strayslye

to his owne propre ble. And bppon a tyme by the rightfull juge= mente of God, thondris, lyghtninges, & tempeftis deftroped all the contraye. The dwellers and comprouincyallys of that contrep ran all togider to the Gryfon, crying and faynge: Go we hens, that we dye not through honger. And he fent forth legates to other nacyons that were nexte adiopnaunte to him that thei fuld fende of ther goodes and graynes buto him, and fell them at ther owne pryce. To whom they answerde and layde: Thow woldift neuer fell to bs noon of thi goodes: nor now in thi nede we will noon fell to the. he fent agayne other medangers, delyringe them to come with marchaundile and to have fre pallage at ther pleasure. And thei answerde: Thow woldist neuer recepue bs before this tyme, nor nowe thou malt not. The thrid tyme he fent to them and prayde them to receyue him and his people, & not to forlake them in mylery and penurite. And they layde: Thowe camfte neuer to by tell nowe nede coartyth the, and ther= fore we thall not recepte the, but rather dryue the from bs, and if thow come to bs. And foo forfakyn of al people, in grete wretch= idnes, he dyed with all his nacyon and fayde:

> The that wyll not ferue, nor helpe at no nede, Shall oftyn be indygent and craue, and not spede.

THERFORE hit is good to be curteys and to recepue foraynes and ftraungers, and to ble marchaundile with other nacyons, and to departe the wordelye goodes with other, and let them ronne to comyn ble, for owr Sauyowre faith, Nat. bil.: All thinge that ye wyll other men do to yow, do ye the fame buto them. Thus hiddith the lawe and prophetis all. And Bafile faith: Be thow fuch to other men, as thowe defyreft to have them to the. It is red that whan Alerander went by the waye with his offe, and both he and all they were nygh lofte with thurfte, oon gaue to him a cuppe of fayre watir for a greate gyfte, and he commaundid hit to be powrid owte. For he wolde not drinke him felf, for cawfe he cowde not gyue parte to his knyghtes. But the couetows man faith contrary, Ecclefialfi. r.: I have fownde refte buto me, and I shall ete of myn own goodis alone. Suche couetowfe men shulde not be preferrid. Alberfore in the olde tyme fuche as louyd aua=

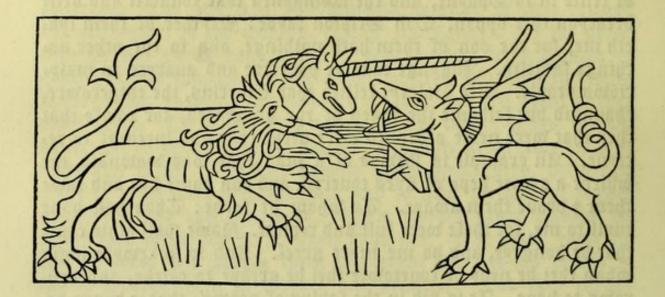
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rpce fulde not be preferryd agapne the compn wele, as Malery tellyth, libro ferto, that whan two confullis of Rome fulde haue be fente in to Spayne, and the Romaynes toke countell and deli= beracyon ther bopon, Don Scipion Capde: Depther of them lpketh me, for the oon of them hath nothinge, and to the other no= thinge fufficith. Jugynge equalye pouertye and auaryce in maly= ciows people. Allo Malerye tellith that Tiberius, the emperowre, chaungid but feldome the juges of the prouvnces, for cawfe that they that were newe ordepned were berye redy and intentyf to recepue. An example is thewyd of a man that was wowndid, the whiche a greate hepe of flyes coueryd, and oon came bye and lawe them & draue them awaye. To whom he fayde: Thou halt done eupli to me, for thele were full and replete. Powe thall othir come that be hongrye, and do me more greef. And in lykewyle iugis whan thei be nedy or couetowle thei be gredye to catche, and deli= rows to haue. It is red in the fablys of poetys, that a kynae defired of Apollyne that whatfoeuve he towchid myght be tournyd to golde, and it was graunted to him. And foo whan he shulde towche mete or drinke with his hondis, or with his lips towarde his mouth, it was tournyd in to golde. And he was oftyn hongry, and perifibed for lacke of fuffinance. And to haboundance of richelle makyth a couetows man hongry, and deftrogeth him. It is redde in Throniclys: That Tarpce, a queene, whan the had takyn the kynge of perce, the cawfyd his hede to be fmptte of, & put it in to a botell full of bloode, and fapde: Thow haft eupr thruftpo bloode, nowe drinke bloode thy fpll. So thall it fall in tyme comynge to coverows tyrauntis the which defire the blode of the pouer people. That is to cave, ther goodes and fore labowris. Couctows men in hell thall drinke moltyn gold. As a philolofre tellith that pero, the emperowre, was lene in hell, bathinge him felt in fethynge golde. And whan he fawe a greate many of comers bye he layde to them: Come hider ye people that be ben= ditowers of yowr neybowris and bathe yowe here with me, for I haue referupd the best parte to pow.



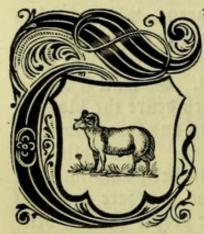
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Df a Leoparde and an Anicorn that fawght with a Dragon.

Dialogo lypybili.



hERE is a beake the which is gendrid of a lyon and a parde, faith Sofinus, and is namyd Leopardus. And the femalis of them be bolder and Arengar then the malys. Plinius alfo faith: Who fo wyll refike to wode Leopardus muste rubbe garlyke be= twene his hondes, and withowte taryinge the Leoparde goith away, for he in no wyle may abyde the ayre of garlyke. And the Leoparde berith a colowre fubrufe, and he

is full of blacke spottis, and these beactis be moche less then lyons, and yf he fortune to ete any venyme he sekyth for the donge of man, zetith it and is hole. Ambrole saith, These Leopardus be most cruell of kynde, in somoche that they can neuer be tamyd to forgete ther cruelnesse. And neuerthelesse they be tamyd, and tawght to hunte, and whan thei se ther pray they be lette lose, and

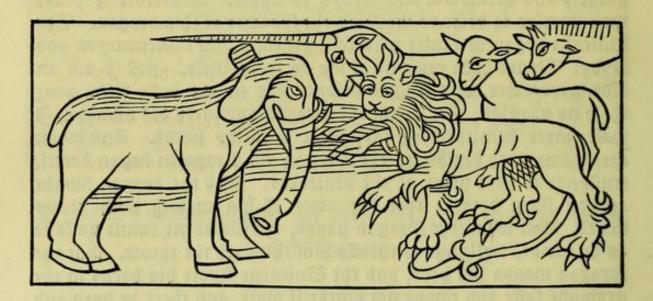
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if he cannot catche hit at the fowrth or the fyfte lepe he is euen wode, and what foo euer come before him, in that wodenelle, he rinneth bppon it be it man or beafte, but gf the hunter preugde come befte and avue it him forthwith: for it is impossible to please hom but with bloode. This Leoparde bppon a tome fawaht with a Dragon, but he preuayled not. Wherefor he went to the Uni= corne and mekely belought him of helpe, and layde: Thow arte goodely and bertuows, and lernyd to fighte. Wherfore I prave the inteerlye to defende me from the furowre of this dragon. The Unicorn began to exalte hym felf, herynge this comendacyon and lapde: Thowe halte reportid of me as it is truly. For I am an olde warryowre, and I thall defende the in the befte wile, haue thow no doughte. for whan the Dragon opynneth his mowthe, I thall fmpte bym throwgh the throte with my horne. And whan they came both togider to the Dragon the Leoparde began batell. truftynge to haue helpe of the Unicorne. And the dragon faught agaphe them both, & fpet fire owte of his mowth with greate ftench. And whan the Dragon gappd, the Unicorne ranne as fafte as he cowde, wyllynge to thrufte him throwgh the throte. But the Dragon mound his hede, and the Unicorne Imore his horne in the grownde falte and cowde not plucke it owte, and there he dyed and fapde:

> ¶ he that for other men gladlye wyl fighte, Is oftyn confondid though he haue grete myghte.

So hit is but folg for any man to trufte ouermoche in his manhode, or to fight for that thinge that longith not to him. For it is wrytten, Eccle. ri.: Fight thowe not for that thinge that is not noyus buto the. Therfore ferche thow of thy felf within thi felf what thowe arte, and what thowe wylt doo, and whether that dede partayne to the or not. At leftwyfe thowe owift not to intromytte in an other mannys matere, but yf thow be partyner therin. Fight not for an other, nor increce not differed is amonge them that barye, but doo as Seneca fayth: Euer let differed begin of an other, and reconfiliacyon of the. Appon a tyme dyuers men in harnys purfewyd ther enymye, and an other man came and faw them, and ran to helpe the man, and flode with hym agayne his enymyes. And they fayde buto him: Freynde, we profere the no

wronge. Take thow that is thyne, and goo thy waye, for we defire to be benged on owre enemye, and not on the. He wolde not be rulyd, but made him felf redy and fawght agayne them with all his power. And they had indignacyon of him, and maymyd him with ther enymye.



Df the Dlefawrte that bowyth not the kneys.

Dialogo Irrrir.



LEPHAS, as Brito Caith, comith of Elephiogrece, which is an hyll in Lateyne, and he is to callyd for the gretneffe of his bodye. And these beaftis be very apte to batell. For the warryowrs of Perce and Mede vie to fight in towris of tymbre set vpon the backys of these beaftis, and cast downe sperys and

dartys as from a wall, and thele Elephawntys haue greate mynde and bnderstondinge, and they goo togider after ther manere, and they fere the mows and slee from him, and they goo two yere with whelpe. And they neuer gendir but oonys. Por they haue neuer but oone whelpe at onys. And they lyue ccc. yeris, as faith Ily= dore, Ethimol. rii. And scripture that conteyneth the olde histo=

rpes tellpth that the Elefawnte is takyn in thys manere. Twap maydens that be beray birgins theyr pappis beynge bare, and the ouerpartys of ther bodyes alto difclofyd and thewyd goo both togi= der where thele Elefawntys abyde, and oon of them berith a potte. The other berith a fworde, whiche maydyng with lowde boyce fyngyne, the Elefawnte herith & compth nere. And by his naturall inftincepon he knowith the innocencye of the birginall flefith, and geupth worthippe bnto the chaftite of them. And as he is lyckynge the breftes and pappes of them, he is merueloufly delytyd and fallyth alleap. And withowte taryinge the mapde with the fworde Empteth him in to the fofte belge, and thedith his bloode and he fallyth down, and the other mayde recepuyth the bloode in the potte, with the which is dyed a purple colowre that longyth oonly to a kynge to were. This beafte is bery famows and greate= ly renompd, amonge all other beaftis, and notwithstondinge he may not knele, for he hath no kneps. Upon a tyme the Lyon walkyd by the wode amonge all other bealtis and lokyd on them, and all made areate curtelye, and knelyd down bnto him as to ther louerapne lorde and kynge. But the Elefawnt knelpd not, for he might not. Wherfor the other wilde beaftis were inuidious & went togider to the Lyon, & diffamyd the Elefant. The Lyon cam to him & land: Why art thou to proud & to harde hartyd that thou bowift not thi kneys befor me as other beaftis do. De an-Ewerde: My lorde, I referre to you honour & worthip as my dutie is, I may not knele, for I have no kneys. The Lyon layd: If thou refuse not to worthip me in thy harte thy falutacyon is acceptable, for he worthippith his lorde fufficiently that labowrith therto with al his pollibilite. Wherfor the Lyon condemnyd the aduerfaries that acculvd the Elefant, & promotyd him to areate worthippe, and fayde:

> ¶ Ro man wrongfully owith punylihment to haue, But his fawt be provid, for the iuge may him faue.

JP lyke wyle iugis chulde attende to gyue rightfull iugement, and not after diffamacyon, but aftir the trowth of every thinge. For he is notte alwaye fawtye that is acculyd, but he that is prouvd as layth Judore. And allo he laith: first prove, and then gyue

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iugement. Wherof Malery tellith of oon callyd Paulius Torqua: That whan his fonne was accufid bnto him of a trefpace. tus. and connicte of the fame, he gaue fentence of him and fapde: Whan I have cownfellyd my fonne to obferue my commaund: mentis, and it is prouid buto me that he hath recepupd money of his felows, contrarge to my byddinges, I therfore difcharge him of myn hows, and grue this centence that he is worthy to be punythed and thall fuffre deth, and to he bid. This a juge owith to do, for he mulde not do contrarpe buto righte for loue nor for hatred. for Bernard Cayth, loue and hatrede knowithe not the jugement of trowth. Therfore Halerve tellyth, Libro ferto: that whan Calericus gouernyd the compn wele within a cite, that he made him felf, thewhich was defenfyd with full holfome and iufte lawes, amonge all other ther was a constitucyon that wholoeuer were take and prouvd in the cryme of adulterye mulde lofe both his ien. And whan his owne fonne was take in the fame fawte, and al the cite came togider and prayde for him that the payne might be remptted, a while he repugnyd, at laft he was bide and ouercome with the supplicacyon of the people. But that notwith= ftondinge he put von of his own ien firft out, and after von of his Connys ien, and foo he gaue a maruelows temperament to equpte. for he referuyed to every of them both ble of feynge and executyd dewe juffice, and thewyd him felt both rightwys and mercyfull. Alfo Malery tellyth of oon callyd Carundius Tirius which made a lawe, that wholoeuvr entrid among any company of people with a fworde or a dagger aboute him thulde dye. And within a while aftir, whan he was come home from farre contreps, he cam in to his owne hows with his fwerde abowte hym. And whan he was warnyd of oone that fode by him of brekynge of the lawe, eugn Arapte he pluckyd owte his fwerde, and kylled him felf. for be wolde not defende hys errowre nor dyllymyle, but rather fuffer payne then breke the lawe. Allo Malerye tellythe, libro ferto: that whan a juge had geuyn falle jugemente bppon a tyme, kynge Cambizes cawlyd him to be flapne, and his fkynne to be fet fafte bppon the iudiciall fete, and cawfyd his fonne to fitte and gyue ingementis in the fame fete aftir the deth of his fader. And foo he ordeyned by this newe payne that no juge aftyrwarde durft breke the lawe, nor be corupte peruertinge rightwylnes for fo com-

mawndith the lawe of God, as it is wrytten, Deutero. rbi.: Dr= deyne two iugis and rulers in euery place to iuge the people right= fully, and le that they barye not from equite in to noon other waye, for love nor for drede, but do rightfully and indifferentlye at al tymes to every persone.



Df a beatte callyd Satirus which weddyd a wyfe. Dialogo pr.



S it is layde, in Catholycon, Satyrus comyth of latur laturi penultima corepta. Thele Satiribe callyd homuncyones ab bucis naribus, & they have hornys in ther forhedys, & in ther fete they be lyke buto gootes, and luch oone laynte Antony law in wylderneste, and alkyd

what he was, and he answerd and sayde: I am mortall, and an occupier of this wildernesse. And ther be also dyuers other whiche Gentyles worthippe, deludyd with dyuers errowre. And they cal them Fawnos and Satyros. And this Satyrus is a monstruows beste berynge in the opperpartis the lykenesse of a man, and in the netherpartys he is lyke a goote, and he is callyd the God of wyl=

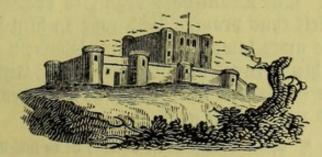
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dernes and wodys. This monftre weddyd a wife, the dowghter of hippocentauri, which is a man myrte ftronge and myghtye. And whan he chulde goo to bedde and lodge with his wyte. firft he warnyd her of thre thinges, and layde: Make neuer no lelynges to me. Rebuke me not. Por byolate notte my bedde. If thowe kepe thele thre, thow thalt continewe with me in greate refte and peace. Mithin a forte fpace aftir this Satyrus thowghte to proue his wyte if the were obedyent, and layde: D wyt, tell me the namys of thy progenytowrs. To whom the layde: I had neuer noon. And Satirus lapde with ladnes and mowrninge: Thow haft tone forgotyn my techinge. And the beynge bolde of her kyn= rede and frendes began to blafpheme her hulbonde. Wherfor he forloke her, and departed her from his bedde. And not longe after the luffirde an alle to defyle her. And whan her hulbonde, Saty= rus, knewe that, he jugyd her to be done to deth with all that longid to her. And in her dvinge ihe made gret mone & toke repentawnce. and fapde:

> ¶ Molt commendable thinge is for women to obage To ther weddyd bulbondes by nyght & by dage.

BUT oftyntymes women be inobedyent. But that foberaynte becomyth them not. for Ecclefiaft. faith, rrb. : If a woman haue the superiorite the is contrary to her hulbonde. And allo he faith, rri. : It is bettyr to dwell in a deferte contraye, than with a Ariugnge woman & angrye. A man ther was on a tyme that had a threwe to his wife, and inobedyent, and he chaftiled her and made amulacyon that he wolde goo to the markette, and layde to his wife: In any wyle I charge the put not thy finger in that hoole. And he went and hyd hym in the next hows. And his wyfe began to thinke: Why hath he forboden me that? I wyll neupr be fomoche obedyent bnto hym. And with greate hafte the ran to the hoole and thrufte in all her honde. And the hole was full of tharpe navels and rente her fyngers, and for greate payne the cryed owte in fomoche that her hulbonde herde it, and came ronnynge and layde: Why wylt not thow obey my commaundementis. And to be feruyd her dyuers tymes in that and othir thinge, tell the was fayne to obepe. In a greate tempelte & horryble wedder in the fee the fhip-

men cryed and commaundid to caffe owte the heuvest thinges in the fee. And there was a man in the fhippe hauinge his wife with him, which was the gretteft fbrewe of her tonge that cowde be. Wherfor her hulbonde brought her to the mipman and layde, that in al the thippe was not to greuows a thinge and heuy, as her tonge. Wherfore Seneca layth: As nothinge is more commendable then a good wyfe, foo is nothinge more cruell than a trowblows wo= man. And the philosofre lapth: A worf is other perpetuall iope, or an endleffe payne. If the be badde the cawfith moche trowble. and moche gladnes pf the be goode. For goode wouvs be obedvent ever to ther hulbondes, and love them above all erthly thinge. Terome in his boke that he wrytteth agayne Joupnpan, puttyth an eremple of thre matronys of Rome. The which whan they had lofte ther hulbondes, they wolde neuer take moo. The firft of them was nampd Marcya Cathonis; & whan the was alkyd why the wolde not take an other hulbond, the anlwerde that the cowde fynde no man that wold loue her for felf but rather for her goodes. for parauenture the was not fapre, but the was riche. The lecownde was callyd Maleria; and whan inquyficion was made of her for what cawle the toke notte the lecownde hulbonde, the lapde the myght not, for her firft hulbonde was leupnge in her daply remembraunce, and eupr mulde be duringe her lpte. The thrppd hpaht Anna, and the was areatly mouvd by her frendes to be facryd to the fecounde hulbonde, for almoche as the was both ponge & riche; the denved hit, and lavde, the myghte not. for the before had a goodeman ; and pf the mulde take an othir, the land trulye that he mulde be epther goode or badde. If he were goode, the mulde eupr be in fere to lefe hom. If he were badde, the thulde euvr be in forowe that aftyr a good man the had mylped and fownd a badde.



fff



De the Dromedarye and of his labowre. Dialogo rci.



ROMEDARJUS is a beake, as faith Jerome, that wyll goo as farre in oone daye as an horfe wyll in thre. The Lyon callyd this beake to hym, and fayde: Amonge all bekis, to me thou art mook lawdable; for thow cank well ronne and lepe. Wher= for J wil that thou go in to the eake and inquere of a perfone of the qua= lyte and company of the Gryfon,

the whiche wyll fighte with me as J vnderstonde. Wherof bryng me woorde lyghtlye that J may make me redye to batell, and thow shalt be rewardyd aftyr thy labowre both with goodes and worshippe. The Dromedary began to exalte him celf whan he harde hym celf thus praylyd, and toke on him his iourney, and trustyng to gete more lawde he ran and labowrid owte of mesure, and more then his strength might attayne to. And for hope of rewarde he ranne soo faste, and lept that he destroyed him felf, wherfore he fell and gaue by the goost and sayde:

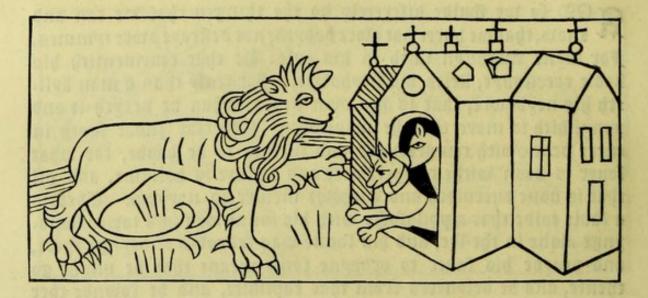
> ¶ Suche labowre as we know to let vs fulfyll, That be erceffe owre felf we not (pyll.

ccii

ARD to we chulde discretely do the thinges that we can and know, that we hurte not owre bodyes, nor destroye owre tymmes. For faynt Augustyn faith in his rule: he that tourmentith his bodie erceffpflye, fleith his neybowre. for truly than a man kpll= eth his neybowre, that is his own bodye, whan he berpth it and punyligith it more than he maye bere. Wherfor Jador farth in euery dede owith temperaunce and melure to be hadde, for what fouer is doon withe temperaunce and melure is hollome, and all that is done ouermoch and withowt melure is novows. Ther is a fable tolde that a philosofre with his sonne was in a towre fond: pnge alone in the fee, and his fonne was tedpows of beynge there. and pravde his fader to ordavne fome meane that he might go thenfe, and be delyuered from that captiuite, and he fownde ther many fedirs of diuerle byrdes, and he let them togider with pytche and alewe, and made a pepre of wynges for hym felf, and an other for his conne, to that thei with ther wynges mulde five and come owte. And amonge all other the fadre layde to his fonne: Beware thow fly not to highe, nor descende not to lowe, but kepe a meane pf thow defire to be bleffid. For gracyows and bleffyd people kepe a menewaye, and the fadir dyd fo, and efcapid owte of prplon the rightway, and was lauf. Then his tonne bnderftond: inge that he myghte flye was berye glad and eupr alcendid bpwarde, and the hete of the fonne diffoluged the glewe, and brent the fedirs and confumpd them, and fo he fell and dyed. Wher: fore Barnard fayth: Kepe the in a meane yf thou wilt not lefe maner.



cciii



De the Lyon that byldeth an abbay. Dialogo rcii.



P ercellent abbaye bylded the Lyon for the redempeyon of his own fowle and of his frendes, in the which he ordeyned many beakis to be bnder rule, and gaue to them a rule and a fourme of lyuynge, and made eleccyon of a priowre and he was the fawne, which is the fonne of the harte, as fayth Papye, and he is dyuers of colowre, and the Lyon beleuyd that he wolde he a goode and a relygy=

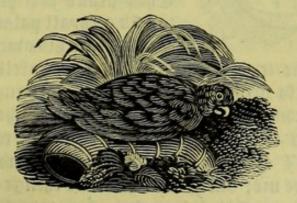
ows cloyfterer. Hinnulus this fawne was bariable both in colowre and condicions. For he fet his bredren at dyuyfion, and cawfyd them to take partyes, and ordeyned officers, and with in a whyle difchargid them, and ordeynyd other. And they that were put owte of office grutchid agayne him, and the other helde with him: and thus he dyd oftyntymes malycyouflye. In fomoche, that all they conspirid agayne him, and were agayne him all hoole. At laste the bredren armyd them felf, wyllynge to fighte for ther quarell. But a fadde palfray which was olde and wife, and had bene longe there, spake and fayde: Cece, bredren, for it is not good to ftryue or fight: yit is it

ccíb

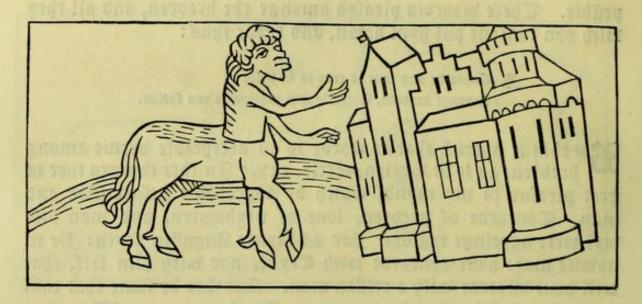
bettir to voyde this wycked pryowre, and to install an other that is peable. These woordis pleasyd amonge the bredren, and all they with oon consent put hym down, and sayde thus:

> Toncorde and loue is ever to be holde Amonge bredren, specyally that partagn to oon foolde.

This it aperith that concorde is an acceptable vertue among bredren, as it is wryten, Eccle. rrb.: In thre thinges ther is aret pleasur to my mynd, which be approbable before God and man. Concorde of bredren, loue of nephowres, and man and wyt wele agreinge togider. for as taynte Augustin tayth: be in nowile maye haue concorde with Cryfte, nor with him felf, that will haue discorde with a criften man. But ther be fome that cannotte lyue while they be in peace. As there was a filcher that trowblyd the watyr, and they that flode by rebukyd him, and he antwerde and tayde: If this watir be not trowblyd I cannot lyue. Ther is nothinge more profitable to a cyte than concorde, as oon fayth. And therfore it is good to defire to haue concorde and ampte. Wherfore Malery tellpth of concorde libro quarto. that whan Banyball belegyd a cite, the people of the cyte fufficde fo greate nede that they enuged oon agayne an other, and wolde not fell that was nedefull to fustentacyon of lyfe, and in that fame cite oon folde brede, and dyed for honger. And an othir that bought it leupd but a while therwith. And this greate mplerp fell of dilcorde amonge hem felf. And therfor difcorde is euer to be lefte.



ggg



Df a beatte callyd Dnocentaurus that bylded a palace.

Dialogo rciii.



QUERS monsters ther be, and amonge al other Onocentaurus is oon. Which ys an alle myrte with man, to namyd, for he berith the likenelle of man in half his bodye, and in the other half he hath the shappe of an alle, as tayth Hugucyo. This beake for his owne pleasure cawfid a royall palace to be made, but truffinge in his owne wytte he wolde

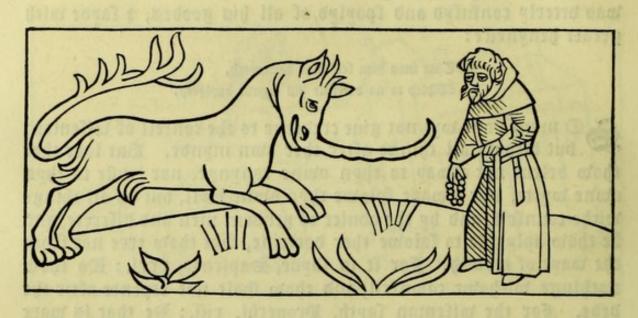
begyn it, ordeyne it, and end it, without councell of the cheefworkmakir. And allo oftyntymes whan his connynge workman gaue him profitable councell for the greate wele of the worke as he bnderstoode by his conynge, this prowde beaste toke no respecte to him but sayde: I am ingeniows and witty I nowgh, it becomith not yowe to teche me; but I wyll haue all thinge persourmyd aftyr myn owne mynde. And whan the palace was synyshed and complete, for lacke of gode fundacyon and wysdome it was ruynows,

and fell hortely to the grownde. And therfore Dnocentaurus was betterly confulyd and lpoylyd of all his goodes, & layde with greate heuyneffe:

That man him felf sone destroyeth, Which to no dostrine his mynde applyeth.

SD many oone wyl not giue credence to the concell of wilemen; but dispose all thinge after ther own mynde. But loke that thow beleue not alway to thyn owne conynge, nor truffe to thyn owne wytte, nor alwaye folowe thyn owne wyll, but do all thinge withe counfell, and by the aduice of prudent men and diferete, and be thow aplyable to folowe ther doctrine, that thow erre not from the wave of trowth. For it is lavde, Sapience, rrri. : Do thow nothinge withowt cownfell, and thow thalt not repente aftir the dede. For the wileman layth, prouerbi. rill .: he that is ware doith all thinge by councell, and they that to do be gidyd wifelye. And this is the difference betwene wplemen and folps. For a foole beholdith but oonly the begynnynge of his workys, but a wileman takyth hede to the ende, and to luche thinges as pertayne therto. It is redde of a philolofre that lyttynge in the markette, in the moofte opyn place, he layde he wolde fell wyldome. And whan dyuerle came to him to bye it, he wrote in a fcrowe thefe wordes faynge: In all thinges that thow intendiffe to doo, euermore thinke what may be fall to the ther bye. And many folkes derided the fentence, and wolde haue caft awaye the fcrowe; but he conceplud them to kepe it, & bere it with them to ther lordys cauf, affermynge that it was worth moche goode. And whan the prince of the londe had receuve it, he caufid it to be wryten with litters of golde bpon the dorris & gatis of his place. A longe space aftir it fortunid that the princes enimps ordepned to deftrop him by the meanys of his barbowr, & as this barboure entrid by the gate and red this fcripture, & bnderftode it, he began fodeynly to quake & war pale for drede. That feynge the prince caufid him to be take, & with threting & tourmentis compellid him to confelle the trouth, & aftirward sparid him. But al the first imaginers of the trefon he caufid to be flayne, and put them to deth. Wherfore a philolofre Caith: What to ever thow do, doo it wyfely, and beholde the ende.

ccbii



De a beatte callyd Rynoceron which delpiled agid folke.

Dialogo rciiii.



RJTD wryteth, Kinoceron is interpretate in Lateyne, horn in the nole. The fame is Kinoceros, that is an bnicorn, for cawfe that he berith oon horne in the myddes of his forhede of fower fote longe, fo tharpe and tronge that whatfoeuer he fmyteth he berith it downe and thyrlyth it. And he fightyth with the elephant and wondith him in the bely, and ouerthrowith him. And he

is of lo great arength that be no meanys of huntynge he can be take. But as they fage that have wrytten the naturis of bealtis: A fagre made is ordeyned and put forth agayn him, which open= eth her bosome to him, where in he putteth his hede and forgeteth his wildenesse, and fallyth in seape, and soo he is takyn lyke a man withowt harneys, as saith Judore, Ethim. rii. Rinoceron also, as sayth Papye, is a beaste havinge an horne in his nose. And he also saith that Rinoceron is a wylde beste of indomitable

ccbiii

ccir

kynde in comoche that though he be takyn he cannot be kepte by byolence. This beace for his arength and luckye incentye myght not beholde nor loke on agid folke. For whan couver that he be= helde any agyd people he Ckornyd them, ceynge them crokyd and impotent. Df very derifion he thewyd them his fete and cleys. And whan his tyme was wastid, and he him felf was ware agid, yonge men delpyced him, and he pacyently suffirde and cayde in this maner:

> ¶ the that detirerh olde for to be, May not delpile age in no manere of gre.

Ry this it aperith that olde men thulde notte be delpyled of yong men; but rather worthypped. DE this we haue a comand= ment, Leu. rir .: Befor an horehede remoue thow and arple, and worthippe thou the perfon of an olde man. And alfoo it is wrytten, petri quinto: Jonge men be ve lubiede bnto agyd men. And Cayton fayth: Gyue rome to thy bettyr. For as Malery tellyth, libro quinto Capite fecundo, of Alexander which deferund the moft principall honowre, and loue of all his knyahtes through his greate curtely and buromnes. As he tellyth in that fame place, that bppon a tyme whan Alexander behyld an agid knyght, was callyd Macedone, oppreffyd with a tempett of fnow, he descendid from his fete lyghtlye and brought him bp him felf, and fet him by the fire in his owne fete. Allo Malery tellyth that whan thefe byrdes callyd Ciconie war olde, ther chekins bere them to ther neftis and laye them felf aboute them, and fede them and noryth them, and kepe them warme, moche rather owith men that be refonable fo to do to ther fenyowrs and frendes. Moreouer Malery tellyth, libro quinto: That whan a noble woman was comptted buto warde for a greate offence, and there fulde haue periffed through hongir, her owne dowghter that was weddyd by the ly= cence of the juge bilited her daplye; but firft the was ferchyd with greate dylygence, that the mulde bere withe her no mete. But the daylye drough owt her breffis and fed her modir with her owne mylke. At lafte the juge moupd with greate pyete, gaue the modic to the doughter. And a lyke tale is tolde of an agid man that was fustayned in all thinges by his doughter. Uulturys otherwife callyd, in Englyfith, grypes, they be bukynde, for they fuffre

ther progenitouris to dye for nede, and they wyl not focowre them. So manyon be bukynde to ther owne fadirs and moders, and other of ther goode frendes, and the more is ther charge.



Df a bette callyd Drix that was longe withowte lykeneste.

Dialogo rcb.



Scito wytnessith, and other autours also, Orix is a beak in the wildernes, lyke to a gote, of whome the here is reflexyd, & tournith forward contrarye to the kynde of all other beakis. And some say that it is a watirmows, and whan he is takyn he is case owt in pathis and ways. And some other hath opinion that it is a beake lyke a mows that we call Glirem, in La:

teyn, as saith Jüdore. And this Drix is a cleane beaste as towchinge to mete, but not to sacrifice. This beaste Drix, leuinge longe in moste helth of bodye, in somoche that he was neuir syke, and therfore he scornyd and derided syke folke whan they gronyd, and thus he sayde: These people saynyth to

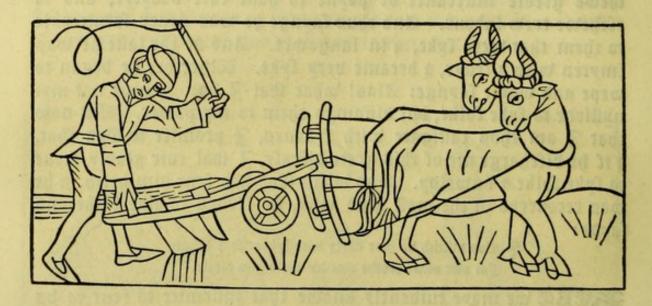
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thewe greate lufferance of payne to haue eale bodylye, and to elchewe trew labour. And thus laynge he was neuer leruiceable to them that were lyke, & in langowre. And at the laste he was imyten with a feuyr, & became bery lyke. Otherfore he began to wepe and wayle laynge: Alas! what thal J do. J haue not my= nystirde to lyke folke, but diffamyd them to my power. But now that J am thus cassigate with lykenes, J promile to God that, & if he discharge me of this grete disease, J thal euir gladly serve to lyke folke & nweldy. And whan God had sent him helth, & he was recovered in the most glad wise, he served to like folke and save:

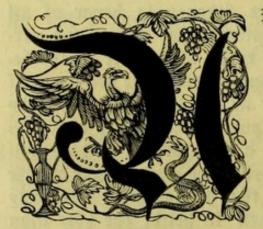
¶ God villitith bs here dayly with lykenelle & dileale for owr owne profite that we shuld him pleale.

BERE we may eeuidently knowe that infirmite is fent to bs of God, for our wele and gooftely ftrength of our foulys, as faith the Apostel, fecunda ad Corinth. rii.: Whan I am lyke, that is to fave bodelye, than am I more ftronge and myghty gooftly, that is to meane. For vertue is perfourmyd in lykeneffe. And Gregory faith: Bodylpe fpkenes is kepar of all bertue, and it is redde in Mitis Patrum that a fertavne perfon delpred of Johan, the herempte, to be made hole of the febpr tercyan. And he answerde: Thou defireft to be delpuered of a thinge most necessarye to the. For as the bodyes be curpd by medecynes, too be gooftelye langours purified by fykenes and caffigacyons. Alloo whan a knyght bppon a tyme, prayde an holy man that by his holy pravers he myaht be delvueryd from a arete difeafe that he had, and tolde him more ouer that he was more bertuouffp dispoud & more deuout in ükenesse then in helth, the holy man answerde and fapde in this manner: I prave God kepe the in the fame ftate, that thow mapft beft pleafe Godde, and be mooft meke and bertuows.





De the Comyn Laborer. Dialogo revi.



PPDP a tyme ther was a Comyn Laborer that eryd a felde, intendinge to low it. But the oren eryd not loo wele as they were wonde to do, but wyncyd & made recalcitracyon with all ther power. Mherfore the plouman bete them and pricked them lore. The oren cried owt agayn him and layde: Thou curlyd creature, why betyft thou by that euer

haue bene feruiceable to the. To whome he fayde: I desire to ere bp this fylde to maynteyne bothe me and yowe, and ye lyste not to labowre. The oren answerde: We wyll not ere this felde, for the pasture is good and it fedith bs delycyowslye, and therfor we shall resiste to owr powris. But forasmoche as thei were faste yockyd togidir, and myght not departe, the husbondman punysshed them with prickynge and fore strokys, and so they were fayne to obeye with humylyte, and sayde:

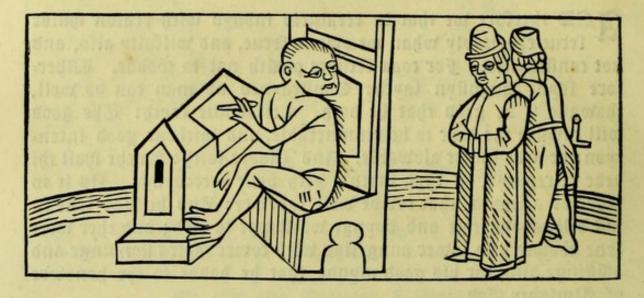
> ¶ Bettyr it is for loue good feruice to do, Eban for drede thankleffe be compellyd therto.

ccrii

APD therfore we that be creaturis induyd with reason chulde ferue charitably whan we owe to serue, and wilfully also, and not constrayned. For coast serupte plesith not to Godde. Where fore saynt Augustyn sayth: Constrayned no man can do well, thowghe it be good that he doth. Crisostome sayth: The good will cawsith the dede to be remunerable, and without good intencyon the dede is not alowable. And Judore saith: Suche chall thi dede be reputyd, as thyn intente hath bene precedynge. As it is redde of a iogular that cowde well tabowre: And he was sene in his cell tabowringe and doynge worthippe to God; and ther were sene abowte him fower aungellys with sower tapirs stondinge and adistinge him, for his good mynde that he hadde to the honowre of Almighty God.



ccriii



Df the Ape that wrote bookes. Dialogo revii.



D Ape ther was dwellinge in a good cite that wrote beray fayre, & made dy= uerle bokes; but he gaue neuir his mynd to luch thinges as he wrote, but talkyd with other folkes or harkenyd what was layde of them. For the whiche cawle he fallified his bookys oftyntymes. Wrytinge in them the wordes that he lake him lelf, or that he harde lpokyn of othermen. And lo he continuyd, and

wold neugr amende nor correct his fawt. Wherfor noman wold fet him to worke, & fo he had no getynge & cam to grete pouerte, & fayd:

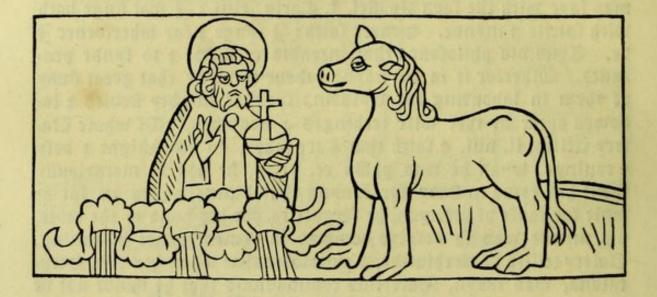
The wryter that wryteth all the longe daye Deferuith no rewarde, yf his mynde be awaye.

So and in lyke wife when we intende to lynge or praye, we owe to inprinte owre prayers and longe in our myndes fted= faftly. For it auaylyth but lytell or nothing to linge or lay with= out deuocyon & applicacyon of the mynde. The Apostel laith,

ccrib

Ephe. b.: Singe pe in pour hartys to God. That is to fap: Pot only with boyce outwardly, but inwardly in your myndes, that we may fape with the fand Apoftel, i. Corin. riiii .: I thal finge both with fpirite & mynde. Seneca faith : I fpnge & fap wherloeuer I be. Thus did philolofirs that intendid to thewe & to fynde prudence. Wherfor it is but bayne labour to write that great fudy of them in labouring for wyldom: for ther mighty ftodies & labowrs apere by ther wile techinges & doctrines. Df whole Ula= lery tellith, li, bill. & faith that Carneades, an old knight & belp E coninge, whan he was pallid rc. peris, he had to merueloully fpent his tyme in flody for convng that divers tymes as fat at table for caule of referyon, he forgate to put his hond to the table, his mynde was to belylye occupied in remembrance of coning. Ualery tellith of Archimede, a philocofer that whan his cite, Sira= culana, was takyn, Marcellus commaundid that he chulde not be flavne, and he ftode and his ien defired in the grownde, and made dyuers figures, fourmys and ferclys, and to a knyghte compage to him and holdinge a marpe fworde ouvr his hede, and alkung what he was. For the greate apetyte and defire of conynge that was in him he gaue noon anfwer, nor tolde him his name. But whan he had made many ferclys and figuris in the dufte, he fayde to the knighte: I prave the trowble not this fercle, nor hurte it. And they toke him for a contemptowre of the empire, and nealy= gente, and to thei kylled him cruellye with the fwerde of the knyaht that was bidowre.





Df a beatte callyd Cameliopardus.

Dialogo rebiii.



aMELIOPARDUS is a beake of Ethiope, as fayth Judore libro duodecymo, and Plinius libro octauo capit decimonono, fayth that this beake hath an hede lyke a camell, and he is neckyd lyke an horfe, & his thighes and fete be lyke an ore, and he hath spottys lyke a parde. This Camelyopardus is a beake ouer=

lpraynyd with white lpottis dyuydinge the other frelh colowres that he is florished with. And this beake semuth more dowtfull than he is, for he semuth some tyme soo tame that well nyghe he may be callyd a thepe, as sayth the forsayde outowre. This beake was a paynture full of connynge; but he of malice euer faynnyd Crifte to be monstruows to be auengid agayne him. Wherfore many one despisid Crifte, and set lytell by him, saynge: how thulde he helpe and socowre bs, that hath nether fauowre nor beaute. Upon a tyme this beake, this Cameliopardus, saynyd the image of Cryste in an highe place, and aftyr his power thewid him to be monstruows and despisable. Wherfore Cryste was pertourbyd,

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and aperyd to him and layde: Wihy doylle thow lo presomptuowlye defile me, thewinge me to be monftruows, whan J am fayre and beawtyfull, excellynge the beawte of all creaturis. For aungellys defire to beholde me and my beautye, and thow labowrift to ftele a waye my beawte & worthippe. To whom this beafte answerde and layde: Thinkyst thow not that J remembre that thou hafte made me monftruows, and not beawtifull nor fayre. And therfore nowe J thall benge me bppon the, and neugr spare to the. And Criste was displealyd greately with him; and as he was payntynge and highe bpon a scafolde, he ouirthrewe him and cafte him down bacwarde, and sayde:

> ¶ We hath wrought vengeaunce in a Araunge fourme, That on him felf the Aroke doth retourne.

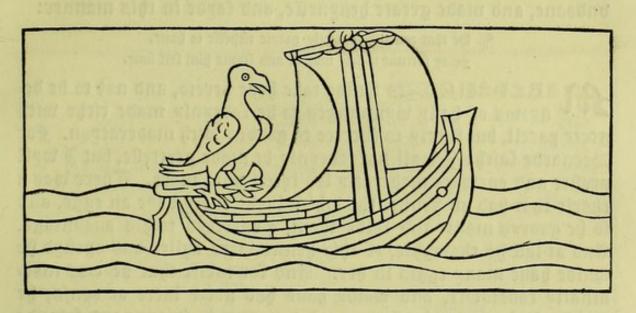
SO manyon be byttir and harde hartyd, that neuir will forgiue iniuryes & wrongis done to them, but euir awapte to be auengid. Wherfore it is layde, Ecclel. prbiii.: he that wyll be auengid, thal fynde bengeance of God. And therfore Seneca faith : We thulde forgeue and forgete iniuries : for a grete remedye of wronges is forgetfulnes. Princes in the olde tyme were bery burome and gentyll in geuynge rewardys to fuche as deferuyd them, and in remittinge offencis to theyr enymes. Wherof Malery tellyth, libro bi, of a confull of Rome, callyd Camillus, the which whan he had bpon a tyme belegid Falilcos, the maftir of the game ledde all the mooft noble children of the Falifcons by a traphe in to the castellys of the Romannes. Wherfor it was bndowtyd that they mulde be fayne to yelde them felt to the emperowre. But this Camillus was not pleafid with the treafon, but btterly despised it and commaundid that the fayde children chulde lede ther forlapde makir fast manaclyd and cheynyd, and areuoullye betyn with roddys, with them home to ther frendes to difpole him at ther pleasure. With this great benefices and kyndnes the myndes of the Falpscons were mollyfyed, and to they opynyd the gatis to the Romannes. Ambrole allo tellyth in Summa de Officio in Cronicis Romanorum : That whan a philicien of Pirre, the kynge of Epirotarum, had come to Fabryce that belegid a great cite, callyd Tarentus, of the layde kinges, the forlagd

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philicien tolde to fabrice that he wolde geue bnto the kynge a medecyne intoricate, by the whiche he mulde dye, and by this meanps Fabricius chulde be bictoriows, but he this heringe abhorryd the trealon, and commaundyd him to be falle bownde and carved to his kinge to be punyfhed. Wherfor Ambrole laith: Merely that manhode and charite of him is to be lawdyd: for he that hath enterprifed a batell of knyghtly corage and bertu, wolde in no wyfe optayne frawdelent bidorye. The forlayde kynge pirrus, this bn= derftondinge, layde in commendacyon of Fabrice: This is the Fabricius that is to noble, which is more harde to be remound from rightwilnes than the lonne to be auertyd & changid frome hys courle. And to the kynge fell at composicion with him that he had his pleasupe. Malery tellith, lib. b. cap. i. that whan the legatis of Cartage were come to the cite of Rome to redeme ther prifoners that were there in captiuite, immediatly, without taryinge, ther were delyuered to them yongmen that were prifoners to the nombyr of MMCCC.HL. & all thei were delpuered without money or tribute. Wherof great meruayle may be concepued to fe fo greate nombre of enymyes delyueryd frely, foo grete goodes forlakpn, & marcye thewyd to fo many iniuries. Allo Malery tellpth, li. bi. ca. b. that whan Pribarnacium, a prince, was takpn by the Romaynes, & dyuerle of his people flayne, & many imprifonio, & ther was no refuge to them, but only by fupplication. A queftion was alkyd to the prince, what payne he this people had delerupd. De antwerde : Such payne as thei delerue that be worthy to have lyberte. And whan it was demandid of him agapne what peace the Romaynes thuld haue with him & his yf thei remytted ther offence, & fuffird them to depart bnpunifhed. De lapde: If pe gyue to bs good peace, pe thal haue peace for euir. If pe giue to bs bad peace, pe thal not longe haue peace. By the which antwer he obtaynio not only relaracion, but alto he had a gret benefits grantyd to him & his of the cyte of Rome. for they wer made & admittid cytespns of the fame cite of Rome.





Df a byrde callyd Laurus that occupyed thyp= mannys cratte.

Dialogo prix.



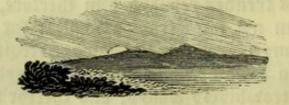
P the watyr as wele as on the londe is a byrde, and is namyd Laurus. And he both flyeth and swimmeth, as saith the Blole, Deuterono. riiii.: He flyeth lyke an egle, and swymmith like a fisth. And is but a lytyl byrde and blacke, & fatte, and bydith eugr nyghe watirs, and he may not flye farre. Wherfore oftyntimes men that be swyft ronne aftir them and catche them. And of this birde it ys wrytten in

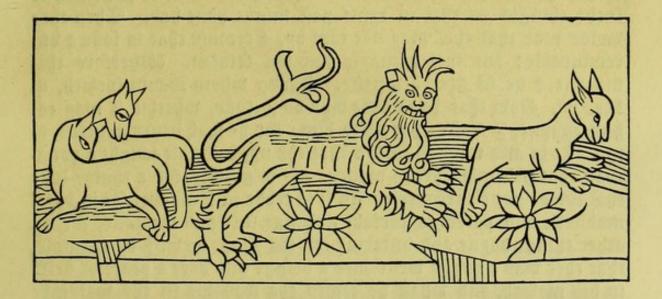
Aurora: Laurus is a dweller of the watirs, and inhabitator of the londes. This Laurus was a thipman, the grettest that cowde be. But euer he ouerchargid his thippe, trustinge to his conynge. And many tymes his frendes rebukyd him therfore, but neuerthelesse he amendyd him not but occupied to syll for couetyle of lucre. And bppon a tyme he fraughte his thippe ercedinglye with dyuerle marchaundile, in somoche that he cowde not gyde it for the greate burdon and the trowblows wauys, and therfor the thippe lanke to

the botome and was drownyd. And foo this Laurus was btterly bndoone, and made greate heugneste, and fayde in this manner:

The that couetith fodeynly greate richeffe to haue, May fortune to lefe moche, and fcante him felf faue.

A aRchaupTIS mulde take hede hereto, and not to be deacows of hafty wynnynges to be fodeynly made riche with grete parell, but furely to increce to goodes with moderacyon. For Bernarde faith: I woll not fodevnly be made grettefte, but I woll profite and encreace moderatly fro lytell bnto more. There was a chorle that had an henne, the which layde euery daye an egge, and to he gadryd many and tolde them, & encrecyd to his auauntage. And at laft he thowghte, pf this henne were kylled and openyd he chulde haue many eggis in her. And for cawfe that he was inordinatly couctowie, and wolde haue had grete lucre at oonis, he cawfid the henne to be flapne, and departyd in twayne and fownde noon eggis in her, but lofte all, both henne and eggis, aftir the commune prouerbe that Cayth: De that couetith all, oftyntymes lefith moche. Therfore marchauntis and chapmen owe to be ware to gete any thinge wrongfully. for the godes of bniulte men thal fone be deftroyed, aftir the opynyon of the philosofre that laith: Richeffe lyghtly gotyn may not lafte longe. Allo, prouer. rr .: herptage or lyuelode that is haftylye pourcheffyd in the begynninge mall lacke bleffinge in the endinge. Whan a marchaunte in the fee bpon a tyme had folde his wyne, which was myrte half with watyr, for as moche money as though it had be pure wyne; and whan he openvo the bagge to putte in the money that he bad recevbyd for the myrte wyne, an ape that was in the chippe elpied it, and in fecrete wife cam and cawghte the bagge with the money, and fledde to the ankyr and fittinge there bppon, the openyd the bagge and threwe oone peny in to the fee, an other in to the thippe, and to the continued tell the had cafte them out euery penpe. In fomoche that the marchante had noon auaple by his frawde.





Df the Lyon howe he was an hunter.

Dialogo c.



LYDP ther was somtyme that was a famowle honter, and euer this was his cultomable blage: Whan he hontyd he wolde sadly beholde all the beaks before him, and marke surely oone of the beste, and hym pursewe with all his myghte. But the beakse beynge in goode distaunce, and remote frome the Lyon, stedde in all haste possible. Wher= for the Lyon was grebyd, lackynge of

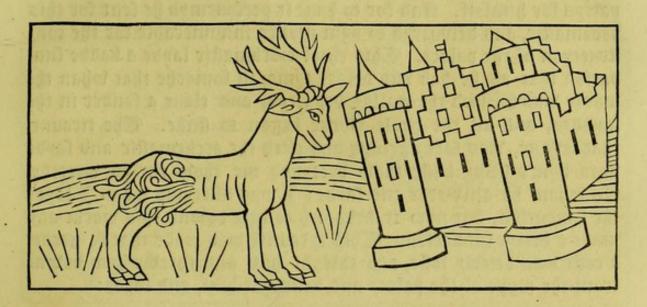
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his purpole, and faylynge of that he hopyd to haue. And than he labowrid to have of the other beaftes that he had first forlakyn: but he cowde noon optayne; for they were gon and fledde, and hydde them in ther couertys. Wherwith the Lyon was angirde lo byt= terlye that he wolde neuer aftyr hunte more, but layde with grete wodenesse:

> ¶ It is a great madnelle the furetye forfake Df thinge that is fertayne, and the contrary take.

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SD manyon whan they may have the thingis that be competent for them, thei take noon hede therto, couetinge to haue bet= tpr, & therfor they be oftyn decepuid, & cannot com to poffession of luche thingis as thei in tyme palt might haue had. Then they wolde take that thei may not com by, & recouir that is lofte & bn= recouirable; but thei preuaple not but feldom. Wherfore thei mourne & be in gret heuineffe. Agapn whom Dauid fpekith, if. Re. rii. Dow that he is dede why do I falte, whethir I may cal him agapne, I thal rather go to him : for he thal neuer returne to me. It is allo tolde in fablys that the nyghtingale taught a yong: man that had takin her to mourne not to gretely for a thinge lofte that cowde not be recouerid. As it is redde in Balaam: It is but a madneffe and parell to forfake a thinge fure and fertayne, for an other thinge bayne and bncertayne. As Icope thewith by example, that ther was a dogge went ouer a brigge and bare a peace of flelih in his mowth, and whan he elpied the madowe in the watyr he forloke the flelih that he had in his mouth to kache the flelih that apervo in the watyr; and therfore he lofte it. So do manyon that for couetyle of getynge forlake ther fure poffellion, to optayne that they have not, nor neuer can haue. Wherfor Tope Caith: Thinkes certayne owe not to be forlakyn for banyteyes. For as it is but madneffe to trufte tomoche in furete, fo is it but foly to hope tomoche of banyteys, for bayne be all erthly thinges longynge to men, as fayth Daupd, Pfal. rciiii. : Wherof it is tolde in fablys that a lady bypon a tyme delyuered to her mayden a galon of mylke to fell at a cite, and by the way as the fate and reftid her by a dyche fyde, the began to thinke that with the money of the mylke the wold bye an henne, the which thulde bringe forth chekyns, and whan they were growyn to hennys the wolde fell them and by piggis, and elchaunge them in to thepe, and the thepe in to oven, & to whan the was come to richelle the tholde be maried right worthipfully buto fome worthy man, and thus the reiopcid. And whan the was thus merueloully comfortid and rauilibed inwardly in her fecrete folace, thinkynge with howe greate iope the thuld be ledde towarde the chirche with her hulbond on horlebacke, the layde to her felf: Goo we, goo we. Sodaynlye the Imote the grounde with her fote, myndynge to fpurce the horfe, but her fote flypped and the fell in the dyche, and there lay all her mylke, and fo the was farre from her purpole, and neuer had that the hopid to haue.



Df a beatte callyd Tragelaphus that was a falle byldar.

Dialogo ci.



RAGELAPHIE that is a beake of a gote and a harte, as laith Brito, and it is a nown compounde of tragos, that is a goote, and laphos, that is an harte, which beake, thoughe he be of the limilitude of an harte in fom parte, neuertheleke he hath rowgh herys lyke a goote behynde, and a barbydde chynne, and hornis he hath alfo lyke an harte, and full of braunchis. This beake was a principall workman, and a greate deuisar in byld=

inges. But he was a falle disceyuar, and begilyd many folkes. For whan he chulde gyue cownsell for dyuers edifications to be made, he wolde ordeyne suche fundacyon that the byldinge chulde sone fall, and to him self he wolde saye: hit forsith not to me thowgh it fall, for J chall have the more auauntage in reedificacion of suche workys. And thus his badde cownsell was robbery to euery man that medlyd with him. Amonge all other in that coun-

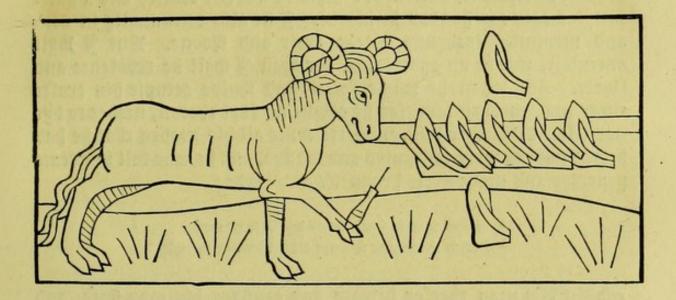
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trey ther was a myghty tyraunte, wyllynge to bylde a meruelows paleys for himfelf. And for to have it perfourmyd he fent for this hedemakir, and delyueryd to hym money innumerable for the conkruccyon of the palace. This cheef workmakir layde a badde fundacion lyke as he had bud before tyme, in fomoche that whan the worke was finished the wallys departyd, and claue a fonder in the myddes, and all the hoole worke began to linke. The tiraunt, that feynge, was fore agreuyd and cited the archemakir and fayde bnto hym: Why hake thow deceyuyd me thow curfyd wretche. To whom he answerde and fayde: I was discussed whan I layde the fundacion, but now it behouith to bete downe this worke and make a bettyr fundacion. This tyraunte was wode that fo greate a coste was btterly loste, and cawght him and threwe hym downe from the toppe of the palace and destroyde him, and fayde:

> ¶ For cownlell geuynge that is not good, Manyone lefith and is in heuy mood.

THERFORE be thow ware to geue falle confell and wyckyd. For many tymes it happith that thei which gyue falle counfell fall in greate trowble and mylcheef, as it is wrytten, Eccle. rrbii. : To the apuer of wycked counfell all myscheef thall happyn, & he thall not knowe how it comith to him. As Drofius tellith, that whan a tyraunte bppon a tyme had dampnyd many innocentis, a goldlmyth that was namid Pimis, wyllynge to pleale the layde tiraunte, made a grete bull of braffe hauinge a durre in oone of his fydes by the which they that were dampnyd myght be put in to the layde bralpn beafte, and he gaue it to the layde tyraunte, to the entente that he muld include al them that he lougd not and put fire bnder, and foo in greate paynes they thulde crye, and make greate nople lyke oren or other beaftis. But this tyraunte abhor= ryd foo cruell a dede and fayde bnto him, that he hym felf firft chulde entir, that by him he myght haue experience what noyle he cowde make, other lyke an ore or lyke a cowe. And immediately he was put inne, and poonplihede withe deddelp payne that he hadde ordepnyd for other.





De a beatle callyd Bubalus that was a thomaker. Dialogo cii.



PTD an ore ther is a beake right lyke, and is namyd Bubalus. Soo bntame that for wyldnelle he wyll bere no yocke in his necke. Affrica norilikith and bringith forth thele beaktis. In Germany allo be wylde oren, hauinge hornis of lo greate length that they be let with drinke bpon the kinges table for ther greate capacite, as laith Jüdore.

And it is a beake of great Arength, wherfore he cannot be tamyd, but yf an iron ringe be faknyd in his nole by the which he maye be ledde. And he is blacke or yelowe of colowre, and he hath but fewe herys or noon. He hath allo a forehede of horne defenlyd withe tway myghty hornis. And the kelth of him is profitable, not oonly to mete, but allo to medecyne, as faith Plinius, lib. rrbiii. cap. r. This Bubalus was a thomaker greatlye namyd for his conninge, whiche by his crafte leuyd honeklye, and kepte a grete howfolde.

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But aftir that whan he had gotyn greate goodes by his crafte he began to delpife it, and fayde: This is a fowle crafte, and a hatefull, for ever my hondes be blacke. I fit also continually in filth and turpitude, lyckynge blacke ledir and thoone. But I wyll amend it, and be an apotecarye, for then I thall be redolente and fwete. And whan he was a spicer and thulde occupie his crafte every man mockyd him, for he cowde no skyl theron, nether to bye nor sell. Altherfore with in thorte tyme all his goodes that he had before gadryd were consumed and walkyd, and he was fall in greate povertye and made grete heugnesse and sayde:

> ¶ Bettir it is in smal craftis wilely to preuayle, Then to chaunge symplye and of leuinge to fogle.

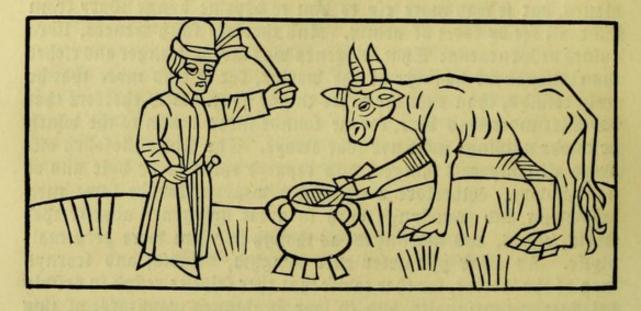
EUCRY man therfor beware and confidre his own flate, and lyghtly not chaunge. For the Apostel Caith, Prima and Corinth. bii.: In luche bocacyon as ye be callyd, continewe ye in the lame. for Seneca laith: A ponge tre or plaunte mave not grow, that is oftyn remeuyd. For perseueraunce is callyd a fable and perpetuall manlpon, ordepnyd wele in realon. And as Tully writeth primo Rethorice: The nobilite of man chulde dwell in this perleueraunce. That is to lap: Pot to be broken with aduerliteis. nor to be eraltid with prosperiters, nor to be ferrd with compnacyons and thretingis, nor allo to be inclynyd or bowyd from bertue by promes or adulacyons. For Seneca allo faith de Paturali= bus Queftionibus libro tertio. And allo as the expolitor luper Boecium de Confolatione faith: that the philosofirs layde or cowchyd two tonnes of wyne in the entrey of the hows of Jouys, and, aftir the declaracyon of the fayd expositor, the hous betokenyth this worlde prefent, the two tonnys prosperite and aduersite. DE which it behouith enery creature to tafte entringe in to this worlde. Alexander myght not ouercome the constaunce and perseueraunce of Diogenes. For whan he came to him on a tyme, littinge in the fonne, and bad him defire what he wolde, and accordinge to reafon he thulde haue it. This Diogenes answerde with greate ftedfaftnes, and fayde: I wolde, quod he, before all othir thinges that thow kepe not the fonne fro me. That is to meane, that thou ftonde not betwene me and the fonne. And fo hereof came a prouerbe: That

Alexander attemptid to haue put Diogenem from his degre of fa= blenes, but it was more ely to him to deprive kynge Dary from his roall fee by force of armis. And therfore faith Seneca, libro quinto de Beneficiis: That Diogenes was moche ftrenger and richer than Alexander hauinge al the worlde, for it was more that he frely refulvd, than euer the other might gyue. And therfore that day Alexander was bide, for he founde fuche a man to the which he cowde nothinge gyue nor take awaye. The olde philolofirs dit= pylyd all temporall thinges, and reputyd them to be byle and of no valowre. Wherfore a philolofre weppyd, for he lawe men labowring and trauelynge with to great dylygence abowte ther feldis, bynes, and howfinges, as though in them were perpetuall blylle. An other philolofer euer lawghid, deludid, and fcornyd men of the worlde, for that cawfe that ther felycite reftyd in fleffly delectacyon continually, and in loue of thinges tranktorye of this mortall lyfe. Mherfore it is wrytten, Jere. li.: Euery man is a foole of his owne conynge, and every man is confulyd of his owne sculptyle. Sculptile is called that thinge which a man lourth befte, and lettith moft price bye in thys worlde.



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Df a Steere that was a good cooke.

Dialogo ciii.



UUCPCUS is a yonge ore, whan he is no lenger a calf, and he is then callyd a Steere whan he begynneth to be helpfull who the profit of man in eringe the erth. This Juuencus was a speciall gode coke, for he cowde make dyuers gode dysches, and delicate. But his connynge was moche the less alowyd, for he ouersaltyd his mete, & destroyd

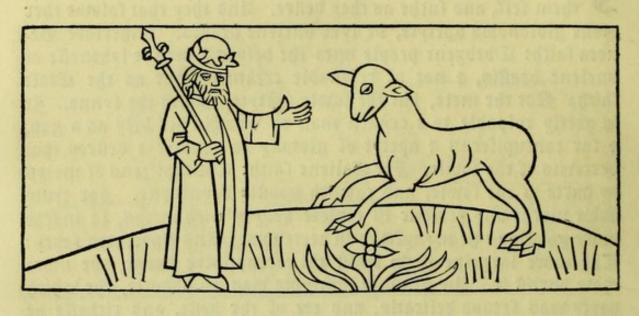
it. Wherfore his lorde callyd him before him, and layde: Why destroyest thow my mete that is to fumptuous and delicate, with bnmelurable falte. And this coke answerde and layde: I falte it well, for it fauowrith & relecith the bettyr in my mouth. Seynge his mastir that he wolde not amende for his greate glotonye he all to bete him and put him owte of his seruyce, and so he was expullyd fro manye goode seruyce, and atte the laste for his infaciable glo= tonye, and inordinate apetyte of bnmesurable fauowre he was kyllyd, and wretchydly dyed and sayde:

> ¶ Many moo people be glotonye is flagne, Then in batell or in fight, or with othir pagne,

JP lykewyle many glotowns will nothing but that plealith to them felf, and fuche as they delire. And they that folowe ther owne glotonows apetyte, be lyke bnclene beaftis. Utherfore Seneca faith: Dbedvent people bnto the belves haue the lykeneffe of bnclene beaftis, & not of refonable creaturis, but as the Glofe faith: Dot the mete, but the fowle apetyte, caulith the fynne. It is gretly culpable to a cryften man to worthip his bely as a god. & for concupifcens & apetyt of glotony to expulse & deftroy that bertewis of the towle. For Galiene faith: Concupifcens of metvs by hurte to the fowle, and cawfith gooffly fayntneffe. For truly howe moche any persone is replete bodyly with metys, so moche more gooftly is he mynylihed in bertewys. And Ppocrates layth : The more largelye thow fediat thi corruptiblye bodye, the more thow hurtift it. In Fraunce fomtyme was an abbotte, the which dayly was feruyd delicatly, and ete of the befte, and richeffe he lackyd noon; but he was euir fike, and cowde not be repayrid with medecynys. Wherfore he was in delperacyon of his lyfe, and toke bopon him the ordyr of Ciffercience, in the which for parcyte and fcarceneffe of mete he amendid and was hole, and ftronge. Wherfore Galiene faith, abftynence is moft excellent medecyne. And allo it is wrytten, Ecclelia. rrrbi.: De that is abftinent thal encrece his lpfe. It is red that a fertayn people, callod Bragmaynes, wrote buto Alexander, and layde: It is bulefull to bs to have owe belpes Araynyd with metys, and therfore we be withoute lykeneffe, & lyue longe. We be bery hole and haue neupr nede of medecyne, and thele people defirid nothinge of Alexander. fauf immortalite, which they lackyd, and he cowde not avue it to them. Ther was in owre dayes an agid man which leuvd many peris; and whan it was alkyd of him why he had to greate helth and leupd to longe, he antwerde and tayde: for I neuer role fro table foo replete that my bely was greuyd : nor I neuer blyd to be let bloode: nor I knew neuer woman fleichly. For thele thre cawas I haue hadde helthe, and contynuawnce of lyfe.



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Df a beatte callyd Capreolus the which blyd to iogle.

Dialogo cib.



APREDLUS, suche a beaste ther was contyme that cowde most sotelly sogle. He cowde also singe very wele, dawnce also, and talke plesauntly. Peuerthe= less the was the more eschewyd of all people for that he occupied excedingly: and therfore he leuyd but pouerlye. And vpon a tyme he went to the kynge and sayde: My lorde, moost souerayne, ye knowe wele that J am a

connynge iogular, & passe all other in your realme; but for al that I am not gladly harde in yowr realme, nor rewardyd aftyr my connynge. But fewe or noon can iowgle fo craftely as I can, and notwithstondinge they be take forth and largely rewarded: tell me the cause? To whom the kynge answerde: As thow says thow canst iowgle wele, but this is thy fawte: Thow doyst al thinge ercessfuglye both in doynge and in saynge, where the herars be fastydyows and werye, but and yf thow wylte be gladly

cerr

harde, flody thow to speke and to sowgle temperatly. This Capreolus did aftir councell, and was berely wele amendyd in his goodis in shorte tyme aftyr, and leuyd meryly all his dayes and sayde:

> ¶ Playes and desportes be acceptable and goode, Temperatly blyd, and in a mean moode.

SO we owe to do luch thingis as we knowe and can with tem= peraunce, that we cawfe not weryneffe to the beholders, for Jadore faithe: All thinge that is ouermoche and withoute mefure done, cawlith werynelle. And a lertayn berlifier laith: The wordes of them be not acceptable : that euer be talkinge, for ther faynges be not ftable: for the whyftelynge byrder makyth mery fonge, and yit the fely byrdes begylyth he amonge. A childe alkyd a queftion of an old man, and layde: Fadir, is it bettir to fpeke, or be ftyll. To whom the olde man fpake and fayde: If the woordes be onprofitable, leue them; if they be goode, differre not longe to lpeke them. It is wryte n, Eccle. rrrif .: Ponge man make but lytell speeche in thyn owne cawle. If thou be twyes interogate and alkyd a queftion, haue thou redy thyn anfwer in thy mynde or thow speke. Ther as be senyowrs be thow not berbole, and amonge agyd folke caft not out thi fpeche. In Mitis Patrum oon made a queftion to an olde man, and fayde: how longe thal] kepe filence. To whom he fayde: Tell thou be fpokpn to. In every place if thow be fyll thou malt have refte, and kepe thou feilence bnto a tyme of conuenience. Temeftides, a philolofre, fayd to a chorle that fate with him at dyner, and fpake not: Art thou lernyd, me thinketh foo, for thou fpekift not. Therfore Ifi= dore faith: Whan tyme requireth fpeke thou, & in tyme be ftpl, & Speke not but if thou be Spokyn to first. And allo here thou al thinge paciently or thou Speke, & the queftion of an othir mote euer precede & cawle the to apue a refonable anfwer.



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Df the Hare that was a lawyer.

Dialogo cb.



h E hare, Lepus, went to Pareys to scole, was in procecse a goode lawyer, and therfor he went to the Lyon and sayde: Py lorde, I have spent & consumyd my goodes in studye and scolage for connynge and science. Wherfore I pray yow that I may be wele maynteyned & stypendyd, and synce worthip= fully wnder the proteccyon and shadow of your wynges. To whom the Lyon an= swerde: I will sign make a profe of thi wps:

dom & conynge, or J grante thee thi desire. Go with me to see dyuers thinges that [I maye proue thy lernynge. And as they wente by a wode syde there came an hunter, hauinge a bowe and arowis, and ordeynyd to thoote aftyr the bere and the fore: but the fore was wylye. And whan the espied the bowe and the arowe the lepte alyde, and escapid fro the ftroke. The bere was prowde & truftyd to his own strength, and came hastely agayne the man willynge to teere him on pecys, but the hunter losyd his arowe and strowe the bere and kylde him. This seinge the lyon sayde buto

Dialogues of Creatures Moralyled. ccrrciii

the hare: Make me a prouerbe of this, that I may knowe thi fcience, yf thow defire to be admytted to my falarye. The hare wrotte immedyatelye in his booke, and fayde:

> ¶ Agayne deth it preuaylith moch more amonge, To haue wyldome than to be Gronge.

And the lyon commendyd this prouerbe, and led the Hare with him to a cyte where they founde a lorde rebukynge his feruauntis. And oone of the feruauntis toke pacyentlye the rebukys of his makir. The other was impacient and not fufferable, but full of frowarde answers. Wherfore the lorde in his ire all to bete him and spoylyd him, and expulsed him owte of service, and kepte syll the pacyent and promotyd him to greate worthippe. And of this matere the Hare wrote to the Lyon, saynge in this wise:

> ¶ Moche bettyr it is many tymes to be figll Then to speke shrewdlye and haue ingll wyll.

The Lyon also magnifyed greatly this prouerbe, and ledde the hare in to a towne, in the whiche they fownde a laborer yockynge his oren, and allygnyd them to ther iourney to ere rii. acres of londe, and delyuerid for the fedinge of euery of them a botell of haye. Don of these bealtes went forth and bare his botell of haye withowte grutchinge, and an othir began to speke boldlye and prowdly, and sayde: Alhat shulde hit suffice be to bere haye with bs. He shall not fede us so. And thus saynge, he wolde not cary haye to fede hymself with him. And whan they came to ther laboure, and had eryd buto eugn he that had the botell of haye refreschid himself. The othir was werye, and hauinge nothinge where to be comfortyd for greate hongre he dyed. Alherof the Hare wrote to the Lyon, saynge in this wise:

> ¶ Bettyr it is at nede lytell thinge to haue, Than btterly nothinge that myght the lyfe faue.

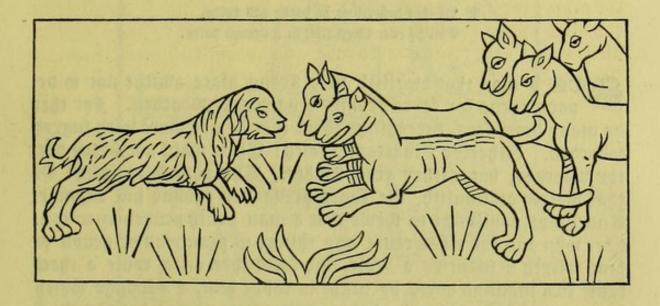
The Lyon conlyderinge all this, sayd wato the Hare: Trewly, sonne, thow hast studyed wel, & loste no tyme in bayne, for thou canst answer wisely to every question. Wherfore he gave him great wagis and promotyd him, and sayde:

> ¶ We that of honowre defireth to have a chayre Dwith to be connynge, and of very wyldome agre.

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AUDPERTS muld take hede hereto, & continually apply them to haue connynge, that they maye be promotyd. For the mynde of man iopeth and is fed with connynge, and therfore it owith to haue noon ende. As Seneca laith: Be not faynte in lern= pnge, for lpfe and lernynge mulde ende at onys. And an other faith: If my foote were in my graue, pit wolde I gladly lern connynge. for connynge and fcience is defirable both for it felf and for other; for it is beray profitable to many thinges, as faith the erpolitor uppon the firfte of the Ethikes. And that man is bery bleffpd that hath founde wyldome, and haboundith with prudence, Prouer. iii. Therfore olde princes had ther maffirs, as Traiana had Plutarcum. Dero had Seneca, and Alexander had Ariftotyll. Whan Alexander was born, Philippe, the fadir of him, wrote an epiftle to Ariftotyl, favinge in this wife: Philippe to Ariftotyll fendith aretinge. Knowe thow that a fonne is born to me, wherof gretly I reforce and referre gracys buto the goddes. Pot conly for cawle of his byrth, but rather for that it fortunyth him to be borne in thy tyme. For my gret confidence reftyth in the, truftinge that thow thalt bringe hom bp in bertewe and doctrine, that he maye be worthy to be a gydar, & profitable to the wele of our reame. And hit is to be noted that a prince of a reame owith to be wyle, not oonly in dilpolinge of thingis temporall and lawys of them, but allo in dyupne thingis and lawys of God. As it is wrytten, Deuteromii. rbii.: Aftyr that a kynge haue poffeffion and is fette in the trone of his reame, he mal cawfe the Deutronomye to wryte buto hym of the lawe in a volume, takynge an example of the preflig of the trybe Leuiticall, and it thall remayne in his kepinge, and he mall rede it all the daves of his lyfe, that he may lern and haue remembraunce to drede his Lorde God, and kepe the cerymonyes of him which be commaundyd in the lawe. And if the prince be not let tyrde, it is necellary to him to be councellyd of fuche as be lernyd. Wherfore he is commawndid to take an examplar of the lawe of preyftis and men of the chirche, as Helinandus erpownyth. Tully faith in Detulculanis Queftionibus libro quinto: Philolofir is a ferchar of the mynd, which drawith owte bicis by the rote, and purgith them, & makith redy the lowlys to bringe forth goode frute. Papie Caith that Academia

was fontyme a towne oftyn tymes thakyn with erth quays, fond= inge but a myle from Athenys, which town philosofirs, that is to saye, Plato & al his, chose to dwell inne, that drede thulde cawle them to be continent and to be doutefull euir, & eschewe othir vices, & aplye ther lernyge. And of that town they were namyd Aca= demici.



Df a Dogge and many Moluys. Dialogo cvi.



DOGGE which was a grete harkat & enemye agayne Moluys to fight agayne them was keppid in a greate cite, and he was to fierle that in nowile he wolde fuffir them to entyr the cite. Wher= fore the Moluis hatid the Dogge, and laye dayly waytinge to deftroye him. And for that same intente thei came togider in to the feldys, and sent forth two of the eldect of them in message to

the Dogge, saynge buto him : Thou arte mighty & goodly stronge, & vertuous, & therfor al we be astemblyd togider in the feeldis to crowne the our kynge; come with vs peleablye and recepue thy

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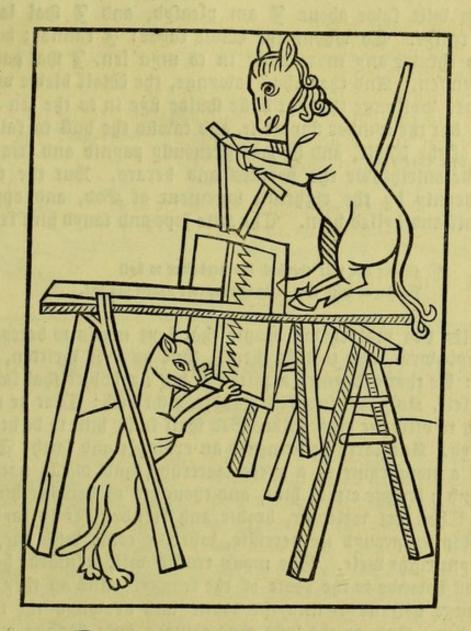
dignite that thowe mayst be honowrably put in possession. This Dogge was madde for ioye whan he harde him felf thus lawdyd, and thoughte he shulde be exalted and departed from the courtelage in which he had fure abydynge, and went forth with his engmyes to his coronacyon. The Moluys conueyde the Dogge fecretly to ther owne companye, and whan they elpyed hym they fortified them felf togider, and all to rente the Dogge, and fayde:

> ¶ We that defireth to be hardy and bolde, Shulde euer dwell agli in a ftronge bolde.

SDD a man that dwellith in a ftrong place owithe not to de= parte thens for fayre promis & flateringe woordes. for ther be many decepuers, decepuinge them that be not ware with fugryd woordes. Wherfor Albartanus faith : Thou thalt not drede bpt= tyr woordes, but rather grete ftrokis. The philolofre laith: be that wplely diffimulith, the loner preuaplith agapne his enympe. And Hope, wyllynge to thewe that a man owith prudently to confider why and for what caule any thinge is prompled or geupn to him tellyth & inducith a fable, and faith that on a tyme a theef came to a mannys hows by night to robbe him, & a Dogge which was in that fame hows barkyd & made grete nopfe; but the theef was fubtyll, & pluckyd brede out of his bolome & gaue it to the Dogge to cawle him to be ftyll. The Dogge refulyd the brede, & layde to the theef: By thy aiftes thow labowrift to caule me to be ftpl, that thou mapfte robbe & Cpople mp maftir: if I fulde take thy brede thou woldeft ercarpe al the fubstance of this house, & for this lytel morfell that thou profirft me I shulde lefe all my lyuinge; but I woll not lefe my continuall & dayly fuffinaunce for thi falle plealure. And therfore] aduile the to departe from hens wplfully, or ellys I thal cry out agapne the & thew thy thefte. And all the whyle the Dogge was fivil the theef tarved, and whan he backed the theef departyd & durft not tarpe. Therfor an autour faith: Whan any thinge is geupn the remember why, and to whom thou acupit thi apftes haue an ie.



ccrrrbii



De the Molf and the Ase. Dialogo cvii.



hE Molf on a tyme fawyd with the Affe, but the Affe labowrid full truly aboue. The Molf was malycyous and drewe the fawe bnder= nethe, fekynge an occasyon to deuowre the Affe. Mherfore he made quarell agayn him and fayde: Mhy doyfte thow throwe the duste in

to myn ien. The Alle anlwerde, and layde: I doo not fo to thee, but I gouern the fawe perfightly aftyr my wytte and connynge.

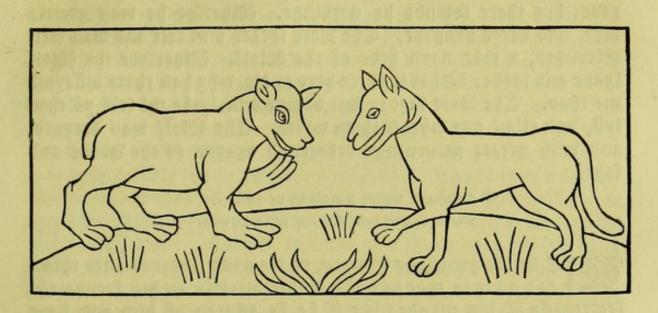
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If thow wilt sawe aboue I am pleasyd, and I shal labowre beneth trulye. To whom the Wolf sayde: I cannot; but and yf thow throwe any more duste in to myn ien, I shal put owte both thyn ien. And they thus sawynge, the Wolf blewe with all his power wyllynge that the duste shulde saye in to the ien of his felowe, but the tymber stoppid it, and cawsid the dust to fall in to the ien of the Wolf, and he was greuously paynid and sware that he wolde ouirthrowe the portars and becars. But the tymber fell sodeynly by the rightfull ingement of God, and oppressed the Wolf and kylled hym. The Asse lept and saugd him self, and sayde:

> ¶ Many one that thinkith his neybowre to kyll Is flagne with that fame fwerde fore agayn his wil,

"has doo malycyows people that laye nettis to decevue ther nephowrig, and to take them. But as it is written, Eccle. rrbiii. : he that ordeynith a pitte for his neybowre thal fall in to it him felf. As Tope inducith a fable, & thewith: That he that lahowrith to discepue othir folkes God Mall fuffir him to be begilpd a dampnyd. And forth he bringeth an example and faith: That on a tyme a mous came to a grete waterfide, and durfte not fwym ouir, and a frogge elpied him, and thoughte to decevue him, and lapde: Thou art welcome, brodir and frende. It is layde that frendeftip is proupd in necellite, wherfor come with me, for I can twym right wele. The mous truftid wel, & fuffirde him felf to be falt bownde to the foote of the frogge. And as they fwam, the frogge descendyd into the watir and drownyd the mous & kylled her. And at the lafte ther came a kyte flepnge ouir and elpied the mows and caught her, and the frogge allo, and ete them both. And therfore laith Tlope: So mote they perift that wil Speke fayre and deceyue, for it is worthy that punylihment retourne to him that caulith it.





Df the Bere and the Molf.

Dialogo cbiii.



PPDP a tyme the Bere callyd the Molf to him and fayde: Me twayne be had in greate reputation, and haue a greate name emonge all othir wylde beakis. But and if we take owr lodgynge togider, and lye in oone mankion nyghtlye, we hall be more lougd and dredde of them all then we be. These woordes pleakid buto the Molf, and they made com=

penye and dwellyd togider. The Bere gaue informacion to the Molf, and layde: I will continewe gladlye with the in lomer, for thow thalte fede me with suche bytayle as thow may the gete by thy huntynge; and I that cherists the in my cell, for I am very well purueyde in the wynter. I wyll not that thow that be withowte in the wynter in the froste and the cold; but rather continew with me in my caue, & make good chere. The Molf beleuid well, and with all his dilygence dayly he went an huntinge to fede him felf and the Bere. The Bere lyuyd myrylye withoute labowre. And

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whan the Molf came to his cell, the Bere broughte him to his cave: but there fownde he nothinge. Alherfor he was gretely fory, and very hongrye. The Bere lycked him felf and was well refresched, & toke noon hede of the Molf. Alherfore the Molf spake and sayde: Alhat is there here to ete, why hast thow discuid me thus. The Bere sayde: Sit downe and lycke thi self yf thou lyst, and ellys goo whedir thow wylte. The Molf was decyued, and with greate mourninge retournyd agayne to the woode and sayde:

> T Euermore wyfely a profe let bs make, Dr we to owr howfolde any perfonys take.

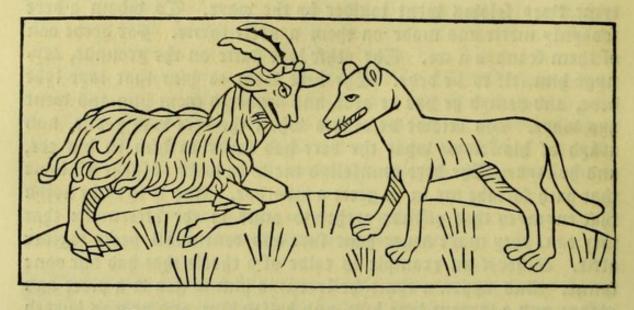
THE thulde preue our frendes, or we gyue credence bnto them, for no man that is wyle shulde disclose to his frende the fecretneffe of his mynde; but if he be affuryd of him and haue prouvd him before. As it is wrytten, Ecclefi. ri.: Bringe not euerp man in to thi hows. That is to meane, into thy mynde, by haftpe credence geuinge, for the worlde is replete with greate loteltpe. And allo it is wrytten in the fame place : If thow haue a frende, proue hym in thy trowble, & be alluryd of him or thow thewe him all thy mynde. For certaphly a prudent man and differete mulde notte to haltylye gyue credence to his frende; but aftyr he hath proupd him, and founde him faithfull, he may the more largely committe trufte bnto him. Idherfore Malerpe writeth, libro tertio, cap. biii. of Alexander, kinge of Macedone: That whan Philippe, philicien buto the layde Alexander and his perfightly proupd frende, fulde gyue him a drinke, ther were lettirs fente to Alerander, contepnynge that the fayd Philippe was corrupt with money of kynge Darve, and he had put benyme in the medecyne. Which lettres whan Alexander had redde he dranke firft the medecyne. and aftirwarde immediatlye he delyuerid the lettyrs to Philippe to rede, hauinge in him to greate confidence that in nowple he cowde mystruste him. Therfore we shulde efchewe to be knytte to any perfonne in fauowre and ampte before a dew preef. for the philolofir laith : Beware thou of frendes not proupd. And Seneca Caith : Take delpheracion with thi frende, but firft with thy Celf. for euery fellowe is not good nor faithfull. Therfore diferervon mufte difcerne the goode from the badde. It is tolde, that on a

tyme twey felows went togider by the waye. To whom a bere fodapnly mette and made on them a grete lawte. for drede oon of them fcandyd a tre. The othir lape flatte on the grounde, fag= nyge him felf to be dede. The bere went to him that laye lyke dede, and demyd he had be dede, and departyd from him and went hys wave. Dis felowe descendid whan the bere was goone, and alkyd of his felowe what the bere had layde to him in his ere, and he lapde: The bere councellyd me to be ware of luche a felowe that hath forlake me in lo grete a jubardye. And it is to be notyd that enymyes that offende eyther to othir to the bttermoffe that they can, they maye neuer haue fure and continuall peace togider aftir. Wherof an example is tolde of a chorle that had but oone fonne. And bppon a tyme he lycencyd him to goo to a place and playe; and a ferpent bote him, and kylled him, and he was buryed and a figne fet bppon his graue. The favde chorle lap daply in a wapte, and bethought him howe he might fle the ferpente; and at lafte fownde him, and in greate angir imote at hym wyllynge to haue kyllyd him. But the ferpent fledde in to an hole, and he Imote of his tale. And ther grew inertinguible hatrede betwene the chorle and the ferpente. The chorle at lafte fpake of peace, but the ferpente answerde and fayde: It may not be that thow spekyfte of. For as longe as thou lepfte the graue of thi fonne, & as oftyn as I beholde my tayle cut of ther mall neuer betwene bs be perfite peace nor concorde.



ppp

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Df the wylde Gote and the Molf.



Dialogo cir.

AMULA, as laith Papie, is a female Gote of the wyldernelle. This Gote watchid on a nyght with a chorle, and as the wente homeward from her patture the Wolf came to her and fayde: Nowe thall I fyl my hely of the, for thou may that elcape. Chis Damula knelyd downe before the Wolf, and fayde: I pray the for the loue of Godde to suffir me to go to

the folde, for my kydde loukyd not this daye. Wherfore he may perilth with hongre. And truly I promyle bnto the, whan I have fedde him I thal retourne to the agayn. The Wolf thought furely to have them both, faynge: Go to thi folde and bringe thi kydde with the, for I defire greately to le him, and I thall be fauowrable to yowe both; but withowte the, he thall have no grace. This female Gote lware to fulfill all this, and forth the wente. But whan the came home the kept her hows and brought bppe her kydde, and neuer retournyd to the Wolf. Wherfore the Wolf made greate lamentacyon many a longe daye aftir, and fayde:

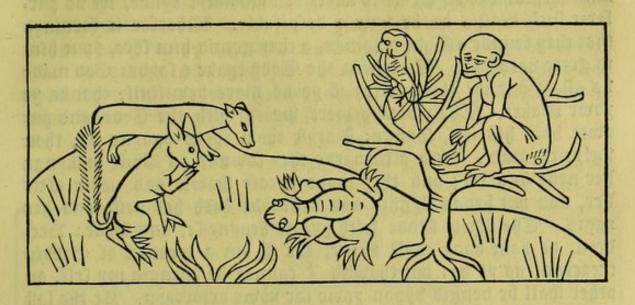
> ¶ the that is pollellyd and hath golde in honde, Is not wile to lele it for promys trelour, or londe.

ccrlii

D many on hauing fufficience, for concupifcens & auarice, des Itre to fwalow by al thinges like wolfis infaciable, that neuer be faturate, Wherfore they be boyde oftyntymes, and not alwaye fully replete. A couetows man, full of auarice, is lyke a beffell botomelelle that is neuer full. As it is wrytten, Eccle. quinto : The couctows man thall never be fyllyd with money, and therfore olde princis hatyd couetyle and forloke it. And they defirid not to haue dominacyon to gadre money, but for worthippe and conferua: cyon of the comune wele. Wherfore Malery tellyth, lib. iif. whan Scypion was acculyd of couetyle to the lenate, he anlwerde and layde in this maner: Whan I lately had lubduyd all Affrike bnto yowr power, I referupd therof nothinge to my behofe, fauf oonly my name. for he was nampd eupr aftir Scipio African: for he fubdupd Affrike. Malery allo tellith of Mantenle Curione that was the verye loremaftir of curtefye of Rome, and a spectacle of ftrength, whan the legatis of the Sannytes were come to hym, and he had recevupd them in to his place, they behylde hym fittynge by the fire bppon a fole etynge his fowpere in a platere of tre. They offirde to him a gret fumme of golde, and with fwete woordes they prayde him to occupie the golde to his worthippe, and to ete no more in tre. And he lawghid and layde: your labowre is in bayne to bringe golde to me. But goo ye and repoorte buto the Sannytes that the Mantenle Curione defircth rather to rule them that hath postession of golde than to have the golde. And also cave bnto them that the fayde Curione wyll notte be corrupte by no money, nor by drede of any enymyes. Allo it is tolde in that lame place that whan the legatis, fent from the Sannytes, were come to Rome, they founde Fabrice, prince of the Romaynes, attinge and lyngynge. To whom whan they had offirde a greate fumme of golde for ther lyberty, he beholdinge not his owne wele, but rather the comune profit, gaue this andwer to them and layde: Goo ye fro me, and bere powr golde with powe, for Romaynes haue more affectyon to haue dominacion ouir gold kepers then ouer the golde. And allo faynt Augustin tellyth de ciuitate Dei, that Lucyus Malerius, that dyde whan he was confull of Rome, was to poore that no money was founde in his hows whan he chulde dye, wherfore he delpred the people to ordeyne for his beryinge.

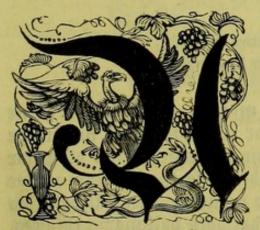
For in that tyme the princes that rulyd the comune thinge, that was moofte ryche, in ther owne howfis they were very pouer. Wherfore faint Augustyne faith, in the fame place: that oon of them was twyes confull, and he was btterly expulled of the fenate, for cawle that r. powndis of money were fownde in his hows. And Malery laith: Euery man labowrid to encrece the compn wele, and not his owne, and defired rather to be pouer in a riche reame than to be riche in a pouer reame. And he inducith examplys of the confullys that were foo pouer whan they byed, that they had no goodes to preferre theyr doughtirs to mariages. But, notwithftond= inge, the necedite of worthy men was releupd by the lenate. And they blyd cultomablye to preferre the doughtyrs of them to worthipfull mariages. And taint Augustyn Epistola quinta: That thei that wilely aduertith and attendith, lay that it was more to be forowyd whan the wylfull pouertye of Rome was forfakyn, than whan richeffe lackyd. for in pouertye the integrite of all goode maners was conferuyd. Richelle corruptyth the mynde of man worle than any other enymye. Wherof it is red that the hofte of Alexander was enrychid owte of nombir whan Darge was deuide; e breuely aftir whan they mulde fight agapne, thei of Alerandirg hofte were ouercome. Which whan Alexandir bnderftode he com= maundyd immediatly al tho goodes to be brente that his hoofte had gotyn by Cpolyacyon, & Cayde: As longe as my people had no poffellion of goodes, ther was noon that myght reufte them. But now that they be onerate, and chargyd with gold and fyluer, they be made flowghtfull and bnlufty; and whan the goodes were brent and gone, they fawghte and were manlye as they were before. Allo it is redde of the Romagnes, that in old tymes they warryd to gete worthippe, to have lybertye, for conferuacyon of the comyn wele, and than they obtaynyd and had the bettyr at all tymes. Bnt whan ther myndes were infecte with couetyle and auarice, then were they continually bide and ouercome.





Df a lytell discolowrid beaste callyd Clarius and the Swyrell.

Dialogo cr.



ARJUS is a lytell beaste, some what more then a Melyll, and he is callyd Aarius, for he is variably colowrid. For on the bely he is whyte, and on the backe he hath a colowre lyke alshis, so comly that thowe mayste meruayle to see so fourmably he is depayntyd with colowrys, and he is of the kynde of piroly, and he bydith moche in treps

and bringeth forth his generacyon. And dyuers men ble greatly to reiogre in dyuers garnamentis, furryd with lkynnes of thele beaftis. But neuerthelefte thys prety beafte reiogrith but lytell in his owne furre, & allthoughe that this Marius be but lytell of bodelye quantite, git aftir the confideracion of his noble furre he is a most excellent beste; and to is the Sqyrell allo. These twayne were affociate togider, & sayde: Me twayne be honourable & of

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grete price amonge all people for the gret balowre of owr Ckynnes. And foralmoche as we be to noble of owr natyf kynde, let bs purfewe fuch beaftis as be byle & defpilable. Wherfor it fortunpo that they founde a Tode crepinge, & they greuid him fore, & put him to grete beracyon. To whom the Tode fpake & fayde: God made bs all, & not we owre felfe: if ve be more bewtifull, thanke pe yowr Maker. Thele beeftis were wroth with the Tode, and put owte both his ien, faynge: Daryft thow fpeke agayne bs, thou bglye creature. And aftirwarde they fownde an Dwle makpnge her nefte in a tre; and they made greate flowte and nople aftir her, and put her to flyghte and deftroyde both her nefte and her eggis. The Dwle fledde with greate heuyneffe, and layde: Bredren, ye haue done eugli to me, for I am a creature of Goddis creacyon, as ye be: but thowgh I cannot be auengid my felf, an other mall be bengid bppon powe for powr extorcyon. At the laft they fownde an Ape fapinge and mowynge bppon a tre. To whome they fayde: Why art not thow mamefalte, thow worlt of all beaftis, for thou haft no tayle, and thow thewifte bs thyn arte. The Ape was woode and cam downe from the tree, and kyllyd them both, and plucked owte ther auttes, and layde in this maner as here folowyth:

> ¶ Moble people naturallye be curteys and goode, Mockers and Chorners be farre fro gentyl bloode.

THERFORE noble people and myghty shulde notte greue them that be pouer and lowe, for nobilyte restith not in the dignite of the parentys, but rather in the composition of goode maners. As the philosofic saith: Poblesse is that thinge oonlye chat garnysshith the sowle with good maners. And also yt is communely sayde: He is a byllayne that doth byllanows thinges, and not he that was borne in bylla. It is redde that a lyon dyd greate hurte in his yowth, for he hadde wowndyd fore withe his cleys a boore, a bull, and an Asse. And in processe he was olde, and in the wynter season he fell in to a greate sow, and he was so colde that he cowde not ryse by him felf. That seynge the boore, and remembringe of his olde wowndys, he source him greuoully with his teth. And the bull also gooryd him in to the

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bely with his hornys. The alle with his helis layd at him frely, and hit him on the forehede with many a greate ftroke. The lyon myghte not flye but lpake with grete dolowce, and layde: All thinge that I have ouercome, ouercomith me nowe. My worthippe is nowe a flepe, and helpe of myne honowre is passe. Beholde nowe he noyeth me that I have noyede; and as I have done to other before tyme nowe fallyth it to me.



Df the Porse and the Boore.

Dialogo cri.



P a tyme it befell that an Hors had pleded to longe ageynste a Boore, that by longe contynuance the Horle becam to poer that he was nat able to manteyne his plee for lacke of money or goodes, for all his substance was spent & gone, & he sought his frendis. Than he went to the Mule & prayed hym

with great lamentacyon to lend him r. li. in golde, the whiche he dyd for pitye with a good wyll. Wherwith the Horle wan his plee E recouered all his coffys and damages, with habundance of great goodes. Thus whan all his care was paft, and be beinge ageyn in his prosperyte, the Mule come but hym & required his lendt

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money. The whiche, with a mockynge maner, the Horle, that was inflamyd with ire and falshede, callyd to him the Camell and the Alle, and they thre all to bete the Hule, and went forth to the iuge. The iuge this knowinge he gaue this lentence, that all that money sulde breuely be reflored to the Hule, and for ther biolence, and hurtys that they had done to him, they sulde paye him an hundryd markys. The camell habynge no goode to paye, he forloke the cyte and was banyshed. The alle was imprisoned & flockyd falle, & endyd his lyfe wretchidlye. The Horle was constrayned by greate rygowre to paye his dettys and his damage, and so he remayned in greate pouertye, and was biterly budone and so sullayed, and sayde:

> ¶ the that is indettyd, and wyll neuer paye, Shal lefe oftyn tymes, and his goode thall awaye.

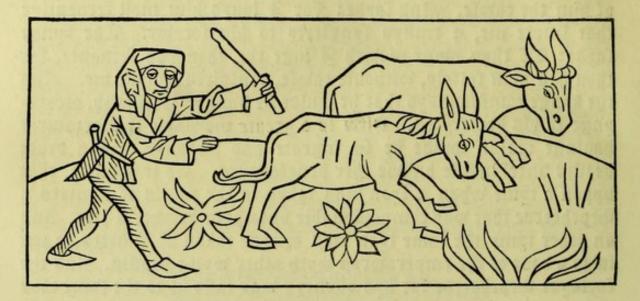
D ther be manyon that be bukynde that knowe not benefitys done to them, nor yelde no thankyngis to ther goode doers. Agayn luch, Caton laith: be thou remembryd of the benefitis that thou haft receyuid. And allo he faith: A lytell gyfte that thi pouer frende geuith unto the, receyue thou gladlye, & remember fully to gyue thankinges. But many oon now a days, not oonly gyue no thankynges, but rather fpeke fallely agayne ther goode doers. As it is red, that whan a fertapne kynge had eraltyd oon that he especyally louyd aboue al other. This man thought, & Capde to him felf: The kynge hath to gretely auancyd me that I thal neuer aquite him, nor be free. Wherfor he compaffpd the kynges deth. The kynge that knowinge cyted him before his own prefence, and the trouth knowen, he jugid him to be drawn throwe that cite. And as he was drawyn euery man threwe bnclene thingis bpon him; and he luffirde it paciently, for almoche as he in prosperite had be combrous, and not fauowreable to any pertone, but prowde & noyable to all people. But whan a frende af his which be louyd as him felt had throwyn a ftoone at him, & Imptte him on the too, he cryed out & made grete heupnelle; & whan he had be drawpn, a was brought befor the kyng gapn, the kynge alkod of his feruauntis: how behaupd that wretche, him felt, in his paffpon. They layde: Heray pacpently. But he made grete lamen= tacyon for oon ftroke that was geupn him. The kynge inqupred

of him the cawle. And layde: for I louyd him most feruentlye that Imote me, & truftpd fynglerly to his focowr. The kynge lapde: DE thyn owne mowth I juge the, thou bad fernante, for thou haft moft fallely, withoute cawle, conspired agapne me. And the kynge commaundyd that he fulde be hangyd forthwith, accord= pnge to his demerytes. Hitte is a greate maruayle that creaturis hauinge reason mulde be to ingrate and bukynde, whan brute beaftis bnrefonable knowe ther benefactours. As it is redde, that bppon a tyme whan a lyon was takyn in the nettis of hunters a thepeheerde that was compationable buto hym delpuerid him. And an other tyme the fame lyon was agayne takyn of hunters, & put in to a caue of the emperowrys with other wilde beaftis. And the forlapde thepeheerde for hys offencys was calle in to the lame caue to be denowryd. And the lyon knowinge the thepeheerde not oonely hurte hym not, but allo preferuyd hym from al other beaftis that wolde haue deuowryd hym. Alloo it is redde, that the duke of Saronpe fownde a lpon fightynge withe a mooft cruell ferpente, whiche hadde compaffyd the necke of hym rownde abowte, and in= tendyd with hys benyme to fle him. The knyghte beholdinge the nobleffe leonyne, and the malyce ferpentine, he fmote of the ferpentis hede. Wherfore the lyon folowyd the knyghte lyke a tame beafte, and neuer forloke hym. And for the forlayde knyghtes loue the forlayde lyon fawghte agayne hys enymyes, and whan the knight was dede and burged, the lyon, for loue, laye on his graue and there dyed.



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ccrlir



DE the Aste and the Dre.

Dialogo crii.



P Dre and an Alle had ther dwellynge togider with an hulbondeman, whiche fedde them plentyfully; but many tymes he prickyd them and compellyd them to labowre. Uppon a tyme this man bete his Alle, and he was angrye and went to the Dre, laynge: What thal we doo; this

chorle betith by fore, and makith by werye. Let by goo from hym, and caffe bp owr yockys, for we be but yonge as yit, and we maye be mery a greate whyle and owte of daungere. And foo forth they went. And as they walkyd by many fayre paffuris they were beray gladde: and at lafte nyghte came, and it was beray darke, and they compleynyd enerich to other and fayde: How thall we flepe. Dre hows have we noon as we were wonde to have. Certaynlye it had bene bettyr for bs to maynteyne trewe labowre then to departe. And as they laye on the gronde, couetinge to flepe, the wolf came cryinge and beryd them fo fore that all the longe nyghte they were withowte flepe, and fayde: It is not goode for bs to byde here, but rather with fmale beaftys, for then thall we be defended of thepeheerdes and doggis. And whan they came to the flockes, defyringe to be with them and targe all neghte, the thepeheerdeys expulled them and bete them, and they wepped and

made grete mone, & concordyd to dwel with a laborer that punyl= thed them foore, & fed them fcantly. Wherefor they were com= puncte gretly, & retournyd to ther first state & fayd:

> ¶ Bettir it is in luretye at home for to byde, Then through the world to wandyr & be without guyde.

IP this we may note what indardye it is to goo in to Araunge contreps, and fro place to place, & to be lodgyd in other mennys howlis. Wherof it is layde, Eccle. rrir .: It is a wycked lyfe to be logid from hous to hous. And it is allo bettir & more profitable to fuffir otherwhile fome fmall greef, then to fuffir a gretter greef. And whan a man thal doo any thinge euvr he owith wplely to confider what may fall to him therbye, as the wife man faith: What foeupr thow doo, do it wifely and beholde the ende. And allo he faith: I wyl paciently fuffir fmale hurtys in efchewing of gretter. Wherof it is tolde that a kyte on a tyme greupd dowuis bery fore & stale awaye ther chekyns, and otherwhyle the dowuys defendyd them felf to ther power, and fmote him with ther wynges, & draue him away. At laft they made a counfell, & chofe the goshawke to be ther kynge to mayntaphe them agayn the fury= ous kyte. The kinge began cruellye, and was to them more novable then ther olde enymye, and toke dayly oon of the fattefte, & ete her. The dowups complaynyd emonge them felf of ther kynge and layde, that bettyr it had bene to them, & leffe hurte to haue luffirde the batell of the kyte, then to be mourdryd dayly and cruelly flayne withowte defence or remedye. By this it is thewyd that bettyr counfell is bettyr with refte and fykerneffe than delectable with befynes and parell. As Jlope thewith in fablys that the feelde mows came to the towne, and there he was worthyly recepupd of the mows of the cite, and he made hom greate chere, and commendyd the large expense of the cyte greatlye, and browght him to the bylihopis celar and gaue him delycate mete. At laste came the botelar, and the kape ratled, and in came he. The howfe mowfe fledde in to his hoole. The feld mows ranne agayne the wallys, and fcantlye efcappd with his lyfe. At lafte they mette togider, and the felde mows layde: I had leuer gnawe harde benys all my lyfe then to be in this fodeyne feere. Take to the thy delycatys, that be to the greate pleasure, for I loue pece with pouertye and

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quietnelle delyteth me more then precyoute of metys, or delycyows fedynges.



De the Goote and the Ram. Dialogo criii.

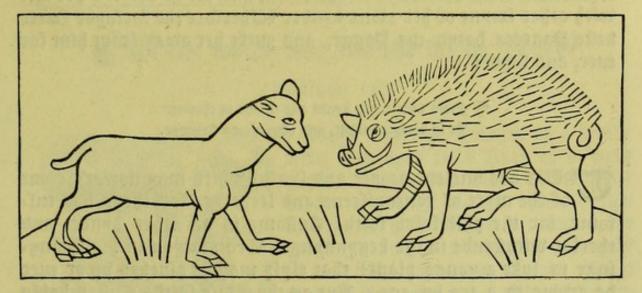


JUCRS bealtis in a grete flocke were gadryd togider bppon a tyme, and fed them in ther pasturis. The Ram amonge all other callyd the Goote fro the flocke and fayde: Go we fro the flocke: to what entent abyde we with these shepe so shame= fullye. And whan they were de= partyd from the flocke, and had for= fake the feleshippe, the rauenows

wolf that luckyd in the woodes came owte bppon them and bote them, and fedde hym felf, and fayde:

¶ Bettyr it is with compeny furely to goo, Then to be foole for drede of thy foo.

By this example it aperith that he that forlakith goode compeny forlakyth greate lurety. For it is wrytten, Eccle. iiii.: Mo be to the fole man: for if he fall he hath no helpar to ryle. Ther was a wodehenne that had many chekyns which the noryliked louingly. There came a kyte daylye awaytinge to fle the chekyns; but this wodehenne gadryd her chekyns togider to defende them from the rauenows byrde. And all they that came to her were protette and defendyd. Peuerthelesse oon of them wolde eugr pike aloone, and toke noon hede of his compenye. Wherfore the cruell kyte cawghte him and bare him awaye, and ete him withowte mercye.



Df the Pantere and the Pogge. Dialogo criiii.



APTERA is a beake of dyuers colowris, very fayre and swete smellynge. Solyne saith that it is a beake very especyall varyed with colowris, full of smale cerclys, soo that he thynnyth of the yelowe cerclys that be hyd, and his colowryd boody is diffinite in yelowe and whyte. And it is in his manere a meke beake, and he

hath the dragon oonly to his enymye. And whan he hath etyn, and is sufficientlye replete with dyuerle metys, he bydeth him lelf

and flepith in his caue, as faith Phisologus. And after thre dayes he ryleth from fleape, and makyth great nople. All other bealtis whan they here the boyce of him they gadir togider, and folowe the swetnesse of the sauowr that compth owte of his mouth. The dragon al lonlye whan he herith the voyce of him is full of drede, and hydith him felt in his caue. Uppon a tyme this Pantera was gretely temptyd to ete of an bogge. But foralmoche as he was accustomyd to ete clene mete, he abhorryd that was bn= clene. Potwithstondinge he nourilibed an bogge for him lelf and ordeynyd for him a mooft clene lodginge, and cawfid him oftyn to be wypedde, and wolde notte fuffir him to be wrappyd in the mpre. This buclene fowe was wroth, and had a naturall apetpte rather to be rollyd in the myre then to be kepte clene. And at a leplar this lowe stale owte of the hows, and all to defylyd her felf with other fwyne of her owne kynde. Wherfore the forlayde fwete bestelpantera hatyd the boare, and putte her away from him for euer, and fapde:

> I from nature and kynde any thinge to chaunge It is beray paynfull, and oftyntymes araunge.

This doo bnclene people and fynful which may not aryfe out of the myre of concupifcens and lecherye, for theyr bad cuftome, for the philosofre faith: Cuftome is an other kynde, and therfor withftonde in the begynnynge. Temptacyon in his fpringinge is lyke a yonge plante that efyly may be pluckyd bp or euer he growe to a tre by age. But as the Glofe faith: Cuftomhably fynne is lyke to an olde fykeneffe, which is harde to be helyd. Alherof it is wrytten, Jhero. riii.: If ethiops may chaunge his fkynne, and a parde hys baryacyon of colowre, then may ye doo wele aftyr your continuall fynne. As who faith, it is lyke an impoffibilite. It is redde of Hefpafyane the emperowre, that whan he was couetows, and had fo contynuyd bnto age, and a fertayn perfone had repreugd him and fayde: A fore maye chaunge his fkynne, but not his condycions. He anfwerde and fayde: At fuche men we may Imyle, and take it to owr owne correctyon.

cclib



Df the wylde Alle and the wylde Boore.

Dialogo crb.



Dapye wryteth, Dnager is a wylde Alle, and aper is a Bore or a wyld hogge. Thele two bealtis fonde ther maltir walkynge in the fylde, & thei layde buto him: Helpe bs, maltir, we praye the, and gyue rightfull iugement of bs. To whom he layde: Uthat thall J doo to yowe. The Alle anlwerde: My lorde hath deceyuyd me, for he hath a lytell whelpe that etyth

of his mete, and flepith on his owne bedde, & my lorde cheryschith him and playth with him dayly, and he neugr towchyth me, nor thewith to me suche mery contenance, that dayly bere his sackys and bere my self in his labowr. To whom his mattir sayd: Thou Alle, yf thy desire be to be oftyn sene & touchid, thow muste be clene & not defylyd. The lytell whelpe is acceptable & plesant to his lorde, for he is continually clene & waytyth byon him. The Bore also sayde: My lorde kepith a nyghtingale at whome in a goldyn cage; and whan the syngeth he reioycyth gretly, and is

beray myrye. And whan J drawe forth my longe it is nothinge to his pleature, nor whan my felowe lyngith nether. Utherfor we pray the ordyr this matere in dewe fourme. To thele pety: cions ther mattir andwerde and layde: Ye knowe notte what ye thulde alke. If ye defire to be harde and takyn hede to, ye muste have delectable and swete longis; and boyce timable, and not contrarye. The nyghtyngale is iowyoullye harkenyd, for the spekyth and singethe plesauntlye, and so do not yowe. And they were confullyd with these wordes, and layde:

> ¶ That is not lefull we shulde neugr are, Nor in buknowyn connynge owr tongis lare.

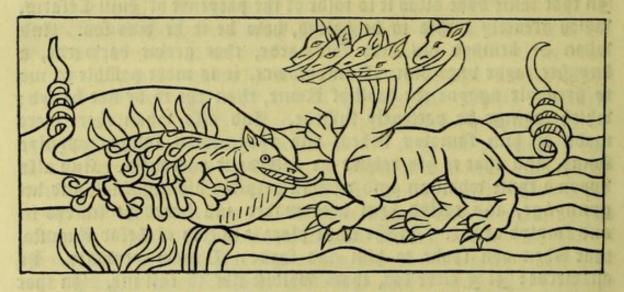
THERFORE yf we defire gladlye to be fene and towchid, let bs ftody to be clene & not defilyd. And moreoupr, pf we wpll be harde and attendyd to, fpeke we plefauntly and bertuoullye: not byle woordes of ryhawdry and of corrupcyon. Some perfonys there be of whom the throte is lyke a grave that flynkyth whan it is openyd, as it is wrytten, Plalmo. b.: A graue al opyn is the throte of them. That is to fave, of fynfull men that euer fpeke ftinkynge woordes. Dt whom allo it is wrytten in that fame booke: God mote deftrope al wycked lyppes and tonges, large fpekynge. That is to meane, agapne God and his nevbowre. They that Speke Suche woordes of contumely and infurve owe not to be harde, as Seneca faith: The erps ihulde be ftoppid anapne bad talys. Diogenes, the philolofic, layde to a fertayne perfone that tolde hym a bad tale that his frende shulde lave by him, it is to me dowtfull whethir my frende to layde. But it is very fertayne to me that thow layde threwdlye of me. Antithenes an: fwerde to oon that reported that an other shulde fave shrewdlye by him, he layde not lo of me, but of him that knowith him felf to haue luche fawtys within him. Senocrates answerde to oon that curlpd him: As thow art lorde of thi tonge, to am I lorde of myn ervs: for I mave clofe them at my pleasure. De gaue alfoo an answer to an othir that tolde him that a fertayne persone curspo hom, and reported fallely of him: I care not. for herenge mulde be ftrenger than the tonge. for to euery creature longith but oon tonge and two erys: and to a man chulde fuffir more with

his tway erys than any man myght lpeke with oon tonge. It is tolde in a boke of fapes of philosofirs that oon answerde to an other that lapde threwdelp to him: Thow mapfte elplye lape to me eugli, for I wyl not anfwer. In the fame boke hit is tolde that. the philolofre, Zeno, fapde to oone that curlpd him: If thou hardift thy felf with myne ervs thow muldyfte be ftyl, and noote well, that there was greate pacpence in olde fadirs in fuffringe of contume= lyows woordes and rebukes. It is redde of Alexander, as it aperyth in the iii. boke of iapis of philolofit, that Antigonus layde bnto him: It is convenient to then age to rule, as who faith: Thow arte bnworthy to regne, but by the reason of thyn age and boluptuoulnes, and neuertheleffe he fuffirde it mooft pacyentlye. In that fame boke alfoo it is tolde of the pacyence of Julii Cefaris, which greately lothid to be ballyd, how be it he was foo. And whan he kembyd his here forewarde, that grewe bacwarde, a knyghte lapde bnto him: D emperowre, it is more pollible to me to preuayle agayne the hooft of Rome, than the to be not ballyo; which fayinge he paciently fuffirde. And allo whan there were made of him famows bokes, and rydyculows fonges opynlye fonge, and that to his rebuke he fuffirde it pacvently. And alfo bppon a tyme whan an agid woman despised his oryginal, and beaynnynge, and callyd hym bredemaker and baker he fuffryd it. and Implyd at her. In the fame place it is told of Cefar Augufto, that when oon spake to him and sayde: D thow tyrawnte. be antwerde: If I were too, thow woldift not to call me. In that tame place allo it is tolde of Scipione Affrican, that whan oon callid him from fightinge and rebukyd hym, he layde: My modir brought me forth an emperowre, and not a warryowr. It is redde allo of Celar Augusto, in the thrid boke of iapis of philolofirs, that whan Tyberius complaynid to him that many lpake euvil of him, he antwerde: It is fufficyent to bs, if we haue that fortune that no perfon can preuaple to do bs hurte. Therfore be thow not greupd pf any perfon fpeke fbrewdly of bs, for we may fuffic it. And Seneca tellyth of the pacyence of Antigoni in his thrid boke De Jra. That whan he had harde dyuecle pertonys fpekynge ebyll of him to ther thinkyng, the kynge not knowinge, and he had harkenyd, & playnly harde, euery woorde, for as moche as betwene hym and them was interiede but a thyn wall, he foftelpe

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knockyd with his honde and sayde as thoughe he had bene an othir person, Goo ye yowr waye hens that the kynge here yowe not. Also Seneca tellyth in his iiii. boke De Jra of the sayde kynge Antigono, That bypon a tyme he harde dyuerse of his knyghtes, saynge by him all the eugll they cowde, he went to them that had spokyn moolt & sayde: Pow that ye haue cursyd yowre kynge cawselesse, and spokyn of him soo bncurteysye; now leve your eugl speche, & wil him good, for he louith you neverthelesse. D meruelous humilite of a kynge, that disdaynyd not to condescende to them that labowrid moost, and a wondirfull pacience that he was not indignate, nor cruell to gyue ingement to them that cursyd hym, and deservid it.



Df the Salamandre and the Idre.

Dialogo crbi.



hE Salamandre is of the kynd of a lacerte or of a stellyon, a pestiferus beaste, and most gretly benymed. For as Plinius saith, lib. rrir. ca. iiii. she infestith the frutes of treys and corruptith the watirs. Of the which who so eugr etyth or drinketh, he is euen strayt dede. And also yf the spetyll of her towche the sote of a man, it is poy-

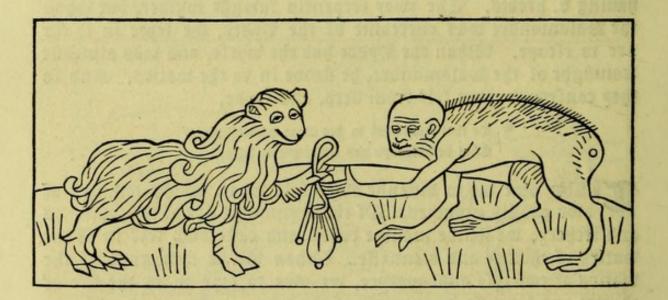
foned and deftroieth him. And all be it to that in the Sa= lamandre remapnyth greate ftrengthe of poylon, the ys etyn of

tome bealtys, and takyn for a foode. This layde bealte Salamandre oonly, and no mo, lyupth in the fire, as faith Pliniug. and putteth owte both the fire and the flame, & it is the kynde of a Salamandre to be rowgh & full of curlyd hervs, lyke a fee calf. Dt whole lkpnne fomtyme is made apropling for kynges to were. for whan they haue be longe worne, & then cafte in to the fire they wyl not burne, but aftir they haue lye longe in the fyre they be clene & newly pourgid, & be newlye drawyn from the fire as though they were repayrid of newe. And of the fame Ckynne be made matchis yn lampes that wyll not wafte for no brinnynge. Hydrus is a poplonde lerpent that leuith in the watyrs hauing b. heedis. The twey ferpentis fawght togider, but whan the Salamandre was ouercome of the bydre, the lepte in to the fire to elcape. Whan the Hydre had the worle, and was almoofte fcomfight of the Salamandre, he fledde in to the watirs. And fo they conferupd them felf from deth, and favde,

¶ the that retournyth to his owne naturall place, Shal be defended and fynde greate folace.

Thus owe we to diffende owre felt whan we be temptyd of owr gooftly enympes. Dt the brynnynge fire of concupilcens and lechery, we chulde manlye relifte and cafte owr felf in to the watirs of chaftite and clenneffe. Whan we be impugnyd of the watirs of couetyle and auaryce, we owe to lepe in to the fire of charite and largeffe by example of the downe. for it is redde in the propirte of byrdes that there be fome goshakwys that take no byrdes, but conly in the eyre; and fome ther be that take noon but conly in the londe. And naturally the downe knowith that, & ther fore the flyeth fro the gothawke that cachith her in the avre, and delcendith in to the londe. If the be purlewyd of the hawke that cauvliketh on the londe, the continuith and bydith fivil in the apre. Suche realon fulde we haue agapne the gofhawke of hell. which hath a M. wyles to hurte, wherof Paulyne faith : Dur ene= my to whom is knowen a M. dyuerle wayes of nopinge chulde be defendyd with foo many diuerfe wepyns as he ordeynyth fotylteys. And therfore whan myn enympe purlewith me, hauinge fo many difceptes, I mufte by Goddys grace ordeyne a 99. dyuerle wayes to withftonde him. It is told that a demoniak was brought to an

holy man, which commawndyd the feende to come forth and tell hym his name, and he answerde and sayde: We be thre fendes that dwell in this man, J am callyd the closer of the harte, my seconde brodyr is callyd the closer of the mowth, and the thrid is callyd closer of the purse. Myn office is to indurate the harte of the synner that he may have no contricyon, and if he be contrite my brodyr labowrith to kepe him from confession. And though he be confession, my thrid brodir wil suffre him do no satisfaceyon. And thus my thrid brodir is namyd closer of the purse. And by these meanys we preuagle agayne moche people.



Df the Ape and a beatte callyd Tarus: And in Englyth a Brocke.

Dialogo crbii.



F Tarus the here is harshe & rough, and is a beaste to the quantite of a for. Of this beaste spekith Plinius, li. bisi. cap. rrrir. and saith: Whan doggis followe him, he restraynyth and kepith in his winde and his breth, and soo he cawsith his skynne to be blowyn and straynyd, and be that

meane he defendyth the bytynge of doggis, and felyth not the Arokes of men. This beak hatith the fore, and hath a cultome to

fighte agapne him. But the lubtyll fore, leynge that he cowde not hurte this Brocke for his harde fkynne, and rowgh here, the fapned her felf to be benquyffyd and bide, and of fubtylte fledde and ran a wave. And while this Tarus, this brocke or gray, fawghte for his prave, the falle fore entryd in to hys clofette, and thame= fully defylyd the lodaynae of this arave with pylle, and other bn= clene thinges, in fomoche that he abhorryd to come home, and btterly forloke his howfolde, and chole him an other lytell man= fyon for his cafe a greate way thens. If he lacke mete in the wintyr he wyll fleape for his dyner, for it is a beafte that leuith moche by fleape. Unto this Brocke came an Ape and lavde: Brodir, lende me an c. markys: for I have affectyon to goo beyonde the fee to marchandile, and J mall trulye deupde the lucre betwene the and me. To whome the Brocke answerde: That thall I gladly grante the: for all my defire is to lyue ealplye. Wherfor thou malt haue thy defire pf thou canfte fynde me fufficient furetye, and make me an instrumente by the hondes of a notarye. The Ape founde fure: teps, the buale and the bull, and lefte the oblygacyon in kepinge of the horfe, and went forth on his journey and neuir came home agapne. Tarus, this brocke, fepnge that he was thus illudyd of the Ape, he alkyd his goode of the fureteys. They fcornyd him, and despiled him gretely. Wherfore this beafte complaynyd to the iuge, and thempd hym his obligacion. The iuge immediatly cyted the creditowris, and gaue fentence that they mulde reftore the goodes accordinge to ther bonde. Wherfore they were greatly wroth and euer malygnyd agapne the Brocke, and purfewyd him. And at the lafte they toke him and wowndyd him fore with many a greate ftroke, & whan he was fo woundyd he fayde with greate lamentacion and mourninge:

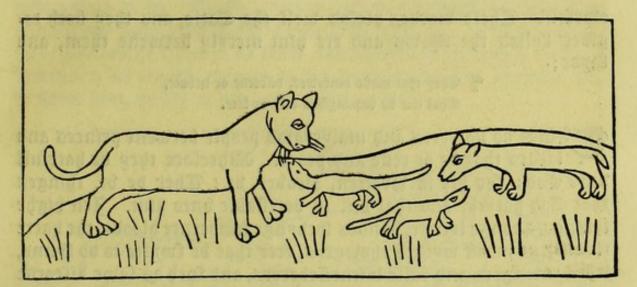
> ¶ We that can beware of him that wolde borowe, Is eugr owte of Argfe and kepte fro moche forowe.

PFTUNTUMES it happith that a man leuth his frendes whan he alkyth his owne goodes that he hath lente. Neuer= theleule the prophete laith, Plalmo. cri.: he is a iocounde man that thewith mercye and lendith. But that notwithstondinge Caton laith: Loke to whom thow geuglie. That is to meane,

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ther chulde be a discreeyon in the gyuer and lendar. It is tolde in fablys that a doo, beynge greate with fawne, came to an othir doo that had an hows, and withe fwete woordes, fapre prayers and lamentacion the alkyd lodgynge, and delyred hows rome for the tyme of her nede permyttynge, that the chulde delpuer the hows to the ownar whan the had fawnyd. The other was mercyfull and departyd, and luffirde her to haue the rome. And aftir a longe fealon, whan the inbardy was pafte, the ownar retowrnyd and repetyd his right. The other lockyd falle the durrys, and clofpd her erys, and wolde not delyuer that the promylyd; but fpake cruelly and layde: I fere not thi longe teth: for the teth of my children thal al to rent the. Wherfor by this fable a man is tawghte that he fulde not alwaye gyue credence to haftplye to fwete woordes: for manyon be discepupd by the meanps of ppte. As Icope tellyth wyllynge to thewe that nothinge maye profite onto bad folke whan the threwyd mynde of them is notte athamyd to be bnremembryd of a good dede. Wherfore he tellyth that the wolf was acloped in the throte, and almoste chokyd with a boone of a lambe that he had deuowryd which facke fafte in his throte ouir= thwarte. Wherfore in all pollible hafte he fent to the crane that he with his longe byll chulde drawe it owt. The bone owt drawpn fro the throte of the wolf by the meanys of the crane, he alkyd his rewarde which the wolf had prompled him. The wolf antwerde and ayde: Thou bnhappy creature, lyueft not thow by the gyft of me, myght not I with oon bytte haue bytte a fonder thy necke. Therfore take thi lyfe for my rewarde: for other rewarde thalt thow noon haue of me. And fo manyon be bukynde to ther bene= factowris.





Df the Mows and the Catte. Dialogo crviii.



PPDP a tyme the Mows went buto the Catte, and humbly falutyd him, & fayde: D maktir of mooke ercellence, J entende euer to do to the trewe feruice: al onlye J befeeche the be my protectowre agayne the wodenesse of the Welfyll. The Catte receyuyd him in to proteccyon, and led the Mous aboute with him, and wolde not fussir him to be deseyund

of the Melyll. The Melyl was greuyd with the dealynge of the Catte, and enuyed at him greatlye. Appon a tyme the Mows offendyd, and the Catte dyd dew correccyon. Mherwith the Mows was greuyd, and went to the Melyll and fayde, whan he had done dewe falutacyon: Myne offencys be grete, and J am veryly worthy to be punythed: for J haue bene agayne the bnder proteccyon of the Catte. And thus fubtelly he fowid differed betwene the Catte and the Melyll, whan he was infely punythed of eyther of them. At laft he browght them to that pointe that btterly they intendyd eche to kyll other. And as they were goynge promptely to batel, the Melyll spake and fayde: D dere fuster, what meane we: why thulde oon of bs fle the other by the meanys of the false Mows: bettir it is, and lefte hurte for bs, to kyll him than to kyll

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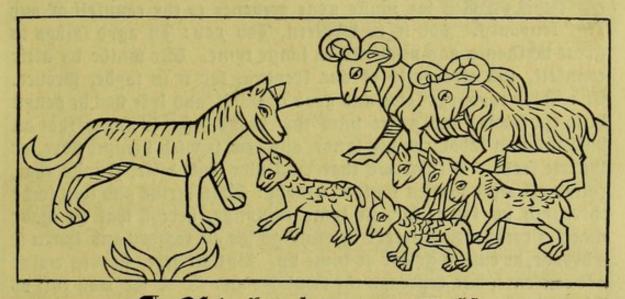
owrlelf. Thele wordes plelyd well the Catte, and they both to= gider kylled the Nows and ete him meryly betwene them, and layde:

They that make rancowre, discorde or debate, Shal not be onpungshed erly or late.

Thats do flaterers and malycyows people betwene princes and lordes that be at refte and peace. Wherfore they be hatefull bnto God: for hit is wrytten, Prober. bi.; Ther be bi. thinges that God hatyth, and that bii, is deteftable bnto him. Jen highe lokinge, a tonge lyinge, hondes fedynge innocente bloode, the harte thinkynge mooft wycked thowgtys, fete that be fwyfte to do fynne, lelyngmongers and falle witneffeberers, and fuch as fowe difcorde amonge louers and bredren. Wherof it is wrytten, Ecclefiaftici. rrbiii.: A flaterer and a dowble tongid man is acurlyd, for he hath trowblyd many a man that dwellyd in peace. Dlde fadirs louid no fuche glofers & dowble tongyd folkys, for in them was magnificence and firength for to laye the trowth, in all ther fpechis. As Malery tellyth, libro ferto: That whan all the people hoppd bppon the deth of the tyraunte Dyonyle, for the ercedinge bytternelle of his moot cruell maners, a woman of the grettett age prayde the goddis that he mighte continewe longe in lpfe without lykenes or dileale. And whan the layde tyrawnte knew it he maruaplyd of her benyuolence withowt his deferuinge, and callyd her, and inqueryd what rewarde the had recevurd of him fo to lave. She answerde and lavde: for a reason that I have proupd by experience before tyme. for whan I was a mapde, and had a greuous tyraunt, I wolde gladlye haue lackyd him; and whan he was flayne, a worle occupied his rome, and then his dominacyon to be endyd I defired mooft feruently, & a worfe rular than thou art we kepe neuer to haue: therfor I drede if thow were take from bs, a worle pf it be possible shulde succede in to thy place, therfore I have prayde for thi conferuacyon. Dlde phi= locophirs allo had leuve dye for faynge trowthe, then to lyue and hyde it. Wherfore of Dvogene it is tolde, that he was thewynge trowthe in euery place. Df whom Matery Spekith, ti. iiii. ca. iii. that whan Ariftipus had farde to the forfayde Diogene that ftoode E walfhyd wortps: D Dpogene, if thou haddifte plealpd that tp= rante Dyongle with thi fayre woordes, thou shuldist not haue

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nedyd thus to do. Truly, quod he, yf thou woldikt do thus thou huldikt not have nede to flater that layd tyraunte. For this philo= fofre had moche leuyr to be fedde and maynteynyd with a melle of wortys, & lay trouth, then to be fed with the kynges deyntis, and to flater him, or lay to him, other than trowth.



Df b. Lambys and a Molf. Dialogo crix.



JUE Lambys ther were in nombyr that were for= fakyn both of fader and moder, and lefte lyke pupyl= lis and orphanys, were rulyd, and gydyd of ther kynsmen and tutowris. Appon a tyme the Wolf callyd oon of these Lambys secretly to him, and saide: I thinke to be compassionable but the, con=

lyderinge thy greate frende and fadir is dede. Wherfor J wyll delyuer to the my lettics of proteccyon that thow mayst goo fawf. Peuertheleste first goo to thi bredren, and bydde them come to me with the to conferme this matere. This innocent Lamb was reioycid with grete gladnesse, & went to his bredren and shewyd buto them all this mater. To whom thei fayde: This pletith bs greatly; but go we first to our frendes and tutowris and desire ther counsell. And whan they came to them, ther tutowris answerde & sayde: Beware, for God sake, of suche a massive for and yf ye go and return to him he wil destroye yow and kyll you. But they not takinge hede of the holfome consel of ther sensors, went forth

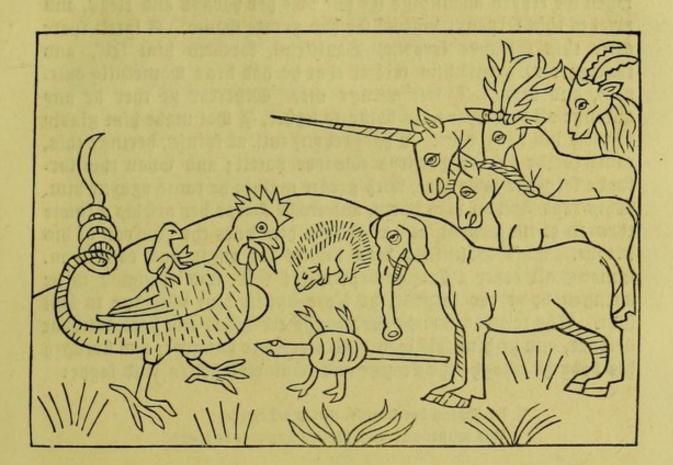
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to the Wolf. The cruel Wolf feynge them was very glad, and lepte amonge them, & kylled them euerychone and fedde him felf and his children, and fayde:

¶ he walkyth eugl and oftyn offendith,

That to ladde counfell neuir attendith.

THERFORE we multe gyue credence to the councell of our fenyours. for it is wrytten, Job rrb: In agyd folkys is great wyldome and prudence in longe tyme. We chulde do aftir councell, and especyally of our frendes, for it is layde, prouer. iii.: Kepe thow the lawe and good councell, and lyfe that be geuyn bnto thi fowle, and grace bnto thy chekys. It is fayde that an hulbondman labowryd his londe, and lew it with hempe, flere, or lynette feede. A fwalowe that was olde and wife, feynge that, callyd all othir byrdes togider & layde: This feelde and this feede thretnyth bs foore, for, in tyme compage, hereof thal be made many a comberows nette: therfore go we all togider and fpurn it a broode, or euir it growe or come bp. But all other byrdes wolde not confente, but repreuvd the fwalowe and fayde the was full of folyich drede. Uppe grewe this erbe, and the fwalowe warnyd them agapne that greate parell that approchid and drew nere. The byrdes deryded the fwalowe and fayde: This fwalowe pleasith men, and flaterith them with his longe. This hempe was full growyn and mowe downe, and dyuers nettis were made of it, and cawaht many a byrde. Then all the birdes knewe ther fawte, and repented them whan ther was no remedye. Therfore he that delpileth profitable cownlell, oftyntymes takith bnprofitable; and he that thinkith him felf to fure, fallith oftyntymes in to fnarys. And many tymes the cownfell of a byle perfone is bery goode and profitable, for wyldome baylyth more then ftrength. for an erample, it is wrytten that the eale fleynge in the eyre, and feynge the fnayle puttinge owte his hornis, the descendyd and caught her and helde her Avil in her clevs. And the Inaple ibrank in to the fell, fo that the egle in no wyle cowde ete of ber. That lepnge a crowe, lavde buto the egle: Thowahe thow be mughty, and kynge of all byrdes, thou knowift not all thinge. Barke, furely, therfore what I fave and doo by my counfell, for that in the fell is bery good mete, and delycyows. Bere the thell bp an highe, and let it fall and breke. And fo the dyd, and fownde grete fwettnede.





Df many crepinge wormys and beatis.

Dialogo crr.



HE crepynge beactis and wormys bppon the erthe toke ther folace agayne the fonne. But the mooft benymows beacte of all, and most perylowse ferpente, Baciliscus, of whom is made mencyon in the dialogo rli. lepte in amonge all other, and sayde with lowde boyce: Who is so bolde that dare fight with me, let him come and J thal fight with him. The Snayle, in his cotearmure, cam in among all othir, redy to fight agayne

this ferpente. And as they fawghte, this ferpente labowryd to byte and to poylon him; but the wylely drewe in her hede & fete in to the thell, that the ferpente cowde not towche her; and aftirwarde

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when the elpyed auauntage the put owt her hornys and cleps, and pricked this ferpent: wherof the had greate thame. A lytell fpace aftir this forlayde ferpent, Balilicus, fortified him felt, and thowghte to excule him felf of that he had bene mamefully ouircom, and fayde: I wil auenge me. Wherfor pf ther be anp amonge all yow that is to bolde to fighte, I thal make him gladly to turn his back & fle. The Jrchyn, full of fpinis, heringe this, came forthe in his harneys towarde batell; and whan this for-Lapde ferpente fawe him, with greate malyce he came agapne him. This land Irchyn was harty, and made tharpe her prickis & Imote them in to the ferpent, and wowndyd him buto the effulyon of his bloode. This Baulifcus was faynte for angir and confulyon. Emong all other a Frogge beholdinge this, and thoughte to be auenged bpon the ferpent, he lepte bppon him willinge to kyll him. The ferpent feynge the frogge all nakyd and bare, without defence, and he him felf was both wery and hungrye, & to Arenath his body he cawaht the Frogge and Swalowyd her in, and Cayde:

¶ he fighteth but faintely, that is not arayde, And he that hath noon harneys may euer be afrayde.

By this we be tawght that whan we fee our greate enymyes fomwhat ouerthrowyn, we owe not fodeynlye to fall bpon them, but to refrapne, & to fee the ende. For Seneca laith : It is properlye the condicyon of a wyleman to drede his enemye, though he be buc weke: and therfore noman mulde reiopce the deth of his enympe, for dowghte of him felt. For it is wrytten, prouerbi. rriff: Whan then enempe hath had a fall, be thou not glad therof, nor be thow mery bpon the deth of thyn enymye, lefte ther fall lyke iubardye bppon the. For he that gretely rejoycith bppon the loffe or hurte of his enymye, thall fal oftyn in to loffe and hurte. It is redde that an emperowre had tway feruauntis, of which oon was a taylowre, and the other was a barboure. The taylowre hatyd the barbowre, for cawle the emperour had him more in fauowre. Wherfor he acculyd him to the emperour that he mulde diffame him, and lave that he might not luffir the ftench of his breth whan he thaugd him. The emperowr was fore greupd and commawndyd him to be cafte in to the fee in a facke. And as the

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Cayde emperour cast forth his honde, poyntynge to the chippemen the place where they chulde cast him, his signette of golde fel from his singer in to the see. This barbowre corruptid the chipmen with money, and by them he was conueyed to farre contreys and straunge nacyons, wher as he leuyd prosperows. And bppon a daye he hought a fich, and fonde the emperowrs ringe in the bely of the fame filch, with the which ringe he came to the emperowr and gaue it to him, erculynge him felf of the cryme that was objecte agayne him. And at the last for a rewarde he desyred that the taylowre, that had ioyed of his deth, myght be cast in to that fame place of iubardye that he was, and so he escapyd, and his enymye was destroyed that hoopid he had destroyed him. Wherfore Seneca saith: Loke dayly to haue of other, as thow intendist to do to other. And this is often prouvd by experience.



5 5 5



Df man and woman.

Dialogo crri.



A P, aftir the laynge of the philolofre, is a mynde incarnate, a fantalye of tyme, a beholder of lyfe, a manciple of deth, a walker goynge, a dweller of a place, a laboryows mynde, an habi= tacle of small tyme. A woman, as saith the philolofre, is the confulyon of man, a beaste infaciable, a conti= nuall besynesse, a batell neuer endid,

mannis manciple, & to a continent man destruccyon. As bypon a tyme it happid that a man which was clene & chaste desired to haue famylyarite & speche with a woman: wherby he fell to delectacyon, & was cawght in the nettys of synne, and lyghtlye loste the seale of chastite & comytted dedly synne. For whan he attendyd bnto the swettenesse of her speche, & behyld the beawte of her sace, he was ouercome & destroyde, & sayde:

> ¶ Many mennys myndes for women be broke, And wowndyd forer then with other Grooke.

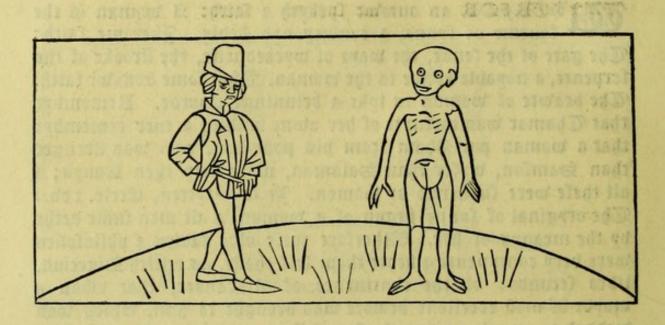
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THERFOR an autowr spekyth & saith: A woman is the tourme of fynne, & condicyonyd dedly. Iherome faith: The gate of the fende, the wave of wyckedneffe, the ftrooke of the ferpente, a noyable kynde is the woman. That fame doctowr faith: The beawte of woman is lpke a brinninge fworde. Remembyr that Thamar was corrupte of her owne brodir; & euer remember that a woman put Adam from his pollellion, who was ftrenger than Samfon, wpfer than Salamon, more holy then Dauyd; & all thele were lubuertid by women. It is wrytten, Eccle. prb.: The orvainal of fynne began of a woman, & all men fuffir dethe by the meanys of her. Wherfore thefe olde fadirs & philolofirs were berv contynente & kepte them felt chafte, as tellith Digecius, libro fecundo: of the continence of Alexander, that whan a mayde of most ercellent beawte was brought to him, which was weddyd to an other prince he fparyd her, & btterly abstayned him felt from her, in to moche that he wolde not fee her, but fent her agayn to her hulbond: & whan the was to remytted & fent agayne, it pleaspo gretly the myndes both of her hulbonde & of her. A lyke tale tellith Malery, libro quarto, cap. iii. of Scypione, laynge that whan he knewe that a mayde, mooft bewtifull was among them of Cartage that were belegyd, which was weddyd to a nobyll gentylman; after that this Scipion had wonne the cite he callod the frendes of the layde made, and allo her hulbonde before him, & delyuerde her to him a clene mayde, & all the golde that was brought to him for redempeyon of her, he gaue it to her marpage, wherfore the harrys of them were euir aftyr aplyed towarde him. for his grete chaftite and bounteuous largeffe. Malery allo tellyth in that fame chapitle of the meruelowfe chaftite of Zenocrates, a philo: fopher, faynge: That on a tyme atte Athenys a compeny of yonge men prompled a grete fumme of money to a wantonly difpolyd woman, pf the cowde corrupte the mynde of the layde philolofre, and puclyne it to lechery. The which woman in the nyghte tyme went and lage downe by him; but in no wyle the cowde preuagle to hurte his chaftite, & to the ponge men that deryded her, that the cowde not bowe his mynde, the antwerde that the had not go to no lyuely man, but rather to a fatue or dede image. She callod the philolofre a flatue: for the greate and immoueable continence that reanyd in him.

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Dialogues of Creatures Moralpled.



Df Lyfe and Deth. Dialogo crrii.



S laith the philolofre, Deth is a perpetual Acape, drede of richemen, deare of pouer men: an incurable happe, the theef of man, the chacer of Lyfe: refolucyon of man: the lyfe of gode men is gladneAc: of wretchis ladneAc. A yonge man bppon a tyme, that was in his flowris, both goodly of perlone, ryche, Aronge, and hoole, went to Deth and layde: D incuitable fortune, haue

mercy upon me, and be deprecable bnto me, and luffir me neuer to be punythed with the payne that I loke aftir daylye fro the. for I thal gyue to the whatlomeuir thow wilt haue, that is to laye: golde, lyluer, precyows thonys, leruauntis, horle, londes, lyueloode, palacys, pollettions, all oonly the towche not me. To whom Deth answerde and sayde: Brother, thow alkytte thinges impossible. Pothinge thuld be defired of God but ho= net and possible; and therfor thou spekist not wysely. for it is sayd buto man, Deth abydith the euery where, and yf thou be

wple, thow thalt abyde it in euery place. For it is wrytten, plal. Irrrbiii. Who is that man that lyupth, and thall not fee deth. As whoo fapth: Po on. Therfore recepue me pacpently, for I come to the to do no noueltye. for Seneca laith : Do man is to bnwile, but he knowith he mal dye. Deuertheleffe whan deth drawith nere he dredith and wepith. Why wepift thou man? Why mournpft thow for cawfe of deth? To that thow were ordepned and borne, what thinge of newe is done to the? To this law thou art born; this happid to thi fader, to thi moder, to thy bettirs allo, and generally to all that have bene before the, and it mall not faple to come to all them that that be. For lyfe is not geupn to any creature with exceptyon of deth. Ther is a law bnyuerfall, which ordepnith to be born and to dye all thinge that berith lyfe. And allo he faith : We owe to fuffic pacyently that thing that we may not elcape fro. Erample of Dauid, that layde whan his childe was dede : Dow that he is dede why doo I falte, whether I may call him agayne; I thal rather go to him, for he thal not retourne to me. Whan it was thewyd buto a philolofre that his fonne was ded, he antwerde and tayde : Whan I gate him, I knew he shulde dye. Malery tellyth, li. b. ca. r. that Anaragoras herynge the deth of his fonne, fayde to the meffengere: Thow bringeft me no newe tydynges, nor meruelowle, I knewe him mortall, as tone as I knewe hom born; for of the lawe of nature I have lernyd lyfe to be takyn and lefte; and no man can dye, but he that hath leupd; nor no man mape lpue but he thall dpe naturally. In the came place it is made mencyon, that Zenophon heringe the deth of his eldeft tonne, which was flapne in batell was contente, al oonly he put the crowne from his heede, for he was doynge folempne facryfice. And aftirward he inqueryd how his conne dyed, and it was thewyd him that he was flapne mooft manly fighting, and he fware by his goddis, to whom he dyd fa= crifice, that he concepund more gladnelle therof then heupnelle of his deth. Sainte Jecome tellpth, that an holp woman, and mooffe noble, whan her hulbonde was dede whom the elpecyally lougd and mournyd, and his body lay bnburyed, in the fame daye of his buryinge, the lofte tway connes which the hadde and no moo: I am to tell a thinge incredyble, faith faynt Jerome, but God by wptnelle not falle, who wold not haue trowyd, that the myghte a

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goone pluckynge her breffis, her clothis teryng, her herps downe hangynge, certaynly from her fel not a droope of tervs. She ftoode immoueable, and fallynge downe to the feete of Cryfte, the helde them and layde : I am lpedde good lorde, and redy to thy leruyce, for thou halt difchargyd me of fo greate a burdon. It is redde alto in the cronycles of Emperowrs, that the wyfe of Daaupan burped her tonne nampd Drute, and though the were a papnyme, ne= uertheleffe by the greate naturall fente that was in her, the put from her all the tokyns of merowre and heupnesse that were in her, and lapde: allhat profit is to drede that may not be reuokyd. Wherfore Seneca laith : A wyleman is not afflyde for loffe of his thildren or frendes; for in luche mode he may luftayne ther deth. as he daylye awaytith for his owne. And truly the remembraunce of deth is lyke a brydell, refraynynge a man that he efflowe not to moche, and rynne in the greate brede of couetple and lechery. The meditacyon of deth is mooft greate philosofte. as faith Plato. Wherfore it is tolde in the lyfe of Saynt Jehan the ampuere, that in the olde tyme aftir that an Emperowre was crownyd by the Eleccyon of his Lordes, immediatelye malons, and makers of tombis wente bnto him and layde : D Emperowre, of what fione or metall wylt thow commaunde thy araue to be made? They thewyd this bnto him that he thulde knowe & remembyr that he was transitorye, and but a corruptible man, and that he mulde thinke on the wele of his sowle, and gide the reeme wplelp and bertuowap. Aftir that lapnge of Scrppture, Eccle. bi: Remember the laft thingis, and thow thalt neuer funne. Alfonte tellpth in his tretple de Prudencia, that whan Alexander was dede, aud to him was made a lepulchre of golde, many philolo: fres came thedir togider, and oon of them layde: Alexander made his tretowre of golde, and nowe in contrarywyle golde hath made trefowre of him. Anothir fayde : Alexander gifterdage rulyd people, & nowe people maye foone rule him. An othir fayde : Diftirdaye Alexander myght haue delpuerpd many on from deth, this dave he cowde not escape from the dartys of deth that were cafte to him. An othir layde: Alexander piftirdape led a greate hofte, this dave of them he is ledde to his graue. An othir: Piffirday Alerander preavd the erthe, this dave he is preavd of the erthe. An other: Bifterdave moch people dredde Alexander, this dave they delpile

him. An other: Bifterday had many frendes, this day al be equal with him. An other : Millerday to him fufficid not al the world. this daye is he content with a graue of bii. foote longe. De that inwardely wolde oftyn confydre this, fulde be refraynyd frome the towle apetyte of fynne. It is layde of a lyuynge man that he thall be deftropde at laft, and rote lyke a downghil. Job, rr. Therfore it is commaundyd, Ecclefiaft. bii: Remembir the ende, for it is bettyr to goo to an hows of lamentacyon and wepinge. than to an hows of welfare & gladnes, for ther as is mourninge, the lafte ende of euery creature is remembryd. And a man thinkyth what thall fall to him felf, that is to fave that he thall come to luche an ende. Therfore attende ve and conlydre wel that in the dethof euery creature, the noole warith colde; the teth blacke: the face warith pale; the baynys and fynowys of the body breke: the harte as it is layde deuydeth a londir for greate paynes; al the lymmes and membris ware drye, and ftyte lyke tymber, and ftoonys. Pothinge in all this worlde is to abhominable and tedyows as is a dede corps. It is not caffe in to watirs for caufe of infeccyon. It is nat hangid in the ayre, for corrupcyon. But lyke poplon most perplows, it is call in to a pytte, no more to be fene, and erth is lyghtlye caft on it. Beholde the jove of the worlde howe it endith: It is closed in a mooft ftynkynge dyche. where the harte confumyth, the ien dry bp, the erys fall from the hede, the noole rotith from the face, the tonge Ankith in the mowth, the harte putrifieth in the bodye. But alas, alas, goode lorde to me, what muld thele ven delyghte to fee fapre thinges? the ervs to here banyteys? the noofe to fmell fwete thinges? the tonge to Speke fowle thinges and unprofitable? the mowth to take fwete thinges ? the harte to thinke bayne and byle thinges ? Wher= fore Bernarde faith: Why art thou prowde, thow allhyn and duffe, the concepcyon of the is fynne, thy byrth is mylery, thy lyfe is payne, and deth is greate angwysth. Pot conly of fympel powre wretchis, but allo of al maner of noble eftatys, both Emperowr, kynge & knight, whiche must chaunge this transitory lyfe, and folowe the Daunce of Deth. Throughe age his harte is heup, his hede akyth, his fpirite is beryd, his breth Ainkith, his face ryuelyth, his backe flowpith, his Jen ware dymme, his erys ronne, bys herys fall away, his teth finke, he lefyth his ftrengthis:

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Pow is he gladde, now is he ladd, nowe is he lyke. D mple. rable and wretchid condycyon, why beholdift not thow the my= fery of this mortall lyfe? Confpore where by thy genptowrig. thy frendes, and antecellowris, that occupyed here before the. And Bernarde faith: Tell me where be the louers of this worlde, that in forte tyme pafte were here with bs? Pothinge remaynyth of them, but conlye alibyn, and therfore I praye the tell me where be the Barownys? Where be the princes and rulers? Where be the prymatis? Certaynly they be pallyd lyke a madowe, and come to nothinge. Allo faynte Auguftyn faith : Goo to the graue and take bppe the bonys, and difcerne pf thow canfte, which was a lorde, which was a fernaunte, which was fayre, whiche was towle, whiche was riche, which was pouer, which was wple, which was idpote : and thow mapfte not knowe in nowple. Therfore remembyr fro whenle thow compfte, and be afhampd, where thou arte and make mournyng, whedir thou govite,

and be aferde that thow may the come to that celestial place aboue: from the which thowe arte nowe expulled. Which that mook blessid lorde graunt buto by that lyuyth and regnith eternally. Amen.

¶ Thus endith the Dialogus of Creatures Moralyled, Applyably and edificatyfly, to every mery and iocounde mater, of late tradlated out of latyn into our Englylike tonge right pro= fitable to the governaunce of man. ¶ And they be to lell, bpo Powlys churche parde.

Bensley and Son, Bolt Court, Fleet Street, London.

