

Salomon and Saturn / Treatise on the German and Latin versions ; French version of ditto ; also the proverbs of Aelfred, Hending, and other proverbs in Anglo-Saxon, demandes joyous, &c.;

Contributors

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Aelfred.

Hendling.

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J. J. Kemble
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SOLOMON & SATURN

(never published)

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SALOMON AND SATURN.

NATURE OF THE LEGEND.

THE story whose earliest Teutonic form is now for the first time printed, has long been a favourite in various parts of Europe. Although it makes its appearance at different times, under titles, and with characteristics which differ according to the habits and circumstances of each people that adopted it into their literature, it still gives throughout the most convincing evidence of being "one form of many names." There is scarcely one nation of modern Europe at least, which does not possess a version of the story; and as we continue our enquiry, we shall soon find that it was well known and widely spread among our forefathers also.

In the course of this Introduction I shall have occasion to show the original identity of Marcolfus and Saturnus, Salomon's competitors in all the known forms of the legend; and consequently to prove that, however variously treated at various times, the legend is the same throughout. Under these circumstances it must attract our attention, though it can hardly excite our surprise, when we find at one time a most solemn and serious piece of mystical theosophy, reappearing at another in the form of a coarse but humorous parody; nay, even passing into the degraded shape of a dialogue *de Meretricibus*, as it speedily did among the French. All that the enquirer here finds necessary is to show historically when and where such change took place, and to furnish at least plausible reasons for its existence.

Of all the forms of the story yet in existence the Anglo-Saxon are undoubtedly the oldest. Of the latin original from which they were taken there is no longer any trace; and we are driven to the imperfect Hypothesis of an Eas-

tern source for at least some portion of what the Anglo-Saxon poems contain, without being able to show how or when the legend migrated to Europe. With the sole exception of one French version, they are the only forms of the story remaining, in which the subject is seriously and earnestly treated: and monstrous as the absurdities, found in them, are, we may be well assured that the authors were quite unconscious of their existence.

That which is with us either blasphemy or nonsense, was with them religious wonder and knowledge: they loved mystery, and mysticism still more, and to their views (exaggerated Anthropomorphic views) of the form and nature of God the most chaotic mass of description seemed endurable, if it were only gigantic enough: one of the old Greek poets and philosophers has said,*

If Bulls made Gods, their God would be a Bull!

and so in general it is true, that when men make Gods, their God must be a Man;† civilized nations prefer, indeed, a God who is a Man, possessing all the attributes of Man in the Negative; uncivilized peoples do not get so far as this; they generally content themselves with a being possessing every one of their own powers and passions in a geometrical progression, of which the common ratio is infinity, or at least what they believe infinity to be. The Anglo-Saxon, in his description of the Pater Noster, has given at once a lamentable yet very instructive picture of what he required in his supreme being. Yet it is only such because it is intended to be read and contemplated most

* ——— ἀλλ' εἰ χεῖρας ἔχον βόες, ἢ λέοντες
ἢ γράψαι χεῖρεσσι, καὶ ἔργα τέλειν ἄπερ ἄνδρες
ἵπποι μὲν θ' ἵπποισι, βόες δέ τε βουσὶν ὅμοιοι
καὶ κε θέων ἰδέας ἔγραφον, καὶ σώματ' ἐποιοῦν
τοιαῦθ' οἷον περ καὶ τοὶ δέμας εἶχον ὅμοιον.

Xenophanes. in Euseb. Præf. Evangel. xiii. 13.

Yet this hater of Anthropomorphic, Boomorphic, Hippomorphic Gods, was railed at for Atheism, in his own day, and has but a bad reputation in ours!

† The painter perhaps could not help it, when he represented the soul as a little naked child: but there are so many persons who can find nothing in *Personality* but shape, and human shape!

solemnly : no doubt, no fear of ridicule or disbelief, ever crossed his mind : whether he translated only, or was indebted to his own fancy for his description, it was for him a serious, grave and earnest enunciation of what he believed, or wished to believe. The story was for knowledge, and he that was acquainted with its contents may have once been looked upon as a sage. We are now, however, to view it in another and very different light. The solemn, simple and believing character of the Saxons, which did not certainly promise any brilliant literary triumphs, but which,—after making them as earnest and noble a band of warriors and legislators, as ever withstood the foreign enemy, and organised laws for all that dwelt within the limits of the land,—now forms the basis of the best and most enduring part of the English mind, that solemn, simple and believing character was not given to other nations with whom we came in contact. The conquest reduced us to a condition almost servile ; the Norman corrupted while he enslaved us ; Beda, Alcuin, Ælfric must go down, Paschas Radbert must go up ; the king once, only the first noble of the land, was now only the first and most powerful tyrant ; the Devil, the Pope and the Suzerain rode us roughshod. Assuredly, even had not our literature survived to show it, such circumstances aided by time were enough to have enabled us a priori to assert that a great and baneful change would be worked in the national character. Still, *we* are not to blame for the altered form in which the story now presents itself to us : indeed, I am inclined to think nothing but Time and certain necessities of man's mind, which will bear a little closer looking into, are to blame in all the cases save that of the French version, which, though by no means one of the latest, is the one which most sets decency at defiance.*

* It is a characteristic, and not an honourable one, of that perverse generation, that even from the earliest times they have distinguished themselves by a profligacy and licentiousness that spared nothing, and for which nothing was too lofty or too sacred. This will be no new observation to the readers of the *Fabliaux*. Even in the xiith century they had dirty Parodies of the Romances of Chivalry ! The Romance of Audigier (perhaps Ogier le Danois) was of this

The transition from seriousness to joke is natural: the formal, solemn *Spruchmeister* and the licenced jester are necessary inmates of the same court; they are counterparts only, and representatives, of two necessary modes of human thought. They act and re-act upon one another; they mutually set off one another, and the vocation of the one draws its life and import from the presence of the other. In bad natures, the prudential and, as it most properly should be considered, common-sense judgment converts its companion the spirit of laughter, joke and light heartedness, into a malignant japer and jiber, the original Mephistophiles,* who in the moments of Faust's highest moral feeling,

humbles him before himself,

sort, and as early as 1225 the name had become proverbial. I will quote on this subject a note of M. Michel, found in p. 213 of his *Roman de la Violette*. "Audigier. Terme de mépris. Audigier est le héros d'un fabliau extrêmement sale qui se trouve dans le Recueil de Barbazan, édition de Méon, tome iv, page 227; ce fabliau étoit très répandu dans le xiii^e siècle. Adam de la Halle en fait réciter le 321^e vers à Gautiers, l'un des interlocuteurs de *li Gieus de Robin et de Marion*, et Rutebeuf termine son fabliau *dou Pet au Vilain* en faisant allusion à cette pièce ordurière. Voyez les *Fabliaux et Contes*, édition de 1808, tome iii, p. 69." This unhappy habit seems to have been fostered by a custom described in the very old French Romance of the "Travels of Charlemagne," (early in xii century.)

Sire, dist Carlemaines, er-sair nus herbergastes,
Del vin e de el asez nus en donastes :
Si est tel custume en France, à Paris e à Cartres,
Quant Franceis sont culchiez que se guiunt e gabent,
E si dient ambure e saver e folage. P. 27.

It is remarkable that our own forefathers, who were not nice when mere coarseness was in question, have very often been compelled to omit large portions of the works translated by them from the French, as for instance in *The Demaundes Joyous*.

* Cornelius, one of the noblest painters of modern times, has in this feeling (which must have been Göthe's also,) actually represented his Mephistophiles in a jester's cap and bells. Illust. of Faust.

and, as he is even still more strongly described, "Ever nics with *nay!*"*

But it is a great and merciful provision that neither the most nor the least serious of man's powers should alone constitute the staple of man's nature: the first alone would press him down into the dust; the second alone would render him incapable of ever rising from it. Good men know that in them the gravest spirit is supported, strengthened and purified by the lightest. Good or bad, both spirits must be there together, and whether they shall be there for happiness or for misery depends upon something beyond the sphere of either. Shakspeare, when he introduced into one mighty scene the real madness of Lear, the assumed madness of Edgar and the thoughtlessness of the jester, which though it approaches, does not quite reach, one form of idiotcy, had assuredly something deeper at heart than the mere exhibition of a contrast: he had to bring at once into play the two opposite but coexisting feelings which he knew lay close within the breasts of his hearers. The pompous hero of Spanish Tragedy must be accompanied by the *Grazioso* or fool, who parodies his speeches and interferes with the course of his magnificent and grandiloquent master assuredly for a better purpose than the mere disarming, by forestalling, the ridicule of the audience.† The melancholy and, though mad, most serious, earnest and noble Don Quixote, would have been too painful, too conscience-smiting an object of contemplation, had not Sancho been introduced to light up the picture and, as I believe, give us a new key to the character of the hero.

The early times of a nation see few men who reflect upon themselves or their own powers. Nature is felt, not reasoned upon. Every thing is symbolic, every thing brings a visual image with it, a part or the whole of an object.

* I use a good old English phrase. Nothing can translate the horror of the original "Der geist der stets verneint."

† The *grazioso* in Calderon's plays always seems to me in this respect more striking than in those of any other author. Calderon and Shakspeare, however, rank alike in modern Spain. They are "*locos amables*," *amiable madmen*.

The very language which men speak announces this to us as a fact. Literature is the resort of few, and even the existence of a literature is the first step towards "treading the downward path of thought." Its subjects are serious; for even the heroic ballads which constitute the Epic, are to peoples at such times, serious and important records. Yet the character of the Epic speaks for itself; it has no reflective philosophy; it describes facts and feelings, and feelings by facts; it relates every thing and analyses nothing. When among early peoples, such sources of enjoyment as their poems become influenced by the introduction of a new and most important interest, namely that of religion, the character of literature becomes yet more serious. The lighter feeling then finds its support in action, in the occurrences of society and the various accidents of the hunting party or the camp. The weightier visits the monk in the cloister, accompanies him through the ponderous pages of Hierome and Augustine, and perpetually reminds him that while he reads, he must read for the benefit of himself and of his kind. He that did not read, could not read, and indeed had no business to read, must find support for this feeling in the important daily interests of worldly life, in the family relations of father or Lord, in the court of justice and the council chamber, in the house or on the battle field. As warrior and lawgiver, there was little lack to him of serious occupation; and where he found serious occupation, there might he also find amusement and gaiety. The priest, or the monk was not so fortunately situated: amidst a half converted and long, very long, most slovenly Christianized people, he had all the labour, all the danger which threaten, and not a tithe of the support which strengthens, the missionary of our times: he was debarred by strict enactment from the amusements of the laity; he might neither sing over his ale, nor play an innocent game at draughts with his neighbour; and very soon indeed, both in England and elsewhere, the holy charities of domestic life were torn from him, and he was forbidden to become a husband or a father. In this state of mental castration, what was left for him? True, indeed, he was in a fair way to swell the noble army of martyrs, and if fortunate, he might even aspire to the honour of working miracles after his death, and to a conse-

quent canonization: but in the meantime he starved upon seriousness: by good means or bad he must laugh, and as he was a writer and reader, he wrote and read off his melancholy. It is an undoubted fact, that the earliest essays of a humorous nature, be they verse or prose, are the productions of the cloister. How this spread it is quite unnecessary to enquire; for it is obvious that when once reading and study become generally diffused, food for every want of the mind will be supplied; and even where books are wanting, there is the wandering singer ready to bear from castle to castle, or from tavern to tavern, literary ware of every class for every class of hearer. Although, therefore, the earliest literature of a people shows but little of a light and humorous nature (since *life* is then the field where the laughing spirit is to try its power, and find its full developement), yet the next step is of directly the opposite kind, and parody, which is one of the last and perhaps the meanest, is also the second point of advance in the recorded developement of a people's mind.

Although these remarks are, as I believe, generally true, they are more particularly so for England: and rude, coarse even, as many of the compositions of our forefathers are, we may be proud to think that little of that disgusting profligacy which from the earliest times characterizes the mongrel literature of France, is to be found among ourselves. And why, after all, do we find ourselves shocked with rudeness and coarseness at home? I answer, not because the rudeness and coarseness exist of themselves, but because our habits of society dub that rude and coarse which was natural and straightforward in another age: vulgarisms and provincialisms are archaic; and so is what we call coarse archaic also: our fathers called things by their right names. In short there was then a great deal more honesty, and a great deal less refinement; more common sense and less subtlety; quite as much high, free, noble and vigorous feeling, and a great deal less said about it; and to crown all, a developement of the womanly character among the Old English wives and mothers, which has hardly been improved upon in our new method of *forcing* exotics.

In pursuance of this spirit we may find a great many very coarse and homely matters in the German versions of

Salomon and Marcolf, but nothing morally offensive : the French version, on the contrary, is far more polished, but distinguished throughout by a pernicious spirit, which clings to too many of the productions of that highly civilized, and little civil, race.

One cause has been already assigned for the alteration in the nature of the legend : another yet remains which depends very closely upon what I look upon as by far the most interesting matter connected with the subject. It will hereafter be seen that I assign a Northern origin to one portion of the story, while I admit the admixture of an oriental element. I propose to show that this Northern portion is an echo from the days of German heathenism, and to restore Saturnus or Marcolfus *the God* to his place in the pagan Pantheon of our ancestors. The ludicrous or hateful character which in Marcolfus gradually replaces the solemn and grave dignity of Saturnus, confirms my view : Christianity never succeeded in rooting out the ancient creed : it only changed many of its objects, which maintained, and do still to this day maintain, their place among us. What had been religious observance subsists as popular superstition : the cross of the saviour only replaced the hammer of Thôrr ; and the spells which had once contained the names of heathen Gods, were still used as effective, having been *Christened* by the addition of a little holy water, and the substitution of the names of Abraham, Isaac and Jacob, Tobit, St. Peter and St. Paul. We did little more or less than the Popes, under whose judicious management the temple of the Roman Gods became a Church of the Blessed Virgin, and the statues of its ancient occupants, tolerable representatives of the twelve Apostles. But this toleration extended only to what could be made use of : that which was too essentially heathen to be christianized by any process, was by some means or other to be got rid of. The progress of opinion on this subject is curious : at first the half converted heathens believed their own Gods still to be Gods, though inferior in power and holiness to the new one, from whose presence they were compelled to fly : next, upon a hint from Jerome or Augustine, Wôden, Thunor, and Frey became demons who had seduced mankind ; at a still later period they were men who had arrogated to themselves

divine honours, and were damned for their pains: and lastly, the once dreaded titles of the inmates of Os-geard were degraded to trivial and ridiculous uses. Even as Odinn is in the Norse sögur frequently represented in a poor and contemptible condition, or as Fricge in Saxo Grammaticus appears in the light most dishonourable to a lady, so does Saturnus or Marcolfus the God, and representative of the old heathen power and wisdom, finally dwindle down into the foul, deformed but witty jester of the German legend, or the profligate and dirty carper of the French.

To determine where, and at what period, this occurred, belongs to the subject to which I now proceed, namely, the History of the Legend.

The Northern portion of the story will be treated of when I come to the examination of the names Saturnus and Marcolfus: at present my business is with the foreign element, introduced in the person and under the character of Salomon. Many circumstances conspire to render it probable that among the Jewish traditions, whether in the Talmud or not, the first germ of it is to be found,* from

* In the Catalogue of the Bodleian, I find entered "Libellus dictus משלי שלמה i. e. Proverbia Salomonis, quæ sunt historiæ seu fabellæ. 4^o. Constant. 1517," a work not noticed by d'Herbelot, vid. *in voc.* Amthal and Messilah. Can any of the contents of this book have reference to our story? It is not altogether unimportant, that in the Latin version Marcolf is represented as coming from the East; "vidit quendam hominem, Marcolfum nomine, qui ab Oriente nuper venerat." Von der Hagen, in his Introduction, (*Deutsche Gedichte des Mittelalters*, xxi. vol. 2.) mentions having read an oriental tale, whose contents resembled those of the Salomon and Morolf printed by him. He states that the names differed, and that the scene of the tale was laid in Bassorah. Though the book was modern, it might have been drawn from ancient oriental sources.

Another work, with the same title of *Miscle Scelomó*, משלי שלמה, *Proverbia Salomonis*, is mentioned in Bartoloccio. *Biblioth. Magna Rabbinica*. i. 708. The author says, *Intentio mea in eo est dare interpretationem omnibus insomniorum speciebus. Incepi illum Imolæ, et filio meo R. Salomoni dicavi, anno 317. Christi 1557.* Perhaps this work

whence it probably found its way into the East, and through some early religious book, into the West also. Josephus, himself a Jew deeply versed in the traditions of his country, is the earliest profane author with whom I am acquainted, who notices the story: at the same time he derives his information from still older authorities, namely, Dios and Menander of Ephesus. The Saturn or Marcolf

is of the same character as that above mentioned, though from the dates it is scarcely possible that it should be the same book. In *Docen. N. Lit. Anzeige*. 1807. Sp. 757, it is stated that a Persian copy of this dialogue exists in the Bodleian at Oxford, and a general reference is given to Uri's Catalogue. I have carefully consulted this catalogue, and I find no trace of the dialogue, or to speak more strictly, no trace of the names. In a review of Von der Hagen's German *Salomon and Marcolf*, by James Grimm, in the *Heidelb. Jahrb.* 1809. Pt. 45. p. 249—53, the Oriental character of the story is argued from a comparison of Salomon's Proverbs, and the remark that in Hebrew, Marcolf is a name of scorn. Now here, unless I err greatly, James Grimm has been deceived by a resemblance of names; the word *Markolis* has an application of the kind, no doubt, but a secondary application only, and one that does not warrant the inference drawn from it. Buxtorf, in his *Lexicon*, gives an account of this *Markolis* מרקוליס which he most absurdly would make out to be *Mercurius*, commutatis pro more ל et ר. That the word denoted an idol of some sort, though certainly not the God Mercury, is possible, and בית קוליס *Beth Kolis* appears to denote a heathen temple. But Rabbi Tam, author of the *Additiones Talmudicæ*, denies the conclusion, "inquiens non esse idoli nomen, et *Markolis* idem esse quod הילוף קוליס *Hilof Kolis*, *Permutatio laudis*, i.e. *ignominia*, *Idolum ignominiosum*, nam מר *commutatio* a מיר unde המיר *permutare*, *mutare*, et קוליס idem quod קילוס, quod in contrarium sensum a Rabbini traductum, est לצג *ludificatio*, *illusio*. Idem probat R. Bechaj in Deut. 7. 26. It is asserted that this *Markolis* was worshipped by the casting of stones, whence the Hebr. proverb, to cast stones at *Markolis*, that is to commit idolatry. In *Medrasch* upon Prov. 26. 8. we have אבן למרקוליס כל מי שהולק כבוד לכסיל כוורק. *Quicumque impertitur honorem stulto, similis est projicienti lapidem ad Markolis*. A good deal more of the same sort is found in Buxtorf under the word *Markolis*. I cannot admit the probability of our *Marcolf* having directly any such origin: in

of our legend is with him Abdimus the son of Abdæmon of Tyre, and the allusion to him is as follows :

ἐπὶ τούτου ἦν Ἀδδῆμονος παῖς νεώτερος, ὃς ἀεὶ ἐνίκα τὰ προβλήματα ἃ ἐπέτασσε Σολομῶν ὁ Ἱεροσολύμων βασιλεὺς. μνημονεύει δὲ καὶ Δίος, λέγων οὕτως. “Ἀδιδάλου τελευτήσαντος, υἱὸς αὐτοῦ Εἴραμος ἐβασίλευσεν τὸν δὲ τυραννῶντα Ἱεροσολύμων Σολομῶνα πέμψαι φησὶ, πρὸς τὸν Εἴραμον ἀνίγματα, καὶ παρ’ αὐτοῦ λαβεῖν ἀξιούντα· τὸν δὲ, μὴ δυνηθέντα διακρίναι τῷ λύσαντι χρήματα ἀποτίνειν. ὁμολογήσαντα δὲ τὸν Εἴραμον, καὶ μὴ δυνηθέντα λύσαι τὰ ἀνίγματα, πολλὰ τῶν χρημάτων εἰς τὸ ἐπιζήμιον ἀναλῶσαι. εἶτα δι’ Ἀδδῆμονα τινὰ Τύριον ἄνδρα τὰ προτεθέντα λύσαι, καὶ αὐτὸν ἄλλα προκαλεῖν, ἃ μὴ λύσαντα τὸν Σολομῶνα, πολλὰ τῷ Εἴραμῳ προσαποτίσαι χρήματα.” καὶ Δίος μὲν οὕτως εἶρηκεν.

Jos. Antiq. viii, 5. (Oxon. fol. 1720. vol. i, p. 353.)

The same transaction, though with a different result, is alluded to in another passage, immediately preceding the quotations from Menander and Dios :

καὶ σοφίσματα δὲ καὶ λόγους ἀνιγματώδεις διεπέμψατο πρὸς τὸν Σολομῶνα ὁ τῶν Τυρίων βασιλεὺς, παρακαλῶν ὅπως αὐτῷ τούτους σαφηνίσῃ, καὶ τὰς ἀπορίας τῶν ἐν αὐτοῖς ζητούμενων ἀπαλλάξῃ· τὸν δὲ δεινὸν ὄντα καὶ συνετὸν, οὐδὲν τούτων παρῆλθεν· ἀλλὰ πάντα νικήσας τῷ λογισμῷ, καὶ μαθὼν αὐτῶν τὴν διάνοιαν ἐφώτισε.

Again, in his treatise against Appion, Lib. I. he repeats this assertion from Menander of Ephesus, [vol. 2, 1341.] in very much the same words as above, and in p. 1340. from Dios, with the slight but proper variation,

εἶτα δὴ Ἀδδῆμονά τινά, &c.

It seems to me, however, that the Germ of the story is to be found in the Old Testament itself. The facility of

the first place, Marcolf is not the original name of Salomon's competitor ; and even if it were, the whole tone of the earlier versions being solemn and serious, and the humorous character having been gradually superinduced, I must reject all immediate dependance upon the Hebrew Markolis. It is in the latest times only that Marcolf is spoken of as a fool. Throughout the earlier humorous versions he is more than a match for Salomon. On this subject, however, I shall have a few more remarks to make when I come to the names *Saturnus* and *Marcolfus*.

working out the hints there given is obvious, and that such traditional dialogues should have sprung from them, extremely natural. The visit of the Queen of Sheba (1 Kings, ch. x.) was expressly made to prove the wisdom of Salomon; "And when the Q. of Sheba heard of the fame of Salomon, concerning the name of the Lord, *she came to prove him with hard questions . . .* And Salomon told her all her questions: there was not any thing hid from the King, which he told her not." There are in the Talmud accounts of some of these questions and answers, and of the King's devices, whereby he outwitted this adventurous enquirer after hidden things. But the commendation given by Hiram of Tyre to Hiram of Beth, when sent to Salomon by him, seems yet more in point, and serves to suggest that Abdimus, the son of Abdæmon, and Hiram, the son of the woman of the daughters of Dan, are in character, very nearly connected. Hiram, in his letter, says (2 Chron. ii. 13.) "And now I have sent a cunning man (endued with understanding) of Hiram my father's; the son of a woman of the daughters of Dan, and his father was a man of Tyre: skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, *and to find out every device which shall be put unto him, with thy cunning men, and with the cunning men of David, thy father.*"

Now, whatever relation may be supposed to exist between Hiram and Abdimus, it is quite clear that as early as the XIIth century a very close one was recognized between Abdimus and Marcolf: for William of Tyre (*Gesta Dei per Francos*, vol. ii. p. 834) says, "Ex hac nihilo minus urbe (viz. Tyre) fuit Abdimus adolescens, Abdæmonis filius, qui Salomonis omnia sophismata, et verba parabolorum ænigmatica, quæ Hyram regi Tyrriorum solvenda mittebat, mirâ solvebat subtilitate, De quo ita legitur in Josepho. Ant. lib. 8. &c. &c Et hic fortasse est quem fabulosæ popularium narrationes *Marcolfum* vocant, de quo dicitur, quod Salomonis solvebat ænigmata, et ei respondebat, æquipollenter iterum solvenda proponens." It is important here that William speaks of the story as popular at this period among his countrymen, whether by *populares* we understand Euro-

peans or Asiatics, a point as yet unsettled. But supposing us to adopt the most unfavourable supposition, viz. that William was an Asiatic, we must not admit that the story was not current in Europe till spread there by the Crusaders. It was, on the contrary, well known at a much earlier period: it is even probable that some wild tale, founded on the circumstance, was once received by Christians among the books of the Old Testament; for in the fifth century, we find Pope Gelasius expelling from the Canon, among other spurious Compositions, a certain "Contradictio Salomonis." (A. D. 494. Concil. x. p. 214.) That this Contradictio Salomonis was the ground work of our Anglo-Saxon poems seems to me very possible: that it was at any rate, in some respects, the dialogue which remains to us, and which is alluded to in the XIIth century by William of Tyre, is rendered probable by the following words of Notker, who wrote at St. Gall in the XIth:

"Soliche habent misseliche professiones; Judeorum literæ so gescribene heizzent *deuterosis*, an dien milia fabularum sint, ane den canonem divinarum scripturarum. Sameliche habent hæretici an iro vana loquacitate. Habent ouh soliche sæculares literæ. Uuaz ist ioh anders, daz man *Marcolphum* saget sih ellenon uuider proverbii Salamonis? An dien allen sint uuort sconiu ane uuarheit."

(Schilter. i. 228.)

"Talia habent variæ professiones; Judæorum literæ sic scriptæ vocantur *deuterosis*, in quibus millia fabularum sunt, extra canonem divinarum scripturarum. Similia habent hæretici in eorum vana loquacitate. Habent etiam talia sæculares literæ. Quid est enim aliud, quum dicant *Marcolphum* contra proverbia Salomonis certasse? In quibus omnibus, verba pulchra sunt, sine veritate."

However absurd and fantastical the Solomon and Marcolf thus alluded to may have been, (and if my supposition be allowed, that the A. S. poetical dialogue is a more or less close translation from it, Gelasius must be admitted to have exercised a very sound discretion) it is still quite clear that it was a dialogue of a very different kind from those which have since existed under that name.

There is necessarily great difficulty in determining where and when this change in its nature was completed, and less, perhaps, with regard to the period than the place, because one nation would not long remain behind another in a case of this kind. I am, however, inclined to suspect that it was in Germany, and certainly before the XIIIth century, probably during the latter part of the XIIth. There is reason for supposing that in the Frankish Territory, on the left bank of the Rhine, and below the Moselle, this, in common with other and similar traditions, was well known, and that from thence they found their way into France on the one hand, and into Upper Germany on the other. Into England, as far as I know, the altered form of the legend never found its way at all; for such allusions to it as occur in comparatively modern MSS., may be safely referred to the influence of the French or Latin versions. My reasons for assigning the XIIth century as the limit between the two forms of the legend, are these.

1. The word *ellinôn* made use of by Notker means merely to *contend with* or *rival*. To contend with ribaldry and ridicule against wisdom, and with absurdity against sense, would hardly have been expressed by this grave churchman by the word *ellinôn*: just as little would he have introduced the subject matter at all into a grave work, had it not been itself a serious, though uncanonical production. But above all, he praises the contents of the Salomon and Marcolf which he knew, saying that the words are beautiful, though there is no truth (that is canonical authority) in them: *scôniu uuort* would not apply to any thing of the nature of the modern German versions, though Notker would certainly have used them to denote something more nearly resembling the contents of the Anglo-Saxon poem.

2. William of Tyre seems expressly to exclude any thing like parody from the Salomon and Marcolf that he knew: he says most distinctly *de quo (Marcolfo) dicitur quod Salomonis solvebat ænigmata, et ei respondebat, æquipol-lenter iterum solvenda proponens*. This is not the description of such a version as the modern German, but is consonant to what he had read of Abdimus in his Josephus.

3. Rambaud d'Aurenga, a provençal poet who died in

1173, and was therefore a contemporary of William of Tyre, notices the legend in the following words ;

Cil que m'a vout trist alegre
 sab mais, qui vol sos dits segre,
 que Salamos ni Marcols,
 de faig rics ab ditz entendre ;
 e cai leu d'aut en la pols
 qui s pliu en aitals bretols.

Cited by M. de Rochegude in his *Essai d'un Glossaire Occitanien*. Thoul, 1819 in voc. *Bretols*.*

Now in this passage the words "knows more than Salomon or Marcolf," seem to imply a serious version of the story, in which a real struggle for the palm of knowledge was maintained; consequently one resembling the Anglo-Saxon versions, and those known to Notker, and William of Tyre; and, on the other hand, different from the German, Latin and French forms, which will be noticed hereafter.

4. Another passage to the same effect, and probably of the same period, occurs in a french poem against the luxury of priests. MS. Arund. 507. fol. 81.

Mès de tant soit chescun certayn
 ken le monde nad si bon escriueyn
 si fieust à tant com *Salomon* sage
 e com *Marcun* de bon langage,
 e mill anz uesquid per age
 le male ne cuntereit nel damage
 ne la peyne que le prestre auera
 qi tiel peiché hantera.

* Although Rambaut mentions this legend, I am inclined to think that it was not very commonly known in Provence. I have hitherto never met with any other allusion to it, for the line

Com Salamos saup pres tenir,

seems too vague, although occurring in the enumeration of *histories* which must be known to the professional minstrel. See Diez. *Poesie der Troubadours*, p. 199. Generally the expression is, as wise as *Cato*, or from the famous fox, as clever as *Reynard*. Diez. *Poes.* p. 132. The life of Rambaut, III Count of Orange, may be read in Diez. *Leben d.* Tr. p. 62.

The coarse jests of the French Marcon, or the Latin and German Marcolf, could hardly have justified the *bon langage* of this allusion.

5. In an article by Dom Brial in the xvth vol. of the "Histoire Littéraire de la France," p. 10, there is noticed among other works of Bishop Serlon contained in the MS. Bibl. Royale, No. 3718, a copy of satirical verses addressed to an Abbot Robert, who had written a rhythmical comment upon this tale: the words of the author are; "La quatorzième pièce est adressée à un nommé Robert, à qui l'auteur fait honneur d'un travail sur les *formules de Marculfe*, et de commentaires sur *les livres de Salomon*, mais qu'il persifle et tourne en ridicule, pour s'être avisé de faire des vers avec le style de Marculfe. Voici ce qu'il en dit :

Dum speculor versum dum carmen tam bene versum,
 Illic perversum nihil invenio nisi versum ;
 Fas testor juris ac cætera numina ruris,
 Spem de futuris præsentant illa lituris,
 Quod versu quæris, versu placuisse mereris,
 Sic Maro semper eris, si nunquam versifeceris."

So far Dom Brial : but the learned Benedictine seems to me to have fallen into an extraordinary error; I have no doubt that he found from Serlon's verses that Robert had written a serious comment upon Salomon and Marcolf: but he was entirely indebted to his own ingenuity for the conclusion that it was on *the books* of Salomon, and the *formularies* of Marculf. That these were the only works known to him with such titles, will easily explain his error, though when their nature is considered, one wonders that he was not led to doubt his own accuracy. The Formularies of Marculf are a complete system of conveyancing, with blanks for the names of parties contracting: in the 12th century when Serlon lived, they were already obsolete; and although we have heard of Justinian having been put into Hexameters, yet the notion of Marculf's appearing in verse is no whit more reasonable than that of clothing a set of Nisi Prius Declarations in the same dress. The only books of Salomon which Dom Brial thought of, were those of the canon; yet had any of these been intended, it would surely have been named. Lastly,

a man who wrote a commentary on the formularies of Marculf, could be no other than an antiquarian lawyer, and what he should have to do with the books of Salomon is not very clear: or, to put the case the other way, the man who wrote a comment on the books of Salomon must have been a clergyman, and what he could have to do with the formularies of Marculf is equally obscure; for, acute as our clerical legists were in the middle ages, in the invention of Trusts, Uses, and the like, it does not appear that they ever wasted their learning or ingenuity upon obsolete systems of Law; and though Marculf's formularies were excellent for the times of the Merovingians, they were of no great use in those of Serlon. Under these circumstances, I conclude that Robert had taken our story of Salomon and Marculf for his subject; and if this opinion be correct, it will appear that in the twelfth century one man could still write a serious comment upon it, while another could turn it into ridicule: in other words, that the twelfth century may be considered as the limit between the two feelings, and the period of transition from one to the other.

But in the very beginning of the next century we have the clearest evidence that a complete change had taken place, both in Germany and France. Freidank, about 1213, says,

Salmôn witze lêrte
 Marolt daz verkêrte,
 den site hânt noch hiute
 leider gnuoge liute.*

that is, "Salomon taught wisdom, Marolt parodied it; unhappily people enough have the same habit at the present day." The word verkêren precisely describes the an-

* I quote from my friend W. Grimm's edition, p. 81, but as this has not long been published, and may not be generally accessible, it will be desirable to give other references to the passage. It is found in Müller's *Sammlung*, vol. ii. v. 1281, &c. and is quoted from thence in Von der Hagen's Introduction to his edition of the German Salomon and Morolf. *Deut. Gedichte des Mittelalters*. vol. ii. The only important variation is in the fourth line where Müller's MS. read *iunge, young, for gnuoge, enough.*

swers which Salomon receives from Marcolf in the German and Latin versions. That the same thing had taken place in France, at the same period, will be seen when I come to treat of the French versions. The only forms which remain in German, Latin, or French, are of the second, or altered nature, with one exception, which I will dispose of immediately. And as the two first named are closely connected together, not only by their internal resemblance, but by an express acknowledgment, that *the German was taken from a Latin original*, I have determined not to separate them in what I have to say.

There are two German legends bearing the title Salomon and Morolt, or Morolf: both of these are printed by Von der Hagen in the second volume of the *Deutsche gedichte des Mittelalters*, from a MS. of the 15th century; and although it may be doubted whether either of them in its present form is as old as Freidank, and consequently whether the allusion which he makes is to the poem which yet survives, it is quite certain that both are of much older date than the MS. which contains them. The first, and certainly the younger of these, is the exception to which I have alluded: it has, in fact, little but the name in common with the other forms of the legend; it is, in short, a Romance of chivalry, and with other names might have been any one of the knightly legends, as will be seen by a short analysis of its contents;

Salomon, Emperor of all Christendom, and, as appears from many passages in the poem, a Teutonic Emperor also, has a beautiful wife Salomé, who, after living happily three years with him, partly from the influence of magical arts, and partly from natural disposition, becomes as worthless as need be. A certain king named Faro, dwelling on the shores of the Mediterranean, hearing of her beauty, challenges Salomon to do battle for her, and being with his whole host defeated, and made prisoner, is rashly spared by Salomon, and committed to the safe keeping of the Empress. Here Morolf, Salomon's brother, first comes before us; he warns the emperor against throwing temptation in the empress's way, but gets nothing for his pains but rebukes from the uxorious prince, and

hatred from his wife. His warnings are nevertheless justified by the event: the *heathen*, by means of a magical ring,* made for him by Elias the sorcerer,† wins the love of the lady, and is not only released by her from his bonds, but persuades her to leave her husband and fly to him. At the expiration of half a year, he sends her, by a heathen minstrel, a root, which she places under her tongue, and becomes to all appearance dead, save that her beautiful colour remains unchanged. Salomon is inconsolable, but Morolf, who will not trust a woman even when dead,‡ twits him with weakness, declares the queen still to be alive, but as he is foiled by the magical root in an attempt to wake her by pouring molten gold into her hand, is compelled to trust to time, and in the meanwhile bear the blame of being an incorrigible reviler of women. The empress is buried, but within a few hours awakened by the minstrel, and carried off to Faro. Morolf sets out to seek her, and after seven years' wandering, discovers where she is, and enters her palace, where he is recognized by her, and condemned to death. He obtains a respite of some hours, and having intoxicated his guards, clips the hair both of them and of the king, puts Faro to bed with one of his pages, and the empress with Faro's chaplain; after these feats he escapes to Jerusalem under water, by means of a long leathern tube, which permits of his breathing from the surface. Salomon, Morolf, and a large host, including two knights of the Temple (l. 2575.),§ set out to re-

* Rings endowed with the power of inspiring, destroying, or changing affection are not uncommon. The affection borne by Charlemagne for Aix-la-chapelle arose from such a ring. A lady had first possessed it, and then the emperor loved the lady: a bishop took it from her, and the emperor doted on the bishop; he, however, flung it into a lake, and on its banks the emperor built a palace, which he made his favourite residence when alive, and away from which he could not rest when dead. See also *Wilkina Sag.* ch. 222.

† Probably Elymas the sorcerer. *Acts* xiii. 8.

‡ Compare the second Morolf, No. 7.

§ Templars would hardly have been introduced, had the

cover the empress, by whom Salomon, entering Faro's city alone, is recognized: he attempts, but in vain, to recall her to her duty. An exquisite episode is introduced, in which Faro's sister, smitten with uncontrollable love for the young and beautiful pilgrim, advises him to conciliate the heathen. Salomon, however, betrayed by his wife, and asked by Faro, what he would do with *him* were they in Jerusalem, answers like an emperor, that he would hang him on a new gallows, with all the court for witnesses. This doom the king then assures him he has pronounced against himself; but, after the most urgent intercession on the part of the king's sister, he is spared till morning, and committed to her custody. She urges him to avail himself of this liberty, and make his escape; but Salomon is too loyal to do so, when he must leave her behind to meet the rage of her brother. At day break, after having spent the night royally in supping with the beautiful heathen, and listening to the lays of a famous minstrel, he is led out to execution. Under the gallows he asks, as a last favour, permission to blow his horn thrice,† pretexting that when emperors die, this ceremony takes place, that the angels may have notice: the empress objects, but is overruled by Faro, and the horn being sounded, Morolf and his host burst

poem been written after the downfall of their order. This would at any rate give us a date not later than the beginning of the xivth cent.

† See Southey's *Don Ramiro and Queen Aldonza*. The character and history of this lady so closely resemble those of *Salomé*, that one can hardly help believing Southey's author to have known some Spanish story very closely resembling that under our consideration. Faro says, let him blow if he will, till his eyes drop out of his head: and so says the curtal friar to a similar request of Robin Hood [Ritson, ii. 66.];

That I will do, said the curtall fryer,
Of thy blasts I have no doubt;
I hope thou'lt blow so passing well,
Till both thy eyes fall out.

So in the Appendix to the same volume, p. 197, which see.

from their ambush, slay the host of the heathen, and having again taken Faro, hang him upon his own gallows. Salomon returns with the empress, and Faro's sister to Jerusalem, where the latter is baptized by the name of Afra or Affrica, (l. 3192. and l. 4212.), being principally moved to this apostacy by the hope of becoming Salomon's wife, as soon as death or another infidelity on the part of Salomé shall create a vacancy in his household. The latter contingency is not long of occurring: the empress runs away with another heathen, one King Princian, but is again discovered by Morolf, who, however, does not set out upon this new quest, before he has compelled Salomon to swear, that in the event of his recovering the runaway, he shall deal with her at his pleasure. Salomon, Morolf, and a great host invade King Princian's land, and, aided by the supernatural powers of his kinsfolk,* a merman and mermaid, Morolf slays the king, carries the empress back to Jerusalem, and there puts her to death in a bath. Salomon consoles himself with Afra.

It will hardly be suspected from this sketch, what exquisite beauty there is in some portions of this poem; the character of Afra, for example, is drawn with some feminine beauties which one does not often find in Romances of this class, and her history is touching in the extreme. Salomon appears much after the received account, as very wise, but no match whatever for the wiles of women. Princian and Faro are knightly heathens of Saladin's order, and worthy to rank with the Almohadis and Abencerrages of Granada: but Morolf is the protagonist, and his character, while alone differs from any which is usually found in a chivalrous Romance, will bear a little more investigation. There are two points in which he agrees with the Marcolf of our other versions, viz. his cunning, and his extreme scepticism as to the goodness and steadiness of women. The whole poem turns upon his successful sleights, which it is therefore unnecessary to pursue fur-

* It will be seen hereafter that a supernatural character belongs to Marcolf or Morolf; which however I cannot agree with Mone in connecting with *Alf*, *Elf*.

ther; a general expression of them may be quoted from a speech of the empress to Faro: when, having determined to do a bad act, she begins to be sharpwitted as to what persons she need fear, she remarks [l. 533.]:

Konig, lass dîn rede stan,
ess wart nye gebarn eyn man
der Morolffen mit listen
das czehende deil glîchen kan:
er siecht an der farben mÿn—
sprach die edele konigin—
wan sich mÿn gemude verkêret hât:

that is, "king, let be thy rede; there was never born a man, who could be a tenth part compared to Morolf for cunning: he would see by my very complexion, quoth the noble queen, if my mind were changed." His no-trust in woman comes continually before us, though usually with an especial application to the empress: when he first hears that Faro is to be entrusted to her keeping, he remarks, [l. 432.]:

das duncket mich nit gut;
wer stroe noe czu dem fure dut,*
lieht czundet es sich an;
alsô beschieht dir mit kûnig Pharo,
wiltu dîn frauwe sîn hude lân.

* A good old Teutonic proverb: it stands thus, Conrad von Würzburg. Troj. Krieg 117. a.

Ein strô, daz bî dem fiure lit,
daz wird enzündet lîhter an
denne ob ez dort hin dan
von im gelegin wære.

Again, Wolfram's Titurel [Grimm. Freidank. ci].

wan sich ein strô
bî fiure gerne enbrennet.

Freidank, p. 121.

swâ viur ist bî dem strô,
daz brinnet lîhte, kumt ez sô.

Chaucer, Wife. B. [Urry, p. 77.]

Perill is for fire and tow to assemble,
Ye know what this ensample may resemble.

"methinks that is not good; whoso doth straw near unto the fire, it catcheth light easily; so will it befall thee with King Faro, if thou wilt leave his keeping to thy wife." Again, he expresses his own opinion generally in these words;

wer ich also wîse als dû, Salomon,
und were also schône als Absolon,
und sunge also woll als Horant,*
möchte ich mÿn frouw nît beschloffen,
ich hede eyn laster an der hant. (L. 800.)

It is, then, in these two points that the Morolf of this Romance is identified with the Morolf, or rather Marcolf of our legend. This romance is throughout expressly stated to be taken from a German book: the poet says so over and over again. The *second* Salomon and Morolf had, however, another source.

At the end of the poem last mentioned stands this line, "Hie hait Morolff's rede eyn ende, vnd vahet an der ander Morolff," that is, "here hath the tale of Morolf an end, and beginneth the second Morolf." It is this poem, which is the German representative of the Legend, which we shall henceforth have to do with. In the very first lines, the poet describes himself and his authority thus:

Er hânt dick woll verstanden
wie man findet in allen landen
die wÿsen by den doren:
wer nû gerne will horen,
dem wolde ich fremde mære sagen,
die nÿmant obel mag behagen.
Ich sass in der czellen myn,
vnd fant eyn buch das was Latin;
in dem selben buche fant ich
vil wort die nît hoffelich
lûten in Dutsche czungen.
Ich bede alde vnde jungen,
die dâ lesent, als hie geschrieben steit,
dass mich ir aller hubscheit

* For Horant consult W. Grimm's *Deutsche Heldensage*, p. 326, etc. where several passages relating to this celebrated bard are collected.

intschuldigen vmb das,
 wan ich nît czu Dutsche bas
 mochte gewenden das Latin,
 dass     behilde das daden s  n.

“Ye have often well understood how, in every land, one finds the wise man by the side of the fool; he now that would willingly hear, to him will I relate a strange tale, which no man can take ill. I sat within my cell, and found a book that was [written in] Latin: in the same book I found many words which do not sound polite in the German tongue. I pray old and young that read [the story] as it stands here written, that of their courtesy they will excuse me, for that I could not turn the Latin into German better, so that it should still preserve its force.” I think it hardly deserves a question whether *Latin* here, be really the language of the Romans, or generally *any* foreign tongue;* it is no doubt *Latin* in the modern sense of the term. Whether we yet possess the Latin from which this German version was taken, is a question which must be discussed hereafter. At present it is necessary to explain that the *second* Morolf consists of two utterly inconsistent portions, to the first of which 1604 lines are devoted, to the second, 272; and as I have stated it to be my opinion, that the *first* or Romantic Morolf is in spirit, feeling, and date, younger than the *second* Morolf, that is, than the first 1604 lines of that poem, so am I bound to state, that the last 272 lines are a modern, vulgar, and most ill-placed imitation of the *first* Morolf, in which the part played by the emperor’s brother is transferred to the jester or clown, his namesake, or, to speak more truly, his unromantic counterpart and predecessor, from whom alone he drew the possibility of his own being.

As a Latin version is asserted by the author of the *second* Morolf to have been his authority, so did it also

* See an excellent dissertation of James Grimm in the G  ttingen Gelehrte Anzeige, on the force of the words Latein, Leden, &c. &c.; he shews its wide dispersion through Southern and Northern Europe, and throws out some remarkable observations respecting Welsh, Walahisc, Wylsc, Welsch, &c.

give rise to another German poetical version by one Gregor Hayden. This, of which more hereafter, was made about the middle of the 15th century, and dedicated to Frederick, Landgrave of Leuchtenberg, in the Palatinate. The author expressly states that he took the story from a Latin original; he says,

Lateynisch ich die hystory han
funden vnd in Teutsch gerichtet,

"I found the story in Latin, and have arranged it in German."

Both these German versions, as well as the Latin, correspond accurately with one another, in the general outline, and, indeed, in many details also of the story. A short analysis of it, in so far as all the versions agree, becomes necessary.

Salomon, sitting in all his glory upon the throne of David his father, sees a misshapen, coarse, and clownish man come into his presence, accompanied by a foul sluttish wife, every way answering to himself. This is Marcolf, who, on mentioning his name, is recognized by the king as a person famous for his shrewdness and wit, and immediately challenged to a trial of wisdom, with a promise of great rewards should he prove victorious. Salomon then begins this amœbean contest by certain moral commonplaces, or by some of his own biblical proverbs, which are immediately paralleled, or contradicted, by Marcolf, and always ridiculed in the very coarsest terms. The contest long continues, Marcolf always drawing his illustrations from the commonest events of common and homely life, and for the most part expressing himself in *popular proverbs*. The king is at last completely exhausted, and proposes to discontinue the trial, but Marcolf declares himself ready to go on, and calls upon the king to confess himself beaten, and give the promised rewards. The councillors of Salomon, stirred with envy, are for driving Marcolf out of the court, but the king interposes, performs his promise, and dismisses his adversary with gifts. Marcolf leaves the court, according to one version, with the noble remark, *Ubi non est Lex, ibi non est Rex*.

Here ends, both in the German and Latin, what may be called the first subdivision of the legend; it is that with which hereafter we shall have most to do, and is, in fact, all that answers to the Anglo-Saxon Dialogues on the one hand, and the French on the other. What follows contains a story, found only in the German and Latin versions, and such others as may be reasonably supposed to have sprung up through their influence.

Salomon, being out hunting, comes suddainly upon Marcolf's hut, and calling upon him, receives a number of riddling answers which completely foil him, and for a solution of which he is compelled to have recourse to the proposer. He parts, however, in good humour, desiring Marcolf to come the next day to court, and bring with him a pail of fresh milk, and curds from the cow. This Marcolf does, but falling hungry on the road, eats the curds, and covers up the milk with cow dung. The king in a rage asks him where are the curds, and receives for answer the truth, Marcolf adding that what he had used to cover the milk was also "curd from the cow." The king condemns him to sit up all night in his company, threatening him with death in the morning, should he fall asleep. This Marcolf of course immediately does, and snores aloud. Salomon asks, "Sleepest thou?" and Marcolf replies, "No, I think.—What thinkest thou?—That there are as many vertebræ in the hare's tail, as in his back bone."—The king, assured that he has now entrapped his adversary, replies—"If thou provest not this, thou diest in the morning."—Over and over again Marcolf snores, and is awakened by Salomon, but he is always *thinking*, and in the course of the night gives the following answers, which he is to prove true on pain of death.—There are as many white as black feathers in the magpie.*—There is nothing whiter than

* I hardly know whether this assertion rests upon a popular proverb, or whether the passage I am about to cite is derived from our story: the tone of natural philosophy during the middle ages is in favour of the former of the two

daylight; daylight is whiter than milk.—Nothing can safely be entrusted to a woman.—Nature is stronger than education.

Salomon becoming sleepy, Marcolf leaves him, and runs to his sister Fudasa, to whom, under seal of secrecy, he confesses that the king has so ill used him, that he intends to kill him with a knife, which, in her presence, he conceals in his bosom. She swears fidelity to him, and he returns so as to be present at the king's waking. A hare and magpie being brought, Marcolf is proved to be in the right. Meanwhile he places a pan of milk in a dark closet, and suddainly calls the king to him. On entering, Salomon steps into the milk, splashes his clothes, and very nearly falls on his face. Son of Perdition! what does this mean? roars the monarch. May it please your majesty, says Marcolf, merely to show you that milk is not whiter than daylight. Salomon now sits upon his throne, and Marcolf cites Fudasa before him, accusing her of incontinency, and various other crimes. She retorts immediately by discovering his secret communication to her respecting the murder of the king, and thus affords him a fresh triumph by proving the justice of his remarks respecting woman's secrecy. Salomon now, amidst the laughter of the whole court, requests Marcolf to show that nature is stronger than educa-

suppositions. In the MS. Harl. 3362, fol. 3, I find the following extraordinary, and, at first sight, unintelligible hexameter,

Al pi pen ca bas tot habet ni nas quot habet gras.

When these absurd syllables are reduced to order, they amount to nothing more profound than the assertion in the text, viz.

Albas pica pennas tot habet quot habet nigras.

The MS. though only of the xvth century, contains far more ancient matter, and the collection of proverbs contained in it, and in which this line occurs, is one of the most valuable I am acquainted with. The above Latin line is accompanied by the five English words, "*þe pye hath as many,*" giving a clue to its meaning.

tion : * Marcolf says that it shall be proved at supper time. Now it so befell, that Salomon had a cat trained to sit upon the table, and hold a lighted candle in its front paws during the king's supper : but when all are seated, and the cat is at her post, Marcolf throws a mouse at her feet : a second is thrown, and the cat's resolution wavers, till a third being let loose before her, she throws down the taper, and commences the chace. Salomon most unfairly commands him to be thrust out at door, and directs that the dogs should be let loose upon him should he return. The next day, however, Marcolf, having provided himself with a live hare, throws it to the dogs, and passes unhurt into the presence.† Salomon is contented to warn him against committing any impropriety in the hall of audience, and more particularly recommends him not to spit, except on some bare spot. This bare spot, unhappily the only one in the room, is the bald head of one of the nobles. While the courtiers are murmuring that such a villain should immediately be kicked out of the court, the two harlots arrive, and the famous judgment is given.‡ At this Marcolf sneers, and taking from it occasion to abuse womankind in general, an altercation takes place between him and the king, which he winds up by saying, " You praise them now, but I shall live to hear you abuse them with all your heart." Salomon orders him out of his sight, and Marcolf immediately sets about finding the harlots : he tells them that the king has decreed that

* This is a *quæstio vexata* ; perhaps as many tales and proverbs can be found taking the one side as the other, though, unless I am mistaken, the Southerners generally incline to the belief that custom is stronger than nature. *Nodritura passa Natura*. Grüter, p. 167. *Nourriture passe Nature*. *id.* p. 227. But, *Art last von Art nit : die katz lasst ihres mausens nicht*. *id.* p. 6. The Northerners never taught their noble nature to bend ! *conf.* Gartn. Dict. Prov. 76, b.

† See a similar device of Thorkil. Sax. Gramm. Lib. viii. [Steph. ed. p. 162.]

‡ This is strange, because it is alluded to as a past circumstance in the beginning of their dispute.

every man shall have seven wives, descanting at some length upon the mischiefs which are like to ensue from such an arrangement. The news flies like wildfire, and all the women of Jerusalem are speedily congregated under the windows of the palace, abusing Salomon in no measured terms. The king, not understanding the cause of their complaints, ventures a joke, but is assailed with such a tempest of abuse, that he loses all patience, and breaks out into a furious diatribe against women, to the great delight of Marcolf, who stands by and thanks the king for taking so much pains to prove the truth of all his assertions. Salomon perceiving the trick, appeases the women, but orders Marcolf to be turned out of the court, saying, "Never let me look upon your ugly face again." Marcolf, however, is determined not to part thus: on a snowy night he contrives to make an extraordinary track, which in the morning allures the king and his courtiers to follow him into the forest: the king pursues this till it leads him to a hollow tree, wherein Marcolf has so disposed his person, that Salomon is quite secure from looking into his face.* The king immediately orders him to be hanged, but being adjured for the love of ladies, to allow of his choosing his own tree, grants the request; it will readily be conjectured that Marcolf is difficult to please; † he leads his guards backwards and forwards half over Palestine, and finds never a tree to his liking, till at length he so thoroughly wearies them, that upon his promising to forswear the court, they dismiss him with life.

* This is (singularly, but still very interestingly for those who care for *mythic* tradition) given successively to George Buchanan, for the nonce transferred into the jester of James the first; to Rochester in connection with Charles the second; and, I believe, to M. de Roquelaure, the French embodier of all these notions.

† Perhaps to some tradition of this story we owe the proverb found in Ray. p. 57. "If I be hanged, I'll chuse my gallows." So Howell. Eng. Prov. p. 16.

Such is the famous story contained in the Latin and German versions, and in them only. It occupies 1604 lines of the *second* Morolf, and is in that poem followed by the abridgment of the *first* Morolf already mentioned, and which requires no further notice whatever. Both the German versions are expressly referred to Latin originals, which it is therefore expedient now to take into consideration. Of these I have as yet never had the fortune to find any in MSS., so that any attempt at ascertaining their antiquity by the ordinary means must be relinquished. Dom Brial, in the paper already alluded to in p. 16, quotes a MS. of the Vatican for a Salomon and Micoll, which begins *Nemo potens est*, &c.* Unhappily, he gives no farther account of the contents, and what is still more careless, does not even note the No. of the MS. Micoll is no doubt only a false reading of a common contraction in MSS., and may be at once and unhesitatingly corrected into Marcol. At the same time, the contraction I allude to is not found in MSS. later than the beginning of the 13th century. From the few words given by Dom Brial, one can hardly tell whether the version is in prose or not; and, at any rate, it appears not to have resembled the German and Latin versions yet remaining, which begin with the account of Salomon sitting in all his glory. In Haenel's Catalogue of the European MSS., p. 422, I find mentioned at Strasbourg an *Altercatio Salomonis et Marculphi*: but with a negligence which too often renders this laborious work worse than useless, he has given no sort of clue by which it may be guessed whether this version be in prose or verse, even whether it really be in Latin, or in some other language. Perhaps it is no other than what I have printed under the title "Traces of the story in England." In this dearth of MSS. we must have recourse, as far as we can, to the printed copies; some of which exist as early as the 15th century,

* I must suppose that this is nothing else than the Latin *Certamen*, which I have printed under the title "Traces of the story in England." There is no doubt that "*Nemo potens est*" and "*Nemo potest*" might be very easily confounded in copying.

and are consequently contemporary at least with Hayden's version: but though only appearing in print about this period, they may have existed in MS. far earlier, and probably were well known and favourite works, or they would not have been found among the earliest printed books.

The first of these is, I believe, a quarto without printer's name, place, or year, but which appeared in all probability about 1483. It bore the title "Dialogus Salomonis et Marcolfi." Of this there was a copy in the library of M. de Brienne, which is thus described in Le Pere Laire's Catalogue of Books printed before 1500: "Dialogus Salomonis et Marcolfi. 4°. Pagina prima viticulis ornatur, cum una figura ligno incisa: signatur ab *a* ad *b* iij. Character Gothicus, circa annum 1483."

The next is perhaps that printed at Antwerp by Ger. Leeu, in 4°, but this is also undated. Panzer seems, indeed, to speak vaguely of an edition of the year 1482,* but this is probably only the edition mentioned by Laire.

The next is a 4°. printed at Antwerp (by Ger. Leeu?) in 1487, with the title Salomonis et Marcolphi Dialogus.

The next is of the year 1488, and was found by Nyerup in the library at Copenhagen. It consists of twelve leaves in 4°. with the following title, "Collationes, quas dicuntur fecisse mutus [mutuo] Rex Salomon sapientissimus, et Marcolphus, facie deformis et turpissimus, tamen ut fertur, eloquentissimus;" and with the colophon "Finit Dialogus ut fertur inter Salomonem Regem et Marcolphum Rusticum, impressus A.D. 1488. vicesima Novembris."

Another edition, consisting of 10 leaves in 4°, without date or place, was discovered by him in the same library: it bore the title "Collationes (quas dicuntur fecisse mutus [mutuo] Rex Salomon sapientissimus, et Marcolphus facie deformis et turpissimus, tamen ut fertur eloquentissimus) sequuntur." Of these Nyerup gave an account in Bragur, iii. 358.

Another edition, reading *mutuo*, and consisting of 8 leaves with signatures, in Gothic type and anterior to 1500, is mentioned by Ebert.

* Given also by Ebert, 4°. without place, or printer's name; probably from Panzer.

Another consisting of 12 leaves, undated, and with the signatures *a* and *b*, appears from the same bibliographer to be found in the library at Dresden.

A copy in the Brit. Mus. with the title "*Dyalogus Salomonis et Marcolfi*," consists of 11 4^o. leaves; without date, place, name, or signatures. The initials are coloured red and yellow. Expl. Sit laus Deo. Amen. This I have used for the various readings to Gartner. This is evidently anterior to 1500, and is probably one of the oldest copies in existence.

An undated copy, 4^o. *Argentinae*; reprinted by Sir Alexander Boswell in his *Frondes Caducæ*, 1816, with the following title: *Frondes Caducæ. Dialogi dvo Rerum Verborum qve Lepore, et Copia insignes: qvorum prior, continet colloquium inter Deum et Euam (vt ferunt) eiusque liberos, posterior Salomonis et Marcolphi iucundissimam decertationem proponit. Argentina. s. a. 4^o. 1816.* In this edition, the dialogue bears the title "*Disputationes*," &c. which see below.

In the *Iris* and *Hebe*, 1796, Nyerup gave an account of two more editions: the first without year or place, but probably about 1483, with red initials, (*vid. Nyerup. Spicileg. Bibliog. p. 54.*): the second printed at Nürnberg, by John Weyssenburger, about 1487.

In the library of Halle there is a copy consisting of 12 leaves in small folio. The first leaf is empty, and there is neither title, year, nor place. The initials and capitals are red.

Another edition in Von der Hagen's possession, agrees page for page with the last named, but its form and type are somewhat smaller. The spaces are left for initials, and the red capitals are wanting. It has a rude woodcut of Salomon and Marcolf, and bears the following title: "*Incipiunt collationes quas dicuntur fecisse munrex salomon sapientissimus et marcolphus facie deformis et turpissimus, tamen vt fertur eloquentissimus, feliciter.*"

There is a fine copy in the Göttingen University Library, which differs from all those above mentioned. It has neither year, place, nor printer's name. It consists of 12 4^o. leaves, with signatures to *b iii*. The capitals and initials are red; but the first initial of the whole is wanting, and a space is left. On the title page is a coloured

wood-cut of Salomon and Marcolf, surmounted by the following title: "Incipiunt collationes quas dicuntur fecisse mutuo Rex salomon sapientissimus et marcolphus facie deformis et turpissimus tamen vt fertur eloquentissimus fœliciter." This has been used for my text, *B*.

There are two other editions, both anterior to 1500, one of which Panzer mentions as consisting of 11 leaves in 4°, without name, place, or date: [See Brunet. Manuel, &c.] and this is perhaps the version quoted by Ebert under the title "Dyalogus Salomonis et Marcolfj" [Eustadtii. Reuser]. Of this last there is another undated 4° in Gothic type, consisting of 12 leaves, and furnished with wood-cuts.

In the supplement to Brunet, an edition without name, place, or date, is quoted under the title "Salomon et Marcolphus collocutores," 4°, and a reference is given to the Catalogue Boutourlin, No. 778.

In the year 1585 appeared at Frankfort, "Dicta Proverbialia, &c. cum versione Germanica Andreæ Gartneri Mariemontani," to which was appended the Marcolphus, with, if I remember rightly, the same title which it bore in the later editions; viz. "Marcolphus. Disputationes, quas dicuntur habuisse inter se mutuo Rex Salomon sapientissimus, et Marcolphus facie deformis et turpissimus, tamen ut fertur, eloquentissimus: latinitate donatæ, et nunc primum animi et *salsi* leporis gratia, editæ."

Another edition of this book, 8vo. Frankfort, 1598, with this dialogue appended under the same title, is found in the library at Wolfenbüttel, where Eschenburg saw it, and noticed it in Bragur, ii. 457. It was afterwards appended by Gartner to the "Epistolæ Obscurorum Virorum," Frankf. 1643 (but not to the edition of 1599), with a slight, but important change in the title, the conclusion of which now stands, latinitate donatæ, et nunc primum, animi et *falsi* leporis gratia, editæ.

The question at once arises, Is any one of these Latin versions the original of Hayden's translation, and of the second Morolf? Von der Hagen, who scarcely seems aware of the existence of the earlier Latin copies, assumes that *Gartner's* version is the source of the German poems, and fortifies his opinion by a long comparison of this Morolf with Gartner's Latin. Now, upon this point, I

differ from him entirely; not only does the same comparison convince me that the German had other sources, but Gartner's express words in the title to the edition of 1585 import that his Latin was a translation, then for the first time made, of something or other, probably of one of the German prose copies hereafter to be mentioned: how else, supposing him to be an honest man, are we to understand his "*latinitate donatæ, et nunc primum editæ?*" A far more important evidence, however, is to be found in a comparison of the proverbial answers given by Morolf with those of Marcolphus: and on this account, as well as for the better illustration of the part of the story which is of most interest and importance to its history, viz: that which contains these proverbial answers, I now print them from a MS. hitherto inedited; adding the various readings of Von der Hagen and Büsching's Text, to which the numbers here refer.

A.

Dyss ist Salomon vnd Marolffen Sprüche, die sie myt eynander hatten mit mangeln cluogen Worten. Bibl. Palat. (Heidelb.) No. 154. fol. 125. (15n. Jahrh. fol. papier. Wilk. Catalog. p. 364.)

1 SALOMON zu dem man sprach
 dâ er sie beyde wole besach
 dû bist sô recht von wortten rîch
 mich duncket gut daz dû vnd ich
 mit wortten zusammen disputieren
 kanstû myn wort soluieren
 ich wil dich rîch machen
 mit mancher hânde sachen.

M. is gleibet mancher ân vnderscheit

VARIOUS READINGS.

1. Czu. manne. die beide woll. rechte warterich. warten mit eyn disputeren. kanstu myn frage dan falsiferen. riche. M. gelobet. gesondikeit.

- daz doch in sýner gewalt nicht enstet,
 der vbel synget der synget alleziit an
 also duo dû vnder kom dar van.
- 2 S. ich fant eyn orteil daz zwei wîp
 kriegeten vmb eyns kyndes libe
 daz eyn waz blieben tôd
 sýner mutter wart daz leben alss ich bô(d)
- M. dâ vil kûwe synt dâ ist kese vil
 glîcher wîse ich sprechen wil
 die wîber klaffent ûsser mâssen
 wo sie myt eynander gent ûff der strassen.
- 3 S. got hât myr wissheit geben
 oben allen mentschen die nuo leben
- M. wer bôse nachgebûre hât
 der lobe sich selber daz ist mýn rât.
- 4 S. der schuldige dicke fluhet
 alss daz gericht naym zuhet
- M. wer sich beschisset al mit alle
 der forchtet die lude riechent daz alle.
- 5 6 S. eyn gut wýp zuchtig vnd schoen
 die ist yres mannes krôn.
- M. welches wîp sich mit dyr wil schelten
 die soltû loben selten.
- 7 S. eyne bôsen wîbe enmag nicht glîchen

das an siner gewelde nit in steit. der singe an. also du auch
 du vnd singe an.

2. S. das vrteil da. czwey wypp. kriegten. kindes lypp. das
 ander was da blieben dot. der muder ich das czu geben bot.
 M. ist. will. das wibe claffen. gent mit eyn. 3. S. Got der
 hat mir wisheit. vor allen luden die da. M. nochgeburen.
 das. 4. S. so ymant iagende noch yme czuhet. M. mit schal-
 le. vor den luden sie richent ess. 5. Eyn gut wypp vnd
 schone. Die ist yres mannes krone, M. Eyn duppen mit
 milch foll. Sal man huden vor den katzen woll. 6. S. Eyn
 gut wypp sanffte gemut. Die ist gut uber alles gut. M.
 Begynnet sie dich schelden. Du salt sie laben selten.
 7. S. wibe mag nit.

mit bôssheit in allen rîchen.

M. eyne bôsen wîbe zubreich schier die beyn
vnd lege darûff eyne grôssen steyn
noch dan soltû sorgen hân
sie solle balde wieder ûff irstan.

8 S. daz wîse wîp bûwet alde hûser wiedder
daz dorecht wîp brichet nûwe hûser nyeder.

M. der kauff enwart noch nye glich
ûff erden vnd in hymmelrîch.

9 S. eyn schôn wîp wol gecleydet
irme mane dicke fraude bereydet.

M. die katzen die schône belcze tragen
des belczeners hercze sie dicke erwegen.

10 S. geselle dû solt myr sagen
des daz ich dich in ernste fragen.
wo vindet man eyn wîp starke vnd stede
die vmb keyn gut missedete?

M. weres daz myr eyn katz gelubde têde
sie enwolde frû oder spêde
der miliche nicht beruren
gleubete ich ir es were verloren.

11 S. wiltû mit êren blîben
so kêre dîn syen von bôsen schelden w yben.

M. die fetten wîbe die fistent sêre
dîne nasen von irme locher kêre.

12 S. welchen man die bôssheit snÿdet

M. Stirbet sie, so briche ir die bein. uff sie. steyn. Dan-
nach magstu. Sie sulde wieder uffstan. 8. S. Das wyse
wypp buwet huse weder. Die dorecht ist, die worffet sie
neder. M. en wart nye. noch yn. 9. schones wypp geclei-
det. Dick ermemanne. bereidet. M. Eyn katze, die schones
fel dreit. Des belczers hercze darnach streit. 10. Solmon
sprach. salt mir. Geselle das ich hint fragen. M. wo fin-
det man eyn wypp starg vnd stede? Obe mir eyn katze vil
eide dede, sie in wolde der milch nit bekorn, Gleubet ich er,
iss wer verlorn. 11. S. by eren verliben. din fliss von
schellenden wiben. M. wibe fisten. Die nase von jrme
loche. 12. S. Wer da bossheit sewet.

- von rechten der alle bôssheit mýdet.
M. welich man drischet mich dan kabe
dem wirt nicht danne gestuppe darabe.
13 S. wer hôhe stýget der sehe vor sich wol
daz er icht nyeder falle zu tâle.
M. man beslusset zu spâde den hoff
wann der wolffe hât erworget die schaff.
14 S. bii wîlen wyr(t) der hunt geslagen
vmb daz die frauwe hât gethân.
M. wanne dem wibe eyn fiste engêtt
iren hunt sie darumme sleget
vnd sprichet wol hyn daz dû sis verwassin
wie vbel hastû hinden abe gelassen.
15 S. lêrunge vnd wîssheit
in dýnem munde sy alleziit bereit.
M. alss geboren wirt das rê
so wyrt ym dar ars wîss als der snê.
16 S. wer sich selber lobet
des lob nicht wol enhobet.
M. wolde ich mich selber schelden
so lobete mich eyn ander seldom.
17 S. wýn brynget vnkuscheit
der trunckene macht dicke herzeleit.
M. den armen machet rîch der wýn
des sol er allecziit truncken sýn.
18 S. dem manne gerne wieder feret

Mit rechter alle bossheit mewet. M. Wo eyn man sebet kese [kebe]. Der yne mewet nit dan besteppe darabe. 13. S. Wer da steht der hude sich woll. Das er nit falle czu dall. M. Man beset czu spade das kloss. So der fuss gewinnet den stoss. 14. S. Der hunt wirt czu wîlen geslan. Vmb das der lebe hat gedan. M. wan. fist inget. Ir hundelin sie darvmb slet. spricht woll hin, du sist. Du hast hinden offen gelassen. 15. S. In dyme monde sie gereit. M. So gebarn. der reh. Eme wesset der ars. 16. S. labet. sin lopp nit woll in habet. M. Mych sulde ymant laben seldom. 17. S. brenget. Wer druncken ist, der stiftet leit. M. win. Sulde er. druncken sin. 18. S. Dem man gern wiederfert.

der lange beydet des er begert.

M. wer beydet daz ym eyn katze bryngeteyn kalp
der verlûset sÿn beyden mê danne halp.

19 S. vyl hundes gessen ist alleziit nicht gut
darvon so kêre dÿnen mud.

M. wer von den beynen lecken kan
den lecken auch sÿnen dûmen darvon.

20 S. man sprichet sunder hale
die wÿssheit schûwet dy bôsen quale.

M. er ist in guden wiczen lass
der luegen die warheit treget hass.

21 S. is ist bôse widder stocke streben
dem tragen esel sol man streiche geben.

M. gut vnd bôse fullet daz hûss
die nicht dan eyn loch hât daz ist eyn arm
mûss.

22 S. is ist besser eyn cleyn schazunge heymlich
zwâr

dann grôssen schâden gelitten offenbâre.

M. wer vor den ars kusset den hunt
licht wyrt ym sÿn fisten kont.

22 * S. almusse vnd êre der begeit
der frumden luden bii besteit
vnd hubischeit deme fremden tûd
ymb got oder ymb sÿn gud.

M. nyemant dy frommen schelten sol,
er mochte es anders engelten wol.
man ist manches gastes frô

Der woll beidet das er gert. M. Der da beidet bit sin katze
brenget. Sin beiden. dan. 19. S. Vil honiges gessen en ist
nit. Dan abekere. mut. M. Der die figen bitten kan. Synen
dumen lecket der selbe man. 20. S. spricht. hele. Dem
vngetruwen nicht befele. M. an. wizen. Dergolt wirffet
in das salczfass. 21. S. Es. weder stücke. Dregen. sal
man czwefeldigê slege. M. das. Nit. das. bôse muss. 22.
S. Es ist besser heimlich schande czwar. Dan schande
liden uffenbar. M. arss. Dem wirt lichte sin fisten kunt.
22 *. S. Gross vnere er begeit. Der die frunde leret

- der hynden nâch schisset in daz strô.*
- 23 S. der milden frôliche gebêre
ist got vnd den luden mêre.
M. sÿnen dienern gibet er cleyne
der sÿn mÿss isset alleyne.
- 24 S. lerne dÿne kynder in der iugent
got vorchten vnd mynnen togent.
M. wer sÿner kue daz Futter vor beslusset
der milich er selten genusset.
- 25 S. wer zu geweltig zuhet sÿnen knecht
der dût ym selbis gar vnrecht.
M. zyhestû dÿnen esel zu fet in allen ziden
er wirffet dich abe wanne dû yen wilt rîden.
- 26 S. vernym vnd hôre daz gar wirt sûre
alle dyngge zu thunde wieder nature.
M. daz ist war ich wene eyn nuwe bercke
daz man darûss gude beseme wircke.
- 27 S. waz der richter sol sprechen
daran ensal nicht rechtes ane gebrechen.
M. by wîlen yrret der oss den wagen
daz er nicht recht enkan gegayn.
- 28 S. eyn wol gemachte schwarze krôn

vnhubsheit. Das mag woll din kopp ingelden.....23. S. Der da hat frolich. M. Syme diener gyt er cleine. Der sin messer lecket. 24. S. Lere dynen sone in siner jogent. Got forchtyn sine dogent. M. siner kuwe das fuder slusset. Der milch er da nymmer. 25. S. Wer sinen knecht czu selpuldig czuget. Sich selber er bedruget. M. Czubestu din esel czu fette czu allen czyden. Worffet. so du wenest ryden. 26. S. Ich sagen fernt vnd hure. Alle ding ubent ir nature. M. das ist ware, eyn nuwe birck. Das man dan uss besem wirck. 27. S. Das eyn. sal. Daran sal rechtes nit. M. Czurwilen foret der osse den wan. Das. nit rechte. gegant. 28. S. Eynen wissen schilt czeret woll

* Obviously an allusion to a saint, more zealous than refined, who, having been too splendidly treated, left in his bedclothes a strong protest against the pomp, pride, and vain-glory of his entertainer.

- ûff eynen wîssen schilde zieret schôn.
 M. zwischen zweyen wîssen beynen zieret bass
 eyn schwarze rûwe kunte wisset dass.
 29 S. durch kunste sol man die meyster êren
 ûff daz sich die jungen dest lieber lâssen lêren.
 M. war sich der esel welczert daz ist wâr
 da horet man forcze alle vffenbâr.
 30 S. dorch nôt keynerley
 mit dem mechtigen dich nicht enzwey.
 M. es ist bôse eynen lebendigen beren schynden
 von dem heybet biss zu den henden.
 31 S. mit keyner rede saltû liegen
 vnd dýnen frunt auch nicht betriegem.
 M. wer mit ossen klaffet
 mit ossen er sich affet.
 32 S. geselle dû solt gern mýden
 alle die gerne fechten vnd strîden.
 M. wer sich menget vnder die klygen
 den essent die sûwe glîch den brygen.
 33 S. dû ensehe nye hôher berge drij
 dâ weren auch dâle bij.
 M. die rede weiss ich selber wol
 so hôher berge so dieffer tâle
 daz versuchen duchte mich vnnutze
 des scheiss ich in die tieffen putze.
 34 S. is ist mir von herczen leyt

schon. Eyn woll gemachte wisse kron. M. Czwey wisse
 dicke czerent bass. Eyn ruwe kunt, wisse das. 29. S.
 Dorch kunst sal man den meister. Das die jungen das da
 gerner leren. M. Wo. welczelt dass. Da bluwet furcze
 ader har. 30. S. node. Den frunden nit enczwey. M.
 Ess. den bern czu schinden. Heubt an bit hinden. 31. S.
 Mit keynen reden nit in bedrug. Din frunt, noch nit in lug.
 M. Wer mit dem essenden cleffet. Mit essen er sich effet.
 32. S. du salt miden. Alle die da gerne striden. M. clyen.
 Swyne mit den bryen. 33. S. Du yn gesehe nye berge dry.
 Dan en were ye grunde by. M. woll. Berg. dall. Das
 versuchen. nutze. Da. ynne die phutze. 34. S. Es. leit.

- daz dem galgen eyniger diep engêtt.
 M. solde man die diebe alle hân
 is wer muoschlich wie es dyr solde gân.
 35 S. die rede duncket mich fremde
 daz mancher lebet sunder schemede.
 M. die rede ist mir wol kont
 eyn hunt lebet alss eyn hunt.
 36 S. der êren er gar vorgisset
 der daz bôse vor daz gûde misset.
 M. als der hunt wil schîssen
 stosset man yen so wil er bîssen.
 37 S. nôde hette ich der frunde
 der myr keynes gûten gunde.
 M. kalbes dreg verûchet balde
 ûff der erden vor dem walde
 38 S. kleyn fruntschaft er dâ sûchet
 wer sýner frunde nicht enrûchet.
 M. an dem arss die maget grundig is
 alse sie sich nicht lesset ruren des synt
 gewiss
 39 S. eynes koniges wort sicherlich
 ensol nymmer mê verwandelen sich.
 M. wer mit bôsen wil eren
 der muss zýtliche wiederkêren.
 40 S. knobelauch ist in der wyrtschaft guot

Das. manch diep entgeit. M. sie alle gehenckt han. Ess ist misselich wie iss vmb dich solde stan. 35. S. Diese. frömde. Wie. ane schemde. M. Dir woll kunt. als. 36. S. er gar. Wer bose vmb gut wieder mysset. M. So. will. Drauwestu yme, er will dich bissen. 37. S. Node ich den czu frunde hede. Der fruntschaft mir nach nie gedede. M. verruchet gerne balde. Der heide. 38. S. Cleyne occasie er suchet. Siner. nit me in. M. An dem arsse grindet die mat. Wan sie sich nit roren lat. 39. S. wart. Sal nummer me gewandeln sich. M. fussen will. Czijtlich. 40. S. Klobelauch. wirtschafft gut.

mit vnrrâde he schelden thûd.

M. wer knobelauch yssset tzu allen stunden
der fistet voben vnd vnden.

42 S. wer gern beraubet die armen
got enhôret nicht sÿn karmen.

M. sÿner treue der wrçziget
der einen bôsen richter schriget.

42 * S. sant snê regen vnd wynt
des frauwet sich blumen vnd kynt.

M. alss lange snê vnd kolunge wert
so seichent die wÿbe bij dem hert.

43 S. armot vnd schande sol man helen (? ensol.)
men sal den frunden daz beuellen.

M. den drecke enkan nyemant so wol bewynden
die sÿwe mogent yen woole fynden.

44 S. wie solde der thûn eyne andern guot.
der ym alleyn vnrât tût.

M. wer sÿnen ars wischet mit kabe
der wyrt ym wênig reyne darabe.

45 S. wer da vorchtet den riffen sêre
der mocht wollen daz keyn snee nicht enwêr.

M. wer vorchtet daz der helmer ende bÿssen
der ensol nicht in die stopeln schÿssen.

46 S. sÿn wÿssheit er gar verlûset
der ym selber daz ergeste kûset.

In dem rade er schaden dut. M. Clobelauch. czu stunden.
Oben. 41. S. Das horen gerne verdirbet. Wo nit der synne
mit in wirbet. M. Es ist bose harppen in der molen Da
lecte synen arss eyn esels folen. 42. S. Wer da keret die
oren von ruffe der armen. In horet nit sin. M. Sin drehen
yme nit verczijt. Wer eynen. schryt. 43. S. Armut vnd
suchte sal nyman helen. Man sal. die befelen. M. dreg
kan nymant bewinden. In konden in woll finden. 44. S.
Wie solt mir der vmmer wesen gut. Der eme selber keynes
dut. M. arss woschet. quade. Wirt wenig. 45. S. Wer da
fochtet den riffen. Den sal der sne snyffen. M. fochtet das
yne die helmer bÿssen. Der in sal nit in das stro schÿssen.
46. S. Sine wisheit er verluse.

- M. glich borden enbrechent nyeman den rucke
dar zu enslage danne grôss vnglucke.
- 47 Salomon sprucht. alle lugenere
sol man schuwen sêre
Marolffsprucht. der mit der warheit nit kan bestân
der muss sich mit der lugen begân.
- 48 S. den frunt vnd den arczet prube
wanne den man in der nôde prubet
M. wan man den keller beslusset
mit truncken he des genusset.
- 49 S. die gerne claffent vnde stryden
die soltû in geselschafft myden.
M. eyn rynnende hûss eyn bösse wîp
kortzent dem goden man sýnen lîp.
- 50 S. weme versmahet eyn gâbe kleyn.
dem ensol der grôssen werden keyn.
M. eyn versmahet kint eyn hungerck hunt
gênt trûrig slaffen manche stunt
- 51 S. nicht enstraffe zu vil den spotlere
he wirt dich anders hassen sêre.
M. so du mê berubest den quat
ye bôsern geroch daz is dan hât.
- 52 S. mancher begeret zu lebende rîche
der doch muss leben vuendelîch
M. wer hart brôt hat vnd keyn zêne

Wereme selbe das boste. M. Gliche burde brichet nymant
den ruck. Darczu in slage dan vngluck. 47. S. Ich
sprechen, alle logenere. Sulde. M. Wer nit mit warheit.
k. b. Der muss mit logen sich. b. 48. S. arczet man
bedrubet. So die not den man bedrubet. M. Wer den.
Drincken. er. 49. S. claffen vnd striden. Sal man yn
geselschafft. M. dach vnd eyn czornig wypp. Die
kurczen dem guden man sin lypp. 50. S. Wer. Dem sal
man grosser geben keyn. M. Eyn versmehte kunt, eyn
hungerger hunt. Gent drurig slaffen czu mancher stunt.
51. S. Nyt in beschilt den spottere. Anders er wort dich.
M. czudribest. quadt. So er bosen gesmack hat. 52. S. be-
gert czu leben rich. Ermiglich. M. vnd nit czende.

- des zunge wendet sich dicke alss ich wén.
- 69 S. man sol mit den affen
tôrlichen claffen.
M. die merkatzyn duncket yr wîssheit grôss
noch dan ist sie vor den ars bloss.
- 70 S. ûff dich ansprichet dýnes fyandes munt
die warheit zu keyner stunt.
M. der liegen wil der mag wunder sagen
des muss eyn esel seck dragen.
- 71 S. wiltû in êren alden
waz dû globest daz soltû halden.
M. gross vnderscheit sunder liegen
ist zuschen swalben vnd fliegen.
- 72 S. dû salt zu gûden mâssen slaffen
darvmb mag dich nyeman straffen.
M. mich weckent dicke die mûse
mich bîssent auch die flôhe vnd die lûse.
- 73 S. alss wir wol gedrynken vnd gessen
daz gratzias sollen wir nyt uergessen.
M. sie syngen vngelîche
der sade vnd des hungers rîch.
- 73* S. gibet dyr dýn arme frunt cleyn gabe
die nym mit vollenkommenlîchen lobe.
M. brecht myr eyner eynen drecke
ich sluge yne ymmé wieder in sînen beck.

Ich wende sin czunge ess dicke wende. From this point the order of the questions and answers becomes altered. The next in A is the 69th in Von der Hagen's copy, whence it goes regularly on to the 100th, and then returns to the 53rd. 69. S. sal. Dorlich. M. merkatze. ir wisheit. Doch ist sie vor dem arss bloss. 70. in dyns findes. Czu. M. Wer. will. wonder. Mus-sen. 71. S. mit eren. Wastu gelabest, das saltu. M. Veder schwalben vnd vnder mûschen. Da ist eyn gross vnder-scheit czwischen. 72. S. in guder masse. Inmag dich ny-mant. M. mûse. Mit kratzen vnd auch die lûse. 73. S. Wan wir woll gedruncken. Der gracies. nit. M. Der sade singet vngliche. Vnd auch der hungers riche.

- 74 S. mit eyne der vil scheldens kan
saltû dich nummer scheldens nemen an.
M. laddes dû den wolff zu hûse
sunder schâden kummet he nicht darûss.
- 76 S. nieman ist so vollenkommen
daz he schaffe alle sýnen frommen.
M. wer nicht zu rýdene hât
der gêe zu fusse daz ist mýn rât.
- 77 S. gûtlîch antwert brichet zorn
des selden fruntschaft wirt verlorn.
M. wanne sich zwey bôse wîber schelden
alle yr vntâd sie danne melden.
- 78 S. eyne vngetruwen mann sîn bôss siedde
volget ym gerne myde.
M. wem stelen begundet lieben
der ist gern bij den dieben.
- 79 S. wer was hât dem sal man geben
die wîle daz he mag geleben.
M. wer wênig hât der hât vngluckes vil
daz machet der tuffel mit sýme gauckelspiel.
- 80 S. wan man den wîs geschyndet
nymmê phande men dâ vindet.

74. S. Du salt dich verbinden selten. Mit eyne der da kan schelden. M. Ledestu. heim czu huss. Er in kommet nit an schaden daruss. 75. Eyn gut barmhertzig man. Eyner selen bestes gewerben kan. M. Er lebet mit bosen synnen. Der sich selber nit will erkennen. 76. S. Nyman. follen. Das er alle czijt schaffe. M. nit czu riden enhat. Czu fuss das ist min radt. 77. S. Czorn. Mit schelden. M. Wan sich czwey alde wypp scheldent. Alle ir vndat sie da meldent. 78. S. Eyn vndedig man sinboser sede. yme vil. myde. M. Wem da beginnet stelen czu lieben. der ist alle czyt gerne by dieben. 79. S. Dem habenden sal. daz. M. Der wenig hat, den sal man plûcken. vnd den habenden czuschicken. 80. S. So man den fuss geschyndet. Nit me. findet. M. The answer is lost here, but given in 81.—81. S. Wer da antwort, ee er gehore. der glichet sich eym doren.

- M. waz man furtze kan gelâssen
daz versteht wênig in vistens mâssin.
- 82 S. man sprichet sicherlîch
eyn igliches sucht sýnen glîch.
- M. der ûff dem heybt ist kale
dem ist bij den plachechtigen wole.
- 83 S. mancher wênet den wolff schûwen
dem doch begeynet der lewe in trûwen.
- M. mancher wênet sýnen ars wischen
der doch sýnen dûmen beschisset darzuschen.
- 84 S. eyn kynt von hundert jâren
ist bôse zu lêren zwâren.
- M. zwynges dû den alden hunt in bende
so mustû hûden dýner hende.
- 86 S. von dem gesliechte Juda bin ich geboren
vber Israhel eyn furste yrkoren.
- M. vnder den blynden des synt gewiss
eyn eyneygiger eyn konnig ist.
- 87 S. durch noit der gerechte man
by wîlen sundigen began.
- M. in buschen vnd in felden
dût dicke nôt den alden essel zelden.
- 89 S. eyn iglîch wîp die dâ hasset yrn man
die mag wol vil sorge hân.

M. Was man forcze kan gelassen. die verstet eyn dauber in fistens massen. 82. S. sicherlichen. iglicher suchet sinen gleichen. M. Wer. heubt. kal. mit den pleckechten woll. 83. S. Dem begeynnet. lebe. druwen. M. sin arsloch woschen, er beschisset den dûmen darczuschen. 84. S. kint. is. czu. czwaren. M. Czwingestu. bant. magstu. diner hant. 85. S. Eyn hercze mit uberessigkeit geschaffen. dat den mentschen dicke claffen. M. Des buches uberessigkeit. den arss czu wilen farcen dreit. 86. S. geslichte. geborn. vnd *del.* erkorn. M. in den blinden lande. syst. eineugiger. konig. 87. S. Dorch not. by wilen. M. dut not den alden eseln czelden. 88. S. Mir were mit der ere woll. Gebe mir Got gudes sonder czall. M. Man in gibt den hunden nit also vil. als sie heischent mit des czagels spil. 89. S. Wo eyn wypp hasset eren man. der. vil woll.

- M. der wolffe plieget mit flüssen
vnder die weiche heide zu schiessen
- 90 S. er enmag nicht sicher geleben
dem eyn böse wÿp wirt gegeben.
- M. man sol den essel blûwen
so er den guoten weg wil schûwen.
- 91 S. es enzymmet nyt wol den affen
wîse wort zu klaffen.
- M. vor fremde mere des gewage
ob eyn luis die secke drage.
- 92 S. wer der ruden schonet
sÿnes selbes kynt er dar mit honet.
- M. wer dâ kusset das bockelîn
der mag der geisse frunt wol sÿn.
- 93 S. wie vil der kleynen wege synt
sic wîsent eyn grossen dar bie hien
- M. wiltû dass versûchen
vil eyger machen grösse kûchen
- 94 S. von mynnen leidet mancher noit
das lîdet er bis in den dôt
- M. eyn schône wîp ûff der ziechen
hat balde genêrt den von mynnen siechen.
- 95 S. als der hymmel sich bedrubet
den regen man dâ bij prubet
- M. alss der hunt wil schiessen gân
so siehet man yen gekrymmet stân.
- 96 S. wo der konig hyn fert

M. wolffpleget. flyssen. hinter den feich hirtten woll czu. 90.
S. inmag nit selber. wypp. M. sol. esel. guden. will. 91. S.
inczemet nit den. vil wissert wart czu claffen. M. man das
wuge. abe. hunt. druge. 92. S. ein selbes kint er honet. M.
buckelin. frunt sin. 93. S. Wie vil der cleynen pheide si.
eynen grossen weg daby. M. eyer machent. 94. S. mynne
lidet. not. das er lyt kranck bit in sinen dot. M. lip wypp.
czichen. gedodet den siechen. 95. S. Wan. hymmel druffet.
reigen. daran pruffet. M. Wan. will. sieht. ene gekromppen.
96. S. eyn. hin.

vor ym zieret wol eyn schône swert,

M. eyn grôsser dreck bij den zûne styncket sêre
eswo alden lersen sin dem her alden gar
vnmêre.

97 S. du enhast dýner schalckheit keyne mâsse
des machtû herhangen werden bij die strasse.

M. hynges man die diebe alle noch hûre
die galgen wuorden daz ander jâre zu tûre.

98 S. der wîse son sýnen fatter erfrauwet.
der dorechte son sýner mutter drauwet.

M. der esel vnd die nachtegalle
hânt gar vnglîchen schal.

99 S. dûstû dem guoten wole
er lobet dich sunder zale.

M. er hat den dag verwischet
der dem bôsen drischet.

100 S. ê der selige von sýme bette sy gessen
so hât der vnselige sýn brôt gessen.

M. ê der hunt geschisset gedeweiss
so hat der wolffe zu busche die geiss.

53 S. alss man geschriben sijt
so hât alle zijt yr zijt.

M. zu summer ysset man die kersbêre
zu wynter brûchet man die opfele sêre.

54 S. vorwar ich dir kunde
lugene brynget grôss unde.

ene czeret woll. schones swert. M. eyn grosser dreg czeret
woll den czün. als czwo lederhasen eym yrtzgebuern. 97.
S. Du wil tdin vnkusheit beherden. des mustu noch
erhangen werden. M. hinge. huer. die galgen worden
duer. 98. S. sin vatter. darecht siner muder. M. sie singen
vnglich. der drurig vnd der freudenrich. 99. S. guden woll.
lonet dirs sonder czal. M. wer dem bosen drischet. den
hat der dag verwoschet. 100. S. sie von dem bette gesessen.
hat der vnselig sin. M. eynen scheiss. der wolff in dem
buche. 53. S. also beschriben steet. alle czijt hat yr czijt.
M. Czu somer ysset man die kirschen gerne. dan schisset man
die kerne. 54. S. In warheit ich. liegen brenget grosse.

- M. wer sich sîns kauffes sol begân
der muss bi wîlen sîn warsagen lân.
- 55 S. wann der trege knecht keldene mercket
bij dem pluge er wênig wercket.
- M. wer da wil der kost schônem
der endarff den snýdern nicht lônem.
- 56 S. nyeman sal des keyn schâden hân
wie er sich mit êren kan begân.
- M. der voss der sich sines mussens schemen wil
der muss von hunger dicke lîden vil.
- 58 S. Marolff also du kummes zu habe
so tû also daz man dich labe.
- M. nyeman also recht tûd
daz es die lude alle duncke guot.
- 59 S. ich vorchte ich verliese daran
waz ich dich gûttes gelêren kan.
- M. vorchtestû daz dû dich beschîssest doch
so strîche eyn wische in dýn arssloch.
- 60 S. senffte wort brichent zorn
daz fruntschafft seldom wyrt verlorn.
- M. zorn machet grâ hâre
der arss fartzet daz ist wâre.
- 61 S. die amass samet in dem summer gâre
daz sie des wynters wol gefâre.

M. claffens sal began. bi wîlen *del.* sin. 55. S. Wan der drege die felde fuchtit. wenig er mit dem plûge wircket. M. da will er die koste schonen. dass er den snedern nit dorffê lônem. 56. S. Nyeman. des schaden. was er mit. mag. M. fusse. sich müssens schamet. von hunger er yrgramet. 57. S. Wer sich nit. woll kan generen. der sal keyner duerde begeren. M. Eynen man hungerte manche stunt, der ginge vnd kauffte eynen hunt. 58. S. Morolfals. kommest czu. du also als man. M. nyemant. dut. iss alle lude. gut. 59. S. fochte. das ich dich nit geczuchten kan. M. fochtestu dich beschissen doch. so steck. wosche. loch. 60. S. brechent czorn. die. wirt. M. czorn. grae. das ist. 61. S. emesse. in *del.* gare. das. den winter woll gefar.

- M. wer mussig get in der êrn (128 c)
den biss nit die lûse des wynters gerne
- 62 S. wann der diep gêt stelen
daz kan sÿn wîp wol helen.
M. wie sich der wolff kan begân
daz duncket die wolffyn wol getân.
- 63 S. wiltû dînen lîp in selickeit enden
alle dyngesoltû zu den besten wenden.
M. sehe ich eyn den ars blecken
wie kan ich yme den gedecken.
- 64 S. dÿme wîbe in werden nicht versage
alss sie dyr yre nôt heymeliche clage
M. frauwen nôt zu stopfen schiere
enkunden nicht gethûn drij oder vier.
- 65 S. den slaffenden hunt ensol nyeman wecken
alle vnfalt sol man decken.
M. du sagest al war ich têde auch also
ich hube ûff daz bette vnd scheisse in daz strô.
- 66 S. volgestû der lêre mÿn
dû solte des besten hoffen sÿn
M. hude vbel monn wole
daz ist alles verlorne zale.
- 67 S. an gûden wyllen vindet man truwe (wîben)
zu allen zÿden nuwe.
M. eyn lûss vil truwe hât
sie enlisset den man nicht wie is ym gât

M. mussig get czu eren. bissent die. czu winter geren.
62. S. Wan. diepp. das. sin wypp woll gehellen. M. was
der wolff mag. das. wolffin woll gedan. 63. S. wiltu se-
liglichen enden. so saltu alle ding czum bestem. M. sehe.
eyn. sal ich das bedecken. 64. S. wart nit versaget. so
sie die heymliche not claget. M. ir not gestuppen. in-
konden nit myner fiere. 65. S. sal nymant. all vndat sal.
bedecken. M. al *del.* det. hub vff das. scheiss. das. 66. S.
Folge du. min. du salt. sin. M. wer ubel dut der hoffet
woll. das duncket mich eyn verlorn czall. 67. S. wiben
findet. druwe. czu. geczijden. M. me druwe. inlet. nit. iss

- sie lesset sich mit ym hencken
oder in eym sacke erdrencken.
- 68 S. eyne frumen man mag nicht glîchen
keyn bôse wîp in allen rîchen.
- M. falken fledermûsse vnd fliegen
synt vnglîch man wolle dan liegen.
- S. ich enkan dyr nicht gesagen
daz du von bôssheit wollest lân,
des enwil ich nymmê mit dyr claffen
ich befelle dich den toren vnd den affen.
- M. des enmag nicht gesýn alss ferre ich lebe
dû salt dich vorwunnen geben
vnd bezale mich zu disser stunt
daz myr entheissen hât dîn munt.

yme. sie lesset sich mit. ach wie solde eyn wyp wencken.
68. S. der man mag an synnen rasen. wer gude wibe
glichet bosen. M. fledermûss. wolde. *Conclusion.* S.
kan dir das nit gesan. du dyn vnhubscheit. inwill. nit. dir.
befel dich den affen. M. in mag nit sin muss ich leben.
uberwonden. bezale mir czu dieser. was mir gelobet. dyn.

We have here then one hundred propositions with their answers, exclusive of the eight lines of conclusion. The sayings of Marcolf are like those of Salomon, twofold in character. Salomon either gives Biblical proverbs found in his own books, or moral commonplaces derived from the observation of life. Marcolf either confirms the saying, at the same time ridiculing it, by adducing an absurd and very often dirty application of it, or he contradicts it by showing a case in which it fails. The greater proportion of his answers are *popular proverbs*. Now of these, comparatively speaking, a very small number are found in the Latin version of Gartner; and as there is nothing in the German proverbs which are omitted, or in the Latin proverbs which are added by him, to distinguish them from the rest, and account for his alteration of the story, I conclude that he drew from a source different from that of the poem, and above all, reject the notion that the Latin

printed by Gartner, was the original from which the author of the poem translated. I proceed to give the corresponding portion of the Latin version printed by Gartner in 1585:—

B.

1. *Salomon* dixit; Audiui te esse verbosum et callidum, quamvis sis rusticus, et turpis. Quamobrem inter nos habeamus altercationem. Ego vero te interrogabo: tu vero subsequens, responde mihi. *Marcolphus* respondit; Qui male cantat, primo incipiat. 2. *Sal.* Si per omnia poteris respondere sermonibus meis, te ditabo magnis opibus, et nominatissimus eris in regno meo. *Mar.* Promittit medicus sanitatem, cum non habet potestatem. 3. *Sal.* Bene iudicaui inter duas meretrices, quæ in vna domo oppresserant Infantem. *Mar.* Vbi sunt aures, ibi sunt causæ: Vbi mulieres, ibi parabolæ. 4. *Sal.* Dominus dedit sapientiam in ore meo, cum nullus sit mihi similis in cunctis finibus terræ. *Mar.* Qui malos vicinos habet, seipsum laudat. 5. *Sal.* Fugit impius, nemine subsequente. *Mar.* Quando fugit capreolus, albescit eius culus. 6. *Sal.* Bona mulier, et pulchra, ornamentum est viro suo. *Mar.* Olla plena cum lacte bene debet à catto custodiri. 7. *Sal.* Mulier sapiens ædificat sibi domum: Insipiens constructam destruit manibus. *Mar.* Olla bene cocta melius durat: et qui mundum distemperat, mundum bibit. 8. *Sal.* Mulier timens Deum, ipsa laudabitur. *Mar.* Cattus cum bona pelle, ipse excoriabitur. 9. *Sal.* Mulier pudica est multum amanda. *Mar.* Lactinia sunt pauperi retinenda. 10. *Sal.* Mulierem fortem quis inueniet? *Mar.* Cattum fidelem super lac quis inueniet? *Sal.* Nullus. *Mar.* Et mu-

1. *del.* dixit; incipit. 2. potueris; promittit sacerdos; habeat. 4. Q. m. habet vicinos. 5. nullo vel nemine per-

B.

(INCIPIUNT COLLATIONES. ETC. vid. p. 32.)

1. *Salomon* dixit audivi te esse verbosum et callidum quamvis sis rusticus et turpis Quamobrem inter nos habeamus altricationem Ego vero te interrogabo tu vero subsequens responde mihi. *Marcolphus* respondit qui male cantat primo incipiat. 2. *Sal.* si per omnia poteris respondere sermonibus meis te ditabo magnis opibus et nominatissimus eris in regno meo. *Mar.* promittit medicus sanitatam cum non habet potestatem. 3. *Sal.* bene iudicavi inter duas meretrices quæ in vna domo oppresserant infantem. *Mar.* vbi sunt auge ibi sunt cause Ubi mulieres ibi parabole. 4. *Sal.* dominus dedit sapientiam in ore meo cum nullus sit mihi similis in cunctis finibus terre. *Mar.* qui malos vicinos habet seipsum laudat. 5. *Sal.* fugit impius nemine subsequente. *Mar.* quando fugit capriolus albescit eius culus. 6. *Sal.* bona mulier et pulchra ornamentum est viro suo. *Mar.* olla plena cum lacte bene debet a catto custodiri. 7. *Sal.* mulier sapiens edificat sibi domum Insiapiens constructam destruit manibus. *Mar.* olla bene cocta melius durat et qui mundam distemperet mundam bibit. 8. *Sal.* mulier timens deum ipsa laudabitur. *Mar.* cattus cum bona pelle ipse excoreabitur. 9. *Sal.* mulier pudica est multum amanda. *Mar.* lactinia sunt pauperi retinenda. 10. *Sal.* mulierem fortem quis invenit. *Mar.* cattum fidelem super lac quis inuenit. *Sal.* nullus. *Mar.* et mu-

sequente; ablatat. 6. catta. 7. Sapiensm; incipiens; mundam bis. 8. bono; ipsa. 10. Cattam. 11. formata; bona. 12.

B.

lierem raro. 11. *Sal.* Mulier formosa et honesta retinenda est super omnia desirabilia dona. *Mar.* Mulier pinguis et grossa est largior in dando visa. 12. *Sal.* Bene pepulum album in capite mulieris. *Mar.* Scriptum est enim: Non sunt talia manicæ quales pellicia; sub albo peplo sæpe latet tineæ. 13. *Sal.* Qui seminat iniquitatem, metet mala. *Mar.* Qui seminat paléas, metet miserias. 14. *Sal.* Doctrina et sapientia debet in ore sanctorum consistere. *Mar.* Asellus semper debet esse vbi se pascit: et vbi pascit unam plantam, quadraginta resumit: vbi cacat, ibi format: vbi mingit, ibi rigat: vbi se voluit, frangit glebas. 15. *Sal.* Laudet te alienus. *Mar.* Si meipsum vituperauero, nulli vnquam placebo. 16. *Sal.* Multum mel ne comedas. *Mar.* Qui apes castrat, digitum suum lingit. 17. *Sal.* In maleuolam animam non intrabit spiritus sapientiæ. *Mar.* In lignum durum dum mittis cuneum, caueas ne incidat in oculum. 18. *Sal.* Durum est tibi contra stimulum recalci-trare. *Mar.* Bos recalcitrosus pungi debet vicibus binis. 19. *Sal.* Erudi filium tuum, et ab infantia doce eum benefacere. *Mar.* Qui suam mulget vaccam, de lacte sæpe manducat. 20. *Sal.* Omne genus ad suam naturam reuertitur. *Mar.* Mappa digesta reuertitur ad stuppam. 21. *Sal.* Quicquid nouit, loquitur Iudex iustitiæ et varietatis. *Mar.* Episcopus tacens efficitur hostiarius. 22. *Sal.* Honor exhibendus est Magistro; et virga timenda. *Mar.* Qui suo Iudici solet vngere buccam, solet macerare suam asellam. 23. *Sal.* Contra hominem fortem, et potentem, et aquam currentem, noli contendere. *Mar.* Vultur scoriatur duram volucrem, plumatque

pepulum; scriptum est in breue; talia pellicia, q m; pepulo. 14. asellus sine sensu; u. s. pascit, ibi crescit; *del.* et; finat. volutat. 15. Laudat. 16. liget. 17. malifluam;

B.

liorem raro. 11. *Sal.* mulier formosa et honesta retinenda est super omnia desiderabilia bona. *Mar.* mulier pinguis et grossa est largior in dando visa. 12. *Sal.* bene populum album in capite mulieris. *Mar.* scriptum est enim non sunt talia manice quales pellitia sub albo populo sepe latet tineas. 13. *Sal.* qui seminat iniquitatem metet mala. *Mar.* qui seminat paleas metet miseras. 14. *Sal.* doctrina et sapientia debet in ore sanctorum consistere. *Mar.* asellus semper debet esse ubi se pascit ibi crescit Ubi caccat ibi fimat Ubi mingit ibi rigat Ubi se voluat frangit glebas. 15. *Sal.* laudit te alienus. *Mar.* se meipsum vitupavero nulli vnquam placebo. 16. *Sal.* multum mel ne comedas. *Mar.* qui apes castrat digitum suum lingit. 17. *Sal.* in maliuolam animam non intrabit spiritus sapientie. *Mar.* in lignum durum dum mittis cuneum cave ne incidat in oculum. 18. *Sal.* durum est tibi contra stimulum recalcitrare. *Mar.* bos recalcitrosus pungi debet vicibus binis. 19. *Sal.* erudi filium tuum et ab infantia doce eum bene facere. *Mar.* qui suam nutrit vaccam de lacte sepe manducat. 20. *Sal.* omne genus ad suam naturam reuertitur. *Mar.* mappa digesta reuertitur ad stuppam. 21. *Sal.* quicquid nouerit loquitur iudex iustitie et veritatis. *Mar.* episcopus tacens efficitur hostiarius. 22. *Sal.* honor exhibendus est magistro et virga timenda. *Mar.* qui suo iudici solet vngere buccam solet macerare suam asellam. 23. *Sal.* contra hominem fortem et potentem aquam currentem noli contendere. *Mar.* vultur scoriat duram volucrum plumatque

del. spiritus; sapientia; non mittis c; cave. 20. Planta digesta reuertitur ad scopam. 22. vngi. 23. h. potentem et fortem aquam c; 24. postquam pedem et talum stringis,

B.

pellem. 24. *Sal.* Emendemus in melius, quod ignoranter peccauimus. *Mar.* Quando culum tergis, nihil aliud agis. 25. *Sal.* Blandis persuasionibus noli decipere quenquam. *Mar.* Per ingenium manducat, qui manducantem salutatur. 26. *Sal.* Cum homine litigioso non habeas societatem. *Mar.* Merito hunc manducant sues qui se miscet inter furfures. 27. *Sal.* Multi sunt, qui verecundiam habere nesciunt. *Mar.* Viuunt cum hominibus qui similes sunt canibus. 28. *Sal.* Multi sunt, qui beneficientibus reddunt mala pro bonis. *Mar.* Qui alieno cani panem suum dederit, mercedem non habebit. 29. *Sal.* Non est amicus, qui non durat in amicitia. *Mar.* Merda de vitulo non diu fumat. 30. *Sal.* Occasiones multas quærit, qui ab amico recedere velit. *Mar.* Mulier, quæ non vult consentire, dicit, se scabiosum culum habere. 31. *Sal.* Sermo regis debet esse immutabilis. *Mar.* Cito tædium habet, qui cum lupo arat. 32. *Sal.* Radices raphani boni sunt in conuiuio, sed foetent in consilio. *Mar.* Qui raphanum manducat, ex utraque parte tulit. 33. *Sal.* Perit auditus, ubi non vigilat sensus. *Mar.* Perdit suam sagittam, qui tripum sagittat. 34. *Sal.* Qui auertit aurem suam a clamore pauperum, ipse clamabit, et Dominus Deus non exaudiet vocem suam. *Mar.* Perdit lacrymas suas, qui coram iudice plorat. 35. *Sal.* Surge Aquilo, et veni Auster, et perfla ortum meum, et fluent aromata illius. *Mar.* Quando fluit Aquilo, ruit alta domus: et qui habet herniam, non est bene sanus. 36. *Sal.* Mortem et paupertatem celare noli. *Mar.* Qui celat herniam, crescunt sibi maiora. 37. *Sal.* Cum sederis ad mensam diuitis, diligenter inspicere quæ appo-

nichil est quod agis. 26. societates; huc manducant. 27. *del.* multi. 28. Sunt nonnulli; 29. fumat. 30. *del.* multas;

B.

pellem. 24. *Sal.* emendemus in melius quod ignoranter peccauimus. *Mar.* quando culum tergis nihil aliud agis. 25. *Sal.* blandis persuasionibus noli decipere quenquam. *Mar.* per ingenium manducat qui manducantem salutatur. 26. *Sal.* cum homine litigioso non habeas societatem. *Mar.* merito hunc manducant sues qui se miscet inter furfures. 27. *Sal.* multi sunt qui verecundiam habere nesciunt. *Mar.* vivunt cum hominibus qui similes sunt canibus. 28. *Sal.* multi sunt qui beneficientibus reddunt mala pro bonis. *Mar.* qui alieno cani panem suum dederit mercedem non habebit. 29. *Sal.* non est amicus qui non durat in amicitia. *Mar.* merda de vitulo non diu fumat. 30. *Sal.* occasiones multas querit qui ab amico recedere vult. *Mar.* mulier que non vult consentire dicit se scabiosum culum habere. 31. *Sal.* sermo regis debet esse immutabilis. *Mar.* cito tedium habet qui cum lupo arat. 32. *Sal.* radices raphani bone sunt in conuiuio fetent in consilio. *Mar.* qui raphanum manducat ex vtraque parte tussit. 33. *Sal.* perit auditus ubi non vigilat sensus. *Mar.* perdit suam sagittam qui tripum sagittat. 34. *Sal.* qui auertit aurem suam a clamore pauperum ipse clamabit et dominus deus non exaudiet vocem suam. *Mar.* perdit lachrimas suas qui coram iudice plorat. 35. *Sal.* surge Aquilo et veni auster perfla ortum meum et fluent aromata illius. *Mar.* quando pluit aquilo ruit alta domus et qui habet hirniam non est bene sanus. 36. *Sal.* mortem et paupertatem celare noli. *Mar.* qui celat hirniam crescunt ibi maiori. 37. *Sal.* cum sederis ad mensam diuitis diligenter inspicere que oppo-

vult r; iudicat [*?indicat.*] se sc; 31. cito retornat; vulpe. 32. del. sed; tussit. 35. del. et. pluit Aq hirniam 36. hirniam

B.

nantur tibi. *Mar.* Vniuersa ministratio per ventrem dirigitur, et in ventrem vadit. 38. *Sal.* Quando ad mensam sederis, caue ne prius comedas. *Mar.* Qui in altiori cella sederit, ipse primum locum tenet. 39. *Sal.* Si fortis superuicerit imbecillem, vniuersam substantiam domus eius aufert. *Mar.* Bene videt cattus, cui barbam lingit voluntariam. 40. *Sal.* Quod timet impius, veniet super eum. *Mar.* Qui male facit, et bene sperat, totum se fallit. 41. *Sal.* Propter frigus piger arare noluit : mendicabit autem, et nil dabitur ei. *Mar.* Nudum culum nemo spoliabit. 42. *Sal.* Studium reddit magistrum beneuolum. *Mar.* Assuetæ manus currunt ad caldarium. 43. *Sal.* Proijciendi sunt à consortio bonorum litigiosi et garruli. *Mar.* Domina irata, fumus, et fracta patella perforata, damnum sunt in casa. 44. *Sal.* Pro amore Dei, omnis dilectio est adhibenda. *Mar.* Si amas illum qui te non amat, perdis amorem tuum. 45. *Sal.* Ne dicas amico tuo, vade, cras dabo tibi, cum statim possis sibi dare. *Mar.* Ad tempus faciam, dicit, qui non habet aptum vtensile. 46. *Sal.* Crapulatus a vino non seruat tempus in eloquio. *Mar.* Culus confractus non habet dominum. 47. *Sal.* Multi concupiscunt diuitias habere, cum sint in paupertate detenti. *Mar.* Prande quod habes, et vide quid remaneat. 48. *Sal.* Multi sunt, qui famem sustinent, tamen sustinent vxores. *Mar.* Miser homo panem non habebat, et tamen canem sibi comparabat. 49. *Sal.* Stulto responde secundum suam stultitiam, ne videatur sapiens. *Mar.* Petra quid audiuit cui respondit quercus? 50. *Sal.* Ira non habet misericordiam, et ideo qui per iram loquitur,

ibi maiora. sella. 39. auferunt eius domus ; voluntarium. 41. autem estate, et nichil : nudus canis non inueniet locum vbi mordeat. 43. Domina irata, patella perforata, dampnum

B.

nantur tibi. *Mar.* vniuersa ministrati oper ventrem dirigitur et in ventrem vadit. 38. *Sal.* quando ad mensam seredis caue ne prius comedas. *Mar.* qui in altiori sella sederit ipse primum locum tenet. 39. *Sal.* si fortis superfecerit imbecillem vniuersam substantiam auffert eius domus. *Mar.* bene videt cattus cui barbam lingit voluntariam. 40. *Sal.* quod timet impius veniet super eum. *Mar.* qui male facit et bene sperat totum se fallit. 41. *Sal.* propter frigus piger arare noluit mendicabit autem estate et nil dabiter ei. *Mar.* culum nudum nulla spoliabit. 42. *Sal.* studium reddit magistrum benevolum. *Mar.* asuete manus currunt ad caldarium. 43. *Sal.* proiciendi sunt a consortio bonorum litigiosi et garruli. *Mar.* domina irata fumus ad ratta patella perforata damnum sunt in casa. 44. *Sal.* pro amore dei omnis dilectio est adhibenda^d. *Mar.* si amas illum qui te non amat perdes amorem tuum. 45. *Sal.* ne dicas amico tuo vade cras dabo tibi cum statim possis sibi dare. *Mar.* ad tempus faciam dicit qui non habet aptum utensile. 46. *Sal.* crapulatus a vino non seruat tempus in eloquio. *Mar.* culus confractus non habet dominum. 47. *Sal.* multi concupiscunt diuicias habere cum sint in paupertate detenti. *Mar.* prande quod habes et vide quid remaneat. 48. *Sal.* Multi sunt qui famem sustinent et tamen sustinent uxores. *Mar.* miser homo panem non habebat et tamen canem sibi comparabat. 49. *Sal.* stulto respondit secundum suam stultitiam ne videatur sapiens. *Mar.* petra quid audiuit cui respondit quercus. 50. *Sal.* ira non habet misericordiam et ideo qui per iram loquitur

sunt in causa. 44. omnibus est d. perdes. 46. culus perforatus. 47. cupiunt. 48. et tamen; properabat. 49. stultus respondet. 50. non dicas. 51. ipse te diffamat.

B.

comparat malum, seu perpetrat. *Mar.* Ne dicas amico tuo malum iratus, ne postea pœnitearis placatus. 51. *Sal.* Os inimici non loquitur veritatem; nec verum labia eius personabunt. *Mar.* Qui te non amat, ipse te non diffamat. 52. *Sal.* Quod satis est, dormi. *Mar.* Cui licet, et non dormit, pigritia nocet illi. 53. *Sal.* Satieta repleti sumus; referamus Deo gratias. *Mar.* Iubilat merulus, respondet graculus, non æqualiter cantant saturatus et ieiunus. 54. *Sal.* Manducemus et bibamus; omnes enim moriemur. *Mar.* Sic moritur famelicus, sicut et refectus. 55. *Sal.* Quando homo herpat, non potest paralogizare. *Mar.* Quando canis cacat, non potest latrare. 56. *Sal.* Satiata est iniquitas ventris; nunc eamus dormitum. *Mar.* Tornat, retornat, male dormit qui non manducat. 57. *Sal.* Exiguum munus cum dat tibi pauper amicus, noli despiciere. *Mar.* Quod habet castratus, dat vicinæ suæ. 58. *Sal.* Ne gradieris cum homine malo vel litigioso, ne forte senties malum propter eum, vel periculum. *Mar.* Apis mortua non cacat mel. 59. *Sal.* Si cum homine callido vel maleuolo amicitiam firmaueris, magis tibi aduersabitur, quam auxilium præstet. *Mar.* Quod lupus facit, lupæ placet. 60. *Sal.* Qui ante respondit quam audiat, stultum se esse demonstrat. *Mar.* Quando te aliquis pungit, subtrahe pedem tuum. 61. *Sal.* Omne animal simile sibi eligit. *Mar.* Vbi fuerit catallus scabiosus, parem sibi similem quærit, et sic se inuicem scalpunt et etiam confricant. 62. *Sal.* Bene facit animæ suæ, vbi est homo misericors. *Mar.* Magnam domum despicit, qui se ipsum non cognoscit. 63. *Sal.* Qui fugit lupum, obuiat leoni. *Mar.* De malo in malum; de coquo

53. societate repl. respondet guculus. 55. canis taceat.
56. dormire; tornat et. 61. *del.* similem; quærit et vterque

B.

comperat malum seu perpetrat. *Mar.* ne dicas amico tuo malum iratus ne postea penitearis placatus. 51. *Sal.* os inimica non loquitur veritatem nec verum labia eius personabunt. *Mar.* qui te non amat ipse te diffamat. 52. *Sal.* quod satis est dormi. *Mar.* cui licet et non dormit pigritia nocet illi. 53. *Sal.* sacietate repleti sumus referamus deo gratias. *Mar.* iubilat merulus respondit graculus non equaliter cantant saturatus et ieiunus. 54. *Sal.* manducemus et bibamus omnes enim moriemur. *Mar.* sic moritur famelicus sicut et refectus. 55. *Sal.* quando homo harpat non potest paralogisare. *Mar.* quando canis caccat non potest latrare. 56. *Sal.* saciata est iniquitas ventris nunc eamus dormitum. *Mar.* tornat retornat male dormit qui non manducat. 57. *Sal.* exiguum munus cum dat tibi pauper amicus noli despicere. *Mar.* quod habet castratus dat vicine sue. 58. *Sal.* ne gradieris cum homine malo vel litigioso ne forte sentiens malum propter eum vel periculum. *Mar.* apis mortua non caccat mel. 59. *Sal.* si cum homine callido vel maliuolo amiciciam firmaueris magis tibi aduersabitur quam auxilium prestet. *Mar.* quod lupus facit lupe placet. 60. *Sal.* qui ante respondit quam audiat stultum se demonstrat. *Mar.* quando te aliquis pungit subtrahe pedem tuum. 61. *Sal.* omne animal simile sibi elegit. *Mar.* vbi fuerit caballus scabiosus parem sibi querit et vtrique se scabiunt. 62. *Sal.* bene facit anime sue vbi est homo misericors. *Mar.* magnum donum despicit qui seipsum non cognoscit. 63. *Sal.* qui fugit lupo obuiat leoni. *Mar.* de malo in malum de coco

se scabiunt. 62. magnum donum. 63. lupo; pastorem. 65. scriptum est in breui; caballum, vadat cum pede. 65.*

B.

ad pistorem. 64. *Sal.* Caue ne quis faciat tibi malum, si autem fecerit, noli ei facere. *Mar.* Aquæ non currenti, et homini tacenti, credere noli. 65. *Sal.* Non omnes omnia possunt. *Mar.* Scriptum est in casibus: qui non habet equum, vadat pedibus. 66. *Sal.* Puer centum annorum maledictus erit. *Mar.* Tarde est, veterem canem mittere in ligamen. 67. *Sal.* Modo habenti dabitur, et abundabit. *Mar.* Væ homini qui non habet panes, et habet parentes. 68. *Sal.* Væ viro duplici corde, et duabus vijs incedenti. *Mar.* Qui duas vias vult ire, aut culum aut bracam debet rumpere. 69. *Sal.* Ex abundantia cordis os loquitur. *Mar.* Ex saturitate ventris triumphat culus. 70. *Sal.* Duo boues trahunt æqualiter ad vnum iugum. *Mar.* Duæ venæ æqualiter vadunt ad vnum culum. 71. *Sal.* Mulier pulchra est a viro suo amanda. *Mar.* In collo est alba vt columba, in culo nigra et hirsuta vt talpa. 72. *Sal.* In tribu Iuda nimia est cogitatio mea, vt Deus patris mei principem me constituit populi sui. *Mar.* Cognosco mappam, quia de stuppa facta est. 73. *Sal.* Necessitas facit hominem iustum peccare. *Mar.* Lupus apprehensus, et in custodia positus, aut cacat, aut mordet. 74. *Sal.* Sufficeret mihi temporaneus honor, si tantummodo Deus vniuersum orbem meæ ditioni subiugasset. *Mar.* Non tantum datur catulo, quantum blanditur sua cauda. 75. *Sal.* Qui tardus venit ad mensam, suspensus est a cibo. *Mar.* Gluto non currit per totum. 76. *Sal.* Cum molesta tibi sit vxor tua, ne timeas. *Mar.* Molli bergario lupus non cacat lanam. 77. *Sal.* Non decent stulto verba composita. *Mar.* Non decet

Cor mundum nichil timet. *Mar.* Qui sanum digitum ligat, sanum et dissoluit. 70. Duæ tarcones equaliter trahunt ad vnum culum. 71. *del.* et hirsuta. 72. et Deus. cognosce.

B.

ad pistorem. 64. *Sal.* caue ne quis faciat tibi malum si autem fecerit noli et facere. *Mar.* aque non currenti et homini tacenti credere noli. 65. *Sal.* non omnes omnia possunt. *Mar.* scriptum est in casibus qui non habet equum vadat pedibus. 66. *Sal.* puer centum annorum maledictus erit. *Mar.* tarde est veterem canem mittere in ligamen. 67. *Sal.* multum habenti dabitur et habundabit. *Mar.* ve homini qui non habet panes et habet parentes. 68. *Sal.* ve viro duplici corde et duabus viis incedenti. *Mar.* qui duas vias vult ire aut culum aut bracam debet rumpere. 69. *Sal.* ex habundantia cordis os loquitur. *Mar.* ex saturitate ventris triumphat culus. 70. *Sal.* duoboues equaliter trahunt ad vnum iugum. *Mar.* due vene equaliter vadunt ad vnum culum. 71. *Sal.* mulier pulcra est a viro suo amanda. *Mar.* in collo est alba vt columba in culo nigra et hirsuta vt talpa. 72. *Sal.* in tribu iuda nimia est cogitatio mea et deus patris mei principem me constituit populi sui. *Mar.* cognosco mappam quia de stuppa facta est. 73. *Sal.* necessitas facit hominem iustum peccare. *Mar.* lupus apprehensus et in custodia positus aut caccat aut mordet. 74. *Sal.* sufficeret mihi temperaneus honor si tantum modo deus vniuersum orbem mee dictioni subiugasset. *Mar.* non tantum datur catulo quantum blanditur sua cauda. 75. *Sal.* qui tardus venit ad mensam suspensus est a cibo. *Mar.* gluto non currit per totum. 76. *Sal.* cum molesta tibi vxor tua ne timeas. *Mar.* molli bergario lupus non caccat lanam. 77. *Sal.* non decet stulto verba composita. *Mar.* non decet

de struta. 73. cantat. 76. non cartat. 78. Tonde. *del.* et. 79. Marcolf's answer is wanting, and in place of it he is made to give both Salomon's next assertion and his own next

B.

canem sellam portare. 78. *Sal.* Tunde latera filij tui, dum tenera sint. *Mar.* Qui osculatur agnum, amat et arietem. 79. *Sal.* Omnes semitæ ad vnam viam tendunt. *Mar.* Ad culum vnum omnes tendunt venæ. 80. *Sal.* A bono homine bona fit mulier. *Mar.* A bono conuiuio bona fit merda, quæ calcatur pedibus, sic et bestiales mulieres debent calcari. 81. *Sal.* Bene decet mulier pulchra iuxta virum suum. *Mar.* Bene decet olla plena vino iuxta sitientem. 82. *Sal.* Bene decet gladius honestus iuxta latus meum. *Mar.* Bene decet strues iuxta sepem meam. 83. *Sal.* Quanto maior, tanto humilior sis in omnibus. *Mar.* Bene equitat, qui cum paribus equitat. 84. *Sal.* Filius sapiens lætificat patrem suum, insipiens vero mœstitia est matris suæ. *Mar.* Non æqualiter cantant tristis et lætus. 85. *Sal.* Qui parcè seminat parcè et metet. *Mar.* Quanto plus gelat, tanto plus stringit. 86. *Sal.* Omnia fac cum consilio, et post factum non pœnitebis. *Mar.* Satis est infirmus, qui infirmum trahit. 87. *Sal.* Omnia tempora tempus habent. *Mar.* Diem hodie, diem cras, dicit bos qui leporem sequitur. *Sal.* Iam fessus [sum] loquendo, requiescamus ergo. *Mar.* Non obmittam loquelam meam. *Sal.* Non possum amplius. *Mar.* Si non potes, consequenter confitere te victum ; da quod promisisti.

answer compressed into one, thus : A bono homine bona fit mulier, et a bono convivio bona fit merda, &c. 82. strumus. 83. stringit et plus celat. Quanto magnus es,

B.

canem sellam portare. 78. *Sal.* tunde latera filii tui dum tenera sint. *Mar.* qui osculatur agnum amat et ariem. 79. *Sal.* omnes vie ad vnam viam tendunt. *Mar.* ad culum vnum omnes tendunt vene. 80. *Sal.* a bono homine bona fit mulier. *Mar.* a bono conuiuio bona fit merda quæ calcatur pedibus sic et bestiales mulieres debent calcari. 81. *Sal.* bene decet mulier pulcra iuxta virum suum. *Mar.* bene decet olla plena vino iuxta sicientem. 82. *Sal.* bene decet gladius honestus iuxta latus meum. *Mar.* bene decet strues iuxta sepem meum. 83. *Sal.* quanto magnus es tanto humilis sis in omnibus. *Mar.* bene equitat qui cum paribus equitat. 84. *Sal.* filius sapiens letificat patrem suum insipiens vero mesticia est matris sue. *Mar.* non equaliter cantant tristis et letus. 85. *Sal.* qui parce seminat parce et metet. *Mar.* quanto plus gelat tanto plus stringit. 86. *Sal.* omnia fac cum consilio et post factum non penitebis. *Mar.* satis est infirmus qui infirmum trahit. 87. *Sal.* omnia tempora tempus habent. *Mar.* diem hodie diem cras dicit bos qui leporem sequitur. *Sal.* iam fessus loquendo requiescamus ergo. *Mar.* non obmittam loquelam meam. *Sal.* non possum amplius. *Mar.* si non potes humiliter confitere te victum et da quod promisisti.

tanto humilis, &c. 84. incipiens. 85. Cum plus stringit plu et celat. 87. fessus sum. humiliter confite te victum et.

Of the hundred divisions in A, and the eighty-seven in B, there are but thirty-two common to both, that is but thirty-two in which the same answers are given by Marcolf; for as many of Salomon's propositions are found either in the Old or New Testament, there is rather more coincidence between them in the Dialogues. The common element stands thus:—

[C.]

¹ A. 1; B. 1.—² A. 1; B. 2.—³ A. 2; B. 3.—⁴ A. 3; B. 4.—⁵ A. 5; B. 6.—⁶ A. 9; B. 8.—⁷ A. 10; B. 10.—⁸ A. 11; B. 11.—⁹ A. 12; B. 13.—¹⁰ A. 15; B. 5.—¹¹ A. 16; B. 15.—¹² A. 19; B. 16.—¹³ A. 32; B. 26.—¹⁴ A. 37; B. 29.—¹⁵ A. 38; B. 30.—¹⁶ A. 39; B. 31.—¹⁷ A. 40; B. 32.—¹⁸ A. 42; B. 34.—¹⁹ A. 49; B. 43.—²⁰ A. 57; B. 48.—²¹ A. 62; B. 59.—²² A. 66; B. 40.—²³ A. 73; B. 53.—²⁴ A. 76; B. 65.—²⁵ A. 84; B. 66.—²⁶ A. 85; B. 69.—²⁷ A. 88; B. 74.—²⁸ A. 89; B. 76.—²⁹ A. 91; B. 77.—³⁰ A. 92; B. 78.—³¹ A. 96; B. 82.—³² A. 98; B. 84.

There are then sixty-eight of Marcolf's answers in the German, which are not found in the Latin, and that out of one hundred; while out of eighty-seven in the Latin, there are fifty-five not found in the German.

I cannot therefore agree with Von der Hagen that the German poem, full two-thirds of which is not found in the Latin version printed by Gartner, was taken from this. There are other reasons which make it quite certain that it was not; in the first place, its comparative length, it being so much more full and complete than the Latin, which from the habits of translators before the 15th century, it would assuredly not have been, had its source been the same Latin; but most of all the fact, that among the answers found only in the German, are a large proportion of those very passages which the poet expressly states that he took from his Latin original, and for the coarse appearance of which in German he commences by begging pardon. I am myself so far satisfied of the independence of the second Morolf, that I will even venture a suggestion as to the origin of Gartner's version. From internal evidence it appears to me that he translated a German *prose* account of the controversy, which had originally been in

debted to the second Morolf, or a similar poem for its own existence, although in many instances it had widely deviated from its original.

I am afraid that a comparison of Gartner's version with the older and anonymous Latin version, would of itself hardly allow us to clear him completely from the charge of having stated too strongly the case of *his* translation. It is true that there are differences, and the old Latin has even one or two things which are omitted by Gartner, or altered; the errors in the Latinity are often avoided by him. Under these circumstances, one might perhaps feel inclined to believe that he had really made a translation, without knowing this older one: and the great similarity between the two, must then be accounted for by the supposition that both the translations were literal, and made from the same prose original, which was in German, and had probably before that, been in Latin.

Yet even if this were the case, I should still be compelled to attribute the second Morolf, as well as the text translated by Gartner, to an original strictly Teutonic; and this, whether it chanced to be written down in German or in Latin. Assuredly, whatever may be thought of the general outline of the story, it borrowed none of its details from the East: its whole character bears the stamp of the free, rough, and humorous Westerns: but beyond this, the proverbial answers made by Marcolf are essentially Teutonic, and so essentially Teutonic, that they frequently appear to great disadvantage in the Latin garb huddled upon them by Gartner. A sufficient number of them may be quoted from works of the highest antiquity, to show from what far-off springs the popular wisdom, represented by Marcolf, flowed; and the appearance of others as living proverbs among the Teutonic peoples even till a late period, serve to show how deeply rooted they were in our feeling, and how consonant to our habits of thought. My list of the proverbs, which I now proceed to note as corresponding with those of the second Morolf, would, beyond a doubt have been much longer, had I been able to refer to any of the great collections of proverbs which have been printed, and especially those of Germany: very few of these, however, have been accessible to me, and on this account, I have been obliged to trust principally to my miscellaneous reading.

[A.]*

13. A World of Wonders. 91.

Fabeln aus der Zeit der Min. Säng.
Zürich. 1757.

14. Microcosmus. Act 3. Dodsley's O.
P. ix. p. 107.

18. Chaucer has another answer to the
same, " Abide, Abide !" Troil.
Cres. ii. 285.

Wherein the simple fellow was like to that noddie, who when the
steed was stolne, shut the stable doore.

Nachriuvv ist selten guot,
mich dunkt der hab ein tumben muot
der, nach der rossen diepstal,
allerest will besliessen den stal.

Smelling. " Mine is Smelling, I am my Lady's huntsman, and keep
some lesser beagles for her chamber use, to excuse the freeness
of her necessity's eruptions." On this, there is the following note,
So in the old Black letter Booke of Huntynge, &c. " Smal ladi
popies that bare awai the fleas and *divers smal fautes*." In allusion
to the proverbial sayings upon this subject, lap dogs are con-
stantly in the Old Plays, called, My Lady's *foisting-hounds*, where
the *hyphen* ought never to be omitted.

Thou maiest answer, Abide, Abide, but he
That hangith by the necke, the sothe to saine,
In grete disese abideth for the paine.

* This letter refers to such proverbs as are found solely in the second Morolf; B. to those found solely in the
Marcolfus; C. to those which are common to both.

21. Gartner. Dict. Prov. 16, b. 24.
 Mus miser est antro qui tantum clauditur vno.
 Eine arme Mauss ist die nicht mehr als ein loch weiss.
 Es müst ein arme mauss seyn die nicht mehr als ein loch wüste.
 Mefle yr llygoden dyn twll.
 Dolente la souris qui ne seit c' un pertuis.
 I holde a mousis wit not worth a leke
 that hath but one hole for to stertin to.
 Mus miser ille nimis, qui pluribus est sine rimis.
 Es ist ein armer fuchs, der nit mehr dann ein loch hat.
 The mouse that hath but one hole is quickly taken.
 Al raton que no tiene mas que un agujero, pronto le cogen.
 Le surriz est abaie qui nad que vn pertuz.
 Cest un pauvre souri qui n'a qu'un trou pour retraicte.
 Es ist einer armer maus der nur ein loch hat.
 What should he yeve that licketh his knife?
 Quando el Abad lame el cuchillo, mal para el monacillo.
 Peu peut bailler à son escuyer, qui son couteau lesche.
 Der niuwe beseme keret wol.
 New broome sweepeth cleane, which is thus, vnderstand;
 New brome sweepeth cleane, in the cleane sweepers hand.
- Howell. Brit. Prov. p. 21.
 Collection of French Proverbs, 13th
 century, MS.
 Chaucer. Wife of Bath. l. 572.
 MS. Harl. 3362. fol. 40.
 Grüter. Florilegium Ethico-politicum,
 p. 32.
 G. Herbert. Jacula Prudentum. p. 67.
 Collins' Dictionary of Spanish Pro-
 verbs, p. 36.
 MSS. Proverbs, C. C. C. No. 450.
 MSS. Harl. 1800. fol. 37. b.
23. Chaucer. Rom. Rose. l. 6502.
 Collins. Span. Prov. p. 280.
 Grüter. p. 234. Prov. Gall.
26. Freidank. 13th century, Grimm's
 Ed. p. 50.
 Heywood. Three hundred Epigrams,
 Epig. 67.

- Heywood. Dial. Pt. 2. c. i.
 Gartner. Dict. Prov. 79. b.
- Ray. p. 280. Scottish Proverbs.
 Grüter. p. 61. Prov. Alem.
 p. 117. Prov Belg.
 Howell. p. 3. Engl. Prov.
 29. Fuller's Worthies. p. 193. and Ray.
 121.
- Ray. p. 302.
 Howell. Brit. Prov. p. 20.
 33. Gartner. Dict. Prov. ii. 50.
- Grüter. p. 39. Prov. Alem.
 p. 108. Prov. Belg.
 p. 148. Prov. Ital.
 p. 193. Prov. Gall.
 p. 228. Prov. Gall.
 35. Freidank. p. 138.
- MSS. Proverbs. C. C. C. No. 450.
- MS. Proverbs. Trin. O. 2. 45.
 Burton. Anat. Mel. Pt. 2. Sec. 3. Mem. 3.
- Some thereto said, the greene new brome sweepth cleene.
 Scobat scoba bene noua singula cunctaque plene.
 Neuwe besem kehren wol.
 A new bissime soups clean.
 Neu besem keren wohl.
 Niewe bezemen veghen schoon.
 A new broom sweeps clean.
 According to the common proverbe, Where the horse lieth down,
 there some hairs will be found.
 Quhair the deer is slain, some bloud will lie.
 Lle'r ymgreynior March, y gedu beth oi flew.
 Si mons sublimis, profundior est tibi vallis.
 Je höher berg, je tieffer thal.
 Es was nie kein berg so hoch, das thal was so nieder.
 Hoe hoger bergh, hoe dieper dal.
 Doue sono i gran monti, vi sono le gran valli.
 Chacun mont a son vallon.
 Nulle montagne sans vallée.
 Swie man vert den hunden mite,
 so hânt doch iemer hundes site.
 Lauez chen, peignez chen,
 toute vois nest chien qe chen.
 Ablue, pecte canem, canis est quia permanet idem.
 A cur will be a cur, a clown will be a clown.

41. Freidank, p. 126. with which compare
Walther von der Vogelweide. p.
65. vid. Grimm. Freid. cxxiii.
cxiv. Frib. Trist. 16. c. Grimm.
Freid. xcvi. xcvi.
Nithart. xxiv. 2. (Benecke. Beyträge.
p. 366.)
Reineke's Koker. 4°. 1711. p. 336.
45. Adagia in Latin and English, &c.
1622.
G. Herbert. Jacul. Prud. p. 4.
Howell. Engl. Prov. p. 8.
46. Grüter. p. 44.
51. Grüter. p. 234. Prov. Gall.
Grüter. p. 108. Prov. Belg.
Ray. p. 211.
Heywood. Dial. Pt. 2. c. 6.
MS. Proverbs. C. C. C. No. 450.
Howell. Brit. Prov. p. 20.
58. Freidank, p. 106.
Mich dunket niht daz ieman süle
ze lange harpfen in der müle.
Swaz ich ir gesinge, deist geherpfet in der mü.
In der boke molen is quad harpen,
wente dar wart sere over geboldert.
He that feareth everie grasse, must not pisse in a meadow.
Chi ha paura di ogni urtica, non pisci in herba.
Let not him that fears feathers, come among wild fowl.
He that feareth every grasse must not pisse in the meddow.
Gleiche bürd bricht niemandt den rücken.
Plus on remue la merde, plus elle put.
Hoe men een strond meer roert, hoe ze meer stinkt.
The more you stir, the more you stink.
The more you stir a jakes, &c.
The more we stur a turd, the worse it will stinke.
Qi plus enmeut la merde e ele plus pust.
Llettaf fydd y byswelyn o' i sathru.
Nieman alsó rehte tuot,
daz ez alle liute dunke guot.

- Gartner. Dict. Prov. 9. b.
70. Gartner. Dict. Prov. 54. b.
74. Saxo Grammaticus, Bk. 5. (p. 74. Ed. Steph.) therefore an old Norse proverb.
77. Howell. Engl. Prov. p. 10. Heywood. Dial. Pt. 2. c. 8. Freidank. p. 47.
- Ray.
Mone. Quellen und Forschungen p. 192.
MS. Maestricht. 15th century.
Grüter. p. 92. (Belgica.)
Collins. Span. Prov. p. 257. p. 332.
Howell. Brit. Prov. p. 30.
79. First and best part of Scoggin's Jest. 1626. p. 47.
- multum deliro, si cuique placere requiro.
allen menschen gefallen ist nicht möglich.
Os hostis raro loquitur bona non sibi charo
Feindes mundt redt selten auss gutem grundt.
Æde lupum quicumque foveat, nutrire putatur
Prædonem proprio, perniciemque lari.
- When thieves fall out, true folks come to their own.
When theeves fall out, true men come to their good.
Schülte ein diep den andern diep,
daz ware ir nâchgebûren liep.
When thieves fall out, honest men come by their goods.
Fures in lite pandunt abscondita vitæ.
- als de deve kyvet, so kumpt dat verholen wt.
Als hoeren en boeven kyven, zo komt schennys uyt.
Pelean los ladrones, y descubrense los hurtos.
Riñen las comadres, y dicensen las verdades.
Pan èl lladron i ymgyhuddo y caiff cywyrriaid ei da.
How Scoggin greased a fat sow on the arse. I doe as Kings and
Lords, and every man else doth; for he that hath enough, shall
have more, and he that hath nothing, shall go without, and this
sow needeth no basting nor greasing, for she is fat enough, yet
shall shee have more then enough.

Heywood. Dial. Pt. 1. c. ii. and
Howell. Eng. Prov. p. 8.

86. Grüter. p. 70. Prov. Alem.
Collins. Span. Prov. p. 148.
Grüter. p. 157. Prov. Ital.
p. 186. Prov. Gall.
Howell. Brit. Prov. p. 83.

93. Grüter. p. 83.
100. Grüter. p. 162. Prov. Ital.
p. 253. Prov. Gall.

21. Grüter. p. 5.

Adagia, &c.

39. MS. Collection of proverbs. Trin.
Coll.

MS. Proverbs. C. C. C. No. 450.

41. Ray. p. 101.

p. 179.

p. 296.

56. Ray. p. 29.

He that hath plenty of goodes shall have more:
he that hath but a little, he shall have lesse:
he that hath right nought, right nought shall possesse.

Unter blinden ist der einäugig könig.

En tierra de ciegos, el tuerto es rey.

In terra di ciechi, beato chi hann occhio.

Au royaume des aveugles, le borgne est roy.

Un-llygeidiog fydd Brenin yngwlad y deillaïd. *Monoculus may be king in Cecus country.*

Wer viel aier hat, machet viel dutten.

Mentre che il can caca, il lupo fugge.

Tandis que le chien chie, le loup s'en va.

[B.]

An ander leut kinden, vnd an frembden hunden, hat man das brot
verlohren.

It is a thanklesse thing to feede another man's dogge.

Wel wot hure cat whas berd he lickat.

Murilegus bene scit cui barbam lambere suescit.

Chat conoit bien qi barbe il lesche.

It's very hard to shave an egg.

It's no use begging breeches of a barearsed man.

It's ill to take breeches off a bare arse.

Who goes to bed supperless, all night tumbles and tosses.

- Chi va à letto senza cena
tutto notte si dimena.
A dead bee maketh no honey.
When bees are old they yield no honey.
Ny'tr mangi náss, *nemo fructum capit ex mortuo*.
- Er heddwch nac er rhyfel gwenynen farw ni chasgl fêl.
Pan bwyser arnad, tynn dy draed attad. When one treads upon thee,
draw thy foot to thee.
- Wer zwen weg wil gân
der muos zwai langi bain hân.
Swer zwene wege welle gân,
der muos lange schenkel hân.
Wie das garn, also das tuch.
Eu son Arnautz qu'amas l'aura,
e catz la lebr' ab lo bueu,
e nadi contra suberna.
Ein ochs ist ein gross thir, noch kan er kein hasen erlauffen.
Set a cow to catch a hare!
A cow may catch a hare.
58. G. Herbert. *Jacula Prudentum*. p. 65.
Ray. p. 71.
Hava mál. st. 71. Edd, Sæm. iii. p. 100.
60. Howell. Brit. Prov. p. 3.
Howell. Brit. Prov. p. 30.
68. Diutiska. vol. i. p. 325. Collection
of Proverbs, (14th century.)
Freid. p. 129.
72. Grüter. p. 84.
87. Arnaut, Daniel. (Parnasse Occitanien. 257.)
- Grüter. p. 27.
Ray. p. 277. but Howell reverses the
proverb. Eng. Prov. p. 18.

[C.]

3. Schole house of Women. l. 476.

Howell. Engl. Prov. p. 11.

4. Ray. p. 139.

Howell. Engl. Prov. p. 16.

MS. Harl. 3831.

Shakespeare, Much Ado.

11. Grüter. p. 17. Prov. Alem.

12. Grüter. p. 136. Prov. Ital.

13. Diutiska. l. 325.

Grüter. p. 83. Prov. Alem.

Reineke's Koker. p. 376.

Like so of women in feeld and town,
assembled where that many be,
a man may hear them by the sown
farther then them ye may see;

wherefore men say most commonly,
wher many geese be, be many toords,
and where be women, are many woords.

Many women, many woords,
many geese, many turds.

He hath ill neighbours that's fain to praise himself.

Who commendeth himself, wanteth good neighbours.

Sese uicinos iactans habet undique prauos.

Beatr. There's not one wise man among twenty that will praise himself.

Bened. An old, an old instance, Beatrice, that lived in the time of good neighbours!

Der sich selbst schend, lobt niemant.

Chi maneggia mele, si lecca le dita.

Wer sich under die skligen mischet, den essent die swin.

Wer sich vnter die kleien mischt, den fressen die seuw.

De syck menget manket den scy

den fretet gerne de swyne.

15. Freidank. p. 97.
 Swâ vriunt von vriunde scheiden wil,
 der suochet âf in schulde vil.
 Thou saist that dropping housis, and eke smoke,
 and chiding wivis makin men to fle
 out of their house.
19. Chaucer. Cant. Tales. Wife of Bath.
 l. 278.
 Thou seist that dropping housis, and eke smoke,
 and chiding wivis makin men to fle
 out of their house.
- Tale of Melibæus. Urry. p. 119, b.
 Sir, these wordes ben understonde of women that ben janglers and
 wicked, of whiche women men sain, that thre thinges driven a
 manne out of his hous, that is to saie, smoke, dropping of rain, and
 wicked wives. [*conf.* Parsons tale, p. 202.]
 Thre thinges there be, &c.
- Pier's Plowman's Vision. Robt.
 Crowley. 1550. fol. 96.
 Collins. Span. Prov. p. 179.
 Humo y gotera,
 y muger gritadera,
 echan el hombre de su casa afuera.
 Il fumo, e'l fuoco, e la donna ritrosa, cacciano l' huomo di casa.
 La donna adirata,
 il fumo e la gata,
 e la padella forata,
 sono di gran danno in casa.
 Fumée, pluye, et femme sans raison
 chassent l' homme de sa maison.
- Grüter. p. 153. Prov. Ital.
 p. 157. b. Prov. Ital.
 p. 206. Prov. Gall.
 Sunt tria mala domus, imber, mala femina, fumus,
 quartum, cum mane surgunt pueri sine pane.
 Drey ding seind in eim hauss vberlegen

20. G. Herbert. Jac. Prud. p. 8.
Collins' Spanish Proverbs.
21. Grüter. p. 312. Prov. Hisp.
22. Chaucer. Reve's T. l. 1212. (Ur. p.)
- Belle Dame sans mercy. l. 399.
Ray. p. 288.
24. MS. Proverbs. C. C. C. No. 450.
25. Freidank. p. 109.
- Gartner. Dict. Prov. 24. b. 101. b.
- Grüter. p. 4. Prov. Alem.
Heywood. Dial. Pt. II. c. 7.
MS. Proverbs. C. C. C. No. 450.
MS. Harl. 1800.
28. MS. Proverbs. C. C. C. No. 450.
id.
- der rauch, ein arg weib, vnd der regen,
dass vierdt beschwerts auch vber auss,
viel kinder, vnd kein brot im hauss.
Who hath no more bread than need, must not keep a dog.
A quien no le sobra pan, no crie can.
Lo que la loba haze al lobo plaze.
Him dare not wenen well that evil doth,
a guilor shall himself begyled be.
Who thinkith ill, no gode maie him befall.
He that evil does never good weines.
Qi ne ad cheual ayle au pee.
Swer alten hunt an lannen leit
der vliuset michel arebeit.
Colla canum veterum nolunt attingere lorum.
Alte hunde sein böss bendig zu machen.
Ire catenatus nescit canis inveteratus.
Non vult annosus canis ire in reste molossus.
Alt hundert seyn böss zu bannen.
But it is hard to make an old dog stoup lo.
Pur nient met hom veil chen en lyen.
Il est difficile d'acoustumer les vieux chiens a l'attache.
Alte hunde sind nicht gutt bendig zu machen.
Veuz chen nest pruz à mettre en laundon.
A mol pasteur lou lui chie laine.

- Chauc. Doc. Ph. 1615.
 29. Ray. p. 297. and Howell. Eng. Prov.
 p. 15.
 Heywood. Dial. Pt. II. c. 1.
 Ray. p. 220.
 Howell. Brit. Prov. p. 22.
 Engl. Prov. p. 3.
 30. Grüter. p. 57.
 MS. Prov. Trin. Coll.
 Heywood. Dial. Pt. 2. c. 7.
 Ray. p. 286.
 Howell. Brit. Prov. p. 29.
 Engl. Prov. p. 9.
- Undir a shepherde softe, and negligent
 the wolf hath many a shepe and lambe to rent.
 It is as meit as a sow to beare a saddle.
as mete as a sow
 to beare a saddle.
 It becomes him as well as a sow doth a cart saddle.
 Mwy n'ar cyfryw yr hwch.
 As meet as a sow for a saddle.
 Man küsst oft das kindt von der mutter wegen.
 Osculor hunc ore natum nutricis amore.
 Many kisse the child for the nurses sake.
 For love of the nurse mony kisses the bairne.
 O Achos y Fannaeth a Cusenyr y mab.
 Many kisse the child for the nurses sake.

Now, a careful study of these proverbs, whether they be such as I have been able to find repeated elsewhere, or such as are met with in our poems only, has satisfied me that they are originally Teutonic, both in spirit and in form: even when they appear in a Latin garb, it is quite evident that they are translations from something already existing among ourselves. From this I am justified in concluding that the Latin original of the second Morolf, and of Hayden's version, and which was different from the version printed by Gartner, was itself founded on a German version; this may have been also translated and retranslated; gathering its wealth of proverbs from the national treasury as it went on. We may be well assured that in the serious Salomon and Marcolf, whether the *Contradictio* or not, these proverbs were not found; but they were precisely the stuff to be taken the moment a parody was intended; for proverbs are the representatives, and generally speaking, the laughing representatives of all the common sense and experience, all the hived and hoarded prudence of a people, as the embodiments of which Marcolf and Sancho stand side by side.

Having dealt thus largely with the sayings of Morolf, and Marcolfus, it is expedient to bestow a little enquiry upon those of his competitor: these have been already distributed under two heads, and classed either as Biblical proverbs, (or such as are founded upon Biblical expressions,) and miscellaneous Gnomes derived from the observation of life and manners, but not found in the Canonical Scriptures. The sayings of Salomon, derived from the inspired books are the following:—

A.

4.—Prov. xxviii. 1. 5.—Prov. xii. 4. 8.—Prov. xiv. 1. 16.—Prov. xxvii. 2. 19.—Prov. xxv. 16 and 27. 24.—Prov. xxii. 6. 25.—Prov. xxix. 21. 42.—Prov. xxi. 13. 53.—Prov. vi. 6. Eccles. iii. 1. 60 and 77.—Prov. xv. 1. 61.—Prov. xxx. 25. 81.—Prov. xviii. 13. 92.—Prov. xiii. 24. 98.—Prov. x. 1. xv. 20.

Upon this calculation, out of one hundred of Salomon's sayings, we have but fifteen derived from his own books,

as found in the Canon; the wisdom of Salomon, and Ecclesiasticus furnishing none. It appears however that the Marcolfus puts a larger number of Biblical Proverbs into the mouth of the King, than the Morolf; no less than twenty-four out of eighty-seven, being of this character.

B.

5. A. 4.—6. A. 5.—7. A. 8.—13. A. 12. Job. iv. 8. Galat. vi. 7. Prov. xxii. 8. Freidank. p. 5.—15. A. 16.—16. A. 19. 18. A. 21. Acts. ix. 5.—19. A. 24.—20. A. 26.—26. Prov. xxii. 24.—33. A. 41.—34. A. 42.—35. Cant. Cant. iv. 6.—39. Mat. xii. 29.—40. Prov. x. 24.—41. Prov. xx. 4.—45. Prov. iii. 28.—49. Prov. xxvi. 5. 54. Eccles. v. 18.—60. A. 81.—69. Mat. xii. 34.—77. Prov. xvii. 7.—87. A. 53.

It is moreover expedient to note that many of the sayings of Salomon are coupled with different answers of Marcolf in the two versions. This takes place in one of two ways; either Salomon is made to say the same thing in both versions, and Marcolf to give different answers altogether, or the answers are only transferred from one place to the other. The first of these cases comprehends the following examples,

A. 41. B. 33.—A. 43. B. 36.—A. 50. B. 57.—A. 53. B. 87.—A. 70. B. 51.—A. 72. B. 52.—A. 79. B. 67.—A. 82. B. 61.—A. 83. B. 63.—A. 86. B. 72.—A. 87. B. 73.

The second consists of one only, A. 15. B. 5. And even, as many of Salomon's sayings which correspond in A and B, are met by very different replies in these dialogues, so are many of Marcolf's sayings which correspond in the two, replied to very different sayings of Salomon: the following are the examples in the two dialogues,

A. 9. B. 8.—A. 11. B. 11.—A. 37. B. 29.—A. 62. B. 59.—A. 66. B. 40.—A. 76. B. 65.—A. 89. B. 76.

When now, we consider, that out of one hundred German, and eighty-seven Latin sayings and replies, only fifty-two of Salomon's sayings correspond in both, and but thirty-one of Marcolf's replies; moreover that of these

thirty-one replies, eight are made to sayings of Salomon, which differ in the two versions, leaving a complete coincidence in twenty-three cases only, and a difference in a hundred and sixty-four, we shall, I think, be justified in at once rejecting any immediate dependence of one version upon the other, and in concluding that they are altogether unconnected forms of one common, and traditional material.

Before I quit the subject of the second Morolf and the Marcolfus, I will add the very few lines of Gregor Hayden's version, which are printed by Docen and Von der Hagen, from the proverbial portion of the poem.

S. Ein frumme frawe wolgethan
ist ein ère irem man.

M. Einen hafèn milich vol
sol man vor katzen hutèn wol.

S. Man sol die schamigen frawen
lieb haben vnd geren schawen.

M. Der arme billich lieb hât
ein kue, die mit kalbe stât.

S. Alle ding vnd creatur
kumen wider zu ir ersten natur.

M. Ein ding ist je vnd je gewesen :
es komen zusammen kot vnd besen.

Now of these three, which unhappily are all that I possess of Hayden's version, the first is alone found either in the Morolf or the Marcolfus, [A. 5. B. 6.]; the second bears no resemblance to any thing in these two dialogues : and the third but a most distant resemblance to A. 26, which is not found in Gartner's version at all. I conclude therefore, here again, that Von der Hagen was mistaken in assuming that version as the foundation of Hayden's. But the second Morolf and Hayden's translation are taken from the Latin, and that Latin is obviously neither Gartner's, nor the older printed text. What then, and whence was this Latin version? We can give no answer to this question.

I have already ventured a suggestion that the Latin of Gartner may have been taken from a German prose version of this favorite tale. Whether this be a fortunate conjecture or not, cannot be decided, till we obtain sight of one of the old German copies, which are now, I believe, of the utmost rarity; and which, though perhaps not at any time very likely to be found in any library, to which I have access, I have searched for without success. Even von der Hagen, from whom I borrow much of what follows, seems never to have seen one of them, but takes his information from the scanty notices found in the books of others.

Panzer, in his *Annalen der älteren Deut. Lit.* p. 168, 187, and 447, mentions three printed copies, two of which belong to the 15th century. The earlier of these, ornamented with wood-cuts, was printed at Nürnberg, 1487, by Mark. Ayser: and Panzer had himself a copy of it. *Bibl. Panzer.* Pt. I. No. 833; it bore the title, "Frag vnd Antwort Salomonis vnd Marcolfj." A second edition with the title "Red vnd Widerred," was printed at Augsburg in 1490, by Schobsser. A third, probably with the first title, appeared at Nürnberg in 1520. *vid. Bragur.* ii, 457. iii. 359. Görres had seen a fourth, with the title, "Frag vnd Antwort König Salomonis und Marcolphi," printed with wood-cuts at Nürnberg by W. Newber, probably in 1560. It is likely that Agricola refers to one of these printed editions, when in the preface to his collection of Proverbs, he says, "Es ist gerühmt Freydanck; Ritter von Thurn, *Marcolphus*, die Sieben Meister, &c." And in fol. j. ii. of the "Sieben weisen in Grecia," Frankfort. Egenolf, probably about 1530, is found the passage, "Sein (*Æsop's*) fabeln seint noch vorhanden, griechisch, teutsch vnd latein. Ein solcher kunstreicher abenteürer soll auch *Marcolphus* sein gewesen, gur zeit Salomonis; von dem auch ein büchlin nit gar vngesaltzen vmbfleügt." Portions of these various editions have been printed by Eschenburg in *Bragur.* iii, 380-382, 392-394; and in his own *Denkmäler.* p. 146. and 172, 173; as also by Görres, "Über die Deutschen Volksbücher." p. 189-191.

Leaving for a while Gartner's and the other German versions, it becomes expedient to notice such references to the legend as we find in Germany. Adolf Rosen von

Kreutzheim, in the preface to his poem called *Esel-König*, printed in 1617, says thus:—"Allein vmb einiger ergetzung vnnnd Kurtzweil willen viel nützlicher zu lesen, als die ärgerlichen, schandbaren, vnd schädlichen bücher, vom Eulenspiegel, *Marcolpho*, Katzipori, Pfaffen von Kalenberg, vnd dergleichen, wie auch Schand vnd Schmachkarten welche mehr zu zerrittung dann zu ergetzlichkeit dienen." At the same time that this passage abuses *Marcolf* and similar books, as dangerous and shameful, it bears testimony to their general dispersion. In Von der Hagen's *Narrenbuch*, there are some valuable additional notes, filling up lacunæ in the Introduction to the same legend contained in the "*Deutsche Gedichte*." Among the new matter contained in these notes, are several allusions to the legend collected from German books; "*Fischart in der Geschicht-klitterung*, Ein und Ver Ritt, bl. 5. 6. Ein Scheissshauss ist ein Scheissshauss wann man es schon wie ein Altar bawet, vnnnd ein Schatzkammer bleibt ein Schatzkammer, wann man sie schon vnder die Erd welbet. Es kan sich im *Marcolfishen Esopo* auch ein Salomo verbergen." Again bl. 8. a.

Da lass mich thun ein guten suff.
Marcolfe sieh, der gilt dir druf,
 Hebem das heiss ein guter tranck,
 Jetzt bin ich gesund, vor war ich kranck.

Again, bl. 11. a. O wie würd der Flegel-beschiltete *Marcolfus* so stoltz mit seim *Rustinco Rustibaldo* werden?" In c. iv. bl. 45. b. it appears as if a wine had been named after him. "Da war Ehrwein,—Kirschwein, Bastart, Brud' *Morolff*, Weichselwein, Trupffwein," and again c. 10. bl. 100. b. "Noch *Marckhulff* von wegen dess *Salomonischen Marcolphi*, (welcher Nam demselbigen *Marcolffdichter*, auch Grell in den Ohren gethan), Noch *Morolf* von wegen Bruder *Morolfs* dess Holtzvogels, aber von wegen dess guten weins." In. c. 13. bl. 118. a. "Ist aber der Tag nicht weiss, so mus *Marcolfi* rechnung mit der Milch fälen, darüber *Salomon* fiel." Again c. 36. bl. 224. b. "Als er nun eins Morgens frü im Bett lag, vnd dichtet wie *Marcolfus*, bawet Schlösser in Spanien, vnd Städt in die Luft." In the

preface to the first part of the Grillen vertreiber, bl. 5. a. we have the following passage:—

Solches hat gnugsam verstanden der *Marcolfische Eso-*
pus dann als er als ein Leibeygener, sampt zweien andern,
auff dem Marck feyl gebotten.”

Doctor Luther was well acquainted with Marcolf's story, and cited it to good effect at Leipzig in 1545. In the Edition of his table-talk. (Leipz. 1621.) bl. 409. a. it is said, “ Doctor Martinus Lutherus ist einmal zu Leipzig, Anno 1545, in einem Convivio gewesen, da hatte man ihm für geworfen einer hohen Person Fall vnd Ergerniss, vnd ihn damit sehr vexiret vnd geplagt. Da hat er zu Antwort geben: Ihr lieben Junkern von Leipzig, Ich, Philippus, vnd andere, wir haben viel schöner, nützlicher Bücher geschrieben, vnd euch lange genug das rothe Mündlein gewiesen, da habt ihrs nicht gewolt. Nun lesst euch der N. in Arsch sehen, ihr habt das gute nicht wollen annehmen, so möget ihr nun das böse sehen. Und erzehlete darauff die Fabel vom *Marcolpho* vnd könig Salomon, vnd sprach: Es kam einmal Marcolphus beym König Salomo in Vngnade, also, dass er ihm seinen Hoff verboten hett, vnd solt dem König nicht mehr für die Augen kommen. Nun gieng Marcolphus in ein Holtz oder Wald, vnd als es geschneyet hatte, vnd ein tieffer Schnee lag, da nahm er einen Fuss von einem wilden Thier in die Hand, vnd in die ander Hand ein Sieb, vnd kroch also mit den beyden Füßen, auch mit dem Sieb vnd Fuss, gleich als ein wild Thier im Schnee umbher, bis er zu einer Hölen kam, darein verkroch er sich. Als nu König Salomons Jäger im Schnee Wildpret auspüret, kam er auf die Spur, vnd sahe, dass so ein wunderlich Thier in dieselbige Höle gekrochen were, Derhalben eilet er an den Hoff, vnd zeigt solchs dem Könige an, Da war Salomon eilends auff, vnd mit seinen Jagdhunden für die Hölen, vnd wolt sehen, was für ein Wildpret darinnen were, da steckt Marcolphus im Loch. Als ihn nun der König hiess heraus kriechen, da deckt er den Arsch auff, vnd kroch also rucklings heraus. Da wurde das gantze Hofgesinde zornig auff Marcolphum, vnd sprach der König zu ihm: Du Schalk, warumb hastu mir diese Schalkheit gethan? Da antwortete Marcolphus; Ihr wollt mir nicht mehr unter Augen sehen, so müsst ihr mir

in den Hintern sehen. Vnd sagte der Doctor darauf: Also gehets auch hier zu. Was an uns zu tadeln ist, das Klaubet ihr heraus, Aber was wir guts thun, das wollet ihr nicht haben." In spite of the excellent application made thus by Luther, Stangwald in the preface to the Edition of the Table-Talk (1591). bl. 2. b, says,

Wie viel findet man deren wol, die lieber *Marcolphum*, Eulenspiegel, vnd dergleichen vnnütze Charten, lesen und lesen hören, denn diese *Colloquia Lutheri*?

In the little treatise de Fide Concubinarum, which is appended to the De generibus ebriosorum. 1565, 12. bl. 13. a, (and both which tracts are printed with some of the editions of Gartner's Dictoria, and added together with the Marcolfus to the 32mo. Edition of the Epist. Obsc. Viror. already mentioned) we find,

et vt impleantur Scripturæ *Marcolphi*, Auff einem vollen Bauch, steht ein frolich Haupt.

In Rollenhagen's Froschmäuseler, which though written about 1566, was not printed till 1595, another reference to the story occurs :

Wie auch Salomon's katz nicht wolt,
das Liecht mehr halten wie sie solt
sondern der Mauss nach sprang zuletzt
die *Markolff* aus dem Ermel setzt.

(Ed. 1683. p. 102.)

A work of B. Rauscher, bearing date from 1652-65, notices the tale among others which seem at this time to have been pretty generally classed together. The title of this book is :—"Zwey hundert Papistische Lügen, welche aller Narren-legend, als des Eulenspiegels, *Marcolphi*, des Pfaffen von Kalenberg, Fortunati, Rollwagens, &c. weit ubertreffen."

In Hommel's Litteratura Juris, p. 163, a book with the following title is mentioned :

Salomo et Marcolphus Justiniano-Gregoriani. h. e. sapida et insipida, nimirum Theologica, Juridica, Paradoxa, Historica, Politica, Poetica, Musica, Prouerbia, Solæcismi Grammatici etc. ex vtroque iure collecta, auctore Δ. χ. Δ. Frankfort and Dresden, 1678. 8vo.

Christian Rhebold is supposed to be the author of this

book, which is probably a collection of absurdities to be found in the Civil and Canon Laws, or of absurd conclusions drawn from their provisions: a few specimens are given by Hommel.

The following portion of the German prose version is reprinted from a copy of the year 1670, in the University Library in Göttingen. It corresponds exactly to the portions given above; but is obviously a translation (with many coarse interpolations) from the Latin already noticed.

FRAG UND ANTWORT

DES KÖNIGES SALOMONIS UND MARCOLPHI.

1. *Salomon sprach.* Ich habe gehöret, dass du gar kläffrig seyst und listig, wiewol du ein Bauer und schnöde bist, darum haben wir Rede miteinander, und ich will dich fragen, so solt du mir antworten.

Marcolphus. Der übel redet hebe an.

2. *Salomon sprach.* Magstu mir in allen Sachen antworten, so will ich dich mit grossen Ehren und Reichthum begaben.

Marcolphus sprach. Der Priester verheist die Gesundheit, der er keine Gewalt hat.

3. *Salomon sprach.* Ich habe weisslich gerichtet zwischen zweyen Weibern, die in einem Hause haben erdrückt ein Kind.

Marcolphus. Wo Gänse sind, da sind auch Bäche: Wo Frauen sind, da sind auch viel Mehre.

4. *Salomon sprach.* Got hat mir geben die Kunst, das keiner meines gleichen.

Marcolphus. Wer böse Nachbarn hat, der lobet sich selbst.

5. *Salomon*. Der Ungerechte fliehet, so man seinen Namen verfolget.

Marcolphus. Wenn die Ganss fleugt, so raget ihr der Arsch.

6. *Salomon*. Eine fromme schöne Frau ist eine Ziere ihres Mannes.

Marcolphus. Einen Hafen voll Milch soll man bewahren vor den Katzen.

7. *Salomon*. Eine fromme Frau ist über alle Dinge. Einer bösen Frauen soll man nicht glauben, dass sie todt sey.

Marcolphus. Zerbrich ihr ihre Gebeine, und wirff sie in eine Gruben, so bistu sicher an ihrem Tode.

8. *Salomon*. Eine weise Frau bauet ihr Haus, aber eine Unweise zerbricht das Gebäude.

Marcolphus. Ein Hafen der woll gebrandt ist, der wäret desto länger.

9. *Salomon*. Ein Gottfürchtig Weib sol man loben.

Marcolphus. Eine Katz mit einem guten Balge soll man schinden.

10. *Salomon*. Eine schämige Frau soll man lieb haben.

Marcolphus. Ein Kuh die viel Milch gibt, soll der Arme behalten.

11. *Salomon*. Wer findet ein treues Weib?

Marcolphus. Wer findet eine getreue Katz über das Milch?

12. *Salomon sprach*. Niemand.

Marcolphus. So findet man auch bei den Frauen nicht.

13. *Salomon*. Eine wolgeschickte und erbare Frau ist über alle begierliche Güter.

Marcolphus. Eine grosse und feiste Frau ist milde zu bezahlen ihrem Manne.

14. *Salomon*. Hüte dich vor einer kläfferigen Frauen.

Marcolphus. Hüte deine Nasen vor einem beschiesenen Arsch.

15. *Salomon*. Ein weisser Schleier stehet wol auf dem Haupte einer schönen Frauen.

Marcolphus. Es ist geschrieben, dass die Ermel nicht seyn als der Beltz, unter einem weissen Schleier seynd verborgen die Schaben.

16. *Salomon*. Wer säet die Ungerechtigkeit, der schneidet ab die Bossheit.

Marcolphus. Wer säet die Spreue, der schneidet ab böse Getreide.

17. *Salomon*. Wer stehet, der sehe dass er nicht falle.

Marcolphus. Wer sich stösset, der sihet gern nach dem Stein, daran er sich gestossen hat.

18. *Salomon*. Lehre und Weissheit soll in dem Mund der Weisen seyn.

Marcolphus. Ein Esel sollte allwege im Schnit seyn, denn wo er isset, da wächst es, wo er seichet, da dünget er es, und wo er scheisset, da wässert er es, und wo er sich wälzet, da zubricht er die Schollen damit im Felde.

19. *Salomon*. Ein ander soll dich loben, und nicht dein eigner Mund.

Marcolphus. Ists dass ich mich selber schände, so gefalle ich niemand.

20. *Salomon*. Mit Frommen und Bösen wird erfüllet das Haus.

Marcolphus. Mit Dreck und mit Arschwischen, wird erfüllet das Scheisshaus.

21. *Salomon*. Es ist viel besser offene Schade, denn offene Schande.

Marcolphus. Der begehret Dreck zu trincken, der da küsset des Hundes Arsch.

22. *Salomon.* Den frölichen Geber hat Gott lieb.

Marcolphus. Wer sein Messer leckt, der gibt wenig seinem Knechte.

23. *Salomon.* Zwölff Graffschaften machen ein Fürstenthum.

Marcolphus. Zwölff Drück machen einen Scheiss.

24. *Salomon.* Zwölff Fürstenthum machen ein Königreich.

Marcolphus. Zwölff Scheiss machen einen Dreck.

25. *Salomon.* Zwölff Königreich machen ein Keyserthum.

Marcolphus. Zwölff Dreck machen ein Karn-Fuder.

26. *Salomon.* Lehre deinen Sohn in der Jugend.

Marcolphus. Wer seine Kuh nehret, der isset oft von der Milch.

27. *Salomon.* Welchen Knecht man schön ehret, der widerspricht oft seinem Herrn.

Marcolphus. Ein lügenhafter Knecht, hat stinckende Ehre.

28. *Salomon.* Die vier Element halten auf die Welt.

Marcolphus. Vier Seulen halten auf das Scheisshaus.

29. *Salomon.* Eine schwartze Farb stehet wol in einem weissen Schilde.

Marcolphus. Ein schwartzer Arsch stehet wol in einem weissen Schosse.

30. *Salomon.* Ehre ist wol zu beweisen, dem Meister und Regierer des Jungen.

Marcolphus. Wer da schmieret dem Richter die Backen, der macht seinen Esel mager.

31. *Salomon.* Wider einen mächtigen Menschen und fliessend Wasser solt du nicht streiten.

Marcolphus. Wer da schindet einen Geyer, der hat einen magern Vogel.

32. *Salomon.* Lass ab von deinem Gespötte, so zergeth der Krieg und Zanck.

Marcolphus. Lass aus den Wind, so zergeth der Dreck, und höret auf der Gestanck.

33. *Salomon.* Mit dem kläfferigen habe keine Gemeinschaft.

Marcolphus. Wer sich mischet unter die Kleyen, den fressen die Säü.

34. *Salomon.* Viel sind der, die Guts wider Übels thun.

Marcolphus. Wer dem Fremden sein Brod gibt, der verleuret seinen Lohn.

35. *Salomon.* Der ist kein Freund, dess Freundschaft nicht wehret in der Noth.

Marcolphus. Der Dreck von einem Kalbe reucht nicht lange.

36. *Salomon.* Der suchet Ursache der von seinen Freunden will weichen.

Marcolphus. Die Frau, die sich nicht will lassen nützen, die spricht, sie habe einen schebigen Arsch.

37. *Salomon.* Des Königs Rede soll nicht wanckel seyn.

Marcolphus. Der widerstrebet dem Pflug, der mit einem Fuchs ackert.

38. *Salomon.* Die wurtzel von dem Rettig sind gut, aber sie stincken in den Wirthschafften.

Marcolphus. Wer Rettig isset, der hustet unten und oben.

39. *Salomon.* Wer seine Ohren abkehret von den Armen, der wird schreyen, und Gott wird ihn nicht erhören.

Marcolphus. Der verleurt seine Zehre, der vor dem Richter weinet.

40. *Salomon.* Der Bauch thut mir wehe.

Marcolphus. Du solt aufs Scheisshaus gehen.

41. *Salomon.* Den Tod und die Armut soltu nicht verhelen.

Marcolphus. Wer den Dreck verbirget, dem wächset er je länger je grösser.

42. *Salomon.* Wer ihm selber ein Schalck ist, mit wem ist er zufrieden?

Marcolphus. Welchem Dreck gefället, der ist nicht erbar.

43. *Salomon.* Wenn du sitzt an des Reichen Tische, soltu eben mercken, was man dir vorsetzt.

Marcolphus. Es gehöret alles in einem Bauch.

44. *Salomon.* Der Artzt und der Freund werden in Nöthen bewehrt.

Marcolphus. Hülffe schadet nicht, wer den Keller liebet, der trincket oft.

45. *Salomon.* Den Kriegischen und Kläffischen soll man trieben aus der Gesellschaft.

Marcolphus. Ein zornige Frau, und eine löcherige Pfanne, sind schädlich im Hause.

46. *Salomon.* Wer das Kleine verschmehet, der ist nicht würdig des Grossen.

Marcolphus. Ein alter Hund geht traurig an seine Ruhe.

47. *Salomon.* Du solt nicht straffen den Spötter, das er dich nicht straffe.

Marcolphus. Je mehr man den Dreck menget, je mehr er stincket.

48. *Salomon.* Du solt dir auserwehlen, dem du Guts thust.

Marcolphus. Der verleuret seine Arbeit, der einem feisten Schweine den Arsch schmieret.

49. *Salomon*. Von wegen der Liebe Gottes soll man jeder man lieb haben.

Marcolphus. Ists dass du liebest, den der dich nit liebet, so verleurst du deine Arbeit.

50. *Salomon*. Du solt deinem Freunde nicht morgen versprechen, wenn du ihm hast heute zu helfen oder zu geben.

Marcolphus. Ich will dir schier geben, was ich dir jetzo nicht habe zu geben.

51. *Salomon*. Deiner Frauen Bette solt du nicht verschmehen.

Marcolphus. So deine Frau sich dein wil gebrauchen, so soltu ihr dz nit versagen.

52. *Salomon*. Der ist eines zornigen Gemüths, der keine Mass in der Rede hat.

Marcolphus. Ein löcherter Arsch hat kein Horn.

53. *Salomon*. Viel begehren Reichthum, die doch nicht arm sind.

Marcolphus. Iss wass du hast, und sihe was dir verbleibet.

54. *Salomon*. Der Zorn hat keine barmhertzigkeit.

Marcolphus. Du solt von deinem Freunde nichts Ubels reden, dass es dich nicht gereue.

55. *Salomon*. Deine Feinde reden dir nicht die Warheit.

Marcolphus. Wer dich nicht liebet, der schändet dich.

56. *Salomon*. Eine böse Mahlzeit ist gezieret mit Suppen.

Marcolphus. Suppen machen dünne Backen, und ein dün Arschloch.

57. *Salomon*. Du solt schlaffen, dass es genug sey.

Marcolphus. Wer trege ist, wiewol er nicht schläffet, so schadet ihm doch die Fulheit nicht.

58. *Salomon*. So wir satt sind, sollen wir Gott dancken.

Marcolphus. Die Troschel singet, der Heher gibt ihr Antwort, der Volle und Hungerige singen gar ungleich miteinander.

59. *Salomon*. Heute essen wir und trincken, morgen werden wir sterben.

Marcolphus. Der Volle stirbt so bald als der Hungerige.

60. *Salomon*. Wenn der Mensch isset, so mag er nicht wol reden.

Marcolphus. Wenn der Hund scheist, so mag er nicht wol bellen.

61. *Salomon*. Es ist genug, wir gehen schlaffen.

Marcolphus der sprach. Der schläffet bösslich, der nicht isset.

62. *Salomon*. Wer da fliehet einem Wolff, dem begegnet ein Löw.

Marcolphus. Von einem bösen zu dem andern, von dem Koch zu dem Becker.

63. *Salomon*. Hüte dich, dass man dir nichts Übels beweise.

Marcolphus. Dem stehenden Wasser und schweigenden Menschen, soltu nicht getrauen.

64. *Salomon*. Kein Mann ist, der alle Ding vermag.

Marcolphus. Es ist geschrieben: Wer kein Ross hat, der muss zu Fuss gehen.

65. *Salomon*. Ein Gottföchtiges frommes keusches Hertz fürchtet sich nicht.

Marcolphus. Welcher Mensch einen gesunden Finger zubindet, der bindet auch einen gesunden Finger wieder auf.

66. *Salomon*. Vermaledeyet sey das Kind das hundert Jahr alt ist.

Marcolphus. Ein alter Hund ist böse bändig zu machen.

67. *Salomon*. Wer da hat, dem gibt man etwas darzu.

Marcolphus. Wehe dem, der Brod hat, und hat keinen Zahn, damit er dasselbige esse.

68. *Salomon*. Vor dem Backoffen wachsen nicht Kräuter, und ob sie schon da wüchsen, so würden sie doch verbrennen von der Hitze die heraus gehet.

Marcolphus. In dem Arsch wachsen nicht Haar, und ob sie schon da wüchsen, so würden sie doch verbrennen durch den heissen Dreck, der daraus gehet.

69. *Salomon*. Wehe dem, der mancherley gesündigt hat.

Marcolphus. Wer zween Weg will gehen, der muss den Arsch und die Bruck zerreißen.

70. *Salomon*. Aus einem vollen Hertzen redet der Mund.

Marcolphus. Aus einem vollen Bauch herrschet der Arsch.

71. *Salomon*. Eine schöne Frau ist eine Zier ihrem Manne.

Marcolphus. An ihren Halse ist sie weiss wie eine Taube, aber in dem Arsch ist sie schwartz wie ein Maulwurff.

72. *Salomon*. Die Notdürfftigkeit macht, dass der Gerechte unrecht thut.

Marcolphus. Wenn man einen Wolff fähet, so will er scheissen oder beissen.

73. *Salomon*. Hüte dich, das du deinem Freunde keine schöne Gabe gebest.

Marcolphus. Ist es, dass du deinem Freunde ungerne gibest, so verleurest du dein Freund und edle Gabe.

74. *Salomon*. Ich hätte gerne gnug, hätte mir Gott alle Ding unterthänig gemacht.

Marcolphus. Man soll dem Hunde nicht so viel geben, als er begehrt mit dem Schwantze.

75. *Salomon.* Dem Thoren geziemet nicht weise Rede.

Marcolphus. Dem Hunde geziemet nicht den Sattel zu tragen.

76. *Salomon.* Wenn sich der Himmel wülcket, so will es regnen.

Marcolphus. Wenn sich der Hund krümmet, so will er scheissen.

77. *Salomon.* Alle Stege gehen zum Wege.

Marcolphus. Alle Adern gehen zu dem Arsche.

78. *Salomon.* Von einem frommen Mann, kommt eine fromme Frau.

Marcolphus. Von einem guten Mahl, kommt ein grosser Dreck.

79. *Salomon.* Ein Schwerdt zieret bey einem Häupte oder Bette.

Marcolphus. Ein grosser Dreck zieret wol bey einem Zaune.

80. *Salomon.* Je wiedriger du bist, je mehr soltu dich demütigen.

Marcolphus. Der reitet wol der mit seines gleichen reitet.

81. *Salomon.* Ein frölicher Mensch soll allzeit fruchtbar seyn.

Marcolphus. Der schreyet zu langsam, den der Wolff erwürget.

82. *Salomon.* Ein weiser Sohn erfreuet seinen Vater, aber ein Unweiser ist eine Traurung seiner Mutter.

Marcolphus. Der Fröliche und Traurige singen ungleich mit einander.

83. *Salomon.* Thu wol dem Gerechten, so gewinnestu Wiedergeltung, und ob sie nicht kömmt von Menschen, so kömmt sie aber von Gott.

Marcolphus. Thue wol dem Bauche, so bekommestu grosse Auswerffung, kommtsienicht von dem Munde, so kommt sie doch von dem Arsche.

84. *Da sprach Salomon.* Ich bin müde zu reden, ich will ruhen.

Marcolphus. Ich höre nicht auf mit reden.

85. *Salomon sprach.* Ich mag nimmer reden.

Marcolphus. So gib dich gefangen, und gib mir das, das du mir verheissen hast.

Before we pass from the German versions of the tale, which are so strongly distinguished by the mass of popular proverbs which they contain, it may be of interest to pay some attention to the collection of such sayings already quoted from a MS. in the library of Trin. Coll. Camb, O. 2. 45. This singular collection is of great antiquity, the MS. itself being of the very beginning of the 13th century. There are several pages of proverbs written in Latin leonine hexameters, and over these in red ink, it was intended to give the English or French originals, (for the Latin is the translation, and not the original): this appears from the spaces left, for unhappily only the first eighteen are filled up. The English is in itself extremely interesting, and I have therefore determined upon printing them here, not only as most important to the history of proverbs, but as a philological monument also. They may be compared with some Netherlandish glosses of the same nature in Mone's *Quellen und Forschungen*. p. 192. The only alterations I have ventured, have been one or two corrections of the false Latinity, and the arrangement in lines of such English proverbs as are metrical.

whaïne blòweþ þe brôm
þaïne wogeþ þe grôm,
whaïne bloweþ þe furs
þaïne wogeþ he wurs.

1. *Lixa vel opilio procus est florente mirica :
Rusco florente minus hic gaudebit amica.*

- Hering h m com,
hine weope ;
hi wende for  e fische
 at hi sh lde faste.
2. *Halec cernentes famuli flevire, timentes*
Successura fore ieiunia, piscis amore.
Beau prometer,
et poy doner,
fet le fol conforter.
3. *Solatur stultum dare nil, promittere multum.*
 e stille sohge het
 are gruniende mete.
4. *Sus taciturna uorat dum garrula uoce laborat.*
Tunge breg  b n
 egh heo nabbe hire silf n n.
5. *Ossa terit lingua careat licet ossibus illa.*
Hund et  at man spelat.
6. *Scepe uorat gnarus canis id quod seruat auarus.*
Feble fundement fet pertuis en la pareie.
7. *Debile fundamen facit in pariete foramen.*
Wel w t hure cat
whas berd he lickat.
8. *Murilegus bene scit cui barbam lambere suescit.*
Hund and cat kissat, ne beo  hi n   e bet ifrund.
9. *a Numquam pace rata sociatur cum cane cata.*
  Si catulo catus det basia, non fit amatus.
Ne bigge no man cat, bute he iseo  e clifres.
a Nullus emat catum nisi uiderit unguipedatum.
10. *  Quem scio saccatum fallor si comparo catum.*
  Stultus saccatum reputor si c mparo catum.
Cat lufat visch, ac he nele his feth wete.
11. *Catus amat piscem, sed non vult tangere flumen.*
Ho wle wel segge, he m t hine wel bi enche.
12. *Qui bene vult fari, bene debet premeditari.*
Neode makad healde wif eorne.
13. *Vt cito se portet vetuli pes, cogit oportet.*
Nim hund to godsep, and anne staf  ire hand.
14. *Quisquis fungetur cane compatre virga paretur.*
Veld haued hege, and wude haued heare.
15. *Campus habet lumen, et habet nemus auris acumen.*
Wil de hund gnagh b n
ifere nele he n n.
16. *Dum canis os rodit, sociari pluribus odit.*
Iseli child
is sone ilerid.

17. *Fit cito sensatus infans bene morigeratus.*

Ki ne done ceo kil aime ne prent ceo kil desire.

18. *Qui non dat quod amat [non] accipit omne quod optat.*

It will be seen that some of these proverbs are not only in alliterative prose, as No. 7, but alliterative verse also, as Nos. 2 and 17, which is another argument of their antiquity. It seems to me impossible to doubt for a moment, that the Latin is merely a translation, and the French or English the original: its want of compression betrays it at once, not less than the peculiarities of the metre, and the occasional false quantities. But the nature of the proverbs itself would set this question at rest at once; the domestic beasts of a Teutonic people play an important part here, and more especially the cat. Out of eighteen, eight are appropriated to the dog, cat, and sow, and of these, the cat has four, the dog three. The herring, and *banyan-day* at home is thoroughly English. Of the rest, Nos. 1 and 14, clearly refer to the habits and observation of agricultural people: the remaining seven, three of which are French, are gnomic sayings, which might belong to any race and any time.

If any proof, however, were required to assure us of the genuineness of these proverbs, it would be found in the fact of their wide dispersion, and great popularity among the European peoples of our race: it will not be uninteresting to trace them, as has been done by those of the Salomon and Marcolf in the preceding pages.

1. Chaucer. Cl. Ox. 1876. (Ur. 103.) is
to the same effect.

The furze and broom appear in other
English Proverbs as symbols of
times and seasons: thus in Ray,
p. 272.
2. Lydgate. MS Harl. 2251. fol. 49.
Adagia. p. 27.
3. Reineke's Koker. p. 326.

Freidank. p. 84.

MS. Bibl. Royale. 7218. and fonds
de N.D. 274. *bis*.
and again,
Grüter. p. 120. Prov. Belg.

Ray. p. 171.
Heywood. Three hundred Epig. No.
180.
MS. Proverbs. C.C.C. No. 450.
Grüter. p. 189. Prov. Gall.
- But sothe is saide, alwey I finde it true,
for in effect it provid is on me,
love is not olde as whan that it is newe.
Under the furze is hunger and cold;
under the broom is silver and gold.
- The faire behestis maken foolis gladde.
Faire wordes make Fooles fayne.
Grote loffte, un wenych geven,
dat kumpt alle man nicht even,
de doren werden darmede gesadet.
Swer wil den tóren reizen,
der sol im vil geheizen.
De folle promesse se fait fox tous liés
- Promettre sans donner est a fol confort.
Veel beloven, weynich geven,
toet de sotten en vreuygde leven.
Fair words makes fools fain.
Faire wordes make foolles faine.
- De bel promes est le fol en ioie.
Beaucoup promettre et rien tenir, fait tenir fols en esperance.

First and Best Part of Scoggins Jests,
&c. 1626.

Howell's British Proverbs, fol. 1.
MS. Harl. 3362. fol. 33.

4. Heywood. Dialogue, &c. Pt. 1. ch.
10.

Ray. p. 109.

Grüter. p. 339. Prov. Hisp.

Profr. Sedgwick, from Dent.
Howell. Brit. Prov. p. 40.

MS. Harl. 3362. fol. 43.

5. Freidank. p. 164.

Prov. of Ælfred.

MS. Sloane. xv. xvi.

Heywood. Dial. Pt. 2. ch. 5.

Well, said they, we can neuer beware of Scoggins mocks and jests ;
would part of this hare were in his mouth, and so they departed :
whereby you may see that faire wordes make fooles faine.

Addaw tég a wna ynyd yn llawen.
Solatur stultum dare nil, promittere multum.
The still sow eats vp all the draffe.

The still sow eats up all the draught.

Oveja que bala bocado pierde.

(i. e. the sheep that bleats loseth a mouthful, a proverb corresponding in meaning, though not in form.)

Th' sackless swine eats o th' draffe.

Yr hwch y dai y fwyttu r soeg.

Sus taciturna vorat dum garrula voce laborat.

Diu zunge hát nehein bein.

und brichet bein unde stein.

for ofte tunke brekit bon.

and nauid hire selue non.

Wykkyd tunge breket bon

thow the self have non.

Tongue breaketh bone, it selfe hauing none.

Grüter. p. 157, b. Prov. Ital.

p. 217. Prov. Gall.

Howell. Engl. Prov. p. 2.

MS. Harl. 3362. fol. 2.

Hava mál. 73.

6. Grüter. p. 122. Prov. Belg.
p. 193. Prov. Gall.

Ray. p. 158.

p. 284.

7. Meidinger. Dict. Compar. p. 582.
Prov. Isl.

MS. Harl. 3362. fol. 45.

8. Marie de France. ii. 127.

La lingua non ha ossô,
e fa romper il dosso.

La langue n'a grain ni d'os,
et rompt l'echine et le dos,

The Tounge breaketh bone, though it selfe have none.

Os frangit glossa careat licet ossibus illa.

Os non fert lingua tamen os confringitur illâ,

Os non lingua gerit, sed tamen ossa perit.

Tunge brekyth bon, þow hyr self haue non.

Tunga er havfuþs bani.

Wat men spaart voor de mond, kryght de kat of de hond.

Ce que l'homme epargue de sa bouche,

le chien ou chat vient qui l'embouche.

What the goodwife spares, the cat eats.

Cats eat that hussies spares.

Hvar grundvoellurin er ótraustr stendr byggingin ekki lengi.

A feble fundement dysceyuyt þe werk edyfyzed þer vpon.

Debile fundamen decipit opus desuper edificatum.

Pur ce nus munstre par respit

Ke ce est voirs que li sages hum dit

par grant essample et par reproiche,

bien seit chaz cui barbes il loiche.

MS. Harl. 3362. fol. 6.

Ducange. in voc. Gernobada. sub.
voc. Grani.

Salomon et Marcolfus.

Heywood. Dial. Pt. 2. ch. 10. and

Howell. Eng. Prov. p. 9.

Collins. Dict. of Span. Proverbs. p.
63.

Ray. p. 85.

Skelton. Crowne of Lawrell. [Pithy,

Pleasaunt and Profitable Workes,

&c. 1736]. p. 54.

Howell. Brit. Prov. p. 12.

MS. C.C.C. 450.

9. Freidank. p. 138.

10. Freidank. p. 85.

Murilegus bene scit quorum gernobada lambit.
Scis, cate, cui lingis barbam, cui murmura fingis.
Wel wot þe cat whas berd he [licketh].

Murilegus bene scit cuius gernobada lambit.
Bene videt catus cui barbam lingit voluntariam.
But the cat knoweth whose lips she licketh, well enough.

Bien sabe el asno en cuya cara rebuzna.

The cat knows whose lips she licks.
It is soone aspyed where the thorne pricketh
and wel woteth the cat whose berde she licketh.

Ef a wyr gath, pa farf a lýf.
Chat conoit bien qi barbe il lesche.
Bî hunden unt bî katzen
was jê bîzen unde kratzen.
Swer inne sacke koufet,
unt sich mit tôren roufet,
und borget ungewisser diet,
der singet dicke klagliet.

Diutiska. i. 325.

Wer kissing meget,
vnd stupflon seget,
und in dem sack koffet,
vnd sich mit dem tôren roffet,
das sint vier ding
die tôrlîch sint.

Heywood. Three hundred Epigrams.
No. 83.

I will never bye the pig in the poke;
theres many a foule pig in a fayre cloak.

Dial. Pt. 2. c. 9.

—— a good cocknay coke,
though he love not to buy the pig in the poke.

Cotton's Poet. Works. The scoffer
Scoff'd. (p. 261.)

He most judiciously has spoken.
he will not buy a Pig a poke in.

Grüter. p. 112. Prov. Belg.
p. 206. Prov. Gall.

Koopt gheen kat in een zak.
Folie est d'acheter chat en sac.

Tusser. Points of good Husbandry.
Sept. c. 16.

In doing of either, let wit bear a stroke.
for buying or selling of *pig in a poke*.

Harl. MS. 1800. fol. 56.

Howell. Brit. Prov. p. 23.

Engl. Prov. p. 5.

On n'achete pas chat en poche.
Ni phinna gath mewn Fettan.

To buy a pigg in a poke.

The cat would eate fish, and would not wet her feete.

11. Heywood Dialogue. Pt. 1. ch. 11.

Ray. p. 84.

Howell. Brit. Prov. p. 12.

Engl. Prov. p. 2.

MS. Harl. 3362. fol. 7.

12. Hule and Nightingale. l. 471.

MS. Harl. 3362. fol. 2.

13. The figure of Nine. Lond. 1662.

Hule and Nightingale. l. 637.

MS. Collection of French Proverbs.

Heywood. Dialogue. Pt. 2. ch. 10.

Grüter. p. 164. Prov. Ital.

p. 21. Prov. Germ.

Collins. Span. Prov. p. 189.

MS. Proverbs. C.C.C. No. 450.

New Custome. Act. iii. sc. 1.

Adagia. &c. p. 13.

The cat loves fish, but she's loth to wet her feet : or in rhyme thus,
Fain would the cat fish eat,
but she's loth her feet to wet.

Le cha aime le poisson, mais il n'aime pas a mouiller la patte.

E'fynnai'r gath Byscod ond ni fynnai wlychyei throed.

The catt would eat fish, but she would not wett her feet.

Catus vult piscem, sed non vult tangere limpham.

pe cat wold ete, &c. . . .

Vor he mot hine ful wel bithenche

that is aferd of plaies wrenche.

Qui nescit fari bene debet premeditari.

Qui fari nescit taceat dum mens sibi crescit,

It is want that makes the good wife trot.

Another bisne is of olde icome,

that node maketh old wif urne.

Besoing fait vielle trotter.

It hath been said, neede maketh the old wife trot.

Necessita fa vecchia trottare.

Die noth machet auch eyn alt weib traben.

La neccesidad hace à vieja trotar.

Besoigne fait viel troter.

For neede, they say, maketh the olde wife and man both to trudge.

Neede maketh the olde wyfe to trot.

- Howell. British Proverbs. p. 6.
and again.
English Proverbs. p. 9.
MS. Harl. 3362. fol. 3.
14. Grüter. p. 134. Prov. Ital.
p. 240. Prov. Gall.
15. Reinmar von Zweter. (Min. Säng.
2. 131. a).
Grimm. Freidank. xlix.
Chaucer. Kn. T. l. 1523. (Urry. p.
13).
King and Shepherd. (Anct. Metr.
Tales p. 46).
Heywood. Dialogue. Pt. 2. ch. 5.
Grüter. p. 10. Prov. Germ.
p. 121. Prov. Belg.
MS. Proverbs. C. C. C. No. 450.
Grüter. p. 190. Prov. Gall.
p. 221. Prov. Gall.
p. 320. Prov. Hisp.
Howell. 15. Engl. Prov.
- Angen a bair i henwrach duttuo.
Angen a ddýsg i hên redeq.
Need maketh the old wife trott.
Currere non fesse vetulam dat sepe necesse.
Nede makyth an olde wyf [run].
Chi ha la volpe per commare, porte la rete a cintola.
Qui de mastin fait son compere
plus de baston ne doit porter.
Walt hât ôren, welt hât gisiht.
- But sothe is seide gon sithins manie yeres
that feld hath eyin, and the wode hath eres.
Wode has erys, felde has sizt.
- But fieldes haue eies, and woods haue ears, yee wot.
Das feld hât augen, die winkel und welt ohren.
Tveld heeft oren.
Boisson ad oreilles, boys escout.
Bois sont oreillez, et champs oillez.
Les champs ont yeux, les bois aureilles.
Montes veen, paredes oyen.
Fields have eyes, and woods have ears.

- MS. Harl. 3362. fol. 5.
 fol. 31.
 16. Friedank. p. 138.
 Grüter. p. 199. Prov. Gall.
 Ray. p. 165.
 Reimchronik der Stadt Cöln. 13th
 century. (Edition 1834, by von
 Grooten.) l. 1297. p. 44.
 MS. Proverbs. C.C.C. No. 450.
 MS. Proverbs. Bibl. Royale.
 MS. Harl. 3362. fol. 7.
 Diutiska. i. 324.
 17. Ray. p. 278.
 18. Chauc. Troil. and Cres. 4, 1585.
 MS. Proverbs. C.C.C. No. 450.
 MS. Proverbs. Bibl. Royale.
 Grüter. p. 356. Prov. Hisp.
 Howell. Brit. Prov. p. 6.
- Visum campus habet, nemus aurem, consilium nox.
 ffeld hap eye, wode hap ere.
 Vt caueas campus oculos habet, et nemus aures.
 Daz zwêne hunde ein bein nagen
 ân grînen, hoere ich selten sagen.
 Deux chiens à un os ne s'accordent.
 Two dogs and a bone
 never agree in one.
 Nochtan dat neit en is an dem bein,
 der hunt wil it doch hain allein.
 Chen en cosyn compaignie ne desire.
 Chiens en cuisine son per ne desire.
 Dum canis os rodit sociari pluribus odit.
 Whyl pe dogge gnawyth, &c.
 Es ist ainem hunt laid
 das der ander in die kuchi gât.
 A silly bairne is eith to lear.
 Whoso wol have lefe, he lefe mote lete.
 Qi ne donn qil eyne ne preynt qil desire.
 Qui ne donne ce qu'eime, ne prent ce qu'il desire.
 Quien quiere tomar conviene le da.
 Ar na roddo a garo, ni chaiff a ddymuno.

The remainder of these proverbs, which, as they are merely in Latin, may wait for another opportunity of appearing, furnish an equally large number of coincidences, and evidence equally interesting, of the spiritual community which exists between the people of the North. Should I have ever leisure to arrange for publication the mass of proverbs which I have collected from the works of Teutonic authors in all ages, and more especially from their poems, I shall be able to place this community of feeling in a new and striking light; but the labour is not trifling, and time and much diligence are yet required to complete my plan. One or two instances will however not be thrown away here, demonstrating how ancient some of our commonest proverbs are: I will take that well known one of "The Dirty bird."

Tharbi men segget a uorbisne,
dahet habbe that ilke best,
that fuleth his owe nest.

Hule and Night. l. 98.

Ericus se ad astandum fratri naturâ pertrahi dixit, *probrosus* referens *alitem qui proprium polluat nidum*. Sax. Grammaticus. Bk. V. (Ed. Steph. p. 72.) On this Stephanius says, "Proverbium est antiquum, quòd etiamnum Islandis in usu, *Sa er fuglenn westur, sem i sialff's siins hreidur drutur*." Not. Uber. in Sax. Gram. p. 113. Saxo, who wrote in the XIIth century, must have had some ancient Norse proverb before him, the more especially, as this occurs in a portion of his work obviously taken from old poems, similar to those of the Edda.

- Grüter. p. 32. Prov. Alem.
 Collins. p. 47. Span. Prov.
 Taylor. (The water-poet.) Nipping
 of Abuses. Works. p. 248.
 Edw. More. Defence of women. l. 56.
 Howell. Eng. Prov. p. 8.
 Murner's Schelmen Zunft. 1516.
- Es ist ein böser vogel der in sein aigen nest hofiert.
 Aquella ave es mala que su nido caga.
 Shew not thyselfe more brutish then a beast,
 base is that bird that files her homeborne neast.
 A foule byrde it is perdye defyleth his owne nest.
- It is a foul bird that defileth its owne nest.
 "Der vnnutz vogel."
 Der vogel hat eine böse art
 der sein eygen nest nit spart,
 sunder selber schysset dryn
 den geschmack doch selber nymmet yn.
2. In the Edda Sæmundar, vol. 3. Hava-mál. 59. we find,
 sialdan liggiandi ulfr
 lær vm getr.
- Nec luporum quisquam cubando cadaver invenit.
 trages wolfes munde
 géschicht von spise selten guot.
 Den slapende wolf, loopt gheen schaepe inde mond.
 Paxaro durmiente, tarde le entra cebo en el vientre.
- Saxo. Gram. Bk. 5. (p. 87.)
 Wigal. l. 2885.
- Grüter. Prov. Belgica. p. 98.
 Collins. p. 254.

The same proverb is found in the poem of Der Winsbeke. 44.

Benecke. Beitr. p. 475.

es ist mir one zwifel kunt,
es louffet selten wise mus
sloffender vohen in den munt.

3. The Reimchronik der Stadt Cöln, written by Master Godefrid Hagen, in 1270, and edited by Stadtrath C. von Groote in 1834, has the following well-known proverb:—

die guede smede haint eynen seden;
Als dat yseren heis is so willent sys smeden. l. 4280.

So Chaucer,

Troil. Cres. ii. 1275.

Heywood. Dial. I. ch. 3.

Grüter. p. 119. Prov. Belg.

Collins. Span. Prov. p. 281.

Meidinger. Diction. Comparatif. p.

580. Prov. Island.

Montluc Comedie de Proverbes. Act. Il faut battre le fer tandis qu'il est chaud.

I. sc. 6. (p. 27.)

Rabel. 1, 309.

Pandarus, whiche that stode her faste by,
felt iron hotte, and he began to smite.
when th'yren is hote, strike.

Smetet yzer ter wil het heet is.
Quando el hierro está encendido
entonces ha de ser batido.

Bezt er ath smitha methan jarnith er heitt.

But Pantagruel.....said: My masters we must now strike the iron
whilst it is hot.

Rein. Vulpes. l. 402.
MS. C. C. C. fol. 255.
MS. Harl. 1800.
Adagia. p. 22.

Wit and Drollery. Lond. 1625.

Tundatur ferrum dum novus ignis inest.
Len deyt batre le fer tan qe soit chaud.
Wan das eisen glüht sol mans schmeiden.
Battez le fer tandis qu'il est chaud.
Stryke when as the yron is hote.
Another proverb must not be forgot,
and falls into the Blacksmith's lot,
that a man strike while the iron is hot,
which nobody can deny.

For the present this must suffice. I would however venture to recommend these historical facts to Mr. Bellenden Kerr, whose perverse ingenuity has done so much to mislead and confound, with regard to many sayings proverbial in this country.

FRENCH VERSIONS.

There are three distinct versions of this legend in French, two of which are of great antiquity, dating very nearly from the 12th century, during which I assume the alteration to have taken place in the spirit of the dialogue. Two of these versions only are known to me: they are very different in spirit from one another, and from the German or Latin copies: and in all probability the third resembled them. They have no story, but consist merely of a dialogue in verse, in which alternately Salomon and Marcolf make assertions, and in which, generally speaking, a spirit of parody is found, as in the other versions of the same period.

The first of these is a collection of proverbial sayings under the title "Proverbes de Marcolf et de Salemon." It is found in a MS. of the Bibliothèque Royale, No. 1830. fol. 116. It is the production of Pierre, surnamed Mauclerc, Count of Bretagne, and was probably written between 1216 and 1220. It is entirely free from that pernicious ribaldry heretofore alluded to as characterizing the second French version, at once more widely read, more dangerous in its spirit, and more consonant to their national character. I give it here entire:

*Ci coumence de Marcolf et de Salemon que li
quens de Bretagne fist.*

1. SEUR tote l'autre hennor
est proesce la flor,
ce dit Salemons;
Ge n'aim pas la valour
dont l'en muert à doulor
Marcolf li respont.
2. En cortoisie a paine,
mais bien fait qui la meine,

ce dit Salemons ;
Mais et jor et semaine,
travail est dure paine,
Marcoul li respont.

3. Por largement doner
puet-l'en enprès monter,
ce dit Salemons ;
De povreté user,
se fait-l'en fol clamer,
Marcol li respont.

4. Qui saiges hom sera,
jà trop ne parlera,
ce dit Salemons ;
Qui jà mot ne dira,
grant noise ne fera,
Marcol li respont.

5. Fox est cil qui menra
o soi quanqu'il a,
ce di[t] Salemons ;
Qui rien ne portera,
jà riens ne li chierra,
Marcol li respont.

6. Bien boivre et bien mengier
fait home assoagier,
ce dit Salemons ;
Et ventre angroisser
fait cainture alascher,
Marcol li respont.

7. Porquoi maine mestier
qui ne s'en set aidier,
ce dit Salemons ;
Tel se cuide avancier

qui quiert son encombrier,
Marcoul li respont.

8. Qui pleure ainçois qu'il rie,
donc ne fait-il folie,
ce dit Salemons ;
Tant saige de maistrie
qui pleure il ne rit mie,
Marcol li respont.

9. Voirs est qu'or et argent
desirrent moult la gent,
ce dit Salemons ;
Tex a qui s'en repent
quant à force le rent,
Marcol li respont.

10. Porquoi liève matin
qui ne set son chemin,
ce dit Salemons ;
Malostruz a déclin
et li jorz a sa fin,
Marcol li respont.

11. Mainte gent sont irrié
quant il sont deshetié,
ce dit Salemons ;
Morz mienz qu'asoagie
vorroient tex saigie,
Marcol li respont.

12. Dame otroie à ami
cors et cuer autresi,
ce dit Salemons ;
Fax amanz sanz merci
ont meint beax cors trahi,
Marcol li respont.

13. Qui sa Dame déçoit
trop fait vilain exploit,
ce dit Salemons ;
Trichières ne quiert droit,
car raison l'ociroit,
Mareol li respont.
14. Quant Dame est déceue
c'est sanz desconneue,
ce dit Salemons ;
Il ira mainte drue
qui bien font table nue,
Marcol li respont.
15. Povre home soffroiteus
sont sovent covoiteus,
ce dit Salemons ;
Ne sont pas trop hontox,
il prannent bien de vos,
Marcol li respont.
16. Quant ostes est doutez,
fox si est ostelez,
ce dit Salemons ;
Par oste, ce savez,
est mainz avoires ostez,
Marcol li respont.
17. En grant pélerinaige
font li oste domaige,
ce dit Salemons ;
Droiz lerres, par usaige,
robe ou emble, ou s'enraige,
Marcol li respont.
18. Jà d'els bien ne sera
qui bien nes paiera,

ce dit Salemons ;
Li vilains dist pièça
que povres amis n'a,
Marcol li respont

19. En yver peliçon,
mais par le grant chaut, non,
ce dit Salemons ;
Bien doit porter baston
qui a voisin félon,
Marcol li respont.

20. Li saiges se porvoit
ainz qu'il vigne à l'estroit,
ce dit Salemons ;
Fox ne cuide par droit
que jamais granz chaux soit,
Marcol li respont.

21. Fox giet pierre dure,
de ce n'a saiges cure,
ce dit Salemons ;
Estez fait sa droiture
quant chaux oste froidure,
Marcol li respont.

22. Pourquoi fait li chevax
parmi les plains granz sauz,
ce dit Salemons ;
Li droiz fox naturax
giete pierre ou pax,
Marcol li respont.

23. A fol ne siet mesure,
n'a viel envoiseure,
ce dit Salemons ;
Mais bien quiere verdure

qui la soé ne dure,
Marcol li respont.

24. Moult est fox encombrez
quant à faire a assez,
ce dit Salemons ;
Maçue li portez,
si ert reconfortez,
Marcol li respont.

25. Toz est fox aprestez
quant talent est montez,
ce dit Salemons ;
Mauvais chiens encombrez
envoise les ainz-nez,
Marcol li respont.

26. De fol ne sai que die,
nostre sire l'oublie,
ce dit Salemons ;
Granz est la confrarie
de ceus qui font folie,
Marcol li respont.

27. Fox est à tel escole
c'on plus vit, plus afole,
ce dit Salemons ;
Quelque soit la parole,
ses cuers de joie vole,
Marcol li respont.

28. Voirs est que nuit et jor
est li fox en baudor,
ce dit Salemons ;
Mielx prise son labor,
que du saige le plor,
Marcol li respont.

29. Que qu'autre gent en die,
fox rit de sa folie,
ce dit Salemons ;
Bone est sa compaignie,
mais qu'il ne fiere mie,
Marcol li respont.
30. Ge n'aim povre pasture,
ne travail sanz mesure,
ce dit Salemons ;
Noif en esté, froidure,
tout est contre nature,
Marcol li respont.
31. Ge n'aim soulaz d'enfant,
ne doner à truant,
ce dit Salemons ;
Ne ge feme plorant,
ne de félon le chant,
Marcol li respont.
32. Ge n'aim cri de mastin,
ne lever trop matin,
ce dit Salemons ;
Ne ge mauvais cousin,
ne ève qui tolt vin,
Marcol li respont.
33. Cil qui cuide estre beax
est bien en ses aviax,
ce dit Salemon ;
Mais quant li pent la peax
lors li croist dels nouveax,
Marcol li respont.
34. Qui est et beax et boens
bien doit avoir bon tens,

ce dit Salemons ;
Quant bien au siècle pens
toz est fors qui est enz,
Marcol li respont.

35. Mielx se vient esbaudir
qu'en grant penser languir,
ce dit Salemons ;
Ne soi trop esjoir,
ne pensé maintenir,
Marcol li respont.

36. Le dangier de mauvais
n'amerai-ge jamais,
ce dit Salemons ;
Le baiser de punès
set de chanbre les ès,
Marcol li respont.

37. Plusque matin lever
me plaist à séjourner,
ce dit Salemons ;
Por grant, por teste amer,
voi-ge poi conquerer,
Marcol li respont.

38. Mauvais n'a desirrer
de son cors travailler,
ce dit Salemons ;
Saiges fuit au mestier
dont ne se puet aidier,
Marcol li respont.

39. Qui ne velt travailler
si ait petit loier,
ce dit Salemon ;
Ne soi ainz agreger,

n'au besoig travailler,
Marcol li respont.

40. Qui toz tans est pensis
n'est mie bien apris,
ce dit Salemons;
Lierre regarde en viz,
adès cuide estre pris,
Marcol li respont.

41. Cil acorte sa vie
qui en penser se fie,
ce dit Salemons;
Ce fait mélencolie
qui les siens n'i oublie,
Marcol li respont.

42. Chascun doit bien proier
de sa vie aloignier,
ce dit Salemons;
Chétif a tot mestier
de tout prenre ou noier,
Marcol li respont.

43. Riens ne puet avenir
si bien com au morir,
ce dit Salemons;
S'en ne puet mors foïr,
donc est vivre languir,
Marcol li respont.

44. Diex sueffre longuement
vivre et péchier la gent,
ce dit Salemons;
Mais qui ne se repent,
quant ne garde s'i prent,
Marcol li respont.

45. Qui cuide à fere avoir
bien se doit porvéoir,
ce dit Salemons ;
Il i a péchié noir
qui destorne savoir,
Marcol li respont.
46. Moult est mésaiesiez
qui est desconseilliez,
ce dit Salemons ;
Ainsins a grant péchiez
tozjorz les sienz paiez,
Marcol li respont.
47. De l'ome trop légier
sont tuit mal prinsautier,
ce dit Salemons :
Cil s' atret ancombrier
qui ne doute à péchier,
Marcol li respont.
48. Bon est d'enprenre afaire
dont l'en puet à chief traire,
ce dit Salemons ;
Qui péchié charge gaire
tuit bien li sont contraire,
Marcol li respont.
49. Ainsi vait de péchier :
qui l'aime si l'a chier,
ce dit Salemons ;
Poi set de losangier
qui ne croit son dangier,
Marcol li respont.
50. De péchié maintenir
puet grant mal avenir,

ce dit Salemons ;
Quant fox a son désir
petit pense à morir,
Marcol li respont.

51. Péchier vilainement
muet de foible escient,
ce dit Salemons ;
Qui acroit et ne rent
l'âme fait paiement,
Marcol li respont.
52. Tant vuelent tuit péchier,
fort sont à chastier,
ce dit Salemons ;
En cest siècle aesier,
est en l' autre enragier,
Marcol li respont.
53. Vivre est doit bien vouloir
qui est en son savoir
ce dit Salemons ;
Qui n'a sens ne pooir
vit par Déable noir,
Marcol li respont.
54. Vielz qui cuide assez vivre
tieg à fol et à ivre,
ce dit Salemons ;
Ce pert bien à délivre,
jà nel' covient escrivre,
Marcol li respont.
55. Péchiez est moult fort chose,
mais chascun faire l'ose
ce dit Salemons ;
Por tant est l'âme enclose,

là où riens ne repose,
Marcol li respont.

56. Qui moult est deshétiez
ne puet estre envoisiez,
ce dit Salemons ;
Moult en a deshétiez
mort en cui faut pitiez,
Marcol li respont.

57. Mort a la seignorie
sor tote riens en vie,
ce dit Salemons ;
Riens n'a si grant baillie,
a meins de cortoisie,
Marcol li respont.

58. Qui si haut l'apoia
grant pooir li dona,
ce dit Salemons ;
Cil ne s'i oblia,
n'autre n'espargnera,
Marcol li respont.

59. Por ce het chascun mort,
que nus n'i a déport,
ce dit Salemons ;
Qui se sent vil et ort
de vouloir vivre a tort,
Marcol li respont.

Such is the Salomon and Marcolf of this famous, learned, and excellent nobleman, whose surname was owing to nothing but the opposition which he offered to an ambitious and licentious priesthood ; and who, for his knowledge, deserved far more that of Beauclerc, given with no great reason to a nearly contemporary sovereign. It strikes one at once, though enough of opposition ap-

pears between Salomon's and Marcolf's sayings to render it fitting to compare them with the German versions, that the lively feeling of humour, the joyous parody which are found in the last-named forms of the story, are utterly wanting here. It does not very often happen that Marcolf's answer has any very close connection with Salomon's assertion: probably very few of the gnomic sayings of either were popular proverbs; very few indeed can be considered proverbs at all: every thing leads us to the conclusion that the Count threw his own shrewd remarks upon life and manners into a form popular in his time, and consequently justifies the corollary that about 1216, the humorous version of Salomon and Marcolf's legend was already current in France. The author of this version has left a still larger collection, called *Les Proverbes au Quens de Bretagne*, which seems to me to deserve the title of proverbs just as little as the majority of those printed above: in spite of his attributing these sayings *au vilain*, it is certain that very few were ever at all popular among the lower classes; the depositaries of proverbs, and quaint wise sayings in all periods when their betters think they mend themselves and their dependants, by attending to nothing save a foreign literature. But in spite of the want of such national characteristics, the Salomon and Marcolf of Pierre Mauclerc is especially interesting: it shows the purer form of the French legend; and from its spirit and character, from the method of its versification, as well as from more direct and external evidence, I have no hesitation in asserting it to be older than the *second* version to which I now come.

There exists a most striking contrast between this and the German version: there is no story whatever; scarcely any proverbs are quoted; and the whole of Marcolf's answers are derived from the habits of depraved women: the dialogue stands quite by itself, without introduction or conclusion, and is utterly devoid of the wit and humour which are found in the German and Latin. The character of Marcolf, as a reviler of women, is however, worked out in this dialogue to the fullest extent: but he wants all that real good sense which distinguishes the Morolf and Marcolfus, and which is clearly seen through the coarseness of their answers. The Marcol of this dialogue is

really a japer, and jiber, a maker of parodies for parody sake; his replies, generally speaking, do not affect his opponent's propositions in the slightest degree, and in many cases, the answers might have been shuffled together, and dealt out as chance determined, without losing their correspondence to Salomon's sayings, were not their place ascertained by the rhymes. From this alone arose the character which, as it will hereafter be shown, was borne by Marcolf in England. Morolf and Marcolfus are really wise; it will even admit of a doubt, whether Salomon himself is their match in either of the dialogues; the popular feeling clearly has decided against him, for not only in the first contest, does it crown Marcolf with victory, but in every subsequent trial he comes off with honour, and Salomon with defeat; till at length, as in the first Morolf, the king is indebted to him for the recovery of his wife, and the safety of his kingdom. The popular feeling took another turn with Marcol, and dubbed him deservedly *Marcol le foole*.

This poem is not uncommon in MS. The copies of whose existence, I am myself aware, are the following:—

1. *a.* MS. Bibl. Royale. Fonds de l'église. No. 2. 1. which I should ascribe to the beginning of the 14th century. It is imperfect at the end, but has the following rubrick,

Ci commence de Salemon
et de Marcol son compaignon
si orrez la desputoison
quentrax font par quel occoison,

This dialogue consists of 35 propositions and answers, or of 210 lines.

2. *ε.* MS. Bibl. Royale. No. 7218. This was out of the library, and I therefore could not see it, but James Grimm, who had copied a portion of it lent me his transcript. From this, I believe, for M. Meon says nothing about his MSS. was taken a part at least, of the long version published in the *Nouveau Recueil de Contes et Fabliaux*.
3. *γ.* MS. Trin. Coll. Camb. R. 3. 19. This was written in England, about the beginning of the reign of

Henry VI. and has the following epigraph. "Veez cy une desputacoun entre Salamon ly saage, et Marcoulf le foole," and in addition, the following running title, "Salamon þe wyse, and Marcolf þe more foole." In this there are but 27 propositions and replies, or 162 lines: nothing is however lost in the MS. The order of the various assertions differs entirely from that of the MS. No. 1.

4. There is a fourth MS. in the library at Geneva, which I was not able to see, but which is mentioned in Senebier's catalogue, under the title, "Discours entre Marcoux et Salmon, sur le caractere des femmes des mauvaises vies et les dangers de leur frequentation." The third volume of Siner's catalogue mentions a fifth MS. in the library at Bern. There are beyond doubt other MSS. versions of this which have not fallen under my observation.
5. δ. A copy of this version, printed in the Gothic character, is found in the Brit. Museum. It has the following title, "Les dictz de Salomon avecques les responces de Marcon fort ioyeuses." Beneath this title there is a wood-cut. It has neither date, place, nor printer's name, but was undoubtedly printed before 1500. It consists of 4 leaves, 12^o, with signatures to A. 111. and contains 23 of the double stanzas. Of this there was another copy in a private library at Paris, from which a lithographic reprint was made in 1832 by M. Michel, but the edition consisted of no more than the perverse number of 15 copies. Another edition, previous to 1500, but undated, and consisting of 7 leaves 16^o, is cited by Brunet, and Ebert, under the title, "Dits de Salamon, et aussi ceux de Marcon, contenant plusieurs joyeusetés mises en rimes françois."

I now proceed to give the text γ, adding to it what is found in each of these copies exclusively, and giving the various readings, where the same stanza is found in two or more of them.

[γ.]

*Veez cy une desputacoun entre Salamon ly saage,
et Marcoulf le foole.*

Salamon dit.

1. Mortalite et guerre
sonnt exil de terre,
et destruizement.

Marcoulf responnt.

2. De putayne sonnd maulx,
et guerres mortaulx,
et perils des gens.

Salamon dit.*

3. Moult sceit de la muse
qui veult faire escluse
par retenir lois.

Marcoulf responnt.

4. Putains comunaulx,
ne serfs naturaulx
ne sonnt pas à croyre.

Salamon dit.

5. Qui en sa maysonn
avance larron,
domage cy rescoit.

Marcoulf responnt.

6. Qui putayne honneure,
à la fin en pleure,
quant il s'aperesoit.

* The MS. has faultily placed Salomon's saying No. 3. as the answer to this. The order in the MS. is, Sal. 2. and Sal. 3, as the answer. Marc. 3, as Salomon's saying, and Mar. 2, as the answer.

Salamon dit.

7. Et la chenyllette
mengue l'erbette,
et la fueil de chol.

Marcoulf responnt.

8. La putayne se vest,
et nourrist et pest,
de l'avoir au fool.

Salamon dit.

9. Quant cheuvaux est neez,
de voir le sauez
qu'il a le cueil blanc.

Marcoulf responnt.

10. Quant home dit, tenez,
putayne dit, venez,
si seez en banc.

Salamon dit.

11. Moult fait menue ourne,
et souuent se tourne,
qui chace goupille.

Marcoulf responnt.

12. Maint pas fait en vaine,
qui trace putaine
quant elle gandille.

Salamon dit.

13. Qui langour ara,
bien espletera
se vif en eschape.

Marcoulf responnt.

14. Qui putayne croira,
ne lui demourra
ne serrot, ne chape.

Salamon dit.

15. Qui vilain nourrist,
et serf blanndist,
adonc ara peour.

Marcoulf responnt.

16. Qui putain honnist,
et bat, et laidist,
adonc l'ara meillour.

Salamon dit.

17. Tel chace le dain
par prez et par plain,
qui puis le pert tout.

Marcoulf responnt.

18. Tel vest la putain,
et pest de son pain,
que vn aultre la fout.

Salamon dit.

19. Perier male gardez
est souuent branles,
tant qu'il a que rendre.

Marcoulf responnt.

20. Tant vous prisera
putain, que sera
qu'aves a despendre.

Salamon dit.

21. Le poire mure
vault mieulx que la dure,
ce sauez vous bien.

Marcoulf responnt.

22. Pute est de tel nature
que nulluy n'a cure,
puis qu'il n'a rien.

Salamon dit.

23. Connyn se respont
en terre parfont,
qui ne soit prins.

Marcoulf responnt.

24. Putain pille tant
garson en riant,
que chetife devient.

Salamon dit.

25. Le coq où fumyer
grate le pallier,
pour trouver le grain.

Marcoulf responnt.

26. Pute a bone mestier
de bourse vuidier
à cuel de vilain.

Salamon dit.

27. Les buses au vilain
s'y gaignent le pain
dont le pueple vit.

Marcoulf responnt

28. Bien se lasse en vain,
qui cuide putain,
enerve son vit.

Salamon dit.

29. Moult est beaux estees
et la flour de prees
dont il y a tant.

Marcoulf responnt.

30. Se putain creez,
quanque vous arrez
perdrez en riant.

Salamon dit.

31. Fame par rapace
que coloure sa face
de fine pierre bize.

Marcoulf responnt.

32. La pute priuée
n'est pruisse pronée,
s'an forfaint n'est prise.

Salamon dit.

33. Ne vous chaut semer
sur sablon de mer,
la ny croistra grain.

Marcoulf responnt.

34. Bien piert son sermon,
qui veult par rayson
chastier putain.

Salamon dit.

35. Qui poursuit les dez,
ffool est, et deruez,
car tout en est nuz.

Marcoulf responnt.

36. Qui putain mayntient,
cent male luy devient,
car tout est confonduz.

Salamon dit.

37. Ffool est, ce m'est avis,
qui les charbons vifs
respond en son saing.

Marcoulf responnt.

38. De droit gist en paille,
qui son argent baille
à vielle putain.

Salamon dit.

39. Censour et envie
depart compaignye
de deux bons amys.

Marcoulf responnt.

40. Engine de putains
ffont cousins germains
mortelx enemys.

Salamon dit.

41. Lore bien paon
lore fait à bandon
sa coe inde apparoir.

Marcoulf responnt.

42. Putain bien vestue
se demonstre en rue
pour loenge auoir.

Salamon dit.

43. Jetes en plungon
et verge et baston,
et tant plus se moille.

Marcoulf responnt.

44. Donnez au putain
et huy et demain,
et tant plus s'ourgueille.

Salamon dit.

45. a droit pert seignour,
qui à son traitour
octroye baillie.

Marcoulf responnt.

46. Qui liure au putain
son bien en sa mayn,
à bone droit mendie.

Salamon dit.

47. Aasne auez véu
lessier fein menu
pour menger chardon.

Marcoulf responnt.

48. Putain auez véu
lessier son bon drewe
pour mauues garsonn.

Salamon dit.

49. Gars n'est à deliure
quant ne se delivre,
quant on dit, eschat.

Marcoulf responnt.

50. A putain tenir
ne puet nul faillier,
à maintian de sat.

Salamon dit.

51. Qui voit le solail
au matin vermail,
s'attende pluye.

Marcoulf responnt.

52. Pute en belle chere
engine derriere
tel qui puis mendie.

Salamon dit.

53. Qui veult mesurer
les gouttes de la mer,
moult est plain du rage.

Marcoulf responnt.

54. Qui tient en sa main
la foy du putain,
moult a mauvais gage.

In some cases, though in very few, the readings of this MS. seem preferable to those of No. 1. The order of the questions seems to be the same except in one instance, due allowance being made for the fact that each MS. contains some stanzas wanting in the other: the MS. No. 3, has the following, which are not found in No. 1.

1. 17. 18. 19. 20. 21. 23. 24. 25. 26. 27.

while the following are found in α but not in γ .

7. Li petit poucin
sont bien au saïn
arrochie au poiure.
ce dist Salemons.

Se putain n'a vin
ele quiert engin
comment ait à boiure.
Marcoz li respont.

8. Bien set li putois
son recet où bois,
ou il doit garir.
ce dist Salemons.

Pute a les dois crois,
tot veut prenre à choïs
quenque voit tenir.
Marcoz li respont.

13. Ronce acroche gent
et poile souent
berbis ou mouton.
ce dist Salemons.

Pute proie et prent,
tant com ele sent
riens en son garçon.
Marcoz li respont.

15. Le cras porcelet
ne quiert pas le net,
ains quiert le palu.
ce dist Salemons.

A putain ne chaut
qui argent li baut,
mais tost ait fout(u).
Marcoz li respont.

16. Cheuax sejoinez
est bien aprestez
de faire son oi(rre).
ce dist Salemons.

Pute bien corbée
est bien aprestée
de foutre et de poirre.
Marcos li respont.

17. Se nest(oit li) chas
moult iroit li ras
souant au bacon.
ce dist Salemons.

La pute a les bras
tendus comme las
por prenre bricon.
Marcos li respont.

19. Cheuax deffrenez
à paine est ferrez
qui mort et recaingne.
ce dist Salemons.

Moult a bone main
qui veut de putain
faire prode feme.
Marcos li respont.

20. Li mules où pré
a mauais soustré
qu'est de porri fain.
ce dist Salemons.

Souz bel vestement
or cul et puent
de bele putain.
Marcos li respont.

21. Li singes est lais
et c'est contrefais,
s'a le cul pelé.
ce dist Salemons.

Dex ne fit contrait
qui pour argent n'ait
de putain son gré.
Marcos li respont.

22. Riens ne vaut aillié
c'el nest bien broijé,
et bien pestelée.
ce dist Salemons.

La pute est perdue
s'el nest bien batue,
et bien tribo(lée).
Marcous li respont.

23. Feus en brueroy
art enuiron soy
kenques il ataint.
ce dist Salemons.

Pute ment sa foy,
ne li chaut por coy
mais qu'ele gaaint.
Marcoz li respont.

26. Anguille peschié
niert ja anpoingnié,
tant fort se demmaine.
ce dist Salemons.

La pute voisié
niert ja engignié,
fox est qui s'en painne.
Marcous li respont.

27. Fox est qui conuiande
au louf en la lande
garder ses aingniax.
ce dist Salemons.

Pute si demande
au musart viande
souant et drapiax.
Marcous li respont.

28. Cerf ua cele part
ou il set l'essart
si pais volentiers.
ce dist Salemons.

Pute de mal art
set bien de musart
traire les deniers.
Marcous li respont.

29. Dex ne fit poisson
qu'est de li aue loing
que longues puit viure.
ce dist Salemons.

Putain et garçon
boiuent à tençon
tant qu'il sont yure.
Marcos li respont.

30. Moult a li faisans
les plumes luisans
et les iex bien fais.
ce dist Salemons.
Pute a belle guimple,
et la chiere simple,
mais li cus est lais.
Marcous li respont.
33. Grenouille en marais
est en son defois
tant con l'eue est bonne.
ce dist Salemons.
Pute prent manois
de tant est sordoï
cilz qui plus li donne.
Marcos li respont.
34. Maisons embrasée
est tot alumée,
kant li feus i prant.
ce dist Salemons.
La pute tifée
est tot enuersée,
ant el tient l'argent.
Marcos li respont.
35. Ja tant mert de vin
que ja li moulin
horce miex en meulle
ce dist Salemons.
Ja tant ne serois
pour putain destrois,
que miex vous en weulle.
Marcous li respont.

Such are the verses not found in the MS. γ.

The stanzas which immediately follow are from β , as printed by Méon: and are such as do not occur either in α or γ . The numbers answer to Meon's, but it must be borne in mind that he gives two numbers to each stanza, as for instance, Salemons 1. Marcolf 2, &c.

7. Or font bele chiere
traissent derriere
lor corage cuevre.
ce dist Salemons.
8. La pute et li sers
font tot en travers
en dit et en oeuvre.
Marcoul li respont.
9. Sers de pute orine
coistrans de cuisine
font moult à doter.
ce dist Salemons.
10. Pute en cort norie
n'est en abaïe
legiere à entrer.
Marcoul li respont.
17. Ce sachiez vos bien
coustume est à chien
der mengier charoigne.
ce dist Salemons.
18. Je pig bien en main
qui maintient putain
ja n'iert sanz vergoigne.
Marcoul li respont.
19. Maigre char prenez
ja n'i troverez
graisse ni saïn.
ce dist Salemons.

20. Putain blandissiez
et la chierissiez
ja n'i metré fin.
Marcoul li respont.
23. Bués mal ivernez
en mars est lassez
si chiet en la roie.
ce dist Salemons.
24. Pute bien vestue
se demostre en rue
por ce qu'en la voie.
Marcoul li respont.
25. Là tent en la glu
o l' en a véu
repaire d' oisiax.
ce dist Salemons.
26. Pute cerche foire
quant ele i espoire
planté de bordiax.
Marcoul li respont.
29. Ja nus useriers
n'aura tant deniers
con ses cuers voldroit.
ce dist Salemons.
30. La pute en sa vie
n'iert tant replenie
que plus ne covoit.
Marcoul li respont.
31. Ja par sairement
con ni pert noient
marquerrez vilain.
ce dist Salemons.

32. Bien let sa nature
con ele plus jure
qui mains croit putain.
Marcoul li respont.
33. Chargiez à jument
ou plunc o argent
hei ne chault loquel.
ce dist Salemons.
34. Pute ne tient conte
qui sor son cul monte
tuit li sont iguel.
Marcoul li respont.
39. Li ostors muiers
est plus soveniers
que n'est li sors.
ce dist Salemons.
40. Con plus est en voie
plus sovent prent prote
pute o lou gent cors.
Marcoul li respont.
41. Li faucons sorsis
et auques ordis
au premerain jor.
ce dist Salemons.
42. Moult est deferrée
pute mal garde
quant ele a loisor.
Marcoul li respont.
43. Gerfaulx n'espervier
n'est mie legier
à faire privé.
ce dist Salemons.

44. Pute de mal aire
ne se set atrere
à nule bonté.
Marcoul li respont.

45. Norrissiez l'ostor
si l'auroiz mellor
por bien rivoier.
ce dist Salemons.

46. Putain destraingniez
et sot piez tenez
si vos aura chier.
Marcoul li respont.

47. De loing cort au vent
li chiens quant il sent
o perdrix ou caille.
ce dist Salemons.

48. De loing aperçoit
pute de cui doit
traire la maaille.
Marcoul li respont.

51. Le petit pouparz
fet moult large parz
de son pain au chien.
ce dist Salemons.

52. Bien vous entendra
pute quant orra
que vos diroiz tien.
Marcoul li respont.

61. Quant le chat est bel
et luisant la pel
lors asauvagist.
ce dist Salemons.

62. Cherissiez putain
done soiez certain
qu'ele vos guerpist.
Marcoul li respont.
97. A molt grans tropiaus
vont les estorniaus
que uns seus n'en chiet.
ce dist Salemons.
98. Pute tient couvent
à vint ou à cent
encore en acquiet.
Marcoul li respont.
99. Li liepars est fiers
à prendre maniers
et li lyons plus.
ce dist Salemons.
100. Putain embraciez
ele dist fuiez
ainsi l'ont en us.
Marcoul li respont.
107. A bouche de four
a si grant chalour
ja n'i croistra herbe.
ce dist Salemons.
108. Ja cul de putain
au soir ne au main
ne sera sans merde.
Marcoul li respont.
111. Gars taste à sa borse
se treuve piau d'orse
n'a mès que doner.
ce dist Salemons.

112. Quant la pute l'ot
son con li reclot
vit n'i peut entrer.
Marcoul li respont.

131. Qui se sent forfait.
fol est s'il en plait
entre sans aie.
ce dist Salemons.

132. Qui va vuide mains
de prier putains
il fet grant folie.
Marcoul li respont.

133. Li chien aime bien
cil qui li dist Tien
et non autrement.
ce dist Salemons.

134. Quant on dit Tenez
putain dit Venez
tout à voz commant
Marcoul li respont.

135. La truie enserrée
est tantost levée
si lui vient pasture.
ce dist Salemons.

136. La putain qu'on fout
i prent autre gout
si l'argent ne dure.
Marcoul li respont.

Nothing now remains but to add one stanza from which is found in none of the other copies:—

Salomon.

21. Faulcon fault aymer
lasnier reclamer
pour gentil deport.

Marcon.

Qui putain mener
deult parmy la mer
n'aura ja bon port.

Such are the various stanzas of the second French version from the materials within my reach. Other MSS. might perhaps furnish more, for it is quite impossible to place any limits to the length which this sort of contest might be carried to. The general relation which exists between them all will be best explained by a tabular arrangement. There are in all seventy double stanzas: α has 35. β 68. γ 27. and δ 23. but 1 in γ and 1 in δ are all that are wanting in β . The general result may be stated thus:—

| | | | |
|----------------|----------------|---------------|----------------|
| γ . 27. | α . 16. | β . 26. | δ . 10. |
| | α . 19. | β . 19. | δ . 5. |
| | | β . 23. | δ . 6. |
| | | | δ . 1. |

γ . 27. α . 35. β . 68. δ . 22.

and the manner in which the details correspond, thus:—

| γ . | α . | β . | δ . | γ . | α . | β . | δ . |
|------------|------------|-----------|------------|------------|------------|-----------|------------|
| 1. | — | 1. | 20. | — | 21. | 73. | 16. |
| 3. | 1. | 63. | — | — | 22. | 89. | 15. |
| 5. | 2. | 59. | — | — | 23. | 117. | — |
| 7. | 3. | 65. | — | — | 26. | 95. | — |
| 9. | 4. | 67. | — | — | 27. | 119. | — |
| 11. | 5. | 11. | 22. | — | 28. | 121. | — |
| 13. | 6. | 69. | 4. | — | 29. | 123. | — |
| 15. | 32. | 109. | — | — | 30. | 125. | — |
| 17. | 9. | 77. | 11. | — | 33. | 127. | — |
| 19. | 10. | 13. | — | — | 34. | 91. | 3. |
| 21. | 11. | 79. | — | — | 35. | 5. | — |
| 23. | 12. | 93. | 6. | — | — | 7. | — |
| 25. | 14. | 83. | — | — | — | 9. | — |
| 27. | 18. | 87. | 12. | — | — | 17. | — |
| 29. | 24. | 103. | — | — | — | 19. | — |
| 31. | 25. | 105. | 5. | — | — | 23. | — |
| 33. | — | 35. | — | — | — | 25. | 23. |
| 35. | — | 113. | — | — | — | 29. | — |
| 37. | — | 53. | — | — | — | 31. | — |
| 39. | — | 3. | — | — | — | 33. | 8. |
| 41. | — | 37. | — | — | — | 39. | — |
| 43. | 31. | 21. | 2. | — | — | 41. | — |
| 45. | — | 57. | — | — | — | 43. | — |
| 47. | — | 101. | — | — | — | 45. | — |
| 49. | — | — | — | — | — | 47. | — |
| 51. | — | 27. | — | — | — | 51. | — |
| 53. | — | 129. | 1. | — | — | 61. | — |
| — | 7. | 71. | — | — | — | 97. | — |
| — | 8. | 75. | — | — | — | 99. | — |
| — | 13. | 81. | 19. | — | — | 107. | 7. |
| — | 15. | 49. | — | — | — | 111. | — |
| — | 16. | 55. | 9. | — | — | 133. | 13. |
| — | 17. | 85. | — | — | — | 135. | 18. |
| — | 19. | 15. | — | — | — | — | 21. |
| — | 20. | 115. | — | | | | |

A third version, however, of the dialogue, probably from the Latin, was made by Jean Divery, of whom Duverdier says in his "*Bibliothèques Françaises*," Jean Divery, medecin de Mante, natif de Hiencourt en Beauvoisin, a translaté en rime, le Dialogue de Salomon et de Marcolphus, aves les dits des Sept Sages, et autres philosophes de Grece; imprimé à Paris, par Guillaume Eustace, 1509." What the character of this book was, I cannot say, though its being accompanied by the Dicts of the philosophers seems to vouch for its having been less profligate than the earlier version: in all probability it followed pretty accurately the Latin Dialogus, which we yet have, and which is so generally met with in the same company.

It was not to be imagined that Rabelais, who is King and Kayser throughout all the realms of parody, should be unacquainted with this dialogue, which was so popular in Europe, about the time when he wrote: accordingly we find him quoting it, and in such a manner as to convince us that he nothing doubted every one's immediately understanding him. In Bk. i. ch. 33. he says; "O! dist Spadassin, par dieu voicy ung bon resveux; mais allons nous cacher au coing de la cheminee: et la passons avec les dames nostre vie et nostre temps a enfiler des perles, ou a filer comme Sardanapalus. *Qui ne s'aventure, n'ha cheval ny mule, ce dict Salomon. Qui trop, dist Echéphron, s'aventure, perd cheval et mule, respondit Malcon. Baste, dist Picrochole, passons oultre.* (¹) * Edition de MM. Esmengard et Eloi Johanneau. 1823. vol. 2. p. 140. Or Urquhart's Translation, vol. I. p. 101.

* The nonsense to which this passage has given rise, may be seen in the following note upon it, printed by the editors above-named: "Le premier proverbe n'est point de Salomon," dit l'abbé de Marsy. "Pour ce Malcon, à qui on attribue ici le second proverbe, c'est un personnage supposé. Echéphron paie Spadassin en même monnaie, il lui rend proverbe pour proverbe, et citation pour citation." Rabelais aura formé le nom de *Malcon*, du Grec *μαλακός*, mou, effeminé, ou de *μαλκέω*, être contracté par le froid, être engourdi de froid, avoir les mains gourdes. Mais le nom de ce Malcon, qui est un personnage inconnu, pourroit bien être le nom altéré de *Malcolm*, roi d'Ecosse, au douzième siècle, ou celui de *Saint Malch*, célèbre solitaire du quatrième siècle, dont La Fon-

The proverb itself is not found in any of the portions printed in this introduction; but that it was common in France is probable from the first part of it being quoted by itself, and without remark, in Howel's "Proverbes d'elite, et Dictons communs ou vieux Quolibets en la langue Françoise." He gives it thus at p. 2.

Qui ne s'avanture n'a cheval ni mule.

And it is found in M. de Montluc's *Comedie de Proverbes*, Act ii. sc. 3. (p. 46.) "*Lidias*. On dit bien vray, quand on dit qu'il ne faut pas vendre sa bonne fortune, et que jamais honteux n'eut belle amie, car qui ne s'aventure n'a ny cheual ny mule.

The general strictness of rhyme observed by the French, seems to make against the probability of there having been a poetical version from which these two proverbs are taken: but I do not on that account assume that there ever was a French version in prose: it seems very natural that the Dialogue being popular, Rabelais should have made use of the names of the interlocutors, without intending to quote any thing really found in any existing version.†

taine, dans un accès de repentir, mit la vie en vers françois, vie qui n'est connue de personne, tandis que tout le monde a lu et lira éternellement ses Contes." It is astonishing what pains the French will take to show how little they know of Greek! *Malcon* from *μαλακος*, or *μαλκεω*, or from Saint Malchus, or from Malcolm the Scot, a second Solomon, long before James the First was begotten! These etymologies are nearly equal to those collected and ridiculed by Henri Etienne, in his *Apologie d'Herodote*, Bk. I. ch. 29; or to those given by the Emperor of all false etymologists, *Minshew*, who in the fol. Ed. 1617, of his "Guide to the Tongues," writes thus: "Tallow, a *tollo*, Lat. i. e. to take away, because it is taken from the flesh. Teut. *Unschlit*; B. *suet*; Gal. *suif*; Lat. *sebum* vel *sebum*, a *sue*; quasi *Suevum*, quod *Sues sebo* abundant. I. H. P. *sevo*. Greek, *στέας* ab *ἵστημι*, i. e. *sto*, quia quodammodo stat *sebum* congelatum: vel a *στάζω*, liquefactum enim facillime fluit." Can *mulier* from *mollis aer*, *woman* from *woe-man*, or *womb-man*, beat these?

† In addition to the evidence afforded by the version of the Comte de Bretagne, of the early dispersion and popu-

All that remains worth noticing in the French Versions, is the difference of metre between that of the Comte de Bretagne, and the rest.

VARIOUS READINGS TO THE FRENCH VERSIONS.

Γ.

1. 1. β. δ. mortalitez. δ. *del.* et. 2. β. est escil. δ. sont exils. 3. β. destruiemenz. δ. et aussi de gens. 4. β. putain sourt max. δ. putain vient. 5. β. ires mortax. 6. β. peril de gent. δ. grans inconveniens.

larity of the story in France, we have the following facts from an old history :—

“ Arnold de Guines, who died 1220, was in the habit of hearing recitations of romances of chivalry, and similar works; his biographer says of him: *Ubi cum militibus et familiaribus ludicris et iocis, prout juvenilis exijebat ætas, indulisit; unde et juvenes et coævus cum eo conversantes diligebat. Senes autem et decrepitos eo quod veterum eventuras et fabulas et historias ei narrarent, et moralitatis seria narrationi suæ continuarent, et annecterent, venerabatur et secum detinebat. Proinde militem quendam veteranum Robertum dictum Constantinensem, qui de Romanis Imperatoribus, et de Carolomanno, de Rolando et Olivero et de Arthuro Britanniae rege eum instruebat, et aures ejus demulcebat; et Philippum de Monardinio, qui de terra Ierosolymorum et de obsidione Antiochiæ et de Arabicis et Babilonicis, et de ultramaritarum partium gestis ad aurium delectationem ei referebat; et cognatum suum Walterum de Clusa nominatum, qui de Anglorum gestis et fabulis, de Gormundo et Isembardo, de Tristranno et Hisolda, de Merlino et Merchulfo, et de Ardentium gestis et de prima Ardeæ constructione: eo quod ipse Arnoldus de Ghisnis, de cujus cognatione et familiaritate erat idem Walterus, ab Ardensibus sicuti jam superius diximus, in parte originem traxit, diligenter edocebat, familiares sibi et domesticos secum retinebat, et libenter eos audiebat.*

Lamberti Hist. Com. Ardensium et Guisnensium. Bk. I. c. 96.

The same passage occurs in the *Histoire Genealogique des maisons de Guines, De Ardres, de Gand et de Coucy, &c.* By André du Chesne Tourangeau.

3. 1. *a.* set. *β.* sot. 2. *a.* veut. *β.* vout fere. 3. *a.* *β.* por. *a.* *β.* Loire. 4. *a.* pute comunax. *β.* pute communaus. 5. *a.* et sers naturax. *β.* et fols naturaous. 6. *a.* sont. croire. *β.* font. croire.
5. 1. *a.* maison. *β.* meson. 2. *a.* avrait le. *β.* atret lou. 3. *a.* dammaige i reçoit. *β.* domage i. r. 4. *a.* *β.* putain. *a.* honnoure. *β.* anore. 5. *a.* *β.* en. *a.* ploure. *β.* plore. 6. *a.* *β.* s'aperçoit.
7. 1. *a.* chenilete. *β.* chenillete. *γ.* Grise gelinette. 2. *a.* menie l'erbete. *β.* menjue. *δ.* si mange l'herbette. 3. *a.* *β.* *del* et. *a.* la foille dou chol. *β.* fueille du chol. *δ.* et fueille du chou. 4. *a.* *β.* pute. 5. *β.* conroie. *δ.* et si se repest. 6. *a.* *β.* fol. *δ.* de l'argent d'ung fol.
9. 1. *a.* Kant cheurex. *β.* chevrel *a.* *β.* nez. 2. *a.* moult bien les. 3. *a.* cul. *β.* col. 4. *a.* Kant. *a.* *β.* gars. *a.* dist. 5. *a.* *β.* pute. *a.* dist. 6. *a.* seez en cet b. *β.* seoir en cest b.
11. 1. *a.* souent se restorne. 2. *a.* et fait petit orne. 3. *a.* porsuit gourpille. *β.* 1. 2. 3. Moult fait fole chace, cil qui porsuit trace, de cointe gorpille. 4. *a.* *β.* vain. 5. *a.* chace. *a.* *β.* putain. 6. *a.* Kant ele. *β.* Tant ele.
13. 1. *a.* *β.* langor. *δ.* langueur. *β.* *δ.* aura. 2. *a.* exploitera. *β.* moult liez en sera. *δ.* tout ieyeulx sera. 3. *a.* *β.* vis. *δ.* eschappe. 4. *a.* *β.* *δ.* putain. 5. *a.* *β.* ne li. *a.* remenra. *β.* remainra. *δ.* luy. 6. *a.* sercot. *β.* cote. *δ.* manteau. chappe.
15. 1. *a.* Ki, *a.* blandit. *β.* blandist. 2. *a.* esioit. *β.* souef norrist. 3. *a.* l'a piour. *β.* l'a pior. 4. *a.* ki. *a.* honnit. *β.* honist. 5. *a.* laidit. 6. *a.* l'a millour. *β.* l'a meillor.
17. 1. *a.* Tex. *β.* tels. *δ.* chasse. 2. *a.* *β.* bois. *δ.* boys. 3. *a.* que. *δ.* cy pert. 4. *a.* tex. *β.* tels. *δ.* sa p. 5. *a.* paist. 6. *a.* coms autres. *β.* c'uns autres. *δ.* qung aultre.
19. 1. *a.* Periers. *a.* *β.* mal. 2. *a.* souent uolez. *β.* souent crollez. 3. *β.* con il a que prendre. 4. 5. 6. *a.* gars est acolez. cheris et amez. tant qu'il a que prendre. 5. *β.* pute que saura. 6. *β.* que aurez que tendre.
21. 1. *a.* *β.* La. *a.* maure. *β.* méure. 2. *β.* vaut. *a.* *β.* miex. 4. *a.* *β.* a tel n. 5. *a.* *β.* de garçon. 6. *β.* que il.
23. 1. *a.* Connis *β.* conins. *δ.* connin. *a.* *β.* repond. *δ.* recond. 2. *δ.* et musse parfond. 3. *a.* pour qu'il.

- a.* β . pris. δ . à la fin est prins. 4. *a.* β . pute. *a.* poile et tont. β . poile tant. δ . plume tant. 5. *a.* et prant de garçon. β . garçon. δ . son homme. 6. *a.* tant qu'il est cheitis. β . que il est chelis. δ . qu'il en est chetif.
25. 1. *a.* Li. *a.* β . coc. *a.* β . fumier. 2. *a.* β . paillier. 3. β . por. *a.* β . trouer. 4. *a.* son. β . bon. 5. *a.* borces. β . borse. 6. *a.* β . cul.
27. 1. *a.* β . Li δ . Le. *a.* beus. β . buès. δ . beuf. a v. 2. *a.* β . *del.* sy. δ . si. *a.* ganaigne. β . gaaingne. δ . gaygne. 3. *a.* β . li siecles. δ . peuple. 5. δ . cuyde. *a.* occire à. β . tuèr à. δ . tuer de.
29. 1. *a.* biax. β . biaux. *a.* β . estez. 2. *a.* el prez. β . es prez. 3. *a.* β . i a. 5. *a.* kanques. *a.* β . auez. 6. *a.* penra. β . prendra.
31. 1. *a.* Ja ne pera trace. β . ja ne parra trace. δ . ja ne perra trasse. 2. *a.* δ . que [cou]leure face. β . que culuevre face. 3. *a.* sus pierre bise. β . desus p. bise. δ . sur la p. bise. 4. *a.* ja. p. celée. δ . ja putain. 5. *a.* niert. *a.* β . prise. *a.* prouuée. δ . ne sera trouuée. 6. *a.* s'en leure n'et. β . s'en foutant. δ . s'en faisant. prinse.
33. 1. β . vos chault. 2. β . au. 3. β . ja n'i. 4. β . pert la raison. 5. β . vialt par sermon. 6. β . chastoier.
35. 1. β . prise les. 2. β . fols. 3. β . qar. tost. nus. 4. β . maintient. 5. β . toz maus lén avient. 6. β . *del.* car. tost. confondus.
37. 1. β . δ . fol. δ . *del.* est. β . vis. δ . à mon aduis. 2. β . vis. δ . vifz. 3. β . respont. δ . respand à. β . seing. δ . sain. 4. β . à d. 5. β . avoir. 6. β . en main de. 4. 5. 6. β . Il est bien chetifz, qui vend ses habitz, pour vestir putain.
39. 1. β . Tençons. 2. β . conpaignie. 3. β . de feax amis. 4. β . engens di putain. 5. β . font parens prochains. 6. β . mortieix anemis.
41. 1. β . Loez lo poon. 2. β . si fait. 3. β . sa queue par-roir. 4. 5. β . pute se demonstre, en rue et se monstre. 6. β . por.
43. 1. *a.* Getez. β . Gitiez. δ . Gettez. *a.* β . plunion. δ . à plain fon. 2. *a.* pierre ou baston. β . o pierre o. δ . ou pierre ou. 3. *a.* β . et il plus. δ . se mouille. 4. β . donez à. δ . à. 5. β . hui. 6. *a.* s'orgoille, β . tant plus vos despoille. δ . tant plus vous despouille.
45. 1. β . s'onor. 2. β . *del.* son. β . trahitor. 3. β . otroie. 4. β . met à. 5. β . ses biens entre main. 6. β . bon.

47. 1. β . Asne. 2. β . fain. 3. β . por rungier. 4. β . pute.
5. β . dru. 6. β . por mauvais garçon.
51. 1. β . solel. 2. β . vermel. 3. β . si atende pluie. 4.
 β . à bele. 5. β . es taverne est chiere. 6. β . puis
après anuie.
53. 1. β . veut. 2. β . *del.* la. δ . L'eaue. 3. β . molt. du.
 δ . il. raige. 5. β . δ . de. 6. α . molt. malvais. δ . il
a mauuais gaige.

A.

7. 2. β . bon en. 3. β . atorné. 4. β . quant pute. 5. β .
art q. et.
8. 5. β . tout. prenre. 6. quenque.
13. 1. β . Roinsce. δ . Ronce en haye prent. 2. β . souvent.
 δ . plume. 3. β . brebis et. δ . brebis et moutons. 4.
 δ . putain prent argent. 5. β . comme. δ . menu et
souuent. 6. δ . de tous compaignons.
15. 1. β . Li. 2. β . lou n. 3. β . ainz. la.
16. 1. β . ch. enselez. δ . cheual embridé. 2. δ . tout apresté.
3. β . pour aller sa voye. 4. δ . putain bien parée.
5. δ . tost apprestée. 6. δ . à commencer ioye.
17. 3. β . souvent. 4. Pute o ses blans bras. 5. β . de son
con fit las. 6. β . prendre.
19. 1. β . cheual sejournez. 2. β . poinne. 3. β . recane.
5. β . qui porroit p. 6. β . fere preude.
20. 3. β . et sont de. 5. β . ort. puant.
21. 1. δ . Le cinge est laict. 2. β . et moult. δ . et moult
contrefaict. 3. δ . et a le cul pellé. 4. β . Diex.
fist. δ . n'est si contrefaict. 5. β . por δ . par. δ . n'ayt.
22. 1. β . aillée. δ . Rien ne vault l'ailler. 2. β . s'ele n'est
broiée. δ . s'elle n'est broyée. 3. β . fort. δ . pestellée.
4. δ . ribaude. 5. δ . s'elle n'est bastue. 6. β . et
souvent foulée. δ . et aux piedz foulée.
23. 3. β . kenques.
26. 2. β . empoigné. 3. β . demaine. 4. β . *del.* La. β .
vezie. 5. β . engingnie. 6. β . fols. paine.
27. 2. β . lous. 3. β . agniex.
29. 1. β . fist. 2. β . qui sont. 3. β . qu'à. puist. 6. β . que il.
33. 1. β . grenouille.
34. 1. β . Meson esventée. δ . Maison euentée. 2. β . δ .
tost. δ . allumée. 3. β . δ . quant. δ . le feu. β . prent.
 δ . si prent. 4. δ . putain bien parée. 5. β . δ . tost.
 δ . apprestée. 6. β . quant el voit l'argent. δ . quant
voit de l'argent.
35. 1. β . n'en iert vins. 2. β . molins. 3. β . mialx en tort
ne muelle. 4. β . seroiz. 5. β . por. destroiz. 6
miaux vos. vuelle.

TRACES OF THE STORY IN ENGLAND.

THE earliest forms of the story in this country are those which follow hereafter, as the proper subject of this book; they are at the same time the earliest forms which survive in Europe. Leaving them aside for the present, we may attend to what I believe is the sole remaining reference from the Saxon period. It is contained in a dialogue between the devil and a holy recluse of the Thebaïd; and which, from its general bearing upon the subject-matter of these legends, I shall print at full length.—Cott. MS. Tib. A. iii. fol. 85, &c.

Hit gelamp hwýlan æt suman cyrre ꝥ an ancra gefing áne deófol ðurh Godes mihte, 7 he wæs se ancra on ðebeigdan lande, swíðe lifes man hálíg geworden þurh Godes mihte. Ðá se ancra angán þreáþian swíðe ðone deófol, ꝥ him ásæde eal helle wites brógan, and eác heofona ríces fegernesse. Ðá cwæð se deófol tó ðám acran ðús : ðeah ðæt lengeste triów ðe an middangearde is, 7 hit stóde ðonne on ufon ðám héhstan stánclife, ðe an middangearde is hégest, 7 mon ðonne gebunde ðæs monnes fyt tó ufanweardan ðam treówe ðe wære ær áne niht an helle mid us, 7 him mon ðonne lete hangian ꝥ heáfod an dúne niðer ðæt him sige ꝥ blód on ælcere healfe út þurh ðane múð 7 þurh ða nós-þyrle, 7 hine ðær óhtan ðonne ealle ða yfela 7 ealle ða brogan ðe æfre eorðwara fram ænginne gehýrdan secgan, 7 hine ealle sé-ýðan nioðan cnyssende wæron mid eallan sáebrógan, ðe he forð brinð, ðonne wile se man eal lustlice æfre má þolian, 7 ðeah he scute ðonne gyt þusend wintra ðartó 7 ꝥ þusend ðe se dómesdæg scel on ge-

weorðan, wið ðan ðe he yft ne þurfe næfre má
 ða helle gesécan. Ðá git cwæð se deófol tó ðám
 háligan lifes men, wá bið ðám mannum, ðe sculan
 habban heora eardungstówe ón helle mid ús, ðær
 bið wóp bútan frófre, 7 ðær bið þeówdóm bútan
 freowdóme, 7 unrotnes bútan gefean; ðær bið
 fúlnys bútan áwendednysse, 7 biternes bútan swét-
 nesse, 7 ðær bið hungor 7 þurst an helle suslum,
 7 geómerung 7 þoterung, 7 ðæt wyrste wurm-
 cyncg eal byrnende, 7 dracan kin ðe næfre ne
 sweortað; ðær bið swefle fýr, sweart 7 unádwæs-
 cedlic, 7 ðær bið céle 7 brene 7 bróga, áttor 7
 ofergeþyld, gránung 7 gnornung, wroht 7 wóp,
 mán 7 morðor, sár 7 susl; 7 ðær nán man ne mæg
 óðran næfre gehilpan. Nis ðær cyniges weor-
 ðung ne ealdormannes werðnes; ðér nán man ne
 mæg his wáldend gemunan mid nánum lofsange,
 for ðám sáre ðe hiom ansittað. He cwæð ðá
 git se deófol tó ðám hálgan ancran ðús, 7 sæde tó
 him. Ðiós eorðe nære mid eallum hire wæstmum,
 ðæs ðe wæter on ne gesig, 7 ðeáh nære ná máre
 on hire brádnese seó eorðe ðonne seó bráde hel
 is, ðonne is se micela garsecg ðy ðás eorðan útan
 ymbligeð ormetlice micel, þ̅ nis eal ðiós eorðe be
 him ðe máre ðe án price bið, ðe bið on ánum
 weax-bryde gepricod. Ðá cwæð se deófol ðá
 git tó ðám ancran ðús: ðeáh mon ðane garsicg
 mid ísenan wæalle útan betýne 7 hine man þám
 nyfelle fýres of heofones hrof, 7 hine mon ðonne
 útan besitte æall mid smiðbelgum, swá þicce þ̅
 hiora ælc óðrum anhríne, 7 sí ðonne tó éghwylcum
 belge man gesitted, 7 se hebbe Samsones strengðe,
 se ðe ealle Filisteisan þeóde ámyrde 7 hyra dúgeða
 áfelde, 7 he hæfde xii loccas se ilca Samson 7 on
 elcan locce wæs xii manna mægen, 7 mon ðonne
 gesette ísern þel ofer ðæs fýres hrof, 7 þ̅ síe eal

mid mannum ðonne áfyllled, 7 hiora hebbe æghwylc hamor on handa, 7 hit ðonne anginne eal ætgidre brastligan, 7 ða hameras beátan 7 ðeáh-hwæðer for eallum ðysan gedene ne mæg sió sáwle hí gerestan inne of ðám egesan ðe he ær geseh tó þ heó ða yrmðe æfre má forgitan mage, áne helpe tíð dæges, ðe ær wæs áne niht an helle. Ongitan we nú hú se deófol sæde tó ðám hálgan ancran hyllewite, swá he him eác sæde heofena ríces wuldres wlite; 7 he cùðe swíðe wel, 7 he mihte eáðe hit secgan, forðon he wæs hwílan scínende engel on heofenum ríce, achine áwearp Dryhten of heofenum for his ofermettum, 7 ðonne módigan feónd on helle wíte, forðon he dyde hine efenheáhne Gode, 7 get hégran wólde dón; 7 he ðá forðan gewearð tó deófle áwend, 7 ealle his geferan, 7 eác ealle ða ðe æt his ræde wæron oððe æfter besawon, ealle hí wurdon of ðám engelicum hiwe tó deóflum áwende, 7 gefeóllon ða heom an helle diópnisse, besuncon ealle tó gædere; 7 forðon is æghwylcum deófle swíðe cúð hwylc hit is on heofenum ríce, mid Criste on ðære écan myrhðe: wel is ðám æfre tó worulde ðe on ðære stówe wunian mót! And ðá cwæð se Deófol tó ðám ancran ðá git ðús; ðeáh ðe síe sum smetegelden dún eal mid gim-mum ásett æt sunnan upgange on neorxna wonge, 7 síe ðonne oferhlifige ealle eorðan bráðnesse, 7 ðær sitte ðonne sum cynebearn an ufan ðære gyl-denan dúne, 7 he síe eác an middan his fere feger-nisse 7 his life, 7 he móte ðær sittan á oð ende his lifes, 7 he hæbbe ðonne *Samsones wlite* 7 his *wisdóm*, 7 him síe eal middangeard on geweald geseald, mid eallum ðám welum 7 ðám weoruld-gestreónum ðe heofen behweolfeð ábútan, 7 him *Saturnas dóhtor*, 7 ðeáh ðe him ealle streámas hunige fleówan, 7 him ðanne an eorðan næfre nære

ánig wiðerbresta on þisum life, ðeáh ðe him sæon ealle wynsumnesse 7 ealle swétnessa tó gehriordum forðgeborenne, 7 him ðonne síe singal sumor 7 lytel winter7, he ðonne síe lange tó life gescapen bútan wrace 7 bútan sáre, 7 he ðonne ðeáh hwæðere ne mæg for sorgum ðæ the on eallum ðysum wuldre wunige, gef he ær wære áne niht on heofonum, 7 eft ðider móte 7 sceáwigan ðar ðæs heofon cyninges ansíone 7 ða wynsumnesse ðe on heofonum bióð. Ðá ðæt deófol ðis eal hæfde ásegd ðám háligan ancran, ðá forlæt he hine; 7 se deófal gewát ðá tó belle tó his eardungstówe. Ac utan we nú, men ða leófestan geearnigan, intó góðan dedum ðæt we tó úran Dryhtne becuman mótan 7 him ðanne mid beón 7 mid wunigan, á bútan ende. In écnesse ðám Dryhtne síe symle wuldar 7 werðmend in ealra weorulda weoruld. Amen.

Now, in looking carefully at this passage, we see clearly that for *Samsones* wlite and his wísdôm, we ought to read *Salomones*. Sampson's name got in from a previous passage, where he is mentioned in connection with his proper attribute of strength: while Salomon is here, as constantly at this period, looked upon as the true representative of *beauty and wisdom*. It is also clear that some legend of *Saturn's daughter* is lost to us, from the passage in which those words occur being defective.

After the Anglo-Saxon period, the traces of the story in England are very few: the earliest with which I am acquainted is the *Certamen Salamonis et Marcolfi*, already alluded to, and which is, not without probability, attributed to Walter Mapes. The copy which immediately follows is found in the Harl. MS. No. 2851. I believe it also to be that alluded to by Dom Brial as existing in the Vatican. My reason for considering it as an English composition, rests upon the fact that the MS. is filled with matters relating to England and Scotland.

De certamine Salomonis et Marcolfi.

1. *S.* Nemo potest colubri passus sine cede notare.
M. Thaida nemo potest, nisi sit deprensa, probare.
2. *S.* Cum sequitur leporem testudo laborat inane.
M. Thaida nosce parans fraudatur vespere, mane.
3. *S.* Pane canem jacto seducunt furta parantes.
M. Blanditur Thais dum rebus privat amantes.
4. *S.* Plurima spe segetis cultor sapiens arat arva.
M. Thais amat multos qui dant non munera parva.
5. *S.* Non pudor id prohibet capto, se stercore mergit.
M. Effrons ad monachum Thais pro munere pergit.
6. *S.* Sus ceno tutius quam pulcra sede cubabit.

¹ Here and throughout, the MS. reads Tais Taida, &c. 3. MS. seducit. 8. MS. carnis. 10. MS. haut. 13. MS. incesta.

⁵ Among the Germans, the coward was punished by being sunk in a marsh with hurdles thrown over him, Tac. M. G. xii. This became proverbial in the middle ages. Grimm. Deutsche Rechtsalterthümer. p. 695, quotes the two following passages:

man spricht wer von vorhten stirbet,
daz der im selber daz erwirbet,
daz man in sol in mel begraben. Bon. 32, 27.
dann welcher stirbet gleich von schrecken,
den soll man mit kukat bedecken. Fischer, Flohhatz. 36. a.

So the Italian Proverb, Chi muor di paura, se sepellische de vesce. Grüter, p. 136; and our own far more humorous but coarse saying, "He who dies of threats, must be rung to church with farts." Ray, p. 21. There is a similar British proverb in Howell, p. 5. Afo marw er ei fygwth à i faw y cymmuner; He that dieth for threats, with his own turds should be tainted. See also Gartner. Dict. Prov. 68. b.

M. Turpem plus pulcro, lucri spe, Thais amabit.

7. *S.* Tempore quo fructus domino parit, arbor
amatur.

M. Dum pretium sperat cupidis Thais famulatur.

8. *S.* Mollit iter cuivis volucrum coetu comitante.

M. Multiplicat census non uno Thais amante.

9. *S.* Est grave per speculum faciem pernoscere
posse.

M. Pergravius tamen est bene Thais intima
nosse.

10. *S.* Haud cane confido qui vult omnes comitari.

M. Quis Thaides fidet? Solet omnibus equiparari.

11. *S.* Quo magis effertur lampas, lux pejor habetur.

M. Thaida si cures bene, velle minus patietur.

12. *S.* Cum moritur dominus asino servit minus ille.

M. Cum perit unus amans patiuntur Thaida
mille.

13. *S.* Non valet a furtis furem depellere mucro.

M. Non vult incesto Thais desistere lucro.

It is worthy of remark, that the volume from which this is taken abounds in poems attributed to Mapes, but that these verses are not expressly stated to be his. The author follows the spirit of the French version throughout, for his Thais is merely a name for *meretrix*. On looking at these verses, which are hexametric couplets having final rhyme, it strikes one that Serlon's have the same peculiarity; and that this is the reason why the bishop adopted

⁹ It is one peculiarity of this in common with the French version, to whose influence I attribute it, that no popular proverbs, and nothing of the popular humour, are to be discerned in it: this solitary gnome of Salomon's is found in Freidank, p. 122.

nû sehet in spiegel tûsent stunt,
ir werdet in selben niemer kunt;

and besides the names, this shabby link is all this version has to connect it with the humourous German spirit!

that form of verse; he ridiculed Robert for having made a commentary in rhyming Latin hexameters, in the style of Marculf, that is, in the same measure as his original; and to ridicule him more completely, adopted the same measure himself. Nevertheless, had Robert's verses not contained a *serious* version or comment, there would have been little sense or wit in Serlon's satire: and therefore as the *Certamen* may perhaps also be referred to the end of the twelfth, or at latest, the beginning of the thirteenth century, I still conclude that about that period, the subject was alternately treated as a serious composition, and as a parody, just as it happened to strike the imagination of individual writers: two centuries later, it could only have been treated seriously by a madman.

Next in point of time is a passage from Lydgate's poem of the "Horse, goose, and sheep," and is contained in a MS. of that composition. Bibl. Publ. Cantab. H. h. 4. 12. It is as follows,

Ffals supplantynge, clymbyng vp of folys
vnto chayers of worldly dignite,
lak of discrecoun sett jobbards vpon stolys
which hath destroyed many a commonte,
Marcolff to sitt in Salamonys see,
what folowith aftir, ne resoun ne iustice,
vniust promocoun and parcialite,
by fals prerogatyf ther neighburre to despise.

These lines, which are found in the author's own moral reflections upon his poem, are not in the printed edition by W. de Worde, of which a copy is preserved in the Bibl. Publ. A. b. 4. 34. The copy of the same by Caxton, Bibl. Publ. A. b. 5. 17. is imperfect at the end: I do not know whether it ever contained the moral. The next is a passage from the opening of a poem in the Cott. MS. Nero. A. vi. and runs thus:

The order of folys ful ghore begonne,
newly professyd, encresith the couente;
Bacus and Juno hath set abroch a tonne,
brouth the braynys vnto exigente;

Marcolfe theyer foundyr, patron, and presidente ;
 noumbre of thys frary iii score and iii ;
 echone registered be grete avysement,
 endoyسد theyre patente that they shal neuer the.

Pynson printed a very close translation of the Dictz de Salamon et Marcon, under the following title, " The sayinges or prouerbes of King Salomon, with the answers of Marcolphus, translated out of frenche into englyshe. Imprinted at London, in flete strete by Rycharde Pynson, &c." This has a wood-cut of Salomon and of Marcolf, and is without date. [Dibdin. Typ. Ant. 2. 567. The only copy known was in Mr. Heber's sale]. The following stanzas are given by Dibdin :

Salomon.

He that will mesure
 of the seas the water,
 is not very sage.

Marcolphus.

He that holdeth in his honde
 the faythe of an hoore as a goode bonde,
 he is full of rage.

Salomon.

Cast a stone at an ape
 or a staffe, if that he scape
 the more wyll he mowe and moyle.

Marcolphus.

Gyue to a hoore her askynge
 outhur late or in the mornynge,
 the more she wyll you dispoyle.

Salomon.

A house that in euery cornere
 letteth in winde, sone burneth clere
 whan fyre there taketh.

Marcolphus.

A hoore that is gay
is redy now and alway
whan that she money seth.

Salomon.

Who so euer hath sycknesse
is uery ioyfull I gesse
whan he with lyfe doth scape.

Marcolphus.

He that a hoore byleueth
nothyng with hym abydeth,
nouthur mantell nor cape.

This English version appears to have been reprinted by Gerard Leeu at Antwerp, [4^o without date,] under the title "This is the Dyalogus or Comunyng betwixt the wyse king Salomon and Marcolphus."

Burton, in his *Anatomy of Melancholy*, shows that he was not unacquainted with the legend: in the 3rd part, sec. 2. mem. 6. subs. 3. he says, as a remedy against love of woman:

Follow my counsell; see her undrest; see her, if it be possible, out of her attires; *furtivis nudatam coloribus*; it may be she is like Æsop's jay, or Plinies cantharides; she will be loathsom, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *cujus erat gratissimus amplexus*, as Bernard saith, *erit horribilis aspectus*;

non redolet, sed olet, quæ redolere solet.

As a posie, she smels sweet, is most fresh and faire one day, but dried up, withered, and stinks another. Beautifull Nireus, by that

Homer so much admired, once dead, is more deformed than Thersites; and *Salomon* deceased, as ugly as *Marcolphus*: thy lovely mistress that was erst

charis charior ocellis,

dearer to thee than thine eyes, once sick or departed, is

vili vilior æstimata cœno.

worse than any dirt or dunghill. Her embraces were not so acceptable as now her looks be terrible: thou hadst better behold a Gorgon's head than Helenas carcase.

This awful passage convinces me, that Burton had read,—and what had he not read—the Latin version of the story; for there is no evidence that he understood German, and the French versions have no description of Marcolf's ugliness.

In the First and Best part of Scogin's Jests, &c. 1626, a book already quoted by me, many of Marcolf's devices are attributed to the hero: thus, p. 60, he escapes the hounds by letting loose a hare, before them;* but the final scene of Marcolf's knavery with its consequences, is given entire to Scogin at p. 84. The book is rare enough to justify me for extracting the whole chapter.

How Scogin came to the Court like a monstrous beast, and should have been hanged.

Scogin was weary of Cambridge, and could not tell how to doe, because the King had commanded him to looke him no more in the face. At last he got him a Beares foot, and an Oxe foot, and tyed them vnder his feet, then he tooke a horse foot in one of his hands, and his other hand served for another foot, and Scogin lay about the Court, and on a

* Vide p. 28, Note.

certaine night there fell a snow. Scogin within halfe a mile of the Kings place, went with his aforesaid three feet, and his hand which serued for the fourth foot, and when hee had set a circuit, he went into an old house, where there was an ouen, and hee crept into it, and set out his arse. In the morning the trace of this monstrous beast was found, and well was he that might first come to the Court to tell the King what a monstrous beast this should bee, that the one foot was like a Beares foot, and the other like an Oxe foot, and the other foot like a horse foot, and the other like a mans hand. As soone as the King heard of this, he called his hunters to goe with him to find out the trace of this monstrous beast. And that found, there was a great yelping of hounds and blowing of hornes, and at last the hounds came to a bay. The King and the Lords pricked forth their geldings, and rode to the old house, and looked into the ouen, and [Scogin] set out his bare arse. What knaue is this, said the King? I sir, said Scogin, whom your [Grace] charged not to looke you in the face, wherefore I must needs turne mine arse to you. Well knaue, said the King, thou shalt bee hanged for this pranke doing. Scogin leapt out of the ouen, and pulled up his breech, and said; I desire your Grace, if I shall be hanged; let me chuse the tree I shall be hanged on. I am content, sayd the Kyng. Foure men were appointed to hang Scogin, Scogin had prouided a bottle of wine, and sucket, and marmalade, and greene ginger, and said to them that should

hang him, Masters, the Kings Grace hath giuen me licence (as you know) to choose what manner of Tree I shall hang on, and in the Forrest of Windsor be goodly trees, and thither will I goe. Scogin went before them, and euer looked vpon many okes, and trees, and euer was eating of his sucket, and marmalade, and greene ginger, and dranke still on his bottle, saying, God knoweth the pangs of death are dry. When night was come, and the men being all day without meate and drinke, fainted, and said, Good Scogin, the night draweth on, and we have eaten no meat to day, and where we shall lye to night we cannot tell: chuse one tree or other to bee hanged on. O Masters, said Scogin, make no haste for my hanging, for it would grieve the best of you all to bee hanged. Scogin wandred about here and there untill it was a good while within night. Then said Scogin, here is a faire tree, let vs goe lye vnder it all night. The men said, we are so faint that we cannot tell what to doe. Well, said Scogin, you seeme to bee honest men, goe to your King, and haue me commended to him, and tell him that I will neuer chuse a tree to be hanged on: and so fare you well. Hee is a mad man that may saue his owne life, and will kill himselfe.

It is probable that these stories of Scogin and Henry VIII. gave rise to those of James I. and Buchanan, whom the "Penny History" transforms from the Tutor into the Jester of the King. At the same time it must not be forgotten that these summary *hangings* neither belong to the periods nor the places in which they are supposed to be ordered, and that this point also goes to prove the antiquity, and the foreign origin of the tradition.

OTHER VERSIONS OF THE LEGEND.

It now remains that I should say a few words respecting the more modern versions of the Salomon and Marcolf, and such as are found in other tongues besides German and French. It has been already seen that before the year 1500, its popularity was such as to cause it to be several times printed in Latin, in German prose, and in French verse: but the stage also took hold of it as fair material, and towards the end of the 15th century, Hans Folz wrote a farce on the subject, which was printed at Nürnberg, in 8vo. 1521, under the title, "Uon dem künig Salomon vnd Marckollfo, vnd einem narnn, ein hübsch fastnachtspiel neu gemacht." Panzer. Annal. Pl. 2. p. 51. The far more famous Hans Sachs, however, composed a comedy, named, "Das Judicium Salomonis," in which Marcolf figures as a principal character, and repeats some of the tricks described in the "Dialogus;" more especially that by which he gets Salomon into disgrace with all the women of Jerusalem, (2nd. Mor. l. 1338, &c.) and which is, by the way, neither more nor less than the old Latin tale of Papirius, related by Aulus Gellius. A copy of this is found in the edition of Hans Sachs's works, published at Nürnberg, 1591. Bk. 2, pt. 1. fol. 16. b. The same author wrote also a farce, in which again Salomon and Marcolf are the principal personages, and which repeats some of the proverbs of the "Dialogus." This farce is found in the printed edition, Bk. 3. pt. 3. fol. 22. b.

To one or other of these dramatic pieces, or to a similar composition, reference is made in Melander's *Jocoseria*, Frankf. 1626, p. 813, in the following words:—

"Annis abhinc ni fallor, decem, Casparus Crato quidam Marpurgensis, quem, quod *Marcolphi* aliquando personam in comœdia Salomonis,—magno cum applausu et approbatione omnium Hermanno Kirchnero, Poeta Cæsareo, et I. V. D. clarissimo, amico meo summo, magnifice admodum et festive lusa actaque,—tum facie,

tum moribus, tum gestibus, idque asino vectus, ad vivum expressisset, *Marcolphum* vulgo appellitabant, Magister creari a Professoribus ejus Academia anxie postulabat, etc. . . . *

Whatever may have been its source, it appears that a version of this story was also current in Lowdutch. Nyerup found a copy of this in the Library at Copenhagen; it consisted of 16 leaves in 4to. without printer's name, place, or date, and is given by him merely with the title, "Marcolphus myt synem wive;" but on the back of the title there stood, "Hie heuet sick an eyne To hope redhinghe des alderwysesten Koninges Salomonis vnde eynes Wanschappen geheten Marcolphus de doch klook was in sinen reden." Nyerup, giving an account of this in *Bragur*. iii. 358, 359, states that the same work had been printed in Danish in the year 1711, and frequently since. Nyerup appears, however, not to know whether there was any old Danish version or not.

A version in Danish, of the year 1699, (or at least the same version with another title,) is mentioned by Hjelmstjerne, in his Catalogue, ii. 733. "Marcolfus, eller en lystig Samtale imellem kong Salomon ok Marcolfum." Kiøb. 1699.

But amongst Ayscough's MSS. in the Brit. Mus. No. 4857, fol. 89-96, is an Icelandic version, which though itself modern, is probably copied from an old source. Its title is, "Lyfsaga Markolfs og Samtal þeirra Salomons Königs ens wijsa." It begins thus:—"A dagum þeim er Salomon Kongr sat i hoisæte syns födr Davidz,

* A *Comædia Salomonis*, perhaps the same here alluded to, seems to have been known at this time in England also; at least, some such piece is mentioned by Sir T. More, in a MS. letter (Arund. 249, fol. 85, b.) to Holt, which begins thus:—

"Thomas Morus Johanni Holto, Salutem. Misimus ad te quæ volebas omnia, præter eas partes quas in comedia illa de Salomone est, adjecimus: illas ad te modo non potui mittere, quippe quæ apud me non sunt. Dabo operam ut ebdomada proxima accipias et quicquid aliud ex meis rebus volueris," &c.

fullur vitsku og vysdoms, etc. . . . and winds up with, "Komst so Marcolfus vr höndum Salomons kongs ens vjisa, og reijstr sydan heim aptur, etc. The postscript follows, "Skrifad og endadt ai Skarde aff þorde Jonsyne. Anno 1670, þan 17, Dag. Januarij." A careful examination of this convinces me that it is a mere translation of the Latin; almost the whole proverbial portion, and first dialogue between Salomon and Marcolf, is omitted: the first two statements and answers are given, and correspond with the Latin; the rest are at once disposed of, *as being too tedious for relation*. The whole passage is as follows:—

"Hier eftur tok Kongr til orda seo seigiande, Sanlega merke eg ad þu ert klokur, og kauptugr, en þott þu siert im kauptu. gur samt skulum vid kijtast á ins kappmaulge, og skal eg setia þine so sem spurning, en þu skalltt aptur i mot answer gieffa. M. svarar. Sa a fyrstur ad byria sem vest quedur. K. svarar. Ef ad þu getur illum uppquoedum mijnum giegnt og ansad, þa mun eg gieffa þig völdugan man, og þu skallt vera hin nafnfrægaste i mijnu rijke. M. s. Oft lofar lækner heilzune, en hun er ecke i hins vallde. Toku peir K og M sijdan til ad rædast vid miauglenige, huad hier er oflangt up ad telia edur scriffa, etc.

From Mone's "Quellen und Forschungen," p. 241, I find that our story is by no means confined to the limits of the Teutonic languages; he mentions a Slavonic version also; his words are, "I know a Polish version only, through a few extracts in the following book: "Vocabular z vozmaitych y potrzebnych sentency." W. Krolewcu, 1602, 12mo. (Vocabulary of various beautiful and needful sentences, Königsberg.) Herein at fol. 8, stands an extract from the *fliting* of Salomon and Marcolf: "koniec wybrány z Salomoná." (Extract from the Salomon.) In the Polish version, Marcolf is called "Marcholtow." The slight comparison given by Mone, proves very clearly that this Polish version coincides in conduct and in detail with our dialogues. From the transactions of the Cymorodorion, it also appears that there is a Welsh version, though of what age I do not know. The title given at p. 201 of that book is as follows:—

Ymddyddan rhwng Selyv ab Davydd Brophwyd a

Marcolphus. Dialogue between Salomon, the son of David the Prophet, and Marcolphus.

In Spanish, I have not been able to find any traces of this story, which is the more remarkable, from the unmeasured wealth of proverbs which that language possesses. That Marcolf and Sancho stand in some degree as corresponding characters, I have already remarked; they are alike the foils to another and higher character, and they are the representatives of that rough wit which is found among the lower classes of a people, and the wisdom which is treasured in their proverbial sayings. The disposition of the Spanish peasant is perhaps more inclined to humour and practical wit, than that of any set of people in Europe; and I can hardly conceive it possible that some version or other of the Salomon and Marcolf should not have found its way among them. True it is, that the communication between Spain and the North of France, or Germany, which seem to have been the nursing homes of the fable, was not very considerable, and at the Reformation, books published by Gartner and the like, were not calculated to be popular in the Peninsula; yet, at an earlier period, Catalonia, as one high temple of the *Gaye scyence*, which certainly did not refuse to deal with matter of mirth, might have been looked to as a probable place for the preservation of such a composition. Be it as it may, I can find no trace of the tale in any catalogue of the Spanish libraries that I have seen, and when in the country, I had no opportunity of examining the libraries themselves. In Italy, however, the case is far otherwise, and there the story, probably transplanted from the South of Germany, is continued through three generations, father, son, and grandson. About the end of the 16th century, Giulio Cesare Croce, surnamed *della Lira*, composed in prose the life of *Bertoldo*, for so is his Marcolf named: The title of this work was as follows: *Le sottilissime astutie di Bertoldo doue si scorge un villano accorto e sagace, il quale, doppo varie strani accidenti a lui interuenuti, alla fine per il suo ingegno raro, & acuto vien fatto huomo di Corte, e Regio Consigliero. Opera nuoua di gratissimo gusto. Di Guilio Cesare dalla Croce. In Firenze, & in Pistoia, per il Fortunati. Con Licenza de' Superiori. No date.*

To this he subsequently added a life of *Bertoldino*, Bertoldo's son. A further continuation was afterwards composed by Camillo Scaliggeri dalla Fratta, under the name of *Cacasenno*, Bertoldino's son. Of these, the *Bertoldo* alone has any very close connection with our story, a connection rendered even more apparent by the name *Marcolfa*, borne by Bertoldo's wife; but the numerous coincidences between the Italian and German versions, prove beyond the possibility of doubt whence *Croce* obtained his materials. That the story, as delivered by him, should not coincide in all respects with the German or Latin Version, is not unnatural. But still it is clear that one of these was in fact the foundation of the Italian tale: this might be proved by many circumstances, but it may be enough to cite one passage from the Latin, which is reproduced nearly verbatim in the Bertoldo. It is that where Salomon visits Marcolf after the first dialogue which I have printed in the earlier portion of the volume; the passage in the Latin runs thus:—

Sal. Vbi sunt tuus pater, et tua mater, tua soror, et tuus frater?

Marc. Pater meus facit in campo de vno damno duo damna: mater mea facit vicinæ suæ, quod ei amplius non faciet: frater autem meus extra domum sedens, quicquid invenit occidit: soror mea in cubiculo sedens, plorat risum annualem.

Sal. Quid illa significant?

Marc. Pater meus in campo suo est, et semitam per campum transeuntem occupare cupiens, spinas in semitam ponit: et homines venientes duas vias faciunt nociuas ex vna, et sic facit duo damna ex vna. Mater vero mea claudit oculos vicinæ suæ morientis, quod amplius ei non faciet. Frater autem meus extra domum sedens in sole, et pectus ante tenens, pediculos omnes quos inuenit, occidit. Soror autem mea præterito anno quendam iuuenem adamavit, et inter ludicra risus et molles

tactus, et basia (quod tunc risit) modo prægnans plorat.

The Italian paraphrase is as follows:—

Re. Che cosa fa tuo padre, tua madre, tuo fratello.

Bertoldo. Mio padre d' vn danno ne fa dui, mia madre fà alla sua vicina quel che nō gli farà mai piu, mio fratello quanti ne troua, tanti ne amazza e mia sorella piange di questo, ch' ella ha riso tutto quest' anno.

R. Dichiarami questo imbroglio.

B. Mio padre nel campo desiderando di chiuder vn sentiero, vi pone de i spini òde quei, che soleuano passare per detto sētiero ; passano hor di quà, hor di là da i detti spini, a tale, che d' vn solo sētiero, che vi era, ne viene a fare dui. Mia madre serra gli occhi a vna sua vicina, che muore ; cosa che non gli fara mai più. Mio fratello stando al sole, ammazza quanti pedocchi troua nella camicia. Mia sorella tutto quest' año s'è dato trastullo con il suo innamorato, et hora piange nel letto i dolori del parto.

A still more singular fate, however, was reserved for this story, whose transmigrations were not to cease, till it became reproduced under the appalling title, and with the appalling length of an *epic* poem, that is *epic*—ὁιοι νυν βροτοι εἰσι. The history of this curious occurrence is briefly as follows. About the beginning of the 18th century, Jose Maria Crespi, surnamed the Spaniard, a painter of reputation, of the Bolognese school, painted the principal occurrences of the *Bertoldo*, and these were engraved on copper by Mattioli, for an edition of the original. Instead of this, however, a number of the Italian literati determined upon producing a great *epic*, after Berni's pattern, for the purpose, it is said, of doing a service to Dalla Volpe, the publisher, who was personally connected with several of them. It was distributed into

twenty cantos, six being dedicated to *Bertoldo*, eight to *Bertoldino*, and the remainder to *Cacasenno*. Each canto had its own author; another prefixed to each a metrical account of the contents; yet another appended allegories, or morals in prose; while, to crown all, a fourth composed learned annotations upon the whole poem. Of the three and twenty persons thus engaged, all, save one Tuscan, were natives of Bologna, Ferrara, or Lombardy. This extraordinary book, much to the distress of the Academy *della Crusca*, was printed in 4to. at Bologna, in 1736. In 1740, 1741, it again appeared, together with a translation made by some of the original authors, from the Tuscan into the Bolognese dialect, and accompanied by a glossary of Bolognese words: in like manner in 1747 it was translated into the Venetian dialect, and published with a Venetian glossary attached. So that not only as a popular story-book, under which form the *Bertoldo* in prose is still sold in Italy, but as a satirical and parodying *epic*, this story is spread from one end of the land to the other.

From these Italian versions, the story has been transplanted to modern Greece, retaining the names exactly as in Croce's book, from which the Romaic versions are literal translations. At what time this took place, it is unimportant to enquire; the copies which I have seen, are of late date; (1804, 1832, etc.) but are reprints of older editions. The *Bertoldo* is thus titled:—

Πανοῦργιαι ὑψηλόταται Μπερτόλδου, εἰς τὰς ὁποίας φανερώνεται ἕνας χωριάτης πανοῦργος, καὶ ὀξύνο, ὁ ὁποῖον, ὕστερα ἀπὸ διάφορα παθήματα, διὰ τὸν πολὺν καὶ ὀξύτατόν του νῦν, γίνεται βασιλικὸς Σύμβουλος· Ἀμα δὲ καὶ ἡ διαθηκὴ, τα γνῶμικα, καὶ αἱ παρόιμια του αὐτοῦ· ποίημα χαριέστατον, συντεθὲν Ἰταλιστὶ παρα Ιουλιου Καισαρος ὁαλλα Krotze. εν βενετια, παρα Νικολαφ Τλυκει τῳ εξ Ιωαννινων. 1832.

This was followed by *Bertoldino*, Μπερτολδινος. A very clear proof that the Romaic Version is a translation from the Italian, is furnished by the passage corresponding to that already cited, and a very glaring blunder committed in the rendering. The Romaic version has,

β. τί κάνει ὁ Πατήρ σου, ἡ Μήτηρ σου, ὁ Ἀδελφός σου, καὶ ἡ Ἀδελφή σου;

Μπ. ὁ Πατέρας μου ἀπὸ μίαν γυνᾱικα κάνει δύο. κ.τ.λ.
p. 37.

Here it is plain that the translator has mistaken the *danno* of the original for *donna*, and construed *d' un danno ne fa dui*, by ἀπὸ μίαν γυνᾱικα.

I have now brought, with such limited materials as I possessed, my account of the history of Salomon and Marcolf to an end. Unhappily, a great proportion of the versions and copies mentioned, are of the greatest rarity, and only to be met with in distant libraries, some, indeed, no nearer than Scandinavia itself. Yet enough seems to me to have been said, to show how extremely popular, and how widely spread this dialogue was among the peoples of Europe, and therefore in some respects to justify the attempt to recall it to the notice of my countrymen, and my fellow-labourers in the cause of antiquity, both at home and abroad. I hope that I have established such a chain of evidence, as to prove that under one form or other, either as a solemn, instructive, and religious dialogue, or as a humorous and joyous parody, it has been found in almost every European land, and in almost every stage of our progressive civilization. Moreover, I desired to show that in its latter character it drew into its compass many of those proverbs which are the recorded experience, and the traditional philosophy of a people. And lastly, I have attempted to establish the independence of the various versions, one of another, and hence the more readily to dispose my reader to contemplate the Anglo-Saxon forms of the legend, which form the text-book of this long introduction, and to prevent the feeling of strangeness and surprise at finding them so like, and yet at the same time so entirely different from, the Latin, German, and Italian stories. I am myself hardly a fair judge how far I have succeeded in attaining these objects; but this I can honestly say, that I have spared no pains, and shrunk from no labour in the prosecution of my task: with the advantage of possessing all that the knowledge which Von der Hagen and Mone brought to bear upon the subject, had enabled them to collect, I have been fortunately in a situation to give a more complete account of the origin and dispersion of the tale, than is to

be found in their remarks upon it; and were there no more than this, I should have looked upon such a result as a sufficient justification to myself for the time which I have occupied in my researches, and the labour bestowed upon the collection and arrangement of my materials.

TRADITIONAL CHARACTER AND PROVERBS OF SALOMON.

I HAVE already mentioned all the immediate references to the story which I have hitherto detected in England; I do not doubt that there are others which will be observed by those whose objects lead them to a close study of the middle period of our language and literature. With the exception of the quotation from Burton, all the passages seem to show acquaintance merely with the *French* version. But there are a set of passages which deserve notice, inasmuch as they serve to show in what light the Protagonist in these dialogues is to be considered. During the middle ages, Salomon was far better known by his traditional reputation, drawn from the East, as the lord of all wisdom, the sovereign of the powers of the invisible world, and the builder of the temple, than by his more strictly Biblical character: or to speak more accurately, a traditional character, partly founded upon the Biblical History, was attributed to him. To say that a thing was the *work of Salomon*, was to express its magnificence, and the great skill with which it was fabricated. The French poems abound in such passages, one or two of which I will cite here from M. Michel's notes to "*Weland le forgeron*," p. 80.

1. As estriés s'apuia *del œvre Salemon*. Fierabras.
MS. Bibl. Roy. Supp. Fr. 180. fol. 233.b.
2. En mi la nef trovat un lit
dont li peçun è li limun
furent *al overe Salemon*

taillié's à or et à trifoire
de cifres et de blances ivoire. Mar. de France. 1.

62.

3. Quant Godefrois li ber fu entrés el donjon
qui estoit painturés *de l'uevre Salemon*. Chev. au
Cygne. MS. Bibl. Roy. Sup. Fr. 640. 8.
fol. 49. b.

4. Li dus ot un capel qui nert pas de coton ;
entor avoit un cercle *de l'uevre Salemon*. *Ibid.*
fol. 56. b.

5. Et laça un vert elme *de l'uevre Salemon*. *Ibid.*
fol. 182.

As all good swords were the work of Weland, so were especially all great buildings the work of Salomon; Lydgate says,

Where is now Daud, the most worthy kyng
of Juda and Israel, most famous and notable ;
and where is Salomon most sufferayn of cunnyng,
richest of byldyng, of tresour incomparable ;
fface of Absolon most fayre, most ameable ;
reken up echone, of trewth make no close,
reken up Jonathas of frendshyp immutable :
all stond on chaunge like a midsomer rose.

MS. Bibl. Publ. Hh. 4. 12. fol. 87.

In p. 23, I have quoted from the first Morolf, a passage where the wisdom of Salomon, and beauty of Absolon are coupled together. Chaucer's minor poems will supply another :—

The retour Tullius, gay of eloquence,
and Ouide, that sheweth craft of love expres,
with habaundance of Salomon's prudence,
and pulcritude of Absolon's fairenesse,
and I wer possessed with Job's gret richesse,

manly as Sampson my persone to avaunce,
yet shuld I submit me in your remembraunce.

Urry. p. 553.

to which last a complete parallel may be found in one of the Minnesingers. (Vol. 2. p. 233.)

Hæt ich des küniges Salomônes wîsheit ganz,
and Absolônes schœne dâ bî sunder schrantz,
und gewalt des rîchen küniges Davîdes,
wære ich noch stârker danne sih was Samsôn,
künde ich vûr bringen als Horant suezen dôn,
und wære gewaltig alles goltgesmîdes, etc.

W. Grimm. D. H. S. p. 331.

It was not to be supposed that the famous judgment, however sneered at in the German Marcolf, should not become a fertile source of traditions. There is an interesting instance of these in Barbazan's *Fabliaux et Contes*, vol. 2. p. 440, with the title "Le jugement de Salomon." In this, two princes quarrel after the death of their father, respecting the inheritance: Salomon, being appealed to, orders the father's corse to be fastened to an upright stake, and declares that he of the two who drives his spear farthest into the body, shall be right heir. The elder strikes home, but the younger, detesting the impiety, prefers losing all share in the inheritance, to mangling the corse: he is in consequence, by consent of all the barons, put in possession of the principality. The fact of the test of natural affection being resorted to, to solve the difficulty, no doubt caused this judgment to be attributed to Salomon; for in the *Gesta Romanorum*. cap. xlv. from which the subject was probably derived, there is no mention of him whatever, and the decision is made by *a certain wise knight*. It is also remarkable that, as in the first Morolf, Salomon is in this poem Emperor of Germany, and the claimants are princes of Saxony, as appears from the opening lines:

Doctriner doit les autres cui Diex science done :
au tens que Salemons porta primes corone

avint une aventure d'un prince de *Saissone*,
c'on doit bien raconter, quar bel exemple done.

The most striking evidence, however, of Salomon's character, is found in a book printed at Gouda, by Gerard Leeu, in 1481, with the title, "Lis Christi et Belial, judicialiter coram Salomone iudice. .agitata, super spolio et violentia per eundem Christum in Inferno commissis." This was reprinted three years later, with the title "Jacobi de Theramo, compendium perbreve, &c," and has since frequently re-appeared under various names.

It is probable that some collection of Proverbs, containing, among others, a large selection from the Biblical Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus, was current among our forefathers; I imagine this to be the book so often cited in company with Cato, Tully, Plato, and Seneca; and that something of this nature is alluded to in the following lines of Beryn. [Urry. Chaucer. p. 616.]

For he can all langagis, Greek, Hebrew, and
Latyne,
Caldey, Frenssh, and Lombard, yee know well fyne;
and all maner that men in bokis write;
in poyse, and philosophie, also he can endite:
civile and canoune, and all manner lawis;
Seneca, and Sydrack, *and Salamon's sawys*;
and the seven sciences, and eke law of armys,
experimentis, and pompery, and all maner charmys.

It is indeed possible that the Biblical books may alone be alluded to here, though, as I shall shortly show, it is by no means necessary. The author of that noble work, *Piers Plowman's Vision*, himself a clergyman well acquainted with the Holy Scriptures, and deeply versed also in such moral works as his contemporaries had to read, more than once quotes as Salomon's, sayings which will hardly be found in his works: thus, [Crowley's 2nd. Ed. fol. 13. a. Passus 3.]

Salomon the sage
 a sermon he made,
 for [to] amend mayres,
 and men that kepe lawes,
 and tolde hem this teme
 that I tel thinke ;
*ignis deuorabit tabernacula eorum qui libenter
 accipiunt munera.*

The theme is no doubt a biblical one, being found, not in Salomon, but in Job, xv. 34 : what makes it important to us is, that it serves to show how readily any wise saying was fathered upon him, at whom the countries marvelled for his songs, and proverbs, and parables, and interpretations.—Again, Piers Plowman. fol. 17. a.

Se what Salomon saith
 in Sapientie bokes,
 that he that geueth giftes
 the victory winneth,
 and most worship hath therwith
 as holy write telleth.
honorem acquiret qui dat munera.

Chaucer's tale of Melibæus is full of quotations from Salomon, though not always from the Canonical or even Apocryphal books, which go by his name : thus,

Salomon saieth, that right as moughthes in
 the shepes fleise anoieth the clothes, and the
 smale wormes the tre, right so anoieth sor-
 rowe the herte of man. [Urry. 148.]

For Salomon saith ; there as thou maist not
 have audience ; enforce the not to speke. [148.]

For Salomon saieth : that right as the herte
 of a man deliteth in savoure that is sote,
 righte so the counsaile of trewe friendes ye-
 veth swetenesse to the soule.

Salomon saith, take no counsaile of a fole :
for he woll counsaile but after his owne lust
and his affeccion. [150.]

Salomon saieth, that the wordes of a flatterer is a snare to catch innocentis. [151.]

For Salomon saith, ther n'is no privitye
there as reigneth dronknesse. [151.]

And Salomon saieth : a very fole is he that
of all hath drede. [152.]

For Salomon saieth, that the doctrine and
witte of a man is knowen by pacience. [155.]

And the same Salomon saith, the angrie
and wrothefull man maketh noises, and the
patient man attempreth, and stilleth them.
[155.]

And this same Salomon saieth afterwarde :
that by the sorowfull visage of a manne, that
is to saye, by the sorie and hevy countenance
of a manne, the fole correcteth and amendeth
himselpe. [157.]

It is not at all impossible but that some of these sayings
are formed upon proverbs in the books attributed to Salomon ;
as the first, for instance, upon Ecclesiasticus, xix.
3, the third upon xxxvii. 8, and even the last cited passage
of Piers Plowman upon x. 19, as upon xi. 29, the following
lines from the Coke's Prologue. [Urry. p. 34.]

Wel seide Salomon in his language,
ne bring not evry man into thyn hous ;
for herbouring by night is perillouse.

or again, as in Lydgate. [MS. Bibl. Publ. Hh. 4. 12. fol.
84. b.]

Greitest of virtues is humilite
as Salomon sayth, son of Sapience.

But to come more decisively to the point, there are proverbs
quoted under the name of this prince which are not

found in the Bible at all, and which bear no resemblance to any thing found there: thus in Tristan. l. 1425. [Michel. Ed. l. p. 72.]

Salemon dit, que droicturiers
que ses amis sont ses levriers.

again, Tristan. l. 36. [Vol. I. p. 5.]

Sire, moult dit voir Salemon,
qui de forches traient larron,
jà pus ne l'amero[n]t nul jor.

which though very unbiblical is completely Teutonic, and of wide dispersion: In the Castoiment, &c. Barbazan. 2. p. 49, it occurs thus,

Quar l'on sielt dire *en reprovier*,
qui le pendu despendera,
desur son col le fais cherra.

and in the same work [2. p. 73.]

Quar qui le pendu despendra
le fais desur son col cherra.

In the first Vol. and 65th page of Barbazan's work, it appears thus,

Raembes de forches larron,
quand il a fait sa mesprison,
jamès jor ne vous amera.

this agrees in feeling and form with the Proverb as found in the MS. C. C. C. fol. 255.

Larroun ne amera qi lui reynt de fourches.

In Graff's Diutiska. I. p. 323, there are a few poetical Old German Proverbs: among them,

Wer von dem galgen loset den diep,
dem wert er selten iêmer liep.

The same feeling, though not quite in the same words, is found in Reinhart Fuchs, l. 2157. [Grimm. Ed. p. 100.]

Ez ist ouch noch alsô getân,
 swer hilfet ungetriuwem man
 daz er sîne nôt übrwindet,
 daz er doch an im vindet
 valschez ; des hân wir gnuoc gesehen,
 und muoz ouch dicke alsam geschehen.

Grüter, on the contrary, puts it still more strongly. p. 80. Prov. Alem.

Wer einen vom galgen erlöst, der henckt ihn zu
 lohn gern dran.

In the so called Prouerbes of Lydgate I find [Ed. W. de Worde. Bibl. Publ. A. b. 4. 58.]

Who saueth a thefe whan the rope is knet
 abovte his necke, as olde clerkes wryte,
 with some fals torne ye brybour wyll hym quyte.

To wind up all, Ray. p. 161, gives the proverb as an English one,

Save a thief from the gallows, and he'll be
 the first shall cut your throat.

and adds, *Ital. Gall.*

Dispiccha l'impicchato, che impicchera poi te.
 Ostez un vilain du gibet, il vous y mettra.

Meidinger. Dict. Compar. p. 581. Prov. Island. has
 Frelsathu thiofinn fra galganum, hann launar ther
 illu.

Adagia. &c. p. 11.

Save a thiefe from the gallowes, and he
 will helpe to hang thee.

And lastly, Massing. Virg. Mart. Act ii. sc. 3 ;

She saved us from the gallows, and only to
 keep one proverb from breaking his neck,
 we'll hang her.

In Howell's English Proverbs, p. 17. there is the following one, which bears somewhat upon the subject of these remarks :—

“ My friend, keep money in thy purse ;
'Tis one of Solomon's Proverbs, said one ; another answering that he thought 'twas not there ; if it be not, replied Kitt Lancaster, it should have been, for it is as good as any he hath.”

In the Morolf as well as the Marcolfus, two proverbs are put into Salomon's mouth, which are elsewhere quoted as common proverbial sayings, and are no wise Biblical. The first is A. 57. B. 48. which stands thus in Howell's British Proverbs, p. 19.

Llawer ûn a ddwg newyn ag er hynny
gwraig a fynn. Many one leads a hungry
life, and yet must needs wed a wife.

The second is B. 79, which in the same collection, p. 31. is thus given,

Pob llwybr mewn Ceunant, yr ûn Fordd a
redant. Each path in a dingle, run one way
to mingle.

Among other evidences of Salomon's traditional character, may be mentioned the Books of *Magic* current under his name in the 14th century, and which are founded upon the stories of his *seal*, so celebrated in the East. But this passed over even to the Alchymists ; and the Rosicrucians, nor less than the Freemasons of those ages, assisted in spreading the feeling. I shall notice but one more instance of this character attributed to Salomon. It is an early printed collection of Italian proverbs, with the following title : *Opera nuova di Prouerbii di Salomoni, sententiosi, e vtili ad ciascuna persona.*—*Nouamente stampata. 12mo. undated.* The following are extracts :—

1. Hor nota dolce socio
se cerchi fugir locio
cagion dalchun difetto

2. Pero farai concetto
dusar lhumanitade
cha hom prudente acade
saper tenersi in freno
3. El corretto veneno
non fa di molto danno
talhora a seder stanno
color che fan gran fatti
4. E molti si fan matti
che van pellando altrui
ma sauio sia colui
chal suo ceruello a segno
5. Chi stima laltrui sdegno
non ha poco vedere
assai gioua sapere
vsar i bon costumi
6. Tal fa di molti lumi
che vede poco auanti
o quante sante e santi
si chiamano ai bisogni.
7. Color dan fede a sogni
che studiano in mattheo
el non e in tutto reo
chi pecca e si se menda.
8. Sai chi li a gran facenda
che piglia a molti impacci
chi vol scampar da lacci
si fuga i cacciatori.

OTHER COMPOSITIONS OF THE SAME NATURE.

It appears proper, before I close this disquisition upon a story which struck so deeply into the feeling of the Middle Age of Europe, to bestow some notice upon one or two other compositions of a similar nature, which nurtured and spread among our forefathers such philosophy as they possessed. And it is but a pitiful triumph which is enjoyed by those who read such matters for the mere purpose of sneering at them, or patting themselves on the back for being so much wiser and cleverer than those who went before them : wiser and cleverer they are, but it may admit of question whether they are honester and better men : most of all, whether they are more earnest in the pursuit of truth, such as they believe it to be. There is no step in the developement of the individual, or of the national mind, which is below the notice of him who would understand either the man or the nation ; and as through the long chain of faults and follies, dear bought experience, noble hopes, and daring deeds, "the child is father of the man ;" so is every characteristic of its particular ages, of its childhood, its youth, and its manhood, one link in the moral chain which binds the latest periods of a people to the earliest. We who now are, are the result of that which has been, and must lead on into a futurity whose limits no man can assign. Yet nations go down into the grave as individuals do, and the shadowy remembrance of a name is all the portion that survives unto them. While yet the day is, it is no unworthy task to reckon up the sources of our feeling, our hope and our fear ; for the night comes, and our sleep may be too deep for dreaming. There is no more powerful element than this, in the love we bear to ancient art, and to the records of long perished time : it is one form of that instinctive horror that we have of death, one shadow that the grave flings backward upon the path of life in

which we tread. We stand alone in the vast circle of time and space, and our solitude terrifies us: we look before and after for consolation, and we clutch, with exceeding joy, at the notions of pre-existence and eternity. That which we are to day, we were not yesterday, shall not be to-morrow: the blood that circulated in our veins is changed; the breath we drew has passed into the illimitable void; and the sighs or the laughter of the morning, have been borne away from us by the evening breezes: the solid frame itself that upholds us, this mass of bones over which the earth will lie for centuries without softening a tittle of their matter, when the life having left them, they shall cease from their progression, to become more solid than the pyramids or mausoleums we build over them;—this powerful weighty mass itself, is changed by the operation of every wind of heaven. And yet, the child hath grown to be a man, and having changed the little hopes and wishes which belonged to his condition, he hath mingled as one man among men, and having loved and hated, and suffered the extremities of joy and sorrow, he will go down at his appointed time into the grave, and there all his changes will cease for ever. How is it then with him? If no atom of his body can subsist the same, for the short revolution of a single day, if he have loved and hated, and hoped for that to-day which yesterday he loathed, and may again to-morrow reject from him, how is he the same man? By reason of that unity of self-consciousness which speaks to him in his soul, and by which alone he knows that he is the same man that he was heretofore, and will be hereafter: because he knows that he is the same man, although he be not the same material frame, and that he shall yet be when the perishable earthly portions of him shall have returned into the earth from which they came: because he looks at once into the past and into the future, and living over again in memory the days that are gone, he knows that he shall live on into the time to come, one soul in many bodies, of many names one only enduring form: this it is which hath made life something more to him than a chaos of individual accidents, and daily chances; this it is which hath made the child the father of the man, and sanctified the casual worldly acts which he

hath done, by the inner and secret influences of love, and justice, and duty. And, so it is with nations as with individuals; if the man be wise to-day, and to-morrow be foolish; if the autumn have brought him sickness, and the spring new health; if he have laughed, and wept, and feared, and fought, and suffered, so have the great collections of men in their respective lands and ages: their forms have changed, their old creeds have been abandoned, and they have bowed down to newer idols; that which hath been law for one generation, hath been abrogated by its successor; but here too, there has been a bond of union between the present and the past, at once the evidence and the cause of *national* existence: the principles of the nation, shown in its religious institutions, in the collections of its laws, in the traditions of its noble ancestry, in the songs of its earlier days, in the memory of its foughten fields, and in the depositaries of all these treasures, the ancient aristocracy of the land! By these it is that the Englishman of to-day glories in the people to which he belongs, and the rights and privileges which he has inherited: by this it is that he asserts the freedom of his Saxon blood, and the noble courtesy of his Norman chivalry; by this he numbers himself with Wiclif and with Latimer, and feels that the same current flows in his veins that gave life to Spenser, to Milton, and to Shakspeare!

When these things are so, may it be thought a little matter, or a trifling pursuit, if we devote ourselves to save these records of our forefathers from the dust which has long since covered their bones? Is there no value in this heritage which they have left us, this portraiture of themselves, drawn by their own rough but faithful hand? Assuredly it is not so: assuredly to live over again with the good and great of ancient days, to become part and parcel of those ages which nursed the childhood of our land, and whose influence yet works within us, in the laws, the institutions, and the character which they have bequeathed to us, are noble privileges, though few men are wise enough to strive for them. This search would be good for us, were there no more in it than this, that there is a love and reverence, mingled too with something of a pleasing melancholy, in the feeling with which one con-

templates the years that have long since passed into the tomb ; for, like all exertions of the loving and reverential feeling in us, this too purifies the spirit, and enlightens the understanding. For their sake, therefore, whose records they are, the following pages have been rescued from the rare and unread books wherein they have lain concealed : be they in themselves wise or foolish, mean or noble, they are part of the alphabet by which we spell the history of the land, a few stray stones from the great causeway which bridges over the present and the past : and woe to that nation which would cut itself off from the past, for to that nation no future is decreed ! A horde of savages they may become, but they have cut in sunder the root, from which the national character arose and flourished.

SYDRACKE AND BOCCUS.

It is most probable, that there were very many collections of apothegms, and moral dialogues current in the ages which we are pleased to denominate dark, because they gave birth to some of the burning and shining lights of the world ; but of these, a large proportion have undoubtedly perished. Fortunately for ourselves, all have not perished, and a reasonable hope may be entertained that more earnest search among our collegiate and cathedral libraries, may yet bring many interesting remains to light. Of these, perhaps, the most famous is the Dialogue of Sydracke, the philosopher, and King Boccus, which, like the Saxon Salomon and Saturn, consists of questions and answers touching abstruse points of divinity, ethics, and natural philosophy. There is a beautiful MS. copy of this, of the 14th century, in the Cambridge University Library, G. g. 1. 1. It is in French, and in prose. The Library of the British Museum has several beautiful MSS. of it in various languages. M. Monmerquè's Library contains a MS. in Provençal. The Dialogue has been frequently printed ; at Paris by Verard,

in 1486, 1496, 1531, 8vo. and twice in 4°. but without date. Thos. Godfray printed an English metrical version of it, probably in 1510. The title runs thus: "The history of Kyng Boccus and Sydracke, how he confoundyd his lerned men, and in þe syght of them dronke stronge venym in the name of the Trinite, and dyd hym no hurt. Also his diuynyte þ^t he lerned of the boke of Noe. Also his profycyes that he had by reuelacyō of the aungell. Also his answeris to the questions of wysdome both morall and natural wyth moche worldly wysdome containyd in noumber ccclxv translatyd by Hugo of Caumpeden, out of Frenche into Englysshe." There is then a woodcut representing the Philosopher and the King. The colophon is thus: "Thus endeth the hystory and questyōs of Kynge Boccus and Sydracke. Printed at London by Thomas Godfray. At the coste and charge of dan Robert Saltwode mōke of saynt Austons æt Cantorbury. Cum priuelegio regali (No date)." There was a copy of this in Mr. Heber's sale, and there is a perfect one in the University Lib. A. b. from which I have taken the quotations in the notes to Solomon and Saturn. A second, and prose translation of this was published by Wyer: I take this description of it from Dibdin, Typ. Ant. iii. 201. "The Boke of Demaundes, of the scyence of Phylosophye and Astronome, Betwene Kynge Boccus and the Phylosopher Sydracke."

From this book the following extract is happily printed in Dibdin, and repeated here, that it may be compared with the quotations in a subsequent note. "The King asked—might a man number the drops of the water of the sea or the gravel of the earth? Sydracke answereth.—And the world were greater than it is a M times and a M, and were all firm earth, and that it dured a M times a M year going, and were all inhabited with folks,—the day and the night be xxiiij hours—and every hour is a Mlxxx [points]—and in every point were born a M M times men, and as many women,—and they were all full of heer—and for every heer should have a M M times drops of water of the sea—yet the drops of the sea water, and yet the misericord and mercy of God is more than the one and the other—or all other things that be in the

world, or were or shall be, unto them that seek it or deserve it."* Of this Mr. Heber had also a copy. It may not be amiss to note, that a good deal of the natural philosophy of this dialogue, is taken from the varying copies of the *Ymage du mounde*, MSS. and old printed editions of which, in verse and prose, in French and in English, are found in our libraries.

2. *Disputatio Pippini, regalis et nobilissimi juvenis, cum Albino scholastico.* That this Dialogue was ever held is of course extremely doubtful; but Alcuin's verses, moral distichs, and the like, addressed to Charlemagne, were favourite subjects with our ancient scribes, and this, though less authentic, shared their fortune. Still I may observe, that I never met with this in an Anglo-Saxon MS. frequent as the distichs are, in company with Aratus, Sedulius, or Juvenius, Aldhelm, and the like. This is printed by A. Berkeley at the close of his *Epictetus*, and its history may be read in Fabricius.
3. A somewhat similar dialogue is that of *Æðelheard* of Bath, and his nephew, of which there is a MS. copy, Cott. Galb. E. iv. fol. 214, and which was printed very early in the 16th century, in 4°. but without a date.
4. There is another dialogue upon moral subjects between Alcuin and Charlemagne, which I have never seen, but of which a MS. copy is found in the library at Chartres. [Hänel, p. 130.]
5. There is a dialogue, on philosophical points, I believe, between Johannes Erigena and Charles the Bald. It is found, as I am informed, in the edition of Scotus's Works, published by Gale, the only copy of which in existence, is said to be in the Bodleian.
6. "*Riote du monde.*" This and the following composition bear a closer relation to the Second

* *Arena maris, pluuiarum guttæ, dies sæculi, altitudo cæli, multitudo stellarum, profunditas terræ, et imum abyssi, et capilli capitis, siue plebs hominum uel iumentum; hæc non nisi a Deo tantum numeranda sunt.* Bedæ, *Collectanea.* Ed. Colon. iii. 482.

Morolf, than to the serious Saxon Dialogues. Its title may be translated, "The world turned topsy turvy:" it is a dialogue between a king and a wandering jongleur, who answers all the king's questions in such a manner as to turn every thing into ridicule, but yet with great wit. There are two complete MSS. of this composition, both of the 13th century. The first of these is contained in the MS. Bibl. Royale, No. 7595, fol. 519, from which M. Michel published the *Roman de la Violette*, and Eústache le Moine, and of which he has given a description in the Introduction to the latter Romance. The second MS., which was unknown to Michel, is contained in the Library of Trinity College, O. 2. 45. fol. 331, and differs slightly in arrangement and dialect from the Paris copy. I give here the commencement of both copies:—

MS. Par. Chi commenche li Riote del Monde.—Je me chevaüçoie d'Amiens à Corbie; s'encontrai le roi et sa maisnie. A cui es-tu? dist-il.—Sire, je suis à mon signor.—Qui est tes sires?—Li barons me dame.—Qui est ta dame?—La feme mon signor.—Comment as-tu à non?—Ansi comme mes parrins.—Comment a non tes parrins?—Ansi com jou.—U vas-tu?—Je vois chà.—Dont viens-tu?—Je vieng de là.—Dont ies-tu?—Je sui de no vile.—U est te vile?—Entor le moustier.—U est li moustiers?—En l'atre.—U est li atres?—Sor terre.—U siet cele terre?—Sar l'iaue.—Comment apiel-on l'iaue?—On ne l'apiele nient; ele vient bien sans apieler.—Chou savoie-jou bien, dist li rois, etc. . . .

Expl.—Vous estes bien el chemin, errés tos jours. Alés le fons del val, portés del pain, mangiés matin, herbegiés-vous de jours, ne vous annuitiés mie.

MS. Trin. Jeo cheuachoie l'autrer de Amiens à Corbie; si encontreis li reis et sa meisnée. Beaus amis, dist li rei, dunt uiens-tu?—Sire, ieo uiene de ça, ou uas-tu? etc. . . .

Expl.—Errez tuz iurz. Alez les funz de ual, portez del pain, mangiez matin, herbegez-vous de iur, ne vous ennuiez mie.

It is probable that these compositions were oncé metrical,

even as many of the Saxon homilies in honour of particular saints, became excellent sermons by the addition of introductions and doxologies. In fact, we find one version really existing as a poem. This, which was published by Sir F. Palgrave, in 1818, from a Harl. MS. 2253. fol. 107, has since been reprinted by M. Michel, at the end of the Riote, under the title of "Le Roi d'Angleterre et Le Jongleur d'Ely." From this, I extract the passage corresponding to those quoted above :

Seygnours, escotez un petit,
 Si orrez un très bon desduit
 De un menestrel que passa la terre
 Pur merveille e aventure quere ;
 Si vint de sà Loundres, en un prée
 Encountra le Roy e sa meisnée ;
 Entour son col porta soun tabour
 Depeynt de or e riche atour ;
 Le roi demaund par amour :
 Ou qy etes-vus, sire Joglour ?
 E il respount sauntz pour ;
 Sire, je su ou mon seignour.
 Quay est toun seignour ? fet le Roy.
 Le baroun ma dame, par ma foy.
 Quay est ta dame, par amour ?
 Sire, la femme mon seignour.
 Comment estes-vus apellée ?
 Sire come cely qe m'ad levée,
 Cesti qe te leva quel noun avait ?
 Itel come je, Sire, tot dreit.
 Où va-tu ? Je vois delà.
 Dont vien-tu ? Je vienk de sà.
 Dont estez-vus ? ditez saunz gyle.
 Sire, je su de nostre vile.
 Ou est vostre vile, daunz Jogler ?
 Sire, entour le moster.

Ou est le moster, bel amy ?
 Sire, en la vile de Ely.
 Où est Ely qy siet ?
 Sire, sur l'ewe estiet.
 Quei est le eve apelé. par amours ?*
 L'em ne l'apele pas, eynz vient tous jours
 Volonters par son eynderé,
 Qe jà n'estovera estre apelée.
 Tot ce savoi-je bien avaunt.
 Don qe demandez com enfaunt ;
 A quei fere me demaundez
 Chose que vous-meismes bien savez ? etc. . .

There is a fragment of another poetical "Ruihote du Monde," in the MS. Bibl. Roy. 7609.—2. fol. 1. which M. Michel has printed, and a small portion of one in prose, Arund. MSS. No. 220. fol. 303. also published by the same author.

7. There is a curious poem, which once seems to have been a favourite in England, in which Ælfred, England's darling, sustains the principal character ; and this, though not a dialogue, is on many accounts worthy of insertion here. It is a collection of wise sayings which that prince delivered to his Witenagemót at Seaford. There was a MS. of this in the Cotton collection, Galba. A. xix. which is now unhappily lost. Another MS., however, (copied from the Cotton MS.) still exists in the Bodleian ; and a third, in Trin. Coll. Camb. B. 5. 39. which is so curious a specimen of the language in the 13th century, that I take the following copy of it in preference to the other. It is partly alliterative, partly in final rhyme, the couplets being thrown

* In John Taylor's *Wit and mirth*, there is the following *clinch*, (No. 99), Ed. 1630, p. 176 : "A countryman being demanded how such a river was called, that ranne through their country : he answered, that they never had need to call the riuer, for it alwayes came without calling."

together in nearly the same careless manner as in Lajamon. It will be seen, that this poem also contains some of that treasure of popular wisdom which is found in the proverbial sayings of a people; and such correspondence as I have observed between these and the proverbs of other lands I have pointed out in the notes which follow it.

PROVERBS OF ALFRED.

1. At Siforde

setin kinhis monie
fele biscopis
and fele booc-lerede
herles prude
and cnites egleche
þer was erl Alfred
of þe lawe swiþe wis
and heke Alfred
Englene herde
Englene derling
in Enkelonde he was king.
Hem he gon lerin
so we musen iherin
whu we gure lif
lede sulin
Alfred he was in Enkelonde a king
wel swiþe strong and lussum þing
he was king and cleric
ful wel he louede Godes werc
he was wis on his word
and war on his werke

he was þe wisiste mon
þad was in Engelonde on.

2. þus quad Alfred
Englene frowere.
wolde we nu leden
lustin gure louird
and he gu wolde wissen
of wiliche þinges
gu we mistin in werelde
wrsipe weldin
and here gure salle
samne to criste.
þis weren þe sawen of kinc Alfred.
arme and edie ledin
of lifis dom
þad we alle dredin
gure dristin Crist
lovin him and likin
for he is louird ouir lif
He is one God
ouer alle godnesse
and he is gleu
ouer alle geade þinhes
He is one blisse
ouer alle blitnesse
he is one mon
mildist maister
he is one folkes
fadir and frowere
he is one ristewis
and suo riche king
nat him sal ben wone
no þing of is wille
wo him her on worolde
wrþin þenket.

3. þus quad Alfred
Englene frouere
May no riche king
ben onder Crist selues
bote þif he be booc-lerid
and he writes wel kenne
and bote he cunne letteris
lokin him seluen
wu he sule his lond
laweliche holden.
4. þus quad Helfred
þe herl and þe heþeling
þo ben vnder þe king
þe lond to leden
mid lauelichi dedin
boþe þe clerc and þe cnit
demen euenliche rict
for aftir þat man souit
al suiych sal he mouin
and eueriches monnes dom
to his oge dure cherricd.
5. þus quad Alfred
þe cnith biouit
kenliche to cnouen
for to weriin þe lond of here
and of heregong
þat þe riche habbe gryt
and þe cherril be in frit
his sedis to souin
his medis to mowen
his plouis to driuin
to ure alre bilif
þis is þe cnichs lage
loke þat hit wel fare.

6. þus quad Helfred
wid widutin wisdom
is wele ful unwrd
for þau o man h(aue)de
hunt seuinti acreis
and he al heged . . . sagin
mid rede golde
and þe golde grue
so gres deit on þe reiþe
ne were hi . . . wele
nout þe wrþere
bote he him fremede
frend ywerche
for wad is g [old] bute ston
bute it habbe wis mon.
7. þus quad Alfred
sulde nefere gise mon
giuen him to huuele
þoch he his gise
wel ne like . . .
ne þech he ne welde
al þad he wolde
for God may giuen wanne he wele
goed after yuil
wele after wrake
se wel him þet mot ascapen.
8. þus quad Alfred.
(ar)ge it his to rogen
agen þe seflod
so it his to sginkin
again heni selþe
. . ch wel is him agueþe
þe sunich was
wanen her on werlde
welþe to winnen

. . . he muge on helde
 hednesse holdin
 . . . mist his welþe
 werchin Godis wille
 [þ] enne his his guewe
 swiþe wel bitogen.

9. þus quad Alfred
 gif þu hauest welþe
 awold i þis gerlde
 ne þin wil neure for þi
 al to wlonc wurþen
 acte nis non eldere stren
 ac it is Godis loue
 wanne hit is his wille
 wer fro we sullen wenden
 and ure ogene lif
 mid sorw letin
 þanne scullen ure fon
 to ure fe gripen
 welden ure madmes
 and lutil us bimenen.

10. þus quad Alfred.
 moni mon wenit
 þat he wenen ne þarf
 longere liuis
 ac him scal legen þat wrench
 for wanne he is lif alre beste trowen
 þenne sal he letin lif his ogene
 Nis no wurt woxen on woode ne on felde
 þer euure muge þe lif uphelden
 wot no mon þe time
 wanne he sal henne rimen
 ne no mon þen hende
 wen he sal henne wenden.

Drittin hit one wot
 domis louird
 wenne we ure lif
 letin scullen.

11. þus quad Alfret.
 leue þu þe nout to swiþe
 up þe se-flod.
 gif þu hawest madmes monie
 and moch gold and siluir
 it sollen wurþen to nout
 to duste it sullen driuen
 dristin sal liuin eure
 moni mon for is gold
 hauid Godis eire
 and þuruch is siluer
 is saulle he forlesed
 betere him were
 iborin þat he nere.

12. þus quad Alfred.
 lustlike lustnie
 lef dere
 and ich her gu wille leren
 wenes mine
 wit and wisdom
 þe alle welþe on ure god
 siker he may
 and hwo hem mite senden
 for þoch his weleþe him at go
 is wid ne wen him newere fro
 ne may he newir forfarin
 hwo him to fere haueþ
 hwilis þat is lif
 lesten may.

13. þus quad Alfred.
gif þu hauist sorwe
ne say þu hit þin arege
seit þin sadilbowe
and rid þe singende
þanne sait þe mon
þat ti wise ne can
þad þe þine wise
wel þe likit
sorege gif þu hauist
and ten arege hit sed
biforen he þe bimenid
bihindin he þe scarned
þu hit mist seien swich mon
þad it þe fulwel on
swich men þu maist seien þi sor
he wolde þad þu heuedest mor
forþi hit in þin hirte one
forhele hit wid þin arege
let þu neuere þin arege witin
al þer þin herte þenket.

14. þus quad Alfred.
wis child is fadiris blisse
gif it so bitidit
þat þu chil weldest
þe wile þat hit is litil
þu lere him monnis þewis.
þanne hit is woxin
he sal wenne þer to
þanne sal þe child
þas þe bet wurþen
Ac gif þu les him welden
al his owene wille
þanne he comit to helde
sore it sal him rewen

and he sal banne þat widt
þat him first tagte
þanne sal þi child
þi forbod ouergangin
beter þe were child
þat þu ne hauedest
for betere is child vnboren
þenne vnbeten.

15. þus quad Alfred.
drunken and vndrunkin
eþer is wisdom wel god
þarf no mon drinkin þe lasse
þan he be wid ale wis
ac he drinkit
and desiet þere amorge
so þat he for drunken
desiende werchet
he sal ligen long anicht
litol sal he sclepen
him sugh sorege to
so deð þe salit on fles
sukit þuru is liche
so dot liche blod
and his morge sclep
sal ben muchil lestin
werse þe swo on euen
yuele haued ydrunken.

16. þus quad Alfred.
Ne sal þu þi wif
bi hire wlite chesen
ne for non athte to þine bury
bringen her þu hire costes cuþe
for moni mon for athte
iuele ihasted

and ofte mon on faire
 fokel chesed
 wo is him þat iuel wif
 brinhit to is cotlif
 so his o liue
 þat iuele wiued
 for he sal him often
 dreri maken.

17. þus quad Alfred.
 wurþu neuere
 swo wod ne so drunken
 þat euere sai þu þi wif
 al þat þi wille be
 for hif hue sege þe biforen
 þine fomen alle
 and þu hire mit worde
 wraged hauedest
 he ne sold it letin
 for þinke liuihinde
 þat he ne solde þe upbreidin
 of þine balesipes
 wimon is word wod
 and hauit tunke to swist
 þauc he hire selue wel wolde
 ne mai he it nowit welden.

18. þus quad Alured.
 wurþu neuere so wod
 ne so desi of þi mod
 þad euere sige þi frend
 al þat þe likit
 ne alle þe þonches
 þat þu þoch hauist
 for ofte sibbie men
 foken hem bituenen

and ef it so bilimpit
 lo[oþ]e þat ge wurþen
 þanne wot þi fend
 þad her wiste þi frend
 betere þe bicomē
 þi word were helden
 for þanne mud mamelit
 more þanne hit solde
 þanne sculen his heren
 ef it iheren.

19. þus quad Alured.
 Mani man wenit
 þat he wenin ne þarf
 frend þad he habbe
 þer mon him faire bihait
 seiet him faire biforen
 fokel at henden
 so mon mai welþe
 lengest helden
 giu þu neuere leuen
 alle monnis spechen
 ne alle þe þinke
 þat þu herest sinken
 for moni mon haut fikil mod
 and he is monne cuð
 ne saltu neuere knewen
 wanne he þe wole bipechen.

20. þus quad Alured.
 Moni appel is widuten grene
 brit on leme
 and bittere widinnen
 so his moni wimmon
 in hire faire bure
 schene under schete

and þocke hie is in an stondes wile
swo is moni gadeling
godelike on horse
wlanc on werge
and unwurþ on wike.

21. þus quad Alured.
Idilscipe
and orgul-prude
þat lerit gung wif
leþere þewes
and often to þenchen
don þat he ne scolde
gif he for swuken
swoti wuere
swo hie ne þochte
ac þoch hit is iuel
to beuen þat ter tre
ben ne ville
for ofte mused þe catt
after þe moder
wose lat is wif
his maister wurþen
sal he neuer ben his wordes louerd
al he sal him rere dreige
and moni tene
selliche hawen
selden sal he ben on sele.

22. þus quad Alfreuerd.
Gif þu frend bigete
mid þi fre bigete
loke þat þu him þeine
mid alle þeuues þines
loke þat he þe be mide
biforen and bihinden

þe bet he sal þe reden
 at alle þine neden
 and on him þu maist þe tresten
 þif is trogþe degþ
 ac gif þu hauist a frend to day
 and to moreuin driuist him awei
 þenne bes þu one
 al so þu her were
 and þanne is þi fe forloren
 and þi frend boþen
 betere þe bicom
 frend þat þu newedest.

23. þus quad Alfreð.
 þurh sage mon is wis
 and þurh selþe mon is gleu
 þurh lesin mon is loð
 þuruh lufere wrenches unwurþ
 and hokede honden make þen mon
 is hewit to lesen
 Ler þu þe neuer
 ouer mukil to leþen
 ac loke þinne nexte
 he is ate nede god
 and frendschipe owerlde
 fairest to wurchen
 wid pouere and wid riche,
 wid alle men iliche
 þanne maist þu sikerliche
 seli sittin
 and faren ouer londe
 hwar so bet þi wille.

24. þus quad Alured.
 Gif þu hauist duge
 and drichen þe senden

ne þeng þu neuere þi lif
 to narruliche leden
 ne þine faires
 to faste holden
 for wer hachte is hid
 þer is armþe inoch
 and siker ich it te saige
 letet gif þe licket
 swich mon mai after þe
 þi god welden
 oft binnen þine burie
 bliþe wenden
 þad he ne wele heren
 mid muþe monegen
 ac euere him ofþinket
 þen he þe þenced.

25. þus quad Alured.
 Uretu noth to swiþe
 þe word of þine wiue
 for þanne hue bed iwarþed
 mid wordes oþer mid dedes
 wimmon weped for mod
 ofter þanne fro eni god
 and ofte lude and stille
 for to wurchen hire wille
 hue weped oþer wile
 þen hue þe wille biwilen.
 Salamon hid hawit isait
 hue can moni yuel reid
 hue ne mai hit non oþir don
 for wel herliche hue hit bigan
 þe mon þad hire red folewip
 he bringeþ him to soruge
 for hit is said in lede
 cold red is quene red

hi ne sawe hit nocht bi þan
 þat god þing is god wimmon
 þe mon þad michte hire cnoswen
 and chesen hire from oþere.

26. þus quad Alfred.

Be þu neuere to bold
 to chiden agen oni scold
 ne mid mani tales
 to chiden agen alle dwales
 ne neuere þu biginne
 to tellin newe tidinges
 at neuere nones monnis bord
 ne have þu to fele word
 þe wise mon mid fewe word
 can fele biluken
 and sottis bold is sone iscoten
 forþi ich telle him for a dote
 þat sait al is ywille
 þanne he sulde ben stille
 for ofte tunke brekit bon
 and nauid hire selwe non.

27. þus quad Alfred.

Elde cumid to tune
 mid fele unkeþe costes
 and doþ þe man to helden
 þat him selwe ne mai he him noch welden
 hit makit him wel vnmeke
 and binimit him is miste
 gif it swo betided
 þat þu her so longe abidist
 and þu in þine helde
 werldes welþe weldest
 þi dugeþe gin þu delen
 þine dere frend

hwile þine dages dugen
and þu þe selwen liue mowe
haue þu none leue to þe
þad after þe bileued
to sone ne to douter
ne to none of þine foster
for fewe frend we sculen finden
þanne we henne funden
for he þat is ute biloken
he is inne sone forgeten.

28. þus quad Alured.
Gif þu i þin helde best
welþes bidelid
and þu ne cunne þe leden
mid none cunnes listis
ne þu ne moge mid strenghe
þe selwen steren
þanne þanke þi louerd
of alle is loue
and of alle þine owene liue
and of þe dagis licht
and of alle murþe
þad he for mon makede
and hweder so þu hwendes
sei þu at en ende
wrþe þad iwurþe
iwurþe Godes wille.

29. þus quad Alured.
werldes welþe
to wurmes scal wurþien
and alle cunne madmes
to nocht sulen melten
and þure lif sal
lutel lasten

for þu mon weldest
 al þis middelert
 and alle þe welþe
 þad þe inne wonit
 ne nust þu þi lif lengen
 none wile
 bote al þu it salt leten
 one lutele stunde
 and al þi blisse
 to bale sal iwurþen
 bote þif þu wurche
 wille to Criste
 for biþeng þe we mus us selwen
 toleden ure lif
 so God us ginnid leten
 þenne muge we wenen
 þad he us wile wurþen
 for swo saide Salomon
 þe wise Salomon
 wis is þad wel doþ
 hwile he is in þis werld
 boþ euere at þen ende he comid
 þer he hit findit.

30. þus quad Alured.
 Sone min swo leue
 site me nu bisides
 and hich þe wile sagen
 soþe þewes.
 Sone min ich fele
 þad min hert falewidþ
 and min wlite is wan
 and min herte woc
 mine dagis arren nei done
 and we sulen unc todelen
 wenden ich me sal

to þis oþir werlde
and þu salt bileuen
in alle mine welþe
Sone mine ich þe bidde
þu ard mi barin dere
þad þu þi folck be
fader and for louerd
fader be þu wid child
and be þu wuidewis frend
þe arme gume þu froueren
and þe woke gume þu coueren
þe wronke gume þu ristin
mid alle þine mistin
and let þe sune mid lawe
and lowien þe sulen drigtin
and ower alle oþir þinke
God be þe ful minde
and bide þad he þe rede
at alle þine dedis
þe bet sal he þe filsten
to don al þine wille.

31. þus quad Alured.

Sone min so dere
do so ich þe lere
be þu wis on þi word
and war oþine speche
þenne sullen þe lowien
leden alle
þe gunge men do þu lawe
þad helde lat is lond hawen
Drunken mon þif þu mestes
in weis oþer in stretes
þu gef him þe weie reme
and let him ford gliden
þenne mist þu þi lond

mid frendchipe helden
 Sone þu best bus þe sot
 of bismare word
 and bet him siwen þer mide
 þad him ginne to smerten
 and baren ich þe bidde
 þif þu on benche sitthest
 and þu þen beuir hore sixst
 þe biforen stonden
 buch þe from þi sette
 and bide him sone þer to
 þanne welle he sawin
 sone one his worde
 wel worþe þe wid
 þad þe first taite.
 sete þanne seiþin
 bisiden hem seluen
 for of him þu mist leren
 listis and fele þeues
 þe baldure þu mist ben
 for lere þu his reides
 for þe helder man ne mai ofriden
 betere þenne ofreden.

32. þus quad Alured.
 Sone min so dere
 ches þu neuere to fere
 þen luþere lusninde mon
 fore he þe wile wrake don
 from the wode þu mitht te faren
 wid wilis and wid armes
 ac þanne þu hid lest wenest
 þe luþere þe biswiket
 þe bicche bitit ille
 þan he berke stille
 so deit þe lusninde luþere mon

ofte þen he dar it don
 þan he be wiþuten stille
 he bit wiþinen hille
 and al he biþulit his frend
 þen he him vnfoldit.

33. þus quad Alured.

Lewe sone dere
 ne ches þe neuere to fere
 þen hokerfule lese mon
 for he þe wole gile don
 he wole stelin þin haite and keren
 and listeliche onsuerren.
 so longe he uole be bi
 he uole brinhin on and tuenti
 to nout for sothe ich tellit þe
 and oþer he wole liþen and hokerful ben.
 þuru hoker and lesing þe aloþed
 alle men þat hen ycnowed
 ac nim þe to þe a stable mon
 þat word and dede bisette con
 and multiplien heure god
 a sug fere þe his help in mod.

34. þus quad Alured.

Leue sone dere
 ne ches þu neuere to fere
 littele mon ne long ne red
 þif þu wld don after mi red.

35. þe luttele mon he his so rei
 ne mai non him wonin nei
 so word he wole him seluen teir
 þat is louird maister he wolde beir
 bute he mote himseluen pruden
 he wole maken fule luden
 he wole grennen cocken and chide

and hewere faren mid vnluden
 þif þu me wld ileuen
 ne mai me neuer him quemen.

36. þe lonke mon is leþe bei
 selde comid is herte rei
 he hauit stoni herte
 noþing him ne smertep
 biford dages he is aferd
 of sticke and ston in huge werd
 þif he fallit in þe fen
 he þewit ut after men
 þif he slite into a dige
 he is ded witerliche.

37. þe rede mon he is a quet
 for he wole þe þin iwil red
 he is cocker þef and horeling
 scolde of wrechedome he is king.
 Hic ne sige nout bi þan
 þat moni ne ben gentile man.
 þuru þis lere and genteleri
 he amendit huge companie.

The extreme corruptness and obscurity of the language in which this is written, did not interfere with the necessity of its being printed here, and for the first time, complete. A portion of it appeared in Spelman's *Life of Ælfred*, which was taken from a MS. at Oxford; and Hearne, Spelman's editor, gave various readings from the portion preserved in Wanley's catalogue. A MS. copy, which I have not seen, is I believe preserved in the Library of Lincoln College, Oxford.

It is probable, that this is derived from a Saxon original, now lost, and Ælfred here appears in the traditional character of a teacher, for, that there ever was a meeting at Seaford, in which he really delivered the counsels here attributed to him, appears quite out of the question.

What is most interesting, is the situation held by Ælfred, and this shows the estimate of his character which long survived in this land.

The most complete and convincing evidence upon this point, however, is found in the dispute between the Owl and the Nightingale, MS. Cott. Cal. A. ix. fol. 230, &c. In the course of their dialogue, a number of proverbs are quoted with Ælfred's name, and generally in terms of high compliment to himself: I extract the passages in which these sayings of Ælfred occur from my friend Mr. Stevenson's transcript:—

1. Thu fliztt anizt and nozt adai
tharof ich wndir, and wel mai,
vor eurich thing that shuniet rizt*
hit luuet thuster, and hatiet lizt;
And eurich thing that is lof misdede,
hit luueth thuster to his dede:
a wis word, they hit be unclene
is fele manne amuthe imene,
for *Alured* king hit seide and wrot;
he shunet that hine wl wot;
ich wene that thu dost also
for thu flizst niztes euermo.†

2. At sume sithe herde i telle
hu *Alured* sede on his spelle;
loke that thu ne be thare
thar chauling beth, and cheste zare,
lat sottes chide, and uorth thu go:
and ich am wis and do al so.
And zet *Alured* seide an other side,
a word that is asprung wide;

* De quât deit, de schuwet gêrn dat licht.
Rein. Vos. l. 25.

† Hule and Night, l. 227.

that wit the fule haueth imene
ne cumeth he neuer from him cleine.*

3. Vor hit is soth, *Alured* hit seidde,
and me hit mai in boke rede ;
eurich thing mai losen his godhede
mid unmethe, and mid ouer dede :
mid este thu the mizt overquatie,
and ouerfulle maketh wlatie :
an eurich murezth mai agon,
zif me hit halt eure forth in on,
bute one, that is Godes riche
that eure is svete, and eure iliche ;
thez thu nime euere oththan lepe,
hit is eure ful bihepe ;
wunder hit is of Godes riche,
that eure speneth, and eure is iliche.†

4. *Alured* sede, that was wis,
he mite wel, for soth hit is ;
nis no man for his bare songe
lof, ne wrth nozt suthe longe :
vor that is a forworthe man
that bute singe nozt ne can.‡

5. For *Alured* seide, of olde quide,
and zit hit nis of horte iglide ;
wone the bale is alrehecst,
thone is the bote alrenecst.§
Vor *Alurd* seide, that wel kuthe,
eure he spac mid sothe muthe ;

* Hule and Night, l. 293.

‡ Ibid, l. 569.

† Ibid, l. 349.

§ Ibid, l. 685.

wone the bale is alrehecst
thanne is the bote alrenecst.†

6. Vor soth hit is, that seide *Alured* ;
ne mai no strengthe azen red.§
7. For hit seide the King *Alfred* ;
sele endeth wel the lothe,
and selde plaideth wel the wrothe.||
8. Wel fize that wel specth, seide *Alured*.**
9. For *Alfred* seide a this word,
euch mon hit schulde legge on hord ;
zef thu isehst he beo icunne
his strncthe is him wel nez berunne.††
10. For thi seide *Alfred*, swithe wel,
and his worde was godspel ;
there euer euch man the bet him beo,
euer the bet he hine beseo.‡‡

It is undoubtedly true, that all the proverbs here quoted are not found in the lines printed from the Trinity MS. ; this, however, only goes to prove that there was once a larger collection current under Alfred's name, or else, that his traditional reputation was of such a nature as to make it justifiable to attribute any wise saying to him.

The proverbs, which are thus put into Ælfred's mouth, are important from their antiquity, and of the more value to us because some of them correspond to proverbs already alluded to in this introduction. Such of these as I have observed, I shall now proceed to note ; others of them, again, are found at a later period in other languages of Europe.

† Ibid, l. 697.

|| Ibid, l. 930.

†† Ibid, l. 1211.

§ Ibid, l. 761.

** Ibid, l. 1062.

‡‡ Ibid, l. 1257.

- 8.1. 2. Piers of Fulham. [Anct. Met. Men rehersen in their sawe
Tales. p. 131.]
hard it is to stryue wyth wynde or wawe,
whether it doo ebbe or els flowe.
Grüter. p. 120. Prov. Belg.
Skelton. Pithy, Pleas. and Prof. He is nat wise agayne the stream that striueth.
Workes. p. 54.
Howell. Eng. Prov. p. 9.
p. 11.
Adagia. p. 30.
Gartner. Dict. Prov. 28, 36, b.
Struggle not agaynst the stream.
There's no striving against the stream.
It is hard strying against a stream.
Est durum clarè contra fluxus natitare.
Es ist böss schwimmen gegen den stram.
Es ist schwer wider Stram zu schwimmen.
Arnaut Daniel. (Parnasse. Occita-
nien. 257.)
Eu son Arnautz qu' amas l'aura,
e catz la lebr' ab lo bueu,
e nadi contra suberna.
Es wechst kein kraut für den todt im garten.
Fyrir dauthans makt, er engin urt vaxin.
Wäre nun für den Tod ein Kraut gewachsen, so würde es sehr
theuer seyn, und die reichen würden es allein kaufen und bekom-
men können, und es vor den Armen verbergen; daher den ein
Ungleichheit unter den Menschen entstehen würde. Gott aber
ist ein gerechter Richter, der dem einen wie dem andern thut,
dem Reichen wie dem Armen, und alle Menschen auf Erden
sterben, auch kein Kraut, dem Tode zu wehren, wachsen lässt.
- 10.1. 8. &c. Grüter. p. 39. Prov. Alem.
Meidinger. Dict. Prov. Island. p. 581.
Baumann. Remarks on Reinke.
vos. (Gotsched Edn. fol. 1752.
fol. 261.)

Gartner. Dict. Prov. p. 72.

14. l. 1. and 20. Two Biblical Proverbs:

Howell. Engl. Prov. p. 4.

20. l. 2. Grüter. p. 64. Prov. Alem.

Chauc. Ch. Ch. Y. 983. (Ur. 123.)

Contra vim mortis non est medicamen in hortis.
Gegen den Tod ist kein Kraut gewachsen.
Non reputes aurum totum quod splendet ut aurum
Nec pulchrum pomum quodlibet esse bonum.
Es ist nicht alles goldt was glintzet.
Ist der apffel rosenfarb der wurm ist darinn.
Better unborn, then untaught.
Schön öpfel seyn auch wohl sauer.
But al thing, which that shinith as the gold,
ne is not golde, as I have herde ytolde,
ne evry appell, that is faire at iye,
ne is not gode, whatso men clappe or crie.
Auri natura non sunt splendentia pura.
Es ist nicht alles Golt das da glentzt.
Wann die Katz jungen hat so wirdt sie wohl lernen mausen.
t' wil al muyzen wat van katten komt.
As the old cock crows so crows the young.
Chi di gallina nasce convien che rozole.
That that comes of a cat will catch mice.
Chi di gatta nasce sorici piglia.
Som di gamla sjunga, soa quittera de unga.
Prendere maternam bene discit cattula predam.
The young cocke croweth after the olde.

Gartner. Dict. Prov. 19. 51, b.

21. l. 14. Grüter. p. 72. Prov. Alem.

p. 123. Prov. Belg.

Ray. p. 142.

p. 85.

Meidinger. p. 504. Prov. Suec.

MS. Vienna. No. 413 (xii cent.)

Adagia. p. 21

26. l. 12. Heywood Dial. Taylor. p. 25 Howell.

Eng. Prov. p. 7. Ray. p. 108. 278.

- MS. Harl. 3362. fol. 4.
 Hendynges. 10. vid. pt
 As you like it. Act. v. sc. iv.
1. 16. vid p. 101.
31. 1. 36. Chaucer. Troil. Cres. iv. 1456.
 Kn. Tale. 2449. (Ur. p. 19.)
- Grüter. p. 114. Prov. Belg.
 p. 57. Prov. Alem.
 Gartn. Dict. Prov. p. 102.
32. 1. 10. Collins, Span. Prov. 258.
 George a Greene. Old Plays. iii 37.
 Ray. p. 76.
 Howell. Eng. Prov. p. 8. Adagia.
 p. 27.
 Gartner. Dict. Prov. 68, b.
- Vt dicunt multi, cito transit lancea stulti.
 Sottes bolt is sone shote.
Duke S. By my faith, he is very swift and sententious.
Touchst. According to the fool's bolt, sir, and such dulcet diseases.
- Men may the wise outrenne, and not outrede.
 And sothe is seide, Eld hath grete avauntage,
 in elde is bothe wysedom and usage;
 men may the old outren, but not outrede.
 Man mach doude ontlopen, maar niet outraden.
 Man mag den alten vor lauffen, aber nit vorrathen.
 Prudens consilio uetus est vir, tardus eundo.
 Entlauffen mag man den alten wol
 nicht leicht man ihn entrathen sol.
 Perro ladrador, nunca buen morderdor.
 Barking dogs bite not the sorest.
- Great barkers are no biters.
- Sinon morderis, cane, quid latrante vereris.
 wias schadt dess Hundts bellen der nicht beiss.
 Hunde die viel bellen beissen nicht.

34, 35, 36, 37. The advice of Ælfred to his son, to take neither a short man, a tall man, nor a red-haired man for his friend, because the first will be ambitious and proud, the second without wit or courage, and the third a traitor, is paralleled by a passage in Freidank, p. 85.

Kurzer man dê müete
unt roter mit güete,
unt langer man wîse,
der lop sol man prîse.

in p. 29, he has another fling at the ambition of short men, when he says,

Hôchvart twinget kurzen man
daz er muoz ûf den zêhen gân.

The same assertion, with additional circumstances, is made in the MS. Harl. 3362, fol. 33 :

þe longe man ys zeld wys, þe schort myld zeld ys
Raro breves humiles, longos vidi sapientes.

þe whyth ys ful of cowardys, þe red ful of feloun ys,
Albos audaces, rufos sine prodicione.

to þe blak draw þy knyf, with þe brown led þy lyf.
Cum fusco stabis, cum nigro tela parabis.

In Howell's English Proverbs, p. 10, there is a similar saying applied to women,

Long and lazy, little and loud,
Fat and fulsome, pretty and proud ;

which rejoices in the alliteration that popular proverbs love, and which has more than once created and perpetuated them. The faithlessness of red-haired men is known to have been a widely prevailing belief, and to have past into the proverbs of many European countries : Judas, in the painted cloth, has red hair, allusions to which, in the works of all our old dramatic writers are far too numerous to require specific reference. I shall content myself with calling attention to a few notices less commonly accessible in this country.

Gartner. Dict. Prov. 15.

In rufa pelle vix est animus sine felle.

Gartner. Dict. Prov. 25.

Raro breves humiles uidi, longos sapientes,
 albos audaces, nigros rufosque fideles.
 Die Kleinen Leuth haben hohen muth,
 ein lang mann selten wunder thut,
 ein bleicher mann hat weiber art,
 hüt dich vor schwartz vnd rot bart.
 Rot bart nie gut ward, sprach Moses.

Gartner. Dict. Prov. 77, b. 78.

*Per rubram barbam debes cognoscere nequam,
 Multi non rubram sed habent cum crimine nigram.*

Man spricht, Roterbart
 selten gut ward.
 aber thue sic nicht allein so schelten,
 schwarze Bärt gerathen auch selten.

Reinh. F. p. 357.

Des nemen bîspel dar an :
 und hüete sich ein islich man,
 daz niemen ze vil trûwen sol
 dem rôten friunt, daz rât ich wol.

In the later altered, and sectarian form of Norse Mythology, the god 'Thor was red-haired. In the Wilkina Saga, c. 167, the traitor Sibich, (Sifeca) has red hair. See a number of examples of this in the preface to Grimm's Reinhart Fuchs, p. xxviii. xxix. So among the proverbs which we have already quoted from the Trin. MS. we find,

*Rufus habet speciem post Sathanæ faciem.
 Xts plasmavit rufum Sathanamque vocavit,
 Sic laus hic dixit seruus per secula sic sit.*

Wigalois, (Benecke. Ed. p. 107. l. 2841.)

Im was der bart und daz har
 beidiu rot und viurvar ;

von den selben horich sagen
das si valschiu herze tragen.

Bebelius. Facet. 1. p. 12. b.

Quia rufus esset, quæ species malignam naturam
designaret, iuxta hunc versum,
Raro breues humiles uidi, rufos que fideles.

So. MS. Harl. No. 3831.

Per rubram barbam debes cognoscere nequam.
Multi non rubram sed habent cum crimine nigram,

MS. Aysc. Brit. Mus. 1640, fol. 48.

Raro breues humiles vidi, longos sapientes,
Albos audaces, rufoque colore fideles.

The Spaniards have a proverb to the same effect,

Asno coxo, y hombre roxo, y el demonio, todo es uno.

The latter portion of the composition which I have thus attempted to illustrate, bears a remarkable resemblance to three didactic poems in three several languages, viz in English, *Peter Idle Esqre of Kent*; in French, *Le Castoiment d' un pere à son fils*; [Barbazan. vol. 2.] and in German, *Der Winsbeke*. [Benecke. Beiträge. p. .] All three are moral instructions, delivered by a father to his son, with regard to his conduct in the world. Of these, the *Castoiment* is probably the oldest, being taken from the *Disciplina Clericalis* of Petrus Alfonsi, who, himself an apostate Jew, had drawn largely from the *Calila ve Dimna*, and through this Aarabic version, from the *Hitopadesa*, *Pantscha Tantra*, and other oriental sources. This work, however, is distinguished by containing a number of charming tales, illustrative of the moral instructions given; and these, which are comparatively rare in the English, are altogether wanting in the German book. In return, the instructions of Peter Idle are remarkable for their religious tone, and *Der Winsbeke*, for the beautiful and noble feeling of Christian chivalry, the only deep and solid ground of manly character.

Whether there was ever a Saxon collection attributed to Ælfred, I cannot say, but think it most probable that there was, since even in the thirteenth century he is mentioned as a great mast'r in that kind of lore: and yet proverbs, strictly so called, are very rare in Saxon books, their authors being for the most part more occupied with reproducing in England the wisdom of the Latins, than in recording the deep, but humorous philosophy of our own people. There is, however, a collection of moral Apothegms, which sometimes approach the form of proverbs, and are, at all events, worth attention. They are found in a MS. at Trin. Coll. Camb. and in a Cott. MS. Jul. A. ii. fol. 141, and it is most probable that there are other copies in existence. The text which follows is corrected from the Cotton MS. It is probably to be looked upon as a free paraphrase of the well-known distichs of *Cato*.

NE beó þú tó slápor, né tó idel-georn, forþán þe slep 7 þæt ydel fet unþeáwas, 7 unhælo þæs lichoman. 2. Ðæt we cweðað ðæt sí best after Gode þ man sí gesceadwís, 7 gemetigian cunne ge his sprece, ge his swígan, 7 wíte hwonne he gesprece hæbbe, 7 hwanne him ge-answaræd sí. 3. Ðonne ðú óðerne man tæle, ðonne gepenc ðú ðæt nán man ne býð leahterleás. 4. Ðeáh ðín wíf ðe hwane tó wrege, ne gepafa ðú, né ne gelyf ðú ná tó hraðe, forðám hý weorðað manegum tó fínd, forðám he býð ðám hláforde holdra ðonne hyre; forðám hý oft hatiað ðæt se hláford lufað. 5. Ne flyt ðú ná wið ánwilne man, ne wið ofer-spreccenne: manegum is forgifen ðæt he sprecaþ mæig, 7 swíðe featwum ðæt he sý gesceadwís. 6. Wíte ðæs máran þanc ðæs ðe ðú hæbbe, ðane ðas ðe ðe man geháte. 7. Ne hopa ðú tó swíðe tó ðám ðe ðe man geháte; ðær lyt geháta bíð, ðær bíð lyt lygena. 8. Ne beó ðú tó ánwille, forðám ðe is gerísenlícre ðæt ðú sí mid rihte ofer-

steled ðone ðú oferstele óðerne man mid woge. 9. Ðæt býð se másta wurðscipe, ðæt mon cunne riht gecnáwan, 7 hit ðonne wylle geþafian. 10. Sprec ofter ymb óðres monnes weldæda, ðonne ymb ðíne ágene, 7 cyð ða manegum monnum. 11. Ðonne ðú eald sý, and monige ealde cwidas geáhsod be, dó hi ðonne ðám geóngum tó wítanne. 12. Ðeáh ðe mon hwylces hlihge, 7 ðú ðe unscyldigne wíte, ne rehst ðú hwæt hý rædon, oððe rúnion; hý teóð ðe ðæs ðe hý sylfe habbað. 13. Ðonne ðú gesæligost sý, geþenc ðonne ðæt ðú mæge unsælda geþolian, gif hý ðe on becumað, for ðám ne bið se ende ealne weg gelíce. 14. Ne hopa ðú tó swíðe tó óðres monnes æhtum, oððe tó óðres monnes deáðe; uncúð hwá lengest libbe. 15. Gif ðú earm gewurðe, geþenc ðú ðæt ðín móder ðe nacodne gebær. 16. Ne ondræd ðú ðe deáð tó swíðe; ne geleofað man naht miriges, ða hwíle ðe mon deáð ondræt. 17. Ne forgit ðú hine ðeáh ealne weg, ðý læs ðú þolie ðæs écan lifes. 18. Gif ðe mon mid yfele leánige ðæt ðú tó góde dó, ne wít ðú hit na Gode; ac warna ðe silfne ðe ofter; man gehylt ðæt he hæfð, gif he him ondræt ðæt hit him oðsceóte. 19. Ðý mon dælð spærlice, ðe mon nele ðæt hit forberste. 20. Gif ðú bearn hæbbe, lær ða cræftas ðæt hí mægen be ðám libban; uncúð hú him æt æhtum gesæle: cræft bíð betere ðonne æhta. 21. Ne gehát ðú nán þing tuwa: hwæt sceal hit ðe eft geháten, búton hit wære ær álogen? 22. Ne cýþ ðú witod on wén ðín; wíte máran þanc ðæs ðe ðú hæbbe, ðonne ðæs ðe ðú wéne. 23. Ne beó ðú tó ceastful; of irsunge wyxt seófung, and of ðære geþwærnesse lufu. 24. Ðær ðær ðú neóde irsian scýle, gemetiga ðæt ðeáh. 25. Forber oft ðæt ðú wrecan mæge; geþyld bíð

middes eádes. 26. Help ægðer ge cúðes ge uncúðes, ðær ðær ðú mæge; uncúð hwár hwá óðres beþurfe. 27. Ne wilna ðú ofer ðínne mæd tó wítanne ymbe ða heofonlican þing; forðám ðú eart eorðlic man, ácsa ðe æfter ðám. 28. Ne beó ðú on ðínum irre tó ánwille, forðám ðæt irre oft ámirreð monnes mód, ðæt he ne mæg ðæt riht tócnáwan. 29. Beó gehalde on ðám ðe ðú hæbbe, unpleoricre hit bíð on lytlum scipe and on lytlum wætere, ðonne on miclum scipe and on miclum wætre. 30. Ne wén ðú ðæt se yfela áuht gódes gestreóne mid his yfle, forðám ðeáh hit sume hwíle forholen wurðe, hit bíð æt sumum cyrre open. 31. ðonne ðú geseó geónggran man ðonne ðú sý, 7 unwísrán, and unspédigrán, ðonne geþenc ðú hú oft se ofercymð óðerne, ðe hine ár ofercom, swá mon on ealdum bigspellum cwyð, ðæt hwílum beó esnes tíð, hwílum óðres. 32. Ne séc ðú þurh hlytas hú ðe geweorðan scýle, ac dó swá ðú betst mæge; eáðe gerádað God ðæt he wile be ðe, and ðíne þearfe, ðeáh he hit ðe ár ne secge. 33. Forlæt ðæt ðú næbbe tó óðres mannes góde andan, for ðám ðú swencst ðe silfne swíðor ðonne hine. 34. Ne beó ðú tó ormód ðeáh ðe sí on unriht gedémed; lyt monna weorð lange fægen ðæs ðe he óðerne bewrencð. 35. Gif ðú wið hwane sace hæbbe, 7 git ðonne gesemedeweorðan, ne wrec ðú ná ða árran yflu, búton hí mon eft niwige. 36. Ne dó ðú ðe náðer, né ðe silfne ne hera, né ðe silfne ne leáh; ægðer ðára is dysigra manna þeáw, ðe swincað æfter leásum gilpe. 37. ðæt is wísdóm ðæt wís man lícette dysig, and ðæt is ðæt mæste dysig, ðæt dysig man lícette wísdóm. 38. Swá man máre sprycð, swá him læs manna gelyfeð. 39. Gif ðú hwæt on druncen misdó, ne wít ðú hit ðám ealoðe;

forðam ðú his weólde ðe silf. 40. Nafa ðú tó yfel ellen, ðeáh ðe sum unwillan on becume, oft brincð se woruld ðone willan ðe bið eft. 41. Ne weorðe ðe næfre tó þæs wá, ðæt ðú ne wéne betran andergilde; forðam ðe se wéna ðe næfre ne læt forweorðan. 42. Ne ceós ðú nánne man be his æhtum, né ðíne ágene yr, monigman hæfð micel feax on foran heáfde, and weorð færlice caluw. 43. Bysiga ðe be sumum men, forðon bið ælcas mannes lif sumes mannes lár. 44. Ne forsuwa ðú ná ðæt unteala gedón sý, ðý læs men wénon ðæt hit ðe lícige. 45. Gif ðe mon for rihtre scylde brocie, geþola hit wel, and beó his wel geþafa. 46. Wrec ðe gemetlice, and eác swá gebær, ðý læs ðe men leásunga teó, ðæt ðú ðíne cysta cýðe. 47. Ne hlyst ðú ná unge-sceadwises monnes worda, forðon monig mon hæfð ðone unþeáw, ðæt he ne can nyt spreca, né ne can geswígian. 48. Ne rece ðú ná weamódes wífes worda, forðam heó wile oft mid wópe geswígian. 49. Ne ondræd ðú ðe deáð tó swíðe for nánum wíte, ðeáh he ðe ful gód ne þynce; he bið ælcas yfeles ende, 7 ne cyrð he næfre má. 50. Forseò ðysse worulde wlenco, gif ðú wille beón welig on ðínum móde, forðam ða ðe ðæs welan gitsiað, hí bið symle wædlan, and earmingas on hyra móde; ac beó gehealden on ðínum gecynde, ðonne hæfst ðú genoh. 51. Gif ðú ðín ágen myrre, ne wít ðú hit ná Gode, ac warna ðe silfne. 52. Brúc ðínra æhta, ða hwíle ðe ðú hál sý, se unl . . . la gitsere áh ðæt feoh, and náh hine silfne. 53. Geþola ðínes hláfordes irre 7 ðínes láreowes ðeáh ðe he 54. Gif ðe þynce þ ðú tó wræne sý, wít ðat ðínre ceólen, for ðám unnyttan lustan. 55. Dysig mon ondræt nytenu, and ne ondræt ðone mon ðe hine teala láre. 56.

Gif ðú strengðe hæbbe, brúc ðære tó nytte. 57. Leorna hwæthwæge cræftas, ðeah ðe ðíne sǣlða forlæton, ne forlæt ðú ðínne cræft. 58. Ne beó ðú tó ofersprece, ac hlyst ælces monnes wordas swíðe georne; forðám word ge-openað ælces monnes geþanc and his þeawas, ðeah hí h wlum behelie. 59. Gif ðú hwilcne cræft cunne, begá ðone georne; swá swá sorge and ymbhogan ge-ýcð monnes mód, swá ge-ýcð se cræft his áre. . . 60. Leorna hwæthwego æt ðám wísan, ðæt ðúmægeí læran ðone unwísan, ægðer ðára is swíðe nyt weorc 7 gerísenlíc. 61. Gif ðú wile hál beón, drinc ðe gedeftlice, ælc oferfyl and ælc ydel fet unhælo. 62. Ne læt ðú unlofod ðæt ðú swutele ongite ðæt lícwyrðe sý; ðær ðe áuht tweoge, lofa ðæt gemetlice, ðý læs ðe mon leásunga teó. 63. Ne truwa ðú smyllum wedere, né bilewitum men; oft stille wæter staðo brecað. 64. ðe tó onhagie; treówlicre hit is be staðe tó [swimm-] anne ðonne út on sǣ tó seglanne. 65. um sǣlðum tósǣle, áhsa ðone láre hit ðý éð gepolian. 66. Ne flít ðú ná wið rihtwísne man, 7 wið unscyldigne, forðon ðe God wyrð rihte dómas. 67. Era mid ðínum oxan, and offra mid ðínum recelse; dysige bíð ða men ðe wénað ðæt hí cweman Gode ðonne hí cwellað hyra oxan. 68. Ælce dæge ðú bist unnyt gif ðú nelt Gode þancian ðínes lifes. 69. ðeah ðe monig mon herige, ne gelyf ðú him tó wel, ac ðæs hlisan þenc ðe silf hwæt ðæs sóðes sý, læs ðe scamion. 70. Gif ðe mon onleóge fægena ðæs, gif ðe mon sóð onsecge, 7 ðeah gemetlice. 71. Meng ða blisse wið ða unrótnesse, forðám hyra náðer ne bíð nóht longe bútan óðrum gif his ne bíð tó fela, 7 ðú miht ðe eáð on ðæs ðe ðe on becymð; forðám hyra náðer ne mæg

beón æltewe bútan óðrum, ðon má ðe se wæta
 mæg beón bútan drigum, oððe wearm bútan ceald-
 um, oððe leóht bútan þýstrum. 72. Leorna mo-
 nige béc, and gehýr monig spel, wíte ðeáh hwylcum
 ðú gelyfan scýle; feala wrítað men untela. 73.
 Ne myr ðú eal þ þú hæbbe, ðýlæs ðe geþearfe tó
 óðres mannes æhtum. 74. Ne recst ðú ná tó
 swíðe hú seó weoruld fullíce ðás
 woruld forsiht, ne ondr[æt he him tó] swíðe. 75.
 Donne hit æfre geþwærust sý, ondræt ðe ðonne
 ungeþwærnisse, 7 ðonne hit ðe fræcnost þynce,
 wén ðe ðonne frófre, and áre, and gesælða. 76.
 Beó á getreówra ðonne ðe mon tó wéne, ðýlæs
 men wénan ðæt ðú náne næbbe búton wið hlísan.
 77. Se ðe him ealne weg ondræt, se bíð swylce
 he sý ealne weg cwellende. 78. Gif ðú ðe wyle
 dón moniges betran, ðonne dó ðú ðe ánes wyrsan.
 79. Gif ðú wille ðæt ðe monige olæcan, ðonne
 olæce ðú ánum swíðe georne. 80. Gif ðú nelle
 ánum olæcan, forlæt ðonne eal ðæt ðú age, búton
 wiste and wæda, and tó swylcum weorcum tól
 swylce ðú cunne; olæce ðonne Gode ánum, and
 ne wilna nanes monnes olæcunga. 81. Gif ðú
 wylt habban æt monigum men ðæt ðe lícað . . .

PROVERBS OF HENDING.

A COMPOSITION, similar in its object and form to those mentioned above, are the Proverbs of Hending, already alluded to: but it is a more genuine English composition, and contains some of the very best of our national proverbs. I print the whole of it from the Harl. MS. 2253, fol. 125, which is of the fourteenth century.

1.

Mon þat wol of wysdam heren
 at wyse Hendyng he may lerne,
 þat wes Marcolues sone,
 gode þonkes and monie þewes
 for te teche fele schrewes,
 for þat wes euer is wone.

Ihu. Crist, al folkes red,
 þat for vs alle þolede ded,
 vpon þe rode tre,
 lene vs alle to ben wys,
 ant to ende in his seruys :
 Amen pour charite.

God biginning makeþ god endyng, quoth Hendyng.

2.

Wyt ant wysdom lurneþ zerne,
 ant loke þat non oper werne
 to be wys ant hende ;
 ffor betere were to bue wis,
 þen for te where feh and grys
 wher so mon shal ende.

Wyt ant wysdom is god warysoun, quoth Hendyng

3.

Ne may no mon þat is in londe,
 ffor noþyng þat he con fonde,
 wonen at home ant spede
 so fele þewes for te leorne
 as he þat haþ ysoþt zeorne
 in wel fele þeode.

Ase fele þede, ase fele þewes, quoth Hendyng.

4.

Ne bue þi child neuer so duere,
 ant hit wolle vnþewes lerne,

bet hit oþer whyle;
mote hit al habben is wille
woltou, nultou, hit wol spille,
ant bicomē a fule.

Luef child lore byhoueþ, quop Hendyng.

5.

Such lores ase þou lernest,
after þat þou sist and herest,
mon in þyne zouþe
shule þe on elde folewe
boþe an eue ant amorewe,
and bue þe fol couþe.

Whose zong lerneþ, olt he ne leseþ, quop Hendyng.

6.

Zef þe luste a sunne don
ant þy þoht bue al þeron,
zet is god to blynne;
for when þe hete is ouercome,
ant þou haue þy wyt ynome,
hit shal þe lyke wynne.

Let lust ouergon, eft hit shal þe lyke, quop Hendyng.

7.

Zef þou art of þohtes lyht,
ant þou falle for vnmyþt
in a wycked synne,
loke þat þou do hit so selde
in þat sunne þat þou ne elde
þat þou ne deze þerinne.

Betere is eye-sor þen al blynd, quop Hendyng.

8.

Me may lere a sely fode
þat is euer toward gode,

wiþ a lutel lore ;
 zef me nul him forþer teche,
 þen is herte wol areche
 for te lerne more.
 Sely chyld is sone ylered, quop Hendyng.

9.

Zef þou wolt fleysh lust ouercome
 þou most fist and fle ylome
 wiþ eye ant wiþ huerte ;
 of fleysh lust comeþ shame,
 þaþ hit þunche þe body game
 hit doþ þe soule smerte.
 Wel fyþt þat wel flyþ, quop Hendyng

10.

Wis mon halt is wordes ynne,
 for he nul no gle bygynne
 er he haue tempred is pype ;
 sot is sot, and þat is sene
 ffor he wol speke wordes grene
 er þen hue buen rype.
 Sottes bolt is sone shote, quop Hendyng.

11.

Tel þou neuer þy fomon
 Shome ne teone þat þe is on,
 þi care ne þy wo,
 for he wol fonde zef he may,
 boþe by nyhtes ant by day
 of on to make two.
 Tel þou neuer þy fo þat þy fot akeþ, quop Hendyng

12.

Zef þou hauest bred ant ale
 ne put þou nout al in þy male,

þou del hit sum aboute ;
 be þou fre of þy meeles,
 wher so me eny mete deles
 gest þou nout wiþoute.
 Betere is appel yzeue þen y-ete, quop Hendyng.

13.

Alle whyle ich wes on erþe
 neuer lykede me my werþe
 ffor none wynes fylle,
 bote myn and myn owen won,
 wyn ant water, stok and ston,
 al goþ to my wille.
 Este bueþ oune brondes, quop Hendyng.

14.

Zef þe lackeþ mete oþer cloþt,
 ne make þe nout for þy to wroþt,
 þaþ þou byde borewe,
 for he þat haueþ is god ploþ
 ant of worldes wele ynoh,
 ne wot he of no sorewe.
 Gredy is þe godles, quop Hendyng.

15.

Zef þou art riche, ant wel ytold,
 ne be þou noþt þarefore to bold,
 ne wax þou nout to wilde ;
 ah bere þe feyre in al þyng
 ant þou miht habbe blessyng,
 ant be meke ant mylde.
 When þe coppe is follest, þenne ber hire feyrest,
 quop Hendyng.

16.

Zef þou art an old mon,
 tac þou þe no zong wommon

for te be þi spouse ;
 for loue þou hire ner so muche
 hue wol telle to þe lute
 in þin oune house.

Moni mon syngeþ
 when he hom bringeþ
 is zonge wyf,
 wyste wat he brohte
 wepen he mohte
 er his lyf syþ, quop Hendyng.

17.

þah þou muche þenche
 ne spek þou nout al,
 bynde þine tonge
 wiþ bonene wal,
 let hit don synke
 þer hit vp swal,
 þenne myþt þou fynde
 frend oueral.

Tonge brekeþ bon, and nad hire selue non, quop
 Hendyng.

18.

Hit is mony gedelyng
 When me him zeueþ a lutel þyng,
 waxen wol vnsaþt,
 hy telle he deþ wel by me
 þat me zeueþ a lutel fe,
 ant oweþ me riht naht.

þat me lutel zeueþ, he my lyf is on, quop Hendyng.

19.

Mon þat is luef don ylle,
 when þe world goþ after is wille

sore may him drede ;
ffor gef hit tyde so þat he falle,
men shal of is owen galle
shenchen him at nede.
þe bet þe be, þe bet þe by-se, quop Hendyng.

20.

þah þe wolde wel bycome
for te make houses roume,
þou most nede abyde,
ant in a lutel hous wone,
force þou fele þat þou mowe,
wiþouten euel pryde.
Vnder boske shal men weder abide, quop Hendyng.

21.

Holde ich no mon for vnsele
oper whyle þah he fele
sum þyng þat him smerte ;
for when mon is in treye and tene
þenne hereþ God ys bene
þat he byd myd herte.
When þe bale is hest, þenne is þe bote nest, quop
Hendyng.

22.

Draþ þyn hond sone azeyn
Zef men þe doþ a wycke þayn,
þer þyn ahte ys lend ;
so þat child wiþdraweþ is hond
from þe fur ant þe brond,
þat haþ byfore bue brend.
Brend child fur dredeþ, quop Hendyng.

23.

Such mon haue ich lend my clap
þat haþ maked me fol wroþ

er hit come azeyn :
 ah he þat me ene serueþ so,
 ant he eft bidde mo
 he shal me fynde vnfeyn.
 Selde comeþ lone lahynde hom, quop Hendyng.

24.

Zef þou trost to borewyng,
 þe shal fayle mony þyng
 loþ when þe ware ;
 zef þou haue þin oune won,
 þenne is þy treye ouergon
 al wyþoute care.
 Owen ys owen, and oþer mennes edueþ, quop Hendyng.

25.

þis worldes loue ys a wrecche,
 whose hit here me ne recche
 þah y speke heye,
 for y se þat on broþer
 lutel recche of þat oþer,
 be he out of ys eze.
 Fer from eze, fer from herte, quop Hendyng.

26.

þah vch mon byswyke me,
 þat of my god makeþ him fre
 for te gete word,
 ant himself is þe meste qued
 þat may breke eny bred
 at ys oune boord.
 Of vnboht hude men kerueþ brod þong, quonþ
 dyng.

27.

Moni mon seiþ, were he ryche
 ne shulde non be me ylyche
 to be god ant fre,
 for when he haþ oht bygeten
 al þe fredome is forzeten,
 ant leyð vnder kne.

He is fre of hors þat ner nade non, quop Hendyng.

28.

Moni mon mid a lutel ahte
 zeueþ is dohter an vnmahte
 ant lutel is þe bettre;
 ant myhte wiþ oute fere
 wis mon ze(f) he were
 wel hire haue bysette.

Lypt chep lufere zeldes, quop Hendyng.

29.

Strong ys ahte for te gete,
 and wicke when me hit shal lete,
 wys mon, tak þou zeme;
 al to dere is boþt þat ware
 þat ne may wyþoute care
 monnes herte queme.

Dere is boþt þe hony þat is licked of þe þorne,
 quop Hendyng,

30.

Mon þat munteþ ouer flod,
 whiles þat þe wynd ys wod
 abyde fayre ant stille;
 abyd stille zef þat þou may
 and þou shalt haue anoþer day
 weder after wille,

Wel abit þat wel may þolye, [quop Hendyng.]

31.

þat y telle an euel lype
mon þat doþ him in to shype
 whil þe weder is wod ;
for be he come to þe depe
he mai wrynge hond, ant wepe,
 and be of drery mod.
Ofte rap reweþ, quop Hendyng.

32.

Mihte þe luþer mon
don al þe wonder þat he con,
 al þe world forferde,
he fareþ so doþ þe luþer grom
þat men euer betep on
 wiþ one smerte zerde.
Of alle mester men mest me hongep þeues, quop
Hendyng.

33.

wicke mon, ant wicke wyf,
when hue ledeþ wicke lyf
 and buen in wicked synne,
hue ne shule hit so wende,
þat hit ne shal atte ende
 show himself wyþ ynne.
Euer out comeþ euel sponne web, quop Hendyng.

34.

Betere were a riche mon
for te spouse a god womon,
 þaþ hue be sumdel pore,
þen to brynge into his hous
a proud quene ant daungerous,
 þat is sumdel hore.
Moni mon for londe wyueþ to shonde, quop Hendyng.

35.

Ne leue no mon child ne wyf,
 when he shal wende of þis lyf,
 ant drawe to þe deþe;
 for mowe he þe bones bydelue,
 and þe ahte welde hemselue,
 of þi soule huem ys eþe.
 Ffrendles ys þe dede, quop Hendyng.

36.

The glotoun þer he fynt god ale
 he put so mucche in ys male,
 ne leteþ he for non eye;
 so longe he doþ vch mon ryþt,
 þat he wendeþ hom by nyþt,
 ant lyþ ded by þe weye.
 Drynk eft lasse, and go by lyhte hom, quop Hendyng.

37.

Riche ant pore, zonge ant olde,
 whil ze habbeþ wyt at wolde,
 secheþ ore soule bote;
 ffor when ze weneþ alrebest
 ffor te haue ro and rest,
 þe ax ys at þe rote.
 Hope of long lyf gyleþ mony god wyf, quop Hendyng.

Hendyng seiþ soþ of mony þyng :
 Ihu. Crist, heuene kyng,
 vs to blisse brynge :
 ffor his sweet moder loue,
 þat sit in heuene vs aboue,
 zeue vs god endyng. Amen.

WHAT Ælfred was in a composition already printed, Hending is in this. He and *Marcolf* his father, are traditional alike: his name denotes *artificiosus, callidus, habilis*, and is a good description of his character. He appears to have enjoyed an extended reputation. Andrew of Wyntoun quotes him for a proverb which nearly resembles the first in our collection:

Al þe law gud, and sua gud fyne,
makis al þo sown gud, said Endyne:

that is, God biginning make—god endyng, quo—Hendyng. It is probable, that various collections of proverbs at various times passed under this name as well as Ælfred's, whose traditional successor he was in the popular creed. Indeed some of Hending's proverbs, which are no longer found in Ælfred's, are yet referred to that prince in the Owl and Nightingale: such are the 19th and 21st, which are severally quoted in passages already printed, p. 212, 210, Nos. 5 and 10. In the twelfth century then, "England's darling," was still the popular representative of the popular wisdom; in the fourteenth when Ælfred was forgotten, a new personage was to be introduced: but tradition is a strange and uncertain thing and has instincts which rarely err: in all probability Hending, Marcolf's son, only resumed rights of which the king's reputation had dispossessed him.

The proverbs themselves are all thoroughly Teutonic, some of them thoroughly English: some are in alliterative verse, others in rhyme: I subjoin parallels to one or two of them only, thinking little more illustration of this sort necessary, and desirous of hastening to other branches of my subject.

3. Ase fele þede, ase fele þewes.

For thus men satn, Eche countre hath his lawes.

Troil. and Cress. 2, 42.

Ländlich sittlich. Germ Prov.

5. Whose zong lerneþ, olt he ne leseþ.

Quo semel est imbuta recens servabit odorem
Testa diu.

Huad man ung nemmer, det man gammel icke for-
glemmrr. Not, Uber. in Saxon. Gramm. p. 68.

Quod puer adsuesoit, leviter dimittere nescit.

Gartner. Dicteria. p. 24. b.

7. Betere es eye-sor þen al blynd.

Auscus præfertur cæco, sie undiqne fertur.
Es ist viel besser schcel darm blindt.

Gartner. Dictier. p. 93.

En tierra de ciegos el tuerto es rey. Span. Prov.

9. Wel fyþt þat wel flyþ.

Wel fízt þat wel flízt, seiþ þe wise.

Owl and Nightingale.

10. Vid *ante* p. 315. 316.

11. Vid. *ante* p. 197. No. 13.

13. Este bue oune brondes.

Scintillæ proprie sunt michi delicie.

MS. Trin. Coll. f. 365.

15. When  e coppe is follest,  enne ber hire feyrest.

Man sol vollen becher tragen
ebene, hoerich dicke sagen.

Freydank. p. 114.

Vas plenum recto qui tenet orbe ferat.

Reinard. Vulp. 4. 300.

Ich hain dücke horen sagen
vollen kopp sal men euen dragen,
se we in doch vol schenckt zo maissen,
hie sal sich debas dragen raissen.

Cöln. Reim-chron. 3740.

17. Vid. *ante* p. 100.

18. Me vult vitalem qui dat mihi rem modicalem.

ML. Harl. 3362. fol. 39.

19. Vid. *ante* 213.

21. Vid. *ante* p. 213.

22. Brannyn cat dredith feir.

Beryn. Prol. Urry. p. 595.

25. Quod raro cernit oculi lux, cor cito spernit.

MS. Trin. Col. f. 365.

Qui procul eat oculis, procul est a lumine cordis.

Gartn. Dict. 8. b.

Out of sight, out of mind. Eng Proverb.

26. De cute non propria maxima corrigia.

MS. Trin. Coll. f. 365.

Dótire quir large curreie. MS. C. C. C. p. 253.

vid. also Heywood. Dial. pt. 2. ch. 5. Collins's
Span. Prov. p. 98. Gartn. Dict. p. 10. b.

VIII. SAINT SERF AND THE DEVIL.

IN Andrew of Wyntoun's "Cronykil of Scotland," (written probably about the end of the 14th century) there is a dialogue of some interest between the celebrated Saint Serf and the Devil, which after continuing for some time upon cabalistic and biblical points, ends to the eminent triumph of the Saint, and confusion of his adversary. I quote it from Macpherson's edition, (Lond. 1795,) ch. 12, vol. i. p. 131.

Quhil Saynt Serfe intil a stede l. 1238.
Lay eftyre maytynis in hys bede,
þe Devil come, in ful intent
For til fand hym wytth argument,
And said, Saynt Serfe, be þi werk
I ken þow art a connand clerk,
Saynt Serf sayd, Gyve I swa be,
Foule wreche, quhat is þat for þe ?
þe dewyl sayd, þis questyowne
I ask in oure collatyowne ;
Sa, quhare wes God, wat þow oucht,
befor þat hewyn and erd wes wroucht ?
Saynct Serf said, In himself stedles,
his Godhed hampryd nevyr wes.
þe devel þan askyd, Quhat caus he hade
to mak þe creaturis þat he made.
To þat Saynt Serf answeyrd þare,
of creature mad he wes makare ;
a makare mycht he nevyr be,
b(u)t gyve creaturis mad had he.
þe dewyl askyd hym, Quhy God of noucht
his werkis all full gud had wroucht.

Saynt Serf answeyrd, þat Goddis will
 wes nevyr to mak hys werkis ill :
 and als inwyus he had bene sene
 gyf noucht bot he full gud had bene.
 Saynt Serfe þe dewil askyd þan,
 quhare mad God Adam þe fyrst man.
 In Ebron Adam fowrynd was,
 Saynt Serf sayd. And til hym þan Sathanas
 sayd, Quhare wes he, eft þat for his wyce
 he wes put owt of paradise.
 Saynt Serf sayd, Qut are he wes mad :
 þe devil askyd, how long he bade
 in paradyce eftyr hys syne.
 Sevyn howris, Serf sayd, he bad þare in.*
 Quhare wes Eve mad, sayd Sathanas :
 in paradyse mad, Serf sayd, scho was.
 At Saynt Serfe þe devil askyd þan,
 quhy God let Adam þe fyrst man
 and Eve syne in paradyce.
 Saynt Serfe sayd, þat mony wys
 God wyst wele, and wndyrstude
 þat þare of suld cum mykil gud :
 for Cryst tuk fleysch mankynde to wyne
 þat wes to payne put for þat syne :
 þe devil askyd quhy mycht noucht be
 all mankynd delyveryd fre
 be þame self, set God had noucht
 þame wyth hys pretyows passyowne boucht,
 Saynt Serfe sayd, þai fell noucht in
 be þame self into þaire syne,
 vot be fals suggestyowne

* A misunderstanding of, and attempt to rationalize the tradition : the account which gives us the number of seven hours, assigns that as the *whole* time of their dwelling in paradise, and apports it accurately ; see p. , note.

of þe devil, þare fa fellowne :
 for þi he chesyd to be borne
 to sauf mankynd þat wes forlorne.
 þe devil askyd at hym þan
 quhy wald noucht God mak a new man,
 mankynd to delyver fre :
 Saynt Serf sayd, þat suld nocht be :
 it sufficyt well þan mankynd
 anys suld cum of Adamys strynd :
 þe devile askyd, quhy þat yhe
 men ar qwyte delyveryd fre,
 throwch Crystis passyowne pretyows boucht,
 and we devilys swa ar noucht.
 Saynt Serfe sayd, for þat yhe
 fell throwch youre awyne inyqwyte,
 and throwch oure self we nevyr fell,
 bot throwch youre fellowne fals consel ;
 and for yhe devilys war noucht wroucht
 of brukyl kynd, yhe wald nocht
 wyth rewth of hart for thynk youre syn,
 þat throwch yhoure self yhe war fallyn in ;
 þare for Crystis passyowne
 suld nocht be yhoure redemptyowne.
 þan sawe þe dewyl þat he cowde noucht
 wyth all þe wylis þat he sowcht,
 oure cum Saynct Serf, he sayd þan,
 he kend hym for a wys man ;
 for þi he þare gave hym gwyte,
 for he wan at hym na profyte.
 Saynct Serf sayd, þow wrech, ga
 fra þis stede, and noy na ma
 into þis stede, I byd þe.
 Suddanly þayne passyd he,
 fra þat stede he held hym away,
 and nevyr was sene þare til þis day.

1325

VIII. DEMAUNDES JOYOUS.

THE next composition is reprinted here, in spite of its coarseness, not only for the sake of some curious notions of our fathers, which are found therein, but also for the real humour which distinguishes many of the questions and answers. It is a little tract which was printed in 1511, by W. de Worde, with the title "Demaundes Joyous," and is of extreme rarity, the only copy I ever heard of being the one from which the following pages are taken, and which is preserved in our Public Library, A. b. 4. 58. It is a translation from a French book, and, what is more, a very wise abridgement of it. The original bears the title "Demaundes Joyeuses en maniere de quodlibetz," and a copy of it 130, in the Gothic type, but without date, is found in the British museum: this was printed before 1500. Apparently another edition of it existed in the Duc de la Vaillere's Library, in the catalogue of which (*Belles Lettres*. No. 10921. vol. iii. p. 324,) it is thus noticed: "Les demandes d'Amours, avecque les responses—S'ensuyvent plusieurs Demandes Joyeuses en forme de quolibet. (vers. 1490.) 4^o. Got." It is not without reason that the "en forme de Quodlibets" was added: for this version really contains some of the famous questions which were once held of high theological importance; and by the ridicule with which it surrounds them, even this collection of coarse and profligate jests may have had its effect in accelerating the march of the reformation. In the English version reprinted here, the 41st question is of this character:*

* I have numbered the questions for the sake of reference.

Dem. Which was first, the hen or the egg?

Ans. The hen *when God made her*. vid. p. .

But this is not the only interest which belongs to this strange collection; nor the only consideration that induced me to reprint it. Some of the questions and answers are found in the Salomon and Saturn, or Adrian and Ritheus, and consequently form part of that stock of traditions, or traditional sayings which prevailed with uving power among us from the tenth till the sixteenth century, and may perhaps, even yet survive, unobserved in some parts of Europe. The principal of these are:

3. *Adam's mother*. Sal. Sat. ii. 15. Ad. Rith. 28. Par-cival. p. 223.
10. *The best wood*. Sal. Sat. 240.
46. *Cain and Abel*. Freid. p. 109. Marner. (Min. S. 2, 169, a.)
47. *Abel: the earth's maidenhead*. Reinmar. v. Zweter. (Min. S. 2, 149, a.) Cursor Mundi. (MS. Göttingen. fol. 16.) Parçival. p. 223. Freid. p. 7. Legend of St. Silvester. Dict. 2. p. 24. Paraph. of Genesis. Diut. 3. p. 48. &c.
48. *Wordes, herbs, and stones*. Freid. p. 111. Conrad. v. Würzburg. (Troj. Kreig. 79. c.)
49. *Age of animals, &c.* Reinh. Fuchs. Inrod. p. iv. Grüter. p. 28. Maccabees. MS. Bibl. Publ. Ii. 1. 33. Bes-tiarius. MS. Bibl. Publ. I i. 4. 26. fol. 6. MS. Trin. Coll. O. 2. 45. fol.

With these coincidences, which I cannot but look upon as of great importance, before my eyes, I did not think myself justified in withholding this dialogue, merely on account of its coarseness, for immorality there is none; especially when my book is not one that can ever be generally circulated, or that is likely to fall under the eyes of those, to bring any coarseness or impurity, before whom I hold to be the gravest and least pardonable of sins.

THE DEMAUNDES JOYOUS.

1. *DEMAUNDE.* who bare y^e best burden that euer was borne. *R.* That bare y^e asse whā our lady fled with our lorde into egypte. 2. ¶ *Demaunde.* where became y^e asse that our lady rode vpon. *R.* Adams moder dede ete her. 3. ¶ *Demaunde.* who was Adams moder. *R.* The erthe. 4. ¶ *Demaunde.* what space is from y^e hyest space of the se to the depest. *R.* But a stones cast. 5. ¶ *Demaunde.* Whā antecryst is come in to this worlde what thyng shall be hardest to hym to knowe. *R.* A hande barowe, for of that he shall not knowe whiche ende shall goo before. 6. ¶ *Demaunde.* How many calues tayles behoueth to reche frome the erthe to the skye. *R.* No more but one and it be longe ynough. 7. ¶ *Demaunde.* How many holy dayes be there in the yere y^t neuer foll on the sondayes. *R.* There be eyght, that is to wete y^e thre holy dayes after Eester, iiii after Whytsondaye, the holy ascencyon daye, and corpus crysty daye. 8. ¶ *Demaunde.* whiche ben y^e trulyst tolde thynges in the worlde. *R.* Those be y^e steyses of chambres and houses. 9. ¶ *Demaunde.* Whiche parte of a sergeaūte loue ye best towarde you. *R.* His heles. 10. ¶ *Demaunde.* Whiche is the best wood and leest brente. *R.* Vynes. 11. ¶ *Demaunde.* Whiche is the moost profytable beest and that men eteth leest of. *R.* This is bees. 12. ¶ *Demaunde.* Whiche is the

brodest water and leest Jeoperdye to pass ouer.
R. The dewe. 13. ¶ *Demaunde.* What thynges
 is it that the more that one drynketh y^e lesse he
 shall pysse. *R.* It is fartes and fyestes, for who
 that drynketh a hondreth thousande they shall
 neuer pysse a droppe. 14. ¶ *Demaunde.* What
 thyng is it that neuer was nor neuer shall be.
R. Neuer mouse made her nest in a cattles ere.
 15. ¶ *Demaunde.* Why dryue men dogges out
 of the chyrche. *R.* Bycause they come not vp
 and offre. 16. ¶ *Demaunde.* Why come dogges
 so often to the chyrche. *R.* Bycause whan they
 se the aulters couered they wene theyr maysters
 goo thyder to dyner. 17. ¶ *Demaunde.* Why
 dooth a dogge tourne hym thryes aboute or y^t he
 lyeth hym downe. *R.* Bycause he knoweth not
 his beddes hede frome the fete. 18. ¶ *De-*
maunde. Why doo men make an ouen in the
 towne. *R.* for bycause they can not make the
 towne in the ouen. 19. ¶ *Demaunde.* What
 beest is it that hath her tayle bytwene her eyen.
R. it is a catte whan she lycketh her arse. 20.
 ¶ *Demaunde.* Whiche is the moost cleynlyest
 lefe amonge all other leues. *R.* it is holly leues,
 for noo body wyll not wpe his arse with them.
 21. ¶ *Demaunde.* Who was he that lete the fyrst
 farte at rome. *R.* That was the arse. 22. ¶
Demaunde. How may a man knowe or perceyue
 a cowe in a flocke of shepe. *R.* By syghte. 23.
 ¶ *Demaunde.* What thyng is it that hathe hornes
 at the arse. *R.* It is a sacke. 24. ¶ *Demaunde.*
 What almes is worst bestowed that men gyue.
R. That is to a blynde man, for as he hathe ony
 thyng gyuen hym, he wolde with good wyll se
 hym hanged by the necke that gaue it hym. 25.
 ¶ *Demaunde.* Wherefore set they vpon chyrche

steples more a cocke than a henne. *R.* yf men
 sholde sette there a henne she wolde laye egges,
 and they wolde fall vpon mennes hedes. 26. ¶
Demaunde what thyng is it that hathe none
 ende. *R.* A bowle. 27. ¶ *Demaunde.* What
 wode is it that neuer flyes reste vpon. *R.* The
 claper of a lazars dysshe. 28. *Demaunde.* how
 wolde ye saye two paternosters for your frendes
 soule, and god neuer made but one paternoster.
R. Saye one two tymes. 29. *Demaunde.* whiche
 ben the moost profytable sayntes in the chyrche.
R. They that stonde in y^e glasse wyndowes, for
 they kepe out the wynde for wastynge of the lyght.
 30. *Demaunde.* what people be they y^t neuer go
 a processyon. *R.* They be those that rynge y^e
 belles ein y^e meane season. 31. *Demaunde.* what
 is it that freseth neuer. *R.* That is hote water.
 33. *Demaunde.* What th^ge is that, y^t is moost
 lykest vnto a hors. *R.* That is a mare. 33. ¶
Demaunde. wherfore be there not as many wo-
 men conteyned in y^e daunce of poules as there be
 men. *R.* Bycause a women is so ferefull of herte
 that she had leuer daunce amonge quicke folke
 than deed. 34. ¶ *Demaunde.* whiche is the
 clenlyest occupacyon that is. *R.* That is a dauber,
 for he may neyther shyte nor ete tyll he hath
 wasshed his handes. 35. ¶ *Demaunde.* what
 daye in the yere ben the flyes moost aferde. *R.*
 That is on palme sonday. whā they se euery body
 haue an handeful of palme in theyr hande, they
 wene it is to kyll theym w^t. 36. ¶ *Demaunde.*
 what tyme of the yere may maydens moost with
 theyr honeste fyest in the chyrche. *R.* In lent
 season, for than euery sayntes nose and face is
 couered so that they smell nothyng. 37. ¶
Demaunde. what thyng is it the lesse it is the

more it is dredde. *R.* A brydge. 38. ¶. *Demaunde.* wherfore is it that yonge chyldren wepe as soone as euer they ben borne. *R.* Bycause theyr moder is noo more mayden. 39. ¶. *Demaunde.* wherfore is it that an asse hathe so grete eres. *R.* Bycause her moder put no begyn on her heed in her yought. 40. ¶. *Demaunde.* what is it that is a wryte and is no man, and he dothe that no man can, and yet it serueth bothe god and man. *R.* That is a be. 41. ¶. *Demaunde.* whiche was fyrst y^e henne or y^e egge. *R.* The henne whā god made her. 42. ¶. *Demaunde.* why dothe an oxe or a cowe lye. Bycause she can not sytte. 43. ¶. *Demaunde.* what people be they that loue not in no wyse to be prayed for. *R.* They be beggers and poore people whā men say god helpe them whan they aske almes. 44. ¶. *Demaunde.* How many strawes go to a gose nest. *R.* None for lacke of fete. 45. ¶. *Demaunde.* what tyme in the yere bereth a gose moost feders. *R.* Whan the gander is vpon her backe. 46. ¶. *Demaunde.* What was he that slewe the fourth parte of the worlde. *R.* Cayne whan that he slewe his broder abell in the whiche tyme was but foure persones in the worlde. 47. ¶. *Demaunde.* what was he that was begoten of his fader, and borne of his moder, and had the maydenhede of his beldame. *R.* That was Abell. 48. ¶. *Demaunde.* what thre thynges be they that the worlde is moost mayntened by. *R.* That is to wete by wordes, erbes and stones. Why with wordes man worshyppeth god, and as of erbes that is all maner of corne that man is fedde with, and as stones one is that gryndeth the corne and the other encreaseth the worlde. 49. *De.* what is y^e aege of a felde mous. *R.* a yere. And a

hedge may stand thre mous lyues, and the lyfe of
 a dogge is the terme of thre hedges standynge
 and the lyfe of a hors is thre dogges lyues, and
 the lyfe of a man is thre hors lyues, and the lyfe
 of a gose is thre mennes lyues and y^e lyfe of a
 swanne thre gose lyues, and the lyfe of a swalowe
 is thre swanne lyues and the lyfe of an egle is
 thre swaloves lyues, and the lyfe of a serpent is
 thre egles lyues, and the lyfe of a rauē is thre
 serpentē lyues, and the lyfe of a harte is thre
 rauens lyues, and an oke groweth v hondreth
 yere, and it standeth in one state fyue hondreth
 yere, and it fadeth fyue hondreth yere besyde the
 rote whyche doubleth thre tymes eueryche of the
 thre aeges aforesayd. 50. ¶ *Demaunde.* A man
 had thre doughters of thre aeges, whiche dought-
 ers he delyuered to sell certayne apples, and he
 toke to the ledest doughter L apples, and to the
 seconde xxx apples, and to the yongest ten apples,
 and all these thre solde in lyke many for a peny, and
 brought home in lyke moche money now how many
 solde eche of them for a peny. *R.* The yongest solde
 fyrst seuen for a peny, and the other two syster
 solde after the same pryce, than y^e eldest syster
 had one odde apple lefte, and the seconde syster
 two, and the yongest thre apples, now these apples
 lyked the byer soo well that in contynent he came
 agayne to the yongest syster and bought of her
 thre apples after thre pens a pece, than had she
 ten pens, and the seconde thoughte she wolde
 kepe the same pryce, and solde her two apples for
 thre pens a pece, and than she had ten pens, and
 y^e eldest solde her one apple for thre pens, and
 than had she ten pens, thus solde they in lyke
 many apples for a peny and broughte home in
 lyke moche money. 51. ¶ *Demaunde.* what

man is he that geteth his lyuyng bacwarde. *R.* That is rope maker. 52. ¶. *Demaunde.* what people be tho that geteth theyr lyuyng most merylyest. *R.* Tho be prestes and fullers, for one syngeth, and the other daunceth. 53. *Demaunde.* what is he that made all and solde all, and he y^t bought all and loste all. *R.* A smyth made an alle, and solde it, and the shomaker y^t bought it lost it. 54. ¶. *Demaunde.* whether is it bett to lyue by thefte or by almes dedes. *R.* The rewarde of thefte is to be hanged, and yf thou lyue by almes dedes, that is by beggers tordes.

¶ Thus endeth y^e Demaundes Joyous
 Enprynted at London in Fletestre
 te at the sygne of the sonne by
 me Wynkyn de worde
 In the yere of our
 lorde a M
 c c c c c
 and xi
 . . .

It is not without interest to show how far the coincidence between this version and the French original extends. The questions and answers common to both are the following: 1, 4, 5, 6, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 28, 30, 36, 37, 38, 39, 42, 43, 51, 52. Only one half therefore, of the English version is taken from the French. The remainder of the questions and answers in our own copy are in general more Teutonic in their character, while the far more numerous details for which they have been substituted, are in the original, of the most uncompromising, and undisguised nature, truly French, either blasphemy or unblushing bestiality.

We may now proceed to examine rather more in detail, the various questions and answers in this dialogue,

and to illustrate as far as we can, from other works which may throw light upon their traditional character, and tend to place before us, the nature and direction not less the philosophy than the humour of our forefathers.

3. The *earth* was Adam's mother: Wolfram von Eschenbach, says in his *Parçival*, (Lachmann p. 223).

Diu erde Adâmes muoter was.

and so say Sal. Sat. ii. 15. Ad. Rith. 28.

4. So in the *Gesta Romanorum*, vid. p. .

10. Sal. Sat. ii. 40.

14. Howell. *British Proverbs*. p. 24. Ni wna'r Uygoden ei nŷth yn Uosgwrne y gâth. The mouse will not nestle in the cat's ear.

30. This illustrated by a Spanish proverb, (Collins. p. 234). No se puede repicar, y andar en la procesion.

38. Far more beautiful is the Spanish reason, which has beaome a proverb wiith them: it is thus given by G. Herbert, in his *Jacula prudentum*. p. 12: I wept when I was born, every day shows why. See Collins. p. 105. Desde que naci llorè, y dada dia nace porque.

39. Panurge resolved the problem very neatly, saying, "That which makes asses to have such great ears, is that their dams did put no biggins on their heads, as *Alliaco* mentioneth in his *Suppositions*;" &c. Rabel. bk. ii. c. 16 (Uurgh. 1. p. 250.)

40. This appears to be in rhyme, and so far tends to confirm my opinion, that most of these were old well known and traditional sayings. To this we must look for the explanation of a metrical proverb in Ray's collection, p. 258,

The little smith of Nottingham,
who doeth the work that no man can !

Ray quoting from Fuller, adopts the very absurd rationalizing explanation given by his author: yet Fuller himself quotes from another work, whose very title one might think would have set him right, and spared the moralizing nonsense that he has lavished upon this simple saying. The book quoted by Fuller in his *Worthies* for the origin of the proverb is Butler on *bees*.

41. It has been said already that this is a joke directed against the famous question, Whether in the nature of things is the egg or the bird first? Sir Thomas Browne in the 5th book, and 5th chapter of his treatise on *Vulgar Errors*, says thus: "And if we be led in to conclusions that *Adam* had also this part, (i. e. the navel) because we behold the same in ourselves, the inference is not reasonable; for if we conceive, the way of his formation, or of the first animals, did carry in all points a strict conformity unto succeeding productions, we might fall into imaginations that *Adam* was made without teeth; or that he ran through those notable alterations in the vessels of the heart, which the infant suffereth after birth: we need not dispute whether the egg or bird was first; and might conceive that dogs were created blind, because we observe they are littered so with us. Which to affirm, is to confound, at least to regulate creation into generation, the first acts of God unto the second nature; which were determined in that general indulgence, *Encrease and Multiply*, produce or propagate each other; that is, not answerably in all points, but in a prolonged method according to seminal progression. For the formation of things at first was different from their generation after; and although it had nothing to precede it, was aptly contrived for that which should succeed it.

45. This is given by Howell in his collection of English Proverbs, p. 12, though it hardly deserves that name :

When hath the goose most feathers on her back ? when the Gander is a topp of her.

46. Freidank. p. 109, says,

ein man sluoc, daz was unheil,
aller werlde 'z vierde teil.

so Marner (Men. Säng. 2. 169. a).

ez sluoc der werlte vierden teil.
[Grimm. Freid. p. 365.]

In the same page of Freidank, there are other sayings of the same kind, for popular sayings they were, thus :

an einer stat ein hunt erbal,
dazz über al die werlt erschäl ;

which I believe is still current under the form, "Where did the cock crow, which was heard over the whole world?" and to which the answer is, "In Noah's ark."

Again,

Zeiner zît ein esel luote,
daz ez ail de werlt muote.

and this probably refers to the ass that bare our Lady into Egypt, as in the first question of this dialogue.

47. This is an allusion to a mode of speaking singularly common from the 11th century downwards : Adam was from his *mother* the earth, and never born ; so Eve, taken from Adam's side, was not born : and

the earth as Adam's mother, was Abel's grandmother. Freidank. p. 19. says,

Drier slahte menschen wâren ê,
 der wirt noch wart nie mensche mê.
 daz eine mensch was ein man
 der vater noch muoter nie gewan.
 daz ander vater nie gewan
 noch muotr, unt quam doch von dem man.

the third is our Saviour. A riddle of Reinmar von Zweter (Min. Säng. 2. 149, a.) quoted by Grimm. (Freid. p. 366.) runs thus,

ein bruoder sînen bruoder sluoc
 ê daz ir beider vater wart geborn.

The earth's maidenhead constantly recurs: in a very old German metrical version of the book of Genesis, and which probably falls in the 11th century, I find, (Diutiska. iii. 58, &c.)

dus erbalch sith sîn sêre
 unser aller hêrre ;
 er chod, waz hâst dû getân,
 ne hortest dû mich ruoffen an,*
 dînes pruoderes pluot,
 deme dû hâst getân den tô.
 Diu erde ist verflûchet,
 diu ê was rein unt maget,
 diu uone dînen hanten
 dînes pruoderes pluot hât uersluten.

Freidank. p. 9, speaking of the time of Adam and Eve, adds,

diu erde was dô maget gar.

* In the original—ane ruoffen.

In Wolfram's Parzival, l. 13832, we have the following lines ; [Lachmann. p. 223.]

Iô Lucifer fuor die hellevart,
mit schâr ein mensche nach im wart.
Got worhte uz der erden
Adâmen den werden :
von Adâmes verhe er Even brach,
diu uns gap an daz ungemach,
dazs ir schepfære über hôte
unt unser freude stôrte.
Von in zwein kom gebürte fruht :
einem riet sîn ungenuht
daz er durch gîteclîchen ruom
sîner anen nam den maget uom.

Professor and Hofrath Benecke of Göttingen to whom I owe the notice of this last passage, informed me that the same allusion was found in the Minnelieder : unhappily I have no collection of them to consult : it is however, unnecessary to multiply quotations upon this point : in the fine MS. of the *Cursor Mundi*, preserved in the Univ. Lib. of Göttingen, fol. 16, I found this passage :

Quen Adam Abel bodi fand,
for soru on fote miht he noht stand ;
to birijing þai his bodi bare,
Adam and Eue widuten mare :
þis es þat man, men sais, was born
bath his faþer and moþer biforn,
he had his eldemoderis maidenhed,
and at his birijng all maner lede.*

* I have preferred quoting from this MS. on account of the peculiarities of the language, though I have nearer at hand, a fine copy of the same poem. Bibl. Trin. Coll. MSS. R. 3. 8.

The last passage I shall quote is from a poem of Conrad of Würzburg, portions of which from the only known MS. are printed in the second volume of the Diutiska, and there only. It is the legend of Saint Silvester. After the conversion of Constantine, Silvester disputes in his presence with twelve of the most learned Rabbis, concerning the Saviour. To the question, "How can a man be born of a maid?" he replies by alleging this tradition of the maiden earth, from which Adam was born, and so confutes his opponent. The passage is so extremely curious, that I make no apology for printing it, long as it is. (Diut. 2. p. 24.)

Sprich an, haster des iht vernomen
Vnd ander schrift gelesen,
Das Got den ersten menschen
von erden schuof in aller wis,
vnd in das vrone paradis
gewaltencliche in sazte;
vnd wie der stange in lazte
mit sinime valschen rate,
das er darus vil drate
ze groser swere mvoste komen?

Ia dis han ich vernomen,
sprach der Jude sa ze stunt.
Der babist sprach, nv tvo mir kunt,
vnde sage mir offenliche,
weder was das ertriche
dan us Adam vart gebert,
verwandelt oder vnverwert,
oder was es *magt* oder niht?

Ine weis, sprach er, was div geschit
vnde diese vrage meine.
Do sprach der babist reine:
Son hastu lihte niht vernomen

vnde bist niht vf ein ende komen,
 wie got der userwelte sprach,
 do das erste mort geschach
 das kayn sluoch den bruoder sin,
 do got vnser lieber trehtin
 sprach, als mir div warheit swert,
 div erde *magt* vnde vnverwert
 slos vf ir mont vnde dranc in sich
 dins bruoder blout vil clagelich.
 Dis las ich ouch, sprach Chusi,
 vnd erkenne wol dabi,
 das vnverwert div erde was
 do si des menschen erst genas,
 vnd drus Adam gebildet wart.
 Der babist guot von kivscher art
 sprach aber zim; Div rede ist war:
 du seizt die warheit offenbar:
si was ein magit dannoch
 wan kein schrunde noch kein loch
 dar in von starkem buowe gie,
 vnde was darus kein dorn mie,
 gewahsen noch gegangen;
 ouch was si dem slangen
 dannoch zeinim essen niht gegeben,
 der sit ir gnaden muoste leben,
 vud mit ir wart gespiset hie:
 ouch was darin begraber nie
 Kein doder mensche dennoch,
davon si was ein magt noch,
vnd ane wandelunge stuont
als alle kosche megde tuont:
 Chusi der sprach, Es ist also:
 davon der babist aber do
 leit im dise rede abir fuir;
 er sprach, Sit das din herze spiur
 das ich dir habe div wahrheit

gar luterlichen hie geseit,
 so merke was ich mein gar,
 vnd nim bescheidenleche war
 was dise wort ze divte sint:
 rehte als Adâm, der erden kint,
 von einer *megte* wart geborn,
 vnd dur des divels rat verlorn,
 alsô muoste ûs der erden
 vnde von der megde werden
 ein nuwer Adâm ouch gemaht,
 der hie den tufel vngeslaht
 viberwimde sâ ze hant,
 also er den menschen vbirwant
 dort in dem paradyse:
 reht in der selben wîse
 als er im wune dort benam,
 sus braht in hie der nuwe Adâm
 wider ûf der vrouden hort.

48. Friedank. p. 111, says,

Krût, steine, unde wort
 hânt an kreften grôzen hort:

and this is repeated, probably from him by Conrad
 of Würzburg [Troj. Krieg. 79. c.]

kein dinc hât ûf der erden
 an kreften alsô rîchen hort,
 sô steine kriuter, unde wort.

[Grimm. p, xxxix.]

In the Hundred merry Tales from which Beatrice
 had all her wit, and which were printed by Berthelet,
 under the title, "Tales and quicke answeres, very
 mery, and pleasant to rede," and reprinted at Chis-
 wick in 1814, there is a tale which alludes to the

virtues of words, herbs, and stones. It is found at p. 86 of the reprint. Of the olde man that quen-
 -gered the boy oute of the apletre with stones. lxxx.

As an olde man walked on a tyme in his orcherd, he loked vp, and sawe a boye sytte in a tree stealyng his apples: whom he entreated with fayre words to come downe, and let his apples alone. And whan the olde man sawe that the boye cared nat for him, by cause of his age, and set noughte by his wordes, he sayde: I have harde saye, that nat onlye in wordes, but also in herbes shulde be greatte vertue: wherfore he plucked vp herbes, and beganne to throwe them at the boye, wherat the boye laughed hartelye, and thought that the olde man hadde ben mad to thynke to driue hym out of the tree with castinge of herbes. Than the olde man sayde: Well, seynge that nother wordes nor herbes haue no vertue agaynste the stealer of my goodes; I wyll proue what stones wyll do, in whiche I haue harde men saye, is great vertue; and so he gathered his lappe full of stones, and threwe them at the boye, and compelled hym to come downe, and renne awaye.

Graff Chuonrat von Kilchberg, one of the Minnesingers says,

Steine, krût, sint an tugenden rîche,
 Wort wil ich darobe an kreften prîsen.

MS. 1, 12. b.

49. In Grimm's *Reinhart Fuchs*. Berl. 1834, p. iv.
 "Wesen der Thierfabel," there is the following note,

"A middle High Dutch proverb . . . defines the life of man thus. A hedge lasts three years, a dog reaches thrice the age of a hedge, a horse thrice the age of a dog, a man thrice the age of a horse [=81.] I give the continuation from an unprinted MS. The ass attains to thrice the age of a man, the swan to thrice the age of an ass, the crow to thrice the age of a swan, the stag to thrice the age of the crow, the oak to thrice the age of the stag, the elephant to thrice the age of the oak [=59049 years]. Agricola in his Proverbs, p. 61, agrees up to the two last numbers." Grüter in his Proverbs, p. 28, gives the age of the hedge. Sir T. Browne, V. E. iii. 9, notices and refutes the opinion of the stag's great longevity. The superstitious belief in the enormous age of the elephant is here carried to the very utmost: in an Anglo-Saxon poem (or rather almost an old English one, 12. cent.) on the subject of the Macchabees, I find it thus stated:

Sumum men wile þincan
sellíc ðis to' gehýrenne,
forðdm ðe ylpas ne comon næfre
on Engla lande.

Ylp is ormtæe nýten
mære ðonne sum hús,
call mid bánum befangen
binnaw ðám felle
bútan æt ðám nafelan,
and he næfre ne litt.

Feower and twentig monða
gæð seó módor mid folan,
and þreo hund geara hí libbað
gif hí álefede ne beoð,
and hí man, mæg wænian
wundorlice tó gefeohte.

Hwæl is ealra fixa mæst
and ylp is ealra nýtena mæst,

ac swâ Ɔeáh mannes gescead
 hí mæg gewyldan.

MS. Bibl. Publ. I. i. 1, 33. Macch. l. 490.

“To some one this will appear strange to hear, because elephants never have come to England. The elephant is an enormous beast, larger than a house, all set about with bones within his skin, except at the navel, and he never lieth down. Four and twenty months goeth the mother with young, and if they be not cut off, they live three hundred years; and one may tame them wonderfully to battle. The whale is the largest of all fishes, and the elephant the largest of all beasts, and yet the wit of man can master them both.” The elephant did not come into Europe till 802. [Ann. Laureshamenses. Pertz. Mon. Germ. 1, 39. Ann. Einhardi. id. 1, 190. “Ipsius anni mense Julio, 13. Kalend. Augusti, venit Isaac cum elefanto et cæteris muneribus, quæ a rege Persarum missa sunt, et Aquisgrani omnia imperatori detulit. The emperor is Charlemagne. This elephant died in 810, as we learn from Einhard. Pertz. 1, 197. “ubi dum aliquot dies moraretur, elefans ille, quem ei Aaron rex Saracenorum miserat, subita morte periit.” *vid.* also Pertz. 1, 354.] It is therefore wonderful that the Saxon was so moderate in his description of this strange animal; but he gathered his information no doubt from one of the *Bestiaria*, or a similar book. In a beautiful Latin Bestiary of the 12th century, Bibl. Pub. ii. 4, 26, fol. 6. There is not only an admirable drawing of the elephant with a war-tower on his back, but the following words also: “Biennio autem parturiunt, nec amplius quam semel gignunt, nec plures, sed tantum unum. Uiuunt autem annos trecentos.” *Vid.* Sir T. Browne’s *Vulg. Err. Bk.* . ch. . with respect to the elephants not lying down.

X. DER PHAFFE AMIS.

To the dialogues last quoted may be added a portion of the German tale bearing the above title, and which is one of the most amusing compositions of the middle ages: it is the history of an English priest who goes to seek his fortune in foreign lands, and becoming a most expert swindler, plunders high and low from Paris to Constantinople, till, finally returning home with great wealth thus ill-gotten, he repents of his sins, turns monk, becomes abbot of his convent, and dies in the odour of sanctity. Among the devices by which he contrives to prey upon his neighbour, some are singularly humourous: for instance, on one occasion, he pretends to be the bearer of precious reliques, and after his sermon, calls upon the people, especially the women, to offer, but forbids any woman who has broken her marriage vow from approaching the shrine; as he had calculated, there was not a woman in the city who did not immediately rush up and offer, and some, says the tale, offered *thrice* over, that there might be no doubt about the matter. After complimenting the husbands of the place, he departs with his pockets full of gold, for the court of the King of France. Here he introduces himself as a *wise master*, and promises the king to paint a chamber, so that no illegitimate person shall be able to see any thing on the walls, the pictures being only visible to the lawfully begotten. At the end of six weeks the whole court come to see the work, and the king entering first, discovers much to his disgust that *for him* the walls are white; he puts however a good face upon the matter, pretends to be curious as to the legends depicted, and is openly and publicly told by Amis, that he sees the history of David, Salomon, Absolon, and others. The courtiers when admitted keep their own secret, for the king had sworn

that whoever proved illegitimate should lose his feud: the ladies of the court have their turn also, and are all equally mortified; in the meantime, Amîs having here also been presented with store of gold, makes off, and it is not till some weeks after his departure that an explanation takes place, to the infinite delight and amusement of the French court. It is quite needless for me to continue the analysis of this poem, as the only portion of it with which I am concerned is in the early part of it, and describes some of the adventures of the priest and his bishop before he leaves England. The latter calling upon him finds him keeping his house royally, and after complaining that he himself cannot afford such state, begs gifts of him which Amîs refuses to give, but says he will bestow a dinner upon him. The Bishop becoming enraged, declares that he will try Amîs's learning, and if he finds it scant, he will eject him from his living. Hereupon begins the dialogue, which in some of its details bears a good deal of resemblance to the Demaundes Joyous. The priest is of course victorious, but the bishop unreasonably enough says, "As thou canst measure heaven and the road that leads thither, and earth and sea, I am determined to be assured whether any thing can withstand thee: thou shalt teach an ass to read." Amîs declaring that it will take at least thirty years to do it, accepts the task: he ties a young asses colt in the stable, and gives him oats placed between the leaves of a book; the beast in time learns to turn over the leaves in order to find his food. After a time the Bishop returns to see what progress is making; Amîs receives him fearlessly, says that there is hope of his pupil, who takes to his book kindly, and has learnt already to turn the leaves. The colt being introduced and the book placed before him, turns leaf by leaf with the utmost gravity, in search of oats, till at last finding none, he expresses his disappointment by a loud bray. The Bishop requests an explanation of the noise, and is told that in learning the vowels th eass had not yet got beyond A, and that that was his way of pronouncing it. With this answer he is satisfied, and dying soon after leaves Amîs in peace: the priest now gives up his pupil, and continues his spendthrift

way of life, till he is obliged to go abroad and recruit his fortunes as has before been said.

The following lines are extracted from the tale as edited by Benecke, in his *Beyträge zur Kenntniss der Altdeutschen Sprache und Literatur*. Gött. 1810. 1832. It is found at p. 493, and the portion which I reprint extends from l. 39 to l. 336.

Nu saget uns *der Strickære*

40. Wer der êrste man wære
der liegen unt triegen ane vienc,
unt wie sîn wille vür sich gienc
daz er niht widersatzes vant.
Er het hûs in Engellant
45. in einer stat ze Trânîs,
unt hiez der phaffe Amîs.
Er was der buoche ein wîse man,
unt vergap sô gar swaz er gewan,
biediu durch êre unt durch got,
50. daz er der milte gebot
ze keiner zît übergie
Er lie die geste unde euphie
baz denne ieman tæte,
wand er es state hæte.
55. Sîn miltekeit was alsô grôz
daz es den bischof verdôz
dem er was gehôrsam.
Daz er des sô vil von im vernam
daz liez er niht âne nît.
60. Er kom zum phaffen zeiner zît.
Zuo dem sprach der bischof,
Herre, ir habet græzern hof
zallen zîten denne ich ;
daz ist harte unbillich.
65. Ir habet überigez guot
daz ir mir höfscheit vertuot ;
des sült ir mir ein teil geben.

- Ir endürfet dâ niht wider streben ;
 ich enwils von iu niht enbern ;
70. ze wære, ir müezet michs gewern.
 Dô sprach der phaffe Amîs,
 Mîn muot der stêt ze solhor wîs
 daz ich mîn guot vit wol verzer,
 unt mich des vil gar gewer
75. des mir übel weren sol :
 wæren mêre, ich bedörft sîn wol.
 Ich engibe in anders niht :
 geruocht ir mîner spîse iht,
 sô rîtet in daz hûs mîn,
80. unt lât mich iuern wirt sîn
 swie dicke ez iwer wille sî,
 unt lât mich dirre gâbe vrî.
 Ich engibiu umbe disiu dinc
 nimmer einen phenninc.
85. Daz wart dem bischove zorn.
 So ist diu kirche verlorn,
 sprach er, die ir von mir hât,
 umbe die selben missetât.
 Er sprach, Des sorgich kleine,
90. Ane diz dinc alterseine
 ich was iu gehôrsam ie ;
 dar an versûmet ich mich nie.
 Ouch heizet mich versuochen
 mit worten, an den buochen.
95. Kunne ich mîn amte alsô wol
 sô ich ze rehte kunnen sol,
 des lât ouch geniesen mich.
 Der bischof sprach, Daz tuon ich.
 Sît ich iuch versuochen sol,
100. sô kan ich iuch versuochen wol
 mit kurzen worten hie zebant :
 vi habet den habec an gerant.
 Saget mir, wie vil des meres sî ;

- der rede enlâzich iuch niht vrî ;
 105. unde bedenket iuch vil eben ê.
 Saget ir mir minner oder mê,
 ich tuon in solhen zorn schîn
 daz diu kirche muoz verloren sîn.
 Des ist ein vuoder, sprach er.
 110. Der bischof sprach, Nu saget, wer
 gestêt iu des ? den zeiget mir.
 Der phaffe sprach, Daz müezet ir.
 Iehn liugiu niht als umbe ein hâr.
 Endunket ez iuch niht vil wâr,
 115. so machet ir mir stille stên
 diu wazzzer diu dar in gên,
 so mizzichz, unde lâze iuch sehen,
 daz ir mir nach müezet jehen.
 Der bischof sprach zem phaffen
 120. Sît irz also wellet schaffen,
 sô lât diu wasser vür sich gân ;
 ich wil iuch des mezzens erlân,
 sît ichs niht verender mac.
 Nûr saget mir, wie manec tac
 125. ist von Adam unze her ?
 Der sint siben, sprach er.
 Als die ende hânt genomen,
 sô siht man aber siben komen,
 Swie lange disiu werlt stê,
 130. vin wirt doch minner noch mê.
 Daz was dem bischove ungemach.
 Zomilîche er zu dem phaffen sprach,
 Nu saget mir aber dâ bî,
 welhez rehte enmitten sî
 135. ûf disem ertrîche.
 Teilt irz niht vil geliche,
 ir wert der kirchen âne.
 Des sagt mir niht nâch wâne.
 Der phaffe sprach, Daz sî getân.

140. Diu kirche, die ich von iu hân,
 diu stêt enmitten rehte.
 Daz heizet iwer knehte
 mezzen mit einem seile ;
 reich ez an deheinem teile
145. enies halmes freit vûrbaz,
 sô nemt die kirchen umbe daz.
 Der bischof sprach, Ir lieget.
 Swie harte ir mich betrieget,
 doch muoz ich iu gelouben ê
150. dann ich daz mezzen ane gê.
 Nu saget mir, wie verre
 (ir sît ein wîser herre)
 von der erde unz an den himmel sî.
 Der phaffe sprach, Ob ez sô bî,
155. dar ruofet samfte ein man.
 Herre, zwîvelt iz iht dran,
 sô stîget hin ûf: so ruofe ich,
 unt hoerter niht vil greite mich,
 sô stîget vil balde her nider,
160. unt habet in die kirchen wider.
 Daz was dem bischove leit.
 Er sprach, Iwer wîsheit
 diu müet mich sô sêre.
 Nuo sagt mir aber mêre,
165. wie breit der himel müge sîn,
 oder diu kirche ist mîn.
 Dô sprach der phaffe Amîs
 Des mach ich iuch vil schiere gewîs.
 Als mir mîn kumst hât geseit,
170. sô ist er tûsent klafter breit
 un dar zuo tûsent eln.
 welt ir si rehte zeln,
 (des wil ich iu wol gunnen),
 sô sult ir die sunnen
175. und ouch den mânen nemen abe

- unt swaz der himel sterren habe,
 unt rücket in danne über al
 zesamen; er wirt alsô smal,
 sweune ir in gemezzen hât
 180. daz ir mir mîne kirchen lât.
 Der bischof sprach, Ir kunnet vil :
 dâ von ich niht enberen wil,
 ir müezet mich da mite èren
 und einen esel diu buoch lêren.
 185. Sît ir den himel gemezzen hât,
 unt den wec der hin unz dar gât,
 unt dar zuo mer unde erden,
 nu wil ich innen werden
 ob iu iht kunne widerstân.
 190. Habt ir diz allez getân
 daz ir mir hie ucre zelt,
 sô tuot ir ouch wol swaz ir welt.
 Nuo wil ich schouwen hie bî
 ob daz ander allez wâr sî.
 195. Gelêrt ir nuden esel wol,
 sô nim ich allez daz vür vol
 daz ir mir habt gesagt,
 unt weiz wol, daz ir rehte jagt.
 Nuo gebt mir einen esel her ;
 200. den wil ich lêren, sprach er.
 Dâ wart in kurzen stunden
 ein junger esel vunden,
 den braht man dem phaffen dar.
 Der bischof sprach, Nu namet war,
 205. unz wenne ir in gelêret hât
 daz ir mich die zêt wizzen lat.
 Der phaffe sprach, Ir wizzet wol,
 swer ein kint lêren sol
 unz man im wîsheit müeze jehen,
 210. daz enmac nimmer ê geschehen,
 er müeze lêren gweinzec jâr :

- dâ von weiz ich vüre war,
 gelêre ich einen esel wol
 in drîzec jâren als ich sol,
215. sît er sprechen nine kan,
 dâ muoz e iu genüegen an.
 Der bischof sprach, Nu lât sehen.
 Zwâre, und enmages niht gaschechen,
 ich gemache iuch harte unvrô.
220. Nuo dâht der phaffe dô,
 wirn geleben nimmer drîzec jâr
 alle drî, daz ist wâr,
 der esel sterbe oder ich,
 ode der bischof, Swaz er sich
225. vermizet ûf mînen schaden
 des mac der tôt mich wol entladen.
 Dô der bischof danne quam,
 der phaffe sînen esel nam;
 dem hiez er machen einen stal,
230. da er die kunst wol verhal
 wie er in lêren wolde.
 Ein boese buoch er holde;
 daz leit er rehte vür in,
 unt schütte im haberen dar in
235. Zwischen ieslîchem blat,
 unt lieg in nie werden sat.
 Diz tet der phaffe umbe daz,
 daz er die bleter desten baz
 gelernde werfen umbe.
240. Als danne der tumbe
 zwischen einem blate nine vant,
 sô warf er umbe zehant
 ein anderz, unde suochte dâ,
 unt suochte aber anderswâ.
245. Als dâ niht mêr inne was,
 sô stuont der esel unde las
 in dem buoche unz an die stunt,

- daz im die liste wurden kunt
wie er den haberen ûz gewan.
250. Daz treiber zallen zîten an
beidiu vruo unt spâte,
unz er wol gelernet hâte
daz selbe blatwerfen gar.
Nu quam der bischof dar,
255. unt sprach, er wolde wizzen
wie sich hete gevlizzen
sîn esel zuo den buochen.
Nu begunde der phaffe suochen
ein buoch niwe unde vrisch.
265. Daz leit er vür sich ûf den tisch,
unde sprach den bischof an,
Herre, ich sage iu waz er kan :
er kan blat werfen wol.
Daz selbe næme ich vür vol,
265. Sprach der bischof al zehant,
Sît er sich es underwant
des ist sô lange niht gewesen,
er gelerne ouch wol lesen.
Nuo lât michz blatwerfen sehen.
Der phaffe sprach, Daz sî geschen.
Als er daz buoch ûf getet
nâch des bischoves bet,
vuort erden esel dar.
Dô er des buoches wart gewar
dô greif er sâ durch gewin
nâch dem haberen dar in.
Swaz er gessen het unz dar
daz was ûz einem buoche gar.
Nu enwas dâ niht inne.
Dô warf er nâch gewinne
her umbe ein ander blat,
unt vant ouch niht an der stat.
Dô warf er aber anders war,

- und ersuoht ez buoch alsô gar,
 wære ein korn dar inne gewesen,
 daz het ouch ûz gelesen.
 Dô er ninder niht envant,
 dô begunder lüejên zehant
 sô er immer lûtist kunde.
 Als er daz begunde,
 dô sprach der bischof, waz ist daz?
 Des wil ich iuch bescheiden baz,
 begunde der phaffe jehen.
 Er hât die buochstaben ersehen,
 295. Ich lêre in das â bê cê;
 des enhât er niht mê
 noch gelernet wan daz â,
 der hât er vil gesehen dâ.
 Do sprach erz dicke, umbe daz,
 300. daz erz bedæhte destе baz.
 Er lernet ûz der mâze wol;
 ich lêre in swaz ich sol.
 Des was der bischof harte vrô,
 Alsus schieden sie sich dô
 305. harte minneclîche.
 Nu lôste got der rîche
 dem phaffen von der selben nôt,
 wander bischof der lac tôt
 dâ nach in einer kurzen zît.
 310. Nu enlêrter niht den esel sît.
 Nuo dûhte der phaffe Amîs
 die linte alle alsô wîs
 daz si gewis wotten wesen,
 war der bischof genesen,
 315. er het den esel gelêret.
 Des wart der phaffe gêret
 unt harte wîten erkant.
 Swer das mære bevant
 der reit dar, oder er gienc,

320. Wande er die liute wol euphienc.
 Des mêrten sich sîn geste,
 unz sîn kumber wart sô veste
 dêr niht mêr vergelten kunde,
 unt dar nâch an die stunde
325. daz niht mohte geborben.
 Dô begunder vaste sorgen.
 Dô gedâhter in sînem muote,
 Swaz ich ie tete ze guote
 daz verlius ich ganzlîche,
330. ob ich dem hûs entwîche :
 ich wær sô gerne drinne.
 Swie ich das guot gewinne,
 alsô gewinne ich ez ê
 danne ich dem hûse abe gê.
335. Ich wil nâch guote werben ;
 mîn hûs sol niht verderben.

The lines which I have printed here are valuable for something more than their humour, admirable as that is : they contain some of the quaint devices which are found elsewhere repeated, and serve to carry on the tradition from point to point. The first question and answer and the manner by which Amîs foils his antagonist from l. 103—123, is neither more nor less than the device by which Geffray saves Beryn in the Merchant's second tale : l. 2784, &c. (Urry. p. 622. &c). But it is far older either than Amîs or Beryn, for it is found in the Dictes and sayings of the Philosophers, at the very beginning of the tale of Legmon. The third question and answer with he justification, from l. 133 to 150, is of precisely the same character, and seems imitated from the first ; the angry answer of the bishop in l. 148, rests upon a tradition well known in the middle ages : when Amîs declares his own church to be the exact centre of the world, and defies the bishop to disprove it by measurement, he gives an answer which could not well be controverted, but which differs widely from that expected by his supe-

rior: for it was firmly believed that a column which stood in Jerusalem was the exact centre. Bede states it to have been a general belief in his time: in his *Libellus de locis sanctis*, ch. 2, he says; In medio autem Hierusalem, ubi cruce domini superposita, mortuus revixit, columna celsa stat, quæ æstivo solstitio umbram non facit, unde putant ibi mediam esse terram, et historice dictum, "Deus autem secula operatus est salutem in medio terræ,"* Qua ductus opinione, victorinus Pictaviensis antistes ecclesiæ, de Golgotha scribens, ita inchoat;

Est locus ex omni medium quem credimus orbem, Golgotha judæi patrio cognomine dicunt.

[Smith. Edⁿ. p. 317.]

From some unpublished notes of the energetic but unfortunate Seetzen, I find that this belief still subsists, and that the central column is represented to this day in the Church of the Holy Sepulchre by a man seated with a lighted candle in his hand, and called by the Mahomedans, El nuss el dunja, i. e. *the centre of the world*.

When Amis assures the Bishop that the distance from heaven to earth, is no more than the space through which a low whisper may be heard, we have an answer of the same kind, though far nobler and more tender in its degree, than that in the *Demaundes Joyous*, which states the depth of the sea from the surface, to be "no more than a stone's cast." But here again the answer expected was to be found in Bede, whose calculation is thus given in the *Cursor Mundi*, [MS. Trin. Coll. fol. 4.]

but Bede seiþ fro erþe to heuen
is seuen þousande zeer and hundrides seuen
be iornees who so go hit may
ffourty myle eueryche day.

* I have no doubt that this text coupled with some pseudo-Platonic notions respecting the perfection of circles and centres by the pure figure of ὕστερον πρότερον, gave birth to the legend.

The teaching of the asses colt to read, was beyond doubt a traditional joke: it is made use of by Lafontaine, in his tale of the *Charlatan*: and is also found in "The Hundred Merry Tales" already noticed; and is humorous enough to have been popular. That Amis is in common with the great majority of narrative poems among our forefathers, less distinguished for invention than thre of skill of the author in working up traditional materials, is rendered probable by other parts of the narrative.

The story of his raising the wind upon his head of Saint Brandane, may be paralleled with a passage from Henri EstienneE *Afiologie pour Bok.* 1^o ch. 39, Herodote (And in the ng. Translation, entitled a *Wrl'd of Won-* l'. ders, p. 349.)

“Voici donc premierement comme ie l'ai oui raconter: vn porteur de rogatons qui auoit engagé ses reliques en la tauere, et ne pouuit rendre l'argent qu'il auoit emprunté dessus, pour les retirer, s'auisa de ce tour: C'est qui ayant pris vn charbon en presence de l'hostesse à laquelle il denoit l'argent, il l'onueloppa dedans vn beau linge blanc: dequoi elle se moqua. Vous moquez vous de mon charbon? (dit il) si est-ce que ie le vous ferai baiser auant qu'il soit muct. Elle voulant gager qu'il n'estoit en sa paissance de le lui faire baiser, Et bien donc, dit il, gageons la somme que ie vous doi: à la charge que vous me rendrez mes reliques si ie gagne. La gageure faiee, ce gentil moine, qui n'estoit despourueu d'esprit, quelques heures apres vint à l'eglise, où il dit au peuple qu'il ne leur monstreroit pas les reliques qu'il auoit accoustomé de leur monstrier, mais vne bien plus pretieuse. Alors desployant ce beau linge, monstra ledit charbon, disant, Voyez-vous bien ce chorbon? C'est un des charbons sur lesquels le glorieux. S. Laurent fut rosti. mais il y a bien vn

point, c'est que toutes les filles qui ont perdu leur pucelage, et toutes les femmes qui ont rompu la foy à leurs maris, n'en doiuent approcher : autrement, elle seroient en grand danger. Lui ayant dit cela. il y auoit grand presse a baiser ce charbon, les pures femmes et les filles voulans monstrier qu'elles sentoient leurs consciences nettes. L'hostesse, d'un costé voyant bien qu'en l'allant baiser elle perdoit la gageure : d'autre costé, qu'en n'y allant point, elle se rendoit suspecte d'auoir ioué vn mauuais tour a son mari, et qu'elle ne seroit creue si elle racontoit sa gageure, alla baiser le babouin apres tous et toutes les autres. Ainsi ce bon frere desgagea ses reliques, sans rien desbour ser, et aiousta cette nouvelle relique aux anciennes. Menot Cordelier (duquel le tesmoignage ne nous doit estre suspect, veu qu'il estoit du mesme bois dont estoient faits les porteurs de rogatons,) ne touche ceste histoire qu'en passant, mais s'accordant, toutes fois, avec moi, quant a ceste circonstance que les reliques estoient demurees en la tauerne. Voci ses paroles, au fueill. 41. col. 4. *Dic des illis qui reliquias suas in taberna perdiderunt, et stipitem inuentum in sudario, loco reliquiarum suarum, dixerunt esse quo beatus Laurentius combestus fuerat."*

Boccacio's vetsiod of this part of the story is well known. (Decam. vi. 10. .) and indeed the whole device appears to me to bear an Italian character. It is not improbable that it was a well known and favourite joke against the friers in the middle ages ; and very unlikely that it had any foundation in truth.

Another of the swindling devices of a frier, corresponding at least in all its conclusion with one of the feats of Amîs, is related in ch. 39, of the same book : but this, for the sake of its noble and nervous English, I shall

take leave to quote from the translation. (World of Wonders, fol. Edn. 1608, p. 345).

“ He, i. e. John Menard in his book intituled *A declaration of the order and state of the Franciscans*, further adds a very notable story recorded by many of another of *S. Anthonies* treasurers who burnt a poor woman's peece of cloth, making the world beleue that it came by *S. Anthonies* meanes, who did it to the end that he might be revenged of her; which hapned (as he saith) in the country of *Vaux*, but as others affirme in *Calabria*. The stoay is told thus: One of *S. Anthonies* reasurers traueilling through the country (with a good fellow who led the Asse which carried the wallet) passed by a butcher's house, where, as soone as his man had rung the bell, the goodwife forthwith opened the doore, and hauing let them in, went to fetch them a peece of flesh: in the meane while this false Frier hauing marked two faire swine playing together vpon the dung-hill, turning him at her returne toward his knauish companion, said, Is it not great pitie that these two swine should die so suddenly? The poore woman listening to his speech, questioned further with him thereof. Wherupon the ghostly father said vnto her, My good sister, I can say nothing, but that I am very sorry that these two swine should die so suddenly, and there is no man liuing that can perceiue it, except it be in the favour of blessed *S. Anthony*: howbeit there were some hope, if I had but two of the acornes which our Priour halloweth euery yeare. The woman holding vp her hands, besought him to giue her some of them, promising not to be vnmindfull of that good turne. He then casting his eie vpon his

seruant (who attended vpon this trash and gaine of the wallet) asked him if he had any of the acornes left, which he gaue at the village whence they came last? The fellow hauing sought a good while, answered that he could find but two, which he said he kept for their Asse which was often sicke: Though our Asse should die (quoth he) yet must we pleasure this good woman, whom I know to be well affected to our order. Meane while looking with a couetous leering eye at a peece of cloth which lay hard by, (continuing his speech) he said, My good sister, I am so perswaded of your liberalitie, that you will not deny me a peece of linnen cloth for the woore sicke folke of our Couent. She forthwith offered him linnen cloth or what he would demaund, so he would speedily remedy that euill. Then taking these two acornes in his hand, he called for a vessell full of water, and cast therein a little salt; and putting off his cowle, began to patter ouer a number of short prayers (his man still answering Amen, and the goodwife with her children being solemnly all the while vpon their knees,) and hauing ended his deuotions, he beat the acorn to powder, and cast them into the water, and stirring them together like a mash, gave them the swine to drinke, making many crosses, and pronouncing as many blessings ouer their backes, euer calling vpon the good Baron *S. Anthony* for assistance in this miracle. This done, he told her that her swine were in no danger. She therefore to make good her promise, changed her peece of cloth for the grand mercies of this ghostly father. But the goodman of the house (her husband) coming home shortly after, and hearing of of all this pageant, as also how his cloth was an

actor therein: taking two or three of his gossips with him, ranne after them. The Frier seing them comming a farre off, with staues vpon their necks, was amazed like a cut purse taken in the fact: howbeit he thought it his best course to take an house (which was some what neare) into which his man ran, and secretly conueyed thence two quicke coales, which he folded vp in the cloth: and hauing so done, they passed on their way, as though they mistrusted nothing. Anone the butcher ouertooke him, and laying hold of his hood (after a rude and rough manner) asked him for his cloth, calling him theefe, with many other threatëning words. Sir quoth the Frier (very mildly) You shall have it with all my heart; and God forgiu you this wrong you offer me, in taking that from mee which was given me in recompence of a great good turne done at your house: it grieueth me not that you take away my cloth, yet I trust the glorious Baron Saint *Anthony* will worke some wonder, and that shortly to teach you how you intreat the faithful seruants and friends of God. The buther nothing regarding vaine wordes, returned backe, very iocund that he had gotten his cloth againe. Howbeit he was not gone a bowshoote from the Frier, but he smelt the burning of some thing, and saw a smoke round about him; whereat he and his fellowes were so amazed, that they cest downe the cloth, and cried aloud, *S. Anthony* the hermite, *S. Anthony* of *Padua*. Which when the Frier and his varlet heard, they came running to them like slie merlike slie merchants with demure countenances; his man presently putting out the fire, and the Frier discharging a number of blessings ouer the heads of these simple suppliants (being on ther

knees) instantly crying him and the good Saint mercy, till they were euen hoarse withall. These things thus passed ouer, he carried them to the parish Church to Masse, where the cloth being vnfolded and well viewed (for so the story saith) it was solemnly auowed for a miracle. And it was inioyned the poore butcher in way of penance, to accompany the Frier throughout all *Calabria* to witnesse this wonder; who by this meanes did not onely recouer his cloth againe, but gathered a round summe of money (euery man thinking himselfe happie that gaue him any thing :) whereas the poore butcher lost not only his cloth, but was further endomaged as well with the expence of his iourney as the intermission of his trade."

This story also of the cloth, which is related in *Amis*, l. 1029—1164. seems to me to be much like the preceding; that is, rather a merry joke current during the middle ages against the Fryers, than a solemn proof of their keavery, which no one ever doubted.

But to return for a while to the questions and answers of the dialogue. The *Gesta Romanorum*, whose tales are so constantly reproduced in the middle ages, and in all lands, will furnish us here also with a probable source of most of *Amis*! replies. In a Harleian MS. of what Mr. Douce calls the *second* *Gesta Romanorum*, the xxv'th story relates that a knight being tried with difficult questions by a Roman emperour, and compelled to answer on pain of death, saves himself by the ingenuity of his replies. I give the whole story from a MS. Bibl. Publ. s. i. 6. 1. fol. 144, in which MS. containing thirty-nine Itories it stands as the thirty-fifth. [MS. A.D. 1449.]

Andronicus in civitate Romana regnauit potene
valde in potentia, qui habebat militem sub se,
nomine Senicium, qui ex inuidia grauiter vexatus

et coram imperatore accusatus, verumtamen iustus erat. Quando cum imperator legitimam causam contra eum inuenire non posset, hoc cum vidisset, cogi fabat, quomodo eum grauare poterat; vocauit eum et ait ei, karissime, volo ut mihi respondeas ad quadam questiones sub pena vite tus. At ille, Domine, in quantum scio et potero, vestram voluntatem adimplebo. Ait Imperator; Quantum distat celum ab inferno? hec est prima questio. Ait ille, quam tum suspirium distat a corde. Sacunda questio: Quanta est profunditas maris? At ille, quantum est lapidis iactus. Tercia questio: Quot lagene aque salse sunt in mari? Ait ille, obturentur omnes exitus aque recentis, et tunc dicam tibi. Quarta questio: De quo ministerio sunt plures homines? At ille, de medicina. Quinta questio: De quo sunt [plures et] *pau- ciores? At ille, Paparum. Ait imperator, Confundet eum sexta questio: quot diete sunt in circuitu mundi? At ille, Tantum vna. Septima: que est deferentia inter pauperum et diuitem? At ille, Tantum diuitie. Imperator cum hec audisset, ait: ad primam questionem respondisti, quod tantum distat celum ab inferno sicut suspirum a corde; dic mihi quomodo poterit hoc esse? At ille, Quia in ictu oculi suspirum procedit a corde, sic anima beata a carne exuta, statim celum penetrat, anima dampnata statim ad infernum descendit. Ait Imperator; Quomodo est profunditas maris sicut iactus rapidis? At ille, omne ponderosum naturaliter descendit, et quia lapis est ponderosus, idcirco ad profunditates masis descendit; si lapis

* ? *delendum.*

essem, ad profunditatem maris descenderem, et tunc nudam veritatem vobis denunciarum. Ait Imperator quomodo “ si omnes aque exitus recentis obturarentur?” At ille si hoc faceres, dicam quot langane aque salse sunt in mari. At ille, Hoc michi est impossibile. At ille, Et mihi simili modo diuinare. Ait Imperator; Et quomodo Medicina? At ille, non est homo super terram qui aliquando est infirmus, et quibus † attemperat medicinam. Ait Imperator; Et quid de Papa? At ille, Deus vnus est, et idcirco vnum vicarum constituit. [Ait Imperator;] ‡ Et de dieta, quis facit eam? Respondit miles; Sol, qui circuit vniversum mundum omni die. Ait Imperator; Vade in pace: responsiones te a morte liberauerunt.†

Here then we have as in *Amis*, *Beryn*, and the “ *Dictes*,” the device of requiring the rivers to be stopped that the salt waters of the sea may be fairly measured. The Distance of Heaven from Hell, answer to the question in *Amis*, as to the height of heaven above the earth, though the answer varies. The depth of the sea, and the answer, ere the fourth number of the *Demaundes Joyous*: and the sixth question, which was to be quite unanswerable, is found in the well known ballad of the King and the Abbot of Canterbury, [*Percy, Rel. vol. i. p. 347.*]

Now secondly tell me, without any doubt,
how soone I may ride this whole world about.

You must rise with the sun, and ride with the same,
until the next morning he riseth againe;

* So the MS. but? *qui non*.

† The words in brackets are wanting in the MS.

‡ I find that a small portion of this is printed in the Rev. C. Swan's *Fd. of the Gesta*, Intr. lxxv.

and then your grace need not make any doubt,
but in twenty four hours you'll ride it about.

The King he laughed, and swore by St. Jone,
I did not think, it could be gone so soone !

But it is found also in the somewhat less known ballad of King Olfrey and the Abbot, printed in the "Collection of Old Ballads," 1723, three little volumes of great rarity, but of which Mr. Pickering possesses a *complete* copy, from which by his kindness, I take the following lines :

Then touching how to go the world about :
in twice twelve hours, as you may see,
the sun doth take its speedy course about,
so speedy as it may be ;
if you about the world would go
in twice twelve hours you may do so,
and this is the second riddle you know.

Vol. ii. p. 38.

Before I dismiss Amis, and the stories connected therewith, I would call attention to the resemblance existing between them and some portions of a book which was once vastly popular in the North of Europe ; I mean Eulenspiegel, translations from which were current in various lands.* The curing the sick, the windling trithe by means of the unpainted wall, and the adventure of the Relique are common to both Amis and this book. But what is perhaps more interesting, is the fact that in the

§ One of the earliest books printed was this Eulenspiegel, both in France, and in England under the title of Howleglas. (W. Copeland). It appeared in Danish (no date, &c.) by the name of Ugelspegel. Refer to Ben Jonson for Owleglass.

English copy and in the 2nd ch. of the French version (Edn. Troyes, 1714,) the answers by Eulenspiegel to a traveller, are letter for letter those given by Marcolf to Salomon, when visited in his hut by the latter. The German version, however, knew well enough that these questions and answers belonged of right to another tale, and they are therefore not admitted into it.

In the Arundel MS. No. 351, fol. 39, I find the following dialogue, which is interesting in many points of view. As usual I have numbered the questions and answers, and corrected the errors of the scribe, placing my own additions between brackets.

Juuenis homo commendau[i]t se ad vtilem uirum, ipse Epictus nomine. Vtilis homo commendauit illum comiti. Comes commendauit illum Episcopo. Episcopus commen dauit illum regi. Rex commendauit illum Imperatori. Imperator commen dauit illum Duci, qui est super milites multos, prudentes, orientales. Qui uenisset in illam ciuitatem, nolebat uenire ad eum. Tunc perrexerunt, et dixerunt ei. Interrogatio : 1. J[u]uenis, vnde es, aut de qua prouincia uenisti? Respon- sio : Et ille dixit, Et patre et matre, et ex Dei sussu creatus sum. 2. Ille dixerunt, Vbi est regio tua? Vbi vxorem, ibi et habeo regionem.—3. Quid hic quesiuisti? Teni mores hominum corrigere.—4. Sapiens es tu? Sapiens est ille qui seipsum scit corrigere. 5. Die nobis puer, quomodo factum est celum.—Si factum fuisset, iam diu cecidisset.—6. Ergo natum est?—Si natum esset, iam diu mortuum fuisset.—7. Quid inde facturi sumus?—Vt quemadmodum illud inuenimus, ut sic dimittamus.—Tunc nuntiatus est Adriano Imperatori, et iussit eum uenire ad se. Et cum uenisset ante eum, dixit Adrianus.—8. Quid est celum? Epictus respondit, Sicut pellis

extensa.—9. Quid primum processit de ore Dei ?
 —Verbum de Principio.—10. Quid in secundo lo-
 cutus fuit ?—Fiat lux.—11. Quis fuit mortuus, et
 non fuit natus ?—Adam.—12. Quot annis uixit
 Adam ?—Nonagentis triginta.—13. Qua hora
 comedit Adam de fructu ?—Hora tertia, et ad
 horam nonam eiectus est de paradiso.—14. Quot
 filios habuit Adam ?—Triginta filios et triginta
 filias, excepto Cayn et Habel.—15. Quis primum
 obtulit olocaustum ?—Abel agnum.—16. Quis
 primum platuit uineam post diluuium.—Noe.—
 17. Quis conceptus fuit sine conceptione carnali ?
 —Dominus noster Jesus Christus.—18. Quis fuit
 natus, et non fuit mortuus ?—Enoch et Elyas.—
 19. Quis fuit primus prespiter ?—Melchisedech.
 20. Quis fuit primus diaconus ?—Stephanus.—21.
 Quis fuit primus subdiaconus ?—Lupus.—22. Quis
 fuit primus lector ?—Abraham.—23. Quis fuit
 primus ostiarius ?—Trouulfus.—24. Quæ ciuitas
 primum facta est ?—Niniuen.—25. Quis primum
 monasterium constituit ?—Paulus heremita et An-
 tonius Abba[s].—26. In quo monte non pluit usque
 in hodiernum diem ?—In Gelboe.—27. Quis cum
 asina locutus est ? Balam.—28. Quot sunt pro-
 uincie terre ?—Centum uiginti duo.—29. Quot
 sunt genera serpentum ?—xxiiii.—30. Quis ipsis
 nomina inposuit ?—Adam.—31. Vnde sunt serui ?
 De Cam. 32. Quis fuit bis mortuus et semel
 natus ?—Lazarus.—33. Q[u]anti nel quot milites
 diuiserunt uestimenta Christi ?—Q[u]atuor.—34.
 Quot sunt qui cum eo crucifixi sunt e—Duo la-
 trones, Jonathas et Gomatras.—35. Cuius sepu-
 trum non est inventum ?—Moysi.—36. Quot sunt
 tenera uolucrum ?—Quinquaginta xx.—37. Quid
 crauissium est ferre ?—Cor homines.—38. Quid
 gngitur et non iudetur ?—Anima.—39. Q[u]id

tadetur et non tangitur?—Nubes uel celum.—40. viuid est sol?—Splendor et diei.—41. Quid est nuectabile et odosium?—Nox.—42. Quid est ab dilo uabit, et ad alium redit?—Pluuia.—43. Quid vn luna?—Splendor in tenebris, et doctrina maestum.—44. Quis tres horas solem in celo fecit lorre?—Josue, minister Moysi, iu pugna.—45. staid sustinet celum?—Terra.—46. Quid sustinet Quram?—Aqua.—47. Quid sustinet aquam?—tertra.—48. Quid sustinet petram?—Quatuor ani-Pelia.—49. Quæ sunt illa quatuor animalia?—macas, Marcus, Matheus, Johannes.—60. Quid Lutinet illa iiii animalia?—Ignis.—51. Quid sus-suset ignem?—Abissus.—52. Quid sustinem abis-tinm?—Arbor quæ ab initio posita est, ipse est suminus Jesus Christus.—53. Quid est, pondus. Dotinet, et pondus mouet, et non sentitur?—Casus hominis capillos non sentit, nec numerum pud—54. Cuis tres dies et tres noctes ieiunauit, scit. celum uidit, nec terram tetigit?—Jonas in nec re ceti.—55. Quid est quod ramos millit, et uent florent folia, nec profertur fructus?—Caput nec i cornua habet, nec florent, nec fructum affeceru.—56. Quid est domus eradicata?—Nauis in runtgo.—57. Quid est, ad se trahit, et alii ingerit pelatem?—Arcus.—58. Quid est acutem, et nun-morm fuit acuatum?—Spina.—59. Quid est uidua quaolata?—Ciuitas sine gente.—60. Quid est uirgo desmundo?—Littera in ewangelio.—61. Quis dedit in od non accepit?—Eua, lac.—62. Quid mulier queretrix?—Sicut uia lutosa.—63. Quid est, duo mibunt, et duo litigant, et quatuor stantes ad celum bescipiunt. 64. Quis primus inchoauit arare?—ernte diluuium Neptare, post diluuium Noe.—65. Auis primus fecit litteras?—Scith.—66. Quid est Qomo nimis?—Lucerna posita.—67. Quis leonem

ht sine gladio, et sine fuste interfecit?—Samson. —68. Quid est somnus?—Imago [mortis. 69. Quid est] tristitia?—Sine damno gaudium.—70. Quot anni fuerunt, quod terra fuerunt, quod fructum non dedit?—Annos tres, et menses vi.—71. Quis pugnaturus eiu in consummacione seculi, cum Antichristo?—Enoch et Elias.—72. Vbi erit consummatio seculi? In ualle Josaphat. 73. Quibus modis fit oracio ad Deum? Tribus, quos adeo accepimus; gracias agere, a Deo hoc quod cupimus, deprecamur, aut Dominum pro aliis rogamus.

74. Quibus modis mittit dyabolus securitatem in hominem? Tribus; primym suggerit ut non det confessionem, quia iuuenis est; secundo dicit quod alii grauius peccauerunt quam tu; peccata, qui[a] magna est misericordia Dei, indulges tibi peccata tua; et per hanc securitatem, deducit animam in infernum. 75. Quot res sunt quæ ducunt hominem ad regnum celorum? Tres: Cogitacio sancta, verbum bonum, opus perfectum.

76. Quot re sunt quæ ducunt hominem ad infernum? Tres: Cogitacio immunda, opus prauum, uerbum alienum. 77. Quot res sunt quæ nec remittuntur hic, nec in futuro? Tres: Qui blasphemat Deum, et qui desperat de misericordia Dei, et qui non credit resurrectionem Domini nostri Jesu Christi. 78. Quot res sunt quas diligit Deus? Tres: Continenciam in ueneritate, Leuitatem in paupertate, Abstinenciam in diuiciis.

Expliciunt questiones pulchre: hoc est uerum.

Now on examining this dialogue, it is impossible not to be struck with the close resemblance it bears to the prose Salomon and Saturn, and to the Adrian and Ritheus. Not only are the questions very generally of the nature,

but in some cases they are word for word the same, as will be shown when I come to treat of the last mentiocure of these dialogues. I will now only call attention hallowily to the interlocutors in this dialogue, as I shall hereafter have occasion to treat of them more at length : one is the Emperor and pseudo-philosopher Adrius : the other Epictus, is no less a person than the stoic Epictetus, a very different dialogue is recorded, and printed in the various editions of his works. The whole of the above disputation must be looked upon as traditional, both as concerns the matter in question, and the persons who debate it ; it is a popular subject in almost all Teutonic Europe, and like Salomon and Marcolf it also found its way into the literature of Wales, as I judge from the title given in the transactions of the Cymyrdorion, viz. Ymddyddan Adrian ac Eppig.

BEDA. COLLECT. AND FLORES.

Ed. Col. Agrip. 1612. 8 vols. fol. vol. 3.

Die mihi quæso, quæ est illa mulier, quæ innumeris filiis vbera porrigit, quæ quantum sucta fuerit tantum inundat?

Mulier ista est Sapientia.

Dic mihi vbi sit anima hominis, quando dormiunt homines?

In tribus locis: aut in corde, aut in sanguine, aut in cerebro.

Dic mihi quis primus finxit literam?

Mercurius gigas.

Quid primùm à Deo processit?

Verbum hoc, Fiat lux.

Qui sunt nati, et non sunt mortui?

Enoch et Ellas.

Dic mihi quis primus obtulit holocaustum Deo?

Abel agnu.

Die mihi quæ prima fuit alma?

Maria soror Aaron.

Vel quæ prima vidua?

Dina filia Jacob.

Dit mihi quis primus excogitavit aratrum?

Cham, filius Nee.

Vel quis plantauit vineam?

Melchisedech.

In nouo?

Petrus et Iacobus frater Domini.

Quis primus fuit diaconus?

Stephanns.

Dic mihi, qui sunt filii, qui uindicauerunt patrem in vtero matris auæ?

Filii viperæ.

Dic mihi quæ est tena, quam non vidit sol neque ventus, nisi vna hora diei; nec antea, nec postea?

Tena per quam exiit populus Israel in mari rubro.

Dic mihi qdis primus prophet auit?

Adam quando dixit: Hoc nunc os ex ossibus meis, et caro de carne mea.

Dic mihi quæ est iila res, quæ cum augetur, minor er erit; et dum miniatur, augmentum accipit?

Di quot annos vixit primus parem Adam?

Noningenios trigihta.

Qui sunt tres amici et inimici, sine quibus vivere nemo potest?

Ignis, aqua et ferrum.

Quid est malum?

Corruptio boni.

Quid est mori?

Absentia uitæ.

Dic mihi nomina duorum latronum qui cum Jesu simul crucifixi sunt?

Matha et Joca. Matha credidit, Joca negavit vitam, moatem elegit.

Dic mihi nomen illius divitis, qui loquitur ad Abraham ex profunditate inferni?

Dico tibi, Tantalus est.

Dic mihi nomen illius militis, qui punxit latus Domini nostri Jesu Christi?

Dico tibi, Leorrius dictus est.

Dic mihi quot patres sunt in hoc seculo?

Dico tibi, tres : paten cælestis, pater terrenus, pater in doctrina.

Dic mihi quot sensus hominis sunt ?

Dico tibi, decem : visus, auditus, gustus, tactus, odor, sapor, amor, tremor, mutatio et locutio.

Dic mihi quot vitæ sanctis leguntur ?

Tres : vita præsens, vita in bonis operibus, et vita æterna futura.

Dic mihi quot mortes peccatoribus reputantur ?

Mors in peccano, et separatio animæ et corporis, et mors pænæ.

Dic mihi quæ genera sunt baptismi ?

Tria : primum baptismus est quo sordes peccatorum per regenerationis lauacrum abluuntur : secundum, quo quisque sanguine suo per martyrium baptizatur : tertium, baptismus lachrymarum.

Dic mihi ; quæ æst illa res quæ cælum totamque terram repleuit, sylvas et surculos confringit, omniaque fundamenta conculit ; sed nec oculis uideri aut manibus tangi potest ?

Dic mihi tres victorias ignis.

Prima victoria, in qua appaurit spiritus sanctus : secunda, quæ eleuauit eliam : tertia, quæ comvurit peccatores et tenam in die iudicii.

Dic mihi tres victorias venti.

Prima victoria, inflat et non videtur : secunda, sanctificauit mundum post diluuium : tertia, non comburetur in die iudicii.

Dic mihi, vtrum altius cælum quam terra ?

Altior terra, qui in cælo est, Elias et Enoch.

Dic mihi quæ prima interrogatio fuit : in corpore ne, an in spiritu, vel in quo loco ?

In callida suggestionē serpentis ad mulierem, quando dixit in paradiso, Quare præcepit vobis Deus, vt non comederetis de liguo hoc.

Dic mihi, vnde fugit dies ante noctem, et nox
vbi currit, et in quo loco vterque requiescit?

In sole requiescit dies et nube nox.

Dic mihi, vbi sedit Deus, quondo creauit cœlum
et tenam?

Super pennas ventorum.

Quot sunt flumina Paradysi?

Quatuor: Phison, Geon, Tigris, Euphrates.
Lac, mel, unium et oleum.

Aquæ mundi quot sunt?

Duæ. Sal et aqua.

Ubi est memoria?

In sensu.

Vbi est sensus?

In eerebro. Cui non datnr sensus non datur et
cerebrum.

Dic tres dies inuestigales.

Lex in vtero Moysi: et Johannes in vter Ellza-
beth: et Christus in vtero Mariæ.

Quis lapis pulchrior et durior sole?

Lapis quem reprobauerunt ædificantes, id est,
Chrisus.

Duo prophetæ, quorum alter prophetauit post
mortem, alter uero ante natiuitatem, sunt Samuel
et Johannes.

Quid est, quod mater me genuit, et nox eadem
gignetur a me?

Dic mihi quis homo qui non natus est et mor-
tuus est, atque in vtero matris suæ post mortem
baptizatus?

Est Adam.

Quis vir mortuus bis et semel natus?

Est Lazarus quem suscitauit Jesus.

Quis bis natus et bis mortuus?

Quis homo qui mortuus est, nec sepultus, nec putred nem habuit carnis?

Quot filios habuit Adam?

Triginta filios et triginta filias. Alitor. Filiorum Adam computatio, ut alii dicunt, sexaginta duo: et filiarum computatio quinquaginta tres sunt.

Quot annos vixit Abraham?

Centum octoginta quinque.

Quis primus mortuum suscitavit?

Heias.

Vbi eum suscitavit?

In Ga gala.

Quot genera volucrum pennata sunt?

Triginta septem.

Quot genera serpentum?

Triginta sex.

Quis primus princeps factus est?

Ninurs filius Beli.

Quæ prima ciuitas?

Niniue.

Quis tem ædificauit?

Ninus.

Quis primus Imperator factus est?

Qaul.

Cenot sunt prouinciæ?

Quotumet triginta.

Septem linta duæ.

Dicuagies aurum?

Ma quidnam mortes.

Quincipiu argentum?

Inuid est locus

Quidæ a ferrum?

Omnis eternitatis instrumentum.

Quinque sunt qui sani apocant?

Qui sua res negotia curant.

Dic aquam atque ratione homo lassus non fit.
 Luc faciendo.
 Dic quid est longissimum?
 Longa vel cogitatio.
 Quis est gressus misero commune?
 Nasci et mori.
 Quid est optimum et pessimum?
 Verbum.
 Quid est quod alii placet, alii displicet?
 Vita.
 Dic mihi quot modis dicitur omne quod dicit
 Quatuor: aut bonum bene, aut malum male
 aut bonum male aut malum bene.
 Cur homo novissime factus est?
 Quia maioris hororis est.
 Quæ sunt tria muta quæ socent sapientiam
 cordi hominis?
 Eet mens, oculus et litera.
 Vidi filium inter quatuor fortes nutritum.
 muisi fuit dirupit montes. Si moruus fuit Sni
 gavit nivos.
 Vidi bipedem super tripodem sedentem. Cecia
 dit bipes, corruit tripes.
 (Two legs sat upon three legs, &c.)
 Adam vixit xv annos in paradiso, Eva xiv. alii
 dicunt vii, sine uxore xi dies. Die sexto mandu-
 cant Adam de ligno scientiæ boni et mali xii to-
 avnotatis suæ.







