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*** START OF THE PROJECT GUTENBERG EBOOK CAXTON'S BOOK OF CURTESYE ***

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CAXTON'S BOOK OF CURTESYE

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

Edited by

FREDERICK J. FURNIVALL, M.A.

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

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PREFACE

Though no excuse can be needed for including in our Extra Series a reprint of a unique Caxton on a most interesting subject, yet this Book of Curtesye from Hill's MS. was at first intended for our original series, I having forgotten lately that Caxton had written to 'lytyl Iohn,' though some months back I had entered the old printer's book for my second collection of Manners and Meals tracts for the Society. After the copy of Hill—which Mr W.W. King kindly made for his fellow-members—had gone to press, Mr

Hazlitt reminded me of the Caxton, and its first and last lines in Mr Blades's admirable book showed that Hill's text was the same as the printed one. I accordingly went to Cambridge to copy it, and there, before tea, Mr Skeat showed me the copy of *The Vision of Piers Plowman* which the Provost and Fellows of Oriel had been good enough to lend him for his edition of 'Text B.' Having enjoyed the vellum Vision, I turned to the paper leaves at its end, and what should they contain but an earlier and better version of the Caxton that I had just copied part of?[1] I drank seven cups of tea, and eat five or six large slices of bread and butter, in honour of the event;[2] and Mr Skeat, with his never-failing kindness, undertook to copy and edit the Oriel text for the Society. With three texts, therefore, in hand, I could not well stick them at the end of the Postscript to the *Babees Book, &c.*,[3] and as I wanted Caxton's name to this Book of Curtesye to distinguish it from what has long been to me THE Book of Courtesy,—that from the Sloane MS. 1986, edited by Mr Halliwell for the Percy Society, and by me for our own E.E.T.S.—and as also Caxton's name is one 'to conjure withal,' I have, with our Committee's leave, made this little volume an Extra Series one, and called it Caxton's, though his text is not so good as that of the Oriel MS.

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

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

"Kepeth clene and leseth not youre gere."

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

On this latter point Mr Skeat writes:

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

"For aungells and arcangells / all þei whijt vseþ
And alle aldermen / þat ben *ante tronum*,

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

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

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

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

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

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

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

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

For the last line the Oriel MS. reads,

a sonny bush myght cause hym to goo louse,

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

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

Man, of Ði schuldres and of Ði side
Pou mi3*te hunti luse and flee:
of such a park i ne hold no pride;
Ðe dere nis nau3*te Ðat Ðou mighte sle.

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

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

Nis Ðer flei, fle, no lowse,
In cloÐ, in toune, bed, no house.

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

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

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

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

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

[Footnote 2: i. Haue not in hand.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"The *Book of Curtesye*," says Mr Bradshaw, "is known from three early editions. The first, without any imprint, but printed at Westminster by Caxton ab. 1477-78,[1] the only known copy of which is here

[Sidenote: *Hill's Text.*]

Here begynnyth lytill[e] Ioh_a_n.

¶ Lytell[e] Iohan, sith yo_u_r tender_e_ enfancye
Stondyth as yet vnder_e_ Indyfference
To vyce or vertu to mevyn or applie,
& in suche age *ther*[1] ys no p_ro_vydence, 4
Ne come_n_ly no sage Intelygence,
But as wax receywith prynt or fygure,
So chyl dren bene disposed of nature

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

¶ Vyce or vertu to folowe, & enpresse 8
In mynde; & _ther_for to styre & remeve
you frome vice, & to vertu adresse,
That on to folow, & _tha_t_o_ther_ to eschewe,
I haue devysed you this lytill[e] newe 12
Instrucc_i_on[1] accordyng vnto yo_u_r age,
playn In sentence, but playner_e_ In langage.

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

[The Book of Courtesye.]

[*Caxton's Text.*]

[1]

[Sidenote: Leaf 1 a.]

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

[2]

Vyce or vertue to folowe and_e_ enpresse
In mynde / and_e_ therfore / to styre & remeue
You from vice / and_e_ to vertue adresse 10
That one to folowe / and that other teschewe
I haue deuysed you / this lytyl newe
[Sidenote: I have written this new treatise to draw you from vice, and
turn you to virtue.]
Instrucc_i_on / acordyng_e_ vnto your age
Playne in sentence / but playner in la_n_gage 14

THE ORIEL TEXT.

[3]

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

[4]

Afore all thyng, fyrst and principally,
In the morowe when ye[1] shall vppe ryse,

[Sidenote 1: MS. he.]

To wyrship god haue in your_e_ memorie; 24
Wyth cristis crosse loke ye blesse you thriese,
Youre pater-nosteir seyth in devoute wyse,
Aue maria wyth the holy crede,
Than alle the after the bettir may ye spede. 28

[5]

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

[Sidenote: *Hill's Text.*]

¶ Take hede _ther_for, & harken what I saye,
& geve _ther_to yowr_e_ good advertence, 16
lette not yo_u_r ere be here, & yo_u_r herte awaye,
But pute you _ther_to besy delygence,
Laying a-p_ar_te all[e] wanton Insolence,
lernyd to be v_er_tuvs & well[e] thewed; 20
who will[e] not lerne, nedely he must be lewed.

¶ Afore all[e] thyng, & pryncypally
In the mornyng wha_n_ ye vp ryse,
To worship god haue in memory; 24
w_i_t_h_c_r_y_s_t_i_s_c_r_o_s_s_e loke ye blesse ye thryse,
yo_u_r_p_a_t_e_r_e_n_o_s_t_e_r_s_a_y_i_n_devoute wyse,
Aue maria / w_i_t_h_the holy crede;
The_n_all[e]_th_e day the bett_er_ shall ye spede. 28

¶ And while ye dresse yo_u_r selfe, honestly
To dresse yo_u_r selfe & do on yo_u_r araye,
w_i_t_h_yo_u_r_felowe well[e] & tretably
Owr_e_lady matens loke _th_a_t you say; 32
And this obs_er_vance vse ye eu_er_y day,
w_i_t_h_pryme & owers w_i_t_h_owt drede.
_th_e_blessyd lady will quyte you yo_u_r mede.

CAXTON'S TEXT.

[3]

Take hede therefore / and herkne what I saye
[Sidenote: Attend therefore to what I say.]
And_e_gyue therto / your good_e_ aduertence
Lete not your ere be here & your herte awaye 17
But put ye therto / besy diligence
Leyng_e_aparte al wantown Insolence
Lerneth to be vertuous / and wel thewed_e_
[Sidenote: Learn good manners.]
Who wil not lerne / nedely he must be lewed 21

[4]

[Sidenote: Leaf 1 b.]

Afore alle thing_e_ / and_e_ principally

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

[5]

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

THE ORIEL TEXT.

[6]

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

[7]

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

[8]

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

[Sidenote: *Hill's Text.*]

[Sidenote: ffl C lx back.]

¶ Kembe yo_u_r hede, & loke you kepe yt clene; 36
yo_u_r eres twayn suffre not fowle to be;
In yo_u_r wysage loke no spote be sene;
purge yo_u_r nose; lett no ma_n_ in yt se
The vile matter; yt ys none honeste; 40
Ne w_i_t_h yo_u_r bare hond no fylth fro_m_ yt feche,

ffor _tha_t ys fowle, & an vncurtoys teche.

¶ Yo_u_r hond_is_ wasshe; yt ys an holsom thyng;
yo_u_r naylis loke they be not gety blake, 44
Ne suffre not the_m_ over longe growyng.
To yo_u_r A-rye I warne you good hede take,
Manerly & ffyte loke you yt make;
yo_ur_hood / gown_e_ / hosen / & eke yo_u_r sho, 48
w_i_t_h_ all yo_u_r araye longyng yo_u_r body to.

¶ Kepe you clene, & lose not yo_u_r gere;
& or you passe owt of yo_u_r lodgyng,
Eu_er_y garment _tha_t ye shall[e] were, 52
Awayte well[e] _tha_t yt be so syttyng
& to yo_u_r degre semed accordyng;
Tha_n_will[e] me_n_ say, "for sothe _th_ is child ys he
_tha_t_ ys well[e] tawght, & loweth honeste." 56

CAXTON'S TEXT.

[6]

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

[7]

[Sidenote: Leaf 2 a.]

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

[8]

Kepe you clene / and lose not your gere
And or ye passe / out of your loggyng_e_
Euery garment / that ye shal on were 52
Awayte wel / that it be so syttyng_e_
As to your degre / semeth accordyng_e_
[Sidenote: and suit your station;]
The_n_wil men saye / forsoth this childe is he
[Sidenote: the men will praise you.]
That is wel taught / and louyth honeste 56

* * * * *

THE ORIEL TEXT.

[12]

Avyse you well Also for eny thyng,
The schirche of prayer is the house and place,
Be ware ther_e_-for_e_ of clappe or Ianglyng, 80
For in the schirche that is full gret trysspace,
And A token of hem that lacken grace;
Ther beth demur_e_ and kepeth your_e_ sylence,
And serueth god wyth all your_e_ deligence. 84

[13]

To helpe the prest whan he shall sey the masse,
Whan hit shall happen you or be-tyde,
Remeue not ferr_e_ ne from his p_re_sence passe, 87
Kneleth or stondeuoutly hym be-syde,
And not to nyghe; your_e_ tounge mooste be applied
To Answere hym wyth[1] v[o]lice full moderate;
[Sidenote 1: MS. wyth hym wyth.]
Avyse you well, my lityll childe, Algate 91

[14]

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

[Sidenote: *Hill's Text.*]

¶ Avyse you well[e] also for any thyng,
The chyrche, of p_ra_yer ys howse & place;
be ware _ther_for_ of clappe or Iangelynge, 80
ffor i_n_ the chyrche yt ys a full[e] gret trespas,
& a token of suche as lacketh g_ra_ce.
Ther be ye demvre, & kepe ye scilence,
And s_er_ve ye god w_i_t_h_ all yo_u_r delygence. 84

[Sidenote: ffl C lxj.]

¶ To helpe _th_e_ P_re_est wha_n_ he sayth masse,
wha_n_ yt shall[e] happen you or betyde,
Remeve not fer, ne fro_m_ his p_re_sence passe;
knele or stonde you devovtly hy_m_ besyde, 88
& not to ny[=g]h: yo_u_r tonge mvst be applyde
To answere hy_m_ w_i_t_h_ woyce moderate.
Avyse you well, my lytill child, algate

¶ To mynyster w_i_t_h_ devout reverence; 92
loke ye do yo_u_r hu_m_ble observaunce
Debonerly wyth dewe obedyence,
Circu_m_spectly w_i_t_h_ euery circ_u_m_stavnce
Of poort, & chere of goodly covntenavnce, 96
Remembryng well _th_e_ lorde a-bove ys he,
whome to s_er_ve ys grettest lyberte.

CAXTON'S TEXT.

[12]

Auyse you wel also / for ony thinge
The chirche of prayer / is hous and place
Beware therefore / of clappe or Iangelyng_e_ 80
[Sidenote: Don't chatter,]
For in þ^e chirche / it is a ful grate trespas

And a token of suche / as lackyth grace
There be ye demure / and kepe ye scilence
[Sidenote: but be silent, and serve God.]
And serue ye god / with al your diligence 84

[13]

[Sidenote: Leaf 3 a.]

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

[14]

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

THE ORIEL TEXT.

[15]

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

[16]

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

[17]

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

[Sidenote: *Hill's Text.*]

¶ And wha_n_ ye speke, loke me_n_ in _th_e face
w_i_t_h_ sobre chere & goodly semblavnce; 100
Caste not eye a-side in no other_e_ place,
ffor _tha_t_ ys a token of a wanton constavnce
which will[e] apayre yo_ur_ name, & dysavance.
The wyse ma_n_ sayth, 'who hath these thy_ngis_ iij, 104
ys not lyke a good man for to be:'

¶ 'In herte,' he sayth, 'who _tha_t_ ys Inco_n_ stavnte,
A waverynge eye, glydyng sodenly
ffro place to place, & a foote varyavnte 108
that in no place a-bydyth stabli,
'Thyse bene _th_e_ thyng_is_,' _th_e_ wysma_n_ sayth sekerly,
'Off suche a wayghte _tha_t_ be vnmanerly nyce,
& be full[e] lykely dysposed vnto vyce.' 112

¶ Awayte, my chyld, wha_n_ ye stonde at table,
Off mayster or soverayne whe_ther_ yt be,
Applye you for to be servysable
That no defawte in you fownden be; 116
loke who dothe best, & hym folow ye,
& in especyall[e] vse ye attendavnce
wheryn ye shall[e] yo_u_r_ selfe best avaunce.

CAXTON'S TEXT.

[15]

And whan ye speke / loke men in the face
[Sidenote: When you speak to men, look 'em in the face.]
With sobre chere / and_e_ goodly semblaunce
Caste not your eye a syde / in other place 101
For that is a token of wantou[=n] inconsta_n_ ce
Whiche wil appeyre your name & disaua[=n]ce
The wise ma_n_ saith who hath these thi_n_gis thre
[Sidenote: The wise Man says]
Is not lyke a good_e_ man for to be 105

[16]

[Sidenote: Leaf 3 b.]

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

[17]

Awayte my chylde / whan ye sta_n_de atte table
[Sidenote: When you serve at table,]
Of maister or souerayn / whether it be
Applye you for to be seruysable 115
[Sidenote: be attentive and tidy,]
That no defaute in you founden be
Loke / who doth best / and hym ensiewe ye
And in especyal / vse ye attendaunce

[Sidenote: specially to well-off men.]
Wherein ye shal your self best auance 119

THE ORIEL TEXT.

[18]

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

[19]

Rewarde all-way the loke and countenance
Of your_e_ master, or of your_e_ souereine,
Ther shall ye best preue what is plesaunce, 129
And what displesaunce; this is the soth serteyne,
The chere discureth often tyme both twayne,
And eke the chere may some tyme you adresse
In thyng that langage may not þan expresse. 133

[20]

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

Passe forth your_e_ way in silence and in pees.'

[Sidenote: *Hill's Text*.]

¶ As ye be co_m_avnded, so do ye algate; 120
be not caverseles fro_th_e table absente;
yt ys a grete pleasure to_th_e high estate[1]
[Sidenote 1: noble, lord.]
To se his s_er_vaunttes abowte hy_m_presente.
havnte no halke, for the_n_ ye will[e] be shente; 124
lette maner_e_ & mesure be yo_u_r gydes twayne;
so shall[e] ye best please, I dare savely sayne.

¶ Reward also thy loke & contenavnce,
Off yo_u_r master or of yo_u_r soverayne, 128
so shall[e] ye best p_re_ve what ys his plesavnce
or ell_is_ his dysplesavnce: this ys s_er_tayne,
The chere discovereth oftyn both[e] twayn,
& eke the chere su_m_tyme may yow adresse 132
In thyn_gis_ the langage may not the_n_ expresse.

[Sidenote: ffl C lxj, back.]

¶ And _tha_t_ ye here, loke ye kepe always secre;
besy reporte, of myschefe ys chese noryse;
Mykyll[e] langage may not all[e] fawtles be; 136
The_n_ do, my chyld, as techeth you _th_e wyse
whiche vnto you _th_is_ lessu_n_ doth devyce:
here & see, & be styll[e] in eu_er_y prees,

CAXTON'S TEXT.

[18]

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

[19]

[Sidenote: Leaf 4 a.]

Rewarde also the loke and_e_ contenaunce
Of your maister / or of your souereyne
[Sidenote: Look at your master's face;]
So shal ye best preue what is his plesa[=n]ce 129
Or els displesaunce / this is soth serteyne
[Sidenote: that'll show whether he's pleased or not.]
The chere discoverith / often bothe tweyne
And eke þ^e cher_e_ / somtyme may you adresse
In thi_n_gis / þ^t la_n_gage may not them expresse 133

[20]

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

THE ORIEL TEXT.

[21]

And yit in Aventure ye, if the caase require,
Ye most speke as hit may doo perpace;
[Sidenote 1: MS. precace.]
Seuen condic_i_ons obserue as ye shall hire, 143
Advise you well what ye sey and in what place,
Of whom, and to whom, in your_e_ mynde compace;
Howe ye shall speke, and whan, taketh good hede,
This couns_e_ illeth the wyse man wyth-outen drede.

[22]

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

[23]

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

[Sidenote: Hill's Text.]

¶ And yet i n aduventure, yf th e caas requyre,
ye may speke, but ye must p er caas

Seven[1] co n dyc i ons obs er ve, as ye may here:

[Sidenote: Six they are at p. 358, *Babees Book*, of the Wise Man.]

Avyce ye well[e] what ye say, & i n what place, 144
Off whom, & to whom, i n yo u r mynd co m pace;
how ye shall[e] speke, & wha n, take good hede:
th is cow[n]syled th e wyse ma n w i t h ow ten drede.

¶ A-wayte, my chyld, ye behaue you man er ly 148
wha n at yo u r mete ye sytte at the table;

In eu er y prees & In en er y cu m pany

Dyspose you to be so cu m penable
th at me n may of you reporte for co m me n dable; 152
ffor, trustyth well[e], vpon yo u r beryng
Men will[e] you blame or gyve p ra ysyng.

¶ And prynte ye truly th is in yo u r memorye
for a pryncypall[e] poynt of fayer noretvre, 156
th at ye deprave no ma n absente specyally.
Saynt Austyne amonessheth w i t h besy cure,
howe me n att table shulde the m assure
th a t *ther* escape the m no suche langage 160
As myght hurte or bryng folke to disparage.

CAXTON'S TEXT

[21]

And yet in auenture / yf the caas require
Ye may speke / but ye muste thenne p er caas
Seue n co n dic i ons obserue / as ye may now hyre 143
[Sidenote: If you must speak, observe the seven conditions.]
Auyse you wel / what ye saye / & in what place
Of whom / & to whom in your mynde co m pace
How ye shal speke / & whan take good hede
This co u ncelith the wise man withoute drede 147

[22]

[Sidenote: Leaf 4 b.]

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

[23]

And prynte ye trewly your memorie
For a princypal point of fair noreture
Ye depraue no man absent especyally 157
[Sidenote: and don't run down absent men.]

Saynt austyn amonessheth with besy cure
[Sidenote: St. Austin.]
How men atte table / shold hem assure
That there escape them / no suche langage
As myght other folke hurte to disparage 161

* * * * *

THE ORIEL TEXT

[24]

This curteise clarke writeth in ryght this wyse,
Rebukyng the vice of vile detracc_i_ou_n_ ;
'What man hit be that of custome and guise 164
Hurteth wyth his tounge wyth foule corrosiou_n_
The absent wight, for that abusiou_n_
Suche detractoure [wayue][1] from this table
[Sidenote 1: A word loss.]

As vn-worthe, not to be reprocheable. 168

[25]

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

[26]

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

[Sidenote: *Hill's Text.*]

¶ This curteys clerke wryteth i_n_ _th_ is wyse,
Rebukyng the vyce of vyle detracc_i_on:
what may yt be _tha_t of custu_m_ & gvyse 164
hurteth w_i_t_h_ tonge or by fowle colusyon
The absente / weyne[1] ye for _tha_t abusyon
[Sidenote 1: or weyne]

Suche a detractowr_e_ from the table
As vnworthy & also reprocheable. 168

¶ Whan ye sytte _ther_for at yo_u_r repast,
Annoye ye no ma_n_ present nor absente,
but speke ye fewe; for yff ye make wast
of large langage, for soth ye must be shent. 172
& wha_n_ ye speke // speke w_i_t_h_ good Intent
Off maters accordyng vnto plesavnce,
but no thy_n_ge _tha_t may cavse me_n_ grevaunce.

¶ Eschewe also tacches of fowle ravayne,
of gredy luste; w_i_t_h_ vncurteys appetyte 177
prece not to sone; fro yo_u_r vyande restrayn_e_
yo_u_r hand a while w_i_t_h_ manerly respyte;
ffede you for necessaryte, & not for delyte. 180
Demene you w_i_t_h_ mete & dry_n_ke so soberly
That ye not be Infecte wyth glotony.

CAXTON'S TEXT.

[24]

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

[25]

[Sidenote: Leaf 5 a.]

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

[26]

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

[Footnote 1: *Orig.* appetyce.]

THE ORIEL TEXT.

[27]

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

[28]

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

[29]

Lowse not your_e_gyrdyll syttyng at your_e_table,[1]

[Sidenote 1: *Sic.* Read "mete."]

For that is a tache of vncurtesye,
But and ye seme ye be enbrasyde streite, 199
Or than ye sitte amende hit secrely,
So couertly that no wyght hit espie.
Be ware also no breth from you rebounde
Vppe ne downe, be ware that shamefull sounde.

[Sidenote: *Hill's Text.*]

[Sidenote: ffl C lxij.]

¶ Enbreme not yo_u_r vessell ne yo_u_r naprye
over maner & mesure, but kepe the_m_clene; 184
Ensoyle not yo_u_r cuppe, but kepe yt clenly,
lete no farsyone on yo_u_r lyppis be sene,
ffor _tha_t ys fowle; ye wott what I mene.
Or than ye drynke, for yo_u_r own honeste 188
yo_u_r lyppys wye, & clenly loke they be.

¶ Blowe not i_n_yo_u_r drynke ne i_n_yo_u_r pottage.
Ne ferce not yo_u_r disshe to full[e] of brede;
bere not yo_u_r knyf toward yo_u_r vysage, 192
ffor _ther_yn ys peryll[e] & mykell[e] drede;
Clawe not yo_u_r visage, tovch not yo_u_r hede
w_i_t_h_yo_u_r bare honde syttyng at _th_e table,
ffor i_n_norture suche thyng_is_be rep_ro_veable. 196

¶ Lose not yo_u_r gyrdyll[e] syttyng at yo_u_r mete,
ffor _tha_t is a tache of vncurtesye;
but yff ye seme ye be enbrased streyte,
or than ye sytte, amend yt secretly 200
So wysely _th_at no wyght you aspye.
be ware also no breth fro you rebownd
Vp ne down_e_, lest ye were shamfull[e] fownd.

CAXTON'S TEXT.

[27]

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

[28]

[Sidenote: Leaf 5 b.]

Blowe not in your dri_n_ke ne in your potage
[Sidenote: Don't blow on your food,]
Ne farse not your dishe to ful of brede
Bere not your knyf / to ward_e_your visage 192
[Sidenote: or put your knife to your face,]
For therin is parell_e_ / and mykyl drede
Clawe not your visage / touche not your hede
[Sidenote: or scratch it or your head.]
With your bare honde / sittynge atte table
For in norture / suche thing is reprouable 196

[29]

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

* * * * *

THE ORIEL TEXT.

[30]

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

[31]

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

[32]

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

[Sidenote: *Hill's Text.*]

¶ Be ye husht i_n_ chambre, scylente i_n_ hall[e];
herkyn well[e], & geve good audyence 205
yff vssharr or marchall[e] for any rvmowr_e_ call[e];
putt ye yanglers to rebuke for scilence.
Be ye myld of la_n_ gage, demvure of eloquence; 208
Enforce you vnto hy_m_ co_n_ formed to be
_tha_t ca_n_ most good, & hathe humanyte.

¶ Towch not w_i_t_h_ yo_u_r mete salte i_n_ th_e saler,
leest folke apoynte you of vnco_n_nyngnesse; 212
Dresse yt aparte vpon a clene trensher_e_.
ffarste not yo_u_r movth to full[e] for wantonesse;
lene not on_th_e table, for _tha_t rvde ys;
& yff I shall[e] to you playnly saye, 216
over_th_e table ye shall[e] not spetell[e] co_n_veye.

¶ Yff ye be s_er_vede w_i_t_h_ met_is_ delycate,
Depart w_i_t_h_ yo_u_r felawe i_n_ gentill[e] wyse;

_th_e clerke seyth, 'nature ys co_n_tent & sacyate 220
w_i_t_h_mene dyete, & lytill[e] shall[e] suffyce;'
Departe therfor, as I you devyce,
Engrose not vnto yowr_e_selfe all[e],
ffor gentylnesse will[e] ay be lyberall[e]. 224

CAXTON'S TEXT.

[30]

Be ye husht in chambre / scylent in halle
[Sidenote: Be silent,]
Herken wel and_e_gyue good_e_audience
Yf vssher or marchal for ony Rumour calle 206
Put ye Ianglers to rebuke for silence
[Sidenote: and put chatterers to rebuke.]
Be ye myld_e_of langage / demure of eloque_n_ce
Enforce you vnto hym conformed to be
[Sidenote: Imitate him who has humanity.]
That can moste good / and_e_hath humanyte 210

[31]

[Sidenote: Leaf 6 a.]

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

[32]

Yef ye be serued / with metes delicate
[Sidenote: Share dainties with your fellows:]
Departe with your felowe / in gentil wise
The clerck saith / nature is conte_n_t & sacyate 220
With mene diete / and lital shall suffyse
Departe therefore / as I you deuyse
Engrose not / vnto your self all_e_
For gentilnes / wil aye be liberall_e_ 224
[Sidenote: gentleness is liberal.]

THE ORIEL TEXT.

[33]

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

[34]

Burnysh no bonys wyth your_e_tethe, be ware,
That houndis tecche fayleth of curtesie;

But wyth your_e_ knyff make the bonys bare; 234
Handell your_e_ mete so well and so clenly,
That ye offenden not the company
Where ye be sette, as ferre-forth as ye can;
Remembre well that man_er_ maketh man. 238

[35]

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

[Sidenote: *Hill's Text.*]

¶ And wha_n_p_er_caas yo_u_r s_er_vyce ys not large,
Groe not w_i_t_h_ frownyng covntenavnce,
Ne make ther-of not to mykyl[e] charge;
Dyspose you to goodly suffravnce, 228
& what ye haue, take yt in suffysavnce;
be you plesid w_i_t_h_ suche as god hath you sent;
he ha[=th] ynowgh þat ca_n_ hold hy_m_co_n_tente.

[Sidenote: ffl C lxij back.]

¶ Burnysse no bonys w_i_t_h_ yo_u_r te[=th], be ware, 232
Suche hownd_is_tacches fallen of vncurtesye,
but w_i_t_h_ yo_u_r knyfe make the bonys bare.
Handle yo_u_r mete so well[e] & so clenly
That ye offende not the company 236
wher ye be sette, as ferforthe as ye can,
Reme_m_bryng well[e] _th_at maners make man.

¶ And whan _tha_t ye ete yo_u_r mete small[e],
w_i_t_h_ open mowth be ware ye not ete, 240
but loke / yo_u_r lyppes be closed as a wall[e];
wha_n_ to & fro ye traverse yo_u_r mete,
kepe you so cloos _tha_t men haue no co_n_ceyte
To saye of you any langage or vylonye 244
by cavse ye ete yo_u_r mete so vnmanerly.

CAXTON'S TEXT.

[33]

And whan percaas your seruisse is not large
Gruccheth not / with frownyng contena_u_nce
[Sidenote: If your helping is not large, don't grumble,]
Ne make therof / not to mykyl charge 227
Dispose you to goodly suffra_u_nce
And what ye haue / take it in suffysa_u_nce
Be ye plesid with suche as god hath you sent
[Sidenote: but be content.]
He hath ynough / that can hold_e_hym conte_n_t 231

[34]

[Sidenote: Leaf 6 b.]

Burnysse no bones / with your teth / beware
[Sidenote: Don't burnish bones with your teeth.]
Suche houndis tacches / falle of vncurtesye

But with your knyf / make the bones bare 234
Handle your mete / so wel and so clenly
[Sidenote: Handle your food cleanly,]
That ye offende not the company
Where ye be sette / as ferfort[=h] as ye can
Reme_m_bryng wel / that manners make ma[=n]. 238
[Sidenote: for Manners make Man.]

[35]

And_e_ whan that / ye ete your mete small_e_
With open mout[=h] / beware ye not ete
[Sidenote: Eat with your lips closed]
But loke your lippea / be closed as a wall_e_ 241
Whan to and_e_ fro / ye trauerse your mete
Kepe you so cloos / that men haue no co_n_seite
To say of you / ony langage or vilonye
Bicause ye ete your mete / vnmanerly 245

THE ORIEL TEXT.

[36]

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

[37]

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

[38]

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

[Sidenote: *Hill's Text.*]

¶ Beware, my chyld, of laughynge ou_er_ mesure;
Ne at_th_e borde ye shall[e] no nayles pare,
Ne pyke yo_u_r teth w_i_t_h knyf, I you ensure. 248
Ete at yo_u_r messe, & other_e_ folk_i_s spare;
A gloton ca_n_ but make_th_e bonys bare,
& of ynowgh he takyth never_e_ hede,
he ffedyth more for lust than for nede. 252

¶ And wha_n_th_e borde ys thyn as of s_er_vyce,
Nowght replenysshed w_i_t_h gret dyversite
of mete & drynke, gud chere may tha_n_ suffice,

w_i_t_h_ honest talkyng; & also owght ye 256
w_i_t_h_ gladsu_m_ chere the_n_ fulsome for to be:
The poete seyth how _tha_t 'a powre borde
Me_n_ may enryche w_i_t_h_ cherfull[e] will[e] & worde.' 259

¶ And on thyng, my child, ye vnderstond,
In especyall[e] for yo_u_r own honeste:
In _th_e wat_er_ wasshe so clene yo_u_r hond
_tha_t yo_u_r towell[e] never ensoyled be
So fowle _tha_t yt be lothsome on to see; 264
wasshe w_i_t_h_ wat_er_ yo_u_r hond is_ so clene
_tha_t in _th_e towell[e] shall[e] no spote be sene.

CAXTON'S TEXT.

[36]

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

[37]

[Sidenote: Leaf 7 a.]

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

[38]

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

THE ORIEL TEXT.

[39]

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

[40]

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

[41]

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

[Sidenote: *Hill's Text.*]

¶ lete not yo_u_r spone in yo_u_r_e_ disshe stond,
Ne vpon_th_e table yt shuld not lye; 268
lete yo_u_r trenchowre be clen_e_ for any thyng,
& yf ye haue, change yet as honestly
As ye ca_n_ ; make avoyde manerly
So_th_at no fragme_n_t fro yo_u_r tre_n_cher_e_fall[e]: 272
Do thus, my child, i_n_chamber_e_ & i_n_hall[e].

¶ And wha_n_ a-nother ma_n_ spekyth at_th_e table,
be ware ye int_er_rupte not his langage,
for_tha_t ys a thyng on-comendable, 276
& yt ys not no signe of folk_is_sage
To be of langage besy & owtrage;
ffor the wyse sayd in his sentence
'he shuld be bold [& be wyse][1]_tha_t gevyth audyence.' 280
[Sidenote 1: In a later hand, above the line.]

[Sidenote: ffl C lxij.]

¶ Vnd_er_stond_ther_for or than ye speke;
prynt i_n_yo_u_r mynde clerly_th_e sentence;
who_tha_t vsyth a ma_n_ys tale to breke,
lettyth vncurteysly all[e] the audyence 284
And hurteth hy_m_self for lake of scyence;
he maye not geve answeere co_n_venyente
_tha_t heryt[=h] not fynally what ys mente.

CAXTON'S TEXT.

[39]

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

[40]

[Sidenote: Leaf 7 b.]

And whan another man / spekith atte table
Beware ye enterrupte not / his langage
[Sidenote: Don't interrupt man in his talk]
For that is a thinge discomendable 276
And_e_ it is no signe of folkes sage
To be of langage / besy and_e_ outrage
For the wyse man said_e_ / in his sentence
He shold_e_ be wyse / that gyueth audience 280

[41]

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

THE ORIEL TEXT.

[42]

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

[43]

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

[44]

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

[Sidenote: *Hill's Text.*]

¶ But beware, my child, also of rehersayle
Off maters whiche be at _th_e table meved: 289
It grewet[=h][1] ofte, & dot[=h] me_n_ dysavayle;
[Sidenote 1: The line is over the *th.*]
ffull[e] many a ma_n_ _th_ at vyce hathe myscheved;
Off evyll[e] thynke sayd, ys worse co_n_ tryved; 292
Suche reportes alwaye, my child, eschewe,
As may of olde frend_is_ make enmyes newe.

¶ Avyse you well[e] wha_n_ ye take yo_u_r dysporte,
honeste games _th_at ye hawnt & vse; 296
& suche as bene of vyleyns report,
I counsell[e] you, my child, _tha_t ye refuse;
ffor truste ye well[e] ye shall[e] you not excuse
ffro_m brecheles feste, & I may you espye 300
Playenge at any game of rebawdrye.

¶ Ytt ys to a goodly child well[e] syttyng
To vse dysportes of myrth & plesavnce,
to harpe, to lute, or lustyly to synge, 304
Or i_n_ the prees right manerly to davnce.
wha_n_ me_n_ se a child of suche governavnce,
_the_i saye, 'glade may _th_is child_is_ frendys be
To haue a child so manerly as ys he.' 308

CAXTON'S TEXT.

[42]

But beware my child_e_ / also of rehersayll_e_
[Sidenote: Don't repeat what you hear at table.]
Of maters / whiche ben atte table meuid_e_
It greuth ofte / and_e_ doth men disauayle 290
Ful many a man / þ^t vice hath myscheuid_e_
Of euyl thing_e_ said_e_ / is werse contryuid_e_
Suche reportis / alway my child_e_ eschewe
As may of olde fre_n_dis / make enemyes newe 294

[43]

[Sidenote: Leaf 8 a.]

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

[44]

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

THE ORIEL TEXT.

[45]

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

[46]

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

[47]

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

[Sidenote: *Hill's Text.*]

¶ Excersyse also yo_u_r selfe in redyng
Off bokes enorned wit[=h] eloquence,
ther shall[e] ye fynde bot[=h] plesyre & lernynge,
so _th_at ye may in eu_er_y good presence 312
Some-what fynde as in sentence
_th_at shall[e] accorde the tyme to occupye,
That ye not nede to stonde ydellye.

¶ It ys fayer to be comynycatyfe
In maters vnto purpose accordyng, 317
So _th_at a wyghte seme exersyfe;
ffor trustyth well[e] yt ys a tedyovs thy_n_g
ffor to here a child multiply talkyng 320
yf yt be not to _th_e purpose applied,
& also w_i_t_h goodly termes alyed.

¶ Redyt[=h] gover i_n_ his wrytyng morall[e],
That Auncyente ffader of memorye, 324
Redyt[=h] his bookes called co_n_fessionall[e],
w_i_t_h many a-nother_e_ vertuvs tretye
ffull[e] of sentence sett full[e] fructvously,
That hy_m_ to rede shall[e] geve you covrage, 328
he ys so full[e] of frute, se_n_tence, & langage.

CAXTON'S TEXT.

[45]

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

[46]

[Sidenote: Leaf 8 b.]

It is fayr / for to be comynycatyf
In maters vnto purpose acordyng_e_

[Sidenote: It is right to talk pertinently,]
So that a wyght seme excersyf 318
For trusteth wel / it is a tedyous thyng_e_
For to here a chylde / multeplye talkyng
Yf it be not to the purpose applyed_e_
[Sidenote: but a bore if the talk is irrelevant.]
And_e_ also with / goodly termys alyed_e_ 322

[47]

Redeth gower in his wrytyng_e_ morall_e_
[Sidenote: Read Gower's]
That auncyent[1] fader of memorye
[Sidenote 1: Orig. anucyent.]
Redeth his bookes / called_e_ confessionall_e_ 325
[Sidenote: *Confessio Amentis*.]
With many another vertuuous trayttye
Ful of sentence / set ful fructuosly
That hym to rede / shal gyue you corage
He is so ful of fruyt, sente_n_ce and langage 329

* * * * *

THE ORIEL TEXT.

[48]

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

[49]

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

[50]

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

[Sidenote: *Hill's Text*.]

[Sidenote: ff C lxij back.]

¶ O fader & fownder of ornate eloquence
_tha_t Illumyned hast all[e] owre bretayne!
To sone we loste thy lavreat science, 332
O lusty lyqvovre of _tha_t fulsu_m_ fontayn_e_!
O cursed det[=h]! why hast _tho_u_ _tha_t poete slayn_e_,
I mene fader chavucer, mayst_er_ galfride?
Alas _th_e_ while _tha_t ever he from vs dyed! 336

¶ Redyt[=h] his werkes full[e] of plesavnce,
Clere in sentence, I_n_ langage excellente:
Bryefly to wryte, such was his suffysavnce,
What-ever_e_ to say he toke i_n_ his entente, 340
his langage was so fayer_e_ & p_er_tynente,
yt semet[=h] vnto manys heryng
Not only the worde, but veryly _th_e thyng. 343

¶ Redyth, my child, redyth his bookes all[e],
Refusith Non, they ben expedyente;
sentence or langage, bot[=h] fynd ye shall[e];
ffull[e] delectablé that good fader mente,
for all[e] his purpose & his hole entente 348
[was] how to please in eu_er_y audyence,
& In owr_e_ tonge was well[e] of Eloquence.

CAXTON'S TEXT.

[48]

[Sidenote: Leaf 163, back.]

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

[49]

[Sidenote: Leaf 9 a.]

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

[50]

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

THE ORIEL TEXT.

[51]

Beholde Oclyff in his translac_i_on,
In goodly langage and sentence passing wyse,
Yevyng the prince suche exortac_i_on 353

As to his highnesse he coude best devyse.
Of trouth, peace, of mercy, and of Iustice,
And odir vertuys, sparing for no slouthe
To don his devere, and quiten hym, as trouth 357

[52]

Required hym, anenste his souereyne,
Most dradde and louyd, whos excellent highnesse
He aduertysede by his writing playne, 360
To vertue p_er_teynyng to the nobles
Of a prince, and berith wyttensse
His treti entitlede 'of regyment,'
Compyled of most entier true entent. 364

[53]

Loketh Also vppon dan Iohn lidgate,
My mastir_e_, whilome clepid monke of bury,
Worthy to be renownede laureate, 367
I pray to god_e_, in blis his soule be mery,
Synging 'Rex Splendens,' the heuently 'kery,'
Among the muses ix celestially,
Afore the hieghest Iubiter of all. 371

[Sidenote: *Hill's Text.*]

¶ Behold Ocklyf in his transslacion,[1]

[Sidenote 1: transflacion]

In goodly langage & se_n_tence passyng wyse 352
howe he gewyth his p_ri_nce such exortac_i_on
As to the hyste he could best devyse
Off trowt[=h] / pees / m_er_cy / & Iustyse,
& vertu, lettyng for no slowth 356
To do his devoyre & qvyte hy_m_ his trowth.

¶ Requyre hy_m_ As Agaynst his soverayn_e_,
moste Drade & loved, whose excellent hyenes
he advertysed by his wrytyng playn_e_ 360
To vertu ap_er_teynyng to nobles
Off a p_ri_nce, as beryt[=h] god wytnes,
hys treatye entytled of regemente,
Compyled of entyer trewe entente. 364

¶ Loke also than vpon Ioh_a_n lydgate,
My mayrster, whylom monke of bury,
worthy to be renomed As poete lavreate;
I p_ra_y to god in blysse his sowle be mery, 368
Syngyng / Rex splendens / _tha_t heuently Kyrre,
Amonge _th_e mvses nyne celestyall[e]
be-fore _th_e hyghest Iubyter of all[e],

CAXTON'S TEXT.

[51]

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

[52]

[Sidenote: Leaf 9 b.]

Required_e_ hym / as ayenst his souerayne
Most drad_e_ & louyd_e_ / wos excellent hyeues
He aduertysed_e_ / by his wrytyng_e_ playne 360
To vertu / apperteynyng to nobles
Of a prynce / as bereth good_e_ witnes
His traytye / entitled_e_ of regymente
[Sidenote: in his treatise *De Regimine Principum*.]
Compyled_e_ of entyer trewe entente 364

[53]

Loke also / vpon dan Io[=h]n lydgate
My maister whylome / monke of berye
[Sidenote: John Lydgate, too, my master.]
Worthy to be renommed_e_ / as poete laureate 367
I praye to god_e_ in blysse his soule be mercy
Syngyng_e_ Rex splendens that heuenly kyrye
[Sidenote: I pray God his soul is singing *Rex splendens*.]
Amonge the muses nyne celestyall_e_
Byfore the hiest Iubyter of all_e_ 371

THE ORIEL TEXT.

[54]

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

[55]

Passing the muses all of elicon_e_,
Where is ynymparable of Armonyne,
Thedir I trist my mastir-is soule is gon_e_, 381
The sterrede palays aboue dapplede skye,
Ther to syng 'sanctus' incessantly
Among the muses ix celestiall,
Affore the highest Iubiter of all. 385

[56]

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

[Sidenote: *Hill's Text*.]

[Omitted. See Preface, p. ii] 372

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

¶ Redyth hys volumes _tha_t be large & wyde,
Severyly sette in sadnes of sentence,
Enlumined w_i_t_h_colovres fresshe on eu_er_y side. 388
[Sidenote: ffl C lxiiij.]

Me lakketh wytt, I haue non eloquence,
To geve hy_m_lawde after his excellence,
ffor I dare saye he lefte hy_m_not alyve
That covde his cu_n_yng ssufficiently discryve. 392

CAXTON'S TEXT.

[54]

[Omitted. See Preface, p. ii.]

374

378

[55]

Passyng_e_the muses nyne of Elyco[=n]
Where is non pareyl of armony
Thider I truste my meistres soule begone 381
The sterred_e_paleys / aboue the dapplyd skye
[Sidenote: in the starred palace above the dappled sky, before the]
There to syng sanctus incessantly
Amonge the muses ix celestyall_e_
Byfore the hyst / Iubiter of all_e_ 385
[Sidenote: highest Jupiter of all.]

[56]

[Sidenote: Leaf 10 a.]

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

THE ORIEL TEXT.

[57]

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

My lewde langage shuld rather appeyre than amend.

[58]

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

[59]

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

[Sidenote: *Hill's Text.*]

¶ But his werkes his lavde must nede co_n_ quere;
_the_i may never owt of reme_m_ bravnce dye;
hys werkes shall[e] his name co_n_veye & bere
Abowte _th_e_ world almoste eternelly. 396
lete his own_e_ werk_is_p_ ra_yse hy_m_, & magnyfye;
I dare not p_ ra_yse, leest for fere I offende;
My langage shuld rather_e_ apayer_e_ tha_n_ amend.

¶ Loo, my child, this faders avncyente
Repen _th_e_ fyldes ffresshe of fulsomnes; 401
_th_e_ flowres fresshe thei gadered vp, & hente.
Off syluer langage _th_e_ greate ryches
who will[e] yt haue, my child, dowltes 404
Muste of the_m_ bege: ther_e_ ys no more to saye,
ffor of owr_e_ tonge _the_i_ were both loke & keye;

¶ Ther ca_n_ no ma_n_ *ther* werkes dysteyne:
The enbamed tonge & avreat sentence, 408
Me_n_ gete yt now by ca_n_ telmele, & glene
here & ther_e_ by besy delygence,
& fayne wold reche *ther* crafte of eloquence;
& by *the* gleyne ytt ys full[e] ofte sene 412
In whose fylde the gleners haue bene.

CAXTON'S TEXT.

[57]

But his werkis / his laude / must nede co_n_q_ ue_re
[Sidenote: His works]
They may neuer / out of remembraunce dye
His werkis shal [=h]is name conueye & bere 395
Aboute the world_e_ / almost eternely
[Sidenote: shall bear his name about the world almost eternally.]
Lete his owe_n_ werkis preyse hym & magnefie
I dar not preyse / for fere lest I offende
My la_n_gage / shold rather apeyre than amende 399

[58]

[Sidenote: Leaf 10 b.]

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

[59]

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

* * * * *

THE ORIEL TEXT.

[60]

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

[61]

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

[62]

Yit eft-sonnys, my child_e_, let us resorte
To the intente of our_e_ fyrst matier_e_
Digresside, somewhat fulle we woldd reporte, 430
And reuyue the lawde of them that were
Founders of our_e_ langage, thilke fadyrs dere,
Who-is soulis god [aboue] in b[l]esse inhaunce
That lusten so our_e_ langage to Avaunce. 434

[Sidenote: *Hill's Text.*]

¶ And unto my age bot good morowe
I am not able clerly for to gleyne,
Nature ys fayn_e_ of crafte her eyen to borow; 416
Me lakketh clernes of myn_e_ eyen twayn_e_;
Begge I may / gleyn_e_ I may not c_er_teyn_e_;
_ther_fore _tha_t werke I will[e] playnly remytte
To folk_is_yong, more passyng clere of wyte. 420

¶ Seche ye _ther_fore, & in caas ye fynde
suche glenars fresshe as haue su_m_apparens
Off fayer la_n_gage, yet take the_m_, & vnbynde,
& preue ye what _the_i be i_n_existence 424
Colovred i_n_langage, saverly i_n_sentence,
& dowte not, my child, w_i_t_h_owt drede
yt will[e] p_ro_fet to se such thy_n_g_is_, & rede. 427

¶ Ye, efte-soones, my child, let vs resorte
To _th_e yntent of yo_u_r fyrst matere
Degressed somewhat, for we wolde reporte
& revyue _th_e lawde of the_m_tha_t were
famovs i_n_owr_e_langage, these faders dere 432
who_s_[1] sowles i_n_blis, god et_er_nall[e] avaunce,
[Sidenote 1: The s is by a later hand.]
_th_at lysten sone owr_e_langage to enhavnce!

CAXTON'S TEXT.

[60]

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

[61]

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

[Footnote 1: A hole in the paper.]

[62]

[Sidenote: Leaf 11 a.]

Yet eft sones my child_e_ / lete vs resorte
[Sidenote: But let us return to our first subject.]
To thentente of yur first matere
Degressed somewhat / for we wold reporte 430
And reuiue the laude of hem that were
Famous in our langage / these faders dere
Whos sowles in blysse / god et_er_nel aua_u_nce
That lysten so our langage to enhaunce 434

* * * * *

THE ORIEL TEXT.

[63]

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

[64]

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

[65]

Thus mene I, my childe, that ye shall vse and haunte
The guise of them that don most man_er_ly,
But be ware of vnthrefte ruskyn galaunte, 451
Counterfetour_e_ vncunnyng of curtesie,
His tecches ben infecte wyth vilonye,
Vngerde, vnbleside, seruyng at the table,
Me semeth hym s_er_u_a_unt full pendable. 455

[Sidenote: *Hill's Text.*]

[Sidenote: ffl C lxiiij back.]

¶ Then litill[e] Ioh[=n], I co_n_sayle you _tha_t ye
Take hede to _th_e nortvres _tha_t me_n_ vse, 436
newe fownd or avncyent, whe_ther_ yt be;
So shall[e] no ma_n_ yo_u_r curtesye refuse;
the gyse & custu_m_, my child, shall[e] you excuse.
Menys werkes haue oftyn enterchavnce; 440
_tha_t now ys norture, so_m_tyme hath be stravng;

¶ Thyng_is_ whylom vsed be now layd a-syde,
& newe fetes dayly be co_n_tryved:
Menys actes ca_n_ in no plyte abyde, 444
They be chavngable & ofte meved;
thynges su_m_tym_e_ allowed be now rep_re_ved;
& after this shall thynges vp a-ryse
that me_n_ sett now but at lytill[e] pryse: 448

¶ This mene I, my child, _tha_t ye shall[e] havnte
_th_e gyse of the_m_ _tha_t do most manerly;
but be ware of onthryft[1] ruskyn gallavnte,
[Sidenote 1: A later hand has added *y*.]

Co_n_terfetter[2] of vnco_n_nyng curtessy, 452

[Sidenote 2: The *r* is by a later hand.]

hys taches ben enfecte w_i_t_h_ vylonye;
Vngerte / vnblested / s_er_vyng at table,
Me semeth hy_m_ a s_er_vavnte no thyng able;

CAXTON'S TEXT.

[63]

Then_n_e lityl Ioh[=h]n / I counceyl you that ye
[Sidenote: Little Jack,]
Take hede to the norture / that men vse
[Sidenote: take heed to the manners of your time,]

Newe founde / or auntyent whether it be 437
So shal no man / your curtoisye refuse
The guyse & custom / my child shal you excuse
Me_n_ys werkis / haue often entercha[=n]ge
[Sidenote: for customs change,]
That nowe is norture / so_m_tyme had be stra[=n]ge 441

[64]

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

[65]

[Sidenote: Leaf 11 b.]

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

* * * * *

THE ORIEL TEXT.

[66]

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

[67]

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

[68]

Braced so straytly th[at h]e[1] may not plie,
[Sidenote 1: MS. the.]
But gaderith hit in by man_er_ of wyndlese,
And 3*if he wrenche aside or lytil wrye, 472
His gere stonte all in pertous[2] case,
[Sidenote 2: *Read* perlous?]
The scho, the hose, the point, doublet, and lace;
And if ought breke, som_m_e thing_es_[3] that ben badde

[Sidenote 3: *Read tounge_s_.*]

Shall sey anon, 'a knave hath broke a ladde.' 476

[Sidenote: *Hill's Text.*]

¶ Wynter & somer to his soverayn_e_
Capron hardy, no bonet lyst to avayle, 457
For eu_er_y worde geveyng his mayst_er_ twayn_e_,
avavntp_ar_ler In eu_er_y manys tale,
Absolon w_i_t_h_ disheveld heres smale, 460
lyke to a prysoner of saynt malowes,
A sonny busshe able to the galowes.

¶ O! I passe nortvre! fy, fy, for sham!
I myght haue said he shuld go havke & honte, 464
ffor _tha_t_ shuld be a gentyلمان[i]s game,
To suche dysport_is_ gentill[e] folk_is_ be wonte;
I sayd to ferre, my langage was but blonte;
but yet, sir gallavnt, wha_n_ ye shall[e] bowe or knele 468
he got[=h] by co_m_passe rovnd as doth a whele.

¶ Brased so streyte þat he may not plye,
but gaderyth yt by maner_e_ of a wyndlas;
& he awght wrench a-side, or a litill[e] wrye, 472
hys gere stondyt[=h] the_m_i_n_full[e] p_ar_lovs caas,
hys sho / his hose / doblet, poynt & laas;
& yff owght breke, su_m_tonges_ _tha_t_ be bade
will[e] moke & say, "A knave hath broke a lade." 476

CAXTON'S TEXT.

[66]

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

[67]

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

[68]

[Sidenote: Leaf 12 a.]

Braced so strayt / that he may not plye
[Sidenote: being braced so tight that he can't bend.]
But gaderith it / by maner of a wyndelas
And he ought wrenche a syde / or a litil wrie 472
[Sidenote: If he twists, a lace is like to crack.]

His geer stondesth then_n_e / in ful parlo_us_ caas
His sho / his hose / doblot / point & laas
And yf ought breke / som_m_e tu_n_ges þ^t be bad_e_
Wil mocke & saie / a knaue hath broke a lad 476

* * * * *

THE ORIEL TEXT.

[69]

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

[70]

That is, to you to vndirstond And knowe,
That your_e_ aray be manerly and resonable,
Not appeissh knawen[1] and to mowe, 486
[Sidenote 1: *Sic.*]
I[n] nyse aray that is not couenable,
Fetis founde be folkys vnp_ro_fitable,
That maketh this world_e_ so pleyntly t_ra_nsformate,
That men semen almost effeminate. 490

[71]

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

[Sidenote: *Hill's Text.*]

¶ Lete gallant go! I mene, recheles ruskyn:
Take hede my child to suche as be co_n_nyng,
so shall[e] ye best worship co_n_qvere & wynne;
Enforce you i_n_all[e] yo_u_r demenyng 480
To folowe vertu, & fro foly declynnyng;
& weyte well[e] _tha_t ye love honeste
which ys accordyng vnto humanyte.

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

¶ That ys for you to vnd_er_stond & knowe,
_th_at yo_u_r araye be manerly resonable, 485
Not apysse ynto moke ne to mowe;
To nyce araye _tha_t ys not co_m_mendable,
ffetys, newe fonden by foolis vnp_ro_fytable, 488
_th_at make _th_e worlde so playnly transformate
_th_at me_n_ seme_n_ Almost enfemynate.

¶ Playe not Iacke maleperte, _tha_t ys to say,
be ware of presumpc_i_on, be ware of pryde; 492
take not _th_e first place, my child, by _th_e waye;
till[e] oder be sette, ryght manerly a-byde,
presumtvous be ofte sette a-syde

& all[e] day aualed, as me_n_ may see, 496
& he ys sette vp _th_at hat[=h] humylyte.

CAXTON'S TEXT.

[69]

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

[Footnote 1: *Orig.* accrdynge.]

[70]

[Sidenote: Leaf 12 b.]

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

[Footnote 1: *Orig.* fonuden.]

[71]

Playe not Iack malapert / that is to saye
[Sidenote: Don't play Jack Malapert, that is,]
Beware of presump_ci_on / beware of pryde[1]
[Sidenote: don't be presumptuous.]
Take not þ^e first place my child by the waye 493
Tyl other be sette / right manerly abyde
[Sidenote: Wait till others are seated.]
Presumptuo_us_ben often set a syde.
And_e_ alleday aualyd_e_ / as men may see
And he is sette vp / that hath humylyte 497

[Footnote 1: *Orig.* pryte.]

THE ORIEL TEXT.

[72]

To[1] cu_n_nyng p_er_sones regarde ye take,
[Sidenote 1: MS. The.]
Where ye be sette in right atentif wyse,
Connyng folke cu_n_nyng folke shulde make, 500
To theire goodnesse ye shalle make your_e_su_m_mise,
And as thei do, ye mosten deuyse;
For this, my childe, is as the gospell treue,

Whoo wolle be cu_n_nyng muste the cu_n_nyng sewe.

[73]

And o thing I charge you special[ie],
To womanhode good kepe you take alway,
And them to serue loke that ye haue an eie, 507
Ther comau_n_dementis, my child_e_, loke ye obey,
Plesaunt wordis to them I warne you saye,
And in all wyse do your_e_ dilligence,
To do them plesur_e_, honoure, and reuerence. 511

[74]

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

[Sidenote: *Hill's Text.*]

¶ To co_n_nyng p_er_sones regarde ye take,
wher ye be sette, right i_n_ ententyf wyse;
Co_n_nyng folke co_n_nyng me_n_ shall[e] make; 500
to *ther* co_n_nyng ye shall[e] make yo_u_r surmyse,
& as *the_i* do, ye must yo_u_r selfe devyse;
ffor this, my child, ys as *th_e* gospell[e] trewe,
'who will[e] be co_n_nyng, he must co_n_nyng sewe.' 504

¶ And on thyng I warne you specyally:
to woma_n_hede take awe alway,
& the_m_ to s_er_ve loke ye haue an eye,
& *ther* co_m_avndment is__tha_t ye obeye; 508
Plesaunt word is_ I avyse you to the_m_ saye,
& in all[e] wyse do ye yo_u_r delygence
To do the_m_ plesyre and reverence. 511

¶ And at this tyme *th_is* treatise shall[e] suffice;
Do pose you to kepe it in yo_u_r mynde,
th_e doctryne which for you I devyse;
& dowlth not, full[e] well[e] ye shall[e] yt fynde
To yo_u_r honowr_e_; enrolle yt vp & bynde 516
Rig[=h]t i_n_ yo_u_r brest, & at yo_u_r ryper age
I shall[e] write you here-of the surplusage.

CAXTON'S TEXT.

[72]

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

[73]

And one thing / I warne you specyally
To womanhede / take awe alweye

[Sidenote: Specially attend to women, and]
And them to serue / loke ye haue an eye 507
And their com_m_andementis that ye obeye
Plesant wordes I auyse you to them seye
[Sidenote: speak pleasant words to them.]
And in alle wyse / do ye your diligence
To do them plesure / and reuerence 511

[74]

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

* * * * *

THE ORIEL TEXT.

[75]

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

[76]

Your_e_ lytil quaiere su_m_mitteth euery where
To corecc_i_on and beneuolence,
But where enuie is, loke hit come not there, 528
For eny thing kepith your_e_ trefye thense;
Enuie is full of frowarde reprehense,
And howe to hurte liethe eu_er_e in awayte,
Kepeth your_e_ quaiere_e_, that hit be not her baite.

EXPLICIT.

DOMINE, SALUU_M_FAC REGEM.

[Sidenote: *Hill's Text.*]

¶ Go, litill[e] Ioh[=n], & who doth you oppose,
sayenge yo_u_r quaire, kepeth no_n_accordavnce; 520
Tell[e] hy_m_as 3*et neyther_e_i_n_ryme ne p_r_ose
ye ben exp_er_te; p_ra_y hy_m_of suffraunce.
Chyldren[1] muste be of childy gou_er_navnce,
[Sidenote 1: MS. Clyldren.]
& also_the_i muste entredet be 524
W_i_t_h_easy thyng, & not w_i_t_h_subtilte.

¶ Go, lytill[e] quayer, submyte you eu_er_y where
vnder correcc_i_on of beneuolence;
& wher envy ys, loke you cu_m_not ther_e_, 528
ffor any thyng kepe yo_u_r trefye thens;
Envye ys full of froward reprehens,
& how to hurte lyeth ever i_n_a-wayte;

kepe yo_u_r quayre _th_at yt be not ther bayte. 532

Here endyth A lytyll[e] treatyse
called _th_e boke of curtesy or litill[e] Ioh_a_n.

CAXTON'S TEXT.

[75]

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

[76]

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

Explicit the book of curtesye.

INDEX.

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

Absolom with dissheveled hair, l. 460.

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

Annoy no man, l. 170.

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

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

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

Avale, l. 457, lower, take off.

Ave Maria, say, l. 27, 77.

Avoyde, l. 271, emptying.

Austin, St, tells men how to behave at table, l. 158.

Author is old, l. 414-18.

Authors, the right ones to read, l. 323, 335, 351, 365, 393.

Bearing, men praised or blamed for their, l. 153.

Belch not, l. 202.

Beware of ruskyn, l. 451.

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

Blow not in your drink, l. 190.

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

Breth, l. 203, wind.

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

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

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

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

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

Children are like wax, l. 6.

Church, how to behave at, l. 71-98.

Clappe, l. 80, noise.

Claw not your visage, l. 194.

Comb your head, l. 36.

Communicative, be, l. 316.

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

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

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

Crede, say it, l. 77.

Cross yourself on rising, l. 25.

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

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

Cup, soil not yours, l. 186.

Dancing, right for a child, l. 305.

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

Detraction, the vice of, l. 163.

Disauayle, l. 290, harm, damage.

Discreue, l. 392, describe.

Disculede, l. 460, O., dissheveled.

Disteyne, l. 407, stain, spot.

Dogs, don't irritate them, l. 67.

Dress, to be manerly, l. 47, 52; to be reasonable, l. 485.

Ears, clean yours, l. 37.

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

Envy, keep clear of, l. 528.

Estate, l. 122, lord noble.

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

Eye, cast not yours aside, l. 101.

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

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

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

Fewe, l. 171, little, few words.

First place, don't take it, l. 493.

Follow virtue, l. 481.

Founders of our language; revive their praise, l. 431.

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

Fulsomnes, l. 401, fulness, plenty. 'Fulnesse or plente (fulsu_m_esse, K.H.P.) *Habundancia, copia*.' Promptorium.

Games, play only at proper ones, l. 296.

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

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

Gluttonous, don't be, l. 180.

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

GOWER'S moral writings, read them, l. 323; and his *Confessio Amantis*, l. 325.

Halke, l. 124, generally means corner; A.S. *heal*, an angle, a corner; but another *heal* is a hall, place of entertainment, inn, which may be the meaning here.

Hands, wash yours, l. 43; wash 'em clean at table, l. 262-5.

Hanging, the servant that deserves it, st. 65, O.

Harping recommended, l. 304.

Head, don't scratch it at table, l. 194.

Holy water, l. 72.

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

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

Interrupt no man's talk, l. 275, 283.

Is, l. 386, O., his.

Iubiter, l. 371, 378, God.

Jangelynge, l. 80, chattering.

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

Knife, don't put it near your face, l. 192.

Ladde, l. 476, O., lade, H., a thong of leather, a shoe-latchet.
Halliwell.

Language, silver, is to be learnt only from our old poets, st. 58, l. 400-6.

Lewed (ignorant), he must be who will not learn, l. 21.

Lips, wipe yours before drinking, l. 186, 189.

Look men, you speak to, in the face, l. 99.

Louse, l. 462, catching lice.

Luting recommended, l. 302.

LYDGATE, Jo[=h]n, my master, l. 365; read his volumes large and wide, l. 379.

Malapert, Jack, don't play, l. 491. Fr. *Müiere*, malapert, outrageous, ever doing one mischief or other. *Marmiton*, a saucie, malapert, or knauish fellow. Cot.

Malouse, l. 461, Malo's.

Manner & measure should guide you, l. 125.

Manners make man, l. 238.

Mass, help the priest at, l. 85.

Matins, our Lady's, l. 32.

Mouth, eat with it shut, l. 241.

Multiply talking, don't, l. 320.

Nails, clean yours, l. 44; don't pare them at table, l. 247.

Norture, l. 436, deportment, manners.

Nose, clean it, l. 39; don't pick it, l. 41.

OCKLYF; read his translation of *De Regimine Principum*, l. 351-64.

Oppose, l. 518, 'I oppose one, I make a tryall of his lernyng, or I laye a thyng to his charge, *ie appose*.' Palsgrave. See Towneley Mysteries, pp. 193-95. Way, in Promptorium.

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

T. Myst, p. 195.

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

Owers, l. 34, *see pryme*.

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

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

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

Presumption, beware of, l. 492.

Pride, beware of, l. 492.

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

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

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

Ravenous, don't be, l. 176.

Read eloquent books, l. 310.

Rehersaylle, l. 288, rehearsal, repetition.

Repeat conversations, don't, l. 288.

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

Reward, l. 127, look at, watch.

Rising, what to do on, l. 23.

Secret, keep what you hear, l. 134.

Sewe, l. 481, follow, pursue.

Silence, keep, l. 140; in hall, l. 204.

Siluerous, l. 403, O., silvern.

Singing lustily is good for a child, l. 304.

Speak fair to folks, l. 60.

Speaking, the conditions to be observed in, l. 143.

Spoon, don't put it in your dish or on the table, l. 267.

Surplusage, l. 518, rest, remainder.

Syttyng, l. 302, fit, suitable. 'Syttyng or conveyent—m. *asseant* ... *aduenant*.' Palsgrave.

Table, how to wait at, l. 113.

Tacches, l. 176, tache, l. 198; Fr. *tache*, a spot, staine, blemish.
Cot.

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

Teeth, don't pick 'em with your knife, l. 248.

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

Thewed, l. 20, mannered.

Towel, don't soil it, l. 263, 266.

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

Trencher; keep yours clean, l. 269.

Trety, l. 529, treatise.

True as the gospel, l. 503.

Weyne, l. 166, A.S. *wanian*, to diminish, take away.

Wind, break not, up or down, l. 202.

Wise man, the; his marks of a youth likely to be had, l. 104;—his counsel as to speaking, l. 137, 147.

Women, always take good heed to them, l. 506.

Wyndlese, l. 471, windlass.

Yanglers, l. 207, chatterers.

Ydellye, l. 315, idly.

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

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