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The Scottish Text Society

GILBERT OF THE HAYE'S  
PROSE MANUSCRIPT

II.

THE BUKE OF KNYCHTHEDE

AND

THE BUKE OF THE GOVERNAUNCE  
OF PRINCIS





X

# GILBERT OF THE HAYE'S PROSE MANUSCRIPT

(A.D. 1456)

VOLUME II.

## THE BUKE OF KNYCHTHEDE AND THE BUKE OF THE GOVERNAUNCE OF PRINCIS

EDITED

*WITH INTRODUCTION*

BY

J. H. STEVENSON



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## INTRODUCTION TO THE BUKE OF KNYCHTHEDE.

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THE second of the works which constitute Sir Gilbert of the Haye's Prose Manuscript is the 'Buke of the Ordre of Knychthede.' Like the first of them, the 'Buke of Batailles, or Buke of the Law of Armys,'<sup>1</sup> it is a translation of a French original which enjoyed a great popularity in its time. Of that original, 'Le Livre de l'Ordre de Chevalerie,' a number of manuscripts in the French of the fourteenth, fifteenth, and sixteenth centuries, and one or two exceedingly early and scarce prints of the sixteenth century remain.

It is obvious from the outset that the manuscripts and prints to which we refer are to be divided into two classes, each of which represents a version which may be considered to have been an independent translation from a common original in another tongue; and we have the authority of Anthoine Verart, of Paris, for the fact that the French version printed by him in 1504 was, for its part at least, taken from an original in Latin.

Without going further into the differences between the examples which we have of these two versions, it is sufficient to state that to the first class, which we may call Class A, belong those whose Prologue begins:

<sup>1</sup> *Ante*, vol. 44.

"A la loenge et gloire de la pourveance devine dieu quy est sire et roy souverain par dessus toutes choses celestes et terrestres nous commencons ce livre de lordre de chevalerie pour demonstrier que a la signifiance de dieu le prince tout puissant quy seignourist sur les vii planettes . . ." &c.;<sup>1</sup> or with words practically identical, such as "A la louenge et a la gloire de la providence devine dieu qui est Seignour et Roy Souverain par dessus toutes choses celestes et terrestres nous commencons cest livre de lordre de chivalerie pour demonstrez que a la signifiance de dieu le prince tout puissant qui signourie sur les sept planetes . . ." &c.<sup>2</sup> By the second class, or Class B, we mean the MSS. and print of 1510, the Prologues of which begin: "A Lhonneur dicelluy qui par la providence colloca la terre au centre du monde qui est cause des causes du quel la sapience a remply toutes choses qui est unite parfaite qui donne aux princes regner duquel proviennent toutes victoires et triumphes qui est une sphere unintelligible duquel le centre est partout et la circonference eu nul lieu, Pretendons cestui liure parfaire qui lest de lordre de chevalerie pour demonstrier que a la signifiance de dieu qui seigneurist sur toutes les planettes."<sup>3</sup>

The larger number, including the earliest and, we believe, the most important of these manuscripts and the earliest of the prints, belong to the Class A. Of this it will perhaps be sufficient to cite those manuscripts in Great Britain: one a fourteenth century MS. in a volume in the Library of St John's College, Oxford;<sup>4</sup> another a fifteenth century

<sup>1</sup> B.M., MS. 14 E ii.

<sup>2</sup> B.M., Additional MS. 22,768.

<sup>3</sup> Print of Vincent Portunaris, Lyons, A.D. 1510, G.L. fol. The British Museum possesses three copies.

<sup>4</sup> St John's College, Oxford; codex cii., vellum, small folio; fourth item in vol., ff. 105-137, *per* Coxe; Catalogue.

MS. in a great folio belonging to the King's Library in the British Museum ;<sup>1</sup> and a third, also of the fifteenth century, among the Additional Manuscripts of the same museum.<sup>2</sup> To this must be added the French print, done in Paris by Anthoine Verart, already mentioned, in 1504, and reissued by him in 1505.<sup>3</sup>

Of Class B we have seen no instance as early as the fifteenth century ; but it is represented by the print issued at Lyons in 1510 from the press of Vincent Portunaris,<sup>4</sup> and there are sundry later MSS. of the same version, among which must be mentioned the manuscript now in the Advocates' Library, a manuscript done about the year 1532 by Thomas Wall, Windsor Herald, to be presented to the Duke of Suffolk, the Great Marshal (Grant Mareschal) of England of the day.<sup>5</sup>

<sup>1</sup> B.M., 14 E ii., vellum, large folio ; fifth item ; ff. 338-354.

<sup>2</sup> B.M., Add. MSS. 22,768 ; folio paper ; second item ; ff. 97-115. The first item is a MS. of 'L'Arbre des Batailles.'

<sup>3</sup> Verart, whose print of 'Le Livre de l'Ordre de Chavalierie' appears much as an addendum to 'Le Jeu des Eschez Moralise,' the page headings of the 'Jeu' being continued throughout, states in his colophon that both these items of his volume are translated into French from Latin. It is now ascertained that the first-named work was in the French in which Verart found it in the fourteenth century, it being the translation of Jean de Vigny—the same that was used by Caxton for his Book of Chess. There is thus nothing in Verart's colophon which should impugn our statement that his print of the Livre comes from a French source common to the other members of this class, a translation, if it be so, from the Latin or Romance made at or before the date of the MS. at St John's College, Oxford.

<sup>4</sup> 1510, G.L., small folio.

<sup>5</sup> Adv. Lib., MS. 31.1.9. The binding of the volume is worthy of the purpose of presentation to which the book was devoted. The boards are covered with strong hide ornamented patternways with Royal and other stamps characteristic of its date ; the portcullis, fleur-de-lis, rose, pomegranate, lion, and others, including the R and L linked together, the monogram attributed, as Mr Cyril Davenport of the British Museum tells me, to the binder, Robert Lant.

It is from a manuscript with the characteristics of the first of these classes that Sir Gilbert of the Haye's version has been made ; and Caxton's translation, done at a somewhat later date (1484), has a similar lineage, although it may not indeed be possible to identify its original, like that of the Book of Chess, with the version afterwards printed by Verart. Of the original used by Haye nothing is known except that at the date of his labours it was in the Castle of Roslin, and that from the internal evidence of the copy the original was in French, and, as we have said, derived from some manuscript of the class we now speak of. None of the extant French manuscripts of the class, and we include here, for what we know of it, the MS. used by Caxton, bears any such close resemblance to Haye's that we may say the one is meant for a mere or even generally close rendering of the other. The British Museum's Additional Manuscript, No. 22,768, already mentioned, is, so far as we have seen, the nearest in text of the French versions to the Scots ; yet even it requires no exception to be made to the general statement that while all these French MS. to which we have referred, and the Caxton too, are closely related to each other, they are all verbally at least only distantly related to Haye. The criticism, however, goes no further than this, that Haye, who has in all other respects adhered to his original, has throughout his whole performance exercised so complete a freedom to amplify, expand, or paraphrase his original as to leave it more than difficult to determine how much linguistic reward is to be had from a close comparison between the Scots and any one of the French examples more than another as we have them.

## SYMPHORIEN CHAMPIER.

The authorship of 'Le Livre de Chevalerie' is quite unknown. Symphorien Champier at the hands of some at one time received, and it may be himself took, the credit of it. This person, born in 1472, practiced medicine and literature in Lyons, and afterwards was "first physician" to Anthony, Duke of Lorraine.

Some time before 1510 he presented a copy of the 'Livre de Chevalerie' to that Duke;<sup>1</sup> and in 1510 it issued at Lyons from the press of Vincent Portunaris as a continuation of Champier's 'Recueil des chroniques des histoires des royaumes daustrasie.'<sup>2</sup> But none, it is to be observed, of the manuscripts, prints, or translations which have the characteristics of class A already mentioned, name Champier in any way. From the date of his birth, at least fifteen years after Haye had perused and translated the 'Livre,'—it is unnecessary to go back to the MS. in the Library of St John's, Oxford,—Champier cannot have been the author of that book, or even of his translation of it.

We are not personally aware whether the other translation of which Champier's present to the Duke consisted, was known before Champier's time.

<sup>1</sup> In Thomas Wall's MS., already noticed, the book begins: "Cy commence le livre intitule Lordre de chevalerie envoye a treshault et vertueulx prince Monseigneur Anthoyne, duc et marchio de Lorryne, duc de Calabre et de Bar, par son treshumble et obeissant conseiller et premier medicin Simphorien Champier." See above, p. xi., note.

<sup>2</sup> G. L. folio, illustrated with fine woodcuts, of which two refer to the 'Livre de Chevalerie.' The British Museum has three copies.



## HUGH OF TABARIE.

If the attribution of the authorship of the 'Livre de Chevalerie' to Champier implied an author who was too late in his date, another ascription of it has been made which involves an authorship which is too early. Through a confusion of the work with the 'Ordene de Chevalerie,' it has been credited to the Crusader Hugh of Tiberias, to whom, by another blunder, has been attributed the 'Ordene.' But it is well settled that no ground exists for attributing to Sir Hugh the authorship of either.

The only Hugh of Tiberias known to history flourished before A.D. 1106, and died in or about that year. 'L'Ordene de Chevalerie,' which is pronounced to belong, in the form in which we now have it, to the thirteenth century, nowhere claims Sir Hugh as its author, but displays him merely as an actor; its concern is with the forms employed by him in the making a knight of no less a personage than Saladin, while Saladin's prisoner after "one of the greatest battles" of these wars.<sup>1</sup> It is perhaps, therefore, immaterial to the

<sup>1</sup> 'L'Ordene' does not name the battle, but from its description and the introduction of Saladin and the lord of Tiberias into the story, no other engagement can be pointed to than the envelopment and destruction of the Latin forces on the slopes of Hattin on Friday and Saturday, 3rd and 4th July 1187. The battle is commonly known as the Battle of Tiberias; and it was undertaken by the Latins for the recovery of the territories of the lord of that name. Raymond III. of Tripolis, the lord of Tiberias whom Saladin on that occasion met, was, it is true, not taken a prisoner. He was one of the few who cut their way out through the hosts of the enemy and escaped; but in any criticism of the plot of 'L'Ordene de Chevalerie' on this historical point, it ought not to pass unnoticed that Raymond, this successor of Sir Hugh, was reputed at the time by his rivals in the Latin army to be Saladin's friend, if not indeed in league with him. See Prof. W. B. Stevenson, Lit.D., 'The Crusaders in the East,' 1907, University Press, Cambridge, 48, 244-8.



present consideration that Sir Hugh was dead eighty years before the "greatest battle" which is probably alluded to, and thirty years before Saladin was even born; and it is the more unnecessary to dwell on the matter, as on the slightest examination the 'Ordene de Chevalerie' and the 'Livre de Chevalerie' are seen to be entirely distinct works.

It is, indeed, in the wide separation between the two that the main interest of the 'Ordene' relatively to the discussion of the 'Livre de l'Ordre' lies; and in the computation of the date of the Latin work it appears to be of assistance.

From the internal evidence of the 'Livre,' such as the extreme development and elaboration of the ideas of symbolism which it displays regarding each of the various articles of the armour which it concludes will be delivered, indeed almost prescribes for delivery, to the knight on his creation, and the number and nature of these same articles, we should not be inclined to look for its origin much earlier, though at the same time not much later than the beginning of the fourteenth century. The book itself must be perused to realise the extent and quality of the symbolism. The armour received by the knight includes with a hauberk of mail, a gorgette, separate leg-harnais, and gauntlets of plate.<sup>1</sup>

For a comparison of the simpler ritual for the reception of a knight enjoined in the thirteenth century, we may turn then with advantage to the story of Sir Hugh and the investiture of Saladin.

<sup>1</sup> The enumeration of Lollards in Haye's MS. among the people to be debarred from knighthood is not found in any other, and must be ascribed to Haye's own pen. It thus dates only his own copy.

## 'L'ORDENE DE CHEVALERIE.'

The 'Ordene de Chevalerie'<sup>1</sup> is in verse; it is dramatic in form, and, it goes without saying, somewhat preposterous in its conception—a tale of the East imagined in a cloister of the West.

After the victory over the Latin forces, which we have already discussed, Saladin, the conqueror, found among his prisoners Sir Hugh, lord of Tiberias, a hero famed in the ranks of chivalry. The Soldan drove a hard bargain with the knight—death or the attempt to find a ransom of a fabulous amount. The knight chose the attempt. Then Saladin took him into a room apart and craved knighthood of him. The knight at first refused,—the Order was too holy for him to admit to its ranks an "infidel," but on the conqueror substituting for his crave a command, Sir Hugh yielded, and the poem contains no suggestion that he did other than faithfully confer on Saladin the degree of a knight as fully as that degree was enjoyed by any knight in Christendom. The assumption is indeed necessary as the setting for an account of the forms of investiture which was to be considered to be authoritative. But the ceremonies which the poet proceeds to enumerate and explain are the leisurely rites of the reception of a young

<sup>1</sup> The best text, as it is believed, of 'L'Ordene de Chevalerie' has been printed by Etienne Barbazan in 'Fabliaux et Contes des Poètes François,' 1808. A repetition of that print, accompanied by an English translation by F. S. E. (F. S. Ellis), was issued by the Chiswick Press in 1892. Mr W. Morris produced a metrical translation of the poem at the Kelmscott Press in 1893. A résumé of the original poem is contained in 'L'Histoire Littéraire de la France,' tom xviii. (A.D. 1835), 752-760.

squire in times of peace—with which alone probably the poet was acquainted, not the summary creation of a hero of thrice-tried valour red from the battle.

With pious gravity the story proceeds to record how the Moslem was subjected to each rite in its turn, how he interrogated his initiator as to the meaning of each, and how he was well satisfied with his explanations.

Saladin was first required to attend to his personal appearance, and put his hair, beard, and face into the nice order that a young knight's ought to be.<sup>1</sup> He was then placed in a bath, as a sign he was entering a new life washed from all former stains. Taken out of the bath he was placed in a beautiful bed, which signified the ultimate rest of Paradise, the reward of the victor. He was then taken out of the bed, and his knightly investiture began with his first garment, a robe of white, to signify the inward purity which the knight must preserve; then a red robe over it to show that he must be ever ready to shed his blood for the service and honour of God, "et," Sir Hugh adds, to the Moslem, "pour Sainte Glise deffendre." Then Saladin's lower limbs were clothed. Translators and commentators are not at one on the question whether the garment or garments there are most properly footgear, stockings, or

<sup>1</sup> The words are :—

Caviaus et barbe et le viaire  
Li fist apparillier mout bel ;  
Ch'est droiz a chevalier nouvel.

The writer in the 'Histoire Littéraire' understands this to imply that Saladin was to wash his face, have his hair cut and his beard shaved, the last a hard saying to a Moslem.

trowsers,<sup>1</sup> but the colour alone was material to the ceremony—and it was brown or black to remind the knight of the earth from whence he sprang and to which he must return.

Sir Hugh then girded up Saladin's new robes with a girdle "*blanche et petite de fecture*," to signify that the knight must preserve himself unspotted from the world.

The investiture of the new knight with his weapons then began, and it will be seen that this is no symbolical putting on of the whole armour of God, nor anything more than the buckling on his heels the gilt spurs, and round his waist the sword, which were the ordinary marks of knighthood. His defensive armour is not mentioned. He was given a white cap in token of the purity of mind which the knight must maintain, and the investiture was complete.

Only one ceremony remained. Saladin argued that if it was a ceremony it should be performed, but Sir Hugh explained that it was an act done after an investiture, and only to impress on the new knight that he must keep in remembrance him who admitted him. The act being no part of the investiture, Saladin allowed the omission to pass. This is what the poet gives us to understand. The omitted act was none other than the blow or stroke, which in after times came to be considered the one act essential to a creation. And Sir Hugh's reason for declining to proceed to it was that it

<sup>1</sup> *Après li a cauches cauchies*  
*De saie brune et delijes.*

*Par cheste cauchementa noire*  
*C'ayez tout ades en memoire*  
*La morte et la terre ou girrez.*

was not meet for a prisoner to bestow a blow upon his captor.<sup>1</sup> The ceremony of making Saladin a knight being thus complete, Sir Hugh then proceeded to address him on a knight's duties: to dispense just judgment, flee treason, succour and counsel the wives and daughters of knights and esquires, and defend all women; to practice abstinence, and fast on Fridays. The address over, Saladin returned to his throne among his nobles, and promoted Sir Hugh to a seat of honour beside him. As now in knightly duty bound he arranged the finding of Sir Hugh's ransom for him, and Sir Hugh thereafter departed with great gifts, and his late captor's word that thenceforth he might securely ride through all the Saracen's dominions "with his helm on his palfrey's neck."

In the following paragraphs it will be seen that the preliminaries and ceremonies of admission to the Order prescribed by the 'Livre de l'Ordre de Chevalerie' differ greatly from those we have found in the 'Ordene' in many respects, as does the conception of the book, which

<sup>1</sup> *Saladin.* Que chou est donc?

*Hugh.* Chest li colée.

*Saladin.* Porquoi ne le m'avez dounee,  
Et dite la senefianche?

*Hugh.* Sire, chou est li ramembranche  
De chelui qui l'a adoube  
A chevalier, et ordene;  
Mes mie ne le vous donron  
Car je sui chi en vo prison :

. . . . .

"Cette *colée*, que l'on a quelquefois prise pour une *acolée* (une embrassade) était un soufflet que le chevalier en titre (le *parrain* d'armes) appliquait au chevalier qu'il admettait dans l'ordre."—'Histoire Littéraire,' *ut sup.*



is of the nature of a treatise introduced to us in a romance slight but attractive.<sup>1</sup>

The book is prefaced by a prologue and a table of the eight chapters that are to follow.

The prologue commences with the announcements that it is to the praise of God that "we begin the Buke"; that knighthood originates as an ordinance of Divine Providence; and that, as God rules the seven planets which govern the celestial influences, so under the kings of earth the knights should have the "seignourie" over the "small peple." This exalted view the author never loses sight of: he uses it as a postulate, and his book is designed to be the answer to the question how the Order shall be rendered and preserved worthy of its high calling. As there are colleges for priests, why are there no schools for knights? Knights alone can instruct and admit knights. But if the instructors are ignorant, how can those whom they instruct be taught? Their ignorance is no fault of theirs.

The First Chapter contains the little romance. A young squire of honour, of gentle manners, but quite unlearned withal in chivalry, was on his way from a far land to join in certain coronation festivities, and to take the degree of knighthood from the new king. By chance he happened on an aged knight of great knowledge and past prowess, but now a hermit in the wilderness, who gave him a little book wherein were set forth all the rules and ordinances of the Order that a squire or knight should know. The squire with joy hied on to the Court

<sup>1</sup> In referring to the 'Livre de Chevalerie' we shall for convenience use the text of Haye, noting as we go any material peculiarities in it which we have not observed in any other MS. of its class.



with the knight's instructions to give copies of the book to all who should desire it. Thus came the Book of the order of Chivalry to the king's court, where it was loved and prized by all.

With the next (Second) Chapter begins the work proper, which we are left to conclude is the little book which the squire had from the knight. It begins with a mythical rise of the Order of Chivalry when despising of justice came into the world, and the need of law and government was felt. The knight (Miles) was introduced as the leader of a thousand, and his nobility was such that he was ordained to be a lord (*dominus*?). It is here that he discusses, enforces, and declaims on the way to maintain the Order of this high beginning.

In the Third Chapter he sets forth the knight's various duties, and the knight who does not do his work is viler than any smith, wright, or mason that does. "First and formast" it is the knight's duty to defend religion. The lord and sire of all knights in temporality is the Emperor. Under him are kings, and under them dukes, princes, earls, viscounts, vavasours, and barons, and under barons there are knights of a shield. The Emperor ought to be a knight. No man except the Pope may make knights unless he is himself a knight. So the world should be governed by the knights under the aforementioned greater officers, over whom are Emperors and Popes, saving where kings have the power imperial.

The second duty of the knight is to defend and maintain his natural lord; and his third duty is to defend the people in their rights, the poor against the rich, the weak against the strong. He should be strong, a good horseman, haunt jousts and tournaments, "hold table round," and hunt and

hawk, at hart and hind, doe and roe, boar and bear, wolf and lion, but in his soul he should have all the virtues, for the Order of Knighthood is founded in the heart, not in brute force—"in the corage and nocht in the corsage." The office exists for "the commoun prouffit," to keep the country and the king's highway, to burn leprous houses, destroy perilous passages, clear woods, repair castles and town walls; and the knight who does the contrary of these things, or is a robber, traitor, or murderer, "or a lollard, schismatic, or heretike," should be taken by the prince or the other knights and put to death. Another point in knighthood is to accuse traitors, and challenge them to trial by combat, where the true knight will prevail unless he has himself been guilty of some sin against the Order, such as presumption, which is sometimes punished on these occasions. Games of dice or tables, &c., are against the rules: he who loses his horse and harness on a wager is of little use in a war. A knight who breaks his marriage vow is more to blame than any of lower degree; the higher the degree the greater the fault.

Finally, mekeness, clemence, and humility should be his, "simple as a may" among the people, but in the field a "lyoun rampand."

In the Fourth Chapter comes the discussion of the form of the examination of the bachelor squire by the fathers of the Order before he is admitted. He should be asked if he believes in God, and fears to do the deeds that dishonour the Order; and what is the cause for which he desires the Order. Poverty is not a bar, but no man should desire the Order unless he is a lord or has a lord to support him. Knights who are dependent on fortune are the causes of

much wrongdoing. But no man, be he ever so rich, may be made a knight if he be infirm of body or mind, or wicked of life, or any who indeed is not noble in lineage, virtue, honour, and courage, and Hays has a considerable catalogue of the opposite qualities.

The Fifth Chapter is concerned with (1) the way in which the young squire should receive the Order; (2) the form and manner of his reception.

1. After his examination is had, and his petition to be admitted is granted, he should choose as the occasion for his admission a great festival of the Church, when the people will be present in numbers. He should confess his sins, make oath that he takes the Order for the glory of God and the saints. Having fasted and prayed the evening before, and avoided all frivolous secular accompaniments, he should present himself habited as a knight<sup>1</sup> during a high mass. At the offertory he shall come forward and offer. After that, he shall make oath to the Order to honour it according to his power. It should be arranged that an appropriate sermon should then be delivered, to which the squire should attend closely.

When the sermon is over the prince or lord who is about to confer the Order comes forward,<sup>2</sup> and with a sword of honour gilt with gold belts the squire in token of chastity, justice, and charity. Thereafter he gives the squire either

<sup>1</sup> It is not said how the knight is *habited*. It may be that he is dressed in some of the armour mentioned in the ensuing chapter VI., which is not given to him in the church.

<sup>2</sup> None but the Pope, says the author, may make a knight unless he is himself a knight; but he enforces the reasons for this at such length as to leave a doubt in the mind that he was aware that the doctrine was not accepted universally.

a stroke with his hand or with a drawn sword on the neck, in token that he should meditate on the points and duties of the Order. The investing knight should follow this by kissing the young knight on the mouth, or take the young knight's sword, kiss the cross of its hilt, and give it back for the young knight to kiss and return to its scabbard, bidding him be mindful of his oath and his new charge.

The service of the Church then proceeds and ends, and the new-made knight rides on a courser through the town, that people may know him for a knight; and the day winds up with feasting, tournaments, and largesses. When all is over the prince should confer lands and lordships on the new knight to enlarge his estate and for the maintenance of the honour of the Order.

The Sixth Chapter enumerates the several weapons and pieces of armour which are given to the knight "in the giving of the said Order"; and it explains their several significations, "for ilk thing pertenant till his order has a certain signification." It will be observed that the spurs are not given first: but the author seems to be aware that he is not following the usual order, for, after speaking at a later point, he remarks that of the sword he has spoken already. His list, as it appears in Haye's MS., will be found to be as follows:—

1. "First and formast" the sword with the "crossit hilt." As Jesus Christ vanquished on the Cross the "inymy of mannys lygnage," so should the knight vanquish the foes of the Cross with the sword. It has two edges, in token that he should defend both temporality and spirituality.

2. The spear. As it is even and straight (rycht), so should he be "evenlike and richtwise." Its sharp steel point and its pennon betoken that truth will pierce through falsehood and will not seek to hide itself. Truth is the fundament of all that is signified by the spear.

3. The helmet: betokens dread of shame, for as that casts down the head so does "the Stelin hat" cast down the knight's eyes. And as dread of shame preserves the honour, so the hat preserves the head.

4. The haubergeoun or haubert: to show that his Order of Knighthood composed many members as if of mail, is to preserve him from evil vices.

5. Leg-harnais: to warn him lest in working for the common proffit he take harm to himself.

6. The pole-axe: in token that he is an officer of the king. (This weapon named by Haye here (p. 46 below) is not found in the French MSS. particularised above, nor in Caxton, nor in the 1504 print.)

7. Spurs: to warn him to be diligent.

8. The whip: to admonish him to obedience to his lord for the sake of his Order, and his posterity. (The whip appears in Haye alone of the MSS. and prints which we have examined.)

9. The gorget: that he must keep watch that no evil words come out of his throat, and no excess in food or drink pass in.

10. The mace, which is likened to a "false sterap": that courage should strike all round equally at vices, and enforce all virtues.

11. The little short sword, called *Misericorde*, for use when the enemy is too near for the use of the long sword, &c.: to warn the knight not to trust altogether to his weapons, but in his own strength and the mercy of God.

12. The shield or targe: to show that the knight should be a shield to the king in danger, and bound to the king's heart in loyalty.

13. Gauntlets ("gloves of plate"): to remind him that he lifts his hands to God more surely if they are untouched by wrongdoing.

14. The saddle: to admonish him not to be put lightly from his high purpose.

15. The courser or *destrere*: that as the horse has a heavy burden in the armed knight, so the knight has a burden laid on him by his knighthood; and mounted high, should be high in courage.

16. The bit in the horse's mouth: that the knight must refrain his tongue from speaking evil.

17. The horse's bridle: signifies that the knight must put restraint on his hands.



18. The horse's head is bound with a head-stall ("hede stele"), so that he shall do nothing without guidance ; his head also goes in front. So the knight should let reason precede all his honourable acts.

19. And as the horse is ornamented all over with harness, so the knight should be adorned with honourable clothing and virtues, and endowed with temporal riches.

20. Finally, the silken coat over the knight's armour signifies that he is to protect the people.

After these things, armorial bearings are given to the knight that he may be known in battle, and his deeds honourable or dishonourable attributed to him ; and banners are given, but only to kings and princes, earls, dukes, marquises, vavassors, barons, and "knychtis banneroll."

In the Seventh Chapter the author returns to the consideration of the virtues and good customs that must characterise the knight who would maintain his Order : firstly he deals with the seven virtues, hope, faith, and charity, justice, temperance, courage, and prudence, and the special efficacy of courage ("force") in keeping at bay the seven deadly sins, which he also discusses. Hitherto, though he has indulged in occasional allusions to the sayings of "clerkis," he has named none of his authorities, but now he cites Maccabæus by name and quotes his speech to the people of Israel (p. 55) : he cites "The noble King Alexander of Macedoyne," and relates our Lord's parable of the labourers in the vineyard (p. 60).

As regards customs, knights ought, he says, to hear mass every day when they can, and sermons when they are preached, and not to prefer hawks and hounds, "joly clethingis," &c. (p. 63). Belief in witchcraft and in portents of good and bad luck he utterly denounces and despises. As well might a judge discard "gude and suthfast witness led in a cause before him," and judge by the chirping of birds and the barking of dogs, as a knight put himself under the guidance of the omens—those "fretis" which the author has taken the trouble to enumerate (p. 64). For all such things are "bot jangling of fendis that fleis in the ayre" to tempt Christian people from their faith in God.

To the knight it belongs to be sober, wise, and courteous in speech, to be nobly clad, well mounted, and keep good house. "Curtasy and knycthede suld never part company."

Finally, the author returns to his first topic of training, and ends with the words "he that better teches his hors na his barnis, he gais nocht the rycht gate to teche the Order."

The Eighth and last Chapter is concerned with the honour that should be done to the order. It was ordained by God Himself; and "by the laws" it is honoured above all Orders next to priesthood. And as priesthood is as high an order in a simple priest as in patriarch, cardinal, or pope, whose offices are so much greater, so Emperors, kings, and princes have no higher order than a simple knight. Knighthood accords well with freedom, and the maintenance of good government; it is therefore the

common interest of all, from the Emperor down to the commons and "small peeples," to maintain the Order.

The author, however, does not finish without a final address to the knights on their management of their families and themselves.

#### LATER ENGLISH TRANSLATIONS AND SCOTS MSS.

Haye's Manuscript, written as we have seen in A.D. 1456, happens to be earlier in date than any other English or Scots translation of the Book of Knighthood which is known to us. About twenty-eight years later—1484 is the date now fixed for it—appeared Caxton's rendering, taken, as we have already said, from a French manuscript of the same class as that to which Haye's original belonged. Caxton's translation begins as follows:—

"Here begynneth the Table of this present booke Intytled the Book of the ordre of chyualry or knyght-hode.

"Unto the praysynge and dyuyne glorie of god / whiche is lord and souerayne kynge aboue and ouer alle thynges celestyal / and wordly<sup>1</sup> / we begynne this book of the ordre of chyualry For to shewe that to the sygnefyauce of god / the prynce almyghty whiche seynoryeth aboue the seuen planettes / that make the cours celestyal / and haue power and seynorye in gouernynge and ordeynynge the bodyes terrestre and erthely / that in lyke wyse owen the kynges prynces and grete lordes to haue puyssaunce and seynory upon the knyghtes / And the knyghtes by

<sup>1</sup> Mr F. S. Ellis in his reprint of 1892 naturally prints this "worldly."

symylytude oughten to haue power and dominacion ouer the moyen people And this booke conteyneth VIII chapitres.

"The fyrst chapytre sayth / how a knyght beyng an Heremyte deuysed to the squyer the rule and ordre of chyualrye." <sup>1</sup>

Caxton follows his translation with an exordium addressed to the knighthood of England which he passes to with the words: "Here endeth the book of thordre of Chyvalry / whiche book is translated out of Frensshe into Englysshe at a requeste of a gentyl and noble esquire by me William Caxton dwellynge in Westmynstre besyde london. . . ."

A very cursory perusal of the Haye version reveals that the Caxton is by far the more concise of the two. On a rough calculation we find that Haye's version appears to contain nearly double the number of words that the other comprises. Haye did not translate for a printing press and a limited supply of type; and perhaps we are not in all respects the losers.

#### LOUTFUT'S COPY OF CAXTON'S PRINT.

The translation made by Caxton has an additional linguistic interest, as there is a practically contemporary copy of it which is to a certain extent of the character of a Scots rendering. This is the manuscript copy made in the end of the year 1494 or soon after by Adam

<sup>1</sup> The Editor of the Abbotsford Club print of the Buke of Knychthede, 1847, reproduces the first leaf of this print, containing Caxton's beginning as above, and the whole of his table of chapters, in black letter, line for line, in imitation of the original. He reprints also, in ordinary type, Caxton's first chapter, and his colophon.—Preface, pp. xvii-xxiii.

Loutfut, Kintyre Pursuivant. The volume in which it occurs, which in respect of some of its items may be ranked in a manner next chronologically after John of Ireland's MS. in the Scot's tongue,<sup>1</sup> belongs to the Harleian Collection in the British Museum,<sup>2</sup> and is as yet unprinted.<sup>3</sup> "The buke of the Ordour of Chevalry or Knychthede" begins on fol. 85, but the whole volume is in the writing of one scribe, and from two passages elsewhere in the book (ff. 44 and 78 respectively) we learn that Loutfut the scribe, who was apparently made Kintyre Pursuivant in the course of his labours, wrote the contents by direction of William Cuming of Inverallochy, Marchmont Herald, and that he was engaged on folio 44 on 29th September 1494. We have not noticed any later date assigned in the manuscript to any later portion of it. There is nothing in the volume to suggest that it was compiled without the occurrence of intermissions, and Adam, who here styles himself Marchmont's "obedient son in the office

<sup>1</sup> See Introd., 'Buke of the Law of Armys': S.T.S. No. 44. 'Scot. Antiquary,' July 1900, vol. xv. p. 1. The Ireland MS., Adv. Lib., MS. 18.2.8, is in preparation for publication by the Scottish Text Society.

<sup>2</sup> In the early printed part of the Catalogue of the MSS. in the Students' Room in the British Museum, it is entered as a Harleian Manuscript: "6149. An heraldic book in 4<sup>to</sup> written in a very old hand partly in vellum.

" . . . . .

"2. A treatise of the signification of Armory, showing in what respects Arms are honourable from the properties of Birds, Beasts, Fishes, and all other Bearings.

"This treatise begins: 'In the tyme of that Julius Cæsar Emperor,' and at the end is 'Explicit iste liber honourabil armig. Wilelm civit. de Jordalleth als. Marchemond herald,' or something like it, with the date 1494."

<sup>3</sup> The E.E.T.S.'s List of Works *in preparation* includes "Caxton's Book of the Ordre of Chyvalry, collated with Loutfut's Scotch copy, ed. by F. S. Ellis, Esq."

of arms," was, as we elsewhere gather, still in the herald's employment in 1524. But from the handwriting in the book, its whole contents should be assigned to dates much nearer the date of its beginning.

Of the original of this copy of the Book of Chyvalry there is no doubt. After finishing a transcript of the Letter of Æneas Sylvius on the Name and Office of Heralds, Loutfut proceeds:—

"Here begynnys the table of this present buk intitilled the buk of the ordour of chevalry or knycthede.

"Unto the praysing and devyn gloire of God quhiche is lord and souverane king abone and over al thingis celestiall and warldle. We begin this buk of the ordre of chevalry for to schaw that to the sufficians of God the prince almychti quhiche segnrieth abone the vii planetis that makis the cours celestiall, and has power and senzeory in governing and ordanyng the bodyes terestres and arthely. that in likwiss quhen [owen?] the kingis princis and gret lordis to haue puyssanis and senzeory apone the knyghtes And the knyghtes by symilitude ouchened to haue power and dominacion over the moyen people. And this buk contenys viii chepteris.

"The first cheptour

"Schawis how a Knycht beyn ane heremyt devysit to the Squyer the reull and ordour of chevalrye. . . ."

This is of course a close copy of Caxton, but the scribe makes no mystery of it. When he reaches the colophon, he proceeds (fol. 107):—

"Heir endeth the buk of thordre of Chevalry quhiche buk is translated out of Franche in to Ynglis at the request of a gentill and noble squyer by me Willjam Caxtone duelling in Westminstre beside Londyn. . . ."



*Sir David Lindsay's Copy of Loutfut's MS.*

William Cuming received knighthood in 1507, and was made Lyon King of Arms in 1512 or 1513, in which office he was succeeded in or about 1518.

Soon after this date the manuscript was copied by John Scrymgeour of Myres, in Fifeshire. His copy, in sixteenth century writing, and entitled 'Scrimjour on Herauldry,'<sup>1</sup> bears on its fly-leaf the inscription which identifies its transcriber; this records in a handwriting which may be of the second half of the same century, that the book was written by "my grandsir Mr John Scrymgeour of Myris Maister of Warke to the King's majestie." The only person of the name who held that office was appointed to it in 1537,<sup>2</sup> and we may suppose that his transcript of a manuscript of the kind was made before, rather than after his appointment. His copy of the Order of Knighthood is the last item of his transcript. It commences: "[U]nto the praising and Divine gloire of God quhilk is Lorde and Soverain King above and over all thingis celesteall and warldly," &c. It continues to the end, giving Caxton's address to King Richard, and adds to all an exordium of his own:—

"And howbeit the conclusion of this present traity be direct to the knychtis within the realme of Ingland, yit nochtwithstanding, yow prudent redar may apply the samen to be said to the ordour of knychtheid now regnand within this our realme of Scotland." Scotland, like England, had formerly, he records, a knighthood of great worth, but later times were degenerate.

<sup>1</sup> Advocates' Library, MS. 31.5.2.

<sup>2</sup> Mylne, 'Master Masons,' p. 43.

The heraldic collections made for Cuming by Loutfut remained for a considerable time in Scotland, but do not appear to have descended in property to his successors in the office of Lyon. It is to this circumstance that we owe a transcript of at least a great part of the manuscript which was made by Sir David Lindsay of the Mount, the third of that house who exercised Lyon's Office, in 1586. This last-named transcript, known as Lindsay's Collection, includes (ff. 61-80) the *Buke of Chevalrie*.<sup>1</sup> Its commencement is as follows :—

“Heir begynnys the table of this present buke intitulat the buke of the ordour of chevalrie or knyghtheid.

“Wnto the prasyng and divyne glory of God quhilk is Lord and souverane King abone and ower all thingis celestiall and warldlie, We begyne this buke of the Ordour of chevalrie for to schaw that the sufficiencye of god the prince almychty quha has dominioun abone the sevin planetis that makis the coursse celestiall and has power and senzenurie in governing and ordaning the bodies terrestriall and erthly That in lykwyss quhen the kingis princis and gret lordis hes pussance and senzerie upon the knyghtis and the knyghtis be similitude aucht to haue power and dominatione ower the moyene peple as eftir followis in this buke and first the nombre of the chapteris.

“The first chapter schawis how ane knyght haue bene ane heremyte delyvrit to the squire the rewle and ordour of chevalry. . . .”

<sup>1</sup> Adv. Lib., MS. 31.3.20, fol. 61. The first folio of the volume is dated 11th October 1586. This transcript is noticed by Beriah Botfield in his Introduction to the Abbotsford Club print of Hays's version of the *Buke*.

An independent translation into English of the 'Livre de Chevalerie' was proposed in or before the year 1533 by Thomas Wall, Windsor Herald, when presenting the Duke of Suffolk (1524-1533) with the manuscript copy which, as we have already mentioned, he had made of version B of the French.—"Laquelle Tres Noble hault et puissant prince Veulles laccepter selon vostre noble vouloir Et me metz ce cest vostre tresnoble plaisir a le me commander de la mettre en langue anglicanne de ceste fin que pluseurs seigneurs et gentilz hommes soyent advertys comme se deveront conduyre et ordonner audit noble order."<sup>1</sup>

We have not discovered that Wall ever put his proposal into execution. He was soon afterwards made Garter King. It was he who as that officer was sent in January 1534-5 to Scotland to deliver the insignia of the Garter to King James V.<sup>2</sup> But that incident is probably not the explanation of the circumstance that Scotland possesses his copy of 'Le Livre de l'Ordre de Chevalerie.'

PRINTS OF THE 'LIVRE DE CHEVALERIE' AND ITS  
TRANSLATIONS.

Of the prints belonging to Class A, we have already mentioned the first in date of any kind—namely, Caxton's print of his English translation, now assigned to the year 1484. This small Black-Letter quarto—of which only four copies are known to exist—contains the Book of

<sup>1</sup> See above, p. xi.

<sup>2</sup> Noble, 'History of the College of Arms,' 1805, p. 110.

Knighthood alone.<sup>1</sup> It is not so with the early prints in French.

The first of the French prints, dated with the greatest precision, the 6th of September 1504, was issued from the press of Anthoine Verart of Paris as the first of two appendices to his print of 'Le Jeu des Eschez Moralise,' the second appendix consisting of the *Jouvenceaux* entitled 'Mellibee . . . et . . . Prudence.' The statement in his colophon that the text is a translation from the Latin we have already adverted to.<sup>2</sup>

A second issue of Verart's print bears the date 1505.

A print of Haye's manuscript of the Book was pre-

<sup>1</sup> It was reprinted by William Morris at the Kelmscott Press in 1892, edited by F. S. E. [Ellis], and bound up with Morris's metrical version of *L'Ordene*, printed in 1893.

<sup>2</sup> Above, p. xi. It may be interesting to observe that the copy of the book possessed by the British Museum (C. 54, D. 3: "Le Jeu des Eschez Moralise, nouvellement imprime a Paris," folio, Gothic lettering) belonged at one time to the same Marchmont Herald, Sir William Cuming of Inverallochy, who had already procured for himself a manuscript of the Book of Chivalry in the form of a copy of the printed translation of Caxton, and it contains at the foot of the title-page a line which seems to be in the script of his "obedient son," Adam Loutfut, and is certainly signed with his monogram. On the same title-page are the inscriptions of four successive owners of the book, all of them belonging to Aberdeenshire. In what seems to be their chronological order, they are as follows :—

"(1) Liber magistri Jacobi Ogilvie, Canonici Aberdonen.

(2) THIS BUKIS MARCHEMUND HERALDIS.

(3) Et nunc Georgii Gordon de Meithlak A<sup>o</sup> 1524. Ad L. (in monogram)

(4) Villiam Forbes of Tolquhone. 1588."

Ogilvie was made Abbot of Dryburgh in 1516. The verse, "This bukis : Marchemund heraldis," which is in ornamental capitals, clearly refers to the laird of Inverallochy. The key to Adam Loutfut's monogram is supplied by its occurrence in his heraldic MS. (MS. Harl. 6149, fol. 44) already mentioned. The book seems to have been in his possession after Cuming's death or demission of his office of Lyon, which is supposed to have occurred about 1518.

sented to the Abbotsford Club in 1847 by the late Mr Beriah Botfield. The Preface, though dated at Norton Hall, is understood to have been the work of Mr David Laing of the Signet Library. The volume is now comparatively rare, being seldom seen save in complete sets of the prints of the Club for which it was compiled. The rendering of Haye's MS. which it contained was at first assumed to be sufficiently accurate to be reproduced again ; but that assumption was not found to be well grounded ; and the present editor has now carefully corrected the entire proof taken from the Club print with the original manuscript.

The print of the '*Livre de Chevalerie*,' issued in 1510 by Portunaris of Lyons, is, as has been mentioned on a previous page,<sup>1</sup> taken from a MS. of Class B, of which class it is, indeed, the principal representative.

<sup>1</sup> Above, p. xi.





## INTRODUCTION TO THE BUKE OF THE GOVERNAUNCE OF PRINCIS.

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'THE Buke of the Governauce of Princis that is callit the Secrete of Secretis,' the third and last work included in Haye's Manuscript, is a translation of a French version of the 'Liber de Regimine Principum,' or 'Liber de Secretis Secretorum.' The work was attributed throughout the Middle Ages to Aristotle, and enjoyed a proportionate prestige.

The discovery of the original treatise in the Temple of the Sun, which "Esculapius had gert mak," a tale which its inventor perhaps believed to be true on account of its allegorical fitness, was attributed to John, who was variously called the son of Patricius, or the son of the Patriarch—Jahye ibn Batriq, or ibn al Batriq—the translator into Arabic of Aristotle's 'Politics.' But whether analysis or criticism may or may not be able to discover that any trace of Aristotle exists in the compilation, or that any elements are in it which are even attributable to as early a date as the first half of the ninth century, in which the son of Batriq flourished, the book in the earliest form in which we have it now is pronounced to be a compilation of the next century or the next again.<sup>1</sup>

<sup>1</sup> See Brockelmann, 'Geschichte der Arabischen Literatur,' i. 203.

In the following pages we use the names Aristotle and Alexander as they occur in the original MSS. to which we refer, and it is only for the sake of shortness that we omit to repeat that the attributions are of course fictitious.

Leaving then the story of the Aristotelian authorship, and the finding of the book, and even the further story that it was translated by John from Greek into Chaldee or Syriac, and thence thereafter into Arabic, we come, not unexpectedly, to the fact that it is in Arabic that the earliest copies of the treatise known of have been written. It is also the case that it is from either of two undoubted translations from that tongue that all the versions in Latin and the later languages of Western Europe have been derived. One of these two translations from the Arabic, a translation of a part only of the original, was made perhaps about the year 1130 by John of Spain for Tophina,<sup>1</sup> Queen of the Spaniards. The other and fuller rendering was done towards the end of the thirteenth century by a clerk named Philip for Guy of Valentia, Bishop of Tripoli.<sup>2</sup> Each of the translations had its vogue, the greater popularity being enjoyed by the latter and larger work, that of Philip.<sup>3</sup> The "Fraunch buke," from which Haye made his version, was a translation, as he himself tells us, from that work.

The Manuscripts which, directly or indirectly, have been derived from this source, appear to be subject to a further classification among themselves, according as they include or omit the block of sections at the end of the book which essay to deal with the mysteries of physiology.

<sup>1</sup> Jeophina and Charasia occur as the Queen's name in other MSS.

<sup>2</sup> See Mr Robert Steele's learned preface to the E.E.T.S. print of Lydgate, and Burgh's 'Secrees of Philisoffres,' 1894. Ex. Ser. lxvi.

<sup>3</sup> In the British Museum alone over a dozen MSS. copies exist, more or less complete, of the translation of John of Spain; and twenty-four or thereby of the translation by Philip, besides four copies of translations from his Latin into French, and one into English.

The variations among them in other parts of their contents are things of smaller magnitude.

In the matter of materials for a comparison of Haye's Manuscript of the Book of Governance with other contemporary versions in the vernaculars of these islands, the student is better served than he is in the case of either of Haye's earlier works which form part of his Manuscript,—his Buke of Battles, and his Buke of Knychthede. For although, as we have already implied in the Introduction to the earlier volume of the present print (No. 44), Haye's translation is the earliest known of the *Secreta* into Scots,<sup>1</sup> two at least, and it may be four, prose versions as early, or earlier, exist in English; and three of them, to say nothing of the metrical *Secrees* of Philisoffres of Lydgate and Burgh,<sup>2</sup> have been printed, along with the List of Chapters of the fourth.<sup>3</sup> For the purposes of comparison, it is to one of these texts that we may perhaps most conveniently turn, namely, that known as the Lambeth MS., second in order in the E.E.T.S. volume just alluded to.

The Lambeth MS. is entitled 'The Governance of Lordschips.' It is pronounced by its editor to belong to a date "soon after" A.D. 1400, and appears, in parts at least, to be on an earlier model than that which was followed by Haye. It sets out with a formal epistle dedicatory, addressed without stint of worship to "the most high and most noble Guy, sothely of Valence, of

<sup>1</sup> We are also not aware of any later version in Scots.

<sup>2</sup> See page xi., footnote 2.

<sup>3</sup> 'Three Prose Versions of the *Secreta Secretorum*, with Introduction and Notes,' by Robert Steele, and a Glossary by T. Henderson, M.A. Vol. I., Text and Glossary, 1898. E.E.T.S., Extra Series, lxxiv.

the city of Tripol glorious bishop, by Philip the least of his clerks." Philip recalls to the bishop's memory how he, Philip, had found the book when he was with the bishop at Antioch; that the book was written in Arabic and that the bishop had desired him to turn it into Latin: this, he now announces, he has done. The epistle ended, the scribe, according to the Lambeth MS., proceeds to his table of contents; and that done, to a Prologue.

Haye's arrangement of these preliminary matters is different. He omits Philip's epistle. His commencement is: "Here begynnys the buke callit the buke of the Governauce of Princis, &c., et primo tabula." From the Tabula he passes to his Proloug. What he has to say of Philip and his translation he says there, as a part of a continuous history of the book from the beginning, when it was found, according to the usual story, by John the son of Patrick or of the Patriarch; or, as Haye, on the faith of "the autour of this buke," puts it, was found by a "clerk callit Fair Pateris." He relates how this clerk, "wys in all langagis," translated the book out of Grew into the langage of Caldae, then spoken in Grete Babylone, and now the langage of Grete Inde; and how that syne after that mony a yere, ane other grete clerk Philippus translated it into the lingua latina ("lang latin"), and sent it to the wise prelate, Sir Guy of Valance bishop of Tryploun, after which it was translated out of Latin into "the langage of Romaine."<sup>1</sup>

The Lambeth prologue is concerned with the greatness of Aristotle, and the occasion of his writing the book "of

<sup>1</sup> This whole account, with its "Fair Pateris," its translation out of the Latin "lang" into Romance, &c., is a characteristic specimen of Sir Gilbert's work.

the whilke thys ys oon part." Haye's prologue mingles these matters with the account of the later operations of the translators we have already mentioned. The worthy and noble philosophers of the time bear witness, he says, "be thair alde ancient stories," that "als lang as Alexander le Grant" had with him "Aristotil the wys clerk," he conquered all realms and was victorious over all his foes, and this "throu the mekle prudence and wysdome of that noble philosopher." When age prevented the philosopher from giving his personal presence at these operations, he continued to direct the Conqueror by letter; and at the last, when he saw that he "micht nocht, for elde, langsumly" be spared in life, he wrote the book of Governance, and sent it to the king to be a rule of conduct to him "quhill he lyvit." The philosopher sent the king at the same time a strict injunction to keep the book from the vulgar eye: it was "nocht spedefull that this buke war till all men publist"; nor that "popularis wit the secrete of princis." Lest, however, the expectation of the gentle reader should be unduly raised, Haye takes at the same time the trouble to be quite explicit that what his "Fraunche buke" and he do now set forth in an open book, is not designed to be a revelation of any secret which is fit only for the knowledge of princes. So long as the book was translated only into Chaldean, Arabic, or Latin, the language of the Church and the learned, Aristotle's secret seems to have been thought to have remained inviolate. A translation into the language of Romaine was another matter. It was then that care came to be necessary. But care had been taken. The translator had attended both to the injunction of the sage and to the credit of Alexander, and had translated



only what the Lambeth scribe calls "oon part" of the book, and what Haye himself says was "nedefull and spedefull." So the translator is absolved at once from the charge of the sin of impiety on the one hand, and, so far as he is not committed by the retention of the title, "The Secret of Secrets," from the blunder on the other hand of promising what he was not to provide. The language of Aristotle's second letter which he was to translate (pp. 77-79) would be enough to raise the reader's hopes to the highest heaven, for it provided little less than the lowest hell for the man who fulfilled them; and might God keep Alexander from doing "sa dishonest a turne" as to betray the confidence that had been placed in him!

After the prologue, both Manuscripts present us with that peculiar feature of the work, the specimen, apparently taken at random, of the correspondence between Alexander and Aristotle, which was now to be at an end, but which had revealed to the Sage the necessity of communicating to his pupil the general principles which would enable him to govern for himself, instead of by obtaining a judgment on each case from his Mentor as it arose. Haye narrates that his author here declares how Aristotle received an epistle from Alexander. He then gives the letter itself.<sup>1</sup> Alexander's inquiry was, Whether he ought to slay the conquered Persians? Aristotle's reply was that he might, if he could at the same time change the conditions of life in Persia; change the nature of the earth, the air, the water, and change the sites of their cities.

<sup>1</sup> An original in Latin is not far off here. Haye's rubrics are all in that language.



Otherwise he ought to make the best of the existing inhabitants, and try the effect on them of good government.

Another letter of Aristotle's, written to accompany the book, follows at this place in Haye, while the Lambeth scribe postpones it to a Prologue by the translator, John, the son of Patrick, the principal matter of which we have already had from Haye in his general Prologue. It is only after this second Prologue that the Lambeth writer presents his version of Aristotle's letter by which the book was accompanied. Alexander, it transpires in this letter, had sent another missive to his adviser, desiring to know the mysteries of astronomy and magic, and life and death; and adding thereto "mony othir questions." It was on this that Aristotle, as we have already seen, being old and of "grete febilness of body," determined to send his pupil "a litil reugle callit cannonet—that is to say, a lytill buke," which, read with the understanding, would leave him little short of all the knowledge he desired. After the exordium on the necessity of preserving the contents of the book secret, both on his own account and on Alexander's, he exhorts him to make of it a mirror in all things.

Here with the Lambeth scribe the letter ends; and the book begins with a chapter headed—"The Sustentament of Kynges," in which he sets forth "the two helpes" by which a king's rule is maintained. The contents of this chapter appear in Haye as a continuation of the letter, and the helps are enumerated as three. The scribes are together again at the beginning of the next chapter, which Haye, with most others, makes his First Chapter, heading it "The Four Maneris of Kingis."

In the Buke of Governauce, as in the two earlier books of his Manuscript, Haye bears himself as presenting us with

nothing but the matter of his Original. The Lambeth writer interpolates at least once an allusion to his own country of England. Young, the writer of the third of the 'Three Prose Versions,' indulges, when he likes, in an excursus of length on the history of Ireland as viewed from the English side of the Pale. But the Scots writer indulges in none of these ornamentations. He omits, or has chosen a version to render which omits, topics, but he does not avowedly or apparently add. In style, however, he is, as formerly, his own man; and one thinks that one discerns when the topic specially interests him. Thus, though in some parts which may be classed as valetudinary his rendering is elliptical, still the matters of the health of realms and conduct of kings, of unrighteousness, intemperance, and consequences to come, he expounds and enlarges upon. In all of them Haye was clearly not only in full sympathy with his author in his views, but was with him mentally in his current Aristotelian forms of thought. While the value of his work as a translation may be diminished by the interference of his feelings, its value as a sample of the Scots language is undoubtedly enhanced by the freedom of expression which he allowed to himself.

Haye's version is divided into forty chapters. The first twenty-eight of these march with the first forty-nine of the Lambeth version, as these are enumerated by the editor of the Early English Text Society's print to which we have referred.<sup>1</sup>

<sup>1</sup> We understand that this enumeration adopted in the E.E.T.S. print is not that of the Lambeth text, the chapter headings of which are still more numerous, but is that of the Latin version, which the editor has accepted as the standard.

This part of the book (H. caps. 1-19, L. 1-31) begins with the discussion of Governors and how they should govern themselves and their people by preserving "the mydlyn way," avoiding the example of the over-covetous king on the one hand, and him on the other hand who spreads his "tayle and wingis" too far. Then, after a chapter (H. 20, L. 32) on the duty of the prince to preserve his bodily health, for "the wit of the man has na powere of governaunce but gyf the body be in hele," the writer proceeds to declare "how men suld kepe thair hele, and namely princis." Haye's version is less detailed here than the other. After mentioning (H. 28, L. 49) the rules of Hypocrates against bathing after a meal, and forbidding to eat milk with fish, particularly with salmon,—for if a man does not contract leprosy (mysalry) thereby, "he sall haue the quhite spechis callit morphea,"—Haye gives an account of the opinion of the doctors of "Ynde and of Pers, and of Mede and of Grece," on the specifics for preserving lifelong health; and adds the personal advice of the author to live wisely and avoid violent changes in one's habits. The Lambeth scribe introduces here three chapters on the health of the head and breast and other parts of the body.

Both MSS. then (H. 29-33, L. 53-59, 63) consider the value of the natural heat of the body, and the questions of different meats and drinks, and of moderation in wine, and of "baths and stuphis." Before this last matter, however, the Lambeth MS. again interpolates three chapters (L. 60-62) on the advisability of beginning the day with a glass of vinegar, and on the consideration of things that strengthen the body and those that waste it. And it continues (L. 64-75) with a list of medicines, the Great Medi-

cine, and eight more, five of which eight, however, he only promises on his contents table; the advisability (L. 76-78) of consulting the stars before letting blood or giving medicine; the virtue (L. 78-84) of herbs and stones; and the influence of plants upon people. Haye omits all this, and proceeds (H. 34) to insist that kings should do justice. The Lambeth scribe joins him here in his chapter (L. Bk. III. c. 85) "Of right," but immediately digresses with two chapters (L. 86, 87) on the creation of the world, and the nine heavens, &c. He then joins Haye (L. 88, 89, H. 35), who proceeds to lay down that a Prince "suld ken him self." Here again the Lambeth scribe adds considerably,—on the soul's two strengths, the seven virtues, and man's ages, and on the parallel between a man and a city which has five porters or chamberlains as its executive officers. These five are the five wits. What Haye has to say is found in a few lines in his same chapter 35; but while he proceeds immediately to his argument that Alexander should have "five souveraine baillies" under him, the Lambeth manuscript has five chapters (L. 90-94) on the senses and the perfection of the number five.

After this the two manuscripts go together, save for minor variants and a generally fuller detail in the MS. of Lambeth, till we come to the end of Haye's version. This part of the book (H. 36-40, L. 96-109) deals with a variety of matters. A man's judgment, it holds, follows the nature of his body; and that nature comes of the influence of the heavens on the day of his nativity: kings should do nothing without first listening to their counsellors, and should prove them. There are sixteen virtues, says Haye (fifteen, says the Lambeth scribe), in a good counsellor; man is a little world in himself

(H. 37, L. 103); the Prince should trust no one; the pro-Saracen tale of the Saracen and the Jew is brought in here (H. 37, L. 104). Princes and Lords should have discreet secretaries (H. 38, L. 105) and trusty envoys (H. 39, L. 106). The people of a prince are his garden, his treasure (H. 40, L. 109). "Traiste wele, Alexander, that thy peple and thy barounis, thy bachileris and thy commounis, are the stuf and the multiplicatioun and furnyssing of thy realme; and be thame mon thou be crownyt and thy croun uphaldyn and mayntenyt." With an exhortation, therefore, to the Prince to maintain in return all these people in their rights, and a prayer that he may have grace to govern so that "God and man be payit of the ende," he closes, as we have said already, "In nomine patris et filii et spiritus sancti. Amen."

The Hays manuscript contains nothing of the considerable quantity of matter with which the Lambeth scribe continues in his chapters 109-111—namely, the wonderful cloister-made rules, according to which a king should delimit his provinces and gather his army; the list of the qualities of a commander; the recommendation of that "despytous instrument that Cenustinus made"—namely, the bugle or war horn; the hints, both quaint and questionable, in the art of war, which do not fall short of the employment of poison.

Of the still further matters which the Lambeth manuscript and others contain—namely, the disquisitions (L. 112-133) on physiognomy,—the knowing both of men's settled mental and moral characters and their passing moods by the colours, forms, and features of their physical frames and their looks, motions, and gestures,—



the Haye manuscript, with those of its class, as we began by observing, contains also nothing.

M. Paulin Paris was inclined to consider that these disquisitions on the art of physiognomy constituted a separate treatise, and that Brunet had confounded two works, "*Le Gouvernement des Princes . . . avec le livre du Secret des Secrets d'Aristotle qui enseigne a connoître la complexion des hommes et des femmes.*"<sup>1</sup> There is no doubt that these discourses are found at times apart from each other. Haye's MS. does not contain the discourse on Complexions; and the British Museum MS., 12 c. xii. f. 91, does not contain the discourse on Government. But other MSS., as we have seen in the case of the Lambeth MS., contain both; and it is to be observed that the Haye MS., which has nothing about Complexions, entitles itself in its opening lines the Secret of Secrets as well as the Book of Governance.

The only question is whether the two sections were separate or not originally; and no very strong reason on the score of their incongruity appears to weigh against the probability of their having at least grown up in connection with each other as a concatenation of discourses, when we observe that the consideration of morals and statesmanship are themselves mixed up with advices on reposing after eating and when and how to take a bath.

It is well to note that the title, '*De Regimine Principum,*' has not been applied solely to the book, which is otherwise called the '*Book of the Secrets of Aristotle.*'

<sup>1</sup> *Manuscripts François*, iv. 346.



It is the title also of a famous work written somewhere in the first half of the thirteenth century at the request of Philip le Bel, afterwards King of France, by Egidius Colonna, otherwise Egidius Romanus, General of the Augustines, the same who was afterwards Archbishop of Bourges, and died at Avignon in 1316.<sup>1</sup> That book is found translated into French under title '*Le Livre de Gouvernement des Rois et des Princes*,' by Henri de Gauchi, and printed under the title of '*Le Miroir exemplaire selon la compilation de Gilles de Rome, du Régime et Gouvernement des Rois*,' &c. The author announces the subject of his book as follows: "Où premier livre nous enseignerons comment les roix et les princes et chascun du peuple se doibvent gouverner, selon loy et raison. Où second livre, nous enseignerons comment ils doibvent gouverner, selon raison, leurs femmes, leurs enfans, et leurs maisnyes. Où tiers livre, nous enseignerons comment ils doibvent en temps de paix et en temps de guerre gouverner droiturièrement leurs cités et leurs royaumes."

The book in its original language has been identified as the principal source from whence Jacques de Cessoles, in the end of the same thirteenth century or the beginning of the fourteenth century, derived his '*Liber de moribus hominum et officiis nobilium ac popularium super ludo scachorum*,' a work which was translated into English prose by John Trevisa as early as the year 1390 or thereby.<sup>2</sup> Translated by Johan de Vignay into French, the '*Liber de moribus*' became, in 1411 or

<sup>1</sup> Egidius is said to have been born at Rome on 22nd September 1216, and to have died at the age of 100.

<sup>2</sup> Wharton, '*History of English Poetry*,' 1871, iii. 44.

1412, the foundation of Occleve's translation into English verse,<sup>1</sup> and was the source of the most part of 'The Game and Play of Chess' of William Caxton.<sup>2</sup>

The 'De Regimine Principum' mentioned by Thomas Aquinas, ii. cap. 4, is thought to have been written by Bartolommeo or Tolomeo de Lucques<sup>3</sup> at Naples in 1274.<sup>4</sup>

<sup>1</sup> 'De Regimine Principum,' printed, under the editorship of Thomas Wright, for the Roxburghe Club, 1860, and for the E.E.T.S., 1883.

<sup>2</sup> See Paulin Paris, 'Manuscripts Français,' i. 224, ii. 211, v. 29, 87; Caxton's 'Game and Play of Chess,' Caxton Society's Edition, 1883, Introduction by Wm. E. A. Axon, M.R.S.L., xxviii.

<sup>3</sup> Afterwards Prior of the Convent of St Romain a Lucques in 1288, and Bishop of Toricello, 1309 (b. 1236, d. 1322).

<sup>4</sup> Ernest Nys, 'Arbre des Batailles,' Brussels, 1883, Introd. xx, citing Dietrich Koenig, 'Tolomeo von Lucca, Ein biographischer Versuch,' and Karl Krueger, 'Der Ptolomäus Lucensis.'

# [THE BUKE OF THE ORDER OF KNYCHTHEDE.]

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## PROLOGUS.

AT the honour and the reverence of God Almychty Fol. 85.  
his glore and lovyng of his providence, the quhilk is  
soverane lord and syre de toutes choses, of all thingis  
in hevyn and in erde, We begyn here The Buke of  
5 the Ordre of Knychthede, for to schaw how, be the  
semblaunce of the hye almychty prince of hevin,  
quhilk has dominacioun and seignoury apoun the vij  
planetis of the hevyn, — the quhilkis sevin planetis  
makis all the course of the hevyn, and governis the  
10 influences celestiales, and has power apoun the or-  
dinancis of all erdely corporale thingis, and, to schaw  
that, as kingis and princis has dominacioun and  
seignoury here apoun all knychtis, sa suld knychtis  
have dominacioun and seignourye subordinate of the  
15 princis and lordis behalve, be semblaunce of syk like  
figure, apoun the small peple, to governe, reugle, and  
defend thame in all thair necessiteis: the quhilk buke  
is devidit in fere parties, as sall efterwart appere be  
the declaracioun of the chapitres efter folowand.

Here folowis the Declaracioun of the Rubrikis  
eftir the parties of the Buke.

Primum  
capitulum.

THE fyrst chapter is, How a bacheler squyer of honour passit till a grete semblee of lordis, at a kingis crounyng, in entencioun to tak the order of 5 knychthede, and how he forvayit, and willit in a wilderness quhare thare was ane alde knycht duelland in ane hermytage, that had tane him fra the warld, to lyve in contemplacioun of Almychty God, to mend his lyf, and mak gude end, etc.; And how the 10 worthy anciene knycht techit the squyer the poyntis of honour and proprieteis pertenant to the said ordre, etc.

Quhat the secund chapter contenis, sequitur.

Secundum  
capitulum.

The secound chapter is, How the bachelere quhilk 15 suld ressave that hye order, how he suld first lere the pointis and the proprieteis of the ordre, before that he tak it, in the begynnyng.

Quhat the thrid chapitre contenis.

Tercium  
capitulum.

The thrid chapitre contenis, All the said properteis 20 of the noble order and office of knychthede, as the knycht devisis.

Quhat the ferde chapitre contenis.

Quartum  
capitulum.

The ferde chapitre contenis, The forme of the examinacioun how the bacheler squyer suld be examynit 25 be the faderis of the order before or he ressavit the said ordre.

Quhat the fyft chapter contenis.

Quintum  
capitulum.

The fyft chapter contenis, How the bacheler squyer suld ressave the noble ordre, and the forme and 30 maner tharof, and of the process of the making of knychtis be ordre.

Quhat the sext chapter contenis.

The sext chapter contenis, The poyntis of the  
takenyngis of the blasoun of the signis and seremouns  
customable tobe maid in geving of the said ordre,  
5 and all be ordre. Sextum  
capitulum.

Quhat the sevynt chapter contenis.

The sevynt chapitre contenis, The gude thewis,  
vertues, and custumes that pertenis to the knychtis  
that honourably wald manetene the foresaid ordre of  
10 knychthede. Septimum  
capitulum.

Quhat the auchtand chapter contenis.

The auchtand chapter contenis, How the said  
ordre suld be haldyn at honour, and quhat honour  
suld be done to thame that beris the said ordre, and  
15 hes optenyt it with honoure. Octavum  
capitulum.

Here begynnys  
the First Chapitre of the Buke.

[How a bacheler squyer of honour passit  
till a grete semblee of lordis, at a kingis  
crounyng, in entencioun to tak the order of  
knychthede, and how he forvayit, and willit  
in a wilderness quhare thare was ane alde 5  
knycht duelland in ane hermytage, that had  
tane him fra the warld, to lyve in contem-  
placioun of Almychty God, to mend his lyf,  
and mak gude end, etc.; And how the worthy  
anciene knycht techit the squyer the poyntis 10  
of honour and propieteis pertenant to the  
said ordre, etc.]

Primum  
capitulum.

THE autour of this buke rehersis, how it befell in  
a contree quhare a worthy, wyse, ancienne knycht, that  
lang tyme had bene in the excercisioun of honourable 15  
weris, the quhilk, be the noblesse and the force of  
his noble and hie curage, throu grete wisdom and  
hye governaunce, had aventurit his persone to pursue  
and manetene justis, tournaymentis, and weris, and  
throu his gude fortune and prowesse, had optenyt 20  
grete honour and glore, and victorius loving. And  
after all this, as course of nature gevis till all man-  
kynde, and othir creaturis that in this erde lyf beris,  
he, considerand that this lyf mycht nocht langsumly  
endure, bot it behovit nedely tak ane end, for to 25  
make gude end, and conclusioun to Godwart, and to



lyve out of the sicht of tribulacioun and vexacioun  
of the warld, and to be at his devocioun in con-  
templacioun of his Creatour: for he sawe that God  
had gevin him largely of his grace, sufficiandly of  
5 warldly honoure and glore; and that nature in him  
was sa faillid throu febilnesse, that he had nouthir  
force, na vertu, na power to welde armes as he was  
wount; and had devisit and departit his landis, gudis,  
and heritagis till his barnis, and ordanyt for all his  
10 thingis fynablie, and chesit to mak his habitacioun  
in a thik wod of a wilderness, in a faire haulche,  
inclosit within wateris, and grete treis bathe of fruytis  
of divers naturis, and of herbes, sa that he was  
content to flee the sycht and the repaire of the  
15 warld: sa that nane that had sene him sa worthily,  
honestly, and honourablie, had evir hidertillis manetenyt  
sa worthy and hye order in all worschip, but lak or  
dishonestee of his cors, suld se him in his failit elde,  
for fault of power of naturale strenthe, in syk febilness  
20 that he mycht nocht our him self to governe his  
persone in syk worschip of honestee as he was wount,  
that filth of elde schamyt him nocht, quhill he had  
3eldit to God and nature his naturale dewiteis: and  
als, that the vexacioun of the warld gert him nocht  
25 abstrak his inclinacioun of contemplacioun and de-  
vocioun fra the contynuale remembraunce that he was  
determynt in his hert to have of the glorious passioun  
of Crist, the quhilk he traistit suld be a targe betuix  
him and the inmy of mankynde, in the day of the  
30 dredefull jugement, to sauf him fra the terrible paynis  
of hell. And as he was walkand a day in ane herbare  
allane, in his devocioun, in a thik busk of the wod,  
quhare there was a grete tree in the myddis, chargit  
full of fair fruytis in the sesoun, the quhilkis he  
35 gaderit and held to refresche him with be tymes: and  
in that herbar, under the saide fruyte tree, thare  
was a faire well of water of noble nature, quhilk in

divers stryndis past throu the herber till othir gardyn-  
 nis and preaux, till water thame in somer for mare  
 gudely growthe; in the quhilk herbare the noble  
 knycht was custumyt to mak his dayly repair; and  
 thare, in his contemplacioun, he maid his secrete 5  
 orisoun, zeldand graxis and lovingis to Almychty God  
 the makare of the mekle honour and worschip that  
 he had grantit him in this warld, evermare day of  
 his lyf, to contynew in sik devocioun and contempla-  
 cioun perpetually. 10

And sa befell that in the samyn tyme befell a  
 grete stormy wynter, in the quhilk a worthy king  
 had sett and ordanyt a grete assemblee of lordis and  
 knychtis and worthy men, for hie, grete, and honour-  
 able actis to be done, in the quhilkis mony zong 15  
 bachelor squieris proposit thame to be maid knychtis  
 of that worthy kingis hand: and sa befell that ane  
 of the lordis sonis of that contree, quhilk had sett  
 his entent and purpose to tak the ordre of knycht-  
 hede at the said assemblee; and as it hapnyt him to 20  
 pas throu that contree quhare the noble anciene  
 knycht had maid his habitacioun; and forthy that  
 the said squier quhilk was ferr travailit, for irknes  
 of travale and waking to cum to the semble, he  
 slepit apon his palfray, and waverit fra his folk out 25  
 of the hye way, sa that he become properly in the  
 samyn forest and wilderness quhare the knycht was  
 in duelland; and to the samyn fontayn, in the herbere  
 thare, quhare the knycht was at his contemplacioun,  
 in the samyn tyme come [the palfray] thare to drink 30  
 at the well. And als sone as that the knycht sawe  
 in syk a kynde, sik ane honourable man, he left his  
 contemplacioun, and tuke out a buke of his bosum  
 and began to rede. And sone quhen the palfeiray  
 put doune his hede in the well for to drynk, the 35  
 squier began to wakyn of his slepe, and wist nocht  
 quhare he was becummyn, and than rais up the

worthy anciene knycht, and come till him to spere  
of his effere; the quhilk quhen the 3ong squiere  
saw sa hare and alde, with a lang berde, and langar  
syde hyngand hare, quhite as the snawe, with a syde  
5 gounne, alde and bare of wolles, and evill farand, with  
mony holis ryvin and rent, for grete age of wering;  
and, for the grete waking and devocioun and peni-  
tence that he had tane till him in that desert, and  
the greting that he maid for his trespass of 3outhede,  
10 he was worthin rycht lene, pale and wan, with hevvy  
chere, and holl eyne, sa that be semblance his be-  
halding was lyke to be as of a haly man and of  
godly lyf. Sa that grete marvaill had thai ilkane of  
othir, for sen the knycht had left the warlde, to duell  
15 thare in that desert, he had nocht sene na man in  
all that tyme. And the 3ong squyer had mare  
grete marvaill, how he was hapnyt thare, and of the  
grete marvailous maner of the worthy man, quhilk  
be his feris and port semyt till have bene a man of  
20 grete valoure; and with that he lichtit doune of his  
pallefray, and salust the noble knycht, quhilk 3eldit  
him agayne his reverence and ressavit him graciously,  
and gert him sytt doune in the herber, and reyne  
his horse, and rest him; and lang tyme behelde him  
25 in the visage, to se gif he wold aucht say. Bot the  
squier, quhylk marvailit mekle of the efferis of the  
knycht, for the grete worthynes that him thocht apperit  
in his visage, and maneris, he deferrit till him to move  
first speche, as to do him reverence for honour and  
30 age. And thus the worthy knycht spak first, sayand,  
Faire frende, quhat is the cause of 3oure cummyng  
here in this wildernes? And fra quhyn ar 3e cummyne,  
and quhare walde 3e be? And than ansuerd the  
3ong bachelere, sayand, Certes, Sir, thare is a grete  
35 renoune gangand in ferr contreis of a grete assemblee,  
and rycht honourable, that suld be maid in this land  
be ane of the maist worthy kingis that is in the

warlde: quhare grete multitude of honourable and worthy men suld assemble, for honourable actes to be done, and thare suld the said king mak many new knychtis, be cause that he him self has entencioun to be maid knycht thare in the samyn tyme; 5 and thus for honour of the worthy prince and of his new knycthede, I and otheris drawis togedir to se thai honourable actis, and, God willand, to be maid knycht of his hand thare. And be caus that I tuke grete journeis be the way cummand, my 10 palfeir, throu his soft passing, gave me curage to slepe, as man fordoverit, and sa bade behynd my company, and wanderit sa in this wilderness, unwittand quhare, quhill my hors, in this haulche, heldit to drynk. Than ar 3e, said the worthy knycht, rycht 15 welcum here.

Bot quhen the noble worthy man herd him speke of the hye and noble order of knycthede, and of the propereteis that till it appertenis, he gave a sare sob, with a grete siche, that unese mycht he speke 20 lang tyme eftir, rememberand of the grete honour that he had bene in, manetenand the saide ordre of sa lang tyme. And quhen the squyer saw him fall in syk a thocht, be maner of ane extasy, he sperit at him, Quhat movit him to muse sa mekle on his 25 wordis? And than the worthy anciene knycht ansuerd him, sayand, that his thocht was on the hye and worthy ordre of knycthede that he had spokin of, and on the grete charge that a knycht undergais quhen he undertakis that noble and worschipfull 30 ordre of knycthede. And than said the said squier, that gif he coud oucht teche him of the poyntis that mycht pertene to the said order, for the honour and reverence of God, that he wald teche him. And with that the said knycht blenkit up, sayand, O faire 35 sone, how art thou sa bald to sett thee to tak that forenamyt order bot first thou knew the poyntis be-

langand the governaunce and manetenaunce of it,  
 and the maner how it suld be kepit, governyt, and  
 manetenyt in honour and worschip, as efferis, eftir  
 the ordinaunce of God: for thare suld nane be sa  
 5 hardy to tak that hye honourable ordre bot he war  
 first worthy be the sicht of a prince thare till; and  
 syne that coud the poyntis and the articlis that to  
 the said ordre appertenis, and to know bathe the meritis  
 and the prowess of the ordre; and rycht sa the de-  
 10 faultis that a knycht may mak till his ordre; na thare  
 suld na knycht mak ane othir bot first he himself  
 coud thai poyntis, techingis, and documentis, to teche  
 thame to the vassall or bachelere, that he thocht to  
 mak a knycht of: for he is misordanyt and unworthy  
 15 knycht that makis knychtis, nocht knawand the pro-  
 prieteis of the said ordre to teche to thame that he  
 gevis the ordre till the custumys and documentis that  
 till it appertenis. And then said the squyer, Faire  
 fader, sen it is sa that as I traist 3e know the pro-  
 20 prieteis and costumes of the said ordre, that 3e wald,  
 of 3our gudelynes, teche me and informe of the docu-  
 mentis and proprieteis belangand to the said ordre  
 of knichthede; for I have gude hope in God, that  
 for the traist that I have tharto, I sulde lere besily  
 25 and wele all the perfectioun of the said ordre.

And than ansuerd the knycht, sayand, Faire sone,  
 sen it is sa that thou has sa gude will to lere the  
 reuglis and the documentis belangand the said ordre,  
 I sall len the a lytill buke quhare in all the reuglis  
 30 and the ordynaunce of all the poyntis and documentis  
 that pertenis to the said ordre ar writtin; in the quhilk  
 buke, I rede wele oft, and takis consolatioun, of the  
 mekle honour, worschippis, and worthynes that to  
 the said ordre appertenis, and of the grete grace that  
 35 God hes gevin me in this erde to be sa happy till  
 have governyt sa, but lak, the said ordre, that all my  
 grace and gude aventure throw it I had and rycht



sa I honourit it, and did all my power to manetene it, and kepe it in worschip, but repruf; for rycht as knycht, be his ordre, takis bathe of God and man honoure, worschip, and warldly prouffit, rycht sa he is behaldyn till governe, kepe, and manetene his ordre 5 in all honour, worschip, and reverence undefoulit. And than delyverit the knycht the buke to the bacheler; in the quhilk quhen he had red a lytill space, he hevit up his handis to the hevyn, and lovit Almychti God that had gevin him the grace to cum 10 that way, in the tyme that he was sa wele fortunyt to have knaulage of the poyntis, techingis, and properteis of the said ordre, and reuglis that till it appertenit, the quhilk I have lang tyme mekle desyrit to knawe. And than said the knycht, Faire sone, thou 15 sall tak this buke with the to the court, for sen I am bathe alde and wayke, and may nocht travaill to schaw the reuglis, and documentis, and proprieteis of the said ordre to thame that desyris thame, that ar with the king, thou sall geve the copy of this 20 said buke till all men that desyris it; and thou sall hecht me, quhen thou art doubbit knycht; thou sall cum this way agayne this, and tell me quhat knychtis salbe maid thare, and all the maner of thair making, and how the king and the new knychtis takis in 25 thank this buke of the reuglis and documentis of the said ordre; and quha askis the copy of it.

And thus tuke the bacheler his leve at the knycht, and the knycht his benedictioun, and sa lap on his horse, and passit on, quhill he met with his menze; 30 and sa to the kingis palace; and did his devoyr in gouvernement of his persone rycht worthily, and gave the copy till all maner of noble man that wald desyre till have it: the quhilk buke the king lovit mekle, and prisit, and all the lordis, and helde it rycht dere. 35



## The Secund Chapter.

[How the bachelere quhilk suld ressave that hye order, how he suld first lere the pointis and the proprieteis of the ordre before that he tak it in the begynnyng.]

- 5 **H**ERE folowis the secund chapitre, that spekis of the poyntis of the ordre that a bacheler squier suld lere, or he tak the forenamyt ordre. In the tyme that cheritee, leautee, justice, and veritee was failit in the warld, than began crueltee, unlautee, injure and falsete: and than was errour and distrustlaunce in the warld; in the quhilk warld God had maid man to duell to trowe in him, serve him, honoure him, love him, and dout him. Bot first quhen despising of justice come in the warld, and than was syk mysreugle and misgovernaunce in the warld among the peple for fault of justice, that for to ger the reugle of gude governaunce cum agayn with force and drede of awe, the peple gert chese a man among a thousand, the quhilk was maist wise, maist stark and sturdy, and best of governaunce, maist godlyke, and full of grete leautee, and of maist noblesse, maist curageus, and best techit in vertues; and ay of ilke thowsand of the peple thare was syk a man chosyn to be chiftane of the lave, and to governe thame, and be thaire ledare. And syne thai inquerit and soucht quhat beste was maist worthy, maist stark and sturdy, and maist swift rynnand, and maist hable to mannis service, and behove, and thareto was chosyn the horse, for the maist worthy and convenient and best rynnand, and maist hable for mannis service; and that horse was ordanyt to that chose man to ryde apon; and eftir the hors the knycht, ane of

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his namys, that in Franche is callit chevalier, that is  
 to say, horse man, and be the tothir significacioun, that  
 is callit miles; that cummys of this foresaid cause, that  
 he was in thai tymes a man chosyn be the prince and  
 the peple of ilke thousand men, the worthiest to be 5  
 thair chiftane and governoure in were, and thair pro-  
 tectour in tyme of pes. And thus quhen he was in  
 thai tymes chosyn amang a thousand, ane of maist  
 vertu, and worthiest to be a governour of the lave,  
 and syne the maist worthy and noble beste of the 10  
 warld chosin to bere him, that he suld nocht ga on  
 fut, syne eftir ordaynyt thai that the maist noble and  
 worthy armoure suld be devisit and maid to thai  
 knychtis to kepe thair personis in hele fra strakis of  
 thair inmyes, and fra the dede. And thare was he 15  
 enarmyt and sett apoun the hors and maid chiftane  
 and governoure of a thowsand personis under him;  
 and thus was knychthede first ordanyt and maid. And  
 thar fore all knychtis suld think apoun thair worthy  
 and noble begynnyng, and the proprieteis and causis 20  
 thar of; and sett him sa that he have als noble a  
 curage in him self as suld effere to the noble ordre,  
 that he ressavis in virtues, and in gude thewis, and  
 worthynes of condiciouns, sa that his worthy con-  
 diciouns and vertewis accorde to the begynnyng that 25  
 is sa noble; for and he do the contrair, he is inmy  
 till his ordre, and syk men suld nocht be ressavit to  
 the ordre that ar inmyes thartill. Na suld nane be  
 maid knychtis that had contrarius condiciouns to that  
 worthy and noble ordre: he suld have lufe and drede 30  
 in him till God, and till his prince, aganis haterent  
 and despising; and rycht as he suld lufe and drede  
 God, and his lord and prince, sa suld he ger him self  
 be dred and lufit of his folk, bathe be noblesse of  
 curage, and gude thewis, and gude custumes, thinkand 35  
 apoun the hye honour and worschip that is gevin till  
 him, that is sa hye and sa noble ane office, and of

sik worschip, that the condiciouns, and the nobless  
of the ordre, suld be accordand togeder. Sa that  
throu the grete honour of his electioun, first, that be  
the prince and the people, is chosin amang a thou-  
5 sand for the maist worthy, and syne the maist noble  
and worthy armouris put on him, and syne the maist  
noble and worthy beste that was in the worlde gevin  
and ordanyt him to ryde on, and otheris to gang on  
fut besyde him; than aucht he wele to lufe and  
10 drede God, and his prince that sendis him that  
hye honour and worschip; and syne he aw wele to  
mak syk cause throu nobless of curage and gude  
custumes, that he be lufit and dred of the peple;  
sa that be lufe he conquest charitee, and be drede  
15 he conquest lautee and justice. And thus all knycht  
suld have in him thir four thingis, that is for to say,  
charitee and gude thewis, lautee and justice, and suld  
excede otheris in nobless of vertues as he dois in  
nobless of honouris. And allsua, in samekle as man  
20 is mare worthy, mare curageus, and vertuous, and  
mare wit and understanding has na womman, and of  
mare stark nature, in samekle is he better na womman,  
—or ellis nature war contrary till it self; that bountee  
and beautee of curage suld folowe bountee, and  
25 beautee, and nobless of cors;—and thus sen a man  
is mare hable till have mare noble curage, and tobe  
better na womman, in samekle is he mare enclynit  
tobe tempit to vice na is the womman, for he is  
mare hardy undertakare, bathe in gude and evill,  
30 opynly; and in samekle has he mare meryt till ab-  
stene him fra vicis na has the womman, that is of  
wayke nature: and tharfore ilke man suld be war  
that wald enter in the foresaid ordre; and wit wele  
first quhat he dois, for he takis thare a grete  
35 honoure, maryte with a great servitude; that is to  
say, a grete thrillage that he mon ressave with the  
ordre, to be thrall to the condiciouns, proprieteis, and

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custumes that appertenis to the said ordre, and to  
 the frendis of the said ordre: for quhy, that in  
 samekle that a man has mare noble creacioun and  
 begynning, and mare has of honour, in samekle is he  
 mare thrall, and bounde tobe gude and agreable to 5  
 God, and till him that dois him that honoure. And  
 gif he be of wikkite and evill lyf of tyranny and  
 crimynous lyfing, he is contrarius and inmy of the  
 ordre, and rebellour to the commandementis of honour.  
 For the ordre of knychthede, be the caus that it is 10  
 maid and ordanyt for, is sa noble of it self, that the  
 princis war nocht anerly content, and the peple to  
 ches the maist noble man of ligny, and to geve him  
 the maist noble armouris, and syne sett him on the  
 maist noble and curageus beste for mannys use, bot 15  
 sen thai ordanyt him to be a lorde. Bot quhat under-  
 standis thou redare be a lorde? A man is nocht a  
 lord suppos he have never sa mekle of warldly gudis:  
 bot he is a lord that has seignoury and jurisdiction  
 apon othir men, to governe thame, and hald law and 20  
 justice apon thame quhen thai trespass. In the quhilk  
 lordschip thare is sa mekle nobless, and in servitude  
 thare is sa mekle subjection, bondage, and thrillage,  
 that grete difference is betuene, and than suld thare  
 be alsmeikle difference in the personis, as thare is 25  
 difference betuix the twa estatis. For and a man tak  
 the order of knychthede, and he be villaine of his  
 condiciouns, and wykkite of lyf, he dois grete injure  
 to all his subjectes that he has under him in govern-  
 aunce, that ar gude folk and symple, and mekle 30  
 servis punycioun. For cruell and wikkite lyf that tyrane  
 lordis ar of, to the peple, makis tham mare worthy to  
 be bondis bound, na tobe lordis of the peple of God,  
 off the quhilkis thai mon 3elde a straye compt a day,  
 quhilk efferis to the prince to punys, be the counsale 35  
 of thame that gude and worthy knychtis ar; for un-  
 worthy war, that thai war callit knychtis, and bere

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the name and the honour of that hye ordre that  
 wyrkis in the contrair, destroyand and undoand the  
 peple of God, that thai ar chosin be electioun, and  
 oblist to defend, and for that caus has thair lord-  
 5 schippis to governe the peple of God. For nocht  
 anerly the chesing and electioun to the ordre, na the  
 noble hors, na armouris, na governaunce, na lordschip,  
 thame thocht nocht anerly, was sufficiand to the  
 worthynes of that noble and worschippfull ordre till  
 10 hald it at honour, bot thai ordanyt him a squier,  
 and a varlet page to be ever contynualy at his  
 bidding and service in all placis thare he war, to tak  
 kepe till him,—the squiar to gang with him at his  
 bidding, the page to kepe his hors. And ordanyt  
 15 the peple to labour the ground, to graith lyfing for  
 the knychtis and nobles that war thair governouris  
 and protectouris, and to thair hors and servandis; the Fol. 89.  
 quhilkis was excusit to nocht labour, bot to rest  
 thame ever betuix dedis of armes and actes honour-  
 20 able, at hunting and hauking, and othir disportis, and  
 to governe and kepe passibleis the labouraris, and sauf  
 thame fra fors and wrang, sa that clerkis mycht  
 pesably study in sciencis, men of kirk vake in Goddis  
 service, merchandis in thair marchandice, and othir  
 25 craftis wirkand at lordis devis. And thus quhen  
 clerkis studyis in sciencis, how men suld be techit  
 to knawe, lufe, and serve God, and doubt, and to  
 geve gude ensample of doctrine to the lawit peple  
 to rycht sa do, for the honour and reverence of  
 30 Almychti God in devocioun and gude lyf, rycht  
 sa apon the tothir part, quhen knychtis ar maid be  
 princis, thai suld sett thame with gude virtues and  
 gude ensamplis and nobless of curage, and othir  
 wayis, gif nede war be force of armes, to manetene,  
 35 governe and defend the small peple in all justice and  
 equitee, in lufe and drede bathe of God and of the  
 prince as is before recomptit, be the quhilkis thai



suld throu lufe have contynuale charitee amang thame,  
and, be the drede, thai suld stand awe to do oucht  
ilkane till othir wrang, or wikkitness. And here atour  
as the clerkis techis thair scoleris to the sculis of  
sciencis of clergy, sa suld a gude knycht teche his 5  
barnis the nobless of the poyntis and proprieteis of  
chyvalrye; and that suld be done in thair 3outhede.  
And first and formast a knycht suld lere his sone to  
be doctryned in vertues, and syne suld he be doctrynt  
and techit to ryding in his 3outhede, or ellis he sall 10  
never be gude rydare; and ay as he cummys till elde,  
that he lere to governe hors and armouris; and that  
he be servand to sum lord, and use him in armes  
lang or he tak the ordre, for unworthy war he suld  
be a lord or a maister that knew never quhat it is 15  
to be a servand, for he may never wele tak na knawe  
the suetenes that it is tobe the lord, bot gif he had  
sum knaulage of the sourness that it is, and payne to  
a gude hert, to be ane underlout or a servand. And  
tharfore, war he never sa grete a lordis sone apper- 20  
tenand tobe lord, he war the better that in 3outhede  
sum lord that he servit,—to kerve before him, to serve  
in chaumer, till arme a lord, till oursee his hors, that  
thai war wele governyt and grathit, to haunt armouris,  
to ryn a spere, to excercise wapnis, and othir habiliteis 25  
of honour quhilk appertenis to nobless; and namely,  
thai suld be techit and doctrynt be a knycht, thay  
3ong lordis sonis that thocht tobe knychtis, for rycht  
as it war nocht semand till a 3ong man that wad lere  
tobe a man of craft, suld lere at ane othir that war 30  
nocht of the craft, sa is it unsemant that lordis sonis  
that wald be in the maist noble ordre of knychthede  
suld sett thame to lere the documentis and proprieteis  
of the ordre of knychthede, bot at thame that war  
expert in the knaulage of virtues and gude thewis 35  
honourable that to the said ordre appertenis; the  
quhilkis ar unknowable till ignoraunt and unworthy



personis. For the grete nobless of the said ordre may nocht beide at keping of hors na justis na tour-  
naymentis, na 3it to haunt na duell with lordis, na  
knychtis in company, to pas in weris na in bataillis,  
5 bot it war rycht expedient that thare war devisit and  
ordanyt be the prince scolis of doctrynyng and teching  
of the noble poyntis and properteis that efferis to that  
hye and worthy ordre till 3ong lordis barnis that war  
lykly to cum to perfectioun; and that the knaulage  
10 thar of war writtin in bukis be wys men of knaulage,  
that knewe and had experience tharof, sa that ignorant  
3ong lordis barnis mycht first lere the science be  
study and speculacioun, and syne efter thai mycht,  
quhen thai come eldar, lere the practik of the ordre,  
15 be conversacioun, as to pas to divers justis and  
tournamentis, to divers realmes, in divers voyagis  
and battaillis, sa mycht thai have the pratyk with the  
science; for vile thing is, to bere office or ordre and  
nocht to knawe the governaunce thar of throu wilfull  
20 ignoraunce; for war nocht the sculis of clergy, mony  
erroris and ignorauncis war in the world mare na  
thare is. Bot sen thare is na sculis of chevalrye,  
quhat marvaill is thouche thare be mony knychtis un-  
wytty; for war all knychtis and clerkis but error,  
25 than wald thai be till all the lave of the world a  
gude myrour, and than suld ilkane drede to do  
wrangis and injuris till othir: and sen thir twa thingis  
governis and manetenis all this world—the tane the  
spiritualitee, the tother the temporalitee; and thare is  
30 sa mony sculis in sere contreis of sciencis of clergy,  
and nocht ane that men wate of the nobil ordre of  
chevalrye, than ar the governouris and manetenouris  
of the said ordre to blame in thair awin prouffit  
and honour, quhare sa grete nede is, to be sa  
35 negligent.

Quharfor the autour of this buke prayis and  
requeris, and mekely makis supplicacioun to the

magestee ryall, and till all the company of the nobless and chyvalrye of the realme that thai assemble thame togidder, and mak reformacioun of this grete fault that is maid to the noble ordre, and the grete wrang that is done till it, in the fault of 5 doctrine and teching of the poyntis and proprieteis of noblesse, etc.

### The Thrird Chapitre

[Contentis, All the said properteis of the noble order and office of knyechthede, as the knyecht 10 devisis.]

*Tertium capitulum.*

NOW sen the doctour has declarit in sum part the poyntis of the ordre with the proprieteis and condiciouns,—now lykis it him to speke of the office that followis the said ordre. That is to say, to quhat 15 purpos it was ordanyt—to quhat fyne—and quhat entencioun: and how gif knyechtis us nocht thair office, thai ar contrarius to thair ordre, and to the begynnyng of thair awin making; for the quhilk caus he is nocht veray knyecht in dede, suppos he bere the 20 name; for sik knyechtis ar mare villaynis na is outhir smythe, wrycht, or masoun, that dois thair craft, as thai ar techit: and thare for to schaw the poyntis of the ordre is grete meryt to thame that wate it nocht, the quhilkis he declaris here efterwart. And first and for- 25 mast, knyechthede was ordanyt to manetene and defend haly kirk, and the faith, for the quhilk God the fader of hevyn send his Sone in this world to tak in him oure humanitee, fleschly inumbrit, and incarnate in the glorious virgyne Mary, his suete moder, be the 30 joyfull message brocht till hir be the angel Gabriel; and syne for oure sakis, and to synde us of the origynale

syn, and to geve us eternale lyf, tuke dede and passioun here, with grete dispising vilaynous, to geve us ensample and informacioun how we suld reule oure lyfing here: quhilk ordanyt all writtis for oure teching and  
5 doctrine; and all his werkis and dedis here, he did for oure ensample and enformyng, to multiply his faith. And thus, rycht as he has chosin to growe and manetene his fayth, the worthi and wys clerkis to hald scolis, and ilkane to teche othir be the haly  
10 wryttis of prophecies and of lawis aganis the inmyes of the faith: rycht sa the hye glorious God chesit knychtis tobe his campiouns, sa that the unworthy mystrowaris and rebellouris agaynis his faith mycht be throu thame chastisit, be force of armes to vencus  
15 and ourecum his inmyes, the quhilkis every day fors thame at thair powar to put down the fayth of haly kirk, and thir knychtis that thus occupyis thame in the defens of his rychtis ar callit his knychtis of honour in this warld and in the tothir, that defendis the  
20 haly kirk and the Cristyn faith quhilk is oure saule hele and salvacioun. And thare fore knychtis that has faith and baptesme in him, and usis nocht the vertues and properteis of the faith, ar contrarius till otheris that kepis the faith, evyn as a man that God has gevyn  
25 till resoun, and discrecioun, and he dois evyn the contrary. Thus he that has faith, and kepis it nocht, is contrarius till himself; for he wald be sauf, and gais nocht the hye gate till his salvacioun: for quhy, his will discordis with his witt, and ledis it the way  
30 of mystreuth that is agayne his salvacioun, and ledis him to the way of eternale dampnacioun; and syk men takis the office and ordre, mare tobe prisit and honourit in this warld na for any prouffit that thai think to do to God, na to thair prince that gave thame the office. Bot the maist noble officeris and ordres  
35 in this erde ar office and ordre of clerkis and of knychtis, and the best lufe in this erde is ay betuix

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thame; and tharfore rycht as clergy was nocht ordanyt to be agayn the ordre of knychthede, bot to honour it, and thame that worthily beris it, sa sulde knychtis nocht be aganis the haly ordre and office of clergy; to manetene worschip, and defend it aganis 5 the rebellouris and evill willaris of the kirk that are callit sonis of iniquitee, as thai ar oblist in taking of the said ordre of knychthede: for a man is nocht anerly oblist to lufe his ordre, bot he is oblist with that to lufe thame that be othir ordres under his awin 10 lord; for to lufe his ordre, and nocht to lufe the caus that his ordre is ordanyt for, for syk lufe is nocht order lyke; for God has ordanyt nane order under him to be contrair till ane othir; and as to that, thare is ordres of religious that few of thame lufis ane othir, 15 and 3it lufis well thair awin ordre; bot that is nocht the rycht ordre of lufe and charitee, that suld be in religious. And rycht sa a knycht suld nocht samekle lufe his awin ordre that he mys lufe other ordres, for that war aganis God and gude faith; 20 for the ordre of knychthede is sa hye that, quhen a king makis a knycht, he sulde mak him lord and governour of grete landis and contreis efter his worthines, and all knychtis suld think that there is a lord and syre abone all knychtis, for the honour 25 of quham thai ar all maid knychtis for to do his will, and serve him fyrst, and syne thair temporale lordis.

Item, the Emperour aw to be knycht, in significatione that he is lord and syre of all knychtis in 30 temporailitee: And be caus that the Emperour may nocht mak na governe all knychtis, thare was ordanyt kingis to be subordinate personis next efter Emperouris, to governe realmes and contreis, the quhilkis suld allsua be knychtis, sa that thai may mak 35 knychtis, for na man may mak knychtis bot he be knycht before, sauffand the pape. Allsua all kingis

suld have under thame dukkis and princis, Erllis  
and vicountes, and vauvassouris and barouns; and,  
under the barouns, knychtis of a schelde, the quhilkis  
suld governe thame be the ordynance of the barouns  
5 that ar in the hyar degree of knychthede before  
namyt. And that gerris he multiply knychtis in  
takenyng that na king bot he may na can governe  
all the generalitee of knychtis in erde; for thare is  
nouthir Emperoure, na king, that can na may in  
10 his regne governe all his subditis but help of his  
knychtis. Bot the King of Glore can wele allane, but  
othir power, na of his awin vertu and majestee, can  
and may governe and reugle all this erde, and all  
the hevin, at his awin plesaunce, the quhilk is ane  
15 anerly God allane in Trinitee and Unitee. And thar-  
for wald he nocht that ony knycht allane mycht  
mak a knycht that suld governe all the knychtis of  
this world bot he allane; and tharfore ordanyt he in  
this world mony of knychtis to be, that his magestee  
20 may the better be knawin, and that kingis and princis  
suld mak officeris under thame of knychtis. And  
forthy dois a king or a prince grete wrang to the  
order of knychthede quhen he makis othir sereffis,  
baillies, or provostis of othir lawlyar men na knychtis.  
25 For than ar kingis and princis caus of the abusioun  
of the ordre of knychthede quhilk was ordanyt for  
sik caus: for that ordre was ordanyt tobe substitute  
till princis and kingis, apon the gouvernement of the  
peple, as maist worthy and maist honourable for sik  
30 governaunce of small peple; and abone thame dukis,  
Erllis, and barouns; and abone thai kingis and princis;  
and abone princis and kingis allanerly Emperouris and  
Papis. And thus suld the world be governyt be  
commoun reugle of governaunce, saufand kingis that  
35 ar privilegit or prescribit in thaire power imperiale.  
And thus knychthede is the hiest temporale ordre  
that is in the world, but nocht the hiest office: for



kingis and Emperouris is nocht ordre, bot it is office ;  
 be the quhilk office thai precell abone all othir officis  
 of temporalitee, as dukis, countes, marquis, vauvasour,  
 baroun, and knychtis ; and suppos, of all officis of  
 honourabilitee, the knychtis office be the lawast of office 5  
 of dignitee under imperiale or ryale magestee, never-  
 theles the ordre is hiest and maist honorable ; for  
 quhy, that all Emperouris and kingis aw to bere that  
 ordre, or ellis thair dignitee is nocht perfyte, for ellis  
 may thai mak na knychtis. And be honorabilitee 10  
 of the order of knychthede grete honour is ordanyt  
 be the lawis to do to knychtis ; and be nobless of  
 honour that is put till him, he suld have nobless of  
 vertues, and worthynesse in his curage ; be the quhilk  
 nobless of curage he suld be less inclynit till all 15  
 wikkitenesse, and all viciis of barat, and trechery, and  
 othir villain condiciouns na ony othir persone.

The office allsua of knychthede aw to defend his  
 naturale lord, and manetene him ; for a king is bot  
 a man allane but his men ; and but tham thare may 20  
 na king governe, na deffend his peple, na 3it nane  
 othir lord, for thai ar bot syngulere personis ; and thus,  
 gif ony man be aganis the magestee or othir lordis  
 of the temporalitee, the knychtis suld help him to  
 defend and manetene his rychtis. But commonly 25  
 ane evill wikkit knycht takis party contrair with a  
 kingis subditis agayne him self, for he wald have  
 his lord put doune, that he mycht have sum part of  
 the lordschip ; bot than wirkis he agayne his awin  
 ordre, and office that he is ordaynit for—that is 30  
 ane, the faith of Jhesus Crist ; ane othir, his naturale  
 lord ; the thrid, the peple in thair richtis. For the  
 knychtis ar adettit to manetene and defend justice ;  
 for rycht as a juge has powar be his office to juge  
 and geve a sentence, rycht sa has he power to kepe 35  
 his jugementis fra fors and fra wrang and violence,  
 in excercisioun and in execucioun of his jugement



and sentence. And be caus that till jugement of caus  
 pertenis wele wisdom and discrecioun of clergy to  
 know the lawis, it is a noble thing quhen knycht-  
 hede and clergy is assemblit togedir; sa that knychtis  
 5 war clerkis and wele letterit men, sa that thai war  
 the mare sufficiand tobe jugis be the knaulage of  
 science of lawis, for than war thare na man mare  
 worthy na hable till to be a juge, na a knycht clerk.  
 For bot science of clergy to know the lawis, thare is  
 10 na man worthy to bere office of justice.

Knychtis suld be wele ryddin, and in 3outhede lere  
 tobe wele ryddin on destrellis and courseris, till haunte  
 justis and tournamentis, to hald table round, to hunt  
 and hauk at hert and hynde, daa and raa, bere and  
 15 baare, loup and lyoun, and all sik honourable plesaun-  
 cis, and sa mayntenand the office and the ordre of  
 knychthede worthily. And as all thir properteis be-  
 fore said pertenis till a knycht as to the habilnes of  
 his corps, rycht sa is thare othir propierteis pertenan-  
 20 to the saule; as justice, force, prudence, and tem-  
 peraunce, charitee and veritee, lautee and humiltee, Nota.  
 faith, esporaunce, subtiltee, agiltee, and with all othir  
 vertues touchand to wisdom, appertenis till him, as to  
 the saule. And forthy, when a knycht has all strenthis  
 25 and habiliteis that appertenis to the corps, and has  
 nocht thame that appertenis to the saule, he is nocht  
 verray knycht, bot is contrarius to the ordre and  
 inymy of knychthede: for than it war lyke that knycht-  
 hede war contrarius to the saule behufe; the quhilk  
 30 is false, for the principale caus of the ordre is to the  
 manetenaunce of the Cristyn faith, and of all vertues,  
 and inymy to viciis.

Item, office of knychtis is to manetene and governe  
 landis and policy, and to defend thame; for the rad-  
 35 dour and the drede that the peple has of the knychtis,  
 thai byde apon thair craftis and labouragis, and grathis  
 lyfing for the lordis, for dout to be undone, destroyit,

and desertit; and thus ar the kingis dred for the  
 knychtis. And thare, sais the doctour, that a fals  
 knycht, that will nocht help to defend his king and  
 his lord naturale, is lyke faith bot gude charitable  
 werkis, or knychthede tume and idill bot office, or 5  
 heretike aganis the faith. And thus a false knycht  
 that is untrew, that dois nocht the bidding of his  
 prince and is contrarius till his biddingis and opyn-  
 iouns, dois grete wrang to the knychtis that fechtis to  
 the dede for justice and for the faith and for his 10  
 prince and his naturale lord, and is worthy to be  
 punyst utterly: for thare is na ordre na office that  
 is maid bot it may be unmaid, or ellis Goddis mycht  
 war bot small; and than, sen the ordre of knychthede  
 was ordanyt be God almychty, and governyt and mane- 15  
 tenyt be thame that beris the said ordre, gif thai that  
 suld governe the said ordre, and manetene it mis-  
 governys it, and dois the contraire, the ordre is lytill  
 behaldyn to thame, for thai undo the ordre. And  
 thus the wikkit king undois nocht anerly the order 20  
 of knychthede in himself, bot alsua he undois it in  
 his knychtis quhen he gerris thame do aganis the  
 ordre, outhir be evill ensample that he gevis thame,  
 doand thingis that ar aganis the said ordre, or be  
 flattery that thai mak to thair wikkit maister, and fals 25  
 suggestioun to ger thame be luft of him, knawand  
 that he is evill sett and will redily trow evill talis.  
 And all thus, gif it be evill done, to gerr a knycht  
 be misgovernyt and mysfarne throu evill governaunce,  
 it is mekle wer done to misgoverne mony knychtis, 30  
 as thir wikkit princis dois, that all the charge of the  
 misgovernaunce of all the knychtis of his realme is  
 be his default and negligence, or that thai be sa  
 wikkit in thame self, that thai geve him unworthy  
 counsale, to do apon his subjectis extorsiouns, be wik- 35  
 kitnesse of tyrannye, or of barate or trechery, tresoun  
 to thair naturale lordis, or unleautee till his subditis,

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be force of thair wikkit curage. And than is syk a prince mekle to prise and to love, that knawis syk trychouris, and trompouris and unworthy traytouris, that beris waste name of knychthede, that wald coun-  
 5 sale him, and tyce him to forffet and undo the worthy and noble ordre of knychthede, that he has sa honourably tane, and worthily hydertillis has manetenyt. Mekle honour and worschip is in his curage of the prince that sa dois, and mekle suld be lufit  
 10 with thame that beris the ordre worthily, quhen he takis sik vengeaunce of the inymyes of the ordre, that throu thair wikkit counsale wald corruppe his noble curage.

Item, the order of knychthede standis in the corage,  
 15 and nocht in the corssage, for ellis war the ordre litill worth; for quhy? A lytill persone may quhilum throu habilltee of corps oure cum a mekle, and tak him, and enprisoun him. Bot a thousand men, suppos thai be never sa stark, may nocht oure cum  
 20 na vencus a gude knyghtis curage. And thus is the ordre of knychthede mare worthily in the curage na in the corssage, for ellis war nocht that the knyght-hede accordit better to the body na to the saule. And be that, the unworthy cowartis knyghtis that fleis  
 25 in bataillis fra thair lordis ar nocht worthy to be callit knyghtis, na to bere the honour that to worthy knyghtis efferis, for thai drede mare the distroublaunce and malese of thair corssage, na the honoure and worschip of thair curage that appertenis to the ordre  
 30 of knychthede of rycht. And thus nobless of curage is better pertenant to knyghtis na is force of corssage, or ellis suerenes and cowardise in mannis persone suld be of the proprieteis of the ordre; and hardynes and largesse suld be contrarius till it, and that war  
 35 mekle unresoun. Bot be all gude way of order, quhen a gude knyght is oure sett with oure grete powar, and lesse has of help and of falouschip to supple him, in

sa mekle suld he have mare hye curage and mare  
 force of spirit, to oure cum all his adversaris; and  
 gif he be oure thrawin till manetene the poyntis and  
 proprieteis of the worthy ordre of knychthede, than  
 has he optenynt the honour and the lose of the wor- 5  
 schipfull reward and meryt of justice, that deis for  
 the defens of the rycht, and manetenaunce of the  
 worschipfull and meritable poyntis of the ordre, as  
 he that deis for lufe and leautee, and honour of  
 the noble ordre that he was ordanyt to. For the 10  
 wis man sais, that knychthede and hardynesse may  
 never langsumly dwell togider bot wisdom and  
 discrecioun. For quhare na wisdom na discrecioun  
 restis, how suld thare be knaulage of honoure? Na,  
 how suld that persone discerne betuix honorable and 15  
 dishonorable act or undertaking of worschip, quhare  
 wisdom is away? For wisdom will never mare mak  
 fault till his honour. And forthy, is it signifyt till  
 all knyghtis of honour, that a knyght may never be  
 hardy, na have the vertues that to knychthede suld 20  
 pertene, bot he have wisdom in him; na thare is  
 na man that may sa mekle honour do till his ordre  
 of knychthede, as to stand to the utterest with stark  
 curage for the rycht fermely, and never consent to  
 leve his lord; na his rychtwis actioun to dee thar- 25  
 fore. And treuly that mon be reuglit with witt and  
 resoun, and nocht be foly na ignoraunce; for quhen  
 foly and ignoraunce is with the order of knychthede,  
 wit and resoun, knaulage and discrecioun, ar flemyt  
 tharefra; for wisdom, resoun, and discrecioun ar the 30  
 ledaris and governouris of chevalrye bathe in knyght,  
 king, and Emperoure, and but wisdom the order is  
 pervertit; for impossible thing it is, that foly and  
 ignoraunce governe that worthy ordre. And than mon  
 it on nede force be governyt be wisdom. And thus 35  
 is it, that sen the ordre is reuglit be witt and wis-  
 dome, than suld all gude knyghtis pres theme to be

wys, and sett tharon all thair hert and mynde; the quhilk makis knycht sa curageus, that he doubtis nocht the dede, in regarde of honoure and his rychtwis caus, that he may lufe and honour his ordre,  
 5 to sauf bathe saule and honour, in the contrair of foly and ignoraunce.

Item, office of knychthede is to mantene and defend wedowis, maidenis, faderles and moderles barnis, and pore miserable personis and piteable, and to help  
 10 the wayke agayne the stark, and the pure agayn the riche; for ofttymes sik folk ar, be mare stark na thai, pelit and derobbit, and thair gudis tane, and put to destructioun and povertie, for fault of power and defense. And be caus all sik dedis is wikkitnes,  
 15 crueltee, and tyranny, tharfor is the ordre of knycthede ordanyt, as in that poynt amang the lave, to gaynstand. And gif a knycht himself be the manetenar or doare of thir thingis, he is unworthy to bere the ordre for his wikkitnes. And rycht as God has  
 20 gevin to the knycht pithe, hardynes, and hye curage, rycht sa has he gevin him pitee in hert, to have merci of the pure that gretis on him, askand help and confourt for traist that thai have in thame of help. And thus suld a knycht have gude sicht to the miserable  
 25 personis, gude eris to here thame, and gude mynde to think on thame, that pitously cryis apoun him for help and confourt. And he that has nocht thir vertues is nocht verray knicht, na suld nocht be comptit as ane of the order of knychthede. Alssua,  
 30 and the office of knychthede, that sa mekle is lufit and prisit and honourit, war till derub and destroy the pore folk and all sik peceable personis, and till dissave wedowis, that has na defence bot God and the office of knychthede, and till mysgoverne in  
 35 thair gudis and heritagis, and dissave the faderles and moderles barnis, and all thing that war falsate, barate, wikkitnes and trechery war poyntis of the



said office, and the office war alsmeikle honourit for  
 evill dedis, and wickit lyfing as it is now for gude  
 dedis, thare suld ma press to tak the said ordre and  
 office na thare dois now; for be cause that the  
 ordre is founded apon lautee, curtaisye, liberalitee, 5  
 lufe, and pitee, many of thame that beris the said  
 ordre irkis tharof in the warld that now is.

For the office of knychthede suld have stark place  
 in governaunce, and he suld be wele horsit, and have  
 power of men to kepe the contree and the kingis 10  
 wayis, all pilgrymes, travailouris, merchandis, labouraris,  
 and suld have the jurisdictioun of justice in citeis  
 and townis; and quhen nede war, to assemble the  
 folk for the prouffit of the commountee; and quhen  
 perilis war apperand in the landis, to byrn mysal 15  
 housis, and destroye perilous passagis, ger hag woddis,  
 and byg and mak reparacioun of evill biggit placis,  
 castellis, and wallit townis and fortress, and kepe  
 and defend all gudely personis; chastis and punys  
 all misdoaris and wickit cruell personis. For and the 20  
 contrary of thir gude poyntis war approprit to the  
 ordre, than all gude governaunce wald faile, and na  
 man wald be seur. For the office is foundit ay on  
 gude and prouffitable werkis that ar spedefull to  
 the commoun prouffit, and to gaynstand all thame 25  
 that settis thame for the distrublaunce of the pore  
 peple, and hyndering of the commoun prouffit, and  
 to put down evill and wickit men, and to favour,  
 nurise, and manetene gude peple. For rycht as the  
 hewing ax is ordanyt to cutt doune treis that hynderis 30  
 labouragis of landis, and cartis and chariotis and  
 merchandices to passe through the forestis, sa is the  
 suerd of knychthede ordanyt to kutt away and destroye  
 the wickit unworthy wedis and ronnis of thornis of  
 evill men that lettis labouraris, merchandis, and tra- 35  
 valouris to travale throu the warld, quhilk is as a  
 forest and wildernes quhen it is not wele redde; off



the quhilk evill men suld be wedit out be knychtis,  
 keparis of the lawe, that gude men mycht lyve in  
 lee; and he that is a knycht, and dois nocht this,  
 bot dois evyn the contrary, suld be tane be the  
 5 prince, or be othir worthy, faithfull, and honourable  
 knychtis, and put till dede. For quhen a knycht is  
 a revare, or a thef, or a traytour or a murtherar, or a  
 lollard, scismatike or heretike, or in syk crimys opinly  
 knawin and approvit, than is he unworthy for to lyve,  
 10 bot to be punyst in example of otheris that defoulis  
 that maist noble and worthy ordre, and abusit it  
 aganis the poyntis and the proprieteis of the order.  
 For it war better to syk a knycht to zelde him self  
 to justice tobe punyst with mortall punycioun, na  
 15 to lyve in sik misordinate lyf for to undo him self  
 and otheris mony, quhilk lesse evill war that he war  
 undone allane, and less charge till his saule: for  
 gif a knycht or a lord have all thir forenamyt vicis  
 in him or any part of thame, and wald punys otheris,  
 20 and will nocht punys himself, that is nocht the rycht  
 way of justice; for gude justice begynnys at it self,  
 and syne at othir men, for grete lak is to reprove  
 and correct otheris in that that he is foular smyttit  
 him self; quhilk gif he will nocht do, othir knychtis  
 25 suld do for honoure of thair ordre, till hald it evir  
 in honour and worschip, as wele efferis it tobe.  
 And all knycht[is] that favouris syk cruell dedis, and  
 gerris nocht punys thame, thai ar foule in the dede  
 as the doaris of thame; for syk men ar nocht verray  
 30 knychtis, bot feigned beris the ordre, and dois nocht  
 the office: for rycht as a knycht had a hurt in ane  
 of his handis, that hurt is mare nere and dere, to  
 the lave of his othir membris, na it is to me or  
 ane othir man, and erar efferis till him to sett remede  
 35 tharein. And rycht sa, gif a knycht mysgovernis  
 him in syk kynde that he be outhir thef, or traytour,  
 revare or murderar, it appertenis mare till othir

knychtis to sett thare in remede, na it dois till  
 otheris that ar na knychtis; for all knychtis ar,  
 and suld be as a cors. And tharffore, knychtis  
 has mare wite of the mysgovernaunce of othir  
 knychtis na ony othir man has, and mare dishonoure 5  
 allsua na men that ar na knychtis; for it is thair  
 default, sen the correctioun efferis to the order and  
 to the office; for quhy, he is inymy to the ordre  
 that sa governys: And than suld it wele efferre to  
 the order to punys thair inymyes. Quharefore, thou 10  
 that art a knycht, and will correk otheris defaultis,  
 correk thine awin faultis fyrst. For a traytour, thef,  
 or revare knycht, he is allsua thef, traytour, and revare  
 till his order that revis at the worschip and the  
 honour that appertenis till it, mare na to reve 15  
 othir mennis gudis. For he that stelis or revis honour  
 fra ony persone, bringis him hame schame and dis-  
 honour and evill renoune; quhilkis honour passis  
 all richness. Quhat difference is thare, to gude under-  
 standing, till a traytour that betraisis his awin lord 20  
 naturale, or his castell, or his wyf, or his douchter,  
 or his eldest sone, or slais his counsale and murderis  
 thame, or sik dedis dois, in regard of him that ever  
 was lele and trewe in all thir thingis, and deis for  
 his lord in bataill place! And allsua quhen a 25  
 knycht defendis ane othir that is false and traytoure  
 till his prince or his naturale lord, and will nocht  
 thole him cum to justice, nor na punycione tobe  
 done apon him, he is wer na he that did the dede:  
 and the ordre of knycthede is dishonourit in his 30  
 persone, that manetenis, and will nocht bring to  
 justice a false traytour; and unworthy war that he  
 had justice in keping.

Ane othir poynt of the office of the knycthede is,  
 to accuse traytouris aganis his prince, or otheris that 35  
 it efferis, and till appelle thame of bataill, and feicht  
 wyth thame. And office of traytour is, to deny his

tresoun, and hyde it, and cover it, quhill he may, and  
 eschewe all prufis thar of. And thus ar the twa curagis  
 wele contrarius togidder, that never curage of traytour  
 mycht our cum ane noble curage of a trew knycht,  
 5 bot gif it be throw pride or surquidy, that is callit  
 our presumptuous in him self: the quhilk God tholes  
 quhilom be punyst in bataill place. Bot the curage  
 of a lele knycht, that for a lele caus debatis, may  
 nocht be our cummyn, bot gif it be for sum syn  
 10 agaynis the ordre of knychthede. For gif a knycht  
 wald reve fra the small peple the gude that God has  
 gevin thame, and geve it till otheris that he aw  
 nocht to, that war agayne the office of knychthede,  
 to tak fra lawar na himself outhir moble gudis or  
 15 possessiouns, and hald it as heretage till him, nocht  
 gevand, na restorand agayn; he may be lyknyt to  
 the wolf that the lord gave the schepe to kepe to, as  
 till a familiar faa; or he may be lyknyt till a fule  
 lorde that left his faire wyf in keping till a 3ong  
 20 traytour knycht; or he that left his stark castell  
 and his gudis till a bitter cuvatous knycht, untrew  
 knycht; and thus is he mekle to wyte that gevis  
 his castell, or his wyf, or his schepe, in syk govern-  
 aunce. Or how ane othir suld traist his governaunce  
 25 in him that governis nocht wele him self! For thir  
 ar thingis that men suld nocht put in misgovernance  
 of fule men, his faire wyf, his castell, and his moble  
 gudis; for commonly syk men that begylis thair  
 lordis may never be refourmyt na redressit till lautee,  
 30 na till honour of knychthede.

Item, ane othir poynt of the office of knychthede  
 is, to halde his armouris cleine and faire, and wele  
 at poynt, and to se wele to the governaunce of his  
 hors, and nocht to play thame at playes of dice,  
 35 and of tables, and othir licht playis, quhilkis ar  
 nocht contenyt in the poyntis of the ordre. For it  
 is forbedyn in the lawis to mak ony ath contrary to

the ordre of knychthede, na to the office; and he that puttis doune the principale thingis quhare with the ordre and office is haldyn at honour and worschip, throu lycht playes or uthir wayis, he honouris nocht wele his ordre. For knycht in weris, but hors and harnais, is lytill prisit; and sen it is sa, that God and man acordit in the poyntis of the ordre of knychthede that na fals aythis suld be tharein, na in thame that governis the said ordre, suld than nane be. 5 10

Item, lordis na knychtis suld nocht brek the ath of mariage throw misordynate lechery, for that is a poynt that discordis with the poyntis of the ordre; for thare is thre gree of chastitee, the quhilkis all honourable personis ar behaldin till, that is, ane in mariage, ane in widowhede, and ane in maidynhede that is callit virginitee; of quhilk the haly writt biddis thame that may nocht lyve chaste, mary thame, and syne kepe thair maryage. For gif thai do nocht, and thai brek mariage, that brekis thair aithe to godwart, the quhilk is agayn the ordre and office of knychthede; for chastitee is vertu, and misordanyt lechery is vice: And thus sen all vertu folowis the ordre, and all vice discordis with it, it syttis wele that princis, lordis, and knychtis kepe honour in that poynt, and namely, nocht to forffet to thair mariage. 15 20 25

Item, justice and knychthede acordis to geder, and justice and mariage: bresing and othir disordinate lechery discordis with justice; and thus knychthede and disordanyt lechery discordis, as apperis be the lawis of haly kirk, quhilkis efferis prelatis to correct. And thus gif a prince, or a lord, or a knycht brekis mariage, he is mare to blame na ony of lawar degree; for the hyar degree the getter fault, and mare to be punyst in all excesse of vertu. 30 35

Nota.

Item, ane othir poynt of knychthede is, that a

knycht suld be meke and full of clemence, and nocht  
 prydy, na presumptuous, na orguillous ; for oft tymes  
 of pryde and orguille and presumpcione cummys injure  
 and discensioun ; for orguille is contrary to justice, and  
 5 inmy to concorde ; and tharfore, thare sulde na knycht  
 be hautayn, na feir, na prydefull, na presumptuous, bot  
 ever with mekenes, and clemence, and humilitee, be  
 symple as a may amang peple, and in his inmyes  
 presence be as lyoun rampand. For quhat ever he  
 10 be, that be full of pryde and presumptuousnes, amang  
 vertuous men is repute nocht ; for thai ar contrarius  
 to pes and concorde, and pes and concorde ar con-  
 trarius to justice ; and sa is pride aganis the poyntis  
 of the ordre, and humilitee is the rute of the stede-  
 15 fastnes of knychthede. For schortly to say, knycht-  
 hede acordis till all vertu and justice, and all thingis  
 that ar contrarious to virtu and justice ar contrarious  
 to the order and office of knychthede : for knychthede  
 suld defend all injuris and wrangis, all pilleries, wrang  
 20 weris, and tribulaciouns, and suld hald the peple in  
 all justice, equitee, veritee, and lautee, pes and de-  
 bonairetee, and outhed the wikkis fra the gude  
 peple pesable ; quhilkis, gif thai do nocht, bot dois  
 the contrarye in thair governaunce, thai ar contrarius  
 25 to thair ordre, and worthy to be punyst. Bot thare  
 is nane that all knawis, na all may punyse, bot the  
 Emperoure, the quhilk ordanyt knychthede spirituale,  
 to kepe justice ordinaire, be reugle vertuous, in pes  
 and concorde, and justice rigorous, that is, the ordre  
 30 of knychthede, quhilk suld on force compell evill  
 men, and of wikkis lyf, to desist and cess fra thair  
 wikkitenesse, and punys thame tharfor. And thus is  
 thare knychtis of pes and concorde amoureuse, and  
 be reugle of justice, to mak gud reugle and gracious  
 35 concorde and governaunce in the peple ; and allsua  
 knychtis of the justice rigorous, ordanyt to compelle  
 be fors of armes all tyrannis, traytouris, and all othir

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mysdoaris, and cruell tormentouris of the haly labouraris, kirk men, merchandis, and travailouris, to cess and desist fra thair wikkitness. The quhilkis knychtis suld be full of vertues, and gude lyf, to geve otheris ensample.

5

### [The Ferde Chapitre

Contentis, The forme of the examination how the bachelor squyer suld be examynyt be the faderis of the order before or he res-savit the said ordre].

10

Quantum  
capitulum.

HERE spekis the doctour of the examinacioun of the squyer, quhilk suld enter in the order newly of knychthede. Sayand, that he suld be first examynyt be ane alde knycht that knewe and lufit wele the said ordre atoure all thing, next God: for thare 15 is mony princis that rekkis nocht quhat maner of condicioun na of lyf his knichtis be, sa that he have grete number of knychtis in his company. Bot it suld nocht be sa: for knychthede takis na hede to multitude bot to noblesse of chevalrye, and of curage, 20 and of gude thewis, that we have before spokyn of; and tharfore, gif he that is examynour lufys better multitude, na nobless of curage and of vertu, he is nocht worthy tobe examynoure of squyeris, bot suld be reprovit and punyst be the prince of knychthede, 25 of his defoulyng of the ordre of knychthede: and first and foremost it suld be sperit, Gif he trowis, lufis, and doubtis God? but quhilk poynt is na man worthy till nane ordre of noblesse. Item, Gif he dredis the defaultis to do, that dishonouris the order? and thus 30 squier, but lufe and but drede to do mys, is unworthy to the ordre. And gif he takis it agayn thir pro-



prieteis and condiciouns, he wenis he takis honour till him, bot he takis dishonour; for a squyer but nobless is nocht worthy to sa hye honour, as to the worthy honour of knychthede; na 3it in the weris of  
5 his prince or otheris, but hors, armouris, and sik men, ar nocht habil to wyn honour in armes, for men may nocht mare cruelly destroye the noble order of knychthede, na till have ane unworthy examynoure of the squier that suld enter in the said ordre; for gif  
10 he admytt to the ordre a man of unworthy curage, that is destructione of the ordre; and suld a squier examyn himself first, and think on the mony noble proprieteis and condiciouns of the ordre, to think in him self gif he war worthy, or he put him to  
15 the examnacioun. Rycht as scholaris examynit tobe prestis or greid in scholis, suld nocht sett thame thar fore, bot thai fand thame worthy tharfore, for dout thai war repellit, or ellis defoulit thair greis; rycht sa suld bachelor squieris in the examinacioun of the  
20 order of knychthede, for he suld nocht alssua ask the ordre that he wald eftir deffoule be his evill thewis. And alssua lordis that ar sa informyt, that thai will mak sik men knychtis, thai do aganis the poyntis of the ordre, and chargis thair consciences;  
25 for men knawis nocht nobless of curage in fair wordis, bot in worthy werkis: Na nocht in fair clething, for oft tymes under a faire habyte may be a full fals hert, full of barate, trechery, and traysoun; na he takis him nocht be his faire harnais, na his  
30 faire horse, na othir faire habilliamenis; for oft tymes under syk faire habilliamen ar nocht the best men of armes, and worthiast in vertues. Quharfore, gif thou will wale worthyast and maist noble man of curage, thou seke him be thir takenis, that is, for to  
35 say, justice, and temperance, force and prudence, fayth, esperaunce, that is gude hope, and cheritee, and leautee; and be thir takenis, thou sall knawe the

nobless of curage; be the quhilkis vertues, the noble hert defendis it fra the inmyes of knychthede; quhilkis ar falsehede, trechery, traysoun, thift and murder, and syk lyke thingis.

Item, our 3ong men suld nocht be maid knychtis, 5  
 bot gif thai had gude tutouris and curatouris, for dout of misgovernance of the ordre for fault of knaulage; for quhen a childe is made knycht, he thinkis nocht on the poyntis of the ordre that he sueris to kepe. And gif the squier that is ressavit be the examynouris 10  
 tobe knycht and admyttit, be a rekles man and a wikkit, and of vile condiciouns, he dois grete wrang to the ordre that he beris, and till himself too; for and he be vencust in barrier, or he be cowart or full of wikkit vicis, as fleand fra battaillis, revand or steland, 15  
 he sall never have honour na prouffit of his ordre: for rycht as it honouris the honourable, it dishonouris the dishonourable. Bot of all thing, a knycht suld kepe him in all vertu to hald the mydwart, for ay the mydwart is vertu, sa is the extremitee vice; and 20  
 thus a knycht suld be of resonable gude age, that he knaw the proprieteis and poyntis that he aw till have, that he nouthir excede, na be our lache in his dede.

Item, it suld be sperit at him, Quhat is the cause 25  
 that he takis the ordre for? quhethir for fairnes of corssage, or for hardinesse of curage, or for richesse, that he may be proudly cled, or for pryde, that he may take mare state na his falowis that now is, or for that he is wele horsit and enarmyt, or for to be 30  
 a myrour in his lignie, that nane is sa worthy as he to be knycht?

Item, men may mak knychtis of pure mennis sonis, and thai have gude, evin in frendschip of lordschip; and with that, that thai have the vertues foresaid. 35  
 Bot and a knycht or a lord mak ane unworthy creature knycht, he puttis his honour in dangere,

that disprisis and dishonouris the noble ordre of  
 knychthede, and makis his awin honour mare law  
 na it was; for the fylth and the wrechit unhonestee  
 that he has lychtlyit the said ordre. For be rycht  
 5 resone of worthynesse and noblesse of the ordre,  
 thare may nocht, na suld nocht na villaine curage  
 cum be gude, evin to the said ordre; for that war  
 be gude resoun undoyng of the saide noble ordre,  
 that is ordanyt bot for noblesse and gentillesse of  
 10 curage and gude vertues, as foresaid is, and gude  
 thewis. For hye parage and ancien honour ar the  
 first poyntis of the rute of knychthede, that is  
 cummyn fra alde ancestry; and syne worthy personis  
 with worschipfull condiciouns and proprieteis, per-  
 15 sonale of the knyght him self, makis mariage betuix  
 worschipfull vertues in hye parage and knychthede,  
 quhilk aw nocht to lycht bot in noblesse: and thar-  
 fore, and a lord marry nocht hye parage and knyght-  
 hede togeder, he is contrarius to noblesse and to  
 20 knychthede, and to knychthede bathe. Bot a lord  
 may put of his powere forssably, agayn the noble  
 lordis and knychtis willis, a man in the ordre that  
 is nocht worthy; bot he may nocht undo that he  
 has done, for suppose that he have power to mak  
 25 a knyght, he has na power to unmak him, sa mekle Fol. 95.  
 is the vertue of knychthede; for na man but grete  
 cause, and juge with princis powar, may tak honour  
 away quhare it is anys gevin. Than, be resoun, it  
 aucht nocht to be, that prince nor knyght mak na  
 30 knyght of ane unworthy persone, na of villaine lignage.  
 For wald men understand that alsmeikle is nature  
 honourit, as for corporale nature, in tree and beste  
 as in man; bot as for nature spirituale, man is mare  
 honourde. Bot be the noblesse of the spiritualitee  
 35 of the saule resounable, that accordis with angelis  
 of hevin, thare is grete difference. And sen noblesse  
 of curage suld be in all knyght, it may stand that

a man of a new sprongyn lygnye, that be honourable and worthy in all gentrise, mycht be convenable and worthy to the ordre, sa that the vertues condiciouns and proprieteis of nobless of curage acord ther till. Bot this opynioun is untrewie and unworthy, for and 5 that mycht be, it war mare lyke that the ordour of knychthede suld better or alswele accorde to the proprieteis corporales, and personalis, as spiritualis: the quhilk is false, for knycht gaynis nocht bot for hye parage and noblesse, with the sevin vertues 10 before namyt be the doctour, as force, prudence, justice, and temperaunce, with faith, gude hope, and charitee, with leautee that efferis to knychthede.

Item, the examynour suld spere of the squieris condiciouns, and maneris, and gude vertues, and 15 thewis, amang the peple, and quhat documentis and techingis thai ar of; for the fault of gude documentis and techingis gerris unworthy men be reboytit and repellit fra the examinacioun of the inquisitouris, that thai cum nocht to that noble ordre. For 20 worthy examynouris will admytt nane, bot worthy: for grete foly war to put in the ordre thame that efterwart suld be repellit for their misgovernance. And forthy suld the knycht, that is the inquisitour, seke wele the poyntis of noblesse and 25 of valour, and of the vertuose proprieteis and gude thewis of the squyer that suld be knycht; and quhy, and for quhat caus, he will tak the ordre; and quethir it be for meritable caus till implye him for the haly kirk, the Cristyn faith, and for the 30 commoun prouffit, for the peace, and for all peceable personis; or he takis the ordre for pryde or covatise, or for tobe honourit, or for vane glore, or to wyn richness thareby, quhilk, gif he may persave that his entencioun cummys of ane unworthy cause, admytt 35 him never. For rycht as homycide, symony, usure, and scismatye condicioun, repellis clerkis fra benefice

and honour, and all dignitee, in lyke cas suld thir  
 faultis before namyt repelle a squyer fra the noble  
 ordre of knychthede, that suld have nane affinitee bot  
 till noblesse of corage, as said is. For and men wald  
 5 wele know and consider the grete chargis and dewiteis  
 that folowis the said ordre, with saule perile, and  
 worschip oft in were, thay sald stand grete aw to tak  
 that noble ordre, mare na to be outhir monk, or frere,  
 or othir religiouse of the hardest order that is ; for  
 10 traistis wele, that grete honour beris ay grete charge,  
 and gretter disese it is, to fall fra grete honoure agayne  
 that anys a man has bene at, na evir it was joy, to  
 be thareat: Quia non est tanti gaudii excelsa tenere,  
 quanti est meroris de excelso cadere. And tharfore  
 15 knycht suld mare dout honour na dede ; and schame-  
 fulnes suld mare chastise a worthy knycht, and geve  
 him a hardar passioun, and it suld happin him, na  
 suld outhir hunger or thirst, or hete or calde, or ony  
 disese that he mycht have ; and namely, grete princis  
 20 and lordis sonis suld think grete schame to wyn ane  
 evill name for lak of thair condiciouns in thair  
 3outhede, gif thai thocht ever to cum to the worthy  
 and worschipful ordre of nobless that knychthede is  
 callit. For thai may wele traist that the name that  
 25 thai wyn in thair 3ong age remaynis with thame for  
 evermare. And than is it grete aventure, and ever  
 thai be worthy to ressave that ordre, quhen the  
 examynouris knowis thair condiciouns ; and tharfore,  
 all syk perilis suld be schawin to the squier or he  
 30 sett him to cum to the examynyng. Chevalry may  
 nocht be up haldyn but grete costis, and als expense  
 on hors, harnais, mete, and men, and othir necessair  
 thingis that till it appertenis ; and tharfore, thare suld  
 na man, suppos he war worthy, desyre to tak the  
 35 ordre bot he war a lorde, or that he had lord to  
 mynister him all his necessiteis, and halde his honour  
 abufe in tyme of weris ; for ellis, in default of horse,



harnais, and othir necessiteis, evill sett knychtis, quhen thai waunt, assemblis syk evill men as thame selff, and gerris mony ruggaris and revaris, and othir wikkit men, destroy the commouns, and distrouble the realme, and makis mekle wrang to be done in 5  
thair default.

Item, men countrefait in thair persone, na our grete growin men, na men our fat, or that has evill disposicioun, or evill sekenes in thair body; for it war lak to the makare to mak men knychtis that war 10  
nocht hable till armes, and to do vailliaunce in tyme of weris; for the nobilnesse of the ordre is sa worschipfull, that it sufferis na man that has mahaighe, na demembrit, na othir wayis manket in corsage, visage na membris—be he never sa riche—to be 15  
admyttit to the said maist noble ordre, the quhilk excludis uttraly all ignobilitie and vilitee.

Item, the inquisitour examynour suld mak inquest at the squyar gif ever he did ony grete excessive syn, as tresoune, or scisme, sorcery, or wichecraft, or grete 20  
murderis, or syk lyke thingis; the quhilk, suppose he prise thame lytill, may lett him to ressave the noble ordre, in company tobe falowe to the worthy chev-alrye. Na 3it na vane glorius squyare suld be na knycht, for vane glore tynis the meritis of all gude 25  
vertues. Na he suld nocht be a gabusour, na a flaitour squyar, that suld enter in the said ordre; na 3it hautane, na fiere in pride, na orguillouse squyer suld nocht enter in knychthede; and namely outrageous in word, and sclanderous bakbytare, suld nocht enter 30  
in the ordre; na common leare, na commune viciouse hurdomare hasartour, commoun tavernouris full of sleuthe, barganouris, commouns glotouns, kid and knawin for syk, dronkynsum, manesuorne, and all outrageous commoun vicius men, ar nocht to be 35  
ressavit to the ordre of knychthede, bot suld be repellit be the examynouris of the ordre. And thus suld



nane be ressavit to the ordre bot nobleis of parage, vertuose, honest, and of worthy curage; and in all this suld squyer be inquerit, or he be knycht.

### [The Fyft Chapter

5       Contentis, How the bacheler squyer suld  
ressave the noble order, and the forme and  
manere tharof, and of the process of the mak-  
ing of knychtis be order].

HERE declaris the doctour in quhat fassoun and  
10 maner suld a squyer that walde be knycht, ressave  
the ordre of knychthede. And as to that, the squyer  
quhen he is examynyt and admyttit, he suld schrive  
him clene of all synnys and defaultis that he may  
think on, that ever he maid aganis God, and his ma-  
15 gestee; and tak his sacrament, sayand "In the name  
of thee, and in entencioun to serve thee, and honour  
thee, my soverane lord God, and thy dere moder  
Mary, and all thy haly sanctis of paradise, I tak this  
day this worthy ordre." And this suld be done be  
20 prince or lord in a grete feste, as 3ule, Pasche, or  
Witsonday, or All Halowmesse, for the mare honour-  
able assemble is maid thay dayes na in otheris. And  
than sulde the squyer fast the fest evin, and wake  
all that nycht in prayeris of grace asking; and otheris  
25 als suld pray for him, to geve him grace, worthily to  
ressave and kepe, and worthily governe the said ordre,  
at the plesaunce of God, and the haly court of hevin.  
And on the day before, he suld pas to the kirk, in  
his best array as efferis and custum of the countree is,  
30 thair to be in prayeris, and to here a preching, or a Fol. 96.  
proposicioun langand the said mater; na he suld  
nouthir here na speke vicious spech, na trompouris,

Quintum  
capitulum.

na janglouris, for that is lak to the ordre. And on  
the morn eftir, quhen he is arayed in habyte of  
knychtis wede, thare mon be grathit a solempne messe  
with note, and in the tyme of the offeratore, he sal  
cum before the altare and offer. And syne sall he 5  
mak ane athe to the ordre till honoure it eftir his  
power, in the honour of Almychti God, prince of  
all chevalrye; and thare in present place, suld thare  
be maid a faire sermone, declarand the poyntis of  
the Christyn faith, acordand thame togeder with the 10  
poyntis of the ordre of knychthede. To the quhilkis  
poyntis of acordans the squyre suld take gude tent,  
and knaw thame all, and hald thame prentit in his  
hert percure, with all the vij sacramentis, the x  
commandementis, the xij articles of the treuth, and 15  
to kepe him fra the vij dedely. To all the quhilkis  
poyntis of the faith, to kepe and honoure and fulfill  
at his power, incontynent that he have tane the said  
ordre at the honour and reverence of God, and thare-  
to suld mak his speciale prayeris for all, the tyme of 20  
the messe, and fra thyne furth for all his lyf dais.  
And quhen the preching is done, than sall cum furth  
the prince or lord that suld mak him knycht. The  
quhilk aw of dett to be knycht or he mak ony  
knychtis. Rycht as nane may mak preste bot he be 25  
preste, sa may nane mak knycht bot first he be maid  
knycht, sauffand the Pape: for how may he geve  
that he has nocht? for herbes and bestis may geve  
thair nature ilkane till othir, to mak thair nature per-  
petuale; bot sa may nocht knychtis be maid, bot first 30  
the makare be possessit of his gift, and of his ordre:  
for gif ony lord wald geve the ordre and nocht have  
it, or unworthily geve it othir wayis na the ordre re-  
queris, he dois grete dishonour to the ordre. And  
thai that takis the said ordre of thame that has na 35  
power unworthily, thai have na grace in the ordre  
to do wele, na prouffit to thame na otheris; and thus

is the squyer begylit, and dissavit of his ordre, and all chevalrye sclanderit. And than suld the squier hald up his handis to the hevyn, and his eyne to the hicht, and his hert to God, syttand on his kneis, and  
5 thare suld the prince have the suerd redy of honour, gylt with gold, and belt it about his sydis, in takenyng of chastitee, justice, and cheritee, and thare the knycht suld outhir geve him a strake with his hand, or with a drawin suerd, in the nek, to think on the poyntis  
10 and defend his dewiteis. And syne suld he outhir kys him in the mouth, or ellis kys the croce of the suerd, and geve it him, and ger him kis it agayne, and sa put it in the scalbourd, and bid him think on his athe, ande charge that he has undertane, and the  
15 honour that he suld manetene. And efter that all the service of God be done, the new maid knycht suld ryde on ane courser out throu the citee, or toune, and schaw him to the peple, sa that thai may know him for a knycht, defendour of haly kirk and  
20 commoun prouffit, and halder of lawe and justice, and mayntenour of the peple, that quhasa has ado thai suld draw till him for help; and that he suld have mare raddour and drede to do mys, or oucht that suld be agayne the lawe ever mare in tyme to  
25 cum, and to sauf the honour and the worschip of his noble ordre; for raddour, drede, and schamefulnes is hye grace till all personis that has honour to kepe. And in that day suld thare be grete festyng, justyng, and tournaymentis, with other actis, as lissis and  
30 behurdis, geve grete giftis, and mak grete solempnitee in the honoure of God and the grete feste, and that herauldis and kingis of armes and menstralis war rewardit. And than suld the prince rewarde the new knycht with landis, lordschippis, or othir worthy giftis  
35 and gouvernementis, till eke his estate and help to manetene the honoure of the ordre. And thus suld giftis be gevin bathe till him, and be him till otheris;

for the ordre requeris giftis to be gevin in daly placis. For honoure and worschip of lordis of estate may nocht be kept, bot quhare giftis ar gevin, and noble actis of honour excersit: for quhare honoure is nocht kept, ordere gais bakwart.

5

### [The Sext Chapitre

Contentis, The poyntis of the takenyngis of the blasoun of the signis and seremons custumable to be maid in geving of the said order, and all be order].

10

Sextum  
capitulum.

HERE spekis the doctoure of the significatioun of the armes of the order of knychthede. Now declaris the doctour, that as the preste quhilk in the mess sayand has syndry habitis and habilliamētis, quhilkis ilkane has a syndry significacioun, as is acord- 15 and to thair office and order, and that office of preste and office of knycht has sa grete affinitee and alliaunce togeder. For quhy? that rycht as office of preste has certane thingis that pertenis to the ordre, and ilkane has a certane significacioun, sa has the order of knycht- 20 hede: for ilke thing pertenant till his order has a certane significacioun, be the quhilkis is signifyit the noblesse of the order of knychthede.

And, first and formast, thare is to the knycht gevin a suerd with a crossit hilt, that signifyis that rycht as 25 oure lord Jhesus Crist vencust in the croce the inymy of mannis lygnage, to the quhilk he was dempt throu the syn of Adam, oure first fader, that rycht sa suld a knycht vencuse the fais of the Croce throu the suerd. For the suerd is ordanyt to do justice with; 30 and tharfore is it maid with twa egeis, in takenyng that he suld manetene and defend bathe temporalitee and spiritualitee with the double scherand suerd.

Item, to the knycht is gevin a spere quhilk is  
 evin, and betakenis rychtwisenes and veritee; for  
 as the spere is evin and rycht, sa suld he be bathe  
 evynlyk and rychtwise, and manetene and defend  
 5 lautee and equitee, in contrary of falsehede and  
 trecherye. And the scharp hard stelin poynt of the  
 spere hede betakenis, that suppose falsehede be never  
 sa wele armyt, 3it will lautee pas throu him, and  
 vencuse him. And be the pennoun on the spere  
 10 end, it schawis that veritee hydis him nocht, bot  
 schawis him to falsehede, sayand ay, quhen it movis,  
 "Lo me here, Veritee, that has na drede of false-  
 hede, na trecherye." And veritee is the foundement  
 of esperaunce, that is gude hope, and of all othir  
 15 thingis that ar signifyt be the spere.

Item, chapellat of stele alssua is gevin to the  
 knycht, in takenyng of drede of schame and reprof.  
 For a knycht suld be schamefull as a maydin  
 dredand reprof: for knycht or womman, but drede of  
 20 schame, may nocht kepe honour langsumly, na be  
 obedient to thair ordre. For rycht, as drede and  
 shamefulness, gerris a persone cast doune the hede, Fol. 97.  
 and luke to the erde, sa dois the stelin hat the  
 knycht cast doune his eyne. And rycht as the stelyn  
 25 hat kepis the knychtis hede, quhilk is the hyast  
 membre, and maist principale of his persone, sa kepis  
 drede of schame the knychtis honour, that is the  
 hyast poynt of his ordre, and maist principale poynt  
 of all. The quhilk drede of schame suld have in it  
 30 fyve wittis to kepe, that throu nane of thaim suld  
 dishonour cum, and that the noblesse of his curage  
 suld defend thai fyve wittis, that never throu thame  
 evill na wikkitenesse cum.

Item, haubergeoun is gevin to the knycht, in  
 35 takenyng of castell, to kepe him fra his inymyes, that  
 is, evill vicis. For rycht as a castell is wallit all about  
 with stanis togedir junyt, to kepe knycht fra his fais,



rycht sa is the haubert to kepe him rycht sa fra his fais that ar vicis and defaultis, till his maist noble ordre of kychthede, the quhilk is maid of mony syndry pecis as of maillis.

Item, leg-harnais is gevin the knycht, that his 5 leggis and fete war seker to passe in the wayes and stretis, and kepe thame, that na robbouris, na thevis, na murderaris, umbesett the wayes to reve na strouble lele merchandis, na labouraris, men of kirk, na pilgrimys, that passis in the contree for the commoun 10 prouffit of the realme: And in sik keping he suld be garnyst in his armouris and his wapnis, that he mycht do scathe and tak nane.

Item, thare is gevin him maisse, that is to say poll ax, in takenyng that he is officer ryale; and that 15 gif ony man disobeyis till his wand, that he lay that maisse on thame to hald the kingis rychtis on fut.

Alssua, spuris ar gevin him, in signifiounce that rycht as spuris spedis the horse to ryn fast, and besy in tyme of nede, quhen his inymyes cummys nere, 20 rycht sa suld knycht in tyme of nede be besy quhen the king or his contree is oursett with lourdanis and revaris or traytouris or other wikkis misdoaris, sa that he slepe nocht his time, bot be besy and diligent in the commoun prouffit. Of the suerd we have spoken 25 of before, in quhat takenyng and significacioun it is gevin.

Item, the quhip is gevyn to the knycht in his hand, quhen he is on horse, to that significacioun, that he suld stand aw and be obedient till his lord; 30 for disobeisaunce undois the knycht and brekis his ordre, that all his offspring will forthink: as for the inobedience of Adam, all his offspring was punyst.

Item, gorgelin is gevin him, in takenyng that thare suld nouthir enter na isse throu his gorge thing that 35 suld be villanie, na lak thing to the honour of the ordre; as to be at bidding of his lord, but dis-



obeysaunce, and but murmur do his lordis commandementis; and nouthir do, na consent, to tresoun orgoulle, barate, na trechery, unleautee, na othir vice, that may cum throu word na thocht be the gorge  
 5 outwart; na excesse of glutony, drunkynnesse, na othir mystemperaunce throu the gorge inwart. And thus the gorgelyn suld kepe the knychtis gorge.

Item, masse is gevin him, that betakenis strenth and force of curage, the quhilk masse is lyknyt till  
 10 a false sterap, quhilk strykis on all sydis, apon all kynde of harnais; sa dois force of curage, it strykis on all sydis, and defendis the honour of knichthede agayne all vicis, and enforcis vertues.

Item, thare is gevin to the knycht his lytill schort  
 15 suerd, that sum callis misericorde, in signifyand that quhen he has implyde his spere, his lang suerde, his polax, his false sterap, and his falow be sa nere him that he may nocht help himself with nane of thay, than is it gude at schort strakis; and it is callit  
 20 outhir schort suerd or misericord; for cause that a knycht suld nocht all traist in his armoure na wapnis, bot in his awin vertu, and in Him that maid him, and in His merci; and traist that throu His help, quhen all wapnis ar faillit, that He sall save his honour  
 25 and bring him fra the perile of dede and dishonoure.

Item, schelde or targe is gevin to the knycht in signiffaunce that as office of schelde is to be the targe betuix the knycht and the strakis, sa suld the knycht be betuix the prince or his lorde and the  
 30 strakis; as the schelde ressavis the strakis before the knycht, sa suld the knycht before his lorde, kepe strakis fra him. And as schelde is couplit to the knychtis brest, thare his hert is, sa suld the knycht be till his lord bounde in lautee as till his awin hert,  
 35 and is a myd moyen betuix him and his peple.

Gloves of plate ar gevyn to the knycht in takenyng, that as thai kepe his handis fra strakis and woundis

and manglyng, throu the quhilkis the body mycht be tynt, sa suld he kepe his handis, that he give na faith, na athe, na mak nane condicioun na obligacioun agayn his lord, for than war he undone. And as knycht liftis his wapnis mare seurely 5 and traistly, that his handis ar enarmyt, sa suld he lift mare seurely to God Almichti, that he be enarmyt, that his handis wirk na misgovernance in taking of wrangwise gudis; na strykyng of unlefull personis; na making of unlefull condiciouns, and unlefull touch- 10 ingis; na put his handis in unlefull placis.

The sadill that he rydis in, betakenis sekernes, that he be nocht lychtly put by his purpose, sa kepis the sadill him, that he be nocht lichtly put fra his hors; for quhen he war doune strykyn than war his 15 honour lawe. And rycht as he is ferme and seker in his sete, sa suld he be ferme and seker in his curage, in justice, lautee, nobless, veritee, and charitee. For throw seuretee of a gude hardy knycht mony gude dedis ar done, throu gude hardy men of armes; 20 and mony cowartis ar declarit, quhen hardy men ar approvit, vantouris and vayn glorious men that dar nocht be sene quhare the hardy and worthy knychtis apperis in worthynes in bataill place, and thare fortune enforsis hardynesse. And as the sadill, with 25 the grathe that langis it, haldis him ferme, that he movis nocht for na strake of spere of inymy, sa suld forse of curage kepe him, that he move never again gude faith na resoun, and bow nocht with vice agayn vertu. 30

And as the hors beris grete charge of the armyt knycht, and sadill and harnais, sa beris the knycht, be vertu of his ordre, grete charge, the quhilk he suld nocht lychtly be movit fra. And as he is sett 35 apon a hie sadill, abone a hie coursour, sa suld his curage be hie to defend the rycht, and manetene the poyntis of his maist hie and noble temporale ordre.

And tharfore is courser gevin him or destrere, to  
 betakyn nobless and hicht of curage that knycht  
 sulde have abone all othir peple, sen he has bathe  
 maist hye and noble order, and syne maist noble  
 5 habilliament of armoure, and syne maist hye and  
 noble hors; sa sulde he have maist hye and noble  
 curage, with force to passe all otheris in vailliaunce  
 of armes and honoure, and to be sene abone all  
 his men, and mare fer of, sa that men that had  
 10 nede of his help suld se him of fer, to draw till  
 him for help.

Item, his coursere or destriere has bridill gevin  
 till him, with irne bytt in the mouth, and reynis  
 in the knychtis hand, sa that the knycht may  
 15 refreyne the hors, that he pas nocht away with him.  
 And that iryn bitt in mouth betakenis, that he suld  
 refrenze his mouth fra bathe evill vicious speche Fol. 98.  
 and evill thoughtis. And be the reynis is betakenit,  
 that he suld hald his handis undefoulit, or fylit with  
 20 our vilaynouse dedis, or that he be our large, to  
 geve till othir that he have nede him self, and that  
 he be nocht sa lycht of striking with his handis that  
 thare be na discrecioun in his dedis, and that, be  
 thai reynis, he suld be led with pure folk that war  
 25 nede bestad of help, quhare thaire nedis war to  
 travaile to help thame; and that he war nocht our  
 narow na nedy that he had lak tharethrou, nocht to  
 spare his gude and spend his honour; and that he be  
 of handis hardy to defend him fra his fa; and doubte  
 30 na thing, for our grete doute makis knychtis to have  
 lathe curage.

Item, the horse-hede is bundyn with ane hede stele  
 of the bridill, in that kynde that he suld do na thing,  
 but be ordynaunce of the knycht, that efferis till cours  
 35 of armes, and bot be resoun. And the hede of the  
 hors gais before, and is bundyn to do resoun, sa  
 suld the resoun ga before all dede of armes, and othir

actis honourable that he dois. And as his hede-stele  
 byndis his hede to resoun, sa dois resoun the knycht,  
 and kepis his worschip. Alsua, the knychtis hors is  
 enournyt with harnais before and behynd, on his body,  
 sa efferis it to knychtis to be honourably enournyt with 5  
 honourable clething, and alsua with vertues honourable.  
 And becaus that sum horse ar enarmyt with sik har-  
 neis as efferis to defend thair corps fra harmes, sa  
 suld knycht be enarmyt with richessis of temporale  
 gudis, or ellis he may nocht gudely do his worschip, 10  
 nouthir in pes na in were, and oft tymes gerris mony  
 reveryes and wrang wynnyngis be: for clerkis sais,  
 Quod propter inopiam multi deliquerunt, etc.

Item, jakkis war ordanit to knychtis, thai tymes of  
 3eris that war of grete solempnitee, of sylk abone all 15  
 thair harnais, that signifyit grete travailis that efferis  
 till him to do. For rycht as the jakkis ar abone the  
 hauberkis, and ordanyt nerest bathe wynd and rayn,  
 and othir stormys, sa suld a knycht for the peple  
 susteyne all stormes and travailis for thame, sa that 20  
 all mysterfull and peceable personis that had myster,  
 suld, throu him, have reconfort and refuge at nede,  
 for the honoure of noble that ordanyt that noble ordre  
 for that caus to be a protectour and ane advocate  
 of all pore, miserable, and peceable personis, the 25  
 quhilkis, be the noblesse and the creacioun of the  
 ordre, he is ordanyt to defend, manetene, and halde  
 in thair richtis, quhen thai have mister, and thai be  
 requerit. Quhilkis knychtis suld erar expone thame  
 outhir to be dede, or presonare, or woundit sare, or 30  
 he left thame but help that ar under thair cure  
 and sauf garde: Be the quhilkis poyntis of the ordre,  
 men may se that knychtis, be vertu of thair ordre,  
 has a grete charge, quhat of justice halding, quhat  
 of thair landis governyng, and of thair peple mayn- 35  
 teyning, and of thai peceable personis defending, as  
 ar kyrk men, and maidnis fra fors and ravisyng;

wedowis, and faderles and moderles barnis fra supprising; labouraris, merchandis, and travalouris fra distroubling, and all peceable personis fra fors and wrangwis vexacioun.

5 Eftir this, takyn of armes to bere is gevin the knycht in his schelde, or in his cote of armes, or othir wayis, sa that he be knawin and kend in bataill be otheris; sa that gif he dois wele he suld have honoure and worschip, and gif he dois evill he suld  
10 have dishonour and disworship, and sik as efferis till ane inmy of the ordre of knychthede: for gif he be vailliaunt and hardy in bataill; or he be feigned, slak, and cowart, and flee fra his lord in bataill.

Item, baneris ar gevyn, bot that is bot to kingis,  
15 and princis, erllis, dukkis, marquis, vavassouris, barounis, and knychtis banneroll. And thus quhen a baroun banneroll has mony knychtis under him, thai aw to diffend thair lordis landis, and his lyf, and his honoure. For the honour of knychthede standis in  
20 that, that he be luft, lovit, prisit, honourit, and doubtit, with the prince, lordis, and peple of the realme; for the honour of lordis and princis standis in the pluralitee of mony worschipfull and honourable knychtis. And as knychtis of honour ar hon-  
25 ourde with princis, lordis, and peple, for hardynesse, noble curage, vertu, and worthynesse, that thai have wonnyn with thair princis, lordis, and maisteris honoure in thair 3outhede, rycht sa ar unworthi cowartis, full of tresoun and falshede, barate and trechery, and  
30 othir vicious lyf, suld be haldyn as dishonourit, and unworthy to be amang thame that ar honourable in the said order, and mare to be blamynt na othir lawlyar folk, suppose thai had done mys.



## [The Sevynt Chapitre

Contenis, the gude thewis, vertues, and custumes that pertenis to the knychtis that honourably wald manetene the foresaid ordre of knychthede].

5

Septimum  
capitulum.

HERE speris the doctoure of gude custumes that efferis to knychthede. And, first, he sais that noblesse of curage has chosyn knychtis of honour to be abone the small peple, and the small peple to be at thair service and gouvernement. Than suld noblesse and 10 gude custumes be intill all noble knychtis, be vertu of thair ordre; for noblesse of knychthede cummys never to man of gude evin, rychtwisely na honourably, bot it be throu noblesse of curage; for but noblesse of curage it may never cum to that hie degree of 15 honoure, and but electioun of vertu, and gude custumes and thewis. And thus on nede force it behufis the knycht, or he cum to that hye worschip and estate, worthily but usurpacioun, that he be knawin full of gude vertues, gude custumes, and gude thewis 20 in governaunce. And fyrst and formast, all knycht or he tak ordre suld knaw all the vii vertues, and thair branchis; that is to say, the four vertues cardinale, and the thre vertues theological. The thre theological is faith, gude hope, and cheretee, as we have 25 before touchit. The four cardinale vertues ar justice, temperance, fors, and prudence.

And first and formast, a knycht bot he be of gude faith, all is for nocht that he dois; for he may never have othir vertewe na gude custumes. For 30 but faith all is bot syn that ever man dois: for be faith men has all gude knowlage and understanding of God and his haly sanctis; and, but faith, man is wer na nocht. For be oure faith we have sight



spirituale of hevin and hell, and all Goddis workis, visibilis and invisibilis. And be faith men has esperance, cheritee, and leautee, and ar servitouris to veritee, and fault of faith mysfaris all thir thingis.

5 Knychtis be gude ancien custumes was wont to ga in the Haly Land, to defend and manetene the Cristyn faith, fechtand aganis the inymyes of the croce, and was marterit; but full few now dois that. Alsua, be vertu of fayth and gude custumes, knychtis  
 10 defendis the clerkis and kirkmen fra wikkit tyrane Fol. 99. men, the quhilk, aganis the faith, and for default of faith, schapis thame to derob and ourthraw bathe clerkis and kirkmen, for thair tyranny and wikkitnes.

Esperance is a noble vertu, be the quhilk knychtis  
 15 traistis to have the victory in bataill and in feicht. Item, clerkis be esperance traistis to have the joy of hevyn, and be thair teching gerris us trow rycht sa: but the quhilk esperance, that is gude hope, we war all forlorne. Tharfore esperance sittis well  
 20 as in a knycht, for be esperance he has mare traist in God, na in his horse, harnais, and menze; throu esperance the curage of knychtis is reinforssit, and the curage of cowartis oursett. Gude hope gerris the knycht oursett grete travailis, and hard fortunes, in  
 25 hope of better ay. Alssua esperance gevis knychtis curage to kepe and defend citeis, castellis, and wallit townis on small evyn, and thole bathe hungir, thrist and waking, and mony grete strakis, oft tyme. And war nocht esperance of gude hope, knychtis had  
 30 never honour, for it is the principale instrument that governis knychthede in honoure.

Item, knycht but cheritee may never be but crueltee and evill will, quhilkis concordis never with the honour of knychthede; and thus mon cheritee be cheif in a  
 35 knycht; for throu cheritee man lufis his God atour all thing, and, as himself his nychtbour: but the quhilk poyntis, na man may be perfyte Cristyn man.

Item, a knycht suld have in him grete pitee of all pore folk, male esy personis, and of pure prysonaris quhen he has the maistry of thame, and till have mercy of thame for resonable finaunce. And throu charitee men has pitee, but the quhilk charitee na 5 knycht mycht sustene the grete charge of knychthede. For as horse butt fete may nocht bere grete chargis, sa may nocht knychthede, but cheritee: the quhilk cheritee makis hevvy birding lycht to bere, and grete charge soft, bathe for the uphald of honour of knycht- 10 hede, and meryt of the saule behufe.

Item, justice is till all knychtis nedefull, for knycht but justice is but honoure. For justice and knychthede is sa wele acordaunt that knycht but justice is a body but saule; for but justice may na knycht- 15 hede be; for knycht injurius is inymy of justice, and castis him self out of the ordre, the quhilk revys him and dispisis him in that cas.

Item, prudence is a vertu als, that knychthede may nocht be but; for prudence is a knowlage that 20 man has of all thing, bathe gude and evill, throu the quhilk he is maid inymy to evill, and frende till all gudenis. And also be prudence man has knaulage of the thing that is for to cum, and that be the notice of the present tyme, as he seis the 25 warld gais: item, prudence can with cautelis and subtiliteis. A man can, as be the apperaunce of the thingis that he seis, eschewe perilis that ar to cum, and mend ane evill fortune apperand be vertynasse, bathe corporalis and spiritualis. And thus know thai 30 all tymes that is, and wes, and sal be, and puttis governaunce till all as efferis. The commoun prouffit, and the prince, ar mekle behaldin to the worthy knychtis, for the mony perilis that thai expose thaim in for it: and thus is prudence ane of the maist 35 nedefull poyntis that may be for knychtis. Worschipfull custume is in knycht in tyme of necessitee to

request of party to arme him, and defend the common prouffit. Bot mekle mare is it honourable custume to knychtis till use resoun in all his dedis, and gude will and wele sett, that is the glore of  
 5 knycthede; for oft tymes bataillis ar mare wonnyn be grace, na be force, and be wit and subtilitee na be multitude of armyt company, as sais Macabeus to the Peple of Israel, quhen he sawe his inmyes cum on him sex tymes ma na he; "Ha! Ha! Dere  
 10 brethir, reconfourt 3ow, and makis gude chere, and traistis wele that God sall help us in this houre. For traist nocht that grete multitude makis grete victory, bot mekle erare, grete confusion. For sa grete multitude mycht nocht be governyt togedir, for  
 15 thay may nocht wit in the tane end, quhat the tothir dois; and a lytill misreugle or affray makis all to flee, etc." And gert his peple put thame in gude estate, and prayde to God to help thame. And thus was the bataill wonnyn throu his wit and counsaile, and  
 20 confourt quhilk come of grete prudence and grace. And thus suld all gude princis and lordis that wald have thaire barnis worthy and wyse men, and hable to the ordre foresaid: thai suld ger doctryne thame, instruct thame, and teche thame first in thir virtues  
 25 before namyt, and specially till use resoun and justice, and gude understanding of wit, and that prudence teche thame to be a frende till all gudelynes, and inmy till all wikkitnes; for be thai vertues, the vertew of prudence junys him with knycthede, and  
 30 dois it mekle honoure.

Item, force is a grete vertu in all noble actis, and specialy agayn the vii dedely synnis, quhilkis, quhen thai have the maistry, ledis man to the paynis of hell. Off the quhilk sevin synnis, glutony is ane of  
 35 the werst; forthy, that quhen a glutoun has chargit him our mekle with metis and drinkis than bringis it in suerenesse, that he mon slepe or rest; and

in his rest than desyris he luxure; and quhen he  
 seis that all this charge may nocht be uphaldyn  
 but grete gudis and richesse, than cummys covatise,  
 that settis nocht by how that gude be wonnyn bot  
 he have it. Of the quhilk conquest cummys ire, 5  
 and invye, and redy murther and slauchter, quhilkis  
 cummys seldyn, bot that pryde be in thair falouschip.  
 And thus throu glutony is gaderit and assemblyt all  
 the foule company of the vii dedely synnis. And  
 thus knychtis that haldis thir wayis, gais nocht in 10  
 the hall of noblesse. Glutony makis the corps feble,  
 and schortis the lyf, agaynis the quhilk viciis, and  
 namely of glutonye, the worthy curage of a noble  
 knycht stryvis full stoutly, and wynnys the victory on  
 him that is inymy to the noble ordre of knychthede. 15  
 And thus be force he fichtis agayn his inymies,  
 throu hye noblesse of curage with help of abstynence  
 and of temperaunce. And agayne luxure feichtis  
 chastitie forsablie; and beautee of corps, mekle etyng  
 and drinking, quynte clething, and joly polist corps, 20  
 falsate, tresoune, injure and misprising of God, and  
 of his sanctis and of his mekle gloire, and no doubt  
 the paynis of hell, na sik like thingis is agayne the  
 ordre of knychthede, and all gude thewis. Perfyte  
 chastitee forsablie feichtis aganis lechery throu the re- 25  
 membraunce of God and his commandementis. And  
 to wele understand the hye graces and gudelynes  
 and gloire of the hyast God, quhilkis he has ordanyt  
 for thame that lufis and honouris him, and servis  
 him treuly; and allsua to think on the sorow and 30  
 disese that ordanyt is for thame that dois the contrair,  
 that mysprise his commandementis, and mystrowis  
 him; for to lufe him, serve him, and honour him,  
 that is sa worthie to be lufit, man has fors and  
 grace, with chastite forsable, with stark curage un- 35  
 vencusable, werrays and ourcummys the vice of  
 mysordinate lecherye, be force of curage and noblesse,

quhilk will nocht put him in subjection of evill  
 thouchtis; na be our cummyn with sik wrechitnes;  
 na his hye honour lawit na defoulit, that sa mekle  
 charge has sustenyt in grete honourable actis in  
 5 weris, that he suld thole his worthi curage of knycht-  
 hede be ourcummyn with vicis. For suppos he be  
 curageous and hardy, and of corps strenthy to our-  
 cum his corporale inymyes, and nocht noblesse in  
 him of forse of curage to vencus and ourthrawe his  
 10 inymyes spirituale—that is vicis, he has nocht all  
 the verray noble poyntis, propereteis, na condiciouns  
 of knychthede that he suld ficht with; for noble  
 curage of knycht suld alswele feicht again the Devill  
 that is inmy of the saule as agayne man inmy to  
 15 the corps.

Item, avarice is a vice that gerris oft tymes the  
 curage of mony noble knycht descend full lawe;  
 for quhy, the gredyness of gude blyndis thair hye  
 curage for glytwisnesse of golde and of richesse, that  
 20 it ourecummys the force that suld vencus his inmy  
 with, and makis him subject till sa lawly wretchitnesse  
 and unhonest thing, that is bot for default of forse  
 that suld be his pillare of worschip till halde him  
 ferme; the quhilk pillare faillis him at nede quhen  
 25 noblesse of hye corage is slokit throu cuvatisse, nocht  
 defendand thame aganis it, as the worthynesse of the  
 ordre requeris: bot tholis him to be ourcummyn  
 and vencust throu cowardise spirituale, and lachesse  
 of curage souplit throu avarice; and changit thair  
 30 curage again the noblesse of the ordre. And tharfor  
 it is a grete maigre in a realme quhare lordis and  
 knychtis ar gredy to gudis, and covatous. For it  
 is rute of all wikkitness; for of it cummys wrang-  
 wise extorsiouns, and evill wonnyn gudis, wrangwis  
 35 conquestis of landis, and syne ar thay fast haldand,  
 that na gude will part with, bot the nede peny.  
 And be this way thai becum bondis and subjectes to



thair gudis, and varyis fra the rycht way of liberalitee  
 that manetenis noblesse of chevalrye, and is inymy  
 to the noble ordre, to be wrechit of the gudis that  
 God has send thame to preve thame, and assay thair  
 vertu with; and nocht to be hid, na hurdit. And 5  
 as for remede of this, thare is a vertew callit forti-  
 tude, that is stifnes in hert aganis vice, that will  
 nocht falde no mare na rank stele, quhilk is sa  
 ferme in itself, that it will nouthir bow to frende  
 na faa, to help thame at nede, bot he be requirit 10  
 and askit; and that is for the hie stifnes that is in  
 him, of the vertu of fortitude of curage, that sa grete  
 honour it is worthi to have for his worthynes, that  
 he is ever redy to be at bidding of worthy dedis and  
 honourable, quhen he is requirit. And the hyenes 15  
 of his noble corage he thrawis him fra all appetite  
 mysordinate of all vicis; as quhen a knycht is tempt  
 with covatise or avarice, that his hert is sett and  
 enclynit to that wrechit gredynesse that is moder  
 of all wikkitnes, and of traysounis, falsate, barate, 20  
 trechery, manesuering; than suld he sauf his honour  
 to have recourse to fortitude, and thare sall he fynd  
 na fault of help, counsale, and confourt, to supplee  
 him at nede; for he is nouthir lache na 3it cownt,  
 na fals hertit na negligent; bot with him sall be 25  
 foundyn strenth and fors, hye curage in gudelynes,  
 quhilk efferis wele to be fere to the noble ordre of  
 knycthede; for throu that, a knycht may be lorde  
 of his curage, and be maister of himself, and ourcum  
 all vicis. And thus suld ilke noble knycht think on 30  
 the noble King Alexander of Macedoyne, and of his  
 liberalitee, the quhilk had sa noble a curage, that he  
 dispisit avarice and covatise; in largess of giftis, he  
 had ever the hand opyn till all men, alswele frende as  
 fa; throu the quhilk renoune of fredome the souldiouris 35  
 of his inymyes that war avaricious and covatous,  
 come fra thame till hym, and gert his company



grow, and ever mare and mare he conquest, and ever  
 mare and mare delt till his men; and thus, throu his  
 renoune of liberalitee and dispising of the vice of  
 avarice, with othir vertues of noblesse of fortitude,  
 5 he come to the honour of conquerour of all the  
 world. Quharfore, all nobil knyghtis suld ever think  
 on vertues of noblesse and of largesse, and despise  
 avarice and covatise; that he be nocht subject till  
 unworthy persounis, na wyrk nane unworthy dedis;  
 10 na think to mak nane unworthy conquestis throu  
 avarice, the quhilk efferis nocht to noble and worthy  
 ordre of knychthede—Accydo est male.

Suerenes is a vice quhilk makis a man to hate all  
 gudelynes and to lufe all viciousnes. Be the quhilk  
 15 vice, thare is ma folk condampnyt na be ony othir  
 vice in this warlde be takenis and signis may be  
 persavit. And be the contrair, that is wilfulness in  
 gudelynes to do gude werkis, men may knawe the  
 takenis of a man that salbe savit fra dampnacioun  
 20 better, and mare clerely na be ony vertuous con-  
 dicioun that man may have. And thus, quha will  
 ourcum and vencus suereness, he mon nedely begyn  
 at gude, and fortitude of curage, throu the quhilk  
 he ourcummis the inclinacioun of suerenes that  
 25 mannis flesh is inclynit to, be the syn of Adam  
 oure helde fader, quhilk of the erde takis inclina-  
 cioun mare to sleuth na to diligence, and mare  
 till evill na to gude. For sleuth and leithfulness  
 drawis efter it dule and displesaunce of othir mennis  
 30 gude adventures, and is blythe of thar mysfortunys:  
 and quhare thai have evill, thai wald it war wer,  
 and thus has he ay disese; For he has disese  
 and dule of thair gude, and syne he has disese  
 and dule of that, that thai have nocht sa mekle  
 35 evill as he wald; the quhilk puttis thame in ire  
 and in passioun dolorous contynualy, bathe in body  
 and saule. And tharefore, thou knyght that wald

vencus that vice of sleuth, pray to God to graunt  
 the force in curage of diligence aganis that vice  
 of sleuth, that thou may ourthrawe him, and halde  
 him at under. And think how that oure Lord God,  
 quhen he gevis till othir men ony grace or gude- 5  
 lynes for thair gude meritis, he takis nocht fra the  
 to grant thame, na he gevis thame nocht all the  
 gudis that he has to geve; bot that he has yneuch  
 bathe to geve the and otheris, that makis him gude  
 cause; of the qubilk he gevis us ane example in 10  
 the Ewangel, sayand, Amice, non facio tibi injuriam,  
 That is to say, quhen the vigneronis labouraris had  
 wroucht all the day, fra the morne early till nycht,  
 and otheris began at the evynsang tyme, and wroucht  
 rycht sa to the nycht; and the lord of the wynis 15  
 gave thame ylyke feis for thair daywerk; and thai  
 that had wrocht fra the morne airly murmurit the  
 lord, sayand he was unrychtwis that gave thame  
 alsmekil that began at evynsang tyme as to thame  
 that began at morne airly: and he ansuerd that 20  
 he did thame na wrang quhen he departit his awin  
 gude at his awin will, payde tham all that he  
 hecht thame; quharfore thai had na caus to murmur  
 him, na to have nane envy at thair nychtbouris, as  
 said is. 25

Fol. 101.

Orgueille, that is callit pryde, thinkis na man pere  
 till him, and is a grete vice. For he wald na man  
 war sa gude na sa worthy as he, and had lever be  
 him allane, na in ony company that him thocht na  
 pere till him. And humilitee and fortitude are twa 30  
 vertues that lufis evynlynes, and sa ar thai aganis  
 pride; and, tharfore, gif a proud, hichty, hautane  
 knycht may nocht staunch his awin pride, call till  
 mekenes and fortitude; for mekenesse withoutyn  
 stedefastnes may nocht gaynstand pryde; for quhen 35  
 thai twa ar togidder, than may thai wele gaynstand  
 pryde; na pryde may never be vencust, but meke-

nesse and stedefastnes of fortitude. For kyndely  
 thing is, that quhen a 3ong king is sett on his hye  
 hors, he is proud and hautane, but syne cummys  
 fortitude of humilitee, with grete stedefast mynde,  
 5 thinkand how he suld have pryde in his hert, quhen  
 he rememberis of all the poyntis of his ordre, and  
 quhy he is maid knycht. Bot quhat is the pryde of  
 a proud haultane man worth, quhen he can nocht  
 remembre of the poyntis that God may sone lawe  
 10 him with? For thare is na man sa proud and full  
 of orgueill, bot and he had bene disconfyte and our  
 cumyn in bataill place and vencust, bot he suld be  
 full meke. And that fallis oft tymes amang knychtis  
 of honoure: for quhy? the fors of ane othir mannis  
 15 corps has strykyn doune the pride of his curage. And  
 thus sen fors corporale in a strange persone has lawit  
 his pryde, it war lyke that fors of humilitee spirituale,  
 that is fer mare vertuouse, suld in his awin persone  
 ourcum pryde, sen the tane is spirituale noblesse,  
 20 and the tothir corporale.

Item, envy is a vice that is not agreable to God,  
 na justice, na charitee, na to largess, the quhilk per-  
 tenis to the ordre of knycthede. And thus quhen  
 ony knycht has his hert failit, and his curage lawlyit,  
 25 that he may no mare folow the actis of nobless, na  
 dedis of were, for faulte of strenth of curage that is  
 failit in him, na has nocht in him justice, charitee,  
 na largesse, syk men dois injure to thair ordre of  
 knycthede. That gerris mony knychtis be envious  
 30 of othir mennis gude fortune, and thai ar suere ande  
 lythir to travaile thame to wyn honoure in armes,  
 the quhilk bringis the riches; for ever efter honour  
 thare cummys rychesse, and thai that ar thus envious  
 takis fra othir men the gude that is nocht, na may  
 35 nocht be thairis. For thai wald pres thame to reve  
 thame thair honoure, quhilk, quhen thai had gert  
 thame tyne, throu murmuracioune and envious langage

of bakbyting, that honour that thai tak fra thame, may nocht cum to thame self; and be syk envy he dois mony thingis that ar discordaunt till his ordre.

Item, ire is a stroublance of curage, and of gude mynde, and gude will, and disturnis a mannys curage 5 to vengeaunce; and thus, quha sa lykis to sett remede in this vice of ire, he mon have recours to fors of corage, that is the lord and maister of mannys mynde and his passiouns, and syne seke to pacience and to charitee, the quhilkis ar cheif of counsale of knycht- 10 hede, and with temperaunce, mes his mynd and bryng his hert to sobirnes. And thir vertues ay bringis allegeaunce of the grete paynis and travailis that ire has movit in mannys hert: and in samekle 15 as the ire is the mare, in samekle suld force of curage of noblesse of knychthede be the starkare to ourcum the unresonable passiouns of ire, the quhilkis cummis ay of evill, and dois bot evill, for the ire of man makis nocht man to have mare ryght anent Godwart. Bot man suld be armyt with gude will, sobernesse, 20 humilitee, and pacience, charitee and abstinence; and syne cummys justice, and bringis wisdome with him, and annoblis the ordre of knychthede fer mare na it was before, and thus we have that aganis all vices of the vii dedely synnis: the vertu of force, with 25 help of thir othir counsalouris that we have here before namyt, is soverane remede aganis thame.

And now is it spedefull that we se quhat is the vertu of temperaunce, and quhat it is nedefull and behovefull till. And as to that, the doctour sais, that 30 temperaunce is a vertu quhilk haldis him ever in the mydwarde betuene twa vices, that is to say, betuene oure lytill and oure mekle, and thus techis temperaunce a man to kepe the mydwarde, for vertu is ay in the mydwarde: for man that has na mesure in him self, 35 quhen he dois outhir till the hye or to the law, thare wantis discrecioun of temperaunce and mesure, the

quhilk is nedefull tobe in knychthede; for quhen  
 knycht knawis nocht his quantiteis of his mesure in  
 all his dedis, his honoure is in were: for he suld  
 be temperit in largess, that he be nouthir fule large  
 5 na our wrechit: in hardiness, that he be nocht fule  
 hardy na our cownt: in etyng and drinking that  
 he be nocht glutoun, na gormand, na slut, na sluther-  
 oun, na 3it dronkynsum: na that he hunger nocht  
 himself for wrechitnes: in his speche that he have  
 10 nocht our mony wordis, na that he be nocht our  
 bestely, na our blate that he have na langage, na  
 collacioun in tyme quhen it efferis: alssua in his  
 clething that he excede nocht, na that he be nocht  
 our wrechit. And thus in all thing to hald mesure  
 15 is temperaunce; and, schortly to say, it is the reugle  
 of all wisdom, and, but it, na knycht may wele  
 governe his ordre, na never sall men fynd temperaunce  
 bot with wisdom and with vertu.

Item, gude custome and usage is till knychtis to  
 20 here every day the messe, quhare ever he be, gif  
 it may gudely be gottyn; and gif ony preching or  
 teching of clerkis, or wys men be propoynt, he  
 suld be redy ever to here the word of God, and  
 ever be redy till honoure, anourne, and pray to God,  
 25 and to lufe him, serve him, honoure him, and obeye  
 him in all place, atour all thing; and in all his dedis,  
 have ever his hert on him, and ever think on the  
 passioun of Crist, and on his awin dede, that he mon  
 anys dee, and think on the schortnes and the wrechit-  
 30 nes of this warld, and of the paynis of hell, and of  
 the grete joyis and glore celestiall of hevyn; and  
 ever ask him of his grace that hye glore of paradis.  
 And traistis wele that he that takis mare plesaunce  
 in haukis and houndis, delicious metis, joly clethingis,  
 35 fair wommen, gude wynis and spicis, lycht wordis with  
 negligence of Goddis service, and lychtlyng and  
 despising of Goddis pure peple, and of the lawis of



God and man, syk knychtis ar nocht worthy knychtis,  
 bot erar dispisaris of the ordre, and inmyes to  
 knychthede, — for sum trowis in wichecraftis, as in  
 meting of bestis, or in fleyng of foulis with thame  
 or agayne thaim, or on rycht hand, or on left hand, 5  
 sayand, the rycht syde gais aganis him, and the left  
 syde gais with him, — and sayand that all sik folyis  
 efferis nocht to wisdom, resoun, na discrecioun, na  
 to gude faith, bot is as foly of fulis that grevis God,  
 and castis men of Goddis grace, and gerris thair inmyes 10  
 oft tymes be maisteris of thame, quhen thai will nocht  
 tak documentis of gude teching, na gude thewis to  
 reugle thair dedis, and mare has traist in thair fretis  
 and folyis, na in the faith of God Almychty; and  
 tharfor, thai that usis thir folyis, and levis the vertues 15  
 besaid of fayth, gude hope, and charitee, humilitee,  
 largess and lawtee, and nobilness of fors of curage,  
 to gaynstand all thir unworthy fantasyes, he is nocht  
 worthy to bere that hye, worthy, and noble ordre of  
 knychthede that dois thus. For sum knycht has syk 20  
 custumes to trow, quhen ever he seis a nakit womman  
 in the mornynge, he sall nocht do his prouffit na honoure  
 that day; na quhen he seis a womman kemmand hir  
 hede nakit in the mornynge, he sall nocht have honour  
 in armes that day. And this is a fals unworthy treuth, 25  
 for a juge that kepis the lawis that he is ordanyt  
 to kepe, dois wele his office: sa dois a knycht quhen  
 he usis resoun and discrecioun, and kepis fayth and  
 lawtee with all the lave of vertues of nobless: than  
 is he worthy knycht, and kepis wele his ordre. Bot 30  
 a knycht that wyrkis eftir zone fretis, that we have  
 here sum part namyt, and otheris, and levis the ordre  
 of gude vertues and gude thewis, he is dois evin as  
 a juge that levis gude and suthfast witness led in  
 a caus before him, and jugis agayn gude faythe, be 35  
 the chirmyng of foulis, or be the berking of doggis,  
 and syk lyke thing: and thus knycht suld be ferme

in the faithe, nocht variand; na suld nocht traist in sik fretis, na wichecraft, and leve the verray faithe of God. For all syk thingis are bot janglyng of fendis, that fleis in the ayre, that temptis Cristyn folk, to  
 5 ger them vary fra the rycht faith to drawe thame to thair condampnacioun.

Item, till knychthede afferis, principally tobe amorous of the commoun prouffit, and of the commouns; for quhy be the commouns, and for the commoun  
 10 proffit knychthede was foundyn, stablyst, and ordanyt. Than suld knychtis be curious of thair prouffit, be resoun; for gude resoun gevis, that all princis, lordis, and knychtis specialy, suld be mare curious of the commoun prouffit, na of thair awin propre gudis:  
 15 for quhy it is mare nedefull and mare spedefull, and gretter and mare necessair, for the commoun prouffit riches, bathe prince and peple, and gude propre gudis, bot a persone proprely, and mare gude, isto be bathe riche, prince and peple, na he  
 20 allane, and nocht his peple.

Item, to knycht efferis to speke sobirly and wisely, and curtasly; and tobe alssua noblye cled in divers clethingis, and honorable, fair hors, fair harnais, in the hanting of weris, and governaunce that he has:  
 25 till hald alssua gude hous, eftir his power and estate, till have honest housing. And treuly curtesy and knychthede suld never part company; for foule and vilaynous speche fylis the mouth of a noble knycht, and sa dois it of all persone of estate; hamelynes  
 30 and gude specialitee of acqyntaunce with gude folk, worthy and honest, is wele accordant to knychthede.

Item, lautee, veritee, justice, humilitee, charitee, largess, hardyness, prowess, with fors in curage and nobless, pitee, honestee, drede, schame, with othir  
 35 syk like vertues, and otheris that we have before namyt, appertenis wele tobe in company with the noble ordre. And rycht as we say that in God is

all vertu, all nobless, and all gudelyness, sa suld all knychtis, lordis, and princis, folow at all thair gudely powere the futsteppis of thair ledare, lord, and techour, Jhesus Crist, quhilk all his werkis that he wrocht was all to geve us gude instructioun to governe us 5 in syklike maner. And all the writtis that ever was writtin for our documentis and teching, for the teching of the keping of hors and harnais and wapinis, is nocht anerly the instructioun of knychthede till his barnis and otheris that he suld teche 10 under him, bot the gude custumes, gude instructiouns in vertues, and gude ensamples of gude god-lyke governaunce, efter all the forme and maner before said, suld be the governaunce of knychtis, first in thameself, and syne teche till otheris. For he that 15 better techis his hors na his barnis, he gais nocht the rycht gate to teche the order.

### [The Auchtand Chapitre

Contentis, how the said ordre suld be haldyn at honour, and quhat honour suld be 20 done to thame that beres the said ordre, and has optenynt it with honoure].

Octavum  
capitulum.

HERE declaris the doctour the honouris that suld be done to the noble ordre of knychthede. God him self ordanyt knychthede, and honourit it, and honouris 25 it, and alsua all the peple honouris knychthede; and as is recountit be the lawis, knychthede is honourit abufe all ordre that ever was next prestehede, as maist honorable ordre and office that is or wes, and abone all statis, sauffand the haly order and office that 30 sacrificis the body of God, the haly sacrament of the altare, with the otheris sacramentis of the haly

kirk. And the said ordre of knychthede is rycht  
 necessair to the governaunce of the warlde, as is before  
 said, in syndry placis; and tharefore, before all tem-  
 porale ordre, knychthede suld be honourit be mony  
 5 resouns, with all maner of peple. For and Emperouris  
 kingis and princis had nocht annex to thame the  
 ordre of knychthede, with the vertues and propereteis,  
 and nobiliteis, langand to the said ordre, thai war  
 nocht worthy to be Emperouris, kingis, na princis.  
 10 For suppose the office be gretare, the ordre is ylyke  
 ane in kingis and in knyghtis, as prestehede is ylyke  
 of degree, bathe in pape, cardynale, and patriarche,  
 alsmekle is it in a symple preste: and sa is it in  
 kingis and princis knychthede, in regarde of symple  
 15 knyghtis, suppose the office be mare grete; thare-  
 fore aucht thai till honoure the office and ordre  
 of knychthede, bathe Emperouris, kingis, princis,  
 and barouns; for quhan thai do nocht honoure to  
 the said ordre, thai do dishonour to thame self: for  
 20 the knyghtis gerris the grete lordis, princis, and  
 barouns be honourit abone the small peple, and  
 than suld thai again do honour to the said ordre,  
 and honour thame abufe the peple.

Item, all knyghtis ar free be thair ordre, for  
 25 knychthede and fredome acordis togeder rycht wele  
 to the ryale magestee and lordschip. And, tharefore,  
 sen knychthede is ordanyt for the manetenyng, de-  
 fending, and uphalding of Emperouris and kingis,  
 princis, barouns, and of all commouns and small  
 30 peple, than is it grete resoun that thai all suld de-  
 fend, manetene, and uphalde the honour of knyght-  
 hede and all knyghtis. And to the honour of knyght-  
 hede it appertenis, that he be in honour haldyn, Fol. 103.  
 and that he be lufit for his gudelynes, and that he  
 35 be doubtit for his prowess and hardyness, and that  
 he be lovit for his noble dedis of worthynes, and  
 that he be hamely for his lawlynes, and hichty in

tyme. And be cause he is of the self ordre that kingis ar of, he suld be haldin of counsale to kingis and of grete princis; and be cause that he is of the natur of all mankynde, and enclynyt to vicis, he is the mare worthy and honourable that he has force 5 of noble curage to abstene him tharfra. And, tharfore, sulde a knycht dispise all vicis, and lufe all vertues; for the quhilkis, all knychtis ar honourit, and nocht for othir cause; and all prince, king, lord, or baroun, that honouris knychthede, outhir in court 10 or in counsale, in hous or in semblee, he honouris himself. And alsua, quha honouris thame in goverment of bataill, honouris him self; and allsua, all lorde, that of a wise knycht makis him a servand, delyveris his honour in the handis of nobless of 15 gude curage; and quhat lord or prince that encrexis the honoure of a wise knycht in his service, or multiplyis it, encrexis and multiplyis his awin honour; and quhat ever lord that manetenys knycht that is in office ordanyt till him, and enforsis him in his 20 office, he enforsis him self and his lordschip. And lord, that is bathe prince and knycht, has grete affinitee, and lufe and frendschip to knychthede, and grete company suld have thar with. And gif he requeris of foly and evill maner of trefy, ony knychtis 25 wyf till enclyne hir to wikkities, he excedis the honour of knychthede; na 3it alsa a knychtis wyf that has barnis unlaifull of villaine generacioun, dois lytill honour to the order of knychthede, that scho is honourit throu; bot scho destroyis ande puttis to 30 nocht the noble lignie and confraternitee of knychthede. And quhat knycht that has his barnis in matrymoine with ony villaine womman, he dois lytill honour to the noble ordre of knychthede, na to the band of gentrise. And sen it is sa, that noblesse and 35 gentillesse ar of tendernes and frendschip to knychthede, and to the honour of knychthede, and of his



lady be the honourit band of mariage; and the con-  
 trair is destructioun of knychthede. Thus gif nobleis  
 and gentill men that ar na knychtis, and has bot  
 honour and worschip of thair awin birth and nativitee,  
 5 ar oblist naturaly to honour of noblesse and knycht-  
 hede be the vertu of gentrise that thai ar natyf till,  
 than mekle mare ar knychtis behaldyn to the honoure  
 and worschip of knychthede, quhilkis be thair ordre  
 thai ar bundyn to: for in that that thai do honour  
 10 to thair ordre, thai do honour to thame self. For  
 all knycht is oblist at all powere to honour his  
 persone; first to be wele cled in his persone, syne  
 to be wele horssit, and syne wele enarmyt and  
 harnest in his habilliamment, and alssua aw nobily to-  
 15 be servit of noble personis, that is to say, personis  
 vertuous, sen all nobilnesse presupponis vertu. But  
 3it mekle mare but comparisoun is he behaldyn till  
 honour him self with noblesse of curage, for the  
 quhilk noblesse of curage he beris that hye and  
 20 noble order of knychthede, the quhilk alssua is  
 defoulit and dishonourit quhen a knycht levis vertu  
 of curage, and takis him false cogitaciouns of tray-  
 souns, ref and rap, murder and thift, and puttis out  
 of his curage, and slokis all the said vertues of  
 25 noblesse, as justice, temperance, fors, and prudence  
 with faith, gude hope, and charitee, liberalitee and  
 lautee, with otheris before namyt, appertenand to  
 the maist noble ordre. And thus, knycht that dis-  
 honouris ane knycht his fader in knychthede, is nocht  
 30 worthy tobe honourit; for gif he war honourit sen  
 he dishonouris his awin ordre, mekle wrang war than  
 done to the noble ordre, to do honour till him that  
 dishonouris him self and his ordre; for quha may  
 better honoure or dishonoure the ordre na thai  
 35 that ar of the ordre, and berand the ordre? And  
 thus sen knycht has in his hert a noble duelling  
 place for the vertues and noblesse of curage, that

suld governe and manetene knycthede, kepe well  
that castell place and duelling, that it be nocht  
our sett na segit with vicis, than mekle honour and  
reverence is worthi to be done till him for his mekle  
worschip and noblesse. And the mare that knycthede 5  
be assemblyt with hie princehede or hye lordschip,  
the mare is the knycht behaldyn till honoure his  
noble ordre, and mare oblist to manetene his knycht-  
hede with worschip, at the reverence, honour, lufe,  
loving, service, and doubting of Almychty God, oure 10  
glorouse salvioure, and of his dere and glorouse  
moder and virgyne oure suete lady Marye, and all  
the haly court of hevin.

In nomine patris, et filii, et spiritus sancti, Amen.

Explicit Lordre de Chevalrie.

15

# [THE BUKE OF THE GOVERNAUNCE OF PRINCIS.]



HERE BEGYNNIS THE BUKE CALLIT THE BUKE OF Fol. 103.  
THE GOVERNAUNCE OF PRINCIS, ETC. ET, PRIMO,  
TABULA.

HERE begynnys the table of the buke of the gover-  
5 naunce of princis, and first of the prologue of the first  
fynding and interpretacioun of the said buke out of  
divers langagis, etc.

Item; of the first pistle send fra Alexander till Ares-  
totil to ask him counsale of the governaunce of Pers  
10 new conquest; and of the forme of the epistle and of  
his answere.

Item; of ane other of the ansueris of Aristotle till  
Alexander; and the forme of the epistle send fra  
Arestotle of his opynioun.

15       Primum capitulum de regimine principum.

The first chapiter is how thare is four  
maneris of kingis . . . . . primum cap<sup>m</sup>

How avarice and fule largess suld be  
eschewit in a king . . . . . ij ca<sup>m</sup>

20 How princis and kingis suld sett thame for  
gude renoun here . . . . . iij ca<sup>m</sup>

How thai suld eschew all outrages, carnall  
lustis and appetitis . . . . . iiij ca<sup>m</sup>

|  |                        |    |
|--|------------------------|----|
| Quhat kynde of sapience effeiris to kingis<br>princis and grete lordis . . . . .     | v ca <sup>m</sup>      |    |
| Quhat kyn habit anournement and clething<br>thai suld have . . . . .                 | vj ca <sup>m</sup>     |    |
| How kingis and princis suld puniss mys-<br>doaris and honour gude men . . . .        | vij ca <sup>m</sup>    | 5  |
| How thai suld have in thame justice and<br>equitee with merci . . . . .              | viiij ca <sup>m</sup>  |    |
| Quhat kyn plesance deduytis, and recrea-<br>ciouns princis suld tak . . . . .        | ix ca <sup>m</sup>     | 10 |
| How punicioun suld be maid eftir the cass<br>and state of personis . . . . .         | x ca <sup>m</sup>      |    |
| How princis may be lyknyt to the dew of<br>the hevyn . . . . .                       | xj ca <sup>m</sup>     |    |
| Fol. 104. How kingis and princis ar of the samyn<br>nature with symple men . . . . . | xij ca <sup>m</sup>    | 15 |
| How thai suld delyte thame in bukis of<br>stories of virtues and vices . . . .       | xiiij ca <sup>m</sup>  |    |
| And of other honorable dedis of alde<br>ancestry and of wisdomes . . . .             | xiiij ca <sup>m</sup>  | 20 |
| How thai suld kepe gude faith and lautee<br>till all mankynde ever . . . . .         | xiiij ca <sup>m</sup>  |    |
| How princis suld found scolis and studyes<br>of sciencis in thair countreis . . . .  | xv ca <sup>m</sup>     |    |
| How thai suld nocht governe thame be<br>women na trow thair counsale . . .           | xvj ca <sup>m</sup>    | 25 |
| How thai suld nocht traist anerly in a med-<br>icyne but ma . . . . .                | xvij ca <sup>m</sup>   |    |
| How princis suld governe thame be a wys<br>clerk expert in astronomy . . . . .       | xviiij ca <sup>m</sup> | 30 |
| Off the science of astronomy and of the<br>divisioun of it . . . . .                 | xix ca <sup>m</sup>    |    |
| How princis suld atour all thing tak kepe<br>to thair hele . . . . .                 | xx ca <sup>m</sup>     |    |
| How and in quhat maner thai suld governe<br>thair hele keping . . . . .              | xxj ca <sup>m</sup>    | 35 |

|    |  |                         |
|----|--|-------------------------|
|    | Here declaris the philosophour certain<br>documentis of medicyne . . . .         | xxij ca <sup>m</sup>    |
|    | Here declaris the philosophour certane<br>secrete documentis of medicyne . . . . | xxiij ca <sup>m</sup>   |
| 5  | Here declaris he the four rathis of the 3ere<br>and first of ver &c. . . . .     | xxiv ca <sup>m</sup>    |
|    | And first of the kynde of the sesoun of<br>somer . . . . .                       | xxv ca <sup>m</sup>     |
|    | And syne of the thrid sesoun that is callit<br>hervist . . . . .                 | xxvj ca <sup>m</sup>    |
| 10 | And syne of the nature of the wynter . . . . .                                   | xxvij ca <sup>m</sup>   |
|    | Quhat thingis fattis or lenys men maist . . . . .                                | xxviij ca <sup>m</sup>  |
|    | Here declaris the philosophour ane other<br>poynt of medicyne . . . . .          | xxix ca <sup>m</sup>    |
| 15 | Quhat kyndis of metis are best for man . . . . .                                 | xxx ca <sup>m</sup>     |
|    | Off sundry kyndis of wateris and thair<br>naturis . . . . .                      | xxxj ca <sup>m</sup>    |
|    | Off sundry kyndis of wynis and thair<br>naturis . . . . .                        | xxxjj ca <sup>m</sup>   |
| 20 | Off bathis and stuphis and thair gover-<br>naunce and prouffitis . . . . .       | xxxiiij ca <sup>m</sup> |
|    | Quhat justice efferis till a prince or a king . . . . .                          | xxxiv ca <sup>m</sup>   |
|    | How a king or a prince suld ken him self . . . . .                               | xxxv ca <sup>m</sup>    |
|    | How kingis and princis suld governe be<br>grete counsale . . . . .               | xxxvj ca <sup>m</sup>   |
| 25 | How the man is maid of the four elementis . . . . .                              | xxxvij ca <sup>m</sup>  |
|    | How princis suld have discrete secretaris . . . . .                              | xxxviij ca <sup>m</sup> |
|    | How thai suld have discrete and traist<br>messengeris . . . . .                  | xxxix ca <sup>m</sup>   |
| 30 | How the prince and peple ar comperit till<br>a gardyn . . . . .                  | xl ca <sup>m</sup>      |

Explicit tabula de regimine principum.

Nobis sancti spiritus gratia sit data, de qua virgo  
virginum fuit obumbrata.



Here begynnys the buke callit  
 the Buke of the Governaunce of  
 Princis, that is callit the Secrete  
 of Secretis, maid be Aristotyll till  
 Alexander the Grand, and first 5  
 the proloug as it is contenyt in  
 the fraunch buke.

## Prologue.

HERE declaris the autour of this buke that a clerk  
 callit Fair Pateris wys in all langagis fand in Grece kepit  
 within a temple callit the Temple of the Soune, the 10  
 quhilk the noble philosophour Esculapius had gert  
 mak, this buke of the secretis of Arestotle in langage  
 of Greu, the quhilk he translatit out of Grew in the  
 langage of Caldee, the quhilk was quhilom the langage  
 of Grete Babiloyne and now is the langage of Grete 15  
 Inde. And syne, at request of the king of Araby he  
 translatit it off the langage of Caldee in his langage of  
 Arrabykys. And syne, efter that mony a zere, ane othir  
 grete clerk callit Philippus translatit it out of Arabyk in  
 lang Latin and send it till ane reverend fader in Crist 20  
 and wyse prelate noble and honourable Sir Guy de  
 Valance bishop of Tryploun; and, as beris witness be  
 thair alde ancient stories, the worthy and noble philo-  
 sophouris in thay tymis, that als lang as Alexander le  
 Grant had with hym Arestotil the wys clerk, he passit 25  
 throuch and vencust all realmes and all his inymyes  
 throu the mekle prudence and wysdome of that noble

philosophour and throu his counsale; and quhen he mycht no mare travaile with him, he send him ay betuene lettris and epistelis how he suld governe him in all his dedis and grete materis; and at the last, quhen  
 5 he saw he micht nocht for elde langsumly be nature left, he compilit this buke to be a reugle of governaunce till him ever mare quhill he lyvit; and send it till him with grete regrate and lamentacioun that he micht no mare be with him, sa mekle he lufit him for caus he  
 10 was his maister and his techour ever fra his begynnnyng of barnehede till that tyme, and with him in his conquestis. And syne was this ilke buke translatit out of Latyne in the langage of Romaine nocht all halely but alsmeikle as thame thocht nedefull and spedefull to  
 15 the governaunce of princis. And tharefore the noble philosophour said in his counsale geving till Alexander that it was nocht spedefull that this buke war till all men publist, but anerly to the secrete counsale of princis and of grete lordis, and nocht to commouns, and to rede  
 20 it oft tymis before thame to tak, as myrour schawis the faultis and the suthfastnes ensample and doctrine of gude lyfing and formable as efferis to thair honour and prouffit and of thair subjectis; for it is nocht spedefull that popularis wit the secrete of princis na lordis  
 25 governaunce na the reuglis of thair order. And tharfor is the buke callit the Secrete of Secretis of Arestotil ordanyt for document and teching of governaunce of princis.

HERE declaris he how Arestotle ressavit a pistle  
 30 send fra Alexander till him in his grete age to ask counsale, quhen he had conquest Pers, whether he suld destroy and sla all the folk of that land—and peple it with otheris, be caus that they war perilous to governe, and subtile and full of mychti malicious  
 35 engyne of conquest, for the quhilk he dred thair subtile malice.

Primo de  
 recepcione  
 epistole per  
 Arestotilem.

Forma epistole Alexandri regis magni ad Aristotilem.

TILL ane maist noble and worthy lord of justice: I signify to thy prudence that I have foundyn in the land of Pers a kynde of folk rycht haboundand in richesse and of lytill understanding, settand thair study 5 to mak conquestis of realmes and desyrand till have lordschip atour othir men. For the quhilk caus that we can nocht fynd to be seker of thame, we have tane to propose to put thame all to dede, bot bydand to have thy counsale thare to be wrytt in lettres, the 10 quhilk counsale we will kepe and fulfill at the utterast.

38  
Responsio  
Aristotilis  
ad Alexan-  
drum.

Fol. 105.

HERE followis the ansuere of Arestotil till Alexander in epistil, Alexander, gif thou may change the nature of the erde the water and the aire of that regioun, and the disposicioun of the citeis of the landis of Pers, than 15 counsale I that thou do thy will hardily; and gif thou may nocht do as foresaid is, sla thame nocht, bot governe thame in all gudelynes with clemence benignitee and suetenes; put honour to thame and graciously demayne thame in gracious justice and 20 equitee, the quhilk gif thou dois, I traist that with the grace of God, that thai salbe gude subjectis to the and sall governe thame at thy plesaunce and commandement. For than, for the lufe that thai sall have to the for thy noblesse, thou sall have the dominacioun 25 apon thame with pes and tranquillitee. The quhilkis letteris the prince ressavit with benignitee and fulfillit his counsale utterly, through the quhilkis thingis the peple of Pers gave sik a luferent till Alexander that thai lufit him better and was mare obeysand till him 30 na ony othir peple of ony of his othir conquestis.

Responsio  
Secunda  
Aristotilis  
ad Alexan-  
drum.

HERE followis a pistle send fra Aristotil till Alexander, excusand him that for elde and waykenes he mycht na mare byde with him na hald the court.

And tharfore he send him a regement in wrytt how  
and in quhat maner he suld governe him ay furth,  
the quhilk begynnys in this maner as efter folowis.

ALEXANDER faire sone, glorious emperour, the  
5 soveraine precious God Almychti mot conferme thee  
and send the knaulage to favour the wayis of vertu  
and of veritee, and that he wald refreyne in the all  
bestiale appetitis, and that he wald illumyn thyne engyne  
and conferme thy spirit of thy governaunce till his  
10 honoure and service honourably to be ressavit as  
efferis. And I have understandin how thou desyris  
that I war with thee; and that thou sais that thou art  
amervailit that I may abstene me fra thy presence,  
thinkand that I am nocht sa besy and diligent of  
15 thy governaunce as I was wont to be. And be this  
caus I have undertane to mak a litil reugle callit  
cannonet, that is to say a lytill buke, the quhilk salbe  
as a balaunce in the quhilk thou sall payss all thy  
werkis in, and to be a supplee to the in myn  
20 absence rycht as I war present: the quhilk salbe a  
reugle certayne and ferme of all thy dedis, and sall  
schaw the self thingis, techyngis and documentis that  
I suld geve the and I war present thare with the.  
Bot thou suld nocht argu na blame me, suppos I am  
25 nocht ay with the, nocht traistand that I do that for  
desdeyne na despyte, bot for grete quantitee of age  
and grete febilness of body has maid me sa paysand  
and hevy to travaile that power wantis and na gude  
will. And als, fair sone, thou has requerit me sayand  
30 that thou desyris to wit the moving wirking and con-  
stellacioun of the sternis and planetis, the art alssua  
that is callit arte magica, and alssua the artis of grow-  
ing and wanyng of nature, with mony othir questiouns  
that thou has send to me to spere and to wit of the  
35 quhilkis thingis certainly ar sa subtile, and hye science  
and understanding that scantly may ony spirit mortall

tak ony knaulage tharof, bot as of thingis that per-  
 tenis and belangis to thyne estate, and sik as pertenis  
 the to wit, I sall schawe the sufficiandly, as to the  
 efferis. And mare na that, me think thy discrecioun  
 suld desyre to demande me. Bot it that I have put 5  
 in this buke here, the quhilk is my secrete, the quhilk  
 and thou will rede and understand and hald wele in  
 thy hert, thare salbe lytill obstacle or difference betwix  
 thir documentis and all that thou hast maid me re-  
 quest of and that thou desyris to wit. For God has 10  
 givin the wit understanding wyth a lycht subtile engyne,  
 be the quhilkis with help of my documentis and tech-  
 ingis thou may our tak all thy desyris. For desyre  
 of thy will byddis and wyrkis the waye of thy purpos,  
 and sall lede it till ane end be the will of almychty 15  
 God. And understand wele that be twa thingis thou  
 may cum wele to thyne entent; the first is to have  
 compunctioun pitee and merci of thy subjectis and, to  
 be sobir and sparum of thair gudis quhen thai fall in  
 thy dangere, and thair possessiouns efter the knaulage 20  
 tane and the inquest of thair dedis and of secretis  
 gude dedis of ancien faderis worthy men and wise  
 philosophouris and jugis the quhilkis God chesit and  
 has gevin thame sapience to teche otheris and geve  
 thame instructiounis and documentis of. And thai 25  
 geve oft tymis thair documentis in secre wordis be  
 ensamplis synis and figuris covertly. Bot I have grete  
 drede that this buke cum nocht in the handis of men  
 that can nocht understand to cum to veritee be way  
 of argument, or to unlele men quhilkis war nocht 30  
 worthy to have sa mekle gude. And gif it war sa, I  
 war than transgressour of Goddis grace and brysar of  
 the secretis of hevyn. And tharfore here I charge  
 the on Goddis behalve and as thou will ansuere before  
 him on the dredefull day of dome, that thou kepe it 35  
 secretely bot to thame that it efferis, that is to princis  
 and princis counsailouris, and traist veraily that quhasa



discoveris ony secrete, or revelis it whare it aw nocht  
 to be revelit, that sone efter grete mischef and mis-  
 aventure sall fall him, the quhilk God kepe the fra,  
 and that thou do never sa dishonest a turne. And  
 5 oft tymis efter this, remember the of this that I say  
 here and mak the a myroure of it. Ande traist wele  
 that every king mon have, and he be wele, thre helpis  
 sustenand his realme be the quhilkis his realme is sus-  
 tenyt and helpit and manetenyt and confourtit. The  
 10 first is that he have gouvernement just and lele till  
 governe his subjectis, be the quhilk his subjectis sall  
 all obey till him fermely in gude maner and traistly.  
 For rycht as realmes are destroyit and heryit throu  
 rebelloun and disobeyssaunce of subjectis, rycht sa ar  
 15 thai maid riche and haldin at honour and worschip  
 throu obedience, and that is honour to the prince.  
 And that makis him till have durable lordschip and  
 lestand regne, thai till obeye to thair soverane and he  
 to governe thame in justice lufe and leautee. Ane other  
 20 thing is that a prince suld spend his gudis wisely ande  
 prudently and dispend and geve his giftis wisely with  
 discrecioun and prudence; and largely bathe geve and  
 spend as efferis till his estate, considerand tyme place  
 and personis, and efter as caus and service requeris,  
 25 till every person blythely. The thrid thing: that the  
 prince suld ever be occupyit with gude werkis and  
 exhort and charge his peple to do rycht sa, and that  
 his dede geve thame ensample to do wele. And  
 this is the principale poynt of thir foresaid branchis.  
 30 For quhy, the lordis ar behaldyn to do justice and  
 equitee be equalitee of resoun betuix him and his  
 subjectis. Alssua of thair possessiounis and of thair  
 gudis and paying of devoyris, the said subjectis suld  
 be lele to thair lordis, and kepe thair gudis lelely and  
 35 treuly; for in fault of lawfull airis the lord aw to be  
 aire till his subjectis and successoure to thame of all  
 the gudis that God sendis, of quhilk gudis He gyfis

habundaunce to wys men that has knaulage of him  
and justice ; and of veritee, for but him may na gude  
be done.

[The first chapter is how thare is four maneris  
of kingis.]

5

58  
Primum  
capitulum  
2<sup>m</sup> tamen  
in tabula.

HERE declaris the noble philosophour how thare  
is four maneris of kingis condiciounis. Alexander, fair  
sone, thou suld understand that thare is four maneris  
of kingis, quhilkis ar knawin be thair condiciounis. The  
fyrst is large bathe till him self and till his subjectis. Ane 10  
othir is bathe wrechit till him self and till his subjectis.  
The thrid is large till him self and wrechit till his  
subjectis. The ferde is wrechit till himself and large till  
his subjectis. Off the quhilkis maneries of kingis that  
are here namyit thare is four maneris of peple of divers 15  
opyniounis. The first, the peple of Italy sais that it  
is na vice in a king to be narow till himself and large  
to his subjectis ; for than sall his realme ay be riche.  
But the peple of Inde sais that a king suld be bathe  
narowe till him self and narow till his subjectis. And 20  
the peple of Perss sais that a king is nocht worth,  
bot gif he be bathe large till him self and large till  
his subjectis. And I hald that the werst and maist  
unworthy king of the world is he that is large till him  
self and wrechit narow till his subjectis. For than sall 25  
bathe himself and his realm be evermare bathe pure ;  
for quhat richness that ever he have, and his land be  
pure he is never riche, for than gais singulere prouffit  
before the commoun prouffit. And syk a kyng may  
nocht lang lest, na have honourable ending na dura- 30  
bilitie. And tharefore to this purpose mon we first  
inquere quhat thing is largess, for mekle gude is  
said of it, and mekle sorowe cumis of wrechit avarice

and wrangwis covatis, the quhilk is contrary and  
 inimy to largess. And to that we suld first under-  
 stand that in alde tymis amang wyse men, the myddlyn  
 way was ay sought to be haldin but reprof. And as  
 5 to largess, quhilk is the myddis betwix prodigaltee and  
 avarice, is gude to be haldyn. And the transgressioun  
 and excess thareof, is either to be done, for it is lesse  
 maistry to be wrechit gredy and fast haldand, or to  
 be fule large and prodigal, na to be wyse liberale and  
 10 large, the quhilk liberalitee is callit resounable largess,  
 that is the midlyn way betwix the twa,—of fule largess  
 and avarice? And tharfore, Alexander, and thou will  
 cum to the acquisicioun of the vertewe of largesse,  
 thou mon have eye to thre thingis. That is for to  
 15 say, thou mon have eye to thyne awin power, and  
 syne to the necessitee that thai have that thou delis  
 with, and that myster has of the; and the thrid;  
 the merit and the desert that is the caus of gude  
 service or evill service of thy peple that thou has ado  
 20 withe. And tak with the the mesure of temperaunce  
 efter thy power; and considerand be discrecioun all  
 thir thingis before namyt, and namely that thou geve  
 outhir thy giftis to thame that nedefull ar and mister-  
 full gudely folk or to thame that has wele desservit  
 25 it to the. And he that gevis till otheris misdois  
 and bryssis the reugle of largess, for gift gevyn to  
 thame that na myster has requiris nocht thank na  
 loving of vertewe, or to geve till unworthy folk that  
 are nocht worthy to be giving till, or that has no maner  
 30 service tharefore he tymis that gift. And he that gevis  
 atour his power tynis his richness and heryis himself  
 and puttis him till a bitter nedefull destress of povertie  
 that bringis him to mekle dishonour, for grete schame  
 is in king or prince to be pore and nedebeane. And  
 35 he may be liknyt till a man that gevis him self up  
 cowardly in the handis of his fais and makis him  
 subject quhare him nedit nocht till his alde inmyes.

Bot the prince or lord that takis gude tent how, quhare  
 and quhat he gevis, and to quham and for quhat causs  
 and how mekle, considerand be his witt and discrecioun  
 of temperaunce quhen and quhare, quhat and how, to  
 quham and quhy, and do nathing but gude causs and 5  
 resoun, that is a worthy prince. Bot here cummis  
 than the discrecioun of temperaunce to mesure thir  
 giftis, that he descend nocht for covatis and avarice  
 our lawe, na that for vane glore he passe nocht till  
 excede our hye. Bot evin paiss the balaunce in the 10  
 midway be his witt discrecioun and prudence, and that  
 is liberalitee and largess honorable and vertuous. And  
 than sall his subjectis lufe him and lofe him, honoure  
 him and dout him as noble and worthy prince. And  
 thus shall his regne and dominacioun be lang durable. 15  
 And be a prince fule large and geve till ane and othir  
 for lychness or for vane glorie, or for othir vicious and  
 lusty delytis destroyand his awin gudis unworthily, him  
 behufis syne, quhen he wantis, tak of his subjectes;  
 and thus will he hery and destroy bathe him self and 20  
 his peple. And quhen bathe he and his realme is  
 pure, than is he dishonourit, his land is heryit, justice  
 failis all reveryis beginnis. And thus ar realmes throu  
 wrechit princis destroyit; for quha may better destroy  
 and put doune a realme na he that all steris and 25  
 misgovernis. And thus is he nocht worthy to be a  
 king that thus governis. And this is callit vice of  
 prodigalitee that is fule largess, throu the quhilk all  
 provisioun and gude policy is flemyt the realme. Item  
 ane other vice that is contrair to this is callit avarice, 30  
 the quhilk is a thing mekle againis kingis ryaltee  
 and majestee and bringis mony inconveniences on  
 hand, the quhilkis quhen a king has that inclinacioun,  
 it bringis in sa mony inconvenientes that all the realme  
 and the prince is put in syk misgovernaunce that all 35  
 gude policy is pervertit for wrechidness and nedefulnes,  
 as it was of before for fule largess. And tharfore suld

all gude kingis and princis that knawis thair faultis  
in thame, thai suld ger ches up men of grete wysdome  
and governaunce the quhilkis suld governe the princis  
gudis and rentis and other prouffitis of his realme with  
5 grete providence diligence and grete wysdome and  
prudence, that thare war na fault foundyn in the kingis  
honoure nor na want na lak of syk thing as to the  
majestee ryall suld pertene. Sa that the king mellit  
him nocht tharwith to have na lak tharof.

10 [How avarice and full largess suld be eschewit  
in a king.]

HERE declaris the philosophour Arestotil 3it mare  
of this ilke mater of avarice and fule largess to be  
eschewit in princis. Alexander, fair sone, traist fermely  
15 that quhat ever king that spredis his taylor extendis  
his wengis of his divisioun ferrar na his rentis and  
prouffitis of his realme may streke, he is nocht wys,  
for he destroyis his realme and himself bathe, and  
alssua he that is our avaricious destroyis and wastis  
20 his realm suppose he gader gold. And tharfore I say  
that to flee baithe thir faultis and put remede of gude  
governance aganis thir vicis, he is worthy to have  
the honour of largess, and the glore of gude gover-  
nance and of perdurable dominacioun and seignourye.  
25 And mekle lufe and honoure acquiris he that refreynis  
his handis fra wrangwis ravysing of his subjectis gudis.  
And to that sais Hermogines in his bukis, that quhen a  
king absteynis him to tak the fynaunce and the richness  
of his peple fra thame, that is a takyn that that king  
30 is full of vertu of justice and grete bountee and cumys  
of hye perfectioun and of wisdom. And as of syk  
perilis to eschewe is talde ane example how a covatous  
king was nocht content of his awin propre guidis and

Secundum  
capitulum.

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rentis bot he strekit his handis till his subjectis gudis  
 halely and tuke ay at his nede, of quhilk all his peple  
 was destroyit and put to povertie. And to the con-  
 diciounis of that prince mony othir princis did in the  
 samyn wis, for the quhilk crueltee the peple cryit to 5  
 God and askit vengeance of thair oppressioun, quhilk  
 askis vengeance in it self for crueltee. And thare  
 come of the hevyn a birnand hate wynd quhilk tuke  
 syk a vengeance of all thai princis with thair anerdaris  
 that never ane was left on lyve. And tharfore suld 10  
 princis have grete drede to tak wrangwis extorsions  
 of thair subjectis for than tak thai thair lyvis. For  
 men may wele consider that the warldis gudis haldis  
 the saule lang in the body, and geris the lyf lest  
 langer in thame that has habundaunce of gudis, na 15  
 in thame that has waunt; for the gudis are ane of  
 the partis of the mannis lyf, for and the gudis be  
 away the lyfing is away, and quhen the lyfing is  
 away the saule lestis nocht lang in the body. And  
 sa ar the gudis the caus of the durabilitie of the 20  
 mannis lyf in his body, and tharfore suld men wele  
 and wisely kepe thair gudis and tempre thair giftis and  
 mesure thair dispens that thai be nocht sa outrageus  
 that fule largess mak thame to waunt, for thare is  
 nathing that makis mare the princis tyrrannis na dois 25  
 fule largesse, and outrageus dispens but mesure that  
 excedis the quantitee of thair rentis and possessiounis.  
 For quhen thai have wastit thair gudis in syk super-  
 fluiteis, than will thai have it quhare ever it be gottyn,  
 na settis nocht quhat charge followe na how it be tane 30  
 na conquest. And the grete mynde that thai have  
 tharon gerris thame lett to seke the secretis of God  
 and of his observaunce hevynly. And the substance  
 of largesse is to nocht remember apoun the gyftis gevin,  
 na to enquire of the secrete necessiteis of thame that 35  
 thai ar gevin till quhen thai ar coverit; and giftis  
 sa gevin in tyme of necessitee to worthy personis

ar vertuous and honourable, and allsua to geve to  
thame that wele have deservit it. Bot it is injure  
done to largesse till geve till a villaine persone un-  
worthy ony rewardis. Bot honour and rewarde suld  
5 be ay gevin to worthy personis; and to extolle folk  
that ar worthy to hye honouris, that is the honoure  
of princis. To help thame that beris the grete chargis  
of his service and the nedefull defens of his contree,  
reward courtasly the courtasy that is maid till him,  
10 is grete honour to princis and noblis, and to kepe  
hym to do or say injure or vilany till ony persone  
outhir in word or in dede, dissymul and defer injure  
quhill ane othir tyme, schawand as than quhen na  
tyme is of redresse that it displesis nocht gretely.  
15 Flee fra all folyis and ignoraunce and follow and seke  
to wisdom. And thus be thir lytill thingis that I  
have said and sall say, I traist thou may come to  
gude knaulage and habonndaunce of charitee, and of  
wisdome to governe thy werkis and lede the the  
20 rycht wayes, of suffiance of conduyte to lede the  
for all thy lyf dayes. And tharefore here I will touch  
to sum part of poyntis of compendious thingis of  
philosophy abregit to help to stere thy peple and thy  
persone in way of governaunce that may suffice in  
25 myn absence, how that all princis suld laboure and  
travaile here to get and wyn gude renoun atour all  
thing.

[How princis and kingis suld sett thame for  
gude renoun here.]

30 **H**ERE declaris the doctour the noble philosophoure  
Arestotil how all princis suld sett all thair besy cure,  
and travail tham to wyn honour and gude renoun in  
this warld, sayand till Alexander in this maner:—Alex-

Tertium  
capitulum.

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ander, fair sone, traist wele that the mannys wit and his  
 understanding is the kepare of virtues and the spyare  
 out of vicis. And it is the cheiff and principale poynt  
 of the government of the saule, for be the wit ande  
 understanding the man chesis the gude fra the evill. 5  
 And tharfor is the witt and the understanding the  
 nurisare of virtues and fontayn and rute of all gudis  
 that are lovable resonable and honorable. And of all  
 thing the fyrst, wit and understanding of the man, is to  
 desyre gude renoune the quhilk cummys mekle of gude 10  
 counsaile. And wit thou but doubt that quhasa desyris  
 gude counsaile but fayntis, in lautee he sall have it.  
 And he that desyris gude renoune but causs coveritly  
 and feynytly, it salbe at the last confoundit be ane  
 evill renoune at the conclusion. And tharfore traist 15  
 wele that gude renoune alset it war for him self, nocht  
 in hope that better throu it sulde cum, 3it is it maist  
 to be desyrit of all princis. Bot for to seke and get  
 gude renoune and gude fame he mon begyn at gude  
 witt and gude understanding of resoun, that is callit 20  
 wisdom. And wisdom is the begynnyng of all  
 gude government and gude renoune, and gude fame  
 is the begynnyng of wisdom and of understanding  
 of gude wit. And quhen ony man desyris it, or he  
 mak gude cause before or it cum be resoun, that is 25  
 na acquisicioun of gude name na gude fame bot it is  
 a preparator till envye and despyte that is engendrit  
 be lesyngis the quhilkis ar rute of all evillis and  
 mater of all vicis; for envye engenderis detractioun,  
 detractioun that is callit backbyting engenderis hate- 30  
 rent, haterent engenderis injuris, injuris engenderis  
 rebelloun, rebelloun engenderis inymitee, inymitee  
 makis weris and slauchteris, weris and slauchteris  
 engenderis mortale bataillis, mortall bataillis are caus  
 of destructioun of realmes and citeis, destructioun of 35  
 realmes and citeis is caus of destructioun of the lawis  
 bathe of nature and of man, destructioun of the lawis

is destructioun of mankynde. And thus quhen realmes  
 and citeis and lawis and man ar destroyit, the royale  
 magestee of princis is bot lytill worth. And thus suld  
 princis pres thame first to wyn gude name, and till  
 5 eschew all thir vicis foresaid gif thai think to cum Fol. 108.  
 till honour of gude renoune. For the desire that thai  
 sall have till conquest gude fame and renoun<sup>1</sup> mon on  
 nede force ger thame sett thair hertis, thair wittis and  
 all thair study to wele juge efter veritee and lautee  
 10 the quhilk is rute and ground of all gude vertues and  
 gude gracis, bringis with it all maner of other gudis.  
 And it is virray contrair till all vicis, for it is the  
 begynnyng that engenderis gude will to do justice and  
 resoun till every man. Justice engenderis conscience  
 15 and fidelitee that is traistnes of lautee, conscience  
 engenderis largess, largess engenderis familiaritee,  
 familiaritee engenderis frendschip, frendschip that is  
 gude lufe, gude lufe engenderis gude counsale con-  
 fourt and help to kepe the lawis. And quhen the  
 20 lawis ar kepit, all gude vertues haboundis, bathe of  
 resoun and of nature. And thus apperis that all  
 gude governaunce sulde folow efter of princis and  
 peple, and all vertues and policy suld regne and have  
 dominacioun, and all richessis suld habound, realmes  
 25 suld, peple and all thing, cum to gude prosperitee.  
 And thus God suld be honourit, and men lyve in pes  
 and rest and all ga wele. Quharefore we conclude that  
 the desire of acquisicioun of gude renoune and gude  
 fame in lautee and suthefastnes is the entree and  
 30 begynnyng of all gude governaunce to the quhilk all  
 lordis and princis suld pres atour all thing in thair  
 begynnyng. For the renoune that thai get first in  
 thaire begynnyng is ever full hard to get away, quhill  
 thai lyve in this warlde. Item, a gude renoune and  
 35 gude fame is everlestand perpetually for ever.

<sup>1</sup> In the MS. the phrase—for the desire that thai sall have till conquest gude fame and renoun, is duplicated.

[How thai suld eschew all outrages, carnall  
lustis and appetitis.]

Quantum  
capitulum.

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HERE declaris the noble philosophour how all princis  
and lordis suld eschew at all all lustis of outrageous  
carnale appetitis, sayand thus:—O Alexander, faire sone, 5  
atour all thing thou suld sett the fast to flee and eschew  
all carnale concupiscence outrageous with the efforce-  
mentis cogitaciounis and occasiounis that entycis men  
thareto, the quhilkis ar callit bestiale appetitis and for  
the lustis ar corruptible and the charge perdurable. 10  
And that the carnale desyre and lust be corruptible, it  
appeiris, for it enclynis the mannis curage till ane evill  
will, the quhilk lestis nocht lang bot is corruptible, and  
corruptis and desturnis the manis inclynaciounis fra  
gude purpose till all evill delectaciounis, the quhilkis 15  
engenderis a carnal affectioun, the quhilk carnale affec-  
tioun engenderis avarice of gudis and desyre of richness,  
the quhilk desyre of richness gerris a man have syk ane  
ardent will to wyn gudis to contynue his lustis that he  
settis him for unrychtwys conquestis and acquisicioun 20  
of othir mennis gudis, bot ony drede of schame tharfore.  
And syk covatiss settis a mannis mynde for decep-  
ciounis and fals cavillaciounis to wyn warldis gudis, the  
quhilk confermys him in syk a presumpcioun quhilk  
engenderis infidelitee mystraistnes and unlautee, and un- 25  
lautee engenderis outhir ref, stouth, pillery or rubbery;  
of the quhilkis thare cumys blasphemacioun, the quhilk  
bringis dishonour. And thus cummys othir wrechitnes  
of unworthy lyfing, quhilk ledis the man till his destruc-  
tioun of all familiaritee luferent and frendship of all 30  
his frendis, and put fra all gude werkis, and enclynis  
him till all evillis, and ledis him till a despaire that  
is contraire to nature and gude fayth and to all guid  
governaunce, etc.



[Quhat kynde of sapience efferis to kingis princis  
and grete lordis.]

HERE declaris the doctoure quhat kynde of sapience  
efferis to grete princis and grete lordis till have. Here  
5 sayis the noble philosophour Arestotle, that it efferis to  
grete princis and grete lordis that thair gude renoune  
be wyde sawin and publist our all realmes and quhare  
they are knawin, sa that thai be lovit and prisit with  
all men to be of hye witt and of grete sapience. And  
10 syne that he speke wele avisitly till his awin peple  
specialy, and syne till all otheris. And thus sall he be  
bathe lufit, lovit and doubtit; for and the contrary  
be in a grete lord, men may sone be takenis knawe  
quhethir he be wyse or unwise, be the feris takenis  
15 and gestis of his persone. And first and formast,  
quhatsumever king that puttis him and his realme to  
the submissioun of counsale and governaunce of the  
lawis of God, that is a worthy king and is tailyd till  
have lestand and honourable seignoury of his realme.  
20 And quhatevir he be that dois the contrary, bot haldis  
at under the lawis of God and nature quhilkis ar foundit  
apon vertu and veritee, and is transgressour of the com-  
mandmentis of God and of veritee and lautee, and de-  
spisour of the faith and of his lawe, sik lord is myslufit  
25 and misprisit with all men and condampnyt be the  
lawis. And tharefore sais the noble philosophour that  
till a prince efferis first that he be wele avisit and coun-  
sailit in knaulage of the lawis of God and man, and  
that that be nocht in vanitee bot in werk and in  
30 veritee; for vanitee apperis without a man that he war  
faithfull and ferme in the faithe; and within, in his hert,  
he is feynyt and vaynglorious; and syk men ar callit  
ypocritis. Bot a traist gude faithfull lord schawis in  
werk als wele as in word, bathe in him self and in his

Quintum  
capitulum.

86

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subjectis, gerrand all men, bathe in gude ensample  
 geving and in gude lyfing, and to ger othir bathe love  
 lof serve and honoure God and doubt him, to do oucht  
 that is contrarious till his fayth. For quhasa doubtis  
 and honouris his God, he doubtis lufis and honouris 5  
 his souveraine lord and his naturale. Quhen thai per-  
 savis and knawis that he lufis doubtis and honouris  
 God, than will thai bathe lufe dout and honoure him.  
 And thus throu gude ensample in dede, nocht feynyt,  
 otheris ar maid gude, that peraventure war nocht sa 10  
 gude, war nocht the gude ensample of the gudelynes  
 of thair prince or naturale lord. And quhen thair  
 prince or naturale lord is feynyt in his hert and makis  
 him to be of religious lyf be apperaunce, it sall nocht  
 lang lest na it salbe knawin outhir in word or werk sum 15  
 tyme; for peple ar governyt be the haly spirit quhilk  
 knawis all thing. Than sall he be reprovit at the last  
 and put to perpetuale defame and nocht lattyn of, and  
 his peple sall nocht sett by him; and count him bot a  
 condampnyt man be all Goddis lawis. And than suld 20  
 his regne have na prosperitee, bot ay his lordschip suld  
 doune grow and wane and his honoure, etc. And thus  
 to conclude in this mater, thare is na richesse that may  
 be comperit to gude fame and gude renoune the quhilk  
 quhen a king or prince has tynt throu misgovernaunce, 25  
 he may nocht by it agayne for na richesse. Item, efter  
 this, it efferis till a prince or a grete lorde to do worschip  
 till his awin men; and specially to thame that beris  
 office of him and namely office of execucioun of lawe,  
 and till all men of kirk and of religioun, and all wyse 30  
 men and men of honoure, to uphalde thair honour and  
 put thaim to worschip for thair worthynesse, to geve  
 gude ensample till otheris to wraist thair hertis and  
 mak gude diligence to put thame self till honour of  
 wysedome and gude governaunce. Item, he suld oft 35  
 tymes speke with thame that movis and argues of

questionis doubtles to declare and teche the wayes  
 of vertu veritee and of gude governaunce; and of all  
 thing that he spere never of dishonest thingis, na that  
 he ansuere undiscretely na ungodely, bot honourably  
 5 and ever put honoure to wisdom and noblesse. And  
 tak all othir eftir thair desert, estate, and worthynesse,  
 and hate and ger punyse all mysdoaris vicious men  
 dishonest and unworthy fulis. And allsua all grete  
 lordis and princis suld think on and have gude mem-  
 10 orie of bathe p̄rilis and prouffit that is to cum, sa that  
 he may be the better purveyde tharfore; and it be  
 evill, he may sett syk remede as possible is till him,  
 and gif it be guid he may mend the disposicioun  
 thar of. And thus in all tymes he suld be and gerr be  
 15 diligent, for diligence passis mannis wit to consider  
 the gudenesse thare of. And als it afferis till all grete  
 princis and lordis to be ever hamely and debonair,  
 quhilk genderis lufe of his subjectis; and nocht to be  
 hyely na irefull and full of male talent, na till hald lang  
 20 his ire na his evill will gyf he trevis at his subjectis,  
 that nane evill commocioun cum betuix thame and him  
 to brek luferent na dissever thaire frendschip. Bot he  
 suld evermare, with wyse deliberacioun, wirk and evir  
 sett his hert and thocht apoun resoun, and wisely in all  
 25 thingis to discern. For the maist soverane sapience  
 and wysedome in a prince or in a grete lord to governe  
 his awin persone in honoure and vertu worthily. And  
 quhen he seis ony grete prouffit apperand or grete  
 scathe, governe that poynt sa sekerly and sa avisytly  
 30 and sa discretly in him self and be his worthy coun-  
 sailouris that he be nocht callit our hasty na our  
 suere and leithfull na our impietous, bot all with  
 sobirnesse, gudely.

[Quhat kyn habit anournement and clething thai  
suld have.]

Sextum  
capitulum.

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HERE declaris the noble philosophour Arestotil,  
quhat clething and anournementis of habytis that grete  
lordis suld have; and how thai suld bere thame to 5  
thair subjectis and thair subjectis to thame, sayand  
thus to Alexander:—Alexander, faire sone, it effeiris till  
magestee ryale to be ever stately cled and honourably  
in precieuse vestementis and in faire maner grathit.  
And that suld be abone all otheris of his subjectis 10  
bathe in richesse in fassone and in fairenesse, and  
suld ever have maist notable and fairest and rychest  
and strangeast and best fassound anournementis, sa  
that he suld appere abone and before all otheris in  
knaulage of dignitee, sa that throu the nobiltee of 15  
him, his ornamentis and estate, all his contree war  
the mare prisit, lovit lufit and honourit. Bot that  
suld nocht be that the realme were werrit tharfore.  
And syne that syk reverence and honour be differrit  
till him, as efferis till a kingis estate. Item, it efferis 20  
till a king tobe of gude eloquence and of faire langage  
with a hye voce and chere that he may be hird with  
all his peple in tyme and place. And that his speche  
be ay foundit in resoun and in gude faith, for bathe  
in counsale and perlement generale and in bataill place 25  
it efferis wele to a prince to have a hye voce that he  
may be herd ferr off, in tyme and place; for thare it  
efferis till a prince till bathe comfourt his men and geve  
thame documentis and techingis in thing that to thame  
is nedefull and spedefull as cais requiris. O Alexander, 30  
think quhat precieuse vertue is in a king to speke bot  
lytill and wele mesurit langage bot gif that he be com-  
pellit thareto be necessitee, for it is mare glorious in a  
king that for his noble vertuouse and wyse speche his  
folk desyre and thirst to here him speke for the grete 35

plesaunce that thai suld tak tharof, na that thai war sa  
 irkit to here of his our lang speche and mekle tratlyng  
 that thai war anyd tharof and tuke na plesaunce tharin,  
 for than suld nocht the peple desyre samekle nouthir  
 5 to here na se thair naturale lorde. Item, it efferis nocht  
 till a prince and namely till a king tobe our familiare,  
 na have our mekle hantying na comunicacioun with  
 his lauly subjectis, and namely of villaine na dispisand  
 men that sane wald copy his maneris, and fynd lak to  
 10 him in his comunicacioun and speke tharof till otheris ;  
 that war nocht spedefull ; for our mekle syk hamelynes  
 engenderis lychtlines and vilipensioun of princis, and  
 nurisis and engenderis dispite and lesse honour ; and  
 tharfore the peple of Ynde has a rycht noble custume  
 15 as belangand thair king, for thai ordanyt that he suld  
 never be sene bot anys in the 3ere, and that sulde be  
 wele enarmyt at all poyntis kinglyke in company of  
 mony notable lordis and princis, knyghtis and squieris,  
 syttand upon ane noble coursere, rycht nobly in kingly  
 20 habilliamment. And thare suld all his lordis and all his  
 counsaile ; and all the peple that wald cum to se him  
 cum at thair awin plesaunce to see him, bot thai suld  
 nocht cum nere him bot se him on ferr. And thare  
 was all the grete actis and poyntis of the realme de-  
 25 termynyt that had bene misgovernyt in the 3ere before.  
 And thare he gert schaw the peple the grete chargis  
 that he had of thair governaunce and conduyte and  
 prouffit of the realme, and thare he gafe grete giftis  
 and rewardis to thame that had best servit him and  
 30 delyverit out all prisoneris that war to be delyverit.  
 And alsa thare, gif ony gravis remissiounis or legitim-  
 aciounis was to be done, was sped, And syne efter,  
 than spak the wit and the counsaile of the realme  
 dayly of the nedis of the realme, and of the kingis  
 35 wisdomes and sapience, till his honoure loving and  
 commendacioun of thair governaunce, zeldand gravis  
 to God that thame had gevin sa gude wyse and noble



king to be thair ledare governour and law kepare.  
 And that had gevyn the peple grace and curage to  
 be obeyand till him, exhortand thame to do ay better  
 and better in tyme tocum to thair king, and to be  
 obeysand and meke, and do ay honour to thair prince. 5  
 And quhen thai come hame into thair housis they  
 talde to thair wyfis and thair barnis the noblesse wise-  
 dome and excellence of the king, and techit thair  
 barnis rycht sa to do him honour and kepe him obey-  
 saunce. And thus was the kingis honourit, and the 10  
 peple content of thair governaunce and of thair gude  
 custumes.

[How kingis and princis suld puniss mysdoaris  
 and honour gude men.]

Septimum  
 capitulum.  
 Fol. 110.

10  
 HERE declaris the noble philosophour how that 15  
 kingis and princis suld punyse mysdoaris and favoure  
 and furthir, honour, lufe, and rewarde all gude and wyse  
 folk, merchandis and labouraris that lelely wald lyve :—  
 Alexander, faire sone, it efferis to the prince to punyse  
 mysdoaris, and ger put all evill folk to dede that de- 20  
 servis it, sa that every man tak ensample of thame to  
 kepe thame fra misdedis. And also it efferis to the  
 king to bynd trewis and mak seure passagis to mer-  
 chandis and travaillouris, and to dispense with thame,  
 and defalk and rebate thame sumpart of thair devoiris 25  
 that thai aw till him of his rychtis; and he suld be  
 rycht besy to gerr all craftis and labouragis puple in  
 his realme for that is the causs quhy that the Yndis  
 ar sa mychty sa ryche and sa publyd, for all maner  
 of men of all parties of the warld cummys thare for 30  
 tobe the better. And throu that, the custumes and  
 kingis rentis and prouffitis growis and multiplyis mer-  
 vaillously. And tharfore suld all noble princis kingis

and lordis nuris merchandis and labouraris and men  
of craftis for that is the ryching of all realmes. And  
than bere thai the princis name, even as herauldis,  
our all countreis of the warld, quhilkis makis princis  
5 to have outhir gude, los, and honour, or lak and dis-  
honoure efter thair desertis. Throu the quhilk repair  
of merchaundis, realmis ar puplit and richit, and ryches  
is multiplyit bathe to king and to commoun, quharefore  
all princis suld tak tent tharto and example thare efter.

10 [How thai suld have in thame justice and equitee  
with merci.]

HERE declaris the noble philosophour how princis  
and kingis suld be full of equitee and kepe wele  
justice, and tobe merciabile alssua in thair execucioun  
15 of justice and flee all carnale delytis :—Alexander, faire  
sone, I mak the exhortacioun for the lufe of almychty  
God that thou kepe wele justice, and sett nocht thy  
hert on na thing that is corruptible na covate nocht  
thingis transitoiris that has na durabiltee, that thou  
20 behufis efterwart leve behynd the. And sett thy hert  
to desyre thingis everlestand and durable and incom-  
perable till ony erdely thing, that is, the immortall lyf  
of the realme perdurable perpetually with durabiltee  
glorious. And dress all thy mynde and thy cogita-  
25 ciounis evermare to do wele. And hald the, ever  
stark and kinglyke, in thy gloriouss regne and eschewe  
ay the cruell condiciounis and wayis of the lyoun and  
other bestis, that thou be nocht maid lyke to thaim  
as cruell and mysfortunyt. Bot be ay mercifull and  
30 pitous apon thame that thou has subiectioun apon  
and victory, thinkand ay apon, hafand ay mynde apon  
the tyme that is to cum, and that thare mon be anys  
a day of compt and rekyning; for 3it wate thou

Octavum  
capitulum.

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nocht quhat to morne will bring the. For thare  
 is na man in erde that wate his morn fortune, and  
 kepe the evyn in contynuale cure ever ylyke, of the  
 keping of thy persone and of thyne honouris, that  
 thou fulfill never all thy desyris and specially of metis 5  
 and drinkis thy lustis, and in communicacioun with  
 women, na in lang sleping. O faire suete Emperoure,  
 be ay besy to sett thy hert fra all inclynacioun of  
 company of women, the quhilk is bot a nature bestiale,  
 and namely a proprietee belangand and approprit to 10  
 the swyne. And think quhat plesaunce it suld be  
 to the that it, in quhilk thou takis thy plesaunce and  
 thy wardly gloire, is falow to the porkis! And trow  
 me wele of this that I sall say to the, that lechery is  
 destructioun of the body, schortyng of lyf, corrupcioun 15  
 of vertues, transgressioun of lawis, tynsale of the saule,  
 and tharewith engenderis in a man wommanly con-  
 diciounis, and inclynaciounis femynyne, and feblis the  
 strenthis and lessis the beauteis, etc.

[Quhat kyn plesance deduytis, and recreaciouns 20  
 princis suld tak.]

ix capit-  
ulum.

HERE declaris the philosophour how kingis and  
 princis suld tak thair recreaciounis and deduytis, and  
 thair plesauncis quhilkis ar leffull and but repruf. O  
 maist nobile Emperour Alexander, it efferis wele till 25  
 a prince to be servit with lele servandis till his privee  
 and hamely officis of his secretis, with the quhilkis he  
 suld tak his recreaciounis. And thai suld be the  
 maist traist that mycht be foundyn. And als he suld  
 oft tymis here the soundis and melodious noys of 30  
 divers instrumentis of musyk. And namely quhen  
 he war in grete penseis of thouchtis and of cogita-  
 ciounis displesant, that gerris oft tymes a prince cum

our fer in malancolye that may hynder his hele and  
 his growth. For syk melodious soundis of musik gerris  
 the mankynde tak delectacioun naturale, and gerris his  
 spiritis naturale rest fra all vexacioun of mynde. And  
 5 all thoughtis rycht sa restis and evanyschis fra syk  
 remembraunce, and all the corps is the mare strenthy.  
 And tharfore gyf thou will delyte the in syk plesaunces  
 but lak, thou may use thame betymes as may be sene  
 spedefull to thy discrecioun. Bat luke that this be  
 10 done honestly and secretely. And quhen thou art in  
 syk plesaunce and solace abstene the fra grete excesse  
 of drinking, bot lat otheris do thair awin plesaunce,  
 and fenze the till have maid sum excess that thou may  
 mak na mare, and gerr thame trow thou drinkis quhen  
 15 thou sall mak bot maner, and sa sall thou gerr otheris  
 be blythe and kepe thy countenaunce and thy temper-  
 aunce fra all excesse. And than sall thou here thame  
 in thair blitheness speke and mak collacioun of thingis  
 that thou may tak understanding of thair secretis and  
 20 thai nocht of thyne; bot do nocht this oft, bot gif it  
 be four or five tymis in the 3ere. And than suld  
 thou have sum of thy speciale men that thou traistis  
 mekle in, about the in that place of thy secrete and  
 traist familiaris. The quhilkis suld report to thee all  
 25 thing that is done or said of the in all the perties of  
 thy realme. And quhen thou art amang thy baronis  
 do ay maist honour to the maist wys and worthy  
 personis and ger ordane thair estatis and hald thame  
 thare at. And ger summound to thy hall to mete  
 30 and drynk ane to-day ane othir to-morne and sa  
 furth everilkane eftir othir, and leve nane na thou  
 do thame honour, ilkane in thair degreis and hald  
 talking and collacioun than with thame. And thus  
 sall thai lufe the and thou sall knawe the condiciounis  
 35 and the wisdomes of everilkane be himself. And thus  
 sall all the lordis and noblis of thy realme knawe the  
 worthyness and the wisdomes of the, and the largesse

of thy curage that be ever opyn and redy to mak  
 thame gude chere and hamely till everilkane in thair  
 degreis. And in all this thou suld have in the dis-  
 crecioun and countenaunce and mesure. And of all  
 thir, kepe the that thou laugh never our hiely and 5  
 our oft tymis, for it is a thing rycht evill sittand in  
 a prince or ony persone honourable. And traist wele  
 that mekle lauchter gerris a persone sone seme alde,  
 and lakkis reverence and honouris, and engenderis  
 vilipensioun and lichtlynes quhen it excedis. 10

[How punicioun suld be maid eftir the cass and  
 state of personis.]

12 x capitulum.  
 Fol. 111.

HERE declaris the noble philosophour how princis  
 sulde mak punycioun of mysdoaris eftir the case and  
 eftir the state of the personis:—Alexander, maist hye 15  
 and mighty Emperour, thou suld wit that all men  
 suld honour thair lord our all otheris, and namely in  
 his awin propre court, and sa suld the lord honour his  
 naturale men in his court and consistore abone othir  
 sa thai be gude men, and gif thai be mysdoaris he 20  
 suld ger punyss thame efter thair desertis and efter the  
 qualitee of the persone, sa that otheris tak ensample  
 to keep thame fra syk mysdedis and to be mare  
 dredand to brek the lawis. And wit thou, Alexander,  
 fair sone, that all othir wayis suld be punyst a notable 25  
 man na a man of lawar condicioune; for it efferis wele  
 till a lorde to be rigourouse in execucioun of justice,  
 and to be discrete to discerne betwix statis of personis  
 and the qualitee of the dede, and betuix souveraine and  
 subgettis. And tharto spekis Esculapius, that all men 30  
 are behaldyn to lufe thair king and thair prince and  
 to honour him maist, next God and his sanctis. And  
 sais that the egill is lyknyt till a king as lorde and



soveraine amang all foulis, and has in sum part syndry  
 condiciounis efferand to princis estate. Bot quhen a  
 king fyndis ony mysghovernaunce in his realme or in  
 his houshalde, he suld ger inquire gyf it be done in  
 5 playing or disporting, or othir wayis in lychtly contempt  
 of ony persone nocht in felouny, and sa suld it be  
 punyst. And gyf it war done aganis the magestee  
 ryale in fellouny and forethocht felouny, it sulde be  
 punyst to the dede ; for quhen ony man dois despisyng  
 10 or villany or ony grete excesse to the prince or oucht  
 that belangis his majestee it requeres dede but merci,  
 gif it be done be his awin subjectis and legies. And  
 as to have knowlage of that, Alexander, faire sone, thou  
 suld understand that in four maneris of wise thou  
 15 may understand gude obeysaunce of subjectis to thair  
 soverane, first in faire maner halding till him to pray  
 tenderly to God for him and to have grete luferent till  
 him to mak him grete honour and worschip. Alex-  
 ander, faire sone, draw to the at all thy powere the  
 20 hertis of thi subjectis and thair curagis, and kepe to  
 be nocht irefull na injurious aganis thame, thouch  
 thai speke quhilum with the and othir quhilis aganis  
 the. And understand wele that peple will speke  
 lychtly of lytill evyn ; and tharefore kepe the wele  
 25 that thou mak na cause that suld geve thame mater  
 na occasioun to speke aganis the ony thing. And  
 sa may thai say rycht nocht that may greve thy  
 magestee, na 3it nocht wirk na do aganis the quhen  
 thare is na cause, for thare is nane sa gude helyng  
 30 of counsale as to do nane evill. And traist wele,  
 Alexander, faire sone, that a rype discrecioun with gude  
 deliberacioun is a grete glore to the dignitee ryale  
 or othir dignitee, and reverence to the lordschip and  
 exaltacioun of a realme. And the maist hye prudence  
 35 and wysedome that ony prince may have is to put  
 payne and study to find the wayis to ger his peple  
 lufe him and to do him reverence and in drede and

raddoure; for it is callit hye prudence in a king to ger him have all this lufe, drede, and reverence of his peple bot anerly to delyte him in keping of the lawe.

[How princis may be lykenyt to the dew of  
the hevyn.] 5

126 <sup>xj capitulum.</sup> HERE declaris the philosophour to quhat thing princis is comperit. And to that he sais that a prince or a king may be comperit to the rayne, for the rayne beris the benedictioun of God, and callit is be the grace 10 of God the benedictioun of the hevyn, the lyf of the erde and the grouth of all fruytis that ar here engenderit and create. And nocht gaynstandand that the rayne is prouffitable, 3it cummys thare with the rayn grete thonder and fyre flaucht, and mony othir vexaciounis of 15 grete wateris and spatys that tormentis the peple and dois mekle evill oft tymes, drownis men, beris away cornis and hayis and hale housis and othir gudis. And 3it nocht thair, the peple lettis nocht for that to lofe and serve God; for by all this he sendis thame the rayne 20 that dois gude in the gude sesoun of the 3ere, that dois thame grete gude and grete prouffit, and gerris thame forget the scathis that thai have had throw it. And sa dois a king the commoun prouffit till all men quhen he kepis lawis. Bot nocht than, it dois grete scath to sum 25 men that ar punyst be justice, and sum slayn, sum prisounyt, sum thair gudis tane. And 3it lettis nocht the peple, forthy, to love and lufe thair king and drede him and honoure him, for thare wald cum nane evill in this warlde to naman, war it nocht foreservit for thair 30 demeritis. And 3it comperis he a king to the wyndis, quhilkis dois grete gude alway till growand thing; for but it thai mycht nocht wax, and 3it na schippis saile

and mony othir behufull thingis. Bot yit dois it mekle  
 scathe as all men wate, drownis schippis, schakis cornis,  
 brekis stepillis and kirkis, and brekis treis, with mony  
 othir evill thingis. And ȝit lettis nocht the peple to  
 5 pray to God to send gude wynd, and lovis him of all his  
 giftis gracis and werkis. For men suld understand that  
 the hye disposicioun of the conduyte and the govern-  
 aunce of this world, the quhilk is throu divine sapience  
 prefixt and ordanyt to be sa wele and perfytely that  
 10 better may nocht be devisit na ymagynyt, he has or-  
 danyt certane landis for certayne creaturis in certane  
 disposicioun to serve his creaturis and governe and  
 manetene. And rycht sa has he ordanyt kingis and  
 princis to be apoun the peple, to favoure and nurise  
 15 sum and othir sum to punyse. And yit comperis he  
 the king to wynter and to the somer; for as the somer  
 gerris all fruytis, cornis, and othir creaturis wax and  
 grow to manis behufe, and all thing with his hete  
 nurisis quhill it cum to the hicht, sa dois the hete of  
 20 somer agayne, with the chelle calde of wynter puttis  
 all thai fruytis and treis and flouris all to nocht and  
 destroyis thame utterly. And thus ar the tymes of  
 somer and wynter bathe doare and undoare to all  
 erdly thing that growis under the hevyn. And rycht  
 25 thus is it of the prince that dois and undois, kepis  
 ane and slais ane othir, dois prouffit till ane and scathe  
 till ane othir as cause requiris, dois to sum plesaunce,  
 to sum displesaunce. And thus gais the warlde.

30 [How kingis and princis ar of the samyn nature  
 with symple men.]

HERE spekis the noble philosophour of the grete  
 povertie of all mankynde. And how grete princis and  
 kingis, thouch they have grete office and charge, ȝit

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 ulum.

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Fol. 112.

Nota bene.

14 ar thai bot men, and mankynde mon endure, and how  
 thai suld be of grete drede to scayle and sched manniss  
 blude oure reklesly. O Alexander, faire sone and gentill  
 Emperour, do all thy diligence to enquire and spere  
 of the grete necessitee of the poure and schamefull 5  
 creaturis of mankynde that feble ar and in grete nede;  
 and ordaine lele men that lufis thy saule to inquire of  
 thame and speke with thame, and do thame humanitee  
 for the reverence of almychty God. And thai gude  
 mercifull dedis that thou sall ger be done to thame 10  
 sall ger the be lufit bathe with God and with thy peple.  
 And se that thou ger thy providouris of all thy pro-  
 visious be ay in all thy contreis providit of cornis  
 and othir provisiouns nedefull atoure all commoun  
 course of otheris provisiouns, bathe for thy necessite 15  
 and of thy peple gif it befallis be aventure ony derth  
 or hungere in thy landis, that bathe thou may lyve in  
 honoure, and help to supplee sum of thy peple that  
 thou maist salbe behaldyn to. And than gere opyn  
 thy housis of thy provisiouns of cornis and wynis and 20  
 othir nedefull thingis and mynister help to thy peple  
 as cause requeris. And this thou may do, and it salbe  
 complit to the grete witt and prudence, and grete  
 honour and prouffit and saufing bathe of mony saulis  
 and lyfis of thy peple, and sall teche othir be thyne 25  
 ensample to governe sa in othir tymes. And than  
 will thay bathe doubte the and lufe the, sayand, this  
 lord is worthy tobe a prince that seis sa ferr before  
 the perile and settis provisioun be his prudence. And  
 3it, faire sone, Alexander, I requere the to think on all 30  
 my documentis and techingis, and namely that thou  
 be peceable and sparing of manniss blude; for it is  
 the thing that plesis maist to God, and maist efferis  
 till a noble prince to do: for God that kennis the  
 secrete thouchtis of manniss hert will reward the thar- 35  
 fore in thy grete nede; for suppose thou be a king  
 and ryall Emperour, 3it art thou bot a man, and man-

kynde mon folowe. And schape the nocht to tak the  
 office of God the makare, to wrangwisely undo the man-  
 kynde that he has made till his awin propre semblaunce,  
 for we rede of ane rycht noble philosophour callit  
 5 Hermogenes, quhilk sais in his bukis notable<sup>3</sup> that  
 quhasa slais ane othir creature of his awin kynde and  
 nature slais him self, for he slais the verray semblaunce  
 of God that he is maid eftir. And than cryis all the  
 angelis and vertues of hevyn vengeaunce of that crueltee,  
 10 sayand, Syr, Syr, thy servand schapis to be falowe to the  
 that but resoun will sla thy semblaunce that thou has  
 maid. And than ansueris the hevynis on Goddis be-  
 half, Suffer 3ou till the tyme, for traistis wele, he that  
 slais salbe slayn; for quhy, the vengeaunce is in my  
 15 hand, the quhilk I sall tak, that all the vertues of the  
 hevyn, the misdedis of the wikkit, quhill he have tane  
 vengeaunce of thai mysdoaris of quhilkis thair punycioun  
 is ordanyt in endles perpetuale payne.

[How thai suld delyte thame in bukis of  
 20 stories of virtues and vices, and of other honor-  
 able dedis of alde ancestry and of wisdom.]

HERE declaris the noble philosophour how it efferis  
 - wele to kingis and princis to have and ger rede before  
 thame oft tymes alde ancienne noble stories the quhilkis  
 25 encrescis thair wisdom and mendis thair lyfis. O  
 noble and maist worthy Emperour, thou suld under-  
 stand that thou sulde have knaulage and understanding  
 of all maner of warldly thingis and hevynly in alsfer  
 as to the efferis, for thou has provit and experimentit  
 30 mony mervalous and evill thingis. And forthy suld  
 thou have in mynde in thy noble remembraunce the  
 glorious dedis of thyne ancestris and forebearis of al  
 ancientee, and thou suld ger rede in thy presence bath

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 ulum.

Nota.



cronykis and histories, in the quhilkis thou sall nocht  
 failze to fynd mony notable and worthy ensamplis of  
 alde ancient faderis of armes wele techit and instruct  
 in the actis of noblesse, to geve the ensample and  
 instructioun to wysly governe the in mony thingis that 5  
 now ar werefull to the. And traist wele thou sall  
 fynd thare mony thingis that sall the geve mony gude  
 avisementis bathe of wer and of pes, of tyme bygane,  
 that sall mak the wysar to eschew perilis and govern  
 the mare wisly in tyme tocum. And specially I re- 10  
 quere the that thou despise never lawar personis na  
 thyself, na mare unlikly na mare symple creature, for  
 thou watis nocht quhen God may mak of a pore rich,  
 and of a foule unlikly quhilum full mychty to help or  
 to hynder. 15

[How thai suld kepe gude faith and lautee till all  
 mankynde ever.]

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 ulum.

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Nota.

HERE declaris the philosophour how all princis  
 kingis and nobles suld kepe gude faith in all condi-  
 ciounis and appoyntmentis that thay mak till all creaturis. 20  
 Alexander, faire sone, oure all the thingis that may be  
 in this warlde kepe wele that thou failze never of thy  
 hechtis aithis na promessis that thou makis of condi-  
 ciounis or alliaunce, and brese never thy leautee for  
 nane erdly thing, for that may be callit womankynde 25  
 to brek lautee. And therefore oure all thing, kepe thy  
 condiciounis and ligis that thou confermes be thy  
 lautee, for ay to fraude thare followis foule ende, how  
 lang that ever it byde, na quhat gude that be apperaunce  
 that ever cum tharof be tymes. For thou knawis wele 30  
 that be the faith and leautee of men, all congregaciounis  
 of men and unioun of citeis and wallit townis is mane-  
 tenyt and uphaldyn. And alsa be aith, and faith and

lautee, castellis ar kepit and stark fortressis and wallit townis and all regne and dominacioun and othir governaunces ar sekerit confermyt and undoubtably kepit. For and fayth and leautee war away fra men in this

5 warlde, all wald be nocht but turne agayn as to the begynnyng of the warlde, to that ilke state that thai war at the begynnyng of the warlde, that is to say to the semblaunce of unreasonable bestis. And tharefore, Alexander, thou worthy and maist lele Emperour, that thou

10 kepe thyne aithis and thy sacramentis condiciounis and appoyntmentis, and all thyne alliaunces, all be thai never sa scathefull na sa hinderand na grevable. And think apon that, that Heremogenes sais in his wryttis, that ever ilke man in this erde has twa angelis kepan him,

15 ane on his rycht hand and ane on his left hand, to tell his werkis to God Almychty, and to be witnes aganis him in his evill dede and with him in his gude dede, and be this a poynt wele aw the man to kepe him fra vicis and dedely synnis. O faire sone, Alexander, quha con-

20 streynis the or compellis thee to suere sa oft as thou sueris! Bot traist wele that it is aganis gude thewis and vertues to suere, bat gif it be throu grete necessitie, and that a man be with grete instaunce requerit or chargit be the justiceris, or that thou be requerit be thy

25 grete counsale and for rycht grete cause. For a king sulde nocht lychtly suere, na hecht nathing bot that he will halde; for suering is mare propre to thir licht men of evill lyf, and to subjectis and bonde men that gevis na force quhat that thai say na suere suppose thay brek

30 thair aith; bot till a lele man it is dede. And gif thou will wit quhy the realmes of the Albanois and of the Sacienis was destroyit, I sall tell the for quhy. It was be cause that thai with fraude and decepcioun maid covenantis and bandis of thaire allyancis betwixt thame and

35 othir citeis thaire nyctbouris. And thaire kingis and princis suore grete aithis to kepe thai bandis and condiciounis, and in thaire hertis was feynyt and fals and

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thocht nocht to kepe thame, bot maid thair aith in fraude and barat, and in entent of decepcioun to dissave thaire nychtbouris of the next citeis and brak thaire contractis and condiciounis, and did evyn the contraire. And sa at the last God mycht nocht suffere thame na langer, knawand thaire malice, and gave powere to thair inmyes that thai wald have destroyit till ourcum thame. And tharefore Alexander, faire sone, tak gude tent to my wordis and my techingis bathe of before and that I sall say the in tyme to cum, and lychly nocht my sawis. 5 10

[How princis suld found scolis and studies of sciencis in thair countreis.]

xv capitulum.

15 **H**ERE declaris the noble philosophour how kingis and princis suld ger mak scolis in thaire realmes, and founde citeis, and multiply clerkis and sciencis. Alexander, faire sone, be soverane lord of the dede. And suppose thou have tholit a thing passe that is nocht for thy prow, repent the nocht quhen it may nocht be wele amendit, for all syk thingis ar condiciounis of women or of man that is of feble curage and mutable. 15 20 And do na thing that thou walde nocht that all men wist, and, suppose thay wist, thou had na dishonour na lak of that dede. Be alwayis courtais and kepe wele thy tong, et in syk governaunce thy realme salbe seker and wele defendit and thy fais confoundit. And leve 25 30 nocht behynd that in every grete citee of thy realme thou ordane gude placis gaynand for scolis, and that thou commytt thaire gude worthy and wise clerkis tobe maisteris, and gere commaund till all men that ar of powere, to send thaire barnis to the lare. And thame that thou seis ar habilest to prouffyte, help and forthir thame to contynewe, and do thame sum courtasy that otheris may tak ensample to prouffit in sciencis and to

cum to perfectioun of clergy. And ay that sall geve  
 otheris occasioun to prouffit mare and mare, and sa  
 sall thy realme cum in honour vertu and gude gover-  
 naunce throw thy providence; and God sall ȝelde it  
 5 the, and thy peple sall honoure the and lufe the. And  
 gif thai wryte to the, or makis the ony request, here  
 thaire prayeris and wryte graciously agayne to thame,  
 and ay do honoure and loving to the maist wyse  
 and worthy men, and that sall encresse thair bountee  
 10 and the honour and worschip doublis ay agayn to  
 the, and ay halde thame that maist worthy and wis  
 clerkis ar nerest and derest to the, and do ay maist  
 for thame, and than sall thou move tham that ar wis  
 for to extoll thy name and thy worschip oure all con-  
 15 treis in thy lyve. And sa sall thou wyn gude renoune  
 that we spak of before, that sall remane eftir thy dede,  
 and thus sall thou have honour bathe dede and quyk.  
 And than sall thai put thy gude dedis in writt and  
 in cronyclis tobe in perpetuale remembraunce, the  
 20 quhilk salbe repute to the, rycht grete wisdom and  
 sapience. And be this sall the honour of thyne empire  
 be mare fairly extollit, and thy court salbe enlumynyt  
 with wisdom and clergy evermare and mare, the quhilk  
 is the glore of thy croune and thyne empire. Quham  
 25 throwis thou, Alexander, to have put in memore and wrytt  
 the worthy mennis dedis and thayre governaunce of tyme  
 bygane, na sall do in tyme tocum, and maid thareof  
 stories and cronycles, bot grete clerkis and studyaris in  
 scolies of sciences that ware wyse and worthy men, the  
 30 quhilkis servit to lordis tobe in honourable and worthy  
 remembraunce, and had of thame that ware princis in  
 the tyme mony worschipfull and honourable rewardis!  
 As we rede of a grete lordis douchter quhilk was sa  
 techit in science of clergy, and namely in naturale phil-  
 35 osophy and astronomy that scho knew the course of the  
 ȝeris, dayes, monthis and sesonis, and all thaire maneris,  
 and als the course of sternis and planetis, with the pro-

prieteis of the signis of the zodyac and the cause of the  
 schorting and lenthing of the dais and the nychtis, with  
 the cause of conjunctionis and the diverse movingis of  
 the planetis, and the kyndis of the constellaciounis and  
 schortness of cercleis, with the kyndis of divers condi- 5  
 ciounis of influences of the hevin quhilkis, throu thaire  
 impressiounis, steris all naturale thingis to generacioun  
 and corrupcioun, waxing and wanyng, ledis and conditis  
 and governis all thair operaciounis that under the hevyn  
 is engenderit, be the quhilkis scho knew and coud juge 10  
 of thingis that was to cum be naturale course of the said  
 conjunctionis, and mony othir thingis that naturale  
 philosophy schew hir clerely. And tharfore sen it is  
 thus that a woman coude consaves syk suteltee of  
 naturale science, quhilk has nocht commonly sa rype 15  
 wit as man, thus is it to presume that thou quhilk has  
 sa noble a witt may ressave knaulage in the of syk  
 thingis better na ony woman, be rycht wayis and docu-  
 mentis of nature, and sa to cum to gude perfectioun of  
 science to governe thy dedis in tyme to cum as efferis. 20

[How thai suld nocht governe thame be women  
 na trow thair counsale.]

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 ulum.

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HERE declaris the philosophour how lordis na princis  
 suld nocht trowe the counsale of women, na governe be  
 thame, bot gif thai had first assayit and knawin thaire 25  
 counsale gude ; na 3it in a medicinare allane na prince  
 suld lepyne his hele in tyme of nede. O Alexander,  
 faire sone, kepe wele that thou have na traist in wom-  
 menis werkis, na in thaire wordis, na governe the nocht  
 be thair counsale. And gif it cumis upon a nedeforse 30  
 that thou behufis to trow ane, trow in hir that thou  
 has knaulage of hir lautee and gudelynes of before, for  
 quhen a woman tretis thy governaunce, traist wele thy



persone is in perile, no mare to pris na the lyf of a calf  
 put in her keping. Tharefore flee as poysons thaire  
 venymous condicioun mortale, for thai begyn nocht  
 newly to be inmyes to mankynde. Bot it is thing  
 5 knawin of lang tyme syne and notoire till all men.  
 As be alde storyes men may knawe how many honour-  
 able and worschipfull princis kingis and patriarchis has  
 bene throu thame undone, quhat be poysonis, quhat  
 treasonis, quhat othir wayis undone, and thaire dayis  
 10 schortit and schamyt, theire honouris loste and thaire  
 lyfis tynt be the mekle malice that in thame amovis.  
 Quhen thai the kepe in thair cure, thou art nocht wele  
 keptit bot faynde with fairnes to flee before thai the fang.

[How thai suld nocht traist anerly in a medicyne  
 15 but ma.]

HERE declaris the noble philosophour how kingis  
 and princis sulde nocht traist in a medycinare anerly bot  
 gif thai ware ma, sayand thus: Alexander, faire sone, of  
 ony wise kepe the, that thou may, out of the handis of  
 20 a medicinaire anerly. Bot gif it befall that thou have  
 nede of medicyne, tak the, be the leste, ten medycinaris,  
 the best that may be foundyn and lat thame consider  
 thyne accident of malady, and lat thame nocht ga  
 severaly bot ay togeder quhill thou have done with  
 25 thame, and tak never medicyne of thaire hande bot  
 mony of the maist sufficient acorde in the medicyne  
 giving. For ane him allane may sone be tretit to do the  
 a villany, quhare mony may nocht be sa lychtly tretit,  
 bot sum of thame sulde lufe thyne honoure and thy lyf  
 30 and discover the lave. And als to chese the droggis  
 and gader thyne herbis, thou suld tak traist men and  
 of gude knaulage, and syne gere thame be governit and  
 temperit the worthiest of thy medicinaris, syndry or be

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 ulum.

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all togeder to melle thame be weicht and be mesure as  
 efferis. And I pray the, faire sone, think on how the  
 quene of Inde send the money, jowellis, and speciale  
 presentis, amang the quhilkis thare was send the a  
 maidyn rycht ferly faire quhilk in hir 3outh had been 5  
 nurist with venym of serpent of ane eddir as eftirwart  
 was approvit that her nature was fundyn as nature of  
 eddir. And had I nocht hapnyt tobe thare in the  
 tyme thou had bene undone and we all, for fra I sawe  
 hir I persavit be my judgement that scho was empoys- 10  
 ounde and of venym nurist. And namely I appersavit  
 her that scho sett hir sicht sa hardily sa fermely and  
 sa forsably and with sa horrible ane behalding upon a  
 mannis vysage that scho lukit on, bot ony cessing of  
 contynual staryng in the visage of a man, that scho 15  
 stykkit hir eyne in a man as scho wald throu lukand  
 perse him with her sycht. And than sone appersavit  
 I that scho walde but dout enpoysone a man and put  
 him to dede with a byting of hir mouth, as was eftirwart  
 approvit before the clerely. And thus had thou bene 20  
 dede and dishonourde and all thy company destroyit  
 and scailit. O faire sone, Alexander, kepe with all thy  
 besy cure thy maist noble saule, quhilk God has maid  
 to the semblaunce of him and his angelis of hevyn.  
 And kepe in thy governaunce the commandementis of 25  
 him and his lawis, and nocht in dishonour bot in acqui-  
 sicioun of glore perpetuale, and be nocht of the con-  
 diciounis of unwise men.

[How princis suld governe thame be a wys clerk  
 expert in astronomy.]

30

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 ulum.

17 **H**ERE declaris the philosophour how kingis and  
 princis suld governe thame be a worthy and maist wyse  
 clerk expert in the art of astronomy. O hie Emperour

and prince debonaire, gyf it may gudely be that thou  
 may gett a notable and expert maister in Astronomy,  
 se that thou nouthir lie naryse, na sytt na stand, na ete  
 na drink, na ony othir kynde of thing undertak to do  
 5 but the counsale of that wyse clerk that be a provit  
 man in his science, wittand wele that the glorious God  
 has nathing maid in nature nouthir in vane na voide  
 na idill for nocht, bot cause na resoun and liberale will  
 of the makare be certane resoun. And be this cause  
 10 oure maister Platoun the worthy philosophour had virray  
 knaulage of all the thingis of nature that ever he sawe  
 maid in erde in diverse parties, and of all thaire con-  
 trairis, and als of all the sternis. And tharefore, faire  
 suete sone, Alexander, tak na hede to the langages of  
 15 fulis, na traist nocht in ignorant mennis wordis that sais  
 that na mannis witt may have knaulage of the sternis  
 na of the planetis na of the disposicioun of the firma-  
 ment, and that the science of thame is sa stark that  
 nane may knaw it, for traist wele thai wate not quhat  
 20 thai say. For traist wele the wit of the man is sa  
 noble that be his subtile engyne he may understand  
 all thing that way of resoun may schawe, sa that he  
 will sett his entent and his ernystfull study tharetill,  
 that all thing that God and nature has maid is till  
 25 him sensible and savourable be way of reasoun. And  
 becaus that sum men sais that God before the be-  
 gynnnyng of the warlde had ordaynit and devisit all  
 thingis as thai suld be; and tharefore, thai say, it is  
 bot tynt travaill and for nocht to studye in syk materis,  
 30 na makis na prouffit to mannis governaunce, because  
 that all thing mon be as God has ordanyt, but varia-  
 cioun of mutacioun or changeing, and tharefore thai  
 think that of na thingis for tocum may be na science  
 that may prouffit, and thus the science of Astronomy  
 35 is nocht worth, na prouffitable. Bot Alexander, faire  
 sone, thai wate nocht quhat thai say. For and it war  
 sa as thai say, that all thing suld be as God has said,

maid and devisit, nocht than quhen men knawis the  
 nature of the influencis of the hevin and the con-  
 stellaciounis of the planetis they may mare lightly  
 eschewe the perilis and mare esily bere the chargis eftir  
 followand na thai kend thame nocht. For and men 5  
 wist be the constellaciounis, influencis and disposicioun  
 of the planetis that it suld be a calde wynter this  
 ȝere next tocum, men wald se for wod and eldyn,  
 and purvay thame of better clething, and mend thaire  
 housing in syk a wyse that thai suld pas that felloun 10  
 wynter with lesse evill and lesse disese na it had  
 cummyn apon thame sudaynly unwarnist. And rycht  
 sa of ane unkynde ȝere of distresse of cornis and  
 vittailis, men may better purvay na it war unknowin  
 na unpurvayde of before. Or ȝit quha wist be the 15  
 course of nature that the somere next folowand suld  
 be sa hate na nane mycht lyve, thingis that war nede-  
 full to refresche mannis nature or ellis all suld be in  
 dangere of dede or of gret malady. Than wald men  
 purvay thame of culand metis and drinkis and of calde 20  
 chamberis and single clething. And rycht sa of the  
 famyne to cum, for fault of corne or wyne and pro-  
 visiouun men wald purvay thame that thai suld pas  
 with lesse cost and scathe, and save mony mennis  
 lyfis na it war unwittyn. And alsua men wald drede 25  
 thaire God, and meke thame till him and mende  
 thaire lyfis with confessioun contricioun and satisfac-  
 tioun, and ask merci and grace or the case hapnyt  
 and kepe thame in tyme tocum fra syk faultis and  
 excesse. And traist wele, faire Emperoure, that God 30  
 has nocht sa straytely ordanyt his werkis, na sa  
 fremmytly excludit his powere infynyte fra his werkis  
 that he may nocht direct his powere to change the  
 first set of the devise at his awin liber arbitrage eftir  
 oure desertis, and eftir as he seis men change thayr 35  
 condiciounis and conversaciounis and inclynaciounis be  
 orisoun in gude devocioun, reuth, abstinence, fasting,

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sacrifice, almousedede, cheritee and contricioun, that we may sa faire grace and merci purchas at his almychti inmesurit powere ande misericorde that all may be changit, his ire in pitee, merci and grace, 5 or ellis ware he nocht almychti; and may we purchas merci of oure mysse bygane, and grace to kepe us in tyme tocum. And tharefore as to the knowlage of the science of Astronomy, it is to wit that it is dividit in thre parties.

10 [Of the science of astronomy and of the divisioun of it.]

HERE spekis the philosophour of the first teching of the divisioun of Astronomy, sayand that it is dividit in to thre parties: that is to say, in first in the roundnes 15 and in the cercleis motives and in the posicioun of the planetis and situacioun, and in diversitee of the saignys and in thair lenthis and movimentis properies and conimouns. And this parte is callit the propre science of the astronomy. The secund party is to know the maner 20 of the movimentis and thaire qualiteis, and the rysing of the signes and takenis in the firmament, and the begynnyng of the takenis and emynentis of the proprieteis of the thingis that ar to be genderit in tyme tocum before or thai be maid in effect realy under the firma- 25 ment that is callit the space fra the mone downwart, for the fermament: the ferme hevynnis fra the regioun of the mone upwart. And this party is callit Astrology that is the science of the signes and takenis of the firmament and the jugement of thaire condiciounis and 30 impressiounis and constellaciounis mervailous. And this is the maist worthy part of all astronomy and the thrid. And this is first the science of cercleis and roundellis, the tothir of planetis, sternis and signes.

xix capitulum.

18



The thrid the knaulage of thaire constellaciounis and diversiteis impressiounis and jugement thareof, of the quhilkis I sall geve the better doctrine efterwart. For now I will occupy me to declare sum part of the arte of medicyne or I pass fortherlyar, to teche the to kepe 5 thy hele, the quhilk is the best part of all medicyne, to kepe hele quhen men has it, and maist precieuse for the in the governaunce of thine empire.

[How princis sud atour all thing tak kepe to  
thair hele.]

10

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ulum.

20

HERE sendis the noble philosophour Aristotil a pistle till Alexander: how he suld atour all thing be curious to kepe his hele, sayand thus. Faire sone Alexander, for the lufe of almychti God, tak gude kepe 15 to thy hele, for better is hele na all the medicyne of the world. And understand wele that na man may nocht do, na conquere rychesse, wisdom na honour but clere witt and understanding of man. And the wit of the man has na powere of governaunce bot gyf the body be in hele. And bodily hele may nocht be haldyn bot 20 throu equalitee of complectioun, and nane equaliteis of complexiouns may lest bot temperaunce of humouris. And the temperaunce of humouris standis in the mannis governaunce. And 3it the glorious God has ordanyt that quhar mannis witt fail3eis in the governaunce of his 25 temperaunce, sa that his complexioun change, he has ordanyt certane and gude suthefast remedis with certayn poyntis and certane maneris of governaunce to kepe the man in hele, and till hele him quhen he is slyddin out of his propre temperaunce of equalitee of complexioun of 30 quhilk he has ordanyt certane science, the quhilk science he has maid revelacioun of till oure alde ancienne faderis and philosophouris and prophetis that ware haly

men and lufit with God, that has bene before oure  
 tymes, the quhilkis was chosyn be the divyne sapience  
 of the Haly Gaste and illumynit thaire spiritis to knaw  
 syk secretis of God, to teche till otheris be the giftis  
 5 of the sapience of God. And syne the philosophouris  
 that come eftir that, multiplyit the said science of  
 philosophy in Ynde Perse and Grece. First efter thaim  
 the quhillk ware twa philosophouris that first fand the  
 principles of the said science and the secretis, be the  
 10 quhilkis principles that is to say originale reuglis of  
 documentis quhilkis, bot ony dout, men fyndis the said  
 science through, and the said secretis thareof that nane  
 may be dissavit in, and thus mon thou sett the to kepe  
 thy hele first of all thing for ellis thou art cause of thy  
 15 perdicoun and nocht anerly of thine bot of mony  
 otheris. And tharefore suld men seke science that  
 may teche thame to save thair lyfis, and persewe it  
 quhill it be gottyn. And thou suld understand that  
 the glorious God almyhti abone all otheris has maist  
 20 illumynit the philosophouris and the prophetis, and  
 gevin the philosophouris grace to knawe all science of  
 nature, as othir tymis I tald the and 3it sall eftir this,  
 for I think to procede furth in the declaracioun of syk  
 materis eftir thaire bukis and documentis, etc.

25 [How and in quhat maner thai suld governe thair  
 hele keping.]

HERE declaris the noble philosophour how men  
 suld kepe thair hele, and namely princis. Faire sone,  
 Alexander, thou mon first understand that the noble  
 30 ancienne philosophouris fand be naturale science that  
 all man is maid of four elementis and of four con-  
 trarious humouris, and has ay nede of metis and drinkis  
 to nurise that composte, or ellis he may nocht lest,

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and than gif he takis mare of syk lyflade na nedefull  
 is till his nature, he will be seke. And gif he takis  
 lesse na is nedefull, alsua he will be seke. And gif  
 he usis bot moyenly and mesurably with temperaunce  
 that may suffice till his corpolence and complexioun, 5  
 he will be lang hale ande lyve lang lyf. And with  
 that he mon be mesurit in sleping and waking, travail-  
 ing and restyng and othir syndry excessis that I sall  
 tell the efterwart, quhilk, gyf and quhen he excedis,  
 he mon on nedeforce be seke of syndry sekenesses, of 10  
 the quhilkis gif it hapnys I sall tell the the remedies  
 convenable and gaynand to restore the agayne till hele.  
 Bot to kepe wele hele, thou mon us temperaunce in  
 all thir forenamyt thingis or thy hele sall nocht lang  
 lest. And traist this tobe veray suthe, for I fand never 15  
 3it philosophour that discordit to thir conclusionis  
 and sentencis. For all the delytable thingis that ar in  
 erde accordand to mannis desyre, outhir richessis or  
 honouris, or carnale delectaciounis, ar all ordanyt till  
 have lang durabiltee in this warld sa that ilke creature 20  
 desyris to lyve lang. And than suld thai sett thaim for  
 the thingis that ar of lang durabiltee, and that gevis  
 occasioun till men to lyve lang and be of grete dura-  
 biltee, that is the thingis that kepis man lang in hele of  
 his corps, the quhilkis gyf he will wele kepe, he mon 25  
 renounce till his propre lusty desyris of the flesche and  
 nocht ay folow the desyris or the carnale lustis and  
 delytis. As gyf a man has etyn and dronkyn sufficiandy,  
 that furthwith incontynent eftir, quhen he seis otheris  
 etand and drinkand gude metis and drynkis, that he ete 30  
 agayn than a fill apon ane othir. For traist wele, that  
 custume is mortall and puttis a man sone of his naturale  
 equalitee of complexioun and gerris him be seke; and  
 the oft custume thareof is dede, as I herd compt of the  
 wise Ypocras, to the quhilk ane of his disciples said, O 35  
 maister, said he, wald thou ete and drink better na thou  
 dois thou wald be starkare na thou art and forciare.

Bot thy lytill eting and drinking makis the sa feble of  
 corps. To quham he ansuerde agayne, sayand that he  
 ete in entent to lyve lang, and lyvit nocht in entent till  
 ete, sayand that the lang lyf is nocht ordanyt for the  
 5 mete, bot the mete is ordanyt to hald the lyf, bot nocht  
 tobe a glutoune of. For glutony schortis the lyf, for  
 we ar nocht ordanyt to lyve lang for the eting of gude  
 metis and gude drinkis. Bot gude metis and drinkis  
 ar ordanyt to halde the lyf lang in the body. Bot that  
 10 suld be tane be mesure but excess. For I remember  
 of men of abstinence that wold nocht thaire appetite  
 glouut tōung all his desyris bot lyvit be dyete and  
 abstinence. And thai men ware mare lyfly, hale, faire,  
 habil and strenthyar, delyver and lycht, and of lang lyf  
 15 and gude hele and memoire na ony othir that gave  
 thaire flesche all the lustis and desyris that it covatis.  
 And thus is it grete vertu to nocht mak excesse. And  
 syk men that are of syk abstinence and temperaunce ar  
 lang hale, for nature in thame has laisere, till expell his  
 20 superfluitee and purgis him. And tharefore be all medi-  
 cinaris abstynence is callit the maist soverane medicyne  
 that is in the warlde here.

[Here declaris the philosophour certain documentis  
 of medicyn.]

25 **H**ERE declaris the worthy philosophour Arestotil  
 certane enseignementis documentis and techingis of  
 medicyne the quhilkis ar gude of conservacioun of  
 mannis hele. Faire sone, Alexander, thou mon first  
 understand that in the science of medicyne thare is  
 30 certane documentis that ar gevyn for the conserva-  
 tioun of hele princypaly. The first is, that a man tak  
 metis convenable till his complexioun and his nature  
 and till his age, of the quhilkis he has bene usit tobe

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nurist in his perfyte elde. The secund is, that he  
 use quhilum to ressave metis and drinkis that be of  
 gude stark nature of degestioun quhilum that thay be  
 of tender nature of tenderare digestioun. As thus gif  
 a man ware of stark complexioun and of hate nature 5  
 and complexioun, for the naturale hete that is in him  
 and the moystnes of his corps, the nature is mare  
 vaporable and of better digestioun to corrup and  
 bray the metis and ourcum thame na in a persone  
 that is of waykare nature or complexioun. And than 10  
 is mare spedefull till him metis of gude pith and  
 starkare metis na till otheris that ar of waykar com-  
 plexioun, or ellis to geve him metis of wayke degestioun  
 is than nocht spedefull. And than sall men knaw  
 be thair grete mater that cumis fra thame in gretare 15  
 quantitee na in otheris tymis and of otheris metis  
 of lychtar degestioun, and that is for the grete hete  
 and moystnes that has than dominacioun in that corps.  
 And quhen his body is dry and sclender and lignye,  
 than is nedefull till him tendar metis of licht and 20  
 sone degestioun, and delicious thingis and of sutil va-  
 pouracioun moystis. For quhen a persone is of small  
 and ligny quantitee and sclender, than ar the wayis  
 of the naturalle conduytis smaller and of lesse roum  
 na thai ar in otheris of mare quantitee, throu the quhilk, 25  
 grete metis of rude digestioun suld be his dede. And  
 alssua ane othir way, gif he be hate and dry, he suld  
 have moyst and calde metis. And gif he be calde  
 and moyst he suld have hate and dry metis, for ay  
 the contrary is curit with his contrary. For gif a man 30  
 be hate and dry of nature and he be fed with hate and  
 dry metis than suld he sane be at ane end, for he  
 mon have equalitee of humouris gif he will have lest-  
 and hele. For mannis lyf consistis in hate and moyste,  
 and the contrary is his consummation and dede, that 35  
 is to say calde and dry. And thus it efferis till a  
 man that wald kepe his hele langsumly that he have



metis convenable till his complexioun gaynand. And gif a man be fat and moyste, dry metis ar gude till him, and gif he be lene, moyst metis ar gaynand till him. And thus is gude till a fat man and corpulent, 5 rostit metis. And till a sclender man and a lene, sodyn metis ar gude. And gyf he be hate of complexioun and moyste, geve him grete metis culand. And gif he be calde, geve him metis that reconfourtis and hetis him. And sum men worthis grete and 10 purssyd and corpulentis, that is of our grete excess of etyng or drinking, restyng that nature expellis nocht utterly the superfluiteis excessives, and than suld he be governit with the contrairis to put him in his rycht proporcioun of humouris and reforme his complexioun. 15 And be caus syk mennis stomakys ar hate and moyste, starke metis and dryand war gaynand maist for thame, for the stomac that is rycht mekle of hete is comperit till a grete fyre quhilk gif a man will halde it wele in he mon cast in it mekle brynt wod and grete 20 quantitee tharof. And a stomak that is bot of mesurable hete requiris bot mesurable wod to hald the fyre in. And oft tymis in lygny men and sclender ar gude stomakis. And in corssy men and fat, full wayke stomakis, and tharfore to knawe a gude stark 25 stomak I sall declare the certayne documentis and signes evidentis, that is to say, he that has a gude stark stomak he has a blythe hert and lichtsum ay. And gude clere wit and redy and ay wele disposit to the mete, gude of sycht nocht hevy of eyne. And 30 he that has a wayke calde stomak, he is of hevy chere and hevy hertit and sad, and suere rousty in visage, in unkyndely parties rede, and oft tymis gantis and wambleis, bolkis, with hevy suollyn eyne with stynkand ryftis, and unkyndely colourit, and oft tymis has felloun 35 passioun in thair wame and in thair stomak as gryndingis brynn yng of herte and ventositeis, with dolorous having and evill appetite to metis. The quhilk wayke

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stomak sone fylis, and growis in it corrupciouns for fault of governaunce and tymous remedis, that of it cumis all unthrifty maladies, as feveres, fluxis, perleseis, perdioun of membris, quhilkis corrupis and destroyis mannis nature, and bringis till end beforetyme.

5

[Here declaris the philosophour certane secrete  
documentis of medicyne.]

xxiij capitulum.

HERE declaris the noble philosophour certane secrete thingis of medicyne that ar rycht spedefull and necessaire for mannis hele of his body. As thus, Alexander, 10  
faire sone, sen it is sa that the body quhare thare is corrupcioun of gude humouris and inequalitee of complexiounis changit be misgovernaunce, the body may nocht langsumly sa endure, for the quhilkis causis for to remede syk thingis, I will put sum certane 15  
documentis in this buke, that princis and kingis that understandis thai documentis, thai sall nocht nede to seke to nane othir medicine, bot governe thaim be the teching that I sall schaw tham here. For it is nocht spedefull to schawe all the secretis of princis 20  
to medycynaris, that may be mendit but thame sufficiently, off quilkis techingis I traist thou salbe wele payit and content quhen thou heris thame. And the quihilk alsa salbe honest thing. Bot as belangand othir infirmiteis that cummys of travailis in were, and 25  
of bataillis and sudane accident, off sik thing men suld have counsale of medicineris as maladyes that men may nocht gudely umbechew. And tharfore, faire Emperour, quhen thou rysis in the mornynge, thou suld first mak thy passyng a lytill quhile up and doune, and 30  
strek and rak thy membris suetely and softly and evinly. And syne eftir thou suld kembe thy hede, for witt thou wele the raxing of thy membris esily

with a lytill spassing, makis all thy corps in better  
 disposicioun. And syne the kembing of thy hede  
 chakis all the vapouris and the humouris that ar  
 ascendit fra thy stomak to thy hede, and gerris thame  
 5 descend in thy body to the naturale ventis and issues  
 quhare it appertenis, and lychtis thyne eyne, and thy  
 fyve wittis makis mare hable. And thus sall all  
 thy body be mare waldin, and esy to dispone the  
 till all thyne operaciounis. And kepe wele that thou  
 10 wesch oft tymes in somer thy fete and thy visage,  
 and thy handis with cald water faire and suete, for  
 it restrengeis the hete of thy membris agayne in thy  
 body, and performis the remaynand of thy degestioun  
 and genderis gude appetite till etc. And syne efter  
 15 that thou sall clethe the with gude and faire and riche  
 clething, for that is lychtyng to thy hert, and gevis  
 the a plesaunce to behald thy persone quhen thou  
 art in riche array quhilk efferis wele till a kingis  
 estate, and the delyte of thi hert reconfourtis thy  
 20 nature and enforsis thy vertu in it self of thy beautee  
 of thy corps and thy clething. And syne eftir that,  
 Alexander, thou sall wesch thy teith, and syne rub  
 thame with a bark of a tree that be hate and dry,  
 and of all bitter gustis and evill savouris in thy mouth  
 25 it sall purge the, and rub it all about thy mouth  
 within and on thy chaftis, and it sall clere thy voce  
 and clenge thy teith and gader appetite till etc. And  
 syne suld thou avis prouffitable blude-lattingis for  
 the tyme and the sesoun, and that sall do the grete  
 30 gude, for bathe it opnys the clos termes of the  
 passagis of humouris, and gevis issu till evill vapouris  
 inclosit within thy membris and gerris the membris  
 of a man be mare grete and mare forssy, and namely  
 the nek and the armeis and lymmys, and cleris the  
 35 coloure in the visage, and mendis the sicht and con-  
 fourtis the neris and makis folk tobe fat, and con-  
 fortis the v wittis and the memoir and intelligence of

resoun, and lettis a man tobe sone beld. And syne  
 eftir that ger mak unguementis efter bathis, and anoynt  
 thy body with precious unguementis eftir the sesoun  
 savourous and the qualiteis of the tyme, for that is  
 bathe comfortable to thy body and plesand to thy 5  
 saule, and thy lyf and thy saule ar fulfillit of blithnes  
 and plesaunce be gude savouris and odouris, that is  
 the mete of thy lyf. For gude odouris reconfortis the  
 hert and the body, and gerris thame rejoys. And than  
 rynnys the blude throwout the corps in the rycht vaynis 10  
 be the gaynesse and the blytheness of the saule and  
 of the spiritis vitales that conduytis the lyf and haldis  
 all in joye; the vertues nuturityvis ar mare vertuous  
 to thair naturale operaciounis. And than sall thou  
 tak electuaries quhilkis ar ordaynit in bukis of medi- 15  
 cyne to be maid to princis. And syne sall thou tak  
 of reubarbe the mountaunce of four penyweicht, to  
 purge the fleume of thy stomak and of thy mouth, and  
 fortifyis the naturale hete of thy stomak and of all  
 thy corps and makis suete aynd. And syne pas to 20  
 Goddis service. And eftir that, speke with thy wys  
 men of counsale apon the spedefull governaunce of  
 thy dedis as thou art custumyt, and do syk thing as  
 efferis the to do, quhill it be houre to dyne. And,  
 or thou ete or drink, travaill the sum thing, outhir 25  
 on fut or on hors, till engender in the naturale hete  
 that wastis evill humouris, ventositeis and fleumes, and  
 makis the stomak mare hable, and expellis super-  
 fluiteis of, and evill humouris to naturale issues. And  
 syne ger bring before the mony and syndry divers 30  
 maneris of metis, and ete of thame that thyne appetite  
 best gevis the till ete of, and maist plesis to thyne  
 entent, with gude brede sum part levayned and wele  
 bakyn. And first, as I have said the of before, ete  
 of the metis that ar maist gaynand and avenand for 35  
 thy nature and thy complexioun, as thyne appetite  
 gevis the, and excede nocht thine appetite; and erast,

the maist moiste metis formest, for thai ar of mare lycht degestioun, and syne the dryare that is of starkare degestioun efterwart. For thai dryar metis consumys evill fleumys and superfluiteis of the first moyste mete.

- 5 And wald thou ete first the maist dryand metis and syne the moystast, than suld the stark degestioun let the waykare of degestioun, and is aganis naturale way of gude nurisching and degestioun. For metis that ar restrenzeand ar nocht spedefull to be etyn first, bot Fol. 118.
- 10 erar metis laxatyves, and all dry metis ar restrictives. Bot gyf it befell that a man walde ete mony syndry metis that war laxatyves at a tyme, than war it spedefull that he suld ete sum part of metis constrictives that war constrenzeand or he ete thai metis, for the
- 15 ground of the stomak is mare hate and mare stark and mare forcy of degestioun na the humast part of the stomak, for quhy, the stomak is thare mare thik and lyis nerest the lyver quhilk haldis in the fyre of the stomak. And 3it suld thou mak a paus betuene
- 20 coursis of mete, for it is rycht spedefull to byde thine appetite ay; and nocht precede it, to lay a mete hastily apon ane othir, for that stoppis the hete naturale and genderis mony superfluiteis in the stomak that efterwart fadis the vertu degestive, and hynderis the
- 25 appetite and grevis the stomak, and dois grete evill to mannis persone. For the remaynis lyis lang in the law of the ground of the stomak and consumes the caloure degestive, and noyis the ground of the stomak, and genderis unkyndely hete in the lyver quhen it
- 30 lyis lang thare, and lettis appetite to drynke sone eftir dyner and engenderis full evill maladies, culis the vertu degestive and destroyis the vertu of naturale fude of the mete throu fading of the stomak. And gif sik cas hapnis in grete hete, it war gude to drink culand
- 35 thingis efter, as water gyf na better thing mycht be gottin, to cule and clenge the stomak. And quhen thou hast governyt the in maner that thou has eschewit



thir perilis foresaid, and thou have etyn ynouche, than  
 schape the to sytt a lytill and rest the; and syne  
 eftir, space a lytill, and syne eftir, dispone the to slepe  
 a lytill, nere be the space of ane houre apon thy rycht  
 side, and syne efter, quhen thou wakenis, turn the apon 5  
 thy kerr side, and thare end thy slepe, for the ker  
 side is kindly caldare na the rycht, and has myster  
 tobe helpit with sum chaufing. And gif it be  
 hapynis the to fele ony dolour in thy stomak or in  
 thy wame, ger hete a lynyn clathe and lay thareapon, 10  
 or ellis tak ane of the maist faire maidinis that  
 thou may get and hald als nere thy stomak as thou  
 may brace hir all hate. And gif it hapnis the ony  
 hert wamblyng, egirly tak a vomyt of water and  
 vinager, or othir wayis to ger the cast, for the grete 15  
 quantitee of metis that is in thy stomak may nocht  
 be governyt na ourcummyn be the naturale hete of  
 thy stomak, and is a grete breking of thy complexioun  
 and of thy corps. And tharfore is gude the travaile  
 before mete, bot our grete travailing efter mete, that 20  
 a man be full of gude metis, is nocht spedefull for he  
 chassis the mete in the stomak, and gerris part ascend  
 and part descend to the ground of the stomak and  
 engenderis mony maladies. And traist wele that  
 sleping before thy mete with a voyde stomak makis 25  
 men lene and dry, bot sleping eftir mete with re-  
 sounable spacyng efterwart, it fulfillis the nature, con-  
 fortis the membris and nurischis the corps and  
 growis. For quhen the persone restis and rejoysis,  
 than the naturale hete that is oursprede our all the 30  
 corps drawis than agayn to the stomak to confourt  
 it and help the naturale degestioun, and to grynd  
 the metis that ar thare in. And syne eftir that,  
 the naturale vertu makis him to rest. And tharfore  
 sais syndry of our grete maisteris philosophouris that 35  
 the metis that ar ressavit in the stomak at evyn ar  
 mare prouffitable to the nurisching of mannis nature

na the metis that ar tane at morne; for the metis  
 that are tane in the mornyng has nocht sa gude help  
 of the naturale hete as the metis that ar tane at  
 evyn at the souper. For quhy, the metis that ar etyn  
 5 in the dyner ressavis the hete of the day in mannis  
 corps quhen he is wakand and travailand; and bathe  
 the membris of mannis body and his witt is than  
 vext and travailit, for quhat that a man than heris  
 and seis, and spekis and thingis vexis his mynd in  
 10 syk maner with the corporale laboure and travaille of  
 his membris, and mony othir plesancis and disples-  
 ancis that him befallis in the day, that drawis the  
 hete fra the stomak and scailis it our all the body,  
 sa that it is fer waykare in the stomak na it war  
 15 unyt togeder in the stomak. And this makis the  
 vertu of the naturale degestioun fer waykar, and febleis  
 the mannis corps and lettis degestioun tobe perfyte.  
 And eftir souper the mannis persone restis and reposis  
 in the nycht, and the membris and the wit ar bathe  
 20 unvexit, and labouris nocht na seis nocht, na heris na  
 spekis nocht, bot restis fra all vexacioun corporale and  
 mentale. And than the nychtis ar naturally calde and  
 the hete of the bed ane othir way conservis and  
 enforsis the naturale hete and all the membris repossis  
 25 and restis in quiete. And than the naturale hete that  
 is reenforssit is mare vertuous and consumys soner the  
 fude in the stomak, and sendis it in pes and rest  
 to the partis of the body quhare it is ordanyt to be,  
 to confort and reinfors the membris and the spiritis  
 30 vitalis for the conservacioun of mannis nature. And  
 alssua, Alexander, wit thou wele that a persone that  
 is usit and custumyt till ete twis on the day, and  
 thai change thair custum and ete bot anys on the  
 day it sall do grete hyndering to thair growthe, and  
 35 alteris thair complexioun and dois grete evill to the  
 body. And rycht sa gif ony persone be custumyt  
 to ete bot anys on the day, and thai change thaire

custume and ete twys on the day, thai sall fynd  
 grete scathe and redy takyng of sekenes. For quhy,  
 in the first, the nature of mannys kynde leppinis to  
 the us and the custume that it is wount till, and  
 quhen it fail3eis that custume, thare mon be a fault. 5  
 And of the tothir, the stomak that is usit till anys  
 eting, quhen it ressavis mare na it was wont to,  
 that remaynis in the stomak undegest and rawe. For  
 the stomak that is nocht wont tharto, may nocht  
 ourcum it in the tyme and it makis grete indisposi- 10  
 cioun our all the body, and contynuand this lang-  
 sumley mon in nedefors engender grete malady. And  
 3it alssua a persone that is custumyt till ete at  
 certane houris, and he excede his houre or cum before  
 his houre, he sall indispose his stomak and turne him 15  
 to grete scathe and prejudice. And tharfore be nocht  
 lef to change thy custumes in eting and drinking,  
 sleping and waking. And gif it befallis that thou will  
 change, or mon on nedis change thy custum, do that  
 be ordinaunce sobirly and mesurably and nocht hastily, 20  
 bot lytill and lytill, quhill thou be brocht out of that  
 custum quhare thou wald be, for usage is ane othir  
 nature the quhilk is perilous to change. And our all  
 thing kepe the wele that thou ete never, quhill thou  
 persave and knaw wele that thy stomak be emptyd 25  
 and voyde of the last mete that thou ete. And that  
 sall thou knawe be syndry takenis. The first that thou  
 have gude will till ete. Ane othir that thare habound  
 mekle humour in thy mouth, and that it be thin and  
 lignye and suete in thy mouth, but ryfting or bolking 30  
 or gantyng. For traist wele, quhen ony persone takis  
 mete quhen na nede is to the body, or quhen he  
 has nane appetite naturale, or in ane unclene gorgit  
 voyde stomak, his stomak is glaymyt and claggit and  
 the naturale hete is mistemperit that it salbe lang 35  
 or he recover agayne gude appetite, and in grete  
 aunter na he sall fall in malady incurable and he

us that custume. And quhen a man takis his mete  
 mesurably with gude appetite, the naturale hete is  
 disposit to mak gude degestioun, for than is it hate  
 as fyre, and sethis the mete wele at poynt, and than  
 5 prouffitis it to the nature and haldis the corps in  
 fors, hele and gude vertu, and that makis gude blude  
 and blythe hert, and clere witt and faire membris. *Nota.*  
 And alsua quhen ony persone has gude appetite  
 till ete, he suld nocht delay it gif he mycht, for ellis  
 10 in the tyme the stomak, be the vertu attractive, drawis  
 till it syndry humouris and superfluiteis of nature left  
 of the tothir degestioun, quhilkis ar unkyndely till it,  
 and unprouffitable, and fillis the stomak of a froith  
 of fantasy quhilk hinderis syne the appetite, quhilk  
 15 and it be contynewit grevis the nature gretely and  
 hynderis the growth, and rasis fumygaciounis and  
 vapouris as reke, quhilkis indisponis the harnis and  
 stroubelis the mynde and lettis man to slepe and  
 rest. And syne it that men etis or drinkis efterwart  
 20 dois thame na prouffit.

[Here declaris he the four rathis of the 3ere and  
 first of ver &c.]

HERE declaris the noble philosophour of the four  
 rathis of the 3ere, that is for to say ver, somer, August,  
 25 and wynter: ver, estas, autumpnus, and yemps. Our  
 entencioun is, faire sone, Alexander, to trete schortly  
 here of the four sesonis of the 3ere, bathe of thair  
 qualiteis and quantiteis and proprieteis, and of thair  
 changinge and diversiteis. Ande tharfore thou sall  
 30 understand that the first of thir four tymes begynnis  
 quhen the sonne enteris in a signe callit the Ram, and  
 it begynnis the xxij day of Marche and lestis quhill  
 the xxij day of Junii, the quhilk tyme conteynis four

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 ulum.

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skore and xiiij dayes, xxij houris and a quarter of ane  
 hour. And than in the first entre of that takyn callit  
 the Ram, the day and the nycht is ylyke lang in all  
 regiounis of the world. And in thai dayes the tyme  
 is suete and moyste, and the ayer is mare soft and 5  
 the weder commonly mare plesant na ony othir tyme  
 of the 3ere. And the wyndis ar mare lowin and  
 mare dryand na in winter and hardar. And than the  
 wellis begynnys till habound in wateris, and stryndis to  
 spring, and the flouris and levis begynnys to burgeoun, 10  
 and fruytis to grow and the treis to clethe thame with  
 verduris and burgeonis, and medowis worthis grene and  
 ourfret with divers naturis of colouris of herbes and  
 flouris and faire fluris of all fruyte. Treis than schawis  
 thair beauteis and thair naturale flouris and fairness. 15  
 And all the erde becummys ourcled with all maneris of  
 herbes flouris and fruytagis of divers naturis, and all  
 bestis and foulis takis thair pasture of the said flouris  
 and herbis and fruytis, and 3eldeis agayn thair dueteis of  
 nature to mankynde, and all thing takis vertu force and 20  
 strenthe, and foulis suetely singis with thair melodious  
 armony, that all hertis that saule or lyf has ressavit  
 rejoyis in that tyme of faire suete glorious and fresche  
 anournement that all the erde is enournyt with, of  
 beautee, with gracious bountee, aneixt efter folowand, 25  
 rycht as a faire and lustye spouse that war anournyt with  
 anournementis of faire clething in hir fresch 3ong age,  
 and our all grathit with precious jowalis uchis and  
 besantis and stately array, tobe and appere mare fresche  
 and lusty the day of hir mariage, and mare plesand till 30  
 her lordis sicht the quhilk suld mary hir, the quhilk is  
 callit the prinie temps, and is lyknit to the ayre for caus  
 that it is hate and moiste. And in this tyme the blude  
 of man movis it and passis throu the conduytis of the  
 body to all the membris and makis all the cors mare 35  
 vertuous and mare strenthy, as all othir kynde of bathe  
 foule, fische and beste, and makis gude complexioun,



and tharefore suld men in this tyme of 3ere ete gude  
tender metis as chekinys and eggis, and syk lycht metis  
of degestioun; and nocht our mekle quantitee, for that  
tyme is hate and moyste and restorand of itself be  
5 nature. And than suld men drynk gayte milk on  
mornis, and efter nane drynk temperit drynkis with  
calde herbis with vynager as is letus purpy, penothis  
and syk like. And in that tyme is gude to travaile and  
gude to lat blude in, best of the 3ere with counsale of  
10 medicyne. Alssua it is rycht spedefull till have the  
wambe than moyste and laxative and than is gude bath-  
ing and sueting, in tymeis drynk gude maner of drinkis,  
and us gude spicis nocht our constrictives, bot laxatives  
and nutritives, and hald the wambe ay moiste; for in  
15 that tyme, quhat ever a man les of his blude, or of his  
nature or of his laxatives, the vertuous sesone, with  
gude nutrimentis and gouvernementis restoris naturaly  
all agayne.

[And first of the kynde of the sesoun of somer.]

20 **H**ERE declaris the noble philosophoure the kynde of  
the sesone of Somer, that is quhen the sonne enteris in  
a signe that callit is the Crab. For as the crabbe gais  
be semblaunce backward sa dois the sonne fra thyne  
furth deualis agayne bakwart in the firmament; and it  
25 enteris and begynnys the xxij day of Junii, and endis  
the xxiiij day of September. And fra it enter, the dayes  
schortis and the nycht lenthis and takis of the day his  
lenthing. The space that somer contenis is four score  
and xij dayes, xxij houris and a thrid part of ane houre.  
30 And than begynnys drouthis and grete hete of sonne to  
regne, and wyndis softis and temperis than. And than  
is it spedefull to be resonable in latis of lufing, for all  
nature is than mare drawand to hete and drouthis na ony

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ulum.

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othir tyme of the 3ere, serpentis than genderis, venym  
 than spredis, and that tyme is naturally drey and hate and  
 clere in the ayre, and fruytis and herbis than fadis and  
 menys thair vertues. And in that sesone men suld kepe  
 thame fra all thing that is hate and dryand in eting and 5  
 drinking and othir governaunce, for affermes all the  
 vertues of corps naturale. And than suld folk kepe  
 thame that thai ete nocht excedandly, for the naturale  
 hete of the stomak is than waykar na othir tymes be caus  
 that the tyme is hate, it drawis the hete fra the stomak 10  
 and levis it mare wayke of vertu degestive. And than  
 suld men ete culand metis and drinkis and moiste and  
 nocht dryand, with culand sals of vert jus or vinager or  
 sourokkis. And than is gude calf flesch or kid flesche,  
 foulis, and bere caffit or with grotis. And kepe the than 15  
 fra grete travalis that hetis mekle, and als fra baithing  
 and blude latting bot thare be rycht grete mister.

[And syne of the thrid sesoun that is callit hervist.]

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HERE declaris the noble philosophour of the thrid  
 sesone that is callit autumpne, that we call hervist, the 20  
 quhilk begynnys quhen the sonne enteris in a signe  
 callit the Balance, that begynnys the xxiiij day of Sep-  
 tember and lestis quhill the xxij day of the moneth  
 of December, the quhilk contenis four score and viij  
 dayis, xxij houris and thre xv pertis of ane houre. 25  
 And in that begynnyng of tyme the nycht and the  
 day is ylike lang, and ay growis the nycht and schortis  
 the day to the end of that terme. And the ayre  
 worthis cald, and the wynde sourar and cummys com-  
 mounly out of the south, and the tyme changis and 30  
 wateris wanis, and wellis stryndis lessis, and all growth  
 gais bakwart, and all greiness away gais, and herbis and  
 flouris and fuellis rottis and drawis till a fadand hewe,

and the erde tynis his beautee, and the treis thair  
 clething, and the foulis thair singing and sekis till hate  
 landis and warmare regionis, and serpentis enteris in  
 thair cavernis, the emotis gaderis to thair provisionis  
 5 for aganis the wynter to thair nestis, the quhilk tyme  
 is comperit till ane alde wyf gangand bakwart, in the  
 quhilk tyme thare habonndis in men a thing callit  
 colare nygre that drawis to melancoly. And than is  
 spedefull till have all gude metis hate and moyste,  
 10 ande nutrityues, and confortand nature, as foulis, 3ong  
 mutonis and caponis, perdrix and phesandis, calfis  
 and kiddis, and sik gude kyndis of metis with gude  
 hate spicis, drynk gude alde wynis, ete rasyenis and  
 figis with brede. And than suld men tak gude tent  
 15 that thai ete nathing that engenderis malancoly or  
 grete travailis of body, noyand, and sparandly dele with  
 paramouris, bot 3it may thai thre tymes tak mare un-  
 scathand na in the hete of somer sesone. And than  
 is spedefull to mak bathis and stovis, and purge the  
 20 corps and the membres naturale mesurably with drinkis,  
 or vomitis gif nede be, and thou fele thy stomak foule,  
 and that suld be done in the hatast houre of the  
 day, for than sall the evill humouris be fundyn to-  
 geder. And than ar thai maist flowand and redyast to  
 25 lous, and to pas out with lesse provocacioun na othir  
 tymes; and ay hald the wame esy and that will purge  
 all colis. And than suld men ete all thing that war  
 gude to purge colis, that is melancoly, and restreyne  
 gude humouris. And than suld men have gude warme  
 30 clething and gude fyris.

[And syne of the nature of the wynter.]

HERE declaris the noble philosophour the proprieteis  
 and nature of the wynter sesone. Wynter begynnis

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quhen the sonne enteris in the signe that men callis  
 Sagittarius, that is to say the bowman or the schutare,  
 the quhilk begynnys the xxij day of Decembre and  
 lestis quhill the xxj day of Marche. And than begynnys  
 the nychtis to schort and the dayes to lenth. And 5  
 than is grete frostis and calde wederis. And the  
 wyndis ar scharp and snell and sare bytand. And  
 than all the levis fallis and the erde helis with snawis,  
 and all verdure is corrupt, and all bestis and foulis  
 drawis thame till holis and boris and lenthing placis, 10  
 and the tyme is myrk and blak, and the air stroublit,  
 and all the vertues of mannis corps and bestis worthis  
 waykare and feblare as ane ald wyf, bludelas but naturale  
 heat in hir, is calde and dry, nakit and trembland, gray  
 and gretand, and all for elde drawand to the poynt 15  
 of dede. And that tyme thouche it be calde 3it is it  
 moyste. And than suld men ete the best metis and  
 drinkis that thai mycht get, hate and moiste to gender  
 gude blude to reconfort nature, as foulis, mutone,  
 fesandis, perdrix, curleuis, paonis, pluvaris, fat caponis, 20  
 kyddis, conyngis, with gude bredis, spicis and wynis,  
 the best mycht be gotten with frituris of eggis, appleis  
 and peris, figgis, rasynis, datis, almandis. And ever  
 think on to have gude esy issu of the wame, and  
 blede nocht but our grete necessitee, na to tak our 25  
 grete habundaunce of metis till ourset his hete of  
 naturale degestive. And than suld men have gude  
 fyris to hete the ayre in thair habitacionis, and nocht  
 to halde thame our nere the fyris. And eftir bathing  
 thou suld be anoyntit with unguementis ryalis, as balmis 30  
 or otheris, the best mycht be gottyn, hate laid on and  
 frottit fast. And bathe the nocht in oure hate wateris,  
 hatar na thine awin blude. And than with syk gude  
 governaunce mannis nature begynnys agayn to revert,  
 and all tree herbe and beste, the vertu begynnys to 35  
 cum in the rute. And than may men mare tak  
 plesaunce of naturale company of womnen na ony othir

tyme of the ȝere, wele ete and wele drink, and rest,  
 and be blythe and mak joy, For than is the naturale  
 hete unyt in the body and makis mare vertuous deges-  
 tioun na ony othir tymes. And than may a man ete Fol. 121.  
 5 fer mare na ony othir tyme of the ȝere, for in all  
 othir tymes the hete is mare and scailis the naturale  
 hete our all the body, and levis lesse vertu in the  
 stomak degestive, for quhy it may lesse degest, etc.

[Quhat thingis fattis or lenys men maist.]

10 **H**ERE declaris the noble philosophour quhat thingis  
 ar maist fattand and quhat maist lenand men, of kyndis  
 of metis, sayand thus to Alexander: Alexander, fair sone,  
 it is a precious thing to be of gude abstinence and to  
 kepe wele dyete, for quhen a man kepis dyete he kepis  
 15 wele his naturale hete, for quhen naturale hete is wele  
 temperit in man, than is he in gude disposicioun and at  
 es of his body. For thou sall understand that be twa  
 wayis men failis and gais to the dede; that is to say, the  
 tane is for elde, that in him naturally mon failȝe at the  
 20 last. The tothir is be accidente, that is outhir of mis-  
 governaunce of excess, and for mystemperit complexioun,  
 or for bataill or othir mysfortunys of forefaulting, that  
 man makis till himself in his governaunce. And alsa  
 wit thou that the mannis body is nurist and fattit be  
 25 thre thingis principale; that is to say be pes and rest, and  
 gude metis, and drynkis delytable and plesaunt. And  
 as for ane, the suete mylk is rycht growand to thame  
 that usis it, and syne to slepe eftir mete apon a soft bed.  
 Alssua to fele gude savourous gustis, and savouris of  
 30 herbis metis and spicis, efter the sesone, and to bathe in  
 faire suete water resonably tane, for our hate water and  
 our lang tane makis the corps lene and meltis the fatnes  
 away be the hate excessive. And in thai bathis suld be

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gude precious herbis and wele savourand in thair sesone.  
 That is, in somer, ros and othir herbes of calde nature,  
 and in wynter, with herbis that ar of hate nature. And  
 mycht a man fynd the way to mak vomytis anys or twys  
 every moneth, it war full spedefull and namely in the 5  
 somer tyme, but grevaunce of the stomak for syk maner  
 of vomytis purgis the stomak with less wering na dois  
 purgaciounis that passis throu be art of medicynis of all  
 evill humouris, for quhilum thare habonndis our mony  
 and in our grete quantitee. And quhen thai ar lessit 10  
 be vomytis softly, the naturale hete has mare force and  
 vertu degestive na quhen thare is our mekle habound-  
 aunce of humouris that fillis the stomak that na perfyte  
 degestioun may be maid. And specialy syk vomytis  
 suld be tane quhen princis or lordis war blythe, and in 15  
 gude bones efter grete joye or grete victory, or glore of  
 disconfiture of his inymyes or othir wayis semblable.  
 And that suld be with folk that he has maist grete  
 fyance in thame. And than efferis till a prince and  
 rycht prouffitable is to behalde faire visagis of folk and 20  
 cleth him in fair clething, here faire and gude romaunce  
 of alde ancestryis, and storyes of best and maist worthy  
 men, here synging and menstralsy with all blythenes, rede  
 on gude bukis, hald blythe collacioun, change oft fair  
 clething, us unguementis oft tymes in tyme convenable. 25  
 And traist wele that this gerris a man be in gude ply.  
 And the contrary puttis all out of ply, as thus, lytill ete,  
 oft drynk, and mekle travaill and lytill resting; and oft to  
 be at the sonne and the wynde, and mak oft and ferr  
 voyagis on fut; mekle thrist mekle hunger mekle waking, 30  
 mekle murnyng mekle langing; slepe before mete, bot he  
 had wakit in the nycht before; slepe on hard bedding  
 in foule clathis, have evill clething on his body and  
 unlikely; grete thouchtis annoyous, with drede of dede,  
 schame or povertie; bathing in evill or foull wateris, ete 35  
 salt metis, drynk our alde drynk; ga our oft to chameres

Nota.

esis, our oft suete, our oft blede, our oft haunt wommen ;  
 have hevy hert, sad and dolorous, ever thynkand and  
 pensyf, and ever incontynent, raddor and dises. And  
 traist wele thir thingis makis men lene, nocht than sum  
 5 ar lene of thair nature. Bot Ypocras gave a reugle  
 sayand that quhen a man is rycht full, he suld nuther  
 gang in bathis, na he suld nocht tak grete travaile na  
 hete him nocht, na he suld nocht have na dale with  
 wommen in that tyme, na ryn na ryde fast. And als he  
 10 forbedis to ete fische and mylk togeder, and namely  
 salmonde, for gif he escapis mysalry he sall have the  
 quhite spechis callit morphea. And rycht sa sulde men  
 forbere wyne and mylk for it is stoppand.

15 [Here declaris the philosophour ane other poynt  
 of medicyne.]

HERE declaris the noble philosophour ane othir  
 poynt of medicyne till Alexander king. Alexander, faire  
 sone, we rede how a mychti prince assemblit a grete  
 menze of medicinaris and physicienis, and gert thame  
 20 make thair studye to compone a medicyne that he suld  
 us and never have nede of othir quhill he lyvit. And  
 he gert assemble all the medicinaris of Ynde and of Pers  
 and of Mede and of Grece. And the medicinare of  
 Grece said that lat a man tak his mouth full of clene  
 25 water twys he suld never nede othir medicyne. And  
 the phisiciene of Mede said that and a man wald ete a  
 mouthful of myllet he suld never myster othir medicyne.  
 And ilk ane of the tothir said thar verdyt as thame  
 thocht best to thame. Bot as for me, I say that it  
 30 semys me that a man that lyvis sobirly lyf, and eftir  
 slepis his naturale slepe, but gref, sa that in his waken-  
 yng he be nocht paysaunt na hevy na slepy, than

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suld he nocht dout of no malady. And suppos he ete  
 in the sesone, every day, vij or viij besaunt weicht of  
 rasynis, that is to say, ane unce weight of rasins of gude  
 rypenes and suetenes, he suld nocht dout na maner of  
 wys, na malady fleumous that suld hurt his memoire, na 5  
 his wit suld be werrid, na his complexioun changit.  
 And lat him us that he salbe seker of all maladies, com-  
 mounis feveres, quartes, na otheris. And wald he ete  
 figues with nutis in the mornyng with a lytill of rue, he  
 suld have na dout of venym that day. And traist wele 10  
 that the man may nocht be with grete payn seke ryf, that  
 etis gude quhete brede and gude lycht flesche and gude  
 unvicious wynis, sa that he us thame sobirly and that he  
 kepe him fra our mekle drynking and eting and othir  
 excess, as our grete travaill, our grete hete our grete calde, 15  
 our mekle company of wommen. And gyf a man thocht  
 that wyne war our stark drynk till him, and he wald leve  
 it and drynk no mare of it, he suld nocht leve it at  
 anys sudaynly, bot he sulde leve it lytill and lytill, in the  
 begynnyng fra stark wyne to wayke wyne, fra wayke 20  
 wyne to wyne and water, fra wyne and water till all  
 water, or cerveis or othir drynk that changit nocht his  
 complexioun sone, bot that he fell nocht in maladye for  
 that occasioun sudane. O soverane king Alexander,  
 study in all maneris that thou may to kepe thy naturale 25  
 hete in to thy body, for quhill naturale hete and moisture  
 is in thy body in temperance evynly paissand, the mannis  
 persone is in hele. For mannis hele consistis in thir twa  
 qualiteis, and quhen thir twa ar flemyt or discordand,  
 or ane of thame excedis in mannis persone, than is the 30  
 complexioun changit and all the nature changit, and  
 corruptit nature in the man makis him till have repug-  
 naunce in his qualiteis, the quhilkis cummys sumquhile  
 for accidence and sumquhile for batailles, or misgovern-  
 aunce of othir thingis that cummys be fortune and nocht 35  
 be naturale contrarietee of complexioun.

[Quhat kyndis of metis are best for man.]

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HERE declaris the noble philosophour quhat kynde  
of metis ar maist expedient for the mannys persone, efter  
thair naturis and qualiteis, as thus: Alexander, faire sone,  
5 wit thou that of metis thare is sum that is sutile and  
othir that is rude, and othir that ar mydlinis. The sutil  
metis engenderis gude blude, clere and clene, and subtil,  
as clene quhete brede, chekinis wele nurist and eggis of  
hennis. The royde metis ar gevyn to rude men and  
10 hate of complexioun, travailand, quhilkis eftir grete  
travailis playis thame and slepis eftir nonis, the mydlynis  
metis engenderis na superfluiteis of evill humouris, as calf  
flesche, mutonn geldit zong and elder, and syk maneris  
of fleschis, quhilkis quhen men rostis thame thai ar hate  
15 and dry. And tharfor suld mutoun ay be etyn hate  
and with gude spicis. Bot thare is ane othir kynde of  
flesche as bef, and yhow mutoun, or gayte flesche, that  
engenderis melancoly. Neuertheles thare is sum of thai  
bef flesche and otheris that quhen thai ar of a litill  
20 stature, and corpolent and zong, and fat and wele nurist  
be a ryver syde of tender herbe, lignye of haire and thin  
of hyde; syk flesche of cow or calf ar naturale and gude  
in wodland upbrocht. And rycht sa is it of fysche, for  
sum fische is nurist in water that is mynggлит fresche and  
25 salt, ar mare helesum na othir that is governyt in the  
grete see, or in the lytill wateris all fresch that, ar of  
ligny skyn, nocht slymy, and quhite fische of tender  
degestioun, and namely in rynnand wateris nurist, and  
the grettest is ay best of fische. And commonly the  
30 best fische has the maist hard skyn, as is gueddes,  
perchis, bremes, lussis, rongettis, sturis and syk lyke.

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[Off sundry kyndis of wateris and thair naturis.]

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29b

HERE spekis the noble philosophour of syndry kyndis  
 of wateris and thair nature. Alexander, fair sone, that  
 water is of his nature calde and moyste, and gyfis na  
 nurising till man na beste, bot his nature is sutile and 5  
 rynniss throu the condytis of the body and refreschis the  
 condicioun and complexioun of men, and culis thame  
 that ar hate and temperis thair hete. And traist wele  
 that water is prouffitable till bathe man and beste, herbes  
 and treis. And wit thou that all wateris, bathe salt water 10  
 and suete water cummys out of the see, that is to say the  
 salt water is the propre element, and the fresche water is  
 upliftit fra it be vertu of the hevin and descendis agayn  
 in rayn, snaw, haile, or othir moisture, and rynniss in the  
 erde and genderis thir fontaynes, of quhilkis cummyis the 15  
 ryveris of fresche wateris. And wit thou wele that the  
 maist lycht wateris ar ay the best and maist prouffitable  
 to mankynde. And thai cummys maist nere citeis and  
 townis that ar rynnand wateris cummand of rayn quhen  
 the aire is suete and sans but fumositeis, clere and fyne 20  
 and faire suete and lycht. Othir wateris ar naturally  
 engendered under erde within craggis and caves in the  
 erde amang stanis and gravellis and full of grete fumosi-  
 teis. And sum may be knawin be thair weicht and  
 hewe, and be thair savoure as bryntstane. And in syk 25  
 wateris ar oft tymis engenderit serpentis and paddokis,  
 snakis and evill bestis venymous. And als the slepand  
 wateris of lowis, but rynnnyng, or of dubbis or sypis fra  
 townis, and syklike wateris ar nocht halesum na prouffit-  
 able, na 3it the wateris that cummys fra muris and myris 30  
 and marrais. And tharfore to ken gude wateris thir ar  
 the takenis, the gude water is in gude place tane, as  
 before I have said, quhite and clere, wele gustit and  
 lycht, and sone will be hate and sone cule agayne to the



propre kynde. Bot evill wateris ar hevye paysand, and  
 evill hewit and evill gustit, and lang to tak hete and  
 quhen thai ar hate langer haldis thair hete. And thai  
 ar bitter and barkand in the mouth, and dryand and  
 5 suelland in the body, and makis mekle wambe to beste or  
 man that usis thame. Wateris of pulis and dubbis ar hate  
 in somer and dry and bytter, for caus thai ryn nocht and  
 the sonne strykyis on thaim all the day. And tharfor  
 thai engenderis evill collis that byndis mannys body and  
 10 mistemperis it, oft tymis gerris the longis cleve to the  
 ribbis of catalle and folk, and stoppis thame within, outhir  
 in lychtis or lyver or melt. Item, the wateris that cummys  
 betuix landis rynnand, takis the nature of the landis that  
 it rynnis throu in sum perty, and ar hate and sekely be  
 15 the unkynde nature of the terrestreyteis of thame that  
 thai tak of that erde. And wit thou, Alexander, that it is  
 nocht spedefull to drynk water allane, for, and thou  
 drynk it fastand, it slokis the naturale hete of thy stomak,  
 and drynk thou it apon thy mete, it gerris the stomak  
 20 throu the nature of the mete, draw ane unkyndely hete  
 that hinderis the degestioun and genderis evill fleumes  
 in the stomak, and destroyis the vertu of the mete in the  
 stomak, that hynderis the nature, and spillis degestioun,  
 and indisponis the stomak. And gif thou will drink  
 25 water, drink it with thy wine. And drynk it in somer  
 all calde, and in wynter hete it and put in thy wyne,  
 and than is it confortand. For hate in somer softis  
 the stomak and makis it mare feble, and hynderis the  
 degestioun and stroyis the appetite, and calde water  
 30 in wynter slokis the naturale hete of the stomak that  
 suld mak degestioun, and genderis stopping in the  
 breste and noyis the longis, and engenderis mony  
 maladyes.

[Off sundry kyndis of wynis and thair naturis.]

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30b

HERE spekis the noble philosophour of the syndry  
 kyndis of wynis and of thair naturis and proprieteis  
 eftir thair condiciounis and placis of thair growth.  
 Alexander, faire sone, thou suld understand that the 5  
 wyne that growis in mountaynes aganis the sonne ar  
 mare dryand and of dry nature na the wynis that growis  
 in playne landis or moystis, and under umbris of treis.  
 And thir wynis that growis thus in hye landis ar better  
 na the tothir, for thai wynis expellis the superfluiteis 10  
 of nature, and hetis better the stomak and all the body  
 na dois the tothir kynde of wyne that is of caldar kynde.  
 Bot thir hate wynis ar nocht gude for 3ong hate men  
 of hate blude, ande till men that ar of nature colerykis.  
 And ay the mare that the wyne have of redenes, in 15  
 samekle is it of mare vertu till engender blude naturale,  
 and ay the mare stark it be, the mare vertuous is it to  
 thame that may bere it. And than is it callit the first  
 blude and the first nurisching of nature. Bot he that  
 our lang drynkis and our mekle takis, he hynderis his 20  
 nature and stroyis his complexioun. And quhen it  
 is our suete it is nocht sa degestive, and engenderis  
 ventositeis. Bot of all wynis the best ar thai that  
 growis betuix the hye and the lawe in mydlyn erde,  
 that is nouthir our hye na our law erde, and that the 25  
 rasynis be in mydlyn way of suetnes, and lattyn ryspe  
 quhill all the bitternes and sournes be away be the vertu  
 of the sonne and the humouris of the bark, and the  
 bitternes of the curnis. And gude colour is evyn betuix  
 rycht rede and 3alow, that is claret wyne that is mare 30  
 helesum till all complexioun, nocht our poignand na our  
 suete, bot delytable of hewe and gust, clere but the moder  
 scailde, chosin be the odour, colour and savour, ground  
 and nature. And gif thou hapnnis, faire sone, Alexander,

to get syk maner of wyne, se that thou tak sobyrlly of it  
 efter thyne age, and efter the tyme of ȝere and the dis-  
 posicioun of the sesone. For syk wynis confourtis the  
 stomak, and helpis to the naturale hete and to the gude  
 5 degestioun, and kepis the stomak fra all corrupcioun  
 and gydis it better throu the wayis of the naturale  
 condytis, and sendis it to the membris of the body  
 quhare nature has ordanyt, and convertis the metis  
 soner in substance and blude and flesche, na othir  
 10 wyne dois; and gerris it serve better to the necessiteis  
 of the disposicioun of the harnis with a temperit hete,  
 and amendis the wit and the mynde of the man, and  
 makis a man mare wys and seure in his witt with dis-  
 crecioun and resoun, and blithis the hert and makis  
 15 gude hew vermylioun; and reddis the rutis of the tong,  
 and gerris a man speke clerely and redly, and puttis  
 vane thoughtis fra a man, makis man hardy and gevis  
 him gude appetite; and mony othir prouffitable thingis  
 dois, that mannis witt may nocht comprehende to count,  
 20 that resoun and temperaunce accordis. And quhasa Nota.  
 ever drynkis wyne in our mekle habundance, tharof  
 cummys mony maladyes and othir misgovernaunces. For  
 it stoppis the wittis of man and hynderis the knaulage,  
 it stroublis the harnis, waykis the vertues naturale  
 25 carporale and spirituale, and lettis the operaciouns of  
 the body, and makis man to be unthochtfull of his  
 honour, and prouffit forȝettand, and hurtis and woundis  
 the fyve wittis that governis the man, and makis him  
 all othir in his complexioun naturale; and gerris him  
 30 quhilum his membris tremble, quhilum thai engender  
 in him othir maladies incurabelies, and takis fra him  
 gude appetite and makis the body wayke, and the eyne  
 wayke and goirry, and illumynis the fyre to bryn the  
 liver throu the colis that is callit black colle,—in latyne  
 35 colera nigra, and makis the blude our rude and grete  
 and hevy, and gerris his hert be ourset with hevy blude

quhilk genderis in man raddour slombering efter mete,  
 with fantasies and fleying in dremys, and hevynes of  
 melancoly of misgovernance, and mistemperance of  
 metis and drynkis quhilkis corrupis mannis naturale  
 sede, quhilkis engenderis quhilum generacioun hable till 5  
 all maladies, throu abhomynable governaunce of thair  
 stomak, bathe till perlesyis, mysalries, podagris, cankeris,  
 festries. And tharfore sais the medicines that quhasa  
 takis our mekle of the stark wyne, he takis als mekle  
 venym. And sa suld all men kepe thame to tak our 10  
 mekle wyne whether it be gude or evill, for all noyis the  
 nature. For venym is comperit properly to a spice callit  
 reu barbaris, the quhilk is the propre hele of the liver  
 quhen it is brynt with blak coleris. Bot 3it may men  
 tak samekle of it that thai may tak thair dede quhen 15  
 thai excede our outrageously. And alssua is gude  
 wyne, quhilk is conservator of mannis lyf and his hele,  
 comperit to venym of serpentis and of edderis, of the  
 quhilkis is made the triacle, of the quhilkis is made a  
 generale medicyne to hele all maladies of poyson and 20  
 venym sa precious is it our all medicyne agayn poyson  
 and venym. Bot nocht gaynstandand that the serpent  
 beris nocht all the poyson na venym that all men that  
 ar poyound ar poysonnd throuche, nomare dois the  
 wyne. Bot quhasa our mekle takis of the wyne, quhilk 25  
 is lyf and hele to mankynde, 3it sall it be till his nature  
 as poysonne till undo him, etc.

[Off bathis and stuphis and thair governaunce  
and prouffitis.]

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ulum.

316 **H**ERE declaris the noble the maneris of baithis and 30  
 of stovis. Fair sone, Alexander, wit thou wele that  
 stoving and bathing is as a miracle of conservacioun of

mankynde in this warld. Quhasa dois it at poynt, the  
 quhilk suld be maid and ordanyt efter the quater temps  
 of the 3ere. For the cald is comperit to the wynter and  
 the warme and the moiste to the prime temps that  
 5 is callit ver, and the hete to the somer, and the dry  
 to the hervyst. And tharfor thare mon be grete con-  
 sideracioun to make wele a bathis or a stovis; for men  
 sulde ordane four chaumeris, ilkane besyde othir be  
 order, of the quhilkis the first suld be calde, the  
 10 secound warme, as leuke hate, the thrid hate, and the  
 ferde dry. And quhen the man suld stove him, he  
 suld first entre the first chaumer, that is calde, and  
 syne to the tothir, that is warme, and syne to the hate  
 and wete, and syne to the warme and dry; and in ilkane  
 15 byde a quhile be ordre, that sudaynly he war nocht  
 our tane with unkyndely hete or calde that walde put  
 him in a mistemperance perilous. And with that he  
 suld nocht sudaynly passe out, bot be ordre; for quhen  
 man passis sudaynly fra grete hete to grete caulde, he  
 20 may nocht fail3e to fall in ane inconvenient. And  
 traistis wele syk thing sulde be maid in a hate place  
 quhare thare war gude ayer, and that it had a grete  
 furnas gevand the hete inwarde, bot ye mouth of it  
 suld be frawart the place of the stove to send the lowe  
 25 fra the stove. And it suld be lawe sett nere a water  
 of fresch water. And thare suld be fair herbaris with  
 herbis of divers naturis faire and vertuuous, gaynand for  
 bathis, efter the sesone of ilke bathing and stoving  
 time. And efter the stoving and bathing, men suld  
 30 sytt on faire bynkis on thai herberis, and ourstrynklit  
 with ros wateris his face and handis and templis, and  
 frottit and rubbit his fete and his handis, and othir  
 parties of his body at his desyre and appetite, with  
 a faire lynnyn towale, apon a fair fut schete, quhite and  
 35 clene. And sa sulde he gang in the water, and wesch  
 him agayn of all thai superfluiteis. And sa pas ordirly



fra chaumer to chaumer quhill he be wele culit of his grete hete, and syne efter, at the last tyme, he suld efter all his stoving and wesching, be kembyt his haire, and his body anoynt with suete balmes or othir unguementis, precious and convenable, gaynand for the 5 sesoun. And ay quhill he be wele culit at his ese, he suld occupy him in syk delicious esementis and culand spicis quhill he war culit at all ese. And gif he war be ony cas our calde, he suld us a serop calefactiff and of ane electuare mustakit. And syne efter, thou sulde 10 tak a lytill licht repast of degestable mete, and drink of a fyne small plesand wyne temperit with water, and syne pas till a faire bed, wele grathit with savourous clathis and clene, and slepe a gude fully slepe, a gude lang quhile. For syk governaunce restoris agayn that 15 thou has tynt in sueting. And syne efter that, all the remaynand of the day thou suld convert in joy and solace, and blythnes and in repos; for that day is ordanyt for a day of blithnes and ese of bodily hele, and restoring of nature, and to purge the corps and 20 the blude fra perilis that may fall for excess in tyme bygane, and misgovernaunce of mannys persone. Bot quhen thou art alde and wakar of nature, thou suld kepe the that thou byde nocht sa lang tharein. Bot tak efter thy qualitee thy refectioun and purgacioun. And gyf 25 a man be wayke and alde, it may suffice him to be tharein quhill he have suett a lytill and syne weschin him. And gyf a man be corssy and flemmatyk, kepe him that he ga nocht tharein efter mete, bot ay fastand that he have nouthir etyn na drounkyn, &c. 30

[Quhat justice efferis till a prince or a king.]

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capitulum.  
Fol. 124.

HERE spekis the noble philosophour of justice that efferis till a prince. Alexander, faire sone, thou suld

understand that the vertu of justice is the fairest vertu  
 that is in a prince, and ane of the proprieteis of the  
 hye and glorious almychti God. And tharfore suld  
 na realmes be gevin in governaunce to nane bot to  
 5 thame that war fulfillit of vertues to governe the peple,  
 and namely in to justice. And proprely to thame that  
 God has stablist to the governaunce of the peple and  
 chosyn, as he that may and can be abone his dedis,  
 and chargit till his governaunce of his puple, that  
 10 bathe can, may and will bathe kepe and defende and  
 manetene his gudis, his werkis and dedis, and his  
 subjectis as dois God him self, in all charitee, lautee,  
 justice and equitee. And tharfore is a king lyknyt  
 to God, for he is as depute and mynister to God, and  
 15 suld folow him and be lyke him, and conforme him  
 till him in all his dedis of justice vertu and veritee.  
 For all the governaunce and ordinaunce of the world  
 is governyt, manetenyt and uphaldyn be justice in  
 perfyte ordre of equitee, lufe and charitee. And allsua  
 20 hevyn and erde was maid and ordanyt throu justice.  
 And be justice the kingis and princis ar ordaynit to  
 governe realmes and peple, for justice ourcummys all  
 othir thingis, and saves the saules and the bodyes of  
 all creaturis fra vice and corrupcioun. For justice is  
 25 the fourme and the foundement that God the glorious  
 has sett to governe all his creaturis, to drawe thame  
 till him at the last. And tharfore suld all princis and  
 kingis folow his steppis and sett thame to conforme  
 thame till his condiciounis. For, as sais the men of  
 30 Ynde, a king that regnis in justice, equitee and lautee  
 is prouffitable till his peple, for of him cummys plentee  
 and welth, in his realme. And 3it thai say mare, that  
 a just king is better na the dew of the nycht that  
 gerris the fruyte and corne growe, for he sauves be  
 35 justice bathe the gudis and mennis lyfis, and the dew  
 bringis bot the tane, that is to say the fruytis. Item,  
 the peple of Ynde gert put in writt, that a king rycht

wys and just may be comperit the wit of man ; for as  
 wit of man, throu his discrecioun, discernis betuix all  
 causis and jugis the rycht, sa suld a rychtwys king.  
 And allsua, Alexander, thou suld understand that thare  
 is twa maneris of justice : that is, ane opyn ane othir 5  
 covert. Justice clere and opyn that is it that apperis  
 in dede and werkis lelely and justly paysit, with a  
 gude wit and understanding. The tothir, covert justice  
 is in a gude jugis mynde and in his hert nocht schawin  
 out ; that is veritee and lautee that lurkis in his hert, 10  
 that apperis nocht outward to mannis sycht, bot quhen  
 him lykis to schawe it, his just and rychtwys wordis.  
 And syk a prince as this, that has bathe justice in  
 hert and in dede, resemblis and is lyke to the glorious  
 God almychty. And quhat prince or king that has 15  
 nocht this soverane vertu in dede and in hert, he is  
 nocht king na prince, bot he is contrarious to kingis  
 and princis. For proprietee is to king or prince tobe  
 just, or ellis he declynis fra the proprietee of prince-  
 hede, and fra the glorious God of quham he tuke that 20  
 office. And waryid is of his peple, suppos he wate it  
 nocht, and wenand to blyndfell God with fals sem-  
 blaunde of justice, wenand to ger his peple trow that  
 he war rychtwys, nocht doand the rycht werkis. And  
 3it is thare ane othir maner of justice betuix a man 25  
 and his creatoure God almychty that is deferrit quhill  
 the uterest terme, quhilk justice men suld nocht  
 for3ett, and thai be wys. And tharfore, faire sone,  
 Alexander, do justice in this warlde here, and thou sall  
 fynd it before the thare in the warlde of warldis. For 30  
 quhen thou kepis justice amang thy subjectis, thou dois  
 to thy self, and to thy soverane lord God almychty  
 the quhilk sall mak interrogacion of all princis dedis  
 of justice straytelyar na of othir mennis dedis ; and  
 [princis] salbe fer sairar punist of thair faultis. 35

[How a king or a prince suld ken him self.]

HERE declaris the noble philosophour how a man  
suld ken hym self, and namely a prince; and how he  
that kennis wele him selff kennis wele all othir thingis  
5 of the warld, as thus: Alexander, faire sone, gif thou  
will knaw all thingis, and all science and all veritee,  
thou mon first wit how noble and how worthy thy  
saule is and thy lyf, sa that thou coud governe it and  
lede it the wayis quhare it suld passe be rycht and  
10 resoun, and to the end quhareto it is ordanyt. And  
quhen thou sall have knaulage of this, thou sall lychtly  
knaw all othir thingis that thou lykis to witt. And  
fyrst thou suld understand that the grete God, makare  
and governoure of all thingis has gevin to man and  
15 woman thair v. wittis to governe thaim with and to  
knaw all erdely thing. And thus counsale I the, that  
for the governaunce of thy contree, that thou have  
fyve soveraine baillies governouris under the, and fyve  
counsailouris severalie devisit, ilkane besyde othir.  
20 Bot ever halde in thy hert thy secrete thingis that  
thou thinkis to do, and schaw it never to nane of  
thame, na lete nocht that thou wald ask counsale at  
thame, na lat thame never have a fele in quham thou  
fyes the maist, na quhais counsale of thame thou wald  
25 erest traist in and folow to do; for and thou do that,  
the lave sall pris the the lesse, and lufe the, the wer.  
And als that man that wist that thou wald maist folow  
his counsil suld pride him tharein, and peraventure  
rus him tharof, and thou suld be the mare lychtlyt  
30 and lesse lattyn of in all thy contree. Bot ask thair  
opyniounis and here gladly ilkane of thame be thame  
self severaly, and trete into thy hert and cast all thair  
counsailis ilkane till othir in thy mynde, and wey  
thame as thou thinkis the caus requeris, with thair  
35 jugementis and opyniounis. And syne chese be thyne

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ulum.

34

awin wit the best, or at the leste the lykliest for thy  
 prouffit and the commoun prouffit of thy realme. And  
 to that, sais the wys philosophour Hermogenes, that the  
 counsale of him that gevis the counsale, the quhilk  
 is done and put in executioun is better and his wit 5  
 mare prisit na his wit that askis the counsaile and his  
 jugement mare commendit. And the caus quhy is be  
 caus that he ordanis his dedis eftir the counsale that  
 is gevin him, and nocht be his awin witt. And than  
 may all men see that his dede hingis in the counsaile 10  
 of that man and nocht in him self. And thus the  
 conclusioun of his jugement suld depend apon otheris  
 na him selff, quhilk war a lak till his honoure and  
 mysprising till his witt. And tharfore, quhen thou  
 askis at thy counsailouris thair opyniounis, it is loving 15  
 that thou here thame diligently and severalie, ilkane  
 efter othir in thy presence, and melle nocht thair sawis  
 togeder, na lat nane othir persone cum amang thame  
 in the tyme, bot anerly thame self. And tak gude  
 tent with all thy diligence quhais sawis accordis to- 20  
 gidder and quhais discordis, and in quhat poyntis.  
 And tak that with the in wrytt and lat it degest in  
 thy mynde. And mend it gif thou can better to thy  
 purpos. And syne thou sall assemble thame agayn  
 quhen thou art avysit and geve out thy conclusioun. 25  
 Ande thus sall thy wit be commendit, and thou lovit  
 and doubtit. And gif it befallis that thai all togeder,  
 be ane accorde, geve the a sudayn ansuere, than suld  
 thou furthwith mislowe that ansuere, and sett it at nocht,  
 be gude resounis that thou has studyit in that ilke 30  
 mater before, or thou put it in thair questiounis, for  
 sudayn ansuere mycht never be gude. And thus sall  
 thai be better avysit, and tak layser to ansuere the  
 mare murely and ryply ane othir tyme and nocht  
 ansuere sa hastily. And thai and all otheris sall love 35  
 the mare and pris thy wisdome and hald the for the  
 maist discrete and wys man of all thy counsale. And



thus quhen thou has provit thame lang and knawin  
 thaire counsaile gude and trewe bathe in word and  
 dede, ger halde thame as syk wys men, and do thame  
 honour and prouffit. Bot schaw never thame thy  
 5 purpos, na the opynioun that to thy purpos maist ac-  
 cordis, quhill thou mak it knawin in dede be execu-  
 cioun. Bot ever think on diligently, and bere with  
 the away quha best continewis in his trew and gude  
 counsaile unfeynyngly and gais the maist rycht way,  
 10 and he that tuichis nerest the quhite and best gais  
 nere the merche. And be that sall thou knawe quha  
 best lufis the and the prouffit of thy realme, and thyne  
 honor and thy gude governaunce. And quhen thou  
 has lang provit that persone and fyndis him ever traist,  
 15 than may thou mare seurlly and traistly, and hardily  
 commytt thyne honour in his cure, and in his counsail  
 traist, and mare na ony of the lave that thou fyndis  
 nocht sa traist, na sa rype wittit, sa hye sett for thine  
 honoure and sa diligent. Bot of na prys lat thame  
 20 never wit quham thou traistis maist, na maist lufis, na  
 put nocht the tane of thair counsailis in commendacioun  
 opynly furtherlyar na the tothir; for that sall rais  
 envy and despyte. Bot hald thame evynly togeder and  
 honoure thame at all thy gudely power; for thare is  
 25 nane sa redy destructioun na freting of a kingis honour,  
 and the destructioun of his realme as to wyrk the  
 contrair of this that I have said the. And traist wele,  
 quhen thi counsailouris has ilkane envy at othir thy  
 worschip is in were; and the destructioun of the and thy  
 30 realme approachis nere. For quhen thai have envy ilkane  
 apon othir, than sall thai sett ilkane for otheris, undoying  
 secretly gif thay dar nocht opynly. And than sall all the  
 lave, bot that ane or twa that thou folowis thair coun-  
 saile, hate the dedely. And thus genderis divisioun, and  
 35 efter divisioun desolacioun, for than sall thai fynd occa-  
 sioun of malice and of fedis, quhilk sall strouble the and  
 thy realme, and bring it sone doune to destructioun.

[How kingis and princis suld governe be grete  
counsale.]

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ulum.

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HERE declaris the noble philosophour how princis  
and kingis sulde ever governe thame be grete counsale,  
and geve never all thair full power na commissioun till a 5  
man anerly: and quhat condiciounis and vertues coun-  
sailouris suld have; and how princis suld preve thair  
counsailouris or thai traist alluterly in thame, sayand  
thus: Alexander, faire sone, thou sulde understand that  
the jugement of a man folowis his corps; for quhy, efter 10  
as the man is of better nature, of better witt and of better  
counsale, sa is his vertu judicative mare worthy. The  
quhilkis vertues, gude wit, and othir gude complexioun  
and proprieteis cummys of the influencis of the hevyn,  
efter the kynde and the nature of constellacioun of the 15  
firmament, and the disposicioun of the planetis, and  
conjunctioun of the signes celestiales, the quhilkis suld  
diligently be tane tent till the day of the nativitee of  
man. For the body of the persone that is borne folowis  
the nature of the body of the sternis and planetis that 20  
concurris in his nativitee, and enclynis the persone and  
disponis him to folow the nature of thame, ande helpis  
him, manetenis him and furtheris him to governe thar-  
efter. And suppos the fader and the moder wald induce  
him, and thraw him to the contrair governaunce, agayn 25  
his naturale constellacioun, it wald be for nocht, for we  
have in bukis ane example of a philosophour that hapnyt  
to herbry in a webstaris hous. And that nycht was  
borne a bairne, be the constellacioun of the quhilk  
barnis nativitee the philosophour jugit him tobe subtile 30  
of engyne, wis and of hye understanding, and of grete  
undertaking, rycht curtais and luftit with princis, and cum  
to grete honour, the quhilkis he wald nocht discover to  
nouthir fadir na moder of the barne. And quhen the  
barne was cummyn till age, the fader and the moder wald 35

have lerit him thair craft and dang him oft rycht sare  
thareto, bot it wald never be. Ande sa lete thai him till  
his awin will. And thare the barne become amang wis  
men, and drew him, efter his constellacioun, to lare of  
5 wit and wisdome ay the langer the mare. And at the  
last samekle was he prisit that he was counsailour to the  
king principale. And rycht in the samyn wys was thare  
a sone of the kingis of Ynde, the quhilk was borne under  
syk a planet and under syk a constellacioun of the  
10 firmament, that, nocht gaynstandand that he had mony  
wis and vertuous maisteris, he wald never lere vertu na  
never sett his cure na his besynes thareto,—syk was his  
inclinacioun naturale,—bot alluterly sett his hert and his  
study tobe a forgeare amang hamber men, off the quhilk  
15 the king was mekle amervailit and mekle displesit, and  
sperit at the philosophouris, quhy this was. And thai  
saw be his nativitee that it cum of his complexioun and  
naturale inclynacioun of his constellacioun, and that him  
behovit be lattyn allane and to passe till his naturale  
20 inclinacioun. And 3it we se dayly sa happin that princis  
has barnis enclynit all to rudeness and bustousnes and  
evill condiciounis. And pure men has barnis that  
cummys to grete perfectioun and honor. And tharfor  
kepe the wele, Alexander, that thou despis nocht a man  
25 for his law birth sa he be vertuous ; na ches nane to thy  
counsale and to thy governaunce na othir service for his  
hie birth bot thare be vertu folowand. And of quhat  
parties that ever he be, sa that he be vertuous and lele  
and trewe, lufand God and lautee and gude thewis, and  
30 leve evill vicis and flee evill company, lufand law and  
justice, and draw to wys men, syk men ar prouffitabe  
for the. And kepe wele, Alexander, that thou do na  
thing sa reklesly that it nede tobe done agayne that grete  
mater touchis, for that is reprovabill in a prince, bot do  
35 all thing be rype counsaile. And than gif it befallis to  
ga nocht evin, and behufis to be done agayne, thou has  
nocht the wyte. And tharfor do na grete thing but

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counsaile, and that be done secretely, but proclama-  
 cioun or brute, quhill the dede schaw it. For the wis  
 man sais that counsail is nocht ellis bot gude avis of  
 provisioun and foresicht put in secrete repos and  
 keping, of the quhilk spekis the bukis of the ryaltee of 5  
 Pers that the king of Pers askit anys counsaile at all his  
 wis counsailouris of a secrete thing that his quene had  
 discoverit till him, and callit all his counsailouris togeder;  
 and then ansuerd a wis man sayand, Syr, it is nocht  
 spedefull that thou ask the counsaile at us all togeder, 10  
 bot spere at ilkane be himself, for mony man will say  
 in secrete to the allane it that he wald nocht say in the  
 presence of all thy counsaile. And tharfore quhilum,  
 in sum cas it is nocht spedefull to ger thame opinly  
 depone thair counsaile in presence of all, bot quhilum it 15  
 is gude to be done, in syk cas may it be. For sumquhile  
 all mon be semblit for generale poyntis of the com-  
 munitie and othir poyntis of commoun proffit, and than  
 sall thou bathe be better lufit and mare doubtit, as I have  
 said the before, and mare honour have. And thou be wys, 20  
 and have gude and wys counsaile, thou may mare con-  
 quest bathe of rychess and honour with thair wisdom  
 and thyne, na with bataill; nocht than the tane is gude  
 with the tothir, quhen othir wayis men may nocht cum  
 to purpos gudely. And tharfore, faire sone, Alexander, 25  
 gif the cas cummys, spare never thine inmy quhill thou  
 be first maister of him in all tymes and in all placis  
 quhare thou may gett him at the opyn and at thine  
 advantage, and declare the sone to be maister and to have  
 the victory of him, for rycht sa wald he do with the and 30  
 he had the ourhand upon the. Bot do never thing bot  
 be gude counsaile, and suppos thou be wis ynouch 3it  
 june and acorde thy counsaile with the opynioun of thy  
 counsailouris; for gif it accordis, the better is; gif it dis-  
 cordis thou art nocht compellit na distreynit to do it 35  
 bot gif thou will. And our all thing kepe wele that  
 thou geve never thy playne powar till a bailje or

commissare allane in thy realme, na 3it geve na credence  
 allanerly till ane of thy counsailouris, be him allane, to  
 do generally all thingis that thou mycht do, alset thou  
 hald him never sa wis na sa worthy a man. For quhy,  
 5 all thingis ar changeable, and thou may mak of thy frend  
 thy fa for grete glitwisnes of thy gudis, and cum the to  
 grete scathe and hyndering; for and he wald be fals and  
 covatous, he mycht trete thy subjectis folily, throu the  
 quhilk thou mycht be defoullit and destroyit. Bot gif  
 10 it befell that, on nede, the behufit mak certane commis-  
 saris, mak na lesse na thre be the leste, with thy grete  
 power; and thou sall fynd grete prouffit tharein ever, for  
 ellis sall thou never be seure na certane of thy thing, for  
 quhy, in trinitee is all gude thingis foundit. And gif  
 15 thou will prove thy baille or thyne officer ryale, gyf he be  
 lele and trewe, just and proffitable to the, ger him wene  
 that thou has grete nede of silver and of grete fynaunce.  
 And gif he sais and counsailis the to tak of thy tresour,  
 he settis nocht by thy prouffyt, na thing, na honoure.  
 20 And gif he wald counsale the to tak apon the pure  
 peple, he lufis the 3it wer, for that is the destructioun  
 of thy realme, for than sall he sett all thy leegies  
 aganis the in haterent. And gif he sais, Schir, I am  
 growin riche under 3ow, and all is 3ouris and cummyn  
 25 of 3ow, and throu 3oure gudely grace; quharfore tak  
 sik thing as I have as 3our awin, for I have ynouch  
 quhill 3e may better do. This man is thy frende,  
 traist as tresour, for he and all his is thyne. And  
 settis thyne honour before his prouffit and his lyff. For,  
 30 as I have said the othir tymes, the gudis ar the uphald  
 of the lyf. And sen he profferis the his gudis, he  
 puttis his lyf in thy will, and his honour bathe. And  
 3it, in othir maneris, thou may preve thy baillies or thy  
 commissaris that thou walde commyt to thy realme or  
 35 to thy contynuale counsale. Thou sall geve, or ger  
 geve him be ane of thy speciale servandis, sum giftis,  
 or rewardis proffer him. And gif thou seis that he



grape gredily to thy gudis with grete desire to have  
 mare na thou profferis him, or mare costly thingis,  
 and persewis to that gredily, traist nocht mekle in  
 him, gif thou seis the gredynes of thy gudis pas mesure  
 in him. And that he draw to assemble tresour, thou 5  
 may wele persave it is for thy gude that he desyris thy  
 service, and nocht for thyne honour na the prouffit of  
 the realme. And syk men ar ordanyt to tresour, and  
 nocht to kepe leautee na honoure to his lorde, na  
 commoun prouffit of his liegis; for syk mennis cofferis 10  
 has na ground, bot ar unfillable, for thare is nane end na  
 terme sa somme in thair covatis. And in syk men all  
 tresounis and evill viciis commonly ar folowand, for the  
 mare thai have, the mare growis thair covatis, and settis  
 nocht by quhat thai do for to wyn golde and riches; 15  
 sik is thair nature, quhilk be mony wayis may be the  
 destructioun and perdicoun totale of thy realme, off  
 the quhilkis a gude witt will fynd wele the perilis.  
 For it may fall that syk a man may be of thy counsale  
 nere, quhilk for grete covatis may consave tresoun in 20  
 his hert aganis the, and bere it secrete, outhir to  
 saw sum discordis betuix the, thy legies or subjectis,  
 or othir nychtbouris princis, and prively and secretly  
 confourt thyne inmyes; and 3it ger the traiste he  
 be thy best frende be his fayre subtile langage, 25  
 quhill he see his tyme to oursett the, and ourthraw  
 the. Off quhilkis baillies and commissaris thou sulde  
 be war, and sett thy besy cure to know thyne officiaris  
 or thou traist thy persone or thy realme in thair handis.  
 And tharfore have gude mynde on the teching that 30  
 I have gevin the of thy baillies, chesing of before  
 tyme, and traist nocht in curage that may be changit  
 for lufe, na for aw na for gudis. And quhen thou  
 knowis the prowess of the worthy curage, mak him  
 gude caus to lufe the ay mare and mare; for thare 35  
 is thy traist of thy lyf, thyne honoure, ande thy regne,  
 quhen he wald put all in thy will, lyf, landis and gudis,

Nota

and lufis better thine honour na his lyf or his warldis  
gudis. And allsua sik a man sall sett him nycht and  
day to mak gude relacioun and concorde betuix the  
and thy subjectis and othir nychtbouris, and stanche  
5 evill provocaciounis, and langagis that may engender  
discensioun and debate betuix ȝow, and ay mak caus  
of gude lufe betuix the and thy frendis. And tharfore,  
to geve the, Alexander, a generale reule of documentis  
and takenis of gude condiciounis of baillies quhilkis ar  
10 to the prouffitable and honourable, and quhilk nocht, I  
sall here declare the efterwart. And first and formest  
of officeris, and syne of counsaillouris. And tharfore, I Nota.  
say the first: that he that wald be ane officiare, bailzie  
or juge, he suld all knaulage have in him to do all  
15 thing that efferis till his office or that thing that he is  
ordanyt till. The secund poynt: that he have gude Nota.  
will to tak tent and understand all that is proponyt  
before him. The thrid: he sulde have gude memoire Nota.  
to halde bathe the rehersis in his hert that parties Fol. 127.  
20 makis before him. The ferde: that he suld be suete  
and curtais in his word, that his word accorde till his  
dede. The fyft: that in grete weris and paysand materis,  
he be wele avisit, and nocht sudaynly geve ansuere  
na sentence, na othir decrete of lawe. The sext: that  
25 he be gude of compt, and have a clere mynd and gude  
witt to discerne betuix the askingis of parties, bathe  
of sommys and quantiteis. And that he be nocht  
blont and bestely to seke his wit at otheris. The  
sevynt: that he be suthfast, unchangeable and of gude  
30 complexioun, and veritable, merciabile, and have com-  
punctioun in his hert of the pure peceable personis.  
The viii: that he be nouthir glutoun, gormand, na  
dronkynsum, na of evill renoune, or defamyt. The ix  
condicioun: that he be of hye undertaking for his  
35 lordis honoure, and of hye hert to gaynstand his dis-  
honoure and scathe, gif ony wald attempt in the contrary  
of his prouffit. The x: that he be of cheritable will,

nocht cuvatous to gader golde in tresour till himself,  
 bot wele till his lord in lefull maner. The xi: that  
 he be wele lufit with the peple, and namely with all  
 gude folk, and hatit with lurdanis and mysdoaris. The  
 xii: that he be a gude rychtwis justicer, bot ony lak 5  
 or favour or difference of personage, na for lufe na  
 hatrede, gold na reddour, he myslede nocht his process,  
 bot in lautee, justice and equitee, and geve ilke man  
 his awin, na dispris never man for his law estate, sen  
 God has made us all peris and evin of a mater and 10  
 creacioun. And the xiii is, that he be hardy and  
 wele hertit to se justice done, and falde nocht his hert  
 for myshertitnes of curage. The xiiii is, that he know  
 the issu and the entree of his costis and expens;  
 and that he do sa that na man be playntis of him be 15  
 resoun, bot as for prouffit to his lorde, that mon be  
 tholit. The xv is, that he be nocht a mowar na a  
 bourdour to speke janglyngis na lesingis, for mekle  
 speche may nocht all be trewe na honourable, quhilk  
 efferis nocht to lordis na wys men. The xvi is, that 20  
 he be of the kynde of men that be enclynit till all  
 vertues and to flee all vicis; that he se nocht a mote  
 in his falowis eye, and nocht a grete balk in his awin  
 eyne. And that his court of justice be ay opyn till  
 all men, the gude to be rewardit and the evill for to 25  
 be punyst. And alssua that he be sum part gracious  
 to symple folk that makis faultis reklesly, mare for  
 negligence and fragilitee of nature na for malice, sen  
 God has maid us all till his semblaunce of a brukle  
 mater, &c. 30

[How the man is maid of the four elementis.]

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xxxvij  
capitulum.

HERE declaris the noble philosophour how God has  
 dividit his gracis till all men, and how the man is com-  
 perit to the four elementis in nature. Alexander, faire

sone, thou suld understand that the glorious God formyt  
 never mare noble thing in creacioun of nature na man-  
 kynde, na mare witty na mare wys. For in man may be  
 fundyn all the parties of all naturale thingis that lyf beris,  
 5 and all thair kyndis and propertees; as all proprieteis  
 that appertenis till a beste, till a fische, till a foule, till  
 a plant of tree or herbe, as treis, vignes, or sik smale  
 thingis, and als all proprieteis commounis that cummys  
 of the firmament; for man has bathe saule vegetative that  
 10 he lyfis by, sentitive that he felis by, intellective that he  
 understandis by, and of the proprieteis of his fortunes,  
 be the constellaciounis of the firmament, the quhilkis  
 proprieteis is nocht foundyn in nane othir of creaturis  
 bot in mankynde. And as to fynde in man the pro-  
 15 prieteis of bestis; for sum man is hardy as lyoun, and  
 ane othir is rad and coward as a hare. And sum man  
 is free as the cok, ane othir is wrechit as a dog and  
 gredy as a wolf; sum suete as a lam, sum as cruell and  
 felloun as a bule. Sum is hable lycht and expert as a  
 20 con, and ane othir lythir and hevy, suere as a bere.  
 Sum man stoppit as a crok, and sum clere syngand as a  
 nyctingale. Sum man luxurious as a swyne pork, and  
 sum chaste as a turtur dowe; sum man rude as ane as,  
 and sum man bathe subtile and habile as a dyamant and  
 25 precious stane. Sum man stark as ane elephant, and  
 sum man wayke and tender as a wyf. Sum man wys as  
 a bee or ane emot, ane othir fule as a buterflee. Sum  
 man wys and hye wittit as ane angel, and ane othir  
 nocht. And traist wele, Alexander, that quhen a man is  
 30 veritable and resonable, he is comperit to the angelis. Nota.  
 For in the is figurit all the warlde, for thou seis that the  
 mannis hede is round, and be that it is lyknyt to the  
 firmament. Item, in mannis hede there is twa eyne that  
 ar comperit to the twa lichtis that is in the hevin, that  
 35 is to say the sonne and the mone; the quhilkis, as  
 sonne and mone lichtnis the hevin and all the warld, sa  
 lychnys the twa eyne all the mannis persone. Item, he

has his breste quharethrou the ayr cummys and gais be  
 sobbing and siching, hosting and aynding, in signify-  
 aunce that the ayr passis sa throu the warlde, throu  
 blastis of wyndis, and othir maner of ventulaciounis.  
 And rycht as foulis and cloudis fleis throu the ayr, sa 5  
 dois thoughtis, wordis and yniaginaciounis throu the  
 mannis breste. And rycht as the wateris of ryveris and  
 raynes passis all to the grete see, sa passis all the drinkis  
 and other moisturis that enteris be the mouth in wame.  
 And as the hete of the planetis and the naturale vertu 10  
 of thame drawis the fresch wateris again out of the see in  
 the cloudis, so drawis the naturale hete of mannis body  
 the humouris fra the stomak to the hede and to the  
 othir membris of the body. And rycht as the last party  
 and the lawest is the leggis, with the fete that he standis 15  
 apon, and beris him up and sustenis him all his mem-  
 bris, rycht sa is the erde the lawest element, apon the  
 quhilk all the lave of the warlde is confermyt as apon  
 foundement. And as the hete naturale of the man gais  
 throu all his body up and doun and chauffis his body 20  
 and membris, sa dois the element of the fyre quhilk is  
 humast abone the ayre, descendis throu all mannis body  
 and his membris and chauffis thame and gerris all  
 growe. And as the erde that is lawast is ay calde, sa  
 ar the fete of the man naturally calde, and may best 25  
 sustene calde of ony part of the body. Bot quhen thei  
 draw till our mekle caldenes, than is that all takenyng of  
 dede quhen they ar dry and calde. Than drawis the  
 man till his naturale ende, that is the erdis element.  
 And is the four elementis all in the man comprehendit. 30  
 That is the fyre, the aire, the water, and the erde. And  
 as thare is mony vertuous planetis, sternis and signes in  
 the firmament, quhilkis governis all this warlde, sa is  
 thare in the mannis hede his v wittis and othir vertues in  
 his membris, quhilkis governis all his body. And rycht 35  
 as the saule, that is the lyf of man, steris, movis, ledis and  
 governis all the mannis body, sa dois the grete God in



hevin, steris, movis, ledis and governis all the hevynis.  
 And tharfore is the man callit the lytill warld, for he  
 has all the propieteis that the grete world has. And  
 tharfore suld a man have grete drede to slay ane othir,  
 5 quhilk is the ymage of God, and beris the symilitude of  
 all the grete warlde. O Alexander, have na traist in man  
 of evill fayth, na traist nane to thy grete chargis honour-  
 able, na to thy lyf, bot thou know thame wele and thair  
 traistnes first, or dout it befall the as it befell anys till a  
 10 Sarrazene, the quhilk be cas of aventure passit throu the  
 desertis of Araby, and with him his mule and all his  
 provisioun that to him was nedefull for his viage, and sa  
 hapnyt till ourtak a Jow, the quhilk had nouthir hors na  
 mule na othir montour na vitaile, bot was on fut passand  
 15 his way, bydand his aventure that sum gude man suld  
 help him till his voyage for cheritee, and put him fra the  
 perilis of wylde bestis. And sa the Sarrazene sperit at  
 the Jowe quhat lay he lyvit apon, and quha was his God  
 and quhat was his us. And he ansuerd agayn, sayand  
 20 he trowit in the grete God that formyt the firmament  
 and bathe maid man and beste and all creature; the  
 quhilk I anourne, and of him thinkis till have socour  
 and frendschep to me and my frendis and all that is of  
 my lay. And alssua all thame that I may fynd that  
 25 haldis nocht my lay, I may lefully tak fra thame that  
 that thai have, bathe gold and othir gere, and the lyf of  
 thair body tharewith, gif I mycht, bot ony mercy. And  
 said to the Sarrazin, Now sen I have schawin the my  
 law, schaw me now thyne. And than ansuerd the  
 30 Sarrazene sayand, My fayth and my treuth is in the  
 grete God almychty, for quhais sake I wald first gude to  
 me, syne till all my generacioun, syne till all thai of my  
 creaunce, and of my lay, na I wald nane evill to nane  
 erdely creature that is under the hevin of Goddis crea-  
 35 cioun. And till all that haldis my fay and my lay I  
 wald be mercifull and do thame misericorde and of all  
 Goddis creaturis tobe piteable, bot ony wrang or excess.

And gif ony evill or displesaunce cumys till ony creature  
 under God it grevis me and disples. And I desyre in  
 my hert the prosperitee and gude aventure of all the  
 warlde, na has na displesaunce of na mannis prosperitee.  
 And than said the Jow, And gif ony man did the 5  
 wrang and despyte, quhat wald thou do thareto. The  
 Sarrazen ansuerd agayne sayand that he wald pray to  
 the hye God of hevyn to sett remede tharein as he is  
 rycht wys juge, for he wate and knawis all thingis and  
 3eldis till ilke man eftir his desertis, gude for gude and 10  
 evill for evill. And than said the Jow, And sen thy  
 law is sik, I ask at the, for his sake that thou trowis in,  
 schaw me in dede indede thy misericord and pitee,  
 and help me out throu this desert fra lyonis, beris and  
 wylde bestis, and geve me recreacioun of thy lyfis fude, 15  
 and schaw in dede that thou trowis in word. And than  
 descendit the Sarrazene of his mule, and gave the Jow of  
 his mete, and syne sett him on his mule quhill he war  
 refreschit, and 3ede by him on fut. And thus had he  
 bathe the horsyng and the lyfing. And quhen he saw he 20  
 was sa wele besene, he callit on fast and left the Sarrazene  
 behynd him. And the Sarrazene callit and askit him to  
 byde him, bot he walde nocht, bot prekit fra him with all  
 his mayn and left him on fut, but vitaille or help in the  
 perile of bestis that he was in. And than the Sarrazene 25  
 sat doune on his kneis, and liftit his handis to the hevin  
 and maid his prayeris to the grete God that he wald help  
 him and restore him, and sauf him fra thai perilis. And  
 within a lytill stound he passit furth on his way, and was  
 nere convict of travaile and hunger. He saw his awin 30  
 mule cummand the hye way again till him with all his  
 vittailis and othir gudis, of the quhilkis he lovit God and  
 lap on and passit his wayes. And as he was passand, he  
 saw the Jow lyand in a slade in the way, and all his  
 membris brisit sa that he mycht nocht rys na ga, the 35  
 quhilk askit him misericord and pitee for the lufe of  
 God. And he ansuerd agayn sayand he was nocht

behaldin tharto, and he said agayne : 3is, said he, it is thy  
 lay, as thou said me, tharfor fulfill thy lay. For suppos  
 I tuke thy gudis, I brak nocht my lay, na I dissavit the  
 nocht, for I talde the that my lay was quhare I fand ony  
 5 that was contrarious to my lay I mycht lefully, be my  
 lay, tak fra thame bathe thair gudis and thair lyfis and I  
 tuke bot thy gudis, and left the thy lyf for thy curtasy  
 thou did me. And thus quhen the Sarrazen herd him  
 speke sa resonabely, he reconfortit him for Goddis sake  
 10 and for cheritee, and geve him mete and gert him lepe  
 on behynd him, and brocht him to the citee and gave  
 him in handis of serourgiounis and he deide sone eftir.  
 And thare the prince herd tell the maner, and maid  
 that Sarrazene in his cheif counsaillour and our-baillif of  
 15 the realme, and gave him all the governaunce as till him  
 that was bathe full of justice, pitee, and clemence, and  
 traist in the lay and in the fay.

[How princis suld have discrete secretaris.]

HERE declaris the noble how princis and lordis suld  
 20 have discrete ande wys secretaris. Alexander, faire sone,  
 it is nedefull and spedefull to the till have a sufficiand  
 and discrete man to be thy secretare and wryte thy  
 secrete thingis, and geve ansueris be wrytt to thame that  
 wrytis to the. And he suld be of gude eloquence and  
 25 gude litterature, and of gude understanding and wys, that  
 he could wysly subtily and discretly ordane, dyte, and  
 wryte thy nedefull secrete materis, and bathe to speke  
 and to rehers speche wisly and honorably. And that he  
 war rycht and of gude understanding of the lawis, and of  
 30 a hale thocht and mynde, butt corrupcioun, to thy prouffit  
 and thyne honour, and wele traist of the tong and secrete  
 in his werkis, that nane suld here of his tong revelyng of  
 thy secretis, of quham thou suld be curious till avaunce  
 and encress his prouffit, for his prouffit is thyne awin.

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capitulum.

[How thai suld have discrete and traist messengeris.]

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capitulum.

Fol. 129.

HERE declaris he how princis suld have gude secrete  
and traist messengeris to bere thair messagis trewly in all  
placis, and secretly report again all ansueris, bot ony  
revelacioun bot quhare it effeiris. Alexander, faire sone, 5  
thou do mekle to kepe wele and avis quhat messengeris  
thou traistis in to bere thy secrete lettreis and erandis  
out of thy counsale till strangeris. For evermare the  
messingere schawis the wisdom of his maister that sendis  
him. For wys man sendis ay wis and traist messagere, 10  
and fulis sendis fulis. And thus may be knawin be the  
message the wit of the maister, for thy message is thyne  
eye to se and thyne ere to here with, and thy tong to  
speke with, and it is nocht in thyne awin handis  
quhen thou has delyverit thy secretis till him. Quhar- 15  
fore he suld be meke, traist, trew and wys that suld bere  
thy messagis of thy secretis. For thouche he be thyne  
eyne thou may nocht se him; na thouche he be thyne  
eris thou may nocht here him; na thouche he be thy tong  
thou may nocht speke with him, quhen he is in thyne 20  
erandis. And thus suld he be wele and wisly chosyn  
that suld bere that charge, that he war bathe a wis man, a  
gude man, and honest and fair persone, and of sufficiande  
understanding, and wele knawand in litterature, wele be-  
spokyn and diligent, wele schawand be tong and of gude 25  
memoir, nocht vicious na dronkynsum, na leare, bot  
secrete and fiable, and wele lufand thyne honour. And  
that he tak na charge na speche to say on thy behalf,  
bot that he has charge of be the and thy counsale, be  
instructiounis. And gif thou fyndis him rycht covatous 30  
to tak giftis of thame that thou sendis him to, chace him  
fra the, for he is nocht for thy prouffit, na send him  
never agayn. Na him that lufis better gude wyne na  
grete honour, for commounly thai that lufis giftis and  
gude wyne, thai may be sone tysit till evill. For thou 35



wate, Alexander, that thai of the land of Pers was wount  
to pas before the messengeris of princis, and till assay  
thame with giftis and gude wyne. And quhen thai had  
maid thaim drunkyn and plesit thaim with giftis, than  
5 gert thai thaim discover to thame all thair lordis secrete.  
And be that thai wist thair lord was nocht wys. And  
tharfore is it expedient that the princis knaw wele the  
condiciounis of thair messagis. And luke that, our all  
thing, thou send never thy souveraine baille na thy lieue-  
10 tenant to be thy messagere, for thou sall fynd it un-  
prouffitable.

[How the prince and peple ar comparit till  
a gardyn.]

HERE declaris the noble philosophour how that the  
15 subjectis of princis that ar the uphalde of the warlde  
ar comperit till a faire gardyn or till a lordis tresour ;  
and that thai suld be keptit as tresour. Alexander, faire  
sone, 3it will I that thow witt that thy subjectis suld be  
keptit as thy tresouris, for thai ar thy tresour. For thai  
20 may be comperit till a lord that has a faire and gude  
gardyn quhare thare is grete quantitee of fruyte treis  
herbis and othir gresis, richness and nedefull till manis  
behufe, the quhilkis 3erely and contynualy beris grete  
plentee of fruytis for mannis sustenaunce quhen thai ar  
25 wele grathit, scroubbit, and demaynit, and wele gudit,  
keptit, sustenyt, and governyt at rycht ; and suld be wele  
sene to and socourit at thair nedis and keptit wele in  
gude reugle of justice, and saufit fra injuries and  
oppressiounis. And that thare be bot thou allane  
30 gardener apon thame, and nocht mony maister gar-  
denaris. For quhare mony maister gardeneris ar, the  
gardyn is nocht commounly all prouffitabily governyt,  
the quhilk suld be of gude governaunce, that stent

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him nocht to spill thy treis na gader thy fruytis, that  
 is to say thy subjectis gudis wrangwisly. And sa  
 may the realme lest, and be wele defendit and conservit,  
 sa that thou kepe the nocht to have mony dispensarys  
 in thy gardyn, that is thy realme. For quhy, for covatis 5  
 and gredynes of thy fruytis, thar may enter corrupcioun  
 in thy gardyn and syne apon thy self, quhen ilkane  
 pressis our otheris to be maisteris of thy gudis and  
 of thy counsaile and thi governaunce. Bot thare is  
 mony that will hecht and say thai sall do wele, and 10  
 quhen thai mount in governaunce thai do all othir  
 wayis. And sum corrupis be giftis, ande hechtis  
 princis, counsailouris, and pervertis all gude govern-  
 aunce throu thair gredyness of gudis, gevand giftis to  
 lordis of the counsaile for to maneteine thame lang 15  
 in thair officis and in thair malicis. And traist wele,  
 Alexander, that thy peple and thy barounis, thy  
 bachileris and thy commounis ar the stuf and the  
 multiplicacioun and furnyssing of thy realme. And be  
 thame mon thou be crownyt and thy croune uphaldyn 20  
 and mayntenyt; and, be thai nocht throu the mane-  
 tenyt and sustenyt in thair rychtis and richness, thai  
 will nocht lufe the, na honoure the na thi court, na  
 help to sustene thyne estate. For bot gyf thou mak  
 thaim caus to be fyable, and traist to the and thy 25  
 worschip and prouffit, ande to hald lufe and lautee  
 betuix the and thy peple, thou sall never be seker  
 na seure a day in thy realme. And will thou um-  
 bethink the wele of all that I have said and governe  
 the efter my devis and counsaile beforesaid, thou 30  
 salbe haldyn as wys and worthy king, and doubtit  
 and lufit of thy peple and of all otheris. And thou  
 sall cum abone of all thyne undertakingis and desyris.  
 Quhilkis gif thou faillis to do, thou sall se that thare  
 sall cum grevous mischeif and mysfortune, bathe apon 35  
 the and thy realme and thy governaunce, and it sall  
 nocht be in thy powar to sett remede, na thou can

nocht, na may nocht estymy the paynis that suld be  
 injunct to the tharfore. Bot here I pray hertfully  
 to the hye and mychty God, makare of hevyn and  
 erde, to geve the grace, as he is gudely gouvernoure  
 5 of hevyn and erde, and of all the warlde, to governe  
 the sa in vertu and in veritee, in justice and leautee,  
 that God and man be payit of the ende. And ryght  
 sa mote it be of oure worthy king and gracious prince,  
 and all his wele willaris, I pray to God almychty. In  
 10 nomine patris et filii et spiritus sancti, Amen.

Explicit Le gouvernement des princis.

THE END.















