Caxton's
Book of Cortesye.

Early English Text Society,
Extra Series. No. III.
1868
Caxton's
Book of Curtesye,

PRINTED AT WESTMINSTER ABOUT 1477-8 A.D.

AND NOW REPRINTED,

WITH TWO MS. COPIES OF THE SAME TREATISE, FROM

EDITED BY

FREDERICK J. FURNIVALL, M.A.
EDITOR OF 'THE BABEES BOOK, ETC.' ('MANNERS AND MEALS IN OLDEN TIME'),
ETC. ETC.

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Extra Series,

III.

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

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

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

Kepeth elene and leseth not youre gere."
failing kindness, undertook to copy and edit the Oriel text for the Society. With three texts, therefore, in hand, I could not well stick them at the end of the Postscript to the *Babees Book*, &c.,¹ and as I wanted Caxton’s name to this Book of Curtesye to distinguish it from what has long been to me The Book of Courtesy,—that from the Sloane MS. 1986, edited by Mr Halliwell for the Percy Society, and by me for our own F. E. T. S.—and as also Caxton’s name is one ‘to conjure withal,’ I have, with our Committee’s leave, made this little volume an Extra Series one, and called it Caxton’s, though his text is not so good as that of the Oriel MS.

On this latter point Mr Skeat writes:

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

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

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

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

¹ The Treatises in *The Babees Book*, &c., and the Index at the end, should be consulted for parallel and illustrative passages to those in Caxton’s text.
As an instance of a word improved by the Oriel text, may be cited the ‘brecheles feste’ of Caxton’s and Hill’s texts, l. 66, and l. 300,

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

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

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

Absolon with disheveld heres smale,
lyke to a prysoner of saynt Malowes,¹
*a sonny bushe able to the galowes.—* *Hill*, l. 462.

For the last line the Oriel MS. reads,

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

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

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

¹ An allusion to the strong castle built at St Malo’s by Anne, Duchess of Bretayne.—*Dyce.*
THE PARASITES OF EARLY ENGLISHMEN.

Man, of his shulderes and of his side
thou miste huniti luse and fle:
of such a park i ne hold no pride;
tho dere nis nauste þat þou mighte sle.


and remember that one of the blessings of the early Paradisaical
_Land of Colaygne_ is:

Nis þer flei, fle, no lowse,
In clop, in toune, bed, no house.


We may also compare the following extract about Homer's death
from "Pleasant and Delightfull Dialogues in Spanish and English:
Profitable to the Learner, and not vnpleasant to any other Reader.
By John Minsheu, Professor of Languages in London. 1623," p. 47.
"F... a fool with his foolishnesse framed in his owne imagination
may give to a hundred wise men matter to picke out.

"I, So it hapned to the Poet Homer, that as he was with age
blinde, and went walking by the sea shoare, & heard certaine
Fishermen talking, that at that time were a _lowsing_ themselues, and
as he asked them, what fish they caught, they vnderstanding that he
had meant their lice, they answered, Those that we _1_ haue, we seeke
for, and those that we _2_ haue not wee finde, but as the good Homer
could not see what they did, and for this cause could not vnderstand
the riddle, it did so grieue his vnderstanding to obtains the secret
of this matter, which was a sufficient grieue to cause his death."

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

The book itself, _Lytil Johan_, is by a disciple of Lydgate's—see
l. 366, p. 36-7—and contains, besides, the usual directions how to
dress, how to behave in church, at meals, and when serving at table,
a wise man's advice on the books his little Jack should read, the
best English poets,—then Gower, Chaucer, Occleve, and Lydgate,—
not the Catechism and Latin Grammar. It was very pleasant to come

1 i. Haue in their clothes, i. lice.
2 i. Haue not in hand.
off the directions not to conveye spetell over the table, or burnish one's bones with one's teeth, to the burst of enthusiasm with which the writer speaks of our old poets. He evidently believed in them with all his heart; and it would have been a good thing for England if our educators since had followed his example. If the time wasted, almost, in Latin and Greek by so many middle-class boys, had been given to Milton and Shakspere, Chaucer and Langland, with a fit amount of natural science, we should have been a nobler nation now than we are. There is no more promising sign of the times than the increased attention paid to English in education now.

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

what ever to say he toke in his entente,

his langage was so fayer & pertynante,

yt semeth vnto manys heryng

not only the worde, but veryly the thyng. (l. 343.)

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

(To) the starred paleys above the dappled skye,

Ther to syng Sanctus insessavntly

Emonge the mves nyne celestyall,

Before the hyeste Iubyter of all. (l. 381-5.)

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

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

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

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

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

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1 Pricke of Conscience, p. 127, l. 4659; and p. xvii.
2 Mr Skeat holds that in the various reading yow drietb from the Univ. Coll.
The final $d$, $f$, $t$, of Hill's MS., often have a tag to them. As they sometimes occur in places where I judge they must mean nothing, I have neglected them all. Every final $u$ has a line through it, which may mean $e$. Nearly every final $n$ and $m$ has a curly tail or line over it. This is printed $e$ or $u$, though no doubt the tail and line have often no value at all. The curls to the $r$ are printed $e$, because *there* with the curly $r$, in l. 521, Hill, rhymes to *where* of l. 519.

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

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

I have no more to say: but, readers, remember this coming New Year to do more than last for what Dr Stratmann calls "the dear Old English." Think of Chaucer when his glad spring comes, and

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1 In his type No. 2, Blades, ii. 63.
2 In Caxton's type No. 5, Blades, ii. 235 (not 253 as in Index).
every day besides; forget not Langland or any of our early men:

reporte

& revyue the lawde of them that were

famous in our langage, these faders dere,

whos sowles in blis, god eternall avaunce,

that lysten so our langage to enhavnce!

(Hill, l. 430-4.)

3, St George's Square, N.W.
15 Dec., 1867.

1 Founders of, Oriel M.S.  
2 some, Hill; so, Oriel.
The Book of Curtesye.
Lytle childe, sythen youre tendre infancie
Stondeth as yett vndir yndyff[e]rence,
To vice or vertu to moven 1 or Applie,
   And in suche Age ther is no prouidence,
   Ne comenly no sadde intelligence,
   But ryght as wax receyveth prynpte and figure,
   So chyldren ben disposed of nature,

[1]

Vice or vertu to Folowe and ympresse
In mynde ; and therfore, to stere and remove
You from vice, and to vertu thou 2 dresse,
   That on to folow, and the other to eschew,
   I haue devysed you this lytill newe
   Instrucczion according to your age,
   Playne in sentence, but playner in langage. 14

(Richard Hill's Commonplace Book, or Balliol MS. 354, ff C lx.)

Here begynnyth lytiff Iohan.

Lyteff Iohan, sith your tendere enfancye
Stondyth as yet vndere Indyfference
To vyce or vertu to mevyn or applie,
   & in suche age ther 1 ys no provydcence,
   Ne comenly no sage Intelygence,
   But as wax receyvith prynt or fygure,
   So chyldren bene disposed of nature

1 The th is the same as the y.
As Infancy is indifferent whether it follows vice or virtue,

I have written this new treatise to draw you from vice, and turn you to virtue.

The mark of contraction is over the n; t. i. the n has its tail curled over its back like a dog's.
Take hede therfore and herkyn what I say,
And yeueth therto hooly youre aduertence,
Lette not youre eye be here and youre hert away;
But yeueth herto youre besy diligence,
And ley aparte alle wantawne insolence,
Lernyth to be vertues and well thewid;
Who wolle not lere, nedely must be lewid.

Afore all thyng, fyrst and principally,
In the morowe when ye 'll shall vppe ryse,
To wyrship god haue in youre memorie;
Wyth cristis crosse loke ye blesse you thriese,
Youre pater-nosteir seyth in devoute wyse,
Aue maria wyth the holy crede,
Than alle the after the bettir may ye spede.

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

Take hede therfor, & harken what I saye,
& geve therto youre good advertence,
lette not your ere be here, & your herte awaye,
But pute you therto besy delygence,
Laying a-parte aff wanton Insolence,
lernyd to be vertuus & well thewed;
who will not lerne, nedely he must be lewed.

Afore aff thyng, & pryneyally
In the mornying whan ye vp ryse,
To worship god haue in memory;
with crystis crosse loke ye blesse ye thryse,
CAXTON'S TEXT.

[3]

Take hede thercfure / and herkne what I saye
Ande gyue therto / your goode aduertence
Lete not your ere be here & your herte awaye
But put ye therto / besy diligence
Leynge aparte al wantown Insolence
Lerneth to be vertuous / and wel thewede
Who wil not lerne / nedely he must be lewed

[4]

Afore alle thinge / ande principally
In the morenynge / whan ye vp rise
To worshipe gode / haue in memorie
With crystes crosse / loke ye blesse you thrise
Your pater noster / saye in deuoute wyse
Aue maria / with the holy crede
Thenne alle the day / the better shal ye spede

[5]

And while that ye be aboute honestly
To dresse your selfe / & do on your araye
With your felawe / wel and tretably
Oure lady matyns / loke that ye saye
Ande this observance / vse ye every daye
With pryme and ours / withouten drede
The blessyd lady / wil quyte you your mede

Attend therefore to what I say.
Learn good manners.
On rising.
cross yourself,
say your Pater Noster, Ave, and Creed.
While dressing,
say our Lady's Matins,
Prime, and Hours.

your pater noster say in devoute wyse,
Aue maria / with the holy crede ;
Then aft the day the better shall ye spede.

And while ye dresse your selfe, honestly
To dresse your selfe & do on your araye,
with your felowe well & tretably
Owre lady matens loke that you say ;
And this observance vse ye euery day,
with pryme & owers with-owt drede.
the blessyd lady wil quyte you your mede.
Kembe youre hede and loke ye kepe hit clene,
Youre eris twayne suffre not foule to be;
In youre visage wayteth no spotte be sene,
Purge youre nase, let hit not combred be
Wyth foule matiers Ayenst all oneste,
But wyth bare hande no matier from hit feche,
For that is a foule and an vncurtays teche.

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

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

Kembe your hede, & loke you kepe yt clene;
your eres twayn suffre not fowlte to be;
In your wysage loke no spote be sene;
purge your nose; lett no man in yt se
The vile matter; yt ys none honeste;
Ne with your bare hond no fylth from yt feche,
For that ys fowlte, & an vncredous teche.

Your hondis washe; yt ys an holsom thyng;
your naylis loke they be not gety blake,
Ne suffre not them over longe growyng.
CAXTON'S TEXT.

[6]
Kembe your hede / & loke ye kepe it cleene
Your eres tweyne / suffre not fowl to be
In your visage / wayte no spot be sene
Purge your nose / lete noman in it see
The vile mater / it is none honeste
Ne with your bare honde / no filth fro it fecche
For that is fowl / and an vncurtoys teche

Comb your head; clean your ears
38 and nose;
don't pick it.

[7]
Your hondes wesshe / it is an holsom thinge
Your naylis loke / they be not gety blacke
Ne suffre not hem / to be ouer longe growyng
To your araye / I warne you good hede take
That manerly ye fytte it vp and make
Your hoode, gowne, hosyn / & eke your sho
With al your aray longyng your body to

Wash your hands; don't keep your nails jet-black or too long.
45 Wear fit clothes, that fit well

[8]
Kepe you cleene / and lose not your gere
And or ye passe / out of your loggynge
Every garment / that ye shal on were
Awayte wel / that it be so syttyng
As to your degré / semeth accordynge
Theune wil men saye / forsooth this childe is he
That is wel taught / and louyth honeste

To your Araye I warne you good hede take,
Manerly & fytte loke you yt make;
your hood / gowne / hosen / & eke your sho,
with all your araye longyng your body to.

52 and suit your station;
the men will praise you.

that ys wel tawght, & loweth honeste.
And as ye walke and passen be the strete,
Be ye not nyce of chere and countenance;
And loke, my chylde, to folkys that ye mete,
Ye spekyn feyre wyth wordis of plesaunce;
To your seoure wyth humble obeysaunce,
To hym that is your felowe and pere,
Yevith feyre langage wyth ryght frendly chere.

Cast not wyth stone or styke at foule ne beste,
And where ye walke be ware that ye ne rage,
For and ye do, ye shall to brecheley feest.
Terre wyth no hounde in fylde nor in village,
Gothe forth in peace, demenyng youre vysage
In sobre wyse, that men may of you say,
‘A goodly chylde ther passith be the way.’

Whan ye come to the chirche, my lytyll chylde,
Holy watir ye schull vppon you caste
Before the crosse wyth [chere] moste meke and mylde;
Than knelyth doune and knoketh on youre breste,
Thankyng the lorde that on the crosse did rest,
And there for you suffred his hert to blede,
Seyth or ye ryse Pater, Aue, and A crede.
And as ye walke / and passe by the strete
Be ye not nyce of chere / and countenaunce
But loke my child / to folkes that ye mete
Ye speke fayr / with wordes of plesaunce
Demure and curtoys / of your demenaunce
To hym that is your felawe ande pere
Gyue ye fair langage / and a freundly chere

Caste no styck ne stone at fowle ne beest
And where ye walke / beware ye ne rage
For yf ye doo / ye shal to brecheles feest
Terre not with houde in felde ne in vilage
Go forth your waye / demenyng your viage
In sobre wyse / that men may of you saye
A goodly chylde / ther passeth by the waye

And whan ye come to þe chirche my litil child
Holy water / ye shal vpon you caste
Byfore þe crosse / with chere meke & mylde
Knele adoun / and knocke on your breste
Thankyng the good lord þ on it dide reste
And there / for you suffryd his sides to blede
Saye ye or ye rise / pater noster / aue / & a crede

Go furth your way, Demenyng your viage
In sober wyse, that men maye of you saye,
"A goodly chyld ther passith by the way."

At church, holy-water yourself,
kneel before the cross, knock on your breast,
and say prayers.

As you walk, look pleasantly at folk,
and greet your fellows friendly;
don't shy stones at bird or beast,
or quarrel with dogs.
A vise you well Also for eyny thynge,  
The schyrche of prayer is the house and place;  
Be ware there-fore of clappe or Ianglyng,  
For in the schyrche that is full gret trysspace,  
And A token of hem that lacken grace;  
Ther beth demure and kepeth youre sylence,  
And serueth god wyth all youre deligence.

TO helpe the preest whan he shall seyth the masse,  
When hit shall happen you or be-tyde,  
Remeue not ferre ne from his presence passe,  
Kneleth or stondeth demoultly hym be-syde,  
And not to nyghe; youre touenge mooste be applied  
To Answere hym wyth 1 v[o]lice full moderate;  
Avyse you well, my lityll childe, Algate

TO mynystre wyth de-voute Reuerence,  
Looke that ye do youre humble obseruaunce  
Debonarly wyth [dewe] obideence,  
Cyrue-mpectly, wyth euery [y] circumstaunce  
Of porte, of chere, demevire of countenaunce,  
Remembryng, the lord aboue is he  
Whom to serue is grettest libertie.

¶ Avyse you well also for any thynge,  
The chyrche, of prayer ys howse & place;  
80 be ware therfor of clappe or Iangelynge,  
4for in the chyrche yt ys a full gret trespas,  
& a token of suche as lacketh grace.  
Ther be ye demvre, & kepe ye scilence,  
84 And serve ye god with all your delygence.  

To helpe the Preest whan he sayth masse,  
whan yt shall happen you or betyde,  
Remeve not fer, ne from his presence passe;  
88 knele or stonde you devotly hym besyde,
[12]

Anyse you wel also / for ony thinge
The chirche of prayer / is hous and place
Beware therfore / of clappe or Iangelynge
For in þe chirche / it is a ful grete trespas
And a token of suche / as lackyth grace
There be ye demure / and kepe ye seilence
And serue ye god / with al your diligence

80 Don't chatter,

84 but be silent, and
serve God.

[Leaf 3 a.]

[13]

To helpe the preest / whan he saith masse
When it shal happen you or betyde
Remeue not fer / ne from his presence passe
Knele or stonde ye / deouulty hym besyde
And not to nygh your tonge muste be applide
Tanswere hym / with voys ful moderate
Anyse you wel / my lityl childe algate

87 When you help the priest at
Mass,
kneel or stand near him,

and answer him
in a moderate
tone.

91

[14]

To mynystre / with deuoute reverence
Loke ye do / youre humble observaunce
Debonairly / with due obedyence
Circumspectly / with euery circumstaunce
Of poort and chere / of goodly countenance
Remembrynge wel the lorde / a boue is he
Whom to serue / is grettest liberte

94

Minister
reverently

and circum-
spectly.

98

[Hill's Text.]

& not to nygh : your tonge mvst be applyde
To answere hym with woyce moderate.
Avyce ye well, my lytill child, algate

92 To mynyster with devout reverence ;
loke ye do your humble observaunce
Debonerly wyth dewe obedyence,
Circumspectly wyth euery circumstavnce

96 Of poort, & chere of goodly countenaunce,
Remembryng well the lorde a-bove ys he,
whome to serve ys grettest lyberete.
[15]

And whan ye speke, loketh men in the face
Wyth sobre chere and goodly semblance;
Cast not youre eye asyde in odir place,
For that is a tokyn of wantowne inconstaunce,
Which wolle appeyre youre name, and disauauide;
The wyse man seyth, ' who hathe this signes thre
Ne is not like a good man [for] to be—

[16]

Yn hert,' he seyth, ' who that is inconstaunte,
A waveryng eye, glyddryng but sodenly
From place to place, and A fotr variante
That in no place abydeth stabull—
Thes ben signes,' the wyse man seyth sekerly,
' Of suche a wyght as is vnmanerly nyce,
And is full like dissposed be to vice.'

[17]

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

---

1 MS. visage.
2 MS. inconstaunce
3 MS. fore.
4 MS. variaunce.
[15]
And when ye speke / loke men in the face
With sobre chere / ande goodly semblance
Caste not your eye a syde / in other place
For that is a token of wantouñ inconstaunce
Whiche wil appeye your name & disanance
The wise man saith who hath these thingis thre
Is not lyke a goode man for to be

[16]
In herte he seith / who that is inconstante
A waueryng eye / glydyng sodeynly
Fro place to place / & a foot variante
That in no place / abydeth stably
These ben þe signes / the wiseman seith sikerly
Of suche a wight / as is vnmanerly nyce
And is ful likely disposid vnto vyce

Awayte my chylde / whan ye stande atte table
Of maister or souerayn / whether it be
Applye you for to be servysable
That no defaute in you founden be
Loke / who doth best / and hym ensiewe ye
And in espeyal / vse ye attendavnce
Wherein ye shal your selfe best auaunce

Thyse bene the thyngis, the wysman sayth sikerly,
'Off suche a wayghte that be vnmanerly nyce,
& be full lykely dysposed vnto vyce.'

[17]
When you speak to men, look 'em in the face.
The Wise Man says

[Leaf 3 b.]
an inconstant man with a wavering eye and a wandering foot
will turn to vice.

When you serve at table,
be attentive and specially to well-off men.

Awayte, my chyld, whan ye stonde at table,
Off mayster or soverayne whether yt be,
Applye you for to be servysable
That no defawte in you fownden be;
loke who dothe best, & hym folow ye, & in espeycyl vse ye attendavnce
wheryn ye shal your selfe best auaunce.
[18]
A
[s] ye be commaundyd, so ye do algate,
Beth not wyth-outke cause from the tabule absent;
Hit is plesaunce vnto the gret astate
To se theyre saruaunt about them present;
Haunteth no halkes, for then ye woll be schent,
Lette maner and Mesure be youre guydes twey,
So shall ye best please, I dare well sey.

[19]
Rewarde all-way the loke and countenaunce
Of youre master, or of youre soveraine,
Ther shall ye best preue what is plesaunce,
And what displesaunce; this is the soth serteyne,
The chere discureth often tyme both twayne,
And eke the chere may some tyme you addresse
In thyng that langage may not pan expresse.

[20]
And what ye here there, loke ye kepe hit secre,
Besy report of mystrust is cheff norice;
Mekell langage may not all faultles be;
Than doth, my childe, as teicheth you the wyse,
Whiche vnto you this wysdome dothe devise,
'Here and see, be still in euery prees,1
Passe forth youre way in silence and in pees.'

120 ¶ As ye be comavnded, so do ye algate;
be not cavsles fro the table absente;
yt ys a grete pleasure to the high estate 1
To se his servaunte abowe tym presente.
124 havnte no halke, for then ye wylf be shente;
lette manere & mesure be your gydes twayne;
so shaff ye best please, I dare savely sayne.

¶ Reward also thy loke & contenavnce,
128 Off your master or of your soverayne,
so shaff ye best preve what ys his plesavnce
or ellis his dysplesavnce: this ys sertayne,
As ye be comandede / so do ye algate
Be not causeles / fro the table absent
It is a grete plesure / to the hyghe estate
To see his servauntis aboute hym present
Haunte, no halke / for thenne ye wil be shente
Lete maner & mesure / be your gydes twayne
So shal ye best plese / I dar sauely seyne

Don't absent yourself from table,
or stick yourself in a corner.
Let Manners and Moderation guide you.

Rewarde also the loke ande contenaunce
Of your maister / or of your souereyne
So shal ye best preue, what is his plesaunce
Or els displesaunce / this is soth sertimeyne
The chere discouerith / often bothe twayne
And eke þe chere / somtyme may you addresse
In thingis / þe langage may not them expresse

[Leaf i a.]
Look at your master's face; that'll show whether he's pleased or not.

Ande that ye her loke / kepe alway secre
Besy reporte / of mischief is chief noryse
Mykyll langage / may not al fawtles bee
Thenne do my childe / as techeth you the wyse
Whiche vnto you / this lesson doth deuyse
Here and see / ande be styllë in euery prees
Passe forthe your way in seilence & in pees

Keep secret all you hear.

Hear, see, and go your way.

The chere discovereth oftyn both[e] twayn,
& eke the chere sumtyme may yow addressse
In thyngis the langage may not then expresse.

And that ye here, loke ye kepe alway secre;
besy reporte, of myschefe ys chefe noryse;
Mykyll langage may not al fawtles bee;
Then do, my chylde, as techeth you the wyse
whiche vnto you this lesoun doth deuyce:
here & see, & be styllë in euery prees,
passe forthe your way in seilence & in pees.
[21]

And yit in Aventure ye, if the caase require,
Ye most speke as hit may doo percase;¹
Seven condicions observe as ye shall hire,
Avise you well what ye sey and in what place,
Of whom, and to whom, in youre mynde compace;
Howe ye shall speke, and whan, taketh good hede,
This counseilleth the wyse man wyth-outen drede.

[22]

Awaite, my childe, ye haue you manerly,
Whan at youre mete ye sittyn at youre table;
In euery pres, in euery company,
Disposesth you to be so componable,
That men may you reporte for comendable;
For tristeth well, vpon youre bering
Men woll you blame or yeven you preysing.

[23]

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

¹ MS. precace.
[21]
And yet in aventure / yf the caas require
Ye may speke / but ye muste the ne percaas
Seuen condicions obserue / as ye may now hyre
Anyse you wel / what ye saye / & in what place
Of whom / & to whom in your mynde compace
How ye shal speke / & whan take good hede
This councelith the wise man withoute drede

If you must speak, observe the seven conditions.

[22]
Awayte my chylde / ye be have you manerly
Whan at your mete / ye sitte at the table
In every prees and in every company
Dispose you to be so compenable
That men may of you reporte for commendable
For trusteth wel / vpon your berynge
Men wil you blame or gyue preysynge

[Leaf 4 b.]
When you’re at meals, be companionable

[23]
And prynte ye trewly your memorie
For a principall point of fair noreture
Ye depraye no man absent especyally
Saynt austyn amonessheth with besy cure
How men atte table / shold hem assure
That there escape them / no suche langage
As myght other folke hurte to disparage

Dyspose you to be so cumpenable
that men may of you reporte for commendable;
for, trustyth well, vpon your beryng
Men wil th you blame or gyue praysyn.

And prynte ye truly this in your memorye
for a pryncypall poynt of fayer noverture,
that ye depraye no man absente especyally.
Saynt Austyne amonessheth with besy cure,
howe men att table shulde them assure
that ther escape them no suche langage
As myght hurte or bryng folke to disparage.
This curteise clarke writeth in ryght this wyse,
Rebukyng the vice of vyle detraccioun;
What man hit be that of custume and guise
Hurteth wyth his toung wyth foule corrosiouń
The absent wight, for that abusioun
Suche detractoure [wayue] from this table
As vn-worthye, not to be reprocheable.

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

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

† This curteys clerke wryteth in this wyse,
Rebukyng the vyce of vyle detracciōn:
what may yt be that of custum & gyyse
hurteth with tonge or by fowle colusyon
The absente / wayne1 ye for that abusyon
Suche a detractowre from the table
As vnworthy & also reprocheable.

† Whan ye sytte therfor at your repast,
Annoye ye no man present nor absente,
but speke yefewe; for yff ye make wast
of large langage, for soth ye must be shent.

1 A word lost.
This curtoys clerk / writeth in this wise
Rebukynge the vice / of vyle detraction
What man it be / that of custom & guyse
Hurteth with tunge / or by foule colusion
Thabsente / weyue ye for that abusion
Suche a detractour / from the table
As vnworthy / and also reprochable

Whan ye sitte therfore at your repaste
Annoye ye noman presente nor absente
But speke ye fewe / for yf ye make waste
Of large langage / for sothe ye must be shent
And whan ye speke / speke ye with good entent
Of maters acordyng vnto plesance
But nothing / that may cause men greuaunce

Eschewe also tacches of foule Raueyne
Of gredy luste / with vncurteys appetyte
Prece not to sone / fro your viand restrayne
Your honde a while / with manerly respite.
Fede you for necessite / & not for delite
Demene you with mete / & drynke so soberly
That ye not ben enfecte with glutony

1 Orig. appetyce.
THE ORIEL TEXT.

[27]

Embawe not youre vesselle ne youre cuppe ¹
Ouer mesure and maner, but saue them clene ;
Ensowe not youre cuppe, but kepe hit clene lytly,
Lete no farsyone on your lyppis be sene,
For that is foule ; wotte you what I mene ?
Or than ye drinke, for youre owne honeste,
Youre lippis wepe, and klenly loke they be. ¹

[28]
Blowe not in youre drinke ne in youre potage,
Ne farsith not youre disshe to full of brede,
Ne bere not youre knyf towarde youre vysage,
For there-in is parell and mekell drede.
Clawe not youre face ne touche not youre hede
Wyth youre bare hande, sittyng at the table,
For in norture that is reprouable.

[29]
Lowse not youre gyrdyll syttyng at youre table,²
For that is a tache of vncurtesye,
But and ye seme ye be enbasyde streite,
Or than ye sitte amende hit secrecy,
So couertly that no wyght hit espie.
Be ware also no breth from you rebounde
Vppe ne downe, be ware that shamefull sounde.

¹ Sic. Read "napery."
² Sic. Read "mete."

\[ Hill's Text. \]
\[ M Cixij. \]
Caxton's Text.

[27]

Enbrewe not your vessel / ne your naprye
Ouer maner & mesure / but kepe hem clene
Ensoyle not your cuppe / but kepe it clenlye
Lete no fat farssine / on your lippes be sene
For that is fowle / ye wote what I mene
Or than ye drynke / for your owen honeste
Your lippes wype / and clenlye loke they be

Don't dirty your cloth or cup.
Wipe your lips before you drink.

[28]

Blowe not in your drinke ne in your potage
Ne farse not your dishe to ful of brede
Bere not your knyf / to warde your visage
For therin is parelle / and mykyl drede
Clawe not your visage / touche not your hede
With your bare honde / sittyng atte table
For in norture / suche thing is reprouable

[Leaf 5 b.]

Don't blow on your food,
or put your knife to your face,
or scratch it or your head.

[29]

Lose not your gyrdel / sittyng at your mete
For that is a tache / of vncurtesye
But yf ye seme / ye be embraced streite
Or then ye sytte / amend it secretly
So couertly that no wight you espye
Beware also / no breth fro you rebounde
Vp ne douñ / lest ye were shameful founde

Don't undo your girdle at table;
if it's tight, let it out before you sit down.
Don't break wind up or down.

Clawe not your visage, touche not your hede
with your bare honde sittyng at the table,
for in norture suche thyngis be reproveable.

[Hall's Text.]

Lose not your gyrdyl sittyng at your mete,
for that is a tache of vncurtesy;
but yff ye seme ye be embraced streyte,
or than ye sytte, amend yt secretly
So wysely that no wyght you aspye.
be ware also no breth fro you rebownd
Vp ne downe, lest ye were shamfuñ fownd.

185
189
192
196
199
200
Beth haste in chambre, cilent in the halle,
Herkenyth well, yeueth good audience;
Yef vsher or marchall for any romour calle,
Putting Ianglers to rebuke and cilence,
Beth mylke of langage, demure of eloquence;
Enforcith you to them confourmyde be,
That can most good and have humanyte.

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

Yf ye be servid wyth metis delicate,
Departith wyth youre fellowys in gentyl wyse,
The clarke seith, 'nature is content and saciate'
Wyth meane diete, and lytill shall suffice.'

Be ye husht in chambre, seylente in hatt;
herkyn well, & geve good audyence
yff vsshar or marchall for any rvmowre catt;
putt ye yanglers to rebuke for scilence.

Be ye myld of langage, demyre of eloquence;
Enforce you vnto hym conformed to be
that can most good, & hathe humanyte.

Towch not with your mete salte in the saler,
leest folke apoynte you of vnconnynngnesse;
Dresse yt aparte vpon a clene trenychere.
frarste not your movth to full for wantonesse;
Be ye hush'd in chamber / scyld in halle
Herken weel ande gyue good audience
Yf vssher or marchal for ony Rumour calle
Put ye Langlers to rebuke for silence
Be ye mylde of langage / demure of eloquence
Enforce you vnto hym conformed to be
That can moste good / ande hath humanyte

Be silent,
and put chatterers to rebuke.
Imitate him who has humanity.

Touche not with your mete / salt in the saler
Lest folk apoynte you of vnconnygnesse
Dresse it aparte / vpon a clene trencher
Farse not your mouth to ful / for wantonesse
Lene not vpon the table / for that rude is
And yf I shal to you playnly saye
Ouer the table / ye shal not spetel conueye

Don't dip your meat in the saltcellar,
Lean on the table,
or spit over it.

Yeef ye be serued / with metes delicate
Departe with your felowe / in gentil wise
The clerke saith / nature is content & saciate
With mene diete / and litil shall suff ye
Departe therfore / as I you deuye
Engrose not / vnto your self alle
For gentilnes / wil aye be liberalle

Share dainties
with your fellows:

[l]ene not on the table, for that rude ys ;
& yff I shal to you playnly saye,
over the table ye shal not speteft conveye.

Yff ye be served with metis delicaty,
Departe with your felawe in gentiff wyse ;
The clerke seyth, ' nature ys content & saciate
with mene dyete, & lytiff shal suffeys ;'
Departe therfor, as I you deuye,
Engrose not vnto youwere selfe ahh,
for gentrynesse wift ay be lyberaffe.
And wan percace youre service is not large,
Gracchith not wyth frownyng countenaunce,
Ne maketh not ther-of to mekell charge,
Disposeth you to goodly sufferaunce,
And what ye haue, take hit for suffisaunce;
Holde you pleased wyth that god hath you sent,
He hath Inough that can hold hym content. 231

Burnysh no bonys wyth youre tethe, be ware,
That houndis tecche fayleth of curtesie;
But wyth youre knyff make the bonys bare;
Handell youre mete so well and so clemly,
That ye offend not the company
Where ye be sette, as ferre-forth as ye can;
Remembre well that maner maketh man.

And whan your teeth shall cutte youre mete small,
Wyth open mouth be ware that ye not ete,
But loke youre lippis be closede as a wall,
Whan to & fro ye traners youre mete;
Kepe you so close that men haue no conceite
To seyn of you langage of vilonye,
Be cause ye ete youre mete vnma[n]e[rly].
And when percaas your seruise is not large
Gruccheth not / with frownyng contentaunce
Ne make therof / not to mykyl charge
Dispose you to goodly suffraunce
And what ye haue / take it in suffysaunce
Be ye plesid with suche as god hath you sent
He hath ynough / that can holde hym content

Burnysshe no bones / with your teth / beware
Suche houndis taeches / falle of vncurtesye
But with your knyf / make the bones bare
Handle your mete / so wel and so cleny
That ye offende not the company
Where ye be sette / as ferforth as ye can
Remembryng wel / that manners make man

Ande whan that / ye ete your mete smalle
With open mouth / beware ye not ete
But loke your lippes / be closed as a walle
Whan to ande fro / ye trauerse your mete
Kepe you so cloos / that men haue no conseite
To say of you / ony langage or vilonye
Bicause ye ete your mete / vnumanely

That ye offende not the company
wher ye be sette, as ferforth as ye can,
Remembryng well that manners make man.

To saye of you any langage or vilyonye
by cavse ye ete your mete so vnumanely.
[36]

Be ware, my child, of laughing over measure,
Ye shall not Also at the borde youre maylis pare,
Ne pike not youre teth wyth youre knyff, I you ensure,
Ete at youre messe, and odir folkes spare ;
A glottoun can but make dissches bare,
And of Inough he taketh neuer hede,
He fedith for lust more than he doth for nede.

[37]

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

[38]

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

\[Hill's Text.\]
[36]
Beware my childe / of laughynge ouer mesure
Ne at the borde / ye shall no naylis pare
Ne pyke your teth / with knyf / I you ensure
Ete at your messe / and other folkes spare
A gloton can but make the bones bare
Ande of ynough / he taketh neuer hedi;
He fedith more for lust / than for need

[37]
And when ye borde is thynne / as of seruyse
Nought replenesshed with greate diuersite
Of mete & drinke good chere may then suffise
With honest talkyng / and also ought ye
With gladsom chere / themne fulsone for to be
The poete saith / hou that a poure borde
Men may enriche / with cheerful wit & worde

[38]
And one thyng my chylde / ye vnderstonde
In especyalle / for your owne honeste
In the water / wasshe so cleene your honde
That your towel / neuer enfoyled be
So fowle / that it be lothsom on to see
Wasshe with water / your hondes so cleene
That in the towel shal no spotte be sene

with gladsom chere then fulsome for to be :
The poete seyth how that ' a poure borde
Men may enriche with cherfull witt & worde.'
Lewe not your spone in youre dische standyng,
Ne vpon the brede hit shall not lie;
Lette your trenchoure be clene for any thyng,
Yif ye haue no chaunge, yet as honestly
As ye can, maketh avoydie,
So that no fragment from your trenchoure falle;
Do this, my child, in chambre and in halle.

When Another speketh at the table,
Be ware ye interrupte not is tale nor langage,
For that is a thing discommendable,
And hit is no signe of folkes sage
To ben of wordis besy and outrage;
For the wyse man seyth pleinly in sentence,
'He shall be wyse that yevith Audience.'

Andre-stondeth therfore or than ye speke,
Printyng in youre mynde clereclly the sentence,
He that vseth A mannes tale to breke
Lettyth vncurtesly the Audience,
And hurtyth hym-sylf for lacke of silence;
He may not yeue answerd convenyent
That herith not fynally what is ment.

lene not your spone in youre disshe stond,
Ne vpon the table yt shuld not lye;
leset your trenchowre be clene for any thyng,
& yt ye haue, change yet as honestly
As ye can; make avoyde manerly
So that no fragment fro your trenchere falt:
Do thus, my child, in chamber & in haff.

And whan a-nother man spekyth at the table,
be ware ye interrupte not his langage,
for that ys a thyng on-comendable,
& yt ys not no signe of folkis sage
CAXTON'S TEXT.

[39]
Lete not your spone / in your disshe stonding
Ne vpon the table / it shold not lye
Lete your trenchour / be clene for ony thing
And ye ye haue change / yet as honestly
As ye can / make a voyde manerly
So that no fragment / fro your trencher falle
Do thus my child / in chambre & in halle

[40]
And whan another man / spekith atte table
Beware ye enterrupte not / his langage
For that is a thinge discomendable
Ande it is no signe of folkes sage
To be of langage / besy ande outrage
For the wyse man saide / in his sentence
He sholde be wyse / that gyueth audience

[41]
Vnderstonde therfore or than ye speke
Prynte in your mynde / clerly the sentence
Who that vsyth / a mannes tale to breke
Letteth vncurteysly / alle the audyence
Ande hurteth hym self / for lack of science
He may not gyue answere conuenyente
That herith not fynally / what is mente

To be of langage besy & owtrage ;
for the wyse sayd in his sentence
he shuld be hold [& be wyse] that gevyth
audyence.'

Vnderstond therfor or than ye speke ;
prynt in your mynde clerly the sentence ;
who that vsyth a manys tale to breke,
lettyth vncurteysly off the audyence
And hurteth hym self for lack of seyence ;
he maye not geve answere conuenyente that he rythyth not fynally what ys mente.
The Oriel Text.

[42]

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

[43]

A vise you well whan ye take your disporte,
Honest games that ye haunte and vse,
And suche as ben of violente reporte,
   I counsell you, my childe, that ye refuse;
For trustith well ye shall nout you excuse
   From berchely fest, yef I may you aspie
Playng at eny game of rebaudie.

[44]

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

\[ But beware, my child, also of rehersayle \]

289  Off maters whiche be at the table meved;
   It greweth ofte, & doth men dysavayle;
   suff many a man that yeve hathe myscheved;
292  Off evyth thinke sayd, ys worse contruyved;
   Suche reportes alwaye, my child, esschew,
   As may of olde frendis make enmyes newe.

\[ A vise you weff whan ye take your dysporte, \]

296  honeste games that ye hawnt & vse;
   & suche as bene of vyleyns report,
   I counself you, my child, that ye refuse;
But beware my childe / also of rehersaylle
Of maters / whiche ben atte table meuide
It greuith ofte / ande doth men disauayle
Ful many a man / þt vice hath myscheuïde
Of euyl thinge saide / is worse contruyide
Suche reportis / alway my childe eschewe
As may of olde freudis / make enemys newe

Aduise you wel whan ye take your disporte
Honest games / that ye haunte ande vse
And suche as ben of vlayns reporte
I councelyl you my chyld / that ye refuse
For truste ye wel / ye shal you not excuse
From brecheles feste / and I may you espye
Playnge at ony game of Rybawdrye

It is to a godly chyld wel syttynge
To vse disportes of myrthe & plesaïnce
To harpe or lute / or lustely to synge
Or in the prees right manerly to daunce
Whan men se a chyld of suche gourvance
They saye / glad may this chyldis freudis be
To haue a chylde / so manerly as is he

ffor truste ye weff ye shalâ you not excuse
ffrom brecheles feste, & I may you espye
Playenge at any game of rebawdrye.

Ytt ys to a goodly child weff syttyng
To vse dysporte of myrth & plesavnce,
to harpe, to lute, or lustyly to synge,
Or in the prees right manerly to daunche.
whau men se a child of suche governavnce,
theï saye, ‘ glade may this childis frendys be
To haue a child so manerly as ys he.’
Exersice you're-selfe also in redyng
Of bokys enournede wyth eloquence;
Ther shall ye fynde both plesaunce and lernyng,
And so ye may in euery good presence
Some [what] fynde and see as in sentence,
That shall accorde the tyme to ocupie,
That ye not nede to stondeyn idelie.

It is faire to be comynycatyfe
In matiress vnto purpoos according,
So that a wyghte sume not exessyfe,
For trusteth well, hit is tedious thyng
For to here a childe multiplie talkyng,
Yif hit be not to the purpose applied,
And also wyth goodly termys aleyde.

Redith Gower in his writyng moralle,
That auificent faders memorie,
Redith his bokis clepide 'confessionalle,'
Wyth many anodir vertuous tretie,
Full of sentence sette so frutuously,
That them to rede shall yeue you corage,
So is he fulle of sentence and langage.

Exersyse also your selfe in redyng
Off bokes enorned with eloquence,
ther shall ye fynde both plesyre & lernynge,
so that ye may in euery good presence
Some-what fynde as in sentence
that shall accorde the tyme to occupye,
That ye not nede to stonde ydellye.

It ys fayer to be comynycatyfe
In maters vnto purpose accordyng,
So that a wyghte seme exersyfe;
for trustyth well yt ys a tedyovs thyng
Excersise your self also in redyng.
Of bookes enornede with eloquence.
Ther shal ye fynde / bothe plesir & lernynge.
So that ye may / in euery good presence.
Somwhat fynde / as in sentence.
That shal acorde / the tyme to occupy.
That ye not nede / to stonden ydelly.

It is fayr / for to be comynycatyf.
In maters vnto purpose acordynge.
So that a wyght seme excersyf.
For trusteth wel / it is a tedyous thynge.
For to here a chylde / multepley¢ talkyng.
Yf it be not to the purpose applyede.
Ande also with / goodly termys alyede.

Redeth gower in his wrytynge moralle.
That auneyent fader of memorye.
Redeth his bookes / callede confessionalle.
With many another vertuous trayttye.
Ful of sentence / set ful fructuosly.
That hym to rede / shal gyue you corage.
He is so ful of fruyt. sentence and langage.
[48]
O Fader and Founder of eternate eloquence, 332
That eluminede all thisoure Britaigne;
To sone we lost his lauriate presence,
O lusty licoure of that fulsome fountaigne;
Cursed deth, why hast thou this poete slayne,
I mene Fadir chaucers, mastir Galfride?
Alas! the while, that euere he from vs diede. 336

[49]
Redith his bokys fulle of all plesaunce,
Clere in sentence, in longage excellent,
Brefly to wryte suche was his suffesaunce,
What-euer to saye he toke in his entente,
His longage was so feyre and pertinent,
That semed vnto mennys heryng,
Not only the worde, but verrely the thing. 343

[50]
Redith, my child, redith his warkys all,
Refuseth non, they ben expedient;
Sentence or langage, or both, fynde ye shall
Full delectable, for that fader ment
Of all his purpos and his hole entent
Howe to plese in euery audience,
And in oure tongue was well of eloquence. 350

\[ O \text{ fader} & \text{fownder of ornate eloquence} \]
\[ that \text{ Illumyned hast all owre bretayne!} \]

\[ To \text{ some we loste thy lavreat science,} \]
\[ O \text{ lusty lyqvovre of that fulsum fontayne!} \]
\[ O \text{ cursed deth! why hast thou that poete slayne,} \]
\[ I \text{ mene fader chauucer, mayster galfrythe?} \]

\[ Alas the while that ever he from vs dyed! \]
CAXTON'S TEXT.

[48]
O fader and founder of ornate eloquence
That enlimened hast alle our bretayne
To soone we loste / thy laureate scyence
O lusty lyquor / of that fulsom fontayne
O cursid deth / why hast thou p† poete slayne
I mene fader chancer / maister galfryde
Alas the whyle / that euer he from vs dyde

[49]
Redith his werkis / ful of pleasaunce
Clere in sentence / in langage excellent
Briefly to wryte / suche was his suffysaunce
What euer to saye / he toke in his entente
His langage was so fayr and pertynente
It semeth vnto manys heerynge
Not only the worde / but verily the thyng

[50]
Redeth my chylde / redeth his bookes alle
Refuseth none / they ben expedyente
Sentence or langage / or bothe fynde ye shalle
Ful delectable / for that good fader mente
Of al his purpose / and his hole entente
How to plese in euery audyence
And in our tunge / was welle of eloquence

his langage was so fayere & pertynente,
yt semeth vnto manys heeryng

343 Not only the worde, but verily the thyng.

[Leaf 163, back.]

mayster Galfryde
Chawcer,

and the Father
and Founder of
Eloquence,

[Leaf 9 a.]
whose works are
full of pleasaunce,

whose language
seems not only
words, but truly
things.

Read all his
books; refuse
none:

he is delightfull.

[Leaf 9 a.]
whose works are
full of pleasaunce,

Read all his
books; refuse
none:

he is delightfull.

Redyth, my child, redyth his bookes alle,
Refusith Non, they ben expedyente;
sentence or langage, both fynd ye shall;
for all delectable that good fader mente,

348 for all his purpose & his hole entente
[was] how to please in every audyence,
& In owre tonge was wel of Eloquence.
Behold Ocklyf in his translacion,
In goodly langage and sentence passing wyse,
Yeving the prince suche exortacion
As to his highnesse he coude best devyse.
Of trouth, peace, of mercy, and of Iustice,
And odir vertuys, sparing for no slouthe
To don his devore, and quiten hym, as trouth

Requyred hym, anenste his souereyne,
Most dradde and louny, whos excellent highnesse
He aduertysede by his writing playne,
To vertue perteynyng to the nobles
Of a prince, and berith wyttennesse
His trety entitlede 'of regiment,'
Compylede of most entier true entent.

Toketh Also vppon dan Iohn lidgate,
My mastire, whilome clepid monke of bury,
Worthy to be renownede laureate,
I pray to gode, in blis his soule be mery,
Synging 'Rex Splendens,' the heuenly 'kery,'
Among the muses ix celestiall,
Afore the hiegest Jubiter of all.

Behold Ocklyf in his translacion,
In goodly langage & sentence passyng wyse
howe he gewyth his prince such exortacion
As to the hyeste he could best devyse
Off trouth / pees / mercy / & Iustye,
& vertu, lettyng for no slowth
To do his devoyre & qvyte hym his trowth.

Requyre hym As Agaynst his soverayne,
moste Drade & loved, whose excellent hyenes
he advertyse by his wrytyng playne
To vertu aperteynyng to nobles
Beholde Ocklyf in his translacion
In goodly langage / & sentence passyng wyse
How he gyueth his prynce / suche exorton
As to the hyest / he coude best deuyse
Of trouthe. pees. mercy. and Iustise
And vertues / Iectyng for no slouthe
To do his deuoir & quite him of his trouthe

Requiere hyn / as ayenst his souerayne
Most drade & louyde / wos excellent hyeues
He aduertyse & by his wrtyynge playne
To vertu / apperteynynge to nobles
Of a prynce / as bereth goode witnes
His traytce / entitlede of regymente
Compylede of entyer trewe entente

Loke also / vpon dan Iohn lydgate
My maister whylome / monke of berye
Worthy to be renomede / as poete laureate
I praye to gode in blysse his soule be mercy
Syngynge Rex splendens that hevenly Kyrye
Amonge the muses nyne celestyalle
Byfore the hyest Iubyter of alle

Off a prynce, as berythi god wytnes,
hys treayte entytled of regemente,
Compylede of entyer trewe entente.

& Loke also than vpon Iohan lydgate,
My mayrste, whylom monke of bury,
worthy to be renomde As poete lavreate;
I pray to god in blysse his sowle be mery,
Syngyng / Rex splendens / that hevenly Kyrye,
Amonge the mvyse nyne celestyaff
be-fore the hyghest Iubyter of all,
[54]

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

[55]

Passing the muses all of elicone,
Where is ynympariable of Armonye,
Thedir I trist my mastir-is soule is gone,
The sterred paleys aboue dapplede skye,
Ther to syng 'sanctus' incessantly
Among the muses ix celestiall,
Afore the highest Iubiter of all.

[56]

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

372 [Omitted. See Preface, p. ii.] [Hill's Text]

376

† Passyng the muses nyne of elycon,
Wher ys no pareyll of Armonyne;
Thyder I trist my Maysters sowle be gon,
The sterred paleys above the dappled skye,
Passyng the muses nyne of Elycoû
Where is non pareyl of armony
Thider I truste my meisters soule begone
The sterride paleys / aboue the dapplyd skye
There to syng sanctus incessantly
Amonge the muses ix celestyalle
Byfore the hyest / Iubiter of alle

Redeth his volumes / that ben large & wyde
Seueryly set / in sadnes of sentence
Enlumyned with colours fressh on euery side
Me lacketh wytte / I haue none eloquence
To geve hym lawde / after his excellence
For I dar saye / he lefte hym not a lyue
That coude his connyng / sufficiently discryve
But his werkys his laude moste nede conquer, 
He may neuer oute of remembrance die, 
His werkys shall his [name'] conuey and bere 
   Aboute the world all-most eternallie; 
Lette his owne werkys prayse hym and magnifie; 
   I dare not preyse, for fere that I offende, 
   My lewde langage shuld rather appeyre than amend.

Lo, my childe, thes good faders Auncient 
Repide the feldis fresshe of fulsumnesse, 
The floures feyre they gadderid vp and hent, 
   Of siluereus langage the tresoure and richesse; 
   Who wolle hit haue, my litle childe, doutelesse 
      Must of hem begge, ther is no more to say, 
      For of our eyng they were bothe locke and key.

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

But his werkes his lavde must nede conquer; 
thei may never owt of remembravnce dye; 
hys werkes shaff his name conveye & bere 
   Abowte the world almoste eternelly. 
   lete his owne werkis prayse hym, & magnyfye; 
      I dare not prayse, leest for fere I offende; 
      My langage shuld rathere apayere than amend.

Loo, my child, this faders avneyente 
Repen the fyldes fresshe of fulsomnes; 
the flowres fresshe thei gadered vp, & hente. 
   Off syluer langage the greate ryches
[57]

But his werk is / his laude / must nede conquire
They may never / out of remembrance dyce
His werk is shall his name conueye & bere
Aboute the worlde / almost eternely
Lete his owen werk is preye hym & magnefic
I dar not preye / for fere lest I oflfende
My langage / shold rather apeyre than amende

[58]

Loo my childe / these faders aunCyente
Repent the feldes freshe of fulsonnes
The flowers fresh they gadred vp & hente
Of siluer langage / the grete riches
Who wil it haue my lityl childe doultles
Muste of hem begge / ther is no more to saye
For of our tunge / they were both lok & kaye

[59]

Ther can noman now her werk is disteyne
The enbamed tunge / and aureate sentence
Men gete it now / by cantelmele & gleyne
Here and there by besy diligence
And fayne wold reche / her craft of eloquence
And by the gleyne / it is ful oft sene
In whos felde / the gleyners haue bene

404 who wil yt haue, my child, doultles
Muste of them bege: there ys no more to saye,
flor of owre tonge thei were both loke & keye;

408 Ther can no man ther werkes dysteyne:
The enbamed tonge & avreat sentence,
Men gete yt now by cantelmele, & glene
here & there by besy delygence,
& fayne wold reche ther craftes of eloquence;

412 & by the gleyne ytt ys fulff ofte sene
In whose fylde the gleyners haue bene.

[Leaf 10 b.]

These ancient fathers reaped the fields,
and gathered the flowers.
He who wants silver words must beg of them.

[Hill's Text.]
As vnto me Age hath bede good morowe,
I am not able clerly for to gleyne,
Nature is feyne of crafte here eien to borowe,
Me fayleth clerenesse of myn eien twyne ;
Begge I may, I can no gleyn certeyn,
Ther-for that werke I wolde playnly remytte
To folke yong, more persaunt clere of wytte.

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

Yet eft-sonnys, my childe, let vs resorte
To the intente of oure fyrist matiere
Digresside, somwhat fulle we wold reporte,
And reuyue the lawde of them that were
Founders of oure langage, thilke fadyrs dere,
Who-is soulis god [aboue] in b[ll]esse inhaunce
That lusten so oure langage to Avaunce.

And vnto my age bot good morowe
I am not able clerly for to gleyne,
Nature ys feyne of crafte her eyen to borow;
Me lakketh clerenes of myne eyen twayne ;
Begge I may / gleyn I may not certeyne ;
_therfore_ that werke I will playnly remytte
To folkys yong, more passyng clere of wyte.

Seche ye _therefore_, & in caas ye fynde
suche gleynars freshe as hane sum apparens
Off fayer langage, yet take them, & vnbynde,
& preve ye what thei be in existence
And vnto me / age hath bode good morowe
I am not able clenly / for to gleyne
Nature is fayn of craft / her eyen to borowe
Me lacketh clerenes / of myn eyen tweyne
Begge I maye / gleyne I can not certeyne
Therfore p^t^ werek / I wil playnly remytte
To folkis yong / more passyng clere of witte

Seche ye thersore / and in caas ye fynde
Such gleynors fressh as hane som apparence
Of fayr langage / yet take hem & vnbynde
And preue ye / what they be in existence
Coloured in langage / sanerly in sentence
And doubt not my childe / withoute drede
It wilt prouffite to see suche thingis & rede

Yet eft sones my childe / let vs resorte
To thentente of yur first matere
Degressed somwhat / for we wolde reporte
And revyne the laude of hem that were
Famous in our langage / these faders dere
Whos sowles in blysse / god eternel auaunce
That lysten so our langage to enhaunce

1 A hole in the paper.

Colored in language, savorly in sentence,
& doubt not, my child, with-owt drede

Ye, eft-soones, my child, let vs resorte
To the yntent of your fyrst matere
Degressed somwhat, for we wolde reporte
& revyue the lawde of them that were

famous in owre langage, thise faders dere
whos 1 sowles in blis, god eternall auaunce,
that lysten some owre langage to enhaunce !

1 The s is by a later hand.
Than, litle childe, I councelle you that ye
Take hede vnto the nortyre that men vse,
Newe founden or Auncient wheth[th]er hit be,
So shall no man youre curteseyse refuse;
The guise and custome shall you, my childe, excuse;
Mennys werkys haue often entirchaunge,
That nowe is nortyre, sumtyme had ben full straunge.

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

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

\[ Then litlff Ioh\, I consayle you that ye \]
\[ Take hede to the nortyres that men vse, \]
\[ newe found or avncyent, whether yt be; \]
\[ So sha\, no man your curteseyse refuse; \]
\[ the gyse \& custum, my child, sha\, you excuse. \]
\[ Menys werkys haue oftyn enterchavnce; \]
\[ that nowys nortyre, somtyme hath be stravnge; \]

\[ Thyngis whylom vsed be now layd a-syde, \]
\[ \& newe fetes dayly be contrvyed: \]
\[ Menys actes can in no plyte abyde, \]
\[ They be chaungable \& ofte meved; \]
Little Jack, take heed to the manners of your time, 

[63]
Thenae lityl Ioan / I counceyl you that ye
Take hede to the nurtore / that men vse
Newe founde / or auncyent whether it be
So shal no man / your curtoisye refuse
The guyse & custom / my child shal you excuse
Mennys werkis / haue often enterchainge
That nowe is nurtore / somtyme had be strange

[64]
Thingis whilom vsed / ben now leyd a syde
And newe fectis / dayly ben contreuide
Mennys actes / can in no plyte abyde
They be changeableande ofte menuide
Thingis somtyme alowed / is now repreuid
And after this / shal thinges vp aryse
That men set now / but at lytyl pryse

[65]
This mene I my childe / p ye shal haunte
The guyse of them / that do most manerly
But beware of vnthryft Ruskyn galante
Counterfeter of vnconnyng curtoisy
His tacchis ben enfecte with vilonye
Vngyrte, vnblyssed. servyng atte table
Me semeth hym a servaunt nothing able

thynes sumtyme alowed be now repreved ;
that men sett now but at lytiff pryse :

1 A later hand has added y.
2 The r is by a later hand.
Wynter ne somer to his souerayne
Chapron hardy no bonet lust avale,
For euery worde yeuyng his maister tweyne,
Vaunparere in euery mannes tale,
Absolon wyth the disculede heres smalle;
Lyke to A presener of seint Malouse,
A sonny bush myght cause hym to goo louse.

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

Braced so straytly th[at h]e 1 may not plie,
But gaderith hit in by manner of wyndlese,
And 3if he wrenche aside or lytil wrye,
His gere stonte all in pertous 2 case,
The scho, the hose, the point, doublet, and lace;
And if ought breke, somme thinges 3 that ben badde
Shall sey anon, ' a knawe hath broke a ladde.'

Wynter & somer to his soverayyne
Capron hardy, no bonet lyst to avayle,
For euery worde geveyng his mayster twayne,
avavntparler In euery manys tale,
Absolon with disheveld heres smale,
lyke to a prysoner of saynt malowes,
A sonny busshe able to the galowes.

O ! I passe nortvre ! fy, fy, for sham !
I myght haue said he shuld go havke & honte,
for that shuld be a gentylman[is] game,
To suche dysportis gentill folkis be wounet ;
CAXTON'S TEXT.

[66]
Wynter and somer to his sonereyne
Capron hardy / no bonet lyste to auale
For euery word / gyuing his maister tweyne
Aunantparler / in euery mannys tale
Absolon with disheneld heeris smale
Lyke to a prysoner of seynt malowis
A sonny busshe / able to go to the galowis

[67]
O I passe nurture fy fy for shame
I myght habe said he shold go hauke & honte
For that shold be a gentilmans game
To such disportes / gentil folkes be wonte
I sayd to ferre / my langage was to blonte
But yet sir galaunte whan ye shal bowe or knele
He goth by compasse round as doth a whele

[68]
Brased so strayt / that he may not plye
But gaderith it / by maner of a wyndelas
And he ought wrenche a syde / or a litil wrie
His geer stondeth thenne / in ful parlous caas
His sho / his hose / doblet / point & laas
And yf ought breke / somme tunges j* be bade
Wil mocke & saie / a knaue hath broke a lad

I sayd to ferre, my langage was but blonte; but yet, sir gallavnt, whan ye shal bowe or knele
he goth by compasse rovnd as doth a whele.

Brased so streyte pat he may not plye,
but gaderyth yt by manere of a wyndlas;
& he aught wrench a-side, or a litil wrye,
hys geere stondyth them in ful parlous caas,
hys sho // his hose / doblet, poynyt & laas;
& yff owght breke, sum tonges that be bade
wilt mocke & say, "A knaue hath broke a lade."

not doning his cap to his master,
forward in speech, rough-haired,
and lousy-headed,

(though it's hardly good maners to say so.)
When he tries to kneel, he works round like a wheel,

[Leaf 12 a.]
being braced so tight that he can't bend.
If he twists, a lace is like to crack.

[Hill's Text.]
LAT galaunt go, I mene, recheles ruskyne;
Take hede, my childe, to suche as ben cunning,
So shal ye wyrship best conquere and wynne,
Enforsith you in all youre demenyng
To sewe vertu, and from foly deklynyng;
And, my childe, that ye loue of honeste,
Which is accordyng wyth humanity.

That is, to you to vnderstand And knowe,
That youre araye be manerly and resonable,
Not appeissh knawen and to mowe,
[n] nyse aray that is not couenable,
Fetis founde be folkys vnprofitable,
That maketh this worldso so pleynly transformate,
That men semen almost effeminate.

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

Lete gallant go! I mene, recheles ruskyne:
Take hede my child to suche as be connyng,
so shal ye best worship conquere & wynne;
Enforce you in all your demenyng
To folowe vertu, & fro foly deklynnyng;
& weyte well that ye love honeste
which ys accordyng vnto humanyte.

That ys for you to vnderstand & knowe,
that your araye be manerly resonable,
Not apaysshe vnto moke ne to mowe;
To nyce araye that ys not commendable.
Lete galante go / I mene recheles ruskyñ
Take hede my chyld to suche as be connyng
So shal ye best worship conquere & wynne
Enforce you in al your demenyngs
to folowe vertu / & fro folye declynyngs
And waite wel that ye loue honeste
Whiche is acordynge \(^1\) vnto humanyte

That is for you / to vnderstonde & knowe
That your araye / be manerly resonable
Not apyshe / on to mocken ne to mowe
To nyce araye / that is not commendable
Fetis newe founden \(^2\) by foolis vnprofitable
That make the world so plainly transformate
That men semen almoste enfemynate

Playe not Jack malapert / that is to saye
Beware of presumpcion / beware of pryde \(^3\)
Take not the first place my child by the waye
Tyl other be sette / right manerly abyde
Presumptuous ben often set a syde.
Ande alleday analyde / as men may see
And he is sette vp / that hath humlyte

\(^1\) Orig. acerdynge.  \(^2\) Orig. fonuden.  \(^3\) Orig. pryte.
To cunning persons regard ye take, Where ye be sette in right attentif wyse, Cunning folke cunning folke shulde make, To their goodnesse ye shalle make your summise, And as thei do, ye mosten deuyse; For this, my childe, is as the gospell treue, Whoo wolle be cunning muste the cunning sewe.

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

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

To cunning persons regard ye take, wher ye be sette, right in ententif wyse;
Cunning folke cunning men shalff make; to ther cunning ye shaft make your surmyse, & as thei do, ye must your selfe deuyse; for this, my child, ys as the gospell trewe,
"who wilt be cunning, he must cunning sewe."
And on thyng I warne you specyally: to womanhede take awe alway, & them to serve loke ye haue an eye,
& ther comavndmentis that ye obeye;
To connynde persons regarde ye take
Where ye be sette / right in ententyf wyse
Connyng folk / connyng men shal make
To their connyng ye shal make your surmise
And as they do / ye muste your self deuyse
For this my childe / is as the gospel trewe
Who wil be connyng / he must þe connyng sewe

And one thing / I warne you specryally
To womanhede / take awe alweye
And them to serue / loke ye haue an eye
And their comandraentis that ye obeye
Plesant wordes I auyse you to them seye
And in alle wyse / do ye your diligence
To do them plesure / and reverence

And at this tyme this tretye shal suffise
Dispose you / to kepe it in your mynde
The doctrine whiche for you I deuyse
And doubteth not / ful wel ye shal it finde
To your honour / enrolle it vp and bynde
Right in your breste / and at your riper age
I shal wryte to you / herof the surplusage

Watch knowing folk, and

Specially attend to women, and

This is enough for the present.
Mind you attend to it,

and when you're older I'll write you the rest.

Plesaunt wordis I avyse you to them saye,
& in aff wyse do ye your delgyence
To do them plesyre and reverence.

† And at this tyme this treatise shal suffice;
Do pose you to kepe it in your mynde,
the doctrayne which for you I deveyse;
& dowyteh not, ful wel y shal yt fynde
To your honowre; enrolle yt vp & bynde
Right in your brest, & at your ryper age
I shal write you here-of the surplusage.
THE ORIEL TEXT.

[75]

Go, little childe, and who doth you Appose,
Seyling, youre quaire kepeth non accordaunce,
Tell [hym], as yite neyther of ryme ne prose
Ye be experte ; pray hym of sufferaunce ;
Childer must be of childly gouernaunce,
And they must also entredet \(^1\) be
Wyth esy thyng, [and not] of subtilte.

[76]

Yourre lytil quaier summitteth euerie where
To coreccion and benenolence,
But where ennie is, loke hit come not there,
For eny thing kepith yourre tresy thense ;
Ennie is full of frowarde reprehense,
And howe to hurte lietho euerre in awayte,
Kepeth yourre quaiere, that hit be not her baite.

EXPLICIT.

DOMINE, SALUV MV FAC REGEM.

\(^1\) Read entredt.

520  Go, lit(lt) John, & who doth you oppose,
524  sayenge your quayre, kepeth non accordavnce ;
528  Tell hym as set neythere in ryme ne prose
    ye ben experte ; pray hym of suffraunce.
    Chyldren \(^1\) muste be of childy gouernavnce,
    & also thei muste entredet be
    Wyth esy thyng, & not with subtilte.

\(^1\) MS. Chyldren.
Go lytyl Io(h)n / and who doth you appose
Sayng your quayer / kepe non accordance
Telle hym as yet / neyther in ryme ne prose
Ye ben expert / praye hym of suffrance
Chyldren muste be / of chyldly gouernance
And also they muste entretyde be
With esy thing / and not with subtylet

Go lytil quayer / submytte you euery where
Vnder correction of benyuolence
And where envye is / loke ye come not there
For ony thinge / kepe your tretye thens
Enuye is ful of froward reprehens
And how to hurte / lyeth euer in a wayte
Kepe your quayer / that it be not ther bayte

Explicit the book of curtesye.

Go, lytih quayer, submyte you euery where
vnder correccon of benevolence ;
& wher envy ys, loke you cum not there,
ffor any thyng kepe your tretye thens;
Envye ys fuFig of froward reprehens,
& how to hurte lyeth ever in a-wayte ;
kepe your quayre that yt be not ther bayte.

Here endyth A lytyl treatyse
called the boke of curtesye or litih Io(h)n.
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H. stands for Hill's MS. at the bottom of the pages, O. for the Oriel MS. on the even pages. Cot. is for Cotgrave's Dictionary.

Absolom with disheveled hair, l. 460.
Amyse, l. 376, amice. Fr. amict, an Amict or Amice, part of a massing priest's habit. Cot. From L. amicire, to throw round; am and jacere. Mahn.
Annoy no man, l. 170.
Apayer, l. 399 H., appeyre, O., worsen, impair.
Apish, don't let your dress be, l. 486.
Appose, l. 519, question. See Oppose.
Avale, l. 457, lower, take off.
Ave Maria, say, l. 27, 77.
Avoysde, l. 271, emptying.
Austin, St, tells men how to behave at table, l. 158.
Author is old, l. 414-18.
Authors, the right ones to read, l. 323, 335, 351, 365, 393.

Bearing, men praised or blamed for their, l 153.
Beware of ruskyn, l. 451.
Birds and beasts, don't throw stones at, l. 64.

Blow not in your drink, l. 190.
Brecheles, l. 300, without breeches, of flogging.
Breth, l. 203, wind.

Capron, H., chappron, O., l. 457. O. Fr. Chaperon, "habillement de tête." Roquefort. Provençal, capayron, from Lat. caput. Skeat. Chaperon... any hood, bonnet... Un Chaperon fait à l'en veux, A notable whipster or twigger; a good one I warrant her. Cotgrave. 'Capron hardy' must then be 'a bold or saucy young scamp.'
Cantelmcle, l. 409, piecemeal: cantel, a corner, bit.
CHAUCER, read his works full of pleasance, l. 335-350.
Chere, l. 131, face, expression on it.
Childly, adj. l. 523, O., childy, H., fitted for children.
Children are like wax, l. 6.
Church, how to behave at, l. 71-98.
Clappe, l. 80, noise.
Claw not your visage, l. 194.
Comb your head, l. 36.
Communicative, be, l. 316.
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Compase, l. 469. Fr. *compass*, a compase, a circle, a round.
Crede, say it, l. 77.
Cross your soul on rising, l. 25.
Cumpenable, l. 151. Fr. *companionable*, companable, friendlie, sociable.
Cunning, (knowing) men, take heed to them, l. 478, l. 498-504.
Cup, soil not yours, l. 186.

Dancing, right for a child, l. 305.
Detraction, the vice of, l. 163.
Disauayle, l. 290, harm, damage.
Discreue, l. 392, describe.
Disculede, l. 460, O., dissheveled.
Disteyne, l. 407, stain, spot.
Dogs, don't irritate them, l. 67.
Dress, to be manerly, l. 47, 52; to be reasonable, l. 485.

Ears, clean yours, l. 37.
Entredet, l. 524, O., entretyde, H., taught.
Envy, keep clear of, l. 528.
Estate, l. 122, lord noble.
Exercyse, excersyf, l. 318, ? practised, able to handle a subject. Fr. *exercer*, to handle, manage. Cot.
Eye, cast not yours aside, l. 101.

Face, have no spots on it, l. 38.
Fewe, l. 171, little, few words.
First place, don't take it, l. 493.
Follow virtue, l. 481.
Founders of our language; revive their praise, l. 431.
Fulsom, l. 257, full, satisfied; or helpful, A.S. *fylst*, help, assistance.
Fulsomnes, l. 401, fulness, plenty. 'Fulnesse or plente (fulsonnesse, K. H. P.) *Habundancia, copia*.' Promptorium.

Games, play only at proper ones, l. 296.
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Glaynes, l. 412, O., gleynes, l. 422, O., gleanings. Fr. *glane*, a gleaning; also the corne that's gleaned or left for the gleaner. Cot.
Gluttonous, don't be, l. 180.
Good cheer, make it serve for a scanty table, l. 253-5.
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Halke, l. 124, generally means corner; A.S. *heal*, an angle, a corner; but another *heal* is a hall, place of entertainment, inn, which may be the meaning here.
Hands, wash yours, l. 43; wash 'em clean at table, l. 263-5.
Hanging, the servant that deserves it, st. 65, O.
Harping recommended, l. 304.
Head, don't scratch it at table, l. 194.
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Humanite, l. 497, Fr. humanité, courtesie, civilitie, gentlenesse. Cot.

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

Interrupt no man’s talk, l. 275, 283.

Is, l. 386, O., his.

Jubiter, l. 371, 378, God.

Jangelynge, l. 80, chattering.

Kery, l. 369, Kyrie, Lord, [have mercy upon us!]

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

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

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

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Luting recommended, l. 302.

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

Malouse, l. 461, Malo’s.

Manner & measure should guide you, l. 125.

Manners make man, l. 238.

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Mouth, eat with it shut, l. 241.

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Norture, l. 436, deportment, manners.

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

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

Oppose, l. 518, ‘I oppose one, I make a tryall of his lernyng, or I laye a thyng to his charge, ie oppose.’ Palsgrave. See Towneley Mysteries, pp. 193-95. Way, in Promptorium. We may bi oure law examyne hym yfrst . . . . . let me oppose hym . . . .

T. Myst, p. 195.

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

Owers, l. 34, see pryme.

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

Poor table, men to be cheerful at, l. 258.

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

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from Matins and Vespers.' H. Bradshaw.

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Thewed, l. 20, mannered.
Towel, don't soil it, l. 263, 266.
 Traverse, l. 242, change from side to side.
Trencher; keep yours clean, l. 269.
Trety, l. 529, treatise.
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Weyne, l. 166, A.S. wanian, to diminish, take away.
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Wise man, the; his marks of a youth likely to be bad, l. 104;—his counsel as to speaking, l. 137, 147.
Women, always take good heed to them, l. 506.
Wyndlese, l. 471, windlass.

Yanglers, l. 207, chatterers.
Ydellye, l. 315, idly.
Ynympariable, l. 380, unequalled, L. par, Fr. pareil, equal, like.
RUNGAY:
CLAY AND TAYLOR, PRINTERS,
THE CHAUCER PRESS.
The Curial
made by maystere Alain Charretier.

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Dedicated

TO

MY FRIEND AND HELPER,

F. S. ELLIS.

F. J. F.

Extra Series,

LIV.

R. CLAY & SONS, LIMITED, LONDON & BUNGAY.
FOREWORDS.

Of this book printed by Caxton in 1484 (no doubt), in his type No. 4*, Mr. Blades says, in his Biography and Typography of William Caxton, 2nd edition, 1882, p. 297:—

"Caxton translated the Curial from the French 'for a noble and virtuous Erle,' probably Lord Rivers, who was beheaded at Pomfret, on June 13th, 1483.

"Alain Chartier, born in Normandy about 1386, earned for himself the appellation of 'excellent orateur, noble poète, et très-renommé rhétoricien.' He held the office of 'Secrétaire de la Maison' to both Charles VI and Charles VII. He died about 1457. The most complete editions of his works are those by Galiot du Pré, 16mo, Paris, 1529; and by Duchesne, 4to, Paris, 1617. In the former, however, is an error which has led to some confusion, as 'Livre de l'Esperance' is there entitled 'Le Curial,' the real Curial being a much shorter piece, and totally different in design. By the 'Curial' being addressed to his brother, it is supposed to have been written by Alain to Jean Chartier, known as the author of 'Histoire de Charles VII.'

"As an instance of the great repute in which the writings of Chartier were held in his age, it is reported that Margaret, the wife of the Dauphin of France, afterwards Louis XI, finding him one day asleep in his chair, kissed his lips, to the great astonishment of her attendants. 'Je ne baise pas la personne, mais la bouche dont estoient sortés tant de beaux discours,' she exclaimed. There is a painting in Add. MS. No. 15,300 (in the British Museum) vividly depicting this scene."

The above statement about the Dauphiness kissing Alain Chartier, is left as Mr. Blades wrote it; but he cannot have seen the one illumination in the Addit. MS. 15,300. That pictures a big-headed crown'd lady standing up with her arms spread, as if in astonishment, with a stout man lying on the ground before her, possibly asleep,—his left hand covers part of his face,—while at her left is an arm
FOREWORDS.

man leaning on a 2-handed sword; and on his left, a seated scribe writing. In the background is the city wall, with a turreted gate, and towered and turreted buildings inside. The MS is one of Alain Chartier’s *Quadrilogus Inuctiveus*, written because he thought the hand of God was upon France, inasmuch as “en l’an mil CCC, vint et deuex, Ie veisse le Roy anglois, ancien aduersaire de ceste seigneurie, soy glorifier en nostre ignominieux reproche, Enrichir de noz despoilles, et desprisier noz faiz et noz courages” (leaf 5, back). (If. 6) “Et Ie, meu de compassion pour ramener a memoire l’estat de nostre infelicite, & a chacun ramenteuoir ce que lui en touche, Ay composé ce present traictic que l’appelle [if. 6, bk.] ‘quadrilogue’, pour quc, en quatre personnages est ceste euvre comprise. Et est dit ‘Inuctif’, en tant qu’il procede par maniere d’ennaissement de paroles, et par forme de reprendre.”

Of the *Curial*, says Mr. Blades, only two copies are known; one
is in the British Museum (here reprinted), and the other at Althorpe, Lord Spencer’s Library. The Collation is

“A 31, signed j, ij, iij, without any blanks: In all, six leaves. There is no title-page. The type is entirely No. 4*. The lines, which are spaced to an even length, measure 4 ⅜ inches, and there are 38 to a full page. Without catchwords or folios. The Text begins on sig. j. recto . . . The ‘Curial’ finishes on the sixth recto . . . On the verso, Caxton has given us the translation of a ballad, written by Alain Chartier, consisting of 28 lines. It has a burthen:—‘Ne chyer but of a man Joyous.’”

In itself, the *Curial* or Letter has little literary worth; but
Caxton enlighst it, and that fact justifies its reprint. Moreover, short books are always handy for the E. E. T. Soc. The subject is the old one which afterwards interested Shakspere;—compare the Duke, Touchstone &c. in *As You Like It*, and Belisarius in *Cymbeline*, III. iii.;—the disadvantages of the intriguing restless life at Court, compared with the quiet and restfulness of the country. Two books on this topic which are well worth reading, were reprinted by Mr. W. C. Hazlitt in his * Roxburghe Library*, 1868:

1 A Ternion is 6 leaves, 12 pages. A 4º is a Quaternion, 8 leaves. A 5º or Quinternion, is a section of 5 sheets folded together in half, making 10 leaves or 20 pages.—ib, p. 168.
1. *Cyuile and Vncyuile Life*, as its headlines call it, tho’ the full title is

"The English / Courtier, and the / Courtrey-gentleman: / A pleasant and learned Disputation, / betweene them both: very profitable and ne- / cesserie to be read of all Nobilitie / and Gentlemen / Wherein is discoursed, whet / order of lyfe, best becsemeth a Gentle- / man, (aswell for e- / ducation, as the course of his whole life) to make / him a / person fytte for the publique service of his Prince and / Courtrey. / Imprinted at London, by / Richard Iones: dwelling at / the signe of the Rose and Crowne neere / vnto Holborne Bridge. / 1586. / An earlier Qto. 1579.

2. [by Nicholas Breton.] The / Court and Country, / or / A / Briefe Discourse betweene the / Courtier and Country-man; / of the / Manner, Nature, and Condi- / tion of their lives. / Dialogue-wise / set downe betwixt a / Courtier and Country-man. / Conteyning many / Delectable and Pithy / Sayings, worthy Observation. / Also, neces- / sary Notes for a Covrtier. / Written by N. B. Gent. / London / Printed by G. Eld for Iohn Wright, and are to / be Sold at his / Shoppe at the Signe of the Bible / without Newgate. / 1618. /

Alain Chartier’s sketch of the French courtier of his time is not a cheering one. But it differs little from those of the English Elizabethan courtier by Spenser in his *Colin Clout*, and by Harrison in his *Description of England*.

Both were the necessary consequence of despots being the sole sources of honour, and their whims being law. And though Society / and Fashion still breed Flunkeyism and Falseness, and some Dema- / gogs pander to the base prejudices of all classes from the highest to / the lowest, we may surely believe that our Victorian time is better, in / this regard, than the Caroline in France, or the Elizabethan here.

The headlines, side-notes, and modern stops of the Text are mine. Caxton’s tagd d and g are not reproduced.

_July, 1888._

P.S. Oct. 1888. My chance sending of a proof to my old friend / Prof. Paul Meyer, induced him, in the kindest possible way, to set / aside all his own pressing work, and not only collate for us Caxton’s / English with the French original, and give us many most valuable / corrections and explanations of Caxton’s text—see the footnotes,— / but also to hunt out and copy for us the original of the supposed
Balade by Alain Chartier which Caxton englisht and printed at the end of his Curial. Prof. P. Meyer has also written an Introduction to the Balade, which will be found on p. 17 below, and the following comments on Alain Chartier’s Curial, and Caxton’s englishing of it.

All our Members will join with me in thanking Prof. Meyer for his great kindness, and his admirable enrichment of the present little Text.

COMMENT BY PROF. P. MEYER.

The French Curial has been printed several times since the first edition of Alain Chartier’s works (Paris, Le Caron, 1489), until Du Chesne’s much improved edition (Paris, 1617).

The manuscripts are not scarce, but those which I have seen are very corrupt. So are, and even worse, the ancient editions, previous to Du Chesne. Chartier writes, particularly in his Curial, a refined and elaborate style which has often been misunderstood by the copyists. We must not wonder if Caxton’s translation is not free from mistakes. Some of these are to be traced to the MS. which he used, some to mere misreadings, some to excusable misunderstandings. A due allowance being made for the difficulties of the task, the translation cannot be pronounced to be wanting in force and intelligence. One noticeable peculiarity in Caxton’s anglicizing of the Curial is the habit of rendering some of the words of the original by two consecutive synonyms, one of them being the very word of Chartier, the other a more generally accepted English word. For example, p. 5, l. 19, “ewrous and happy,” for the Fr. heureux; l. 23, “rendre and yelde,” for the Fr. rendre; p. 7, l. 22, “the dore . . . of the chambre or wythdraught,” Fr. l’uys du retrait; p. 8, l. 21, “the ryghtes and droytes,” Fr. les droits; p. 9, l. 27, “rendrid and gafe,” Fr. rendoient, etc.

Whenever Caxton’s translation has been found defective or erroneous, the French text has been quoted from Du Chesne’s edition; the MSS. having been resorted to only in special cases.—P. M.

1 For a full description of the editions, see Brunet, Manuel du libraire, under CHARTIER (Alain).

2 This practice is known also in the English Bible and Prayer-book.—F. J. F.
Here foloweth the copye of a lettre whyche maistre Alayn Charetier wrote to hys brother / whyche desired to come dwelle in Court / in whyche he reherseth many myseryes & wretchynesses therin vsed / For taldyse hym not to entre in to it / lesthe he after repente / like as hier after folowe / and late translated out of frensshe in to englysshe / whyche Copye was delyuerid to me by a noble and vertuous Erle / At whos Instance & requeste I haue reduced it in to Englyssh.

Dear Brother, you ask me to get you a place at Court,

Yght welbelouyd brother, & persone Eloquent / thou admonestest and exhortest me to prepare & make redy, place and entree for the vnto the l[y]e Curiall / whyche thou desirest / And that by my helpe and requeste thou myghtest haue therin office / And herto thou art duly menyd by comyn errour of the people / whiche repute thonours mondayne & pompes of them of the courte / to be thyngees more blessyd & happy than other / or to thende that I Inge not wel of thy desyre / Thou wenest parauenture / that they that wayte on offices / ben in vertuous occupacions, & reputest them the more worthy for to haue rewardes & merites / And also thou adioustest other causes that mene the therto /

1 Nearly every final d is ℓ in the original, and every final g has a like euri to it.
2 French _indentem_, but the MS. used by Caxton may have had _devenement_.—P. M.
3 The French has: "ou aïn que je ne juge mal de ton desir."—P. M.
by the example of me / that empresshe my selue for to serve in the courte Ryall / And to thende that thou myghtest use thy dayes in takyng companye wyth me / and that we myghte to-gidre enjoye the swettenes of frendshyppe / whyche longe tyme hath ben bytwene vs twayne / And thy knowe I wel / that thy courage is not wythdrawen fer from my frendshyppe / And the grace of humanyte is not dreyed vp in the / whyche is compryseth hys frendes as presente, And leueth not at nede to counselylle & ayde them absente to hys power / And I trowe that thyyn absence is not lasse greuous to me / than myn is to thy self / For me semeth, that thou beynge absente, I am there where the places and affayres desioyne vs / But by cause god of fortune hath so departed our destynye / that thou awaytest frely on thy owne pryuate thynges / And that I am occupied on thynges publyque, & seruyse in sorrowful passions / that when I haue on my self compassion / Thenne am I enjoyed of thyyn ease / & take grete playsir / in this, that thou auoydest the mysteres that I suffre euery day / And yf I blame or accuse fortune for me / I preyse and thanke her on that other parte for the / For so moche as she hath exempte the fro the anguysshes that I suffre *in the courte / And that she hath not made vs bothe meschaunte /

Thou desirrest, as thou sayst, to be in the courte wyth me / And I coueyte yet more to be pryuely and syngulerly wyth the / And also for me thou woldest gladly leue thy frendshyppe and pryuate lyf / I ought more gladly for the loue of the, leue thyhs seruytude mortell / For as moche as leue acquyteth hym better in humble tranquyllyte than in orgyullous myserye / late hyt suffysse to the & to me / that one of vs twyne be Infortunat / And that by my meschaunte lyf thou mayst see and knowe more certaynly that one and that other fortune / But what demaandest thou / Thou sechest the way to lese thy
Keep away from Court! It is full of Liars and Ill-doers.

self / by the example of me / And wilt lepe fro the hauen of sewerte / for to drowne thy self in the see of peryl and myserye / Repentest thou the to haue 4 lybertye / Art thou annoyed to lyue in peas / humayne nature hath suffred suche unhappynes / that she appetyteth and desireth to haue that thyng / whych she hath not / Thus misprysest thou the peas of thy corage / 8 and the sure estate of thy thought / And by therroure of misprysem ent whyche thou hast goten / the thynges whych of theyr owne condicion ben more to be mes-prised / than they that ben shewde by the lyf of 12 another / I meruaylle me moche / how thou, that art prudent and wyse of goodes / art so ouerseen and fro thy self, for to dar expose thy self to so many perillis. And yf thou wilt vs e my counseyl / Take none 16 example by me for to poursewe the courtes / Ne the publyque murmures of hye palasis / But alleway late my perylle be example to the for to fle and eschewe them / For I dar not afferme / that emonge the bruyt 20 of them that torne / be ony thyng stedfast ne hol-somme / Thou shalt wene & hope to fynde / exercite of vertu / in myserye thus commune & publyque / And so certaynyly shalt thou fynde / yf thou makest thy view / 24 to fight constantly agent alle vices / But be ware & make good watche that thou be not the fyrst that shal be ouercome / For I say the / that the courtes of hye prynces be neuer disgarnysshed of peple deceyuyng by

Why will you jump from the Hauen of Security into the Sea of Misery?

Human Nature always longs for what it hasn't.

But take my advice: Don't come to Court.

Courts are full of deceivers, bullies, flatterers, hinderers of good.

1 Caxton's phrase seems to be unfinished. The Fr. has: "Les choses qui de leur mesme condition (that is, on account of their condition) sont plus a mespriser que par vices (var. que par la vie. Caxton's reading) d'autrui a priser, tu lones et exauntes." The last words, "thou praisest and exaltest," seem to have been left out.—P. M.

2 of goodes has no meaning. The French has: "... qui es prudent et saige deciens si forsené." Caxton may have mis-read de biens instead of deciens, becomest.—P. M.

3 Caxton's view is a mistake for cme, Fr. cen: "se tu fais veu de batailler," if thou vowest, or takest a pledge, to be constantly fighting.—P. M.
No Courtier succeeds who is not corruptible.

Our poor humanity follows bad examples.

"sign. l[ij.]"

If you keep virtuous, you'll be mocked and hated;

your life 'll be in danger,

and you'll be worse off than before.

Corruption is the only way to success at Court.

fayr langage / or feryng by menaces / or stryuyng by enuye / or corrupte by force of yeftes / or blandyssh-yng by flaters / or accusyng of trespasses / or enpessh-yng & lettyng in somme maner wyse / the good wyl of 4 true men; For our poure humanyte is lyghtly enclyned to ensiewe & folowe1 the maners & condycions of other / And to ddo as they ddo. *And vnnethe may he escape that is asseged and assaylled of so many aduersaryes / 8 Now late vs graunte that thou woldest perseuere in vertue / And that thou sholdest escape the vycyous and the corrupcion of suche veyous persones / yet in thys caas thou haddest vaynquysshed none but thy self / 12 But thys had ben better that thou haddest don it in thy owne secrete pryue place. And be thou certayn, that for thy vertue thou shalt be mocqued, and for thy trouthe thou shalt be hated / or that thy dyscrecion 16 shal cause the to be suspecte / For ther is nothyng more suspecte to cuyl peple / than them whom they knowe to be wyse and trewe /

The reste thenne is thys / that thou shalt hauue 20 labour wythoute fruyt / And shalt suche thy lyf in peryll / And shalt gete many enuyous at the / And yf thou stryue at theyr enuye / or that thou takest vengance / I telle to the, that thy vengement shal engendre 24 to the, more grousous aduersytees2 than thou haddest tofore / And by the contrarye / they that conne dys-symyle, ben presyd, and vse better theyr tyme in courtes than the other peple / The abuses of the 28 courte / And the maner of the peple curyall or courtly ben suche that a man is neuer suffred tenhaunce hym self / but yf he be corrupable / For vertue whyche is in so many maners enuyed3 / yf she be not prowde / 32 she is mesprysed / yf she bowe not / she is by force sette abacke / yf she be broken or hurte, she is by force

1 Orig. solo-lowe 2 Fr. adversaires.—P. M.
3 Another mistake of Caxton's; the French is 'environnée.'—P. M.
Fortune's whims, and her treatment of Courtiers.

hunted away / who is he thenne that may kepe hym that he be not corrupt or corromped / or who is he that shall escape without hanyng harme / Suche be the
4 werkes of the courte, that they that be symple ben mesprysed / the vertuous enuyed / And the prowde arrogaunts in mortel peryllis / And yf thou be sette down and put aback vnder the other courtours /
8 Thou shalt be enuyous of theyr power / yf thou be in mene estate / of whyche thou hast not suffysaunce / thou shalt stryue for to mounte and ryse hyer / And yf thou mayst come vnto the hye secrets whyche ben
12 strongly for to doubte and drede / in the doubtous courtyynes of the most hye prynces / Themne shalt thou be most meschaunt / Of somoche as thou wenest to be most ewrous and happy / so moche more shalt thou be
16 in grete perill to falle / lyke to hym that is mouseted in to the most hye place / For to them whom fortune the variable hath most hyely *lyfte up / and enhaunsed / resteth nomore but for to falle fro so hye down / by
20 cause she oweth to them nothyng but ruyne / yf thou haste take of her alle that thou myghtest / and that she wold gyue / themne art thou debytour of thy self / To thende that she rendre and yelde hym meschaunt
24 whom she had enhaunsed / And that she mocque hym of hys meschef whom she had made blynde of vayn glorye of hys enhaunsyng / For the grete wyndes that blowe in hye courtes ben of suche condicion / that they
28 only that ben hyest enhaunsed / ben after theyr despoynement / as a spectacle of enuye / of detraction / or of hate vnto alle peple / and fynde them self subgettes tyl they be shamed and put down emong the
32 peple / And that they that tofore poursewied to them and flatered / Reporte of them more gretter blames and dyvysions than the other / For multytude of peple

The simple are despised, the virtuous envied.

When you seem most happy, and in high position,

[* sign. lj. back] then Fortune will ruin you

and make you miserable.

As soon as Courtiers reach the highest posts, they are envied and hated till they are abased.

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1 Fr. *cureux*: heur of bonheur, malheur
2 Fr. "entre les populaires," viz. among the mob, low people. — P. M.
3 Misprint? Fr. *dérisions.—P. M.*
mesprye alwaye them / that fortune hath most analed\(^1\) and thrown down / And also is envyous of them that she seeth enhaunsed and lyft vp / Fortune gladly hath sette hys eyen on hem that ben in hye degree, and on 4 the soueraynes yet more / And when she pleyeth wyth smale and poure folkes / that is no certayn / for of the meschief of poure peple she retcheth not / ne doth but smyle / But she lawgheth wyth ful mouth, and smythen 8 her paulmes to gydre, when she seeth grete lordes falle in to meschyef / she retcheth but lytel for tessaye and preu ne her fortune in lytyl and lowe places / But for to make the grete and myghty to falle and ouerthrowe, 12 she setteth gladly her gynnes / And them that ben poure & caste down, maketh she ostymes to ryse & mounte fro certaynte to Incertaynte, and fro good rewle to euyl rewle / Them deceyueth she gladly / 16 whom she fyndeth esy to deceyue / and variable as she is / But she doth the custommes & strength to them that setteth by her.\(^2\) And when she seeth her despysed & nought sette by / themne she leueth them in peas / 20 But she flatteryth and lawgheth for nought vnto them that haue hye and hole courage / Now she essayeth to Inste ayenthem that ben most stronge / And now she enhaunseth them that ben most feble / now she 24 lawheth to one / and she grymmeth to other / But the man that hath grete corage & vertuous, mespriseth her lawhynges and mowes / And nothyng doubteth her menaces / \(^3\)But the courte maketh ouer moche compte 28 of thys fortune / that draweth the peple lyghtly to her / *forgetyng theyr poure estate / And forgetyng

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\(^1\) From à val; orig. Fr. ravallés, cast down.—P. M.

\(^2\) What does this mean? The French has (in MS. texts, for Du Chesne’s edition is corrupt here): “Mais elle hait les constans et vertueux qui elle ne font compte.” Caxton seems to have read “Mais elle fait les constumes”—P. M.

\(^3\) This passage was completely misunderstood by Caxton. He ought to have translated “maketh moche more compte of thy fortune . . . than she doth of the wyse men.” French:
and not knowyng them self as sone as they ben enhaunced / whych the wyse men do not / whiche for none annauncement ne hauyng of good, enpayre not them self^3 / There assaye thou for to mounte / yf thou wylt leue thy lyberte and franchise / Thenne oughtest thou to knowe / that thou shalt haue habundaunce thy self / when thou shalt wylle to poursewe the court / whych the Court makes you give up your own morals for worse ones, 8 maketh a man to leue hys propre maners / And to applye hym self to the maners of other. For yf he be veryt able / men shal holde hym atte scole of fayntyse / yf he loun^4 honest lyf / men shal teche hym to lede dys- honest lyf / yf he be pacyent / & sette by no prouffyt^1 / he shal be left to haue suffraunce / For yf he can nought / men shal demaunde him nothyng / And also he shal fynde none / that shal gyne hym ony thynge^2 / 16 yf he entre Inportunatly / They that be Inportune shal put hym abacke / yf he be acustomed to ete soberly / and at a certayn houre / he shal dyne late, and shal soupe in suche facoun that he shal disacustomme hys 20 tyne and hys maner of lyuyng / Yf he haue be acustomed to rede and studye in booke / he shal muse ydely alday, in awaytyng that men shal open the dore to hym, of the chambre or wythdraught of the pryncy / 24 yf he loun the rest of his body, he shal be ennoyed^3 nowe here / nowe there / as a courrour or renner perpetuell / yf he wil erly goo to his bedde, and Ryse late at his playsir, he shal faylle therof / For he shal wake 28 longe and late / and ryse ryght erly / and that ofte he

"Mais la court fait trop plus grant compte de celle fortune . . . . qu'elle ne fait des (ed. les) sages qui, pour bien avoir, ne se empirent."—P. M.

1 Fr. "Et non chantant d'avoir prouffit," viz. "and cares not to have profit."—P. M.

2 Misrranslation arising from a bad text. Fr. "S'il ne scât ou ne veut riens demander, aussi ne trouvera il qui riens luy donne."—P. M.

3 Unless Caxton printed "ennuyed" for envoyed, envoyed, he must have read ennuyé; but the French has envoyé, sent on an errand.—P. M.
Every one must lose his natural rest,
and yet not gain favour.

The Courtier is always lodged in another's house,
and must eat, and sleep at another's will.

A country householder is a King in his own house.

Contrast the ills of the Court and the good of the Country, in eating,
and sleeping,

shal lose the nyght wythout slepyng / yf he studye for to fynde frendshyp / he\(^1\) shal neuer comne\(^2\) trotte so moche thurgh the halles of the grete lorde that he shal fynde her / but she holdeth her wythoute, and \(^4\) entreth not wyth ony / For she is moche better knownen by them that vse her, whycbe ben experthe of refusse /\(^3\) throwen down by fortune / than by them that entre ygnoraunt / and not knownen her tournes / Now beholde 8 theynne / and see, whycbe of the two thou shalt chese / or that in my yssuyng and goyng out / I drawe the to our comune prouffyt, or in thyn entryng thou brynge me to our comune dommage and hurt / And forgete 12 not that who serueth in the courte / Alway hym behoueth to be a gheste / and herberowed in another mannnes hows / And also he muste ete after thappetyte of other / and otherwhyle wythoute hungre, and fayn 16 he maye / And in lyke wyse he muste wake otherwhyle atte *the wylle of other / after that he hath begonne to slepe, and by grete gryef,\(^4\) what thyn is more domageus than to sette vnder fortune the vertues of nature / and 20 the ryghtes and droytes of lyf humayne / seen that it is [not]\(^5\) a thynge more free in a man / than to lyue naturelly. enong vs servantes of courte / we doo nothynge but lyue after thordonance of other / And thou lyuest in 24 thyn hous lyke an Emperour / thou regnest as a kyng paysylbe / under the couuerte of thyn hous / And we tremble for drede to dysplaye the lordes of hye houses / Thou mayst ete whan thou hast hungre / at thyn 28 houre and at thy playsir / And we ete so gredyly & gloutonously, that otherwhyle we caste it vp agayn and make vomytes / Thou passest the nyght in slepyng

\(^1\) he means friendship; Fr. "jamais elle ne siet troter."—P. M.
\(^2\) be able to, know how to
\(^3\) refusse is evidently wrong. The French has "expers des ruses (ed. jeux) de fortune," its tricks.—P. M.
\(^4\) Fr. "par grief sommeil," heavy sleep.—P. M.
\(^5\) Fr. "veu qu'il n'est chose plus franche."—P. M.
Private Life is far better than Public Life in Courts.

as long as it playseth the / And we, after ouermoche drynkyng of wynes and grete paynes, lye doun ofte in beddes ful of vermyne / & somtyme wyth stryf and beds.

4 debate¹ / Retourne, brother / Retourne to thy self / And lerne to know the felicite / by the myseryes that we suffre / But no-man preyseth ynowth the ayses that he hath in his pryuate and propr hous / but he that toefore mespryseth thanguysshes that he hath suffred in admynystracion publyque / Arystotle the phylosophre gloryfyed in hym self / that he had left the hye palays of kyng Alysaundre / And had lener to leue there hys discyple Calistenes / than there lenger to dwelle / Dyogenes also, whiche in hys tyme, aboue alle other men louyd lyberty and fraunchyse, Refused the grete rychesses and wordly Ioyes to whyche he was callyd / he fledde them for to enhalyte and dwelle frely wythin the tonne / therin he slepte / And also durst somoche auaunte hym / that he was more puysant prynce, in that he myght more refusse of goodes, than the said Alysaundre hath power to gyue hym. For the veray phylosophre / that can wel mespryse thambycious vanyte of the peple of the court / techeth to his coun-

24 seyllours² / that ther is more of humanyte in smale thynges and cases³ / than in the courtes of prynces / And the benes of Pietagoras / And the wortes that Orace etc / rendrid and gafe better sanour / than that Sardanapalus fonde in the grete and delycious wynes Aromatyques that he dranke / for as moche as the declyyes were meddled with the galle of poyson / Feures / & anguysshes mondaynes / that he had alway vpon hys herte / not only our lyf / but thexaction of our lyf / hys tormentis adioyne to our lyf in suche wyse that

¹ Fr. "atout le bast," means harnessed, dressed.—P. M.
² French, "Car vraye Philosophie est quand on sçait mespriser . . . et apprendre a ses escolliers."—P. M.
³ French causes, poor houses, not causes.—P. M.
Folk think much of a Courtier's rich dress; but they don't know the cost and trouble of it.

Courtiers' deckings are not won by merit.

They think more of official titles than Right, and of Words than Things.

They desire Honour, tho' they know they aren't worthy of it.

she ne hath glorye montayne / ne pompe caduque wythoute aduersyte / Oftymes the peple make grete wondrynges of the Ryche robe of the courtyor1 / but they knowe not by what labour ne by what dyffyuelle he hath goten it /

The peple otherwhyly honoureth and worshipeth the grete apparyylle of a puyssant man, But they acompte not the pryckkyng that he hath felte in the 8 pourchassyng of it / Ne the greuys that he hath goten in shewyng of yt / Othertymes beholde the peple thordynaunces and grete houshold of the hye and grete lordes / but they knowe not of what dyspence they ben 12 charged for to nouriyshe them / Ne consydre nothyng the tytle / of whyche they knowe certaynly / that they haue in them no merites / Yf we calle an hare / a lyon / or saye that a fayr mayde is fowle2 / or a fowle / croke-

backed / haltyng / or euyl shapen, to be as fayre as Helayne / that shold be a grete lesynge / and worthy of deryson / And allewaye emonge vs courtyours en-

defayned / we folowe more the names of thoffyces / than 20 the droytes and ryghtes / we be verbal / or ful of wordes / and desyre more the wordes than the thynges / And in thyss we ben contrarye to the wyse Cathon / whyche desired more to excersise hym self vertuously 24 in comune offyce and publyque / than to haue the name / And in suche wyse governeth he hym self / that whan he was called / he was allewaye founde worthy to haue better than he was callyd to / And 28 somoche more was he honowred / as whan he fledde most the worldly honours / But by the contrarye we coueyte to be honowred / how wel that we ben not worthy / And so take the honours as by force and 32

1 French, "De la riche robe d’un pantonnier." Evidently Caxton did not understand pantonnier, a vagabond, a con-
temptible man.—P. M.
2 French, "que une jeune fille laide, bossue, ou mal atournée, fust aussi belle comme Helene."—P. M.
Stay at Home, and keep away from the Traitors at Court.

strength / or we ben called therto. And herof foloweth
that we lese by good ryght / that whyche we Iuge\(^1\) to
our self, and that we dar demande indewyly / And to
saye trouthe, the honours flee fro vs / whyche we
poursewe ouer folyly /

Therefore, brother, I counseylle the / that thou
delyte the / in thy self / of thy vertue / For she
8 yeldeth Ioye and preysynge to them that lyue wel /
late thy grete suffysaunce\(^2\) reteyne the wythin thy lytyl
Cenacle / And repute not thy self vertuous by heryng
saye, as done men of the courte / But do payne to be
12 verytable by theeffecte of the werk / wherto coueytest
thou the gloryes of palayses, whyche for theyr wretched
myserye haue nede that men haue pyte *on them / Ne
poursewe it not in payt / But by the playnt of myn
16 vnhappynes / folowe not me / by cause I am\(^3\) oftymes
cladde wyth the beste\(^4\) / But haue pyte and compassion
of the peryls / of whyche I am asseged / and of
thassaultes of whyche I am enuyronned nyght and
day / For I haue nede to beholde on what foot that
eyry man cometh to me / And to note and marke the
paas and the peryl of euyry worde that departeth fro
my mouth, to thende that by my vterance I be not
24 surprysed / and that in spekyng vnpourneydly, I ne
gyne mater to ouy man to make false relacion / ne to
interprete euyly my worde / whyche I maye neuer
reuoke ne put in agayn / For the courte is the nourneysshe
28 of peple / whyche by fraude and franchise / studye for
to drawe from one and other\(^5\) suche wordes / by whyche

---

\(^1\) French, "ce a quoi nous ingerons," arrogate, claim falsely, misread *ingerons.*—P. M.
\(^2\) French, *souffrance,* patience, endurance.—P. M.
\(^3\) Abridged or translated from a corrupt text. French, "mais par la plainte de mon malheur te chastie (viz. change thy mind), ne ne regarde on ayes consideration a ce que je suis . . ."—P. M.
\(^4\) Rather, "with the beste-cladde"; French, "avec les mieux vestuz."—P. M.
\(^5\) "Les uns des autres," the one from the other.—P. M.
they may persecute them / by that / whyche by the perylls\(^1\) of other / they may entre in to the grace of them that have auctoryte to helpe / or to annoye / And whyche take more playlsyr in false reportes / than in a veritable and trewe worde / yf thou have office in courte / make the redy to fyghte / For yf thou have ony good / other shal desire to take it fro the / and thou shalt not escape wythout debate / Somme shal make the machyne by somme moyen to deceyue the / And the behoueth to tormente thy self to resist hym / And after whan thou shalt have employed thy body / thy tyme and thy goodes for to deffende the / Another newe one cometh to the courte, & shal supplante thy benediction / And shal take it gylefully fro the / Thus shalt thou les wyth grete sorowe / that whyche thou haste goten wyth grete labour / Or yf thyn office abyde wyth the / so shal thou not abyde longe wythout drede and fere of hym, or of other enuous whyche shal laboure to take it fro the / Tofore that thou hast ony offyces Thou boughtest peas and moderacion to lyne / And as sone as thou shalt have it / thou shalt be defyyd of an other / which shal enforce hym for to gyue largely for to take it fro the; And the behoueth, maugre thy self / that thou gyue as moche as he / to 24 thende that thou kepe it / And that it abyde wyth the /

Beholde themne, brother, beholde / how moche thy lytyl hous gyueth the liberte and franchysse / And thanke it that it hath receuyyd the as only lorde / And after that thy dore is shette and closed, ther entreth none other but suche as pleseth the / Men knocke of tymes atte yates of ryche and lyre palayses / Ther is alleway *noyse and murmure / In grete places ben grete and moche papes / of whyche somme ben harde pressyd / The halle of a grete prynce is comunely

---

\(^1\) French, "ad ce que, au moyen des paroles d'autrui qu'ils rapportent."—P. M.
Courtiers deceive, and buy and sell one another.

Infected and eschaufed of the breath of the people / The vsshers Smyteth wyth hys Rodde vpon the heedes of them that ben there / Somme entre by forse of threst-4 yng / And other sryue for to resyste / Somme tyme a poure man meschaunt that hath to-fore be sore sette abacke, is further sette forth than an other / And the most fyers and prowde whom a man durste not tofore 8 touche / is put further aback, and is in more gretter daunger / There knoweth noman in certayn yf hys astate be sure or not / But who someuer it be, alway he is in doubte of hys fortune / And whan thou wenest to 12 be most in grace / Thenne remembre the [words] of the poete that sayth / that it is no gretre preysynge / for to haue ben in the grace of a gretre prynce1 / And to thende that thou mayst the better knowe now the courte / I 16 wyl dyscryue and dyffyne it to the /

The courte, to thende that thou vnderstande it / is a couente of peple that, vnder fayntyse of Comyn wele, assemble hem to gydre for to deecyue eche other / For 20 ther be not many of them but that they selle, bye / or eschenge somtyme theryr rentes or propre vestements / For emonge vs of the courte / we be meschaunt2 and, newfangle / that we bye the other peple / And somm-24 tyme for theryr money we selle to them our humanye precyous / we bye other / And other bye vs / But we can moche better selle our self to them that haue to doo wyth vs / how moche thenne mayst thou gete / 28 that it be certayn / or what sewrte / that it be wythout doubte and wythout peryll / wylt thou goo to the court for to selle or lese / the goodness of vertues whyche thou haste goten wythoute the courte / I saye to the, 32 whan thou enforcet the to entre / thenne begynnest thou to lese the seygnorye of thy self / And thou shalt

A Prince's hail is infected with people's breath. The Usher hits them on the head with his rod.

No one is safe in his situation.

There's no merit in having a Prince's favour.

The Court is an assemblage of mutual deceivers, who buy and sell one another.

Any one who enters it, loses the rule of himself,

---

1 Principibus placuisse viris non ultima laus est.—Horat. Epist. I, xvii. 35.—P. M.
2 Fr. "marchans affiictez," tricky dealers.—P. M.
Court-Life is evil. The Court is deceitful and ungrateful.

nomore enioye the droytes and ryghtes of thy franchise and liberte / Certes, brother, thou demandest that / whyche thou oughtest to defyse / And fyxest thy hope in that / that shall dare the to peryl and 
aperdicion / And yf thou come / the courte shal serue the with so many contruyed lesynges on that one parte / And on that other syde, she shal deluyere to the so many cures and charges / that thou shalt haue 
8 wythin thy self contynuell bataylle / thought / and anguysshes / And for certayn a man may1 not *wel saye / that he is wel happy / that in tyme of tempeste is bought, and in so many contrarytees assayeced and 12 prouved /

And yf thou demandest / what is the lyf of them of the courte, I answere the, brother / that it is a poure rychesse / An habundance myserable / an hyenesse that 16 falleth / An estate not stable / A sewrte tremblyng / And an euyl lyf2 / And also it may be called of them that ben amorouse, a deserte lyberte3 / Flee, ye men, flee, and holde and kepe you ferre fro suche an assemblee / 20 yf ye wyll lyue wel and surely / and as peple wel assured vpon the Ryuage / beholde vs drowne by our own agreement / And mespryse our blyndenes / that may ne wylle knoue our propre meschyef / For lyke as 24 the folysshe maronners / whyche somtyme cause them self to be drown / by theyr dyspourued aduyse-
ment / In lyke wyse the courte draweth to hym and deceuyeth the symple men / and maketh them to desire 28 and coueyte it / lyke as a Rybaulde or a comyn womman wel arayed / by her lawhyng and by her kyssyng / The courte taketh merly theym that comen therto / in vsyng to them false promesses / The courte 32

1 Orig. man.
2 Fr. "ainsi comme un pilier tremblant et une moureuse (al. mortelle) vie." — P. M.
3 French, "de ceux qui sont amoureux de sainte liberté." Caxton read deserte instead of de sainte. — P. M.
The happiness of Private Life, the evils of Court-Life. 15

lawtheth atte begynnynge on them that entre / And after she grymmeth on them / And somtyme byteth them ryght aygrely / The courte retryneth the caytyuos
4 whiche can not absente and kepe them fro thene / and alday adnewe⁴ auctoryse and lorshippe vpon suche as they surmounte / The courte also by errour forgeteth ofte them that beste seruen / And dyspends fololy her
8 propre good for tenryche them that ben not worthy / and that haue ryght enyl deseruyl it / And the man is unhappy that is taken in / and had leuer to perysshe / than to yssue and goo out / And ther to lose hys cours
12 of nature / wythout euuer to hauue hys franchise and lyberty vntyl hys deth / Belene surely, brother, and doubtde nothyynge, that thou excersysest ryght good and ryght prouffytale office yf thou canst wel vse thy
16 maystryse that thou hast in thy lytyl hous / and thou art and shal be puyssaunt as longe as thou hast, and shal haue of thy self, suffysaunce / For who that hath a smal howshold and lyttyl meyne, and gouerneth them
20 wysely & in peas / he is a lorde / And somoche more is he ewrons & happy as he more frely maynteneth it /
As ther is nothyng so precious vnder heuen / as for to be of sufficient comynycacion wyth franchise² /
24 O fortuned men / O blesyd famyllye, where as is honeste *pouerte that is content with reson, without etyng the fruytes of other mennes labour / O wel happy howse, in whyche is vertue wythout fraude ne barat /
28 and whyche is honestly gouerned in the drede of god and good moderacion of lyf / There entre no synnes / There is a true and ryghtful lyf / where as is remorse of euery synne, and where is no noyse / murmure ne
32 enuye / of suche lyf eniyoeth nature / and in smale³
eases lyneth she longe / and lyttyl and lyttyl she cometh

When they come, it bites them.

It forgets those who serve it, and spend their money on it.

Be sure, Brother, that you are doing right in keeping to your own house.

Freedom is the most precious thing under heaven.

[* leaf vj.]

Private life is rightful,

and comes to an honest old age.

1 French avoynce, asserts his authority.—P. M.
2 Absurd! French, "commutation contre franchise," ex-changeable value for freedom.—P. M.
3 French telles, such.—P. M.
to playsaunt age and honeste ende / For as seyth Senek in his tragedyes / Age cometh to late to peple of smale howses / whyche lyue in suffysaunce / But emong vs courtiers that be seruanutes to fortune / we lyue disordernatly / we waxen old more by force of charges than by the nombre of yeres / And by defaulte of wel lyuyng, we ben wery of the sweetenes of our lyf / whyche so moche we desire, and haste to goo to the 8 deth, the whyche we somoche drede and doubte / Suffysye the themne, broder, to lyue in peas on thy partye / & lerne to contente the by our meschiefs / Ne mesprise not thy self so moche / that thou take the 12 deth / for the lyf / 1 Ne leue not the goodes that thou shalt be constrained to brynge / For to seche to gete them after wyth grete wayllynges and sorow / whych shal be to the, horruble and harde to fynde / Fynably 16 I praye the / counseylle and warne the / that yf thou hast taken 2 ony holy and honeste lyf / that thou wyl not goo and lese it / And that thou take away that thought, And despyse 3 alle thy wyl for to come to 20 courte / And be content to wythdrawe the wythin thenclose of thy pryue hous / And yf thou haue not in tyme passed knowen that thou hast ben ewrous And happy / themne lerne now to knowe it fro hens forth / 24 And to god I comande the by thys wrytyng, whyche gyue the hys grace / Amen.

Thus endeth the Curial made by maystre Alain Charretier, Translated thus in Englyssh by Wylliam 28 Caxton.

1—1 Caxton seems to have misunderstood the French: "Ne delaisse pas a faire le bien que tu serois contrain de reparer par après a grans regrets pour querir ce que te seroit horrible a trouver.—P. M.

2 French, "se tu prises," if thou appreciatest.—P. M.

3 French, *disposes* (Du Chesne, *dissipes*), not *despises*.—P. M.
INTRODUCTION TO THE BALADE.

By Prof. Paul Meyer.

Caxton probably found in his manuscript of the French *Curial* the original of the ballad which he printed at the end of his translation. It is not, however, so far as I can ascertain, included in any manuscript or printed collection of Chartier's works. Thanks to my friend E. Picot's unparalleled knowledge of xvi\textsuperscript{th} century French poetry, I have been able to trace various copies of it. It seems to have been printed first about the end of the xvi\textsuperscript{th} cent., in the *Jardin de plaisance et fleur de réthorique* (first edition, Paris, Verard, 1499 or 1500).\textsuperscript{1} It appears in Olivier Arroullet's edition (1520—1530) at fol. 73 vo, among some ballads which recent editors have attributed to Villon. From the *Jardin de plaisance*, our ballad was transferred by Jannet to his edition of Villon (Paris, 1867, p. 142). It occurs also, printed from a Brussels MS., in *La danse aux aveugles et autres poésies du xvi\textsuperscript{e} siècle, extraites de la Bibliothèque des Ducs de Bourgogne* (Lille, A. J. Panckoucke, MDCCXLVIII, 12\textsuperscript{o}), p. 273, and has been recently edited from a Lyon MS., in a provincial periodical, *Lyon-Revue*, 1886, p. 307. The ballad is anonymous in all these texts, and so it is in MS. Bibl. Nat. Fr., 1881, fol. 218 (xvi\textsuperscript{th} cent.), and 2206, fol. 106 (early xvi\textsuperscript{th}). But in the British Museum MS., Lansdowne 380, fol. 220, it is attributed to Alain Chartier.\textsuperscript{2} Still the authorship remains doubtful. It has been supposed by Heer Bijvanck, in his *Specimen d'un essai critique sur les œuvres de François Villon* (Leyde, 1882, in 8\textsuperscript{o}), p. 49, that our ballad was the model from which Villon composed his ballad, *Il n'est soing que quant on a fain* (printed by Bijvanck, p. 219, from a Stockholm MS., and presenting Villon's name in acrostic), but it does not follow that the original is Chartier's, the attribution to this author resting only on the authority of the Lansdowne MS., and to a certain extent on Caxton, who seems to have considered it as Chartier's work. One thing is certain, viz. that it is not Villon's, notwithstanding a certain resemblance to his style, as it is by no means likely that the same poet composed two ballads on the same rhymes.

\textsuperscript{1} See Brunet, *Manuel du libraire*, JARDIN.

\textsuperscript{2} "Ballade faicte et compose par le doux poete, Maistre Alain Charretier," fo. 218, MS. 380, 8vo.—Catalogue of the Lansdowne MSS., p. 111, col. 2.
Here follows the text of the French ballad from the Paris MS., Bibl. Nat. 1881, with various readings from the *Jardin de plaisance*. The text of MS. 2206 does not differ from that of the Jardin; both omit the same verse in the third stanza. The text of the *Danse aux aveugles* is incorrect, and diverges considerably from the one adopted here, as well as from Caxton.

Il n’est dangie[r] que de villain,
N’orgueul que de povre enrechiz,
Ne [si] sur chemin que le plain,
Ne secours que de vray ani,
Ne desespoir que de jalousie,
Ne haut vouloir que d’amoureux,
Ne paistre qu’en grant seignorie,
Ne chiere que d’omme joyeux.

Ne servir que de roy souverain,
Ne lait nom que d’omme ahonty,
Ne mangier fors quant on a fain,
N’emprise que d’omme hardi,
Ne povreté que maladie,
Ne hante[r] que les bons et preux,
Ne maison que la bien garnie,
Ne chiere que d’omme joieux.

Et n’est richasse qu’estre sain,
N’en amours tel bien que mercy,
Ne que la mort riens plus certain,
Ne meilleur chastcy que de luy,
Ne tel tresor que predommie
N’engoise qu’en ener convoiteux
Ne puissance ou il n’ait envie,
Ne chiere que d’omme joyeux.

Que voulez vous que je vous die?
Il n’est parler que gracieux,
Ne louter gens qu’après leur vie
Ne chiere que d’omme joyeux.

1 Indicated as J. in the footnotes.
3 [si] from J. 5 The line has its proper length in J., where de is left out.
6 J. Nangoisse que eneur convoiteux (see l. 22). 7 J. Ne puissance ou il n’ait envie.
9 J. qu’ au roy. 10 MS. ahontey. 17 J. Ne r. que d’estre.
20 MS. chastcy. 22 This line is left out in J. (see v. 6). 23 J. Ne paistre qu’en grant seignorie.
[BALADE BY ALAIN CHARTIER.]

(1)
Ther ne is dangyer / but of a vylayn,
Ne pride / but of a poure man enryched,
Ne so sure a way / as is the playn,
Ne socour / but of a trewe frende,
Ne despayr / but of Ialousye,
Ne hye corage / but of one Amorouse,
Ne pestilence\(^1\) / but in grete seygnorye,
Ne chyere / but of a man Ioyous.

(2)
Ne seruyse / lyke to the kyng souerayn,
Ne fowle name / but of a man shamed,
Ne mete / but whan a man hath hungre,
Ne entrepryse / but of a man hardy,
Ne pouerte / lyke vnto maladye,
Ne to haunte / but the good and wyse,
Ne howse / but yf it be wel garnysshed,
Ne chyere / but of a man Ioyous.

(3)
Ne ther is no rycheshe / but in helthe,
Ne loue / so good as mercy,
Ne than the deth / nothynge more certayn,
Ne none better chastysed / than of hym self,
Ne tresour / lyke vnto wysedom,
Ne anguysshe / but of ay herte coueytous,
Ne puyssaunce\(^2\) / but ther men haue enuye,
Ne chyere / but of a man Ioyous.

[Envoy.]
What wylle ye that I saye?
Ther is no speche / but it be curtoys,
Ne preysyng of men / but after theyr lyf,
Ne chyer but of a man Ioyous.

Caxton

\(^1\) Caxton may have read *peste.*—P. M.  \(^2\) *orig.* puyssaunce
GLOSSARY.

adjoynest, 1/25, urgent, bringest forward.
adnew, 1/25, renew? But see foodeute.
appeythe, 3/5, Fr. Appuyer. To cown, long for, last after ... affect, fancie, desire much.
aunated, 6/4, debased.
argelye, 13/3, sharply.
arrant, 16/27, cheating.
benediction, 12/14, good name and fame: good place, office.
Cadueke, 10/1, Fr. Caduque: con. Fraile, caduke, feeble, ruinous, ready to fall, vnable to support it selfe.
Cemacle, 11/10, Fr. Cemacle, &c. A height, or storie in a building.
conne, 4/26, 8/2, know how to, be able, can.
courage, 3/7, heart, spirit, mind.
courour, 7/25, courier, runner, runner.
courtyncs, 6/13, courts, or cabinets.
Curyall, or courtely, 4/29.
defyfe, 14/3, Fr. Diffier. To mistrust.
despyyentemen, 5/28, loss of office, fall.
disaccustomme, vt. 7/19, put out of custom or habit, change.
domague, 6/19, hurtful.
droytes, 10/21, 14/1, Fr. Droict ... right, law ... equitie ... a mans due ... priuiledge ... power
dyspourveyed, 14/26, unconsidered, ill-considered, Fr. Despourvois.
empeasse, vt. 2/11, Fr. Empeschier. To ... pester, trouble, disturbe, incomer.
enclose, 16/22, enclosure, walls.
enfayned, 10/20, hypocritical, untrustworthy.
enhaunce, vt. 4/30, 5/18, 6/3, 24, advance, exalt; enhauysyg, 5/26, 7/1.
enjoyed, 2/9, glad, rejoiced at.
enpayre, 7/3, Fr. Empereur, make worse.
empeysshynge, 4/3, Fr. Empeyseyment ... a lot, step, hinderance, disturbance, comber.
encryed, 13/1, heated.
enrows, 5/15, 10/21, Fr. Eureux, Heureux ... Happie, blessed ... prosperous, luckie, fortunate.
exercise, 3/21, Fr. Exercice ... vse, practise, action.
fayntys, 13/18, pretense.
furnede, 10/24, Fr. Fortune ... Fortunate, happie, luckie; also, made fortunate, blessed with good lap.
franchysse, 2/29, 9/15, Fr. Francise ... frencesse, libertie, freedome.
fynably, 16/16, Fr. Fynablement, Fynalment. Finally ... at the last; in summe, in conclusion, in the end.
grynthe, 6/25, 15/2, looks grim, frowns at.
haunte, 10/14, Fr. Hunt r. To ... resort unto; to be familiar with; to converse, or communicate with.
indely, 11/3, unduly.
machyne, vt. 12/9, scheme; Fr. Machiner. To machinate; frame; contrive, devise; to practise, plot, conspire against.
machante, n. 2/33, 14/23, 13/22, Fr. Machant. Who has no chance, unlucky, miserable.
meschef, 5/25, mishap, ill fortune.
mespresymen, 3/9, undervaluing, disdain.
mispyes, 3/7, Fr. Mispyer. To desisteeume, contenue, distaine, despise, neglect, make light of, set nought by.
moydaines, 9/31, Fr. Mondain ... mundane, worldly, secular.
ouerscen, 3/13, deceived, mistaken.
ouerthrowe, vt. 6/12, tumble over, upset.
poursawe, 8/16, 8/32, Fr. Pouvoir (an old word), as Pouvoir ... eagerly to follow or chose; earnestly to proceed in, or goe on with.
refuse, 9/20, Fr. Refuse. Refuse.
resteth, 3/9, there remains.
saye, n. 11/11, talk, gossip; or vb. (hearing men) talk.
surmounte, 15/6, Fr. Surmonter. To surmount, surpasse, get before ... to subdue, vanquish, overcome.
shene, 15/4, thence?
tonne, n. 9/18, barrel.
vunpouredly, 11/24, without forethought, unpremeditatedly, Fr. Pourvoir, Pourvoir, to provide.
verbal, or ful of wordes, 10/21.
vermyne, n. 9/3, bugs, &c.
wythdrawnre, n. 7/23, withdrawing-room.

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Enyddos
1490

ENGLISH FROM THE FRENCH *LIURE DES ENYDES*, 1483.

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THE LATE W. T. CULLEY, M.A., OXFORD,
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COLLATION OF CAXTON'S ENGLISH WITH ITS FRENCH ORIGINAL

AS SHOWN IN THE LIURE DES ENEYDES, 1483 ... 188
This curious little book was printed by Caxton, and specially dedicated to Prince Arthur, eldest son of King Henry VII. It is a translation into English by Caxton himself of a French version of the 'Aeneid,' and is a folio, as usual without any title-page; but Caxton in his colophon at the end gives the date of the translation as June 22nd, 1490, that being probably the period at which he completed it. There are, according to Mr. Blades in his 'Biography and Typography of William Caxton,' eighteen or nineteen copies extant, of which three are in the British Museum, three at St. John's College, Oxford, one at Trinity College, Cambridge, one in the Hunterian Library, Glasgow, and the rest in private libraries. The first and eighth leaves out of a total of eighty-six are blank, but the first is not reckoned in the signature, and the Prologue begins on the second, signed $\mathbb{A}j$. The lines are spaced to an even length, measuring four and three-quarter inches, and thirty-one go to a full page. No other edition is known. Caxton englisch his Eneydos either from the French 'liure des eneydes' printed at Lyons by Guillaume Le Roy on Sept. 30, 1483, or from a more correct MS. of it. A fairly full collation of Mr. Alfred Huth's copy of the French print has been made by Dr. Furnivall—misprints and all—and will be found at p. 188-214 below.

As to the great English printer and his other works nothing need here be said, but we may add a few words on the work before us. It begins with a Prologue by Caxton himself, and ends with a colophon of his own as well, in which he gives the date of the translation. The Prologue is amusing, especially for his perplexity as to the style of words to be used in his translation. No doubt the English language was changing very rapidly in Caxton's time, but in his Prologue he uses most plain and excellent English, quite readable at the present

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1 By Mr. Culley, with a few corrections on pages v—vii by me.—F. J. F.
day, and very different to that in which 'Piers Plowman,' for instance, was written, not so very much over a century before. The same can hardly be said of the translation, but that seems to be (to some extent) the fault of his original. From a remark of Caxton's in his Prologue, the French version appears to have been written by a priest, who says that he translated it out of Latin into French. On the whole, Caxton adhered faithfully to his original, as in the latter part of the Prologue he states he has done, but he often put two words for one, and the language of the 'Eneydos' is frequently turgid and exaggerated, epithets being heaped on epithets in a marvellous and bewildering manner, and the tautological repetition of words is wonderful: see in Capitulo x. 39/9, "grete assaultes, effortes and bataylles;" in Cap. xiv. 52/9, "thondres, lyghtnynges, chorusescaycious and merveyllouse tourmentes;" Cap. xv. 59/19, "had construed, edified and made" (Fr. construit et edifie). Though the book is not in a general way difficult to read, the construction is curious, as Caxton very often translates the French idiom literally,—as, by the bye, Lord Berners often does in his translation of the French Romances,—and he frequently uses the French words without rendering them into English at all. No better example of the former can be found than in Cap. xvi., p. 63-4, when Mercury addresses Aeneas as "Man effemynate wythout honour ravysshed in to dilecucion femynyne," or of the latter than the use (25/35) of "syncopysed" for fainted, or elsewhere (46/1) of "orages" for storms, and "suffounge" (87/26) for smoke or fumigate. It is needless to multiply examples which any reader can easily see for himself.

Though Caxton tells us that he translated his French original, the 'Eneydes,' most carefully into English, that French original was by no means a literal translation of Virgil's 'Aeneid,' but rather an extremely free paraphrase,—with importations from Boccaccio and other authors, omissions and abridgments,—not only telling the story of Aeneas in quite a different way to the 'Aeneid,' but occasionally giving an altogether different account. It is more or less interesting to trace these differences, and to do so will serve as a preliminary digest of the tale. Instead of being in twelve books like the 'Aeneid,' the 'Eneydos' is divided into sixty-five ill-arranged
chapters of varying length. Its story begins quite differently from the 'Aeneid,' the first book of which is occupied with the shipwreck of Aeneas, caused by Aeolus letting loose the winds at the instigation of Juno; the kind reception of him and his companions at Carthage by Dido, together with the promise made by Jupiter to Venus of Aeneas's future greatness in Italy; Venus's appearance to Aeneas after his shipwreck; her brief recital to him of Dido's story, and her changing Cupid into the form of Aeneas's son Ascanius to inspire Dido with love for Aeneas; while the second and third books are filled with Aeneas's recital to Dido of the story of the destruction of Troy, and of his six years' wanderings. In the 'Eneydos' (French, les Eneydes: Caxton turned this plural into a genitive singular), after a brief prologue by the unnamed author, the first subject handled is Troy, which is said to have been built by Priam. This is odd, as everywhere else Priam is stated to have been the last king of Troy. Here he is said to be son of Laomedon, and descended from Dardanus, son of Jupiter and Electra, which is the old Greek tradition, but it is not mentioned in the 'Aeneid.' Then comes a notice of the siege of Troy by the Greeks under Agamemnon, when Priam,—that his family should not become extinct in case of defeat,—sends his son Polydorus to Plasmator (Polymestor), King of Tarae (Thrace), who, on the decline of Priam's fortune, murders Polydorus and buries him in the sand by the seashore. The first chapter ends by the burning of Troy by the Greeks, only the gate Stex being left. In the second Cap. the gate Stex takes fire, and Aeneas flies, bearing his father Anchises, leading his son Yolus (Iulus), and accompanied by Creusa his wife. (No mention is made of Simon and the wooden horse, Laocoön and the snakes, or the loss of Creusa, so particularly described by Aeneas to Dido.) Aeneas and the Trojan refugees reach the port of Simois and put to sea, pass Anchandron (Antander) and the forest of Yde, and arrive in Trace, where they begin to build a city, and because the building goes on slowly they hold a sacrifice. This is on the spot where Polydorus is buried; and on Aeneas attempting to cut down some of the bushes to crown his altar with, blood issues from them; and on his trying to tear them up, Polydorus speaks, tells his sad fate, and informs
Eneas that he must not remain there, but that the gods have ordained Italy as his future home. The third, fourth, and fifth chapters are occupied by this and the obsequies of Polydorus, after which the Trojans go to sea. All is described much as by Aeneas himself to Dido in Book iii. of the 'Aeneid,' but at very much greater length, and a considerable portion of the story as told by Virgil is here omitted, namely, in the first place, that which recounts, as related by Aeneas himself to Dido, his voyages to Delos and Crete, the oracle of Delos and the prophecy of the Trojan gods, the visit to the Strophades, the Harpies, and the prophecy of Celaeno, though this is referred to long after in Cap. xxxiv., where it is attributed to Anchises. No mention is made either of how Aeneas finds Andromache in Epirus, one of the most touching scenes in the 'Aeneid,' of his interview with Helenus, of the arrival of the Trojans in Sicily, or of the death of Anchises, though Anchises is evidently considered as being dead when the Trojans arrive in Italy, and his tomb in Sicily is mentioned in Cap. xxx. Aeneas is not mentioned again till the tenth Cap., and in Cap. vi. we come to Dido, leaving Aeneas at sea, and we are told of the two different stories, one by Boccaccio, the other by Virgil. Boccaccio's story occupies Caps. vi., vii., viii. It does not differ seriously from Virgil's, though told at much greater length, up to the foundation of Carthage; in both we are told of Dido's royal birth, her marriage to Acerbas, otherwise Sichæus, the murder of the latter by her avaricious brother the King Pygmalion, her exodus with a body of followers and her husband's riches, her arrival in Libya, her purchase of land, and the founding of Carthage. The principal differences are, that Dido is said by Virgil to have been made aware by a vision of the murder of her husband, which Pygmalion had long concealed, and that Virgil says nothing of Dido's visit to Cyprus on her way to Libya, which is told at length in "Jhonn bhocace's" story, as quoted by the writer of the 'Eneydos'; but then Virgil gives Dido's antecedents briefly. The two accounts of Dido's death, however, differ in toto as to the cause, though not quite so as to the manner, for that taken from Boccaccio relates that a neighbouring king asked Dido in marriage, threatening destruction to Carthage if he were refused, and Dido having been inveigled by
BOCCACCIO'S AND JUSTIN'S STORY OF DIDO IN THE ENEYDES.

her subjects into a statement that it was noble for a person to die for his country, to solve her difficulties ascends an altar and sacrifices herself in public. (Her self-murder as described in the 'Aeneid' is of course secret.) This description of Dido's life and death is taken from Boccaccio's 'Falles of Princes.' The Latin copy of this work in the Bodleian Library is entitled "Johannis Bocaccii de Certaldis historiographi prolegus in libros de casibus virorum illustrium incipit," and is dated in MS. "Volœ 1473." It is not divided into books or chapters, nor are the pages numbered, but our story begins on or about page 46, and is headed "de Dydone regina." An early printed translation in the Bodleian is thus entitled, "Here begyneth the boke callede John bochas descrivinge the falle of princis princesses and other nobles trâlslated to Englysh by John ludgatke mûke of the monasterie of seint edmûdes Bury at the comandemёт of the worthy prince humfrey duke of Gloucestre beginnynge at adam and endinge with kinge john take prisoner in fraunce by prince Edwarde." R. Pynson 1494. Our story comes in the second book, and is headed "Howe Dido quene of Cartage slough hir siff for conservacion of her chastitie." Wayland's later edition—(undated) beginning thus, "The Tragedies gathered by Jhon Bochas, of all such Princes as fell from theyr estates through the mutability of Fortune since the creacion of Adam until his time: wherein may be seen what vices bring menne to destruccion wyth notable warninges howe the like may be avoided. Translated into Englysh by John Lidgate, Monke of Burye. Imprinted at London by John Wayland, at the signe of the Sunne over against the Conduite in Fletestrete,"—gives the story at Book ii. Cap. xiii., "Howe Dydo quene of Cartage slough herself for conservacion of her chastitie." The writer of the 'Eneydus' of course wrote from much earlier copies, probably manuscripts, but we seem to have no clue as to the period. The story given in the 'Eneydus' as Boccaccio's was taken by Boccaccio, or the authority Boccaccio followed, from Justin, who gives the story of Dido, otherwise Elîssa, and the founding of Carthage, in the fourth, fifth and sixth chapters of Book xviii. of his 'Historie.' The facts are almost precisely the same as given by Boccaccio and quoted in the 'Eneydus,' but the terse Latin of Justin
contrasts strangely with the insufferable verbosity of the French writer, who exaggerates most monstrously the brief speeches of Dido as given by Justin. It may be remarked that Justin does not use the name Dido, but only Elissa; also that the writer of the 'Eneydos' seems to mistake Fenyce as applied to Dido as being really her name, like Elissa. Virgil, of course, when he speaks of her as Phœnissa in Book iv. of the 'Aeneid' merely refers to her race. Justin tells us that the African king who sought Elissa (Dido) in marriage was named Hiarbas, which name appears of course in the 'Aeneid.' The 'Eneydos' omits his name, and only tells us that he was King of the 'musitaynes or momydes.' This may be thus explained: Justin calls him King of the Maxitani, probably a variation of Mauritani, and corrupted by the French scribe or the authority he followed into 'musitaynes'; and Eustathius says that he was King of the Mazices, otherwise called Numidians, otherwise Nomades, the wandering tribes, which last appellation appears to have been mis-spelt as to the initial letter by the French author. The author of the 'Eneydos,' too, in comparing the two accounts, seems to think that Virgil must have been right and Boccaccio wrong, and wonders why the latter should tell a different tale from Virgil. Of course if there is any truth at all in the story of Dido and her founding Carthage, Justin’s account is far the more likely to be correct. He says that Carthage was founded seventy-two years before Rome, i.e. in the year B.C. 825, according to common computation. Velleius Paterculus puts the interval at sixty-five years; Livy, as we gather from the epitome of his fifty-first book, at ninety-three (for he says that Carthage was destroyed in the seven-hundreth year after its foundation, which would place the latter in the year B.C. 846); Solinus at one hundred and twenty-nine; and Josephus apparently at about one hundred and fifty. Against this testimony we can scarcely set Appian’s story of the great antiquity of Carthage, which probably is either a myth or refers to an earlier settlement, for it would seem that that enterprising people the Phœnicians had at least one settlement earlier than Carthage on the Libyan coast. All dates in these periods are more or less uncertain, but that commonly accepted for the destruction of Troy is B.C. 1184; and the seventh year of Aeneas’s wanderings, which is
that in which he comes to Africa, would be 1177; so it is plain that Virgil relegates Dido to those remote ages merely to make an interesting incident in his own tale without the smallest regard to history—if indeed the legends of those early days can be called history.

In Cap. ix., after a eulogium on Dido's chastity, we return to our former story. Juno's implacable hatred of the Trojans impels her to persuade Yolus (Aeolus) and Neptunus to raise a dreadful storm around Aeneas's fleet. In the 'Aeneid' it is only Aeolus to whom Juno applies, and it is Neptune who, roused by the din, rebukes the winds and calms the storm. In Cap. x. the storm breaks on the Trojan fleet, apparently coming from Thrace, as no mention is made of the intervening events related by Aeneas to Dido, or of their visit to Sicily, and drives it shattered on the coast of Libya near Carthage, where Dido receives Aeneas and his shipwrecked comrades kindly. No mention is made of Aeneas's recital of his adventures contained in Books ii. and iii. of the 'Aeneid,' but yet here the stories of the 'Aeneid' and the 'Eneydos' unite, and they go along after this more or less side by side, with certain discrepancies, which it will be curious to observe. The fourth book of the 'Aeneid' is of course occupied with Dido's unhappy love for Aeneas, his departure, and her melancholy death. The corresponding chapters of the 'Eneydos' are the eleventh to the twenty-ninth, and are very long, verbose, and exaggerated. For instance, Dido's confession of her love to her sister, and the encouraging reply of the latter, are most lengthy and exaggerated paraphrases of their words as told in the 'Aeneid.' The events as told in the 'Eneydos' are pretty much the same as in the 'Aeneid,' but are very differently described. The description of the hunt is much exaggerated, and like that of a mediaeval gathering; and that of the storm is told at much greater length; while the lamentation of the nymphs when Aeneas and Dido meet in the cave, one of the most picturesque pieces in the 'Aeneid,' is omitted. The account of Fame is much enlarged, and the prayer of Iarbas to Jupiter slightly extended. There is also a long account of the meeting of Mercurv和Atlas, when the former is on his way to warn Aeneas that he must leave Carthage, which is very briefly noticed in the 'Aeneid.' Mnestheus, Sargesius, and Cleanthus are called Nestor, Sergeste, and
Cloant. In Cap. xviii. Dido's entreaty to Aeneas is given with much
verbosity and repetition, and Aeneas in his reply, when he puts the
responsibility of his departure on Apollo, is made to say, "the god
Appollo of the citee of tymbre," whereas the epithet used in the
'Aeneid' is "Grynaeus" (v. 345); Thymbreus is, however, used as
an epithet of Apollo in lib. iii. v. 85, which was perhaps in the French
scribe's mind at the time. Dido's address to Aeneas, Caps. xix. and
xx. ('Aeneid,' vv. 365-386), is again dreadfully exaggerated and
elongated, as is the comparison of the Trojan sailors to ants, Cap.
xxi., 'Aeneid,' v. 401. There is a curious mistake in the heading of
Cap. xxii. which runs, "How eneas brake the oken tree for the grete
love of Dido." It refers of course to the comparison of Aeneas to
an ancient oak in a tempest, 'Aeneid,' v. 441; this is very fairly
rendered in the 'Eneydos.' The same cannot be said of the descrip-
tion of the witch of Atlas and her incantations, briefly noticed in the
'Aeneid,' but given at immense length in the 'Eneydos,' and the same
may be said of Dido's invocation of vengeance on the Trojans and
prophecy of a future avenger, Cap. xxvii., 'Aeneid,' vv. 610-625.
Dido's visions and delusions, too, are told at immense length com-
pared with the original; and the comparison of her sufferings to
those of Orestes in v. 471 is extended to many lines. The beautiful
passage at the end of Book iv. of the 'Aeneid,' 693-705, where Juno
sends Iris to cut the fatal lock and release Dido's struggling spirit,
is transformed into a strange contest between Iris and Proserpine
for the possession of Dido's soul, with a long description of Proser-
pine and her power over mortals, and a really ridiculous story about
Proserpine's hair, nothing of which appears in the 'Aeneid,' and it
would be difficult to say where the writer of the 'Eneydos' got hold
of it. It looks as if he had read an edition of Virgil with copious
notes on the superstition of Proserpine's cutting the fatal lock, and
tacked them on to the story with his own additions and inventions!
Jarbas appears in both Justin's story and Virgil's, and in both as a
Moorish king and a suitor for Dido's hand; in the former he is a
fierce suitor whose imperious conduct leads directly to Dido's death;
in the latter he is merely "despectus Jarbas," despite his birth as
son of Jove and Garamantis, and exercises little influence on the
Differences between the *Eneydos* and the *Aeneid*, Bk. V. xiii

tale. It is much the same where he appears in the 'Eneydos,' Cap. xv., etc. There he is said to be son of Jove and Nyuyse, goddess of fountains, and daughter of Eazymas. He is said, however, by Ovid ('Fasti,' iii. 553), and Silius Italicus ('de Bello Punico,' viii. 79), to have occupied Carthage forcibly after Aeneas's departure and Dido's death, when Anna fled and landed in Italy, where she was received by Aeneas then married to Lavinia, and finally became a goddess under the tital of Anna Perenna. Ovid in his 'Heroides' (vii. 125), represents Dido as in fear of Iarbas. In Marlow's tragedy of 'Dido, Queen of Carthage,' Iarbas, in despair, commits suicide along with Dido, and Anna, enamoured of Iarbas, does the same, but this is probably only the invention of the playwriter.

After the fourth book, events are told in the 'Eneydos' in pretty much the same sequence as in the 'Aeneid,' but still there are considerable differences in places. The fifth book of the 'Aeneid' is occupied by Aeneas's being driven by a storm on the coast of Sicily, his kind reception as before by Acestes, a very long detail of the games at the tomb of Anchises, the attempt of the Trojan women to burn the ships, the founding of a new Troy for the aged and infirm and those who wish to go no farther, the departure for Italy, and the death of Palinurus. Cap. xxx. notices the storm and the arrival in Sicily very briefly, and only just mentions the games which are described at such length and so interestingly in the 'Aeneid.' Cap. xxxi. begins with a brief notice of the attempt to burn the ships, the saving of which is attributed to Ascanius, whereas in the 'Aeneid,' though Ascanius is said to be the first to arrive on the scene, it is Aeneas who saves them by his prayer to Jove, who answers by a thunderstorm sufficiently violent to quench the flames. Four ships are said to be burned in the 'Aeneid,' three in the 'Eneydos.' Cap. xxxi. then briefly notices the foundation of New Troy, afterwards called Acestre, after Acestes, king of the country. In the 'Aeneid' the place is simply called Acesta, and it is to stand in the place of Ilium to those who remain in it; it seems afterwards to have been called Segesta. By the bye, the 'Eneydos' merely says that Acestes was of Trojan lineage, and does not mention his being the son of the river-god Crinimus and a Trojan damsel, as stated in the 'Aeneid,' v. 38. After
briefly noticing the departure from Sicily and the death of Palinurus, Cap. xxxi. says the Trojans landed on an isle called Tulyola, where was a city called Thetys, after a nephew of Eneas, who settled in it after conquering Italy. Here it says Dædalus took refuge when he flew from Crete, and here begins a long digression on the history of Dædalus, Minos of Crete, his wife (here called Pasyfa), the Labyrinth, Aegeus, Theseus, and Ariadne, here called Adryane, ending with the flight of Dædalus and the death of Icarus (here called 'sycarus'), only Dædalus at the end is said to have arrived in Sar dayne. This occupies as well all Cap. xxxii., and this long story is all founded on a very few lines in the beginning of Book vi. of the 'Aeneid,' vv. 15—30, where Dædalus is briefly mentioned, and is said to have founded the temple of Apollo at Cumæ, and dedicated his wings there to the god. The sixth book of the 'Aeneid' begins with Aeneas's arrival at Cumæ. This is called in the 'Eneydos,' Cap. xxxii., the "yle of Eulyola," as in xxxi. Tulyola. This may have some connection with "Euboicis Cumarum allabitur oris," 'Aen.' vi. 2, as Cumæ in Italy was founded by joint colonies from Chalcis in Euboea and Cumæ in Asiatic Aeolia, led by Megasthenes and Hippocles respectively, and Eulyola may be intended to bear a resemblance to Euboicæ. The rest of the sixth book is entirely occupied by Aeneas's visit to the Cumæan Sibyl, and his descent into Avernus. The latter event is very briefly noticed by the writer of the 'Eneydos,' who expresses his disbelief in it. He evidently looks on the 'Aeneid' as in the main a true story, and thinks it marred by the introduction of such an improbable occurrence. His remarks on the matter in the beginning of Cap. xxxiii. are very amusing. The two last lines of Book vi. of the 'Aeneid' bring Aeneas from Cumæ to Caieta. Book viii. describes his arrival in the Tiber, and after an account of Latinus, his kingdom and family, and of Turnus, goes on to describe the fulfilment of Calæno's prophecy, the embassy to Latinus and its gracious reception, the evil influence of Juno on Amata and Turnus, the accidental wounding by Ascanius of Sylvia's deer, the consequent skirmish and commencement of hostilities, and winds up with a long account of Latin chiefs who rally round Turnus's standard. To this book correspond more
DIFFERENCES BETWEEN THE ENEYDES AND THE AENEID, BK. VII. XV

or less Caps. xxxiii.-ix. of the 'Eneydos,' but with many discrepancies. No mention is made of Juno, Alecto, or Amata. The few lines at v. 45 of Book vii. describing Latinus's descent are magnified into a sort of chronology or history of Italy from Latinus's predecessors to Julius Caesar! This is in Cap. xxxiv.

There are said to have been seven Italian kings reigning for one hundred and fifty years up to the time of Aeneas's arrival, but only five are given, Janus, Saturnus (distinctly said not to be the father of Jupiter), Pyrrus, Faunus, and Latinus. Virgil mentions Latinus, Faunus, Picus, and Saturn. There are also said to be seven kings reigning after Romulus, but only the usual six are named, their names being wonderfully spelt. The period allotted to them is much the same as given by Livy and others, viz, two hundred and forty years. Aeneas lands (Cap. xxxiii.) at the mouth of the river Tonyre, and the fulfilment of the prophecy of Celeno is here mentioned, though it had not been mentioned before in the 'Eneydos,' and is here attributed to Anchises, not to the Harpy. It is true that Aeneas on this occasion does say that Anchises had explained the mystery of the prophecy to him, which might lead to the error of attributing to him the prophecy itself. In Cap. xxxv. we are told, as in the 'Aeneid,' that Latinus called his capital Laurence (Laurens), from a laurel growing in the palace, but we are also told that it was first called Lamrya, from Lavynus, King Latinus's elder brother. This story is told by Servius, who calls it Lavinum, from Lavinus, but whence he got it is not known, and it looks like a confusion with the Lavinium founded afterwards by Aeneas in honour of Lavinia, daughter of Latinus. It is not in Virgil at all. In Cap. xxxvi. Ilioneus is called 'dyoneus.' Turnus (Cap. xxxiii.) is quaintly described as "a bachelor of ytalie—y't was moche preu and hardy." In Cap. xxxviii. is described the fray caused by Ascanius inadvertently wounding Sylvia's tame deer. Sylvia is here described as the daughter of Turnus, and the young man slain in the fray as son of Turnus; in the 'Aeneid,' Sylvia and the youth (Almo) are children of Tyrrheus, shepherd to Latinus; and Turnus's children, here mentioned as two sons and a fair daughter, do not appear at all in the 'Aeneid,' where Turnus is introduced as quite a young man. The
host gathered by Turnus as described at length in vv. 647—815, 'Aen.' Book vii. is mentioned very briefly in Cap. xxxix. as of lombardye, "to see, and the valles of ytalie," and no one is named save Camilla, here called 'canulla,' and said to come from 'prouerne' (Privernum), and to be daughter of 'medabus' (Metabus).

Book viii. of the 'Aeneid' begins briefly with Turnus's embassy to Diomede to ask help, and then gives at length Aeneas's journey on a similar errand to Evander, an Arcadian settled at Mount Palatine on the Tiber, at the instigation of Father Tiber who appears to him in his sleep. Evander receives him kindly, tells him the story of Cacus, promises him his son Pallas with four hundred horse, and sends him on to the Tyrrhenes, who have just expelled their king Mezentius for his cruelty. It winds up with Venus giving Aeneas a splendid set of arms which she persuades Vulcan to forge for him, and on the shield is engraven the future story of Rome, much to Aeneas's astonishment. Caps. xi. and xli. of the 'Eneydos' correspond to this, but tell the tale briefly, omitting the story of Cacus and the expedition to the Tyrrhenes. Evander is said to be nephew of King Thalamus of Archade, to have left his native land on account of having killed his father by advice of his mother Vyceta, to have settled on mounte Palatyne on the river Tonyre, and to have a town called Palence, after King Palanteum of Archade. He is said to have a daughter, Palencia, and a son, Palas, whom he gives to Eneas with four thousand men. His wife is also mentioned as grieving over Palas's departure. Nothing of this appears in Virgil, where Evander's mother is Carmentis,—his wife from vv. 158, 159 of Book xi. is evidently dead,—and no daughter is spoken of. His city, Pallanteum, is named after an ancestor, Pallas: some historians say it was after a similarly named city in Arcadia, from whence he came. Elsewhere we find that he had two daughters, Rome and Dyna, but they are not mentioned in the 'Aenid,' which seems to imply that Pallas was an only child. Evander's parting address to his son is very correctly translated in the 'Eneydos,' but no mention is made of Venus's gift to Aeneas.

The principal events of Book ix. are Turnus's attack on the Trojans, instigated by Juno, during Aeneas's absence, the burning
Differences between the Eneydos and the Aeneid, IX, x. xvii

of the Trojan ships and their wonderful metamorphosis into sea-nymphs, the fierce conflict round the Trojan camp, and the sally of Nisus and Euryalus. This is told with no important variation except that we are not told that Turnus got inside the Trojan camp (ix. vv. 725—818), and Nisus (Nysus) and Euryalus (Eryalus) are represented as being mounted. The names are often wonderfully spelt; Volscens, who intercepts Nisus and Euryalus, is called Bolens. Can the mis-spelling arise from a mistaken sound, as if the story had been written down from oral repetition, not copied from a book? Some other of the wonderful variations from the Latin names suggest the same idea. No mention is made of Juno's message by Iris to Turnus, or the metamorphosis of the Trojan ships, though their burning is described: similarly the Council of the Gods mentioned in the beginning of Book x. is omitted in Cap. xlviii., which corresponds to it. Such incidents, the scribe of the 'Eneydos' evidently thinks unworthy of a true story such as he is translating from Virgil. The spectral image of Aeneas which, by retreating, lures Turnus from the battle and on board the empty ship that carries him with the current to Ardea is attributed, not to Juno, as by Virgil, but to the Fiend! Here we may notice that Ardea is called 'darya,' and Daunus, Turnus's father, 'daryus.'

The events of the tenth, eleventh, and twelfth books are pretty faithfully followed in the 'Eneydos,' viz. Aeneas's return with Pallas and the Tyrrennes under Tarchon, the battle, Ascanius's sally, the deaths of Pallas, Mazentius, and Lausus, the truce, the return of the embassy to Diomede, Latinus's council, the second battle and death of Camilla, the arrangement for single combat between Aeneas and Turnus, the renewal of hostilities, the suicide of Amata, the single combat between Aeneas and Turnus, and the death of the latter. The story is however differently told in the 'Eneydos' in a few particulars. Aeneas's visit to the Tyrrennes is not mentioned; nor is their army which returns with him, and is described at length in the 'Aeneid,' Book x. vv. 165—212, mentioned either, except to say that Aeneas returns with "moche folke" from Palence, viz. thirty ships under King Carton; and the fact is mentioned that Carton's (Tarchon's) ship was too big ("to grete") to get into the haven.

Eneydos.
Virgil's account is that it ran aground and came to pieces. The deaths of Lausus and Mezentius are very correctly taken from Virgil. Of course the meeting of Aeneas with his own ships in the shape of nymphs is ignored, as is the sending of Opis by Diana to avenge the death of Camilla, here called Canulla. Her slayer Aruns is called Anyus, and is said to be slain by a maid in revenge for her mistress's death. Chlorenus, whom Camilla was pursuing when struck by Aruns, is called Cleonis, and is said to have been a bishop in Troy! In the 'Aeneid' he is "sacer Cybele—olimque sacerdos." Diana's long account of Camilla and her father to Opis, vv. 532-594, is also omitted. In Cap. lv., on the renewal of hostilities, Turnus makes "bussynes and trompettes to be blowen." This is a translation of

"Bello dat signum rauca eruentum
Buccina."—'Aeneid,' lib. xi. v. 475.

In Cap. lviii. the Latin queen Amata, here called Amatha, is at last mentioned as endeavouring to dissuade Turnus from single combat with Aeneas, and her death is mentioned in Cap. lxii. The interference of the gods, which plays so important a part in Virgil's story, is still ignored by the scribe of the 'Eneydos,' though admitted previously in Book iv. Juturna's interference at the instigation of Juno (Book xii. v. 221) in the arrangements for the single combat is left out, and all the blame for the resumption of hostilities laid on Tolumnius, here called Tholomæus, "a deuynowre," nor is her appearance as Turnus's charioteer (v. 467) mentioned. Most of the fighting, however, is pretty faithfully copied from the 'Aeneid,' and so is the death of Turnus in Cap. lxii., which winds up immediately after Turnus dies with the entirely extraneous sentence—

"All thus was conquered all Lombardye and the pucelle Layyne
by the hande of eneas."

Here the story of the 'Aeneid' ends, but the 'Eneydos' contains three more chapters, giving a history of Aeneas and Lavinia, and the Alban kings that succeeded them. This requires little notice. Three Roman writers have left lists of the Alban kings, viz. Livy, Dionysius of Halicarnassus, and, oddly enough, Ovid, in his 'Metamorphoses': Dionysius alone gives the length of their reigns; and all three accounts differ in the order of succession and names of these kings.
The account given in Cap. lxv. of the 'Eneydos' differs from all the others both in order of succession and names of the kings, and gives the length of the reigns differently to Dionysius; moreover, the reigns as given in both fall far short of the four hundred and seven years given both in Caps. lxv. and xxxiv. as the period from Aeneas to Romulus. As to the history of that period as given here it is impossible to offer any opinion, as no two historians give a similar account. As Livy says (lib. i, cap. 3), "quis enim rem tam veterem pro certo affirmet?" It is curious to see the term Lombardy, belonging to a different place and a very different period, applied to the Latin kingdom, and the attempt to reconcile the chronology of the Alban period with that of contemporary states is interesting. According to the scribe of the 'Eneydos' the Israelitish Exodus from Egypt took place about one hundred and forty years before the time usually ascribed to it, and there is a similar difference as to King David; as to the date assigned to Homer, the scribe of the 'Eneydos' is perhaps as likely to be right as any one else. It ends very abruptly.

On the whole the 'Eneydos,' as englisht by Caxton from the French Eneydes, is a romance mainly following the outlines of Virgil's story in the 'Aeneid,' but by no means a translation of it, and the writer of the French original seems to have possessed some historical information which he interpolates from time to time, by way of, in his opinion no doubt, improving the story. These interpolations we have in some measure endeavoured to trace. As to the date we know nothing, except that it must have been written later than Boccaccio's 'Fall of Princes,' and Boccaccio died in 1376. In being founded on an existing work, it differs from many of the early French Romances, which for the most part are either pure fable or founded on legends little better than mythical.\(^1\) We are in equal ignorance as to the author, but from different little things in the tale, as well as what Caxton says in the beginning of his Prologue, the writer was probably an ecclesiastic.

\(^1\) Like Virgil's 'Aeneid,' may we say?—F.
Our kind helper Mr. Culley unhappily died from a disease in the throat, before he could revise his Preface, written before—by the help of Prof. P. Meyer, Brunet's *Manuel*, 1814, and the Huth Catalogue—I had found out the wrongness of Mr. Blades's statement that no copy of the French original of the *Enéydis* was known. When Mr. Culley—who had always taken interest in the E. E. Text Soc.—told me that he had kept up his Oxford classics, I asked him to edit for us this Caxton's *Enéydis* which Mrs. A. Furnivall had copied for the Society. As I agreed to read it for him with Caxton's print, revise his side-notes when needed, and get the index and glossary made for him by Mr. T. Austin, Mr. Culley agreed to help us, and he saw the text through the press. When he came to London to be under his doctor, he was too ill to collate the English with its French original, and so I did it,¹ Mr. Alfred H. Huth continuing the kindness which his father always showed me, and for which I heartily thank him. Would that the Ashburnhams were like the Huths, Spencers, Crawfords, and the other generous owners who so freely grant the use of their treasures to us literary antiquaries!

As Dr. L. Kellner will treat thoroughly Caxton's syntax in his Introduction to our old printer's *Blanchardyn*—which I hope will go out with this *Enéydis*, for the text has all been long in type—I need do nothing more here than refer the reader to my collation of the English and French texts of the present version of Virgil's poem on pages 188-214 below. He will see that Caxton often keeps up the earlier English custom of using two equivalents for one French

¹ The misprints in the French text both amused and comforted me, so I left them, to show that Le Roy was more careless than Caxton.
word, 1 though he sometimes (but rarely) reverses the process, and puts only one English for two or more French. 2

Dr. Kellner's contention, that though Caxton imported French words freely, he did not import French constructions, I met by citing Caxton's 'the his' (23/19) for the French le sien; 3 and I suppose that arrangements like 'the Jugemente that to hym was fortunat' (25/16), are due to French influence, son jugement que lay estoit fortune; but Dr. Kellner is no doubt right in the main. Still, I never felt how largely French construction has influent English, till the often-by-me-sought source of our 'How do you do' turned up one day in the old French

["Comment le faites vous, comment vous portez-vous ?"]

Lors li dist la dame, comment
Le faites-vous, biais tres doux sire?
Roman du chastelain de Couci, v. 3488.

Il li demandent de lur pierre,
Et coment le fesait lur mieire.—Lai d'Haveloc, v. 562.

Que fait [How does] mes sires? est-il sains et haities?
Roncevaux, p. 159."


Since this, I've always felt humble when I've met a Frenchman; and if he'd claimd all England and English Literature as French, I

1 sorowfulle and bywepte, esplownte, 19/1-2; chasse and hunte, chacer, 51/36; apparelyled and couered, couerter, 53/27; &c., &c.

2 'places' for lieux et places 28/32, 'maydens' for pucelles ou jovenes filles 29/27, 'the owle' for la voix de la frezaye aultrement dit cheauche 80/14, 'techer' for enseigneresse et doctrisse 85/5, 'kynge' for roy et sire 114/24, 'wente' for vinrent & errrent 123/28, 'wyse' for fous et manieres 123/55. See also lue & occis pour sa grand forenorie, slayne, 158/2; moult ire & courrouce, sore arranged, 143/6; aioistances ou apparenaces, appartenances, 164/25; &c., &c.

3 On the other hand, he gives hors du sens its English equivalent of 'besyde hymself' 59/33, tho' he renders forouere by 'mad and beside herself' 97/9-10. (A woman) ensealte is english 'wyth chylle' 117/5, vs la bout de la nge is 'vpon the foreastell' 116/26, and perees is 'made fayre' 83/6.

When Caxton thinks his literal Englishing of the French may be misunderstood, as in describing Dido's moderate-sized nose, he enlarges le nes moyen into 'a meane noose, not to grete nor to lytell' 112/28. So also espices auyz is rendered 'logges wyth sharpe yron atte the ende' 138/22-31.
should hardly have dared say that they belonged to us. Who too would have thought that we owed ‘mother country’ to France? Yet there it is in the Eneydes, ‘la douce terre mere,’ p. 192 below, 29/4-5; and that Caxton actually left out the mere, and Englished ‘the swete countrey’ only! However, we'll forgive him, for his delightful bit about the egges and eyres at the Kentish Foreland, p. 2-3, his praise of Skelton, p. 3-4, and his touch ‘when we halowe ony solemnnyte in the tyme of somer’ (17/22), to be compared with the French, p. 189, col. 2. If only Caxton would have written us an account of the England of his time, how gladly we'd have done without his Englishing one or two of his dull foreign books!

The other point on which I wisht information to be given in this edition, was, what is the relation of the prose Eneydes to the early verse Roman d’Énéas, and of that to Virgil’s Aeneid. Luckily Prof. Paul Meyer reviewd in the last number of the Romania Dr. Salverda de Grave’s Introduction to the edition of the Roman which he has been for some time preparing. And at my request Dr. de Grave has been kind enough to write us the short essay which follows, and for which we all thank him.

On pages xxix—xxxi I have added a few extracts from the Italian prose shortening of the Aeneid, translated (?) from the Greek of Athanasius in 1476. The student who wishes to follow the Middle-Age changes of Virgil further, should read

1. ‘Virgilio nel Medio Evo, per Domenico Comparetti, Livorno, 1872: Parte prima, Virgilio nella Tradiziona Letteraria fino a Dante; Parte seconda, Virgilio nella Legenda Popolare.’ See the Table of Contents (Indice) at the end of Part II.

1 Our good friend Prof. Paul Meyer is now writing an Essay in which he claims that in the early part of the 14th century, French had almost driven English out of England. He thinks it ‘a very great pity’ that his French did not wholly conquer, as then all Britain, America, India and our Colonies would have spoken French, and we should all have been saved the trouble of learning it. Chaucer, Shakspere, Milton &c. would have written in French too (poor things!), and French would have been the ruling tongue of the world.

2 Our old worthy’s worst-looking rendering in his translation is ‘tygres infernalle’ for the French tiges stocks (?) families, deities) of hell; but as Prof. P. Meyer doesn’t acknowledge tiges as the right word here, Caxton probably found tigres in his original, which is occasionally better than the printed text.

3 The man. For the Aeneid, see M. Parodi’s book, p. xxvii, note 1, below.
2. **Master Virgil.** The Author of the *Aeneid* as he Seemed in the Middle Ages. A Series of Studies by J. S. Tunison, 1889. (Robert Clarke & Co. $2.00.)

'The Studies discuss the diabolism, the superstitions, and science of the middle ages, and the magical and prophetic character of the author of the *Aeneid*, from its rise in fables to its outcome in the legends that were generally accepted at the close of the mediæval epoch.'—Lit. World, Boston, U.S.A., 1889.

The English black-letter *Virgilius* of about 1520, which was in Laneham's or Captain Cox's famous Library, and which I sketched in my Introduction to L.'s *Letter of 1575* in the Ballad Society, was reprinted by Thoms in his 'Early Prose Romances,' Pickering, 1827. The old title is

'This Boke treateth of the Lyfe of Virgilius, and of his Deth, And Many Maruayles that he dyd in his Lyfe Tyme by Whychcrafte and Nygramancye thorough the helpe of the Denyls of Hell.' The colophon is 'Thus endethe the lyfe of Virgilius with many dyuers consaytes that he dyd. Emprynted in the cytie of Anwarpe By me Iohan Doesborcke dwellynge at the camerporte.' 4to, 30 leaves. Bodleian (Douce).—Hazlitt.—F. J. F.
The inquiry naturally arises, 'Did the author of Caxton's original, the French prose Eneydes, use any of the numerous Middle-Age versions of the Aeneid, or did he work—as he says he did—from Virgil's own poem?' The many changes that the French writer made in Virgil's story—see p. vii—xix above—favour the view that at least some of his alterations were due to former hands, but my searches for these have been hitherto in vain, and I doubt whether any future student will be more fortunate in discovering them, though I hope he may be.

Meantime, among the earlier versions of the Aeneid already known to us, the verse Roman d'Éneas presents itself in the first place: it is the oldest existing version of Virgil's poem in the vulgar tongue. Being occupied in preparing an edition of this Old-French romance, and having already published the results of my researches on its relations to Virgil,¹ I have been asked by Dr. Furnivall to add to the edition of Caxton's Eneydos some observations on the Roman d'Éneas, and to see whether any relation exists between it and Caxton's original, or if they are independent of one another. As to the latter question, if there is any connection between them, it is so remote that it is of very slight importance. However, I will say something of the Roman d'Éneas, because of the literary interest in comparing how the same matter is treated by a poet of the twelfth century and by one of his prose compatriots of three centuries later.

There is no doubt that the Roman d'Éneas (the author of which is unknown) was translated directly from the Aeneid of Virgil. The supposition of a school version in prose as the immediate original of

¹ Introduction à une édition critique du Roman d'Éneas. La Haye, 1888.
the Old-French romance is inadmissible. The two poems are so entirely alike, not only in the main lines of the narrative, but also in most of the particulars, that there is no need to separate the French romance from the great Latin poem. However, the translation is far from being literal. The various episodes of Aeneas's voyages and wars are to be found in it as well as in Virgil, but the manner in which they are told is completely different. Indeed, the poets and artists of the Middle Ages, instead of treating antiquity with the same respect as we do, try to adapt the adventures of classic heroes to the customs and usages of their own later age; to them the local colour was little; and so they regenerate Aeneas, and turn him into a 'chevalier' surrounded by his 'barons,' who fights in just the same way as the hero of a 'chanson de geste.'

This is the chief reason why the Old-French romances imitated from classical poems preserve such an individual character. Another reason is this, that the Old-French poets don't content themselves with the marvels they find in the original, but add to them still greater prodigies, and overload their translations with the description of marvellous tombs and magnificent costumes, which appear to us puerile, or at least misplaced in a masterpiece of antiquity.

The anonymous translator and converter of the Aeneid into the Roman d'Énéas is a great friend of such descriptions and interpolations. In my Introduction I have tried to find the sources whence he got the materials for his additions. Certainly not in the glosses of an Aeneid manuscript; for in no such manuscript did I find glosses that could be considered as having furnished material to the French writer. I believe, therefore, that he took them here and there, and I have pointed out three sets of sources that helped him: 1. the classic authors (Ovid, and perhaps Lucian and Statius); 2. the 'Bestiaires'—for instance, that of Philippe de Thaïn;—3. the 'Chansons de geste.'

The beginning of the 'Roman' is different from the Latin: instead of throwing us in medias res, the French poet takes from the Second Book of the Aeneid the history of the destruction of Troy, and places it in the front of his translation. It has been said that this change was made in order to couple the Roman de Troïes, by
XXVI  CHANGES FROM THE AENEID IN THE ROMAN D'ÉNÉAS.

Benoit de Sainte-More, with the Roman d'Énéas. However, this alteration of the beginning is common to many of the mediaeval Aeneid translations, and it is probable that they all made that change for the same reason, namely, the irregularity of the proceeding of Virgil in not beginning _ab ovo_, and in presupposing as known to his readers particulars that he has not yet mentioned. The prose Eneydes too changes Virgil's beginning. Moreover, it not only consults the Second Book of the Aeneid, but it takes from the Third Book the account of Aeneas finding Polydorus's grave. The Roman d'Énéas, on the contrary, passes by the whole of Virgil's Third Book.

I will now enumerate the most important additions and changes of the Roman d'Énéas:

1. The judgment of Paris. The same episode is related in the Romance of Troy, with some differences.
2. The full description of the palace of Dido.
3. _Aen. I. 656._ Venus takes Ascanius to her, and gives his shape and figure to Cupid, who must excite Dido's love for Aeneas; the Roman d'Énéas, on the contrary, says that Venus gives to Ascanius himself the power of inflaming Dido's heart.
4. The priestess of whom Dido speaks to her sister becomes a sorceress.
5. The description of the infernal regions is very different from the Latin.
6. The skill of the tame stag of Tyrus's daughter Silvia.
7. Long description of Camilla.
8. Accounts of the adultery of Venus and Mars: this episode was probably taken from the Metamorphoses of Ovid.
9. Turnus, having killed Pallas, takes a ring off his finger.
10. Description of Pallas's tomb.
11. Description of Camilla's tomb.
12. Love of Aeneas and Lavinia. This is undoubtedly the most important addition; the love-scenes and monologues of this episode occupy nearly a sixth part of the whole romance. The addition is important for Old-French literature, because it brings the Roman d'Énéas near to Benoit's Roman de Troies, in which an analogous episode has been inserted.
These few observations will enable the readers of Caxton's translation to remark the difference between the manner of treating antique matters by the poet of the Old-French romance and that of the author of the prose *Eneydes*. The chief difference is this, that the candour, the spontaneity of the *Roman d'Énéas* have disappeared; this is also the principal reason why the prose *Eneydes* is infinitely less interesting for the history of literature than the Old-French poem.

The influence of the *Roman d'Énéas* on later Virgilian literature has not been so great as might be expected. M. Parodi, in his interesting studies on the Italian translations and versions of the *Aeneid*, after having proved that only one translator used the *Roman d'Énéas*, has given a very probable reason for it, namely, that no translation could rival in popularity the *Aeneid* itself, and that therefore, whosoever occupied himself with the *Aeneid* went direct to the original.

After this digression I return to the question I placed in front of my little essay. I call the attention of the readers of Caxton to a version of the history of Aeneas that has been pointed out by M. Paul Meyer, in Vol. xiv. of the *Romania*, p. 36, &c. This version forms a part of a Treatise on Ancient History, very popular in the Middle Ages, as is proved by the great number of its manuscripts that M. Meyer speaks of. This version offers an interesting coincidence with the *Eneydes*.

Turnus, after having killed Pallas, takes the belt, richly gilt, belonging to his vanquished enemy, and adorns himself with it (*Aen.* X. 495):

> . . . Et laevo pressit pede talia fatus  
> Examinem, rapiens immannia pondera baltei  
> Impressumque nefas. . . .

In the Twelfth Book of the *Aeneid* (line 941) Aeneas has vanquished Turnus; he takes pity on him, and is near pardoning and

1 I rifacimenti et le traduzioni Italiane dell' *Eneidi* di Virgilio, prima del Rinascimento. *Studii di filologia romanza.*

2 It is a history of the World, from the Creation to Rome, but deals chiefly with the history of Troy.
sparing him; but he sees Pallas's belt on the shoulder of his opposer; this view excites his rage, and he kills Turnus:

... infelix humero quam adparuit alto
Balteus, et notis fulserunt cingula bullis
Pallantis puere.

In the *Histoire Ancienne*, instead of the belt, it is the ring of Pallas which Turnus takes from him; but, in the last episode, it is said that Eneas sees 'the girdle and the ring' of Pallas, worn by Turnus. How to explain this contradiction matters little, but it is remarkable that exactly the same terms are found in the *Eneydes*: on the occasion of Pallas's fight with Turnus, the author of the *Eneydes* mentions the 'ring,' p. 140 below, line 16; and in the episode of Aeneas's fight with Turnus he speaks of 'the girdle and the ring,' p. 162 below, l. 15.

Unless we take this coincidence to be fortuitous (which is very unlikely), it can only be explained by accepting a common version from which both the *Histoire Ancienne* and the *Eneydes* descend, or which both knew. Perhaps though the author of the *Eneydes* took the difference above-named from the *Histoire Ancienne* itself. Tracing back higher still, we find in the *Roman d'Énéas* the belt also changed for a ring; only, in both episodes, the poet speaks only of a ring, and omits the girdle in the second. So we can say that the hypothetical version of the *Aeneid* we accepted for the *Histoire Ancienne* and the *Eneydes* is remotely related to the *Roman d'Énéas*.

As to the *Eneydes*, the only fact we can assert is this: it is possible that its author had before him the Latin poem itself, but he used at the same time a former translation or version of Virgil's work.\(^1\)

*Paris, May 20th, 1889.*

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1 I do not find in the Italian translations, or in the Latin or Italian versions of the *Aeneid* spoken of by M. Parodi, one single particular that indicates a relation of any one of them to the *Eneydes*.\(^1\)
THE ITALIAN PROSE VERSION OF 1476.

This little Italian Quarto—\textit{a-m} in 8s, \textit{n} in 6—contains the Italian Translator's \textit{Prologus}\footnote{On \textit{a 2}, after the heading '\textit{P. Maronis Virgillii Liber Eneidos feliciter Incipit}'} giving his reasons for setting forth the book, then a short sketch (9\frac{1}{2} lines) of Eneas's person, &c. 'Qui parla la nazione ele fatezze de Enea,' and naming 'Virgilio / il cui libro serinere intendo,' followd by the Prologue of the Greek Athanasius's prose version of the \textit{Aeneid}, which (I suppose) the Italian says he will translate:—

Questo e il prologo dil greco athanagio \footnote{Sign. a 3 back.}
THE ITALIAN PROSE VERSION OF 1476.

Compendium omnium librorum eneidos.

Primus habet lybicam / ueniant ut Troes in urbem.  
1 Edocet excidium Troie : clademque secundus.  
Tertius a Troia uectos cauit equore Teucros. &c. &c.

Then a Compendium of the 1st Book on a 4; 4 lines of 'Principium quo usus est Virgilius. sed decisum fuit a Tuca. et Varro.' Then

Sequitur verum principium.

Arm urumque cano : Troie qui primus ab oris  
Italiam fato profugus [&c, 4 lines]

Quiui incomencia Virgilio, el quale narra le aspere bataglie  
et li facti de Enea.

Elle aspere bataglie / Io Virgilio in uersi narro / ei facti di  
quello homo il quale fugito prima uenne de le contrade di  
troia fatatamente in Italia / et alidi de lauina.  Colui fue [a 5] molto  
gittato per terra et per mare, per forza de li dei, per la concordeuole  
ira de la crudele Iuno.  E molte fatighe in bataglia patie.  Infino  
chelli edificoe la citade / e portoe li dei in Italia.  Onde disciese  
il sangue latino / e li padri dalbana / e lalta roma.  O scienza recha nela mia  
memoria la cagione quale deita fue offesa. e per che la regina de li dei  
doleadosi chaccio lhuomo chiaro per pictade anolgierie tante fortune /  
et entrasse in tante fatiche. oue furon cotante ire nelci celestiali animi.

[Headings of the Chapters.]

(I. 2) Qui nauicaado perdi enea una naue per aspera fortuna.  
[I. 6] Come Venus narra a Enea la morte de Sicheo. e come dido  
unee a carthagine.  
[I. 7] Come uenus condusse Enea a cartagine doneli trouo  
icompagni.  

1 The initials P and E change places in the original.
(I. 8) Come Ilioneo parlo a Dido.
(I. 9) Come Dido receuete itroiani.
(I. 10) Come Enea se manifesto a Dido, et offerseli richi doni.
(I. 11) Come Dido si inamoro de Enea.


Incipit Libra Secundus

Vnera Dardonie narrat: fletusque secundo.

_contuicere omnes: tunc sic fortissimus heros . . . .

and so on to the end, finishing with this last Chapter and Colophon:

[last Chapter, on n 4]

Come Enea fue facto signore, e fecie alba, e la sua fine.

Acte queste cosse, rifermato fue Enea signore di tutta la hered-
itade del Re dapo ala sua fine per lo Re medesimo. Et inaur-
zenza stette Enea asuo volere, e quando [n + bk] alui piaque di partirsi quella parte del regno elesse che lui uuole per lo suo habitare. doue hedificoe la grande Alba, citta nobilissima. Ne la quade regno molti anni. et in quelli tempi alla sua signoria peruenne la terra tutta di Latino / Hauendo elo finita la lunga etade. Si che tutta Italia ala sua ubidienza permaneua. Poi dapo la sua magnanimita essendo il suo excellentissimo corpo riceunto de la gran madre regno Ascanio / E poi regnorono apresso di lui li gran magnanimi significati ad enea dal suo padre Anchise nel deliso. Che come a lui disse cossi uenero magnificenti / exaltando piu et piu la infinita / et gloriosa fama de lo eternale Imperio. Et in questo tempo hedificata fue lalta Roma / per Romolo / e Remulo, suoi suciosori. Da cui dapo molti anni disciese il nobile Iulio Ciesaro.

DEO GRATIAS AMEN.

[Then follows the Colophon, and after it two pages of 'Publiii Maronis Virgilii Epitaphia.']
O uoi periti / et anche uoi non docti / che legieretì o ner ascoitt
areti la nobile opera gia in uerso componuda per lo famossissimo Poeta laureato .P. Marone Virgilio Mantuano, ad honore / et laude de Octaviano Augusto secundo Imperatore de Romani: et da puoi de uerso in lingua uulgare reducta per lo litteratissimo greco Athanagio per consolatione de Constantio figluolo de Constantino Imperatore / Veramente senza dubio alcuno remanereti tutti lieti et contenti neli animi uostri per la intelligentia de li excellenti et mirabile facti de Enea como ne la presente opera si contiene: non meno quanto altra uulgar opera se potesse per consolatione legiere et audire: La qual e stata impressa ne la famosa cittade de Vicencia. per Hermanno Leuilapide da Colonia grande / ne Iano dil Signore .M.CCCC.LXXVI. adi Marti .xii. Marcio.

Iam presens opus hoc mille Athanasius annis Eneadum cecinit: lege dulcia carmina lector.

.P. B. C. O.
[Virgils AEneids translated.]

[CAXTON'S PROLOGUE.]

*After dyuerse werkes made / translated and achieved / hauyng noo werke in hande, I, sittyng in my studye where as laye many dyuerse paunflettis and 4 bookys, happened that to my hande came a lytyl booke in frenshe, whiche late was translated oute of latyn by some noble clerke of fraunce, whiche booke is named Eneydos / made in latyn by that noble poete 8 & grete clerke vyrgyle / whiche booke I sawe ouer and redde therin, How, after the generall destruction of the grete Troye, Eneas departed, berynge his olde fader anchises vpon his sholdres / his lityl son yolus on 12 his honde, his wyfe wyth moche other people folow-ynge / and how he shypped and departed, wyth aHe thystorye of his adventures that he had er he cam to the achiuement of his conquest of ytalye, as aH a longe 16 shaH be shewed in this present boke. In whiche booke I had grete playsyr, by cause of the fayr and honest termes & wordes in frenshe / whyche I neuer sawe to-fore lyke, ne none so playsaunt ne so wel ordred; 20 whiche booke, as me semed, sholde be moche requysyte to noble men to see, as wel for the eloquence as the histories / How wel that many honderd yerys passed was the sayd booke of eneydos, wyth other werkes, 24 made and lerned dayly in scolis, specyally in ytalye & other places / whiche historye the sayd vyrgyle made in metre / And whan I had aduysted me in this sayd boke, I delybered and concluded to translate it in-to

1 This heading is in an 18th century hand.

ENYEYDOS.
Caxton blamed for his over-curious terms.

[*sign. A?, back]

The Abbot of Westminster askt Caxton to turn Old English into Modern, but he couldn't.

Englishmen are always changing.

One shire's speech differs from another.

Mr. Sheffield askt for Eggs at the Foreland, but couldn't get 'em till they were called Eyren.

englyssh, And forthwyrth toke a penne & ynke, and wrote a leef or twyne / whyche I ouersawe agayn to corecte it / And whan I sawe the fayr & strange termes therin / I doubted that it sholde not please 4 some gentylmen whiche late blamed me, sayeng that in my translacyons I had ouer curious termes whiche coude not be understande of comyn peple / and desired me to vse olde and homely termes in my translacyons. 8 and *fayn wolde I satysfy every man / and so to doo, toke an olde boke and redde therin / and certaynly the englyssh was so rude and brood that I coude not wele understande it. And also my lorde abbot of west-12 mynster ded do shewe to me late, certayn euydences wryton in olde englyssh, for to reduce it in-to our englyssh now vsid / And certaynly it was wretton in suche wyse that it was more lyke to dutche than 16 englyssh; I coude not reduce ne brynge it to be understonden / And certaynly our langage now vseed varyeth ferre from that whiche was vseed and spoken whan I was borne / For we englyssh men / ben borne 20 vnder the domynacyon of the mon, whiche is neuer stedfaste / but euere wauerynge / wexynge one season / and waneth & dyscreaseth another season / And that comyn englyssh that is spoken in one shyre varyeth 24 from a nother. In so moche that in my dayes happened that certayn marchauntes were in a shippe in tamysse, for to haue sayled ouer the see into zelande / and for lacke of wynde, thei taryd atte forlond, and 28 wente to lande for to refreshe them; And one of theym named shefelle, a mercer, cam in-to an hows and axed for mete; and specially he axyd after eggys; And the gode wyf answerde, that she coude speke no frenshe. 32 And the marchaunt was angry, for he also coude speke no frenshe, but wolde haue hadde egges / and she understode hym not / And theynne at laste a nother sayd that he wolde haue eyren / then the good wyf 36
sayd that she vnderstod hym wel / Loo, what sholde a man in thyse dayes now wryte, egges or eyren / certaynly it is harde to playse euery man / by cause of 4 dyuersite & chaunge of langage. For in these dayes euery man that is in ony reputacyon in his countre, wyth his commynycaeyon and maters in suche maners & termes / that fewe men shaH vnderstonde 8 theym / And som ho^nest and grete clerkes haue ben wyth me, and desired me to wryte the moste cyryous termes that I coude fynde / And thus bytwene playn rude / & cyryous, I stande abasshed. but in my Judge-12 mente / the comyn termes that be dayli vsed, ben lyghter to be vnderstonde than the olde and au?^cyent englysshe / And for as moche as this present booke is not for a rude vplondyssh man to laboure therin / ne 16 rede it / but onely for a clerke & a noble gentylman that feleth and vnderstondeth in faytes of armes, in loue, & in noble chyualrye / Therfor in a meane bytwene bothe, I haue reduced & translated this sayd 20 booke in to our englysshe, not ouer rude nc cyryous, but in suche termes as shaH be vnderstanden, by goddys grace, accordyng to my copye. And yf ony man wyH enter-mete in redyng of hit, and fyndeth suche termes 24 that he can not vnderstande, late hym goo rede and lerne vyrgyH / or the pystles of ouyde / and ther he shaH see and vnderstonde lyghtly aH / Yf he haue a good redar & enformer / For this booke is not for 28 euery rude and ¹ vconnynge man to see / but to clerkys and very gentylmen that vnderstande gentylnes and scyence ¶ Thenne I praye alle theym that shaH rede in this lytyl treatys, to holde me for excused for the 32 translatyng of hit. For I knowleche my selfe ignoraut of connynge to enpyse on me so hie and noble a werke / But I praye mayster John Skelton, late created poete laureate in the vnyuersite of oxenforde, to owersee ¹ orig. dha

Caxton endeavours to use moderate and readable terms.
Skelton's learning.

["A ij, back]

Skelton's dedication, and correcte this sayd booke, And taddresse and expowne where as shal he founde faulte to theym that shal require it. For hym, I knowe for suffeyent to expowne and englysshe every dyffyculte that is 4 therin / For he hath late translated the epystlys of TuHe / and the boke of dyodorus syculus,¹ and diuerse other werkes oute of latyn in-to englysshe, not in rude *and olde langage, but in polysshed and ornate termes 8 craftely, as he that hath redd vyrgyle / ouyde, tullye, and all the other noble poete and oratours / to me vnknowen: And also he hath redd the ix. muses, and vnderstande theyr musicaHe scyences, and to whom of 12 theym eche scyence is appropred. I suppose he hath drooken of Elycons weH: Then I praye hym, & suche other, to correcte, adde or mynysse where as he or they shal fynde faulte / For I haue but folowed my 16 copye in frenshe as nygh as me is possyble / And yf ony worde be sayd therin weH / I am glad; and yf otherwyse, I submytte my sayd boke to theyr correction / Whiche boke I presente vnto the hye born my 20 tocomyngne natureH & souerayn lord, Arthur, by the grace of god, Prynce of Walys, Duc of CornewayH, & Erle of Chester, fryst bygotten sone and heyer vnto our most dradle naturaH & souerayn lorde, & most crystyn 24 kynge / Henry the vij. by the grace of god, kynge of Englonde and of Fraunce, & lord of Irelonde / byseeing his noble grace to receyue it in thanke of me, his moste humble subget & seruaunt / And I shal praye 28 vnto almyghty god for his prosperous encreasyng in vertue / wysedom / and humanyte, that he may be egal wyth the most renomened aHe his noble progeny-tours ²! And so to lyue in this present lyf / that after 32 this transitorye lyfe he and we aHe may come to euerlastynge lyf in heuen / Amen:

¹ The MS. of this translation is in the library of Corpus Christi College, Cambridge. It has long been copied for the Early English Text Society, but still needs an Editor.—F.

² Caxton's dedication to Prince Arthur.
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\textsuperscript{1} orig. arryued
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¹ orig. thyre-uer
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Explicit
TO the honour of god almyghty / and to the
glorious vyrgyne Marye, moder of aHe grace /
and to the vylyte & prouffyt of aH the
policye mondayne, this present booke, com-
pyled by virgyle, ryght subtyl and Ingenyous oratour
& poete / Intytuled Eneydos, hath be translated oute
of latyn in-to comyn langage / In whiche may aHe
valyaunt prynces and other nobles see many valorous 8
fayttes of armes. And also this present boke is neces-
sarye to aHe cytezens & habytaunts in townes and
casteHis / for they shal see, How somtyyme troye the
graunte / and many other places stronge and inex-
pugnable, haue ben be-sieged sharply & assayled,
And also coragyously and valyauntly defended / and
the sayd boke is atte this present tyme moche neces-
sarye / for to enstructe smale and grete, for enerych 16
in his ryght / to kepe & defende / For a thynge more
noble is to dye / than vylanously to be subdued /

How the ryght puyssant kynge pryamus
edyfyed the grete cyte of Troye

Capitulum primum.

For to here / opene / and declare the materere of
whiche here-after shaH-be made mencyon / It
behoueth to presuppose that Troye, the grete 24
capyaH cyte / and theexcelentest of aHe the cytees of
the coutre & regyon of Asye, was constructe and

\(^{1}\) orig. inexpugnable
I. TRIAMKING OF TROY. TROY BESIEGED BY THE GREEKS. "edcfyed by the ryght payssaunt & renomed kyng Pryamus, son of laomedon, descended of thauneyen stocke of Dardanns1 by many degrees / whiche was 4 sone of Iubyter & of Electra his wyf, after the fyctions2 poetyque / And the fyrsite orygynal begynnyng of the genealogye of kynges. And the sayd Troye was enuyronned3 in fourme of siege / and of excidyon, by 8 Agamenon, kyng in greece, brother of menelaus / whiche was husbonde to helayne. *The whiche agamenon, assembled and accompanyed wyth many kynges, dukes / erles / and grete quantyte of other princes & grekes 12 innumerable, hadde the magystracyon and vnyuersall gouernaunce of aHe thexcersite and hoof to-fore Troye :

D Vryng the sayd siege / Pryame habounded in lygnage of one & other sexe so renommed of beaule, wysedome, and prudomynye / seyence, prowesse, valyaunce, propheeye / and other vertuous proprytees / that aHe the worlde coude not ynough 20 merueayHe / How god and fortune hadde emprysed to endowe a mortal man wyth dowayres so hye & ver-tuous / But the prudence of pryame, knowyng to-fore / that the aduenements and aduersitees of warre be 24 doubtous, and vnder the honde of fortune / the whiche, after his mutabylite, gyueth vyectorye / To that one encreacynge honour, glorye / tryumphe / and gladnesse / And to that other she gyueth to be subgette to the 28 face of the ryght blody swerde, in grete effusion of blood & dymunycion of prowesse and of theyr gene-alogye the mutable captyuyte of theyr prosperity & aduersite or euyl fortune :

P Ryrame themne wyH teshewe & helpe for thynes doubts for to come, to that ende that his Royalme shaH not departe oute of his honde ne fro his blood / Yf it so happened that he and his

1 for Dardanus 2 orig. fyctious 3 orig. enuyronned
CAP. I.

Priam's son Polydore sent away, during the siege.

Departure of Polydore.

Polydorus thenne was sente wyth a grete multytude of noble companye, full of yougthe & of stronge corage, wyth rychesse ynhough of golde and of syluer / 8 money / tresour *and Iewellis / vnto a kynge named plasmator, kynge of tarce / whiche, enduryng the good fortune, shewed hym right socourable to the sayd kynge pryame / In offeryme hym selfe to socoure hym 12 yf he had nede in aHe poyntes, in whiche the sayd pryame wolde require hym. But the prosperous fortune of the kynge pryam torned in-to aduerse. The said plasmator chaungyng his wyHe / and aHe thamyte 16 whiche longe tyme hadde endured, & promysed to holde to the sayd kynge Pryame, as ye shal here after.

Now thenne plasmator receyued Polidorus so mag-nyfycatly, & wyth soo grete honoure, that by 20 wrytyng it maye not be recyted, ne the thynge descryued / And after when Pryam was subdued, and putte vnder the sharpe domynacyon of the grekes, In somoche that they had slayne thenne some of the sones 24 of the sayd pryame, and many kynges to hym alyed / And that into the cyte many were wyth-drawen for to gyue to the sayd pryam ayde & conforte, and the sayd troians myserable semed better to lose, and indygent 28 of force, than to haue apparence of vyctoryus glorye. And thys comen to the knowleche of plasmator, thoughte in his mynde, and conspyred the deth of the sayd polydorus / And in fayte, the said plasmator 32 broughte the sayd polydorus vpon the Rynage of the see, which was sondy / and a place secrete ynhough fro the syghte of men / in whiche place the sayd plasmator slewe polydorus wyth a darte whiche he bare. The 36
which, so traytoursly slayn, was by the sayd plasmator buryed in the same place wythin the sonde. ¶ Vpon whom was so moche sonde layde / that vpon poly-
dorus semed to be a lityl hiHe or montycle / And aHe this was done by the sayd plasmator, to thende that his rychesse, whiche was brought to hym for the gouernauce of ye said polydorus / sholde *abyde wyth 8 hym for to accomplyshe his anaryce Insacyable. And syth he sawe that the force and strengthe of the troyians was thenne soo perturbed by the pryckynge of fortune, that it semed to hym / that for the cause of 12 this excessyue occysion / lityl damage and hurte myght come to hym :

B ut thenne, whan the noble cyte of Asye was broyHed and brente by the subtyl accyon of the 16 fyre putte in-to it by the grekes, In so grete largenesse, that for the thicke tenebrosite of the blacke smoke whych the place hadde enbraced and yssued oute, The sterres of the heuen hadde wythholden theyr clere 20 illustracyons, And had no faculte ne power by theyr naturel lyghte to enlumyne the sayd place / And that none eye of ony persone coude perceyue ony thyng / but aHe onely by the domageous clereness 24 of the fyre deourynghe the pompe of Troye. ¶ Now was that pyetous cyte / somtyme example in aHe goode vertues abowe aHe other cytees of the worlde, aHe brent, and putte in desolacyon suffretous / Abydyng 28 onely one of the yates of the same town, named in theyr langage the yate stex, whiche was made soe maysterly / that the Ingenyous subtylte of maistres of masonrye carpentrye / that of all ye countreye of Asie it passed 32 aHe other in efforte and strengthe ¶ It was made of soo hye and exceHente ouurage :
How the cyte was cruelly sette a fyre, and on a flamm; And how Eneas, armed, bare his fader oute of the same cyte.

If How the cyte Wcas cruHy sette a fyre, and on a flamm; And how Eneas, armed, bare his fader oute of the same cyte.

By the same yate stex, themne sette in fyre and flamme, And smokyng the totalH desolacyon of the sayd plase of Troye, lyke as the goddes and fortune hadde enterprysed to destroye soo arty-8 fyceyaH a werke vnto the laste stone and foundemente of so hye a place / *And by horryble and cruel indygnacyon to throwe dow / destroye, and confounde the pompous and proude noblenes of thynhabytants 12 of Troye / and also theyr possessyons and hauoyr, cyuyles and other / And vnder the tenebres and derkenes, departed Eneas, armed clerly at aH pieces in the facyon of a cote armour vpon his harnoys / 16 The despoyle of a ryght horryble and moche cruel lyon, Whiche the said Eneas hadde kyHed and slayne. And the sayd eneas bare vpon his sholdres his fader Anchises / the whiche themne, by olde age and lynyngge 20 many yeres, his bloode was wexen colde soo moche, that he myghte not walke ne helpe him selfe by moenyngge / And thus Anchises, trussed vpon the sholdres of his sone eneas, hele a coffre weH rychely 24 adourned wyth many precyous stones in facyon and manere of a shryne, In the whiche were the goddes of Troye, and grete and diuerce relykes / whiche were the thynges / In whiche the famylye of Troye / the people 28 and comynalte of Asie, hadde fixed theyr socoures / and thalegement of theyr angnysshous heynynesses. ¶And Eneas, thus charged wyth his fader whome he bare wyth magnanymyte of courage, as sayd is / 32 broughte his sone yolus by the ryght honde / beynge of the age of xij yere, soo fayr and so weHe com-posed, that it maye leefuHy be sayd that nature
hadde doon her deuoyr, and holpen to the procreacyon of such a fygure for a patrone of mankynde. ¶ What shalt I saye more of Anchises and yohus, lyke as sayl is / ensiewed creusa his wyf, vnecurously aourned / Nothyng appertenant to thestate RoyaH / hir vysage mate by frequence sources of grete teeris / And hir heyr, whiche by manuel artyfyces hadde dyligently be enryched, letethem hangynge indifferently and aHe rufflyd on aHe partyes, wythout ony hope of amendemente / It sholde be an *harde thynge to many one, to putte in forgetynge her swete firste lyf, and now her deploracyon / It is a greuous thyng to me to passe over so lyghtly the lamentable circumstances of her sorowfull heynynesses in soo fewe wordis / Now here after we shalt saye consequently that / that comynalte, and confusion of people aHe bywepte / noble / vnoble people, men, wymmen and children fleeynge, ensiwed Eneas, soo berynge his fader as sayd ys. It were a thynge inhumayne to beholde theym wythoute pyte / but yet more pyetous to seHe it lyke as it was doon in dede / This companye vnhappy yssued oute of a ryght goode and habundaunte place of aH thynges concupysible to thappetyte of theyr desire / And so moche incertayne, after this dolourous excyle, in what regyon myghte happen the ende of theyr maleurous and vnhappy destynes.

His noble companye troian, somtyme in reste / and now vacabonde and fugytyf by the feeldes dar-danike, came and aryued in a porte of the see named simoys / and there, ryght pencyf, entred into the see, and by trobles rouleucyons of the vnades or wawes were broughte into the Ile of Anchandron, and passed thorugh the foreste of yde, whiche is in the sayd countrey of troye / And here we shall finysshe to speke of the sorowful and tedyous fleynge of the poure meschauente and myserable troians / whiche hyder-to hadde folowed
They arrive in Thrace, at the place where Polydore had been murdered, and begin to build a city.

It progresses slowly,

so they hold a feast and sacrifice.

Eneas / Eneas, by force of oares, and of the wawes of the see / arryued in the Royalme and countrey of Trace / lyke as the power of wynde, after the dysposition of his destenye, In-to the said place hadde broughte hym.

In the whiche place of Trace, Polydoros hadde be vlaynously slayn by Plasmator, kynge of the same Regyon of Trace. ¶ In this countrey of Trace, Eneas, whiche hadde grete tresours of the rychesse of Troye / beganne to edyfye a cyte named Eneade, takynge it of his name. Neuertheles, by cause that Eneas sawe the cyte by him bygonne, come not by the dyligence and operacyon of the werkemen to his perfeccyon / And that the sayd operacyon and dyffycyle werke myghte not in so shorte space of tyme to come to suche aununsemente and perfectyon / wythoute the dyligence, fauour / and goode wyHe of his goddys / the whiche, though they hadde ben horryble and cruel, and wythoute pyte to the troians to-fore the confusion and vtter dystruc-tyon of theyr noble and honorable cyte / Nevertheless, in this caas partyculer, they shewde themsele favourable ynough / And entendynge to gyue comforte, ayde and counseyl, to thendemenes and engynes of the werkmen, whiche the cyte Eneyde bylded and edifyed, And therfor wolde and dysposed Eneas to halowe a daye prefyxed in makyng sacrifice to his goddis / after the solempnyte in suche a caas by the troians accustumed. And he hym selfe, as prynee and example of his people slewe a white buHe as crystall, to-fore the face of his goddys / And of the bloode that yssued of the same, wyth herte deuoute bysprange ryghte humbly, and by grete lone and ardour of dylection, the hostel vpon the whiche the goddis were sette:

1 orig. besprinkled
How Eneas sacrificed to his goddis in the place where Polydorus had been slayn:

Capitulo. iii:

Now, perauenture, it happened that Eneas made the celebraeyon of the sacrifyce to-fore sayd, in the selfe place / where as Polydorus hadde beene slayne and buryed in the same / by the see syde, By the in-

8 humanitye and wyckednesse of Plasmator / In whiche place there hadde beene accamyled, or heped, of some a lytyl hyHe or mountyce / vpon whiche * by the space of tyme / aboute eyghte or ix. yere, were yssued oute of

12 the erthe smalHe bushes or lytyH trees, by humydyte and hete, deeply enroted in the erthe, and vpon the lytyl hylle growen on heyghte, the whiche trees were named in frenshe murtyHers cornyHers. And on the 16 side of the hiHe was an hye plotte, so nyghe that it shadowed by grete space the place where as was made the sayd sacrifyce: Thoo trees apperceyued by Eneas came thider in entencyon to cutte and hewe doun some 20 of the bowes and braunches, for to apparyHe / and make fayr the place of his sacrifyce / Lyke as we englysshe men doo whan we halowe ony solempnyte in the tyme of somer / In strowynge wyth herbes, and settynge vp 24 of grene trees and bowes, in the chirches and chappeHis for to refresshe the people there assembled, by cause of the fest & solempnyte there to be halowed

How Encas, in makynge the forsayd sacrifyce, hewe the troncke of a tree / oute of the whiche yssued bloode: And how Polidorus declared the sygnyficaeyon and the maner of the sayd myracle, and the wyHe of the goddys. Capitulum iiiij
Blood issuing from trees as he cuts them

["leaf B 5]

alarms Aeneas.

He prays for explanation, but receives no answer.

so endeavours to pull one tree up by the roots.

Eneas thenne, by ardeer of grete deuocyon, and for affection that he hadde humbly to halowe this festuyyte, as sayd is / toke an axe cuttyng on bothe sides, And as I suppose, it was after the faction of a 4 glayue or guysarme / wyth whiche he hewe and smote down wyth grete myghte those trees, for to arraye and make fayr the sayd aultor. The whiche trees, soo cutte and entamed by the sayd Eneas, yssued oute in an 8 liabondaunte cours a sourge of blake bloode droppynge down to the erthe / And on the same axe, in manere of grete droppes of bloode; by whiche *shewynge, Eneas was gretyly abasshed and dredefull, merueyHyng what 12 thynge that myghte sygnyfye. And for to haue knowleche of this myracle and of aHe the faytte therof, The sayd Eneas knelyd doun on bothe his knees, bi grete humylyacyon of herte and deuoute affectyon, his hondes loyned, to-fore the sayd au[tler, in makynge requeste vnto the troian godlys and to the godlys of the forestes, that they, by theyr diuyne and ineffable inspyracyon, wolde gyue to hym knowleche of this 20 materyaHe vysion / The whiche prayer ended, and wythoute haunyngede ansuer of the godlys troians by hym adoured and caHid on / After, by couragge more haultayn, wythoute ony proude thoughte / purposed in 24 hym selfe to arache or plucke vp a gretter tree whiche was there, whiche empesshed and letted hym / by force, vygour / and naturaHe myghte, wythoute socoure of ony instrumente artifyeyaHe. And for to demeane this to 28 effe[cte / Eneas sette thenne one knee vpon the sonde, and that other ayenste the branche growen and comen oute of the lytyH hylle where as was buryed Polydorus / And on that other side he toke the branches of the 32 sayd tree, and by grete myghte and bodyli strengthe / enforced his puyssaunce for to arache and plucke vp the same tree. Durynge the whiche efforte, was herde

1 orig. and
a voys feble, as of a persone aHe sorowfulHe and by-
wepte / and nyghe aHe sayed and deed. The whiche
sayd, "alas, Eneeas! this is but lyttyl provesse to the,
to prowe and exercisce thy robuste payssance ayenste
a body pryued frome his lyf / or vpon a deed corps to
take vengeaunce soo Inutyle / And by cause, my ryghte
dere brother and my goode frende, I, very sorowful
whiche so moche have loued the whan the lyf was in
me, and that the naturel hete of blood humayn com-
forte my membris, & made "theym vegytallc wyth
sencyble memoyses / I swere to the, by the goddis
whom thou seruest / & whom thou now in profounde
denoeyon hast requyred, that thou cease to traunayHe
and poursiwe me deed: For herof I make the certayn /
that I am Polydorus, sone of Pryame, kynge of Troye,
he lyuinge / whiche haue ben by cruell deth and trayson,
hide & couerde vnder holy amyte, putte oute of this
worlde by plasmator, kynge of this countree and
Regyon / For the aneryce Insacyable whiche was in
hym, And that had hardynesse to commysse and doo
this cryme soo moche deffamed, and fuH of so exccecrable
cruelte arrettyd / O cursid and false deceyuable auaryce /
whiche blyndeth the voluntes humayn / and maketh
by his subtyl arte the ryche men suffretous and poure;
and fher for to gete rychesse, to commysse cryme and
homyside by damnable treason / And I, Polydorus,1
furthermore shewe and manysfete to the / that the
haboundaunce of bloode whiche thou haste seen yssue
oute of the trees / which woldeste haue cutte and
plucked vp / is not orygynally of thysy trees / but the
sayd trees haue taken theyr foudemente and firste
begynnynge of theyr rote in my body; and by that
moyen is the sayd bloode largely comen, and hath
aroused the erthe, and yssued oute of my body, and
nowher eHis / And for this cause I the exhorte and

1 orig. Plyodorus
Aeneas is struck dumb with astonishment.

Polydore tells Aeneas his destiny. [CH. IV.

counsel he / that thou ne defoy He nomore thynd hondes wyth my bloode. And holde it by cause of my suster crusa, the whiche was gyuen to the for wyf, of my parentis and frendes, in maryage /

A

And by cause that thou, Eneas, haste bygone to edyfye and bylde a newe cytee in this Royale of Trace, in the perfection of the same thou procedyng, hast now, vpon y° grete materyall foundements, made 8 basteHes of werke & ouuerage maynyfyke: but y° wyH of the goddis haue ordeyned *and concluded by a counsel emonge theym selve, that this lande shaH not receyve ne socoure the / But shaHe be chased and 12 fuytytf fro Troye / but bi the sentence irreuocable of theym / is destenyed to the / the swete countrey of ytalye, ful of fruytes / for there to be releued, And to conforte myserable heynesse whiche thou haste longe 16 suffred, by cause of thyne exyle / Soo departe thou thenne fro this londe, maculate, and full of fylthe and ordure, by the blody faytte vppon me doon by the false and eruel Plasmator, kynge of thys Regyon / And goo 20 thou in-to the countrey whiche is ordeyned for the and thyne, by the prouidence, benyuolence, and prouyson of the goddis."

So moche Polydorus hadde opened and declared 24 to Eneas the secrete of his vysions / that eneas was surprysed wyth drede Inestymable, and he in a traunce, And soo abode a longe tyme ynough, lyke a corps wythoute entendemente / And wythoute party- 28 cypacyon of sensifty moeuynge. And for tymoryssite, and thyng not acustumed, merueyllous & Insolute, as sayd is, his tonge abode & elyued to the palate of his mouth in suche manere / that durynge the 32 langorous tyme that polidorus tolde this vysion myserable, It was inposyble to hym to exercyse thoffyce of his tongue to hym destynate by nature / neuertheles, after that nature hadde stablysshed his 36
wytte and spyritte, and giuen to eche of theym faculte & power to excersise theyr offfyce and wordes /
The sayd Eneas ordeyned that the cause\(^1\) of Polydorus, 4
yssued of his bloode and genealogye, sholde be restored and halowed honours fune
And to his goddis make sacryfyces apperteynyng for to gete the grace of theym / that they might rendre theym selfe 8 benygnc, mercyful / debonayr / and propyce vnto the helthe of polydorus

\[*\]

Thobssequyes of Polidorus.

Capitulum V.

12 For the obsequyes funera\(\text{H}\) of Polydorus to bryng to effecte, so was the aultuer establysshed for to halowe the sacryfyece / And therupon putte & sette the goddes of troye / which were of colour sangueyn 16 & reed; and eneas, & his felaushyppe chosen by hym for to make and exhibete the sayd sacryfyece, weren aHe generaHy symple, & enyronned wyth bendes of his whiche enyronned vnder the throte, mountynge 20 vppe to the temples bytwene their frontes & eres, vnto the toppe of the heed / And vpon theyr hedes they had chapelettis of brau?zches of cypresse, whiche grewe nygh the montycle or lityl byHe where as Polydorus 24 was buryed / whiche is a tree sacred and ordeyned to the ende that, by the vehemente odour and swete sme\(\text{He}\) of the same tree, maye surmounte the infecte odour of the caroyynes of the dede bodyes / And the 28 wymmen of Troye whiche had folowed Eneas whan he departed fro troye, were tofore the sayd aultuer with oute apparay\(\text{H}\), ne wythoute retchyngaye ought by theym selfe in ony wyse. For the sayd wymmen were aHe 32 dyssheuelled, or bare the heed, makynge meruelogus synacles, as theyr costume was in that tyme in that coultre also, and semed better, wymmen oute of theyr wyttes, than porueyd of countenaunce or constaunce.
For ye consommacion of the said sacrifice, Eneas ordered to take many cymphs, that ben vessels ordered for to make suche sacrifice, & ben in maner of lityl bokettis, or lytyl shippes, of a strange stone, & 4 of dynerse colours / as iaspre, porphyre / or of whiche som were full of blood of bestis sacrefyed, & other ful of mylke clere & clene / the whiche vessellis, in habu«dau?«ce of denocion, they cam about ye sayd 8 montycle or lityl hiH of polidorus / in recomendyng ye sayd polidorus to * the debonnayr clemence and mercyful iustyce of the goddis.

Henne Eneas and all his sequele made theym redy for to accomplysshe & leue the sayd courtrey of Trase, by the admonestemen of the sayd Polydor us, sone of pryame, kyng of Troye / mounted vpon the see. And was there long and many1 dayes / 16 Soo themne we shaH leue to speke of Eneas / And shaHe retorne to speke of dydo / And firste to shewe the dyfference of IoHn bochace and of vyrgyle, to putte in bryef the faHe of the sayd dydo recounted 20 by bochace / and after by the sayd virgyle.

Here bigynnetli thistorye, how dydo departed from ye courtrey. ¶ ca . . vj.°

That other daye, in passyng tyme, I redde the faH 24 of noblys / of who mIhoi bochace hath spoken, & in brief, ye aduentures of fortune harde & dyuersely excerceable / & in all destrucyue of theyr personis / honoures / goodes / and chyauaches; of whom the 28 somme haue ben cause of ther harme & euyl, & of the destrucçion of whiche some be yet, and how be it that thei ben pourueyed moche more that it apperteyneth to theym, seen theyr seyence, prowesses, vailHyauyte or 32 seruyce after thestate & their vocacion, in the whiche eche ought to holde and be content / like as saith

1 orig. many
thappostle, wythout doyng grief or ony nuisaunce / ne to bere dommage, ne myssaye ony other / this not-wystowdying, alwaye they be in awayte / & delite 4 themselfe to seche often tymes meanes for to grieue, & to saye wordes detractiues / wherof foloweth ye pertlycion of moche peple, & of them selfe in the ende / whiche therin haue modele d ¶ And after 8 certayne space I hadde been in beholdynge the peryHous adventures / and fortunes ryghte sorowfully / of many kynges, prynces, or knyghtes, and many other / I fonde the faHe of dydo, somtyme quene and 12 foudresse of the noble cyte ° of cartage; the whiche in redynge, I was abasshed, and had grete merueylle / how bochace, whiche is an auctoiir so gretyly renommed, hath transposed, or atte lestye dyversified, the faHe 16 and caas otherwyse than vyrgyle hath in his fourth booke of Eneydos / In whiche he hath not rendred the reason / or made ony decysion, to approue better the his than that other. And yf ony wolde excuse 20 hym, and saye that he hadde doon hit for better to kepe thonour of wymmen, And wolde not treate ne saye thynge of theym dyshoneste, but that myghte be to theyr auauncemente, ¶ This reason hath noo 24 place: For he hath putte in many places other grete faHes, ouermoche infamous, of some quenes and ladys / and hath not suffyced to hym to speke aHe in generaH, but hath made expresse chapytres / In 28 blamynge the complexions of theym; By the whiche partyeulerly he sheweth the dyssolucyons and peruerse condycyons that ben in the sexe femynyne / And for 32 dyfference whiche is of vyrgyle and of bocace, I haue enterprysed to shewe aHe a longe the texte of vyrgyle / The causes and occasions of the laste extynctyon, and dolourous deth and despyte of the recommee of dydo, 36 otherwyse callyd or named Elysse or Fenycy £ But Bocaccio's Fall of Noblys. His account of Dido. The French writer wonders why Bocaccio differs from Virgil's story in the Aeneid.

Bocaccio often shows the per-verse conditions of the sex feminine.

Bocaccio's Fall of Noblys.

Dido also called Elysse or Fenycy.
THE PHOENICIANS. BEGINNING OF THE STORY OF DIDO. [CH. VI.

fyrste and to-fore, for better, and to understande the mater, I haue purposed to recyte here the caas / and fall[e], after the oppynyon of Iolin bocace, whiche sayth as here after shall ensie and folowe:—

YF In ony maner fayth oughte to be adiousted vnto the wrytynges and dyctes of olde and auneynte cronycles or historyers / Or to theyr letters, cronykes and historyes / Vmneth maye men fynde ony 8 of soo grete langage ¶ And dygne to yene magnyfycence / *and somoche deuyne renommee / as to the hye name of Fenyece / whereof the rayson maye be this / how be it that thanctour putte not preeysely 12 dedycte wythoute texte / by cause that the Fenyces were the fyrst Inuentours of carecteris dyfferencyng that one fro that other, of whiche were fourmed lettres for to write & redyng in remembranuce perpetual, y* 16 thynges that they desireden to late be knowne to theyr frendis / or otherwyse for the conservacyon of theyr dedes / fayttes, & scyences / to thende that they myghte reduyce in souuenauence or remembranue, by 20 thynspection and lecture of theyr wrytyngys, that whiche by lengthe of tyme, & debylyte of entendement, sholde be wythdrawen / Or otherwyse sholde haue be forgoten it, and put in oublyauence, that the fenyees 24 fonde to note wyth rede colour or ynke firste the sayd lettres / of whiche our bokes ben gretely decorate, socoured & made fayr. We wryte the grete and firste capytaH lettres of our volumes, bookes and chapytres, 28 wyth the taynture of reed colour:

THe name thenne, and Royalme of Fenyece, hath be moche hiely decor[ed] by merneHous artes / and myryfye / In ioyouse preysynge and laude wherof, 32 the clerenes and fame of his ouurages hath ben dyuu[ged] & shewed vnto the laste clymate of londes habited wyth lygnage royaHe ¶ Oute of the whiche Fenyece and prosapye auneyenne / as it is to bylleue by 36
DIDO, DAUGHTER OF BELUS, MARRIED TO SYCHEUS.

CAP. VI.

successor Pygmalion, is married to Sycheus or Acerbas of Tyre,

[Back 8, back]

to whom she is tenderly attached.

Wealth of Sycheus.

Pygmalion

murders Sycheus for his riches.

theyr wrytynys / issued a kynge named Belus / After the dethe of whome / one his sone, named pygmaleon, succeeded hym / And obteyned the Royalme of the 4 Fenyces ¶ He hadde also a daughter named Elysse, whiche afterwarde was named dydo, & was maryed to one named Acerbe / otherwyse caHyd Sychee (his vncle was preest of hercules), honoured wel in the royame of 8 thy*re, and the gretest of aHe the countreye after the kyng of the same / This gentylman was moche fayr to byholde / yonge / & playsauit, of grete reverence / ryght honorable emonge them of the couztre / of 12 grete audacyte / and of name magnyfyque, ryght moche byloned of Elysse / Thenne his wyf, which thenne he loued also moche of fyne loue wythout fayntasie, whiche sone after fayled by his deth anguysshous, 16 wherof thens it happed after the Ingemente that to hym was fortunat / that he was so bienewrous that he was emonge aH other estemed to be most in Ioye & gladnes, consideryng the beaute and bounte of dydo 20 his wyf, And also of grete rychesses / of whiche Acerbe, otherwyse caHyd Sychee, was moche endowed, & hadde preemynence in ryght grete habundauce:

B Y the couetyse of whiche goodes & rychesses / 24 pygmalyon, brother of Elysse, and kynge of the countrey, was sore esprysed / For which cause the deth was conspyred of the fayr Sychee, the sayd pygmalyon thynkynge in hymselfe to doo slee hym, 28 And by this moyen he sholde attayne to thende of his desire & wyH insacyable and fnH of couetyse, And soo to hym selfe he sholde atte vsurpe his grete & Innumerable rychesses / and lyke as he thought / he 32 dyd / and dyd do slee Acerbe or Sychee / Thenne dydo, his swete & amyable spouse & wyf, bare it moche inpacyentli and sorowfHy / & in suche anguysshe of herte / that she swowned, syncopysed, 36 & syghed / And oute of her fayr swete eyen / &
CAP. VI.

Dido mourns grievously for Syceleus.

[× sign. C i]

Dido's Sorrow for Syceleus.

And thinks of leaving Tyre on account of the covetousness of Pygmalion.
Dido prepares to depart, and sails.

Dido proposes to go to Phoenicia to her brother, who sends her a fleet.

She puts on board many bags of sham money, and sails, and then throws overboard the bags.

She addresses her men.

Dido addresses her men:

"Dere felawes and frendes of our nauye / I doubt
nothynge but that ye haue the wyHe for taccomplyshhe
that whiche I commandede you / wythoute to aske or
wyH to knowe ony wyse this whiche ye haue doon / But for to saye & teHe to you the cause whiche haue

1 orig. supposyuge.
2 orig. grodes.
Dido encourages her men to seek refuge elsewhere.

CAP. VI.

moecued me thus to doo, I haue moche lieuer to haue loste aHe the richesses of Acerbe, late my frende & husband, the whiche ye haue now drowned wythin the bely of the see / than I sholde delayner them in-to the handes of the ryght cruel kyngye Pygmalyon, my brother; for the whiche rychesses to haue of me / after that he hath taken the lyf awaye fro my swete and true husbone, he hath sente you hider for to S brynge me to hym wyth his shippes / And therfore thinke veryli that it behoneth you presenly to doo and holde me companye, or eHs deye / or flee from hym / ye haue knowne ynoughe his grete and cursid auaryce, And how he hath doo slee Acerbe or Syche, my late husbonde, for to haue of him his tresours. Wherfor I doubte not that, after the rychesses loste, ye we goo to hym / he shaH be soo surprysed wyth angre and furyouse woodnes / when he shaH see hym selfe soo decayued & put fro his entente, that he shaH moche sore tormente vs / and at thende put vs to dethe ; the whiche, sithe that he hath withdrawen 20 & taken awaye hym / whiche was aHe my wele / I shaHe take it in gree & gladly. But I haue compassyon of you, whiche in this caas haue no culpe ne blame / of the griuous paynes & myserable tormentes of 24 whiche he shaH make you to haue by aflyctyon / And therefore late vs treate by one acorde / ye wyHe flee from the countrey of my brother wyth me / and escheue his gret furour / I shaH abandoune my lyf 28 wyth you, my good cytezeyns, whiche be here in dangeour of myserable deth / And offre my selfe to brynge & conducte you in-to some other place of surete, where as we shaH lyue more at our case, in 32 places of luyous dwellynge, wythoute to haue more drede of hym / ne of the grete doubte & fere of his cruel tyranny / thus were moecued & attyre by thex-

1 orig. lane.
2 orig. lane.
Dido sails to Cyprus.

Dido's men all agree to go with her.

They land in Cyprus.

...
DIDO SETTLES IN AFRICA AND BUYS LAND. [CH. VII.

CAP. VI. subiectyoon, and to be from her exempte from thenne forthon:

CAP. VII. ¶ How dydo arryued in Lybye, a straunge countrey, and boughte as moche londe or 4 grounde / as she myghte conteyne wythin the space of the hide of an oxe. in whiche she buylded and edfyied the cyte of Cartage / Capitulum vii. 8

[* sign. C lii] Dido arrives in Africa, and buys as much land as can be contained by an ox hide.

A Nd from thens departed dydo, wyth aHe hir nanye, in passyng the see; and alwaye wythdrawynge fro the sayd londe of fenyce, arryued vpon the Rynage of affryque for to repayre hir shyppes / 12 And there boughte of thynhabitants of the same countrey, as moche lande or grounde / as she myghte enuyronne wyth the hide of an oxe / whiche dyd doo corroye wet, and after dyd doo cutte hit soo in a 16 thonge so smalHe and longe, that she enuyronned moche more quantyce of the grounde of the sayd countrey than the Inhabytantes scHars supposed sholde ever hanen ben. In the sayd place, duryng the tyme that dydo and her 20 felawshyppe, whiche by longe tyme hadde ben in grete trauayHe vpon the see / whyche moche hadde greued theym, and throwen theym in mani dyuerse countreys, were thenne vnder the proteceyon and swete reconsily. 24 aeyon & rest / they dyd doo repayre theyr nanye / & sette it wyth / grete peyne, aHe in poynte, wyth aHe thynges to theym necessarye. Thenne thenhabytants and theyr neyghbours by / began to treate wyth theym 28 curtoysly, and ofte vysited theym, wythoute to doo to theym ony grief / moleste, or thyngge that oughte to dysplease theym / but wyth aH gre and frendlynes, wythoute pattyngge on theym lothlynes as straungers, 32 They of the countree byganne to holde parlyamente wyth theym, and toke amytyes & alyauze wyth theym /
Dido Founds the City of Carthage.

CH. VII. & admynystred to theym marchauadyses, and dyd aHe other thynges whiche is accustomed to be doon bytwene neyghbours and good frendes: Thenne dydo & hir 4 barons, seyng the fruytfal dysposicyon and bounte of the sayd place, semed to theym that they oughte to make an ende of their fuyte or fleeyng / and anone elyssse or dydo, to theym dyseoverde the fraude that she 8 had don / & shewed wherfore she had throwen in-to the see the sackes a-forsayd, ful of brasse & coper / see- a mynge that hit had ben the tresour of Sychee, her late husbonde / whiche theenne she shewed to theym, wherof 12 then they were moche Ioyous, & gretyly encoraged wyth goode hope / & concluded anone to buylde & edefye a newe cyte there / And caste & toke the foundement for to make a cyte there / and there they abode aH to 16 gyder / And in soo makyng, they foude wythin the grounde, in diggyng to make the foundemente, the hed of an horse, whiche gaaf to theym hardynes / courage & destyne to preysinge of the place to be propyce and 20 acceptable, the whiche was thenne purposed to be closed & enuyronned wyth walHis autentyke / And the cyte was named, as some saye, Cartage, by cause that the cyrcuyte of the place was enuyronned wyth the thonge 24 of a skynne or hyde, as to-fore is sayd. And the casteH of the town was named biose, takynge his name of the hide of an oxe / whiche they hof Tir called burse:

28 TThis cyte in shorte espace, for the commodytees of the same, and situacyon plennentuous, was strongly enhabited wyth moche folke & peple / Of whom dydo was lady & quene, and gaaf to theym lawes & manere 32 of luyngne, and gouernynaee of goode maners / & admynystred entiere iusticye to hir subgettis / in hir housholde & menaige / she mayntened her ryght honestly / And the purpose of hir holy chastite, she 36 entereteyned & kepte wythoute to breke it / thus themne

Dido shows her people that she had deceived them, and still has her husband's treasure. [* C iij, back]

They found a city,

called Cartlage, and its castle is called Biose.

Derivation of the names.

Dido is Queen of Carthage.
elysse, presidente as quene ouer ad the people / cam to hir entente desired / & in stede of wepynges, vnamesurable sorowe whiche she had suffrid, & had ben in grete afflyction in Thir, for the nephaide deth of hir sayd 4 somtyme husbond / she was in \textit{that} place, cartage, wel adourned of vertues / wherof thenne hir good fame & renomee florysshyng, shone & resplendysshed merueyly in the countryes circumiacent & neyghbours, in suche wy*se that they whiche had lyued after the maner of that countrie, whiche was all dissonant & dishoneste in regarde of \textit{that} of dydo, toke the guyse / the facons / & the industries of the cartagyons, in 12 leuyng their au?cent customes / whiche anon after vanuyshed awaye as thei neuer had be vsed / But this notwythstonding, fortune inpacyente, whiche maye not suffer the pe[r]sone longe to dweHe prosperous / ne 16 good werkes wythout enuye / sette & imposed vnder the feet of the righte chaste quene, thyng slypper & lubrik, for to make hir to ouerthrowe, & to brynge hir in-to exyle lacrymable fro the place where hir glorye & 20 exaltacion ought to be replenysshed, encreased, & manyfested. for lyke as every daye the beaulte, chastyte & prudence augmented vnto all nacions strau?gers ferre & nyghe / and the delectable name of hir cyte grewe 24 & reysed in praysing / A certayn kyng of the musitaynes or monydes, neyghbour to that countrye, was right feruently esprised in y*e lone of this quene, thenne beyng wydowe / as sayd is, of hir firste husbond sychee / 28 and sente to some prynces of that cyte, whom he requyred to haue this quene dydo in maryage / sayenge by grete menaces, yf he had her not / that he sholde reduce that cyte into ruyn, & sholde put aH the people 32 therof in-to exyle / This thyng, seenge the sayd prynces, & knowyng the ferme purpos permanable, whiche y*e quene had to entercteyne hir pudeyque chastyte in perpetuH wydowhed / durst not at y*e firste manyfeste 36
the petycion & desire of the sayd kyng, but by subtyl
meanses enteyndyng to drawe from hir som wordes
seruynge to theyr intencion / & vpon the whiche they
4 myghte fynde foundement & rayson indycatyf for to
mocue theyro the sayd dydo / they reported to hir that
the kyng, for to lede a lyfe more honeste / demanded
them for to hiane some prynce of thyre or thyrayn / for
8 tenstructe hym in doctrynes & good maæners & con-
deyyons, to lyne after the manere of theuyr countre,
whiche to hym semed more honest & aggreable than
his owne / whiche for to doo they knew no man con-
12 unyenyt & propyce, for so moche that none of the
countrey, but yf he were constreyned, wolde leue his
owne londe for to goo vnto suche a kyng, that vsed
so vyle / terryble & straunge lyf; And alwaye, yf ther
16 wente none to hym / he menaced and thretenyd to make
warre & fyght wyth theym, wherof myght faHe other
aunger & grete peryl to theuyr newe cyte. The whiche
prynces, the quene reproued / shewynge to theym that,
20 for one man onely, ought not be cause to lose aH thother,
& to habandouze theuyr countrey & lyf accustomed, and
to vse suche as beestes sauage doo / as werkes synystres
& barbaires / “O right good cytezeyns, yf it happened
24 that one muste deye for the salute & wele of your
countrey, be ye not concluded so to doo & suffre / For
he is right vnhappy, that for his partyculer wele wyH
leue y" publike & comyn wele / & contrary wyse, he is
28 blessyd that Ieopardeth hym to the deth for y" comen
wele of his countrey :”

CH. VII. Dido’s nobles press her to marry again.

CAP. VII.

Dido’s nobles misrepresent the King of the
Musiiaynes to her.

[• C iiiij, back]

Dido reproves them, and

answers that
the man who

gives his life for

the public good

is best.

How a kyng, neyghbour to cartage, dyde
demanzde to wyfe the fayr dydo, quene
32 of Cartage, the whiche, for the loue of hir

1 orig. yf:

ENEYDOS
CAP. VIII

late husband, had liuer to slee her selfe, than to take the sayd kynge.

Capitulo. viij

And thenne seeyng the sayd wordes seynyng right wel to theyr purpoos, & to hir preiudyce / Notefyden vnto the quene / how the sayd kynge had requyred her in maryage / and had made to theym the sayd menaces / in caas that they wolde not soo accorde to hym. The whiche knowleche to be achieved in the sentence by her pronounced, And that she her selve was cause of her perdicyon, byganne moche strongly in flegyble lamentacyon to caHe longe by dolour and excessyue sorowe, the swete name of Acerbe hir preterit husbond / But in the ende they hadde deter-myned, consyderynge that hit myghte be none other wyse, but she muste promyse to make this maryage / the whiche she accorded to theym, and helde for greable / And demaunded Induces and space of thre monethes, In whiche tyme she sholde doo her dylygence for to accomplysssh aHe theyr wyHes / In this tyme durynge, as it maye be presupposed, yf ony deffence was in the cyte whiche was not settte and ordeyned in couenable fortyfycacyon / She dyde it incontynente to be sette in poynyt. And after this, she blamed longe her beaulite, in cursyng it by grete execeracyon, wyth the grete enuye that fortune hadde vpon her, and the Toyous adventures, and prosperous, whiche were in late tyme comen to her / So that the grete playsaunce whiche she hadde taken with the swete reste of her thoughte / in whiche that she had repelled thauaryce of hir brother, by her weH happy fleeying,1 and her noble cyte edyfied newly / whiche thenne was accomplyssshid, & wyth grete people en-habyted, aHe subgette and obeyssauH vnto the lawes

1 orig. fleeying
of her seygnorye / thanne converted and chaunged in-
to grete anguysshe myserable. After whan the terme
of thre monethis approched, the lady whiche was saHe
ayen in lacrymous and playnynge sorowes which she
had hadde in tyme passed for the deth of Sychee, her
sontyyme husbonde, Dyde doo hewe down and gader
to gyder a ryght grete multytude of busses and woode /
for to make a cruel fyre terryble and merueyllous in
the hieste place of the cyte / and playnyge to mak-
sacryfyce in the pycous commemoracyon playsaunte to
the pryue godlys for the laste obsequyes of the funeraffe
seruyce of Acerbe or Sychee, her sayd husbonde, In
payenge the extreme tribute *of remembraunce ytera-
tyue / ne other wyse in ony maner the fagottis or
woode clouen and broken / toke the swerde in hir
honde, & mounted vp aHe on hie vpon the woode rely
for to sette on fire, in the presence of aH the peple.
byholdyng by grete admyracyou what she wold doo,
bigan to say: "my ryght good citezyns, after your
ordynaunce I goo to the man ;" that is to saye, that she
was disposed to goo and marye her to the kyng for-
named / & sodaynly aH attones she lete her selfe saHe
vpon the poynct of the swerde / whiche termyned &
ended in that hour hir lyf. Thenne for the deth, & hir
innocente blood whiche maculate & bysprange aH
deym that stode by, she extyrped aH thynges sinystro
whiche had mowe torne in preiudyce of the cyte &
peple of cartage, for the refuise of y*e same maryage /
yf any wolde have gaynsayd it / The whiche thyng
seenge, they of cartage consideryng the charge soo cruel
whiche the sayd sorowful lady had suffred for to kepe
hir cyte & the citezyns vnhurt & exempt from
opressyons of y*e peple barbaryke / in whom they
were subcombe by cause of the sayd marriage, yf ony
had be made / maden grete wepynges & right long
lamentacions in lacrymous playntis, syghynges, by-

She is in great sorrow, and
makes a large funeral pile,

* leaf C 5, back]
DIDO WORSHIPPED AS A GODDESS.  

**CAP. VIII.**

Dido is greatly lamented, and afterwards worshipped as a goddess.

Thus says Boecaccio.

A comendacyon to dydo: *Capitulum ix*

Praise or eulogium on Dido dying to save her country.

Waylenges, & other sorrowful words. Thenne all the people were concluded & brought to, by cause of the death of their quene dydo / bywayhynge & halowyng funerall exeuyes contynuuel by many dayes / longe 4 tyne after bi grete waiHynges, in pyetous remembrance of their ryght goode quene / whom they calHyd from thenne forth on moder of their country / & enforced theym to attribute aU honours humaynes & deuynes by manere of the cruelte of hir deth / whiche hath broughte thynges weHe fortuned to the prosperous lyf of hir cytezyns, was by theym in pyetous commemo-racyon recompensed / And after that they hadde ryght affectuously *recommaunded* her vnto the souerayn goddis, and inferyours / that she myghte be blessyd as longe as cartage sholde ahyde inuyncyble / And they shold make temples & aultres dedyed & halowed in hir 16 name / In whiche she sholde be enbraced & honowred as a goddesse.

Praise or eulogimii on Didi dying to save her country.  

O the fortytude virle of wynnmen, or loos & pryce 20 of chastyte femynyne, digne & worthi of honour, celebreed & magnyfied in grete loange & preysynge, wythonte ende perpetuel. thou louest, & haste liuer to submyse to fortune adventurous of deth cruel, for to 24 kepe thy pudyke chastyte vnthurte, wythonty ony spotte / than to rendre or yelde thy selfe in applycacion of lyf perysshable to dyshonoure, ne to make foule the holy purpose of thy castymonye / by thuntrue note of 28 lubryke & slypper luxurye / O quene / ryght venerable, wyth one onely stroke / thou haste wyFed to termyne and fynyssh thy labours mortale / By whiche thou hast goten fame & renonme eternal of the grete kyng 32 barbaryn / by whom he is repressed fro his lybidynous desire / the country is in surety, deleyuerd from batayHe by thy ryght dolorouse deth, whiche hathe
quenched the playseant fygure of thy grete beaulite. by thy fruylfull deth, & placable to themhabytants of thy noble cyte, hast destylled the blood resplendysshament yssauyng afe oute of thy breste chaist & not corruppte, in tytle flourysshyngge of thy loange / preysyngge / & good renommee / of whom the spyrite, by thy lyf fynysshed so moche made fair wyth sorow myrifyke,

8 was translated to the sieges & contrees therto ordyneyed after thi demerites / To the, thynne, in all affection crayntyue, I addresse my thoughte deprecatyue / Yf in ony wyse that kaste strengthe or payssauence towarde

12 the goddys of hyghe magestyue in theyr pryue mansyon, whyche for *the, wyle some thynge doo / that it maye playse the to entende to the correction of the maners lubryke / Inconstaunte and euyl, of our matrones

16 inpudike and folyshe / and to rendre theym from theyr lacyuyte, in-to pudike / mystike, and shamefaste chastyte / and in-to benygne & eury obedyence, so moche that they abyde wyth the / in thy name and

20 fame venerable / The whiche, wythoute ende knowyng eterneHy, we maye see by thy merytes thoneste of chaste cleynnesse maternale to be augmented & grove in honour.

24 [He whiche caas here presupposed, is in accordaunce ynochhe, whiche speketh of the lygnage and maryage of dydo / Of the deth also perpetrated by pygmalyon, kynge of Thir, in the persone of Sychee, 28 firste husbonde of the sayd Elysse or dydo. And after, of her departureg / of the maner of doynge. How after she bare awaye the tresours of her somtyme husbonde Acerbe. and of her comynge in-to Lybye, vpon the 32 ryuage of the see in the place where she byganne firste to edyfye Cartage, And of the fortunes adventurouse whiche happened in that soo makyng, that byfelle to her and to theym of theyr comanye t] But for to

36 shewe the difference that I fynde of the deth of the
VIRGIL'S STORY. JUNO'S HATRED OF AENEAS. [CH. IX.

CAP. IX.

Virgil's version of Dido's story.

Persecution of Aeneas on his voyage by Juno,
on account of Paris's judgment.

She engages Aeolus and Neptune to raise a storm to hinder Aeneas's voyage,

promising them rewards.

sayd dydo / I shaH rehearse here after now in a nother maner, which is to be presupposed was moued of the grete hate & eniil wyH that Iuno the goddessse conceyued ayenst paris / his frendis, parents / & alyes. and by 4 cause of ouer sodayn jugement that he made / whan he gaaf thapple to venus, as the moste fayrest of theym all / & to him holden & moost dere. bycause of whiche hate / when eanes, some of venus, & nygh kynnesman 8 of paris wold departe from troye / after the siege of ye same, for to goo into the conquest of the provynce of ytaly, to hym promysed by the goddis at request of his moder ; & Iuno, ye ryght noble *goddesse, wyHynge 12 tempeshe and lette his gooynge / dyd doo caHe and assemble yolus and Neptunus, goddis of the wyndes and of the see, prayenge & exhortynge theym moche sweetely, that it myghte playse ech of theym to putte 16 theym in payne, & doo theyr deuoyr, to empeshe the goynge of the sayd enterpryse, and makyngo to breke and destroye aHe the nauye, in plongynge vnder the water and pareHys ayenst the roches, for hastely to 20 drowne and destroye aHe the hooste of Enee, the sone of venus, which enforced hym to make werre in the goode Royalme of ytalye, whiche was in his desire pryncypal hy aboue aHe other. In whiche thynge soo 24 doynge, she wolde rewarde theym wyth suche guerdons as apperteyneth to grete and hic goddys to be stypended / and shiaH doo honoure to theyr frendes / and treate theyr lygnage and veray alyes / and socoure 28. theym wyth aHe hir myghte / whiche that the goddys hadde graunted to hir right gladly. And they made theyr preperacyon, eucryche in his regyon / for to warre vpon Eneas :
How Iuno, for tempesshe thooste of Eneas which wolde haue goon in to ytalye / prayd the goddys of wyndes / that eueryche by hym selfe sholde make concussyon and tormente in the ayer.

Capitulo x°.
AENEAS'S FLEET WRECKED ON THE COAST OF LYBIA. [CH. X.

Anchises is lost in the storm.

Aeneas’s fleet, sadly shattered, arrives on the coast of Lybia.

His beauty and noble qualities are here described.

CAP. X.

troubulous tormente / whiche caused grete fere & drede vnto the countreys nygh neyghbours, & also fere of. This assemblee, the whiche after grete losse & perdicyon, as weH of Anchises, fader of Eneas, as 4 other dyuerse / and also fortunes whiche longe be to recyte, passed / The nauye arrayed almoste aHe to-broken vpon the coste of the see of lybye, nygh the sayd place of Cartage / whiche Elysse dyd doo edyfie / by 8 grete and subtyH moyens, of the whiche I passe ouer / And in descenadynge and comynge a lande in to that countrey, was recueld and receyued by dydo, And opteyned her grace for to soiourne for to refresshe alle 12 his people and his nauie II In whiche doynge, he toke grete acqueyntaunce / and ofte repayred vnto the palays / and wyth the ladyes byhaued him soo queyntli swete and curtoys / plesaunte and amyable, *fayr and 16 well byspoken / merueyllous hardy in fayttes / a grete enterpryser, loued of aHe men, & preyed of his people / he was moche noble / and a ryght fayr persone.

by cause wherof, dydo toke grete playsir in his con-20 uersacyon / and deuyed wyth him moche gladely / wherof folowed that she was grenously hurte wyth the darte of loue / And the wounde nourysshed by longe tyme embraced wyth the swete assemble unuyncible in 24 hyr stomacke, considerynge the grete vertues of whiche his persone was decorate / his noblenes & honour of the peple of Troye / his grete beaulte & swete langage / whiche she enpyrnted in her remembraunce / 28 that her membres refuseden the swete reste of slepe / And kepe this thoughte in her selfe by ryght longe tyme, in suche a wyse / that in a mornynge / after that the lyghte of the daye rebouted & putte a backe the 32 shadowe of the nyghte aboute the lampe / and the sonne rysen for to shyne on the erthe,
How dydo coureseylid wyth hir suster anne:

Capitulum xj

DIDO CONFESSES HER LOVE TO HER SISTER ANNA.

His lady bythoughte herselfe, and purposed to dys-
coure and manyseste her faytte vnto one hir suster,
whiche was named in that tyme Anne, sayenge to hir
in this manere / "Anne, my suster and frende, I am in
ryght gret thoughte strongly troubled and incyted /
by dremes admonested, whiche excyte my courage
tenquire the maners & lygnage of this man thus
valyaunt / strong & / puyssaunt / whiche deliteth hym
strongly to speke / in deuysing the hie fayttes of
armes & perillys dangerous whiche he sayth to haue
passed / ne-weli hither comyn to soiourne in our
countrieys. I am so persuaded of grete admonestments
that all my entendement is obfusked / enduHyd and
rauysshed / I byleue certaynly that the man of whome
I spoke to you ys nyghe kynne and parent of ye
goddis / or that verytable by one comyn assentmente
*they haue assembled theym selfe to destyne his berthe
in delyuerynge and gyuyng to hym aHone aHte the
highe vertuouse yeftes, whiche nature hath of custume
partyculerly to yeue to dyuerse creatures / and maye
be supposed that she hath produced hym in excellent
dygnyte, for to make one fayer chief werke / to
thexemplayre of aHte other / For they whiche ben
borne of basse parentage, ben ouer moche ferdeful &
courente in theyr fayttes / and drede theym fleynge,
and kepe theym oute of the palayces & courtes of grete
lordes / And yf it happen theym to entre, anone they
retourne or hide theym in corners vnder the tapytes, or
byhinde the grete fote of the yate, for to yssue and goo
oute first wythoute makyng ony bruyt or medlynge, ne
seche nothyng but thyssue for to flee, yf there were
oute first wythoute makyng ony bruyt or medlynge, ne
seche nothyng but thyssue for to flee, yf there were
only medlee / ne nener by theym was there ony
valyannce proucd, as it is sayd / But god forbade that

She describes those of base lineage.

Dido confesses her love to her sister Anna.

She thinks that Aeneas must be of divine birth.

[leaf C 8, back]
it may be sayd of Eneas, that fortune, vaynquysshour of grete batayHes, comynge to the chief of aHe enterpryses, to hau de reproche by ony of our sayd wordes / For yf it that 1 ne were that I haue purposed fermely in my 4 courage to abyde and be in wydowhede aHe the tyme of my lyf / after the deth dolourous & cursid of my somtyme husbonde Sychee, whiche bare awaye my firste loue wyth hym / when he was leyde vnder 8 therthe, by thenyous remors & greuous remembraunce of my passed maryage, wherein I haue had so many goodes of honour and cortosie, of whome the remembraunce sleeth me & scourgeth me alway / I sholde 12 lyghtly haue consented to thallyanunce of this man, Anne, I confesse for trouth that, sith the myserable deth of Sycheus, & wycked to saye, comynseyd in the hous of my broder / of whiche the goddyes be aHe 16 maculate / This man onely hath molyfyed my wyttes, and perturbed the corage of myn opynyon firste, and hathe *reduced to remembraunce the delacyous trace of myn aunyent loue. But not for that / I desire and 20 wyssh that erste thabysme of thobscur erthe swolowe me / or the grete fader almyghty to plonge and sub-merge me vnder the botomes of the depe palusshe infernaHe, rather than to my pudyeque chastyte sholde 24 be doon by me ony wronge ne vylence / nor that thy ryght I sholde contrayre nor breke, for no thynge that euer can happe to me by no maner wyse in thys worlde / Alas, he that me spoused firste / hath my loue entierly 28 wyth hym / wherof inrenocable a yefte I doo make to hym; soo byseche I hym to kepe hit wele wythin his graue vnder the coldc marbyl stone, and not to be separed from his soule.” This requeste, sighnyng, made 32 she to hym / and tendrely wepyng, called ayen the olde sorow, whiche smote and wounded her to the herte, so moche that the bosome of that sorowful lady was entyerly Replenysshed aHe wyth teeres: 36
Thansuer of Anne to hir suster dydo

Capitulum xij

Than Anne, her benygne suster / hauynege pyte of her sorowe, consideringe the waye salutary to reuerte soone her sorow in-to gladnesse / sayd to hir in this manere. "O suster, more loued of me than the lyghte iHumyned wyth grete bryghtnes / How haste thou determyned to lyue alone, consumyng thyn yongthe in perpetuaH heuynesse? Remembre the of the swete dysportynges, the grete consolacions and IoyfulH playsures wherby the children reioyisshen their moders / the swete kyshynges and the fayr pase-tyme that they take therat / Also the ioye and consolacyon that the men do on-to theyr swete spouses. putte awaye this sorowe / thees lamentacyons, thees grete sighynges and sorowful teeres; take ayen corage, and make thy selfe ferne wyth hope / Troweste thou that the bones of Sycheus, or his tombe / the shadowe of his soule. take peyne, or care, to kepe thy loun / thynke it not no-

more than the sperkeH yssuyng oute of the fyre wyth the smoke / whiche is soone reduced and broughte to noughte, wythout to haue ony vygoure more, ne other puysaunte, to make fyre, lyghte, nor flamme / Lyke wyse whan the soule of Sycheus was oute of the body, and from hym separed / aHe his werkes and wordly voluptees were extyncted and broughte to nought / Nor wyth hym remayneth nother free arbytre or wyHhe of goode or euyH / care ne solyectude of thy loun / And yf thou wylte lyue in sorowe & heuynesse, or that otherwise were / that thou dydeste marye / and woldeste vse thy dayes in maryage, aHe is to hym as ryght noughte / and no thyng there nys that coude lette hym, or doo hym ony socours / but onely the

Anna encourages Dido's love for Aeneas, and Anna encourages her that her present action can be of no concern to Sycheus now.
CAP. XII.

meryttes of the werkes by hym made, cunersyngye in this worlde / Nor noughte for someoche, that thou makest caHynges, complayntes, shighynges / and lamentacyons huff of reuthes noyous, vpon a dampnable mynde 4 and foUyshe remembrance of thynges that ben imposyble, thou canste not drawe nor brynge oute of the infernaHe mansions the soules of whome the shadowes, or otherwyse the asshes / ben wythin the tombes 8 separed from the bones, for to reuyue and putte hem ayen in-to the bodyes longe syn destroyed & converted in-to pouldcr / Synth that it is so / and also of that other side, that neuer man, how grete a lorde that he 12 were, kynge Yarbas, pygmalyon of thyre / they of libye / many other of Affryque, the ryche countrey that noryssheth soo many prynces / myghte neuer moeue thy courage to be byloned of the, And that to this man 16 whiche is so moche renommed / preu and valyaunt, thy wytte is enclyned in swete loue, wythoute ony contraryete of free wyHe that ther vnto admoneste the, wyH thou commytte & * vndresette thy lyberal 20 arbytre to thynges Improsnyble, Repulsyne yeyst the incitacyons moeued by natureH dylection, whiche commen of thy self, with out ony othre induction? Hast thou proposed to moeue werre ayenst thy persone / 24 gaynsayng thyn owne wiHe / inclined to the loun desyred / In plaiaisant Remembrance of suche a prince puyssaunt, dygne of this meryte / Haue in mynde and recordaunce the setuacyon of thy cyte, newely fowuned 28 in this lande emong the most crueH folke of the worlde, thou hast at the one syde the citees and the people getules / whiche ben folke insuperable, Ryght daunger-ouse in batayHes, and inuyncible in armes / atte the 32 other syde ben the myrondes, that are folke without Rule and without mesure / And than the Citre regyon and the deserte countrey, whiche is allH inhabited by defawte of folkes Ilodes or ryuers that shulde tempre 36
CH. XII. ANNA SHOWS DIDO THE NEED OF AENEAS'S HELP.  45

the erthe that is aH drye, and as ded for thurst / After, is the people of Barches, aH furiose and vaguant In the countrees, Hauynge noo certaine mansyon to dwelHe
4 Inne / And more, there is the Region of thire, wherfrom we haue wythdrawen and brought furtynely aH this people that we haue / Whiche shal moue of lyght aryse, and make erre ayenst the, with the helpe of thy
8 germayn Pygmalyon, whiche the wolde haue frustred of the grete tresours & Rychesses that he awayteth to haue of thy somtyme husbande Sychee / Thynke in thy self, who shal moue the defeande, a woman aH
12 alone / ayenst somoche folke, without eny other helpe of somm prynce puyssaunt? In certayne I bylene truly that the goddes in their destynacies haue fauour-ished the wet with Iuno, y*e grete goddesse, for to
16 transporte in-to this regyon y*e ryche nauye of troye / thynke, my suster, what shalbe of thy cyte, & in what domynacion * puyssaunte shalHe thy Royame be, by the alyauance of one soo grete a maryage / Consyderynge
20 the glorye and honour of Cartage, when she shalbe be Joyned wyth the troians / and by theym defended / Where is he that shalbe he soo myghty for to vnder-take to make warre ayenste the, thus alyed / take
24 agayne courage, ryght welbyloued suster, & putte oute of thy remembrancce y*e fortunes passed / crye mercy vnto the goddis, yf by ony wyse afore this thou hast offended theym / praying theym that it wolde playse
28 theym to be vn to y*e favorale to the perfourmyng of this alyauance / atyse & drawe theym by sacrifyces / Requestes & oblaeyons of herte contryte, & carefull thoughte; & be desirous to serue theym, aH thynges
32 layde a side, in that / whiche thou shalte moue knowe vnto theym aggreate. Aduyse for to fynde the means to make Eneas to abyde / denysyne vnto hym, that he oughte to doo soo / Scyenge and considerynge

1 the
the wynter that is a\he dystempred, the grete orages, the sygne of Oryon that rendreth the watres to be proude and cruell / Also the shippes that ben a\he erased of the grete tormenentes that haue hurte theym 4 here byfore, saylyng in the see, The influences of the heuens so spytefuH / & dyuerse contradyction moeuable, one apposite a\yenst another, causynge dyuersite perturbatyfle in the lowe elementes / whiche myghte be 8 cause of his destruction, yf he vndertooke ony vyage att this tyme, passinge the see from one lande to a nother / By these Raysons, and other that by the desirous affec-
tyon of thy wyHe sha\He be vnto the aduysed and 12 shewed, to the perfectyon of thys thynge, thou shalt not mowe perurte the oppynyon of Eneas for to seiuorne in this countrey, that byfore was a\He deterryned for to goo." The whiche *thynges, & other persuasions 16 seruynge to the mater whiche enflamed the corage of Elysse, esprysed wyth brennyng loun towards Enee / gaue a stedfast hope to her sorowful thoughte, leuyng by dispense abstractyue / her first vowes of chastyte 20 promysed /

How Eneas, aftre grete fortunys of the see, arryued in cartage; And How dydo, for his swete behauoure and fayre 24 spekyng, was esprised of his loue.

Capitulo / xiiij.

The sisters, Anna and Anna, sacrifice to Ceres, Juno, &c.  

1 orij. sus sustres
CH. XIII.]  DIDO IS MADLY IN LOVE WITH AENEAS. 47

tresse, and wardeyne, of the connexes or bondes amini-
cules / to whome they offered in pacifique Immolacion a
white cowe, by-twix the horns of the whiche / Dydo,
4 by grete deuocyon, shedde the sycle fuHe of the holi
libacion / makynge the consecracion ouer the sacryfyce,
there dedied and doon in dinere wise, by solemnnyte
merueyHouse, aftre the custome that was vsed at that
8 tyme / Dydo wyth her suster Anne\(^1\) went In to the
temples and symulacres, knelyng before the awters,
makynge Requests and prayers, and aftre loked In
to the entryailles Interiores of the bestes there slayne /
12 For to fuldo the sacryfyce, In delynerynge and
scheyngge / aftre the moeuyngge of them / the comyng
of the future maryage / But what ouerserche nedeth
more to be enquered / wherof thyss folysshe thoughte
16 cometh to the woman thus a-tyded wyth *the swete
flamme of loue esprised in-to the mary and synewes,
whiche inseparably goeth thrughe the bones, as depe as
the veray hertys roote / To goo sekyng wythin the
20 symulacres the consentynge of lyght whiche is alreedy
determyned for to be accomplysshed. Thys lady hath
norysshed pryuely in her thoughte the wounde of
ambuyeouse desyre / whiche is so procured that she
24 can not hyde it noo longer / She is graffed
and myserably sette wanynge and tournynge here and
there wythin her cyte, embassed and take wyth loue
insacyable in contynueHe thoughte / As a personne
28 furyouse, lyke as an hynde that is rought to the herte
wyth an arowe / goeth renyngge by the forestes and
mountaynes / Thynkyng vpon her sore onely / wyth-
one to conceyue ne comprehende the wele of her
32 abydynge / Aftre, wyth Eneas / goeth thys lady
denysyngge thrughe the towne, to shewe hym the grete
rychesse that she hath broughte from the partyes of
Thyre, asketh hym his aduyse of the cdyfyyces of

\(^1\) ori.j. Anne
DIDO ENDEAVOURS TO ENTERTAIN AENEAS. [cpi. XIII.

Dido strives to entertain Aeneas in every way she can think of.

Cartage, cheryssheth and enterteyneth hym to her power in al the thynges that she thynketh to be playsaunte and agreeable vnto hym / and atte last, she yet spekynge, her speche deffayHeth alhe sodeynly, and can not kepe 4 purpos ne countenaunce, as a persone transported from her vnredstandynge, and ouertake wyth oure grete loue inestymable / Of it that other parte, she doeth make grete appareyhes for to feeste Eneas ryghte highely in 8 dyuersities of metes entermedled wyth some Ioyous dysportes, playsaunte, and in syghte aggreable. After she taketh a delectacyon in his talkynge playsamite / requerynge hym that, for her loue / he wyHe recounte 12 some grete *fayttes or other adventures that he hath seen in hys tyme in the werre of Troye; And taketh her Ioye and consolacyon in his swete wordes and drawynge / that atysen and enterteyne her in a con- 16 tynaHe thoughte towards hym / Soo that after theyr departynge from eche other, that tyme the mone obscure comyng in his ordre / suppymeth the lyghte of the sonne, and the sterres launchyng theyr bryghte sparkels, excyte the appetyte of slepe / The lady that alone entreth to her chaumbre / tryste and pencyfuHe, leuyng her bedde reste, syttyng vpon tapysserye werke / or other parte, alhe solitarye and desolate, as 24 a thynge habandouned / Desirynge the presence of Eneas by Imagynacyon impraynted wyth-in the fauntasme of her entendemente, Her semeth that she seeth hym there presente, heringe after his wordes 28 playsaunte / And deuysynge wyth hym / and there she passeth ouer a parte of the nyghte in suche medytacyons and contynueth thoughtes.

At intervals, And emonge, she taketh in her lappe Ascanuyus, 32 the sone of Eneas, otherwyse caHyd Yolus, and holdeth hym bytwyxe her armes / byholdeth / kysseth and colleth hym, Considerynge the beaultye and grete delectacyon of the fadre, In whiche she is manysshed 36
by the representynge of his sone: And no thynge there ys soo greetly greunable, but that it is aHe ynough he facyHe vnto her to be exerymented for the entre- 
4 teynynge of her lone, wherinne she myghte be deceuyed for the grete serche that she doeth wythoute ceasse for to eschew aHe thynges that in this caas myghte be 
nocible and contrarye to her:

8 * A nd for by cause of the whiche forsayd occupacyon or contynueHe thoughte wherinne she is Inex- 
ployable occupied, as transported and raunysshed, AHe the werkes and doynges of Dydo are taryed, and lefte 
12 in the astate of Imperfection. The werkes of the grete 
yates / toures, and other edyfyces that were begonne for the perfectyon of Cartage, be lefte wythoute eny more werkyng, aHe Imperfyt: the exercyse of armes is 
16 dyscontynued; the noble men were robuste and rude, wythout exercis of fayttes of werre; The brydges / poortes and passages ben lefte wythoute warde / And the defences ben voyde and emptye wythoute entre- 
20 teynynge / redy to receyue the enmyes wythoute ony contradyctyon: AHe werkes ceassen and appyeren interrupte for defaulte of conductours / The stones of the waHes that are bygonne, whiche appyeren aHe 
24 awry sette, croked, bowed, and counterfette / by cause thei be not fuHy made and polisslied. Shewynge theyr 
teeth to threte and byte in to the other stonys redy to be masonned / whiche oughte to haue be contynued and 
28 Ioyned, to perfourme the enterprise thus lefte as aHe to- 
cutte and perysshed. The grasse growthe faste, and roteth on theyr heddes / theyr teeth ben spreddle wyth 
mosse aH to-tourne / rusty and fuHe of lothlinesse. 
32 The grete edyfyces are lefte vncouered in dyuerse places / And shortely, alle falleth in-to ruyne, by cause of her grete furoure.

E NEYDOS.

1 orig. add
Juno, perceiving Dido’s love, and not wishing Aeneas to go to Italy, proposes to Venus the marriage of Dido and Aeneas, which will put a stop to all differences. And for all the debates to accord and peace, and to bring all nayes at an end, I gave my consent to a peace eternal, for the construction and making of the said marriage as ye do desire; to the which she made dydo casily accorded this that the great favor enflamed with burning desire of love esprised within her sinews perse y bones of her presently; & thenne, of one comyn assent, we, Juno and Venus, goddesses, shah have all the dominacyon & gouvernmente entierly of this two peoples that is to wytte, of the troians, in soo moche as toucheth

1 orig. cause
theym of Eneas, that shalle be taken in dowayr to Dydo for her maryage, and lyke wyse them of Thyre, that are comyn *wyth Elysse, shalHe thenne be subgette vnto Eene, the whiche we shaHe Ioynce togydre; And of theym two, we shaHe make aHe one people / Whereof Cartage shaHe be peopled, and also the countrey:"

THe whiche thynges thus sayd / Venus, that doubted lest Iuno wolde accordie the forsayd maryage, to the entente that Eneas sholde abyde in Cartage for this cause, and scholde leue the enterpryse by hym made, to goo and conquer the royalme of Ytalye / that Iuno sayd that she hadde in her gouernance / was well gladde, feynyng to vnderstonde otherwyse the enten-
cyon of the sayd Iuno, wheronto she purueyd weHe afterwarde; And aunsuerde vnto her, sayenge / "he that Venus's cautious answer.

CAP. XlJV.
and the two nations,

["leaf D 5, back]

Trojan and Tyrian, that shall inhabit it.

Venus's cautious answer.

She does not express dis-

approval, but thinks Jupiter

should be con-

sulted, which

she advises Iuno
to do.

Juno undertakes

["leaf D 6]

to manage the

matter.
incontinently that the sonne, makyng to morowe hys ryssynge, shal haue transmysed hys shynyngge bemes for to Hustre clere aHe the erthe / And when they shal be to the vttir-moost of the game, weHe chaffed after the 4 bestes, I shaHe sodaynly make theayer to wexe obscure, and aHe blacke repenysshed with hayle / rayne, and hborlye tempeste by theayer, and by the erthe wyndes and grete orages / I shaH girde aHe the heuens wyth 8 thondres, lyghtnynges choruseacyous ¹ and merueyHouse tourmentes that shaHe rayne the quene ouer ryghte Impetuously, so that aHe the ayer shaHe seeme to be courer wyth the nyght fuHe blak and obscure / Thenne 12 shaHe aHe the hunters fliee awaye, and othr, fro tho sayde chasshe, wyth so grete haste that they shaHe not wene to fynde sone ynooghge a place for to be in saucet / And by thyss manere I shaHe doo that the duke Eneas 16 and Dydo fleynge the wedrynge, shaHe rendre hemsell bothe togydre aHe alone, as by veraye destynacye, and by renencoure of aduenture, vnder a grete hyHe, withyn a caue atte the ende of the forest / And there they 20 shaHe fynde me, Iuno, that am lady of the maryages, and doo couple them two wyth my sone hyemen, whiche is named the god of weddlynge / And / therfore, yf I wyst that thou, venus, were not of accorde for the 24 maryag of eneas to dydo, I shulde make hym fyrst to departe wythout eny respyte /”

¶ Of the grete tempest and storme ² atte maryage of theym /

¶ Capitullo Decimoquinto

¹ (?) for choruseacyons ² orig. storne

[If D 6, back] Enus was thenne weHe contente, wythoute ony contraducytion / and byganne to laughe strongly of the perftyte begylynge that Iuno hade fonnde soo 32 soone for to accomploysishe this maryage / Wherof she
CH. XV. PREPARATIONS FOR THE HUNT OF DIDO AND AENEAS.

was syn after we He decayued, by cause that she made it to couertely and close, wythoute testymonage / and wythoute the knowleche of Iubyter: The whiche enterprise thus made / after that the spryng of the daye and the poynte of the sonne hadde putte awaye the nyghte tenebrose, the brackener hadde dystourned the herte in to his busshe, and caste his trayne / The 8 hunters wythe that men spreadde and sette the defences, putte them in grete appareyHe for to goo to the woode / where as sholde be the chasse / Assembled theyr ren-nynge houndes, two and two togyder / and chose theym one from the other, for to assorte theym beste in the pathes ; Some wyth the brakkenere, for to be atte the reysynge of the beeest, for to renne after ; The other for to be sette atte the relesse ; and the other for to entermedle and redresse theyr brackes, retches, and bloode houndes, for to take the beste better wyth force. Toke theyr stanes, and theyr hornes, and other thynges necessarie for to fuH make and accomplysshe the better 20 a fayr dysporte in huntynge, behouynge to a chasse royaHc And after, of a nother parte, the barons, the knyghtes and esquyers of the noble quene Dydo, dyde putte theym in araye, and came there to the palayse 24 aHe redy, waytynge that she sholde come oute for to mounte vpon her fayr palfrey, whiche, wyth other for her ladies and gentyH women, was in the courte aHe prest, appareyled and couered wyth a grete cloth of purpre, gnawyng his bytte garnysshed wyth botones of golde, *aHe charged wyth the scune of the horse. And soone yssued oute the lady, moche nobly accompanied, that hadde a grete maunteiie of veluet cramoysein, pour-32 fyHed rounde aboute wyth brawdrye, moche enryched wyth precyous stones, after the custome and manere of that tymc / Her herys bounden wyth thredes of golde / and her ryche gyrdeH, that appyred moche precyous, 36 aHe a-bone her raymentes / She hadde also a fayr CAP. XV. design, which afterwards faileth, because Jupiter had not been consulted.

Preparations for the hunt:

arrangements those of a later mediaeval character.

Assembling of the hunting party at the palace.

Dido and her horse both richly appareled in similar fashion.
tarcays, couered wyth fyne cloth of damaske, aHe fuH of
arowes / and therwythath He the bowe for to shoote
to the wylde beestes, and otherwyse atte her playsones.
Thus appoynted / she mounted on horsebackes for to 4
goo to the sayd chasse, wyth hir barons, knyghtes, and
her gentyH women / and also the lytyH Yolus or
ascanyus, that hadde putte hym selfe in poynte for to
conduytte the quene wyth his fadre Eneas / the whiche, 8
wyth a ryght grete and fayer companye ridynge afoire
the lady, appyered aboue aH the other, wythout ony
comparyson, the moste fayre / Lyke as the beaulte
of the god Appollo, that is, the sonne, doeth appyre and 12
shewe vpon the flode of Exanco, whan he cometh in
wynter in-to the cyte of Pathere in lycye / to gyue his
aunsweres,1 and kepe the courte of his grete godhede /
And fro thens, whan the syx monethes of the wynter 16
ben passed / and that he wyHe returne in to the Isle
of Delon, for to make semblable his aunsuers duryng
the syx monethes of the somer, the places partyculer
of Crete, as Agatyrse and Dryopes, doo ryse and goo 20
ayenste hym / for to see his grete beaulte / whan he,
comynge, castoth his benes vpon costes and mountaynes
of the countrey in manere of golden heres descendynge
from his hed, and as the lighte of torches *sparklynge, 24
welH enflammed, wherby aHe thynges renewen them at
his comynge, as the trees that to theym maken gar-
landes of leues grene / the erthe taketh a newe cote
fuH subtyly weued aftre ye werke of fyn gras, powdred 28
with floures of a hundred thousande maners of colours /
* leaf D 7, back]
The byrdes renewen theyre swete songe gracyouse / The
bestes becomen fyers, and of proude manere; The ayer
purifyeth and clenseth hym selfe for to receyue the 32
Impressyons of influences of this god Apollo, to his
newe commyng, whiche is so fayre and sore desyred of
aH thynges / Lyke wyse in aHe exceHence surmounted

1 orig. answers
the yonge yolus all the other that were in ye ladies felauaship for to goo to the sayd chasse. And when they were come in the dales and narowe wayes of the 4 busshe, vpon theire courses for to destoure the bestes that yssued oute of theire dennes, with grete efforthes renny[n]ge in the playne vaHeyes and mountaynes by dyverse places, the one opposyte to the othe in confu-
8 sion mernecylouse / The lytyH Ascanius or Yolus, that in this toke grete playsure, Ranne aftre vpon a corrageous hors alwayes Redy for to renne, so that he ouer Ranne often the bestes, and was before them / And some tyme
12 abode behynde, aHe wrothe of the grete cowardys of these bestes / Desyrynge to Recountre a wykde bore, or some lyon that fledde not, for to fyghte with hym / 9 Durynge the tyme of the whiche chasse, And that
16 aHe the assistents were departed, And stronge chaffed, rennynge aftre the bestes In many and dyuerse count-
trees / Iuno the goddesse, wyHyngge accomplyshe / the maryge of Eneas to dydo, thrughe suche maneres as ben
20 spoken here aboue, byganne to make the ayre to be troubled, And to couere the blewe cote of the * heunys azured, with cloudes blacke and obscure, fuH of wynde Impetuous / of Rayne and of heyle / of thondre & 24 tempeste, aHe medled togydre / Of the whiche the for-
sayde hunters apperecyed them not, nor made no force for it, withstandyng the grete entermyse and besy ocupacion that they had In hande, to the poursiewte
28 and destourneyng of the bestes, wherof every of hem was atte astryffe who sholde doo best, for to be praysed and acquyred the grace of the ladyes / vnto the tyme
that the sayde cloudes were weH thyk gadred with the
32 stronge wedrynge that surprised them aH atones, and sobdaynely enuaysshed them and tormented Ryght asperly with Rayne mysh, and grete heyle stones amonge / Aftre, cam a stronge wynde lowe by the
36 grounde, that agetted theym in suche a wyse that they
THE HUNTERS DISPERSE. AENEAS AND DIDO MEET. [CH. XV.

CAP. XV. were lyfte vp on hyghe fro the grounde / and were caste backewarde / forewarde, and atte cyther side, whan they wende to haue drawnem hem selfe, one towarde other, by the thondre and tempest that descende
down from the clowdes, and ranne by the grounde aHe enfl[llumed, in suche moeuynge and perturbacyon, that it appiered of pryme face / that the heavens were broken and parted a sondre, wheroute yssned fyre ardaunte / S whiche IHumyned attones aHe the erthe / And aftre that this lighte was goon, the ayer retourncd in-to a grete derknesse / for the grete Impetuosite of theorage, as thoughe it had be nyghte / For the whiche cause, 12 the tyryns and the troiens, wyth the hunters / and other of the sayd chasse / and also the lityH Yolus, sone to the sone of Venus / that is, Eneas, and neuew of dardanus his grete vnkle, whyche was the firste pryncye 16 that edyfied Troye / were constrayned for to flee / and to seche, euerie one after hys power, some vyHages or habitacyons for to wythdrowe them selfe, whiles that the faHyng *of the reyne rysshynge down from the 20 mountaynes descended in to the valeyes. Also of a nother parte, the quene dydo and Eneas, in fleeynge, founden a cane vnder a grete roche, in ye\*1 whiche they hidde theym selfe bothe togyder alone / & ther the 24 godesse Iuno, quene and patronesse of the commoyons nupeyaHe, by the assente of venus, that lyghtened the torches fo[r] to receyue hiemen, the god of weddlynge, accompanied wyth the erthe, moder to the firste goddes 28 whiche for to doo this / hadde prepared that secrete place, and the reyny wedre therto / propyce and conuen-
able whan they hem selfe, godesses of the watres & fontaynes rysshynge doun in grete haboudauunce from 32 the toppe of the mountaynes / assembled & made thenne the forsayd maryage / of Eneas and of dydo, wythontee other wytnesses to be by / but the god & the

1 orig. ye  = that
goddesses that be declared aboue / wherof folowed after / that this daye was the firste cause of the grete euylles and deth of dydo, the whiche coude never be dysemoeyued from the same, by her grete vertues and merytes, ne her laudable renommee, and wolde not kepe her secrete, as she dyde afore / but in publique, for to gyue a coloure to her fahte / confessed hym to be her husbonde / And therof was grete spekynge made, that sone ranne thoroughe the cyties of Lybie and of Affryque / wherby arose one euylle goddesse caHyd fame or renommee, which is more lighte than ony other thynge / and by mobylite vygorousely encreaseth her forse in rennynge / Atte the firste she is ryghte lityH, for doubte that she hath to be seen ; and anone after, she maketh her selfe grete, and mounteth vp in-to the ayer / And in vyagynge thrugh the landes, hideth her heede betwyx the clowdes / And thenne she utterth and sayeth aHe that she wyHe, by cause that she is ferre from the partyes. And it is not to be merueyHed yf she be wycked, as I saye, *for she was wickedly begotten, and for an euyl occasyon / the erthe, granmodre of the godde, was ones wrooth wyth theym, And for to doo hem a grete Iniure, engendred two horryble mon- stres / the fyrst hight Secco, and the seconde Antheledo, whiche were geauntes, stronge and payssaunt aboue aHe othre men of that tyme, and exempt from the subiectyon of aHe the dyuynite, and had a suster named renommee or fame, that was the last procreated / and in signe of a moke, was to her youen the facultee and power for to reherce and saye aHe things that sholde come in her mouthe / and to speke ayenst aH folke, be it kynges, princes, or lordes or othre knyghtes, ladyes, gentyH wimen / marchauntes, labourers, and maydens, goddes, goddesses, & theyre sequele, withoute hauyng rewthe ne regarde to no manere of lesynge, no more than to the trouthes of the dede ; & to her were gyuen wynges aHe
of feeders, and fete and handes and body and hede, wherof was made a monstre fuHe terrible, that hath as many eyen in her hede, euermore wakynge, and aHe wyde open / as she hath feeders vpon her, and as many 4 eersys / mouthes, and tonges in lykewyse, that spoken styHe without ceasse / And for her talkynge, neuerthel-lesse cesseth not to herken, and hereth weH a[l]wayne that that she hereth. AHe the nyght she steeeth betwix 8 the clowdes / and renneth ouer the erthe, spred abrode, rushynge, and makyng grete noyse as thondre & tem-pestes, nor can neuerse so longe that she can gets She haunts all luste to slepe She sette herself somtyme atte the gates 12 of the townes, casteHes, fortresses, and of grete lordes houses, with the porters and mynystres, for to questyone theym what rewle is kept in the towne / of the astate of the kynge and of the princes, and of theyre moost 16 famylyer seruauntes / Aftre, she goeth vp in to the haH, and somtyme within the chambre and *hyde herse[l]f in corne[r]s, and behynde the tapytes; a nother tyme vpon the highe pynacles and toures / and wyth theym that 20 kepe the day watches, whiche beholden aHe the towne ouer; & nothynge is there so secrete, be it in house or in strete, but it is sone manysted vn to her / The grete cytees & bygge townes, she doeth trouble somtyme 24 wyth sorowe and yre by her reportynge / AHe is goode for her / and aHe is to her paye. AHe thynges wherof she aduyseth herself / be it good or euil, trouth or lesyng, she telleth and reporteth aHe to her guyse. 28 This meschyne of whom I speke, that Ioyeth her to recyte asweH the euyH as the goode, and more lesyng than trouth, byganne to renne by the townes, cytees castelles & other places / recountyng vn to aH theym 32 that she fonde / how Eneas, of the lynee of the troians, was come in Cartage, of whom the fayr dydo had enamoured herself, and bothe togydre helde hemselfe aHe the winter, passynghe the tyme in grete playsaunceS / 36
CH. XV. ] YARBAS HEARS THE REPORTS AND IS ANGRY.

festes / playes & sportynges, aH occupied In theyr
delices / wythout to purney to the gouernaunce of theyr
Royalmes lordshypes, as though they had forgotten it, 4
aHe dedicated to theyr playsures & wylles / how be it
that it was other wyse / And in passyng through the
landes, reportyng aH thise tidynges, was aduertysed
that the kynge Yarbas, resident in the same contrey,
8 and some adressed her selfe towarde hym the streyght
cours / And to hym recounted the manere, How dydo
hadde esprysed her owne herte wyth the loue of Enee /
and aHe the thynges here a-fore wryten / wherof this
12 Yarbas, that was kynge of the grete Libye, hadde
a grete dyspyte, by cause that this lady hadde somtyme
refused hym, that was a grete lorde / and of the lynee
of the goddes, sone to god Iupyter a renouse, that men
16 adoured in Lybye / and of one Nyuyse, goddesse of the
fontaynes, * daughter to Gzamas, that had be rauyshed.
This Yarbas was ryghte devote, and in his tyme had
construed, edyfied, and made an hondred temples wythin
20 his royalme, wyth an hondred othere sacraryes, in whiche
he had consecrated the fyre brennyng without ceasse,
that he called the daye watche pardurable of the godde:
And made there contynueHy so many sacryfyces, that
24 the erth aHe there about, was aHe made fatte and moly-
fyed wyth the blode of the bestes that were there
Inmolated to the honour of the goddes / And repleny-
shed wyth aHemanere of good odours & swete smellynge,1
28 for the grete haboundaunce of the garlandes made of
floures that he gadred in that place. And whan he was
adcerteyned of the dooynge of dydo and of Eneas, he
was therof vtterly dysplaysed / wherby a grete acumu-
32 lacyon of yre and wrath he begate wythin the roote of
hys herte; and as tryste, sorowfulHe, and besyde hymself,
wyst not to whom complayne / but onely that he wente
in to the temple before the awter / and in Ioynyng his

1 orig. smellynge
YARBAS PRAYS TO JUPITER, [CH. XVI.

CAP. XVI

Yarbas prays to Jupiter.

handes togydre, made the prayer and requeste that foloweth / "O Iupytir, almyghty god, for whome folke of Moryenne, where is made the roughe tapysserye in pytuer aHe dyuerse: haue made an assemble magny. fyque of metes and of wynes for to kepe a solempneHe feste in the worship of thy godhede /knowest thou not oure sorowe? hast thou for euer determyned to solace and dysporte thy self enermore wyth the thondre 8 and weddrynges, for to gyue vnto vs tremoure and feere / wylte thou feere vs onely wyth thy fyres, by the sodaynly sente throughe the cloudes in grete tempeste and murmure, and occupye thy self aHe to that, wythout 12 rightwisnes to be by the made vnto every chone /"

* How Yarbas complayne hym to Jupiter of eneas that edefyed the cyte of Cartage / and how Iupytir sente sodaynly Mer - 16curyus towarde eneas, for to make hym to retorne in to the countrie of ytalye.

"W E complayne to thy ryghtwysnesse, of a 20 woman whiche is come in to the lymytes of our londe, hababandoned & as lost, named fenyece or dydo / that hath take vpon her to edysie a cyte of lityl pryce, that she doo to be called cartage, to the whiche 24 by curtoysie we haue gyven londe habaytable, & lawes for to gouerne her peple / and haue required her ofte tymes to be our wyf & spouse / but therof she made none acompte / and hath hababandoned hersilfe in aHe 28 manere poyntes to receyue the false eneas, as maister & lord of aHe her londe / The whiche seductor of ladies, as parys that enwedded ye fayr helayne, kepeth himself in maner as a woman, in their companye, wyth his longe 32 heres that he maketh to be enoynted & kemed for to be yeloV as golde, makyng theym to be bounden in a
CH. XVI. WHO HEARS HIM, AND SENDS MERCURY TO AENEAS.

coyffe rounde a-boute his hed / wythout to thynke vpon none other thynge, but only the delites of wymeuly love, wherein he is contynucly occupuyd wyth her; and we, that aHe the tyme of our lyf hauue servyd to thy temple / doon many sacrifyces & oblacyons to thi lawde & praysinge / are dyspsyed & habandouned, wythoute to bryng there-from some rewarde or a- 8 vauntege." the whiche yarbas, makyng this his com- playnt and prayer within the temple, byfore the awters, the god almyghty Jupyer, that wolde exalte his requeste, tourned hys loke a side towarde the walles 12 and habyaunte of the cytee of Cartage, where he knewe the two louers, wythoute remembraunce of theyr first goode fame that they hadde forgoten: And thenne called to hym Mercurius, whiche ys * inter-pretour of 16 the goddes, And commaundyd hym to doo the mes- sage here wryten, saynge / " My sone mercure, goo lyghtly, take thy wynges emparde with fedders / CaHe the swete wyndes, and goo doun wyth them towarde 20 Eneas, the duke troien, whyche is nowe taryd wythin Cartage for to enhabyte there / hauynge noo mynde ne recordaunce for to goo conquere the cytees that by-fore hauue be youen vnto hym / shewyng vnto hym 24 that his modre venus, the fayre goddesse, dyde not promytte vnto vs that he shulde be suche a seductour of wymen, and of lyf determyned to communyque wyth them / Whan atte her requeste we kept and 28 saued hym two tymes ayenst the grekes hys enemyes, And gaffe hym vyctorye one tyme ayenst Dyomedes, and a nothre tyme ayenst Achyhes, whan atte bothe the tymes he enterprysed for to doo armes ayenst theym 32 before the grete Troye / But vnto vs dyde promyse hys sayde modre, to make hym more cheualerouse than any othre of hys tyme, in suche a wyse that he shulde be dygne by excellence aboue aHe othre, to obteyne by

1 orig. within
CAP. XVI.

If Aeneas is so given to pleasure as to forget his honour and Italy, he should at any rate remember his son.

Mercury puts on his wings and takes his rod.

Powers of his rod.

He flies towards the earth.

MERCURY FLIES TOWARDS THE EARTH. [CH. XVI.

bataykes the conqueste vctoryouse of the ryche and second empyre of Ytalye / And that thrughe hys grete worthynesse and hyghe fayettes, he shulde bryuge vp ageyne the grete and fyrst renommme of the troiens, 4 and aHe the worlde subget to hys lawes / And yf he had hys herte so harde Inclyned to the playsure of his fowHe delyces, That the desyre gloryouse to conquere one suche lordshyp / coude not mowe bryng hym 8 there-to as touchythe honour of hys owne persone / Atte the lesthe that he have consideracyon that his sone ascanius, to whome aftre his deth are due his grete domynacyons, be not putte ther-from thrughe hys 12 deflawte / What mystreth hym to edysie cartage, & enhabyte emonge his enmies, for to leue & forsake the no*ble posteryte of ytalye, and the ryche possessyons of lauyne / goo thou forth incontjoient, to gyue hym 16 commandement in oure byhalue, that he parfournyshe hys vyage ; for this is in effect thy message, and ende of thy legaeyon / " The whiche Mercuryus, desyrynge to acomplyshe the commandement of his granfadre 20 Iupiter / appoynted hym self fuHe his wyHe / and fyrst he made fast atte hys heles hys grete wynges ouer gilt, that bare hym with the wyndes, asweHe ouer see as ouer erthe, hyghe and lowe, 24 where someuere he wolde be, and toke the cepter ImperyaHe of hys dyuynyte / by meanes of the whiche he drewe some sowles out of heHe, and made hem to come vp ahighe to the lyghte / the other he toke out 28 of lyff, and sent hem in to heHe / Also wyth his rode he made some to faHe a slepe, without neuere to wake ; and the other he made to watche without ceasse / And with this rodde fleeynge, he denysed the foure 32 wyndes, and departed the troubleuse clowdes that he recountred in hys waye / And trauersynge from one lande to another, he perceyued in lokynge aHe of ferre, the hyghe sholders and sydes of the strong Athlas, that 36
susteyned the heuens vpon his hedde. This Athlas was a geant, strong and myghty a-boue aHe other / & bycause that ye heuens were not stedfast of one syde, &
sometyme dyde bowe atte other part, the goddes dide
tourne hym in to a hyghe mountayne, for to susteyne
the heuens. And vpon his hed, in stede of herys, he is
aH garnysshed of sapyn trees and of hooly trees, that
be contynuHy beten & cast of the wyndes, and sore
couered with clowdes fuHe derke / his sholdres are
couered with snowe atte aHe season of the yere; & out
of his grete chyne, issue/? grete flodes, & fontaines
rewing doune without cesse alo??ge his terrible berde,
of whiche the borders and shores in stede of *heres ben
garuysshed wyth thycke yse / And incontynent the sayd
mercuryus drewe thyderwarde, for to festye the sayd
16 athlas,that was his vncles brother, vnto his moder named
laye / & sette hymself vpon his sholdres, where he was
a whyle to reste hym / And after toke his flyghte as a
byrde, streyght towarde the see of Lybye, fleyng lowe, &
syn hie, restynge hymself vpon the roches alonge the
shores of the see, takynge hys dysportes as a byrde
that pruneth or pycketh her / so that he cam by pro-
cesse of tyme, from a-boue the sholdres of his sayd
24 vncle, vnto the sandy shores of the see of Lybye / &
from thens he entred wythin cartage, where he fonde
eneas, that buylded towres & other grete edyfices, aH
ocupied for to make vp the cytee of cartage / and had
28 a bystorye or wepen crysolite /as it were a lityl swerde
crosseles, that hafted was wyth iasper, wel enryched &
garnysshed wyth fyne golde, hangyng at a silken lase
by his side / and hadde a sleue vpon his lifte harme,
32 of fyne cremoysin aHe drawen ouer wyth golde wyer,
right wauxtanly wowen / whiche the ryche dydo had
made wyth her owne handes, & had gyue it to him; to
the whiche eneas, the sayd mercuryus adressed him, &
36 said in this manere / " Man effemynate, wythout honour,
Mercury delivers Jupiter's message to Aeneas.

CAP. XVI.

Mercury rebukes Aeneas sternly for his effeminacy and forgetfulness.

rauysshed in to dilectacio femynyne, that hast lefte & forgotten thi royame, & habandouned thyn owne thynges, for tentende to ye strange; why wylt thou edysie this citee, thus moche magnyfique, wherof thou hast taken the foundementes in this place that is not thyne / That same god regnynge in the clere heuyn, that of his godhed doeth moeue bothe the heuens & therth / hath commaundad me to come hastely toward the, through 8 the hie regyons of thayer, to brynge vnto the his commaundementes. What cometh to the byfore / that thou wyl rebuyldde here? what hope hast thou to abide ydde in this landes of Lybye? *wylt enhabyte thiselfe in a 12 strange contrey, and leue the conqueste of thyn owne herytage / And yf the glorye of this thyng / whiche vnto the oughte to be desiderable / can not moeue the therunto / dredyng the peyne & the traueyl of the 16 conqueste, whiche thou oughtest to attribute to honour magnyfique as to thy persone / atte leeste byholde wyth pyte thyn heyre Yolus / to whom the royame of ytalye / & the rych contre romayne, are due after thy deth by ryght heredytaH; & doo bi suche manere of wyse, that the locuynge be vnto the attributed / to haue made conquest therof / "The whiche thynges thus sayd, the sayd Mercuryus / yet spekyng, vaunyssed 24 oute of eneas sight, as a thyng that one see of ferre / always drawynge from hym abak, tyH that it is seen nomore: Wherof this eneas was sore afrayed, of the grete vysion deyfyque that he had seen, soo that he 28 abode as a man raunyssed out of his wytte, wythout speche; his heeres byganne to gressH, & dresse vpward / the arteres formatyue of speche were stopped wythin hym / in somoche that he myght not speke for the 32 grete horrour & ferre that he had had, desiryng abowe aH thynges, to flee & leue this swete contrees of cartage, for to fynde a place of surete, thynkyng in hymselfe te be in daunger of his persone / as longe as he dweHeth 36
there / wythstanding the inuextue moncyons doun to hym by the commandement of the goddis, & knowe not what to doo / so moche he is esprysed of sodayn sorowe immense / nor by what wayes he maye notyfye thees thynges to Dydo, ne what termes he shal take at the begynnyng of his wordes / hymself to valye, & to gyue a coloure to his byfaHe / & abode longe in this thoughte doubtouse and varyable, wythoute to sette his purpose to condescende to ony parte of that he wold do, vnto the ende that it semed hym for the beste to calfe thre of hys knyghtes / One named Nestor, a nother Sergeste / and the thirde is the stronge Cloant; to whome he comamunded, that aHe secretly they sholde doo make redy his shyppes / assemble theyre folke / take theyre armeures and aHe other appareylle, for to depart incontynent that he shold ordeyne; And that they sholde doo this couertyl, in dyssymulyng their goyng / to thende, that yt it were aperceyued by some waye / men shold wene that it were a manere of a feynynge:

¶ How dydo, knowyng the departyng of eneas, ranne thriigli the cytee of cartage, as a woman disperate, and from herselfe.

Capitulum xvij

The felawes right gladly dyd fulfyHe ryght soone the commandement of eneas / the whiche, trowyne that dydo sholde neuer haue thoughte vpon y° brekyng of soo grete a loue, nor that he wolde habandoune & leuc her, stroof wyth hymself / by what wayes he myghte signyfie it vnto her, in what wordes / or what hour / and in what maner, moost honeste, for to gyue her lesse sorowe. But the quene dydo, atysed of the grete couetyse, enflammed wyth desirouse loue that can neuer be sacyate ynoughe / felte firste this barate / by cause that the fyne louer that always kepeth hym.

ENEYDOS.
Dido's Grief at Aeneas's Approaching Departure. [Ch. xviii.]

Dido hears of his preparations, and rushes out madly into the city.

A

nd thus remynge aboute, she recounted Eneas, to whom by grete dyscomforste, reforced wyth merueyllouse sorowe / wherof her herte was surprysed 20 in gret accumylacyon of extreme dysplaysur, she sayd these wordes, halfe by manere of a reproche, in dolaunte lamentacyons, rewthes and complayntes / "O ryght dere eneas, sedyczious & ryght cruel / how haste thou had 24 the herte so vntrue, to thynke so grete a treson / as for to wyH departe out of my lande sodaynly, wythout to make me a-knowen therof / Is there theemme nothyng in the worlde that can make the to abyde here? nother the 28 grete loue that is bytwyxs bothe, wherof we haue somoche loused eche other, the grete recuel that I haue doon to the / the grete ayde & secours, the worship that thou hast had of me, when I receyued the in-to my 32 londe / that tyme that thou come firste to me / as a man exyled and naufraged; nor the deth horrly & cruel that for the I must receiue, wherof I shaH redyly

How dydo sorowfully bewayled the de-

partynge of Eneas, by swete and amyable 16 wordes

Capitulum xviiij

Rushing wildly about the streets, she recounted Eneas, and trie with loving words to perswade him to remain,
CH. XVIII.] DIDO ENDEAVOURS TO PERSUADE AENEAS TO STAY.

slee my selfe at thoure of thy departying / nor the
paynes & traueylles that thenne I shal must endure.
O man, of all other, the moost forcede once of thy wyte,
4 & doled out of ye sure waye / how in this harde wedder
of wynter, that the wyndes ben in their furye / ye see full
of tempest & of grete voraygous wawes, & the tyme
aHe indisposed more than euer it was / hast thou purposed
8 to mounte upon ye see, & to flee from my presence / for
to goo with a litle puissuance to *werre and here
greuaunce to ytalye, a strange londe / wher-from thou
shalt be some expelled at thys tyme / For ye thy wiHe
12 were to goo to troye, thyn owne londe / ye she were
yet in her beyng / & that thou were wel sure to be
there honestly receyued / yet thou oughtest not to goo
there, nor to take the see now, wythstandyng the
16 daungeours aforsayd / Alas, he thou not from me! therof
I requyre the, & admonest the, for pyte of the sorowe
that I bere, and for the grete teeris flusshyng doun
from myn eyen, that this to doo incyten & somene the,
20 by the sweetnes / by thy wel wyHyng, and by the
yeftes & aHe other thynges that I haue doon vnto the,
aHe at thyne owne wyH, in suche a wyse that no thyngen
I haue reserved for my selfe / but that it was aHe
24 habandouned vnto the, the more redyli than to myn owne
body / By oure kyssynge and swete cuHyng, by oure
byhanuyng and lovely countenaunces / by our Ioyes
and playasures delcyouse, in fyne loue bytwyx vs
28 mutueH, wherof we haue loued eche other soo that in
noo wyse my dyligente thoughte hadde neuer no wyHe
to be cruH anemst the, but hath be atte aHe tymes
desirous for tacomplysshe, wythout ony gansayng,
32 aHe that I knewe was to thy playsur / And thenne ye
I haue deserued to haue some good of the / & ye thou
euer toke playsunce in ony thyng that by me cam,
playe the, thenne, to haue mercy of this poure desolate
36 frende, that shall be some broughte to the poynste
morteHe, and my cytee dispeopled / and to grete ruyne, delynered by thy infortunate goyne; And wyH chaunge thy courage / yf my requeste and prayers can haue place of merite to acquyre mercy ayenst the. thou 4 seest that the folke of Lybye / the cruel He tyraunte of Myronde, and they of the cytee of Thyre, that many tymes I haue offended, hate and haue emuye atte me; for the; *my chastyte pudyque and aHe hee praysyng e 8 is there loste; And my first fame & goode renommme, wherbi I was electe & taken vp to the sterres as a veray goddesse / is now, by thy departynge, sodanly extynted. why wolde thou thynne habandum and ye leue me, thy kynde lone, dyscomforted, Redy to deie / for to flee, passinge by this countrey, lyke as an hoste that lightly forgeteth his lodgyng and the place that he goeth fro, & departeth Loyously wythout to haue 16 any rewth / therunto haat I perceyue weH, that of the I wende to haue my freade, my true hysbande & espouse / & no thing abideth with me nowe / but onely the name of an hoste. what can I wayte for nowe? 20 O, what recomfort may I haue, that am voyde from aHe hope / and noon other is there / but to faHe in-to the handes of Pigmalion, my cruel He brother, kyng of Thyre / that shaHe comme take my cyte, and put aHe 24 to destructyon, and brynge me to mendycyte; Or that Yarbas, kyng of Gectuses, that I haue so ofte indynged / for to auenge his Injuryes, shaHe reduce me in-to captynite / Atte lest, yf afor thy harde 28 departynge, I had had of the, som lynee, or som lyteH Eneas / that I myght haue seen often playynge in my haHe, for to take theratte som comforte, wheryn I shulde haue take my dysport / thinkyng vpon the 32 remembrance of the JoyfuH playsaunce that I haue had of thy presence / whyche shulde asswage the harde dysplaysaunce that I shaHe haue of thyn absence, I shulde thynke that I were not so sore 36
wasted, nor aHe togydre habaundounced, as presently I am /"

¶ How dydo, alle in a rage, complayned 4 her to Eneas and to the goddes.

¶ Capitulo xix.

Of the whiche wordes, Eneas not moeuyng hym self in nowyse / but in holdyng hys syght alwayes /
8 Immobyile atte anothre syde than vpon dydo, & sighynge sore * in his herte for the loue that he hadde to her, sayd in this manere / "Certes, quene, I answere not, but that thou haste deserued of me moche more of goodes than I can nombre, or by som wyse thynke ne telle:
12 and so shal I remembre elysse as longe as lyffe shall: but sholde haue sygnyfied it vnsto the / Also I am not come hider determyned to wedde the / nor neuer toke presumpcion in me for to do so, nor to take aliauance wyth the for suche a cause. And yf the goddes wolde suffre that I myghte vse my lif to myn appetyte, & to be at my fre wyH / I shold take habytacion in the grete troye, wyth my kynsmen & other that are there 24 abyden, escaped from the distruction / And yet sholde troye be made vp agayn by me / but the god Appollo of the cytee of tymbre, wyth the oracles, in short, preceptyue of the lande of lyce / commaundem me to goo in to ytalye. and syth that it muste be thus doon, it is my lande 2 & my desire to accomplyshe aHe theyr wyHe / And it semeth that thou oughte not in no wyse to reprehende me, ne to haue 3 enuye vpon ye troians, of theyr goynge in-to ytalye, a strong lande, out of theyr nacyon / sith that thou art of thire, come from the meane regyons

**CAP. xix.**

Aeneas acknowledges her deserts, says he would not have gone secretly, and had not presumed to marry her.

*leaf E 7*

His own wish was to rebuild Troy,

but Apollo commands him to go to Italy, and he must accomplish the will of the gods.

1 orig. unkonwen 2 Fr. pays. Strong, l. 32, is estrange. 3 orig. hane
AENEAS DEFENDS HIMSELF.

[CH. XIX.

CAP. XIX.
of fenyce, to enhabyte in libye, & to take thy playsure in thy grete edyfyces of cartage, that thou doost make presently for to preside in hit / forsakynge the swete grounde, moder to thy byrth. For to a peple yssued 4 out of strange lande, is lieyte to seke strange places for theyr / dweHyunge. And it sholde be a shame to me, that haue enterprysed the conquest of ytalye, to reside in this land of lybie, wythoute to accomplishe my wyage; 8 whiche thynge for to doo, I am incyted in dremys by the soule of my fader Anchisis / the whiche, atte aHe
*tymes that the nyght obscure couereth the landes of her shadowes humyde / whan the sterres togyder 12 maken theyr rysyng / apyereth byfore me vndre the speche of a terryble ymage / strongely indygned, and ayenste me sore moeued. Also of a nother side I am sore conturbed wyth a drede merucyHous, for the grete 16 Iniurye that I doo to my dere sone Ascanius, whiche, by my longe taryenge, I doo pryue of the possession of the royame of ytalye / wherof the successyon is vnto hym due of ryghte heredytalie / and by veraye des- 20 tynacy after my deth / but there is no more / by cause that thou shalte not wene / that of my selfe I haue enterprysed this besines for to leue the / yet in trouth, and also I swere it by thy hedde, and also by my owne, 24 that Mercury, the gret messager and grete Interpretour of the goddys, hath ben hastily sente fleyng by the ayer from Iupyter, souerayne god, whiche hath brought me maundemente for to departe aHe incontynent / I 28 haue seen hym manyfestly, in lyght of godhed, to entre the walles of thy cytee / & aH clerly of hym herde his voys wyth myn eerys properly. wherfore it ought weH to suffyce the / wythoute to presse me wyth wordes ony 32 more, sith that the goynge and enterpryse that I muste doo in ytalye, is not of myn owne wyHe:"
spake neuer a worde / as a persone furybounde & fury-
ous: and or euere that she coude saye ony thyng, as
ranysshed / helde her sighte aH mobyle, wythout to
4 areste it vpon one thyng of a long whyle / and after, by
gret yre, gadred by immense sorow intrysinque wythin
her hert, sayd to hym in this wyse: "o man right false
and vntrue, that, what someuer men sayen, was neuer
S borne of no goddesse, nor procreated of RoyaRe lynne
"comyng of the puissaunt dardanus, fyrst founder of the
grete cyte of troye, but arte engendred of Caucasus¹ /
whiche is a montayne terryle in ynde, aH ful of harde
12 stones of dynerse fygures, of merueyllous height that
recheth almost vnto the heynys / soo that neuer ony
birde myghte passe ouer / where groweth hungre that
was neuer satysfyed, to exstirpe & waste aHe the goodes
16 comyng oute of the erth, The whiche, how be it that
sle hath chosen there her habytacion, for to denoure
aH thynges that comyn vnde[r] her ; AH this nethelesse
suffiseth her not / but sendeth doon her colde messagers /
20 as snowe / froste, heyle / & tempeste, transported & caste
of the ayer by the colde wyndes into the lowe regyons,
and after doeth peryshe the trees & the herbes, the
corne, & aH other thyngge growyng oute of the grounde /
24 and this doon, whan she hathe no thyng more, [s]he
parforseth hyr self, wyth hir grete teeth to ete the rotes
vnder the grounde, that hathe hidde hemself wythin
the entaylles of therthe their moder / for to achieue
28 that aH were brought to destructyon / as thou wylte
do of me, in folowyng the condycions of y° subsidious
modre that hath made the to be noryッシュed and fedde
wyth the mylke of the tygres of Yrecanye, that are
32 made wythoute to haue pyte of onythyng that is
borne in this worlde; what holdeth me / but that I
shalle sone goo fro my wyttys, replenysshed of grete
madnesse / why is it that I dssymule to goo aHe oute


CAP. XIX.

Dido Reproaches Aeneas bitterly

Dido bitterly reproaches Aeneas,
says he is neither of divine
nor royal descent, but

"born of Mount Caucasus, where
grows hunger
that devours all things,
and whence come cold,
snow, etc., to
destroy
vegetation;"
Dido uses violent language to Aeneas.

CAP. XX.

Dido upbraids Aeneas' want of feeling.

Dido, with grete cursynges, gaf leue to Eneas / &a Capitulo // xx

recounts her benefits to him.

prays to Juno and Jupiter,

from my wyttes? whereto wylle I thenne kepe my selue, nor lyue more from hens forth / syth that this euyH man & a traytour, for what wepynge that I make, dayneth not gyue outhe one only syghe, nor torne his 4 eyen to loke ones vpon me / nor haue no pyte of me, his sorowfulH loue / for to styre hym to one sighnyng only, or to a tere descending out of his eyen / what I ought to do / ne what parte to torne me, *what I may 8 saye / to what ende shold my wytte mow begynue / nor where to haue recours / I wote not / O goddes celestial, and Juno grete goddesse! O Jupiter, and aH othre goddes, gyue socours to me, thys vnhappy / and 12 wul permute rigoure to equyte, in this bihalue.

"How dido, with grete cursynges, gaf leue to Eneas / "

" Las, I haue receyued this man, poure, myserable, 16 and naufraged vpon the ryuage of the see / and, as euyH aduysed, haue kept hym, and well entreated, and lyghtly & gretly coloqued, aboue the moost grete of my lande / his nauye I haue do make ayen, that was 20 reduced aH in peces; his folke, that were aHe perished, and aHe lyuered to deth, I haue delyuered them therfrom, and receyued in-to my cyte / not onely receyued / but entreteyned / furnyshed and susteyned, 24 as them of my house / And nowe, for to rewarde me therof, I haue the rage of furoure atte my herte. O what anguyshe / what lesyng, what treson full of despacion / how he swereth that the god Apollo, 28 by his aunsueres and augurementes / the sortes preceptyue of lycie, and the interpretour of the grete god Jupiter, Mercurius, messager of the goddes / haue pressed hym strongly, by ryght grete commandementes, 32 for to goo ryghte sone in-to ytalye / O aHe puissaunt lyght permanent / before whome no thynge, be it

1 orig. angurementes
neuere so secret nor couerly hept, can not be hyd, how weneth this man, by his false and deceyuables wordes, made stronge with right grete and horrible othes, to make me to vndrestande / that ye aHe ben about for to make hym goo from me, as that ye had non othre besynesse but only to send doune youre knyghtes messengers towardre hym / O, how thou art a 8 ryght stedfast lyar, that dredeth not to caHe the true goddes in testymonage for to con*ferme thy lesynge; and yet more, to Impute to theym that they ben cause of thy vntrouth / Now goo, theynne, syn it is soo / into what someuer partyes that thou wylt / for I haue not the kepynge of the / I holde the not in no wyse / nor wyH not that thou abyde for me. crye strongly, and caHe the wyndes / and duo the worste that thou 16 canste! calle after Yolus & Neptunus, for to lede the in-to ytalye! hie the, and make it shorte / mounte vpon the see, and tarye no lenger / For I truste that the goddes of equyte pyetouse, haue suche puyssaunce, thou 20 shalte abyde naufraged wythin the see / thy shyppes broken ayenste the roches / and shaHe caHe me often to thyne ayde, in grete complayntes & merueyllouse rewthes, that thou fiaste thus habandouned me, dydo, 24 dysplaysaunte and desolate / that sone shalle folowe the / by fyre mortaHe inflammed. & whan the colde deth shaH haue separed me, and taken aweie the soule from the body, my spyrite shaH aproche the nyghe in 28 aH the places of thy flageHacyons, peynes & tormentes, for to see thy sorowes, and to here thy wepynges and sobbynges, and grete lamentacyons; wherof I shalle make my reporte vnto the pryue goddis, beyng in the 32 lowe shadowes:"

"How dydo felle doun in a swone / and how & in what manere she was borne awaye by hir wymen; and also how
Dido swoons, and the Trojans prepare to depart.

Capitulum XXI

In saying the whiche wordes, how be it that dydo hadde purposed to saye moche more / she brake her speche atte ones by ryghte grete sorowe; Toke and dystourned her eyen from the lyghte where she was inne / And felle in a swoune, as alle ded to the 8 grounde. she was soone take vppe by her wymmen, that bare her in-to her chambre marbryne, & leyd her vpon a lityl bedde. Wherof Eneas, *how be it that he had grete pyte and compassyon of her, and desired sore to comforte her wyth swete & amyable woordes, for to assuage her sorowe in grete sobbynges / for grete displaysure & sorowe that he had, to see his swete loue suffre suche a peyne / Alwayes he determyned hymself, & went his wayes for to see his shippes / Thenne whan his folke and maryneres sawe hym / they dyd hie hemselfe yet more fast to werke, for to haste their goyng / transported the moste parte of the nauye, that was talowed / & weH garnysshed wyth pytche / oute of the hauen in-to the rode; made oores of wood aH grene, comynge new out of the forest / and tóke also ryght grete trees, and foyson of other tymbre, for to apropre to their other besinesses, in grete desire to departe some hens. ye sholde se troians of aH sides, that ranne, some deuwarde / and thother vpwarde, aHe of one wyHe to haue furnysshed 28 theyr shippes, euyn soo as pysmers are wonte to do, dredyng sore the wynter / whan they haue founde a shokke of whete or other corne, goo some ouте of theyr nest, and aHe by one waye, for to bere awaye their 32 proye / Some lade themselfe / som helpen the other, and thother drewe after theim that / that they can not bere; that other commaundeth and setteth hem aH in

1 orig. snche
ordre; a nother forseth hym self to swepe the place; a nother kepeth, that other bystoweth it; And the other incyteth to make dyligeth / one renneth, a 4 nother cometh agayn / and that other seketh what to lade hym selfe wyth aHe. a nother hath somoche laden that he late faHe som by the waye / And thenne he caHeth for helpe, soo that the waye is neuer deliuered 8 of theym, tyH that they haue doon theyr besinesses. ¶ As Alas, Dydo, where is thy wytte bycome, thy fayr maynteyn and swete countenaunce? what goode, what Ioye / and what playsure, nor solace of Ioyefull re-
12 membraunchue, maye thou *haue, byholding vpon thyse things / What terys\(^1\) and grete sighlynges / what complayntes, caHynges and lamentacyons, dyde yssue that tyme out of thy swete brest, whan thou were in
16 the highe loft\(^2\) of thy grete towres, and sawe the see aHe troubled and tourmented with shyppes and orys /
¶ O right grete lone Importunate, to whome aHe thinge diffycile / semeth to be facile for to come to her
20 entent / how hast thou so grete strengthe ouer the corage humaine? This dydo, for to serue the nowe, founndreth aH in teeris; after, parforceheth herself by praiers; and after, submytteth hersilf to aHe daungers /
24 and to aHe thinges dynerse; leuceth nothinge, how stronge that it is, how sharp, harde nor grete / but that she wyl parforce herself for to experimente them aHe, or euer she deleybere herself vtherly to the dethe /
28 After she dyde doo caHe ann\(\)e, her suster germayne, and to her recytteth a part of her sorowe; and with grete rewthe byganne thus to saye vnto her / "Anne! beholde and see how this folke haste hemself, & assemble from
32 ever\(\) syde in-to the hauen / they hane drawen vp alredy theire hyghe sayHes vpon the grete mastes of theyre shippes, aHe spred abrode ayenst the wyndes, desiryuge\(^3\) and waytyuge after the storme, for to

\(^1\) orig. treys \(^2\) orig. loft \(^3\) orig. desiryuge
CAP. XXI.

The Trojans' joy at going enhances Dido's sorrow, which she can bear no longer, so comes to her sister for help, and prays her to go to the false Aeneas, and show him that she had no part in the Greek conspiracy against Troy, neither has she offended him in any sort of way; lede hens the nauye aHe attones, whiche they haue garnished with wyth flour, and garlandes, and with crownes in sygne of Ioye & gladness, that maketh my sorowe and heuynes to be moche the greter / AHas! yf I had weH thoughte to haue fallen in the Inconuenyent where I fynd now myself yenne, I wolde haue pursuied therto in suche wise / That I shulde not haue come by noo wyse to thyse greous tourment of mortaHe sorowe 8 where I am so ferre come, In to the bytternes of grete myserie / that by noo wyse I can not bere it noo lenger / socorus to the, must I thesne seke, my swete suster, & my right dere frende / saue my body! saue 12 me my lyf! and for to doo this, I praye & requyre the, that one message only it playse the for to do for me, towarde that traytour, that man of euyl corag, that hath loued the gretyly / and hath vttered his secretes 16 vnto the entierly, so that thou knowest his condicions & his dedes / the places / the houre & mouementes, and the opportunyte of the tyme most propyce for to speke wyth hym. Goo thenne anone, my suster, wyth 20 aHe humylite / to requyre myn enyme mortaH, the false eneas, whiche is ayenst me so fyers, shewynge vnto hym pietously / how I haue not be in no wyse / thynkinge nor consentyng in the cursed yle of Aulite, 24 whan of one assente aH the grekes folke swore that troye shold be destroyed / The harde conspiracy of the same grete excysion was made ferre from my lande; and neuer socours ne conforte by me, nor of 28 my supporte, was gyuen to theym, for to doo that my shippes nor my armye were neuer sent thyder for to gyue greuauence to the troians / nor neuer of me came euyH vnto them, nor no thyng that was to theym 32 nyusible. Also I haue not rented, vyolated ne broken, the pyramyde of his faders sepulture. I neuer dyde amys, nor neuer offended ayenst hym / whereby he ought to leue me aside / Infestauuce obprobre ne 36
vytupere to anchises, when he liued, that called hym fader of Eneas, nother to his soule after his deth / were neuer doon of my behaluc / Alas why, suster, in shewyngse thyse thynges vnto hym / wyte of hym / why he hath me in suche indygnacyon / that he refuseth to lene his eeres / for to vnderstande my wordes, that ben soo iuste and resonable, as thi self 8 knowest: O! he wyHc now goo soo hastely, atte this tyme whiche is so daungerouse / atte leeste that it maye playse hym to graunte a yefte to me, his sorowful loue, that is onely / that he wyHc tarye and dyfierre 12 his departynge vnto the newe tyme / that the swete wyndes shaHe putte hemselfe vp in pacifycation of the see pestilencyaH, that thenne shaHe permytte hym facely & lightly for to do his vyage safly. I do not 16 somone hym for taccomplysshe his promyse simulatue of the mariage of vs two / nor that he leue his purpose for to goo in-to ytalie / but I requyre only that he putte this thynge in delaye for a certayn space of 20 tyme / Duryng the whiche, I may induce my self to sorow, & that infortune admynystre to me my sorowes by proces of tyme, one after a nother, wythout to suffoke me now vtterli in-to the depe see of amaritude, 24 wythout ony reysing / soo doo, I praye the, my suster, hauinge of me remembraunce / that it playse the to goo & make vnto hym this my present requeste / & thus doyngse, I shaHe make thee myn heyre, to enioye 28 & receyue, after my deth, ye renues of all my londe."

"How eneas brake the oken tree for the grete loue of dydo Capitulum xxii

The whiche thynges, thus sayd by dydo, Anne her suster went incontynent towarde eneas, to make vnto hym her feble legacion, the whiche he wold not graunte, by cause that the dyuyne commandements inhibitores, that had stopped his eeres of pite, 36 were contrarie to the same; and many goynge &
Aeneas resists the temptation to remain. [CH. XXII.

Aeneas resists temptation as an oak does the tempest, despite all blasts.

[* sign. F 1ij, back]
The older it is, the more firmly fixed are its roots.

So stands Aeneas, though sorely moved by pity for Dido, and her sister's remonstrances and appeals.

comynge were there made of the sayd aene from one parte to thother / that fynably were aH frustratroire / and perscited eneas / like as a grete oke tre, antyque & in-uetered of many yeres among the grete stones harde, 4 stronglye roted, whiche is ofte caste of many wyndes & orages, whereof the foure wyndes happen ofte to assembl togider, one ayenst that other, for to overthrawe hym doune, & wyth their grete blastes taken his hie 8 braunches, whiche they shake & bowe un-to y*e grounde / & make hem to braye & crie by impetuouse moeynges,1 tendyng to distroye hym vtterli / whereof y*e gret tronce *aurcie, that the more that he is olde / hie braunche 12 spacyouse & grete, the more thicke & depper ben his rotes spred wythin therthe, & related bytwyx th[e] harde roches, abydeth euer styl ferme, & moeueth by no wyse. In lyke wyse dyd semblable Eneas, that, how be 16 it that he was strongli impelled in his corage by y*e persuasions & harde lamentacions confyte in pietous teeres remnyng doune the swete face of dydo / that he somoche derly had loued, & by her was restored from deth to 20 lyf / from anguishe & calamyte, in-to right grete prosperite / whereof y*e remembranvce greued hym ryght sorowfuHy by incytacion compatible, whiche admon-nesteth hym to socoure this dolant lady / the whiche 24 by her suster maketh hym to be induced to doo the same / by many exhortacions & pyetous remonstrances excytatiue of aH weH wyHyng noryce of loue in dylection mutueHe of swete charite / condolaut ouer them 28 that ben affliged / aH this nethelesse, the resolucion intrinsque of his courage is euer reduced to thobey-ssaunce of y*e goddes, & to their deuyne commaundemenentes, the whiche, aH thise thynge reiecte from hym, 32 he enterprised for tacomplysshe after his power:

And what wyHe y*e swete fenyce, foundrynge in teeres / that for ony thyang that she may saye / do, or thinke, can not conuerce the courage of eneas? she 36

1 orig. moeynges
taketh her recours to wyshe deth, ouer moche noyeth her to lyue lenger in this worlde / fleeth all mondayn playsurs / fleeth recomforte & all companyes, fleeth 4 ye palayces & her chambre arayed, fleeth ye lyghte of ye daye / fleeth the sonne, & the heynyn shynynge / In her closet hideth herself, sore sighynge, makynge grete sorowe. But yet, for to augmente more her sorow in 8 desperacion, thus hid, & makynge her secret sacrificys wyth ye lyght of the fyre breanyng & enflamed vpon her pouldres of frankencens,1 wherof she decored her oblacions for to Immole byefore thawtres of her temples, 12 *she sawe & aperceyued horrifiable thynges that made her fulsore affraied, moche more than she was to-fore / that is to wite, the holy waters dedicate to the sacr[i]ifice, became blacke & obscure, & chaunged in horrible licoure. And also aperceyued how the good wynes of swete odour, ordeyned for the lybacions or washynge of the sacrificys, were commert & tourned in spece of bloode crueH, all dede, & almost rotyn, whiche for cer-
20 tayne was to her a harde thinge to beholde / wherof a grete malencolie emuaded themse her herte & her wittes, all ynoughe troubled of the thynges precedent / whiche things she kept clos & shette withynne the 24 shrynge of her sorrowful thoughte, without to notyfye them to eny body lyuyng / alfe were he neuer so greetly her frende, not oneli to her suster anne, that afore had weH knownen all her secrete thoughtes & other 28 pryue thinges; amonge the whiche she hadde a lyteH sacraire of marbeH, made in manere of a temple, in remembraunce of Sycheus, that his brother pygmalyon had putte to destruction / whiche, duryng the maryage 32 of hem two, dede haunte there fuH ofte / and made it to be weH ornated & hanged with fayre tappytes white, & crowned weH rychely with crownes of golde, weH enameyHed, & ryght curiously & proprely

1 orig. frankenceus
From this shrine she seems to hear her husband's voice.

She hears the owl, the bird of ill-omen and darkness, which sits almost nightly on her palace, and moves her to weeping with its moanings, to her prophetic.

kerued / & of other somptuouse thynges in grete honoure & reuereence / out of yᵉ whiche sacrayre, w[i]thin the temple aforsayde, after that this dydo had vitterly submytted & dedicate her-self to eneas, out of the 4 place of maryage, in brekyng the first feithe promysed to sycheus / her semed that she herd some voyces of her sayde late husbande, Sycheus, hym complaynynge, and blamyng her by cryes and 8 lamentacyons, in right grete wepynges & quarellouse plaintes / and after, atte euen, about yᵉ gooyng vnder of yᵉ somne, whian yᵉ derk night taketh yᵉ landes vnder her gourernance / she, beynge alle alone *in her secrete 12 and pynce houses / vnderstode & herde at every owre the owle, whiche is a byrde fleyng by nyght, ferynge yᵉ lyghte of the daye / wherof the song termyncth in pyetous extermynacion, whiche dooth quake & fereth 16 thertes of the hereers, & constristeth theym wyth a sorowful[^1] mynde ; wherby it is sayd that he is a byrde mortale, or otherwise, denounce of mortalite, And convureseth often in the chircherde, vpon the temples & 20 symulacres, & in places that ben solitaire & pestyleaceous / this byrde a-boue declared, cam almost euery nyght vpon the temples & hie pynacles of the palayce & cyte of elyse, in syngyng of fyne manere, in 24 grete draughtes & of a longe brethe, his right sorowful[^1] songe / soo that ryght often he moeued of dydo the corage, in-to grete teres & sobbynges malencolyouse, full of trystesses & merueyllouse thoughtes. and of another 28 side, come to her remembraunce the grete instyces & dyuynacions presagyous & aruspicyous, vnto her tolde, & somtyme denounce, by the auguryes[^2] & prenostycatures of her harde and aduerse fortunes, that to her 32 were frustred / wherof the most parte she had weH known & approued to haue ben veritable / that contryste her alwayes to sorowe more than afore / After

[^1]: orig. sorowfull
[^2]: orig. auguryes
whiles that she is lieng in her bedde, wenynge to slepe & take some reste, horrible dremes & cruel, comen to fore her in hir mynde / that tormente her in tremoure 4 merueyllous; her hert semeth somtyme that eneas foloweth her of nyghe, as alle forecened, replenysshed wyth rage & torments in furoure, for to destroye her, & vtterly subcombe her in-to persecucyon extreme / And 8 after seeth herselue lefte all alone wythout companye, goynge by longe wayes, dystroied, deserte & vnhabyted, as a woman loste, vagaunt aboute the landes unknowen to her / where she goeth. After, wyth this dreme 12 cometh to her aduyse, that her cyte and landes of Cartage are all dystroied *and tourned in exyH/ wherfore she fleeth, for doubte to be taken, and retourneth towarde the marche of thyr, wenynge for to 16 come to a place of saute ; but sodaynly commeth tofore her in her remenbraunce, the grete Inuiyre that she hathe doon to the tyrynes / withdrawen theire folke, & taken theire goode, and aHe the rychesses of sycheus / 20 the whiche to be had, pygmaion, kynge of aHe the lande, made hym to be slayne and mordred falsly; wherfore she doubteth lest asmoche shulde be doon to her yf she went thidre. And thus she remayneth in 24 this poynt desolate, without eny hope of some refute to haue, as aH tourned from herself for grete sorowe in-to a rageouse franesye; even thus as was the sone of pantheus cardynus, whan, in his grete furyosite, was 28 converted and tourned by Acho out of his witte, so that hym semed that he sawe the felawes of the Emmendes and aHe theire excercyte / that is to wite, Thesypho, Megere, and Athleto, thei thre furyouse 32 goddesses, infernaHe, incetytuyue to aHe euyH thynge, that dystroyen and bryngen aHe to nought, kutten and choppen / breken and marren, aHe the werke and subtyHartyfye that men haue made / Clotho and also Latheser, 1 oryg. and

ENEYDOS.

CAP. XXII. Dido dreams that Aeneas follows her to destroy her,

also that Carthage is destroyed,

but she fears to return to Tyre, dreading Pygmaion's vengeance.
CAP. XXII.

The Fates produce all creatures.

Dido sees two suns.

Two cities of Thebes.

[Cadmus (Cadmus) of Thebes, the first inventor of letters and writing.

A digression on the art of writing.

The first letters were purple.

that never ceasseth to spynne and wone / To sette to gyder and to coagule aHe natives for geneacyon / Wherof are produced aHe the creatures that out of the erthe ben heued vp to the ayere. Of another syde she saw also, to 4 her semyng, two sonnes shynyng one by another, that presente hemself by symulacyon wythin the fantasme of her entendement, aHe troubled in grete confusyon of dysplaysures and sorowes excessythe, aHe dyuere in 8 contrary qualyte / And ye two thebes, grete ctytes merueyHouse, that appier in adynysion to be before her eyen / whiche to her semyng are bothe properly one lyke another / How be it that there was neuer *but one, 12 whiche a kyng of grece calleth cadinus, made somtyme, that founde first ye letters & the arte of writyng, whiche he sent in to diverse countrees, & prynicipally in the land of fenice, wherre he made scriptures, grete bokes & 16 cronicles / lerned the folke to rede & to write / wherof right grete lawde was to him attribued, to haue founde by subtyH artysice suche a manere of waye, that men may doo knowe aH his wiHe, & notysfyte it to whome he 20 wiH, by one symple lettre, be it nyghe or ferre, be it of peas or of were, of amyte, or of every other thing / without to departe himself from his place, but onely by a messager whiche is sent ther / whiche haply shaHe 24 knowe nothing of the matere / & aHe be he dombe or specheles, yf he take the lettre vnto hym whome it is dyrected vnto, howe be it that he were atte roome or in nauarre, in hungary or in englande / he shaH therby 28 understande the desyre of hym that hath sente suche a messager vnto him / wherbi yet atte this owre, with a good right & a luste cause, is lefte of the god cadynus here in erthe his grete loenge and good renommee, that 32 neuer shal be extyncted nor anychiled, nor here after abolished. But in token of this, that the first lettres wherof he was inventour, came out of fenyce, equypared to purpre coloure, By cause that in that countrey were 36
the pourpre clothes fyrst made, and the coloure founde / We wryte yet in our kalenders the hyghe festes wyth rede lettres of coloure of purpre / And the gret
capitale lettres of the bygynnynge and princypal1 of the psalmes and chapytres wythin our ebookes, ben aHe mayde fayre ther wythat. ¶ But yet the gret
trybulacon of Elysse is equypared to that of horrestes,
8 the sone of Agamenon, we He ofte recyted in the comedies senoyse, makyng meecony Howe, In sygne of vengau?ce of the deth of hys fader. And turpy-
tude *dyshonest of clytemestra his moder, after thoc-
12 cysion of her, & that he turned himself in-to furiosite, him semed that he sawe incessauntli his saide -moder clitncestra / or proserpine of heH, the gret goddesse / or the moder of y e emeades that I haue named aboue, aH
16 enflamed in y e face with fire brennyng / & the hed aH full of right gret serpentes, graffed there-vpon as thike as heerys, that pursued hym at aH heures, in aHe places, for to distroye hym, in makyng vyndicacion of the 20 deth of his sayd moder / And forto distourne & hane himse[l]f a-side from there waie / was conseed by piladis for to goo or transporte himself in-to delphos, & to flee ane hastly aH streighte vnto y e temple of 24 appoHo / the wiche horrestes, trowinge by this subtyl meane to be escaped / whan he was come byfore y e gate of the sayd temple, or there aboute / he fonde the forsayd goddesse infernalH, that sette there ouer there treure
28 of the sayd temple, as a-waytyng there after his comyng, whiche was to hym more greuous a thynge than it was a-fore / wher-by he lost thenne the hope of his entent / The sayd eysse, vaynquysshed & ouercome 32 of the gret anguysshes, sorowes & heuynesses, whiche dyde flowe at her herte in gret heuynedance, one vpon a nother / as admonestementes & incytacions whiche somone to procure y e deth / proposed themne to

1 orig. princypal
DIDO SENDS FOR HER SISTER ANNA. [CH. XXIII.

CAP. XXIII.

So Dido loses all hope.

habandoune herself, & vitally determyned for to deye / & dyd delibere in herself of the manere more honest / & of the tyme conenable to that same, how & in what manere she myghte do hit / & shortly expose herself to 4 deth / & she beyng in this tryst thoughte, after her conclusion taken, & her fayt arrested / sent to her swete suster anne for to come toward her / & couered her her sister.

[\textit{leaf F6, back}]

\textit{Of the wordes of dydo to hir suster anne.}\textsuperscript{1}

MY right dere suster & parfite frende: wil ye reioysshe my corage to the recomfort of my 16 sorowes and bitternes? Veryly I haue enquyred yf it were not possible for to fynde som waye to pease & make swete the grete euyhes wherof I am esprysed, & to departe myself without heuynes from the grete 20 loue that I have to eneas, or to make hym to remene & retourne toward me without tarynge. & so moche I have doon by my diligent inquisicion / that I have founde a thinge ryght merueyHouse / It is trouthe, my 24 swete suster, that about the lymytes of the grete see that men caHe occene, in the marches or the some goynge-vnder, right nyghe to that place where he lyeth at the endes, vpon his last part of therth there habitable / 28 where conuere the thethyopes, is a certeyn contre of habitacion merueyHouse, where as men sayen the grete athlas, that susteyneth vpon his sholders thaxtre of y\textsuperscript{e} moeuyng of theuen with his sterris breuynyng, that 32 maketh hym to moeue & tourne to what syde that he wil / maketh hys princypal dueHynge. In this

\textsuperscript{1}orig. nne
place, therow, wherof I teHe you, as I haue be adver-
tised, is a right holy woman, whiche is a prestresse &
wardeyne of the faire temples of the Operydes, whiche
are the doughers of athlas / she is there maistres, theire
tutryce and techer, that lerneth and enterteyned hem / &
incyteth & techeth them for to doo sacrifice to y²
goddesse / & for her grete witte & knowynge, & also
for her grete science, that be knitte togider with that
experience that she hath within her of al things / was
taken vnto her y² cure and gouvernement of that tendyng
& of the norrytore of y² fiers dragon that liad that
tyme the kepyng of the holy braunches of the tree
with golden frute, that bare apples al of golde / &
prepared to hym his mete, aHe after his complexion,
somtyme wete things humyde, when he was waxed
lone, for to haue hym soone vp ayen / Another tyme,
powdres and *graynes of poppy & other seedes, for to
make hym soone a-slepe, when he was ouermoche
traueylled / and admynystred to hym his metes after
that he was dysposed / This lady knoweth many
thynges / and emonge other, wyH vndertake, and pro-
mytteth, by her sorts and charmes, to deliuer pure and
playne the affections and courages that ben bounden
and enterlaced in loue one towarde an other, to them
that she is playsted, and hath theym attones, wythoute
prolongacion ne taryeng from y² grete loue merueyll-
ouse; and to the contrarye, putteth loue sodaynly in-to
them that happily thinketh not vpon. But yet this
is a lityl thyng to the regarde of the other grete arti-
fices and werkes that she can doo, as to tarye &
areste sodaynli the floades & grete ryuers, that they
goo no fetherd doune; And make their bygge stremes
rennyng, to remounte vpwarde; the sterres also, and aH
the fyrmamente she maketh to retorne abacke / the
soules pryuated & lowe, that be descended in-to helle,
constrayneth theym often by nyghte tyme to speke

CAP. XXIII.

There is a won-
derful woman, priestess of the
Operydes (Hesperides),
and nurse of the
dragon that
guards the tree
with the golden
apples,
who can work
wonders in
affairs of love,
and do still
greater miracles
in things
material and
infernal.

[* leaf F 7]
DIDO DESIRES ANNA TO MAKE A GREAT FIRE. [CH. XXIII.

Dido continues to recount the witch's powers, but swears she will not avail herself of the aid of magic.

wyth her / she maketh therthe to calle & crye, whan she tretheth upon, and somtyme tourmenteth it in so dyuere manere that she aH to-shaketh it, & pulleth oute the grete trees, & maketh them to falle downe 4 from the mountaynes, by her grete wyndes & terryle orages & tempestes that she draweth & sendeth in to dyuere contreys. But I swere to ye, my dere suster will not avail niitiiii iiitii in herself of the aid of magic.

that in aH thatertes & seyences magique, wherof this lady & prestresse entromytrteteth herse[l][f] / I wolde neuer sett my selfe therto, nor enquere no thing therof / and this that I haue enterprysed for to doo / it is by grete 12 prayer & constraynt, & in my body defendyng / alwaces sith that I haue enterprised fermlly my wyttes therunto / it byhoueth me thonne to doo that aH that therto apparteyneth for to brynge better our e werke to an ende / 16

*DIDO* [leaf F7, back]

*And bi cause that it is of costume & necessarie to haue euer fyre without ceasse, I requyre the, my swete suster, & praye, that in som place of my palaice moost secret, that men be not aware of it, thou doo a grete 20 fyre to be made / And the armures of ye man without pite, ye false eneas, for whome I calle 'alas that euer he was borne' / whiche he hathe lefte hanginge in my chambre, with aHe his habilimentes & other thinges, his 24 of owne, lefte behinde in my priue closet, where I was perished & lay many a night, he & I togider, must aHe be cast in to that grete fyer, for to brenne & converte them in to asshes / as doeth teHe & commaned- 28 eth, that woman of grete science / that men must doo perishe & oblisse, distroye & take aHe out of memorie, aHe that is abiden behinde of that traytour & cruel approved.

¶ How dydo in grete bewayHynges, praied her suster to make a grete fyre in a place moost secrecte of her palayce, for to brenne
the harneys & raymentes of Eneas / & how, by dyuers sortes, she wende to haue dystroyed him. Capitolo xxiiiij.

4 After ye which things, dydo kept herself stilt, without any wordes more to speke, all pale & discoloured as a body that is taken out of ye erthe, or from som grete & sodaine peril, wherof ane her suster was meche abasshed / alwayes she doubted her self in noo wyse, that her suster wolde entende to doo a newe sacri-

tifice, that afore that tyme had never be doon / that is, to sacrifyre hir self with funerailles mortaHe, by fyre horrible; & knewe not that she was accensed nor esprised in her corage of so grete a furour, nor that her sorowe had be wers / than was that, that she suffred atte the dethe of her late husbone Sycheus. And went 16 and determiyned her self for to fulfiHe the commandeme
t of her sayd suster Elysse, and to doo aHe by ordre that that she had charged her for to doo / The whiche things thus doon of the queene dydo / whic

20 yng to procede to *her sayd sacriyce, went to see the place where the grete fyre shulde be kendled, whi
che she founde aHe reyly made, garnisshed with a grete quantyte of logges, and vnder hem and rounde aboute, grete foison of drie fagottes & other smal wood for to kendle the fyre lyghtly / & toke herself for to encence it, and to suffouage the place / And crowned it with garlandes made of herbes and braunches, that men haue 28 of costume1 to putte vpon the corces of the dede bodi
es, vpon theyre graves and tombe, and also over the ymage and fygure of eneas, that she had doo make after the semblance2 of hym, for to be brente ther 32 with her. And toke the swerde that he had left with her, that she hidded in the same place, for to accompliyshe ye werke that she thought for to doo / Aftre,

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1 custom 2 orig. semblance
The Witch prepares the sacrifice.

She would go with the said presstress to her sacrifice of magique that she had ordained to be done and were the temples and altars weHe prepared and garnished, of oblations and other things necessary and conuenable to this present obsequy. And thenne came out the olde witch of charmouse magyque, in her raymentes made in dyuerse maneres, aHe her hed shauen, for to fuldo her sacrificyes / Att the begynynge of whiche, she invoqued and called thre tymes by hidos wordes, thre hundred goddes infernal / and the grete habitacyon of heH sem-pyternaH wyth their confusion / the moder of magyque, in her triple pro-12 porcyon, and the thre faces of the mone that shyneth by the quarfours, somtyme wyth two grete hornes, & somtyme as it were cutte by the myddes / A nother tyme she appyereth aHe rounde, wherof many one ben 16 merueyled / By cause that they ygnore the causes / the whiche, yf they knewe theym, they sholde not happehly merueyle. Also from wythin it is obscure moche more in some places than in some other. So 20 that men myght saye that it encloseth, * that it is the tryple fygure of the vierge dyane, wherof maketh her Innocacion this lady olde magicienne / And thus dooyng, she dide asperse the place with the waters 24 obscure, venemouse and blak, representyng the lyoure of the hydous fontaynes of heHe / After, she maketh to be brought to her certayne herbes, freshe and newe mowen & taken by nyght when the mone shyneth, 28 with sercels of coper, wherof the Iuse is passyng venymouse, and of coloure aHe blake. And with this she taketh the lyteH skynne that remayneth of the secondyne within the forhed of the lyteH foole, that must be 32 scraped awaye from hys forhed when he is newly borne, aforl that the moder lycketh it of / whereof, after that doon, he shaHe not be knownen of his sayde moder / as it is sayde, so that she refuseth to gyue 36
hym souke / as it were not her owne / And also it is named and called the skyune ‘mortal love,’ bi cause that after the saide prestresse, the foole shal never 4 hau e haste to souke hys moder, but yf she liketh or eteth the secondying, or atte leste that same skinne that he hathe in his forhede; and men shulde saie that by the same cause shulde procede the moderly love / 8 yf it were not that inclynacion nature he purposed ageynst the same / But ahe that is sayde aboue, made the forsayde magycyeune, Dydo bynge ther present, Dido, ungirt, on her knees, with that helde in her handes a grete stone ane rounde, with one fote bare, and a round stone in her hands, 12 one fote bare, and the other hosse on / Ahe vngyrde, her hands, and vpon her knees, as a vassal that doeth hommage to his lorde, as she that is redy to Immole herself vnto aH the goddes, in syght of aH the sterres, that ben couplable of her faHe by their con- 16 junctions, and moeuyng, and influences celestyAhe, that sygnyfye and denounce the dysposycion secret of the deuine prouydence / saynge, that yf ther be eny mercy- 20 fuH god and pyteous, that medleth hym to receyue and beholde *the consideracyon of loners, that maketh them to enterteyne weH togider wythoute varyaunce / that it wyH playse hym, for his pyte, to corrige and punysshe 24 thoffence that Eneas hath commytted ayenst her, and wyHre trybue hym iustely, aHe after his demeryte. After aH the whiche sacryfices / oblacyons, prayers & requestes, thus made in grete denocyon and affectyon 28 synguler, as aboue is sayd / and that the tyme after the daye is paste and goon, whiche is couenable in aH laudes for the bodyes humayn that hau e trauncyld, to take reste, that theenne is to theym playsaunt and 32 agreable, was come to his ordre / that tyme that the grete woodes & forestes / the see also / and aH thynge that ben cruH & nuysyble, take in hem selfe reste and slepe / And whiles that the sterres ben in theyr courses 36 weH yocked, whan aH the feldes ben in silence, the
Dido's doubts as to pursuing the Trojans. [CH. XXV.

CAP. XXV. But Dido cannot sleep.

byrdes / and bestes brute; and whom the grete poundes and ryuers, aHe thynges aquatyque / the busses and the large playnes / & aHe that the erthe conteyneth, are in grete ceasse, and in reste vnder the grete maunteH of y° nyghte, that gyueth triews to aHe labours / and by slepyng maketh swete aHe peynes and traueylles that men hath suffred afore / AHe this neverthelesse / she, fenyce, elysshe, or dydo, that thenne abydeth desolate and alone wythoute companye, can not by no wyse induce herself to gyue a reste vnto her eyen by a lityH slepe, wherby she myghte as wage the presente anguysshes that she bereth atte her herte / but 12 redoublen her sorowes, and^ her trystesses enforce more vpon her / the fore loue reneweth hym selfe, that torneth soone to madnes, when it can not be recouered:

¶ How dydo made her lamentacyons re-16 preuynge the periuremente of Laomedon. 

Capitulum xxv

[*sign.G j, back] * T

His lady, by grete distresse tourmenteth & al torenteth her self. aftre, she thinketh in her courage what she may do / “alas!” sayth she, “poure & wery, where shalt thou mowe become / must I nowe themne / sith that I am aHe ashamed / that I habandone my selfe, and retourne towards them that firste haue requyred me, and that I requyre humbly the companye of the myroundes, & of them that so ofte I haue caste in-to dyssdayne, & refused to haue me in maryage / Certes I ought not to doo the same / and bettre it were to 28 me for to folowe the nauye of the troyens, and to submytte myself alle togydre to theire mercy / They haply shalle haue recordaunce of the grete aydes and benefaytes that ben comen vnto themy by me / For 32 often commeth in mynde, to them of good recordaunce,

1 orig. amd
the benefayttes that somtyme were doon vnto theym. And supposéd that ene-as wold not haue me, nor take me in to his shippe, ther shaH be some of the oost, after that he shaH haue refused me, that shal be content to take me / but sorowfulH, caytyue & lost. who bringeth thee in-to this folye / to thinke that this might be / art thou madde, or out of thi mynde? / hast thou lost thi knowlege? knowest thou not that the troijene folke is aHe yssued & descendde of the forsworne laomedon / this laomedon was the first fader that dyde enhabyte the grete troie, and brought there a grete nombre of peple that made right faire edifices, & also multiplied within a liteH tyme in grete quantite, & weH grete in nombre, for y® good polycie that they kept, & also for y® fertylyte of y® grounde of that countreye / And by cause that laomedon was aH ynoigue occupied for to make y® palayces & other edysfices intriusique of y® cyte, & that hym thought ouer moche diffycile & to longe a thinge / to make the waHes closed rou/ide aboute y® towne, he made a composicion with phebus & neptunus, that ben *goddis grete and myghty / by the whiche he promysed theym, and conunauited by his othe, to gyue theym a tonne fuH of golde, yf they were playeds to make the walles rounde aboute the cyte of troye / The whiche goddes, hauynge confyndence in trustynge his sayd promyssse, dyde close hit wyth ryght fayre hie and grete walles. And thus doon, they somoned hym for to paye them, that / whiche he had promysed theym / wherof he wolde neuer doo ne paye ony thynge / And for this cause they submytted hym to suffre, bere, & susteyne perpetueHy for euer more, the detestable hate and reproche of a man forsworne.
Of the vysion that Eneas hadde for to departe towarde ytalye. Capitulum xxvi.

His lady whan she dyde remembre the forsweryng of laomedon, of whom the troians are descended, made grete doubte to folowe theym and stryuyng wythin her tryst thoughte to herself sayd in this manere: "Alas, myserable sorowful! what may I doo? oughte I to leue aH the fenyces, & theym that I haue wythdrawen from thyr, for to goo wyth the troians; or that, by puyssaunce & bi my hande strongly armed / I shold goo to destroeye their nauye, & brynge theym to perdycyon? wythout fawte, I wote not what to saye; and me semeth to harde a thyng for to habandoune my good subgettes, whiche by weH subtyl meanes & grete dificulte I haue brought out of thyr, & out of the lande of fenyce, to expose & bryngh theym now sone in daungers of the see, & to the harde peryH of batayH / namly ayenste theym of Troye / whom they haue no quareHe / Verely, when I me aduyse / it is better that I deye, as I haue weHe deserued, And that my sorowe poure & myserable / be sone fynysshed by swerde. O, what hast thou doon, my swete suster gernayne, of my teeres & emense wepynges / thou hast ben the first cause of the grete furoure where I am now in / thou hast charged vpon my sholdres aH the grete euylles that I bere & supporte; thou haste absorbed me, & reclosed, in the grete see of amarytude / thou haste founde me weH pesible, but thou hast betaken me for to werre ayenst myn owne peas; thou hast broughte me from solysitude, & remysed into resolysitude; thou hast taken rest fro me, & hast brought me in-to ryght grete turbacion / thou hast abolysshed my fraunchise, for to entre in-to grete seruytude; thou

\[orig. aduy / seit\]
hast dyuerd my honour in-to dishonest infamy / thou hast conuerted my eye in feere & drede perdurable; thou hast aH peruerted my wytte, & reduced in-to madnesse & forsenerie / thou haste deliuered me my traytour & peruerse enmye, vnder hope of loue & benyuolence. what eyleth me, tryst, poure / weri, & fuH of teerys. O fortune euyH fortuned / why haste thou not 8 permytted me & suffred, that wythout forfayte or ony cryme / I myght haue vsed the residue of my dolaunt lyf chastly, alone, wythoute companye of man, as the bestes in the forestes doo lye, as it apiereth fuH often, 12 aH alone by theym selfe. Yf thus I had mayntened myselfe / I sholde never haue come ne faHe in ye sorowes & displayures / complynytes & clamours, where I am now in, aH doled, & of grete furour forsened / 16 more than euers was woman of moder borne / vnto this tyme presente; but I beleue veritable that it is for to take vengeance of the Feyth & of the grete othe that I had first promysed to my husbonde sicheus / whiche 20 I haue violated falsly, & broken wyfHly / wherof I am faHe in grete tormente, replenysshed with langour mortaH / Alas! what harde destynacye happed to me that daye / that I was so ferre doled from my wytte, 24 & so madde, to habandouny my selfe to a man alone / For whom I haue loste aH in a somme / at one daye & at one owre / in somoche that I abyde aH alone wythout companye, habandouned fro all comfort" / thus 28 made this fenyce her rewthes & her sighynges * in suche a sorowe & so dolant termes that she fowndred aH in teeris / duringe the whiche, aftre that aH ye nueye of eneas was takled, & weH nyghe rely for to departe, ther 32 appiered to eneas, that nyght that he entred his shippe & was leyde a slepe, a certayne god, in that propre fygure that mercure appiered to hym first, for to admonneste him of his departynge, in suche manere of semblance 36 of voyce / of colour / of heeris of golde, as weH pro-

CAP. XXVI.

Dido's pitiful lament over her fall,

which is a judgment on her for deserting the memory of Sycheus.

[sign. G iij]

Mercury appears to Aeneas in his sleep the night he goes on board his ship.
MERCURY URGES AENEAS TO DEPART SWIFTLY. [CH. XXVI.

porcyned of membres & fayre facion / of yongthe & of fayre beaulite, that sayde to him in this manere / "O eneas, y sone of a goddesse / how art thou so moche for- sened to take rest of slepe in this grete daunger wher thou art now ymne? knowest thou not y fortune & perillous aduentures that enuyronne y on all sydes? seest not thou ye tyme couenable for to sayHe, and the swete wyndes propice / why consumest thy self slepyng, 8 without exploityng y in thy vyage, thou knowest not / what the fayre dydo preparèth for the / whiche is tourned in turbacyon, thynkyng in herself what frawde or decepyon, or som grete myschef, for to doo to the 12 a greuance / why feest thou not lest she doo y to de- struction, sith that she wyl brynge herself to the dethe? thynke thyme what euyHes, what harde aduentures, what displaisirs & what grete decepyons & injuries, 16 she ymagyneth ayenst the / but more ther is: yf thou departe not with all diligence, thou shalt soone see the see aHe couered with 1 vessels of werre, with grete strengthe, commynge ayenst the, with torches lyght, 20 And cressettes esprysed of fyre brenny[g], for to brule and brenne thy, nauye / And wythout respyte ne remedye thou shalbe dysstroyed, yf thou be founde whan the [s]prynge of the day shalbe comen / Aryse vp quykly 24 without taryenge, and abyde here noo lenger / For a woman is founde euermore subtyHe in aHe her dedes / As sayth the fable / A grete daunger is thenne to the, for whom she is thus / *endulled, and fallen in 28 dysperacyon, to abyde in hyr iurislyceyon nor to reside in her contree / And to theude that thou be not myschewed, yf thou loue me, thou shalt departe forwyth.” aHe the whiche thynges thus sayd, the god 32 of whom I haue spoken here, presently remysed hym selfe in to a derke cloude, & vanysshed awaye sodaynly.

1 orig. wth
How Eneas encyted the patrons & maysters of his shippes for to depart.

Capitulum xxvij°.

And thenne Eneas, ahh affrayed of his grete vysion, awaked sodaynly from his slepe / and thenne he called to hym ahh the patrons & ahh the maystres of the shipes, & incyting the maryners for to departe in ahh dyligence, he made some to hale vp the saylles, & thother for to drawe thanceries / & made theym to take their oores in hande, recountyng & shewyng vnto them ahh theeffecte of his vysion / & how & by what rayson the grete god of heuen commaunded hym, by his messager, that he must departe ryght soone / And for to hast them yet more / he admonested them of newe for to sprede & dysploye the sayles & cordes that were wythin the shyppes, & to make soone redy ahh thappareyle, & ahh that neded theane for to departe incontynent / alwayes recommendyng hymselfe & ahh his / to this grete god of maieste that had thus incyted & somoned hym / and to hym sayd in this manere:

"We folowe the, right holy god debonayr / whosomeuer thou be, in grete denucion, redy for to obey thy commaundementes, ioyful & glade wythout extymacion; and to the we praye deuoutely, that thou be of vs conduyttor, & benyguly helpingy to the prosperous dysposicion of ye cours celestiaH & regyon steHyferaunt / yf her moeuyng were irryted ayenste vs by pestyfere influences, & bryng vs sauffe & peassyble to the portes of ytalye!" And anone drewe out his swerde clere & bright, & cutte asondre the *cables that with-helde the shippe within the hanen, & also made the mariners to Rowe myghtyli for to be hastely thens; the whiche with ahh dyligence forced hem to putte or sette their orys to the see, that soone was couered with the nauye
The sea, angry at being oppressed by Aeneas's fleet, becomes impatient and stormy.

Aeneas is driven to Sicily, where reigns Acestes, of Trojan lineage.

that say\Hed, partyng the waters aseonder, whiche semed brayenge right Impetuously by the torment & flagitacyon wherof the see was bette in righte grete violence, by the opressions of the shippes, that opressid her in their sa\Hyng, so that thei carfe waie in the water / & yet the oorys that entred within her entrailHes, smotte asonder her auncient wawes, whiche she myght not suffre nor paciently bende / but reputid it to be doon 8 in opprobre and confusion, inhomynyouse & full of despysyet / wherof it happed soone after, that the see wexed right sore inpacyent & iudigned; wherfor they suffred moche whan the see was wel chaffed, and by 12 their fayte ayenste them sore moeued, as it is more playnly spoken in the v boke of eneydos, where as the harde & sorowfuH admymracions that the\me made palm\yerus, that was maistre of eneas shippe, ben declared, 16 whan he myght not withstande ne contreste the torment, fortune & tribulacion of the see, but that she was maister ouer him & guerneresse, and was constrayned to habaundoune a\He his nauye to the fortune, that 20 cast hem in to the ysele of cieyle, wherof was kynge atte that tyme, acestes, comen of the lynage troianne; and ther was be-grauen anchyses, the fader of eneas, that deyde in makynge the vyage from troye in-to lybye / 24 And a\He thus they left the hauene of cartage, takyng thei way towards ytalye / But or euer they coude make a\He these diligences for to departe, And that they were as yet nygh the hauen in syght of the cyte / 28 And that the fayre lady Aurora, that holde\th the spryng of the daye enclosed wythyn her chambre wyth her swete spouse Tytan, Was rysen out of her couche / * we\Harayed, and had opened to hym the gate for to go sprede abrode his newe lyght to i\Hustre i\Humyne the landes, & delyuer theym from the derknes of the nyghte / The quene dydo, that was not a slepe, seeng the first openyng of the daye, sore besi to chasse the 36
tenebres calomnious away / arose vp lyghtly for to see out of her chambre wyndowes, & loked towarde the hauen, whiche she perceyued aII voyde & smoothe, wythoute ony shipphe there / And after castyng her sight ferder towarde the see / she sawe the saylles, wyth the flote of the shippes that made good waye. thenne byganne she, for grete distresse, to bete & smyte thre or four tymes wyth her fyste strongly ayenst her brest / & to pule her fayr heres from her hed, as mad & beside herself / And spekyng to hirself / sayd in this manere y" wor that folowe / " O iupiter, souerayn god, and pryncipall of aH other, shalt thus departe saufly the she invokes Jupider, that alle they of my towne & cyte, goo to confounde and destroye hym alle attones / and breke and brynge his nauye aH to noughte / Goo, goo hastily, and destroye alle incontynent / sette aH on a fire! kylle & slee, and brynge theym aHe to perdycion / haue awaye thise oores & saylles! brewe, & brynge aH in-to asshes / take hede that nothing escape! haue no mercy ne pyte of ony man that lyneth / foundre & droune altogidcr in-to the botome of the see, & perysshe aH in a somme, to thende, that of theym be no memorye nor nomore spoken emong y" lyuyng peple vpon erthe / Alas, poure dydo, what sayst thou? in an eyyl houre thou were borne / what thynkest thou doo / I trowe that thou art ferre out of thi good wytte, or cHis taken wyth right ewiH per-uerse fantasyes, or that the goddes that ben wythout*te pyte & myserycorde, wyH peruerse & retourne thi grete clemence in-to furionse cruelte / Alas, it is not pos- syble at this houre that thou sholdest now overtake them / but this thou sholdest haue doon that tyme that thou receyued theym, whan they cam first, & arryued
CAP. XXVII.

Men may say dido is cause of Aeneas’s going, as she had not endeavoured to detain him.

Myghte she not have destroyed him and his son while they were with her, and served up Ascanius as food to his father?

Might she not have burned his ships and slain all of them, and then burned herself?

She invokes the Sun, and Juno,
in-to thy loude afore that ony alyauences hadde ben, by the, made wyth theym / Men sholde mow saye of the now / that thou were cause of his goynge / and that he bereth away wyth hym the pryue goddes that ben of thy 4 royame, for to assyste to the obsequyes & consecracyon of anchyses, his olde fader / and that he is departed wyth thyne assurauence / by cause that in no wyse thou hast not letted nor gaynsayd his goyng openly / when he 8 dyde make his appareyl, for to make redy aH his nanye / whiche thyng thou knew, and was doon in thy presence / Myghteste not thou, when he was wythin thy royame & wyth the, haue distrysted his persone, 12 and his body to haue ben hewn in pypees / and also his felawes to haue ben caste in-to the depe see / And in lyke wyse, his sone Ascanius myghtest thou haue made to be alle tohewen and chopped smaHe, And to 16 be soden and dressed, as it had be·good mete, for to haue made hym to be eten of hys fader / And to hane sette hym in stede of other seruyse atte hys table / And yf he wolde haue be wrothe ther-wyth, and 20 moeued werre ayenste me, Howe weHe that the fortune of ba[ta]yHe is doubtouse. Yet netheles I myghte hane doo brenned his shippes / and converge hem aH to ashes, to thende they myght not haue gone for to 24 purchase ony socours / And durynge the same, I myghte hane doon brynge to the dethe, the fader asweth as the sone, wyth aH their parentes and frendes of aH their lynage, and myghte hane shayne, brent hem, or otherwyse 28 hane doon wyth them after my playsur & wyH; and thenne wythin ye fire I myghte * haue cast my self, for to be ded after that I had be auenged of his falsenes & outlraghe / O fayre somne, that shyneste fulH bright, that 32 iHumynest with thy beemes aH ye werkes & operacions of ye erthe / O Iuno, the noble goddesse, vnder whom aHe werkes & operacyon humayne, with their solici-
tudes, are gouverned and submysed after their disposicion, 36
every ch in certeyne or-dy[n]aunce to theym sette & stablyshed by thy denyne prouydence; highe, puissante, grete patronesse, lady & mastresse of aHe artes & scyences
4 magyques, ryght often called with voyces vlratyue, by the grete quaflows, and by wayes within townes & cytees and eHis whe[r] In tyme of nyght obscure / O cru[e]He vltrtyces, wycked vengeresses / Furyes infernaHe
8 & Justicers of heHe; O aHe goddes & goddesses, haue pyte on me, sorrowfuH Elysse, concluded & delibered to the deth, to y^e whiche I goo delyuere me vnto / Entende to my wordes, and endue the cruHe goddes to punysh
12 the euyH men as they have deserved / & playse you to receyue my prayers & oracions inuuctyue that I doo make presently to you, yf it be so that the sacred destynayces of y^e souerayne god Iupyter haue ordeyne that that
16 traitour eneas, & vntrew man, shaHe come sauc[y] in-to som hauen for to descende alonde hole & sounde, or that the ende of his lif be not yet come to his terme that prefixed was to him atte y^e first tyme of his birth, at lest
20 I prai you & requyre, that he may be vaynquished & reconntred of hardy peple cruel / strong & rebell, & alle contrary to him, vexed, broken, & troueil[ed] of grete batailles & assawtes / rebuked, reduced, & chassed from
24 his lande & lordshipes / always putte ther-from without to recoure eny place of his lande, whiche alwayes be so stronge & myghty ayens^ heym, that he be expelled cuermore ther-from, namely of Ascanyus his sone, and
28 pryuated,^ overcome, and exyled out of alle / his kynnes-
men & *frendes, to hym also be gyuen by necessite to requyre ayde & socours wyth gret requestes & prayers / and yf it happen that some other doo hym ony plaier or
32 som good, he haue therfore a myscheffe, sorrow, peyn, & perpetuel myserye / In grete assawtes & in batailles, be he slayne, & put to a cruel deth, ferful & horryble / AHe his folke, wythout mysericorde afore his eyen
36 present, be put to anguysshe, & not now socouro

1 orig. saucyl. Mr. Huth's copy has 'saucely.' 2 orig. pryalted
CAP. XXVII.

May Aeneas never have peace or quiet, but live the life of a beggar, and be buried like a dog, and his soul cast into hell, this is Dido's dying prayer.

She bequeatheth to her Tyrians an undying hatred of the Trojan race.

theym, for to encrace his tormente / & when he shal take ony triews or make peas or alyaunce / that it be aH at his owne prayer in confuelion & greuaunce to his folyshe enterprise, & his dysuauantage[1] / to his gret 4 vitupere, hurt & charge / in somoche that he may fall therfor in a rage & gret corowe / And yf it be so, that god forbode ! that by his tryews or alyaunce / som londe abydheth wyth hym for to make there his residence, he 8 neuer be in a suerte to soirme there pesible / but aH atones, & wythout taryeng, he be cast therfrom shanfuHy / & lyue, like mendycaunt, a poure lyf and nede-fulH / whiche maye come to hym sodaynly afore aH 12 other werke, Sooner than to be sure of ony goode fortune ; And that after his deth wythoute sepulture, as an hownde or other doumbe beste, be he caste in-to the depe shadowes of hel, ther to suffre tormentes right 16 horrible & cruel / this is in effecte that whiche I requyre. It is my request & prayer / that to you I do make wyth an hole herte, at the last poynct of my lif whiche I doo ofre to you / redy for to deye at this 20 houre / recyue now ye my soule, wherof I make to you2 a present / O ye tiryns, & aH they of fenyce that enhabite presently cartage, aH your parentes & frendes alyed / & aH they of your affinyte that now ben 24 present / And that are to be borne heraftter, yf ye euer toke playsure to doo to me ony thynge aggreable, I requyre and admonest you, at thys tyme byfore aH other, that ye haue and bere emnyte3 & mortaH hate 28 pardurable, ayenste *the false troians that goo for to con

[1 leaf G 6, back]

quere & wynne Italie. And yf it happe by ony wyse that they may haue dominacion, & conquere by theire puissaunce som lande or region / I exhorte & admonest 32 you to make eternaH werre ayenst theym / this requeste & ordenaunce that I make vnto you now, it is my bequest, it is my testament & my last wiH, my con-

1 for dysuauantage 2 orig. you 3 orig. emnyte
diysterye, & my willynge irreconcile & permanent.  And to theende that ye by som wyse ye wil not accomplisysshe it, or that your children after youre death wold putte 4 hit in oblyuion / I haue ordeyned & stablished that hit shalbe writon in harde stone, wherof my seulcre shalbe closed, & right nyghe my bones it shalbe sette vpon my visayge, to theende that it shal bere testymonage ayenst 8 you, ye in any wyse ye putte hit out of memorie / that god forbede it shuld so oome to / but deflyaunce, without to haue peas, and without benyuolence, werres / discordes & batailles, I wyll that ye haue euermore with 12 theym / for of my bones & of myn asshes, after that they be rotyn in erthe, shaH yssue atte leste, how longe some not hit tarye, a vindicatour, and a man of ryght grete courage & hardinesse / that shaH avenge this grete 16 treison of y° false eneas & of all his folke, whiche shaH brenne hem aH in a fyre & in flamme, & shaH slee & distroie them in diuerse manere, som by wepen, y° other by hongre / som shaH be drowne in y° see, some he 20 shaH make to be byhedde, & theire membres to be broken & aH to-hewen, y° other to be hanged / & the other within his prisons shalbe flain from hec to fote; y° other he shaH doo cast out of y° windowes doun to y° 24 pavenement; & to other he shaH make theire eien to be pulhed out; & many other enyHes he shaH make them to endure. theire townes, theire castelles, cites, lordshipes & possessions, he shaH take / theire captayns of werre, 28 knightes & barons, he shaH doo destroye, & banysshe out of theire landes, & shaH tourne them in to grete mendycyte. Theyre * wyues, that thenne shaH be come to the astate of wydowhed, theire daughters, & also their 32 children / their grete treysours, & aH that they be worthe, shaH be ranysshed, habandouned / taken, & departed in-to an hondreth thousand shippes / chassed, caried & transported & exyled from theyru countrey / 36 and putte oute of their nacyon / the one slayne, the
CAP. XXVII.

This avenger, who is to redeem Dido's fair fame, is Hannibal.

Dido requests her people always to war with the Trojans.

She finishes her harangue, and thinks of preparing to end her life.

[Leaf G 7, back]

She sends Barce to keep her sister out of the way.

other in pretty, in right grete servage & captynyte / they shalbe solde as wynde bestes / injured, deflowred, & beten / Theyr fayr doughters & their vyrgynes shaH be habandouned to men by force, & deflowred / and to a ryght grete shame delivered, & vyolated ayenst their wyHhe. A hondred thousande euylls shaH be appareyled for theym, more than men can recounte ne teHe / Thenne shaH my shame be socoured, & the 8 maculates taken from me, by HanybaH, that shaH be borne of myn asshes / whiche shaH be a man of grete power & of grete renomee / pren, hardy, & cheualrrouse above aH men that shaH be in his tyme, so that memore 12 shalbe therof as longe as heuyn & erthe shaH last. but in y* meane while I make a request to you aH / & after to your children, when they shaH be borne, & to aH their lygnage that of theym shaH come, vnto thende of the 16 worlde / that they make werre by armes & by bataylles / by see & by londe / by assawtes & shippes, ayenst y. traytours troians, aslonge as they shaH lyue / & that y* see whiche is in oure lond, & the ruyages & portes & 20 the wawes, be to them repysyng, contrare & rebel, euer more.” thise thynges sayd by dydo, enraged from hir good wytte / troubled in courage more than euer she was, espersed fro aH partes, sekyng meanes moost subtil 24 to thende of her myserable lyf, whiche she can support no lenger, soo weri she was of it / wyHyng to fynde som meane to voyde oute of hir castel aH them that were there / as she had of custome when she wold do 28 sacrificyes, & that she myght abyde alone *for to deluyner herself soon to deth / and that she were not empeshed there-from / she dyd caH presently a goode olde woman that made herself to be called barthe / y* whiche long 32 tyme afore, when she dwelHed in thyr, was noryce, as it was sayd, of hir late husbonde Sicheus / and kept her- self yet always styH wyth the sayd Elysse / as are wonte to doo thise auneyent good ladyes wyth their 36
firste mistresses;—but she called not her owne noryce
that had keppe her in her chilthode, by cause that she
was decessed in the regyon of fenye;—And sayd in this
4 maner to the for-sayd barthe, for to be rydded of her:
"My good moder barthe, goo lyghtly towarde my suster
anne, & teHe her that she make hast for to rise, & anaye
herself as it was of custome whan men wolde doo
sacrificye / and that she brynge wyth her promptly
the shepe & other bestes, wyth the other pynacles
dedycated to the sacryfice, that long agoo I dyde shewe
to her / And also it behowth of thy parte, for to
12 admynstre the werkes, that thou take the vestymentes,
& the myter vpon thy hede, for to fulmake thoblacyon
to pluto, the grete god of heH, admyraH of the styge /
whiche is a grete pounde of fyre brenninge, that renneth
16 throughe all heHe / composed & made of brymston & of
pitche: this immolacion I haue purposed to doo vnto hym
wyth my besy thought, for to put an ende to my grete
tribulacion & care ennuyouse / for the whiche cause
20 I wyHe kindle a grete fire, for to brene the raymentes
of eneas, his ymage, that1 are lefte wyth me / wherwyth
I shaH do sacrificye to y* grete flood infernaH, to thende
he be mocued wyth hate ayenst hym / whan by deth
24 his trist soule shalbe deluyed to him after these
thynges." this said, barthe went hir waye hastely, as her
olde age myght suffre it ; & lefte there her mastres dido,
that quyuered & shoke of grete rage, & entred into a
28 grete fransie, desirying tacomplysse that purpos of hir
deth / wherof y* dreedfullH remembrance, redy to be ex-
cuted, troubled hir in suche wy*se, that it made aH hir
wyttes to torne in to a wyked kynde, and in a mynde for
32 to destroye the first composicion, coagulate in couenable
proporcion for the entreteyny[u]ge of the spiryte vitaH ;
wherof her fayre eyen, grene 2 and lawghynge, were in-
contyntyn tourned in-to a right hidouse lokyngge mobyle,
36 & sangwynouse to see / the swete baHe of the eye,

1 for his thynges that 2 orig. greue. See p. 112, l. 25.
CAP. XXVII. Dido goes alone to the room where is the altar. [ch. xxvii.

whiche is the veraye receptacle interyor of lyght visible / and Iuge of the colours by reflection objectyf, whiche she bryngeth vnto the Impression cogtyue of the entendement / wherof she maketh a present to the 4 suppost indicatyf, discernynge without interuallie the differences abstractyue adherynge to theyr subiecte, was sone made obscure, & her lyght empesched from the veraye Iugyng in parfyty knowlge / her tendre 8 chykes and vysage, that afore was playsaunt & debonnayre, of sangwyne colour tournyng vpon white / becam aHe pale sodaynly in hydouse manere, & aH mortyfied for the crueHe deth, wherof the harde ang. 12 wysshes had enuahyshed her alredy, & with grete furye betaken & cast, went & mounted the degres aH 1 highe vpon her palayce, tyl that she cametheras wode & assembled for to kendle ther a fyre. In whiche place, 16 ye habilements, the bed, & that other thinges, with ye Image of eneas, & also his swerde, were brought for to be brente, & cast out of memorye ; the whiche dydo, aHe thus vexed & troubled in her wittes, drewe ye swerde 20 out of ye shethe for to murder & slee herself. But or euer she wolde doo this, she dide loke vpon ye habilimentes / the bed, & other remenaunt, that by other tymes afore had plaised her soo moche / & thevme she began 24 somewhat for to lacryme & syghe vpon the bed, where she put herself, in proferryng her last wordes in this manere: "O right swete dispoillynges plaisaunt, wel loued & honoured of me somtyme, aslonge as god & 28 fortune wolde, I beseche you take my sowle, and deluyere her out of thys care, And from these sorowfulHe peynes / *in whiche I am absorbed in the grete viage of heuynes / I haue lyued vnto this tyme presente, and 32 haue fynysshed the cours of my lyffe that fortune had gynen to me. It is now tyme presently that the ymage of my semblaunce be sent vnder the erthe / I haue had of peynes and trauceyHes by my brother pygmalyon, 36

1 oriy. vllc.
that made to deye crueHy my first husband sycheus, 
wherof I haue ben ynoughe 1 auenged by me, and holdo 
me content therof; I haue edified my cite, fayre, noble, 
4 puissaunt and riche; I haue seen the wahes, and bate-
mentes, & the defenses, accomplysshed. O felyeYTE 
merueiHouse, wherof I shulde be wel happy, and aboue 
the other honoured, weH loued and holden wel dere, yf 
8 the nauye of the troyens had not come wythin my 
stremes of the see! O hard commynge, and cursed re-
cepcion intrynsque / false, daungerouse, and fuH of 
grete dispite, that hathe brought me in-to confusion / 
12 O tryste machynacyon of trayson, approued fuH of 
frawdulouse induction / that hath delyuered me to 
a shameful dethe, whiche shaH come to me sodaynly, 
and presently without taryenge." And ascryed wyth a 
16 hyglye voyce, saynge in thys wyse: "Must I thenne 
deye thus falsly, wythout to be auenged of that traytour 
theffe, and crueH, by whome I am vitupered so sore and 
defyled / Nowe thenne sith it is so, I wiH soone deye 
20 hastily, and sende my goost sodaynly vnto the lowe 
shadowes / I shulde deye more gladly yf Eneas were 
here present, for to see the dethe and grete tourments 
that for hym I muste endure, to thende that he were 
24 therof contryste, in remembranunce pardurable, aslong as 
that his lyffe shaH laste; and syth that otherwise it can 
not be, I goo to my dethe, whiche to hym shalbe in-
puted and represented by the inspecyon of the grete 
28 fyre that soone shalbe kendled in this place /"

1 How dydo, fuH of grete rage, and dys-
powrueyed of witte, * slewe herself with 
the swerde of eneas / And how be it that 
32 aboue is made mension of this ocsiczon, 
it was nothing but for to shewe the

1 *orig. ymoughe
Dido falls on Aeneas's sword.

She is found covered with blood.

Great lamentation and uproar in the city.

Dido falls on Aeneas's sword. [CII. XXVIII.]

T

The whiche thynges thus made & sayde, without any more langage / dydo, full of rage, seased thenne the swerde of eneas, whiche she helde the poynte vpward, & vpon hit dede cast her self, so that the swerde entred within her brest, vnto the bake of 8 her / This lady thenne feHe douue to the grownde, sore hurt with a wounde mortaH, wherof she lost her speche, labourynge sore hardre atte the entree of her deathe so cruel / as many one doo when they be atte the poynt of deth, that tormente hemself strongli for the harde distresse that they haue atte the partynge of the spyrte of lyffe fro the bodye, that wyl not leue the membres pryncipaH, of whom he is susteyned / but yf it be by grete violence, atte lesthe whan the cause is meanely sodayne, & not aH mortysied attones. aH thus was this sorowfuH lady founde on the grounde, that coude not ryse, her handes, & her persone aHe couered 20 & defyled with blood without mesure, & the swerde that dropped yet of bloode, and aHe blody, laye by her. wherof a grete sorowe, a grete erye, and grete clamour was thenne attones sodaynly made thrughe aHe the 24 palayee, that perced the waHes & tours vnto the myddes of the toune / ther shulde ye haue seen make grete lamentacyons, grete eryes / grete playntes and grete moone; wymen wepe, sighe, & makyng sorowe; 28 & aH ye® peple was aH forsened with wrahte / Wher-of the cytee was sore moeued in grete desolacyon, by suche wise & forme as thoughi ye® enmyes capittalle of the toune had entred by force of armes wythin the same, for to brynge them aHe to destruction. or as that the grete and auncyent towne of thyr, 1 orig. grounde
CH. XXVIII.] ANNA'S LAMENT FOR HER SISTER DIDO.

that hath *nouryshed theym, and the same cyte of cartage, had be bothe embrased wyth fire alle kyndled in a flamme / By the whiche grete noysse and 4 disaraye, anne, the suster of dydo, that was goon sone for to make redy the thynges that neded for to make the sacrifice / vnderstandyng thenne weh / that the sorow & grete moone that was made thrughe aHe the towne, 8 was for her suster dydo, that had slayne herselfe / wherof she aH atones forsened, as a persone that ys madde & out of her mynde / toke herselfe for to renne as faste as she myghte, passyng thrughe the multytude 12 of the people that was there, smytyngge her brestes wyth her handes & fustes, and aHe to-cratched her face wyth her mayles / And cryed aHe highe & pyetously, made grete rewthes and lamentacyons / caHyng vpon 16 dydo, sayeng in this wise / "My righte swete suster, alas, what haste thou doo / and by what maner & rayson hast thou broughte thi selfe thus to eternaH perdycyon / and has deceyued me wyckedly & falsely wyth a bytter 20 deth / whiche I wolde gladly haue suffred & endured wyth the / Alas, what nede was it to me to make redy the sacrificeys / sith that a fyre for aH other obsequyes & a swerde weH sharpe slyped, myghte haue broughte 24 the two susters to deth bothe atones, wythout to haue be departed one from the othere. Alas, what shaHe I saye, ne what begynnynge maye I now take for to make my mone / Why haste you thus dyspraysed me 28 that am thy suster and true felawe? aHe my lyf I haue honoured, worshiped, serued & prayed the / and eke moche loued the. For to folowe the, I haue alle habandouned / I haue knownen thy werke. I haue 32 knownen thy wyll / and also thy secretes thou wolde neuer hide from me / Alas now, what furye liath taken the atte this nede / whiche is the sorowe mortalle / for to haue caste me thus abacke from thy presence / hy 36 cause that I sholde *haue had not knownen this faitce. [Cap. XXVIII. [*sign. H j, back] The noysse reaches Anna's ears. Anna's lament over Dydo. Why did Dido deceive her? [*sign. II ij]
CAP. XXVIII.

Anna would have died with her sister Dido, who by her death has brought disgrace on her city.

Under Anna's care Dido revives a little.

"Alas! yf I myght hane knowne the same thyng, veraye trouthe I wolde hawe deuyd with the / O what sorowe I doo supporte, whan I hawe lost aHe my force / and noon ther is that me recomforteth ; but of aHe sydes is 4 brought to me peyne & traueyHe without mesure / the grete wrathe and the grete care that wrongly, and magre myself, I doo endure, whan I me recorde of the Iniure that my suster hath falsly doon, not onely to me / but hathe defyled vylaynsly the good name and the enhauwsynge of the cytee that she hathe coummysed, and submysed to a grete vilete & shame; for aHe tymes shalbe recyted the enormyte 12 of this fowHe befaHe, whiche ener shalbe imputed to a grete infamy, wherenof they of cartage shaHe haue a blame, that shaHe torne vnto them to a grete diffamy. And moche more, bycause of theire good 16 fame that was knowen / that had be weH entretyned, and in grete worship susteyned / yf my suster had mayntened and kept herself wythout dysperacyon / Wherof aHe hope / as weH to theym as to me, failleth, 20 by her that hath extyncted oure goode renommee, & brought vs in a grete blame ; & nowe be we without pastoure, as the sheep that is habau??dou«ed! Now thenne, sith that it is thus come / lete vs loke to her 24 wounde, and in her face, yf she is thrughly passed? / and thenne she toke her vp bytwene her armes, and with ryght grete sorowe and heuynesse / wasshed the blode awaye from about the sore, and made it clene fuHe 28 swetly wyth hir owne raymentes / And perceyued and knewe that yet some spyryte of lyffe was wythyn the persoune of Dydo, that forced her self for to open her eyen / And thre tymes made her effort to reys 32 her self vpon her elbowe. But her strengthes sore fayHed, of the dethe that alredy hadde her aHe in her rewle, myght not sherto suffyle, but that she * muste falle ayen attones vpon her bedde, where she hadde 36
be layd / And knowynge that she wasted alle awaye,

she dyd forse her owne self for to open her eyen / to

see the lyghte of the daye, that gryened her sorowe

wel harde and sharply, and by suche a wyse that she

entred incontynte, in grete peyne, to the extreme

angwyssh of the dethe, where she was ryght longe /

Wherof Juno, the noble goddesse conservatyue of

yongthe, that hadde pyte of the longe sorowe mortalle

in whiche was constytuted the fayr Elysse or dydo /

sente towarde hir, for to brynge atte an ende hir

Immense trystesse, hir noble messager named Yris /

12 whiche, as some saen, is the rayen bowe, with hir fayr
cote of dyuerse fygures, For to vnbynde the rotes of

the spyrite vyttale from the membres of hir body,

whiche were themne in grete opposicyon and debate

16 one ayenste another / By cause that the humydyte

radycalle, and other complexcyons in proporcyon con-

uenable, coenclyued togyder, Dyde receyue the gooste

soo that it coude not goo there-from by hit selfe,

20 wythoute ayde of other / Also that hir deth natur-

alle oughte not to hauen comen yet of longe tyme /

But by accydente and harde fortune / whiche is

gladdely euyl and dyuerse to theym that she by-

24 holdeth awrye, was broughte in to suche dysperacyon /

not for noo crymynaHe cause, nor for noon other

thyng whereof she oughte to suffre dethe / nor to

endure ony peyne or sufferaunce / that she slewe her

28 self And thenne after that, arose proserpyne, wyffe and

spouse to Pluto, the ryghte grete god infernalle / whiche

holdeth vnder her domynacon the persones

that be Inueterate of euyl dayes / And they that ben

32 in grete sorowes, to whom she admynystred alle the

deturpacyons and the *hardenesse of olde age / as to

some while that they be slepyng / she setteth white

herres on the grounde of their hedes ; Some she

36 maketh scabbed and fu'll of ytche, the feete to be grete

1 for coenclyued.

Juno sends Iris to unbind her struggling spirit.
Proserpine’s Power over Mortals. [CH. XXVIII.

CAP. XXVIII.
The evils inflicted on mortals by Proserpine,

loss of sight,
of memory,
of strength,
of stature,
of complexion,
of breath,
of beauty.

and swollen / And thenne the gowte or the poplesie, the stytches or the paralesye, The debylyte or feblenes / and of the eyen appayreth the sighte, and replenysseth theym alle wyth teeres / and the lyddes of the eyen wyth fylthe, soo that when they ryse in the mornynge, they must be wasshed wyth wyne or wyth some other lauatorye / And to other, she maketh their memorye to wexe feble, and convurte it in-to ygnoraunce; She taketh from them the pryssaunce that they hadde fyrste, and hath awaye fro theym furtuyely, by proces of tyme, aH theyr strengths, one after another, by cause noon shalle be aware of her, for 12 doubt that she be not deceyued. And after, she maketh theym croked, and boweth theyr bodyes, hangynge theyr hedes to the groude-warde, alle ful of care, and as countrefete, asweH the men as the16 wymmen / to the whiche, for to bere to theym a dyffame / taketh theyr fayr colour awaye, and maketh theym as pale as asshes / To other, she gyueth rednes, wyth a highe colour ouer excessyue and dyshonneste; 20 and the yelowe heres of theyr heddes, she maketh theym to loke lyke rousset / or lyke the colour of an olde bere / She after shorteth theyr retentyue brethe, and molyfycyth in theym alle theyr bloode: And noon 24 otherwyse it ys to be supposed, but that she doeth in lyke wyse of alle the remenaunte / For she goeth ledynge alle in equaH proporcyon, and maketh theym dystrybucyon by the temples and in the face, of grete 28 ryueles and fromples, that putte oute the beaulte of the playsaunte vysage, that she sheweth aH wyth cordage, *asweHe in the nek as aboute the temples / We haue therof many exemples / Nomore therof 32 we wyHe now speke / It is so lothely to here / Also weH harde it is to me, to teHe therof that I haue sayde afore / but to thende that eny gaynsaynge sholde be Imputed ayenst me / to haue obmyssd for to dyscute 36
som of the condycyons and euyH operacyons of the cursed proserpyne, that is more sore pryckynge than the thorne / I haue sette thees here for to vnderstando the other better, that men shalHe mowe take In lyke conformyte, as it is recyte above

¶ Of the beaulte of dydo
¶ Capitulum / xxix

8 His proserpyne, of whome I speke / how be it that of aHe her werkes and subtyHe artyfyces wherof she is wonte to vse, had not in noo wyse wrought for dydo, nor hade not yet enprynted in her 12 persone eny sygne of olde age, nor other thynge wherby she shuld directely haue pretended vpon her eny ryght, Alwayes she wolde force her self to hane for her part the soule of Elysse / sayenge, that she 16 hadde slayn herself by dysperacion, as for cause of furye and of rage, which is a thinge Inhumayne, dependyng of the operacyons and wednesses of heHe, that she herself hathe enprynted in her persone, 20 wherunto she hath subdued and submytted herself, wherfore by reson she oughte to abyde vnder her / as we see by example famyler, whan som body hathe submytted hymself by oblygacion to the iurisdictyon of some Iuge, the saide iuge is capable for to hane the knowlege therof, how be it that to-fore the oblygacyon was made / the persone was exempt of his iurisdictyon. And aftre thees raysons, and othr that were to longe 28 to be recou?ited, proserpyne sayde that elysse ought to abyde with her, as she that had submytted *her self to her laves and iurysdycions / But the fayre Iris, that departed from heuene by the commaundement of the 32 goddesse luno, descendynge by the cloAvdes with her gylte feders at the oposyte of the Sonne, ornated with a thousaunde colours / Came and sette her self vpon the hede of Dydo / And for an aunswere to the
ad legacions of Proserpyne, sayde to her thees thynges / "Thys is of rayson wryton, whan eny persone noble is in debate betwene two partyes, that the mooste parent heyre of the lynage, and that commeth of laweful yssue, shalbe proferred afore that other partye, and shaHe bere the name awaye wyth hym, namely when he is of the fyrste yssue / And also that he hath the gretter parte in the herytage, and hath doon many aquysycions, amendynges and reparacyons / ¶ Now it is soo, that the goddesse Iuno, whos ryghte for to deffende and kepe I am sent hither / hathe produced in her, beynge in this possessyons / that is to wyte, 12 Elysse, wherof we vnderstande betwix vs two / And hathe made her to be borne, hathe brought her to the worlde, and hathe alymented and norysshed her from the owre of hyr birthe vnto this tyme present / And 16 hathe gyuen vnto her soo many fayre yeftes of nature / As in beaulte corpore He / yongthe, weH made of her membres, eche in his qualyte, and ryght egall in proporcyon, without eny dyfformyte / the hede weH 20 sette by mesure vpon the nek, fayre hecrys and long yelowe tresses, hangyng betwene two sholders to the heles of her / her forched brod and highe ynoughe / the browes traytice and broun, and the lydes of the 24 eyen acordyng to the same; the eyen grene, & open by mesure, lawghyne and of swete loke; a fayre & weH com-passed visage ouer the forhede, aH ynoughe coloured / A * meane noose, not to grete nor to lyteH, wythout ouer 28 grete openyng / A lyteH mouthe with roddy lyppes / And atte the chicke, two lyteH pittes / & one, In lyke wyse, at the chynne / The tethe whyte / smalle, and weH Ioyned togyder / A rounde chynne that was not 32 ouer longe; A whyte colour, with a bryght hew theare, with-aHe, some what tendynge to the rede / the necke longe ynoughe by goode mesure, bygge ynoughe towards the lowest part, and traytyse on the backe syde / the 36
throte quycke, and without spotte or macule / longe armes and smalle, the sholders and the backe flat, the brestes weH sette, with a grete space betwix bothe the
4 pappes, that be rounde and sette of a heught / smalle of body, and large atte the Raynes / The thyes harde and grete, withoute eny blemishyng / Fatte ynoughhe, asweHe the body as the membres / The legges weH
8 loyned, and somewhat smalle on the neder parte / lytHe feet and smalHe, with the toes weH euyn sette togyder / white vnder clothes, and fulle sweete and smothe of skynne / smalle handes, soupple and thynne, with long
12 fyngers and smalHe, and the nailles weH euyn; swete voyce, of fayre eloquence and weH in langage, sadde of behaunoure, and of symple contenaunce / plaisau?it for to see, & replenyshed of aH good condicyons, like as it
16 were one of y* wymen best accomplished that nature had produced syth her begynnyng vnto that tyme. Wher-fore themne, sith that thou, proserpyne, can not shewe noon other rayson but the sayde submyssion wherof
20 thou hast spoken here afore / I saye, for to kepe equyte / that ther was som decepyon or frawdulent induction that liath made her to condescende therunto, as men may manyestedly apperceyue by the premysses a-
24 boue writon, that see theym all alonge; wherfore the falle well vnderstande, well * assoyelled weH & desfiended, may wele haue releuement / But a nother waye I shaH take with the, yf thou wylt be of accorde and content /
28 bicause themne that, after thy poure and myserable descendynge in-to heHe, in the coninuaction makyng of the with Pluto, Thy fayre heerys were tourned to
In-horyble and hydoune serpentes sette vpon thy hede, I
32 shaH gyue to the, theym of dydo, for to make sacrefyces therwith vnto the derk shadowes, and tygres infernaHe / Yf thou wiHe renowne aHe the ryght that thou pretendest vpon her." Wherfore themne Yrys made the fayre herys
36 of dydo to be cutte, and toke theym to proserpyne;
DIDO DIES. AENEAS ARRIVES IN SICILY. [CH. XXX.

And thenne she toke vp-on her selfe for to vnbynde the membre from the spyrte of lyffe, wherof the hete was soone extyncted, and was alone rauysshed with the wyndes, that bare her awaye a grete pas, and delyuered her free and quyte to that place, after her demeryte, that to aHe folke is propyce, as it is ordeyned by the praydych deuyne, wherof the regue shal He neuer fyjiyshe / 8

How Encas s aisred, & how by tempest he arryued in ceczylle  || Capitulum xxx

We leave Dido. Aeneas's voyage to Italy. A storm turns their course. [* leaf II 5, back]

They land in Sicily. Acestes the King receives them gladly.

What saith I more saye of the quene dydo, nor of her sorowe that she made, nor also of the grete moone that her folke made for her after that she was dede / But now I shall teHe of Encas, that went in to Italye, for to haue the londe that ye goddes had promysed vnto hym / when thenne they had ronne & sayd so moche that they were in the highe see / a stronge werdale arose, that brought to them a grete tempeste, soo that they wist not what they shulde doo nor saye, & habauiedouned theyr sayles, for to bere the yre shippes atte ye wille of ye horrible wyndes, in whos power they were / ye mayster maryner said, after his semyng, by ye sterres that he sawe, *that they made waye toward Ceeylle, wherof Accesstes was kynge / 24 Whan Encas herde thus speke the maryner, he was therof gladde / and sayd, that to noone other londe he wolde more gladdely goo, yf the goddesse wolde ; For Accesstes was his frende, and of the lygnage of the 28 Troians ; And also the sepulture of his fader Anchises was there / Soone after ceassed the tempeste / and they sayled soo longe that they arryued in Accesstes londe / that hadde grete Ioye whan he knewe of theyr 32 comynge / And sooone after that they were entred in-to the hauen / Accesstes ryght gladdely receyued theym wyth grete Ioye / Whan the morne come, Encas spake
to Accestes, the kyng of the londe / and to his barons / and sayd to theym in this wyse / `That the amynyersaye of his fader he wolde make, and that he was ryght gladd that he was come there soo sone / And that he wyste well that hit was the wylle of the goddes’ / Thenne ordeyned and aduyysed, Accestes and Eneas, for to make playes of dyuerse maners abowte the tombe of Anchyses / Wherfore the yonge bachelers shewed there their prowesse, Tourned their horses, and ranne and lepte / and proved themselfe one ageynste another / And atte this amynyersaye that Eneas dyde doo make for his fader / was made moche of prowesse, For alle they that were there dide putte hemselfe in peyne for to doo weel, aswel Eneas folke, as they of Accestes

16 ¶ How Eneas toke the see for to seke the regyon of Ytalye: Capitulum xxxj.  

When they were comen ayen from y° sepulture of anchises, their shyppes were set in a fyre, & had ben all brete, yt it had not be a messager that anounced this to theym *there as they were / And sayde / that the ladyes that were within the shippes, hadde set theym In a fyre / Bycause they wolde fayne make there theyr dwellynge place; for they hadde ben seuen yere and more out of theyr countreye, & were sore wery and broken of theyre longe vyage.

¶ When they understode thysse tydynges, Ascanyus, that was sette vpon a ryche courser, went with other in hys companye, and rescued the shyppes wyth grete peyne / but all ways there were thre of theyme loste and brente / After thys was doon, Eneas was counseyled ¹ that he shulde begynne to hylde ther a newe cytee, whiche he sholde people with the folke that were comen with hym, that were not able to bere

¹ orig. counseyled
CAP. XXXI.  

AENEAS fledcd helped For i' folke a hbcyndc g-j^g^j

The women, children, and old men are left behind in Sicily.

Eneas bids farewell to Accestes, and sails for Italy.

[+ leaf H 6, back]

Death of Palinurus.

They land at Cumae in Italy.

The story of Daedalus, and how he came to Italy from Crete.

armes, nor for to goo to batayHe / And thus he dede it by the wyHe of Accestes / And denyed the gretenes of the cytee, and sayde that it sholde be caHe the newe troye / But they of the countrey named her aftrewarde Accestre, for the worshype of Accestes, by whome aHe the lande was gouned. In the same cytee, left Eneas the wyмен, and the children, and the olde men / and helped hymself with thoos that were stronge, and that 8 myghte weHe endure the traueyHe of batayHe, for to have theym with hym In Italye / A fewe men he hadde, but they were gode and socourable, bothe by see and by the lande / whan this was doon, and that Eneas hadde doo make the tombe of hys fader / He toke hys leue of the kyng, and of hys owne folke that he left behynde for to enhabye there, that made grete sorowe for hys departyme / Thenne returned Eneas, with his 16 folke that sholde goo with hym In-to Italye, and entred hys shyppes that were weH appareyHe, And made the sayHe to be * hyssed yppe, toke vp theyr ancre / and departed from the rode. Thenne myghte ye have seen 20 the ladyes and other wepe fuH sore / makyng grete moone for their frendes and theyr chylde that they sawe departe from theym. Eneas wente streyghte / towarde ytaly / but one thynge happed euyH to theym / 24 For theyr chyeff maryner, that upon a nyghte was halfe a slepe upon the forcasteH / felle doun in to the see, and was drowned, wherof Eneas was ful sory, and alle his folke also / And soone after, they landed in an yle 28 whiche is called Tulyola, where was a cyte that was named Thetys, after Thetys the neuwes of Eneas, that gatte hit and peopled it, after that he hadde conquered alle Ytalye. ¶ I haue broughte this cyte to memorye, 32 by cause that many haue harde speke of Dedalus, that fleded there for fere of the kyngge Mynos of Crete, that wolde see hym ¶ I shalle telle you the cause why, and shalle leue awhyle to speke of Eneas / The wyffe of 36
kynge Mynos of Crete, was named Pasyfa, that was a
grete lady and a fayre, aboue alle other ladies of the
royame / Dedalus dwelled that tyme in Crete / and
was a wyse man called, and a goode man of werre.
The quene Pasifa was wyth chylde by kynge Mynos / and
whan her tyme was comen, she was delyuered of a
creature that was halfe a man and halfe a bulle, whiche
was called Mynothaurus / and was norysshed by the
commandemente of the kynge, that wende hit hadde
be his sone, And became soo terryble, that the kynge
was counseylled for to shytte hym vp som where in a
stronge holde / And for this cause, was dedalus sente
for to the kynge Mynos / by whos requeste & com-
mandaundemente, this dedalus deuysed & made a house
of * merueyllous composicyon, where were asmany
walles as were there chambres, that were in grete
nombre; and every chambre was walled and closed
rounde aboute, and yet mygbte one goo from one to a
nother. And yf some body had be shette therin / he
coude never fynde the firste entree therof, for to come
oute ayen; For an hundred dores were there; and who-
someuer went in, after he was ones paste the firste
dore, he myghte never come outhe ayen / and wyst nor
where he was. Wythin this place was Mynotaunus
broughte / They of Athenes muste sende euery yere
for a trybute to the kynge Mynos of Crete, as to theyr
souerayne lorde, seuen men and seuen wymen / vnder
the age of xxv. yeres / And whan this foureten persons
were come to Crete / the kynge made theym to be putte
wythin the forsayd house wyth his monstre, that
deuoured theym fulH soone / Egeus was at that tyme
kynge of Athenes, whiche was sore an-angred in his
herte of suche a seruage / And by cause he myghte not
amende hit / he wente and soughte after an aunswer, to

\textit{orig.} foureten
the temple of Mynerue / for to knowe what he sholde
do of this thynge.

¶ The goddesse Mynerue gaaffe hym answere / that
he sholde sende his sone Theseus in-to thraldome to 4
the kynge of Crete. This Theseus was a fayr knyghte /
preu, valyaunt / and hardy / And sayd to his fader
that he sholde goo there / Synth that the goddes were
soo played, he thenne made hym redy, and toke his 8
waye / And when he toke hys leue of his fader / he
commanded to hym that he sholde bere whyte saylles
in his shyppe, yf he happed to retourne sauffe wythout
perille / In sygne of vyetorye.

And theseus sayd he sholde doo soo, yf the goddes
wolde brynge hym ayenne alyue. kynge Mynos hadde
a daughter that was called Adryane / which, whan
she sawe * Theseus, that was so fayre and so amyable, 16
and that was come for to be in thraldome ynder her
fader / she hadde pyte of hym / and for hys honnest
behaoure / Began to be taken with his loue / And
vnto hym vpon a daye she sayde / that 4 yf he wolde 20
brynge her in-to his countreye with hym / She shulde
some delyuere hym from the handes of her fader
Mynos / Theseus made this counenaunt with her and
promysede her for to kepe it truly and wel / The 24
lady wente anone to Dedalus, and requyred and asked
hym how she myght delyuere Theseus / Dedalus tolde
her / that 4 theseus shulde medle pyche and tow e bothe
togyder, and that he shulde bere thesame with hym / 28
And whan he shulde come afore the monstre, he shulde
cast it before hym, whiche anoon sholde come for to
ete it ; But he shulde neuer conne chewe it so moche,
that he sholde not swalowe hit, nor hauue it out of hys 32
mouthe / And whyles that the monstre were thus besy
and sore occupied / theseus myght slee hym lyghtly / 36
And whan he shalke come to the fyrst dore of the
house, he must take wyth hym a botom of threde, and
the end of hit he make fast to the fyrste dore, and so goe forthe, wyndyng of this botom of thredetyl he be come to his aboue of his entrepyse; And by 4 the thred, that he make wynde vp to-gyder, he make retourne lyghtly to the fyrst dore where he went ymne' / Thus dyde Theseus, by the counseyHe of the lady, and swe the monstre, and came ayen oute of the 8 place fuH soon / And anone after, he toke Adryane wyth hym, and secretly entred in-to his shyppe / and made as goode waye as the wyndes wolde / wythout the knowleche of Mynos the kynge / Theseus was soo 12 gladde of this good*le aduenture that was happed to hym / that he forgate for to doo as his fader hadde com-mauaded hym atte his departyng from Athenes / that 'yf he scaped, he sholde sette vppe white sailes; and 16 yf he were perisshed, his men sholde come home ayen berynge blakce saylles / and thus he sholde be in certayne of his lyffe or his deth:'

|| How kyng Egeus lete falle hym selfe in to the see, for ye deth of his sone Theseus. 

Capitulum xxxij°.

W

Han Egeus sawe the shippe of his sone comyng ayen wyth ye blacke saylle sprede abrode / 24 lyke as whan he departed from hym / he wende verely he hadde be ded / And for grete sorowe that he hadde / dyd caste hymself oute of the wyndowes of his casteH in-to the see, and loste his lyf in this wyse. 28 And whan kyng Mynos wyst that Theseus was escaped by dedalus / he put hym in pryson, and his sone wyth hym / But Dedalus made wynges, and fastened theym to his armes, and to his sones armes, of federes, of pytche 32 and of wax, comyngly made / and floughe oute at the wyndowes fro the prison where they were. But sycarus, the sone of dedalus, floughe alle to higlie / wherby the wax waxed hoote, & beganne to melte, and the federes
CAP. XXXIII.

to faHe of; wherfore he felle down in to the see, and was drowned; but his fader flouthe soo longe, as Salamon telleth, that he came in-to the isle of Sarlayne, and after went he to Thebes; And alle thus eschaped 4 dedalus oute of the pryson of Mynos kynge of Crete / Now shalle I leue to speke of this mater, and shalle telle of Eneas and of his werkes.

How Eneas arryued in Ytalye.

Capitulum xxxiij

W han Eneas and his folke were arryued in the saide yle of Enlyola, they landed anone / And eneas went to a forest, where was a ryche temple 12 that dedalus had founded there / In-to this temple went Eneas / and there he wolde reste hym self awyle. There dwelde the goddesse Cryspyne, whiche shulde haue brought eneas in-to heHe, for to see the sowle of 16 Anchises his fadre / and the sowles of aHe his meyne that were decessed / but this mater I leue, for it is fayned, and not to be byleuyd / who that wiH knowe how eneas wente to heHe, late hym rede virgyle, 20 claudyan, or the pisteHes of Ouyde, & there he shall fynde more than trouthe. For whiche cause I leue it, and wryte not of it. Whan Eneas had taken his reste there awhile / he and his folke departed from thens / 24 And went so moche, that they came in ytalye, in a grete forest, where the ryuer of the tonyre renneth, and faHeth there in-to the see. thenne commaunded eneas his maryners, that they shulde sette hym alonde there, 28 and aHe his folke / and they dyde somoche that they came and entred within the hauene; for they sawe the countrey fayre and delectable, and the forest grete, & fuH of bestes / Of this lande was lorde, kynge latynus, 32 that had noon heyre but a fayre doughter that was named lauyne / The kynge layne, her fader, was of

1 orig. and 2 orig. commanued
CH. XXXIV.] THE KINGS AND CONSULS OF ITALY TO CAESAR'S TIME. 121

grete age / and many one had requyred his daughter to be theire spouse. And amonche other, a bachelor of ytalie shulde hane had her, whiche was called turnus, 4 that was moche preu and hardy / but kynge latyne wolde not gyue her to hym, though the pucche he was in age able to be maryed to a prynee of a lande /

‡ Here It is shewed how many kynges had 8 ben In ytalye afore that eneas came ther fyrst.  ¶ Capitulum xxxiiij

* A fore that Eneas was come in to ytalye, there had be seven kynges that successyuely hadde kepte 12 the londe : The firste was Lanus, whiche dyde enhabyte there firste, & peopled the contree / and after hym Saturnus / but this was not the fader of Iupyer, of whom the auctours spaken. After saturnus, was Pyrrus 16 kyng of thys londe ; after hym came Famus / and after hym, his sone Latynus, that thenne was a lyue, and kepte the royame. There reynge lasted a hondred & fyfty yerces / afore that Eneas wedded Lauyne, by 20 whom he had the royame / And after theym regned eneas in ytalye / and they that yssued of hym, foure hundred and seuen yerces, vnto Romulus tyme / and thenne seuen kynges regned there after him / that 24 is to whyte, Pympeyns, Iulyus hostylius / Marcus aneus / Pryseus tarquynus / Suluyus / TuHyus, Lucyus / thysse kynges regyned two hundred & xl? yerces / vnto Brutus, that fyrste was made consulle of the 28 londe / And fro brutus, & theym that after hym regned, vnto Iulyus cesare that was the fyrste emperour, was v. hondred & iiiij yerces. ¶ Now wyH I telle of eneas & of his folke, & that assone as that 32 they were come a londe / they sette themselue atte dyner, & made trenchers of brede for to putte theyr mete vpon / For they had nother dysshes ne trenchers / and atte laste they hadde soo lyteH brede, that they etc
alle theyr trenchers, and aH that was lefte / And whan ascanyus sawe this, he began to lawgh / And soone whan eneas undrestode it / he wyste weH that he was come in-to the centre that the goddes had promysed to hym / For his fader hadde tolde hym in a vysion, that where he sholde happe to epe the releef or brokelynges1 of his borde, there sholde be his dweHynge place / Eneas hadde this thyng sore faste in his mynde. And 8 whan he sawe that this was soo fallen / he was right gladde *in his corage / and sayd to his folke, that he wyste weH for certayne that they were in the royame that the goddes hadde promysed vnto theym, and that 12 theyr traueyH sholde be fynysshed there. Thenne they made grete Ioye togyder, and broughtte oute theyr goddes from the shyppes, that they hadde broughte wyth them oute of Troye; and to theym they made 16 sacryfices, and their orysons & prayers, that they wolde helpe theym. Thenne demaunded Eneas of som folke that he met by the waye, who kepte the contrey / and who was lorde therof / And they tolde hym the kynge 20 Latyne, that was sore auncyente and hadde no children but a doughter / and that dweHed not ferre from thens, that is to wyte, atte Lawrence:

How Eneas bygan to buylde his fortresse 24 vpon the Tonyre.  

Why King Latinus’s capital was called Laurentum.

Ow shafe I telle you why this cyte was called Laurence, for she was fyrste named Lamyna / kynge Latynus hadde a brother that was called Lauynus, 28 that founded the same cyte, and sayd, that after his name she sholde be called lamyna / and whan he was ded / the cyte apparteyned to kynge latyne / that made it more stronge than it was a-fore, and was always 32 called Lamyna, tyH that it happed that a laureH tree grewe there vpon a hyghe toure wythin the cyte: And

1 orig. brokelyngs
Aeneas sends an embassy to Latinus.

How Aeneas sent his messengers towards King Latyne.

Cap. xxxvi.

Aeneas settled at the mouth of the river Tiber, and fortified his camp.

Aeneas sends an embassy to Latinus, at Laurentum.
entred y' troians withyn the yates of the towne / and 
one of the IouenceHys that thus dyde sporte hym selwe 
there, wente a pase afore theym, and cam & shewed 
to kyng latyne / how that a companye of noble men / 4
and to his semyng, of ryght hygh astate / were entred 
within his cyte, for to come speke wyth hym & that 
they semed wef to be riche & pesable folke / for they 
bare branche of olyue tre in their handes / the kyng 8
commaunded anone, when he knewe of it / that they 
sholde be broughte *vnto hym / And so it was doon /

The messagers come before the kynge Latyne, to whom 
they made reuerence prudently, and hym dyde salue in 12
theyre lorde byhalue / The kyng, that satte highe in 
his throne withyn hys haHe, where as were portrayed 
fuHe rychely aHe the kynges of his lynage, connyngly 
made, how they hadde kept ytalye one after another / 16
with the adventures that were come to theym, and the 
grete batayHes that they hadde made,—Answered wef 
peasibly to the troyens / For alreedy he hadde wef 
understande that they were of troye, that was alle 20
distroied / and asked theym "what they sought, and 
what nede had brought theym in-to the londe of Lomb-
ardyke / whether the tempeste hadde chassed theym /
or yf they hadde lost theyre waye / For in many 24
maners comen peyne and traneyHe 1 often vpon / "but 
how so euer ye be arryued and comen hyther, sith that 
ye requyre peas, ye be ryght welcomen to me. The 
londe is gode & fayre, and the countrey swete and 28
delectable / And wef ye may ease youre self therynne / 
and ryght and rayson requyret that ye doo soo / 
For dardanus, that fyrste kept the regne of troye, was 
of this countrey borne" / Thenne gaffe the kyngc 32
seassyng to hys wordes / And dyneus, one of the 
troyens that were there, beganne to speke / saynge In 
thyss wise / "¶ Gentylle kyngc, and of hyghc lynage,

1 orig. traneylle
and puysaunt prynce / Thou shalt vnderstande weH that none stronge wedrynge ne tempeste / hathe con- strainyd vs for to commye In-to thys londe ; but we are 4 commye bether with oure gode wylle / For we ben departed from the ryche cytée of troye / That of lorde- shyppe surmounted alle other cytées that were In her tyme. And after the destruecyon of the same, that was 8 soo grete as / thou haste weH herd telle, We departed fro thens, *and haue headde syth soo moche of peyne, ["sign, iij"] bothe by see and by londe, that longe after we hadde lefte and habandouned our owne contree / but the com- mand of the Gods. And we requyre onely to have a lityH plotte of grounde They require only a plot of ground on which to dwell in peace.

*sign, 1 iij* but the com- mand of the Gods.

Italt is their home, by command of Apollo.

Italy is their home, by command of Apollo.

Ilioneus gives King Latinus Eneas's present.

And also Eneas, that is our kyng, sendeth vnto the of his Jewelles that he hath brought with hym oute of troye, where he was in grete honour, and a prince of grete lordeshyppes.” And thenn he toke to 28 the kyng a riche mauntelle, & a crowne of fyne golde aH sette wyth precyouse stones, and a cepter royaH, that kyng pryamus dyde bere often in his honde.

"If How kyng Latynus made grete ioye & 32 good chere to y® messagers of eneas :

Cap® xxxvij

The kyng latynus receyued the ryche present, and Latinus accepts it.
prayed moche the troians, not for the present that eneas had sent to hym, but for lone of the marryage of his daughter / And why he dyd soo, it was for bycause that he had graunted his daughter to a wor-4 shi[p] HuH knyghte that was called Turnus, the son of kynge Darynus, of the cyte of Darda / that was not ferre from Laurence / To hym he hadde enounced his daughter Lanyne / but theropon he had an answer 8 of y<sup>e</sup> goddes, that he sholde not gyue her to hym / but he sholde gyue * her vnto a knyght straunger. And whan kynge Latyne hadde mused a lytyli in hym selfe / he answered to the message: “Fayre brother, the 12 gyfte that thou hast brought to me from thy lorde byhalue, I shalle not refuse / but I receyue it gladly / and so tele hym that I am ryght glad of his commynge, and that my londe, whyche is goode / Is 16 atte hy<sup>e</sup> wille; and yf yt playseth to hym, he may herberrowe hymself wyth me within thys cytee / And also ye shalle telle hym, that I hane a daughter, whiche the goddes deffende me that I shalle not gyue her to 20 no man of this countreye, and wyl that I gyue her to a stranger, of whome shalHe come a roayalle lygnee, and of grete name thrughe aHe the worlde; and but I be deceyued, It most be he.”

| How kynge Latyne sent his presentes to Eneas / | Capitolium xxxviiij. |

Han the kynge latyne had thus spoken / he made to be brought afore hym a honderd 28 fayre horses, weHe rychely enharnyshed and nobly arayed / and to euerie messager troyen, he gaffe one of thys horses / and sent to Eneas a ryche chare, aHe appareyled for to fyght In a bataylle / Thenne toke 32 the messagers there leue of the kynge latyne, after that he hadde made theyn goode chere, and ryally fested, and came alle ayen gladdle and Ioyouse to theyre
And recounted to him alwayder as it was sayde and doon / Wherof eneas was ryght gladde, & made grete loie / The tildynges were spred alfe aboute the londe of lombarlye, and was announced vnto Turnus, that the troyens that were escaped out of Troye, were aryued in that londe, and hadde a lorde that was calle Eneas / To whom kyng Latyne hadde halaundouned alhe his londe, and also his doughter, that Turnus sholde haue by maryage / But the kyng wolle gyue her to the troians, for to enheryte his royame of the lyce of troye / And that kyng Latyne hadde ali-redy consented to them for to buylde and sette a casteH vpon the ryuer of Tonyre / soo that they sholde not be cast oute lightly from the royame by force. Assone as Turnus wyste of thyse tildynges, he was sore an-angred in his herte. And was ouermoche wrothe for the danioyselt, that hadde be graunted and gyuen firste of alH vnto hym / And weH he swore that Eneas sholde never haue her, as longe as he were man on lyue. Turnus, by the counseyH of his fader, sente for his nyghe frendes and kynnesmen, for to haue counseH vpon this thynge / And whan he had assembled theym togyder, they did counseyH hym that he sholde goo towarde kyng Latyne, atte lawrence, & towarde the quene / for to knowe whi they wolde gyue theyr doughter to a nother, contrary to their promyse that they hadde made to hym. Duryng that these wordes ranne / Eneas and his people wroughte stylle to make vp theyr fortresse / And ascanius, by the lycence of eneas his fader, wente to the foreste that was nyghe by Lawrence, and dyuerse of his knyghtes wyth hym, for to hunte the wylde bestes / Turnus hadde two sones, and a fayr doughter whiche was named Syluya, this siluya had norisshed a herte tyH that he was ouergrowen 1 and grete, that her

1 orig. ouergrowen
Ascanius wounds a tame deer belonging to Sylvia, Turnus's daughter.

Brotheren had broughte to her from the foreste / soo yonge they had take hym awaye fro the moder. This herte was soo tame, that he suffered well that the damoiselle layed her hande ouer him, for to make hym 4 fayr and euyn / and that she shold make him a garlonde aboute his hornes. he was weel fed, and moche loued of her / and also of Turnus her brother. And whan that this herte had be longe atte home, he wente 8 in-to the forest among the other / and cam ayen atte euyn. The houndes of *Ascanus founde thys herte, and hunted hym sore, tyH that Ascanus hadde espied hym, and shotte an arrowe att hym, and rought the 12 sydes of hym. This herte, aHe thus wounded and sore hurt, came home ayen as fast as he myght, there as he was noryshed, and cryed and made mone after hys manere. Syluya came fyrst there where he was, 16 whiche was ryght sore when she dyde see the hert, that bled sore and was a deynge. Thenne came 1 there turnus, that was moche an-angryd and wroth therfore, & founde the wounde, and blew a horne for to moeue 20 his folke ayenst theym that had slayne this hert. And no moo wordes were made there; But they went toward the forest aHe armed, where they founde the troyens that were come after the hert: And the 24 churles ranne soone vpon theym with suche armures as they had / The troyens defended themself with theyre bowes and with theyr swerdes, but the most strength the was styH with the men of the countree / 28 Neuertheles the medlee wexed so strong, that ascanyus kyld there the eldest son of Turnus with an arrowe. Thenne rose ther a grete crye, Soo that the troiens were of the wors syde / And whan Eneas wist of hit 32 in his fortresse, he came & brought there a grete part of his folke /
CH. XXXIX.] THE BEGINNING OF WAR. 129

How turnus sente for his folke, for to chasse & dryue Eneas out of his londe /

CAP. XXXIX.

For this occasion began the batayle to be grete and mortaH, that was not apeased anone / There was grete effort made, & bigge estoure, after that Eneas was come there / For of that othre part of the batayHe, they of Laurence came there, and of aHe the other contrees about, that cursed the kyng Latyne, that so euyH folke had receyued and lodged In his contree / To this sorowe came TurHnus / and whan he sawe 12 aHe the folke of laurence so moeued ayenste the kyng Latyne / he began theame to swere and saye, that euyH sholde come therof to the kyng Latyne and to the troyens; for yf he had not Lauyne to his wyff, he sholde 16 doo brenne the cyte, and the palays also / And thenne he ascryed his folke, and aHe theym of the cyte, in whiche were many knyghtes, and sayde that hym self and theym of the cyte sholde yssue in batayH /

Thenne spake kyng Latyne to his folke and to Turnus, and tolde theym that, ayenst the wiHe of the goddes, and without rayson, they wolde fyght aienst The fighters separate at night, the Latins to Laurenum, the Trajouns to their camp.

24 other wolde neuer withdrawe theym self. the kyngs, that sawe they wolde noon other wyse doo, he lete theym shyfte / & fought tyH that the euyH departed theym / Thenne came ayen they of the londe to lawrence / & eneas & ascanyus went ayen to theire fortresse / turnus had sent for his aide in the contreye aH about, & made grete folke / first of aH, came to him mescayus of eusye, & causus his sone, & brought solke wyth theym. & thenne came they of lombardye, of to-scane, & of the ualles of ytalie. besides aH thees, came ther canuHa, a mayle that was lady of prouerne, ENEYLOS.

"leaf 15"
& medabus was her fader; this damoyseHe brought with her grete companye of medabes ah in armes, for to gyne socours to turnus, that she loued1 sore. whan she was come to laurence, she was gretly loked vpon 4 of ye ladys of the cyte, because that she mayntened herself lyke a knyght: she was stronge & hardy, more theme eny other creature /

How eneas went to seke socours of ye kyng euander / cap6 xl

Thus had turnus assembled his folke for to chase eneas & his folke out of lombarde / for he wold haue ye daughter of ye kyng latyne / eneas had with him 12 litil aide, but of them that he had brought with hym. he toke no care, nor abashed hym not because that ye same londle was promysed to him for to dweHe * in hit / vpon a nyghte cam to hym a vysion, that tolde hym 16 that he sholde goo to seke helpe to a kyng that was called Euander, whiche was neuewe to kyng Thalamus of Archade. This euander slewe his fader, by exhort-ynge of his moder, that vyceta was called / and for this 20 cause he lefte archade / and came in-to ytalye / and dyde so moche, that he herberowed hym selfe, and his folke that came wyth hym, vpon the monte palatyne, vpon the tonyre, Where Euander beganne a lityl 24 eyte that he named Palence / after the name of kyng Palantyne of Archade, that now is called Rome / thys kyng Euander had a daughter, whiche was called after the name of his cyte, Paleneya / and also he had a sone 28 that was pren and hardy, that had to name Palas, ye whiche werred ever ayenste turnus / and the ytalyens / Also turnus wolde neuer haue concorde nor peas wyth this kyng Euander / Eneas sayd thenne to his folke, 32 that he sholde goo fette socours and helpe. And thenne he entred his shyppes, and his felawes wyth hym /

1 orig. looned
And rowed so moche that they cam to Palence, where kyng Euander receyued theym wyth grete Ioye, & honoured moche eneas, and sayd to hym that he had 

4 weH knownen his fader Anchises / Soo longe they spake one to thother, that euander sayd that he sholde helpe eneas, & shold take to him his sone palas, & foure thousand men, good fyghters / Eneas thanked the kyng right moche of the good wyH that he had to hym.

12 in to the shyppes / And the other that were strong, wente by londe :

¶ How a grete sorow was made / when Eneas and Palas departed fro palence :

Capitulum xli?

[* leaf 16]

Evander receives him well, and gives him assistance in men under his son Pallas.

Han tyme came that they sholde departe, the quene wepte sore tendrely, and the kyng also, that calHed hys sone fuH sweHtly, saynge / "Ha a, 20 fayre sone! yf I were as yonge as I was somtyme / with grete peyne I sholde late the goo without me / And I promytte the, that Turnus sholde neuer make so good watche to kepe hym self, but that I sholde doo to hym dommage ryght grete / But olde age reteymeth me here, that happeth to hym weH. Now praye I oure goddes, that of the, they make vs gladde / And that I may see the agayn alyue afore that I shalle decesse. For I 28 hadde moche leuer deye / than to see thy dethe."

¶ And thanne Palas and Eneas made sacrificye to the goddes, & prayed theym that they wolde be to theym socourable. & this doon, they toke theyre leue of ye 32 kyng euander, & walked so long that the nyght was come; & thene they herberowed themself behinde a montayne.
H[o]w Turnus came afore the casteH of Eneas for to sawte hym

The Trojans under Ascanius decline Turnus’s challenge to fight in the open, singly.

Turnus lays siege to Aeneas’s camp in his absence.

Turnus burns Aeneas’s ships.
casteffe sholde not flee thyderwarde for to saue theym selfe. They dyde thenne as turnus hadde commaunded / and brenned alle the shyppes, saufe some, of whom 4 ye cables brak, & escaped away / wherof they of the oost had grete merueylle / turnus sayd that the casteH must be take wyth stre[w]ghte of armes / And also he knewe welH that Eneas was not there, but came faste 8 ayenste hym, accompanied of Palas and of many other knyghtes. Whan the nyghte cam on / turnus ordeyned xviij knyghtes for to make good watche / of whom Mesapus was chieff / and thenne they made grete Ioye, 12 and ete & dranke, & made goode chere / The troians byhelde theym / and garnysshed theym selfe in the best wyse that they coude. Menestus & segestus, that Eneas had made constables, hadde theyr folke wel 16 ordeyned for to fyghte / and for to defende the fortresse / And made redy for to sende to Eneas / But noo body durst not auenture for to goo to hym, by cause that they knew not the contrey :

20 ¶ How Vysus and Eryalus made theym redy for to entre vpon the oost of Turnus ¶ Capitulum xliij

* W Han came toward the mornynge, the ytalyens that assured, were not doubted of ony body that myght greue hem / feHe aslepe, alle fulle of metes and of wynes / Thenne visus that kept the gate, be-thoughH[t] hym self, and sayde to his felawe: "Goode 28 brother, loke how the ytalyens be weHe assured In theyr tentes / there is nowe no lyght atte aHe, and they be alle a slepe / I wylle goo In-to theyre oost, for to make slawghter of theym / And after I shalle goo 32 to Eneas In pallence / For I shalle fynde well the waye thyder, and yf I may brynge thys myn entrepryse to purpos, I shal be rewardeld ryght welle therfore." / When Eryalus vnderstode hys felawe that spacke soo /
Euryalus insists on going too.

They tell Ascanius.

Ascanius consents, and promises great rewards for their courage.

The sally of Nisus and Euryalus. [CH. XLIV.]

He answered hym anone in thys manere: "Ha, a, goode and true felawe, we haue ben so famylier, and haue hadde so goode feliship togyder, and nowe ye wyH vndertake this thynge without me / ye shalle knoue, that without my companye, ye shalle nowhere goo" / They bothe togyder went to Ascanyus, and to the other that were in counseythe, for to wyte whom they myght sende to En[e]as / Themne spake visus, and sayde how they had 8 entreprysed y* waye for to goo to eneas / and whan Ascanyus vnderstode theym, he toke theym in his armes alle wepynge / and sayde to theym: "O ye knyghtes! who shall nowe yelde to you so grete a meryte of so grete hardynes that ye haue enterprised for to doo? the goddes shall reAvarde you / first ther-fore / & after, my fader eneas, & also my self, that neuer shalle forgote thesame whiles that I shall lyue / and 16 also I telle you, that yf ye brynge me my fader agayn, I shall neuer haue so grete a lordsip / but that ye shalle haue part of thesame / and ye shaH be proffered In alle maneres /

Han vysus, and eryalus entred in ye tentes of turnus oost, & made grete slawghter & destruccion / W

[* leaf 17, back]
For he entermytted hymselfe for to telle that that was to come, & of many other thynges / The same, dyde vysus smyte his hede of / and thenne they made occy-
sion soo that no bodye durste moene ; for they sawe theym armed / and theyr swerdes ah blody / Thus lasted this euynaduenture almoste to the daye / thenne came they to Mesapus tente, & sawe fyre lighte ; thenne 8 sayd vysus, "good felawe, late vs take on our waye, for it is almost daye. we haue hurte our enmyes ful sore ; and also we be very" / thenne went they awaye, & left there moche rychesse that they myghte haue taken yf 
yth they had wolde; but they wente oute of the tentes, & walked streighte y^e waye towarde palence, for to goo to 
encode their lorde, that was departed thens alredy, wyth 
palas, the valyaunte and noble knyghte:

16 ¶ How the two felawes loste eche other in 
the forest / whan the knyghtes of laurence 
chased theym. ¶ Capitulum xlv.

And whils that they wente faste awaye from the 
tentes, Four hundred knyghtes were yssued 
oute of lawrence, ah armed / & wente to 
turnus, for to bere tiddynges from the kynge Latyne / 
And whan they werre *comen nyghe the tentes, they 
sawe oner atte the other syde, the two felawes that 
wente the waye to Palence / Also they perceyued theym 
by theire helmes that they hadde on theyre hedes, that 
resplendyshed ayenst the mone / Bolens thenne went 
ayenst theym, and caHed, "Abyde ye ; And teHe me 
what ye be, and from whens ye comme" / They answrerd 
not, but withdrewe theymself toward the forest. And 
than bolces¹ and his men spored there horses, and 
chassed theym / but² they were alredy withyn the

¹ orig. botcus  ² orig. bul
CAP. XLV.

Euryalus is taken, where as they lost eche other ryghte soone / For vysus dyde putte hym self in-tyl a path, and was soone goon ferre from his enmyes. And Euryalus entred in to a thikke 1 busshe, where he founde nothre pathe nor noo waye atte aHe; and so he coude not flee ferre from his enmyes that chassed hym / Vysus, that alredy was escaped sauf, lokèd behynde hym, and sawe not his felawe nor Erialus were, wherof he was ryght sore angri; And sore sighynghe, he began to saye, “O swete felawe, where haue I lost the? where myglit I seke the?” And when he hade said this, he retourned ayen bak that waye that he came. And he had not gon longe, 12 that he herde the noyse of the horses about erials, that his enmyes had taken alredy; and aslong as he myght, he had defended him self; but aHe that he coude doo, ayayHed him not / visus went so longe remnynge, tyl 16 that he sawe his enmyes about his felawes whiche they helde / Thenne he wist not what to doo, nor how he myght deluyere hym from theyr handes. And when he had aduyed hym ynowghe, he lokèd vpon a dart 20 that he helde in his hande, and threwe it with aHe his strengthe, and smote a knyght betwene two sholdres therwith-alle, so that the yron went thruge the body of hym, whiche feHe doune ded to the grouande frome 24 hys horse / Hys felawes that sawe thys, lokèd *alle aboute theym / and had grete mercylyle / and wyste not fro whens that myghte come / And whiles that they merueyld them sefle of suche a fortune that 28 was come thus sodaynly to theym, Vysus casted ayen a nother darte, and smote a nother of theym in the breste, and soo slewe hym, and feH doun ded afore his felawes, that were therof sore abasshed.

| How Bolcus slewe eryalus, & how Vysus his felawe slewe Bolcus / Of the deth of the sayd Vysus / & how ye hedes of the
DEATH OF NISUS AND EURYALUS.

sayd two felawes, eryalus & vysus, were brought vpon two speres afore the fortres of Eneas.

4 Henne beganne bolcus, the conestable, to be alle forced wyth grete rage, for to knowe fro whom these strokes cam / & in a grete anger sayd to eryalus, "who euer hath done y* same, y* peynes therof shall abide vpon y* / & with y* swerde aH naked in his fust, cam nygh hym / & wolde sle hym. & when vysus sawe this, he coude no lenger suffre it, by cause that he wolde not see hys felawe to be slayn / but he began to crye, "late hym be in peas / & take me, & putte me to dethe! For he hath forfayte nothyng."

While that vysus spake thise wordes / bolcus smote eryalus wyth his swerde thorugh the body of hym, & wythoute moo wordes kyld hym. And when vysus sawe the same, he ranne ayenste theym alle, and adressed hym towarde bolcus wyth his swerde in his fuste ; and so nygh he approched hym / that whan he dyd ascrye vpon his men that they sholde take hym / vysus smote hym wyth his goode swerde thurgh the mouthe, that he made hit to come oute at the necke of hym / soo that he slewe hym, and fylle doun ded afore hym & aH his folke / His knyghtes that sawe hym thus slayne, ranne alle vpon vysus oute of alle sides / soo that they gaaffe to hym his deth* wounde / and neuertheles he defended hym selfe vygorously as longe that he myghte stande. But his enmyes charged hym soo often wyth grete strokes of their swerdes wel sharpe cuttynge / that he spred hym selfe vpon his felawe Eryalus / and soo fynysshed there his lyff / Thenne toke the ytalyens their armures, and that they bare / and the body of theyr lorde Bolcus / and 1 departe wyth grete heuynesse, and wente to the lodges of Turnus

1 orig. and
CAP. XLVII.

Great lamentation for those slain by Nissus and Euryalus.

The heads of Nissus and Euryalus cut off and set on spears before the Trojan camp.

The siege is renewed furiously, and the Trojans defend themselves with vigour.

[*sign. Kj, back]*

Fire and scaling-ladders are brought by the besiegers.

ooste: And when they cam / they sawe there theym that made grete sorowe & grete cryes for theym that were slayn wythin the tentes / Whan thenne the daye was come / Turnus commaunded that a He the ooste sholde be armed / And that every prynce sholde ordeyne his folke for to assaylle the casteH / And they dyd soo by grete wrathe / And thenne turnus made the hedes of eryalus and Vysus to be smytten of from theyr bodyes / and sete vpon two spere, and broughte theym afore the castell wyth a grete noyse & grete caHynge / for to fere and abasse the troians therwyth, that were wythin wyth Ascanys, the sone of eneas. Whan they of the casteH sawe theym, they were fuH sory & sore tryste / and anone they ordeyned theyr folke, & putte theym in araye for to defende the place. And thenne they of the ooste blew vp their trompettes for to gyue a sharpe sawte / And taried not, but dyde hie theim for to fylle the dyches / and for to dresse vp the laddres ayenste the walles / And they that were there vpon the walles, brake theyr sheldes and theyr paunesses / And the hardy knyghtes troians that had lerned for to defende / casteH vpon theym grete logges, wyth sharpe yron atte the ende, and grete stones. They that cam firste to assawte the place, myght not suffre no lenger the strength of the troians, that were vpon the walles of theyr fortresse. For they brake theyr sheldys & helmes and theire limmes & aH to burst theyre bodyes / whan Mesancus sawe this, he made fyre to be cast to theym / and Mesapus made the dyches to be fHed vp, & the ladders to be sett vpwarde ayenst the walles / How the assawte was grete atte the gate of the castel / Capitulum xlvij

B Efore the gate of the casteH was a grete toure, and knyghtes were within, that defended it: they that were without, assailed strongly, & by
CII. XLVIII.  AENEAS ARRIVES WITH A LARGE FORCE.

139

grete rudeesse / and aH they that were within, deffended theymself ryght weH & vigorousli / but they of ye oost made so grette force ayenst them, that they dyde sette
4 the toure on a fire / and whan they of within sawe the toure, that brenned alle in a flame, they were aferde to be brente there-ynne, so that they most nedes habandounne it. And thenne they wolde hauue yssued out 8 aienst them of the oost, but the toure fille seone down / And thus alle they that were within, were ded, sauf1 two of hem, Elenor and Elecor / And whan elenor sawe hymself amonge his enmyes, he ranne vpon thym with 12 his swerde in his hande, as he that wolde not escape, nor saue his lyffe / But elecor, that was ryght swyfte & lyght, fled toward the castel for his waraunt.

† How Eneas came ayen from palence with moche folke for to socoure his sone & his folke aienst turnus / † Capitulum xlviiij

M Any were there slayne, of one part, of the other / but the assawte was lefte, for the nyght that came thenne vpon, toke awaye fro thym the light of the daye. The troyens kept weH their walles / For they knewe weH that on the morowe they sholde be assayHed agayn. Eneas2 thenne, that was goon for 24 to seke helpe and socours, and had with hym alle the barons, and namely the kynge Carton / *abode not longe after this / But that he came wyth .xxx. shyppes weH laden with men of armes, whiche approched soo 28 moche that they came to the socours of thym / that awayted sore after thym, And that hadde grete nede of helpe. / Whan Turnus3 vnderstode thysse tidynges, he wente agaynst theym wythoute taryenge. 32 Alle the sayd shippes entred wythin the hauen, excepte the shippe of kynge Carton, that was to grete. Turnus

1 orig. sauf  2 orig. Eeasn  3 orig. Turnus
A FIERCE BATTLE. DEATH OF PALLAS. [CH. XLIX.

CAP. XLIX.

Aeneas lands his men despite the opposition of Turnus.

A fierce battle.

Aeneas slays many Italians.

Turnus slays Pallas and takes his ring.

Ascanius and his men sally out of the camp.

How Eneas sought Turnus alle a-boute In the bataile, for to slee hym for the 28 dethe of Pallas. ¶ Cap. xlix

Eneas was thrugh the bataillHe, sekynge a-bout after Turnus, that was ryght valyaunt / preu, and hardy In bataylle / The fende, that sawe 32 that Eneas sought Turnus for to slee hym / that wolde not that he sholde be ded so soone, to thende that he
ch. xlil.] turnus deceived by an apparition of aeneas. 141

sholde doo yet moche harme, and euylles more than
he hadde doon all-Redy, dyde transforme hym self In
to the fygure of eneas, & came a-fore turnus, that
forced hym self for to make grete occision of the folke
of eneas / whan Turnus apperceyued hym, he wende
verily that it hadde be eneas hym self, and ranne
vpon hym with alle his myght; and whan he was
approched nyghe hym, he launched a darte atte hym.
and the deuyH tourned to hym his back, & beganne
for to flee awaie throughe y*e multitude of the people
that faught. whan Turnus sawe that, wenyg to hym
12 that it had be eneas that durst not abyde hym, he
began to enchaunte hym sore with wordes / but he that
fled, sette nought by his enchauntementes, & fledd
so longe afore turnus, that alwayes followed him, that
16 he left in-to one of the shippes of eneas that was
nyghe by the shores, lyke as it had be for grete feer
of his lyffe. Turnus, that helde his swerde in his
ryght hand, and his sheld fast afore his brest, and
20 that had grete loye in hym self / For he wende that
eneas had fled for fere of hym, and that he durste
not abyde hym / went and entred after the devileH
that was in liknes of eneas, within the shippe fuH
24 vigorously, for to haue killed hym / but whan he
was come within, he founde there noo body with
whome he myght fight; And sought aHe about, bothe
behinde & before, within y*e shippe / but he fonade
28 no thinge / so was he thanne sore abashed, & wolde
haue comne out ayen for to retourne to the bataylle /
but the yssue was to hym fuH euylH Redy / For the
cables of the shipphe that heelede hit, were broken and
32 fallen vnder the water.
How Eneas smote Merencyus wyth his spere in his thye a grete stroke:

Capitulum. L.

Vrynge this while that Turnus wende to haue 4 chassed Eneas / was eneas in the thykest presse of the bataylle, caHyng after Turnus wyth a hyghe voys / and broughte many ytalynes to their deth wyth his swerde. Turnus, that sawe hym selfe brought 8 ferre from the shores / knewe wyth a grete stroke / and wyste not what he myghte doo, nor where he sholde become / soo sore an-angred he was / when he founde hym selfe in that plyght. Thenne 12 be heued vp his handes toAvarde heuen swetly, and began to calle vpon Iupyer / why he hadde broughte hym to this grete sorowe / that he sawe his folke that were kyllde & slayne afore his eyen / And that 16 he myghte in no wyse socoure theym / one tyme he thought for to slee hym selfe / another tyme he wolde haue drowned hym selfe / And while that he was thus in this thought for to doo the one or thother, y* shippe 20 went downe the ryuer of tonyre, wyth the streme that was so bigge, tyf that it cam in-to the hauen of the cyte of darda, where as kyng daryus, the fader of turnus, was. Merencyus was yet in the batayH, & forced hymselfe 24 to dystroye & sle eneas folke / & wyth hym was his sone Lausus, that was preu & hardy / this merencyus ranne vpon the troians with grete force, his swerde in his hande, & made grete fayttes of armes / he slew 28 acren, & Merenc, & many other / mesapus made also grete slaughter of the troians / for he slew Lamon & lycormon, eycartem, & many other worthi folke, thus were medled y* bataylles. merencyus confounded & 32 destroyed wyth *his swerde aHe that he fonde afore hym / And when Eneas sawe hym, he beganne to
LI. DEATH OF LAUSUS. SLAIN BY AENEAS.

come towarde hym. and Merencyus byhelde hym comyng / whom he doubted not / And eneas auawned hymselfe soone / and launched at hym his grete espyotte or spere / and smote hym thorughe the thye / whan Merencyus sawe the bloode come oute, he was therof sore an-angered / And anone ranne vpon Eneas / sayenge that he sholde auenge it vpon hym / But his knyghtes toke hym, and hadde hym awaye fro the batayllle / for his wounde bled aHe to sore / and yet was a parte of the spere wythin / that greued hym ryght sore:

12 ¶ How Merencyus made grete sorowe / whan he sawe his sone dede

Capitulum Lj

W Han Lansus sawe his fader merencyus thus sore hurte, he waxed therof aH fuH of wrathe / And assembled ayen aHe the bataylles togyder / and ranne vpon Eneas. There was slayne many knyghtes of the one parte / and of the other, eneas smote Lansus wyth his swerde vpon his helme, and cloue hym vnto the teeth. there was grete sorowe made whan Lansus was ded / Durynge the while that this happed, Merencyus, wyth a grete flote of knyghtes, was descended vpon the ryuage of the Tonyre, and made his wounde to be shwed vppe, that was yet fuH sore / Thenne asked he after his sone Lansus, and com- maundd that he sholde be broughte from the ooste; And that he wolde wyte how he hadde mayntened hym selfe in1 the batayle, For he wolde here and knowe of his proesse / And as he spake thyse wordes / They came wyth the corpus / makyng gret mone, & cryeng fuH heuely. merencyus knewe soone that it was his sone / for his herte was heuy & fuH of tristesse / who there head seen hym complayne & sighe, wolde

1 orig. im
Mezentius has his wound bound up, and goes to take vengeance on Aeneas.

He calls Aeneas.

Terrible fight between Aeneas and Mezentius.

Mezentius is slain.

Night separates the combatants.

*haue hadde grete merueyHe / He rented his clothes, and tare hys herys from his owne hede, and was an-angerd and wrothe without mesure / And when he hadde sorowed longe ynoughe, he made hys thye to be 4 dressed and bounden vp / And commaunded that hys hors sholde be brought to hym, for to goo to the batayH, to auenge ye dethe of his sone vpon Eneas / And whan he was sette ahorsbacke, he toke a darte for 8 to launcche or cast / and thenne he went streyghte to the batayHe / And, as a worthy knyghte, smote amonge hys enmyes. And anone he dyde caft Eneas with a hyghe voyce / Eneas herde hym, and came towards 12 hym / and whan he sawe hym, he sayde to hym / "Nowe, Eneas, that hast slayne my sone, I am here present, and wote not whether I shalle here deye / but or that I deye, I shalle gyue the suche strokes that shalbe 16 to thy grete grief / " And thenne he launched to hym a darte sore harde, And syn another; and after, the thirde. Eneas ranne about, that durst not abyde hym / And after this, Eneas myght suffer hym noo lenger, but 20 went vpon hym with a spere, and wende to haue stryke hym with it / But he myssed of hym, & smote his hors so that he feH, and Merencyus vnder hym / Thenne rose there a grete noyse and a grete crye of Merencyus 24 folke, that came there aH to gyder with theyre swerdes naked: But Eneas, that sawe Merencynus agrounde, came towarde hym or euer he coude be vpon hys fete, and gaffe hym suche a stroke with his swerde, that he 28 slewe hym. Thenne were they of the oost aH dyscom-fyted. And more dommage they sholde haue hadde, yf the nyghte hadde not departed theym one from another.
How Eneas sent the body of Palas In to the shyppe, & sente It to his fader /  

Capitulum: liij.

T

Henne went they of the ooste towarde laurence, and Eneas toward his fortresse / but they coude not entre aHe wythynne, But lodged theymself without vpon the ryuere. And when the 8 mornynge came, Eneas made to take the corpus of palas, and made it to be moche rychely appareined, as to a sone of a kynge apparteyneth, & putte it in to a shipp / and sent him ayen to his fader, with the gayne 12 of the knyghtes, & wyth the proye that they had goten afore that he deyed / The messagers that bare hym, recounted welH his grete proesse, and retourued ayen assoone as they myght comme / Over longe a thynge 16 it were, for to reherce the sorowe that his fader Euander made, & his moder in lykewyse, for his dethe / And in this maner while, came messagers out of Laurence, with branches of olyue tree, & asked 20 tryewes of eneas, for to take vp the dede bodies, & gyue theym sepultures / eneas graunted theym theire request gladly for / xii dayes. And when this triews were graunted, eneas saide to the messagers / "ha, a, lords 24 latyne, what adventure is it that maketh you to fyght aycst me that wolde be your frende? Ye requyre me of peas & triewes for theym that ben deed / but ye shaH undrestande, that more gladli I wolde gyue them 28 to theym that lyn. For I trowed not for to have fought here / nor I come not hither for to fight, yf ye wolde heue me in peas / but I come here by the com-
mandement of the goddes, for to have a dweHyenge 32 place. Nor I fight not with them of laurence; but I make were aienst turnus, that wold haue launye, the daughter of kynge Latynus, ayenst the wilHe of the ENEYDOS.
AENEAS REMONSTRATES WITH THE LATINS. [CH. LIII.

goddes. And ye Turnus wyl haue vs out of this royalm, me semeth that it were fulhe coueneable a thynge, that he & I sholde fight togyder, body ayenst body / & that he that sholde haue the victorye over 4 the other / he sholde haue the puceHe lawye*ne, & her faders good wyhe with-aHe / and the other that were overcome, sholde lese his lyffe. And thus, they that be not gylty, sholde not ieye, nor ye loude not be 8 dystroyed / Nowe goo youre waye, & reporte to the kyng that that I haue saide, & that I wyH abyde by. And that he doo me to knowe ye Turnus wiH be agreable to the same" / The messagers were moche 12 merueyHed of hys fydeltye, & of that that he had sayde; and they toke theire lene, and returned ayen toward the kyngye / to whome they declared aH alonge, aHe that eneas hadde sayde vnto theym, and that 16 the triews were gyuen. And incontinent they made theym redy for to brenne the bodyes ded; and lyke wise dyde eneas, of the other syde; & ye ought to knowe, that grete sorowe was there made by theym 20 that hadde lost theire frendes in the bataylle. The ladyes of the cyte cursed Turnus, & the owre in whiche he bigan first the bataylle, for to haue the doughter of kyngye latyn / Thus lasted the sorowe thre 24 dayes and thre nyghtes, that they neuer dyde ceasse /

Of the messagers that Turnus hadde sent to dyomedes.  

Capitulum. Liiij

Thenne assembled agayncr kyngye Latynus his 28 barons, for to hawe counceyHe what he myghte doo agaynst Eneas, that wolde not but peas and concorde / And while that they were comyng to this counceyHe, the messagers that turnus had sente to 32 Dyomedes / whan he soughte his ayde for to fighte ayenste Eneas / and that bare to Dyomedes ryche presents in-to the cyte of Agryppa, which is in one
of the partyes of PuyHe / where Dyomedes hadde dwelled ever syth the tyme that he was departed frome byfore the cyte of / Troye, And helde there the 4 cyte and the lوردeshyppes, After that he came agayne *from puyHe: The kyng commanded that they sholde come afore hym, for to teHe what they hadde founde / vernylus began to speke ahyghe, and sayde / 8 "Barons and lorde, we dye see Dyomedes, and a grete parte of theym that were with hym afore Troye / we made to hym due reuerence, and tolde hym what we were, and who hadde sende vs / And also tolde hym 12 ayenst whome we wolde make werre, And dye presente vnto hym the yeftes that we bare vnto hym from the kyng Latyne / & whan kyng dyomedes hadde herde vs / he dye answere to vs peasybly, and 16 sayde / "Ha a ! folke of ytalye, what adventure commeth nowe to you? I lette you wite for certayne, that we that dye fyghte ayenst the Troyens, and that theyre londes we dye dystroye, Gatte nor wanne therby nothynge / 20 For howe be it that Pryamus the kyng was dyscom- fyted, and his knyghtes distroyed, Right soo was Agamenon loste and slayne, that cheffe gouernoure was a boue vs aHe, by the meanes of his wyf that loued 24 more another than she dye hym, whiche holdeth nowe the londe. what shaH I teHe you of the vnhappy Pyrrus, nor of the other grekes, nor of my self / wyte weH that I shaH neuer fyght ayenst the Troyens, yf I 28 may. For more wors it is to vs happed in dyuere maner, of that we dyde fyghte ayenst theym, than it is to theym for to haue be dyscomfyted by vs. But goo youre waye ageyne, and bere thees gyftes vnto enceas, & 32 ye shaH doo wysely / & I lette you wite, that wyth hym I haue foughte, body ayenste body / and by cause that I haue founde hym of so grete strengthe and proesse, I saye yet that, yf he haed nowe with him two hounderl 36 knyghtes suche as he is, & in theyre companye, hector &
troylus / alt the greeke myght be soone bi theym al he wasted & distroyed; and weH ye oughte this to beleue of me, for I haue assayed hym / And * Also ye muste vnderstande for verayte certeyne, that al the recystence 4 that was made aynst vs grekes afore Troye, it was made by the strengthe of Eneas, of Ector, and of Troylus / that socoured and rejoysed the other. And were almoste equalle, Hector, Eneas & Troylus; But 8 eneas was of more symple corage: Retourne agayn towarde eneas, and make peas wyth hym, yf ye be sage.”

How kyng Latyne counseylled for to make peas wyth Eneas.

Capitulum Liiij.°

When the messagers hadde thus reported their wordes / grete spekynge arose through al the halle / And when it was ceased, the 16 kyng spake and sayd / “Lorde, I wolde we hadde goode counseyH afore that more dommage sholde come to vs / We be not wyse for to fyghte agaynste eneas, as longe as that the goddes wyH be on his side; Nor aynst 20 his folke that neuer were wery for no batayH he that they hadde. Now truste nomore vpon Dyomedes; let vs thynke and see how we shal nowe eschewe this pareyH / For vpon vs falleth the werke / and I maye 24 nomore helpe my selfe, wherfore I haue bethoughte me of one thinge / that is to saye, a pece of londe that marcheth towarde cecylle: Lete vs gyue that gronde to the Troians / and accorde vs to theym. And yf they 28 lone the countrey, lete vs suffre theym for to buyld there townes, cytees and castelles: And yf they wyH not doo soo, but wyll go in some other country, I shaH doo make for theym ryche shippes 2 and goode / And 32 shaH doo delynere vnto theym alH that they shaH neede / And I shaH He nowe sende vnto Eneas ryche

1 orig. suffre
2 orig. shipres
presentes, for to knowe his wylle in this byhalue.” Thenne rose vppe an hondred knyghtes, that sayd they shold goo to eneas; & also drastes, that loued not turnus, 4 sayd in this wyse to ye kyng / “haa, goode kynge! aHe they that ben here, knowe weH wheronto the thynge is come, but none dare speke hyt / Alle we oughte to putte ourselfe in peyne for to haue peas / For many a 8 man is aH-redey deel / wherby Eneas is waxed more stronge / Graunte vnto hym your daughter / for she shaH be weH employed wyth this two yeftes that ye doo promytte to hym: And thus shaH we haue peas / 12 And yf ye dare not doo it for Turnus / I shaH mow praye hym fyrtle, that he haue mercy of me and of other / And that he take the hardynes vpon hym for to fyghte hym selue alone / For folke yunghe are aH 16 redy slayne / wherby the lande is dystroyed / And yf he feleth in hym selue1 ye vertue & strengthe for to haue your daughter and the royanne by force / Lete hym fyghte, body ayenst body, to his enmye that 20 calleth hym therto / and that he wyH not see that the poure people be dystroyed / and that he haue in-to his remembrance the processe of his fader, and that he goo ayenste Eneas, for to fyghte wyth hym, hande for 24 hande” / And whan turnus, that was come ayen to Lawrence, herde the erle Drastes speke soo, he toke it in a grete anger; For he knewe weH that he loued2 hym not / and thenne he spake by grete anger, and 28 sayd: “Thou haste grete habondaunce of wordes wyth ye, whosoneuer fyghte, thou wylte not come nyghe ye thon mayste kepe the a side / But in the plees amonche the senatorus, thou wylte be the firste that shaH speke / 32 and therof we haue not to doo nowe” / And yet sayd Turnus to Drastes, afore kyngge Latynus, that he neuer sawe dyomedes fyghte wyth eneas / but and yf Eneas came ayenst hym / he sholde not refuse hym, nor flee

1 orig. selfe  2 orig. loned
Report that Aeneas and the Tuscans march on Laurentum.

Uprear in the city.

Turnus arrays his men.

The ladies curse Aeneas now.

Queen Canulla (Camilla) begs of Turnus the first combat with Aeneas.

D

Vryng that thise wordes were, the sayd Eneas had ordeyned his folke for to come afore the cyte of laurence / thenne came a messager, cryinge to the kynge & to the barons, that the troiens were 8 departed from theire tentes for to comme and take the cyte by force / ¶ Thenne was the cyte aHe in a roro and sore moeued; the cytezeyns ranne to fette their harneys, and made stones to be borne vp on the waHes 12 for to deffende theym / ¶ Turnus went and armed hymself, and commaunded to his folke that they sholde be redy right soone for to yssue out with hym / Turnus dyde putte his folke in araye, & made his bussynes and 16 trompettes to be blowen, and yssued out to the bataille. ¶ The queene Amatha, & lauyne her doughter, because of this euyH aduenture that was moeued, and the other ladyes, went vp in-to the temple of Mynerue, for to see 20 the assemblies, & who sholde flee, & who sholde abyde, and who sholde doo moost of armes / And sore they cursed Eneas and aHe his felyship. ¶ Whan Turnus was yssued out of the toure aHe armed / The quene 24 Canulla, with aHe companye of knyghtes, and of maydens aHe armed, came toward hym, And demaunded the fyrst batayHe ayenst Eneas and hys knytes and that Turnus sholde abyde wythin for to kepe the waHes 28 of the cyte / And she sayde, “syre, lete me doo with the bataylle” / Turnus behelde her thenne, and sayde, “Ha a Lady, that are aHe the proesse of Ytalys, who shalle mowe Rewarde you the meryte of the goodewylle that 32 ye shewe nowe vnto me / I lete you wyte, that to me are come messagers, whiche doo teHe me that Eneas sendeth here afore, one part of hys folke and of hys
knights; And that the other commen he awaye by
the mountain, and wyle assayle the town and atte the
other side. And I shal telle you what I have thought
for to doo / I shaHe putte my self wyth my folke vp-
on the mountain, emonge the busses that enuyrone
the grounde, there wyth mani archers, and my crosbowes
and my knightes. And when our enemys shal be
come in to / the narrow waye / we shaHe themse sette
upon them / and shaHe bare to them gret domage.
and ye, lady, wyth your folke, ye shaH abyde atte this
side, for to goo upon the troians when they shaH come /"

And thenne came there Mesapus wyth a goode bande
of folke, whiche Turnus exhorted for to doo weH / and
that he sholde fyghte that daye vnder the banner of
the noble & preu lady Camilla / And after that he
hadde sette aH his knyghtes in good arraye, he
departed wyth his felawshippe for to go wayte after
Eneas, atte the descendynge of the hille / And the
quene Camilla, and Mesapus, & courte, & his broder
cauls, rode aH armed in fayre ordainance vnto the
barriers: Thenne the troians hasted themselfe for to
come afore the town / But assone that they myghte
espye eche other, they approched for to fyght togyder.
they them lete renne theiyr horses / And gaaff grete
strokes, the one to the other, wyth their speres. And
atte their comynge hande to hande togyder, there was
grete noyse of horses and of barneys / And they
launched and shotte soo thycke and soo faste, the one
partye ayenste the other, that aH the ayer was troubled /
The Latines hadde the wors atte the firste comynge
togyder / For the troians rebuked theym / and caste
theym abacke vnto the gates of the town / Thenne
retourned agayne the chyeff capytaynes of the Latynes,
wyth theyr companye weH horsed, vpon the troians,
and beganne the medle and the crye of newe / And the
Latynes bare theym selfe fuH weH a * while, that by
force of armes they made the troyens to retourne bak /
But atte the last, the troyens that were neuer wery of
batayHes / made there merneyHes of armes, so that the
latynes myght susteyne noo lenger the weight of theyre
swedles / but were ageyne putte abak /

How the queene Canula was slayne In
bataylle.

Thus It happed that tyme, that the Latynes were 8
putte twyes abacke by force of grete fayttes of
armes / And whan came to the threde tyme
that the batayHes were all ordeyned, the same was ther
grete destruction and grete slawghter made, bothe of 12
men and of horses, byfore the barres of the towne,
where the valyaunt knyghtes made merueylles, of the
one part and of the other / but aboue alle other that
were ther, the queene Caunle dyde best In armes, and 16
kylled and slewe the troyens on eyther syde of her.
For with the swerde she had a bowe, and a sheeffe of
arrowes hangynge by her syde; One tyme she shotte /
Another tyme she smotte grete strokes with her swerde, 20
and hewe, cleued, and cutted of hedes and armes clene
from the bodyes /

In the batayHes of the troyens was a ryche man
that was called Cleonis, that afore hadde be a byshop
In troye, of the temple of one of theyre goddesses / He
hadde lefte his office, and hadde taken hym self to the
fayttes of knygthed. This man hadde moche Ryche
armes, alle couered with fyn golde, and of precious 28
stones / And whan the queene CannHa sawe hym, she
dyde coueyte sore moche his armures, and made her
self redy for to slee Cleonyus / A Troyen that was
named Anyus apperceyued thesame / And with this, he
was also wrothe for the grete ocysyon that this queene
Canulla hadde made of the noble troians; this man
began for to praye Inpyter, that he wolde gyne hym
strength, pour and hardynes, for to auenge his wrethe / and his frendes that CanuHa hadde slayne: And when he had thus finysshed his oorysen, he lete go his 4 horse towarde the queene / whiche was not aware of hym: he smote her vpon the lefte sholdor wyth his swerde a vengable stroke / soo that he dyde cutte the harneys / and made his swerde to entre in to her white 8 fleshe wythin the body of her / soo that anone after, she felle ded to the grounde: And after, as lightly as he myghte, he departed awaye; For he doubted sore the queene / But nought aunaylled hym his fleynge, for a 12 mayde swee hym, in vengeauce of her lady the quene:

¶ How Turnus cam to the seelde, & his folke wyth hym ¶ Capitulum lvii.

W Han CanuHa was fallen downe from her horse, themne was there grete sorow made; and the bataylles of Latynus began all for to tremble and shake for fere; and noo recouraunce was there 20 more / but cam agayn wythin the barreers / and many of theym were theemne ouer thrownen and cast downe in-to the dyches. And the ladyes of the cyte mounted vpon the walles for to defende the towne. And whan they 24 sawe bryng the body of CanuHa, the worthy quene, they sette nomore by their lyues, but gaaf theym selfe to trauyH for to defende, sooner than dyd the men. theemne was sente a messager towerde turnus, that was 28 at his watche wyth his chyualre vpon the mountayne, as it is said afore / Whiche shewed vnto hym the grete sorow of the batayH, and how CanuHa was ded. turnus toke soo grete a sorow therfor, that he wyste not what 32 to doo / But lefte his watchyng after Eneas / and came to the batayH / After this, taryed not long that Eneas came and descended from *the mountayne for to come afore the towne for to conduytte his folke / And thus

CAP. LVII.

Aruns attacks her unawares, and slays her, but is soon after slain himself.

The Latins retire within the barriers.
The women mount the walls to defend the town.

A message sent to Turnus, who quits the pass and comes to Laurentum. Aeneas comes through the pass.
The Latins and Turnus's men are driven into the city.

Turnus offers to Latins to fight Aeneas in single combat, for the land and Lavinia.

Latinus advises him to retire home.

[154] TURNUS PROPOSES SINGLE COMBAT WITH AENEAS. [CH. LVII.

came Eneas and Turnus almoste bothe togyder attones to the medlee / But it was soo nyghe nyghte whan that they came there, that lityH faytte of knighthode was there made / But the Turnyens and the Latynes wythdrew theym selve in-to the cyte / And Eneas and his folke dyde lodge hemselfe withoute the walles of the towne / where they dyde pyghte theyr tentes. And whan the mornynge was come / Turnus, that was s full sore and wrothe for his folke that he sawe dyscomfyte and slayne, came byfore kynge Latyne in a proude manere / And sayd that he was redy for to doo the bataylle, body ayenste body, ayenst Eneas /

"But I sende for hym, syr," sayd Turnus, "and take his othe, and doo deuyse the couenaunte / And yf he overcome me, lete hym haue the lande, and the pucelle layne to his Avyff / And yf I maye conquer hym, lete hym goo his 16 wayes, and leue me in peas wyth Lauyne your doughter / and wyth your royalme." / The kynge thenne sayd peassibly to turnus: "Ha ha, valyaunte bacheler, I doubte sore the adventures of bataylle / and yf thou 20 bethynkest weH thyselfe, how grete a londe thou shalt haue in thy holde after thy fader is deceassed, and also that thou haste conquered grounde ynoughe by thyne owne proesse, And how many ryche maydens ben in 24 ytalye, of noble blode / and of highe estate, of whiche thou myghtest chose one to be thy wyff / Syth that the goddes wyl not, nor graunte not, that I gyue my doughter to no man that is of my royame, how be it that, for the 28 loue that I haue vnto the, I had graunted her to the for to be thy wyf / and namely atte the request of my wyff / I haue taken her ayen from Eneas, the preu & worthy knyghte, and haue suffered the for to vndertake 32 the crueH batayHe wherby I haue loste *myn owne folke / and thou haste hadde grete dommage / and we are atte this owre in soo grete peyne, that we maye nomore / and no longer we may not weH abyde wythin this 36
CH. LVIII.] LATINUS AND AMATA TRY TO DISSUADE TURNUS. 155

eye / Also the feldes ben all couered wyth our men /
that lye ded vpon the erthe, what sha\H I rehearse all
our euyH fortunes? were it not therone better for the,
that thou were wythin thy londe, whiles that thou arte
hole & sounde, in good plyghte and ioyouse / and also
afore that thou had lost thy lifF / Loke & beholde the
aduentures of the bataylle, how they ben grete! haue
8 mercy on thy fader / whiche is in grete age” /

\[ How the couenaunte of the bataylle was
made bytwene Eneas & Turnus.\]

Capitulum lviii.

W han Turnus herde the kyng spake thus / he
taryed tyH that he had finysshed his wordes / and some whan he myght spake / he sayd, “good
kyng, haue no drede for me, nor no doubte / but suffer
16 that my honour and praysinge be encreassed / Am I
thenne soo feble? and doeth my swerde cutte soo
lityH / that I dare not fyghte wyth Eneas? and is my
flesshe more tendre, & the bloode of my body more
20 nyghe goon / more than is his / And I doo hym well
to wytte, that yf he come so nyghe me that he be
wounded / he shal be ferre from y*e goddesse, his moder /
to whom he trust moche yf I fyght wyth hym :” To
24 thise wordes came there the quene Amatha, that was
sore troubled, and all a-ferde of the bataylle, & of the
siege of the eyte. And whan she sawe turnus, that
wolde fyghte wyth eneas, she beganne to wepe & make
28 grete mone, and sayd / “Turnus, I praye the, by the teeres
that thou seeste falle fro myn eyen / and by the honour
that I haue alwayes borne and doon to the, that thou
fyghte not wyth Eneas / For yf thou deyed, I sholde
32 neuer lyue after, nyght ne daye. For that owre I
wolde neuer see, that eneas sholde haue my doughter
* to hys wyffe.” / Whan Lanyne sawe her moder wepe,
she was therof fuHe sory & wrothe ; and with this she

Latinus advises
Turnus to avoid
further fighting.

Turnus deter-
mines to fight
Aeneas despite
the remon-
strances of
Latinus

and of Queen
Amata, who
tries hard to
dissuade him.

[* sig. Lij]
CAP. LVIII.

Turnus sees Lavinia with the Queen, and is still more impelled to insist on fighting.

The covenant of single combat is made.

[sign. Lij, back]

The marvel of the eagle and the swans.

be-came rede In her face / And when Turnus sawe her / the more that he dyde beholde her / The more he was taken of the loue of the puceHe, And more wyH-nyge and sore chaffed for to fyght with Eneas, And 4 sayde to the queene / “Madame, wepe not for me / Nor doubte not of no thynge / For it is better that we two fyght togýder / Than that our faire folke sholde slee eche other.” Whan turnus had spoken thus, he dyde make 8 his hors to be broughte afore hym, and his harneys, & armed himself moche rychely, as of custome was, after the facyon & manere of the londe atte that tyme / And the kynge Latyne had sent his messagers toward 12 Eneas, for to announce vnto hym that Turnus was already appareyled for to fyght, body to body, aienst hym / Of the bataylle, was eneas ryght glad, and anone armed him. And of bothe partyes, they assembled 16 theyn aHe, In a fayre playne afore the cyte, for to see the batayHes of this two barons, whiche sholde hane be merueyllouse. And the ladyes & the puceHes were mounted vpon the waHes, & the queene also. The 20 kynge latyne was yssued out of the cytee, with Turnus and with hys men / And of bothe sydes they made sacrefyces for hym with whome they helde / And the kynge Latyne and the other barons denysed the coven-24 aunces / ‘That who some euer were vanquyshed, Other Turnus or Eneas / that he and hys boost sholde voyde out of the Londe, and sholde goo In to another countreye.’ ¶ Whyles that they spake thus, and that the conuen-28 aunces were denysed and made, and that rested theyre nothynge But for to goo bothe togýder / An anenture happed there, a merueyllouse thynge, whiche appiered to aH theyn that were there / An egle grete and ouer-32 growen, came *fleynge hyghe bytwene the cyte and the tentes; And thenne lighte hym selfe down harde among a grete many of swaHnes that were in a water nyghe by / And toke one of theym bytwyx his claws, 36
whiche were grete and sharpe / and bare hym vpwarde by grete force. And amone aH the hepe of theym arose / For they were aferde, and floughe aH highe 4 towards the clowdes, And were soo many, that aH the ayer was covered wyth theym. And soo moche they dyde enuyronne aH aboute the egle / that she lete sHte the swanne oute of her claws in-to the 8 water / And the egle fledde, and heelde on his waye :

How Tholomeus made the bataylle to begynne ayen, grete and horryble.

Capitulum lix

W Han the Tumyens and the Latynes sawe this thynge / they hadde thereof grete Ioye / For they trowed that it hadde be to theym a oode bytokenyng: And therof arose thorugh the ooste a grete murmure & a grete noyse, and honor ed in theym selfe soo sore / that for a lityH / they wolde haue ronne vpon the troians / Thenne spake a denynoure that was called Tholomeus: and sayd in audy-

16 the ooste a grete murmure & a grete noyse, and honor ed in theym selfe soo sore / that for a lityH / they wolde haue ronne vpon the troians / Thenne spake a denynoure that was called Tholomeus: and sayd in audy-

20 nece / "Lordes turnyens, this was that I desired for to see some tokens from the goddes / That egle that lighted amongste the hepe of swannes, sygnyfieth our enmye stranger, that is, Eneas, that wasteth and dys-

24 troyeth our londe / But lete vs aduyse also that we enuyronne hym rounde aboute wyth good men of armes, as the swannes dyde the egle / And lete vs deffende Turnus agaynste hym / and weH I wote that 28 he shaH flee awaye oute ofoure countrey; And thus shaH we be deleyuerde of hym." And thenne whan he hadde thus sayde, He shotte an arrowe towards the troians / and smote a knyghte, and ouerthrew e hym to 32 the *grounde bytwyx the other, that were therof aH abasshed.
CAP. LX.

The battle is renewed.

Aeneas is wounded and retires.

Turnus makes terrible havoc among the Trojans.

He slays many chiefs.

Gives Dolon’s son his fill

¶ How Turnus dyde grete dommage to Eneas folke: Capitulum Lx?

[HI]Enne beganne agayne the batayHe of the one parte / And of the other, Eneas ascryed to 4 theym and sayd: “Lordes, why doo ye fyghte / Ye knowe weH that the couuenaunte ys deuysed and made / That Turnus and I shaH fyghte for you aHe /” Whyle that eneas sayd thys wordes, and cryed vnto 8 his folke that they sholde not fyghte / There was a quareyH launched in-to his hande / and wyste neuer who shotte hit. Thenne departed Eneas from thens / and Turnus and his folke ranne soone to fetche theyr 12 armures. And thenne Turnus smote hym selfe in to the troians / Turnus, atte his comynge on, dyde grete dommage to the troians, For he was a ryghte valyaunte knyghte of his body, And desyred moche for to dyscomfyte theym. He satte vpon a chariety wyth foure wheles, and foure whyte horses dyde lede hym; He hadde wyth hym the dartes for to launche and caste / And hys other armures for to assaylle and fyghte, from ferre and of nyghe . ¶ Soone after that he was come to the medlee, he slewe Thelemon and Thamytoun, and Potym and Glathome / and Tasdome / And after came there a troien towarde hym / that was 24 sone of Ozon of troye / that was ryghte weH armed of ryche armures / And to the same, launched 1 Turnus a darte / and ouerthrew hym, fuH sore wounded. And assone as he sawe hym a grounde / he made his horse 28 to tarrye, and alyghted doune from his chariyyote, and sette his fote vpon his necke, and shoued his swerde in-to his throtte / And after, he sayd to hym : “Troian, here is the londe that thou hast requyred for *to fyghte 32 ayenst me / wherfore I shalle gyue to the thy fylle

1 orig. launched
therof" / and with the same, he toke hys hand fulle of erthe fro the grounde, and yilled hys throte therwith-
alle, while that he was a passyng / And wite for veraye
4 trouthe, sayde Turnus to hym, that "alle thus I shaH rewarde theym of thy nacyon that shaH comme ayenst me In bataylle." Anoone after that he hadde sayde thysse wordes to the troyen / He recounted another, that was
8 called Habitem, and was the felawe of hym to whome he had thus spoken / And slewe hym incontynent; and after hym, many other moo / And while that Turnus went thus thrughe the bataylle, alle att hys wylle,
12 sleynge the troyens, Eneas and Menestens and Achates and Ascanyus came to the medlee / for Eneas hadde be a longe espace therfro, for cause of the wounde that he hadde had In his hande, and spored 16 hys horse atte that syde where he wist that turnus was. And he had hys knyghtes made roome afore theym, and slewe doune many of the Latynes and turnyens atte every hande of hem, and soone abashed
20 the ytalyens, so that they trembled for feere. Eneas slewe Afram and Osanum, Achetym and Pulerum, and gyas, and also Atherantum / And tholomus, that beganne the medlee, lost there hys lyffe / for ascanyus
24 slewe hym atte firste stroke that he smotte hym with the glayuc / Thenne a-rose the noyse and the crye sore grete of bothe sydes / But the Latynes myght noo lenger endure, and tourned theyre bakkes, and went
28 awaye / Eneas that chassed, wolde not sée theym nomore, But dyde caHe and sought after Turnus In the grete presse / And with noon other he wolde fyght. Turnus taryed not longe In one place, But went euermore, But dyde grete dommage to the troyens / thenne *dyde Eneas assemble alle the grete bataylles / And aduyseyal hym selfe / that he sholde drawe towarde the
cyte, that was aH abasshed / Thenne called he to hym
28 awaye / Eneas that chassed, wolde not sée theym nomore, But dyde caHe and sought after Turnus In the grete presse / And with noon other he wolde fyght. Turnus taryed not longe In one place, But went euermore, But dyde grete dommage to the troyens / thenne *dyde Eneas assemble alle the grete bataylles / And aduyseyal hym selfe / that he sholde drawe towarde the
cyte, that was aH abasshed / Thenne called he to hym

Turnus is slain by Ascanyus.
The Latins fly.
Eneas seeks Turnus alone.
ACNEAS draws his army under the walls of Laurentum, and cries to Latins that he keeps not his covenants.

The citizens are divided whether to admit him or not.

AMATA hangs herself.

[Cap. Lxi.] Amata hangs herself.

DEFEAT OF THE LATINS. DEATH OF AMATA. [CH. LXI.

Menesteus and Sarestum, that were constables of his folke, and of the bataylles, And sayd to theym / “make our folke to withdrewe theym from the bataylle, And brynge theym towarde the mountayne nyghe to 4 the cyte, For I wolde take hit yf I maye / or elles Turnus shaH fyghte wyth me” / And they dyde soone as Eneas hadde commanded theym; They made theyr folke for to drawe towarde the walles of the 8 towne or cyte / and broughte ladders wyth theym / Eneas was a-fore, and cryed on hyghe to kyng Latyne / that fuH yHe he kepte his courenauntes.

Amonge theym within the cyte, mocued themene a 12 grete dyscorde and varyaunce. For some wolde have opened the gates to Eneas; But theother wolde not soo / but wolde defende the londe ayenste hym / For they heeldhe theym selfe of turnus partye:

How the quene Amatha hanged herselffe by dyssperacyyon: Capitulum lxj

When Amatha sawe the thynge goo thus / and apperecuyed the ladders that the troians dyde 20 sette vppe to the walles / And the fyre that they casted in-to the cyte, and sawe not Turnus that sholde defende her / Wherefor she wende that he hadde be slayne, Thenne hadde she her thoughte sore 24 troubled / And amone she wente in-to a chambre wythoute companye / and toke the lyffe from her, and hanged her selfe. And whan the tydynges thereof were knownen in the towne, they were soo affrayed, that lytyH 28 defeence was made there. Who thenne hadde seen Lauyne puHyng and rentyng her yelowe heeres,*hadde hadde of her grete pyte / And kyng Lateyne, that more abashed was than Lauyne, rented his roobes / And 32 pulled of his heeres, And blamed hym selfe ryght sore that he hadde not gyuen his dochter to Eneas / Duryng this, Turnus vnderstode the grete
sorowse that was made wythin the cyte, by a knyghte of his that was smyten wyth a glayne thorough the thye, and came ayenste hym as faste as he myghte spore and waloppe his horse / And sayd / "Turnus! haue mercy on thy men / For in the is oure laste hope / Eneas fyghteth harde ayenste the cyte, And threteneth all the towres to be broughte down / And wytte, that he dooth fyre to be caste in-to the towne / And the kynge Latyne blameth hym selfe moche, and knoweth not what he shalde do / But to toune hym selfe ayenste the wyth Eneas, and gyue hym bothe his doughter and his royame. And that more is, Amatha the queene, that loued the so moche, and that was to the so good a frende, hathe kyHed her selfe, her owne hande, werof the towne is sore mooued / And afor Latimisre-

Whan Tiu'nus herde the same, he was ashamed, and ryght sore wrothe, and on-angerd / And loked toward the cytee, and sawe the flame of the fyre wythin the towne. whan he saw that, he lyghted doune from his charyot, and went toward the gate where were the grete batayHes. Theyme beganne he to make a signe to hys men that they sholde drawe backe, For he wolde fight for theym with Eneas, hande to hande In a feld, as it was deuysed afor. / *How Eneas & Turnus faught, body to body, In a feld, one geynyst the other. [* Capitulam Lxij : A Noone as Eneas herde turnus speke / he made noo taryinge atte aHe, but went assoone as he myght toward the feld / and lefte the sawtyng of the waHes and of the toures that they
CAP. LXIII.

All go to see the fight between Aeneas and Turnus.

Turnus is overcome and cries for mercy.

Aeneas sees the ring and girdle of Pallas on Turnus, and slays him, and conquers Lombardy and the damsel Lavinia.

Supplement by the writer.

Noone as Turnus was slayne / his frendes departed ryght sory and wrothe / And many other wyth them / that loued hym for his proesse.

The kyng Latyne, that was ryght sore of his grete myschaunce, Came to Eneas / his noble men wyth hym, and gaff hym his daughter / and aH his royame / And receyued hym wyth grete Ioye / and themne was
the peas made towards them that hadde be agaynste hym / Anone the troians and the latynes togysder wente for to brenne and reduce to asshes, bodyes ded that were yet in the feeldes / And whan that was doon / the quene Camula was sente in-to her londe, and the quene Amatha was rychely broughte to her sepulture. Thenne was ceassed all the sorowe thoroughe the royame of ytalye. Eneas, that had hadde many a sore payne by the space of seven yeres syth that he came from Troye, toke to his wyff Lauyne, the daughter of kynge Latyne, that heeld he Laurence, the maystresse cyte of lombardye atte that tyme / And moche foyn was there made atte theyr wedlynge / How kynge Latyne deceassed / And Eneas soone after hym / And how Ascanius was called Iulyus.  

After this, abode not longe but that the kynge Latinus deyed / and deceassed oute of this mortalle worlde / Thenne heeld Eneas all the royame; But werres ynoyhe he haddeth there. For Merencyus, that heeld Cecylle, werred ayenste hym / But Eneas vaynquysshed hym not / By cause that dethe toke hym sooner than he wende. But after the deth of Eneas, his sone Ascanius faughte wyth Merencyus, body * to body, & slewe hym / and theone he was called ascanyus iulyus, by cause hys fyritte berde was but yonge whan he slewe Mezentius / whan eneas had brought ye.  

In suche a manere / that noo body sareth, ranne hym vpon In the dethe that noo body sareth, ranne hym vpon In suche a manere / that noo body conde nueere knowe how he loste his lyffe / Some sayen that he was slayne wyth the thonder bolte; the other sayen that the goddes hadde raunyshed hym / the other sayen hys body was founde wythin a ponde or a water that is nyghe the
AscaniBs succeed his father.

His brother, by Lavinia, Sylvius Postumus.

Doubtful whether Ascanius or Sylvius founded Alba.

From Ascanius to Romulus all the kings are surnamed Sylvius,
and mayntened weH the royame / And therfore aft
they that came after hym were called Syluyus / lyke
as after Cesar Augustus / for his worthynesse, aft the
4 emperours of rome that were after hym are named
Augustus. Ascanyus hadde a sone that called was
Iulyus / but whan Ascanyus dyed, Iulyus was to yong
for to rewle the royame / And therfore he gaaff hit to
8 Syluyus postunus, his brother, by Eneas his fader,
whiche he loued moche, and taughte hym weH and chas-
tysed hym weH as longe as he was a lyue / ¶ And
wytte, that after that he was ded / the queene Lauyne
12 hadde a sone by Melompodes, that hadde to name
Latynus siluyus. After Ascanyus, regned Syluyus
postunus his brother ¶ Of Iulyus, the sone of Ascanyus,
ysued Iulyen / of whom descended Iulyus Cesar /
16 And knowe, that from the tyme that the children of
ysrahel came outhe of thraldome fro the kyng of
Egypte, Pharaoh, whan they passed the red see / vnto
Ascanyus tyme, that was 1 kyng of Lombarde, was
20 CCCC.lxivj. yeres / After Syluyus postunus that was
kyng xxix. yeres / helde the royame, latynus siluyus
.1 yeres. in the tyme that eneas & his sone 2 Ascanyus
came in lombardye, regned in Iherusalem kyng Dauyd,
24 the fader of Salamon, that the scryptrue prayseth soo
moche. After Latynus Syluyynus, regned in lombardy
Arbasylyus xxix. yeres / After hym, regned Eystus
siluyus xxvij. yeres. After, regned Capys siluyus xxijj.
28 yere / After, regned Ehiberynus syluyynus viij yeres.
After, regned Capestus xijj yere / After, regned Syluyynus
agryppa lx. yeres ¶ In this tyme was Omerus moche
made of / and renommé of scyence in Greke / After
32 Agryppa, regned Armelyus syluyynus xix. yeres / This
kyng was vnhappy, and was slayne wyth the thonder /
After hym, dyde reyne Postyus siluyynus / In this
kynges dayes, byganne the historyes of the romayns,

1 orig. was was
and of them that founded room. But thereof I shaH telle now nonore / but shaH here make an ende of this lytyH boke / named Eneydos:

HERE fynyssheth the boke yf Eneydos / compiled 4 by Vyrgyle / whiche hathe be translated oute of latyne in to freshe / And oute of freshe reduced in to Englysh, by me wyHiam Caxton / the xxij. daye of Iuyn, the yere of our lorde .M. iiiij C†xxxx. The fythe yere 8 of the Regne of kynge Henry the seuenth.

[For the convenience of readers, modern stops have been put in this reprint, as well as Caxton's bars. His full stops for commas and semicolons have seldom been left. The article a has been separated from the substantives it was printed as part of. Separate portions of one word have been joined by hyphens. All contractions but ye have been expanded in italics.—F.J.F.]
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BY THOMAS AUSTIN.

[The following Dictionaries are referred to:—COTGRAVE, French Dict. (1611), C.; GODFROY, Dict. de l'Anc. Langue Franc., G.; New Eng. Dict. (1885, etc.), D.]

Abakke, abak, adv. putte abacke or abak, repulsed, 152/5, 9.
Abandonne, vb. t. forego (devoting her life to her men), 28/28.
Abide, vb. int. remain fast, 20/31.
Above ; tyl he be come to his abone of hys entrepyse, i. e. succeed in it, 119/3.
Abstracte, adj. abstract, mental, 46/20; ideal, 104/6.
Accensé, pp. inflamed, 87/12.
Accorde, vb. t. arrange, bring to conclusion, 51/8.
Accumyle, vb. t. accumulate, 17/9.
Acerba, or Acerbe, otherwise named Sychenys, a Tyrian of rank, husband to Dido, 25/6, is slain by order of Pygmalion, 25/32.
Acesta, or New Troy, otherwise Segesta, is founded by Aeneas in Sicily, 115.
Acestes, King of Sicily, 96, receives Aeneas gladly, 114; is hidden farewell, 116.
Achieued, pp. completed, 1/2. Fr. Achever.
Achieuen, sb. completion, full ending, 1/15. Fr. Achèvement.
Acre, a Trojan, slain by Mezentius, 142/29.
Adioust, vb. t. give, put, 24/5. O. Fr. Adjouster. To add, adioyne, set, or put vnto.—C.
Adlegateyon, sb. allegation, 112/1.
Admonest, vb. t. admonish, warn, 41/8, 44/19, 67/17. O. Fr. Admonester.

Admonestement, sb. admonishment, warning, 22/14, 26/13, 41/14. O. Fr. Admonestement.
Adresse, vb. addressed hym, turned himself, 137/18.
Adriane, or Ariadne, 118. See Ariadne.
Aduenement, sb. O. Fr. Advenement. A chance, or hap.—C. 11/23.
Aegaeus, King of Athens, his tribute to Minos, 117; drowns himself, 119.
Aeneas escapes from Troy, carrying his father, Anchises, 14; sails for Thrace, 15; begins to build Aeneia, 16; sacrifices on Polydore's grave, 17; sails from Thrace, 22; his fleet is overtaken by a tempest, 39; wrecked on the coast of Lybia, 40; Dido falls in love with him, 47; meets Dido in a cave, 56; reports spread abroad of them, 58; Mercury delivers him a message from Jupiter, commanding him to sail for Italy, 64; he orders his men to depart secretly, 65; Dido tries to persuade him to stay, 67; is hidden by her to go, with curses, 73; he will not delay his departure, 78; has a vision to hasten it, 93; sails from Carthage, 95; is driven to Sicily, 96; his arrival there, 114; celebrates games at his father's tomb, 115; founds New Troy, or Acesta, 115; sails for Italy, 116; lands at Cumae, 116; goes down to Avernus, 120; arrives at the land of King Latinus, 120; begins to build a
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Aenea, a town in Chalcidice, in Macedonia, founded by Aeneas, 16/10.

Aeolus, God of the winds, with Neptune, raises a storm to hinder Aeneas, 39.

Affectuously, adv. heartily, 36/13. O. Fr. Affectueux.

Afflige, vb. t. afflict, 78/29. Fr. Affliger.


Agamemnon besieges Troy, 11.

Agathyrsus, a town in Crete, 54/20.

Aget, vb. t. get hold of, 55/36.

Agrippa, or Argyrippa, a city in Apulia, 146/35.

Agrounde, on the ground, 144/26.

Alighie, adv. on high, to the upper regions, 62/28; ahyghe, with a loud voice, 147/7.

Aienst, prep. against, 145/33.

Alba, a city in Latium, founded, 164.


Alle a longe, fully, at full length, 23/33.

Alle to-broken, 40/6; alle to-cratched (or scratched), 107/13; alle to-cutte, 49/28; al to-renteth, 90/19; all to-shaketh, 86/3; alle to-tourne, 49/31; i.e. quite broken, quite scratched, bescratte, etc.


Anata, wife of Latinus, tries to dissuade Turnus from fighting Aeneas, 155; hangs herself, 160. She was related to Turnus.


Amyte, sb. amity, friendship, 12/16, 19/17, 30/34. O. Fr. Amiee.

An-angred, pp. enraged, 127/16; 140/21; an-angryd, 128/19.

Anceandron, an island (Antander), 15/32; on the coast of Troas.

Anconis, father of Aeneas, is carried from Troy by his son, 1, 14; dies on the passage from Troy to Libya, 40; is buried in Sicily, 96, 114.

Ancus Martius, 121.

Anemst, prep. anent, concerning, towards, 67/30.


Anna, or Anne, sister of Dido, is her confidant, 41; replies to Dido, 43; sent to induce Aeneas to stay, 77; is sent for by Dido, in her grief, 84; is desired to prepare a pyre, 86; laments her sister's death, 107. See Dido.

Anthelede, a monster, the brother of Fame, 57/24.

Anychil, vb. t. annihilate, 82/33. O. Fr. Adniichte.

Anyus, or Aruns, a Trojan, 152/32, slays Camilla.

Aournd, pp. adorned, decked, 15/5. O. Fr. Aourner, aourner.

Apercusue, vb. t. perceive, 79/12; apperceyue, 79/16.

Apollo is sacrificed to by Aeneas, 46/32; account of him, 54.

Apparaylle, vb. t. prepare, 17/20; appareyll, 102/6. Fr. Appar-
reiller. To prepare; to make ready.—C.

Appareil, appareylye, sb. preparation, 48/8, 53/9, 98/9; apparatus, requisites, 95/17. Appareil. Preparation, provision, readie-making; a decking, dressing.—C.

Appayre, vb. t. impair, 110/3.

Apposite, adj. opposite, opposed, 46/7. O. Fr. Apposite.

Appropried, pp. assigned, appropriated, 4/13.

Approved, pp. proved, 86/32.

Apropre, vb. t. appropriate, accommodate, 74/25.

Aquinyscion, sb. acquisition, 112/9.

Armure, vb. t. pluck up by the roots, 18/25, 18/34. Fr. Arracher. See D., Aracc, Arache. 


Arcadia, 130/19.

Arda, 142/23.

Arenouse, adj. Iunyter arenouse (or of the desert sands), 59/15.

Argyrippa, or Arpi, an ancient city in Apulia, said to have been founded by Diomedes, 146/35.

Ariadne, daughter of Minos, consults Daedalus about saving Theseus from the Minotaur, 118; flees with Theseus, 119.


Armus, a Trojan, 152/32.

Arouse, vb. t. bedew, besprinkle, wet, 19/34. O. Fr. Arouser. M. F. Arroser. See D., Arrouse.

Arrest, vb. t. Fr. Arrester. To determine, decree, resolve of.—C. 84/6.

Arrettyd, pp. crueltie arrettyd, determined cruelty, 19/22; comp. preceding word, and M. Fr. Arréter.

Arteres, sb. windpipe, &c., 64/31.

Aruspicyous, adj. haruspicious, prognosticative, 80/30.

Ascanius, son of Aeneas, called also Iulus, 14, 48/32; rescues the ships, 115; laughs at their trenchers being eaten, 122; has an unlucky hunt, 127; declines fighting, 132; slays Tolumnius, 159; succeeds his father, 163; his reign, 164.


Asperly, adv. roughly, 55/34.

Asperse, vb. t. sprinkle, 88/24.

Assemble, sb. conjunction, union, 40/24; joining of battle, 150/21.

Assoyilled, pp. absolved, 113/25.

Assydunatly, adv. assiduately, assiduously, 26/1.

Astate, sb. state, 49/12; position, rank, 124/5. O. Fr. État.

Attheleto, or Alecto, one of the Furies, 81/31.

Atlas bears up the heavens, 62/36, 84/31.

Attyre, vb. t. attract, draw on, 28/35. Fr. Attirer.

Atyse, vb. t. move, stir, 45/29; of a woman stirred with love, 47/16. Fr. Attiser. To kindle (a fire); to stirr the fire. Attiser le feu avec l'espée. To provoke an angry person.—C. O. Fr. Atiser.

Augurement, sb. augury, 72/29. O. Fr. Augurement.

Aulite, or Aulis, 76/24. The Greeks assembled their forces for the Trojan expedition here.

Auncyen, adj. ancient, 29/29. Fr. Ancien.

Aurora, goddess of the Dawn, 96/29.

Antentynke, adj. self-made; of the walls of Troy, which rose to the sound of Apollo's lyre, 31/21. Fr. Authentique.

Awayt, vb. expect, 45/9.

Awyre, adv. behold awry, i.e. with ill will, 109/24.

Awtter, sb. altar, 47/9; awtier, 88/3. O. Fr. Auter, Autier.

Axtre, sb. axletree, axis, 84/31.

Ayen, adv. again, 35/4, 42/33.

Ayenst, prep. against (to the winds), 75/34; ayenste, 18/30.

Bacchus, 46/32.

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Barbaire, adj. barbarous, 33/23.
Fr. Barbare.

Barbayrn, adj. barbarian, 36/33.

Barce, Dido's old nurse, 102, 103.

Barches, Barca, in Africa, 45/2.

Barreys, sb. barricade, barriers, 123/10.

Basse, adj. base, low, 41/26. Fr. Bas.


Bataylle, sb. battalion, division of an army, 153/18, 159/32.


Begeuay, vb. t. bury, 96/23.

Belus, father of Dido, 29/1.

Bely, sb. belly, depths of the sea, 28/4.

Bend, sb. band, fillet, 21/18.

Better, adv. more, rather, 12/28, 21/34.


Boccaccio's Fall of Nobles, 22.

Bolcus, slays Euryalus, and is slain by Nisus, 137.

Botom, sb. bottom, ball of thread, 118/36.

Brack, sb. brach, a hound that hunts by scent, 53/16.

Brackener, sb. a servant that leads a brach, 53/6.


Braye, vb. int. creak, groan, 78/10; roar (of waves), 96/2.

Brokelynges, sb. brokelings, fragments, 122/6.


Brutus, the Consul, 121.

Brutt, sb. bruit, disturbance, 41/32.

Bryef, adj. in bryef, in epitome, briefly, 22/20.

Bussyne, sb. trumpet, 150/16. Lat. Buccina.

Byfalle, sb. befall, case, 65/7.

Byshop, sb. priest, 152/24.

Byspoken, pppl. adj. well byspoken, of good speech, 40/17.

Bysprange, vb. t. besprinkled, 16/31, 35/25. See D., Bespreng.

Bystorye, sb. bistoury, dagger, 63/28. O. Fr. Bistourie.

Bywayllenges, sb. bewailings, lamentations, 35/36.

Bywept, adj. blubbered, disfigured with weeping, 15/17, 19/1.

Cadinus, or Cadynus, i.e. Cadmus of Thebes, inventor of letters, 82/13.

Calomniouse, adj. calumniuous, 97/1.

Camilla, daughter of King Metabus, seeks a combat with Aeneas, 150, 151; is slain by Aruns, 153.

Camilla. See Camilla.

Capitalle, adj. capital, deadly, 106/31.

Carfe, vb. t. carfe waie (of ships), carve their way, 96/5.

Caroyne, sb. carion, putrid flesh, 21/27.

Cartagyens, Carthaginians, 32/12.

Cartaghe, founded by Dido, 23/12, 31; Aeneas arrives there, 40.

Carton, or Tarchon, 139/25.

Castymonye, sb. chastity, 36/28.

Lat. Castimonia, or Castimonium.

Caucasus, mount, 71/10.

Cause, sb. corse, 21/3.

Caytyue, adj. caittif, wretched, 91/5. O. Fr. Cuitif.

Ceasse, sb. cease, ceasing, 58/6; quiet, rest, 90/4.

Celebrred, pp. celebrated, 36/22. Fr. Célébrer.

Certayne, sb. in certayne, in certainty, 45/13. Certain. A certainty, certain truth, sureness, assuredness.—C.

Cesseth, ceaseeth, 58/7. Fr. Cesser.

Chaffed, pp. heated, fired with love, 52/4. Fr. Chaffer.


Chasse, vb. t. chace, hunt, 51/36; drive, 96/36. Fr. Chasser.

Chasshe, sb. chace, hunting, 52/14.
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Chicke, sb. cheek, 112/30; chykes, 104/9.
Chircherle, sb. churchyard, 80/20.
Chloresus, or Cleonis, a priest (bishop) at Troy, 152.
Choruscacyon, sb. coruscation, flashing, 52/9.
Chyuanelie, sb. O. Fr. Chervance.
Chlenance, wealth, substance, riches, goods.—C. 22/23.
Cirte regyon, the Syrtes; gulfs on north coast of Africa, 44/34.
Clemence, sb. Fr. Clemence. Clemencie, benignitie, pitie.—C. 22/10, 97/33.
Cleonis, 152.
Cloanthus, 152.
Clytemnestra, 83/11. With the aid of Aegisthus she murdered him.
Coagulate, pp. compounded, 103/32.
Coagule, vb. t. bring together, 82/2. Compare post-classic Coagulum, bond, or tie.
Cogytne, adj. thinking, reasoning, 104/3.
Coll, vb. t. embrace, 48/35. O. Fr. Coter. Comp. Colleé, a neck-embracment, an inbracing.—C. See also D., Accoll.
Coloque, vb. t. speak with, address, 72/19. Lat. Colloquor.
Communyque, vb. int. communicate, have communications. Fr. Communiquer. To talke, or commune with.—C. 61/26.
Communycayon, sb. communication, 3/6.
Commuye, vb. t. commit, 19/20, 26/7, 42/15.
Comptyrhle, adj. congenial, sympathetic, 78/23.
Complexion, sb. moral nature, 23/28; habit of body, 85/14; complexcyon, 109/17.
Conclude, vb. t. bring to a state of, 36/2; determiné, settle, 131/10.
Concupissible, adj. desirable, to be coveted, 15/23. Fr. Concupisible.
Condicylle, sb. codicil, 100/37.
Condolament, adj. condoling, 78/28.
Conduytte, sb. conduct, management, 51/31. O. Fr. Conduite.
A managing, or handling.—C.
Conduytte, vb. t. conduct, 54/8.
Conduyttor, sb. conductor, 95/24.
Confyte in teeres, soul with weeping, 78/18. Confit, souillé.—G.
Connestable, sb. commander-in-chief, 160/1.
Connexe, sb. tie, bond, 47/1. O. Fr. Connexe; comp. Connexer, attacher, ller ensemble.—G.
Consecracyon, sb. burial, apotheosis, 98/5.
Conseille, vb. t. advise, 83/21.
Consommacion, sb. consumption, completion, 22/1.
Conspyacron, sb. conspiracy, 76/26.
Contraste, vb. t. withstand, struggle against, 90/17; contryste, 50/2. O. Fr. Contestre.
Contryste, pp. sad, 105/24.
Contryste, vb. t. make sad, 80/17, 34. Fr. Contrister. To grieve, sadden, afflict, make sorrowfull.—C.
Conuenable, adj. suitable, 56/30. Fr. Convenable.
Conuenycon, sb. meeting, 50/7. O. Fr. Convention, action de venir.—G.
Cordage, sb. of wrinkles, &c., shewing as cords, 110/31.
Corpus, sb. corpse, 143/31, 145/8.
Corrige, vb. t. correct, 89/23. Fr. Corriger.
Corroye, vb. t. O. Fr. Conroyer, Corroyer, Conroyer. To currie, tawe, or dresse, as leather.—C. 30/16.
Costume, sb. custom, 86/17. O. Fr. Costume.
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Covenable, adj. suitable, 84/3. Fr. Covenable. O. Fr. Covenable.
Covenant, sb. covenant, 156/24.
Covenant, vb. t. give by agreement, affiance, 126/7.
Coner, vb. t. covereth . . of = covereth . . with, 70/11.
Conteyse, sb. covetousness, 25/29.
Coulpable, adj. culpable, guilty, 89/16. O. Fr. Coulpable.
Counterfette, adj. counterfeit, ill-made, 49/24.
Counerte, adj. covert, secret, sly, 41/27.
Cremoysin, 63/32.
Cressettes, sb. cressets. O. Fr. Craisset. Torches covered with pitch, that the watch carried at night.—G. 94/21.
Crusa, wife of Aeneas, escapes from Troy with him, 14, 15; is sister to Polydore, 20/3.
Crosseles, adj. crossless, with straight handle, 63/29.
Crusa, daughter of Priam. See Creusa.
Crystall, sb. crystal, 16/29.
Cullynge, sb. colling, embracing, 67/25.
Cuml, 116, 120. See Cumula.
Cupid, 50/10.
Curtoys, adj. Fr. Courtois; is. Courteous, gentle, debonnaire.—C. 40/16.
Cymple, sb. sacrificial cup, 22/2.
Cyprus is reached by Dido in her flight, 29.
Cyryyte, sb. Fr. circuit. A circuit, compasse, going about.—C. 31/23.

Cyysyle, adj. civil, public, belonging to the state, 14/14.
Daedalus flees to Italy, from Crete, 116/33; constructs the labyrinth for Minos, 117; gives advice how to kill the Minotaur, 118; is imprisoned by Minos, 119; makes wings for himself and his son, and thus escapes, 119.
Damoiselle, sb. damséi, 128/4; damoisell, 127/17; the word also was applied to the daughter of a king.
Dampnable, adj. damnable, condemnable, blameworthy, 44/4. O. Fr. dampuable.
Darda, or Ardea, 142/23.
Dardanus, first king of Troy, 56/15, 124
Debonayr, adj. courteous, affable, gentle, 21/8; débonnyr, 22/10.
Decesse, vb. t. decease, die, 131/28.
Deceyuable, adj. O. Fr. Decéuable. Deceivable, deceitfull.—C. 19/22, 73/2.
Decore, vb. t. decorate, adorn, 24/31. Fr. Décorer.
Defoyle, defoylles, vb. t. defile, 20/1, 102/2.

Degre, degree, sb. step, of ancestry, 11/3; stairs, 104/14. Fr. Degré.
Delon, or Delos, 54/18.
Delyhere, vb. Fr. Deliberer. To deliberate, adwise, consult.—C. 1/27.
Delyhere, vb. t. deliver, 75/27; Comp. O. Fr. Deliberation, délivrance.—G.
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Demeane, vb. t. bring, 18/28; give forth, utter, 26/9. O. Fr. Demener.
Depart, vb. t. distribute, 101/34; separate, 129/26, 144/31.
Deploracyon, sb. bewailing, distress, 15/12.
Deprecacyne, adj. prayerful, 37/10. Deprecatif, adj. qui a l'habitude de prier.—G.
Descreed, pp. desired, 32/2.
Desiderable, adj. desirable, 64/15. Fr. Desiderable.
Despyte, sb. debasement, 23/35. O. Fr. Despit. Mépris, honte, humiliation.—G.
Destourne, vb. t. unharbour game for hunting, turn aside, 55/4. O. Fr. Destourner. Turne, divert, distract, withdraw, remove.—C.
Destournyng, sb. unharbouring, 55/28. See preceding.
Destyllled, distilled, let drop, 37/3.
Destynaeye, sb. destiny, fate, 45/14, 52/18, 70/20.
Destynate, pp. destined, ordained, 20/35.
Destyne, sb. strong purpose, or will, as of fate, 31/19. O. Fr. Destine.
Destyne, vb. t. To destyne his birth, make decrees about his birth, predetermine, 41/19.
Detractine, adj. slanderous, disparaging, 23/5. Dectatif, adj. médisant.—G.
Deturpacyon, sb. disfigurement, 109/33. O. Fr. Deturpacion, enlaidissement.—G.
Denote, adj. devout, 59/18. Fr. Décot.
Denoyr, sb. duty, 15/1; endeavour, 38/17. Fr. Devoir.
Deyce, vb. die, 28/11.
Deyfyque, adj. defic, sent by the gods, 64/28. Fr. Défique.
Dido, daughter of Belus, is married to Sychæus, 25; her sorrow at his murder, 26; leaves Tyre on account of it, 27; sails to Cyprus, 29; settles in Africa, 50; builds Carthage, 31; is demanded in marriage, 34; consults her sister Anna on her love for Aeneas, 41; is encouraged by her, 43; falls madly in love, 47; neglects Carthage through her passion, 49; goes hunting, 53; seeks refuge from the storm in the same cave as Aeneas, 56; is desperate at his projected departure, 65; endeavours to persuade him to stay, 67; reproaches him, 71; bids him depart with curses, 73; in distress sends for her sister, 75; her sufferings compared to those of Orestes, 83; sends again for her sister, 84; desires her to make a fire to burn Aeneas's armour, 86; goes thither with garlands, 87; invokes a witch, 88; her grief and rage at Aeneas's departure, 97; prays for evil to him, 100; prepares for death, 102; slays herself, 35, 106; her death struggles, 109; her beauty, 111; dies, 114; eulogium on her, 36.
Difflamy, sb. defame, infamy, 108/16. O. Fr. Diffamie, chose infame.—G.
Dileectacion, sb. dilectation, delight, pleasures of love, 64/1.
Diodorus Siculus, 4/6.
Dionedes, 61/29; on his departure from Troy settles at Agrippa, or Argyrippa, 146.
Dioneus, or Ilioneus, a Trojan, is sent on an embassy by Aeneas, 124; addresses King Latmus, 125.
Displaisir, sb. displeasure, 94/16. O. Fr. Displeasure.
Dissonaunt, adj. dissonant, at discord, or enmity, 32/10.
Do, vb. make, cause; do shewe, cause to shew, 2/13; do departe, make depart, 12/2; do slee, cause to slay, or be slain, 25/32; dyd it to be taken, made it to be taken, 27/19; doo alaunke, make alliance, 50/20.
Dolant, adj. O. Fr. Dolent. Sorrowfull, beaune, greening; wretched, miserable.—C. 78/24, 93/29.
Dolante, 66/22.
Doled, adj. ? infatuated, 67/4. 93/15, 23. This word seems connected with O. Fr. Dolet, souffrir, which is in G. Comp. Enduiled.

Dommages, adj. damaging, destructive, 13/23. O. Fr. Damages.

Dommage, sb. damage, 148/18. Fr. Dommage.

Doubt, vb. t. fear, 133/24. 143/2. 153/10.


Doube, adj. dumb, 100/15.


Dryopes, Drastes, Drastes, Drastes, Drastes, 149.

Draughte, Drances, 88/22.

Dreyte, sb. spell, stretch, in singing, 80/25.

Dredfull, adj. full of fear, 18/12. dredfull, causing fear, 103/29.

Dresse, vb. int. stand up, 64/30. dresse vp, set up, 138/18. Fr. Dresser.

Dryopes, an aboriginal Greek tribe, 54/20.

Darynge, during, 98/25.

Dyane, or Diane. Fr. Diane, 88/22.

Dyte, sb. saying, 24/6. O. Fr. Dict.

Dyde were, did wear, 162/16.

Dyffame, sb. defame, infamy, 110/18.

Dyfferencyng, differing, 24/14.

Dyffaire, vb. t. deffer, 77/11. Fr. Différer.

Dyffyeyle, adj. difficult, 16/14. Fr. Difficile.

Dygne, adj. worthy, 24/9. 44/27. Fr. Digne.

Dylection, sb. dilection, love, 16/32. 44/22.

Dyscomfye, pp. disincomfited, defeated, 154/9.

Dyscoure, vb. t. discover, reveal. O. Fr. Descouerir. To discover, disclose,—C. 41/3.

Dyscrease, vb. int. decrease, 2/23. O. Fr. Descroistre.

Dyscute, vb. t. discuss, 110/36.

Dysmoeuyed, pp. dismoved, dissuaded, turned, 57/4.

Dyspense, sb. dispensation, 46/20.

Dysperceyn, sb. desperation, despair, 108/19. 111/16.

Dysplaysaunte, adj. unhappy, or ? displeasing, 73/24.

Dysploye, vb. t. unfold, loose, 95/15.


Dyssymule, sb. t. dissemble, hide, 65/18. 71/35. Fr. Dissimuler.

Dystempred, adj. stormy, 46/1.

Dystourne, vb. t. turn away, turn aside, 53/6. 74/7. See Destourne.


Eggs: anecdote about Eggs and Eyren, 2.

Elyssse, or Dido, 23/36. See Dido.

Embrace, vb. t. set on fire, 107/2. embrasil, pp. fired, 50/3. Fr. Embraser. To kindle, inflame. —C.

Emendes, 83/15. Emmendes, 81/30. The Eumenides, or Furies: Alecto, Megaera, Tisiphone.

Empesched, pp. hindered, 104/7.


Embrace, vb. t. welcome, receive, 36/17. 49/24. Fr. Embrasser. Intreat kindly.—C.

Enchaunte, vb. t. 141/13. apparently means "dare him to come on." Comp. "Incantare." Injungere; vehementer rogare;" in Ducange.

Enchauntemente, sb. from above verb, 141/14.

Endementes, sb. ? ends, contrivances, 16/23.

Enduiled, pp. stupid, ? infatuated, 41/15. 94/28: this seems to be the O. Fr. Endolé, alligé, in G. Comp. Doled.

Eneade, 16/10. See Aeneia.

Enflammed, pp. inflamed, 54/25. 56/6. O. Fr. Enflammer, enflamm. To inflame, fire.—C.

Enharnysshed, pp. harnessed, 126/
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29. Comp. O. Fr. Enharnacheus. — G.
Enlumyne, vb. t. O. Fr. Enluminer, to illuminate, inlighten.—C. 13/21.
Enlyola, or Tulyola, 120/11.
Ennuoyouse, adj. tiresome, weari- some, 103/19. Fr. Ennuoyeux.
Enynt, vb. t. anoint, 60/33. O. Fr. Enointer.
Enprysse, vb. t. undertake, 3/33. Comp. O. Fr. Emprise = entrepris.
Ensiewe, vb. t. enswe, follow, 15/4; ensive, 15/18. O. Fr. Ensievir.
Entame, vb. t. Fr. Entomter. To cut open, or brake up.—C. 18/8.
Entende, vb. int. attend, 37/14, 59/10. Fr. Entendre à. To study, mind, heed, care for, looke to.—C.
Entendemente, sb. wythoute entendemente, deprived of sense, 20/28; debylyte of entendemente, weakness of understanding, 24/22; fantasme of her entendement, 82/7. Fr. Entendement. Understanding, apprehension, judgement.—C.
Entermetce, vb. int. meddle oneself, busy oneself, 3/23; enternytted hymselfe, occupied himself, 185/1. O. Fr. Entremetre. S'entremette de. To meddle, or deal with.—C.
Enternysse, sb. undertaking, 55/26. Fr. Entremise. An intermedling.—C.
Enterprysyr, sb. undertaker, enterprising man, 40/18.
Entromytret, vb. entromytreteth herself, busieth herself, 86/10. See Entermete.
Euyveld, vb. t. marry, take as wife, 60/31.
Equypared, pp. compared; equal, or like, 82/35, 83/7. O. Fr. Equiparier.
Eschape, vb. int. escape, 120/4. O. Fr. Eschaper.
Eschewe, vb. t. eschew, avoid, 28/28, 29/21.
Espace, sb. space of time, 31/28, 159/14. Fr. Espace.
Esprysc, vb. t. fire, 59/10; esprésed, pp. fired, smitten, 25/25, 82/27, 46/18, 65/3, 84/19; set on fire, 94/21. Comp. O. Fr. Espris.
S'esprendre. To fire, to kindle.—C.
Espyiote, sb. Espieu. A Partisan, or Captaines leading-staffe.—C. 143/4. Mod. Fr. Épieu, boar-spear. It seems to mean some kind of spear or javelin here.
Ethiopes, or Ethiopians, 84/29.
Evander, son of Hermes (according to some), is said to have led a colony from Pallantium, in Arcadia, to Italy, where he built the town of Pallantium, which afterwards formed part of Rome. Aeneas seeks aid of him, 130; he sends his son Pallas with Aeneas, 131.
Exanco, a river, 54/13.
Exrecyte, sb. host, 81/30; execersite, 11/13. O. Fr. Exerceite. An hoast, or armie of men.—C.
Excidyon, sb. destruction, 11/7.
Excysion, sb. destruction. O. Fr. Excision. A wasting, destroying; razing.—C. 76/27.
Exeytatif, adj. incitatory, exhor- tative, 78/27.
Exemplayre, sb. example. Fr. Exemplaire. A pattern, sample, or sampler; an example.—C. 41/25.
Exequyes, sb. obsequies. O. Fr. Exequies.—G. Exequies, Funerals, or funeral solemnities.—C. 36/4.
Expowne, vb. t. expound, explain, 4/2. Comp. O. Fr. Espronner.
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Exstirpe, vb. t. extirpate, destroy, 71/15. O. Fr. Estreper. Fr. Ex¬
tirper. To extirpate; root out, or pluck vp by the root.—C.
Externynacion, sb. close, ending, 80/16.
Exynacion, sb. without exter¬
ynacion, or estimation; ? to an in¬
effable degree, 95/23.
Exynct, vb. t. extinguish, 43/26, 68/12.
Exyryp, vb. t. See Exstirpe, 35/26.
Eyren, eggs, 2/36: anecdote about usage of the words.
Facely, adv. facilely, with facility, 77/15.
Facile, adj. easy, 75/19; facylle, 49/3. Fr. Facile.
Faicte, sb. deed, 107/36. O. Fr. Faict.
Famyler, adj. familiar, 111/22. O. Fr. Famelier.
Fanourisshe, vb. t. fanourisshe, favour, 45/14. O. Fr. Favorir.—
G. Favoriser. To favour, grace, countenance.—C.
Fantasme, sb. the fantasme of her entendement, vision of her mind, 82/6; faumtusme, 48/26. O. Fr. Fantasme, Fantasme. Vision, appar¬
ition.—C. lièveric.—G.
Fayllled, pp. failed, in a faulting state, gone, 19/2.
Fayntasie, sb. fantasy, fancy, 25/14. O. Fr. Fantasie.
Faytte, sb. fact, truth, 18/14; deed, act, 20/19, 24/19, 40/17, 41/11. O. Fr. Faict. A fact, act, action; a feat, atieuenement.—C.
Fedder, sb. feather, 58/1. Germ. Feder.
Felaunship, sb. fellowship, company, 55/2; felashyppe, companions, 21/16; felawshyppe, 30/21.
Fenyce, or Dido, 23/36. See Dido.
Fenyce, or Phoenicia, 24.
Fenyes, or the Phœnicians, invent letters, 24.
Ferdeful, adj. fearful, timid, 41/26.
Fere, vb. t. fear, frighten, 80/16, 138/11.

Festye, vb. t. greet, 63/15. Compare O. Fr. Festier: Faire bonne chère à quelqu’un.—G.
Flagellacyon, sb. flagellation, scourging, 73/28.
Flagitacyou, sb. ? flagellation, 96/2.
Flan, pp. flayed, 101/22.
Flamu, sb. on a flamn, in flames, 14/2. Fr. Flamme.
Flote, sb. fleet, 27/6, 39/25. Fr. Flotte.
Foison, sb. abundance, 87/24. Fr. Foison.
Fonde, vb. t. found, invented, 24/25.
Foole, sb. fool, 88/32.
Force, sb. The hunters made no force for it. Comp.—“Il ne fais point force de cela—I care not for, I force not of, I am not mooned by, that thing.”—C. 55/25.
Forecend, adj. mad, 67/3, 81/5; forscend, 93/15, 106/29. Fr. Forecne. Mad, wood, frantick.—
C. Forsené.—G.
Forfayte, pp. He hath forfayte nothyng, done no crime, 137/13.
Forgetynge, sb. forgetting, forget¬
fulness, oblivion, 15/11.
Forserne. sb. madness, 93/4; comp. Forecend, above. O. Fr. Forsenerie.
Fortthon, from thenceforth, from thenceforth, 30/1.
Fortuned, pp. welle fortuned, fortunate, 36/10.
Foundemente, sb. foundation, 14/9, 19/31, 20/8; foundment, foundation, ground, 33/4. Fr. Fon¬
dement.
Foundre, vb. int. melt, 75/22, 78/34; foundre, 93/29; foundre (in the sea), vb. t. 97/24. Fr. Fondre. Comp. O. Fr. Fondrere, mettre au fond : s’effondrer.—G.
Fowunded, pp. founded, 44/28.
Fransye, sb. frensy, 81/26; fransie, 103/28. Fr. Frénesie.
Franchiše, sb. franchise, freedom, 92/33. Fr. Franchise.
Frawdolous, adj. fraudulent, Fr. Frauduleux, 105/13.
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<td>Gectuses</td>
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<td>Getules, Getule,</td>
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<td>Glayue, sb. Fr.</td>
<td>Glayue, Fr. Glaive</td>
<td>A gleane, or Sword; also, a Launce.—C. 18/5, 15/25. ? Axe, in both quotations, and much like Guisarme.</td>
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Sequale, sb. O. Fr. Sequale. A great man's train or followers, 22/12, 39/11.
Sergestus, a Trojan, 65/12, 160.
Serauge, sb. Fr. Serrage. Scruitude, slauerie, bondage, thrall-dome.—C. 102/1, 117/33.
Seygnorie, sb. Fr. Seigneurie. Seignorie, lordship; Lordship, or Mannor.—C. 35/1.
Shwed, sewed, 143/25.
Siege, sb. seat, abode, 37/8. Fr. Siege.
Simois, a port at the mouth of the Simois, near Troy, 15/30.
Simulatyue, adj. simulative, simulated, feigned, 77/16.
Skelton, John, Poet Laureate, 3/34.
Slyper, pp. sharpened, 107/23.
Slypper, adj. slipper, slippery, inconstant, 32/18, 36/29.
Socourable, adj. Fr. Secourable. Sucouring, helpful; ready or willing to relieve.—C. 12/11, 116/11.
Solempnuelle, adj. solemn, 60/5.
Soltäre, adj. lonely, 80/21. Fr. Solitaire.
Somme, sb. in a somme, sum, or body, all at once, 97/25.

Somtyme, adj. once, former, 27/14.
Sonde, sb. sand, 18/29.
Soubdaynely, adv. suddenly, 55/33.
O. Fr. Soudain.
Sourge, sb. surge, 18/9, 26/2.
Spee, sb. Fr. Espèce, kind, 79/18.
Sperkel, sb. sparkle, spark, 43/20.
Stellyferant, adj. stelliferous, 95/26.
Styge, the Styx, river in hell, 103/14.
Stygian Gate of Troy alone left, 13.
Stypende, vb. t. pay, 38/26. Fr. Stipendier.
Stycthes, sb. stitches, running pains, 110/2.
Subcombe, vb. int. succumb, give way, yield, 81/7.
Subcombe, pp. in whom they were subcombed, among whom they were in servitude, 35/34.
Subgeit, adj. subject, 62/5; subject, sb. 4/28; subgette, adj. 11/27, 34/34. O. Fr. Subjet.
Submyse, vb. int. submit, 36/24.
Comp. O. Fr. Soubmis.
Subsiduous, adj. aiding, helping, 71/29.
Suffoke, vb. t. suffocate, drown, 77/23. Fr. Suffoquer.
Suffounge, vb. t. suffumigate, 87/26. Comp. Suffumigation. A suffumigation.—C.
Support, sb. support indicatif, the demonstrative subsidiary organs, opposed to the cogitative or reasoning ones, giving action to the latter, 104/5. O. Fr. Support, Suppôt.
Suppyrme, vb. t. suppress, 48/19. Fr. Supprimer.
Sychaus. See Acerbas.
Sylvius Postumnus, half-brother to Aescanivs, 164, 165.
Synulacre, sb. statue. O. Fr. Simulacre. Figure, semblance, resemblance.—C. 47/9.
Syn, adv. afterwards, 63/20, 144/18.
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Synacle, sb. ? for Pynacle (see that word), 21/33.
Synagogue, sb. place of worship, 46/28.
Syncopye, vb. int. faint, 25/35.
Synystre, adj. sinister, unlucky, 33/22, 35/26. Fr. Sinistre.
Sythera, 186.

Synagoge, Synacle, Synystre, 186.

Takled, pp. rigged, 98/31.
Talowed, pp. tallowed, 74/21; to make the ships tight.
Tamysye, river Thaines, 2/27. Fr. Tamise.
Tapysserye, sb. tapestry, 48/23, 60/3. Fr. Tapisserie.
Tapyte, sb. carpet, 41/30.
Tarcays, sb. Turquoise, 54/1.
Tarquinius, 75/13.
Tapyte, Troy, 82/9.
Tarye, vb. t. cause to tarry, stop, 49/11, 85/30.
Taynture, sb. O. Fr. Tincture. A tincture, dyeing, staining, colouring.—C. 24/29.
Teeth, sb. jags, or irregularities in stones for building, 49/26.
Tenebres, sb. O. Fr. Tenebres. Darkness, obscuritie.—C. 14/14, 97/1.
Tenebrosite, sb. darkness, 13/17.
Termyne, vb. t. finish, 36/30. Fr. Terminer.
Terys, sb. tears, 75/13.
Testymonage, sb. testimony, evidence, witness, 53/2, 73/9.
Thalamus, King of Arcadia, 130/18.
Thebes, 82/9; meaning Thebes in Egypt, and the Greek Thebes.
Theys kills the Minotaur, 119.
Thesypho, or Tisipho, one of the Furies, 81/31.
Thetys, nephew of Aeneas, 116/30.
Tholomeus, or Tolumnius, 157.
Thrace, 16, 22.
Thyas, 66/9. Gr. Thuias, inspired or mad priestess.
Thyrayn, adj. Tyrian, of Tyre, 33/7.
Titan, the sun, 96/31.
Tocomynge, adj. future, 4/21.
Tofore, prep. before, 16/19; to-fore, adv. before, 24/1.
To-gyder, together, 35/7.
Tonyre, or Tiber, 120/26, 130/24.

Torne, vb. int. turn, 35/27.
Tourment, sb. torment, agitation, 96/2.
Tourment, vb. t. torment, agitate, 75/17.
Tourne, sb. tourney, 132/19. O. Fr. Tournei.
Transmyse, vb. t. transmit, 52/2.
Trawyelled, pp. travelled, tired, 85/19.
Tremoure, sb. tremor, quaking, 60/9.
Triews, sb. truce, 100/2; tryewes, 145/20; tryews, truce, respite, 90/5. O. Fr. Trues.
Trist, adj. sad, 103/24; tryst, 84/5, 92/6; tryste, 59/33. Fr. Triste.
Troy, said to have been built by Priam, 11; destroyed by the Greeks, 13; New Troy, or Acesta, 115.
Trystesse, sb. sadness, 80/28, 90/13. Fr. Tristesse.
Tully, or Cicero: his Epistles translated by John Skelton, 4/6.
Tulyola, an island (called also Enlyola), 116/29.
Turbacion, sb. Fr. Turbation. A trouble, or troubling; a disturbance, molestation, disquieting.—C. 92/32.

Turnus, King of the Rutulians, courts Lavinia, 121; son of King Darynus, or Daunus, 126; wrath at Aeneas, 127; attacks Ascanius, and loses his son, 128; begins war against Aeneas, 129; lays siege to Aeneas's camp, 132; slays Pallas, 140; is deceived by an apparition, 141; has altercation with Drances, 149; aids in defence of Laurentum, 150; proposes single combat with Aeneas, 154; makes covenant about the duel, 156; makes havoc among the Trojans, 158; fights Aeneas, and is slain, 162.

Tuscany, 129/33.
Tutryce, sb. guardian. Fr. Tuteur.
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A tutrix, or tuteresse; a gardian-esse.—C. 85/5.
Tymorysite, sb. timorosity, fear, 20/29.
Tyre, 25/8, 92/15.
Tyrians, 33/7, 56/13, 81/18.
Tytan, the sun, 96/31.

Ualle, sb. valley, 129/33.
Uery, adj. very, true, 37/18. Fr. Vrai.

Vaucadaptive, adj. vagabond, wandering, 15/28. O. Fr. Vaccum.
Vagaunt, adj. vagrant, wandering, with no settled habitation, 45/2, 81/10.
Vaillyantye, sb. valiance, bravery. O. Fr. Vaillyantise. Valiantness.

—C. 22/32.
Valyde, vb. t. vouch for, corroborate, 65/6.
Vassayle, sb. vessel, 39/15.
Vaticynaunte, adj. vaticinant, 29/11.
Vegetale, adj. vegetal. Fr. Vegetal. Vegetal, hauing or givin a (plant-like) life.—C. 19/10.

Vengeable, adj. vengeful, 153/6.
Venus and Juno debate about the marriage of Aeneas and Dido, 50.
Vernylus, or Venulus, returns to King Latinus from an embassy, 146.

Verytable, adv. veritably, 41/18.
Vierge, sb. virgin, 88/22. Fr. Vierge.
Virgil, 29/16.

Vitupere, sb. Vitupere. Dispraise, disparagement, reprehension, blame.—C. 100/5;vytupere, 77/1.
Vitupere, vb. t. disprase, revile, 105/18. Fr. Vitupereer.
Viterce, sb. f. female avenger, 99/7.

Veneourously, adv. carelessly, 15/4.
Vendresce, vb. t. set under, put as prop, give as voucher, 44/20.
Vunde, sb. wave, 15/31. Fr. Onde.

Vinmeth, adv. scarcely, 24/8.
Volunteer, sb. will, 19/23. Fr. Volonté.
Voluptee, sb. pleasure, 43/26. Fr. Volupté.
Voyde, vb. t. voyde oute, send out, 102/27.

Vponlyssh, adj. uplandish, outlandish, 3/15.

Vyceta, mother of Evander, 130/20.

Waraut, sb. safety, 139/14.
Wawe, sb. wave, 15/31, 16/1, 39/19.
Weddre, sb. weather, strong weddre, stormy weather, 114/18; wedde, 56/30.

Weddrynge, sb. storm, 60/9; weddrynge, 52/17, 55/32.
Weder, sb. wether sheep, 46/30.
Wele, sb. weal, welfare, 28/21; comyn wele, common weal, 33/27.

What = why, 155/2.
Wodnesse, sb. woodness, madness, 111/18; woodnes, 28/17.
Woode, adj. mad, angry, 39/23.
Wyage, sb. voyage, 70/8.
Wydowhed, sb. widowhood, 32/36.
Wyke, sb. week, 26/26.

Wyllynge accomplishe, determining to bring about, 55/18.
Wythout to, 70/32, 36.

Yarbas, or Iarbas, King of the Gaetulae, is angry at the reports about Dido and Aeneas, 59; complains to Jupiter that Dido has rejected his love, 60.
Yate, sb. gate, 13/28, 41/31.
Yde, Ide, or Ida, a mountain and forest near Troy, 15/33.
Yeete, sb. gift, 41/21, 112/17.
Yeue, vb. t. give, 41/22.
Yocked, pp. yoked, 89/36.
Yolus, or Iulus, 1/11, 14/33. See Iulus.
Yolus, or Acolus, 38/14, 39/3. See Acolus.
Yongthe, sb. youth, 29/16, 43/9.
Yteratyue, adj. iterative, repeated, 35/13.
COLLATION WITH MR. ALFRED H. HUTH'S COPY OF THE FRENCH ORIGINAL, 1483.

BY F. J. FURNIVALL.

In celehrons to hadde.

pyte / but yet more pytous to telle it] de le veoir Mais qui plus est de louny seulment le fait ennarrer

15/26 maleuronse and vnhappy] mal-curcuses

15/28 vacabonde] vague

15/31 vnades or wavses] vandes

16/1-2 of the wavses of the see] de vagues sur la mer

16/2 in the Royalme] es parties septen-trionnalles au royaume

16/10 to edyfye] a faire edifier

16/10 takynghe it] prenant naissance

16/12 come not] tendre

16/19-20 to-fore the confusion and viter dysctrucon] durant la confusion et l'extermine

16/23 engynes] engiers

16/29 a white bulle as crystall] vng grant torcau blanc comme cristal

16/33 sette] situez et assis

17/7-8 By the inhumanyte and wycked-nesse] pour humanite et mutualictie

17/10 lytyl hylle or mountycle] petit mont

17/12 smalle busses] ruisseautx

17/12-13 by hymylite and bete] ia pour la chaleur humide

17/15 named in freshse mytillerys] cornyllers] nommes murtilliers cornilliers

17/16 the hille . . . an hye] ledic montignon . . . espatce

17/17 shadowed by grete space the] donnoit rmbre specieuse au

17/19 entecucyon] lentention dicelluy

17/20 of the bowes and braneches] frondayes diceluz

17/21-2 we englysshe men . . . halowe] du pays frauncois . . . celebron

17/23-5 souer / In strowynghe wyth herbes, and settyngyn vp of grene trees and bowes, in the chireches and chappells for to refresshe] ceste enfrontissent les cyllges les earfours et lieuys publigus pour essouir et afrechir

18/3-4 on bothe sides] The French wood- cut shovs a double-bladed axe, one head or blade on each side of the helve
18/5 glayue or guysarme] becsagne
18/5-6 Hewe and smote dou] frappa
18/7-8 soo cutte and entamed] endames
19/9 a sougne of bloode dropp-pynge] vce souryon de gro sang noir
distillant
19/11 droppes of bloode... shewynge]
gouotes... monstre
19/12 abasshed and dredefull] espouant-
te
19/13-16 bi grete humlyacyon of herte
and denoute affectyon] no French
for this
19/18-19 god dys of the forestes] decces
des forestz
19/20 gyne] donner et bailler
19/23 adournd] inuoyques
19/25 to arache or plucke vp] darachier
19/26 emppshessed and letted] empescheoit
19/27 myghte] sens
19/28 to demeane this to] ce demener en
19/30 that other ayenste the branche]
lautre pie myst contre la terre noyel-
cuse disdict arbre
19/31 oute of the lytyll hylle] sur lediet
monticule
19/33 myghte] vertu
19/1-2 sorrowfulle and bywpe] esplorence
19/3-4 to the... thy] de soy mesme
... sa
19/5 pryued frome his lyf] or] priue de
die: sur voy corps mort, vengeance
si est inutile
19/7-8 good frende, I, very sorrowful
whiche so moche haue loued the] bon
amly lase dolant que iay tant agyne
19/10-11 make theym vegytalle wyth
sencyble mocuynges] les vegetal de
moyz sensemens
19/13-14 requyred... pursiwe] re-
comues... persecutere
19/17 hidde & couerde vnnder] fardoc de
conuerte de
19/18 worlde] siecle
19/22 arrettyld] lay a instique
19/24 the ryche men suffretous and
pour] les plus riches souffredex
19/26 by] de
19/27 shewe and manyfeste] magnifiste
19/28 bloode] sang gros et noir
19/29 wo(geste havc cutte] tu tes voulu
efforcer de coupper
19/30 of thyse] eau dieculex
19/33-4 hath arowed the erthe] de
espanud sur la terre
20/1 defoylle] souilles
20/6 bylde] extraire
20/7 of Trace] traceois
20/8-9 made bastelles of werke &
onuerage] bastimens donuairge
20/14-16 is destenyed to the...
drytyes [for there to be releued, And
to confort ye] test... frugalite destine
pour illece releuer et consoler
20/18-19 full of sylthe and ordure,
by the blody faytte] enordie par la san-
quinolance
20/29-30 tymorysite... Insolute] tre-
meur... insolite
20/31-2 to the palate of his mouth] a
encontre de son palaix
21/3 cause] cause
21/10 Thosbequyes of Polidorus] Com-
ment en faisant lediet sacrifique les
dieux & ydole furent ornes sus laurel,
et comment les dames descheuellz
plaignoyent la mort des nobles
21/13-14 do was the antler... And
therupon putte & sette] si furent sur
lauett... pose et misse
21/16 reed] code rouge
21/18-19 wyth bendes of his whiche
ennourronned] de bandeaux de lin qui
les enuironnoit
21/22 chappeletis] chapenux
21/23-4 montycle or lityl hylle where
as Polydor was buryed] monticule
de Polidorus
21/26-7 maye surmounte the infecte
odour] la fade infecte odeur... puisse
estre surmonte
21/30-31 retchynge ought by theym
selfe] tenir compte delles
21/32 dysshennelled, or bare the head]
descheuelles
21/34-5 oute of theyr wytttes] cebetes de
leur sens
22/4 bokettis] coquetz
22/9 montycle or lityl hill] monticule
22/16 long and many] per plusieurs
22/19 Iohn bochace] ichan bochace
(ichan bochasse below)
22/22-3 Here bigynneth . . . ca . . . vj"]
no French for this
22/24 That other daye . . . I redde]
I Antier . . . Isioie
22/25-6 hath spoken, & in brief] a
biens parler & mis en brief
22/28 chyuananches] ceuvances
22/31 moche more] grandement trop
musicaux
23/5 wordes] plusieurs paroles
23/7 medeled] Caxton has not enliesth
the following: Mais l'infortune des-
truction de plusieurs autres aduistnt
soyent par aulan cas isopine. Dont
la cause est la tente et avons incognene
telel que le premier effect se
demonstre par experience sans sauvoir
dont ce procede Qui soyent donne aux
ignoratns les causes de tresgrant admi-
rations. et suspecionnent la chose
estre adusect comme par destine
dissant ces choses Et eas accident a cule
estre connexz a leur suppost par na-
turelle adhesion et ne son pourroit
separer sans corruption de luy qui
nest pas chose veritable selon lopinion
des maistres.
23/15-16 the fallo and caa otherwyse
than vyrqyle hath] le cas ainsi que
meet Virgille
23/19 the his] le sien
23/24-5 other grete falles] et par
autres grans eas
23/33 to shewe alle a longe] de metre
au long sulton
23/35-6 the recomme of dydo, other-
wyse callyd or named Elysse] la
renommee dydo autrement clisse
24/4 as here after shall ensiwe and
folowe] ainsii
24/10-11 deuyne renommee / as to the
hyename] diminuice renommee comme
est le hautt nom
24/12 theauotor] lecteur
24/16 & redyng] et rediger
24/19 dedes / fauytes] faiz
24/20 soucuauance or remembrance] soucenance
24/23-4 sholde be withdrawen / Or
otherwyse sholde han be forgotten
it, and put in oblyauance] On autre-
ment il auoygent wys en obliance et
a ceste cause en memoire
24/25 fonde to note wyth rede colour
or ynke] qui duoue rouge couleur
trouuent
24/27-8 firste capytall lettres] premi-
eres lectres
24/34 duyooged & shewed] d'ouleuage
25/8 thyre] chir (so throughout)
25/16-20 the Iugemente that to hym
was fortuan / that he was so biene-
wrons that he was enmoge all other
estemed to be most in Ioye & gladnes,
consideryng the beaute and bounte
of dydo his wyf, And also of grete
rychesses] son ingement que luy estoit
fortune qui suruivat a sa femme Lors
bienecuere yssit du lieu on tous les
mortelz hommes ont esime maistre
toute liesse cest oscuvoir des rychesses
25/23 of whiche goodes & rychesses]
descuelles
25/32 and dyd do slee Acerbe or Syche]
No French for this
25/33 wyf] amye
25/35-6 synycopysed, & syghed] sinco-
pisait
26/2 sourges wellynge vp] sourions a
quatiuicuile de la
26/3 doun by] contre val
26/4-6 And thus the sayd dydo suffred
grete payne for the grete and harde
syghynes & heynxes] que caues
dicuyle pour les grans et durs souppirs
tristesses amertume que ladicie dydo
soffroit
26/15 theuue] lors
26/17 she comened wyth the] si quelle
communica aux
26/24 wythstande] obniuer a
26/26 Elysse] astuce
26/28-9 moleste and greued] molestee
26/30 mayntene) maintiens
26/32 places] lieue et places
26/33 true frenche and lone] loyal amye
27/1 myssauance and byrthe] naissance
27/9 Thir] cher (so always)
27/11 to eschewe and gaynstonde] obtier a
27/15-16 of brasse & coper ... many-
   festely or openly] daraine ... mag-
   nificement
27/26 saches of brasse and coper] saches
   plaines daraine
27/31-2 nanye / I doubte nothynge]
   naujage ie ne reuocque point en
double
28/17 furyouse woodnes] recerie
28/18-19 that he shall moche sore
   tormente vs] et croeis quil nous fera
   mettre en grantz tourmescas
28/20-1 wythdrawen & taken awaye]
soubstraict
28/22 in gree & gladly] voulentiers en
   gre
28/23 no culpe ne blame] nulle coultre
28/24 grievous paynes & myserable
   tormentes] griefes paines miserables
28/25-9 I shall abandonne my lyf wyth
   you] ie pandercrey a ma vie et tous
   temps feray compaignie a vous
28/33 dwellynge] mencion
29/1-2 Pryetous prayers] priezes piteuses
29/4-5 to habandonne & lene the swete
   contrey] dabandonner la doulee terre
   mere (Yet Caxton left out the Mother
   country!)
29/7-8 prores or forshirch which lay to-
   ward the couatre of thir] prores de
   leurs nauires qui estoient toutes contre
   chir
29/11 vaticynaute or propneyng] vaticinat
29/16-17 of surete for to abide] seure
   demoucre
29/19-20 were well pleased wyth] ravis-
   sascent
29/23-8 And in conclusion, they de-
   cended from their shippes to the
   lande, and at the ryuage of the same
   they toke indede lxx maydenes, and
   anone putte them in-to their shippes]
   tant que a la fin du monde, consen-
   dircnt sur le bort du riuage diecile
   terre, & de la ravirent, Et defaiz tantost
   mirent cute ou nuire soixante et die
   pucelles ou icuues filles
29/30 wyynne ye duete of] gaignier le
   deu de leur
30/3 arryued in] en
30/4-6 and boughte as moche londe or
   gronne / as she myghte conteyne
   wythin the space of the hide of an
   oxe, in whiche] achata terre du large
   dvang ouyr de beuf ont
30/15 whichel] quelle
30/16-17 after dyd doo cutte hit soo in
   a thonge so smalle and longe] tost
   reduirra en une quarte quelle coppa si
   tresmenement
30/18 quantyces] quantite
30/19 Inhabytantes sellars] vendeurs
   habitans
30/22-3 grened theyn, and thrown
   theynu] agites
30/33 holde parlyamente] parlementer
31/5-7 oughte to make an ende of their
   fuyte or fleynge / and anone eylscs
   or dyel0] deboynent imposer fin a leur
   fuite Et tantost eylscs
31/9 of brasse & coper] darine
31/12 gretyly encoraged] aninges
31/13-14 concluded anone to byylde &
   edefye a newe cyte there / And caste
   & toke] commeneerent pour gecter & a
   prender
31/21 wyth wallis autentyke] dauten-
   ticque miraille
31/23-5 cyrnyte of the place was
   enuyronned wyth the thonge of a
   skynne or hyde, as to-fore is sayd.
   And the castell of the tong was
   named biosco] la place ou circuit du
   lieu fut tout enuironne dune quarte
   comme une peau de parchemin, ainsi
   comme dessus est dicte et nomme larer
   ou chastel de la ville biosco
31/26 they hof Tiv] les tirans
32/2-3 vmesurable] immense
32/4 Thir] chir (but tirans above)
32/8 circuuiacent & neyhbours] cir-
   cuuoines
32/11-12 the guyse / the facons ... of
   the cartagyons] les gestes et aussi les
   facons des cartaignois
32/18-19 thyng sluyper & lubrik] chouse lubrique
32/19-20 to brynge hir in-to exyle buy est sours tout ceill 32/23 prudence prudences de dydo son royaulme 33/5 dydo clisse 33/7 of thrye or thrayyn tirain 33/9 to lyne after the manuer et maniuer de viuure 33/11-12 whiche for to doo they knew no man convenyent qui pour y envoier y just assez idoine 33/13-14 his owne londe son pays ou terre 33/15 so vyle / terryble & strange lyf] vie si terrible et estrange 33/16-17 he menaced and thretenyd to make warre & fyght wyth theym il les menacoit de bataylles 33/19 prynces princes dessusdit nommes 33/19 shewynge renomstraat 33/22 to vse suche as] prendre celle des 33/24-5 that one muste deye for the salute & wele of your countray] mourir pour le salut du pais 33/25 concluded so to doo deliberes a ce faire 33/27, 29 ye publike. countray] le bien publique. (The 'contrary' &c. is Caxton's.) 33/30-1 dyde demaunde fit demander 34/1 had liuer ayma mient locus 34/4 seeynge roxant lestiz prynces que 34/5 & to hir] prenant en son 34/8 that they] quelle 34/12 in flegyble] en feible 34/14 pretetrit pretetrit 34/16-17 but she muste promysse to make this maryage / the whiche she accored to theym, and helde] promis a leur faire ce mariage leur accordant honor 34/18 Induces and space] induces 34/20-1 In this tyne durynge] Et ce pendant 34/22-3 sette and ordeyned] emporoe 34/24-5 And after this, she blamed longe] puis longuement detestoit 34/28 in late tyme] en peu de temps 34/29 with the] au

ENEGYDOS.

40/5 fortunes diverses fortunes
40/10-11 And in descendynge and com-
yng a lande in to that . . . dydo] descendent en iocile terre et en la . . .
fenice
40/16-17 fayr and well byspoken] bien
devissant & beau parlour
40/18 loued of alle men, & preyseed]
loire de tons et prise
40/23 enprynted] imprima tellement
40/32 rebouted & putte a bace] re-
bontant
40/33 the lampe] la lampe du
41/1-2 How dydo conseyllid wyth hir
suster ann] No French for this
41/3 bythoughte herselwe, and purposed]
s se pourpensa
41/15 obfusked] obfuscque
41/17 nyghe kynne and parent] prom-
chain parent
41/18 verytable] eritablement
41/20 deleyerynge and gynynge] baillant
41/22-3 to yeue to dynerse creatures /
and maye be supposed] faire aux
suppos
41/24 chief werke] chief ducoure
41/27-8 and drede theym fleynge, and
kepe theym] craute les fuit et tient
entre ses bras
41/29 And if it happen theym to entre]
quint ils entrent qui en en [sic]
aduent bien a fait
41/30 in corners] es cantons
41/31 the grete fote] les grands piez
41/36 god forbede] la nauicynge
42/2 comynge to the chief of] evuant a
chief de (accomplishing)
42/3-4 ye it that ne were] se ne fust
42/5 to abyde and be] destre
42/17 molyfyed] flechi
42/20 not for that] non pourtant
42/22-4 to plonge and submerge me
vnder the botomes of the depe pa-
lusse infernalle] sauoyez aux
vmbres palantes vmbre denfer et
parfoude
42/31 grane vnder the colde marbyl
stone] serqueuz dessous la lame
43/1 Thansuer of Anne to hir suster
dydo] No French for this
5 renette convertir
23 fyre, lyghte, nor flamme fere flamboyenct ne lumiere pareillement
28 solyeuds of thy solidite de ses
31-2 margvge, alle is to hym as ryght noughte mesaigne. Tout est non
33 leterre nuyre
4-5 reuthes noyous, vpon a dampnable mynde et folysse remembrance regrezenue en sonnenance demnusce
4-7 of the infernalle mansions denier
4 reynue remuer
13 thyre chir
16 hyloned of the amez
20 vnmedettes submectre
33-4 meryondes, that are folke without Rule myrodes gens sans frain
36 folkes filodes or ryuer that shulde tempre fleuus ou rivieres de tumeur de
4 nothre chir (and so all through)
5 of lyght de logier
10 somtyne fren
14 destinacyes haue fanourished the well destines oux fauorise les biens
16 ryche nauye nature
29 atyse & drawe atire
4 crased of the grete tornementes froissces des gross tournens
6 contradiction en contradiction
7 apposite oposte
12-13 aduyed and shewed aduises
18 esprised embussess
28-9 where bifoire the aulters par les antels
30-1 sheep weders for to doo sacrifyes destynted brebis et moulons pour sacrifaces destines
10 there dedied and doon dedice fuist ille
5 thery custome that was vset at that tyrme constume
8-9 In to the temples and symulacres, kuelynge before the awters par les antelz par les temples et simulacrers
11 entrayllles enteilllos es membres
14 onserche rechereche
24-6 graffe & myserably sette wauyng et tourynge here and there wythin arc a noyse miserably en tant quelle vaque tournoyt par
28-9 an hynde that is roght to the herte wyth an arrowe la biche naure d ung dart par second insques en cueur
36 Thyre chir de sydon
6 oure trop
7 Of it that other parte dautre part
8 appareylls comus
20-1 lancynuge theyr bryghte sparkles estincelant
23 her bedde reste les repous de son lit
32 emonge alcunecfois
9-10 Inexplicable occupued, as transported and ranysshed nature et transportee inexplicablement
11 the les auttres
12 of imperfection dimperfection sens plus greuer ny avant y besongnier
16 were robuste and rude se arnissent
22 The stones petite
30-1 speedde wyth mosse all tourne rusty mosnes et brises toutes mouilles
2 contryste contester
4 goodely and grete chere grant receuil
21-3 enaes, which thynge myght be broughte to effecte so that ye wyll be ence atier & ioindre anous a ce que soyes
26 noyes noise
27-8 for the constructyon and ma-kyinge of en faisant
27 felawe compagnie
31 this werke la besoigne
34-5 shalle mowe be broughte abouente poire de logier porfaire
36 chasse and hunte the wilde bestes chacier
52/4-5 to the vvttir-moost of the game, welle chaffed after the bestes] aux effors bien eschaffes apres la beste
sur la point des grans dilligences que lon faiet en tel cas
52/[o lyghtnynges choruscayous] ex-
clistres corsuvstions
52/12 fulle blak and obscure] obscure
52/17 the wedrynges] lorage du temps
52/20 forest] forest susties
52/24 were not of accorde fo[r] the
fusses discord du
52/27-8 Of the grete tempest and
storme atte maryage of theym] No French for this
52/2 to courtely and close] trop clan-
destinement et a maeces
53/7 his trayne] ses brisses
53/12 one from the other] lung lantre
53/14 for to renne after] de lesser courre a la loue
53/16-17 theyr brackes, retches, and
bloode houndes] des autres marches
leurs rodes aussi & luviers
53/25 her fayr pelfrey] la aucuence
53/27 appareyld and couured] couercste
53/31-2 pourfyll[ed] borde
53/35 ryche gyrdell] surainete surauare
54/1 wyth fyne cloth of damaske] dane figure de satin
54/4 Thus appoynted] en cc point
54/13 vpon the flode] le fleuure sur le fleuue
54/18 semblable] semblablyment
54/20 doo ryse] se teussent
54/26-7 garlandes of leues grene] chape-
peauze de verduere
54/28 fyn gras] haunte lieu
54/31 becommen fyers, and] sensfierissent
55/1 the yonge yolus] ence [orig. en cc]
55/1 y\o] ladame
55/3 dales and narowe wayes] landes et
destroyes
55/8 Ascanius or Yolus] ascanius
55/9 corragens] ardent
55/21 the blewe cote] la coete perse
55/23 of thonder] de greste tonnoire
55/25-6 nor made no force for it, with-
standynges] ne tenoyent conte non
obstant
55/29 atte astrythe] a lestrif
55/30 acquyred] aquyryer
55/32 wedrynges] temps
55/34 myself] de bresil
55/36 agetted] agietoit
56/2 backewardy / forewardy, and atte
eyther side] arriere on a coste
56/4 by] dauttre part
56/6 enf[[alamed] aflambe
56/12 nyghte] nuyt toute noire
56/20 the fallying] ses ayonz
57/11-12 whiche is more lighte then
ony other thynge] qui est celle ainsy
que laun dit fame est une malle mes-
chine dont il nest chose plus leyere
57/29-30 facultee and power for to
reherce and saye] faculte de pouoir
dire
57/32-3 ladyes, gentyll wimen] damois-
selles
57/34-5 rewthe ne regarde to no manere
of lesynege] regret a mensonge
57/36, 58/1 wyynes alle de fedders]
routes de plumes empancees
58/4 vpon her] en son corps
58/6 stylye without ceasse] tions et
sans cesse
58/15 what rewle is kept in] du gou-
vernement de
58/20-1 pynacles and toures / and wyth
theym that kepe the daye watches]
pyuclles et anee les eschanguete
59/3 lord-hyphes] et seigneuries
59/11 hadde espresed her owne herte
wyth the loue] sectoyt enamoure
59/15 a-renouse] arrenex
59/17 Gzamas] Gazamas
59/19 construmed, edlyfied, and made]
construit et edifie
59/20 othre sacrayes] auttres
59/22 the daye watche] eschanguere
59/27 good odours & swete smellynga]
bonnes odeurs
59/28-9 garlandes made of floures that
he gadred] chapcaute et floretes quil
amassoit
59/32 wrathe he begate wythin the
roote of] couraux en
59/33 besyde hymself} hors du sens
60/4 pycture] pointure
68/8 hee praysyge: los diocile
68/10 was electe & taken vp] estoye sur
toutes estoew
68/11 is now, by thy departynge, so-
daynly] et en ce soudaine en est par
toy
68/13 kynde lone] donnee
68/15 that lightly forgeteth his lodg-
ynge and the place] dont nest record
delostelloc ne mais du lieu
68/19 no thing abideth with me nowe]
ne me demeure de present
68/22 hope] esperer
68/26 yrbaes] eurbas
68/28 yf afore] sauant
68/30 in] aual
68/34 whyche shulde asswage the] et
laguelle
68/35 I shulde thyneke that I were not]
aduis me jüst nestre pas
69/6-7 moenyng hym self in nowyse]
sement aulement
69/8-9 sighlyng are] souppirant
69/10 sayd in this manere] en dire en
cce langyage
69/13-14 as longe as lyffe shall abyde
wythin me] tous les jours que le
ruary et tant que lesperit de vie se
poura soutenir sur moy
69/16-17 vnknowne to the, but sholde
haue syngnyfed it vnto the] d sans
le te signyfier
69/21-2 to be at] faire du tout
69/26-7 in short, preceptyne] en sort
preceptyu
69/32 a strange lande] pays estrange
69/33 meane] moyennes
70/5 places] rameneulc
71/1-2 furybounde & furyous] furieuse
71/4 one thynge of a long while] auclan
agueret
71/5-6 intrysuque wythin her hert]
inruseque
71/7-8 was neuer borne of no goddesse]
ne fut xe de dessse mere
71/11-12 harde stones] grosses pierres
dures
71/17 to deuoure] demourer
71/23 growynge oute of the gounde]
aschece
71/29 subsilious] subside
71/35 madnesse] duerie
72/10 I wote not] no French for this
72/12 to me, thysh vuhappy] a ceste
maleureuse
72/13 wul permute rigoure to equyte,
in this bihalue] et vneuelles en ceste
partie parausement equite a rigueur
iamais ne fault auroir fiancie en quel-
que foy que lon promeet
72/19 lyghtly & gretly] haultement et
magnifiquement
72/20-1 do make ayen, that was reduced
all in peces] tout refuit qui estoit
reduit en pieces et esclaz
72/29-30 augurementes / the sortes
preceptuyn] auquiercuns les sors
pouyercs du pais
73/1 secret nor couerty kep] repose
73/4 othes] paruirmens
73/5 about] enpesches
73/8 ryght stedfast] tresasseure
73/9 for to confurne] pour
73/16 calle after] sonne
73/19 suche] auclane
73/26 and taken awaie] ou ostec
74/1-2 made redy] apreste et orne
74/8-9 in a swoone, as alle ded to the
grounde] toute passyce et atachce
comme toute morte sans remuer
aulement
74/11 lityl bedde] concheete
74/17-18 & went his wayes for to see
his shippes] faisant a la visiter son
nauyre
74/22-3 hauen in-to the rode ; made
oore] pert dambus tout en la haulte
mer faisoient rains et aultres aygrons
74/23 conyngue new] yssant
74/24-5 toke ... and foysyn of other
tymbre, for to apropre to] sans
aultres chauyngues prenoyent affore
et a foison pour
74/28 of one wyll to haue furynnshed]
calentis de quipper
74/29 eyn soo as] tout ainsy et en la
maniere comme
74/30-1 a shokke of whete or] ung
gerbier fuict de formant et
75/1 to swepe] necloyer
75/2 bystoweth it] le mect en sauf
75/4 cometh agayn] a tourner arriere
75/13 terys] pleurs
75/14 complauntz, callynges et la-
mentacions] durs soupirs quelz clau-
meurs plaintes et sanglours
75/15-16 in the highe lofte of thy grete
towres] sur les hauteles terraces en
espauriez de plus grans doctes tours
75/22 foundredit] font
76/3-4 Ioye & gladnes, that maketh
my sorowe and heuynes to be moche
the greter] lisez qui me rengege
de trop plus ma destresse
76/11 socours] secours
76/15 cuyl corag] mal afaire
76/33 rented, vyolated ne broken] rompu viole ne brisse
76/36 to leue me aside] bouter arriere
77/9 so damagerous] tout dangeraux
et forwoie
77/11 lone] amoure de grant deuxil adoluce
77/15 facely & lightly] facilement faire
77/23-4 suffoke ... of amaritude ...
reysing] suffoquer ... damertime ...
resource
77/27-8 I shalle make thee myn heyre,
sto enioye & receyve, after my deth,
ye renues of all my londe] apres ma
mort ie to laisseray pour heritiere de
quoy este toute ma succession
77/33 feble] stibile
77/5 caste] agyte
77/9 shake & bowe] domaine
78/12 aucent ... olde] et lancienne
souche ... fort en villly
78/15-16 styl ferme, & moeneth by no
wyse] sans mouvoir nullement
78/28-9 ouer them that ben affliged]
aux affliges
78/34-5 foundrynge in teeres] esplorere
79/1 to wyshe deth] a son haidre la
mort
79/4 ye lyghte of] la lumiere & la
clarte
79/7 sorowe] pleur et grant tournement
79/12 saue & aperceyued] apperecut
79/26 suster Anne] seur
79/35, 80/1 curiously & proprely kerued] mout mignotrement entaillees
80/10-11 gooyng vnder of ye soone]
couchant
80/14 the owle] la voix de la fraye
aullement dit chevuche
80/16 dooth quake & fereth] fait
fremir
81/4 her hert semeth] lay resemble
81/15 the marche of thy] lamenc che
chir
81/26 a rageouz fransay[e] frenzyesie
81/34 broken and marren] residuit et
relaillant
82/2 natives] natures
82/8 dysplaysures] plaisances
82/13 cadinus] cadmus
82/15-16 & pryncipally in ... where
he made] et enceeptra ... fist
82/24 whiche haply] Lequel espoir
82/25-7 & alle be he dombe or specheles,
yf he take the lettre vnto hym whome
it is is dyrected vnto] ou soit muet
sans parler nullement tout antretant
mais qu'il batale la lectre on peut
seauoir celuy a qui sadresse
82/28-30 he shall therby vnderstande
the desyre of hym that hath seute
sauhe a messenger vnto him] comme
sil fast aupres descritrant
82/36 to purre] & apourpree
83/1 the pourprie clothes] les pourpres
83/3-4 grete capitalle lettres] grans
lectres
83/4 prinppa] principes
83/6 mayde fauyre] parces
83/9 senoyse] senoises
83/15 ememde] enenoedes
83/20-1 distourne & haue himse[l]f]
say cuyder destourner et mete
83/30-1 the hope of his cutent] lespoir
en le sperance de son entende a cause
dequelles dictes turbacions et mesme-
tonment dicelle vision des troys desses
furies infernales
83/32 aaguysshel, sorowes & heyn-
nesses] angoisses douelouens et tristes
84/7 suster] seur germane
84/13-14 Of the wordes of dylo to hir
suster anne] For this, the French has
the heading, ¶ Comment et en quelle
maniere le roy Cadmus trouua premier
lectres et art descripture et la istoie
de horrestres fils agamenon. Et com-
ment les troys desces infernales
sapparurent a lorient du temple apolin.
(A ent follows, of a King on his throne
giving or taking a crown with his
right hand to or from a person on his
right, while others kneel before him
with offerings in their hands.)
84/26-7 or the somne goynge-vnder) de
souel coucht
84/31-2 thaxtre ... of the thene] le xil
... du ciel
85/3 Operydes] sperides
85/5 and techer] leur enseignersesse et
doctrise
85/7 goddesses] desesses
85/10 of that tendynge] du pensement
85/12 of the holy branches] de sansis
rancaulx
85/13 of golde] dor emerueus au jour
day diectlay esperides
85/15 wete] doulees
85/27-8 and to the contrarye, putteth
lone sodayly in-to them that hap-
pelly thinketh not vpon] enuers coule
qui paracadventure en sont gures
cutelantes
85/30-1 werkes ... to tarye & areste
sodayyli the floses & gretie ryuers]
besongues ... darester tout a coup
les fleuez:
85/36 constrayneth theym often by
nyghte tymc] par nyquet souventesfois
sion qui et les contraint
86/14 that I haue enterprised firmely
my wytes therunto] que si avant iay
entreprins de moy embatre
86/20 secret] secret que tu porras
86/22-3 for whome I calle ‘ alas that
ener he was borne ’ & whiche he]
que enques ne fust il ne quil
86/25-6 in my prine closet ... many a
night, he & I togider] en nostre sour
... maintes myplees
87/6 body] persone troussse
87/22 with a grete] dassez grant
87/26 suffionge] suffonger
87/28 costume] constume
87/29-32 ouer the ymage and figyure of
eneas, that she had doo make after
the semblance of hym, for to be
brente ther with her] de aussi mis
par sur leur seigneurie qui estoit ilice
pour bruler limage & figure d'ence
quelle avoit faict a sa semblance
88/6 charmouse] chernense
88/12 moder] mere etachhe
88/20-1 So that men myght saye that
it encloseth] et pourroit enclore
obscure duiser tripilicite et dire
88/23 this lady] celle Diane
88/25 venemouse] continueuse
88/27-8 freshe and newe mown &
taken] nouvelles soyes
88/29 seercel] fouloules
88/30 and of] tendant a
88/32 foole] poulain
88/36, 89/1, to gyne hym souke] de le
nourrir et aleder
89/2 the skynne ‘ mortalle lone’] la
peau de temour materelle
89/3 after the saide prestresse] selon la
pretresse inuitel
89/4-6 luste to souke lys moder, but
yf she liketh or eteth the secondying,
or atte leste that same skiene that
he hathe in his forhede] sens a leche
ne a la mengie. la seconde ou autemoins
leschie celle peau quil a au frone sur
son museau
89/9 ageynst the same] chose contre
celle
89/11 that] par son commandement
89/11 roncle] ronde aupres des avanters
89/15 in syght of alle the] Et est aux
89/18 denounce] denotent
89/19-20 mercyfull god and pyteous
... to receyue] dieu pitieux ... de
revoir
89/29 is paste and goon] fluidly
89/34 myssyble] invisibles (for visibles)
89/36 yoked] atelices
89/36 silence] licenec
90/1-2 poundes and ryuers] las &
timeres
90/8 fenye, elysshe, or dydo] la fenice
90/11 liitty] pouvre petit
90/12 atte her herte] sur le stomac par
la merite de dormir
...and the cloud, & vanisheth away sodainly [In mayor descrite out of ordre]
laomedcs. & the wythes & illuminey illume
decadate de morte saffects esternalement de continens homine.

97/12-13 save the sullis... made good
97/15-16 whyライト the faide & euyl man
97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
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97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
97/14-15 save the sillis... made good
97/20-1 kylle & sle, and bryngye theym alle to| a song et a
97/24-5 foundre & droune altogider into the botome of] Effoundres tout dedans
97/29 doo . ferre out] que veule tu faire . foroyme
97/35 this thou sholdest haue doon, that tyme] alors
98/1-2 by the, made wyth theym] leurs cissent faictes ne promises
98/5 the . . & ses . . et a la
98/6-7 wyth thyne] a tout
98/8 gaynsayd] his goyng openly] mis contredict
98/10-11 whiche thyng thou knew, and was doon in thy presence] a ton sole et a ta presence
98/15 Ascanyns] astamens
98/18-19 to haue sette hym in stede of other seruyse atte] len scruir dessus
98/21-2 the fortune of ba[tajlyle is doubtousse] cest chose doubloute des aducmens de bataille
98/23 haue doo brenned] faire bruler & ardoir
98/25 purchase] pronchasser ne aller querir
98/28-9 and myghte haue slayne, bren hem . . . hane doon wyth theym after] ou les faire bruler et ardoir en leur refz . . . a
98/32 O fayre souene, that shyneste full bright] soueile cler bel reluyansant
98/35 with] ensemble
99/2 highe] de chate
99/9-11 concluded & delibered . . . I goo deluyere me vnto . . punyshe] delizere . . ie me void liurer . . pronuer
99/13 reecyue] ouir
99/14 be so] ainsi que autrtement ne peut estre
99/15-16 ordeyned that . . . vntrew a man] voulu et ordonne . . desloyal
99/17 alonde hole & sonade] en terre certaine
99/21 cruel] et fort cruel

99/24 putte ther-from] dehors
99/27-8 namely of Ascanys his sone, and pryuated] de son finz ascaniius present il estre tous temps prime
99/29 to hym also be gyuen by] luy soyt aussi
99/33-4 be he] sovent (applying to ‘his folke’)
99/36, 100/1 present, be put to an-guysshe . . . tormente] luy present . . . tourmente usques a langoisse de mourir
100/1 shall] rouldra
100/4-5 folys-he enterprise . . . hurt & charge] folle . . charge
100/6 in a rage & grete sorowe] la rage en douleur de figure affluere
100/11-13 nedefull . . . goode] souffreteuse . . sour
100/15-17 donnbe beste, be he caste in-to the depe shadowes of hel, ther to suffre tormentes right horrible & cruel] beste mue de mort tresorrible et cruelle
100/23-4 & frendes alyed & alle they of your affynyte] alicz et affins
100/32 enmyte & mortall hate] hayne mortelle et inmutie
101/3 dethe] vies
101/7 visayge] viare
101/8-10 that god forbede it shulde so come to . . . without to haue peas] ce que ia ne puisse aduener . . sans avoir sans paix
101/17-18 shall slee & distroie] occira
101/19-21 he shall make to be byhede, & theire membres to be broken & all to-hewen] les testes et membres tran-chier
101/22-5 within his prisons shalbe flain from hed to fote ; ye other he shal dous cast out of y* windows dowm to y* paiment ; & to other he shall make theire eien to be pulled out] escerchier en ses prisons aultres fera gercer mouir de flain et les yeux arachier
101/29-31 shall tourne them in to grete mendycye. Theyre wyues, that thenne shall be come to the astate of
wydowled) "pourrete mettre leurs\n
femmes refues\n
101/36 and putte oute of] et de\n102/2 defyled) ledenges\n102/3 vyrgynes) viérgers pucelles\n102/9 Hanyball) hambal\n102/19 traytours troiaens) traitres\n102/21-2 to them . . . euer more] aux\n
yatations, et a leur mer perfonde noyse\n
contient debat et discordance soyent\n
entre eux touscours sans deffuillance .\n
102/22 enrage[)] fowrloyce\n102/24-5 fro all partes . . . to theade)\n
& agiée de grant forcenerie . . . de\n
parfjnier\n102/25-6 whiche she can support no\n
lenger, soo weri she was of it] que\n
tant luy auyst de plus la supporter\n103/4 for to be rydded of her] pour soy\n
delle moncde despachier qu'elle\n
laustr\nhucher sa sour anne et la faire venir\n
ele disant\n103/9 pyncales] pincales\n103/14-16 of the styge . . . grete\n
pomme] brymston[ ou fleuwe du\n
styy . . . lace . . . soufcre\n103/21-2 that . . . flood] ses choses qui\n
. . . fleuwe [Styx]\n103/24-6 after thise thynge," this said\n
. . . suffre it) Apres ces choses dîctes\n
. . . supporter\n103/27-8 that quyuered & shoke of\n
grete rage, & eattred into a grete\n
fransec] qui se print a trumbler de\n
grand forcenerie entra en fransac\n103/31 to torne in to a wyked kynde,\n
and in a mynde] meu paruerse\n
nature\n103/34, 36 grene . . . balle] vers . . .\n
pincalle\n104/8 Iugyng) indicatine\n104/14 taken & cast, went & mounted)\n
agiée se print monter\n104/19-20 the whiche dydo, alle thus\n
vexed & troubled in her wittes\n
laguelie ainsi forcewe\n101/23 remenauat) demoutrans\n104/29 wolde] tout voulu et permis\n105/8-9 wythin my strenes of the see)\n
en ma terre

105/10 intrynseque) tresinique\n105/15-19 viuupered so sore and defyled)\n
tant laidenge\n105/25 kendled in this place) alume\n106/7-9 so that the swerde eattred\n
within her brest, unto the bake of\n
her] tout au troniers persse\n106/12-13 atte the point of deth) en\n
larticle\n106/18 attones) a coup sans interuade\n
tout le support dicile\n106/20-1 alle conuerd & defyled] fowlee\n107/2-3 wyth fire alle kyndled in a\n
flamme] en flambe de feu\n107/6-7 sorow and grete moone] dwril\n107/10 madde & out of her mynde)\n
desuic & hors de son sens fowrleyce\n107/13 and alle to-cratched] deschrivant\n107/23 slypped) esmoulue\n107/24-5 to hane be departed one from\n
the othre) departr ne separer den-\n
semble\n107/32-3 thou wolde neuer hide from\n
me] mas voulu doisler sans riens meuuer\n
ne plus que de roy mesmes\n107/35 caste me thus abacke from)\n
deslonlye tout hors de\n108/11-13 vilette & shame . . . fowlle\n
befalle] vilette . . . lait cas\n108/21-2 hath extyncted oure goedle\n
renommee, & brought vs in a grete\n
blan[) nous a cstaied et a couppe tout\n
noste aAiC\n108/25 and] & convyossions\n108/27-S sorowe and heuynesse . . .\n
made it clene] doulour . . . lessuya\n108/33 clbowc] could sans nullement y\n
pouoir parler\n108/33-4 sore faylled, of the dethe)\n
approchans de la mort\n109/1 wasted alle awaye) deffailloyt\n109/9 Elysse or dydo) elisse\n109/12 the rayen bowe) lart du ciel\n109/18 coenelyued] coadues\n109/31 that be Inueterate] inueteres\n109/35-6 she maketh scabbed and full\n
of ytche] la rouge et grattelle\n110/3 appayrith] rabesce\n110/5 wyth fylthe] dechassic\n110/10-11 hath awaye fro theyn
... all theyr strengths] leur

cumble
110//13-14 And after, she maketh ... boweth theyr bodyes] puis .. torfaits
110//15 hangyege theyr heides to the grounde-warde, alle full of care] tous
chagrrigneur
110//18-20 taketh theyr fayr colour awaye, and maketh them as pale as
ashes ... wyth a highe colour ouer] apppellist toute leur couleur ... &
trop
110//21-2 yeloewe ... lyke rousset] blans ...
gris
110//22-3 of an olde bere / She after
shorteth theyr retencyne brethe] erucre puis leur alonoe latentine
110//24-6 And noon otherwise it ys to
be supposed, but that she doeth in
lyke wyse of alle the remenauyte] & ne veut pas donner sans pansas
trestout la rementer
110//29 ryueles and fromples] ridures
111//6 Of the beauite of dydo] No French
for this
111//8 proserype] meschine
111//18 wodnesses of helle] derrieres
infernalles
111//20 subdued and submytted herself]
volu subiuguer a scrutir et soutz-
metre
111//29 she that had submytted her self] submisse
112//2-4 persone ... parent heyre] pos-
session ... procain
112//7 the fyrste yssue] lamsue
112//9 and reparacyons] reparacions et
soutencemens
112//12 in her, beyng in this posses-
syons / that is to wyte] en estrc Ceste
possession est
112//15 and hathe alymynted and nor-
yshed her] alimenter
112//19-20 qualyte, and ryght egall
in proporycon] equelite et droiete dispo-
sition
112//21-3 fayre heeys and long yeloewe
tresses, hanging betweene two shol-
ders to the heles of her] Car deux
espaules longues traissez jusques aux
telons dores & blans contre vng
basoin
112//23 brod and highe yunghe] asses
haut entene
112//24-5 traytice and broun ... ac-
yording to the same] votiz et traitiz ...
bises brunes
112//26-7 a fayre & well compassed
visage ouer] beau tour de visage a
mercuilles sur
112//28 A meane noose, not to grete
nor to lytell] le nes moyen
112//33-4 with a bryght hew there-
with-alie, some what tendyng to
the rede] bise surmermeillete
112//36 traytysse on the backe syde] votis en arrriere
113//1 spotte or macule] macule
113//2 smalle, the sholders and the
backe flat] gresles les espaules arriere
le dos batz
113//6 withoute any blemishynge] aucc
lentredue sus esleve sans aucune
ladiure
113//8-9 and somewhat small on the
neder parte / lytelle feet and smalle,
with the toes well enyn sette togydjer]
gresite par le bas. les pies petis. et les
doos bien serres
113//10-11 fulle swete and smothe of
skynne] sourvue charneure
113//12 enyn] vus
113//13-15 sadde of behanoure ... con-
tenanence ... replenyshed of all
good condycions] maintien rasis ... maniere ... et de tous bien auceques
113//24-6 the falle well vnderstande,
well assyled well & defened, may
welle haue releuement] du eas bien
entendu bien assailli bien defendo
pour bien aoir releuement
113//33 tygres] aux tiges
113//36 of dydo] delisse
114//2 from] auceques
114//4 a grete pas] a grant erre
114//6 folke is propyce] gens
114//9-10 how Eneas sailled, & how by
tempe he arryned in cecyly] No
French for this, but (as in other cases)
a woodcut
114/12-13 of the grete moone that... after] que... en sa contree
114/18 stronge weddre arose, that brought to them] fort temps les leu
en
114/20 habanadowned theyr... bere] commandereunt les... aller
114/24 kynges] roy et sire
114/27 the goddesse wolde] les dieux
le vouloyent
114/30 Soone after ceased the tem-
peste] Apres les paroles cessa la
tempest e et tourment
115/3 he wolde make] estoit
115/8-10 Wherfore... shewed there
theyrprouesse, Tourned theyr horses,
and ramm and lepte] a ses ivox se
pourvoient Adonoe... de leur
prouesse faisoient tours des chevaux
et sailloyent
115/14 in pynie for to doo wel] en
pynie
115/22-3 that were within the shippes...
... In a fyrc] des nefs... esprises
115/26 broken of theyre longe vyage]
debrisee
115/28-9 went with other in hys com-
panye, and] et... vnt premier a enas
apres les aultres que
115/34, 116/1 were not able to bere
armes, nor to goo to batayalle] en
bataille maistre vnoient
116/3 newe] retource
116/5 Accestre] estoya
116/6 gourned] fondue
116/8-9 thoos that were stronge, and
that myghte welle endure the tra-
neyles of bataylle] tous les aydables
& les fors
116/11 gode and socourable] secourables
116/14-15 he lefte behynde for to en-
habyte] estoient loyce et laisses
116/19 to be hyssed vppe, toke vp theyre
ancre] tendre
116/20 rode] rimage
116/20-2 Thence myghte ye hane seen
the ladies and othere full sore [ma
ynge grete moone for] et y est
grand douleur dancunes gens que
encais laissoit, cor les dancs plouroient
116/26 vpon the forcastell] vers le bout
de la nef
116/28 landed in] prindrent port a
116/29 Tulyola] catuldia
116/31 gatte hit] la tit
116/35 cause why] cheison
116/36 shalle leue awythe to speke]
vous delirey
117/1 Pasyfa] palifa
117/5 wyth chylyde] ensainte
117/6 her tyme was comen, she was
delynered of] elle fut deliuree de sa
porteure si est
117/11-12 slytte hym vp som where in
a stronge holde] lenfermer
117/12-19 And for this cause, was
dedalus sente for to the kyng Mynos/
by whos requeste & commande-
mente, this dedalus deysed & made
a house of merucylouse composicyon,
where were asmany walles as were
there chambres, that were in grete
nombre; and euer chambre was
walled and closed ronnde abonte, and
yet myghte one goo from one to a
nother. And yf some body] fut
mande dedalus & si myghte fait faire
une maison merueillouse autant daud-
tre closure & at chambres que au
monde nomoit creature si
117/20-1 the firste entre thereof, for to
come outhe ayen] lentre
117/21-2 and whosomeuer went in, after
he was ones peste] puis que en passoit
117/23-5 he myghte neuer come outhe
ayen / and wyst not where he was.
Whynth this place was Mynotoarns
bronghte] que deuengoit ounx qui
dodens estoient
117/28 this foureten] ounx
117/34 he wente and soughte after] si
quist
118/4 Thescus] thesonon
118/6 valyant / and hardy] et hardi
118/8 made hym redy] appareilla son
erre
118/14 wolde bryngeshym ayennclyne]
le vouloyent. Quaunt il fut venu entour
118/16-20 amyable, and that was come
for to be in thraldome vnder her
fader / she hadde pyte of hym / and
for hys honneste behanoure / Began
to be taken with his lone / And unto
hym vpon a daye she sayde] answerable
cilla launne mout & ly dis
t
118/25-6 requyred and asked hym
requist
118/27 pyche and towe bothe] pois en poi
118/31 connce chewe it so moche] tant
mascher
118/32-3 sholde not swalowe hit, nor
hauie it out of hys mouthe] i.e. proust
aualler ne endurer
118/33-4 thus besy and sore occupye-l]
a ce entendroit
118/36 botom of thredre) linecel de fil
119/2-3 goo forthe, wydyngyne of this
botom of thredre tyl he be come to
his abone of hys entrepyse] lyra
desucloten tant quil aura fait sa
besoigne
119/4 shalle wynde vp to-gyder] suyura
119/5-6 lyghtly to the fyrst dore where
he went yyne] arrivye
119/6 by the counselyle of] pour
119/7-10 and came ayen oute of the
place full soone / And anone after, he
toke Adryane wyth hym, and secretely
entred in-to his shyppe / and made
as goode waye as the wyndes woeld
si se mist guys en sa ncf & se mist en
so voye
119/11 Mynos] mynos qui moult fut
doulent quant it le secest
119/12 this godde] este
119/15-14 commanadde hym atte his
departyng from Athenes] dit
119/30-1 wynges, and fastened theym
to his armes] alles en ses bratz
119/32-3 connynghly made] par grand
maistrise
119/32-3 and flonghe oute at the wyndowes fro the prison where they
were. But] si monterent sur les fen-
estres & vottarent tant que
119/35 wax waxed hoote, & beganne to
melte] eschaufla la cire
120/4 Thebes] bunes
120/10-11 arryued in the saide yle of

Enlyola] arriurz (Cax. Tulyola,
116/29, Fr. catoliola)
120/14 went Eneas /and there he wolde
reste hym self awylyle] print repons
cucas deuant quil allast en celle ville
qui est en celle forest
120/15 Cryspynne] crespic
120/18-19 this mater I lene, for it is
fayned, and not to be bylenydd] oc fut
munsonge
120/19-23 will knowe how enaes wente
to helle, late hym rede virgyle, clau-
dyan, or the pistelles of Onyde, &
there he shall fynde more than
trouthe. For whiche cause I lene it,
and wyrt not of it] & qui la voulut
trouver si la quiere en [en] roman
tde enes en en virgille
120/23-4 had taken his reste there
awhile / he and his folke departed
from thens] se partit de la
120/25 ytalaye, in a] ytalieen vne
120/26 tonyre] toine
120/28 maryners] maistres mariniers
120/30 entred withyn the haune] prin-
rent port (Cax. has ‘within’)
120/34 launye] leune (always)
121/1 many one] bien sachez que maintainz
121/1-2 to be theire spouse] en mariage
121/4 preu and harly] proue
121/7-8 Here It is shewed how many
kynges had ben In ytalye afore that]
Quantz roys awoit en ytalie quant
121/11 that successuyely] qui
121/12-13 Lausus, whichedyne enhaibyte
there firste, & peopled the contrey]
louns
121/15 auctours] actours
121/17 was a lyue] estoit
121/24 Iulyus] laniel
121/25 Suluyus] singius
121/27-8 consuille of the londe] con-
sellere
121/31 enaes & of his folke] enes
121/33 trenchers] tailleours (50 years
earlier in England the trenchers
were always of bread: see my Babees
Book)
122/1 all that was lefte] tous leurs
aultres reliez
122/5 a vysion] division
122/6-7 relie or brokelynges of his
bordre] relief
122/7 his] leur
122/13 [fynysshed] assigne
122/20 tolde hym] rendirent que
122/25 Tonyre] tonire
122/28 Lauynus] luminum
123/10 barreyts] liiez
123/19-20 of peas & of alyannece] paix
123/20-24 and that he was not arryued
in his londe for to doo to hym, nor
to the contey, ony dommage / but
besoughte hym that he wolde not
lette hym of that he had enterpyred
to make a castell vpon his grounde
that was begonne] & que en sa terre
ancien princes port & quit ne le grevaost
pas en son chastelem camer
123/28 wente] vindrent & errerent
123/35 wyse] facions & manieres
124/3 wente a pase afore them, and
cam & shewed] sen alla en la cite
parler
124/7 riche & pesable] richez
124/30 and also ryght and rayson re-
quyret that ye doo soo] & si y aurez
droiture
124/33 dyonenu] cliessen
125/3 comme In-to thys londe] prandre
este part
125/9 hadde] hen
125/10-11 hadde lefte and habandouned
our owne contree] en partizmes
125/15-16 hurte, domage, ne grevaoss]
grevaanss
125/21 our permanente residence] ar-
restance
125/23 Dyonenu] Jliessen
125/26 7 was . . . prince of grete lord-
shyppes] et . . . grand seigneurie
125/31-2 ioye & good chere to ye me-
sagers of eneas] ioye aux messa-
giers
125/35 dyonenu] cliessen
126/1 praysed moche the troians] prisa
126/2 Darynus] Amynus
126/11-12 mused a lytull in hym selfe]
prisse
126/31 chare] char

127/1-2 altogyder as it was sayde and
doon] tout le feuix
eur
127/6 aruyed in that londe] armez
127/12-13 byldyde and sette] fermer
127/21 frendes and kynnesmen] amis
127/26-7 gyue theyr daughter to a no-
ther, contrary to their promysse that
they hadde made to hym] ce faire
127/29 to make vp theyr] en sa
127/31 Lawrence] laurence ou les sour-
rents du roy estoient
127/32-3 to hunte the wylde bestes]
chasser
127/34 Sylyya] salua
128/4-5 layed her hande oner him, for
to make hym fayr and enyn] le
plamast
128/6 fed] affere
128/11 espyped] cheoisit
128/12 rought] persa
128/15-16 cryed and made mone after
hys manere] brayt
128/16 Sylyya] salua
128/19 an-anrygd and wroth therfore]
corrance
128/27-8 the most strengthe was styll
with the men of the countrie] la
force si en estoit aux paisans
129/2 chasse & dryue] chasser
129/6 eflort made, & bigge estoure]
estour
129/28 lawrence . . . ascanyus] lautre
. . . astauus
129/30 made] furent molt
129/31 mescyans . . . causus] mesancius
. . . lansiis
129/33 of yatlie] dyptite
129/34 canulla] decanula
130/2 of medens] de chirs & de pucelles
130/23 palatyne] palaunt durecada
130/28 Palencya] palancia
131/3 and sayd to hym] pour ce qu'il
le chassoit de son royaulme, molt
centrecommencert bien en parlant
cuander dist
131/12 that were strong] plus fort
131/15 palence] plaisancer
131/32 cuander, & walked] & a la
departie se pasma le roy, atent sen
allerentpalus & ecues & errerent
132/9 and made hem redy vpon the] 
et se apparaillerent & ordonnèrent
aux
132/11 visus] misus
132/12-13 & eight felawes with him] 
esperonnant lauy hytisisme
132/15 out] hors seurement
132/18 dart] espiet
132/19 tourne of] tour par
132/20 he, & the other eyght] lauy
hytisisme
132/25 wente] commença a aller
132/26 see and knowe] scanaoir
132/27 sonest] myeulx & plus legirement
132/30-1 that were nygyhe the shore, 
for the men to come a lande] au
vinage
133/1-3 sholde not flee thyderwarde for 
to saine theym selfe. They dyde 
thenne as turnus hadde commaundad / 
and brenned alle the shyppes] ne son 
fonissent, lors miront le feu es nefz
133/12 made goode chere] entendirent 
de faire feste
133/17 fortresse] fortresse, car il estoit 
a grand plante pour estre entour la
mole
133/17-18 But noo body durst not 
ancuere for to goo to hyun] mes nul 
ny ada
133/21 for to entre vpon] dauoir
133/24 assured were, not doubted] 
asenes estoient ne ne se dontbloient
133/33 waye thyder] contrec beau com-
pains
133 34 shall be rewarded ryght wellw 
therfore] en auroy grant merite
133/35 understode his felawe that 
spake soo] se trouvez bien moque
134/2-3 be so famylier, and hane hadde 
so goode feyship] heu tant de priuete 
de compaigne
134/9 for to goo to eneas] a faire
134/15 & also my self] de roy (?) aussi
135/1-2 to telle that that was to come 
de deviuer
135/26 they hadde on theyre hedes] 
erialus avoit en sa teste
135/30 forest] forest en signe

136/1 forest] forest a sonne
136/2 path] sentier prestez
136/9 swee] beau doux
136/13 noyse of the horses] bruyt des
chevaux et la noyse
136/17 his enmyes about his felawes] 
entour son compagnon
136/25 horse] cheval sans mout dire
136/31 don ded] tout estandu
136/33 The French chapter-heading is, 
'Comment le connoestel fit couper
les testes a deux compagnions, & turnus 
les fit mettre sur deus lances, & 
porter devant le chastel.'
137/4-5 bolens, the conestable, to be 
alle forened wyth grete rage] a 
froncer sbrone de mal talent & de 
grand ire a alumer
137/6 cam] vouloient a dire ne qui ce 
leur fasoit
137/14-15 bolens smote eryalus] vouloent 
fuir erraouann
137/15 bolens] volcens
137/27-8 as longe that he myghte 
stande] pour garentir sa vie
137/29-30 wel sharpe cuttynges] tran-
chas & esmondous
137/33 Bolens] volcens
137/34 Turnus] est
138/1-2 sawe there theym that made 
trouercent
138/3 tentes] tentes & mesmement nu-
montor y estoit grand doleur demener
138/4-5 sholde be] fest generalement
138/7-8 made . . . to be smyten of 
from theyr bodyes] fit prandre
138/9 and] il les fit
138/11 fere and abasse] esbahiv
138/15 the place] aux murs
138/16 17 trompettes for to gyne a 
sharpe sawte] trompetes & bussines en 
lst pour assaliir mout aigrement
138/20 theyr paunes] turyes
138/22-3 logges, wyth sharpe yron atte 
the ende] espietz agaz
138/25-6 walles of theyr fortresse] mur
138/27 all-to burst theyre bodyes] tout 
leurs corps
139/4 the toure on a fire] le feu en celle 
tour qui tantost fit par tout espadu
139/5 alle in a flame] enbrasce
139/10, 13 Elocor] lecors
139/18 of the other] daudent avoir grant
asseaulx & peraux
139/31 tidynges] nobles nouvelles
139/33 was to grete] moult fut laidaige
au port
140/1-2 his knyghtes also, for to lettre
theym of their landyng sa chevalerie
140/2-4 Eneas, that wyth his barons
that were in his ship wyth hym, was
laued first of alle / And defended
the porte ayenst] pues que eues fut
sur terre et qu'il fut arrive et monte
son cheval il fit tuer arrire
140/7 of the one parte / And of the
other] dune part et daudtre
140/8 atte his conynge vpon, he over-
throwe & slowe Sythera] de prime
face qu'il arrive il occist cythera
140/12 there] qui adonce veist palas
come il fasis mourneulx fuz
darmes et tous les autrez aussi. La
140/14 happed] adwint dont il fut moult
doulent triste et courrouce
140/21 wythed and sore an-angered vpon]
courrouce & bien le comparurent
140/26 afor] devant, & sazech que
moutil voluntiers souffriront contre
leurs ennemyz pour eux venger aux
espiots tranchans et asserez & aux
especs
140/28-9 the dethe] lamour
140/31 valyant} preu} preux
140/32 fende} dyable
141/1 harme, and enylles] de maux
141/2 dyde transforme hym self] se mist
141/14 sette nought by hys enchaunte-
mentes] nez chañoit goernes
141/16-17 of Eneas that was nyghye by
the shores] du rivage
141/31 that heelde hit] de quoy elle
estoit atache au port
142/1-2 Eneas smote Merencyus wyth
his spere in his thye a grete stroke]
merencyus ferit eues dune spec en la
teste [cuisse in the after text]
142/4-5 DVrynge this while that Turnus
wende to haue chassed Eneas] Entre-
tant
ENEDOS.

142/5-6 theykest presse of the bataylle]
battaille
142/7-8 to their deth wyth his swerde]
a martire
142/11 soo sore an-angered he was] tant
estoit courrouce te (et) foreeue
142/14-5 hadde broughte hym to this
grete sorowe] auoit enbatte en ce
point
142/16 slayne afore his eyen] destran-
chier
142/21-23 of tonyre, wyth the stremme
that was so bigge, tyll that it cam
in-to the haun of the cyte of darda,
where as kyng daryus] danioirs nar-
resta onques devant au port de la
cite le roy daryus
142/26 Lansus] lazus
142/30 troians] gens eues
142/33-4 afore hym] devant luy a dextre
et a seestre
142/34 sawe hym] le vit et lapecereut
143/3 espoytte or sperre] espiot
143/6 sawe an-angered . . . . ranne vpon
Eneas] moult ire & courrouce . . .
luy courut sus a toute lace spec uue
143/9-11 his wunde bled alle to sore /
and yet was a parte of the sperre
wythin / that gneded hym ryght
sore] encore estoit la cuisse enchaunte
de la lance
143/15-16 Lansus save his fader merency-
us thus sore hurtre] lenfent fut
ainsi veu naure son perc
143/21 teeth] piz
143/24-5 made his wounde to be shwed
vpon] fasis couldre sa playe
143/31-2 wyth the corpus / makyn
gret mone, & cryeng full henely] a
tout le corps a grand cry
143/34, 144/1-2, sighes, wolde haue
hadde grete merneyille / He rented
his clothes, and tare hys herys from
his owne hede, and] doloser & ses
cheveux detlyrer
144/4-5 to be dressed and bounden vp]
estandre et bander
144/7 3e dethe of his sone vpon] son
fitz de
144/9 launche or cast] lanceur
144/14 tone, I am] filz . . . que tant
anoye vez moy
144/21 went vpon hym with a spere]
ly tane va lance
144/23-4 Themne rose there a grete
noyse and a grete crye] si y rust
grand cry.
144/27 coude be vpon hys fete] se secust
relic
145/2 shyppe, & sente It to his fader]
nef
145/S corpus] corps
145/10-11 of a kyng apparteyneth, &
pute it in to a shippe] de roy
145/12 goten] conquetoe
145/17-18 moder in lykewyse, for hys
dethe] mere
145/19 with] qui appor tent
145/23 ha, a] hec
145/32-4, 146/1 I make were aienst
turnus, that wold hace lawyne, the
doughter of kyng Latynus, aienst
the wille of the goddes] a turnus que
le roy latin a sa fille fianc.
146/4-7 & that he that sholde hace the
victorye over the other / he sholde
havie the pucelle lawyne, & her faders
good wylle with-alle / and the other
that were overcome] sit nev vnuit
louer tous les dieux le donoyent et
lautre
146/7 his lyfie] la terre et la vie
146/9-11 & reporte to the kyng that
that I haue saide, & that I wyl
abyde by. And that he doo me to
knowe] si le dites au roy et luy faictes
ten dre ce que turnus dit ie vous en
diz
146/13 fydelyte] loyaute
146/25 dyde ceasse] finerent & turnus
fut renu en de sa cite si comme vous
avez ouy et vint a lawrence
146/34 ayneste Eneas / and that bare]
il enoig
147/4-5 After that he came agayne
from puylle] & de la retoient les
messages
147/9-10 afore Troye / we made to hym
due renerence] a troye destroure nous
le saluasnes
147/19 Gatte nor wane] guignasnes
147/21 knyghtes distroyed] noble chenal-
terie
147/26 other grekes] apuult des autres
147/34 strength the and proesse] rudesse
147/35-6 two hounderd knightes suche
as he is, & in theyre companye] e c.
d et anuc
148/1 troylus] troihus comme ils estoient
148/2 wasted & destroied] destruite
148/3-4 And Also ye muste vnderstande
for veraye certeyne] Car sachez
148/4-5 recestence that was made aynest
vs grekes afore Troye] demourance
qui fut faict
148/19-20 as longe as that the goddes
wylle be on his side] quant est en la
garde des dieux
148/27 marcheth towarde cecyle . . .
grounde] sestant insques en occil
celle terre tiennent . . . montaigne
148/30 townes, cyttes] villes
149/1 for to knowe his wylle in this
byhalne] sit le ferra & sit vouldra ce
prandr.
149/4 goode kyngie] roy chose est venue
149/5 knowe well] ne sequent mye
149/8-9 whereby Eneas is vexed more
stronge] & bien sachez que enas nous
asserra tant dedans.
149/15 fyghte hym selde alone] combatre
149/23-4 wyth hym, hande for hande]
qui le hache et demande. Then a
fresh chapter [Comment ] it fut divise
devant le roy latin de combatre corps
a corps
149/24-5 turnus, that was come aynen
to Lawrence . . . Drastes] turuns . . .
adrasan
149/29-30 wylle not come nyghhe yf
thou mayste kep the a side] nen as
que faire premiers
149/31 firste that shall speke] enca et
turnus.
149/33 Drastes] drasa
149/33-4 that he neuer sawe dyomedes
fyghte wyth enca] & a dre que
cuores auoirent ils gens assez iamais
y ne vist diomedes pour chaser enca
dehors la terre
150/2 though he were as stronge as the deuyll] se il nainoit plus grand force que il ne.
150/5 the sayd Eneas] dites d' eneas
150/9-10 for to conme and take the cyte by force] pour la cite prendre & venoient pour lassallir
150/14-15 that they sholde be redy right soone for to yssue out with hym] qu'il sen yssissent a ses murs.
150/16-17 bussynes and trompettes] buscines
150/18 lanyne] brume
150/21 flee, & who sholde abyde] fuir-oют
150/25 Canulla] Canume
150/27 hys knytes] sa compagnie et contre sa chevalerie
150/28-9 that Turnus sholde abyde wythin for to kepe the walles of the cyte / And she sayde, syre, lete me doo with] vous demorez aux murs de la cite et vous ne lairez conuencer de maintenir
151/6-7 eresbowes and my knightes] chevaliers
151/7-8 whan our enmyes shall be come in to / the narow waye] et sit combat sur nous aince qu'il soit hors du destroit
151/10-18 ye shall abyde atte this side, for to goo vpon the troiouns when they shall come / And thenne came there Mesapus wyth a goode bande of folke, whiche Turnus exhorted for to doo well / and that he sholde fyghte that daye vnder the banner of the noble & preu lady Canulla / And after that he hadde sette all his knyghtes in goode arraye] This transposes & alters the French: et les tristramiens comen et laudrie et mesapus et turnus en orta moust bien faire [repeated below.] Lors sen departit turnus lay et sa chevalerie et vous qui demourrez commenez le tournoy et vous et vostre compagnie en ayez la curse ces paroles vint mesapus que turnus enorta moust de bien faire. Lors sen

151/19 conroes] conroes
151/20 caules] et caules
151/23 fyght togyder] batauiller que enoynes ny ent trets demanders ne d'ene part ne dauilre
151/26 atte their comynge hande to hande togyder] quant ilz assemblerent
151/27 And they] tant sentrenelloyent et
151/28 theycke and soo faste] durement
151/31 rebuked theym] les misrent a la voyage
151/33-4 the chyeff captyaynes of the Latynes, wyth theyr compaynye well horsed] les latins les chiefz des chevalux
151/35-6, 152/1-5 And the Latynes bare theym selfe full well a while, that by force of armes they made the troynes to returne bak / But atte the last, the troynes that were neuer wery of bataylles / made there merueyles of armes, so that the latynes myght susteyne noo lenger the weygth of theyre swerdes / but were aygene putte abak] que force leur fut de retourner arriere
152/9-10 by force of grete fayttes of armes] a force
152/12 destruction and grete slawghter made, bothe] destruction
152/13 barres] liecs
152/15-17 other that were the, the queene Caumle dyde best In armes, and kyllcd and slowe the troynes on cyther syde of her] les convois y estoit la royne canullo. (Caxton's Canule is for Canule.)
152/18-22 a bowe, and a sheeffe of arowes hangyng by her syde; One tyme she shotte / Another tyme she smottte grete strokes with her swerde, and hewe, elened, and cutted of heles and armes clene from the bodyes] laur et conroye plaine de sayectes dont assez auecuns transsevorent maine bras & piez et corps sans attendance
152/26 his offye] celle
152/27 fayttes of knygthed] chevalerie
152/30 sore moche] mault
152/32 Anyus] anus
152/34 of the noble troians] leur
153/1 wrath] ducit
153/2 slayne] tue & occis pour sa grand forenecrie.
153/3 his oroyen] sa raison
153/6 swerde a vengable stroke] espec
153/6-7 soo that he dyd cutte the harneys / and made his swerde to entre in to] et luy faûlja termeure & luy ontana
153/8-9 ferre wythin the body of her / soo that anone after, she felle ded to the grounde: And after] & il luy mist ou corps & fer & faist ensemble
153/14 feelde] estour
153/16 fallen down from her horse] chene
153/18-19 began all for to tremble and shake] fremirrent toutes
153/19 recouerance] retournance
153/20 wythin the barreers] vers les desirois des lices
153/21 ouer thrown and cast doun] dabatuts
153/24 of Canulla, the worthy quene] la royne
153/28-9 chyualre vpon the mountayne, as it is said afore] cheuallerie
154/4-5 the Turnyens ... wythdrew theym selfe in-to the cyte] se yssirent ly rutier
154/6-7 of the towne / where] en leurs lices &
154/8-9 was full sory and wrothe for] est grand ire de
154/14 conuenante] conuenance
154/15-16 pucelle lauyne to his wyff] femme
154/19 bacheler] ioumenceau
154/21-2 well thyselfe, how grete a londe thou shalt haue in thy holde after thy fader is deceased] a tenir si grand terre du roy dous ton perc
154/24-6 maydens ben in ytalye, of noble blode / and of highe estate, of whiche thou myghtest chose one to be thy wyff] femmes en ytalie
154/29 haue] auoye
154/29-30 granted her to the for to be thy wyff] donnce et octroyee
154/35 6 nomore / and no longer we may not well abyde wythin] plus estre en
155/5 hole & sounde] sain
155/6 Loke & beholde] regarde
155/13 finysshed] estuve
155/16 that my honour and praysinge be encreassed] eroistre mon pris
155/18 fyghte wyth Eneas] combatre
155/19-20 of my body more nyghe goon] nisse de ma chair
155/22 goddesse] diverse (for decease)
155/23 yf I] si ie ne me
155/24 Amatha] chamauta
155/29 seeste falle fro myn eyen] me voys plourer
155/31 wyth Eneas] aux troyens
155/34 When Lauyne] quant bataue & mault en cust couleur laume
155/36 announce] moncer
155/15 ryght glad] lyez et joyeuls
155/17 playne afoire the cyte] plaine
155/22 of bothe sydes] sachez que du part
155/28-9 comenante were denysed and made] parolle fut affairement
155/34-5 harde among a grete many] par grand redeur et si ferit en vray troupeau
155/35 water] torpeau
157/2 hepe of theym] flote des autrers
157/5 couered wyth theym] tout estes. & si demenoient mault grand noyse apres leigle
157/12 Turnyens] rutiliens
157/15 bytokeynoge] signifiance
157/16-17 houred in theym selwe soo sere] fremissioient
157/20 Lordes turnyens] Seigneur rutilien
157/22 lighted amonghe the hepe of] se ferit dedans les
157/23-4 wasteth and destroyeth] degaste
157/24-6 that we emynonde hym rounde aboute wyth goode men of armes, as the swannes dyde] le signe firont
157 27 well I wote that] such a que il
158 '3-4 of the one parte / And of the
other] donc part et doultre
158 '6-7 deuysed and madeThat Turnus
and I shall fyghte for you alle] diuise-
ses que nous deuons dabonmente com-
habet
158 '10 quaynill] saicet
158 '13 smote hym selfe in to] sc ferit
158 '19-20 launche and caste] lance c
158 '25 of Ozon of traye] dugon de trevo
Et tu se arte
158 '33, 159 '4-3, ayenst me / wherefore I
shall gyne to the thy fylle therof / and
with the same, he toke hys hand
fulle of erthe fro the grounde, and
fybb hys thorne therwithalle, while
that he was a pas-syngge] originas par-
qunot in esseapere bagenmut in parto
159 '3-5 wite / fer verace trouthe, sayde
Turnus to hym, that alle thus I
shall warded theym of thy nacyon]
salut bien que tel leuex si scrot de
cult
159 '15-16 and spore his hore atta]
navis boud par gret opion et point
159 '17-19 And he had hys knyghtes
made roome afoere theym, and slee
soune many of the Latynes and
turnyens att every hande of hem] et
hui et la chambrie lorat grant en
159 '20 Ytalycens, so that they tremende
for seere] ceus des plactiion et franco-
rent
159 '21 Afram] afrani
159 '22 Atherantum] Atherantum
159 '31-2 went ever heris and there
aloune the wynges of the bataylles]
conduixit les cias des traies
159 '34 dyde Encas] jurat
159 '34 And] Encas
160 '6-7 they dyde soone as Encas hadde
commanded theym] maini pot estre
saisi et last conto, il se dit
160 '10 a for] on la promiere assemblée
160 '14 dyseorde and varyaunce] desordre
160 '14 Encas] navus et le recouvir a
seigneur
160 '20-1 that the troians dyde - trp
pype to the walles] droit c
160 '28 knownen in the towne] scern
160 '30 Laune] laine
160 '32-3 And pulled of his heeres] se
crius
161 '4 that was made wythin the eye ]
de la vire et le cruy
161 '3 thyhe] corpo
161 '4 walques] sed per
161 '10 art her, gaerynge about nooth] la-
toves choize a cote la moule
161 '20-1 he was ashamed, and ryght
sore wrothe, and an-angered / en celt
douttre c hain
161 '23 charyet] chaval
161 '30 In a feld, one gysnyst the other] en champ
162 '9 to-hewen and broken alle to
peceo] de suppe
162 '15 the rynges] a maule
163 '17-18 the sorowe that he made for
ye deethe of Palas, that turnus had
skyne] c'le doultre de palas
162 '24-5 the puceel Launye] laine
162 '26 wedded Launye, and hadde] et
bione et
162 '34 royane] regardez sans ce quil
cra ist, la signorie tous les iours de
se vie
163 '2-4 deth that were yet in the feeldes]
quod esc lystent at
163 '7-8 thogueth the all the royane of
ytalyn] de quoy elle estaint rise
163 '10 Launye] batine
163 '18 deyed / and decesse[s] / respasse
163 '20 worres] guerres et molles
163 '20 Merencys] Mercantum
163 '22-3 By cause that deethe teke hym
sooner than he wende] pour la mort
qui lu! fait trop prerachone
163 '26 was but yonge] lui venoit
163 '32 wyth the thunder bolte] de
foudre
164 '22-3 her son siluyus betweene her
armes] son filz
164 '24 londe] terre et de ses hommes
164 '25 Siluyum] siloum
164 '25 appartenances] appartenens en
apparitances
164/4-9 ¶ Cy finit le livre des eneydes compile par Virgille le qu6
a est translate de latin en francois Imprime a lyon par maistre
Guillaume le roy le dernier iour de septembre Lan mit quatre cens.
lxxx iii.

The collation is 'a-c in eights, the first leaf blank; d-g in sixes;
h-l in eights; m, six leaves, the last blank. A most beautiful copy,
full of rough leaves.'—Huth Catalogue, v. 1539. It has 61 quaint
outline woodcuts the full width of the folio page, and about half its
height. The chapter-initials are in red, done by hand. The full
page has 32 lines. The Prologue, on a 2, is

A

Lorner de diu tout puissant de la glorieuse vierge marie mere
de toute grace. & a la stiltite & prouffit de toute la police
mondaire ce present liure compile par virgille tressubtil &
ingenieux orateur & poete intitule eneydes a est translate de latin
en commun langaige auquel pourront tous valereux princes & aultres
nobles voeir mont de valereux faitz darmes. Et aussi est il present
liure necessaire a tous citoyens & habitans en ville & chateaulx car
ilz verront comme iadis trove la grant & plusieurs aultres places
fortes & inexpugnables ont este assegies apremet & assaliez & aussi
courageusement & vaillamment deffendues. Et est ledi liure au
temps present fort necessaire pour instruire petis & grans pour
chacun en son droit garder & defendre. car chose plus noble est de
mourir que de villainement estre subiugue.

This, with the first chapter-heading and its woodcut, fills the
page. The contractions of the original are expanded as usual by me,
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