The Wright's Chaste Wife.
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"A Fable of a wryght that was maryde to a pore wydows dowtre / the whiche wydow havyng noo good to geve with her / gave as for a precyous Johte to hym a Rose garlond / the whyche sche affermyd wold never fade while sche kept truly her wedlok."

A Merry Tale, by Adam of Cobsam,

From a MS. in the Library of the Archbishop of Canterbury, at Lambeth, about 1462 A.D.

COPYED AND EDITED BY

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12.

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PREFACE.

Good wine needs no bush, and this tale needs no Preface. I shall not tell the story of it—let readers go to the verse itself for that; nor shall I repeat to those who begin it the exhortation of the engilisher of *Sir Generides*,

"for goddes sake, or ye hens wende,
Here this tale unto the ende."—(ll. 3769-70.)

If any one having taken it up is absurd enough to lay it down without finishing it, let him lose the fun, and let all true men pity him. Though the state of morals disclosed by the story is not altogether satisfactory, yet it is a decided improvement on that existing in Roberd of Brunne's time in 1303, for he had to complain of the lords of his day:

Also do þese lordynges,
þe[y] trespas moche yn twey þynges;
þey rauys a mayden æens here wyl,
And mennys wyuys þey lede awey þertyl.
A grete vylanye þarte he dous
3yf he make therof hys rouse [boste]:
þe dede ys confusyyn,
And more ys þe dysfamacyyn.
The volume containing the poem was shown to me by Mr Stubbs, the Librarian at Lambeth, in order that I might see the version of Sir Gyngelayne, son of Sir Gawain, which Mr Morris is some day, I trust, to edit for the Society in one of his Gawain volumes. Finding the present poem also on the paper leaves, I copied it out the same afternoon, and here it is for a half-hour's amusement to any reader who chooses to take it up.

The handwriting of the MS. must be of a date soon after 1460, and this agrees well with the allusion to Edward the Fourth's accession, and the triumph of the White Rose o'er the Red alluded to in the last lines of the poem. The Garland,

It was made.
Of flourys most of honoure,
Of roses whyte whyt wyll nott fade,
Whych flooure all ynglond doth glade.
Vu-to the whych flooure I-wys
The lune of God and of the comons
Subdued bene of ryght.

For, that the Commons of England were glad of their Yorkist king, and loved Duke Richard's son, let Holinshed's record prove. He testifies:

"Whereupon it was againe demanded of the commons, if they would admit and take the said erle as their prince and souereigne lord; which all with one voice cried: Yea, yea.

"Out of the ded stocke sprang a branch more mightie than the stem; this Edward the Fourth, a prince so highlie fauoured of the peple, for his great liberalitie, elemencie, vpright dealing, and courage, that aboue all other, he with them stood in grace alone: by reason whereof, men of all ages and degrees to him dailie repaired, some offering themselves and their men to ioeopard their lines with him, and other plentiouslie gane monie to support his charges, and to mainteine his right."

1 The since printing of the Romance in the Percy Folio MS. Ballads and Romances, (Lybius Dicconius, ii. 401.) will probably render this unnecessary. (1863.)
PREFACE.

Would that we knew as much of Adam of Cobsam as of our White-Rose king. He must have been one of the Chaucer breed,1 but more than this poem tells of him I cannot learn.

3, St George's Square, N.W.,
23 November, 1865.

P.S.—There are other Poems about Edward IV. in the volume, which will be printed separately.2 One on Women is given at the end of the present text.

PP.S. 1869.—Mr C. H. Pearson, the historian of the Early and Middle Ages of England, has supplied me with the immediate original of this story. He says:

"The Wright's Chaste Wife is a reproduction of one of the Gesta Romanorum, cap. 69, de Castitate, ed. Keller. The Latin story begins 'Gallus regnavit prudens valde.' The Carpenter gets a shirt with his wife, which is never to want washing unless one of them is unfaithful. The lovers are three Knights (milites), and they are merely kept on bread and water, not made to work; nor is any wife introduced to see her lord's discomfiture. The English version, therefore, is much quainter and fuller of incident than its original. But the 'morality' of the Latin story is rich beyond description. 'The wife is holy Mother Church,' 'the Carpenter is the good Christian,' 'the shirt is our Faith, because, as the apostle says, it is impossible to please God without faith.' The Wright's work typifies 'the building up the pure heart by the works of mercy.' The three Knights are 'the pride of life, the lust of the eyes, and the lust of the flesh.' 'These you must shut up in the chamber of penance till you get an eternal reward from the eternal King.' 'Let us therefore pray God,' &c."

With the Wright's Chaste Wife may also be compared the stories mentioned in the Notes, p. 20, and the Ballad "The Fryer well fitted; or

1 Chaucer brings off his Carpenter, though, triumphant, and not with the swived wife and broken arm that he gives his befooled Oxford craftsman in The Miller's Tale. (1869.)
A Pretty jest that once befell,
How a maid put a Fryer to cool in the well"

printed "in the Bagford Collection; in the Roxburghe (ii. 172); the Pepys (iii. 145); the Douce (p. 85); and in Wit and Mirth, an Antidote to Melancholy, 8vo. 1682; also, in an altered form, in Pills to purge Melancholy, 1707, i. 340; or 1719, iii. 325"; and the tune of which, with an abstract of the story, is given in Chappell's Popular Music, i. 273-5. The Friar makes love to the Maid; she refuses him for fear of hell-fire.

Tush, quoth the Friar, thou needst not doubt;
If thou wert in Hell, I could sing thee out.

So she consents if he'll bring her an angel of money. He goes home to fetch it, and she covers the well over with a cloth. When he comes back, and has given her the money, she pretends that her father is coming, tells the Friar to run behind the cloth, and down he flops into the well. She won't help him at first, because if he could sing her out of hell, he can clearly sing himself out of the well; but at last she does help him out, keeps his money because he's dirtied the water, and sends him home dripping along the street like a new-washed sheep.
THE WRIGHT'S CHASTE WIFE.

[MS. Lambeth 306, leaves 178-187.]

Aftmyghty god, maker of alle,
Saue you my souereyns in towre & halle,
And send you good grace!
If ye wyll a stounde blynne,
Of a story I wyll beginne,
And telle you al the cas,
Meny farleyes that I haue herde,
Ye would haue wondyr how yt ferde;
Lystyn, and ye schalt here;
Of a wryght I wyll you telle,
That some tymne in thys land gan dwelle,
And lyued by hys myster.
Whether that he were yn or owte,
Of erthely man hadde he no dowte,
To werke hows, harowe, nor plowgh,
Or other werkes, what so they were,
Thous wrought he hem farre and nere,
And dyd tham wele I-nough.
Thys wryght would wedde no wyfe,
Butt yn yougeth to lede hys lyfe
In myrthe and ower melody;
Ouer al where he gan wende,
Aft they seyd "welcome, frende,
Sytt done, and do gla[d]ly."
but at last he wished

but have a spouse to look after his goods.

A widow near had a fair daughter

true and meek.

Her the wright would like to lie by him,

and therefore went to her mother

and proposed for the maiden.

The mother says she can only give him as a portion

a garland of roses

that will keep its colour

while his wife is true,

Tyff on a tyme he was wylynyng,
As tyme comyth of alle thyng,

(So seyth the profesye.)

A wyfe for to wedde & haue
That myght hys goodes kepe and saue,

And for to lene all foly.

Ther dwellyd a wydowe in that contre
That hadde a doughter feyre & fre;

Of her, word sprang wyde,
For sche was bothe stabyff & trewe,
Meke of maners, and feyr of hewe;

So seyd men in that tyde.

The wryght seyde, “so god me saue,
Such a wyfe would I haue

To lye nyghtly by my syde.”

He fought to speke wyth that may,
And rose erly on a daye

And pyder gan he to ryde.

The wryght was welcome to Ye wyfe,
And her saluyd all so blyve,

And so he dyd her doughter fre:
For the erand that he for can
Tho he spake, fat good yeman;

Than to hym seyd sche:
The wydowe seyd, “by henne kyng,
I may gene wyth her no ping,

(And pat forthynketh me;) 

Sane a garlond I wyf the gene,
Ye schall never see, whyle ye lyve,

None such in thys contre:
Hauie here thys garlond of roses ryche,
In all thys lond ys none yt lyche,

For ytt wyf ene be newe,
Wete pou wele withowtyn fable,
Aff the whyle thy wyfe ys stable

The chaplett wolle hold hewe;
HE RECEIVES A ROSE GARLAND WITH HIS WIFE.

And yf thy wyfe vse putry,  
Or tolle eny man to lye her by,  

63 Than wolle yt change hewe,  
And by the garland þou may see,  
Fekyffe or fals yf þat sche be,  

66 Or ellys yf sche be trewe."  
Of thys chaplett hym was fulf fayne,  
And of hys wyne, was not to layne;  

69 He weddyd her fulf sone,  
And ladde her home wyth solempnite,  
And hyld her brydalt dayes thre.  

72 Whan they home come,  
Thys wryght in hys hart cast,  
If that he walkyd est or west  

75 As he was wonte to done,  
"My wyfe þat ys so bryght of ble,  
Men wolde desyre her fro me,  

78 And þat hastily and sone;"
Butt sone he hym byought  
That a chambyr schuld be wrought  

81 Bothe of lyme and stone,  
Wyth wallys strong as eny stele,  
And dorres sotylly made and wele,  

84 He owte framyd yt sone;  
The chambyr he lett make fast,  
Wyth plaste of parys þat wyll last,  

87 Such ous know I never none;  
Ther ys [ne] kyng ne emperoure,  
And he were lockyn in þat towre,  

90 That cowde gete owte of þat wonne.  
Nowe hath he done as he boughed,  
And in the myddes of the flore wrought  

93 A wondyr strange gyle,  
A trapdoure rounde abowte  
That no man myght come yn nor owte;  

96 It was made wyth a wyle,
and if any one only touched it, down he'd go into a pit.
This was to stop any tricks with his wife.

Just then the town Lord sends for him to build a Hall,
(a job for two or three months,) and offers to fetch his wife too.

He sees the wright’s garland, and asks what it means.

"Sir, it will tell me whether my wife is false or true;"
and will change its colour if she go wrong."

"I'll try that," thinks the Lord, and goes to the wright's wife.

That who-so touchyd yt eny thynge,
In to pe pyt he schuld flynyng
Wythyn a lythy whyle.
For hys wyfe he made that place,
That no man schuld bescke her of grace,

Nor her to begyle.

By þat tyme þe lord of the towne hadde ordeynyd tymbyr redy bowne,
An halle to make of tre.
After the wryght the lord lett sende,
For þat he schuld wyth hym lende
Monyths two or thre.
The lord seyd, "woulþ þou hanc þi wyfe?
I wyll send after her blyve
That sche may com to the."
The wryght his garlond hadde take wyth hym,
That was bryght and no þing dymme,
Yt wes feyre on to see.
The lord axyd hym as he satt,
"Felowe, where hadyst þou þis hatte
That ys so feyre and newe?"
The wryght answerd aft so bluye,
And seyd, "syr, I hadde yt wyth my wyfe,
And þat dare me neuer rewe;
Syr, by my garlond I may see
Fekyll or fals yf þat sche be,
Or yf þat sche be trewe;
And yf my wyfe loue a paramoure,
Than wyll my garlond vade coloure,
And change wyll yt the hewe."
The lord pouht "by godys myght,
That wyll I wete thyys same nyght
Whether thyys tale be trewe."
To the wryghtys howse anon he went,
He fonde the wyfe ther-in presente
That was so bryght and scheme;
Sone he hayled her trewly,
And so dyd sche the lord curtesly:

Sche seyd, “welcome ye be;”
Thus seyd the wyfe of the hows,
“Syr, howe faryth my swete spouse
That hewyth vppon youi’ tre”
“Sertes, dame,” he seyd, “wele,
And I am come, so haue I hele,
To wete the wylle of the;
My louve ys so vppon the cast
That me thynketh my hert wolle brest,
It wolde none otherwise be;
Good dame, graunt me thy grace
To pley with the in some preuy place
For gold and eke for fee.”
“Good syr, lett be youre fare
And of such wordes speke no mare
For hys louve pat dyed on tre;
Hadde we onys begonne pat gle,
My husband by his garlond myght see;
Certes, dame,” he seyd, “nye;
Loue me, I pray you, in pat ye maye:
For godys louve change thy mode,
Forty marke schalt be youre mede
Of syluer and of gold[e] rede,
And that schalt do the good.”
“Syr, that deede schalt be done;
Take me that mony here anone.”
“I swere by the holy rode
I thought when I cam hydder
For to bryng1 yt aff to-gydder,
As I mott broke my heele.”
Ther sche toke xl marke
Of syluer and gold styff and sterke;
and tells him to go
[leaf 180, back] into the secret chamber.
Upstairs he goes,

stumbles,
and pops down 40 feet through the wright’s trapdoor.

He prays the

good dame to have pity on him.
"Nay," says she, "not till my husband sees you."

The Lord tries to get out, but can’t,

and then threatens the wife,

but she doesn’t care for that,

and goes away to her work.

168  Sche toke yt feyre and welle;
Sche seyd, “in to the chambyr wyfl wy, woff, we,
Ther no man schalt vs see;

169  No lenger wyfl we spare.”
Vp the steyer they gan¹ hye:
The stepes were made so queyntly

170  That farther myght he nott fare.
The lord stumbyllyd as he went in hast,
He felt doune in to pat chaste

171  Forty fote and someele more.
The lord began to crye;
The wyfe seyd to hym in hye,

172  “Syr, what do ye there?”
“Dame, I can nott seye howe
That I am come hydde nowe

173  To thys hows pat ys so newe;
I am so depe in thys sure flore
That I ne can come owte att no dore;

174  Good dame, on me pou rewe !”
“Nay,” sche seyd, “so mut y the,
Tyfl myne husband come and se,

175  I schrewre hym pat yt pought.”
The lord arose and lokyd abowte
If he myght eny where gete owte,

176  Butt yt holpe hym ryght noght,
The wallys were so thycke wyth hym,
That he no where myght owte wynne

177  But helpe to hym were brought ;
And euer the lord made cyuff chere,
And seyd, “dame, pou schalt by thys dere.”

178  Sche seyd that sche ne rought ;
Sche seyd “ I recke nere
Whyle I am here and pou art there,

179  I schrewre herre pat pe doth drede.”
The lord was sone owte of her pought,
The wyfe went in to her loft,"

¹ MS. gar
AND HAS TO BEAT FLAX TO EARN HIS DINNER.

204 Sché satte and dyd her dede.

207 There of he hadde gret nede.

210 Sché seyd, "nay, so god me spede,

213 Butt þou wylt swete or swynke ;

216 And a swyngylt good and grete ; If þou wylt worke, tell me sone."

219 Full gladly would I ete."

222 Wyth a grete hete : Sché brought the lyne and hempe on her backe, "Syr lord," sché seyd, "hauþe þou þat,

225 And lerne for to swete."

228 And bade hym fast on to bete.

231 And sparyd nott on to leyne.

234 And would hauþe hadde yt fayne ; "That I hadde somewhat for to ete

237 Me thynketh yt were ryght,

240 And therto putt my myght."

"You'll get none from me unless you sweat for it," says she; "spin me some flax."

"You'll get none from me unless you sweat for it," says she; "spin me some flax."

Next day the Lord begs for food.

He says he will:

she throws him the tools.

The for to plese, dame, I saye, for he's toiled night and day.

He does, lays on well, and then asks for his food,
The wife

The wife says, "So must I have hele,
And yf pi worke be wrought wele
Thou shalt have to dyne."

Mete and drynke sche hym bare,
Wyth a thrafe of flex mare
Of full long boundyn lyne.

So feyre the wyfe the lord gan praye
That he schuld be werkyng aye,
And nought pat he schuld blynne;
The lord was fayne to werke tho,
Butt his men knewe nott of his woo
Nor of per lordes pyne.

The Steward asks the wryght after his Lord,

The stuard to pe wryght gan saye,
"Sawe fou owte of my lord to-daye.
Whether that he ys wende?"
The wryght answarde and seyd "naye;
I sawe hym nott syth yesterdaye;
I trowe pat he be schent."
The stuard stode pe wryght by,
And of hys garlond hadde ferly
What pat yt be-mente.
The stuard seyd, "so god me saue,
Of thy garlond wondyr I haue,
And who yt hath the sent."
"Syr," he seyd, "be the same hatte
I can knowe yf my wyfe be badde
To me by any other man;
If my fleures ouer fade or falle,
Then doth my wyfe me wrong wyth-alle,
As many a woman can."
The stuard pought "by godes myght,
That schalt I preue thys same nght
Whether pat ou blys or banne," And in to hys chambyr he gan gone,
And toke tresure full good wone,
And forth he spedde hem than.
Butt he ne stynt att no stone
Tyff he vn-to þe wryghtes hows come
And thinks he has succeeded so well.

That ylke same nyght.
He mett the wyfe amyddie the gate,
Abowte þe nekke he gan her take,

And scheid "my dere wyght,
All the good þat ys myne
I wyff the gene to be thyne

To lye by the all nyght."
Scheid, "syr, lētt be thy fare,
My husband wolde wete wyth-owtyn mare

And I hym dyd that vyryght;
I wolde nott he myght yt wete
For all the good that I myght gete,

So Ihesus mutt me spede
For, and eny man lay me by,
My husband would yt wete truly,

It ys wythowtyn eny drede."
The stuard seyd "for hym þat ys wrought,
There-of, dame, drede the noght

Wyth me to do that dede;
Haue here of me xx marke
Of gold and syluer styf and starke,

Thys tresoure schaff be thy mede."
"Syr, and I grant þat to you,
Lett no man wete butt' we two nowe."

He seyd, "nay, wythowtyn drede."
The stuard pought, 'sykerly
Women beth both queynte & slye.'

The mony he gan her bede;
He pought wele to haue be spedde,
And of his erand he was onredde

Or he were fro hem I-gone.
Vp the sterys sche hym leyde

1 MS. Ihe
Tyff he saw the wryghtes bedle:

312 Of tresoure bought he none;
He went and stumberlyd att a stone;
In to ye seller he ylle sone,

315 Downe to the bare flore.

The lord sayd "what deuyff art you?"
And you hadest falle on me nowe,

318 Thowe hadest hurt me full sore."
The stuard stert and staryd abowte
If he myght ower gete owte

321 Att hole lesse or mare.

The lord sayd, "welcome, and sytt be tymne,
For you schall helpe to dyght thy lyne

324 For all thy fers[e] fare."
The stuard lokyd on the knyght,
He sayd, "syr, for godcs myght,

327 My lord, what do you here?"
He sayd "felowye, wyth-owt-othe,
For o erand we come bothe,

330 The sothe wolle I nott letete."
Tho cam the wyfe them vn-to,
And sayd, "syres, what do you to,

333 Wyff ye nott lerne to swete?"
Than sayd he lord her vn-to,
"Dame, your lyne ys I-doo,

336 Nowe would I fayne etc:
And I haue made yt att I-lyke,
Fuul clere, and no ping thycke,

339 Me thynketh yt gret payne."
The stuard sayd "wyth-owtyn dowte,
And euere I may wynne owte,

342 I wyff breke her brayne,"
"Felowye, lett be, and sey nott so,
For you schalt worke or euere you goo,

345 Thy wordes you torne agayne,
Fayne you schalt be so to doo,
And thy good wylle put ferto ;
As a man buxome and bayne
Thowe schalt rubbe, rele, and spynne,
And thou wolst any mete wynne,

That I gene to god a gyfte."
The stuard seyd, "then haue I wondyr ;
Rather would I dy for hungyr

Wyth-owte hosyff or shryfte."
The lord seyd, "so haue I hele,
Thowe wylt worke, yt thou hungyr welle,

What worke pat the be brought."
The lord satt and dyd hys werke,
The stuard drewe in to the derke,

Gret sorowe was in hys pought.
The lord seyd, "dame, here ys youre lyne,
Haue yt in godes blessyng and myne,

I hold yt welle I-wrought."
Mete and drynke sche gaue hym yn,
" The stuard," sche seyd, "wolle he nott spynne.

Wyff he do ryght noght ?"
The lord seyd, "by swete sen lone,
Of thys mete schaft he haue none

That ye haue me hydder brought."
The lord ete and dranke fast,
The stuard hungeryd att pe last,

For he gaue hym nought.
The stuard satt att in a stody,
Hys lord hadde forgote curtesy :

Tho1 seyd pe stuard, "geue me some."
The lord seyd, "sorowe haue pe morself or sope
That schaft come in thy throte !

Nott so much as o crome !
Butt thou wylt helpe to dyght pis lyne,
Much hungyr yt schaft be thyne

Though thou make much mone."
Vp he rose, and went therto,
" Better ys me pis to doo

Whyle yt must nedlys be do."
asks for work;  
the wife throws  
it him,  

The steward began fast to knocke,  
The wyfe preyd hym a swyngelyng stocke,  

387  
Hys mete perwyth to wyn;  
Sehe brought a swyngyll att þe last,  
“Good syres,” sehe seyd, “swyngylle on fast;  

390  
For no þing that ye blynne.”  
Sehe gane hym’ a stocke to sytt vpon,  
And seyd “syres, þis werke must nedys be done,  

393  
Aff that that ys here ym.”  
The steward toke vp a stycke to sye,  

“Sey, seye, swyngyll better yf ye may,  

396  
Hytt wyll he the better to spynne.”  
Were þe lord neuer so gret,  
Yet was he fayne to werke for hys mete  

399  
Though he were neuer so sadde;  
Butt þe stuard þat was so stowde,  
Was fayne to swyngelle þe scales owte,  

402  
Ther-of he was nott glad.  
The lordys meyne þat were att home  
Wyst nott where he was bycome,  

405  
They were full sore adrad.  

Then the Proctor  
sees the wright  

and aske where  
he got his gar-  
land from.  

“With my wife;  
and while she is  
true it will  
never fade,  

but if she’s false  
it will.”  

The proctoure of þe parysche chyrche ryght  
Came and lekyd on þe wryght,  

408  
He lekyd as he ware madde;  
Fast þe proctoure gan hym frayne,  
“Where hadest þou þis garlond gayne?  

411  
It ys euor lyke newe.”  
The wryght gan say “felowe,  
Wyth my wyfe, yf þou wylt knowe;  

414  
That dare me nott rewe;  
For all the whyle my wyfe trew ys,  
My garlond wolle hold hewe I-wys,  

417  
And neuer falle nor fade;  
And yf my wyfe take a paramoure,  
Than wolle my garlond vade þe floure,  

420  
That dare I ley myne hede.”
The proctor bought, "in good faye
That schaff I wete thys same daye

Whether yt may so be."

To the wyghtes hows he went,
He grete pe wyfe wyth feyre entente,

"A! dame, my loue ys on you fast
Syth the tyme I sawe you last;

I pray you yt may so be
That ye would graunt me of your grace
To play wyth you in some pray'ny place,

Or ellys to deth mutt me."

Fast pe proctoure gan to pray,
And euer to hym sche seyd "naye,

That wolde I nott doo.

Hadest you done hat dede wyth me,
My spouse by hys garlond myght see,

That schuld torne me to woo."

The proctoure seyd, "by heuen kyng,
If he sey to the any thing

He schaff haue sorowe vn-sowte;
Twenty marke I wolde pe geue,
It wolde pe helpe welle to lyue,

The mony here haue I brought."

Nowe hath sche the tresure tane,
And vp pe steyre be they gane,

(What helpyth yt to lye ?)

The wyfe went the steyre be-syde,

The proctoure went a lytyll to wyde

He fell downe by and by.
Whan he in to pe seller felle,
He wente to haue sonke in to helle,
He was in hart full sory.

The stuard lokyd on the knyght,
And seyd "proctoure, for godes myght,

Come and sytt vs by."

The proctor began to stare.
For he was he wyst neuer whare,

Butt wele he knewe pe knyght
And the stuard pat swyngelyd pe lyne.
He seyd "syres, for godes pyne,
What do ye here thys nyght?"
The stuard seyd, "god gene the care,
Thowe camyst to loke howe we fare,
Nowe helpe pis lyne were dyght."
He stode styff in a gret pouth,
What to answer he wyst noght:
"By mary fulf of myght,"
The proctoure seyd, "what do ye in pis yne
For to bete thys wyffes lyne ?
For Ihesus loue, fluff of myght,"
The proctoure seyd ryght as he pought,
"For me yt schalt be euyft wronght
And I may see arght,
For I lernyd neuer in loue,
For to hauve a swyngef in hond
By day nor be nyght."
The stuard seyd, "as good as pou
We hold vs that be here nowe,
And lett prene yt be syght ;
Yet must vs worke for owre mete,
Or ellys schalt we none gete,
Mete nor drynke to owre horde."
The lord seyd, "why flyte ye two ?
I trowe ye wyff werke or ye goo,
Yf yt be as I vndyrstond."
Abowte he goys twyes or thryes ;
They ete & drunke in such wyse
That pey gene hym ryght noght.
The proctoure seyd, "thynke ye no schame,
Hene me some mete, (ye be to blame,)
Of that the wyfe ye brought."
The stuard seyd " euyft spede the soppe
If euy moreff come in thy throte
495  Butt þou wyth vs hadest wrought."  
    The proctoure stode in a stody  
    Whether he myght worke hem by ;  
498  And so to torne hys þought,  
    To the lord he drewe nere,  
    And to hym seyd wyth myld[e] chere,  
501  "That mary mott the spede!"  
    The proctoure began to knocke,  
    The good wyfe rawte hym a rocke,  
504  For therto hadde sche nede ;  
    Sche seyd "whan I was mayde att home,  
    Other werke cowde I do none  
507  My lyfe ther-wyth to lede."  
    Sche gaue hym in hande a rocke hynde,  
    And bade hem fast for to wynde  
510  Or ellys to lett be hys dede.  
    "Yes, dame," he seyd, "so haue I hele,  
    I schalt yt worke both feyne & wille  
513  As ye haue taute me."  
    He wauyd vp a strycke of lyne,  
    And he span wele and fyne  
516  By-fore the swynget tre.  
    The lord seyd "þou spynnest to grete,  
    Therfor þou schalt haue no mete,  
519  That þou schalt weff see."  
    Thus þey satt and wrought fast  
522  Tyff þe wekedayes were past ;  
    Then the wryght, home came he,  
    And as he cam by hys hows syde  
525  Of persons two or thre ;  
    One of hem knockyd lyne,  
    A-nothyr swyngelyd good and fyne  
528  By-fore the swyngyll tre,  
    The thyrde did rele and spynne,  
    Mete and drynke ther-wyth to wynne,  
531  Gret nede ther-of hadde he.
his wife comes to meet him,

and he asks what all that noise is about.

"Why, three workmen have come to help us, dear.

Who are they?"

The wright sees his Lord in the pit,

and asks how he came there.

The Lord asks mercy: he is very sorry.

"So am I," says the wright, "to see you among the flax and hemp,"

and orders his wife to let the Lord out.

"No, bother my snout if I do," says the wife,

"before his lady sees what he wanted to do with me."

So she sends for the dame to fetch her lord home,

Thus he wright stode herkenyng;

Hys wyfe was ware of hys comyng,

And ageynst hym went sche.

"Dame," he sayd, "what ys pis dynne?

I here gret noyse here wythynne;

Tell me, so god the spede."

"Syr," sche sayd, "workemen thr

Be come to helpe you and me,

Ther-of we haue gret nede;

Fayne would I wete what they were."

Butt when he sawe hys lord there,

Hys hert bygan to drede: To see hys lord in pat place,

He sought yt was a strange cas,

And sayd, "so god hym spede,

What do ye here, my lord and knyght?

Tell me nowe for godes myght"

Howe cam thys vn-to?

The knyght sayd "What ys best rede?

Mercy I aske for my mysdede,

My hert ys wondyr wo."

"So ys myne, verament,

To se you among thys flax and hempe,

Full sore yt ruyth me;

To se you in such hevynes,

Full sore myne hert yt doth oppresse,

By god in trinite."

The wryght bade hys wyfe lett hym owte,

"Nay, pen sorowe come on my snowte

If they passe hens to-daye

Tyff that my lady come and see

Howe pey would haue done wyth me,

Butt nowe late me saye."

Anon sche sent after the lady bryght

For to fett home her lord and knyght,

Therto sche sayd noglit;

Sche told her what they hadde ment,
And of their purpos & their intente

That they would have wrought.

Glad was that lady of that tydyng:

When she wanst her lord was lyning,

Whan sche came vn-to þe steyre abouen,

Sche lokyd vn-to þe seller downe,

And seyd,—þis ys nott to leyne,—

“Good syres, what doo you here?”

“Dame, we by owre mete full dere,

Wyth grete trauayle and peyne;

I pray you helpe þat we were owte,

And I wyll swere wyth-owtyn dowte

Neuer to come here agayn.”

The lady spake the wyfe vn-tyle,

And seyd “dame, yf yt be youre wylle,

What doo thes meyny here?”

The carpentarys wyfe her answerd sykerly,

“Aþ they would haue leyne me by;

Everych, in ther manere,

Gold and syluer they me brought,

And forsoke yt, and would yt noght,

The ryche gyftes so clere.

Wylyng þey were to do me schame,

I toke ther gyftes wyth-owtyn blame,

And ther they be aþ thre.”

The lady answerd her anon,

“I haue thynges to do att home

Mo than two or thre;

I wyst my lord neuer do ryght noght

Of no þing þat schuld be wrought,

Such as fallith to me.”

The lady lawghed and made good game

When they came owte aþ in-same

From the swyngyff tre.

The knyght seyd “felowsys in fere,

I am glad þat we be here,
"Ah, you'd have worked too if you'd been with us,

I never had such a turn in my life before, I can tell you."

"The lord seyd, "so god saue me,

As welle as dyd we."

The lord and lady go home, as Adam of Cobsam says, [leaf 18G, back] On their way home

they halt,

and the steward and proctor swear they'll never go back for five and forty years.

The lady gives all their money to the wright's wife.

The garland is fresh as ever.

Thus true are all good women now alive!

606 By godes dere pyte;

Dame, and ye hadde bene wyth vs,

Ye would haue wrought, by swete Ihesus,

609 As welle as dyd we."

And when they cam vp abonen

They turnyd abowte and lokyd downe,

612 The lord seyd, "so god saue me,

Yet hadde I neuer such a fyttte

As I haue hadde in that lowe pytte ;

615 So mary so mutt me spede."

The knyght and thys lady bryght,

Howe they would home that nyght,

618 For no thyng they would abyde;

And so they went home;

Thys seyd Adam of Cobsam. 1

621 By the weye as they rode

Throwe a wode in ther playeng,

For to here the fowlys syng

624 They hoyyd stylle and bode.

The stuard sware by godes ore,

And so dyd the proctoure much more,

627 That neuer in ther lyfe

Would they no more come in that wonne

Whan they were onys thens come,

630 Thys forty yere and fyre.

Of the tresure that they brought,

The lady would geue hem ryght nght,

633 Butt gane yt to the wryghtes wyfe.

Thus the wryghtes garlond was feyre of hewe,

And hys wyfe bothe good and trewe ;

636 There-of was he full blythe;

I take wytnes att grete and smaal,

Thus trewe bene good women all

639 That nowe bene on lyve,

So come thryste on ther hedys

1 The letter between the b and a has had the lower part marked over. But it must mean a long f.
MAY ALL GOOD WIVES GO TO HEAVEN!

Whan they mombyff on ther bedys

612 Ther pater noster ryue.

Here ys wretyn a geste of the wryght
That hadde a garlond weff I-dyght,

645 The colour wyff neuer fade.

Now god, pat ys heuyn kyng,
Graunt vs all hys dere blessyng

648 Owre hertes for to glade;
And all tho that doo her husbandys ryght,
Pray we to Ihesu full of myght,

651 That feyre mott hem byfalle,
And that they may come to heuen blys,
For thy dere modernys loue ther-of nott to mys,

654 Alle good wyues alle.

Now alle tho that thyss treyts hath hard,
Ihesu graunt hem, for her reward,

657 As trew louers to be
As was the wryght vn-to hys wyfe
And sche to hym duryng her lyfe.

Amen, for charyte.

660 Here endyth the wryghtes processe trewe
Wyth hys garlond feyre of hewe

663 That neuer dyd fade the colour.
It was made, by the avyse
Of hys wywes moder wytty and wyse,

666 Of flourys most of honoure,
Of roses whyte pat wyff nott fade,
Whych floure aff ynglond doth glade,

669 Wyth trew loues medelyd in syght;
Vn-to the whych floure I-wys
The loue of god and of the comenys

672 Subdued¹ bene of ryght.

Explicit.

¹ May be subdued; the word has been corrected.
NOTES.

The two first of the three operations of flax-dressing described in lines 526—529, p. 15,

One of hem knackyd lyne,
A nothyr swyngelyd good and fyne
By fore the swynge tre,
The thryde did reke and spynne,

must correspond to the preliminary breaking of the plant, and then the scutching or beating to separate the coarse tow or harts from the tare or fine hemp. Except so far as the swynge served as a heckle, the further heckling of the flax, to render the fibre finer and cleaner, was dispensed with, though heckles (iron combs) must have been in use when the poem was written—inasmuch as hekele, hekelare, hekeley, and hekeleynge, are in the Promptorium, ab. 1440 A.D. Under Hatchell, Randle Holme gives a drawing of a heckle.

The lines through the h’s in the MS. are not, I believe, marks of contraction. There are no insertions of the third lines, or spaces on changes of subject, in the MS.

For reference to two analogous stories to that of the Poem, I am indebted to Mr Thomas Wright. The first is that of Constant Dahamet in the third volume of Barbazan, and the second that of the Prioress and her three Suitors in the Minor Poems of Dan John Lydgate, published by the Percy Society, ed. Halliwell.

In the Barbazan tale "the wife is violently solicited by three suitors, the priest, the provost, and the forester, who on her refusal persecute her husband. To stop their attacks she gives them appointments at her house immediately after one another, so that when one is there and stripped for the bath, another comes, and, pretending it is her husband, she conceals them one after another in a large tub full of feathers, out of which they can see all that is going on in the room. She then sends successively for their three wives to come and bathe with her, the bath being still in the same room, and as each is stripped naked in the bath, she introduces her own husband, who dishonours them one after another, one à l’envers, with rather aggravating circumstances, and all in view of their three husbands. Finally the latter are turned out of the house naked, or rather well feathered, then hunted by the whole town and their dogs, well bitten and beaten."

(If any one wants to see a justification of the former half of the proverb quoted by Roberd of Brunne, Frenche men synne yn lecherye
And Englys men yn enuye,

let him read the astounding revelation made of the state of the early French mind by the tales in the 3rd and 4th vols. of Barbazan's Fabliaux, ed. 1808.)

The second story, told by Lydgate, is as follows:—A prioress is wooed by "a young knyght, a parson of a paryche, and a burges of a borrow." She promises herself to the first if he will lie for a night in a chapel sewn up in a sheet like a corpse; to the second, if he will perform the funeral service over the knight, and bury him; to the third, if he will dress up like a devil, and frighten both parson and knight. This the burges Sir John does well, but is himself terrified at the corpse getting up; all three run away from one another: the knight falls on a stake, and into a snare set for bucks, and breaks his fore leg in falling from the tree; the merchant gets tossed by a bull; the parson breaks his head and jumps into a bramble bush; and the prioress gets rid of them all, but not before she has made the "burges" or "marchant" pay her twenty marks not to tell his wife and the country generally of his tricks.—Minor Poems, p. 107—117, ed. 1840.
GLOSSARY.

And, 89, 292, if.
Bayne, 348, ready.
Blynne, 4, cease, stop; AS. blinnan.
Blyne, 44, 110, 118, speedily.
Bonde, 226, a bund-le; Du. bondt, a bavin, a bush of thorns.
Brayne, 342, scull.
Brydalle, 71, AS. hryd-dl, bride ale, marriage feast.
By, 197, buy.
Chaste, 176, chest, box, pit.
Dowte, 14, fear.
Dyght, 323, 379, prepare, dress.
Fare, 148, 324, going on, Avish, project.
Fere, 604, company.
Flyte, 484, wrangle, quarrel; AS. flit, strife, wrangling.
Forthynketh, 51, repents, makes sorry; AS. forpencan, to despair.
Frayne, 409, ask; AS. freynan, Goth. fraihan.
Gan, 22, did.
Geue to God a gyfte, 351, I make a vow, I promise you, I’ll take my oath.
Hele, 140, salvation.
Hovyl, 624, halted, stopt.
Hynde, 508? natty; hende, gentle.
I-doo, 335, done, finished.
I-dyght, 644, prepared.
In-same, 602, together.
Layne, 68, hide, conceal.
Lende, 107, stay; ?AS. landian, to land, or lengian, to prolong.
Leyne, 231, lay, beat.
Lyne, 214, AS. lín, flax; rope, 246.
Meyne, 403, household.
Myster, 12, trade; Fr. mestier.
O, 329, one.
Onredde, 308; AS. unrit, unréit, uncheerful, sorrowful, or unred, imprudent.
Opre, 205, second.
Putry, 61, adultery; O.Fr. puterie, whoring.
Rawte, 503, reached, gave.
Rewe, 186, have pity.
Rocke, 503, 508; Du. een Rocke, Spinrock, A Distaffe, or a Spinrock; Rocken, To Winde Flaxe or Wool upon a Rock (Hexham).
Dan. rok, O.N. rokkr, G. rocken: a distaff held in the hand from which the thread was spun by twirling a ball below. “What, shall a woman with a rokke drive thee away?” Digby Mysteries, p. 11 (Halliwell). “An Instrument us’d in some Parts for the spinning of Flax and Hemp.” Phillips; for reeling and spinning (l. 529).
Rought, 198, AS. rótle, p. of récan, to reck, care for.
Ryde, 524, light, small, AS. geryd, levis, equus. Lyc.
Glossary.

Rye, 642, Du. *rivis*, rife, or abundant.

Scales, 401, husks, bark, or rind, see *shoves*, in *Swinglyle*, below.

Schent, 258, destroyed; as second

Stounde, 4, short time,

Strycke, 514, "Strike of Flax, is as much as is heckled at one Handful." Phillips.

Swinglyle, 216, "Swingle-Staff, a Stick to beat Flax with," Phil.; as *swingele*, a whip, lash. "To *swingle*, to beat; a Term among Flax-dressers." Phillips. Though Randle Holme, Bk. III., ch. viii. No. xxxiii., gives the *Swingle-Tree* of a Coach-Pole (these are made of wood, and are fastened by Iron hooks, stables (sic) chains and pins to the Coach-pole, to which Horses are fastened by their Harness when there is more then two to draw the Coach), yet at Chap. vi., § iv., p. 255, col. 1, he says, "He beareth Sable, a *Swingle* Hand erected, Surmounting of a *Swingle* Foot, Or. This is a Wooden Instrument made like a Fanion, with an hole cut in the top of it, to hold it by: It is used for the clearing of Hemp and Flax from the large broken Stalks or *Shoves*, by the help of the said *Swingle* Foot, which it is hung upon, which said Stalks being first broken, bruised, and cut into shivers by a Brake.

S. 3, such erected in Fesse O. born by *Flaxlore.*

S. 3, such in Pale A., born by *Stringler.*

(A drawing is given by Holme, No. 4, on the plate opposite p. 285.)

"Swinglying is the brating off the bruised inward stalk of the Hemp or Flax, from the outward pill, which as (sic) the Hemp or Flax, p. 106, col. 2. *Spinning* is to twist the Flax hairs into Yarn or Thrid. *Reeling* is to wind the Yarn of the Wheel Spool on a Reel," p. 107, Col. 2.

Take, 161, deliver.

The, 187, thrive.

Tolle, 62, entice (H. H. Gibbs).

Tre, 105, wood, timber.

Trewloves, 669, either figures like true-lovers' knots, or the imitations of the herb or flower *Truelove*, which is given by Coles as *Herb Paris* (a quatrefoil whose leaves bear a sort of likeness to a true-lovers' knot), and in Halliwell as *one-berry*; but I cannot find that Edward IV. had any such plants on his arms or badge. Knots were often worn as badges, see Edmonston's *Heraldry*, Appendix, *Knots*. On the other hand, Wilmot (Regal Heraldry) notices that the angels attending Richard II. in the picture at Wilton, had collars worked with white roses and broom-buds; and trueloves, if a plant be meant by it, may have been Edward's substitute for the broom (planta genista). The Trewloves bear, one, Ar. on a chev. sa., three cinquefoils, or; the other, Ar. on a chev. sa., a quatrefoil of the field.

Vade, 125, 419, fade; Du. *vadden* (Hexham).

Wone, 275, store, quantity.

Wonne, 90, 628, dwelling.

Woode, 153, wild, mad.

Ytheue, 491, give.

Yougoth, 20, youth, bachelor's freedom.

1 The use of the flat rade (l. 419, p. 12) within 2 lines of the sharp fade (l. 417), corresponds with the flat "stowde," l. 400, p. 12, riming with 'owte,' l. 401, *budde* with *hatte*, l. 265-6. *Cost, brest*, l. 142-3, are careless rimes too.
W O M E N.

[Lambeth MS. 306, leaf 135.]

Women, women, loure of women, make bare purs with some men,
Some be nyse as a nonne hene,¹
4 3it al thei be nat soo.
some be lewde,
some all be schrewde;
Go schrewes wher thei goo.

8 Sunu be nyse, and some be fonde,
And some be tame, y vndirstonde,
And some cane take brede of a manes hande,²
Yit all thei be nat soo.
12 [Some be lewde, &c.]

Some cane part with-outen hire,
And some make bate in eueri chire,
And some cheke mate with oure Sire,
16 Yit all they be nat so.
Some be lewde,
and sume be schrewed,
go wher they goo.

¹ The Rev. J. R. Lumby first told me of the proverb 'As white as a nun's hen,' the nuns being famous, no doubt, for delicate poultry. John Heywood has in his Proverbs, 1562 (first printed, 1546), p. 43 of the Spencer Society's reprint, 1867, She tooke theametiment of the yong men
All in daliaunce, as nice as a Nun's hen.

The proverb is quoted by Wilson in his Arte of Rhetorique, 1553 (Hazlitt's Proverbs, p. 69).
² For honde.
24 Well are browne, and some be whit,  
And some be tender as a sttripe,  
And some of theym be chirye ripe,  
Yit all thei be not soo.

24 Some be lewde,  
and some be schrewede,  
go wher they goo.

Some of themin be treue of love  
28 Beneñi pe gerdeH, but nat above,  
And in a hode aboue cane chowe,  
Yit all thei do nat soo.  
Some be lewde,  
and some be schrewede,  
go wher they goo.

Some cane whister, & some cane crie,  
Some cane flater, and some can lye,  
36 And some cane sette pe moke awrie,  
Yit all thei do nat soo.  
Some be lewde,  
and sume be schrewede,  
go where thei goo.

He that made this songe full good,  
Came of pe nortli and of pe sothern blode,  
And some-what kyne to Robyn Hode,  
44 Yit all we be nat soo.  
Some be lewde,  
and some be schrewede,  
go where they goo.

48 Some be lewde, some be [s]chrwde,  
Go where they goo.

Explicit.

P.S.—This Poem was printed by Mr Halliwell in Reliquie Antiquae, vol. i.,  
p. 248, and reprinted by Mr Thomas Wright, at p. 103 of his edition of Songs  
and Carols for the Perey Society, 1847. As, besides minor differences, the  
reprint has manne, and the original mane, for what I read as nonne, 1. 3,  
while both have whithowte for withoure, 1. 15, and accrip for a sttripe, 1. 21  
(see Halliwell's Dictionary, "accrip, a herb?"). I have not cancelled this  
impression. The other version of the song, from Mr Wright's MS. in his text,  
pp. 89—91, differs a good deal from that given above.

JOHN CHILDS AND SON, PRINTERS.
ADDITIONAL ANALOGUES

OF

"THE WRIGHT'S CHASTE WIFE."

BY W. A. CLOUSTON.

The numerous versions of this old and wide-spread story should be divided into two groups: I. Those in which there is a test of chastity, and the lovers are entrapped; II. Those in which there is no such test, but the suitors are (a) entrapped, or (b) engaged to perform unpleasant or dangerous tasks.

I. It is probable that some oral version of The Wright's Chaste Wife suggested to Massinger the plot of his comedy of The Picture (printed in 1630): Mathias, a Bohemian knight, about to go to the wars, expresses to his confidant Baptista, a great scholar, his fears lest his wife Sophia, on whom he doated fondly, should prove unfaithful during his absence. Baptista gives him a picture of his wife, saying:

"Carry it still about you, and as oft
As you desire to know how she’s affected,
With curious eyes peruse it. While it keeps
The figure it has now entire and perfect
She is not only innocent in fact
But unattempted; but if once it vary
From the true form, and what’s now white and red
Incline to yellow, rest most confident
She’s with all violence courted, but unconquered;
But if it turn all black, ’tis an assurance
The fort by composition or surprise
Is forced, or with her free consent surrendered."

On the return of Mathias from the wars, he is loaded with rich gifts by Honoria, the wife of his master Ferdinand, king of Hungary; and when he expresses his desire to return to his fair and virtuous wife, Honoria asks him if his wife is as fair as she, upon which he shows her the picture. The queen resolves to win his love—merely to gratify her own vanity—and persuades him to remain a month at court. She then despatches two libertine courtiers to attempt the virtue of Mathias' wife. They tell her Mathias is given to the
society of strumpets—moreover, not young, but old and ugly ones; so poor Sophia begins to waver. Meanwhile the queen makes advances to Mathias, which at first he rejects; but afterwards, seeing a change in his wife's picture, he consents, when the queen says she will think over it and let him know her decision. Sophia, at first disposed to entertain her suitors' proposals, on reflection determines to punish their wickedness; and, pretending to listen favourably to one of them, she causes him to be stripped to his shirt and locked in a room, where he is compelled to spin flax (like the suitors in our story), or go without food. The other fares no better, and the play concludes with the exposure of the libertines to the king and queen, their attendants, and the lady's husband.

The 69th chapter of the continental Gesta Romanorum (translated by Swan) is to the following effect: 1 A carpenter receives from his mother-in-law a shirt, having the wonderful quality of remaining unsoiled so long as he and his wife were faithful to each other. The emperor, who had employed him in the erection of a palace, is astonished to observe his shirt always spotless, and asks him the cause of it; to which he replies, that it is a proof of his wife's unsullied virtue. A soldier, having overheard this, sets off to attempt the wife's chastity, but she contrives to lock him in a room, where she keeps him on bread and water. Two other soldiers successively visit her on the same errand, and share their comrade's fate. When the carpenter has finished his job, he returns home and shows the unsullied shirt to his wife, who in her turn exhibits to him the three soldiers, whom he sets free on their promising to reform their ways.

The general resemblance of our story to this Gesta version does not, I think, render it therefore certain, or even probable, that the latter is the source whence it was derived; since a test similar to that of the Garland (for which a shirt is substituted in the Gesta) occurs both in the Indian original and in an intermediate Persian form, which is of Indian extraction.

In the celebrated Persian story-book, Nakhshabi's Tūṭī Nāma (Tales of a Parrot), written about A.D. 1306, the wife of a soldier, on his leaving home to enter the service of a nobleman, gives him a nosegay which, she tells him, would remain in full bloom while she was faithful to him. After some time, the nobleman inquired of the soldier how he managed to procure a fresh nosegay every day in midwinter, and was informed that its perennial bloom betokened his

1 Here given somewhat more fully than in the additional postscript to the Preface to the second edition of The Wright's Chaste Wife, 1869.
wife's chastity. The nobleman sends one of his cooks to try to form an intimacy with the soldier's wife, but she craftily entraps him. A second cook is despatched to learn the fate of the first, and meets with a similar reception. At last the nobleman himself sets off with his attendants—among whom was the soldier—to visit the chaste wife. He is received by her with great courtesy, and his two cooks, dressed as female slaves, are made by the wife to wait upon him at supper. The happy soldier then returns his wife the nosegay, fresh and blooming as ever.

The oldest form of the story yet known is found in the great Sanskrit collection entitled Kathā Sārīt Sāgara (Book II., ch. 13): A merchant named Guhasena is compelled to leave his wife, Devasmitā, for a season, on important business matters. The separation is very painful to both, and the pain is aggravated by fears on the wife's part of her husband's inconstancy. To make assurance doubly sure, Siva was pleased to appear to them in a dream, and giving them two red lotuses, the god said to them: "Take each of you one of these lotuses in your hand; and if either of you shall be unfaithful during your separation, the lotus in the hand of the other shall fade, but not otherwise." The husband set out on his journey, and arriving in the country of Kataha he began to buy and sell jewels there. Four young merchants, learning the purport of his lotus and the virtue of his wife, set off to put it to the proof. On reaching the city where the chaste Devasmitā resided, they bribe a female ascetic to corrupt the lady, so she goes to her house, and adopting the device of the little she-dog—see ch. xxviii. of Swan's Gesta Romanaorum, which she pretends is her own co-wife in a former birth, re-born in that degraded form, because she had been over-chaste, and warns Devasmitā that such should also be her fate if she did not "enjoy herself" during her husband's absence. The wise Devasmitā said to herself: "This is a novel conception of duty; no doubt this woman has laid a treacherous snare for me," and so she said to the ascetic: "Reverend lady, for this long time I have been ignorant of this duty, so procure me an interview with some agreeable man." Then the

1 'Ocean of the Streams of Story,' written in Sanskrit verse, by Somadeva, towards the end of the 11th century, after a similar work, the Vīkat Kāhā, 'Great Story,' by Gmaddhya, 6th century, of which no copy has hitherto been discovered. A complete translation of Somadeva's work, by Professor C. H. Tawney, with useful notes of variants and derivatives of the tales, has lately been published, in two vols., large 8vo, at Calcutta.
2 Taken into the Gesta, probably from the Disciplina Clericalis of P. Alfonso. The incident is also the subject of a fabliau, and occurs in all the Eastern versions of the Book of Sindibad.
ascetic said: "There are residing here some young merchants, who have come from a distant country, so I will bring them to you." The crafty old hag returns home delighted with the success of her stratagem. In the meantime Devasmitá resolves to punish the four young merchants. So calling her maids, she instructs them to prepare some wine mixed with *datura* (a stupefying drug), and to have a dog's foot of iron made as soon as possible. Then she causes one of her maids to dress herself to resemble her mistress. The ascetic introduces one of the young libertines into the lady's house in the evening, and then returns home. The maid, disguised as her mistress, receives the young merchant with great courtesy, and, having persuaded him to drink freely of the drugged wine till he became senseless, the other women strip off his clothes, and, after branding him on the forehead with the dog's foot, during the night push him into a filthy ditch. On recovering consciousness he returns to his companions, and tells them, in order that they should share his fate, that he had been robbed on his way home. The three other merchants in turn visit the house of Devasmitá, and receive the same treatment. Soon afterwards the pretended devotee, ignorant of the result of her device, visits the lady, is drugged, her ears and nose are cut off, and she is flung into a foul pond. In the sequel, Devasmitá, disguised in man's apparel, proceeds to the country of the young libertines, where her husband had been residing for some time, and, going before the king, petitions him to assemble all his subjects, alleging that there are among the citizens four of her slaves who had run away. Then she seizes upon the four young merchants, and claims them as her slaves. The other merchants indignantly cried out that these were reputable men, and she answered that if their foreheads were examined they would be found marked with a dog's foot. On seeing the four young men thus branded, the king was astonished, and Devasmitá thereupon related the whole story, and all the people burst out laughing, and the king said to the lady: "They are your slaves by the best of titles." The other merchants paid a large sum of money to the chaste wife to redeem them from slavery, and a fine to the king's treasury. And Devasmitá received the money, and recovered her husband; was honoured by all men, returned to her own city, and was never afterwards separated from her beloved.

Tests of chastity such as those in the above stories are very common in our old European romances. In *Amaelis de Gaul* it is a garland; in *Pierce Forest* it is a rose, which, borne by a wife or a
maiden of immaculate virtue, retains its bloom, but withers if the
wearer is unchaste. In Tristram, Perceval, La Morte d’Arthur, and
Ariosto, the test is a cup, the wine in which is spilled by the
unfaithful lover or wife who attempts to drink from it. In one of the
fabliaux of the northern minstrels of France the test is a
mantle, ‘Le Manteau mal taille’: an English rendering of this,
titled ‘The Boy and the Mantle,’ is found in Percy’s Reliques.
And in Spenser we have the girdle of Florimel.

II. To the first subdivision (α) of the second group of variants,
in which there is no test of chastity, but the suitors are entrapped,
belongs the fabliau in Barbazan, tom. iii., of ‘Constant du Hamel,
on la Dame qui atrappa un Prêtre, un Prévost, et un Forestier,’ an
abstract of which will be found in the original notes to our story;
also the old ballad of The Friar well-fitted, of which some account
is furnished by Dr Furnivall in an additional Postscript to his
Preface (Second Edition, 1869). 1

In an imperfect MS. text of the Book of the Thousand and One
Nights, brought from Constantinople by Wortley Montagu, and now in
the Bodleian Library, Oxford, there are two versions: Nights 726-
728, ‘The Lady of Cairo and her Three Gallants,’ and Nights 738-
743, ‘The Virtuous Woman of Cairo and her Four Suitors.’ Dr Jonas-
than Scott has given a transla-tion of the second of these in the sixth
volume of his edition of the Arabian Nights: The lady is solicited
by the judge, the collector-general of port-duties, the chief of the
butchers, and a rich merchant. She makes an assignation with each

1 For members of the E. E. T. S. who possess only the 1865 edition, it may
be as well to reproduce Dr Furnivall’s note here:

“With The Wright’s Chaste Wife may also be compared the ballad of
The Friar well-fitted; or

A Pretty jest that once befel,
How a maid put a Friar to cool in the well,

printed ‘in the Bagford Collection; in the Roxburge (ii, 172); the Pepys
(iii. 145); the Donce (p. 85); and in Wit and Mirth, an Antidote to Melancholy,
8vo, 1682, also, in an altered form, in Pills to Purge Melancholy, 1707, i. 349,
or 1719, iii. 325; and the tune of which, with an abstract of the story, is given
in Chappell’s Popular Music, i. 273-5. The Friar makes love to the maid; she
refuses him for fear of hell-fire.

Tush, quoth the Friar, thou needest not doubt;
If thou wert in Hell, I could sing thee out.
So she consents if he’ll bring her an angel of money. He goes home to fetch it,
and she covers the well with a cloth. When he comes back and has given her
the money, she pretends that her father is coming, tells the Friar to run behind
the cloth, and down he flops into the well. She won’t help him at first, because
if he could sing her out of hell, he could clearly sing himself out of the well:
but at last she does help him out, keeps his money because he’s dirtied the water,
and sends him home dripping along the street like a new-washed sheep.”
at her own house—of course at different hours—and acquaints her husband of her plan to punish them, and at the same time reap some profit. The judge comes first, and presents her with a rosary of pearls. She makes him undress, and put on a robe of yellow muslin, and a parti-coloured cap—her husband all the time looking at him through an opening in the door of a closet. Presently a loud knock is heard at the street-door, and on the pretence that it is her husband, the judge is pushed into an adjoining room. The three other suitors, as they successively arrive, bring each a valuable present, and are treated in like manner. The husband now enters, and the lady tells him—to the consternation, doubtless, of the imprisoned suitors—that in returning from the bazaar she had met four antic fellows, whom she had a great mind to bring home with her for his amusement. He affects to be vexed that she had not done so, since he must go from home to-morrow. The lady then says they are, after all, in the next room, upon which the husband insists on their being brought before him, one after another. So the judge is dragged forth in his absurd attire, and compelled to caper like a buffoon, after which he is made to tell a story, and is then dismissed. The others, having in turn gone through a similar performance, are also sent packing.

There is another Arabian version in the famous romance of the Seven Vazirs, which now forms part of the Thousand and One Nights. The wife of a merchant, during one of his journeys of business, had a young man as a substitute, who happened one day to be engaged in a street brawl, and was apprehended by the police. She dressed herself in her richest apparel, and repaired to the wali, or chief of the police, and begged him to release her 'brother,' who was her only protector, and against whom hired witnesses had sworn falsely. The wali, seeing her great beauty, consents, on condition that she should receive him at her house. She appoints a certain evening, and the wali, enraptured, gives her twenty dinars (about ten pounds of our money), saying, "Expend this at the bath," and so she left the wali with his heart busy thinking of all her charms. In like manner—to be brief—the lady arranges with the kázi, or judge, the vazir, or minister of state, and the háijib, or city governor, that they should come to her the same evening, appointing, of course, a different hour for each. She then goes to a joiner, and desires him to make her a large cabinet with four compartments. The poor craftsman, also smitten with her beauty, asks, as his only reward, that he should be permitted to spend an evening with her. "In that case," says she, "you must make a fifth compartment," and appointed an
hour for him to visit her, the same evening she had fixed for the four city officials. When the wali arrived, she feasted him abundantly, then taking off his robes, dressed him in gay-coloured clothes, and plied him with wine till he was intoxicated; and when he had written an order to the jailor to release the young man, lo! there was a loud knocking at the gate. "Who is coming?" asks the wali, in alarm. "It is my husband," replies the lady; "get into this cabinet, and I will return presently and let you out." Thus, as they came, the crafty lady entraps the four dignitaries and the poor joiner. Having sent a servant to the prison with the wali's order, her lover soon arrived, and they both set off for another city, with all the valuables they could carry. In the morning the landlord of the house, finding the gate open, entered, and hearing voices from the cabinet was alarmed, and summoned the neighbours. The cabinet was carried to the palace of the sultan, who sent for carpenters and smiths, and caused it to be broken open, when lo! he discovered the wali, the kázi, the vazir, the hásám, and the poor joiner in their fantastic dresses. And the sultan laughed till he almost fainted, and commanded the story to be written from first to last. Search was made for the lady and her lover, but they were never discovered.¹

In the Persian romance entitled Bahá'í Dín, or 'Spring of Knowledge,' by Ináyatu'llllah of Delhi, a lady named Gohera, whose husband was in the hands of the police, makes assignations with the kótwal (chief of police) and the kázi, one of whom is entrapped in a great jar, the other in a chest; and next morning she causes porters to carry them before the sultan, who orders them to be punished, and her husband to be set at liberty. And in the Persian tales of the 'Thousand and One Days' (Hazar-yek Ráz), by Mukhlis, of Ispahan (Day 146 ff.), Ariya, the virtuous wife of a merchant, entraps, with her husband's sanction, a judge, a doctor, and the city governor.

The story is known, in various forms, throughout India, where, indeed, it had its origin. In the Indian Antiquity, 1873, there is a translation by G. H. Damant, of a folk-tale of Dinajpur, entitled 'The Touchstone,' in the concluding portion of which a young woman consents to receive at her house the kótwal at the first watch of the night; the king's counsellor at the second watch; the king's minister at the third watch; and the king himself at the fourth watch. She smears the kótwal with molasses, pours water on him, covers his whole body with cotton wool, and then secures him near the window.

¹ In the Bodleian MS. of The Nights referred to above, this story is told separately from the Seven Vazírs.—Nights, 726—728.
The counsellor is hidden under a mat; the minister behind a bamboo-screen; and when the king comes, last of all, and sees the frightful figure of the kôtwal in the window, he asks what it is, and she replies that it is a râkshasa (a species of demon), upon which the king, minister, and counsellor fly from the house in dread of the monster. The kôtwal is then released, and makes the best of his way home in his hideous condition.

In Miss Stokes’ charming Indian Fairy Tales (No. 28), a merchant’s clever wife, during his absence, takes four hanks of thread to the bazaar to sell, and is accosted in turn by the kôtwal, the vazir, the kâzi, and the king, to each of whom she grants an interview at her house, at different hours, and contrives to entrap them into chests. In the morning she hires four stout coolies, who take the chests on their backs, and proceeding to the houses of her suitors, disposes of them to their sons for various sums of money, telling each that the chest contained something he would value far beyond the sum she asked. A very similar Bengali version, ‘Adi’s Wife,’ is given by Damant in the Indian Antiquary,” vol. ix. p. 2. And there is a curious variant in Narrain Sawmy’s Select Tamil Tales, Madras, 1839, in which Ramakistnan (an Indian Scogin or Tyl Eulenspiegel) entraps the râja and his domestic chaplain, whom he induces to disguise themselves as women, on the pretext that he would introduce them to the beautiful wife of a man who had lately come to lodge at his house. The jester having locked them, one after the other, in the same room, when they recognize each other they are much ashamed, and softly request to be let out, but this Ramakistnan does only after they have solemnly promised to forgive him a hundred offences every day.

We now come to a second Sanskrit form of the story in the Kathâ Sarit Ságara (Book I. ch. 4), from which the foregoing Indian, Persian, and Arabian versions have evidently been adapted or imitated. The storyteller, Vararuchi, relates that before proceeding to Himalaya to propitiate Siva with austerities, he deposited in the hand of the merchant Hiranyadatta all his wealth for the maintenance of his family during his absence, at the same time informing his wife Upakosâ of it, and he thus proceeds:

“Upakosâ, on her part anxious for my success, remained in her own house, bathing every day in the Ganges, strictly observing her vow. One day, when spring had come, she being still beautiful, though thin and slightly pale, and charming to the eyes of men, like the streak of the new moon, was seen by the king’s domestic chaplain
while going to bathe in the Ganges, and also by the head magistrate, and by the prince's minister; and immediately they all became a target for the arrows of love. It happened, too, somehow or other, that she took a long time bathing that day, and as she was returning in the evening, the prince's minister laid violent hands on her; but she with great presence of mind said to him: 'Dear sir, I desire this as much as you, but I am of respectable family, and my husband is away from home. How can I act thus? Some one might perhaps see us, and then misfortune would befall you as well as me. Therefore you must come without fail to my house in the first watch of the night of the spring-festival, when the citizens are all excited [and will not observe you].' When she had said this, and pledged herself, he let her go; but as chance would have it, she had not gone many steps further before she was stopped by the king's domestic chaplain. She made a similar assignation with him also, for the second watch of the same night; and so he too was, though with difficulty, induced to let her go. But after she had gone a little further, up comes a third person, the head magistrate, and detains the trembling lady. Then she made a similar assignation with him also, for the third watch of the same night; and having by great good fortune got him to release her, she went home all trembling. Of her own accord she told her handmaids the arrangements she had made, reflecting, 'Death is better for a woman of good family, when her husband is away, than to meet the eyes of people who lust after beauty.' Full of these thoughts and regretting me, the virtuous lady spent that night in fasting, lamenting her own beauty.

"Early the next morning she sent a maidservant to the merchant Hiranyadatta to ask for some money in order that she might honour the Brāhmans. Then that merchant also came, and said to her in private: 'Show me love, and then I will give you what your husband deposited.' When she heard that, she reflected that she had no witness to prove the deposit of her husband's wealth, and perceived that the merchant was a villain; and so, tortured with sorrow and grief, she made a fourth and last assignation with him for the last watch of the same night; and so he went away. In the meanwhile she had prepared by her handmaids, in a large vat, lamp-black mixed with oil and scented with musk and other perfumes, and she made ready four pieces of rag anointed with it, and she caused to be made a large trunk with a fastening outside.

"So on that day of the spring-festival the prince's minister came in the first watch of the night in gorgeous array. When he had
entered without being observed, Upakosá said to him: 'I will not receive you until you have bathed; so go in and bathe.' The simpleton agreed to that, and was taken by the handmaids into a secret, dark inner apartment. There they took off his under-garments and his jewels, and gave him by way of an under-garment a single piece of rag, and they smeared the rascal from head to foot with a thick coating of that lamp-black and oil, pretending it was an unguent, without his detecting it. While they continued rubbing it into every limb, the second watch of the night came, and the chaplain arrived; the handmaids thereupon said to the minister: 'Here is the king's chaplain come, a great friend of Vararuchi's, so creep into this box;' and they bundled him into the trunk, just as he was, all naked, with the utmost precipitation; and then they fastened it outside with a bolt. The priest too was brought inside into the dark room on the pretence of a bath, and was in the same way stripped of his garments and ornaments, and made a fool of by the handmaids by being rubbed with lamp-black and oil, with nothing but the piece of rag on him, until in the third watch the chief magistrate arrived. The handmaids immediately terrified the priest with the news of his arrival, and pushed him into the trunk like his predecessor. After they had bolted him in, they brought in the magistrate on the pretext of giving him a bath, and so he, like his fellows, with the piece of rag for his only garment, was bamboozled by being continually anointed with lamp-black, until in the last watch of the night the merchant arrived. The handmaids made use of his arrival to alarm the magistrate, and bundled him also into the trunk, and fastened it on the outside.

"So those three being shut up inside the box, as if they were bent on accustoming themselves to live in the hell of blind darkness, did not dare to speak on account of fear, though they touched one another. Then Upakosá brought a lamp into the room, and making the merchant enter it, said to him: 'Give me that money which my husband deposited with you.' When he heard that, the rascal, observing that the room was empty, said: 'I told you that I would give you the money your husband deposited with me.' Upakosá, calling the attention of the people in the trunk, said: 'Hear, O ye gods, this speech of Hiranyadatta.' When she had said this, she blew out the light; and the merchant, like the others, on the pretext of a bath was anointed by the handmaids for a long time with lamp-black. Then they told him to go, for the darkness was over, and at the close of the night they took him by the neck and pushed him out of the door sorely against his will. Then he made the best of his way home,
with only the piece of rag to cover his nakedness, and smeared with the black dye, with the dogs biting him at every step, thoroughly ashamed of himself, and at last reached his own house; and when he got there, he did not dare to look his slaves in the face while they were washing off that black dye. The path of vice is indeed a painful one.

"In the early morning, Upakosá, accompanied by her handmaids, went, without informing her parents, to the palace of King Nanda, and there herself stated to the king that the merchant Hiranyadatta was endeavouring to deprive her of money deposited with him by her husband. The king, in order to inquire into the matter, immediately had the merchant summoned, who said: 'I have nothing in my keeping belonging to this lady.' Upakosá then said: 'I have witnesses, my lord. Before he went, my husband put the household gods into a box, and this merchant with his own lips admitted the deposit in their presence. Let the box be brought here, and ask the gods yourself.' Having heard this, the king in astonishment ordered the box to be brought. Thereupon in a moment that trunk was carried in by many men. Then Upakosá said: 'Relate truly, O gods, what that merchant said, and then go to your houses: if you do not, I will burn you, or open the box in court.' Hearing that, the men in the box, beside themselves with fear, said: 'It is true, the merchant admitted the deposit in our presence.' Then the merchant, being utterly confounded, confessed all his guilt. But the king, being unable to restrain his curiosity, after asking permission of Upakosá, opened the chest there in court by breaking the fastening, and those three men were dragged out, looking like three lumps of solid darkness, and were with difficulty recognised by the king and his ministers. The whole assembly then burst out laughing, and the king in his curiosity asked Upakosá what was the meaning of this; so the virtuous lady told the whole story. All present in court expressed their approbation of Upakosá's conduct, observing: 'The virtuous behaviour of women of good family, who are protected by their own excellent disposition only,¹ is incredible.' Then all those covetous of their neighbour's wife were deprived of all their living and banished from the country. Who prospers by immorality? Upakosá was then dismissed by the king, who showed his great regard for her by a present of much wealth, and said to her: 'Hence-forth thou art my sister;' and so she returned home."

¹ Instead of being confined in the zenana, or harem. Somadeva wrote before the Muhammadan conquest of India.
Such is the fine story of the virtuous Upakosá, according to Professor Tawney's translation, of which the Arabian version in the Seven Vazirs is a rather clumsy imitation. But before attempting a comparison of the several versions, there remain to be adduced those of the second subdivision (b) of the group in which there is no magical test of chastity, and to which belongs Lydgate's metrical tale of The Lady Prioress and her Three Wooers, an abstract of which is cited by Dr Furnivall in the original notes to our story.

If Lydgate did not adapt his tale from Boccaccio (Decameron, Day IX., Nov. 1), both versions must have been derived from a common source. Boccaccio's story is to this effect: A widow lady in Pistoia had two lovers, one called Rinuccio, the other Alexander, of whom neither was acceptable to her. At a time when she was harassed by their importunities, a person named Scannadio, of repugnate life and hideous aspect, died and was buried. His death suggested to the lady a mode of getting rid of her lovers, by asking them to perform a service which she thought herself certain they would not undertake. She acquainted Alexander that the body of Scannadio, for a purpose she would afterwards explain, was to be brought to her dwelling, and that, as she felt a horror at receiving such an inmate, she offered him her love if he would attire himself in the dead garments of Scannadio, occupy his place in the coffin, and allow himself to be conveyed to her house in his stead. To Rinuccio she sent to request that he would bring the corpse of Scannadio at midnight to her habitation. Both lovers, contrary to her expectation, agree to fulfil her desires. During the night she watches the event, and soon perceives Rinuccio coming along, bearing Alexander, who was equipped in the shroud of Scannadio. On the approach of some watchmen with a light, Rinuccio throws down his burden and runs off, while Alexander returns home in the dead man's clothes. Next day each demands the love of his mistress, which she refuses, pretending to believe that no attempt had been made to fulfil her commands (Dunlop). Lydgate's story is a very great improvement on this of the illustrious Florentine: the Lady Prioress pretends the "corpse" had been arrested for debt; and the adventures of her three suitors are ingeniously conceived, and told with much humour.

Under the title of 'The Wicked Lady of Antwerp and her Lovers,' Thorpe, in his Northern Mythology, gives a story which is cousin-german to those of Boccaccio and Lydgate: A rich woman in Antwerp led a very licentious life, and had four lovers, all of whom visited her in the evenings, but at different hours, so that no one
knew anything of the others. The Long Wapper\(^1\) one night assumed
the form of this lady. At ten o'\'clock came the first lover, and Long
Wapper said to him: "What dost thou desire?"—"I desire you for
a wife," said the spark.—"Thou shalt have me," replied the Wapper,
"if thou wilt go instantly to the churchyard of our Lady, and there
sit for two hours on the transverse of the great cross."—"Good," said
he, "that shall be done," and he went and did accordingly. At half-
past ten came the second. "What dost thou want?" asked the
Long Wapper.—"I wish to marry you," answered the suitor.—"Thou
shalt have me," replied the Wapper, "if thou wilt go previously to
the churchyard of our Lady, there take a coffin, drag it to the foot of
the great cross, and lay thyself in it till midnight."—"Good," said
the lover, "that shall be done at once," and he went and did so.
About eleven o'\'clock came the third. Him the Long Wapper com-
missioned to go to the coffin at the foot of the cross in our Lady's
churchyard, to knock thrice on the lid, and to wait there till midnight.
At half-past eleven came the fourth, and Wapper asked him what his
wishes were. "To wed you," answered he.—"Thou shalt do so,"
replied Wapper, "if thou wilt take the iron chain in the kitchen,
and dragging it after thee, run three times round the cross in the
churchyard of our Lady."—"Good," said the spark, "that I will do."
The first had set himself on the cross, but had fallen dead with
fright to the earth on seeing the second place the coffin at his feet.
The second died with fright when the third struck thrice on the
coffin. The third fell down dead when the fourth came rattling his
chain, and the fourth knew not what to think when he found his
three rivals lying stiff and cold around the cross. With all speed he
ran from the churchyard to the lady to tell her what had happened.
But she, of course, knew nothing of the matter; when, however, on
the following day, she was informed of the miserable death of her
lovers, she put an end to her own life.

We have here a very curious and tragical version of the self-same
story which the Monk of Bury—or whosoever was the author—has
told so amusingly of the Lady Prioress and her Three Wooers. In
the Far North, where our story is also current, magical arts are
employed in punishment of importunate and objectionable suitors:
In the latter part of the tale of 'The Mastermaid' (Dasent's
*Popular Tales from the Norse*), the heroine takes shelter in the hut
of a crabbed old crone, who is killed by an accident, and the maid

\(^1\) A Flemish sprite, whose knavish exploits resemble those of our English
Robin Goodfellow.—Thorpe.
is thus left alone. A constable, passing by, and seeing a beautiful


girl at the window, falls in love with her, and having brought a


bushel of money, she consents to marry him; but at night, just when


they have got into bed, she says that she has forgot to make up the


fire; this the doting bridegroom undertakes to do himself, but no


sooner has he laid hold of the shovel, than she cries out: "May you


hold the shovel, and the shovel hold you, and may you heap burning


coals over yourself till morning breaks!" So there stood the


constable all night, heaping coals of fire on his own head till day-


break, when he was released from the spell, and ran home. In like


manner, on the second night the damsel casts her spells over an


attorney, who is made to hold the handle of the porch-door till


morning; and on the third night the sheriff is compelled to hold the


calf's-tail, and the calf's-tail to hold him, till morning breaks, when


he goes home in sorry plight.—In an Icelandic version, the calf's-tail


is the only device adopted by the young witch, but it proves equally


efficacious for her purposes.


These are all the versions of this world-wide story with which I


am at present acquainted: some of them are taken from the appendix
to my privately-printed Book of Stíndiból. Regarding the immediate


source of Adam of Cobsam's diverting tale, I do not think that was


the Gesta version, with which it corresponds only in outline; both


were doubtless adapted independently from some orally-current form


of the story. If we assume that the Kathá Sarit Ságara faithfully


represents its prototype of the 6th century—the Vrihat Kathá—


then for the elements of The Wright's Chaste Wife we must go to


two different but cognate tales in that collection: for the garland as


the test of chastity we have the lotus-flower in the story of Guhasena;


and the entrapping of the suitors we find in the story of Upakosá.


Of the Eastern versions cited, the prototype of The Wright's Chaste


Wife is the story of the soldier's wife in the Táti Náma—a work,


it is true, which does not date earlier than A.D. 1306, but it was


derived from a much older Persian work of the same description,


which again was based upon a Sanskrit story-book, of which the


Suka Saptati (Seventy Tales of a Parrot) is the modern representa-


tive. The two stories in the Vrihat Kathá—or rather, portions of


them—seem thus to have been fused into one at an early date, and


reached Europe in a form similar to the Gesta and Adam of Cobsam's


versions. But the story of Upakosá also found its way to Europe


separately, and not through the Arabian versions assuredly, since


these are much later than the times of the Trouvères. Moreover, the
jublianu has preserved incidents of the Indian story, which are omitted
in the Arabian versions, with comparatively little modification,
namely: that of the bath—a common preliminary to farther intimacy
in tales of gallantry; the smearing of the naked suitors with lamp-
black and oil—they are 'feathered' in the jublianu; and the dogs
snapping the heels of the roguish merchant.—That Boccaccio was
not the inventor of his version seems evident, from the existence of
analogous popular tales in Northern Europe. Be this as it may,
Adam of Cobsam's story has furnished us with a curious illustration
of Baring-Gould’s remark: "How many brothers, sisters, uncles,
aunts, and cousins of all degrees a little story has! and how few of
the tales we listen to can lay any claim to originality!"

Glasgow, April 1886.
Original Series,
NO. 84.

R. CLAY AND SONS, CHAUCER PRESS, BUNGAY.
The Book of Quinte Essence

or

The Fifth Being.
BERLIN: ASHER & CO., 5, UNTER DEN LINDEN.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA; J. B. LIPPINCOTT & CO.
The

Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaven.

A tretice in englisch breuely drawe out of þe book of quintis essencijjs in latyn, þat hermys þe prophete and kyng of Egipt, after þe flood of Noe fadir of philosophris, hadde by reuelacioun of an aungil of god to him sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460—70 A.D.

BY

FREDERICK J. FURNIVALL, M.A.

[Revised, 1889.]

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXVI.
The odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom; for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of my sweet, bright, only child, Eena, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated ?) original of the text is attributed to Hermes—Trismegistus, "or the thrice great Interpreter," so called as "having three parts of the Philosophy of the whole world"—to whom were credited more works than he wrote. The tract appears to be a great fuss about Alcohol or Spirits of Wine; how to make it,

1. The Mirror of Alchemy, composed by the thrice-famous and learned Fryer, Roger Bachon, 1597.
and get more or less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreshwar Atmaram.¹ The Sloane MS. I judge to be about, but after, 1460 A.D.² The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,² and has been only collated for a few passages which require elucidation. The pause marks of the MS. and text require to be disregarded occasionally in reading.

Egham, 16th May, 1866.

P.S. The short side-notes in inverted commas on and after p. 16 (save '5 Mc' and the like) are by a later hand in the MS. The 'Spheres' on p. 26, and the 'Contents,' p. vii-viii, are now added.—F. 1889.

¹ Mr. M. A. Tarkhad has been for many years Vice-Principal of the Rajkumar College, for the sons of the native Chiefs of Rajkote.—1889.
² Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.
## CONTENTS.

### BOOK I.

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PROLOG: GOD'S GREATEST SECRET</td>
<td>1</td>
</tr>
<tr>
<td>QUINTE ESSENCE DEFINED: ITS QUALITIES</td>
<td>2</td>
</tr>
<tr>
<td>HOW TO MAKE QUINTE ESSENCE</td>
<td>4</td>
</tr>
<tr>
<td>1ST WAY</td>
<td>4</td>
</tr>
<tr>
<td>2ND WAY</td>
<td>5</td>
</tr>
<tr>
<td>3RD WAY</td>
<td>5</td>
</tr>
<tr>
<td>4TH WAY</td>
<td>5</td>
</tr>
<tr>
<td>5TH WAY</td>
<td>6</td>
</tr>
<tr>
<td>HOW POOR EVANGELIC MEN MAY GET THE GRACIOUS INFLUENCE OF GOLD</td>
<td>6</td>
</tr>
<tr>
<td>HOW TO GILD BURNING WATER OR WINE MORE THOROUGHLY</td>
<td>7</td>
</tr>
<tr>
<td>HOW TO MAKE FIRE WITHOUT COALS, LIME, LIGHT, ETC.</td>
<td>8</td>
</tr>
<tr>
<td>HOW TO CALCINE GOLD</td>
<td>8</td>
</tr>
<tr>
<td>HOW TO SEPARATE GOLD FROM SILVER</td>
<td>9</td>
</tr>
<tr>
<td>HOW TO GET ITS QUINTE ESSENCE OUT OF GOLD</td>
<td>9</td>
</tr>
<tr>
<td>HOW TO GET ITS QUINTE ESSENCE OUT OF ANTIMONY</td>
<td>10</td>
</tr>
<tr>
<td>HOW TO GET ITS QUINTE ESSENCE OUT OF MAN'S BLOOD</td>
<td>11</td>
</tr>
<tr>
<td>HOW TO GET ITS QUINTE ESSENCE OUT OF THE 4 ELEMENTS</td>
<td>12</td>
</tr>
<tr>
<td>HOW TO FIX ALL EARTHLY THINGS IN OUR QUINTE ESSENCE</td>
<td>13</td>
</tr>
</tbody>
</table>
CONTENTS.

BOOK II.

HOW TO MAKE AN OLD EVANGELIC MAN YOUNG .................................................. 15
HOW TO CURE A MAN GIVEN UP BY DOCTORS ...................................................... 15
HOW TO CURE THE LEPROSY .............................................................................. 16
HOW TO CURE THE PALSY .................................................................................. 16
HOW TO FATTEN LEAN AND CONSUMPTIVE MEN ............................................ 17
HOW TO CURE FRENSY, GOUT, AND TROUBLES FROM DEVILS, WICKED
THOUGHTS, ETC., p. 17; AND HOW OUR QUINTE ESSENCE IS HEAVEN .......... 19
HOW TO CURE THE GOUT .................................................................................. 19
HOW TO CURE THE ITCH, AND KILL LICE ....................................................... 19
HOW TO CURE QUARTAN FEVER ...................................................................... 20
HOW TO CURE CONTINUAL (CHRONIC) FEVER .............................................. 21
HOW TO CURE TERTIAN FEVER ....................................................................... 21
HOW TO CURE DAILY OR QUOTIDIAN FEVER .............................................. 21
HOW TO CURE AGUE, FEVER, AND LUNACY .................................................. 22
HOW TO CURE FRENZY AND MADNESS ............................................................ 22
HOW TO CURE CRAMP ....................................................................................... 22
HOW TO CAST POISON OUT OF A MAN'S BODY ............................................ 23
HOW TO MAKE A COWARD BOLD AND STRONG ........................................ 23
HOW TO CURE PESTILENTIAL FEVER ............................................................. 23
HOW THIS QUINTE ESSENCE IS FOR HOLY MEN ONLY .................................. 25

THE SPHERES AND THE PLANETS ..................................................................... 26
MR. GILL'S NOTES ON THE CHEMISTRY OF THE TEXT .................................. 27
GLOSSARY ............................................................................................................ 29
THE BOOK OF QUINTE ESSENCE
OR THE FIFTH BEING;

THAT IS TO SAY,

MAN’S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

BOOK I.

With pe my3t, wisdom, & grace of pe holy trynite, I write to 3ou a tretice in englisch breuely drawe out of pe book of quintis essencijs in latyn, but hermys pe prophete and kyng of Egipt, after the flood of Noe, fadir of philosophris, hadde by reuelacion of an angil of god to him sende, but pe wijsdom and pe science of pis book schulde not perische, but be kept and preserved vnto pe cende of pe world, of alle 8 holy men from al wickid peple and tyrantisis, for greet perilis pat my3te falle perof. For wipine pis breue tretis, wip pe grace of god, I wole more determine of practif* pan of theorik. [Fol. 10.] By the grace of God I translate you this Treatise revealed to Hermes by an angel after Noah’s flood, that the knowledge of this book may be preserved to the end of the world.

[* Practise, MS. Hard.]

God’s greatest secret for man’s need is how to restore old feeble men to the strength of their youth, except in case of thunder-blust, and too much fasting, and the term set for all men.

15 Quinte Essence.

20 latyn / “Breues dies hominis sunt &c.” Forsope philosophoris

NOTA.
The purest substance of corruptible things is Quinte Essence or man's heaven.

It is called,

1. Burning Water; 2. the Soul in the spirit of Wine;

3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,

nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility,

"[" Fol. 10b.""]

for it prevents dead flesh from rotting,

and much more the living flesh of man.

It is Man's Heaven,

clepen pe purest substance of manye corruptible pingis elementid, 'quinta essencia,' pat is to seie, 'manys heune,' drawe out by craft of mani;¹ for whi, as quinta essencia superior, pat is, heune of oure lord god, in reward of pe .iiiij elementis, is 4 uncorruptible & unchaungeable / rist so *quinta essencia superior inferior, pat is to seie, manys heune, is incorruptible, in reward of pe .4. qualities of manys body; and so it is proued naturaly pat oure quinta essencia, pat is, mannes heune, 8 in it siff² is incorruptible; and so it is not hoot and drie wip fier / ne coold and moist wip watir / ne hoot & moist with eyr, ne coold and drie wip erpe; but oure quinta essencia avaylip to pe contrarie, as heune incorruptible / But vndirstonde pat oure 12 quinta essencia is nou3t so incorruptible as is heune of oure lord god; but it is incorruptible in reward of composition maad of pe .4. elementis; & it hath .iiij. names by the philosophors, pat is to seie / bremmynge watir / pe soule in pe spirit of 16 wyn, & watir of lijf / But whanne 3e wole concelle it, þanne schal ze clepe it 'oure quinta essencia'; for þis name, & þe nature þerof, rist fewe philosophors wolde schewe / but sikurly þei biricde þe truppe with hem. and witþ weel that it is clepid 20 bremmynge watir; and it is no bremmynge watir: forwhi, it is not moist ne coold as comun watir; for it bremp, & so doip not comyn watir; ne it is nat hoot and moist as eir, for eir corrupipe a ping a noon, as it schewip weel by generacion of flies, 24 & areins, and siche òpere; but sikirly þis is alwey incorruptible, if it be kept cloos fro flíst / Also it is not coold and drie as erpe, for souereynly it worchip & chaungip. And it is not hoot and drie as fier, as it schewip by experience; for hoot pingis it keiþ, 28 & hoot sijknness it doip awaye / Also pat it zeneþ incorruptible, and kepþ a ping fro corruptibilite *and rotynge, it is proued þis / Forwhi, what pece of fleisch, fisch, or deed brild, be putt þerimpe, it schal not corr[n]pe ne rote whilis it is þerimpe / 32 miche more þanne it wole kepe quyk fleisch of manys body from al manere corruptibilite and rotynge / This is oure quinta essencia, þet is to seie, manys heune, þet god made to þe con-

¹ M.S. meant for 'man.
² MS. 'siff.'
... of manys body, riȝt as he made his heuene to pe conservacio[n of al pe world / And wite 3e for certeyn pat manye philosophoris and lechis pat ben now, knowe 4 nouȝt pis quint[a essencia, ne pe trupe perof / Forwhi; god wole not pat pei knowe it; for her greet brenmyng[e couerci̇se & vicious lyuynge / Forsoþe quint[a essencia superior, pat is to seie, heuene of oure lord god bi him sīlf / Aloone / neþ not conservaciou[n in pe world, and wondroul influence, but by pe vertue of pe sunne, planetis, and opere sterris; riȝt so oure quint[a essencia, pat is, manmys heuene, wole be maad fair wip pe sunne mineralle, syny, schynyng[e, incorruptible / and euene in qualite 12 pat fier may not appeire, corrump[e, ne distroie. and pis is very gold of pe my[n, of pe erpe, or of pe floodis gaderid / for gold of alkamy maad wip corosyues distroicp kynde, as aristole and manye opere philosophoris prow[n / and perfore good gold natu[r], & of pe my[n of pe erpe, is clepid of philosophoris sol[i̇n latyn ; for he is pe sonne of oure heuene, lic[h as sol pe planet is in pe heuene abou[e; for pis planet e[nuep to god his influence, nature, colour, & a substau[nce incorruptible. And oure quint[a 20 essencia, manmys heuene, is of pe nature * & pe colour of heuene / And oure sol, pat is, syn gold of pe my[n, schal make it fair, riȝt as sol pe planete ma[kip heuene fair / and so peþe two togidere icyned schal ʒene influence in us, and pe condiciou[n of heuene 24 and of heuenly sonne / in as miche as it is possible in deedly nature, conservacio[n and restoryng[e of nature lost, & renewyng[e of ʒongpe / And it schal ʒene plenteu[nly heelp[e; and so it is pr[eued by astronom[e aboue, pat sterris pat haf influence vpon 28 pe he[ed and pe necke of man / as ben pe sterris of aries, taurus, and gemini, ʒeneu influence syngulerly vpon Gerapigra galieni / And perfore it haf a synguler strenkpe, by pe ordynau[nce of god, to drawe awei pe superfliue humouris fro pe he[ed, pe necke, 32 and pe brest, and not fro pe membris byn[e / And so I seie of sp[eis pat drawip humouris fro pe knees, pe leggis, and pe feet, pat resseyuen a synguler influence of pe sterris of Capricorn, Aquaric and pisces, & riȝt so of opere, et cetera / Comounne 36 pe not pis book of deuyne secretes to wickid men and auenous;

preserving his body as Heaven does the world. Many know it not now for their covetousness and vice.

But as God's Heaven is abied by sun and stars, so our Heaven, or Quinte Essence, is made fair by the sun mineral, or pure gold of the mine, not of alchemy.

"Nota."

Good natural gold is called Sol, because Sol the planet gives gold its power, colour, &c.

Our Quinte Essence is the [* Fol. 116.] colour of heaven; gold makes it fair; and the two work in us so far as is possible renewal of youth, and give health plentifully.

As Aries, Taurus, and Gemini draw humour from the head and breast, "Nota."

and not the limbs beneath, so those spieces that do draw from these limbs get their power from Capricorn, &c.

Tell not these Divine secrets to wicked men.
but kepe ye it in pryvetye / Take pe beste wiyn þat ye may fynde, if ye be of power; & if ye be ryst pore, þanne take corrupt wiyn, þat is, rotyn, of a watery humour, but not egre, þat is, soure, for þe quint essencia þeroft is naturally incorruptible 4 þe which 3e schal drawe out by sublymacion / And þanne schal þer leue in þe ground of þe vessel þe .4. elementis, as it were, rotun feuis of wiyn / But firste 3e muste distille þis wiyn .7. tymes; & þanne hawe 3e good brennynge watir / Forsoþe, 8 þis is þe watri mater * fra which is drawe oure quinta essencia / Thanne muste 3e do make in þe furneis of aischin, a distillatorie of glas al hool of 00. pece, wip an hooole a-bone in þe heed, where þe watir schal be putt yn, and be take out / And þis is a 12 wonderful instrument þat þat þing þat by vertues of fier ascendith and distillith wipiane þe vessel, þer canales brachiales, þat is, by pipis lych to arnys, be bore aþen, and eftsones ascendith, & eft descendith contynually day and nyȝt, til þe brennyngwatyr 16 heuenly be turned into quintam essenciam / And so bi continuell ascencionys & discencionys, þe quinta essencia is deportid fro þe corruptile composicionys of þe .4. elementis. For biforn þat þing þat is twices sublymed is more glorified, and 20 is more solit, and fer from þe corruptidionys of þe .4. elementis more separat þan whanne it ascendith but oonys; and so vnto a þousand tymes, so þat by contynually ascendyng and descendyng, by the which it is sublymed to so myche hynes of glorifi 24 cacionys, it schal come þat þit schal be a medicyn incorruptible almoost as heuene above, and of þe nature of heuene / And perfore oure quinta essencia worpily is clepid þansys heuene / And after manye daies þat þat hath be in þis solit vessel of glas 28 distillid / 3e schulen opene þe hooele of þe vessel in þe heed þat was solid with þe seel of lute of wijsdom, maad of þe solitillest flour, and of white of eyren, and of moist papere, ynceyngid so þat no þing respire out / And whanne 3e opene þe hooole, if þer 32 come out a passynge heuene sweete flanour þat alle men þat come yn naturally 5 draue þerto, þanne 3e hawe oure quinta essencia / and ellis sele þe vessel, and putte it to þe fier aþen til 3e hawe it.
And anoper maner worshipping of our quinte essencia is pis / Take þe noblest and þe strongest breynnynge watir þat þe may have distillid out of pure myrty wyyn, and putte it into 4 a glas clepid amphora, with a long necke / and close þe mouþ strongly wip wax ; And loke þat halfe or þe pridde part be fulle ; and birie it al in hors donge, preparate as it is seid hereafter / so þat þe necke of þe glas be turned downward, & þe botum 8 be turned vpward, þat by vertu of þe hors donge þe quinte essencia ascende vp to þe botum. And þe groste of þe mater of þe watir descende downward to þe necke / And aftir manye daies, whanne þe take it out, softly lift vp þe glas as it stondith, 12 and þe schal se in pickenes and cleernesse a difference twyene þe quintam essenciam sublymed, and þe groste mater þat is in þe necke / þe wonderful maistry of departynge of þat oon fro þat oper is þis / Take a scharp poyntel, or a pricke of yren, & 16 peers into þe wex þat hongip in þe mouþ of þe glas aycens þe erþe / and whanne þe hauþe peersid al fully to þe watir, take out þe poyntel or þe pricke / And þat erþely watir wole first come out þat is in þe necke / and so til it be come out vnto þe 20 departinge bitwise it / and þe quinte essence, þat is, manuys heuenely sublymed, and whanne þe þat þis quint essence wole rone & melte aftir þat þis erþely watir be voydid, putte þanne swiftly youre fyngir to þe hoole, & turne vp þe glas, and þanne 24 þe hauþe þerinme our quinte essence, * and þe erþely watir wipoute aside. And þis is a passyng soucreyn privytee.

The pridde maner is, þat þe take a greet glas clepid amphora, and seele it wel, and birie it weel in þe wombe of an hors al 28 togidere, and þe puret of þe quinte essencie schal be sublymed abowe, & þe groste schal abide byneþe in þe botume / take out softly þat þat fletip a-bone ; and þat þat leeneþ bihynnde, putte it to þe fier.

32 The .iiiij. maner is þis. take what vessel of glas þat þe wolde, or of erþe strongly glasid, and þer-vpon a round foot of glas wip a leg. and seele þe vessel with his couettour, þat þe red of þe foot of þe glas wipinne þe vessel honge in þe eyr, þat þat 36 þing þat ascendith to þe couettour in þe maner of a pott boilynge and when the Quinte Essence would begin to run, turn the glass up, and keep [* Vol. 13.] your Quinte Essence.

The third way.  
Put your amphora into a horse's belly instead of the dung, and proceed as above.

The fourth way.  
Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air.
into which the vapour may fall and condense.

The fifth way.

Distil your Burning Water ten times.

To make fire without fire, and Quinte Essence without cost or trouble.

Put horse-dung into a vessel or pit lined with ashes, and place your vessel in it up to the middle. The cold top part will condense the vapour caused by the heat of the dung.

[Star Fol. 12b]

Or, place your vessel in the sun's rays.

How poor evangelical men may get the gracious influence of gold.

Borrow a Florence florin of a rich friend, and melt [?] heat it on a plate of iron, and throw it into some Burning Water, taking care to quench the fire quickly to prevent the Water washing.

Repeat this 30 times in fresh Water, and then mix all the Waters together.

The Water draws out all
descende down azen by pe foot of pe glas, and this instrument may ye do make wipoute greet cost / The fiphe maner is, pat ye brennynge water be .10 tymes distillid in hors doune con-
tynuely digest.

The science of makyng of fier wipoute fier / therby ye may make our quinte essence wipoute cost or tranuile, and wipoute occupacioun and losyng of tyme / Take ye beste horse doung pe may be had pat is weel digest, and putte it wipyne 8 a nesell, or ellis a pitt maad wip pe erpe anoyntid porzjout with past maad of aischin. And in pis vessel or pitt, bete weel togidere ye dounghe; And in pe myddil of pis doung, sette ye vessel of distillacioun vnto pe myddis or more / For it is nede pat al pe 12 heed of ye vessel be in pe coold cir / pat pat ping pat bi vertu of ye fier of ye doung pat ascendith purly be turned into watir *by vertu of cooldnes of ye cir and falle doune azen and ascende vp azen. and tus ye hawe fier wipoute fier, and but wip litil 16 tranuile.

Also anofer maner of fier, sette 30ure vessel forsedd to ye strong renerberacioun of ye suame in somer tyme, and leto it stonde pere ny;t and day.

Here I wole teche you how pore euangelik men may hawe wipoute cost, and almoot for noes, ye gracious influence of gold, and ye maner of ye fixyng of it in oure heene, pat is, our quinte essencia. if ye be pore, ye schal preie a riche man 24 pat is youre freend to leene you a good florecyn of florence / and anele it vpon a plate of yren as yren is anecl. and hane baside you a nesell of erpe glasid, fillid ful of the beste brennynge watir pat ye may fynde. & caste into ye watir ye florecyn anecl. and 28 loke pat ye hane a sotilte and a sleike to quenche sodeynly ye fier, pat ye watir waaste not; and be weel war pat non yeorre touche ye watir. but at[1]er caste into ye watir ye florecyn, and do so .1. tymes or more, for ye oftere ye bettere it is / And if ye se pat ye 32 watir waaste to myche, chaunge it faune, and take newe, & do so ofte tymes, and whanne ye hane do youre quenchour, putte alle ye watris togidere / And ye schulen vndirstonde pat ye vertu of brennynge watir is sich pat naturely it drawip out of 36
gold alle pe vertues & propirtees of it, & it holdip incorruptibilette & an euene heete. *panne meynge pis brennynge watir pus gildit wip oure quinte essence, and vse it. but be war

4 pat 3e quenche not pe floreyvn in oure quinte essence; for panne it were lost / And if it so be pat 3e haue not pis brennynge watir redy, panne quence 3oure floreyvn in pe beste whist wiyn pat may be had / For sirkily pe philosophore seip, pat wiyn hath

8 also pe propirtee to restreyne in it pe influence and vertues of gold / And whanne 3e haue do 3oure werk, 3e schal wite pat pe floreyvn is als good, & almoost of pe same weigte, as it was afore / perfore vse wiyn or brennynge watir gildit, so pat 3e may

12 be hool, and wexe glad, and be song. And pus 3e haue oure heuene, and pe sumne in him fixid, to pe conservaicion of mannys nature and fixaciouw of oure heuene, pat is, oure quinte essence.

16 The science how 3e schule gilde more mystily by brennynge watir or wiyn pan I tau3te you tofore, wherby pe water or pe wiyn schal take to it mystily pe influence & pe vertues of fyne gold.

20 Take pe calx of fyne gold as it is declarid here-affir in pis book, and putte it in a siluer spone, and ancle it at pe fier. & panne caste pe cals of the gold in pe brennynge watir or in wiyn .1. tymes, as I tau3te you tofore wip pe floreyvn. and

21 3e schule haue 3oure licour by an hundrid part bettur gilt pan 3e had tofore wip pe floreyvn / Forwhi, fier worship more strongly and bettore *in solit parties pan it doip in an hool plate / And also brennynge watir or wiyn drawip out more mystily bi a

28 thousand part pe propirtees of gold fro smale parties anechid, pan it doip fro a picke plate / And 3e schal vndirstonde pat wiyn not aloonly holdip in it pe propirtees of gold, but myche more pe propirtees of alle liquibles if pei be quenchid fermen, and pat

32 is a soucreyn pruite: Forwhi, if 3e quenche siturne liquefied in wiyn or in common watir .7. tymes, and afterward in pat wiyn or watir 3e quenche mars manye tymes, panne mars schal take algate pe neischede and pe softnes of siturne / And pe sane

36 schal venus do, & alle opere liquibles / or ellis, And 3e
TO MAKE FIRE WITH NO FIRE.  TO CALCINE GOLD. [Book I.

Again, if you quench Mars in wine and put in it Saturn liquefied, this will be made hard.

To make fire without coals, line, light, &c.

Mix equal parts of sub-[* Fol. 15.]\textsuperscript{1} limated Mercury, Salt, and Sal Ammoniac, grind them small, expose them to the air, and they will turn into water,

a drop of which will eat thro' your hand, and make Venus (copper) or Jupiter (tin) like pearl. If it could be moderated it would cure the disease Hell fire, and every corrosive sickness, 'sal amarus.' It is also called 'sal Amarus.'

'Science.'

To calcine gold.

Cut gold into shavings; put it into a crucible with Mercury; heat it, and it will crumble [* Fol. 15c.] into dust like flour. Heat it more till the mercury goes his way;

quenche mars in whiifs wiy or in comom watir manye tymes, and afterward in pe same wiy or watir 3e caste saturne liquified ofte tymes, panne wipoute doute 3e schal fynde pat pe saturne is maued riist hard / Therfore pe propirteees of alle liquibles may 4 be broug't into wiy or waiir; but myche more mystily into brennynge watir good and preciuous.

The science to make a fier, pat is, wipoute cole, withoutlye, wipoute liist, worchinge azens al maner scharpnes or 8 accion of visible fier, riist as worship pe fier of helle / And pis priuyttee is so vertouns, pat pe vertu perof may not al be declarid. And pus it is maad. Take Mercurie pat is sublymed with vitriol, * & cwmn salt, & sat armoniac -7. or .10. tymes 12 sublymed / and meynge hem togidere by euene perceoun. and grynde it smal, and leye it abrood vpon a marbil stoon; and by nyxte sette it in a soft sheer cire, or ellis in a coold sceler; and perse it wole turne into watir / And panne gadere it togidere in to 16 a strong vessel of glas, and kepe it / This water forsope is so strong, pat if a litil drope perof falle vpon yourie hond, anoon it wole perce it poraz-out; and in pe same maner it wole do, if it falle vpon a plate of venus or lubiter, into pis watir, it turne 20 hem into lijknes of pearl, who so coude repara & preparate kyndely pis fier, wipoute doute it wolde quenche anoon a brennynge sijknes clepid pe fier of helle. And also it wolde heele every cor[os]il sijknesse. And manye philosophoris clepist pis 24 ping in her bookis 'sal amarus,' al pou; pei teche not pe maistrie perof / If it be so pat pis fyry watir brake pe glas, and renne out into pe aischen, panne gadere alle togidere pat 3e fynde pastid in pe aischen / and leye it vpon a marbil stoon as afore, and it wolde 28 turne into watir. And pis is a greet priuyttee.

The science to brungye gold into calx / Take fyn gold, and make it into smal lymayl: take a crusible wip a good quantitee of Mercurie, and sette it to a litil fier so pat it vaponre 32 not, and putte poriane pi lymail of gold, and stire it weel togidere / & afterward *wipume a litil tyme 3e schal se al pe gold wipume pe Mercurie turned into erpe as sotil as flour. Panne sene it a good fier, pat pe Mercurie arise and go his wey; or ellis, 36
and 3e wole, 3e may distille and gadere it, puttynge per-vpon a lembike and in pe corrosible 3e schal fynne pe gold calcyned and reducید into erpe / And if 3e wole not make lymayl of gold, 4 panne make per of a solit piane plate, as 3e kan, and putte wipiume pe Mercurie al warm; and 3e schal haue youre desier / And in pis same maner 3e may worche wip siluir / Thanne take pe calx of pese two bodies, and bere hem openly wip 3ou; and per 8 schal noman knowe what pei ben / And if 3e wole bere hem more priuyly wipoute any knowynge, panne meyne hem wip pich melt, or waxe, or ellis gumme, for panne noman schal knowe it what it is. And whanne 3e wole dissolve any of pese calecs 12 by hem silf, putte eipir by hym silf in a test, or ellis pe pich or pe waxe in which pei ben yyne; and anoon schal come out verrry gold & siluer as pei were tofore.

Now I wole teche 3ou pe maistrie of departynge of gold 16 fro siluir whanne pei be meynigid togidere / Forsope 3e woot wel pat per be manye werksin in pe whiche gold and siluir be meynigid, as in giltynge of vessel & Jewellis / perfore whanne 3e wole drawe pe toon fro pat oipir, patte al pat mixture 20 into a strong watur maal of vitriol and of sat petre. and pe *siluyr wole be dissolued, and not pe gold: panne 3e haue pat oon departid fro pe topir / And if 3e wole dissolue pe gold to watur, putte panne yn pe watir corosyue, Sat armontiae; and pat 24 watir wipoute doute wole dissolue gold into watur.

The science to drawe out of fyn gold vth essencia is pis / First 3e schal reduce gold into calx, as I tolde 3ou tofore / panne take vynegre distillid, or ellis oold vynepe depurid fro pe 28 fecis, and putte it in a vessel glasid; and pe liquor schal be in pe heizpe of 4. ynchis; and periane caste pe calx of gold, & sette it to the strong zuame in somer tyme, perere to abide / and soone aftir 3e schal se as it were a liquor of oyle ascende vp, 32 iltynge abone in maner of a skyn or of a rene. gadere pat awaye wip a solit spone or ellis a feperere, and putte it into a vessel of glas in pe which be putt watir tofore. and pus gadere it manye tymes in pe day, into pe tyme pat per ascende nomore / and aftir 36 do vapoure awaye pe watir at pe fier. And pe vth essencia of pe or distil it, and the gold powder will be in the crucible.

A thin plate of gold will do instead of shavings, and Silver may be treated like gold. To carry these powders about,
mix them with pitch, wax, or gum, melting the mass when you want the metal.

How to separate gold from silver when mixed with it.

Put the mixture into a solution of vitriol and saltpetre, and the silver will be dissolued. [* Fol. 16.]

Corrosive water and sat ammoniac will dissolve the gold.

'science.'

'Note.'

How to get out of gold its Quinte Essence.

Put calcined gold into distilled vinegar or purified urine; set it in a hot sun; a film will soon rise; skim it off, collect all such in a glass vessel till no more rise. Evaporate the water left: the residue
is the Quinte Essence of Gold.

[1] then, MS. Harle. And if you fix this Quinte Essence in our heven, it will restore man to the strength of his youth. [* Fol. 169.] Now I have (Nota.) told this most sovereign secret, which should not be shewed. The Quinte Essence of gold is best to heal wounds.

To get the Quinte Essence out of Antimony, &c.

Put powdered antimony into distilled vinegar; heat it till the vinegar is red; take away the red vinegar, and put fresh; take that away when red. Put the red vinegar into a distiller, and few drops of blessed wine shall come down the pipe; collect this; it is an incomparable treasure.

* Fol. 17. It cures the pain of all wounds, and when fermented it works great secrets.

The science to draw out of antimony, pat is, mercasite of lead, pe vte essencie, is a souereyn maistrie, and a privytee of alle privytees / Take pe myn of antimony aforesaid, 16 and make perof al so sotil a poudre as 3e kan / Putin take pe beste vynegre distillid, and putte perinme pe poudre of antomyne, and let it stonde in a glas vsen a litil fier into pe tyme pat pe vynegre be colourid red. Patnne take pat 20 vynegre away, and kepe it clene, and putte azen per-to of opere vynegre distillid, and let it stonde vpyn a soft fier til it be colourid red. & so do ofte tymes. And whanne 30 hau gaderid al 3oue vynegre colourid, putte it panne in a distillatore, and 24 first pe vynegre wole ascende; Panne after 3e schal se merucilis: for 3e schal se as it were a thousand dropis of blessid wyyn discende doun in maner of red dropis, as it were blood, by pe pipe of pe lumbike / pe which licour, gadere togidere in a 28 rotambe / and panne 3e hau a ping pat al pe tresor of pe world may not be in comparisou of worpines perto / aristole scip pat it is his lede in pe book of secretis, al pon; he *telle not pe name of pe antomyne aforesaid / Forsope pe pis doip away ache of alle 32 woundis, and wonderfully heclyp. pe vrrt perof is incorruptible & merucilous profitable / it nedit to be putrified in a rotombe and seclid in fyme; and panne it worship greet privytees / Forsope pe vth essencia of pis antomyne pat is reed, in pe which is 36
pe secret of alle secretis, is swettere pan ony hony, or sugre, or ony ophir ping.

The science in the extraccioun of pe .5\textsuperscript{1} essencie from blood, 4 and fleisch, & eggis / To you I seie, pat in evey elementuil ping, pe .5. essencie remainep incorrupte: it schal be panne pe moost ping of meruene if I teche you to drawe out pat fro manmys blood reserved of Barbouris whanne pei lete blood; 8 also fro fleisch of alle brute beestis, and fro alle eggis, and opere suche pingis. for als myche as mannes blood is pe perfectist werk of kynde in us, as to pe encrees of pat pat is lost, it is certeyn pat nature pat .5. essencie is soure, andip oute ophir 12 greet preparacioun wipoute pe veyeys, it beir forp pat blood anon affir into fleisch, and pis 5 essence is so ny3 kynde pat [it] is moost to hane\textsuperscript{2} / Forwhy, in it is merueylous vertu of oure heuene sterrid, and to pe cure of nature of man worship moost 16 deuy myracles, as wipute I schal teche you / perfore rescuyue of Barbouris, of 3ong sanguyn men, or colerik men, whanne pei be late blood, pe which vse good wynes. take pat blood affir put it hap reste, and cast awey pe watir fro it, and brace it wip pe 20 .10. part of coven salt preparate to medicyns of men; and putte it into a vesell of glas clepid amphora, pe which, solety seele, and putte it wipute pe *wombe of an hors, preparate as tofore, and renewe pe fyme oonlys in pe wike, or more, and lette it 24 putrisie til al pe blood be turned into watir / and it schal be doon at pe mooste in xxx. or xl dayes, or affir, more or lasse / panne putte it in a lembike, and distille it at a good fier / what so euere may ascende, putte pat watir vpon pe fecis brayed, meynyngynge 28 vpon a marbil stoon; putte it azen, and affir distille it azen manye tymes rehersyngye / And whanne pe hame pis noble ping of blood, perof pe .5. beynge drawe out / putte azen pe watir in pe stillatorie of circulacioun til pe brynge it to so myche sweates 32 & an heuenly samour, as pe dide pe brennyngye watir. and pis is pe 5 beynge of blood deyn, and miraclis more pan man mai bilene but if he se it.

\textsuperscript{1} 5 for fift, or quinte.

\textsuperscript{2} MS. Harl. reads 'and this fift beinge so nighe kinde it is most to hane.'
Now wole I teche you to drawe out pe .5 beynge from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis pat ben holsum and medeicynable to eie for man kynde / Grynde summe of pese pingis 4 forseid, which pat .5 wil, as strongly as .5 can in a morter, wip pe .5 part of him of sal comen preparete to pe medicyne of men, as I seide tofore, putte it in .5 wombe of an hors til it be turned into water, distille as it is aforesaid, and in .5 stillatorie 8 of circulacioum pe watir pat is distillid, putte it in azen til it be brouzt to .5 sweete heuenly saunour and smel aforesaid /

The science to drawe out .5 beynge of everych of .5 .4 elementis, and to schewe everych of .5 forseid ping bi hem 12 sif; & pat is riht merceynlous / I wole not lene for a litil to schewe a greet secret, how .5 may drawe out .5 beynge of everych of .5 4 elementis of al .5 ping rehersid afore, and profittably schewe hem / And .5 maner ys .5pis / take pat ping putrified 16 and brouzt into watir, what so eure .5 wole, as I taunte you tofore; and pat ping be mannes blood brouzt into watir, of pe which .5 wole drawe out .5 4 elementis / putte .5fore pat water, or pat blood putrified, in a stillatorie of glas, and sette 20 it wipizme a pott of watir, and .5ene vndirnepe a fier til .5 watir of blood be distillid by pe pipe of pe lembike into a glas clepid amphora, riht clene / And whanne no ping may more by .5 fier ascerde, for certeyn .5e hane of blood drawen out al ouly .5e 24 element of watir / Forwhi, fier of pat bath hath no strenekpe to sublyme cyr, or fier, or erpe, and so [take] .5 pe elementis, and sette in .5e same bath by .5ij. dayes pat pei be weel meyngid, & so cloos pat no ping be distillid / aftir .5ij. dayes take pe .5e 28 stillatorie, and putte it to .5e fier of aischen, pat is strongere .5an fier of bath clepid marien; and .5e watir schal ascerde in foorme of oyle schoynyngse as gold / and aftirward pat no ping more schal ascerde, .5e hane þanne in þe ampulle .5ij. elementis, pat is to seie, 32 watir and cyr. & oon from anoþir .5e schal departe in þe bath, puttyngse yn azen wher al-ouly þe clee watir schal ascerde / and þe cyr schal al-ouly remayne in þe botum of þe vessel in lîjknese of oyle cf gold. þe which oyle þat is gold, þe which oyle .5e
Pat is ayr / putte it aside. Panne per leuep 3itt fier wip erpe. to depar te fier from erpe, putte pe element of watir, pat is to seye .iij lb of watir, vpon j lb of mater / and putte by .vij. daies 4 to encorpere wel as tofore in pe bath of marien / Afterward putte it to pe fier of flawnke riijt strong, and pe reed water schal ascende. pe which gadere togidere as longe as ony *ping ascendip. and to 3ou schal remayne an erpe riijt blak in pe botum. pe which 8 gadere togidere aside / panne pe redeste watir 3e schal take. forwhey. per be .ij. elementis, pat is to seie, pe element of watir and fier. Panne yn pe stillatorie, to pe fier of bap, cleer watir schal ascende. and in pe botum schal remayne pe reed watir, pat is, pe element 12 of fier, and so 3e hane now first oon oyle, pat is, ayer o side, and watir, and fier, and erpe. and note 3e weel pat perfore pe element of watir is putt azen to drawe from erpe fier and cyr, for pei wole not ascende, but por; pe help of element of watir. brynge 16 azen euerych into 5 beynge wip pe vessel of circulacion and tofore / or ellis rectifie, makynge oon ascende .7 tymes bi an opir / but first 3e moste pe riijt blak erpe of oon hide1 nature, in pe furneys of glas mon2, or ellis revenberacion, xxj. dayes caleyn / 20 And for a cause I speke to 3ou nomore of this science, but ioie 3e, and thanke ourne glorious lord god of these pingis pat 3e haue had.

The science to fixe alle erpely pingis in nostra 5\textsuperscript{a} essencia, 24 pat is to seie, oure heuene, pat by her influence pei may 3eue perto per propertees and her hid vertues / oure glorious god ha; 3eue sich a newt to oure quinta essencia, pat it may drawe out of euery mater of fruyzt / tree / rote / flour, herbe / fleisch, 28 seed & spice / And euery medicynable ping, alle pe vertues, propertees, and naturis, pe whiche god made in heme; and pat wipiane .iij. hours.

Now I hane schewid 3ou a souereyn priuytee, how pat 3e 32 may wip oure heuene drawe out euery 5 essencia from alle pingis aforesaid / perfore alle necessarie pingis to euery syrup putte yn oure 5 essencie, & wipiane .iij. hours pat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part, by

OUR QUINTE ESSENCE IMPROVES EVERYTHING 100 FOLD. (Book I.

[Q. Fol. 19.] Whatever medicines are put into our Quinte Essence, it increases their power a hundred fold.

cause of our 5 essence, than it *schulde be wipoute it / And so I seie of medicyns comfortatyues, digestyues, laxatyues, restriktuyues, and alle oPere; forwhy. if 5e putte seedis or flouris, fruyytis, leenes, spicis, coold, hoot, sweet, sour, moist, do pei 4 good or yuel, into our 5 essence, forsope siche 5 essence 3e schulen haue þerfore. oure 5 essence is þe instrument of alle vertues of þing transmutable if þei be putt in it, encreessynge an hundrid foold her worchingis //

End of Part I. Explicit pars prima tractatus quinte essence:
BOOK II.

Here bigyneth the secunde book of medicyns. The first medicyn is to reduce an oold feble euangelik man to pe firste strenke of 3ongpe. Also to restore a men his nature pat is lost, and to lenkpe his lijf in grett gladnesse and perfïste hecle vnto pe laste teerme of his lijf pat is sett of god. 3e schal take oure 5th essencie aforeseyd, pat is to seye, manmys heene, and perinne putte a litil quantite of 5 essencia of gold and of pearl.

8 and pe oolde feble man schal vse pis denyn drynk at morn and at euene, ech tyme a walnote-schelle fulle / and wiþinne a fewe dayes he schal so hool1 pat he schal fele him sîf of pe statt and pe strenkpe of xl seere; and he schal haue grett ioie pat he is 12 come to pe statt of 3ongpe. And whanne his 3ongpe is recoverid, and his nature restorid, and heelpe had, it is nedeful pat liye and seelde he vse 5 essence. Also it is nedeful pat he vse ofte good wiyn at his mete and at pe soper, in pe which be fixid pe 5.

16 essence of gold, as I taupte you tofore.

The secunde medicyn is to heele a man, and make hym lyue, pat is almoost consumed in nature, and so ny3 deed pat he is forsake of lechis, but if it be pe laste teerme of his lijf 20 set of god, 3e schal 3eue him oure quinte essencie of gold wiþ a litil quantite of watir of celendoyn 3dawre, and meynge it wiþ pe opere 3ingis aforeseyd / and anoon as pe sike hath rescuyed it into his stomak, it 3euep to pe herte influence of naturel heete 24 and of lijf, and panne 3e schal se him rise vp and speke, and wondirfully be comfortid and strenkpid peryb / panne conforte him wiþ ministracioun of oure quinte essencie aforeseyd, and he schal be al hool / but if it be so pat god wole algatis pat he schal 28 die. And I seie to you truly, pat pis is pe hiȝeste maistrïe pat may be in transmutacioun of kynde; for riȝt fewe lechis now lyuyng knowe pis priuytee.

1 Or is hool a verb, become whole, recover?
The pridle medicyn is to cure pe lepre pat is caud of corrupcioum and putrificacion of ony of pe principal humouris of man; but not pe lepre pat comep to man of kynde of pe fadir and of pe modir leprons,—for it is callid morbus 4 hereditus,—ne pe lepre pat is sent of god by his plage, but pat pat is caud ony of rotum humouris / take oure 5 essence aforesaid, wip pe quinte essence of goold and peerl, a litil quantite at oomys, and yse it in maner as 1 seide afore / and wip ymne a 8 fewe daies he schal be partilly hool yperof. and if ye hate non preparate redy oure 5 essence, ymanne take in pe stide yperof yn brenynge watir / but pat oper is bettere.

Also, drawe a water of pe fruyt of strawberry or mulbery 12 tree, whanne it is ripe, and waische pe lepre yperwip. pis watir is of so greet vertu; for a soureyn maistir took it a leprous ywoman, pat wip pe waisching oonly of pis watir, wilhynne schort yyme was maad al hool / but sikirly pe vertu yperof is 16 myche worth if it be meyngid with oure 5 essence, or ellis brenynge watir / and ymanne it schal be no nede to yse in pis pervilous cure, venemys, as summe leechis doon.

The 4 medicyn is to cure palsie vniversel. Forsope alle 20 philosophoris seyn pat pe palesey vniversel comep of haboun\\-durance of viscous humouris closyng pe metis of vertu animale, sensityue, and motyue. And yperof it is necessarie pat po pingis pat schal cure pis sichnes be temperate, hoot, and moist, 24 and a litil attractyue, and to pe synous confortatyue / Therfore, blessid be god, makere of kynde, pat ordeynede for pe man paralitike oure 5 essence aforesaid. pat souereynly to him confortyng, restoryng, and temperatyly worthyng / yperof fixe 28 perioane pe 5 essence of pe laxatyues pat purgen flewe & viscous humouris, as a litil of euturhie, or turbit, or saumbyce. 

& ymanne wipoute doute, if god wole, pe paralitik man schal be hool wip confortyng and restoryng of kynde, if ye make him 32 a stewe hoot and moist with herbis, pat is to syye, ceebe yue, 

& saige, pat haue an hevenly strenke to conforte pe joyncis, 

& pe senewis, and pe vertu motyue. and if ye hate not redi preparate oure 5 essence, ymanne take yn brenynge watir til it 36
be redy, and lete þe pacient drynke þerof a litle in syn wyn, and also he schal waistche al his body and his extremytees wip brennyng water ofte tymes, and lethe him vse þis a good while, 4 & he schal be hool.

*The .5 medecyn for a man þat is almoost al consumed, & waasted in al his body, and rigit leene, as þat man þat hath þe tisik & þe etik / Forsoþe þe verye cure to heele him 8 is our 5 essence / Forwhi, it comfortþ þe feble nature; & þe nature þat is lost it restorþ, & so restorid it preserueþ. / And þerfore if þe wol restore þe fleisch of a leene mannys body almoost consumed away, drawe þanne a watir of celidoyne, and 12 take þerof a litle quantite, and meyne wip our 5 essence if þe haue it redy, or brennyng watir in stide þerof, and þene it hime to drinke; and wipette fewe dayes he schal be wonderfully restorid and fat.

16 The .6. medecyn for passiones of frenesie, foly, ymagyna-
ioùs and noyous vexacionis of deuelis, and also for þe goute als weel hoot as coold, certeyn experience techþ þat colerik men þeueþ to summe ymagynaionis; and sanguyn 20 men ben occupied aboute summe opere ymagynaionis; & zitt flewnmatik men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupied a thousand part wip no þoustis þan ben men of any opere complexion / Forwhi þat 24 humoure of blak coler is so noyous, þat if it a-bounde and a-send þe vp to þe heed, it troublþ alle þe myxtis of þe brayn, engendrynge noyons ymagynaionis, brengynge yn horrible þoustis bope wakynge and sleipinge; and siche maner of men ben born vnþir 28 þe constellacion of saturne, the wickide planete / Forsoþe, to siche men deuelis wole gladly appere, & ministre to hem* her pryuy temptacionis wipinne þe cours of her þoustis; and þese men þus *tormented wip þe passiones of malencoly comonly 32 spoke wip hem, stryne and dispute wip hem sifl whanne þei be a-loone, þat ofte tymes opere folk may heere it / These maner of men þat ben þus tormented, as weel by passion of malencoly as of deuelis, ofte tymes falle in dispier, and at þe laste sce hem 36 sifl / þe perfit1 cure of alle þese is our 5 essencie aurí et QUINTE ESSENCE.

—C

in fine wine, and washe al over with burning water.

[* Fol. 209.] *5. Me.*

To satten leoun and consumes men.

Mix with our Quinte Essence

*Celidoyne,* a little celandine water;

give it the patient, and he shall soon be wonder-
fully fat.

[4. 6. Ms.]

To cure Fren-
sey, Goos, and Troubles from Devils.

*Colorike.*

*Sanguyn.*

*Fleomn-
tyke.*

*Blake color.*

*Malencoly.*

Dark melancholy men are troubled more with anxieties than any others,

*Nota se-
quenta,*

being born under 'Sat-
turne, a wykyd planete.

[* Ms. hom.] Devils gladly appear to them and tempt them.

[4. Fol. 21.] so that they often fall into despair and kill them-

The cure is our Quinte.
Essence of Gold and Pearls, with a little seina or lapis lazuli.

Burning Water, with a purge, will also cure these diseases.

These medicines put away wicked thoughts, and bring in merry ones; they dispel devils' temptations and despair, and bring a man to reason.

Saturne, y: Saturn is an enemy to all creatures, and hath power over foul [*Ed. 21b.] solitary places, as Vitus Patrum says.

The Moon too is full of bane.

Jupiter and Sol [*B.: Jupiter and Sol, on the other hand, make devils flee.

*betoken the joy of heaven,

as Saturn and the Moon do hell.

perclarum, or ellis bremynge watir in stide perol, in pe whiche pe fixe gold as it is aforesaid, wherin be putt a litil of seina or watir of s[ul]mater, or poudre of lapis lasuly, or ellis medullam ebuli, and vse it discretly. forwhy. not al oonly oure quinte 4 essence aurif et perclarum heclith pese disesis. / but also bremynge watir in pe which gold is fixid, heclip hem, wiþ a litil of po pingis pat purgen and casten out blak color superflue, & helip po splene.

Forsœpe pese medycins puttip awey wickid þonztis and an heuy herte malencolious; þei gladith and elense þe brayn and alle his ymystis, and bryngyn gladnes and merye þonztis. þei putte awey also þe craft of þe feendis temptacions, and 12 ymagynacions of dispær. þei distroie, & make a man to forge almaner of yudes, and naturaly bryngip him aþen to resonable witt. and for as myche as saturne þe planete naturally ys coold and drye, and is enemye to al kynde / Forwhy, every snow, 16 every hayl, every tempest, & also þe humour of malencoly comeþ of him. & he hap his influence vpon derk leed, & vpon derk *placis vnder þe erf1, foule and stynkyngye, and derke wodis, and vpon foule, horrible, solitarie placis, as it is preued in 20 vitas patrum, þat is to scye, in lynes & colacions of fadris / And also þe moone, naturally coold and moist, hæp his influence vpon þe nyzt, and vpon myche moisture, and vpon þe placis whanne 4. wyeyes metiþ togidere. forsoþe in alle siche placis þei 21 wolþe a-bide and schewe hem to her foloweris / but forsoþe þo pingis pat ben of þe nature of Jupiter and of sol, goode planetis, arne displesynge to him, and contrarie, and naturaly deuelis þe awei fro hem, for þei haue greet abhominacion of þer virtuous 28 influence / perfore it schewip weel þat þo pingis þat ben in þis world, summon þer ben þat bitokene þe glorious yoe of heuene, and summon þing þat figure þe derknesse of eerelastynge peynes of helle / Forsoþe þe summon and iubiter, goode planetis, & 32 gold, pure metal, and alle pure þingis þat gladen a man, figyrungye by resoun þe ioie of heuene / and blak Saturne, and þe spotty moone, figure & bitokene þe condicion of helle / and

1 Erf = erfe.
sip pat deuelis be damped, & ful of wreche of helle, perfere
pei hate pe clennesse & pe ioie ofoure lord god & of hise
seynis / also pei haten pe suume and his cleernes, and pure
4 pingis pat maken a man gladd, and naturaly it plesip hem
todwelle in derk, & in blak, orrible, styknynge placis, in heyn-
nesse, wreche, & malencoly, & in po pingis pat pretende pe
condicioun of helle / And sip oure 5. essence aforesaid is so
8 heavenly a ping, & by sotil craft *broust to so myche swetnes,
it is so souereyn a mediciiyn pat it may weel be lijkned to pe ioie
of paradice. forwhi, it makip a man liyt, iocunde, glad, and
meric, & puttip awy heynnesse,1 angre, melencoly, & wrappe,
12 pe whiche pat deuelis lone / et ideo nostra 5 essencia dignse
vocatur celum humanum / Also if a man be trauncylid wiip a
feend, and may not be deluyerid fro him, leté him driyke a litil
quantite of oure 5 essence, wiip 5 essence of gold & perle, and
16 wiip an cerbe callid ypericon, i[e.] fuga demonum, and pe seed
perof grounden & afterward distillid, & pe watir perof a litil
quantite medlid wiip pe opere 5th essencis; and anoon pe deuel
wole fley awy fro him & fro his hous.
20 Also for pe goute, hoot or cold, pe pacient schal drynek
oure 5. essence wiip a litil quantite at oonys of pe leturie de
suce rosarum, and lete him vse pis leturie a litil at oonys ech
opere day, til superflue humouris be purgid / but he schal vse
24 every day a litil of oure 5. essence with 5 essence of gold &
peerle; & wiipune a fewe dayes pe pacient schal be hool. //

The .7. mediciyn, for to heele yeche, & for to distrie lies2
pat ben engendrid of corrupt humouris. take oure 5 essence
28 bi him siif a-loone, and vse to drynek perof a litil quantite
at oonys / and take also a litil quantite of Mer[curie?]. &
mortifie it wiip fastynge spotil, & medle it wiip a good quantite

1 honynesse MS.
2 "A lous is a worme with manye fete, & it communeth out of the filthi and
onelene skyrne, & offentymes for faute of attendance they come out of the
fleshe through the skyrne or swet holes.

To withdryne them / The best is for to washe the offentimes, and to
chaunge offentymes clene lyncyn."—The notable lyfe and nature of men, of
beste, serpents, fortes, and fisses yf be moste knownen. Capitulno. C. xix.

To cure the Gout.

Take a little Quinte Essence and Rose-juice electuary, and use daily our Quinte
Essence with that of Gold and Pearl.

To cure the Ith and de-

Drink Quinte Essence. Mix Mercury

C 2
of pondre of stañ-sagre, & pane put it in to a greet quantite of breunynge water, & pane wasche al his body, or ellis pe heed where pe iecho & pe lies ben. & vse pis medicyn .2. or 3. & pe sijk *man schal be hool.

The .8. medicyn for to cure the quarteyn and alle pe passionns put comep of malencoly in manmys body; and pe maistrie to purge malencoly. and ze schal vindistonde pat pe quarteyn is gendrid of myche haboundance of malencolye put 8 is corrumpid withynke pe body. and for pis humour is erpdy, coold, & drie, of pe nature of slowe saturne, perfore pe accessse of pis sijknes ben slowe, and it durip comonady yn a man a zeer or more, and it puttip fro him gladnesse, & bryngip yn heynyses 12 more tan ofere feueris do / If ze wolde hecle pis sijknes in short tyme, let pe pacient vse to drynke oon* 5 essence, and he schal be al hool hastily / forwhi; it consumep pe corrupt superflic humouris, & reducit nature to equalite, and bryngip yn glad-16 nesse, & chasip a-wey heynyses & malencolie, and if it so be put ze haue nonst oore 5 essence / pane take j lb of pe beste breunynge watir, and peripe putte medullam ebuli, and namely pe white, if ze may haue it / of pis watir yeue to pe pacient, 20 morowe and euyn, a walnot-schelle ful at oonys, and he schal be al hool / or ellis pis; take what ping ze wolde put purgip malencolye, and putte a litil perof into breunynge watir, & vse put laxatif maad into smale pelotis, wjjslyy resceynyng ri3t a 24 litil at oonys, as oon litil pelot, and pruev perby how it worship, pane an3pere tyme i.j. at oonys, if it be nede / so pat pe mater be a litil digestid and a litil egestid. for bettere it is to worche a litil & a litil at oonys, pan soleyly grene pe nature. forwhi, 28 two litil pelotis laxatif meyngid wip breunynge watir *wole worche more mystily pan .8. pelotis wole do bi hem silt / Also philosophoris seyn pat a toop drawe out from a quyk beest, born vpon a man, delyuerip fro pe quarteyn / Also 32 pei seyn pat if pe yuis of pe erbe pat is callid morsus gallin rubri be putt in his nose-prillis whanne he bigynmeth to suffre pe accessse of pe quarteyn, he schal be hool, wip pe grace of god.
The medicyn to heele pe feuere contynuene, alle philoso- 
phoris seyn pat pe feuere contynuene is gendrid of putri-
facciou of blood and of corrupciou of humouris in it / 
4 perfore pe cure perof is to purge blood, and to putte awey pe 
corrupciou of it, & pe humoris vneune to make euene, 
pe nature lost to restore, and so restorid to kepe / Forsopo alle 
 testcase pingis worcep oure quinte essence ; and perfore it curip 
8 perfiishly pe feuere contynuene / and pou3 brennynge watir caste 
out fro blood watry humouris and corrupt, zitt take it nou3t in 
pis cure / forwhi ; pou3 brennynge watir be .7. tymes distillid, 
zitt it is [not] fully depurid fro his brennynghe heete, & pe .4. 
12 elementis / but sip oure 5. essence is not hoot, ne moist, coold, 
ne dric, as ben pe 4. elementis / perfore it heeliip perfiishly pe 
contynuuel feuere ; namely wip commixtiou of pe 5 essence of 
gold & peerle / and if 3e wole strenkpe 3oure medicyn, panne 
16 putte yn oure 5. essence a litiit quantite of pulpa cassie fistule / 
or ellis pe iuys of pe eerbe mercuriale. & if it so be pat opere 
humouris haboundde to myche with blood, panne take 3o 
laxatuye pat kyndely wole *purge hem, as comoun bookis of 
20 fisik declarep.

The 10. medicyn to cure pe feuere tertian, pe which is 
causid of putrifacciou, or reed coler to myche haboundyngye 
to cure pees sijknes, tak oure 5 essence, or ellis syn bren-
24 nynghe watir,—but pe firste is bettere,—and putte periane a litiit 
of rubarbbe or of summe ofer laxatuye pat purgip reed coler, and 
a greet quantite of watir of endyne ; and vse pis medicyn at 
omowe & euene. and pe pacient schal be hool wipoute doute.

28 The 11. medicyn is for to heele pe feuere cotidian, pe 
which is causid of putrifacciou of flewme to haboundyngye / 
and sip flewme is coold and moist. oure 5 essence (and in his 
absence take good brennynghe watir,) hap strenkpe and vertu to 
32 consume pe rotun watery inordinate, and to myche coold humi-
dite / perfore take oure 5 essence or brennynghe watir, and putte 
periane a litiit of euforbiij, turbit, or sambuci, or sum oper ping 
pat purgip flewme; and vse it morowe and euene, & pe pacient 
36 schal be hool.
The 12. medicyn for to cure þe feuere agu, and þe lunatik man and womman / discreet maistris seyn, þat þe feuere agu comonly is causid of a nyolent reed coler adust, and of blood adust, and of blak coler adust; and sumtyme of on of 4 þose adust, and sumtyme of two togidere, and samtyme of 3. togidere / and þerfore þe feuere agu is þe posityue degree, and in þe superlatyue degree, comparatif gree & superlatif gree / For þe feuere agu hæp comonly alienacioun of witt, & schew-8 ynge of þingis of fantasy / And þe schal knowe wecl which ben þe humouris adust þat causen þe feuere, he þose tokens / Forwhi, if þe pacient seip þat he seeþ blak þingis, þanne blak coler, þat is, malencolie, is adust / & if he se þingis of gold / 12 Reed coler is adust / if reed þingis, and schewyunge of blodd þanne blood is adust / And if he seip þat he seeþ alle þose .iij. þingis, þanne alle þe humouris ben adust / For as myche as bremyunge watir ascendiþ to þe heed, and gladly wole a man 16 drynke / And siþ þat feuere agu regneþ in þe region of þe heed / þe philosophor is counceleþ þat þe pacient schal not rescueyne it in þis sijknese / but it is nedeful þat he take onur 5 essence of gold and of pearle, meyngle þe 6 part of 20 5 essence of watir of rose, violet, borage, and letus[1] / and þanne þe schulen hane an heenely medicyn to cure perfítly þis sijknese.

For to cure þe frenesyhe and woodnes, or ellis at þe leeste 24 to swage it / take a greet quantite of popilion, and þe beste wynegre þat þe may have, and a good quantite of rewe domestik, weel brayed, and meynigd wip þese forseid þingis ; and biclippe þe heed and þe feet of þe pacient wip þis medicyn ; and sum 28 þerof putte to his nose-prillis. þis medicyn anoon putþip awey þe frenesye & þe schewyunge of fantasies / it curþip also wode men & lunatike men, and it restorþ aþen witt and discrecioun, & makþip al heed and weed at eesse.

The 13. medicyn is to put a-weiþ þe craumpe fro a man, for as myche as wise men seyn þat þe craumpe cometh of þe hurtynge & þe febilnes of þe senevis, as it schewip sumtyme þyn medicyns maad of elebore, þer is no þing þat putþip awey þe 36...
The 14. medicyn, to caste out venom fro manmys body / take our 5 essence, and putte pyrines fleisch of a cok, neysch soden & solilly brayed, note kernelis, fyn triacle, radisch, & garleek small brayed, and ophere pinges pat ben goode to caste out venom, as comon bookis of fisik declarip / And also, to conforte pe herte, putte un oure foresaid 5. essence, pe 5. essence of gold and of perel, and he schal be delyuerid perof & be hool.

The 15. medicyn, to make a man pat is a coward, hardy and strong, and putte a-vey almaner of cowardise and drede / I seye you forsope pat no pinge may telle alle pe myraclis vertues pat god hat maad in oure 5 essence, and not al onely in him, but also in to his modir, pat is to seye, syn brennyngge watir. for to cure pis sijknesse, take a litil quantite of oure 5 essence, & putte perto double so myche of brennyngge watir, and a litil quantite of pe inys of ceelbe pione and of saffron distillid togidere, and a litil of 5 essence of gold and of perel; and 20 zeue it him to drinke, and after sodeynly, as it were by myracl, pe coward man schal lese al maner drede and feyntnes of herte, and he schal recounere strenkpe pat ys lost by drede, and take to him hardynesse, and he schal dispise deep; he schal drede no 24 perelis, and passygly he schal be maad hardy. pis is trewe, for it hat ofte tymes by oolde philosophoris [bene] preued / perfore it were a greet wisdom pat cristen princis, in bateilis azen hepine men, hadde wip hem in tonnes brennyngge watir, pat 28 pei my3t take to every fiȝtynge man half a rikt litil cuppe ful pear to drynke in pe bigynnyngge of pe batel. & pis priynte owith to be hid from alle enemies of pe chirche; and also *princis and lordis ministringe pese pinges schulde not tell 32 what it is.

The 16. medicyn azens pe fenere pestilenciale, and pe maistrie to cure it. forsope holy scripture seip pat summe tymes oure lord god sendip pestilence to sle summe maner 36 of peple, as it is seid deutonomium 28 in pis maner "Si
TO CURE PESTILENTIAL FEVER AND PLAGUES. [Book II.

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure, and dire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledictiones; iste maledictus eris in cinitate &c." et infra; "ad-inungat tibi pestilenciam donec consumat te de terra, percuciat te dominus egestate, 4 febre, et frigore, ardores et estum, et aere corrupto ac rubigine, et persequatur donec percas" hec ibidem; et infra "percuciat te dominus vicer egipti, et partem corporis per quam stercora egeruntur, scabie quoque, et prurigina, ita ut curari nequeas; percuciat te 8 dominus necessitate ac furore mentis" // Therfore a greet fool were he pat wolde presume to cure þese plagis of pestilence þat ben vulerable, þat ben sent of god to ponysche synne // Also þe schal vndirstande þat men may die in .iiij. maners, in oon 12 maner by naturel deep, in þe teerme þat is sett of god / In anopir maner bi violent deep, and also in þe .iiij. maner occasionaly wipume þe teerme þat is sett of god; as þo men þat to myche repliecioun, or to greet abstynence or by dispaciuoun, or 16 ellis by necligence, selle him silf / but sikerly alle opere maner of feneris pestilence þat god suffriü to come to mankynde by perilous influence of yuele planetis, by þe grace of god & good gouernaunce may be curid partialy wip oure 5. essence, and 20 þerumme putte a litil of aloes epathik & euforbij, & a litil of íerapigra galeni & of 5 essence, of þe rote of lilie and also of gold & þeerle, capilli veneris 8 and ysope; for þese þingis ben nedeful to siche feneris & apostemes / it is nedeful also 24 þat wip þese þingis þer be sic h a quintâ essencia laxatuye þat wolde purge þe superflic humouris þat abonde; and þat þe pacient so muchy rescyeue in a natural day þerof þat he may go weel oonys to sege; and so lete him vse þis laxat. 3, in þe 28 woked; But be weel war þat he take wip oure quintâ essencia but riȝt a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat mishle bifalle, & eüery day take he by þe morowe an eye-schelle ful of good breneynge watir, and þe corrupç 32 rupt eyr schal not noye him; & also vse in þe dayes, two or þre smale pelotis pestilencias in oure 5 essencia, or in breneynge watir; & al þe hous of þe pacient schal be encensid

¹ MS. volucris.
MAY THIS BOOK FALL INTO NO BAD MAN'S HANDS!

strongly .iij in pe day wip frank-encense, mirre, & rosyn, terbentyn & rewe, and pis is perfit cure for pe feuere pestilence / And pis 3e may, wip pis 5 essencij, cure alle pe sawynges aforesaid, and manye opec, as it were by myracle, if 3e worche disc[ri]ectly as I hane toold you tofore / Now here I make an ende of pis tretis pat is elepid pe mooste & pe soucreyneste secrete of alle secretis, and a passynge tresour

Here is an end of this most sovereign of all secrets.

What ills will befall if it gets into tyrants' and reprouates' hands and prolongs their life in evil. I will keep it for holy men alone; and I commend it to Christ's keeping now and ever.

Explicit librum de maximis secretis esse

Christi commendo nunc et in eternum // = //

Explicit librum de maximis secretis essencie quinte &c.
THE SPHERES AND PLANETS.

Philosophers puttyn 9 speris vndirewritten; but Diminis puttin þe tenþe sperre, where is henyn empire, in þe whiche, angelis & sowlis of seyntis seruen god; in þe whiche is crist, in þe same forme that he walkid in erpe, and also owre lady, & seyntis that arosen with Criste.

þe first sperre of þe 9 is clepid 'primum mobile,' þe first meravil thyng.

þe timetable of sterriþ Aris. 1. þe rame. þe seconde hows of Mars, þe bool, þe seconde hows of Venus, Gemini, þe seconde hows of Mercuri, Cancer. þe hows of þe mone, leo. þe hows of þe sonne, Virgo. þe hows of Mercury, Libra. þe first hows of Venus, Scorpio. þe first hows of Mars, Sagittarius. þe first hows of Lupiter, Capricornus. þe hows of Saturne, Aquarius. þe seconde hows of Saturne, Piscis. þe seconde hows of Lupiter [no more].

Saturn is a planete evel-willid and ful of sekenes. Wherfore he is peyntid with an hooke, for he repeþ down grene thyngis / he fulfillid his course in xxx þeere.

Lupiter is a planete wele willyng to alle thingis to be gendrid, plent[i]ful & plesyng; therfor he is y-seid lupiter as helpyn. in xij [3]eere he fulfillid his course.

Mars is an enemy to alle thingis to be gendrid; wherfor he is clepid god of batel, for he is ful of tempest, he fulfillid his course in .ij. þeere.

þe sonne is þe worthiest planet, y-set in myddis. he fulfillid his course in CCClxxv dayes & yij. howris, þe whiche causen bisext.

Venus is apte to alle thingis to be gendrid. he fulfillid his course in CCCxxxvj daies.

Mercuri swyft is y-seid a messenger of daies [þeueene]. he fulfillid his course in CCCxxxvj daies.

þe mone is a planete ny þe erpe. [ends.]

1 lis is the MS, I with a line at right angles to it.
NOTES

ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine that is not sour to distillation. (Sour wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar, &c. of the wine are called 'the 4. elementis,' or as it were the 'rotten faces of wine.'

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word liquibles in the text does not mean liquids, for a liquid cannot be made hot enough to be quenched. If
the original *liquibles* cannot be retained I should substitute the word *liquibles*, meaning those things which can be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched, &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals, &c., is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.
GLOSSARY.

Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an Ague, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' Phillips.

Aischin, p. 4, l. 10, ashes.

Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀείδι on both sides, and φιέα I carry.' Dict. of Gr. and Rom. Ant.

Anele, p. 6, l. 26, &c., heat.

Apostemes, p. 24, l. 24, imposthumes, boils.

Appeire, p. 3, l. 12, impair, worsen.

Arreins, p. 2, l. 25, spiders.

'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in Asia and Africa, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' Phillips.

Colaciouns, p. 18, l. 21, comments, homilies.

Comounne, p. 3, l. 35, communicate.

'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' Phillips.

Deedly, p. 3, l. 24, liable to death, mortal.

Departynge, p. 5, l. 14, parting, separating.

Depurid, p. 9, l. 27, purified, purged.

Distillatorie, p. 10, l. 24, a still.

Randle Holme, (Academy, p. 422, col. 2,) speaks of a Still or Distillatory Instrument,' and further on, iv., 'He beareth Sable, the Head of a Distillatory with 3 pipes; having as many Receivers or Bottles set to them.'

'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb Wall-wort, Dane-wort, or Dwarf-elder.' Phillips.

Encorpere, p. 13, l. 4, mix, incorporate.

Euforbii, p. 21, l. 3 bot., 'Euphorbia, the Libyan Ferula, a Tree or Shrub first found by King Juba, and so call'd from the Name of his Physician Euphorbus.' Phillips.

Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' Phillips.

Extremities, p. 17, l. 2, ends of the limbs.

Fociis, p. 4, l. 7; p. 9, dregs.

Fire of hell, p. 8, l. 23, a disease.

Fumiter, p. 18, l. 3, fumitory.

Fyme, p. 10, l. 2 bot., mud, clay.

Gerapigra galieni, p. 3, l. 29, ἵερα πιερα Εαληνων.
GLOSSARY.

Giltid, p. 7, l. 3, having the properties of gold communicated by it.
Groste, p. 5, ll. 9, 29, grossness, heavy particles, residuum.

Hide, p. 13, l. 18, ? for hides; compare the Harleian reading 'unkinde.'
Hool, p. 15, l. 10, recover, improve.

Incombustible, p. 10, l. 2.
Incorruptibility, p. 7, l. 2.

Kynde, p. 1, l. 12, all creatures; l. 13, nature.

'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd Ultramarine is made . much ns'd in Physick.' Phillips.

Lembike, p. 9, l. 2, 'Alemick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' Phillips.

Liquibles, p. 7, l. 6 bot., meltalbe metals.

Lymayl, p. 8, l. 6 bot., Fr. 'limaille: f. File-dust, pinne-dust.' Cotgrave.

Marien Bath, p. 12, l. 7 bot., Balneum Maris, a Chemist's bath, 'Bain de Marie, Marius bath; a cauldron, or kettle full of hot water.' Cotgrave.

Medle, p. 19 last line, mix.

Medulla, p. 18, l. 3, pith.

Mercaste, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed with; some call it a Fire-Stone.' Phillips.

Mercuriale, mercure, p. 21, 19, &c., 'Mercury . among Chymists . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd Spirit . . Also the Name of a purging Herb, of which there are two sorts, viz. Good Harry and Dog's Mercury.' Metis, p. 16, l. 22, meatus, passages.

Mon, p. 13, l. 19, Morsus Galliae, the Herb Henbit or Chick-weed. Phillips.

Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quicksilver, or any other Metal, is dissolved in an acid Menstruum.' Phillips.

Neischede, p. 7, l. 2 bot., neshness, softness, pliancy.

Oo, p. 4, one.

Popilion, p. 22, l. 21; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' Phillips. Fr. 'Populeum, Popilion, a Pompillion; an ointment made of blacke Poplar buds.' Cot. Prepare, p. 8, l. 21, prepare.

'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' Phillips.

Quenchour, p. 6 at foot, cooling the florin?

Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all Forces or Dregs; the Spirit, chief Force, or Virtue of any thing.'
GLOSSARY.

Reme, p. 9, l. 5 bot., A.S. reoma, a strap, thong.
Reparale, p. 8, l. 21, make, compound.
Respire, p. 4, l. 5 from foot, exhale.
Restreyne, p. 7, l. 8, retain.
Reward, p. 2, l. 4, 7, regard.
Rotombe, p. 10, l. 3 bot., a retort.

Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' Phillips.
Stafisagre, p. 20, l. 1, 'Staphisagria, the Herb Staves-ace, or Lice-bane.' Phillips.

'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' Phillips.
To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' Phillips.
Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbithe, or blew Camomel.'
'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' Phillips.
Vapoure, p. 8, l. 5 from foot; p. 9 at foot, evaporate.
Woodnes, p. 22, l. 23, wildness, madness.
Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' Phillips.
The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early life and language.

The E. E. T. Soc. desires to print in its Original Series the whole of our unprinted MS. literature; and in its Extra Series to reprint in careful editions all that is most valuable of printed MSS. and early printed books.

The Society has issued to its subscribers 127 Texts, most of them of great interest; so much so indeed that the publications of its first two years have been reprinted, and those for its third year, 1866, will follow.

The Subscription to the Early English Text Society, which constitutes Membership, is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the Extra Series], due in advance on the 1st of January, and should be paid either to the Society’s Account at the Head Office of the Union Bank, Princes St., London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed ‘Union Bank’), or by Cheques or Postal Orders, to the Hon. Secretary, Wm. A. Dalziel, Esq., 67, Victoria Road, Finsbury Park, London, N. All Members who subscribe through other channels than the Hon. Sec. are asked to send their names to him, in order to insure an early insertion of them in the List of Members.

The Director regrets that the issues of the Extra Series are in arrear. The issue for 1885 will consist of such two of the following Texts, all now at press, as can be got out first; and the next two will form the issue for 1886:

Charlemagne Romances: The Four Sons of Aymon, by Caxton, ab. 1489, ed. Miss O. Richardson. Part II.
Torrent of Portyingale, ed. Dr. Adam.
Sir Bevis of Hamton, from the Auchinleck and other MSS., ed. Dr. E. Köbbing. [At Press.
Hoccleve’s Minor Poems, ed. Dr. F. J. Furnivall.

Complaint.
The Three Kings of Cologne, 2 English Texts and 1 Latin, ed. Dr. Horstmann.
Early English Text Society.

The Original-Series issue for 1885 has been completed by The Oldest English Texts, to the time of King Alfred, edited by H. Sweet, M.A. The issue for 1886 will be chosen from

**Cursor Mundi**, Part VI, with Preface by Dr. R. Morris, and Essays by Dr. Haenisch and Dr. H. Hupe.  
**Thomas Robinson's Life and Death of Mary Magdalene**, ab. 1620 a.d., edited by Oskar Sommer.  
**Sir David Lyndesay's Works**, Part VI, ed. J. Small, M.A.  

For the Original Series, the following Texts are also preparing:

**Q. Elizabeth's Translations**, from Boethius, &c., edited from the unique MS. by Walford D. Selby.  
**Treatise on the Virtues**, ab. 1200 a.d., edited from the unique MS. by P. Z. Round, B.A.  
**Early English Deeds and Documents**, from unique MSS., ed. Dr. Lorenz Mosbach.  
**Gawayne Poems**, ed. F. J. Vipan, M.A.  
**Beowulf**, a critical Text, &c., ed. Prof. Zupitza, with Dissertations by Prof. Müllenhoff.  
**William of Nassington's Mirror of Life**, ed. S. J. Herritage, B.A.  
**All the Early English Verse Lives of Saints**, ed. Dr. C. Horstmann.  
**Pilgrimage of the Lyf of Manhode**, in the Northern Dialect, ed. S. J. Herritage, B.A.  
**Anglo-Saxon and Early English Psalters**, ed. W. Aldis Wright, M.A., Ph.D.  
**Early English Homilies**, 13th century, ed. Rev. Dr. R. Morris.  
**Gospel of Nicodemus**, the Anglo-Saxon and Early-English versions, ed. Prof. Wücker.

In the Extra Series, these Texts are also in preparation:

**Lonelich's Holy Grail**, ed. Dr. F. J. Furnivall.  Part V.
### Treasurer's Cash Account for 1879

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Examined with the vouchers and found correct.

FRED. R. MATHYSHE.
HENRY B. WHEATLEY, Treauser.
W. A. D'ALIZAR, Hon. Sec.
In the above Table, the sums of money are stated in the form of RECEIPTS and PAYMENTS. The RECEIPTS and PAYMENTS are divided into two groups: the Original Series and the Extra Series. The Original Series includes receipts and payments related to subscriptions and commission on sales. The Extra Series includes receipts and payments related to reprints and other miscellaneous items.

The PRINTING ACCOUNT includes payments for the Original Series, Extra Series, Reprints, and General Account. The General Account includes payments for binding, postage, carriage, stationery, insurance, warehousing of stock, and balance at bank.

The Treasurers Cash Account for 1880 shows a balance of £4732 4s. 9d. as of 31 December, 1880.

Examined with the Vouchers and found correct.

February 8, 1881.
### Income and Expenditure of the Early English Text Society for the Year ended 31 December, 1881.

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Examine with the Vouchers and found correct.

**Auditors:**

FRED. D. MATTHEW
A. GRANGER HUTT

**Treasurer:**

HENRY B. WHEATLEY
W. A. DALZIEL, Hon. Sec.
### Income and Expenditure of the Early English Text Society for the Year ended December 31, 1882.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
<th>PAYMENTS</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<tbody>
<tr>
<td>Balance at Bank, 1st January, 1882</td>
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<td>...</td>
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<tr>
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<tr>
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Examined with the Vouchers and found correct.

**Treasurer’s Cash Account for 1882.**

**RECEIPTS.**

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<tr>
<td>(For back years)</td>
<td>63</td>
<td>6</td>
</tr>
<tr>
<td>Original Series</td>
<td>344</td>
<td>8</td>
</tr>
<tr>
<td>(For 1883)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Less Returned Subscription and Commission on Sales</td>
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</tr>
<tr>
<td>Extra Series</td>
<td>58</td>
<td>6</td>
</tr>
<tr>
<td>(For back years)</td>
<td>247</td>
<td>11</td>
</tr>
<tr>
<td>Less Commission on Sales</td>
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<td>6</td>
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<tr>
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<tr>
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**PAYMENTS.**

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<td>...</td>
</tr>
<tr>
<td>No. 78. English Wills</td>
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<td>...</td>
</tr>
<tr>
<td>XXVIII. Rauf Collyear (balance)</td>
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**Copy and Collating:**

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**Balance at Bank, 31st December, 1882**

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<td>181</td>
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<td>6</td>
</tr>
<tr>
<td>Petty Cash</td>
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</table>

**Balance:** **£87** 13 8

FRED. D. MATTHEW | A. GRANGER HUTT | HENRY R. WHEATLEY, TREASURER. | W. A. DALZIEL, HON. SEC.
### Receipts

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<tr>
<td>Original Series</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>For back years</td>
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</tr>
<tr>
<td>For 1883</td>
<td>222</td>
<td>10</td>
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</tr>
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<tr>
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**Total Receipts:** £209 9 3

### Payments

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<td>No. 19, Lyndesay's Monarche, Part II</td>
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<td>Postage, Carriage, &amp;e.</td>
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**Total Payments:** £289 9 3

Examined with the Vouchers and found correct.

Fred D. Matthew | Henry B. Wheatley, Treasurer.
A. Granger Hutt  | W. A. Dalziel, Hon. Sec.
### Income and Expenditure of the Early English Text Society for the Year ended December 31, 1884.

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<td><strong>Total</strong></td>
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<td>15</td>
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<td><strong>Balance at Bank, 31st December, 1884</strong></td>
<td>278</td>
<td>13</td>
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Examin'd with the Vouchers and found correct.

Fred. D. Matthew, Auditors.
A. Granger Hutt.

Henry B. Wheatley, Treasurer.
W. A. Dalziel, Hon. Sec.
### Receipts

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<th>£</th>
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<td>For back years</td>
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<td>For 1855</td>
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Examined with the Vouchers and found correct.

### Payments

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<td>No. 4. SIR Gawayne and the Green Knight</td>
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£917 13 4

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A. GRANGER HUTT, W. A. DALZIEL, HON. SEC.
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