The Wright's Chaste Wife.
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The Wright's Chaste Wife,

"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 Joheff 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

FREDERICK J. FURNIVALL.

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MDCCLXV.
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 englisher of *Sir Generides,*

"for goddes sake, or ye hens wende,
Here this tale unto the ende."—(l. 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 Brunno’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 æcns here wyl,
And mennys wyuys þey lede awey þertyl.
A grete vylanye þarte he dous
þyf he make therof hys rouse [boste]:
þe dede ys confusyun,
And more ys þe dysfamacyun.
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 pat wyff nott fade,
Whych floure aff ynglond doth glade . . .
Vn-to the whych floure I-wys
The loue of God and of the comonys
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:

"Wherevpon 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 favoured of the peple, for his great liberalitie, Clemencie, 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 ioeard their liues with him, and other plentiouslie gaue 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 Disconius, ii, 404,) will probably render this unnecessary. (1869.)
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, 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. 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 quieter 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 Milleres Tale. (1869.)
A Pretty jest that once befel,
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.]

A\th\myghty god, maker of alle,
S\an\e you my souereyns in towre & halle,
3    And send you\x92 good grace!
If ye\x92 \wy\H{f} a stonde blynne,
Of a story I \wy\H{f} begynne,
6    And telle you aft the cas,
Meny farleys \pat I haue herde,
Ye would haue wondyr how yt ferde;
9    Lystyn, and ye schaff here;
Of a wryght I \wy\H{f} you telle,
That some tyme in thys land gan dwelle,
12    And lyued by hys myster.
Whether that he were yn or owte,
Of erthely man hadde he no dowte,
15    To werke hows, harowe, nor plowgh,
Or other werkes, what so they were,
Thous wrought he hem farre and nere,
18    And dyd tham wele I-nough.
Thys wryght would wedde no wyfe,
Butt yn yougeth to lede hys lyfe
21    In myrthe and \oper melody;
Ouer aft where he gan wende,
Aft they seyd "welcome, frende,
24    Sytt downe, and do gla[d]ly."

My sovereigns,
I will tell you a tale
of a wright
of this land,
who, at work, was afraid of no earthly man.
At first he would wed no wife,
[leaf 178, back]
for wherever he went he was welcome;
THE WRIGHT FALLS IN LOVE, AND PROPOSES.

but at last he wished

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

(So seyth the profesye,) 27

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

And for to leue aff foly.

A widow near had a fair daughter

Ther dwellyd a wydowe in pat contre
That hadde a daughter feyre & fre;

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

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

To lye nyghtly by my syde."
He sought to speke wyth pat may,
And rose erly on a daye

And pyder gan he to ryde.
The wryght was welcome to pe wyfe,
And her saluyd aff so blyve,

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

Than to hym seyd sche:
The wydowe seyd, “by heuen kyng,
I may geue wyth her no ping,
(And pat forthynketh me;)

Saue a garlond I wyff the geue,
Ye schaff neuer see, whyle ye lyve,

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

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

The chaplett wolle hold hewe;
And yf thy wyfe yse putry,
Or tolle eny man to lye her by,
63 Than wolde yt change hewe,
And by the garlond pou may see,
Fekyf or fals yf pat sche be,
66 Or ellys yf sche be trewe."
Of thys chaplett hym was fulf fayne,
And of hys wyfe, was not to laye;
69 He weddyd her full sone,
And ladde her home wyth solempnite,
And hyld her brydaff 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 pat ys so bryght of ble,
Men wolde desyre her fro me,
78 And pat hastly and sone ;”
Butt sone he hym boycought
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 plaster of parys pat wyf last,
87 Such oys know I neuer none ;
Ther ys [ne] kyng ne emperoure,
And he were lockyn in pat towre,
90 That cowde gete owte of pat wonne.
Nowe hath he done as he boycought,
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,
but change when she is faithless.

The wright is delighted with his garland and wife,
maries her and takes her home;
and then begins to think that when he is out at work
men will try to corrupt his wife.
So he plans a crafty room and tower,
and builds it soon with plaster of Paris,
which no one could ever get out of if he once got into it,
for there was a trapdoor in the middle,
and if any one only touched it, down he'd go into a pit.

This was to stop any tricks with his wife.

That who-so touchyd yt eny thyng, In to pe pytt he schuld flyng

99 Wythyn a lytyll whyle.

For hys wyfe he made that place, That no man schuld beseke her of grace, Nor her to begyle.

By pat tyme pe lord of the towne Hadde ordeynyd tymyr redy bowne,

102 An halle to make of tre.

After the wryght the lord lett sende, For pat he schuld wyth hym lende

105 Monythys two or thre.

The lord seyd, "woult þou haue þi wyfe? I wyth send after her blyve

108 That sche may com to the."

The wryght hys garlond hadde take wyth hyyn, That was bryght and no þing dymme,

111 Yt wes feyre on to see.

The lord axyd hym as he satt, "Felowe, where hadyst þou þis hatte

114 That ys so feyre and newe?"

The wryght answerd al so blyue, And seyd, "syr, I hadde yt wyth my wyfe,

117 And þat dare me neuer rewe; Syr, by my garlond I may see

120 Fekyft or fals yt þat sche be, Or1 yt þat sche be trewe;

123 And yt my wyfe lone a paramoure, Than wyþ my garlond vade coloure,

126 And change wyþ yt the hewe."

The lord pought "by godys myght, That wyþ I wete thys same nyght

129 Whether thys tale be trewe."

To the wryghtys howse anon he went, He fonde the wyfe ther-in presente
The Lord bribes the Wright's Wife to Lie with Him.

She asks after her husband, but the Lord declares his own love for her, and prays her to grant him his will. She entreats him to let that be, but he presses her, and offers her 40 marks. On this she consents if he'll put down the money.

The 40 marks she takes.
THE LORD IS DROPPED THROUGH A TRAPDOOR,

168 Sche toke yt feyre and welle; Sche seyd, "in to the chambyr wyff we,
Ther no man schalt vs see;
171 No lenger wyff we spare."
Vp the steyer they gan¹ hye :
The stepes were made so queyntely
174 That farther myght he nott fare.
The lord stumbyllyd as he went in hast,
He fell doune in to pat chaste
177 Forty fote and some dele more.
The lord began to crye;
The wyfe seyd to hym in hye,
180 "Syr, what do ye there?"
"Dame, I can nott seye howe
That I am come hydder nowe
183 To thys hows pat ys so newe ;
I am so depe in thys sure flore
That I ne can come owte att no dore ;
186 Good dame, on me pou rewé !"
"Nay," sche seyd, "so mut y the,
Tyff myne husband come and se,
189 I schrewe hym pat yt pought." The lord arose and lokyd abowte
If he myght eny where gete owte,
192 Butt yt holpe hym ryght noght,
The wallys were so thycke wythym,
That he no where myght owte wynne
195 But helpe to hym were brought ;
And euer the lord made euyff chere,
And seyd, "dame, pou schalt by thys dere."
198 Sche seyd that sche ne rought;
Sche seyd "I recke nere
Whyle I am here and pou art there,
201 I schrewe herre pat pe doth drede."
The lord was sone owte of her pought,
The wyfe went in to her lofte.
¹ MS. gar
AND HAS TO BEAT FLAX TO EARN HIS DINNER.

Sche satte and dyd her dede.
Than yt felf on pat oper daye,
Of mete and drynke he gan her pray,

There of he hadde gret ned.
He seyd, "dame, for seynt charyte,
Wyth some mete pou comfort me."

Sche seyd, "nay, so god me sped,
For I swere by swete seynt Iohn,
Mete ne drynke ne getyst pou none

Butt pou wylt swete or swynke ;
For I haue both hempe and lyne,
And a betyngstocke full fyne,

And a swyngylf good and grete ;
If pou wylt worke, tell me sone."

"Dame, bryng yt forthe, yt schalt be done,
Fyl gladly would I ete."
Sche toke the stocke in her honde,
And in to the pyt sche yt sclang

Wyth a grete hete :
Sche brought the lyne and hempe on her backe,
"Syr lord," sche seyd, "haue pou pat,
And lerne for to swete."

Ther sche toke hym a bonde
For to occupy hys honde,

And bade hym fast on to bete.
He leyd yt downe on the1 stone,
And leyd on strockes well good won,

And sparyd nott on to leyne.
Whan pat he hadde wrought a thraue,
Mete and drynke he gan to craue,

And would haue hadde yt fayne ;
"That I hadde somewhat for to ete
Now after my gret swete ;

Me thynketh yt were ryght,
For I haue labouryd nyght and daye
The for to plese, dame, I saye,

And thereto putt my myght."
The Steward resolves to tempt the Wright's wife.

The wife

243 The wyfe seyd "so must I haue hele, And yf pi worke be wroughte wele
    Thou schalt haue to dyne."

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

249 So feyre the wyfe the lord gan praye That he schuld be werkyng aye,
    And nought pat he schuld blynne ;

252 Nor of per lordes pyne.

The Steward asks the Wright after his Lord,

255 "Sawe pou owte of my lord to-daye, Whether that he ys wende?"
The Wright answerde and seyd "naye ;
    I sawe hym nott syth yesterdaye ;

258 I trowe pat he be schent."
The Steward stode pe wryght by,
    And of hys garlond hadde ferly

261 What pat yt be-mente.
The Steward seyd, "so god me saue,
    Of thy garlond wondyr I haue,

264 And who yt hath the sent."
    "Syr," he seyd, "be the same hatte
    I can knowe yf my wyfe be badde

267 To me by eny other man) ;
    If my floures ouper fade or falle,
    Then doth my wyfe me wrong wyth-alle,

270 As many a woman canl."
The Steward pought "by godes myghtit,
    That schaft I preue thys same nyght

273 Whether pou blys or banne,"
    And in to hys chambyr he gan gone,
    And toke tresure fuft good wone,
And forth he spedde hem than\.
Butt he ne stynt att no stone
Tyft he vn-to þe wryghtes hows come

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

And seyd “my dere wyght,
Aft the good þat ys myne
I wyft the geue to be thyne

To lye by the aft nyght.”
Sche seyd, “syr, lett be thy fare,
My husband wolde wete wyth-owtyn) mare

And I hym dyd that vnryght;
I would nott he myght yt wete
For aft the good that I myght gete,

So Ihesus\(^1\) mutt me spede
For, and any 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 schaft be thy mede.”
“Syr, and I graunt þat to you,
Lett no man wete butt we two nowe.”

He seyd, “nay, wythowtyn drede.”
The stuard pought, ‘sykerly
Women beth both queynte & syle.’

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. The
and lets him tumble through the trap-door.

"What the devil are you?" says the Lord.

[leaf 182, back]

The steward finds he can't get out;

and wonders why his Lord is there.

"We both came on one errand, man."

The wife asks what they're doing;

the Lord says,

"Your flax is done, and I want my dinner."

The steward says if he ever gets out he'll crack her skull.

But the wife chaffs him,

says he'll soon be glad to eat his words,

312 Tyff he saw the wryghtes bedde:
Of tresoure pought he none;
He went and stumblyd att a stone;
In to pe seller he fylle sone,

315 Downe to the bare flore.
The lord seyd "what deuyt art pou? And pou hadest falle on me nowe,

318 Thowe hadest hurt me full sore."
The stuard stert and staryd abowte
If he myght ower gete owte
Att hole lesse or mare.
The lord seyd, "welcome, and sytt be tyme, For pou schalt helpe to dyght thys lyne

321 For all thy fers[e] fare."
The stuard lokyd on the knyght,
He seyd, "syr, for godes myght,

324 My lord, what do you here?"
He seyd "felowe, wyth-owtyn oth, For o erand we come bothe,

327 The sothe wolle I nott lete."
Tho cam the wyfe them vn-to, And seyd, "syres, what do you to,

330 Wyff ye nott lerne to swete?"
Than seyd pe lord her vn-to, 'Dame, your lyne ys I-doo,

333 Nowe would Iayne ete: And I haue made yt aff I-lyke, Fult clere, and no ping thyczke,

336 Me thynketh yt gret payne."
The stuard seyd "wyth-owtyn dowte, And euer I may wynne owte,

342 I wyff breke her brayne."
"Felowe, lett be, and sey nott so, For pou schalt worke or euer pou goo,

345 Thy wordes pou torne agayne, Fayne pou schalt be so to doo, And thy good wylle put perto ;
As a man buxome and bayne
Thowe schalt rubbe, rele, and spynne,
And thou wilt eny mete wynne,
That I gene to god a gyfte."
The steward sayd, "then haue I wondyr ;
Rather would I dy for hungyr
Wyth-owte hosytt or shryfte."
The lord sayd, "so haue I hele,
Thowe wylt worke, yf thou hungyr welle,
What worke that the be brought."
The lord satt and dyd hys werke,
The steward drewe in to the derke,
Gret sorowe was in hys pought.
The lord sayd, "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 steward," sche sayd, "wolle he nott spynne,
Wyff he do ryght noght?"
The lord sayd, "by swete sen Ione,
Of thys mete schaff he haue none
That ye haue me hydder brought."
The lord ete and dranke fast,
The steward hungeryd att he last,
For he gaue hym nought.
The steward satt att in a stody,
Hys lord hadde forgote curtesy:
Tho' sayd he steward, "gene me some."
The lord sayd, "sorowe haue he morsell or sope
That schaff come in thy thrute !
Nott so much as o crome!
Butt thou wylt helpe to dyght pis lyne,
Much hungyr yt schaff be thyme
Though thou make much mone."
Vp he rose, and went therto,
"Better ys me bus to doo
Whyle yt must nedys be do."

and unless he rubs and reels, he'll get no meat.
"I'll die for hunger first, unhoused," answers he.
The Lord works away,
and gets his food and drink.
None of it will he give to the steward, but eats it all up,
[leaf 183]
The steward began fast to knocke,
The wyfe pree hym a swyngelyng stocke,

387

Hys mete þerwyth to wyn;
Sche brought a swyngyll att þe last,
"Good syres," sche sayd, "swyngyll on fast;

390

For no þing that ye blynne."
Sche gane hym a stocke to sytt vppon),
And sayd "syres, þis werke must nedys be done,

393

Aþ that that ys here yn.")
The stuard toke vp a stycke to sye,

396

"Sey, seye, swyngyll better yf ye may,
Hytt wyll be 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 fuþl sore adrad.

Then the Proctor sees the wright

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

408

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

411

It ys euere lywe newe."
The wryght gan say "felowe,

414

Wyth my wyfe, yf þou wyll knowe;
That dare me nott rewë;

417

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

420

That dare I ley myne hede."
The proctor pought, "in good faye
That schaff I wete thys same daye
423     Whether yt may so be."
To the wryghtes hows he went,
He grete þe wyfe wyth feyre entente,
426     Sché seyd "syr, welcome be ye."
"A! dame, my loue ys on you fast
Syth the tyme I sawe you last;
429     I pray you yt may so be
That ye would graunt me of your grace
To play wyth you in some priuy place,
432     Or ellys to deth mutt me."
Fast þe proctoure gan to pray,
And euer to hyn sché seyd "naye,
435     That wolle I nott doo.
Hadest þou done þat dede wyth me,
My spouse by hys garlond myght see,
438     That schuld torne me to woo."
The proctoure seyd, "by heuen kyng,
If he sey to the any þing
441     He schaff haue sorowe vn-sowte ;
Twenty marke I wolle þe geue,
It wolle þe helpe welle to lyne,
444     The mony here haue I brought."
Nowe hath sché the tresure tane,
And vp þe steyre be they gane,
447     (What helpyth yt to lye ?)
The wyfe went the steyre be-syde,
The proctoure went a lytyll to wyde
450     He fell downe by and by.
Whan he in to þe seller felle,
He wente to haue sonke in to helle,
453     He was in hart fuft sory.
The stuard lokyd on the knyght,
And seyd "proctoure, for godes myght,
456     Come and sytt vs by."
The proctor began to stare,
he doesn't know where he is, but asks what the Lord and steward are after there,

For he was he wyster where,
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 geue the care,
Thowe camyst to loke howe we fare,
Nowe helpe pis lyne were dyght."
He stode styff in a gret pought,
What to answer he wyster noght :
"By mary full of myght,"
The proctoure seyd, "what do ye in pis yne
For to bete thys wyfes lyne?
For Ihesus loue, full of myght,"
The proctoure seyd ryght as he pought,
"For me yt schaff be euyff wrought
And I may see aryght,
For I lernyd neuer in lond
For to hawe a swyngeff in hond
By day nor be nyght."
The stuard seyd, "as good as poû
We hold vs that be here nowe,
And lett preue yt be syght ;
Yet must vs worke for owre mete,
Or ellys schaff we none gete,
Mete nor drynke to owre honde."
The lord seyd, "why flyte ye two?
I trowe ye wyff werke or ye goo,
Yf yt be as I vnyrstond."
Abowte he goes twyes or thryes ;
They ete & drunke in such wyse
That pey gene hym ryght noght.
The proctoure seyd, "thynke ye no schame,
Yheue me some mete, (ye be to blame,)
Of that the wyfe ye brought."
The stuard seyd "euyff sped the soppe
If eny morceff come in thy throte
HE HAS TO WIND AND SPIN FOR HIS DINNER.

495 Butt pou wyth vs hadest wrought.”
The proctoure stode in a stody
Whether he myght worke hem by;
498 And so to torne hys boughht,
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 “when 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 schal yt worke both feyre & welle
513 As ye haue taute me.”
He wauyd vp a strycke of lyne,
And he span wele and fyne
516 By-fore the swyngett tre.
The lord seyd “pou spynnest to grete,
Therfor pou schalt haue no mete,
519 That pou schalt weff see.”
Thus þey satt and wrought fast
Tyff þe wekedayes were past ;
522 Then the wryght, home came he,
And as he cam by hys hows syde
He herd\(^1\) noyse that was nott ryde
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.

\(^{1}\text{[? MS. hard]}\)
Thus the wright stode herkenyng;
Hys wyfe was ware of hys comyng,
And ageynst hym went sche.
Dame,” he seyd, “what ys piis dynne?
I here gret noyse here wythynne;
Tell me, so god the spede.
“Syf,” sche seyd, “workemen thre
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 bought yt was a strange cas,
And seyd, “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 seyd “What ys best rede?
Mercy I aske for my mysdede,
My hert ys wondyr wo.”
“So ys myne, verament,
To se you among thys flex and hempe,
Fult sore yt ruyth me;
To se you in such heynes,
Fult 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
Tyft 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 seyd noght;
Sche told her what they hadde ment,
And of ther purpos & ther intente
That they would haue wrought.
Glad was þat lady of þat tydyng;
When sche wyst her lord was lyuyng,
Ther-of sche was full fayne:
Whan sche came vn-to þe steyre abouen,
Sche lokyd vn-to þe seller downe,
And seyd,—pis ysnot 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 wyf swere wyth-owtyn dowte
Neuer to come here agayne.”
The lady spake the wyfe vn-tylle,
And seyd “dame, yf yt be youre wylle,
What doo thes meyny here?”
The carpentarys wyfe her answerd sykerly,
“Aft they would haue leyne me by;
Euerych, 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 gyftys wyth-owtyn blame,
And ther they be aft thre.”
The lady answerd her anon,
“I haue thynges to do att home
Mo than two or thre;
I wyster my lord neuer do ryght noght
Of no þing þat schuld be wrought,
Such as fallyth to me.”
The lady lawghed and made good game
Whan they came owte aft in-same
From the swyngyff tre.
The knyght seyd “felowyys in fere,
I am glad þat we be here,
and tells her what he and his companions came the e for.
The lady looks down into the cellar, and says, “Good sirs, what are you doing?”
“Earning our meat full dear:
help us out, and I’ll never come here again.”
The lady asks the wife why [leaf 186] the men are there.
The wife says they wanted to lie with her, and offered her gold and silver;
she took their gifts, and there they are.
The lady says she really wants her lord for herself,
and laughs heartily when the three culprits come out.
The Lord says,
THE WRIGHT'S WIFE SETS THE CULPRITS FREE.

"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."

Then the Lord and lady go home,

as ADAM of COBSAM says.
[leaf 186, 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 abouen
They turnyd abowte and lokyd downe,
612 The lord seyd, "so god saue me,
Yet hadde I neuer such a fytte
As I haue hadde in pat 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 hovyd 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 pat wonne
When they were onys thens come,
630 Thys forty yere and fyve.
Of the tresure that they brought,
The lady would geue hem ryght noght,
633 Butt gaue 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 smaH,
Thus trewe bene good women aH
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 s.
Whan they mombyff on ther bedys
Ther pater noster ryue.

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

The colour wyff neuer fade.

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

Owre hertes for to glade ;
And aff tho that doo her husbondys ryght,
Pray we to Ihesu full of myght,

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

Alle good wyues alle.
Now alle tho that thys tretys hath hard,
Ihesu graunt hem, for her reward,

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

Amen, for charyte.

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

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

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

Wyth trewloues medelyd in syght ;
Vn-to the whych floure I- wys
The loue of god and of the comens

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 knockyd lyne,
A-nothyr swyngelyd good and fyne
By-fore the swyngyt-tre,
The thyrde did rele and spynne,

must correspond to the preliminary breaking of the plant, and then the scutching or beating to separate the coarse tow or hards from the tare or fine hemp. Except so far as the *swingle* 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, hekelyn*, and *hekelynge*, are in the Promptorium, ab. 1440 A.D. Under Hatchell, Randle Holme gives a drawing of a heckle.

The lines through the *A*’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 Duhamel* 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’emverse*, 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 top 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 “marchaunt” 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.
Blyue, 44, 110, 118, speedily.
Bonde, 226, a bund-le; Du. bond, a bavin, a bush of thornes.
Brayne, 342, scull.
Brydalle, 71, AS. Iryd-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, wish, project.
Fere, 604, company.
Flyte, 484, wrangle, quarrel; AS. flit, strife, wrangling.
Forthynketh, 51, repents, makes sorry; AS. forfencan, to despair.
Frayne, 409, ask; AS. fregnan, Goth. fraihnan.
Gan, 22, did.
Geue to God a gyfte, 351, I make a vow, I promise you, I'll take my oath.
Hele, 140, salvation.
Hovyd, 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. lin, flax; ?rope, 246.
Meyne, 403, household.
Myster, 12, trade; Fr. mestier.
O, 329, one.
Onredde, 308; AS. unrét, unrót, uncheerful, sorrowful, or unréd, 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, Spinyock, A Distaffe, or a Spin-rock; 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. rōhte, p. of récan, to reck, care for.
Ryde, 524, light, small, AS. geryd, levis, æquus. Lye.
GLOSSARY.

Rye, 642, Du. *rijf*, rife, or abundant.
Scales, 401; husks, bark, or rind, see *shoves* in *Swynghylle*, below.
Schent, 258, destroyed; AS. *scendan*.
Stounde, 4, short time, Strycke, 514, "Strike of Flax, is as much as is heckled at one Handful." Phillips.
Swynghylle, 216, "Swingle-Staff, a Stick to beat Flax with," Phil.; AS. *swingle*, a whip, lash. "To *swingle*, to beat; a Term among Flax-dressers." Phillips. Though Randle Holme, Bk. III., ch. viii. No. xxxiii., gives the *Swinge-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 the which Horses are fastened by their Harnish when there is more then two to draw the Coach), yet at Chap. vi., § iv., p. 285, col. 1, he says, "He beareth Sable, a *Swinge* Hand erected, Surmounting of a *Swingle* Foot, Or. This is a Wooden Instrument made like a Fauchion, 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 *Flaxlowe*.
S. 3, such in Pale A., born by *Swingle*.
(A drawing is given by Holme, No. 4, on the plate opposite p. 285.)
"Swingowinge is the beating 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, Wille-ment (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, 1 125, 419,fade; Du. *vadden* (Hexham).
Wone, 275, store, quantity.
Wonne, 90, 628, dwelling.
Woode, 153, wild, mad.
Ytheue, 491, give.
Yougeth, 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, *badde* with *hatte*, l. 265-6. Cost, *brest*, l. 142-3, are careless rimes too.
WOMEN.

[Lambeth MS. 306, leaf 135.]

Women, women, loue 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 Sun? be nyse, and some be fonde,
And some be tame, y vndestonde,
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 schrenede,
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 Proverbes, 1562 (first printed, 1546), p. 43 of the Spencer Society's reprint, 1867, She tooke thenterteinment 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.
WOMEN.

20 Som be browne, and some be whit,  
And some be tender as a ttripe,  
And some of theym be chiry ripe,  
Yit all thei be not soo.

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

Some of thei be treue of love

28 Beneth *pe* gerdeH, but nat above,  
And in a hode aboue cane chove,  
Yit all thei do nat soo.  
Some be lewde,

32 and some be schreude,  
go where 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,

40 go where thei goo.

He that made this songe full good,  
Came of *pe* nortH 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 Reliquiae Antiquae, vol. i., p. 248, and reprinted by Mr Thomas Wright, at p. 103 of his edition of Songs and Carols for the Percy Society, 1847. As, besides minor differences, the reprint has manne, and the original nanne, for what I read as nonne, l. 3, while both have withomete for with oure,l. 15, and accripe for a ttripe, l. 21 (see Halliwell's Dictionary, "acci bene, 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.
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 *Tātī 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 mid-winter, and was informed that its perennial bloom betokened his

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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 Sarit Sāgara¹ (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 Kāthā 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 Romanorum,²—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 Vṛihat Kavīhā, 'Great Story,' by Guṇadhya, 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. Alfonssus. 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 *Amadis de Gaul* it is a garland; in *Perce 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, entitled '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 (a) 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, ou 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).  

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 Jonathan Scott has given a translation 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

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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 Fryer well-fitted; or

A Pretty jest that once befell,
How a maid put a Fryer to cool in the well,'

printed 'in the Bagford Collection; in the Roxburgh (ii, 172); the Pepys (iii. 145); the Douce (p. 85); and in Wit and Mirth, an Antidote to Melancholy, 8vo, 1882, 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 needest not doubt;
If thouwert 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 dirty 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 wálí, 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 wálí, seeing her great beauty, consents, on condition that she should receive him at her house. She appoints a certain evening, and the wálí, enraptured, gives her twenty dinars (about ten pounds of our money), saying, "Expend this at the bath;" and so she left the wálí with his heart busy thinking of all her charms. In like manner—to be brief—the lady arranges with the kází, or judge, the vazír, or minister of state, and the hajíb, 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 vazír, the hájib, 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'r-i Dánish, or 'Spring of Knowledge,' by Ináyatu'llah 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' (Hazár-yek Ráz), by Mukhlis, of Ispahán (Day 146 ff.), Arúya, 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 Antiquary, 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 Vaztrs.—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 kótwal in the window, he asks what it is, and she replies that it is a rákshasa (a species of demon), upon which the king, minister, and counsellor flee from the house in dread of the monster. The kótwal 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 kótwal, the vazir, the kázi, 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 rája 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 Kathá 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 Himálaya 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 Upakosas of it, and he thus proceeds:

"Upakosas, 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 Brâhmans. 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 coveters 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: 'Henceforth 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 reprobate 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 Wapper¹ 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 commissioned 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 Sindibad. 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 Kathā Sarit Sāgara faithfully represents its prototype of the 6th century—the Vrihat Kathā—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 Upakosa. Of the Eastern versions cited, the prototype of The Wright's Chaste Wife is the story of the soldier's wife in the Tūtī Nāma—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 Sūka Saptati (Seventy Tales of a Parrot) is the modern representative. The two stories in the Vrihat Kathā—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
ADDITIONAL ANALOGUES.

fabliau 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 fabliau; 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 Whole Systems

THE WOODWIND
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 Heaben.

A tretice in englisch breuely drawe out of þe book of quintis essencijs in latyn, þat hermys þe prophete and kyng of Egipt, after þe flood of Noe fadir of philosophris, hadde by reuclacioun of an anugil 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" 1—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 Alchimy*, 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. The Sloane MS. I judge to be about, but after, 1460 A.D. The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th, 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 Me' 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.
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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 þe myȝt, wisdom, & grace of þe holy trynite, I write to þou a tretise in englishe breuely drawe out of þe book of quintis essencijjs in latyn, þat hermys þe prophete and 4 kyng of Egipt, after the flood of Noe, fadir of philosophris, hadde by rouselaciouþ of an aungil of god to him sende, þat þe wijsdom and þe science of þis book schulde not perishe, but be kept and preserued vnto þe eende of þe world, of alle 8 holy men from al wickid peple and tyrauntis, for greet perilis þat myȝte falle þerof. For wipinne þis breue tretis, wip þe grace of god, I wolde more determine of practif* þan of theorik.

[þitt ben boþe nedeful / The firste and souereyneste priuyte þat 12 god, maker of kynde, ordeyned for mannys nede, how þat olde euangelik men, and feble in kynde, myȝte be restorid, and haue aȝen her firste strenkþis of þongþe in þe same degree þat is in al kynde, & be mad hool parþiþtly, except þe strok of þe 16 þundir blast, & violent brusuris, and oppressyng e of to myche betynge / Also perilous fallyngis of hiþ placis, to myche abstynence, & opere yuel gouernaunce aȝens kynde, And also þe teerme þat is sett of god, þat noman may a-schape, as Iob seþ in 20 latyn / “Breues dies hominis sunt &c.” Fôroþe philosophoris QUINTE ESSENCE.

[Fol. 10.] By the grace of God I translate you this Treatise revealed to Hercules by an angel after Noah's flood, that the knowledge of this book may be preserved to the end of the world.

[* practise, MS. Harl.] 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-blast, and too much fasting, and the term set for all men.

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

Quinte Essence is incorruptible as to the four qualities of man's body, but not as the heaven of God.

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. 11. *] for it prevents dead flesh from rotting, and much more the living flesh of man. It is Man's Heaven,

cлепen pe purest substance of manye corruptible pingis elementid, 'quinta essencia,' ṭat is to seie, 'mannys heuene,' drawe out by craft of man;¹ for whi, as quinta essencia superior, ṭat is, heuene of oure lord god, in reward of ṭe .iiij elementis, is 4 yncorruptible & vnchaungeable / riȝt so *quinta essencia superior inferior, ṭat is to seie, mawnys heuene, is incorruptible, in reward of ṭe .4. qualitees of mannys body; and so it is preued naturaly ṭat oure quinta essencia, ṭat is, mannes heuene, 8 in it-silf² is incorruptible; and so it is not hoot and drie wiȝ fier / ne coold and moist wiȝ watir / ne hoot & moist with eyr, ne coold and drie wiȝ erpe; but oure quinta essencia avaylij to ṭe contrariej, as heuene incorruptible / But vndirstonde ṭat oure 12 qu[i][n]ta essencia is nouȝt so incorruptible as is heuene of oure lord god; but it is incorruptible in reward of composicioun maad of ṭe .4. elementis; & it hath .iiij. names by the philosophis, ṭat is to seie / brenynge watir / ṭe soule in ṭe spirit of 16 wyn, & watir of lijf / But whanne ȝe wolde concele it, pazine schal ȝe clepe it 'oure quinta essencia'; for ṭis name, & ṭe nature perof, riȝt fewe philosophis wolde scheewe / but sikurly ṭei biriede ṭei trupe with hem. and wiȝ weel that it is clepid 20 brenynge watir; and it is no brenynge watir: forwhi, it is not moist ne coold as comoun watir; for it brennep & so doip not comyn watir; ne it is nat hoot and moist as eir, for eir corrupip a ping a-noon, as it schewip weel by generacioun of flies, 24 & arcins, and siche ṭiper; but sikurly ṭis is alwey incorruptible, if it be kept cloos fro fiȝt / 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 kelip, 28 & hoot sjiknessis it doip awey / Also ṭat it ȝeuep incorruptibili, and kepip a ping fro corruptibilite *and rotynge, it is preued pis / Forwhi, what pece of fleisch, fisch, or deed brid, be putt perizme, it schal not corru[m]pe ne rote whillis it is perime / 32 miche more ṭanje it wole kepe quyk fleisch of mawnys body from al maner corruptibilite and rotynge / This is oure quinta essencia, ṭat is to seie, mawnys heuene, ṭat god made to ṭe con-

¹ MS. meant for 'man.' ² MS. 'siff.'
seruacioun of pe .4. qualitees of mannys body, riȝt as he made his heuene to pe conservacioun of al pe world / And wite 3e for certeyn pat manye philosophoris and lechis pat ben now, knowe not pis quintæ essencia, ne pe trupe perof / Forwhy; god wole not pat pei knowe it; for her greet bresnyng coneitise & vicious lyuynge / Forsophe quintæ essencia superior, pat is to seie, heuene of our lord god bi him silf / Alore / 3euep not conseruant in pe world, and wonderful influence, but by pe vertue of pe sunne, planetis, and òpere sterris; riȝt so oure quintæ essencia, pat is, mannyes heuene, wole be maad fair wiþ pe suynge mineralle, fynyd, schynynge, incorruptibile; and euene in qualite 12 pat fier may not appeire, corrumppe, ne distroie. and pis is very gold of pe myn, of pe erpe, or of pe floodis gaderid / for gold of alkamy maad with corosyues distroiep kynde, as aristotle and manye òpere philosophoris proven / and ëpérore good gold natur, & of pe myn of pe erpe, is clepid of philosophoris ‘sol’ in latyn; for he is pe sonne of oure heuene, lich as sol pe planet is in pe heuene aboue; for pis planete ěpere to gold his influence, nature, colour, & a substante incorruptibile. And oure quintæ essencia, mannyes heuene, is of pe nature * & pe colour of heuene / And oure sol, pat is, fyn gold of pe myne, schal make it fair, riȝt as sol pe planete makiþ heuene fair / and so þese two togidere ioyned schal 3eue influence in us, and þesecondicous of heuene and of heuenuþ sonne / in as miche as it is possible in deedly nature, conservacioun and restorynge of nature lost, & renewyne of zongþe / And it schal 3eue plenteuously heelþe: and so it is preued by astronomy aboue, pat sterris pat hap influence vpon pe heed and pe necke of man / as ben pe sterris of aries, taurus, and gemini, 3eue influence syngulerly vpon Gerapigra galeni / And ëpfore it hap a synguler strenkþe, by þe ordynauzee of god, to drawe awey pe superfliue humoures fro pe heed, þe necke, and þe brest, and not fro þe membris byneþe / And so I seie of spiecþ pat drawþ humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influence of þe sterris of Capricorn, Aquarie and pisces, & riȝt so of òpere, et cetera / Comoune 3e not þis book of deuyne secretes to wickid men and aurores; preserving his body as Heaven does the world. Many know it not now for their coveteousness and vice. But as God’s Heaven is aided by sun and sturs, 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. 11b]*] 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 humours from the head and breast, ‘Nota.’

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

Tell not these Divines secrets...
"aqua vite"

To make Quinte Essence.

Take the best wine, or any not sour; distil it, and the 4 Elements shall be left like dregs. Distil 7 times to get Burning Water;

but kepe 3e it in pruyntee / Take pe beste wiyn pat 3e may fynde, if 3e be of power; & if 3e be rizt pore, þanne take corrupt wiyn, pat is, rotyn, of a watery humour, but not egre, pat is, sour, for þe quint essencia þerof is naturaly incorruptible 4 þe which 3e schal drawe out by sublymacioun / And þanne schal þer leue in þe ground of þe vessel þe .4. elementis, as it were, rotyn facis of wiyn / But firste 3e muste distille þis wiyn .7. tymes; & þanne haue 3e good brennynge watur / Forsoþe, 8 þis is þe watiri mater *fro which is drawe our Quinta essencia / Thanne muste 3e do make in þe turneis of aischin, a distillatorie of glas al hool of oo. þecce, wip an hoole a-boue in þe heed, where þe watir schal be putt yn, and be take out / And þis is a 12 wonderful instrument pat þat ping þat by vertues of fier ascendith and distillith wipynne þe vessel, per canales brachiales, þat is, by pipis lich to armys, be bore æzen, and eftsoones ascendith, & eft descendip contynuely day and nyȝt, til þe brennynge water 16 heuene be turned into quintam essenciam / And so bi contynuelle ascencioun & descendicioun, þe quïnta essencia is departid fro þe corruptible composicioun of þe .4. elementis. For biforn þat ping þat is twies sublymed is more glorified, and 20 is more solit, and fer from þe corrumpcioun of þe .4. elementis more separat þan whanne it ascendith but oonys; and so vnto a þousand tymes, so þat by contynueld ascendyng and descendyng, by the which it is sublymed to so myche higynes of glorifi-24 cacioun, it schal come þat þat schal be a medicyn incorruptible almoost as heuene aboue, and of þe nature of heuene / And perfore oure quïnta essencia worliply is clepid ‘mannys heuene’ / And aftir many daics þat it hath be in þis sotil vessel of glas 28 distillid / 3e schulen opene þe hoole of þe vessel in þe heed þat was sedit with þe seel of lute of wijsdom, maad of þe sotillies flour, and of white of eyren, and of moist papere, ymeyngid so þat no þing respire out / And whanne 3e opene þe hoole, if þer 32 come out a passyngye heuene lyf sweate flauour þat alle men þat come yn naturally *drawe þerto. þanne 3e haue oure quïnta essencia / and ellis sele þe vessel, and putte it to þe fier æzen til 3e haue it.
And another maner worchinge ofoure quintau essencia is pis / Take pe noblest and pe strengtest breinyng watir pat 30 may haue distillid out of pure myghty wyin, and putte it into 4 a glas clepid amphora, with a long necke / and close pe moue strongly wip wax; And loke pat half or pe priddle part be full; and birie it al in hors douenge, preparate as it is seid hereafter / so pat pe necke of pe glas be turned downdward, & pe botum 8 be turned vpward, pat by vertu of pe hors douenge pe quintau essencia ascende vp to pe botum. And pe groste of pe mater of pe watir descende downdward to pe necke / And aftir manye daies, whanne 3e take it out, softly lift vp pe glas as it stondith, 12 and 3e schal se in pickenes and cleernesse a difference bitwene pe quintam essenciam sublymed, and pe grose mater pat is in pe necke / pe wonderfull maistry of departyme of pe on fro pat oper is pis / Take a scharp poyntel, or a pricke of yren, & 16 peerse into pe wex pat hongip in pe moue of pe glas 3agens pe erpe / and whanne 3e haue peersid al fully to pe watir, take out pe poyntel or pe pricke / And pat erpely watir wole first come out pat is in pe necke / and so til it be come out vnto pe 20 departinge bitwixe it / and pe quintau essence, pat is, mannys heuene sublymed. and whanne 3e se pat pis quintau essence wole renne & melte aftir pat pis erpely watir be voydid, putte fanne swiftly soure fyngir to pe hoole, & turre vp pe glas, and fanne 24 3e haue perizne oure quintau essence, *and pe erpely watir wipoute aside. And pis is a passyng sourecyn privytee.

The priddle maner is, pat 3e take a greet glas clepid amphora, and seele it wee, and birie it wee in pe wombe of an hors al 28 togidere, and pe purete of pe quintau essencie schal be sublymed aboue, & pe groste schal abide byneppe in pe botme / take out softli pat pat fletip a-boue; and pat pat leuep bihynde, putte it to pe fier.

32 The .iiiij. maner is pis, take what vessel of glas pat 3e wole, or of erpe strongly glasid, and per-vpon a round fote of glas wip a leg, and seele pe vessel with his courcetour, pat pe rod of pe foot of pe glas wipizne pe vessel longe in pe eyr, pat pat 36 ping pat ascendith to pe courcetour in pe maner of a pott boilynges

The second way to make Quintau Essencie.

Put the strongest Burning Water into an 'amphora'; seal it up; bury it neck downwards in horse-dung, and the Quinte Es- sens will rise into the globe and the impurities settle in the neck. Take the glass out of the dung; make a hole in the wax seal, let out the impure earthy water, and when the Quinte Es- sence would begin to run, turn the glas up, and keep [* Fol. 13] your Quinte Es- sens.

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,
THE 5TH WAY TO MAKE QUINTESSENCE, &C. [Book I]

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.

[^

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, annual [? 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 wasting.

Repeat this 50 times in fresh Water, and then mix all the Waters together.

The Water draws out all descende doun azen by þe foot of þe glas. and this instrument may 3e do make wipoute greet cost / The fifþe maner is, þat þe brennynge water be 10 tymes distillid in hors dounge continually digest.

The science of makynge of fier wipoute fier / wherby 3e may make oure quinte essence wipoute cost or trauiele, and without occupacioun and lesynge of tyme / Take þe beste horse dounge þat may be had þat is weel digest, and putte it wipine 8 a vessell, or ellis a pitt maad wip þe erþe anoyntid þoruþout with past maad of aischin. And in þis vessell or pitt, bete weel togidere þe dounge; And in þe myddil of þis dounge, sette þe vessell of distillacioun vnto þe myddis or more / For it is nede þat al þe 12 heed of þe vessell be in þe coold eir / þat, þat þing þat bi vertu of þe fier of þe dounge þat ascendith þerby be turned into watir *by vertu of cooldnes of þe eir and falle doun azen and ascende vp azen. and þus 3e haue fier wipoute fier, and but wip litil 16 trauiele.

Also anoþer maner of fier. sette 3oure vessell forseid to þe strong renerberacioun of þe suzne in somer tyme, and lete it stonde þere nyȝt and day.

Here I wolę teche 3ou how pore euangelik men may haue wipoute cost, and almoost for nouȝt, þe gracious influence of gold, and þe maner of þe fixynge of it in oure heuene, þat is, oure quinte essencia. if 3e be pore, 3e schal preie a riche man 24 þat is 3oure freend to leene 3ou a good floreyn of florence / and anele it vpon a plate of yren as yren is anelid. and haue biseid 3ou a vessell of erþe glasid, fillid ful of the beste brennynge watir þat 3e may fynde. & caste into þe watir þe floreyn anelid. and 28 loke þat 3e haue a sotilte and a sleþþe to quench sodeynly þe fier, þat þe watir waaste not; and be weel war þat non yren touche þe watir. but af[t]er caste into þe watir þe floreyn, and do so .1. tymes or more, for þe oftere þe better it is / And if 3e se þat þe 32 watir waste to mychke, chaunge it þanne, and take newe, & do so ofte tymes. and whanne 3e haue do 3oure quenchour, putte alle þe watris togidere / And 3e schulen vndirstonde þat þe vertu of brennynge watir is sicþ þat naturely it drawip out of 36
gold alle pe vertues & propirtee of it, & it holdip incorrumptibleete & an euene heete. *panne meyne peis brennynge watir bus gilitid wip ooure quinte essence, & vse it. but be war 4 pat 3e quenche not pe floreyyn in ooure quinte essence; for panne it were lost / And if it so be pat 3e haue not pis brennynge watir redy, panne quenche 3oure floreyyn in pe beste whi3t wiyn pat may be had / For sikirly pe philosophore seip; pat wiyn hath 8 also pe propirtee to restreyn in it pe influence and vertues of gold / And whanne 3e haue do 3oure werk, 3e schal wite pat pe floreyyn is als good, & almoost of pe same weizte, as it was afore / perfore vse wiyn or brennynge watir gilitd, so pat 3o may 12 be hool, and wexe glad, and be 3ong. And 3us 3e haue ooure heuene, and pe suzne in him fixid, to pe conservacion of mannys nature and fixacion of ooure heuene, pat is, ooure quinte essence.

16 The science how 3e schule gilde more my3tily by brennynge watir or wiyn pan I tau3te you tofore, wherby pe water or pe wiyn schal take to it my3tily pe influence & pe vertues of fyne gold.

20 Take pe calx of fyn gold as it is declarid here-aftir in pis book, and putte it in a siluer spone, and anele it at pe fier, & panne caste pe cals of the gold in pe brennynge watir or in wiyn .l. tymes, as I tau3te 3ou tofore wip pe floreyyn. and 24 3e schule haue 3oure licour by an hundrid part bettir gilt pan 3e had tofore wip pe floreyyn / Forwhi. fier worship more strongly and bettere *in solt parties pan it doip in an hool plate / And also brennynge watir or wiyn drawip out more my3tily bi a 28 pousand part pe propirtees of gold fro smale parties anelid, 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 perinne. and pat 32 is a souereyn priuitie: Forwhi, if 3e quenche saturne liquifid in wiyn or in comoun watir .7. tymes, and aftirward in pat wiyn or watir 3e quenche mars manye tymes, panne mars schal take algate pe neischede and pe softines of saturne / And pe same 36 schal venus do, & alle opere liquibles / or ellis, And 3e the properties of the gold.

[* Fol. 14.] Mix the gilt Burning Water with Quinte Essence. You may subtitute for Burning Water best white wine, which also retains the powers of gold. This gilt Water will make you well and young again. In it you have the Sun fixed in our Heaven.

"séulence."

How to gild Burning Water or Wine more thoroughly.

Heat calined gold in a silver spoon and put it in Burning Water or wine 50 times, as with the florin before. Your liquor will be better gilt, as the fire and Water or [* Fol. 146.] wine work more powerfully on the grains of gold than on a plate. Wine retains the properties of all liquibles quenchid in it. If Saturn (lead) liquifid be quenchid in wine, and then Mars (iron) be quenchid in it, Mars acquire the softness of Saturn.
quench mars in whist wyin or in comoun watir manye tymes, and afterward in þe same wyin or watir þe caste saturne liquified ofte tymes, þanne wipoute doute þe schal fynde þat þe saturne is maad riȝt hard / Therfore þe propirteees of alle liquibles may be brouȝt into wyin or watir; but myche more myȝtily into brennynge watir good and precious.

The science to make a fier, þat is, wipoute cole, without lyme, wipoute liȝt, worchinge aȝens al maner scharpnes or 8 accioun of visible fier, riȝt as worchip þe fier of helle / And þis pruyttee is so vertuous, þat þe vertu þerof may not al be declarid. And þis it is maad. Take Mercurie þat is sublymed with vitriol, *þ & comen salt, & sat armoniac .7. or .10. tymes 12 sublymed / and meynge hem togidere by euene porecioun. and grynde it smal, and leye it abrood vpon a marblis stoon; and by nyȝte sette it in a soft cleer eir, or ellis in a coold seler; and þere it wolde turne into watir / And þanne gadder it togidere in to 16 a strong vessel of glas, and kepe it / This water forsoþe is so strong, þat if a litil drope þerof falle vpon 3oure hond, anoon it wolde perce it þorȝz-out; and in þe same maner it wolde do, if it falle vpon a plate of venus or Iubiter, into þis watir, it turneþ 20 hem into lijkhnes of pearl. who so coude reparałe & preparate kyndely þis fier, wipoute doute þe wolde quenche anoon a brennynges lijkhnes clepid þe fier of helle. And also þe wolde heele euery cor[os]if siȝknesse. And manye philosophoris clepif þis 24 þing in her bookis 'sal amarus,' al þouȝ þei teche not þe maistrie þerof / If it be so þat þis fire watir breke þe glas, and rennynge out into þe aiscenen, þanne gadere alle togidere þat þe fynede pastid in þe aischen / and leyde it vpon a marblis stoon as afore, and it wolde 28 turne into watir. And þis is a greet pruyttee.

The science to brynge gold into calx / Take fyn golde, and make it into smal lymayl: take a crusible wip a good quan-
titee of Mercurie, and sette it to a litil fier so þat it vapoyn 32 not, and putte þerinne þi lymayle of golde, and stire it weel togi-
dere / & afterward wipinne a litil tyme 3e schal se al þe golde wipinne þe Mercurie turned into erpe as solit as flour. þanne þeepe it a good fier, þat þe Mercurie arise and go his wyey / or ellis, 36
and 3e wole, 3e may distille and gadere it, puttyinge per-vpon a lembike / and in pe corusible 3e schal fynde pe gold calcyned and reducide into erpe / And if 3e wole not make lymayl of gold, 4 panne make perof a solit pinne plate, as 3e kan, and putte wipinne pe Mercuric al warm; and 3e schal haue 3oure 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 only knowynge, panne meyne hem wip pich melt, or wex, or ellis gumme, for panne noman schal knowe it what it is. And whanne 3e wole dissolve ony of pese calces 12 by hem silf, putte eipir by him silf in a test, or ellis pe pich or pe wex in which pei ben yyne; and anoon schal come out verry gold & siluer as pei were tofore.

Now I wole teche 3ou pe maiestrie of departynge of gold 16 fro siluir whazne pei be meynigd togidere / Forsope 3e woot weel pat per be manye werkis in pe whiche gold and siluir be meynigd, as in giltygne of vessel & Jewellis / perfore whanne 3e wole drawe pe toon fro pat eipir, putte al pat mixture 20 into a strong watir maad of vitriol and of sat petre, and pe *siluyr wole be dissolved, and not pe gold: panne 3e haue pat oon departid fro pe topir / And if 3e wole dissolve pe gold to watir, putte panne yn pe watir corosyue, Sat armoniac; and pat 24 watir wipoute doute wole dissolve gold into watir.

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 gold vryne depurid fro pe 28 fecis, and putte it in a vessel glasid; and pe liquor schal be in pe heizpe of 4. ynchis; and perinne caste pe calx of gold, & sette it to the strong suane in somer tyme, pere to abide / and soone aftir 3e schal se as it were a liquor of oyle ascendide vp, 32 fletyne abone in maner of a skyn or of a reme. gadere pat away wip a solit spone or ellis a feper, and putte it into a vessel of glas in pe which be putt watir tofore. and pis gadere it manye tymes in pe day, into pe tyme pat per ascendide 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.
is the Quinte Essence of Gold.

[1 then, MS. Harl.]
And if you fix this Quinte Essence in our heaven, it will restore man to the strength of his youth. (* Fol. 16.) Now I have [Nota.] told this most sovereign secret, which should not be shewed. The Quinte Essence of gold is best to heal wounds.

How to get its Quinte Essence out of Antimony.

Put powdered antimony into distilled vinegar; heat 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 1000 drops of blessed wine shall come down the pipe; collect this; it is an incomparable treasure.

[Nota.]

* Fol. 17.]

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

TO GET THE QUINTE ESSENCE OUT OF ANTIMONY, &c. (Book I.)

gold wole abyde bynepe. And manye philosophis eloqip pis quinta essencia an oile incombustible, pat is a greet priuytee. And if 3e wole fixe pis quinta essencia in oure heuene, pat it may wipoute doute restore azen to man pat nature pat is lost, 4 and reduce him azen into pe vertu of pe strenkpe of zongpe, and also lenkip his lijf into pe laste terme of lijf set of god. Now forsope I haue toold 3ou pe souereynest *priuytee and restorynge of mannys kynde, and in part greet ping pat schulde not be 8 schewid / Forwhi. pis oyle, pat is to seie, quinta essence of gold, hath pe moost sweetnes and vertu to a-swage and putte awei pe ache of woundis, and for to heele woundis, olde sooris, and manye wondrful yuelis / Also in pe same maner 3e may drawe 12 out of siluir, quinte essencie //

The science to drawe out of antimony, pat is, mercasite of leed, pe vte essencie, is a souereyn maistrie, and a priuytee of alle priuytees / Take pe myn of antimony aforesaid, 16 and make perof al so solit a poudre as 3e kan / panne take pe beste vynegre distillid, and putte perinne pe poudre of antimonye, and lette it stonde in a glas vpon a litiel fier into pe tyme pat pe vynegre be colourid reed. Panne take pat 20 vynegre awaye, and kepe it clene, and putte azen per-to of opere vynegre distillid, and lette it stonde vpon a soft fier til it be colourid reed. & so do ofte tymes. And whanne 3e haue gaderid al zoure vynegre colourid, putte it panne in a distillatorie. and 24 first pe vynegre wole ascende; panne after 3e schal se merueilis: for 3e schal se as it were a pousond dropis of blessid wijn discende down in manner of reed dropis, as it were blood, by pe pipe of pe lymbike / pe which licour, gadere togider in a 28 rotumbe / and panne 3e haue a ping pat al pe tresour of pe world may not be in comparisoun of worpines pertio / aristotle seip pat it is his rede in pe book of secretis, al pou3 he *telle not pe name of pe antymonye aforesaid / Forsope pis doip awaye ache of alle 32 woundis, and wondrfully heelip. pe vertu perof is incorruptible & merueilous profitable / it nedit to be putrified in a rotombe and seelid in fyme, and panne it worchip greet priuytees / Forsope pe vte essencia of pis antymonye pat is reed, in pe which is 36
The science in the extractioun of pe .5

The science in the extractioun of pe .5 essence from blood, 
and fleisch, & eggis / To 30u I see, that in every element 
and it comes distil 'Science.'

and 8 also fro fleisch of all brute beestis, and 8 also fro eggis, and opere
suche pingis. for als myche as mannes blood is pe perfitist werk 
of kynde in us, as to pe eneres of pat pat is lost, it is certeyn
pat nature pat .5 essence maad so perfit pat, wipoute any opir
12 greet preparacioun wipoute pe veynes, it berip forp pat blood
anoon aftir into fleisch, and pis 5 essence is so ny3 kynde pat
[it] is moost to hau2 / Forwhy, in it is merueylous vertu ofoure
heuene steredd, and to pe cure of nature of man worship moost
16 deuyne myraclis, as wipinne I schal teche 30u / perfere rescueyn
of Barbouris, of 30ng sanguyn men, or colerik men, whanne pe
be late blood, pe which vse good wynes. take pat blood aftir pat
it hap reste, and cast awey pe watir fro it, and braie it wip pe
20.10. part of comen salt prepare to medieyns of men; and putte
it into a uessel of glas clepid amphora, pe which, solety seele,
and putte it wipinne pe *wombe of an hors, prepare as tofofre,
and renewe pe fyme oonyis in pe wike, or more, and let et
24 putrisfe til al pe blood be turned into watir / and it schal be doon
at pe mooste in xxx. or x1 dayes, or aftir, more or lasse / janne
putte it in a lembike, and distille it at a goode fier / what so euere
may ascende, putte pat watir vpon pe fecis brayed, meyngynge
28 vpon a marbil stoon; putte it azen, and aftir distille it azen
manye tymes rehersyne / And whanne 3e haue pis noble ping
of blood, perof pe .5. beyng drawe out / putte azen pe watir in
pe stillatorie of circulacioue til 3e brynye it to so myche sweymes
32 & an heuene sauvour, as 3e did pe brenynge watir. and pis is
pe 5 beyng of blood deuyne, and miraclis more jan man mai
bileue but if he se it.

1 5 for fifth, or quinte.
2 MS. Harl. reads 'and this fift beinge so nighe kinde it is most to hau.'
Now wole I teche you to drawe out pe 5 beynge from capouns, heunes, and al maner fleisch of Brut beestis, and from al maner eggis of fouslis pat ben holsum and medicynable to ete for man kynde / Grynde summe of pese pingis 4 forseid, which pat 3e wil, as strongly as 3e can in a mortar, wip pe 10 part of him of sal comen preparate to pe medicyne of men, as I seide tofore. putte it in pe wombe of an hors til it be turned into water. distille as it is aforeseid, and in pe stillatorie 8 of circulacion pe watir pat is distillid, putte it in azen til it be brouzt to pe sweete heuenly sauour and smel aforeseid /

The science to drawe out pe 5 beynge of euerych of pe .4 elementis, and to schewe euerych of pe forseid ping bi hem 12 siff; & pat is riqt merueylous / I wole not leue for a litil to schewe a greet secrete, how 3e may drawe out pe 5 beynge of ech of pe 4 elementis of al pe ping rehersid afore, and profitably schewe hem / And pe maner ys *pis / take pat ping putrified 16 and brouzt into watir, what so enere 3e wole, as I taugte you tofore; and pat ping be mannes blood brouzt into watir, of pe which 3e wole drawe out pe 4 elementis / putte perfere pat water, or pat blood putrified, in a stillatorie of glas, and sette 20 it wipinne a pott of watir, and zene vndirnep a fier til pe watir of blood be distillid by pe pipe of pe lembike into a glas clepid amphora, riqt clene / And whanne no ping may more by pat fier ascende, for certeyn 3e haue of blood drawen out al oonly pe 24 element of watir / Forwhi. fier of pat bath hath no strenkepe to sublyme eyr, or fier, or erpe. and so [take] pe pre elementis, and sette in pe same bath by .vij. dayes pat pei be weel meyngid, & so cloos pat no ping be distillid / aftir pe .vij. dayes take pe 28 stillatorie, and putte it to pe fier of aischen, pat is strongere pan fier of bath clepid marien; and pe watir schal ascende in forrne of oyle schynynge as gold / and aftirward pat no ping more schal ascende, 3e haue panne in pe ampulle .ij. elementis, pat is to seie, 32 watir et eyr, & oon from aornpir 3e schal departe in pe bath, puttyng yn azen wher al-oonly pe clear watir schal ascende / and pe eyr schal al-oonly remayne in pe botum of pe vessel in lijknesse of oyle of gold. pe which oyle pat is gold, pe which oyle 36
\[
\begin{align*}
\text{pat is ayr / putte it aside. } & \text{ panne } \text{ per leuep } 3 \text{itt fier wip erpe.} \\
\text{to departe fier from erpe, putte } & \text{pe element of watir, pat is to seye .iiij lb of watir, vpon j lb of mater / and putte by .vij. daies} \\
4 \text{ to encorpere wel as tofore in } & \text{pe bath of marie\textsc{n} / Aftirward putte it to } \text{pe fier of flawme ri\textsc{t} strong, and } \text{pe reed water schal ascende. } \text{pe which gadere togidere as longe as ony } & \text{ping ascendip, and to sou schal remayne an erpe ri\textsc{t} blak in } \text{pe botum. } \text{pe which } \\
8 \text{ gadere togidere aside / } & \text{panne } \text{pe redeste watir } 3 \text{e schal take. forwhy. } \text{per be .ij. elementis, pat is to seie, } \text{pe element of watir and fier. } \text{panne yn } \text{pe stillatorie, to } \text{pe fier of ba\textsc{p}, cleer watir schal asende. } \text{and in } \text{pe botum schal remayne } \text{pe reed watir, pat is, } \text{pe element} \\
12 \text{ of fier. and so } 3e & \text{ haue now first oon oyle, } \text{pat is, ayer o side, and watir, and fier, and erpe. and note } 3e \text{ weil } \text{pat } & \text{perfore } \text{pe element of watir is putt a\textsc{e}n to drawe out from erpe fier and eyr, for } \text{pei wole not ascende, but poru; } \text{pe help of element of watir. brynge} \\
16 \text{ a\textsc{e}n euerych into } 5 & \text{ beynge wip } \text{pe vessel of circulacioun as tofore / or ellis rectifie, makynge oon asende .7 tymes bi an opir / but first } & \text{3e moste } \text{pe ri\textsc{t} blak erpe of oon hide\textsuperscript{1} nature, in } \text{pe} \\
\text{furneys of glas mon\textsuperscript{2}, or ellis reuerberacioun, xxj. days calcyne /} & \text{20 And for a cause I speke to you nomore of this science. but } & \text{ioie } 3e, \text{ and thanke oure glorious lord god of } \text{pe } & \text{bingis pat } \\
3e & \text{ haue had.} \\
\text{The science to fixe alle erpely pingis in nostra } 5^{\text{a}} & \text{ essencia, } 24 \text{ pat is to seie, oure heuene, pat by her influence } & \text{pei may } 3eue \\
\text{perto } & \text{per propertees and her hid vertues / oure glorious god } \\
\text{hap } & \text{3eue sich a uertu to oure quinta essencce, } \text{pat it may drawe} \\
\text{out of euery mater of fruy\textsc{t} / tree / rote / flour, herbe / fleisch,} & \text{28 seed & spice / And euery medicynable ping, alle } & \text{pe vertues,} \\
\text{proprittees, and naturis, } & \text{pe whiche god made in hem;} \text{ and } \text{pat} \\
\text{wipinne .iiij. houris.} & \text{wipoure heuene drawe out euery } 5 & \text{essencie from alle} \\
\text{pingis aforesaid / } & \text{perfore alle necessarie pingis to euery syrup} \\
\text{putte yn oure } 5 & \text{essencie, & wipinne .iiij. houris } \text{pat watir schal} \\
\text{be sich a sirup, vndirstondde wel, bettir by an hundrid part, by} \\
\text{1 of vnkinde naturer. } & \text{Harl. 853.} & \text{2 of glasse made. } \text{Harl. 853.}
\end{align*}
\]

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marian bath for 7 days; then in hot flames; red water shall ascend [* Fol. 186.]

and black earth fall. Put the red water into the distiller; pure water shall rise; red water, or fire, shall remain; so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrup into our Quinte Essence, and in 3 hours it shall be 100 times better than before.
cause of our quinte essence, then it should be without it. And so I see of medicines comfortatyles, digestatyles, laxatyues, restriktyues, and all opera; forwhy, if ye putte seedis or flouris, fruytis, leeues, spicis, coold, hoot, sweet, sour, moist, do pei good or yuel, into our quinte essence, forsohe siche quinte essence pei schulen haue pefore. Our quinte essence is pe instrument of all vertues of peing transmutable if pei be putte in it, encreessynge an hundrid foold her worchingis //
BOOK II.

Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold feble euangelik man to pe firste strenkpe of ʒongpe / Also to restore azen his nature þat is 4 lost, and to lenkþe his lijf in greet gladnesse and perſiſte heele vnto þe laste teermes of his lijf þat is sett of god / 3e schal take oure 5th essencie aforesaid, þat is to seye, mannys heuene, and þerimne putte a litil quantite of 5 essencia of gold and of perle. 8 and þe oolde feble man schal vse þis denyn drynk at morn and at even, eeh tyme a walnote-schelle fulle / and wipiam a fewe dayes he schal so hool1 þat he schal fele him sylf of þe statt and þe strenkpe of xl 3eer; and he schal haue greet ioie þat he is 12 come to þe statt of ʒongpe. And whanne his ʒongpe is recoverid, and his nature restorid, and heeleþe had, it is nedeful þat litil and selde he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5.

16 essence of gold, as I tauȝte you tofore. The secunde * medicyn is to heele a man, and make hym lyue, þat is almoost consumed in nature, and so ny; deed þat he is forsake of lechis. but if it be þe laste teermes of his lijf 20 sett of god, 3e schal ʒene him oure quinte essence of gold wip a litil quantite of watir of celendoyn ʒdrawe, and meynge it wip þe operþe þingis aforesaid / and anoon as þe sike hath reseyued it into his stomak, it ʒueuþ to þe herte influence of naturel heete 24 and of lijf, and þanne 3e schal so hime rise vp and speke, and wondurfully be conforted and strenkþid þerby // þanne conforte him wip ministracioun of oure quinte essencie aforesaid, and he schal be al hool / but if it be so þat god wolde algatis þat he schal 28 die / And I seio to you truly, þat þis is þe higgeste maistrie þat may be in transmutacioun of kynde; for riȝt fewe lechis now lyuynghe knowe þis pruynetye.

1 ‘be so hool.’ Or is hool a verb, become whole, recover?
The pridde medicyn is to cure pe lepre pat is causid of corrupcioun and putrifaccioun of any of pe principal humouris of man; but not pe lepre pat comep to man of kynde of pe fadir and of pe modir leprous,—for it is callid morbus 4 hereditus,—ne pe lepre pat is sent of god by his plage, but pat pat is causid oonly of rotu humouris / take oure 5 essence aforesaid, wip pe quinte essence of godd and peerl, a litil quantite at oony, and vse it in manner as I seide afore / and wiphune a 8 fewe daies he schal be pertily hool pefof, and if 3e haue non praparate redy oure 5 essence, panne take in pe stide pefof fyn brennynge watir / but pat opor is bettere.

Also, drawe a water of pe fruyzt of strawberry or mulberry 12 tree, whanne it is ripe, and waische pe lepre pefwip. pis watir is of so greet vertu; for a souereyn maistir took it a leprous *womman, pat wip pe waischinge oonly of pis watir, withlynne schort tyme was maad al hool / but sikirly pe vertu pefof is 16 myche worth if it be meyngid with oure 5 essence, or ellis brennynge watir; and panne it schal be no nede to vse in pis perilous cure, venemys, as summe lechis doon.

The 4 medicyn is to cure palsy vniersel. Forsope alle 20 philosophoris seyn pat pe palesye vniersel comep of habound-aunce of viscous humouris closyng pe metis of vertu animale, sensityue, and motyue. And pefore it is necessarie pat po pingis pat schal cure pis sikirnes be temperate, hoot, and moist, 24 and a litil attractyue, and to pe synous confortatyue / Therfore, blessid be god, makere of kynde, pat ordeyned pe for man paralitike oure 5 essence aforesaid, pat souereynly to him com-fortyng, restorynge, and temperatly worchynge / pefore fixe 28 periname pe 5 essence of po laxatyues pat purgen flewme & viscous humouris, as a litil of euforbie, or turbit, or sambucy.

& panne wipoute doute, if god wolde, pe paralitik man schal be hool wip comfortyng and restorynge of kynde, if 3o make him 32 a stewe hoot and moist with herbis, pat is to seye, eerebe yue, & saue, pat haue an heuenly strenkpe to conforte pe joyncities, & pe senewis, and pe vertu motyue, and if 3e haue not redi praparate oure 5 essence, panne take fyn brennynge watir til it 36
be redy, and lete þe pacient drynke þerof a litil in fyn wiyn.
and also he schal wasche al his body and his extremytes wip
brennyng watir ofte tymes, and lete him vs þis a good while,
4 & he schal be hool. / 

*The .5 medicyn for a man þat is almoost al consumed,
& waastid in al his body, and riȝt leene, as þat man þat
hath þe tisik & þe etik / Forsophe þe verry cure to heele him
8 is oure 5 essence / Forwhi, it comfortþ þe feble nature; and
þe nature þat is lost it restorþ, & so restorid it preserueþ / 
And þerforþe if þe wol restore þe fleisch of a leene mannys body
almoost consumed awhey, drawe þanne a watir of celidoyne, and
12 take þerof a litil quantite, and meynge wip oure 5 essence if þe
haue it redy, or brennyng watir in stide þerof, and þene it him
to drinke; and wipiane fewe dayes he schal be wondrouly
restorid and fat.

16 The .6. medicyn for passiouns of frenesie, foly, ymagynaciouns
and noyous vexaciouns of deuelis, and also for þe
goute als weel hoot as coold. certeyn experience techþ þat
colerik men þeneþ to summe ymagynaciouns; and sangueyn
20 men ben occupied aboute summe opere ymagynaciouns; & zitt
flewmatik men aboute opere / but þo men þat habounde in blak
coler, þat is, malencoly, ben occupied a þousand part wip mo
pou³tis þan ben men of ony opere complexiouþ / Forwhi þat
24 humour of blak coler is so noyous, þat if it a-bounde and a-sende
vp to þe heed, it troublþ alle þe myþis of þe brayn, engendryngye
noyous ymagynaciouns, bryngynge yn horrible pou³tis bope
wakynge and slepinge; and siche maner of men ben born vnþir
28 þe constillacioun of saturne, the wickide planete / Forsophe, to
siche men deuelis wolde gladly appere, & minister to hem* her
priuþ temptaciouns wipiane þe cours of her pou³tis; and þese
men þus *turrmentid wip þe passiouns of malencoly comouni
32 speke wip hem, stryue and dispute wip hem silf whanne þei be
a-loone, þat ofte tymes opere folk may heere it / These maner
of men þat ben þus turrmentid, as weil by passioun of malencoly
as of deuelis, ofte tymes falle in dispeir, and at þe laste sle hem
36 silf / þe perfïþt cure of alle þese is oure 5 essencie aurie et
QUINTES ESCENCE.
perlarum, or ellis brennynge watur in stide perof, in pe whiche 3e fixe gold as it is aforesaid, wherinune be putt a litil of senë or watur of f[um]iter, or poudre of lapsis lasuly, or ellis medullam ebuli, and vse it discreetly. forwhy. not al oonly oure quinte 4 essence auri et perlarum heelith pese disesis. / but also brennynge watur in pe which gold is fixid, heeli̓p hem, wip a litil of po pingis pat purgen and casten out blak color superfline, & heli̓p pe splene.

Forsopee pese medicyns putt̓p away wickid pou̓tis and an heuy herte malencolious; pei gladith and close pe brayn and alle hise my̓tis, and brynge yn gladnes and merye pou̓tis. pei putte away also pe craft of pe feendis temptaciouns, and 12 ymagynaciouns of dispeir. pei distroie, & make a man to for̓ete almaner of yueles, and naturally bryngip him aen to resonable witt. and for as myche as saturne pe planete naturaly ys coold and drye, and is enemye to al kynde / Forwhy, every snow, 16 every hayl, every tempest, & also pe humour of malencoly come̓p of him. & he hap his influence vpon derk leed, & vpon derk *placis vnder pe erf1, foule and stynkynge, and derke wodis, and vpon foule, horrible, solitarie placis, as it is preueed in 20 vitas patrum, pat is to seye, in lyues & colaciouns of fadiris / And also pe moone, naturally coold and moist, hap his influence vpon pe ny̓t, and vpon myche moisture, and vpon pe placis whanne 4. weyes meti̓p togidere. forsopee in alle siche placis pei 24 wole a-bide and schewe hem to her foloweris / but forsopee po pingis pat ben of pe nature of Jubiter and of sol, goode planetis, arne displesyng to him, and contrariely, and naturaly deuēlis fle awei fro hem, for pei haue greet abominacioun of per vertuous 28 influence / perfere it schewip weel pat po pingis pat ben in pis world, summe per ben pat bitokene pe glorious yoie of heuene, and summe ping pat figure pe derknesse of everlastyng Peynes of helle / Forsoppe pe sumne and iubiter, goode planetis, & 32 gold, pure metal, and alle pure pingis pat gladen a man, figuyrynge by resou̓n pe ioie of heuene / and blak Saturne, and pe spotty moone, figure & bitokene pe condicioun of helle / and

1 Erf = cr̓pe.
sippat deuelis be dampped, & ful of wrecche of helle, perfore pei hate pe clennesse & pe ioie of our lord god & of hise seyntis / also pei haten pe suane and his cleerines, and pure 4 pingis pat maken a man glad. and naturally it plesip hem to dwelle in derk, & in blak, orrible, stynkynge placis, in heuynesse, wrecche, & melencoly, & in po pingis pat pretende pe condicioun of helle / And sippour 5. essence aforesaid is so 8 heuenly a ping, & by sotil craft *brougt to so myche swnetnes, it is so souereyn a medicyn pat it may weel be lijkned to pe ioie of paradise. forwhi, it makip a man lijt, iocunde, glad, and merie, & puttip away heuynesse1, angre, melencoly, & wrappe, 12 po whiche pat deuelis loue / et ideo nostra 5 essencia digna vocatar celum humanum / Also if a man be trauylid wip a feend, and may not be delynerid fro him, lete him drinke a litil quantite of our 5 essence, wip 5 essence of gold & pearle, and 16 wip an eerbe callid ypericon, i.e. fuga demonum, and pe seed perof grounden & aftirward distillid, & pe watir perof a litil quantite medlid wip pe opere 5tis essenciis; and anoon pe deuel wole fle awye fro him & fro his hous.

20 Also for pe goute, hoot or cold, pe pacient* schal drynke our 5. essence wip a litil quantite at oonys of pe letuarie de succo rosarum. and lete him vse pis letuarie a litil at oonys ech opere day, til superfide humouris be purgid / but he schal vse 24 euery day a litil of our 5. essence with 5 essence of gold & peerle; & wipinne a fewe dayes pe pacient schal be hool. //

The .7. medicyn, for to hecle yche, & for to distrie lies2 pat ben engendrid of corrupt humours. take our 5 essence 28 bi him silf a-loone, and vse to drynke perof a litil quantite at oonys / and take also a litil quantite of Mer[curie?]. & mortifie it wip fastynge spotil, & medle it wip a good quantite

1 heuynesse MS.

2 "A lous is a worme with manye fete, & it commeth out of the filthi and oncleine skyyne, & oftentimes for faute of attendaunce they come out of the fleshe through the skyyne or swet holes.

To withdryue them / The best is for to washe the oftentimes, and to chaunge oftentimes clene lymen."—The noble lyfe and nature of man. Of bestes, serpentys, fowles, and fisshes y* be moste known. Capitulio. C. xix.

Deviis hate the joys of God and the brightness of the sun, they delight in sinking places, and melancholy and hell-like things.

But our Quinte Essence is heavenly, [* Fol. 22.] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called "Man's Heaven." To deliver a man from a devil,—give him some of our Quinte Essence with 'fuga demonum,' that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

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

To cure the Itch and destroy Lice. Drink Quinte Essence. Mix Mercury with spittle,
of poudre of stafi-sagre, & panne put it in to a great quantite of brennynge water, & panne wasche al his body, or ellis pe heed where pe icche & 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 pat comep of malencoly in mannys body; and pe maistrie to purge malencoly. and 3e schal vndirstonde pat pe quarteyn is gendrid of myche haboundance of malencolye pat 8 is corru?pid withynne pe body. and for pis humour is erpely, coold, & drie, of pe nature of slowe saturne, perfore pe accesse of pis sijknes ben slowe, and it durip comouly yn a man a 3eer or more, and it puttip fro him gladnesse, & bryngip yn heuyynes 12 more pan opere feueris do / If 3e wole heele pis sijknes in schort tyme, lete pe pacient vse to drynke oon* 5 essence, and he schal be al hool hastily / forwhi; it consumep pe corrupt superfue humouris, & reducit nature to equ?l?te, and bryngip yn glad-16 nesse, & chasip a-vey heuyynes & malencolie. and if it so be pat 3e haue nouzt oure 5 essence / panne take j lb of pe beste brennynge watir, and perinne putte medullam ebuli, and namely pe white, if 3e may may hane it / of pis watir 3eue to pe pacient, 20 morowe and even, a walnut-schelle ful at oonys. and he schal be al hool / or ellis pus: take what ping 3e wole pat purgip malencolye, and putte a litil perof into brennynge watir, & vse pat laxatif maad into smale pelotis, wijely resceyuyng ri3t a 24 litil at oonys, as oon litil pelot, and preue perby how it worship, panne anoper tyme .ij. 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 sodeynly greue pe nature. forwhi, 28 two litil pelotis laxatif meyngid wip brennynge watir *wole worche more my5tily pan .8. pelotis wole do bi hem silf /

Also philosophoris seyn pat a too drawe out from a quyk beest, born vpon a man, delyuerip fro pe quarteyn / Also 32 pei seyn pat if pe yuis of pe eerbe pat is callid morsus gaille rubri be putt in hise nose-prillis whanne he bigynmeth to suffire pe accesse of pe quarteyn, he schal be hool, wip pe grace of god.
The medicyn to heele pe feuere contynuuel. alle philo-

4 sorphoris seyn pat pe feuere contynuuel is gendrid of putri-

4 faccioun of blood and of corruptioun of humouris in it / 

4 perfore pe cure perof is to purge blood, and to putte awey pe 

corrupcioun of it, & pe humoris vneuene to make euene, 

pe nature lost to restore, and so restorid to kepe / Forsope alle 

dese pingis worcep our quinte essence; and perfore it curip 

8 perfectly pe feuere contynuuel / and pouz brennynge watir caste 

cout fro blood watry humouris and corrupt, zitt take it nouzt in 

pis cure / forwe ; pouz brennynge watir bo .7. tymes distillid, 

zitt it is [not] fully depurid fro his brennynge heete, & pe .4. 

12 elementis / but sip oure 5. essence is not hoot, ne moist, coold, 

ne drie, as ben pe 4. elementis / perfore it heelip perfectlly pe 

contynuel feuere; namely wip commixtioen of 5 essence of 

gold & peerle / and if 3e wole strenekpe 3oure medicyn, panne 

16 putte yn oure 5. essence a litil quantite of pulpa cassie fistule / 

or ellis pe iuys of pe eerbe mercuriale. & if it so be pat ope 

humouris habounde to myche with blood, panne take po laxa-

myues pat kyndely wole *purge hem, as comoun bookis of 

20 fisik declarep.

The 10. medicyn to cure pe feuere tercian, pe which is 

causid of putrifaccioun, or reed coler to myche haboundyng / 

to cure pees sijknes, tak oure 5 essence, or ellis syn bren-

24 nynge watir,—but pe firste is bettere,—and putte perinne a litil 

of rubarbe or of summe oper laxatiue pat purgip reed coler, and 

a greet quantite of watir of endyue; and vse pis medicyn at 

morowe & euen. and pe pacient schal be hool wipoute doute.

28 The 11. medicyn is for to heele pe feuere cotidian, pe which is 

causid of putrifaccioun of flewme to haboundyng / 

and sip flewme is coold and moist. oure 5 essence (and in his 

absence take good brennynge watir;) hap strenekpe and vertu to 

32 consume pe rotun watery inordinat, and to myche coold humi-

dite / perfore take oure 5 essence or brennynge watir, and putte 

perinne a litil of euforbij, turbit, or sambuci, or sum o oper ping 

pat purgip flewme; and vse it morowe and eue, & 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 comowly is causid of a uuyolent reed coler adust, and of blood adust, and of blak coler adust; and sumtyme of oon of 4 þese adust, and sumtyme of two togidere, and sumtyme 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 hap comowly alienacioun of witt, & schew-8ynge of þingis of fantasy / And þe schal knowe weel whiche ben þe humouris adust þat causen þe feuere, be þese *tokenes / Forwhe, if þe pacient seip þat he seip 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 schewynge of bloodt þanne blood is adust / And if he seip þat he seip alle þese .iij, þingis, þanne alle þe humouris ben adust / For as myche as brenynge watir ascendiþ to þe heed, and gladly wole a man 16 drynke / And sip þat feuere agu regnep in þe region of þe heed / þe philosophor is counseilis þat þe pacient schal not rescuyue it in þis sijknes / but it is nedeful þat he take oure 5 essence of gold and of pearl, meyngþ þe 6 part of 20 5 essence of watir of rose, violet, borage, and letuse1 / and þanne 3 þe schulen hane an heuenly medicyn to cure perfìctly þis sijknesse.  

[1 'in margin, 'Rose / violet / Borage / lute /']

For to cure þe frenesye and woodnes, or ellis at þe leeste 24 to swage it / take a greet quantite of popilion, and þe beste vynegre þat þe may hane, and a good quantite of rewe domestik, well brayed, and meyngþ wip þese forseid þingis; and bielippe þe heed and þe feet of þe pacient with þis medicyn; and sum 28 þeroþ putte to his nose-prillis. þis medicyn anoon puttip awey þe frenesye & þe schewynge of fantasies / it curip also wode men & lunatike men. and it restoriþ azen witt and discrecioun, & makip al hool and weel at eese.

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtynge & þe febilnes of þe senewis, as it schewip sumtyme yn medicyns maad of elobore, þer is no þing þat puttip awey þe 36
craumpe as doip oure 5 essence aforesaid, or ellis *brennynge watir in stede of it.

The .14. medicyn, to caste out venym fro mannys body / 4 take oure 5 essence, and putte perine fleisch of a cok, neysch soden & sotilly brayed, note kirlinis, fyn triacle, radisich, & garleek smal brayed, and opere pingis pat ben goode to caste out venym, as comoun bookis of fisik declarip / 8 And also, to comforte pe herte, putte yn oure foressed 5. essence, pe 5. essence of gold and of perl. and he schal be deleynerid perof & be hool.

The .15. medicyn, to make a man pat is a coward, hardy 12 and strong, and putte a-wey almaner of cowardise and drede / I seye you forsope pat no ping may telle alle pe myracleis ver- tues pat god hap maad in oure 5 essence, and not al oonly in him, but also in to his modir, pat is to seye, fyn brennynge 16 watir. for to cure pis sijknesse, take a litil quantite of oure 5 essence, & putte perlo double so myche of brennynge watir, and a litil quantite of pe iuys of eerbe pione and of saffron dis- tillid togidere, and a litil of 5 essence of gold and of perl; and 20 3eue it him to drinke. and aftir sodeynly, as it were by myracle, pe coward man schal lese al maner drede and feyntnes of herte, and he schal recouere strenkpe pat ys lost by drede, and take to him hardynesse, and he schal dispise deep; he schal drede no 24 perelis, and passyngly he schal be maad hardy. pis is trewe, for it hap ofte tymes by oolde philosophoris.[bene] preued / perfore it were a greet wisdom pat cristen princis, in bateilis ajen hepene men, hadde wip hem in tonnes brennynge watir, pat 28 pei myzt take to euery fizynge man half a riht litil cuppe ful perof to drynke in pe bigynnynge of pe batel. & pis priuyte owth to be hid from alle enemies of pe chirche; and also *princis and lordis ministringe pese pingis schulde not telle 32 what it is.

The .16. medicyn ajen pe feuere 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 deutronomium 28 in pis maner "Si
God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilence shall come on them.

These plagues a man would be a great fool to presume to cure, but all other pestilences from evil planets may be cured by our Quinte 'Not bene.' Essence with Aloes, Ephorhum, &c., [* Fol. 25b.]

and a laxative Quinte Essence that will send the patient to stool once a day.

'Sauseas.'

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his andire nolueris vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes malediccciones; iste maledictus eris in ciuitate &c.;" et infra; "ad-imagat tibi pestilencei donec consumat te de terra, percuciat te dominus egestate, 4 febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem; et infra "percuciat te dominus vleere egipi, et partem corporis per quam stercora egevantur. scabie quoque, et prurigine, ita ut curari nequeas; percuciat te 8 dominus necessitate ac furore mentis" // Therfore a gret fool were he pat wolde presume to cure pese plagis of pestilence pat ben vncurable, pat ben sent of god to ponsysche synne // Also pse schal vndestonde pat men may die in .iiij. maners. in oon 12 maner by naturel deep, in pse teerme pat is sett of god / In anopir maner bi violent deep, and also in pse .iiij. maner occasionaly wipinme pse teerme pat is sett of god; as po men pat to myche repelicion, or to greet abstynence or by dispersacion, or 16 ells by negligence, sle him silf / but sikirly alle opere maner of feueris pestilence pat god suffript to come to mankynde by perilous influence of yuele planetis, by pse grace of god & good gouernaunce may be curid partially wip oure 5. essence. and 20 perrine putte a litle of aloes epatik & euforbi, & a litle of ierapigra galienci & of 5 essence, of pse rote of lilie and also of gold & peerle, capilli veneris *and ysopo; for pese pingis ben nedeful to siche feueris & apostemes / it is nedeful also 24 pat wip pese pingis per be sich a quinta essencia laxatuye pat wole purge pse superfliche humouris pat abounde; and pat pse pacient so myche rescuyne in a natural day perof pat he may go weel oonyes to sege; and so lete him vse pis laxatif .3. in pse 28 woke; But be weel war pat he take wip oure quinta essencia but rjst a litil quantite of pse laxatief at oonyes, as I tolde you tofore, for peril pat miste bifalle. & evey day take he by pse morowe an eye-schelle ful of good brennyngge watir, and pse cor-32 rupt eyr schal not noye him; & also vse in pse dayes, two or pse smale pelotis pestilenciales in oure 5 essencia, or in brennyngge watir; & al pse hous of pse pacient schal be encensid

1. MS. volueris.
strongly, iij in the day with frank-encense, mirre, & rosin, terbentyn & rewe, and pis is perfect cure for the feuere pestilence. And this may, with pis 5 essencijs, cure alle these sicknesses aforesaid, and manye oere, as it were by myracle, if 3e worche discrctly as I haue toold you tofore. Now here I make an eende of this tretis that is clepid the mooste & the souereyneste secrete of alle secrets, and a passynghe tresour that may not fail / O quantum malum foret, si hic liber perueniret ad manus hominum mundanorum, ad noticiam tirannorum, et ad servicium reproborum! quia, siue sancti per hunc librum poterunt continuare opera vite christiani diuicius et vehemenicius, ita et reprobis possent perverso vsi diuicius perseverare in male. ego autem, quantum in me est, propter solos sanctos librum hunc constituo, et ipsum custodiam ihesu Christi commendo nunc et in eternum // = //

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

Philosophers puttyn 9 speris vndirewrittyn; but Diuinis puttyn pe tenpe spere, where is heuyn empyle, in pe whiche, angelis & sowlis\(^1\) of seyntis seruen god.; in pe whiche is crist, in pe same forme that he walkid in erpe, and also owre lady, & seyntis that arosen with crist. 

\(\downarrow\) pe first spere of pe 9 is clepid 'primum mobile,' pe first mevabil thynge.

\(\uparrow\) pe .ij. spere of sterris: Aries .i. pe rame. \(\downarrow\) the secund hows of Mars, pe bool, \(\uparrow\) pe secund hows of Venus, Gemini, \(\downarrow\) pe secund hows of Mercuri, Cancer. \(\downarrow\) pe hows of pe mone, leo. pe hows of pe sonne, Virgo. // pe first hows of Mercury, Libra // pe first hows of Venus, Scorpio // pe first hows of Mars, Sagittarius // pe first hows of Iubiter, Capricornus // pe first hows of Saturne, Aquarius // pe secund hows of Saturne, Pisces. // pe secunde hows of Iubiter [no more].

\(\downarrow\) Saturn is a planete evel-willid and ful of sekenes. Wherfore he is peyntid with an hooke, for he repep down grene thyngeis / he fulfillip his course in xxx 3eere.

\(\uparrow\) Iubiter is a planete wele willyng to alle thingis to be gendrid, plent[i]ful & plesyng; therfor he is y-seid Iubiter as helpyn. in xij [3]eere he fillif his course.

\(\downarrow\) Mars is an enemy to alle thyngis to be gendrid; wherfor he is clepid god of batel, for he is ful of tempest. he fulfillip his course in .ij. 3eere.

\(\uparrow\) pe sonne is pe worthiest planet, y-set in myddis. he fulfillip his course in CCClxxv dayes & vj. howris, pe whiche causen bisext.

\(\downarrow\) Venus is apte to alle thyngis to be gendrid. he fulfillip his course in CCCxxxvj daies.

\(\downarrow\) Mercuri swyft is y-seid a messenger of daies [?heuene]. he fulfillip his course in CCCxxxvj daies.

\(\uparrow\) pe mone is a planete ny pe erpe. \([ends.\)]

\(1\ l\is\ is\ the\ MS.\ 1\ with\ a\ line\ at\ right\ angles\ to\ it.\)
NOTES

ON THE CHEMISTRY OF THE TEXT

BY C. H. GILL, ESQ., OF UNIVERSITY COLLEGE, LONDON

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 faeces 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 Fever, 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 ἄμφωτ on both sides, and φέπω 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 India 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 Fever [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.

Fecis, 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, ἄρα πικρα Γαληνον.
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 hideus; compare the Harleian reading 'un-kinde.'
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 us'd in Physick.' 

Lembike, p. 9, l. 2, 'Alembick 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 tin'd over on the inside, and often of Glass.' 

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

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

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

Medle; p. 19 last line, mix.
Medulla, p. 18, l. 3, pith.
Meresite, 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.'

Mercuriale, mercurie, 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 Gallinae, the Herb Henbit or Chick-weed. 

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.'

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

Oo, p. 4, one.

Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.'

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 Facies 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.’
Stafisagre, p. 20, l. 1, ‘Staphisagria, the Herb Staves-acre, or Lice-bane.’

‘Tertian Ague or Fever [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.’

Triacle, p. 23, l. 5, cordial, ‘Treacle, a Physical Composition, made of Vipers and other Ingredients.’

Turbit, p. 16, l. 7 bot., ‘Turbit, Tripoly, an Herb called Turbith, 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.’

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.’
Early English Text Society.

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 Portyngale, ed. Dr. Adam.
Sir Bevis of Hamton, from the Auchinleck and other MSS., ed. Dr. E. Kolbing. [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.
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.  [At Press.
Thomas Robinson's Life and Death of Mary Magdalene, ab. 1620 A.D., edited by Oskar Sommer.  [All in type.

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.  [At Press.
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 Morsbach.
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. Herrtage, 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. Herrtage, 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. Wülcker.

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

Barbour's Bruce, ed. Rev. Prof. W. W. Skeat, LL.D.  Part IV.
Lonelich's Holy Grail, ed. Dr. F. J. Furnivall.  Part V.
### Income and Expenditure of the Early English Text Society for the Year ended December 31, 1879.

#### RECEIPTS.

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- **Original Series**
  - For back years: 53 15 6
  - For 1879: 322 12 0

- **Extra Series**
  - For 1879: 228 1 1

- **Reprints**
  - For 1870, &c.: 4 15 9

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**Total**                           | 116| 18 | 10 |

Examinet with the Vouchers and found correct.

FRED. D. MATTHEW,  
ARTHUR G. SNELGROVE,  
AUDITORS.

HENRY B. WHEATLEY, TREASURER.  
W. A. DALZIEL, Hon. Sec.
## Income and Expenditure of the Early English Text Society for the Year ended 31 December, 1880.

### Receipts

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**Total Receipts:** £732 4 9

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<td>XXXIII. Gesta Romanorum [balance]</td>
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<td>4</td>
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**Copying and Collating:**

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**Balance at Bank, 31st December, 1880:**

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**Total Payments:** £732 4 9

Examined with the Vouchers and found correct.

February 8, 1881.

FRED. D. MATTHEW,  
ARTHUR G. SNELGROVE,  
HENRY B. WHEATLEY, TREASURER.  
W. A. DALZIEL, HON. SEC.  
AUDITORS.
**Incomes and Expenditure of the Early English Text Society for the Year ended 31 December, 1881.**

<table>
<thead>
<tr>
<th>RECEIPTS</th>
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**PAYMENTS**

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<td>XXXVII. Part II</td>
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<td>XXXVIII. Sowdome of Babylone</td>
<td>...</td>
<td>...</td>
<td>73</td>
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<td>To Messrs. Clay and Taylor, on account</td>
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**GENERAL ACCOUNT:**

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<tr>
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**Balance at Bank, 31st December, 1881** | ... | 22 | 12 | 2 |

£686 | 2 | 4

Examined with the Vouchers and found correct.

FRED. D. MATTHEW | AUDITORS.
A. GRANGER HUTT

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

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<tr>
<th>RECEIPTS</th>
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£687 13 8

Examined with the Vouchers and found correct.

FRED. D. MATTHEW
A. GRANGER HUTT

AUDITORS.

HENRY B. WHEATLEY, TREASURER.
W. A. DALZIEL, HON. SEC.
Income and Expenditure of the Early English Text Society for the Year ended December 31, 1883.

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<th>£</th>
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<td>6</td>
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</table>

Examined with the Vouchers and found correct.

FRED. D. MATTHEW  } AUDITORS.
A. GRANGER HUTT
HENRY B. WHEATLEY, TREASURER.
W. A. DALZIEL, HON. SEC.
## Income and Expenditure of the Early English Text Society for the Year ended December 31, 1884.

### RECEIPTS.

<table>
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<th>d</th>
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<td>6</td>
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<td>6</td>
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### Members' Subscriptions:

- **Original Series:**
  - For back years: 81 15 0
  - For 1884: 333 10 4
- **Extra Series:**
  - For back years: 3 3 0
  - For 1884: 418 8 4

Less Returned Subscriptions and Commission on Sales: 8 3 0

**Total**:

- **Original Series:** 410 5 4
- **Extra Series:** 226 16 0

### Reprints:

- **Original Series:** 50 18 4
- **Extra Series:** 175 17 8

Less Returned Subscriptions and Commission on Sales: 14 13 0

**Total**:

- **Reprints:** 212 3 0

**Total** for RECEIPTS: £783 10 4

### PAYMENTS.

<table>
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<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
<th>£</th>
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**Total** for PAYMENTS: £783 10 4

Examinied with the Vouchers and found correct.

**Auditors:**

FRED. D. MATTHEW

A. GRANGER HUTT

**Treasurer:**

HENRY R. WHEATLEY

W. A. DALZIEL, Hon. Sec.
Income and Expenditure of the Early English Text Society for the Year ended December 31, 1885.

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<th>RECEIPTS</th>
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**£917 13 4**

Examinied with the Vouchers and found correct.

FRED. D. MATTHEW, AUDITORS.

HENRY B. WHEATLEY, TREASURER.

A. GRANGER HUTT, W. A. DALZIEL, Hon. Sec.
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*Norwich free Library, Norwich.
*Norwich, Dean and Chapter of (care of Archdeacon Nevill, The Close, Norwich).
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<td><em>ORMEROD, Henry M.</em>, 5, Clarence Street, Manchester</td>
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<td><em>OUSELEY</em>, Rev. Sir Frederick Gore, Bart., St. Michael's College, Tenbury,</td>
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<td><em>OWENS COLLEGE LIBRARY</em>, Manchester</td>
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