THE DIALOGUE

OF

SOLOMON AND MARCOLPHUS
Three hundred and fifty copies printed.

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THE ABERDEEN UNIVERSITY PRESS.
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THE DIALOGUE OR COMMUNING BETWEEN THE WISE KING SALOMON AND MARCOLPHUS

Edited by E. Gordon Duff

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PREFACE.

No apology will be needed for this reproduction in facsimile of a book so full of interest both for the scholar and the bibliographer.

For the benefit of those who find the reading of black letter irksome, a reprint in Roman type has been added; while the bibliography of early editions at the end of the book will, it is hoped, assist those who wish to study the subject more fully. In the introduction I have endeavoured to give, as shortly as possible, an account of the growth of the legend, and I must acknowledge my special indebtedness to two writers on the subject, J. M. Kemble and M. W. MacCallum. I must thank Mr. E. B. W. Nicholson, Bodley's librarian, for permission to have the original reproduced; and the photographer of the Clarendon Press for the care which has produced so good a result. To my friend Mr. F. Jenkinson, librarian of the University Library, Cambridge, I am indebted for much kind help.

E. G. D.

February, 1892.
INTRODUCTION.

Of the many stories which found favour in the middle ages few seem to have exceeded in popularity *The Dialogue of Solomon and Marcolphus*. The number of editions which issued from the press soon after the invention of printing was very large; and it was the only book of its kind, so far as we know, which was considered of sufficient importance to be published in an English translation. Of that translation but one copy has survived, from which our present facsimile is taken.

The story begins with the introduction of Marcolphus "right rude and great of body, of visage greatly misshapen and foul" to Solomon "full of wisdom and richesse" seated upon the throne of David his father. Having heard of the wit of Marcolphus, Solomon invites him to dispute. Then follows a contest between quarterstaff and rapier, the wisdom of Solomon parried by witty
answers, though, indeed, neither the wisdom nor the wit is of a high order; but the answers of Marcolphus are of interest, consisting, as they often do, of popular proverbs.

The second part, in which dialogue is exchanged for narrative, begins with the visit of Solomon to the hut of Marcolphus, and Marcolphus’ summons to court. There his behaviour is so impudent that Solomon threatens him with summary punishment unless he can watch with him through the night. Marcolphus continually begins to fall asleep, and, when accused by Solomon, offers the excuse, which is still popular, that he has been meditating; and, in order to substantiate his assertions, mentions the subjects of his meditations: that a hare has as many joints in her tail as in her back-bone (a vulgar error that has escaped Sir Thomas Browne); that a magpie has as many white feathers as black; that nothing is lighter than the day; that men may not trust women; that nature goeth afore learning. All these propositions are proved by Marcolphus during the following day, but in a manner which so enrages Solomon that he drives Marcolphus from the court. Marcolphus, however, returns by a trick; but again offends the king by spitting upon the bald head of a courtier, as the only bare place he could see. Then follows the judgment of Solomon, which is severely criticised by Marcolphus, and Solomon’s praise of women in the abstract is turned by a trick of Marcolphus into very concrete abuse, in which Solomon quaintly says: “All
wickedness fall upon women as the sand falleth in the shoes of old people going up a hill". Marcolphus, for this escapade, is banished from the court, and commanded never to show his face to the king again. Though the letter of this command is obeyed, the spirit is broken by an indecent quibble, and with this last trick Solomon's patience is exhausted. Marcolphus is sentenced to be hanged. One favour only is granted him—he may choose his own tree; the result being that Marcolphus and his guards search through the vale of Josaphath to Jericho, over Jordan, through Arabia and the wilderness to the Red Sea, but "never more could Marcolf find a tree that he would choose to hang on". Escaping by this excuse from the hands of Solomon, he returned home and lived in peace.

This story is, however, by no means the earliest version of the legend, which has existed in various forms and under various names from the earliest period. In recent times it has received a good deal of attention, and exercised the ingenuity of many scholars; but, in spite of the wealth of erudition expended upon it, its origin is still obscure and uncertain.

The groundwork of the portions relating to Solomon is naturally to be found in the Bible, and such other early sources as the Talmud and Josephus. His wonderful gift of wisdom presented to early weavers of romance a subject too tempting to be passed over, and countless legends were founded upon it. Indeed, it has proved a favourite theme
in more recent times; for in 1620 a book containing 319 enigmata, which Hiram, Solomon, and the Queen of Sheba explained to each other, was published at Frankfort.

It is, however, no such easy matter to settle the origin of the character of Marcolphus. Even the meaning and derivation of the name are unknown.¹ William of Tyre, in the twelfth century, suggested that the Marcolphus of the popular stories was the same person as Abdimus, the son of Abdaemon of Tyre, who answered in chains the questions of Hiram for Solomon. There seems in this statement to be some confusion with the Abdemon referred to by Josephus who assisted Hiram against Solomon. Some

¹ The name of Marcolphus, which occurs as early as the tenth century, has never been satisfactorily explained. Kemble would have it to be Mearcwulf, the wolf of the marches or boundary land; but no explanation can be accepted which does not give the original source of the name, or account for the identity of Marcolphus with the Saturnus of the Anglo-Saxon version. Marcolphus speaks of himself as coming from the East, and Saturnus refers to the land of Marculf, "Marculfe's eard," between the treasure-halls of the Medes and the realm of Saul in the list of places he had visited. It is interesting, in this connection, to note the passage in Æthicus: "Diem festum non habent, nisi quod mense Augusto mediante colunt Saturnum . . . in insula majori maris oceani Taraconta . . . Appellaverunt linguâ suâ Morcholom, id est stellam Deorum, quod derivato nomine Saturnum appellant." In Hebrew, Morcholom could easily be confused in writing with Morcholos, and is perhaps the same as Markolis: whom Buxtorf gives as Mercurius. These various attempts at explanation, though very unsatisfactory, all tend to show that Marcolphus was originally conceived as a superhuman personage. It is worth noticing that many of the early theological writers consider Saturnus to be the same as Moloch.
authorities contend that there is still further confusion, and that the person who worked in chains and answered Solomon's questions is none other than the Ashmedai or Asmodeus spoken of in the Talmud, who, overcome with wine, was bound by Solomon with a chain bearing the name of God, and was compelled to work on the building of the Temple, and to answer all his questions.

The earliest form of the story, as far as can be gathered from allusions to it, was a serious dialogue on theological and mystical questions between two persons of equal learning but of widely different feeling. If we accept Asmodeus, the prince of demons, as a prototype of the early Marcolphus, or, as he was called in England, Saturnus, the contest becomes one between inspired and infernal wisdom; and a manifest connection is found between the Eastern allegory and the earliest forms of the legend in the West, in which Saturnus, earl of a country "where no man may step with feet," contends in argument with Solomon. As early as the fifth century we find a composition under the name "Contradictio Salomonis" expelled by Pope Gelasius from the canon, but the dialogue of Marcolphus with Solomon is first mentioned under that name by Notker in the eleventh century: "Habent etiam talia sæculares litteræ. Quid est enim, quum dicunt Marcolphum contra proverbia Salomonis certasse?"

From a remote period forms of the dialogue seem to have been known in England, and two very early versions,
under the title of "Solomon and Saturnus," are still in existence. These were edited with laborious notes for the Ælfric Society by Mr. J. M. Kemble, in 1848. One version, which is mostly in poetry, is known from two MSS. in the library of Corpus Christi College, Cambridge, each containing a portion of the story. This is in two parts. The first part consists of Solomon's elaborate explanation of the Pater Noster, setting forth the power and value of the individual letters in a manner which, to a modern reader, would seem to require wisdom even greater than Solomon's to understand. The second part is a theological and moral disputation, bearing no resemblance to other versions of the story, except in being arranged in the form of a dialogue.

Another Anglo-Saxon dialogue, in prose, under the name of "Solomon and Saturnus," was printed by Thorpe in his Analecta Anglo-Saxonica. It, too, bears little relation to other versions, except in its form. It is a series of questions and answers relating to biblical and physical matters, and differs little in tendency from such collections as the dialogue of Adrian and Ritheus, and from the later Master of Oxenforde's Catechism.

Though it is more than probable that at this early time serious forms of the legend were generally current in Europe, we have now no remaining trace of their existence, except in the Anglo-Saxon versions, and a French version of considerably later date. It is, therefore, impossible to follow the migrations of the story from the
East, or mark the modifications it received on its passage. The story in its earliest extant forms has acquired homely and humorous touches, the production perhaps of the cloister; for the monk, starved upon seriousness, was the earliest cultivator of humour. Being also the guardian of learning, it was only natural that the early stories, as they passed through his keeping, should lose something of their original severity. However we try to account for it, the fact remains that by the time the legend became generally current on the Continent it had assumed a very Teutonic appearance, and had lost almost all its Eastern traits, so much so that some writers would have us disbelieve its Eastern origin altogether. These great and radical changes seem to have been introduced about the twelfth century. Marcolphus no longer appears as a wise person able to cope with Solomon on the same level, and in a grave spirit; he is now "Marcolf the more foole," a gross rustic dependent upon his mother wit, and content to parody Solomon's wise sayings. His mythical, superhuman character is gone, and he has changed without any gradation that we know of from the very highest to the humblest position; he has changed from a deity to a Teutonic peasant of the coarsest description. The cause or purpose of this change is unknown; though reason may then have dictated it, reason certainly cannot now explain it.

The story in its altered form seems to have been best known and most popular in Germany, and we know of at
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least two versions current there. The first is in prose, and is stated by its author to have been translated from the Latin. "I sat within my cell and found a book that was written in Latin; in the same book I found many words which do not sound polite in the German tongue. I pray old and young that read the story as it stands here written that of their courtesy they will excuse me for that I could not turn the Latin into German better, so that it should still preserve its force." The second version, which is in poetry, was made in the fifteenth century by Gregor Hayden, and it too was a translation from the Latin, as the author states:—

"Lateynisch ich die hystory han
Funden und in Teutch gerichtet ".

Both these German versions as well as the Latin correspond with one another in their general outline, which has already been given from the English translation. There is, however, an entirely separate story, a romance of chivalry or gleeman's poem, under the same title, which it is necessary to notice, as we not unfrequently find an ill-made abridgment of it appended to the ordinary story of Solomon and Marcolphus as a third part.¹

The following abstract of it I quote from Mr. MacCallum's learned article on Solomon in Europe²:—

¹ An edition of this book was published in 1499 (Strassburg, Matthias Hupfuff, 4to) with the following title: "Dis buch seit von Kunig salo || mon und siner huxzfrow || en Salome wie sy der Kunig fore nam und wie || sy Morolf Künig salomô brüder wider brocht ".

² Studies in Low German and High German Literature, by M. W. MacCallum. London, 1884.
“Solomon’s wife secretly loves a heathen. To procure her he sends two gleemen, who place in her mouth a magic root that immediately stupefies her. All believe her to be dead except Marolf, and his attempt to expose her by pouring molten lead upon her hand fails through the potency of the magic; so the queen is carried off. Marolf, disguised as a pedlar with a number of nick-nacks, sets out to discover her, and at length, before the gate of her new lord’s palace, identifies the runaway by her burned hand as she buys of him a pair of gloves. He hastens home to report, and by his advice Solomon in palmer’s weeds enters the castle of the heathen, while Marolf waits with the troops to rescue the king at the sound of the horn. Meanwhile the faithless wife sees through her husband’s disguise, and delivers him to her paramour. Asked what he would do were their positions reversed, Solomon replies that he would hang his rival on any tree he liked to choose. When this sentence is about to be executed he begs leave to blow three blasts with his horn. At the third Marolf appears on the scene, the heathen is hanged, and the queen bled to death.”

Whatever are the merits of this third part, there can be no doubt that our English version has lost little by its omission. It may have points in its favour, as indeed historically it has, but it forms, nevertheless, a poor and inappropriate ending to the earlier story. It has all the weakness of a sequel with many new faults, for the actors have entirely falsified their characters, and, while Solomon
has descended, Marcolphus has risen to be his ally—unscrupulous, even dishonest, but still with a character entirely opposed to the rustique malin of the earlier parts. Its main value lies in its forming one of the strongest links connecting the German version with the early legends relating to Solomon; indeed, if it were not for this story the Eastern and Western legends would have little in common.

Though we have only the one printed edition of this form of the story, and though so far as I am aware no English manuscripts of it are in existence, we have conclusive evidence from allusions in other writers that it had for long been well known in this country. In the proverbs of Hendyng we find:

"Mon jat wol of wysdam heren
At wyse Hendynge he may lernen
jat wes Marcolves sone".

Since Hending is the personification of shrewd wisdom, and the knowledge that comes of experience, and is spoken of as Marcolf's son, the story in its changed form must have then been known, and the existence of the name Marcolf would seem also to show that the story was not the direct descendant of the old Solomon and Saturnus, but an offshoot of the German form of the legend. John Awdeley, the blind and deaf monk of Haghmon, and John Lydgate, both refer to Marcolf in their poems simply as a fool, and in a manner which shows that his story was well known. We must suppose, how-
ever, that the interest in the story was declining, since so far as we know no English printer thought it worth his while to issue an edition of it. The popularity of this middle version on the Continent is strikingly illustrated by the number of editions which issued from the press soon after the invention of printing. These were mostly printed in Germany and the Low Countries, but few having been published in France or Italy. Italy was too much engaged with the new learning of the Renaissance to trouble itself with such old-fashioned stories. France required something more frivolous to engage its attention. It has one version of this form of the story entitled: “Les Ditz de Salomon et de Marcolphus, translatez du Latin en francois par Maistre iehan diury,” printed at Paris by Guillaume Eustace in 1509. This translation, which is in poetry and accompanied by the sayings of the seven sages, has a modest introduction from the translator, who says that he has ventured to render the popular story into French “combien qu’il fust mieux en latin”.

The beginning of the sixteenth century, the period which produced the *Epistolae Obscurorum Virorum*, was well qualified to appreciate the somewhat coarse humour of “Solomon and Marcolphus”. Indeed, we find versions of “Solomon and Marcolphus” appended to some later editions of the *Epistolae*, while the name Marcolphus occurs amongst the many fictitious correspondents of Ortuinus Gratius. This later version
was translated from the Tuscan into the Bolognese dialect, and again into the Venetian, and from these into Romaic. Versions of the story are to be found in Low Dutch, in Danish, in Slavonic, in Polish, and even in Icelandic and Welsh.

England, it will be seen, possesses the three distinct versions: the grave and theological in the Anglo-Saxon, the humorous middle version in Leeu's edition, and the gay parody in Pynson's. The two latter do not seem to have attained much popularity, for they were never reprinted. But though in their complete form they disappeared from view, their stories were not so readily forgotten. They passed through book after book, under various names, and with many disguises: through the jests of Scogin and Archie Armstrong, through the works of "Joe Miller," and Captain Marryat; and even now, in our own day, they still seem to possess a lingering vitality.

Two editions only of The Dialogue of Solomon and Marcusphus are known to have been published in English, and these two differ entirely. One is a translation of the Latin text as found in the earlier printed editions, while the other is a translation of the little French "Les Dicts de Salomon avecques les responces de marcon fort joyeuses". Apart from their great rarity (but one copy of each being known), they are of great bibliographical interest, and, as earlier writers seem to have known very little about them, a detailed description can hardly be considered superfluous.
The earlier edition, of which our present reproduction is a facsimile, was printed at Antwerp by Gerard Leeu about the year 1492. Leeu was one of the most important printers of the Low Countries, and exercised his craft first at Gouda (1477-1484), and afterwards at Antwerp (1484-1493). The facility of trade between this latter place and England no doubt suggested to him the advisability of printing books for the English market; and, having issued a small grammar and some liturgical books as an experiment, he determined on a more ambitious undertaking. A special fount of type was cut, and several important English books were issued. The History of Jason, The History of Knight Paris and the Fair Vienne, The Dialogue of Solomon and Marcolphus, and The Chronicles of England were all issued in the years 1492 and 1493, immediately after the death of Caxton, at a time when the English press seems to have lost all vitality. With the exception of the Solomon and Marcolphus, all these books are reprinted from Caxton’s editions, and even that, though it seems improbable, may have been copied from an edition now entirely lost.

It was during the printing of the Chronicles that Leeu met with his death. A quarrel seems to have arisen between himself and his type-cutter, Henric van Symmen, who was anxious to obtain more lucrative employment; a fracas ensued, and Leeu received a wound in the head from which death resulted after three days’ illness. That he was a good master and a kindly man we have ample
evidence to show in the colophon which was put by his workman to the *Chronicles* when finished—a simple and pathetic piece of writing: "Enprentyd by maistir Gerard de Leew, a man of grete wysedom in all maner of kunnyng: whych nowe is come from lyfe unto the deth, whiche is grete harme for many a poure man. On whos sowle god almyghty for hys hygh grace haue mercy. Amen."

The four English books which Leeu printed are all now of the highest degree of rarity; indeed, of the *Paris and Vienne*, and the *Solomon and Marcolphus*, but single copies are known. The *Solomon and Marcolphus* is bound in a volume of tracts,¹ which came into the Bodleian with the bequest of Thomas Tanner, Bishop of St. Asaph, to whom that library is indebted for so many rarities.

The woodcut on the title-page seems to have been specially cut for this edition; but it afterwards came over to England, for we find it in the hands of William Copland, who used it to ornament the title-page of his editions of Howleglas, a slightly varied translation of

¹ The volume originally contained the following five quarto pieces:—


The *Governayle of Hellhe* and the unique *Ars Moriendi* have since been taken out and bound separately.
Eulenspiegel. It is interesting to notice that some of the answers given in this book are the same as some given by Marcolphus to Solomon.

The type in which Leeu's edition is printed is also curious. It was cut specially for printing English books, and some characteristics of English type, notably the flourish after the final d, were carefully copied. It was used, however, only in a few books, and is of such uncommon occurrence that it escaped the notice of M. Holtrop when publishing his facsimiles of the types of the Low Countries.

The other book relating to Solomon and Marcolphus is entitled: "The sayinges or proverbes of King Solomon, with the answers of Marcolphus, translated out of frenche into englysshe". The only copy of this edition known to exist is in the library of Mr. Christie-Miller, at Britwell Court. It belonged to Heber, and was bought at his sale for £5. When in Heber's hands it was examined by Dibdin, who has given a description of it in his Typographical Antiquities. A transcript of the entire text is among Douce's MSS. in the Bodleian. It is a small quarto of four leaves, containing forty-six stanzas of three lines each, one stanza forming the question of Solomon and the next the answer of Marcolphus, and is a very close translation of the French edition. It ends with the following colophon: "Imprinted at London in flete street by Rycharde Pynson; and be for to sell at ye signe of saynt John Evangelyst in saynt martyns parysshe, besyde Charynge
It was only at the end of his career that Pynson began to print books for other publishers, and we shall not be far wrong if we date the issue of this book about the years 1527-1529. It was probably printed for Robert Wyer, who started in business at the sign of St. John shortly before the year 1530.
This is the dialogus or communing betwixt the wyse king Salomon and Marcolphus.
Here beginneth the dyalogus or communicaci
on betwixt Salomon the king of Jerusalem and
Marcolphus that right rude and great of body
was but right subtilly & wyse of wyse and full
of undrestadynng.as thereafter foloynge men
shall here.

Don a season heretofore asking sa-
lonom full of wisdome and richesse:
fate vpy the kinges seite or stole that
was his faders daryd: sawe co-
myng a man out of these that was
named marcolphus.of vysage greatly myshap-
pen and fowle/never thesele he was right talk-
kyys elloquend & wyse. His wif had he wyth
hym in whiche he was more feresfull and rude to be-
holde and as they were both comen before kig
Salomom he behelde thayn well. This marcolf
wa, of short stature and thyskke. He had
he great a brade for hede rede and full of wrin-
kelys or frouncys:his crys hery ad to the myd
dys of chekyshangryng.great yse and renyng.
his nether lyppe shagynge lyke an horse. A berde
harde and fowle lyke unto a goet. The handes
short ad blockyss. His fynnes great and thyc
ke Kownde feet. The nose thy cke and croked.
face lyke an ass: ad the here of his head lyke the
sheer ef a goet:his shoes on his fete: were owyr-
moche chorlyss and rude:and his clothys fowle
and dyzyly. A shorte kote to the buttockys his ha.
Were oft the moost fowle coloure. His wyf was of short stature and she was out of mesure thyske wyth great brestys: and the here of hyre hede clisried; lyke thyskelys. She had longe wynde browes lyke brostelys of a swyn. Longe crys lyke an ass, Xening yeven:berpyd lyke a goet hyr bypsage and skyn blakke and full of wyypkelys/ and upon hyr great brestys she had of span bro:de: a broche of lced: She had short styngzes, full of yreemyngys. She had right great nosethyples. Hyr legges short. and hery lyke a bere. Hyr clo-thes were rough and broken of suche a woman or of anotherylyke ynto hyre: a yongeman hath made thies verses folowyng:

Femina deformis tenebris subdita formis
Lumi turpi facie transit absqzdie.
Est malas res multum: turpi concedere cultum
Sed turpisnimirum turpe serat victum
That is to say an cyyll favorydyd and a fowle
Blakke wypf behoypsy to shewe the dapeslyght.
It is to our ye medeypyn to s that sayre is n d
spyne

As kyng salomô thies two persones thys had
seen/ze beholdhe: he demaide of thaym of whês
they weryn/ of what lynage they were compy
Maircolphô thereo āsweryd. Saye fursse to ys
youre symede ē genleagie / of youre fadres/e
than shall I shewe ē declare yon of oures. Saye/
mon. I am of the pist. kyndredes of patryarkes. that is towere that uidas gate phares. phares
gate esron/Eron gate aron/Aron genderyd/amin-
 nadab Aminadab gate nanzon/ Nanzon gate sal-
mô/Salmô gate boos/Boos gate obeth/Obeth gate
ysay. pysay gate davyd king/David gate salomé the
king & that am J. Marcols answeryd; I am of
the pist. kindred of Chorlys. Rustic get rustam
Rustagat rustinm/Rustus get rusticell/Rusticell
gat tarcum/Tarc get tarcol/Tarcol get
pharfi/Pharfi get marcuel/Marcuel get marquat/ Marquat get marcolphus & that is I. And
my wys is comen of the blood and. pist. kyndred
des of vntydy wyues. That is to knowe/of lu-
pica tha gate lupicana. Lupicana get ludizratu
udizrat get bonestrüg/Bonestrüng gate boledzut
Boledzut gate paldrüt. Paldrüt get lordan/Lor
dan gate curta/Curta gate Curtula. Curtula gate
Curfella. Curtella get polica Polica get polycana.
& thys is my wys Polycana. Salomon say;
de I have herd of the that thou kast right wel-
le clatre and speke/and that thou art subtile of
wys although that thou be myssapyn ad chorz-
lyssy: Lete vs have betwene vs alteracon. I
shal make questyons to the/and thou shalt ther-
to answere. Marcolphus answeryd he that sin
gyst worsste begynne furste. Salo. If thou kast
answere to alle my questyons I shall make the
ruche/and be named: above alle othre withyn
my reaume Marcol. The physician promysyth the seeke folke helthe whan he hath no power Salo. I have vysed betwixt two light women whiche dwellyd in oon house and forlape a chylde. Mar. Were erys are there are causes wher women be there are wordys Salo. God va-we wysdam in my mouth, for me lykke is none in alle partyes of the world Marcol? Be that hath evyll neighbors prapsyth hym selfe Salo. The wykkydman sleyth, noma folwynge Marcol. Whan the kydde rennyth: men may se his ars Salomé. A good wyse and a fayre is to hit husbande a pleasure Mar. A pot full of mylke must be kept wele from the katte Salo. A wyse woman hyldeth an house: and she that wyse and a fool is: distroyeth with hir handes that she synndeth made Mar. A pot that is welle baken may best endure/ and that clene is brown that may they fayre drunken Salomé. A ferdell woman shabbe prysed Marcol. A Latte that hath a good shyn shabbe flayne Salomé. A shamefast wyf and a fayre is mekyll to be belovyd Marcol. To pore men whyte miste are to be kept Salo. A woman stronge in dyring good who shal synnde Mar. Who shal synnde a catte trewe in keeping mylke Salo. Noon Mar. And a woman seldom Salo. A fayre woma and an honest is to be prysed abe above alle rechesse that a man synnde may
Marcol. A fat woman and a great is larger in 
peving than othre. Salo. A whyt kercyf he-
comth were a woman's sede. Mar. It stondyth 
wyten: that the sure is not all lyke the siverns,
and unde a whyte cloth often are hyd mothyr's 
Sal. He that sowyth ropkyrnesse, shal repe e-
vyll. Mar. He that sowyth chasshal poryly 
mowe. Salo. Out of the mouth of a holy man 
shal come good lernynge & wypedom. Mar. The 
asse behowyth to be alwaye where he sedyth 
for ther it growyth: where he eypth oon gres: 
there growe playren: where he dungyth: there 
it fustyth: where he pyffyth there makyth he 
water: and where he wallowyth there bercyth 
he the strawe. Sal. Lete an othre prey se the 
Mar. If I shulde my selfe dysprese: now I shal 
That beys dryverlyke faste theyre fringres 
Sal. In an epyll wyllled herte the sprytyt of wp 
fedome shal not entere. Mar. As ye spryte wyth 
an aye in an hard tre/beware that the chippes 
salle not in youre pe. Sal. It is hard to spurne 
ayesst the sharp pyrkyt. Mar. The op that dra-
wyrth bacwarde shalbe twyre pyrpycked. Sal. Fe 
de vp youre children & from thayre you the ler-
me thaym to do well. Mar. He that sedyth well 
is cowe eypth often of the mylke. Salo. Allmar-
er kyndes turne ayen to theyre surfe nature: 
Mar. A worne tabyll cloth turnyth ay to his
firstt kynde. Salt Whyt the inge knowyth of right & trouthe that speketh he out. Mar. A bis-
shop that speketh not is made a porter of a pate
Salo. Honoure is to be yeer to the maistre and
the rodde to be seryd. Mar. He that is woot to
anoite the inges hadies ofyn tymes he makyth
his ase lene. Sal. A yesty a strory & myghty ma-
than shall not sylte/ne sylve ayest the strene
Marc. The vultier takyth the sylph of stronge
sowles & maketh thymincked of theyr sethkes
Salo. Lete vs anide vs in good that wyw-
thyngly we have mypse done. Mar. As a wy-
pyth his ars he doth nothing ellys. Sal. Wyb-
thon n of discypne any man wyth fayre wordy.
Mar./By wyth he etyth that arpyth the ether.
Salo/wyth brawlyng people solde no copanye
Marc. It is reson that he of the sylve er that
medlyth amonge te ben. Sal. There be many
that kan have no shame /Mar. They lye ve vi-
dre the mē that are lyke to sowndes. Sal. The-
ere are many that to theyp good doers do evyl for
good. Marcolphus. He that reyth bred to
an othere manyes hownde shall have no thanke.
Salamon. It is no frende that dureyth not in
frendeshyp. Mar. Theding of a calfe slynketh
notlonge. Sal. He sylketh many occasions that
woul departe from his maist. Mar. A woman
that woul not coseyte.seryth that she hat a skab-
bydye arse. Salamoun. A kynges worde shal;
de be unchaungensble or stedsaffe. Marcolphus
he is sone wery that plowyth wyth a wolf. Sal
lonio The radissh roys are good icer but they
spyike in the Lonsell. Mar. He that epyth Ra-
dissh roys conghyeth above and wynder/Sal. It
is lost that is spokyn a fose people that undresta
de not what they here. Mr. He lefyth his shaste
that shepyth in the sande; Sal. He that stoppyth
his epyys from the cryynge of the pore people, oure
lord god shall not here spyn. Mar. He that we-
pyth afoze auge lefthy his erpye; Sal. Ryse vp
thou northren wynde and come forth thou sou-
theren wynde and blowe through my gardeyne
and the wele smellyng herbys shal growe and
multiplie: Mar. Whas the northen wyndes
blowe than ben the high howses in great trou-
sble and daunger: Salo. The deoth nor povertye
wyll not be hyd Mar: A man that is broslyn
and hydesst/they growe the moore/Sal: As thou
spy styft at a Richemans table beholde diligently
what comyth afoze the: Mar. Alle myys that
is ordeyned for the body/mysste through the be-
ly:and it goth in the stomak: Salo. Whan thou
spy styft at the tabyll beware that thou taste not
furft: Mar. He that spythyth in the hyghest fete/
he holde the uppermost place Sal: As the
stronge the weiske wynneth/ he takyth all that
he hath: Mar. The catte seeth wele whosss be-
desse the lycke shall: Salo: That he wycked seryth
that sallyth hym ofte: Mar: He that doth evill
and hoppeth good/is discepyd in thayn bosse
Sal For the cold/ the southfyll wolde not go to
plough/be hegpyd his brede: and no man wolde
hym yeve Mar/ A nakyd ars no man kan robb-
be or dispyple Salo. Study makyth a maystre
welewplled/ Mar. Thandyd that are vpyd in
the fryre/ serre not the ketyll/ Sal. Brawlers and
janglers are to be kaste out of alle good compayn
Mar. An angery howsewy/ the smoke/the ratte
and a broken plater/ are often tymes wprompy-
table in an howsse Sal. For goddyd love men
are bownden to love othre/ Mar/ If thou love
hym that lopyth not the thou lepyth thy n love
Salo. Habe not to thy frende come to morowe
I shal peve the/ that thou maist for thy wyth yeve
hym Mar. He sayth an othre tym / he shall
do it/ that hath noth wher wyth redy for to
do it with alle Sal. He that is wyne dronym: hol-
dyth nothing that he sayth Marcolph? An
opyn arse hath no lord Salo/ Many coypeste to
have rycheffe that with povertye are holde in/
dre/ Marcol. Ete that ye have/ and se what shall
remaigne Salo. And there are many that his
eryte Hungryz and yet seide they theyre wyves
Mar. The poore haddy breadth/ ad yet he bought
an hownde/ Sal. The sole answer for thy splay
folIFFynes/ for that he shulde not be knownyn wy-
se/ Mar/ What the stone seynt/ that shallte oke
answere Sal. Wrathe hath no mercy/ & trefoze
he that angerly spake thy thyth evyle or strangely/ Mar/ Say not in thyrr angrce to thy frende no evyle the thou forthynke it aterward Sal. The mouth of an enempe kan saye no good. he spes lyppy that spownde no trouthe: Mar he that lovyth me not/doth not disame me/Salo. Slepe as ye havered/ Mar/ Ye that leyth hym downe to slepe & kan not/is not at his hertys ense/ Sal We have well splyde oure belys lete vs thanke good/ Mar/ As the owfell wyshstelysth so answersthe the thraunfe the shugery and the jule shynge not oon songe/ Sal. Le te vs ete ad drunke we shal alle dype Marc. The shugery dyeth aswely as the full feddy: As a man playeth vp to an harpe he can not wele dicete Mar. So what the hownde shyyth he berkyth noth/ Sal: The wretchdy wombe is full go we now to bedde. Marcol. Be turnysh and walowys flepys: evyl that hath not sor to eke Sal. D spyse thou not a lyppil piste that is peven the of a trewe frede Mar. That a Seyly man hath that perysh he to his negizowles Salo/ Go thou not wyth the evyl man or the brvewyng; lest thou suffre evyl for hym or perple Marcolph 9 A dede bee makysth nor hony/ Salo. If thou make frede assh with a false and evrywylde man it shal hynde the more than prosyse: Marcolph 8 What the wolf doth/ that pleasyth the wolvefse Salomn: He that answersthe afoe
he is demandyd shewe his hym self a sole: Mar
Whan a man tredyth draweto pouppoure fete
Sal Evry.thing chesyth his lyke: Mar/Where
a skabbyd horse is he sekyth his lyke and ethere
of thaym gnappyth othre Salo. A spekyth full
ma doth wele to his soole/ Mar/He dyppysseth
a great yste that knowyth not hym self/Sal
He that skappyth te wolf/metlyth the lpon/ Mar
colfus From evyll into worfe/ as the Cooke
to at akere: Sal Mare that no man do the non
evll/ if he do/do it not a yen Mar/The styple stå-
dyng waty2/ & the man that spekyth but lypll/
belev thaym not Salo. We may not alle he ly-
ke Mar/It standest wrpten in a boke/ he that
hath no horse musiego on sole.Salo. A Chyldë
of an hundred pere is curstyd Mar/It is to laxe
an oide hounde in a bande to lede Sal. Be that
hath shalbe peny/ & shall flowe. Mar/Woo to
that man that hath frendes & no breed/Salo:n/
who to that man that hath a dowble herte/ &d
inbo the weyes evyll wadre. Mar He that swol
two weyes go musite ephzre his ars 02 his brec-
che teze/Salo:n/Of habindanence of therte the
mouth spekyth/ Mar. Out of a full wôbe thars
trompyth/Salo. Two ovë in one pocke drawe
lyke: Mar. Two vepnes go lyke to oon ars.
Sal. A sârre woman is to belovrd of hire hus-
bande/ Mar/In th necke is she whyte as a do-
pe, and in the ars blace and derke lyke a niolc.
Salo: Out of the generation of India is my most kyndrede: is the lord of my sadre: hath made go-
vernoure over his people: Mar. I knowe wele a tabylecloth: and of what werke it is made: Sal.
mond. Nedé maketh a right wyse: se me to do evry! Mar. The wolf that is takyn ád set fast: erythre
he byteth or shysyth: Sal. Were it so that god al
te world under my power had set: it shulde shysyse me: Mar. Men kan not yeve the katte
somoché: but that the wolli byz tayle wagge. Sal. He that late comyth to dyner: his parte is
leest in the mete: Mar. The glouton kan not se: or reme alaboutr/Salo. Though it be so that
thy wyf be sowze: fer he not: Mr. The shepheard
that waketh well: the shall the wolf no wolle
shyse: Sal. It becōth no sols to speke: or to bypyn
ges forth: any wyse reason. Mar. It becōth
not a dogge to bere a sadply: Salo. Whythes the
children are lynll: reighte theyre lymmes: Mana
ners: Mar. He that shysyth the lambe: lovysh
the shepe: Salo. Alle reght pathys god towar-
des oon wyse: Mar. So done alle the veyres
rune towards the ars: Salo. Of a good man
comth a good wyse: Marcol. Of a good mele co
myths a great torede that men wyth theyre sey
trede: So musteme also: alle the best twynes
trede under sore: Salo. A sayte wyse: becomyth
well by hit husband: Mar. A pot still wyth wy-
ne becometh well by the thrusty: Salo. wel beco
myth a sapre sward be my syde. Mar/Mel becomith my sege a great sepe of stony Sal. The greater that ye be the more de shulde ye be in alle thynge. Mar/shyplth well that trypyth wyth his felawes Sal. The wyse chyplde gladlyth the sayd2: the fulpyshchilde is a fo2 we to the ro2 Mar. They spynge not al on for the glad: the sory: Sal. He that sowyth wyth skaerspe/recpyth skaerspe: Mar. The more it sry seth the more it hyndeth: Sal. do alle thynge by cōsfeIl & thou shalt not asse forthynke it/ Mar/ he is seke y nough that the sekenesse drawyth or sloywyrth: Sal. Alle thinges have theyre seasinge & tyme: Mar. Now daye to morowe daye. sayde the oyc:that the hare chapyd: Sa. I anwerye of spekyng: lette vs therefore reste Mar: Theryfore shall not y lene my clapping: Sa: i may no more Mar/ye maye no more yelde your sel of oure comē: & yene me that ye havycpyspyd: Wyth that spake to marolf Hanany as the sone of jo- iade: and zabus the kinges frende: and adonias the sone of abde whiche hadde the charge and gourmnace ouer the kyges tribute: and sayde: Thou shalt not she forse be the thypode in the ki gedom of our soueraigne lord. Ne shall rather put bothe thy worste pen out of thy moyst wyple sedy: for it becomeyth the betty to ley amonge berys: than to be eual ted to any dignyte or ho- nour/ Than marcolphis sayde wherfor hath
the king than maydy? Than sayde the kinges yeij, pronostes: that is to wyre NeithurVena-
dachar Venesya Vena Senanides Vanshabar Asturady Domea Josephus Seines ad Sa-
mer/ Wherto commis his sole ooure soveraign lor
de althus to trouble and mocke Wydry ye pe
hym not out wyth slarys of his frighte Tho say-
de salomon/not so but yeue hym were to ete and
drinke/ and lete hym than goo in pease To spak
marcolphus gopyg his waye to the king/I suf-
fre no wysse what that ye have sayde I shal al-
wayes saye There is no king were no lawe is

Onys upon a tyme the king rode an hunting
wyth his hunterys and howndes/and fortuny
y hym to come by the house of marcol: And
turnyd hy him self thidrewandes wyth his horse
and demaundyd wyth his hede inclined: undre
the doore bowe who was wythin. Marcolf y
werpyd to the king: wythin is an hool man & an
half, & an horse hede/ & the more that they ascen
de the more they downe sall To that spak salo
mon what menyst thou ther withall/ Tho a/weryd marcolphus The hool man is my self syt-
tyng wythin/ ye are the half man sytting wyth
thoute upon your horse loking in wyth your
hede declynedy. And the horse hede is the
hede of your horse that ye sytte on: Than Salo-
mon demaundedy of Marcolphus what they
for haste he vnitethe cowde set downe the pot to the erthe but that he had eyn the flawne/ ađ toke up the cowe toorde. and the wyth copyrd the pot. And so copyrd presentyd it before the king. and he askyd why is the pot thus copyrd. Marcolf My lord have not ye commaundyd that the milke shulde be copyrd of the same cowe/ Sa lo. I commaundyd not so to be done: Mar. Thus I wyndystode/ Sal. It had ben better coverd wyth a flawne made wyth the mylke of the sam cowe. Mar. So was it firste done/ but hůgrye chamigyd wyt/ Sal. Bow: Marc. I wysfe wele that ye had no nede of mete/ and I havyng great hůgrye ete the flawne wyth mylke anyponed/ and for that wyth wyi chungyd/ the pot I have thus coverd wyth a cowe toorde. Sal. now leve we all this/ and yt that thou thys nyght wa ke not as wele as. I thon mayste have no trusfe to morne of thy hede. Salomő/ Marcolf consentyd botthe. Wythyn a lytll whyle aśtyr2 marcolf began to rowte/ Salo. saide/ marcolf thon sleypst: Marcolf answeryd/ Lord I do not I thinke/ Salomon/ what thinke thon/ Marcolf I thinke that there are as many joyntys in the taple of an hare/ as i hire chyne: Salomő thon pve not that to morze thon arte worthy to depe Salomő beyn gystle/ begun marcolf to slepe: ayen and saide to hym/ thon sleypst: And he answeryd/ I do not/ for I thinke/ Salomon what
thynkest thou/ Marcoftipus/ I thynke that the
pye hath as many whyte sethrys as blacke. Sa-
lonod But thou also prove that trewe thou shalt
lefe thyn sedge/ As salomon apon began to be sty-
le Marcoftipus apon began apon to rowte and to blowe
And salomon sayd to hym thou slepeyst/ Marco-
ftipus Nep I thinke/ Salomon/ What thinkest
thou/ Marcoftipus I thinke that vndre the he
is no clerer thing than thendaye/ SalomIs the
daye clerer than ilkyn/ Marcoftipus Je/ Salomo-
That musste thou prove. Anone hervpon began
marcoftipus to slepe. Salo. Thou slepeyst/ Mar/
I slepe not but I musse/ Salomon What musyst
thou. Marcoftipus I musse how that men may not
surely trusste the women. Salomon/ And that
of the shalve prouyd/ Anon ayt as Salomon
was styple began marcoftipus apon to blowe and to
slepe. Salomo Thou slepeyst/ Marcoftipus I do not
but I thinke/ Salomo/ What thinkest thou. Ma-
cophs I thinke how that nature goth afore ler-
ning/ Salomon/ If thou prove not that trewe
thou shalt lese thyn sedge/ Ayt2 that the nght
was ovr2 passyd. and salomon wer of wakyn
puthy in self to reste. Than marcoftipus lefte the king
and ran hastily to hys fuffry2 Isdasa: and sayd: hyn
ned hym self for wefull, and shev, and sayde to
spre: The king Salomon is aponst me and
I may not bery hys thespeyst and innries: and
but I shall take this knife & hyde it secretly under my clothes & therewith this daye all pry\vety he not knowynge I shall styte hym to ther-ce & sic hym now good. dere sisty2 I praye the accuse me not but in any wyse kepe it secrete ne shewe it not to myn owne brothyr2 Bisdrydo/ Judasa answeryd my dere and levest brothyr2 Marcolp put no doubtes therin I hadlevyr2 dye and be brent at a stake rather/ thä I shulde disco\vre it or accuse the/ After that retorunryd mar\colp all pryvely towards the kynges Courte The sone rysynge & spreynge hyr2 beasys ovyr\ther the illuminyned & fullylyd the kyngs palay\ce and salamon rysynge from his bed/wente and sat in the trone 0f sete of his palayce Than com\maunded he to breynge a fore hym an hare. and as many joyntes in his tafe as in hyr2 chyne we\re sownden by marcolph and nombredys Thanne was there a pye brought before the king/ and as many white setyr2 as black we\re sownden by marcolph And thäne toke mar\colph a great panne wyth mylke ad set it in the kynges beth chamber all pryvely. and closed to alle the wyndowes that no lyght myght in co\me Thanne kallyd he the king into the chãbre/ And as he come in he stumbleyd at the panne & was nygh fallyn therin Tho was the king an\gyr and displeased & sychd thou sowle evy bo\dy/what is it that thou doost Marcolph? aswe
rydy ye ought not herefore to be angry. For ha-
ue ye not sayd/that milke is clerer than the daye
How is it that ye se not aswic by the clerenesse
of the mlyke as ye do b the clerenesse of the daye
juge egaly and ye shall synde that I have no-
thing my sdone vnto you Salomon/God forre-
ue the my clothsps be all wyth mlyke sprongyn
And bysh I had my necke brokyn/and yet thou
haste me nothing trespasyd/ Marcolphus as wy-
rydy a othre tymne se bettyr to seoure pouliery2hie-
lesse stte downe and do me justyce upon a ma-
ter that I shal sywe afose you:When he was
set Marcolphs complayned/and shewyd to
have a suft2 that hath to name Fudasa and she
hath yeven herself to horedam and is wyth chil-
de wherwyth she shampth and dishonestly d alle
oure bloode and lynage:and yet wold she par-
te wyth me in my fathres good and heritage
Thanne sayde Salomon/Lete sy2 come a foore
Vs: And we shal here sy2 what she woll saye
sherto. As Salomon sawe sy2 come from serre
sayde all laughynge/Thys may wele be Mar-
colphus sust2 This Fudasa was short ad thyc-
ke/and therto was the great wyth chylde/and
thus was she thycer thst she was of lenghte
She had thyc e leggsys and short/and went on
bote lyme/wyth vsage/pen/and stature lycke
to Marcolph. Salomon sayde to Marcolph/
What complaynest or askyst thou at thy justyf. Marcolph answeryd: My lord I complayne ad shevve opynly afore you of my justyf/that she is a stronge harlot and a strumpet/ad is wyth chylde.as ye may se and alle our blood and kynrede by hyz is shamyf/that wythstanding she wol-de dele and parte wyth me in my fathres good and herptage Wherefore I requyre you of justyce and that ye commaunde shire that she take no parte ne make no clayne therto. This herung Fudasa replete wyth angrce and woednesse cryed on hygh and sayde: Thou sowle my.ffhappy harlot/wherefore shulde not I have my parte in oure fathres good and herptage and is not Floss cumpa moder to vs bote; Marcolph Thou shalt not have any dele or parte therin For thin offese ingeth the clere lyf therfro Fudasa Therfore I may not lese myn herptage. For have j mysdone j shall amende it / but on thyng I promyse the/ and swere by god? and all hyf mysghst. ys thou wylt not lete me be inpease:and swire me to ha-ve my parte in the lond. I shall shew we suche a thyng of the.that the king or it be myghst shall do the to behangyd: Marcolphus/Thou sowle synkying hore:what kanst thou saye of me I ha-ve no man mysdone/saye the worste I dysfpe the/thou hast noche misdone thou sowle facp- dy knave and rybaulde that thou art. For thou gladly woldyst sfe the king and ys ye beleve not
ne seke undir his cote & ye shall sunde the knyf.
Tho was the knyf sough by the kinges servan
tys and it was not sownde: Sayde marcolph to
the king and to the aboutestanders. And have I
not sayde trouthe: the men shulde not put oure-
moche truste o2 cðsidente in the wome, wyth
that they alle bega to laugh: Tho sayd salomõ. Mar
colph Tho dooxt alle thy thynges by crafte and
subtylye: Marcolph sayd: Lord it is no sub
tylye but that my syp2 had promised me to
have kept ir secrete & sheth shath falsely discoverd/
it as though it had ben of a trouthe. Salomon/
wherefore haste thou sayd that arte o2 nature.
gothen before lernynge: Marcolph Take pacience
a lptyll and aforeo2 pe go to bedde I shal shewe
you The dare passyd oure and the tyme of sou-
per cam on, The king sat to sower and othere.
Wyth whom sat marcolph, and had alle proue-
ly put into hy's slyve thre quyk mpse. There was
norpslyd in the kinges house a Catte that ever
tyght as the king sat at sower: was wont
to holde betwy英特 hyre fore feet a brennyng kã-
dell Upon the tablyl. Thanne lete marcolph oon
of the mpse go out of his slyve; As the catte that
saugh the wynde have lept astir2: but the king va
tc hy2 a wynke o2 countenaunce that sh the bod
style spyting and removeyd not, and in lyke wy-
se deo2 she of the secunde mowse/ Thanne lete
marcolph the thypde mowse go: and asthe kat
te sawe he cowde no lenger abyde. but kast the
kadel awaye and lefte the mowe and to-
ke it. And as marcopke that sawe sayde to the
king/ Here I have now provyd before you that
nature goth afoze lernynge. Tho comandide
Salomon his seruantes. have this man out of
my syghte: and if he come sythre any more / set
my howndes upon hym. Marcopke now for
certayne I knowe and may saue that there as
the hede is seke and cryllat case / there is no lawe
As marcopke was thys out drven: he sydye to
hym self. I neyther so nor so fally the wyse Salo-
mon of marole be quyte. on the nevst morning
followynge as he was out of his couche or kene;
rysen he betoughte hym in his mynde how he
myght beste gete hym apon into the kinges cou-
tye wythout hurt or devourynge of the howndes
he wet thought a quyke hare / put it unde his
clothes eyde apon to the counte. And whan the
kinges seruantes had syghte of hym they set v
pon hym alle the howndes & forthe the caste
the hares from hym: and the howndes astre. & lef
te marcopke. and thus came he apon be the king
And as he saue hym he askyd who had letyn
hym in. Marcopke aswyrd wyth great sustytie
am jin com e. Sal be ware that this daye thou
spyte not but upon the bare grounde. The pa-
layce was all coveryd wyth tapetys: & the wal-
es hangyd wyth riche clothys. Marcof wythsin
short space after wyth his talkinge & clatering
wyth othre his mouth was full of spytte & began
to cough and reche vp/ beholdeyinge alaboute hym
where he wyght best spytte & crowd spynede no ba-
re erthe; sawe a ballyd man standing by the kig
bareshedde/and spyttyd evyn upon his forehe-
de. The ballyd man was the wyth/ affamptly
made close his forehede:and spill on styes befo-
re the kings sete/and made a complaint upon
marcolph. Salom" Wherefore haste thou ma-
de sowle the forehede of this man. Mar. I have
not made it sowle:but i have dutte ditt/ or made
it sat. for on a barepne grownide. it behoypys d"-
ge to behyne; that the core than that is therisowyn
may the better growe and multypye. Salomon
What is that to this man. Mar. My lord have
pe not forbedyn me /that this dape I shulde not
spytte but upon the bare erthe/ & I sawe his fo-
rehede al bare of serys: and thynpyng it be ba-
re erthe: and therefore I spyttyd upon it/ The
king shal not be angry for this thing: for i have
done it for the manys propsyte/ for and if his fo-
rehede were thus vpyd to be made fat the serys
shulde ayen encreaseth multypye. Salo. God pe-
ue the shame for the ballyd men ought to be abo-
ut othere men in honoure. For ballydnesse is no sha-
me but a begynning of worship. Marcolphus/
Ballydnesse is a syyes nest. Beholde / not spere how
the syyes folowe more his forehede/tha alle the
oshere that ben wythin thes houes for why they
trowe that it be a vessell turnynge full wyth som
good drinke or elles to be a stone anointed wyth
any sweete thyng. and therefor they hase thepayn
to his bare forchede. To this sayd the balynd ma
asore the kyng: Wherto is this moost vyle exPaul
de suffered by the kynges presence vs to rebuke
and shame. let hym be kast out. Marcolphys and
be it peace in thy vertyn and j ssaille styple. here;
wythall come yn two women byngyn wyth
thayn a lyvynge childe/ for the wyth the they asore
the king began to stryve; Ifor the oon sayde it be/
lodyn to hyre / but the od of thayn had forlapne
hyre chylde slypping So that they were instryve
for the leynge chylde/ Salomô sayd to oon of his
servauntis: take a sworde & departe thyjs chylde
in two pecys: and yeve epyther of thayn the oon
half/ That herpyng the naturall body of the ly-
ynge chylde: sayde to the king: Lord! besche ye
jeve it to that woman all hoo lyvynge/ for thys
the verrape mody of thers. Than sayde Salomô
that she was the mody of the chylde; and yave
it to hire/ Marcolphys demanded of the king how
he the mody knewe. Salomon By chawynge
of hir coloure and affectioun/ and by effyng of ter-
ps/ Marcolphus ye impgh the so bedisegvedy/
for beleve ye the wepyng of the woman/ and are
so wyfe and knowe; the crafte of thayn no be-
tys/ Whyllps a woman wepyth she laughyth
wyth thetce/ They kan wepe wyth oon pie/ &d lawgh wyth the othyr. They make contenauce wyth the ymage that they thincke not. They spe- ke wyth the tuge that they me ne wyth thetce. They promise many tymes that they parfor me not: but they change the theyre contenances as theyre myndes renne. The women have in- numerable craftes/ Salomon As many craftes as they have/ so many good condicions and pro- pyrtyes they have/ Marcolph Sape not good condicions or propyrtyes: but sape shrewdnes- ses and decepyons. Salomon Surely she was an hore that bare sacht a sone. Marcolph Where- fore sape ye so? Salomon For thou blamyst al le women/ and they are honest/chaste/lo- vyng and curtayse/ Marcolf To that myght ye adde & sape that they are brotyll and mutable. Salomo If they be brotyll; that have they of ma nys condicyns/ if they be chaungable that have they by delectacion. Womyn is though made of manys rybbe/ and ye even unto hym for his helpe and comfort For womyn is asnoche to sape as a wyse erthe or a wyse thynge/ Mar: in like wyse it is asnoche to sape as a sote errour/ Sal There lyest thou false kapyf Thou muste nedys he cypyll and unhappye that sayst so moche shame and harme of women For of womyn we are alle comen/ and thernore the that serthi cypyll of the kynde of women/ is greatly to be blamed
for what is rychesse/ wat is kingdomes/ what is possessiōs/ what is goold what is silver what is costely clothynge or paciouse stoups/ what is costely metys or drinke a what is good compagnie or solace/ what is my2 the whitoute women On troubste they may kalle wele the world deed that from women are epiled or banysthed? For wo\nmen musste here the chylde they se\nede twryptethe thaym vp/and love thaym well\nShe despyyth theyre helthys She gowernyth the household. She sorwpyyth the helthe of hyr hus\nand & house\nhold. women is the dilectacio\n of alle thinges; she is the sweetnesse of youthe She is the solace of joye of age. She is gladnesse of child\nce: She is joye of the dawe She is solace of the nyght She is the gladyn of la\nboure. of alle he\nynesses. she is the forgeter She servyth withoute grut\nsel\nning. And she shall watche my going out/ and myn incomyng. Therupon answeryd marcol\npins. she seyth troubste that thinkyth wyth his herte. as she spekyth wyth his mouth. ye have the women in great favoured & therfore ye praye the thaym. Rychesse/nobylnesse/saprecesses twy\nse\nd be in you. and therfore it behovyth you to love women. But y assyre you one thinge a\nbe it that ye now prayse thaym ovy2 moche/ or ye styepe ye shal dysprays thaym as faste. Salomo\n Therof thon shalt lye/ for alle my lyve dayes I have lovyd\n women & shall duryng my lyf. But
now go stō me/& se wel to, that before me thou nevyr speke evill of women Than marcolphus going out of the kynge's palayce. kalyd to hym the woman that had hit childe to hym peven a ye by the kynge and sayd to hym knowyst thou not what is done & concluded? in the kynge's cousell to day. She answeryd / thy chylde is evyn me apè alaye/ what elys there is done, that knowe not I. Tho sayd marcophs the kynge hath commaundèd? is vttly deliunyned that to nozwe thou and thy selawe shall come apon aforse hym; and that thou shalt have the one half of thy chylde/ & thy selawe the other howf Tha sayde the woman O what evill king/ & what false & untrewe sen fece evyrth he. Marcophs sayde yet shalle) shewe the gretty matiers & more chargeable & of gret ty2 weyghte The kig & his couylle hath ordeynèd that evyr man shalle have vii. wyves therfor remember & thinke what therin is best to be done for as one man hath vii. wyves / so shalle the nevyr more be reste or pease in house / one shalle belovyd?/ an other shall diseaseth hym / for hit that she loveth shalle most wyth hym: and the other nevyr o2 seldom She shalbe wele clothyd & the othat shalbe forgetyn: hy2 that he loveth best shal have ryngys jowellys gooldspylver sur res & were sylkys She shal kepe the keyes of alle the house She shalbe honoryd? of alle the se vauhtys and be kalyd mastrs Alle his goodes
Shall sall to hire: what sall than safe the othre. vi. And yf he love twyne: what sall the othre vi. sate/ yf yf he love thre what sall the othre iii. yf he love iii.: what sall the othre iii. do. 
That he loaf th best he sall always have by hym. kyfhe hire and haife hyre The othyr sall nowe saye that they are ney the re wydowes noz weddyd/ noz pit vnweddyd. noz wythoute hus-
bande They sall nowe. well forthynke that they have the yre maydehede losste There sall evyr stryff anke eynpe and bravelyng reignc & if there be not sownde a remedy herefore many great inconvenepecys sall growe there of. And by cause that thou art a woman/ and weIl ac-
queyned: wyth the condicione of women: haste the and she we tbs to alle the ladyes and woman wythin this cite. ad advyse thayn/that they s-
sente not to it in any wyse. but wythstande it/ ad saxe ayenst the king and his counseyl/ Marcelf retourned; ad went open to the courte & pryvely hyl hym in a corner And the woman trowyd his wordeys to be trewe. rane trough the cite e clap pyd: hire handys to gyldre and cryed: wyth oppyn mowe the & shwpyd: all that she had herd: ad mo-
re. And ehe nephehowe oz gosypp saide it forth to an othre/ So that in short ymye there was a great assemblerd oz gaderyng of women wel nigh that alle the women that were wythin the
Citi. and se gadered/went to the kynges palayse
well by the nombre of. vj. M. women and brak
vy doys and ovyr wet the kyng and his coun-
sell wyth great maiyce and lowde crying: The
king as he this herde/app'd what the cause was
of the kyng gaderyng/to that oon woman that
wyfet and more eloquent than the othe: sayde
winto the king. Moost myghty prynce to whom
good/sylver/precious stones and alle rychesse of
the world tho you are brought/ye do alle thing
as ye woll and non apensayth youre pleasure:
ye have a Quene and many Quens. and ovyr
that ye havecockynes o2 paramours wythou
yte nombre o2 as asmiay as you pleasyth/so ye
have all that ye woll: So may not every man do/
Salomon answeryd/God hath anoynted/and
made me king in ftrahe/may I not than do and
accompnyssh all my wylle Do youre wylle wyth
youre owne and mede not wyth vs. We are of
the noble blod of Abraham and hole mopses
lawe/Wherosor woll ye iaue that chauenge and
altre: ye are bowden to do right and maiyce.
wherefore do ye vryngh/ Tho sayde Salommó
wysh great unpacence. Thou shal full wyf
what vright o2 wronge do /She answeryd:as
great vright do ye as was thought o2 imagin
ned For ye have ordeyned that every man shall ha
ue yowre lawes fully /vij. wythes & certaynty that
shall not be: For there is not that prynce/duke/
or erel/that so riche and puyssaint is/but that oö womа alone shall now full sylle.alle his delyres and wylle. What thanne shulde he do wyth vs wyves:it is abouen any manys myght or po-
wer: If were better ordeyned: that oon womа
shulde have vs. hys bonde Thane sayd Salomо
all laughsyngly I had not trowed:that of men
had ben fewe r in nome r than of women Tho
krypе: alle the womа ns mad people wyth ou-
tе any reason: ye are an epyple king: & yonde sen-
ter ses ben falsе and unrightfull. Now may we wel
here & se that it is truythe that we have herd of
you: and that ye have of vs sayde evyll: and ther-
to ye shorue & mocke vs before oure vysage
that we se it God who was so evyple as sau-
le that regnyd: ond vs firste yet davyd was
worse: and now this Salomо worsz of alle than
the king beyng full of wrazhe sayde. There is no
hede more worse than the serpent: and there is
no malyce to the malyce of a woman: for if we-
re better to dyelle wyth serpents: and lys/that a
wyth a wychy'd woman Alle evyll are but lytly:
cho the curspydnesse: of a shrewd woman Alle
wychpydnesse falle upon women: as the sande
fullyth in the shos of the oolde people goyng up
an sylle. So a talyks woman and dishobedpet
is a great confusyon. That wyf that is he shu-
bondes maister is evyr c3traype to hym. An evyl
wyf makyth a pacient herte. and a sory vysage
It as plase of the deth. A woman was the be-gorning of hymne and through hire we dye alle. The woman that is luxurious may men kno-uen in the upperness of hire yes. And by sir bro-wes for hire yes are wythoute repyr rece the nede nomá wondere although she forgete hire hus-bonde. As the king althus had sayd, sô spak na than the prophete and sayde. My lord why rebu-ke pe & shame pe thus alle thies women of their sałe. Salomé have pe not herd what dishonoure they have sayd of me wythoute deser vryng. Na than answeryd he that wolle wyth hys subjet-tys lyve in resše & pease he muste som true be blynde dyme. & deef. Salomé, it is to be asweryd to a sole after his folpsshenes. Tho sprýge Mar-colph out of the corner that he sat in, and sayde to the king now have pe pokyn after myn intent. Forones thys daye pe prayed, wonne out of alle mesure, and now have pe disprayed theym as moche that is it that I sought always pe make my sayng trewe: Salo. Thou sowe evyple bo-dy/knowyst thou of this cofnocion: Marcolph/ nap. neypr thelesse pe shulde not peue credence to alle thing that pe here Tho sayd the king salomó go from hens out of my fighte: & I charge the that ise the nome ren between the yes forth with was marolph kast out of the kinges palapse. Thass they that stode by the king sayde: my lord speke to thiese wonne sum what that may please
That I have spoken against the wyves I have not so said it but spoken the surward wyves who shulde of the good wyves speke any evil If ass a good wyf mayst thyn husband glad ad lyke the wyf hyre goodnesse She is a parte the lyving of hyre husband upon erthe and hyre lernyng ad vauntageth or forthyg hyr body She is a paste of god A wyse wyf and a stille is a grace abouuen graces A good shame fast and an honeste wyf is lyke the somme clymmyng vp to god A wyf of good condyzones is the ornament or appazable of the house She is a lyght shynyng bygher then the lyght of cadellys She is lyke the golden pyller standing upon sit feet and an owyr safe fundament grounded Upon a sure stone wyth oute mutacions and the commande mantys of god owyr in hyr mynde The holy god of Israel bless ye and multiply youre se de and kyndzebede unto the ende of the wrolde Tho sayde they alle amin: And toke leve of the
king and went they're weyes: Marcolph being
in his upyned of the unkyndnesse that the king
had commanded: hym that he shulde no more
se hym betwixt the yes: Thought in hym self:
what was best to do. It happenyd that the next
niglt folowynge shyl a great snowe Marcolph
toke a lypple Lyve or Teme in his oon hande &
a foot of a bere in the othre hande: ad he turnyd:
hys shoes yat stode forwarde upon his feet
bakward/and upon the mornyng erly he began
to golpe a beste upon alle shure feete through
the strete: and whan he was comen a lypple wy-
thouzhe the towne: he fownde an olde owyn/ ad
crept into it. And as the lyght of the dape was
on comenoon of the kings securitieys founde
the footstappys of marcolph: and thought that it
was the trace or stappys of Ternepolis beste
& in alle haste wet & sowyd it to the king Thã-
ne incontynt wyth huntres and howndes he
wente to hunt & seke the sayd: wondrefull
beste and folowed it into they comen before
the oven where they had loste & fownde no
more of the stappys. The king Salomon discen
ded from hy's hores and began to loke into the
oven. Marcolphus laye all crokyd: hy's vpsage
from hy in warde: hyd put downe hy's breche
into hy's hamuns that be myght se hy's ars hos-
le and alle hy's othre fowle gere. As the kyng
Salomé that seyng doawaunded what lave ther eMar, asweryd, I am here: Sal, wheresoere ly est thou thus, Marcolf, for ye have commaund ed me that ye shulde nomore se me betwyxt myn pes. Now and ye wolt not se me betwyxt myn pes: ye may se me betwene my buttockys in the myddes of myn arsehole: Than was the king sore incovyd commaundyd; his servaunytys to take hym & hange hym vpona tre. Mar, So takyn, sayde to the kyng: My lord well it please you to yeve me leue to chose the tre wherupon that I shall haste Sal, sayde be it as thou hast de spred; for it forȝyth not on what tre that thou be hanged. Than the kinges servauntes toke & led dyn marcolp wythhouse the citty & through the vale of ioyshath & ovyr the hysghte of the hylle of olyuce from theus to icticho & owde synde no tre that marcolf wolde chese to be hanged on From theus went they ovyr the slime lordan dene and alle arabye through and so forth all the gre at wylde newborn unto the rede see: And every mo re owde marcolp synde a tre that he wolde chese to hange on. And thus he aʃkappid out of the dawnger & handes of king salomó, and turnd aypen vnto hyys howse, and lervyd in pease & ioye. And so more we alle do aboven wyth the sadre of heven Amen

[Emprentyd at andrewpe by
me M. Gerard leen]
DIALOGUE OF SALOMON AND MARCOLPHUS.
DIALOGUE OF SALOMON AND MARCOLPHUS.

Here begynneth the dyalogus or comynicacion betwixt Salomon the king of iherusalem, and Marcolphus that right rude and great of body was but right subtyll and wyse of wyt, and full of undrestandyng, as thereafter folowyng men shall here.

UPON a season hertofore as king salomon full of wisdome and richesse: sate upon the kinges sete or stole that was his fadres davyd: sawe comyng a man out of theste that was named marcolphus, of vysage greatly myshapen and fowle, nevrthelesse he was right talkatyf elloquend and wyse. His wif had he wyth hym whiche was more ferefull and rude to beholde. And as they were bothe comen before king Salomon, he behelde thaym well. This marcolf was of short stature and thykke. The hede had he great: a brode forhede rede and full of wrinkelys or frouncys: his erys hery and to the myddys of chekys hangyng; great yes and reynyng; his nether lyppe
hangyng lyke an horse. A berde harde and fowle lyke unto a goet. The handes short and blockyssh. His fyngres great and thycke. Rownde feet; and the nose thycke and croked: a face lyke an asse: and the here of hys heed lyke the heer of a goet; his shoes on his fete were ovyrmochy chorysh and rude, and his clothys fowle and dyrt: a shorte kote to the buttockys, his hasyn hynge full of wrynkelys and alle his clothes were of the 2b moost fowle colour. His wyf was of short stature and she was out of mesure thycke wyth great brestys: and the here of hyr hede clustred lyke thystelys. She had longe wynde browes lyke brostelys of a swyne. Longe erys lyke an asse. Renning yen: berdyd lyke a goet hyr vysage and skyn blacke and full of wrynkelys, and upon hyr great brestys she had, of span brode, a broche of leed. She had short fyngres, full of yren ryngys. She had right great nosethrylles. Hyr leggys short, and hery like a bere, hyr clothes were rough and broken, of suche a woman or of another lyke unto hyre, a yonge man hath made thies verses folowyng

Femina deformis tenebrarum subdita formis
Cum turpi facie transit absque die.
Est mala res multum turpi concedere cultum
Sed turpis nimirum turpe ferat vicium

That is to saye an evyll favourable and a fowle blacke wyf behovyth to shewe the dayes lyght. It is to oure yes medycyne to se that fayre is and fyne. As kyng salomon thies two persones thus had seen, and beholden;
he demaunded of thaym of whens they weryn and of what lynage they were comyn. Marcolphus thereto answeryd. Saye furste to us youre kynrede and genleagie, and of youre fadres, and than shall I shewe and declare yon of 3a oures. Salomon. I am of the xii. kyndredes of patryarkes, that is to wete, that iudas gate phares, phares gat esron, Esron gat aron, Aron genderyd aminadab, Aminadab gat naazon, Naazon gat salmon, Salmon gat boos, Boos gat obeth, Obeth gat ysay, Ysay gat davyd king, David gat salomon the king, and that am I. Marcolfus answeryd I am of the xii. kindred of Chorlys. Rusticus gat rustam, Rusta gat rustum, Rustus gat rusticellum, Rusticellus gat tarcum, Tarcus gat tarcol, Tarcol gat pharsi, Pharsi gat marcuel, Marcuel gat marquat, Marquat gat marcolphum and that is I. And my wyf is comen of the blood and. xii. kyndredes of untydy wyues. That is to knowe, of lupica tha[t] gat lupicana, Lupicana gat ludibrac, Ludibrac gat bonestrung, Bonestrung gat boledrut, Boledrut gat paldrut, Paldrut gat lordan, Lordan gat curta, Curta gat Curtula, Curtula gat Curtella, Curtella gat polica, Polica gat polycana, and thys is my wyf Polycana. Salomon sayde I haue herd of the that thou kanst right wele clatre and speke, and that thou art subtyle of wyt although that thou be mysshapyn and chorlyssh. Lete us have betwene us altercac[i]on. I shal make questyons to the, and thou shalt thereto answere. Marcolphus answeryd he that singyth worste begynne furste. Salo. If thou kanst answere to alle my questyons I shall make the ryche, and
be named above alle othe withyn my reaume. Marcol. 36
The phisician promysyth the seeke folke helthe whan he
hath no power. Salo. I haue iuged betwixt two light
women whiche dwellyd in oon house and forlaye a chylde.
Mar. Were erys are there are causes, where women be
there are wordys. Salo. God gave wysdam in my
mouth, for me lyke is none in alle partys of the worlde.
Marcolfus. He that hath evyll neighborys praysyth him
self. Sal. The wykkyd man fleyth, no man folwyng.
Marcol. Whan the kydde rennyth, men may se his ars.
Salomon. A good wyf and a fayre is to hir husbonde a
pleasure. Mar. A potfull of mylke muste be kept wele
from the katte. Sal. A wyse woman byldeth an house,
and she that unwyse and a fool is, distroyeth with hir
handes that she fyndeth made. Marc. A pot that is
wele baken may best endure, and that clene is browyn
that may they fayre drinken. Salomon. A ferdefull
woman shal be praysed. Marcolfus. A catte that hath
a good skyn shal be flayne. Salomon. A shamefast wyf
and a fayre is mekyll to be belovyd. Marcol. To pore
men whyte mete are to be kept. Salo. A woman stronge
in doyng good who shall fynde. Mar. Whoshal fynde
a woman seldom. Salo. A fayre woman and an honest,
is to be praysed above alle rychesse that a man fynde
may. Marcol. A fat woman and a great is larger in $4a$
gevyng than othe. Salo. A whyt kerchyf becom[e]th
wele a womans hede. Mar. It standyth wryten, that the
furre is not all lyke the slevys, and undre a whyte cloth often are hyd mothys. Sal. He that sowyth wyckyndnesse, shal repe evyll. Mar. He that sowyth chaf shal porely mowe. Salo. Out of the mouth or a holy man shal come good lernyng and wysedom. Mar. The asse behovyth to be allweye where he fedyth for ther it growyth, where he etyth oon gres, there growe. xl. agen; where he dungyth, there it fattyth; where he pyssyth there makyth he wete; and where he wallowyth there brekyth he the strawe. Sal. Lete an othre preyse the. Mar. Yf I shulde myself dyspreyse, no man shall I please. Sal. Thou shalt ete moche ony. Mar. That beys dryve lykke faste theyre fyngres. Sal. In an evyll wylled herte the spyryt of wysedome shall not entre. Mar. As ye smyte wyth an axe in an hard tre, beware that the chippes falle not in youre ye. Sal. It is hard to spurne agenst the sharp prykyl. Mar. The ox that drawyth bacwarde shal be twyse prycked. Sal. Fede up youre children and from thayre youthe lerne thaym to do well. Mar. He that fedyth well is cowe etyth often of the mylke. Salo. All maner kyndes turne agen to theyre furste nature. Mar. A worne tabyll cloth turnyth agen to his furste kynde. Sal. What the iuge knowyth of right and trouthe that spekyth he out. Mar. A bisshop that spekyth not is made a porter of a gate. Salo. Honour is to be geuen to the maistre, and the rodde to be feryd. Mar. He that is wonte to anointe the iuges handes oftyn tymes he makyth his asse lene. Sal. Agenst a strong and myghty man thou shalt not fyghte,
ne stryve agenst the streme. Marc. The vultier takyth
the skyn of stronge fowles and makyth thaym neked of
theyr fethres. Salo. Lete us amende us in good that un-
wythyngly we have mysdone. Mar. As a man wypyth
his ars he doth nothing ellys. Sal. Wyl thou not disc eyve
any man wyth fayre words. Mar. By wyt he etyth that
gretyth the ether. Salo. Wyth brawlyng people holde no
companye. Marc. It is reson that he of the s wyne ete
that medlyth amonge te bren. Sal. There be many that
kan have no shame. Mar. They lyve undre the men
that are lyke to howndes. Sal. There are many that to
theyr good doers do evyl for good. Marcolphus. He
that gevyth bred to an othre manys hownde shall
have no thanke. Salomon. It is no frende that dureyth
not in frendeshyp. Mar. The dung of a calf stynkyth
not longe. Sal. He sekyth many occasions that woll
departe from his maister. Mar. A woman that woll not
consente, seyth that she hath a skabbyd arse. Salomon.
A kynges worde shulde be unchaungeable or stedfaste.
Marcolfus. He is sone wery that plowyth wyth a wolf. 5a
Salomon. The radissh rotys are good mete but they
stynke in the Connssel. Mar. He that etyth Radyssh
rotys coughyth above and undyr. Sal. It is lost that is
spokyn afore people that undrestande not what they here.
Mar. He lesyth his shafte that shetyth in the sande.
Sal. He that stoppyth his erys from the crying of the
pore people,oure lord god shall not here hym. Mar. He
that wepyth afore a iuge lefyth his terys. Sal. Ryse up
thou northren wynde and come forth thou southren wynde
and blowe through my gardeyne and the wele smellyng
herbys shall growe and multiplie. Marc. Whann the
northren wyndes blowe than ben the high howses in great
trouble and daunger. Salo. The deth nor povertye wyll
not be hyd. Mar. A man that is brostyn and hyde it
they growe the more. Sal. As thou syttyst at a Riche-
mans table beholde diligently what comyth afore the.
Mar. Alle metys that is ordeyned for the body muste
through the bely, and it goth in the stomak. Salo.
Whan thou syttyst at the tabyll beware that thou taste
not furst. Mar. He that sytthyth in the hyghest sete, he
holdyth the uppermost place. Sal. As the stronge the
weyke wynneth, he takyth all that he hath. Mar. The
catte seeth wele whoos berde she lycke shall. Salo. That
[...]he wycked feryth that fallyth hym often. Mar. He
5b that doth evyll and hopyth good, is disceyvyd in thaym bothe.
Sal. For the colde the slouthfull wolde not go to plough,
he beggyd his brede: and no man wolde hym geve. Mar.
A nakyd ars no man kan robbe or dispoyle. Salo. Studye
makyth a maystre wele wyllled. Mar. Thandys that are
usyd in the fyre, fere not the ketyll. Sal. Brawlers and
janglers are to be kaste out of alle good companye. Mar.
An angry housewyf, the smoke, the ratte and a broken
plater, art often tymes unprofytable in an howse. Sal.
For goddys love men are bownden to love othre. Marc.
If thou love hym that lovyth not the thou lesyth thyn loue.
Salo. Saye not to thy frende come to morowe I shal geve
DIALOGUE OF SALOMON AND MARCOLPHUS.

the, that thou maiste forthwyth geve hym. Mar. He sayth an othre tyme he shall doo it that hath not wherwyth redy for to do it with alle. Sal. He that is wyne dronken, holdyth nothing that he sayth. Marcolphus. An opyn·arse hath no lord. Salo. Many coveyte to have rychesse that with povertye are holden unдре. Marcol. Ete that ye have, an se what shall remaigne. Salomon. There are many that susteyne hungyr, and yet fede they theyre wyves. Mar. The pore had ne breed and yet he bought an hownde. Sal. He that is wyne dronken, holdyth nothing that he sayth. Marcolphus. An opyn·arse hath no lord. Salo. Many coveyte to have rychesse that with povertye are holden unдре. Marcol. Ete that ye have, an se what shall remaigne. Salomon. There are many that susteyne hungyr, and yet fede they theyre wyves. Mar. The pore had ne breed and yet he bought an hownde. Sal. The folė answeryth aftyr hys folisshnes, for that he shulde not be knowyn wyse. Mar. What the stone heryth, that shall tl[h]e oke answere. Sal. Wrathe hath no mercy and trefore he that angrely 6a spekyth beyth evyle or shrewdly. Mar. Saye not in thyn angre to thy frende no evyl, lest thou forthyneke it afterward. Sal. The mouthe of an ennemye kan saye no good, ne hys lypys shall sownde no trouthe. Mar. He that lovyth me not doth not diffame me. Salo. Slepe as ye have nede. Ma. He that leyth hym downe to slepe and kan not, is not at his hertys ease. Sal. We haue well fyllydoure beliys lete us thanke god. Mar. As the owsell whystelyth so answeryth the thrusshe, the hungery and the fulle synge not oon songe. Sal. Lete us ete and drinke we shall alle deye. Marc. The hungery dyeth as wele as the full feed. [Sal]. As a man playeth upon an harpe he kan not wele indicte. Mar. So whan the hownde shytyth he berkyth noth. Sal. The wretchyd wombe is full go we now to bedde. Marcol. He turnyth and walowyth and
slepyth evyl that hath not for to ete. Salo. Dyspyse thou not a lytyll gifte that is geven the of a trewe frende. Mar. That a geldyd man hath that gevyth he to his neigborwes. Salo. Go thou not wyth the eyyll man or the brawelyng, lest thou suffre eyyll for hym or peryle. Marcolphus. A dede bee makyth no hony. Salo. If thou make frendeship with a false and evylylled man, it shal hyndre the more than proffyte. Marcolphus. What the wolf doth that pleasyth the wolfesse. Salomon. He that answeryth afore 6b he is demaundyd shewyth hym self a fol. Mar. Whan a man tredyth drawe to you youre fete. Sal. Evrything chesyth his lyke. Mar. Where a skabbyd horse is he sekyth his lyke and eyther of thaym gnappyth othre. Salo. A mercyfull man doth wele to his sowle. Mar. He dyspyseth a great gifte that knowyth not hym self. Sal. He that skapyth te wolf metyth the lyon. Marcolfus. From eyyll into worse as the cooke to a bakere. Sal. Ware that no man do the non eyyll, if he do, do it not agen. Mar. The styyle standyng watyr and the man that spekyth but lytyll beleve thaym not. Salo. We may not alle be lyke. Mar. It standeth wryten in a boke, he that hath no horse muste go on fote. Salo. A chylde of an hundred yere is cursyd. Mar. It is to late an olde hounde in a bande to lede. Sal. He that hath shal be geuen, and shall flowe. Mar. Woo to that man that hath frendes and no breed. Salomon. Whoo to that man that hath a dowble herte and in bothe weyes wyll wandre. Mar. He that woll two weyes go muste eythre his ars or his breche tere.
Salomon. Of habundaunce of therte the mouth spekyst. Mar. Out of a full wombe thars trompyth. Salo. Two oxen in one yocke drawen lyke. Mar. Two veynes go lyke to oon ars. Sal. A fayre woman is to be lovyd of hire husbande. Mar. In the necke is she whyte as a dove, and in the ars blacke and derke lyke a' molle. Salo. Out of the generacion of inda is my moost kyndrede, the lord of my fadre hath made gouernoure ovr his people. Mar. I knowe wele a tabyl cloth, and of what werke it is made. Salomon. Nede makyth a right wyse man to do evyll. Mar. The wolf that is takyn and set fast eythre he byyteth or shytyth. Sal. Were it so that god alle the world undre my power had set, it shulde suffye me. Marc. Men kan not geve the katte so moche but that she woll hyr tayle wagge. Sal. He that late comyth to dyner, his parte is leest in the mete. Mar. The glouton kan not se or renne alaboute. Salo. Though it be so that thy wif be sowre, fere hir not. Mar. The shepherde that wakyth well, ther shall the wolf no wolle shyte. Sal. It becometh no foles to speke or to brynge forth any wyse reason. Mar. It becomyth not a dogge to bere a sadyll. Salo. Whyles the children are lytyll, reighte theyre lymmes and maners. Marc. He that kyssyth the lambe lovyth the shepe. Salo. Alle reyght pathys goon to wardes oon weye. Marc. So done alle the veynes renne towards the ars. Salo. Of a good man cometh a good wyf. Marcolf. Of a good mele comyth a great torde that men wyth theyre fete trede. So muste men also alle the bestyall wynes trede undre fote.
Salo. A fayre wyf becomyth well by hir husband. Mar. A pot full wyth wyne becom[e]th well by the thrusty. Salo. Wel becomyth a fayre sworde by my syde. Mar. Wel becom[e]th my hegge a great hepe of stonys. Sal. The gretter that ye be the more meke shulde ye be in alle thyngys. Mar. He rydyth well that ridyth wyth his felawes. Sal. The wyse chylde gladyth the fadyr, and the folyssh childe is a sorwe to the modyr. Mar. They synge not al oon songe the glad and the sory. Salo. He that sowyth wyth skaerstye repyth skaersly. Mar. The more it fryseth the more it byndeth. Sal. Do alle thynges by counsell and thou shalt not aftre forthinke it. Mar. He is seke ynough that the sekenesse drawyth or folowyth. Sal. Alle thinges have theyre seasons and tyme. Mar. Now daye to morwe daye, sayde the oxe that the hare chacyd. Sa. I am wery of spekyng, let us therefore reste. Mar. Therfore shall not y leue my clapping. Sa. I may no more. Mar. If ye maye no more yelde youre self ovyrcomen, and geve me that ye have promysed. Wyth that spake to marcolf Hanany as the sone of joiade, and zabus the kinges frende, and adonias the sone of abde whiche hadden the charge and gouernaunce ovyr the ky[n]ges tribute, and sayde: Thou shalt not herefo re be the thyrdde in the kingedome of our soueraigne lord; Men shall rather put bothe thyn worst yen out of thy moost vyle hede: for it becomyth the bettyr to lye amonge berys, than to be exalted to any dignyte or honour. Than marcolphus sayde wherfor hath the king than promysed?
Than sayde the kinges xij. prouostes that is to wyte 8a Neuthur, Benadachar, Benesya, Bena, Benanides, Banthabar, Athurady, Bominia, Josephus, Semes, and Samer. Wherto com[eth] this fole oure soveraign lorde althus to trouble and mocke? Why dryue ye hym not out wyth stavys of his syghte? Tho sayde salomon, not so, but geue hym wele to ete and drinke, and lete hym than goo in pease. So spak marcolphus goyng his weye to the king; I suffre ynough what that ye haue sayde. I shall alweyes saye There is no king were no lawe is.

Onys upon a tyme the king rode an huntyng wyth his hunterys and howndes, and fortunyd hym to come by the house of marcolf: And turnyd hymself thidrewardes wyth his horse and demaunded wyth his hede inclyned undre the dorre bowe, who was wythin. Marcolf answeryd to the king, wythin is an hool man and an half, and an horse hede, and the more that they ascende the more they downe falle. To that spak salomon, what menyst thou therwithall? Tho answeryd marcolphus, the hole man is myself syttyng wythin; ye are the half man syttyng wythoute upon youre horse lokyng in wyth youre hede declyned. And the horse hede is the hede of youre horse that ye sytte on. Than Salomon demaunded of Marcolphus what they were that clymen up and fallyn downe. Marcol 8b answeryd and sayde: they are the benys boylyng in the pott. Salomon. Where is thy fadyr, thy modyr, thy sustyr, and thy brothyr? Mar. My fadyr is in the felde and makyth of oon harme two. My modyr is goon and
dooth to hir neighborwe that she nevyr more shall do: my brothyr syttyth wythoute the house sleyth alle that he fyndeth. My sustyr syttyth in hire chambre and bewepyth that aforetyme she laughyd. Salomon. What betokeneth they? Mar. My fadyr is in the felde and puttyth or settyth thornys in a foot path and comyng men they make an othre path therby and so he makyth of oon harme two. My modyr is goon and closyth the yes of hir neyghborwe deying, the whiche she shall nevyr more do. My brothyr syttyth wythoute the house in the sonne and lowsyth, and alle that he fyndeth he sleyth. My sustyr the laste yere lovyd a yonge man and wyth kyssyng, laughing, tastyng, japyng and playing, she was getyn wyth chylde whereof she now travayllyth, and that now she bewepyth sore. Salomon. How comyth to the alle this wysdo'me and subtyltye? Marcolfus. In the tyme of king dauid youre fadyr there was a yonge man his phisician, and as he onys had takyn a vulture for to occupye in his medicins, and had takyn therof that was to hym expedyent, so toke youre modyr Barsebea the herte and leyde it upon ga a cruste of breed and rostyd it upon the fayre and gave you the herte to ete, and I thanne beyng in the kechin, she kast at my hede the cruste through moysted wyth therte of the vulture: and that ete I and therof I suppose is comen to me my subtilltie lyke as to you is comen by etyng of therte wysedom. Salomon. As verely God helpe the, in gabaa god appieryd to me and fulfylled me wyth sapience. Marcolphus. He is holdyn wyse that reputyth hym self a
fole. Sa. Haste thou not herde what rychesse god hath
gevyn me aboven that wysedome. Mar. I have herde it
and I knowe well that where god woll there reynyth it. To
that sayd salomon all laughyngly: my folkys wayte upon
me withoute I may no lengyr wyth the talke, but saye to
thy modyr that she sende me of hir beste cowe a pot full
of mylke and that the pot of the same cowe be coveryd,
and bringe thou it to me. Marolpheus. It shal be done.
King salomon wyth his companye rydyng towardys
ierusalem was honourably receyvyd, as a riche and
moost puyssant king. And whan flocemya marolpheus
modyr was comyn home to hir house, he dede to
hir the kinges message. Than she taking a pot
full wyth mylke of hir cowe, and coveryd it wyth a
flawne of the same mylke made, and sent it so forth
to the king by hir sone. As marolpheus went ovyr the
felde the wethir was warme of the sonne, sawe lying
there a drye bakyn cowe torde: and for haste he unnethe
cowde set downe the pot to the erthe but that he had etyn
the flawne, and toke up the cowe torde and therwyth covyrd
the pot: and so covyrd presentyd it before the king. And
he askyd why is the pot thus covyrd? Marcolf. My lord
have not ye commaunded that the milke shulde be covyrd
of the same cowe. Salo. I commaunded not so to be
done. Mar. Thus I undyrstode. Sal. It had ben bettyr
coveryd wyth a flawne made wyth the mylke of the same
cowe. Mar. So was it furste done but hunygr chaungyd
wyt. Sal. How? Marc. I wyste wele that ye had no
nede of mete, and I havyng great hungyr ete the flawe wyth mylke anoynted and for that wyth wyt chungyd, the pot I have thus coveryd wyth a cowe torde. Sal. Now leve we all this: and yf that thou thys nyght wake not aswele as I, thou mayste haue no truste to morne of thy hede. Salomon and marcolph consentyd bothe, and wythin a lytyll whyle aftyr marcolph began to rowte. Salo. sayde marcolf thou slepyst. Marcolph answeryd Lord I do not, I thinke. Salomon. What thinkyst thou. Marcolf. I thinke that there are as many joyntys in the tayle of an hare, as in hire chyne. Salomon. If thou prove not that to morne thou arte worthy to deye. Salomon beyng stylle, began marcolph to slepe. Agen and sayde to hym, thou slepyst. And he answeryd I do not, for I thynke. Salomon. What thynkest thou. Marcolphus. I thinke that the pye hath as many whyte fethrys as blacke. Salomon. But thou also prove that trewe, thou shalt lese thyn hede. As salomon agen began to be stylle Marcolph began agen to rowte and to blowe. And Salomon sayd to hym thou slepyst. Marcolphus. Nay I thinke. Salomon. What thinkest thou. Marcolph. I thinke that undre therthe is no clerer thing than the daye. Salomon. Is the daye clerer than mylke. Marcolph. Je. Salomon That muste thou prove. Anone herupon began marcolphus to slepe. Salo. Thou slepyst. Mar. I slepe not but I muse. Salomon. What musyst thou. Marcolph. I muse how that men may not surely truste the women. Salomon. And that of the shal be provyd. Anon aftyr as Salomon
was stytle began marcolf agen to blowe and to slepe. Salomo. Thou slepyst. Marcolph. I do not but I thinke. Salomon. What thinkest thou. Marcolph. I thinke how that nature goth afore lernyng. Salomon. If thou prove not that trewe thou shalt lese thyn hede. Aftyr that the nyght was ovyrpassyd and salomon wery of waking put hym self to reste. Than marcolf lefte the king and ran hastily to hys sustyr Fudasa, and fayne hymself sorwe-full, and hevy, and sayde to hyre, The king Salomon is agenst me, and I may not bere hys threytys and injurys: and but I shall take this knyf and hyde it secretly undyr rob my clothes, and there wyth thys daye all pryueyly he not knowyng I shall smyte hym to therte and sle hym. Now good dere sustyr I praye the accuse me not but in any wyse kepe it secrete ne shewe it not to myn owne brothyr Bufrydo. Fudasa answeryd, my dere and leevest brothyr Marcolf put no doubtes therin, I had levyr dye and be Brent at a stake rather than I shulde discovre it or accuse the. Aftyr that retournyd marcolf all pryvely towardys the kynges courte. The sonne rysyng and spredyng hyr beamys oyr therthe illumined and fulfyllyd the kingys palayce, and salamon rysyng from his bed wente and sat in the trone or sete of his palayce. Than commaundedyd he to bringe afore hym an hare, and as many joyntes in his tayle as in his chyne were fownden by marcolph and nobredyd. Thanne was there a pye brought before the king, and as many whyte fethrys as black were fownden by marcolph. And thanne toke marcolph a great panne
wyth mylke and set it in the kingse bedchambre all pryvely, and closyd to alle the wyndowes that no lyght myght in come. Thanne kallyd he the king into the chambre. And as he come in he stumblyd at the panne and was nygh fallyn therin. Tho was the king angry and displeasyd and sayd thou fowle evyl body, what is it that thou doost. Marcolphus answeryd, Ye ought not herefore to be angry. For haue ye not sayd that milke is clerer than the daye. How is it that ye se not as wele by the clerenesse of the mylke as ye do bi the clerenesse of the daye; juge egaly and ye shall fynde that I haue nothyng mysdone unto you. Salomon. God forgeue the, my clothys be all wyth mylke sprongyn, and nygh I had my necke brokyn and yet thou haste me nothing trespasyd. Marcolphus answeryd, an othre tyme se bettyr to fore you; nevyrthelesse sytte downe and do me justyce upon a mater that I shall sheve afore you. Whan he was set, Marcolph complayned and shewyd. Lord I have a sustyr that hath to name Fudasa and she hath geuen hyrself to horedam and is wyth childe wherwyth she shamyth and dishonestyd alle oure bloode and lynage, and yet wolde she parte wyth me in my fathres good and herytage. Thanne sayde Salomon. Lete hyr come afore us, and we shall here hyr what she woll saye herto. As Salomon sawe hyr come from ferre, sayde all laughyngly. Thys may wele be Marcolphus sustyr. This fudasa was short and thychke, and therto was she great wyth chylde, and thus was she
thycker than she was of lengthe. She had thycke leggys and short, and went onbote lame; wyth vysage, yen and stature lycke to Marcolph. Salomon sayde to Marcolph. What complaynest or askyst thou of thy sustyr. Marcolph answeryd. My lord I complayne and shewe opynly afore you of my sustyr that she is a stronge harlot and a strumpet, and is wyth chylde, as ye may se: and alle oure blood and kynrede by hyr is shamyd. That wythynd standing she wolde dele and parte wyth me in my fathres good and herytage. Wherefore I requyre you of iustyce that ye commaunde hire that she take no parte ne make no clayme therto. This hering Fudasa replete wyth angre and woednesse cryed on hygh and sayde. Thou fowle myssshapyn harlot, wherefore shulde not I have my parte in oure fadres good and herytage: and is not Flosecemya moder to us bote. Marcolph. Thou shalt not have any dele or parte therin for thin offense iugeth the clerely therfro. Fudasa. Therfore I may not lese myn herytage: for have j mysdone j shall amende it, but oon thyng I promyse the, and swere by god and all hys myght. If thou wylt not lete me be in pease, and suffre me to haue my parthe in the land, I shall shewe suche a thyng of the that the king or it be nyght shall do the to be hangyd. Marcolphus. Thou fowle stynkyng hore, what kanst thou saye of me, I have no man mysdone, saye thy worste I dyffye the. Thou haste moche misdone thou fowle facyd knave and rybaulde that thou art. For thou gladly woldyst sle the king, and yf ye beleve not me, seke undyr
his cote and ye shall fynde the knyf. Tho was the knyf sought by the kinges seruauntys and it was not fownde. Sayde marcolph to the king and to the aboutestanders. And have I not sayde trouthe, that men shulde not put ovyr moche truste or confidence in the women. Wyth that they alle began to laughen. Tho sayd salomon. Marcolph thou doost alle thy thynge by crafte and subtyltye. Marcolph answeryd, Lord it is no subtyltye, but that my sustyr had promysed me to have kept it secrete, and she hath falsely discoverd it as though it had ben of a trouthe. Salomon. Wherefore haste thou sayd that arte or nature goth before lernyng. Marolph. Take pacynence a lytyll, and afore or ye go to bedde I shal shewe you. The daye passyd ovyr and the tyme of souper cam on. The king sat to sowper and othre, wyth whom sat marcolph, and had alle pryvely put into hys sleeve thre quyk myse. There was norysshyd in the kinges house a catte, that every nyght as the king sat at sowper, was wont to holde betwyxt hyre fore feet a brennyng kandell upon the tabyl. Thanne lete marcolph oon of the myse go out of his sleve. As the catte that saugh, she wolde have lept aftyr; but the king gave hyr a wynke or countenaunce, that she bode styyle syttyng and removyd not. And in like wyse dede she of the secunde mowse. Thanne lete marcolph the thrydde mowse go, and as the katte sawe he cowde no lenger abyde, but kaste the kandell awaye and lept aftyr the mowse and toke it. And as marcolph that sawe; sayde to the king. Here I have now provyd before you that nature
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goth afore lernyng. Tho commaunded Salomon his seruauntes, have thys man out of my syghte: and if he come hythre any more, set my howndes upon hym. Marcolphus. Now for certayne I knowe and may saye that where as the hede is seke and evyll at ease, there is no lawe. As marcolph was thus out dryven, he sayde to hymself; neythre so nor so shall the wyse Salomon of marcolf be quyte. On the next mornyng folowyng as he was out of his couche or kenel rysen; he bethoughte hym in his mynde how he myght beste gete hym agen into the kinges courte wythout hurte or devouryng of the howndes. He went and bought a quyk hare and put it undre his clothis and gede agen to the courte. And whan the kinges seruauntes had syghte of hym, they set upon hym alle the howndes and forthwyth he caste the hare from hym, and the howndes aftre, and lefte marcolph, and thus came he agen be the king. And as he sawe hym he askyd who had letyn hym in. Marcolph answeryd wyth great sutyltie am j in comen. Sal. Beware that thyse daye thou spytte not but upon the bare grownde. The palayce was all ccoveryd wyth tapettys, and the walles hangyd wyth riche clothys. Marcof wythin [a] short space aftyr, wyth 13a his talkyng and clateryng wyth othre his mouth was full of spytyll, began to cough and reche up, beholdyng alaboute hym where he myght best spytte and cowd fynde no bare erthe: sawe a ballyd man stondyng by the king barehedyd, and spatyld evyn upon his forehede. The ballyd man was therwyth ashamyd,
made clene his forehede, and fyll on kneyes before the
kingys fete, and made a complaynt upon marcolph.
Salomon. Wherefore haste thou made fowle the forehede
of this man. Mar. I have not made it fowle but I have
dungyd it, or made it fat. For on a bareyne grownde it
behovyth dunge to be layde, that the corne that is theron
sowyn may the bettyr growe and multiplye. Salomon.
What is that to this man. Mar. My lord have ye not for-
bedyn me that this daye I shulde not spytte but upon the
bare erthe, and I saw his forehede all bare of herys:
and thynkyng it be bare erthe, and therefore I spyttyd upon
it. The king shall not be angry for this thing for I have
done it for the manys proffyte, for and if his forehede were
thus usyd to be made fat the herys shulde agen encrease
and multiplye. Salo. God geve the shame, for the ballyd
men aught to be abouen othre men in honure. For balyd-
nesse is no shame but a begynnyng of worship. Marcolphus.
Balydnesse is a flyes nest. Beholde I not syre how the flyes
folowe more his forehede than alle the othre that ben
wythin thys house. For why they trowen that it be a
vessell turnyng full wyth som good drinke or ellys to be
a stone anonyted wyth any swete thyng: and therfore they
haste thaym to his bare forehede. To this sayd the ballyd
man afore the king. Wherto is this moost vyle rybaulte
sufferyd in the kinges presence us to rebuke and shame:
let hym be kast out. Marcolph. And be it pease in thy
vertu, and I shalbe stytle. Herewythall come yn two
women bryngyng wyth thaym a lyving chylde, for the
wyche they afore the king began to stryve. For the oon sayde it belongyd to hyre but the oon of thaym had for-layne hyre chylde slepyng; so that they were in stryve for the levyng chylde. Salomon sayd to oon of his servauntis: take a sworde and departe thys chylde in two pecys, and geve eyther of thaym the oon halfe. That herwyn the naturall modyr of the lyvyng chylde sayde to the king: Lord I beseche you geve it to that woman all hool lyvyng for she his the verraye modyr therof. Than sayde Salomon that she was the modyr of the chylde and gave it to hire. Marcolph demaundede of the king how he the modyr knewe. Salomon. By chaungyng of hir colure and affection, and by effusyon of terys. Marcolphus. Ye myghthe so be dis-c eyved for beleue ye the wepyng of the women and are so wyse and knowe the crafte of thaym no bettyr. Whyllys a woman wepyth she laughyth wyth therte. They kan wyth oon yie, and lawgh wyth the othyr. They make contenaunce wyth the vysage that they thinke not. They speke wyth the tunge that they mene not wyth therte. They promyse many tymes that they parforme not but they chaunge theyre contenaunces as theyre myndes renne. The women have innumerable craftes. Salomon. As many craftes as they have, so many good condicyons and propyrtyes they haue. Marcolphus. Saye not good condicyons or propyrtyes, but saye shrewdnessys and decepyons. Salomon. Surely she was an hore that bare suche a sone. Marcolf. Wherefore saye ye so. Salomon. For thou blamyst alle women and they are honest, chaste,
meke, lovyng and curtayse. Marcolf. To that myght ye adde and saye that they are brotyll and mutable. Salomon. If they be brotyll, that have they of manys condicyon, yf they be chaungeable that have they by delectacioun. Woman is though made of mannys rybbe and geven vnto hym for his helpe and comfort. For woman is as moche to saye as a weyke erthe or a weyke thynge. Mar. In like wyse it is as moche to saye as a softe erroure. Sal. There lyest thou false kaytyf. Thou muste nedys be evyll and onhappy that sayst so moche shame and harme of women. For of women we are alle comen, and therfore he that seyth evyll of the kynde of women is greatly to be blamyd, for what is rychesse, what is kingdomes, what is possessions what is goold what is sylver what is costely clothyng or preciouse stonys, what is costely metys or drinkes, what is good companye or solace what is myrthe whitoute women. On trouthe they may kalle wele the world deed that from women are exiled or banysshed. For women muste bere the chyldren they fede and norysshe thaym up and love thaym well. She desyryth thayre helthys, she gouernyth the household. She forwyth the helthe of hyr husband and household. Women is the dilectacion of alle thinges: she is the swetnesse of youthe, she is the solace of joye of age. She is gladnesse of children: she is joye of the daye. She is solace of the nyght. She is the glad ynd of laboure. Of alle hevynesses she is the forgeter. She servyth whithoute grutchyng. And she shall watche my goyng out, and myn incomyng. Therupon answeryd
marcolphus. He seyth trouthe that thinkyst wyth his herte as he spekyth wyth his mowth. Ye haue the women in great favoure and therfore ye prayse thaym. Rychesse, nobylnesse, fayrenesse, and wysedom be in you and therfore it behovyth you to love women. But I assure you one thyng albeit that ye now prayse thaym ovyr moche, or ye slepe ye shal dysprayse thaym as faste. Salomon. Therof thou shalt lye, for alle my lyve dayes I have lovyd women and shall duryng my lyf. But now go from me and se wele to that before me thou nevyr speke evyll of women. Than marcolphus goyng out of the kynges palayce, kallyd to hym the woman that had hir chylde to hyre geven agen by the king and sayd to hyre knowyst thou not what is done and concluded in the kingys counsell to daye. She answeryd my chylde is gevyn me agen alyve, what ellys there is done, that knowe not I. Tho sayd marcolph the king hath commaunded and is uttyrly determyned that tomorwe thou and thy felawe shall come agen afore hym: and that thou shalt have the one half of thy chylde and thy felawe the othre half. Than sayde the woman O what evyll king and what false and untrewe sentence gevyth he. Marcolph sayde yet shall I shewe the grettyr matters and more chargeable, and of grettyr weyghte. The king and his counseyle hath ordeyned that evyr man shall have vij. wyves, therfor remembre and thinke what therin is best to be done. For as one man hath vij. wyves, so shall ther nevyr more be reste or pease in thouse,
DIALOGUE OF SALOMON AND MARCOLPHUS.

one shall be beloyd an othre shall displease hym, for hir that he lovyth shalbe moost wyth hym: and the othre nevyr or seldom. She shalbe wele clothyd and the othre shalbe forgetyn: hyr that he lovyth best shall haue ryngys, jowellys, goold sylvyr furres and were sylkys. She shal kepe the keyes of alle the house. She shalbe honouryd of alle the servauntes and be kallyd mastres. All his goodes

shall falle to hire: what shall than saye the othre vj. And yf he love twyne: what shall the othre v. saye and yf he love thre what shal saye the othre iiiij. and yf he love iiiij. what shall the othre iiij. do, &c. That he lovyth best he shall alwayes have by hym and kysse hire and halse hyre. The othyr shall mowe saye that they are neythre wydowes nor weddyd, nor yit unweddyd, nor wythoute husbande. They shal mowe well forthynke that they have theyre mayndeheede loste. There shall evyr stryff angre envye and brawelyng reigne and if there be not fownde a remedy herefore many great inconvenyencys shall growe there of. And by cause that thou arte a woman, and well acqueynted wyth the condicyons of women; haste the and shewe thys to alle the ladyes and women wythin this citie, and advyse thaym that they con-

sente not to it in anywyse, but wythstande it and saye ajenst the king and his counseyll. Marcolf retourned and went agen to the courte and pryvely hyd hym in a corner. And the woman trowyd his wordys to be trewe, ranne trough the citie and clappyd hire handys togydre and cryed wyth opyn mowthe and shewyd all that she had herd and
more. And eche neyghborwe or gossyp saide it forth to an othre, so that in short tyme there was a great assemble or gaderyng of women wel nigh that alle the women that weren wythin the citie, and se gadred, went to the kynges 16a palayse well by the nombre of vi. m. women and brak up dorys and ovyr went the king and his counsell wyth great malyce and lowde crying. The king as he this herde axyd what the cause was of thayre gaderyng. To that oon woman that wyser and more eloquent than the othre sayde unto the king. Moost myghty prynce to whom goold, sylver, precious stones and alle rychesse of the world tho you are brought, ye do alle thyng as ye woll, and non agensayth youre pleasure: ye have a Quene and many Quenys, and ovyr that ye have concubynes or paramours wythoute nombre or as many as you pleasyth, for ye have all that ye wol. So may not every man do? Salomon answeryd God hath anoynted and made me king in Israhel, may I not than do and accomplyssh all my wylle. Do youre wylle wyth youre owne, and medle not wyth us. We are of the noble blood of Abraham and holde moyses lawe. Wherfor woll ye thave that chaungeth and altre; ye are bownden to do right and iustyte, wherefore do ye unryght. Tho sayde Salomon wyth great unpacyence. Thou shamfull wyf what unright or wronge do y. She answeryd, as great unright do ye as kan be thought or yimagined. For ye haue ordeyned that every man shaue movew lawefully vii. wyues, and certaynli that shall not be. For there is not that prynce, duke or erle, that so 16b
DIALOGUE OF SALOMON AND MARCOLPHUS.

riche and puyssaunt is, but that oon woman alone shall mow fullfylle alle his desyres and wylle: what thanne shulde he do wyth vij. wyves: it is abovven any mannys myght or power. It were bettyr ordeyned that oon woman shulde have vij. husbondes. Than sayd Salomon all laughyngly, I had not trowed that of men had ben fewer in nombre than of women. Tho kryed alle the women as mad people wythoute any reason. Ye are an evyle king and youre sentences ben false and unrightfull. Now may we wel here and se that it is trouthe that we have herd of you: and that ye have of us sayde evyll, and therto ye skorne and mocke us before oure vysages that we se it. O lord god who was so evyle as saule that regnyd ovr us furste yet davyd was worse, and now this Salomon werst of alle. Than the king beyng full of wrathe sayde. There is no hede more worse than the serpent, and there is no malyce to the malyce of a woman; for it were bettyr to dwelle wyth serpentys and Lyons, than wyth a wyckyd woman. Alle evyll are but lytyl tho the cur- sydnesse of a shrewd woman. Alle wyckyndnesse falle upon women as the sande fallyth in the shoes of the oolde people goyng up an hylle. So a talkatyf woman and dishobedyent is a great confusyon. That wyf that is hir husbondes maister is evyr contrarye to hym. An evyl wyf makyth a pacient herte, and a sory vysage and it as plage of the deth. A woman was the begynnyng of synne, and through hire we dye alle. The woman that is luxurious may men known in the uppermest of hire
yes, and by hir browes. For hire yes are wythoute revyrence and ther nede no man wonde although she forgete hir husbonde. As the king althus had sayd, so spak nathan the prophete and sayde. My lord why rebuke ye and shame ye thus alle thies women of iherusalem. Salomon. Have ye not herd what dishonoure they have sayd of me wythoute deservyng. Nathan answeryd; he that woll wyth hys subgiettys lyve in reste and pease, he muste som tyme be blynde, dumme, and deef. Salomon. It is to be answeryd to a fole aftyr his folysshnes. Tho sprange Marcolph out of the corner that he sat in, and sayde to the king: now have ye spokyn aftyr myn intent. For ones thys daye ye praysed women out of alle mesure, and now have ye dispraysed thaym as moche: that is it that I sought: alwayes ye make my saying trewe. Salo. Thou fowle evyle body, knowyst thou of this commocion. Marcolph. Nay; neyvrthelesse ye shulde not geue credence to alle thing that ye here. Tho sayd the king salomon, go from hens out of my syghte: and I charge the that I se the no mere betwixt the yes. Forth with was marcolph kast out of the kings palayse. Thann they that stoden by the king sayden; my lord speke to thiese women sumwhat that may please thaym to here; to thentent that they may departe. Than turnyd the king towards thaym and sayd. Youre goodnesse shal undrestande, that I am not to be blamyd in that that ye laye to my charge. That evyl sayer marcolf, that ye here late sawe hath out of hymself alle this matier surmysed and fayned: and every man
shall have hys owne wyf, and hyr wyth faythe and honestie love and cherysshe. That I have spokyn agenst the wyves I haue not sayde it but agenst the froward wyves who shulde of the good wyves speke any evyll. For a good wyf makyth hyr husbande glad and blythe wyth hyre goodnesse. She is a parte the lyvyng of hyre husbond upon erthe, and hyr lernyng advauntagyth or forthryth hys body. She is a gifte of god. A wyse wyf and a stylle is a grace abouen graces. A good shamefast and an honeste wyf is lyke the sonne clynmymyng up to god. A wyf of good condicyons is the ornament or apparyle of the house. She is a lyght shynyng bryghther than the lyght of candellys. She is lyke the goolden pyller standyng upon hir feet and an ovyr faste fundament growned upon a sure stone wythoute mutacions and the commandomantys of god evyr in hyr mynde. The hooly god of Israhel blesse you and multiplye youre sede and kyndrebede unto the ende of the worlde. Tho sayde they alle, amen: and toke leve of the king and went theyre weyes. Marcoph beryng in his mynde of the unkyndnesse that the king had commanded hym that he shulde no more se hym betwixt the yes, thought in hymself what was best to do. It happenyd that the next nyght folowyng fyll a great snowe. Marcolphus toke a lytyll cyve or temse in his oon hande and a foot of a bere in the othre hande, and he turnyd hys shoes that stode forwardes upon his feet bakward. And upon the mornyng erly he began to go lyke a beste upon alle fowre feet through the strete, and when he was comen a lytyll
wythouthe the towne, he fownde an olde ovyn and crept into it. And as the lyght of the daye was oncomen, oon of the kingys seruauntys founde the footstappys of marcolph and thougt that it was the trace or stappys of a merveylous beste, and in alle haste went and shewyd it to the king. Thanne incontynent with huntres and howndes he wente to hunte and seke the sayd wondrefull beeste and folowed it unto they comen before the oven where they had loste and fownde no more of the steppys. The king Salomon discended from hys hors and began to loke into the oven. Marcolphus laye all crokyd, hys vysage from hym wardes; had put downe hys breche into hys hammes that he myght se hys ars hole and alle hys othre fowle gere. As the kyng Salomon that seyng demawnded what laye there. Mar. answeryd, I am here: Sal. Wherefore lyest thou thus. Marcolf. For ye haue commaunded me that ye shulde no more se me betwyxt myn yes; now and ye woll not se me betwyxt myn yes, ye may se me betwene by buttockys in the myddes of myn arsehole. Than was the king sore meovyd [and] commaunded his seruauntys to take hym and hange hym upon a tre. Mar. so takyn, sayde to the kyng. My lord well it please you to geve me leue to chose the tre wherupon that I shall hange. Sal. sayde be it as thou haste desyred, for it forcyth not on what tre that thou be hangyd. Than the kinges seruauntes token and leddyn marcolph wythoute the citie, and through the vale of iosaphath and ovyr the hyghte of the hylle of olyuete from thens to iericho and cowde
fynde no tre that marcolf wolde chese to be hangyd on. From thens wente they ovyr the flome iordane and alle arabye through, and so forth all the great wyldernesse unto the rede see. And nevyrmore cowde marcolph fynde a tre that he wolde chese to hange on. And thus he askapyd out of the dawnger and handes of king salomon, and turnyd agen unto hys howse, and levyd in pease and ioye. And so mote we alle do aboven wyth the fadre of heven. Amen.

G[ ] Emprentyd at andewerpe by me M. Gerard leeu.
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

LATIN EDITIONS—FIFTEENTH CENTURY.

1. Quarto. Without date, place, or name of printer (Cologne, c. 1473). 12 leaves, 31 lines, without printed signatures.

Collation: ab⁶; 12 leaves (i-12). Leaf i probably blank. Leaf 2a Dyalogus Salomonis & Marcolfi. [C]Vm staret salomon super solium dauid || pris sui. plen² sapiencie i diuiiciis. vi || dit &c. Leaf 12b Et sic euasit manus Salo regis. post hoc domum || remeças quieuit in pace. Sit laus deo. AMEN.

Copies: British Museum.

2. Quarto. Without date, place, or name of printer (J. & C. Hijst, Spire c. 1482). 12 leaves, 34 lines, without printed signatures.

Collation: ab⁶; 12 leaves (i-12). Leaf i blank.

Leaf 2 Dyalogus Salomo=||nis et Marcolfi. (34)
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS. 35

||[c]Vm staret Salomon sup soliū dauid || pris sui. plen9 &c. Leaf 12a li. 35 ma9 Salo. regis. p9 h0 domū remeās ñeuít in pace. 12b blank.

Hain *i4248.

3. Quarto. 1482. Without place, or name of printer.
Hain i4254.

4. Quarto. Without date, place, or name of printer (H. Knoblochtzer, Strasburg. c. 1483). 14 leaves, 31 & 30 lines, with printed signatures (a1i, aiii on a3, a4).

Collation: a8, b8; 14 leaves (1-14). Leaf 1 blank.

Leaf 2a Dyalogus Salomonis et marcolfi || Salomon cū sta || ret sup solium || &c. Leaf 13b Explicit dyalogus Salo || monis et marcolfi. Leaf 14 blank.

Copies: Brit. Mus. 12330. g. 36.
Hain *i4246.

** The first printed leaf is ornamented with a border. The initial S at the beginning of the text contains two figures representing Solomon and Marcolphus.

5. Quarto. Without date, place, or name of printer (Leipzig, Conrad Kacheloffen). 12 leaves, 30 lines, with printed signatures.

Collation: a b6; 12 leaves (1-12). Leaf 1 Incipiuut
36 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

(sic) collationes quas || dicuntur fecisse mutuo rex
salomō sapientissim⁹ et mar || colphus facie deform-
mis et turpissimus tamē ut fertur || eloquentissimus
feliciter. Leaf 12b rem eigit Et sic euasit manus
Salomōis regis Post || hoc domum remeans quieuit
in pace.


* * * On the first page below the title is a woodcut of
Solomon and Marcolphus.

6. Quarto. Without date, or place, Jacobus de Breda
(Deventer, c. 1486). 16 leaves, 28 lines, with printed sig-
natures.

Collation: 16 leaves (1-16). Leaf 1a Incipiūt colla-
tiōes ṣqs dicūt fecisse mutuo rex || salomō sapiētissim⁹
et marcolph⁹ facie deformis || ei (sic) turpissim⁹ tī
ut fert' eloquētissim⁹ feliciter. Leaf 15b hoc
domū remeans quieuit in pace || Et sic est finis per
me Jacobū de breda || Laus deo. Leaf 16 blank.

Copies: Wolfenbüttel.
Campbell’s Annales No. 452.

7. Quarto. Without date or place, Jacobus de Breda
(Deventer, c. 1486). 14 leaves, 29 lines, with printed sig-
natures.

Collation: a⁸, b⁶; 14 leaves (1-14). Leaf 1a Incipiūt
collatiōes ṣqs dicūtur fecisse mutuo rex Salomō
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS. 37

sapiëtissimus et marcolphus &c. Leaf 13\textsuperscript{b} Et sic ē finis. p me Jacobū de breda.|| Leaf 14 blank.

Copies: Royal Library at the Hague.
Campbell 45\textsuperscript{1}.

8. Quarto. 1487, Antwerp.
Maittaire iv. 2.\textbullet. 47\textsuperscript{1}. Hain 14255. Campbell 453. 
* \* This edition has never been described, nor is it known where any copy is preserved.

9. Quarto. 1488, 20 November. No place or name of printer (Deventer, Richard Paffroet). 12 leaves, 33 lines, with printed signatures.

Collation: a b\textsuperscript{a}; 12 leaves (1-12). Leaf 1\textsuperscript{a} Collationes quas dicētur fecisse mutuo || rex Salomon sapiëtissim\textsuperscript{5} et Marcolph\textsuperscript{3} || facie deformis et turpissimus tamē ut ferē || eloquentissimus ||. Leaf 12\textsuperscript{a} Finit Dyalogus vt fertur inter Salomo-\ñhem regem et Marcolphum rusticum || Impressus. Anno dñi. M.cccc.lxxxvij.|| Vicesima Nouembris|| Leaf 12\textsuperscript{b} blank.

Copies: University Library, Cambridge.
Campbell 454. Hain 14256.

10. Quarto. Without date. Antwerp, Gerard Leeu. (c. 1488-9.) 10 leaves, 35 lines, with printed signatures.

Collation: a\textsuperscript{6}, b\textsuperscript{4}; 10 leaves (1-10). Leaf 1\textsuperscript{a} Salomonis et marcolphi dýalogus ||. Leaf 10\textsuperscript{a} Finitū est hoc
38 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

opusculi|æ antwerp|æ||per me Gerardum leu:||
Leaf 10° The printer's large device, Antwerp castle.

Campbell 455. Hain 14253.
** On the recto of the first leaf, below the title, is a cut of Æsop, which is repeated on the verso of the leaf.

11. Quarto. Without date, place or name of printer (Antwerp, Matthew van der Goes). Number of leaves not known, 30 lines, with printed signatures.
Collation: Not known. Leaf 2a (wrongly signed a 3) [c]Um start salomē sup soli;||Dauid patris sui plenō sapien||&c.
Campbell 456. Described from a copy, then in the Vergauwen Collection, wanting the first leaf and all after the seventh.

12. Quarto. Without date, place, or name of printer (Leipzig, Conrad Kacheloffen). 12 leaves, 31 and 30 lines, with printed signatures.
Collation: ab6; 12 leaves (1-12). Leaf 1a Incipiunt collatiōes quas||dicuntur fecisse mutuo Rex salomon sapientissimus et.||Marcolphus facie deformis et turpissimus tamen vt||fertur eloquentissimus feliciter. Leaf 12b borem eligit
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS. 39

Et sic easit mauus (sic) Salomonis regis. Post hoc domum remans quieuit in pace.


Not mentioned by Hain.

** On the recto of the first leaf below the title is a woodcut of Solomon and Marcolphus. This cut was used in the earlier Leipzig edition, No. 5.

13. Quarto. Without date, place, or name of printer (Leipzig, Conrad Kacheloffen). 12 leaves, 30 and 31 lines, with printed signatures.

Collation: ab6; 12 leaves (1-12). Leaf 1a Incipit collationes quas dicen (sic) || tur fecisse mutuo rex salomon sapietissim et marcol = || phus facie deformis et turpissimus tamen vt fertur || eloquentissimus feliciter. Leaf 12b means quieuit in pace.

Copies: University Library, Cambridge.

Hain *14247.

** On the recto of the first leaf below the title is a woodcut of Solomon and Marcolphus; the same cut was used in Nos. 5 and 12.

14. Quarto. Without date, place or name of printer (Leipzig, Conrad Kacheloffen). 10 leaves, 31 and 32 lines, with printed signatures.

Collation: a4, b6; 10 leaves (1-10). Leaf 1a Incipit collationes quas || dicuntur fecisse mutuo Rex salomon sapetissimus (sic) et || Marcolphus
40 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

facie deformis et turpissimus tamen ut || fertur eloquentissimus feliciter. Leaf 10b Post hoc domum renes quieuit in pace.

Copies: King’s College, Aberdeen.

* * On the recto of the first leaf below the title is a woodcut of Solomon and Marcolphus. The same cut was used in Nos. 5, 12 and 13.

15. Quarto. 1490, 5 October. No place or name of printer (Deventer, R. Paffroed). 12 leaves, 33 lines, with printed signatures.

Collation: ab6; 12 leaves (1-12). Leaf 1a C Collationes quas dicuntur fecisse mutuo || rex Salomon sapientissimus et Marcolphus || facie deformis et turpissimus tamen ut fertur || eloquentissimus Leaf 12a C Finit Dyalogus ut fertur inter Salomon regem et Marcolph rusticū || Impressus. Anno domini M.cccc.xc. || Quinta Octobris

Copies: Brit. Mus. 1070. m. 46.

Not mentioned by Campbell or Hain.

16. Quarto. Without date, place, or name of printer (Deventer J de Breda). 10 leaves, 36 lines, with printed signatures.

Collation: a6 b4; 10 leaves (1-10). Leaf 1a Collationes (quas dicunt fecisse mutuo rex Salomon || sapiētissimus et Marcolph9 facie deformis & turpissimus || tamen vt fertur eloquentissimus)
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS. 41

sequuntur \|. Leaf \(10^a\) Finit dyalogus int’ Salomonē regē et Marcolphum.

Hain *14249? (described from a copy wanting the first leaf).


Collation: \(a^6, b^4\); 10 leaves (1-10). Leaf \(1^a\) Collatiōnes ḵs dicunt fecis \| se mutuo rex Salomon sapiētissim\(⁵\) et Marcolph\(⁵\) \| facie deformis \(t\) turpissimus tū ut ferē eloquetissim\(⁹\). Leaf \(10^a\) \(\|\) Finit Dialogus ut furtur inter Salo = | monem regem et Marcolphū rusticum. \| Impressus Dauëtrie Anno domini. M.\(\|\)CCCC.xcvi.

Not mentioned by Hain. Campbell (3rd Supp.) 459a.

18. Quarto. Without date, place, or name of printer. 10 leaves, 36 lines, with printed signatures.

Collation: 10 leaves (1-10). Leaf \(1^a\) Collatōnes quas \| dicunt fecisse mutuo rex Salomon sapiētissimus et Mar\|colphus facie deformis et turpissimus se- quuntur. \| Marcolphus. Leaf \(10^a\) \(\|\) Finit dialogus inter Salomonē regē et Marcolphū.

Hain *14251.
42 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

19. Quarto. Without date, place, or name of printer. 12 leaves, 32 lines, with printed signatures.

*Collation: a12; 12 leaves (1-12). Leaf 1a Salomon et Marcolphus collocutores. Leaf 12a euasit manus regis salomonis. Post hoc domum re-mens quieuit in pace. Finitum est hoc opusculum.

*Copies: Bodleian, Douce 115.

Not in Hain. Brunet (ed. 1863) tom. 5. p. 94.

* * On the verso of the first leaf is a very beautifully executed cut of Solomon and Marcolphus.1

20. Quarto. Without date, place, or name of printer (Deventer, J. de Breda). 10 leaves, 36 lines, with printed signatures.

*Collation: a6, b4; 10 leaves (1-10). Leaf 1a Collatôes ãs dicunê fe-cisse mutuo rex Salomon sapiëtissimus ãt Marcolphus || facie deformis êt turpissimus tamen vt fertur eloquentissimus sequuntur. Leaf 10a ã Finit dyalog° inê Salomonê regê ãt Mar- colphû.

*Copies: Royal Library, the Hague.

Campbell 459.

* * On the recto of the first leaf below the title is the cut of the four Evangelists, used by J. de Breda as a device.

1 This woodcut is reproduced as a frontispiece to the present volume.
LIST OF EDITIONS OF SALOMON AND MARCOLPHUS. 43

21. Quarto. Without date, place, or name of printer. 8 leaves, 40 lines, with printed signatures (b on br).

Collation: a b4; 8 leaves (1-8). Leaf 1a Salomonis et Marcolphi dyalogus. Leaf 2a Um staret salomō sup soliū dauid pris sui plenus sapi-|| etc.

8a li 38 Finitum ē hoc opusculum.

Copies: University Library, Cambridge.

* * * On the recto of the first leaf below the title is a cut of Æsop, surrounded with a border of white hexagons on a black ground. The verso of the leaf is the same as the recto. The cut is again repeated on the verso of the last leaf.

22. Quarto. Without date or place. Felix Baligault (Paris, c. 1500). 10 leaves, 40 lines, with printed signatures.

Collation: A6, B4; 10 leaves (1-10). Leaf 1a Salomonis et marcolphi || Dyalogus. Leaf 9a monis. Post hoc domum remeans quieuit in pace.|| Finis. Leaf 10 blank.

Copies: Bodleian, Douce 129.

Holtrop Catalogus BRH. Not in Hain or Brunet.

* * * On the recto of the first leaf below the title is the printer’s device.

23. Quarto. Without date. Deventer, J. de Breda. 10 leaves, 36 & 37 lines, with printed signatures.

Collation: a6, b4; 10 leaves (1-10). Leaf 1a} Colla-
44 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

The following list of Latin editions printed after 1500 does not pretend to be exhaustive:—


25. Quarto. (c. 1510, Quentell, Cologne.) 8 leaves, 42 lines. Hain *14250.


27. Octavo. (c. 1515.) Paris (Jehan Frellon). 12 leaves, 32 lines.

28. Quarto. 1521. Without place or name of printer.

GERMAN EDITIONS—FIFTEENTH CENTURY.


* * With 15 illustrations. There is some question as to the genuineness of the date of this book, most authorities ascribing it to 1482.

31. Quarto. 1490. Augsburg: John Schopsser. 24 leaves, 26 lines, with printed signatures.


* * With four illustrations.


EDITIONS IN OTHER LANGUAGES.

34. El dyalogo de Salomon t Marcolpho. Quarto. 1502. Venice: J. B. Sessa. 8 leaves, 38 lines.
46 LIST OF EDITIONS OF SALOMON AND MARCOLPHUS.

