

Appendix A

Emendation invitations

Date	Author	Title	Quote
1384–5	Thomas Usk	<i>Testament of Love</i>	I desyre not only a good reder, but also I coveite and pray a good book-amender, in correccion of wordes and of sentence; and only this mede I coveite for my travayle, that every inseer and here of this leude fantasye devoute horisons and prayers to god the greet juge yelden; and prayen for me in that wyse. (III.9.146–51) ¹
1385	Geoffrey Chaucer	<i>Troilus and Criseyde</i>	For myne wordes, here and every part, I speke hem alle under correccioun Of yow, that feling han in loves art, And putte it al in your discrecioun To encrese or maken diminucioun Of my langage, and that I yow bi-seche. (3.1331–6) ²

Date	Author	Title	Quote
1386–1400	Geoffrey Chaucer	<i>Canterbury Tales</i> , Prologue to the Pardoner's Tale	<p>But nathelees, this meditacioun I putte it ay under correccioun Of clerkes, for I am nat textueel. I take but the sentence, trusteth weel. Therfore I make protestacioun That I wol stande to correccioun. (X.55–60) Yet pray I you that reden that I write,</p> <p>Foryeve me, that I doo no diligence This ilke story subtilly to endite. For both have I the wordes and sentence Of him, that at the seintes reverence The story wroot, and folwen hir legende, And pray yow that ye wol my werke amende.³</p>
1389–1402	Anonymous translator	<i>Chastising of God's Children</i>	<p>Of þis pistle now I make an ende, wiþ þankynges to god; and if I haue errid in my symple writyng for ignoraunce or for defaute of feelyng, I commende me to ȝoure preiers, and loweli I submitte me to oþer mennys correcciouns.⁴</p>
1390–3	John Gower	<i>Confessio Amantis</i>	<p>This bok, upon amendement To stoned at his commandement, With whom myn herte is of accord. (90–2)⁵</p>
1395–6	Usually attributed to John Purvey	Wycliffite Bible	<p>I preie, for charité and for comoun profyt of Cristene soulis, that if ony wiys man fynde ony defaute of the truthe of translacioun, let him sette in the trewe sentence and opin of Holi Writ, but loke that he examyne truli his Latyn Bible, for no doute he shal fynde ful manye Biblis in Latyn ful false, if he loke manie, nameli newe. And the comune Latyn Biblis han more nede to be correctid, as manie as I have seen in my lif, than hath the English Bible late translatid.⁶</p>

Date	Author	Title	Quote
1400	Anonymous	<i>Pricke of Conscience</i>	<p>Bot I pray yhou alle, par charité, Þat þis tretice wil here or se Yhe haf me excused at þis tyme, If yhe fynde default in þe ryme, For I rek nought, þogh þe ryme be rude, If þe maters þar-of be gude. And if any man þat es clerk, Can fynde any errour in þis werk, I pray hym he do me þat favour, Þat he wille amende þat errour; For if men may here any errour se, Or if any default in þis tretice be, I make here a protestacion, Þat I wil stand til þe correccion Of ilka rightwyse lered man, Þat my default here correcte can. (9581–96)⁷</p>
1400–50	Anonymous translator	<i>Treatise of Perfection of the Sons of God</i>	<p>I intend to transpose for myne owne lernynge a tretteſſe frome latyn into englyſche, compiled bi dan john ruſbroke, the firſt prior of the chartyrhowſe in valle viridi iuxta bruxellam, whiche tretysſe is called the tretteſſe of perfeccioun of the ſonnys of god, that es to ſaye the grownde and the ledere vnto the trew trayſe of perfeccioun. Wherefore ȝif ony man happen to rede it, or ȝit here it redde, whiche approbately can defete it, mekely I beſeche þame to withedrawe the defawte and gyffe ſtede to the trwothe.⁸</p>
1400–50	Anonymous Wycliffite translator	Glossed Gospel of Matthew, BL Add. 28026	<p>If any lerid man in holy writ ſe þis gloſe, diſpiſe he not it wiþoute good examynacioun of olde origynals of doctourus, for þis ſcribeler hadde trauel wiþ false bokes to ſe manye and cheſe þe þat beeste and clereste ſentence acordynge wiþ holy wryt and reſoun. If ony lerid man in holy writ fynde only defeaute in þis gloſe, ſette he in þe treuþe and cler ſentence of holy docturis, for þis is þe greet deſire of þis pore ſcribeler.⁹</p>

Date	Author	Title	Quote
c. 1408	John Lydgate	<i>Reson and Sensuallyte</i>	But who that of good dilligence Lyst bysye him to don his cure To sen and rede thys scripture, And feleth fully the sentence, Yif hee therin kan fynde offence, My wille is this, that he observe Me to repreve, as y desserve, Besechinge him for to directe Al that ys mys, and to correcte. (32–40) ¹⁰
1410	Edward of Norwich	<i>Master of Game</i>	I, youre oune in euery humble wyse, am me auenturyd to make thys symple boke, of which y recomende and submitte to youre noble and wyse correccioun; the weche boke shall, yf hit leke to youre forsayd lordshippe, be callyd Maistere of Game. ¹¹
1410– before	John Walton	<i>Consolation of Philosophy: Prefacio Translatoris</i>	Insuffishaunce of cunnyng and of wit Defaute of langage and of eloquence Þis work from me schuld haue withholdyn ȝit Bot þat youre heste haþ done me violence, Þat nedes most I do my diligence In thyng þat passeth myn abilite Besekyng to youre noble excellence Þat be youre help it may amended be. (1–8) And euery lord or lady what ȝe be, Or clerk þat likeþ for to rede þis, Besekyng lawly wiþ humylite Supporte where I haue seyde amys; Correcteþ only þere þat nedful is, If word or sentence be noght as it scholde. My-self I am vnsuffishaunt I-wys For if I couthe have bettre done I wolde. (241–8) ¹²

Date	Author	Title	Quote
c. 1411	Thomas Hoccleve	<i>Regiment of Princes</i>	<p>I dreede at my maistir Massy, þat is of fructuous intelligence, Whan he beholdith how vnconnyngly My book is metrid, how raw my sentence How feeble eek been my colours, his prudence Shal sore encombrid been of my folie; But yit trust I, þat his beneuolence Compleyne wol myn insipience Secreety, & what is mis, rectifie. (10–18)¹³</p>
1412	Andrew of Wyntoun	<i>Original Chronicle</i>	<p>And set to þis I gif my will, My wit I ken sa skant þartill That I drede saire þame till offend That can me and my work amend, Gif I writ ouþer mair or lese, Bot as þe story beris witnes. ... Bot, lordis, gif youre curtasy Forbeire me in þis ieperdy, And fra thare breth wald me defend, That can reпреve and will nocht mend. (33–8, 47–50)¹⁴</p>

Date	Author	Title	Quote
1420	John Lydgate	<i>Troy Book</i>	<p> Preynge to alle þat schal it rede or se, Wher as I erre for to amenden me, Of humble herte and lowe entencioun Commyttyng al to her correccioun, And ther-of thanke; my wille is þat þei wyne, For thoruz her support þus I wil begynne. (P.379–84) </p> <p> Lowly beseching to 3our gentilnes, Of mercy only, boþe ne3e and ferre, Where 3e fynde þat I fayle or erre, For to correcte, or 3e ferþer flitte, For to 3our grace I holy al commytte. (I.4432–6) </p> <p> And al þat shal þis noble story rede I be-seche of support and of grace, þer I offende in any maner place, Or wher-so-euere þat þei fynde errour, Of gentilnesse to shewe þis fauour: Benygne for to done her peyne To correcte, raþer þan disdeyne. For wel wot I moche þing is wrong, Falsly metrid, boþe of short & long (V.3476–84) </p>

Date	Author	Title	Quote
			<p>For in metring þouȝ þer be ignoraunce, ȝet in þe story ȝe may fynde plesaunce Touching substaunce of [þat] myn auctour wryt. And þouȝe so be þat any word myssit, Amendith it, with chere debonaire; For an errour to hyndren & appaire, Þat is nat seide of purpos nor malys, It is no worshippe to hym þat is wys (V.3491–8)</p> <p>At V.3504–10, Lydgate says that no one is so bold as he who is ‘vnkonnyng’ (3505) and no one so ready to ‘vndir-take’ (3508) as he who ‘can no skyl on prose nor on vers’ (3510). Lydgate then adds: For vn-to hem my boke is nat directe, But to swiche has hauen, in effect, On symple folke ful compassioun, Þat goodly can by correccioun Amende a þing, & hindre neuere-adel’ (V.3513–16)</p> <p>And in þis lond ȝif þer any be, In borwe or toun, village or cite, Þat konnyng haþ his [Chaucer’s] traxis for to swe, Wher he go brood or be shet in mwe – To hym I make a direccioun Of þis boke to han inspeccioun, Besechyng hem, with her prude loke, To race & skrape þoruȝ-oute al my boke, Voide & adde wher hem semeth nede. (V.3531–9)¹⁵</p>
1420–40	Anonymous	<i>Orcherd of Syon</i>	<p>If ony fruyt or heerbe be here myssett or plauntid, I commytte alle defaultis or errouris to þe correccioun of betir lettrid clerkis & of trewe feelynge fadris.¹⁶</p>

Date	Author	Title	Quote
1420–50	Anonymous	<i>Mirour of Our Lady</i>	But for that I knowe myne owne feoblenes, as well in connyng as in verteu; therefore I will neyther seke defaulte in other, ne maynteyne myne owne; but lowely I submyt me and all oure wrytynges, and other werkes to the correccyon of oure mother holy chyrche, & of the prelates and fathers therof, and of all that are wyser and can fele better. Besechyng you all way mooste dere and deuoute systres to praye that bothe thys, and all other dedes be euer rewlyd to oure lordes worshyp. ¹⁷
1420 – but uncertain	John Lydgate	<i>Temple of Glas</i>	No go þi wai, þou litel rude boke, To hir presence, as I þe comaund, And first of al þou me recomavnd Vnto hir & to hir excellence, And prai to hir þat it be noon offence, If eny woorde in þe be myssaide, Biseching hir she be not euel apaied; For as hir list, I wil þe efte correcte, When þat hir likeþ againward þe directe: I mene þat benygne & goodli of face. Nou go þi way & put þe in hir grace. (1394–1403) ¹⁸
1423–4	James I	<i>Kingis Quair</i>	Go litill tretis nakit of eloquence, Causing simplese and povertie to wit, And pray the reder to have pacience Of thy defaute and to supporten it, Of his gudnese thy brukilnese to knytt, And his tong for to reule and to stere, That thy defautis helit may ben here. (1360–6) ¹⁹

Date	Author	Title	Quote
1424–8	John Lydgate	<i>Danse Macabre</i>	O ȝe my lordes / and maisters all in fere, Of aventure / þat shal þis daunce rede Lowly I preie / with al myn herte entere To correcte / where as ȝe se nede; ffor nouȝt ellis / I axe for my mede But goodly support / of this translacioun And with fauour / to sowponaile drede Benignely / in ȝour correccioun. (665–72) ²⁰
1425–75	M. N.	Translator's prologue to Marguerite Porete's <i>Mirror of Simple Souls</i>	Wherefore I wole folewe þe sentence acordynge to þe matere, as nyȝ as God wole ȝiue me grace, obeiyng me euere to þe correccioun of hooli chirche, preiyng goostli lyuers and clerkis þat þei wole fowchesaaf to correcte and amende þere þat I do amys. ²¹
1426	John Lydgate	'The Title and Pedigree of Henry VI'	Yit shal I folow my maistre douteles, Calot, and be not recheles Liche his writyng my stiel to direct; Wher I dar pray hem to correct, I mene tho þat shall hit sene or rede. (67–71) ²²
1426–8	Anonymous	<i>The Pilgrimage of the Life of Man</i>	I schal not faille teuchyng the substaunce, Thogh on makyng I ha no suffysaunce; ffor my wrytyng, in conclusion, ys al yseyd vnder correcion. (Prologue, 147–50) ²³

Date	Author	Title	Quote
1438–9	John Lydgate	<i>Fall of Princes</i>	<p>I shal procede in this translacioun, Fro me auoidyng all presumpcioun, Lowli submyttyng eueri hour & space Mi reud language to my lordis grace. (438–41)</p> <p>Yiff ought be wryte or seid to your plesaunce, The thank be yove to your royal noblesse; And wher I faylle, atwytyth ygnoraunce, Al the diffautys aret to my rudnesse, With this annexyd, requeryng of humblesse, That alle thoo which shal this makynge rede, For to correcte wher-as they se nede. (3373–9)</p> <p>To alle thoo that shal this book be-holde, I them be-seke to haue compassyoun, And ther-with-al I prey hem that they wolde Favoure the metre and do correccyoun. (3394–7)²⁴</p>
1440		Translator's epilogue to Palladius on Husbandry	<p>Good hope is reste and al yit shal amende Theron y treste And al this longe yeer Of husbandrie in hast y thynke anende The forme book is doon and Ianyueer And lo my lord in honde hath ffeueyeeer Wul he correcte by what have y to done He wul doon as a lord Thenne aftir heer Asfaste y thynke on sette At Marchis mone (bk III)²⁵</p>

Date	Author	Title	Quote
1440	John Capgrave	<i>Life of St Norbert</i>	<p>3e noble men, if þat 3e list to race Or rende my leuys þat I to 3ou write, 3e may weel doo it; I schal 3ou neuyr wite. In 3oure correccioun put I þis matere For I wil sewe & translate þis story, And wele I wote 3oure hertis be so clere, So ful of charite withouten trechery, 3e wil not put on me no vyleny, But I deserue it, and þat schal I nowt, As I hope, neythir in speche ne powt. (lines 19–28)²⁶</p>
1440–60	Richard Roos	<i>La Belle Dame Sans Merci</i>	<p>And specially, let this be thy prayere Un-to hem all that thee wil rede or here, Where thou art wrong, after their help to cal Thee to corecte in any part or al. (832–5)²⁷</p>
c. 1447	John Russell	<i>Boke of Nurture</i>	<p>Go forthe lytelle boke, and lowly þow me commende vnto alle yonge gentilmen / þat lust to lerne or entende, and specially to þem þat han exsperience, praynge þe[m] to amende and correct þat is amysse, þere as y fawte or offende. (1235–8)²⁸</p>
1448	Thomas Hoccleve	‘Balade to My Lord of York’	<p>If þat I in my wrytynge foleye, As I do ofte (I can it nat withseye,) Meetrynge amis / or speke vnfittyngly, Or nat by iust peys / my sentences weye, And nat to the ordre of endytyng obeye, And my colours sette ofte sythe awry, With al myn herte wole I buxumly, It to amende and to correcte, him preye; For vndir his correccioun stande y. (46–54)²⁹</p>

Date	Author	Title	Quote
1449	John Metham	<i>Amoryus and Cleopes</i>	And the sempyl wryter besechyth off supportacion For the rude endytyng of this story, But euery word ys wrytyn vndyr correccion Off them that laboure in this syens contynwally; For fulle herd yt ys, I knowe yt veryly, To plesse the pepyl: but the sqwete frute schewyth the gentil tre, And the mowth the hert; yt wyl none odyr be. (50–6) ³⁰
1450–75	Anonymous	<i>Courte of Sapyence</i>	And to whos presence my book shal atteyne, His hastyf dome I pray hym modefyne, And not detraye, ne have it in dysdayne, For I purpoos no makyng to dystayne. Meke herte, good tonge, and spyryte pacyent – Who hath these thre, my bok I hym present, And as hym lyst lete hym detray or adde. (58–64) ³¹
1456 before	John Shirley	Verse prologue later copied by John Stow into BL Additional 29729	Whan yt ye rede ther on or se ffor than my trauayle it welbe sett I aske of you no other dett bot wher defaute is or ye blame yt nenpayr ye auctors name as for fayllinge of ye scripture of ye meter or ortografyure wouch saue it to correcte elles of ye defaute am I suspecte yt thorough your supportacion yow list to make correccion sith to such craffte I am not vused (64–75) ³²
c. 1460	Scribe of British Library Royal MS 18 D.II	<i>Siege of Thebes</i>	Here begynneth the Segge of Thebes ful lamentably tolde by Iohn lidgate Monke of Bury anneyngne it to þe talls of Canterbury. (f. 148r) ³³

Date	Author	Title	Quote
1449 – but undated	John Lydgate	'A Prayer to St Thomas of Canterbury'	<p>Quakyng for fere, goo forth, litle Table, Be not to bolde for noo presumpcioun Toffir this martre, glorious and notable, To shew thy c[ll]auses, sauf of Deuocioun, I them present with humble affeccioun, Praynge echoon that shal thes seen or rede Nat to disdeigne but doo Correccioun, In hoop this martre shal help vs in our nede. (113–20)³⁴</p>
1449 – but undated	John Lydgate	'An Exhortation to Priests'	<p>Go, lityll byll, with all humylite Pray holy prestes that have devocion To syng ther masse, of there benyngnite Off this dyte to have inspeccion, Mekely compylede vnder correccion, Dyrecte of hert, both to more & lasse, Of humble wyll & no presumpcion, To prestes dysposyd ech day to syng þer masse. (lines 49–56)³⁵</p>
1449 – but undated	John Lydgate	'Exposition of the Pater Noster'	<p>To alle my maystris knelyng on my kne That shall reede this Compylacyoun, I pray them meekly of ther benyngnyte First dewly doon Examynacyoun, And folwyng after lust correccoun When they haue leyser and conuenable space, That I may ffynde Supportacyoun By goodly ffavour to correcte of ther grace. (329–36)³⁶</p>

Date	Author	Title	Quote
1449 – but undated	John Lydgate	‘The Churl and the Bird’	Go, litel quaier, & recomaunde me Vn-to my maistir with humble affeccoun; Beseche hym lowly, of mercy & pite, Of thi rude makyng to have compassioun; And as touchyng thi translacioun Out of the Frenssh, how-euyr the Englysh be, All thyng is seide vndir correccioun With supportacioun of your benygnyte. (379–86) ³⁷
1449 – but undated	John Lydgate	‘The fifteen joys and sorrows of Mary’	Go litil tretys! and meekly me excuse, To alle tho that shal the seen or reede; Giff any man thy rudenesse list accuse Make no diffence, but with lowlyheed Pray hym refourme, wher as he seeth neede; To that entent I do the forth directe Wher thu faylest, that men shal the correcte. (309–15) ³⁸
1449 – but undated	John Lydgate	‘The legend of Seynte Margarete’	That I shulde considre welle and see In Frenssh and Latyne thyn holy passyoun, Thi martirdam and thi virginite, And thereof make a compilacyoun; So, as I cowde, vnter correccioun, And vnter supporte of alle that shal it rede, Vpon this storye thus I wylle procede. (71–7) ³⁹
1449 – but undated	John Lydgate	‘The legend of St Austin at Compton’	Go litil tretys, void of presumpcioun! Prese nat to ferre, nor be nat to bold; This labour stant undir Correccioun, Of this myracle remembryd many fold, In many shire and many Cite toold, To you echon to whom I it directe, By-cause I am of wittis dul and old, Doth your deveer this processe to corecte. (401–8) ⁴⁰

Date	Author	Title	Quote
1449 – but undated	John Lydgate	‘The virtues of the Mass’	Go lytyll trefyse, requyre the folk of grace That shall of the haue inspeccion, Be nat to bolde to appere in no place Of malapertnesse nor presumpcion, Thyne Auctor sympyll, though of affeccion He meneth well, pray hem that shall the rede With goodly support to do correccion Thee to reforme where as they se nede. (lines 657–64) ⁴¹
1449 – but undated	John Lydgate	<i>Isopes Fabules</i>	And, yef I fall bycause of ignoraunce, That I erre in my translacion, Lowly of hert & feyþfull obeysaunce, I me submyt to þeyr correccion, Of hem, þat haue more clere inspeccion In matyrs, þat touche poetry, Me to reforme þat þey nat deny. (43–9) ⁴²
1449 – but undated	John Lydgate	<i>Stans puer ad mensam</i>	Go, litel bille, bareyn of eloquence, Praye yonge children that the shal see or Reede, Thoughe thow be compendious of sentence, Of thi clauses for to taken heede, Whiche to al vertu shal theyr yowthe leede. Of the writyng, thoughe ther be no date, If ought be mysse,—worde, sillable, or dede, — Put al the defaute vpon Iohne Lydegate. (92–9) ⁴³
1463	George Ashby	‘A prisoner’s reflections’	Also vndyr protestacion That I will nat kepe presumptuously Any error or feynyd opinion, But me to theym conforme graciously, That of hygh connyng haue plenteuously, Besechyng theym my default to correct, Yef any be, and nat to me hyt to arect. (323–9) ⁴⁴

Date	Author	Title	Quote
1463	John Capgrave	<i>Life of St Katherine</i>	After him [the original translator] next I take upon me To translate this story and set it more pleyne, Trostyng on other men that her charyté Schall help me in this caas to wryght and to seyne. (232–5) ⁴⁵
1474	William Caxton	<i>The game and playe of the chesse</i>	besechyng al them that this litel werke shal see, here, or rede to have me for excused for the rude and symple makyng and reducyn into our Engliisshe. And where as is defaute to correcte and amende, and in so doying they shal deserve meryte and thanke. And I shal pray for them that God of His grete mercy shal rewarde them in His everlastyng blisse in heven, to the whiche He brynge us, that wyth His precious blood redemed us. Amen. ⁴⁶
1475	Anonymous	<i>Babees book</i>	Therfore I pray that no man Reprehende This lytyl Book, the whiche for yow I make; But where defaute ys, latte ylke man amende [...] But ouere I passe, prayyng withe spyrit gladde Of this labour that no wihte me detrays, But where to lytyl ys, latte him more adde, And whenne to myche ys, latte him take away; For thouhe I wolde, tyme wole that I no more say; I leve therfore, And this Book I directe To euery wihte that lyste yt to correcte. (29–31, 204–10) ⁴⁷
1475	William Caxton	<i>Recuyell of the historyes of Troye</i>	& [I] praye alle them that shall rede this sayd werke to correcte hyt & to hold me excusid of the rude & symple translacion. ⁴⁸
1477	William Caxton	<i>Dictes and sayengis of the philosophres</i>	And so afterward I cam vnto my sayd lord & told him how I had red & seen his book / And that he had don a meritory dede in the labour of the translacion therof in to our englissh tunge / wherin he had deseruid a singuler lawde & thanke etc. Thenne my sayd lord desired me to ouersee it and wher as I sholde fynde faute to correcte it / wherin I answerd vnto his lordship / that I coude not amende it / But if I sholde so presume I might apaire it [. ...] And thus obeying hys request and commaundement I haue put me in deuoyr to ouersee this hys sayd book [. ...] Yf my sayd lord or any other persone what someuer he or she be that shal rede or here it / that If they be not wel plesyd wyth all that they wyth a penne race it out or ellys rente the leef out of the booke. ⁴⁹

Date	Author	Title	Quote
1477	William Caxton	<i>Historie of Jason</i>	Humble besekyng. ... all other that luste to rede or here it / to correcte where as they shalle finde defaulte. ⁵⁰
c. 1477	Thomas Norton	<i>Ordinal of alchemy</i>	And that no man for better ne for wors Change my writing, for drede of Goddis curs; For where quyk sentence shal seme not to be, Pere may wise men fynd selcouth privyte; And changing of som oone sillable May make this boke vnprofitable. Therefore trust not to oon reding or twine, But xx. tymes it wolde be ouer-sayne; For it conteynyth ful ponderose sentence, Al be it that it fawte forme of eloquence. But the best thing that ye do shalle Is to rede many bokis, & then this with-alle. (170–81) ⁵¹
1477–8	William Caxton	<i>Boke of curtesye</i>	Go lytil quayer / submytte you euery where Vnder correction of benyuolence And where enuye is / loke ye come not there. ⁵²
1480	William Caxton	<i>Mirroure of the world</i>	Humbly requyryng alle them that shal fynde faulte, to correcte and amende where as they shal ony fynde, and of suche so founden that they repute not the blame on me, but on my copie whiche i am charged to folowe. ⁵³
1480–98	John Skelton	<i>The bowge of courte</i>	Besechyng you that shall it see or rede, In every poynte to be indyfferente, Syth all in substaunce of slumbryng doth procede. I wyll not saye it is mater in dede, But yet oftyme suche dremes be founde trewe. Now constrewe ye what is the resydewe. (534–9) ⁵⁴

Date	Author	Title	Quote
1480s, late?	Robert Henryson	<i>Morall fabillis</i>	In hamelie language and in termes rude Me neidis wryte, for quhy of eloquence Nor rethorike, I neuer vnderstude. Thairfoir meiklie I pray 3our reuerence, Gif 3e find ocht that throw my negligence Be deminute, or 3it superfluous, Correct it at 3our willis gracious. (36–42) ⁵⁵
1481	William Caxton	<i>Reynart the fox</i>	And yf ony thyng be said or wreton herin / that may greue or dysplease ony man / blame not me / but the foxe / for they be his wordes & not myne / Prayeng alle them that shal see this lytyl treatis / to correcte and amende / Where they shal fynde faute / For I haue not added ne mynussed but haue folowed as nyghe as I can my copley whiche was in dutch. ⁵⁶
1481	William Caxton	<i>Tullius of olde age</i>	& submytting me to the amending & correction of the reder and vnderstonder / that is disposed to rede or haue ony contemplacion in thystories of this book ⁵⁷
1482	William Caxton	<i>Polychronicon</i>	And where as ther is fawte / I beseche them that shal rede it to correcte it / For yf I coude haue founden moo storyes / I wold haue sette in hit moo / but the substaunce that I can fynde and knowe I haue shortly sette hem in this book. to thentente that such thynges as haue ben done syth the deth or ende of the sayd boke of polycronycon shold be had in remembraunce and not putte in oblyuyon ne forgetyng / prayenge all them that shall see this symple werke to pardone me of my symple / and rude wrytyng . . . Fynysshed per Caxton ⁵⁸
1483	William Caxton	<i>Caton</i>	And J requyre and byseche alle suche that fynde faute or errour / that of theyr charyte they correcte and amende hit / And J shalle hertely praye for them to Almyghty god / that he rewarde them. ⁵⁹
1483	William Caxton	<i>Golden Legend</i>	Besechyng alle theym that shall see or here it redde to pardone me where I haue erryd / or made fawte / whyche yf ony be / is of ygnoraunce and ageyn my wylle / and submytte it hooly of suche as can & may to correcte it / humbly besechyng them so to doo / and in so doying / they shal deserue a synguler lawde and meryte / & I shal pray for them vnto almyghty god that he of his begygne grace reward them. ⁶⁰

Date	Author	Title	Quote
1484	William Caxton	<i>The book of the knight of the tower</i>	And alle other that be vnderstandyng & fyndyng ony defaute / I requyre & pray them of theyre charyte to correcte and amende hit / and so doying they shall deserue thanke and meryte of god / to whome I shalle pray for them. ⁶¹
1484	William Caxton	<i>Lyf of our lady</i>	<p>Goo lityl book and submytte the Vnto al them / that the shal rede Or here / prayeng hem for charite To pardon me of the rudehede Of myn enpryntyng / not takyng hede And yf ought be doon to theyr plesyng Say they thyse balades folowyng. [There follow two pairs of a Latin prayer in prose and English prayer in rhyme royal].⁶²</p> <p>Also by Caxton in this book:</p> <p>Besechyng al to haue pyte & routh That therof shal haue ony Inspeccion Yf oughte be lefte of necligens and slouthe Or sayd to moche of presumption I put hit mekely to hir correccion And axe mercy of my trespase There as I erre & put me in her grace</p> <p>Euery makyng with his light distayne In sothfastnes who so takyth hede Wherfore no wonder though myn herte playne Vpon his deth and for sorow blede For want of hym now in my grete nede That shold allas conueye and dyrecte And with his supporte amende and correcte</p> <p>The wronge traces of my rude penne There as I erre and goo not lyne right But that for he ne may me not kenne I can nomore but with al my myght With al myn herte & myn Inward sight Prayeth for hym that now lyeth in cheste To god aboue to geue his sowle good reste</p>

Date	Author	Title	Quote
1484	William Caxton	<i>The royal book</i>	Thenne I exhorte & desyre euery mā that entendeth to the prouffyt & seluacyon of his soule / to ouer see this sayd book / in whiche he shal fynde good & prouffitable doctryne by which he may the rather attayne to come to euerlastyng blysse• & alwaye what that is wryton is vnder correctyon of lerned men / humbly besechyng them to correcte & amende where as is ony defaute. & so doyng they shal doo a merytory dede. For as nyghe as god hath gyuen me connyng I haue folowed the cople as nyghe as I can. ⁶³
1485	William Caxton	<i>Charles the grete</i>	<p>From the prologue:</p> <p>I haue emprysed and concluded in my self to reduce this sayd book in to our englysshe / as all alonge and playnely ye may rede / here / and see in thys book here folowyng / besechyng al them that shal fynde faute in the same to correcte and amende it / And also to pardone me of the rude & symble reducyng</p> <p>From the epilogue:</p> <p>I haue put me in deuoyr to translate thys sayd book as ye heretofore may se al a longe and playn / prayeng alle them that shal rede / see or here it / to pardon me of thys symple & rude translacyon and reducyng / besechyng theym that shal fynde faute to correcte it / & in so doyng they shal deserue thankynges / & I shal praye god for them.⁶⁴</p>
1487	William Caxton	<i>The book of good maners</i>	Prayeng al them that shal rede & here it to correcte where as they fynde faulte and to holde me excused of the rude & vnparfyght englysh. ⁶⁵
1489	William Caxton	<i>Fayttes of armes</i>	And where as I haue erryd or made defaulte I beseche them that fynde such to correcte it & so dooyng I shal praye for them. ⁶⁶
1490	John Ireland	<i>Meroure of wyssdome</i>	And Souerane lord þis werk I haue studiit and maid with gret laubour and submittis it to þe correccioun of þe halykyrk and me alsua / and to þe correccioun of þe kyrk of rome and all vthir / þat the correccioun of fautis pertinis to / bot I traist and it be correk writtin þar is na herrecy na errour in it bot þe haly doctrine of ihesu and verite. ⁶⁷
1490	William Caxton	<i>Eneydos</i>	But I praye mayster John Skelton late created poete laureate in the vnyuersite of Oxenford to ouersee and correcte this sayde booke. And addresse and expowne where as shalle be founde faulte to theym that shall requyre it. [...] Then I praye hym & suche other to correcte adde or mynysshe where as he or they shall fynde faulte / For I haue but folowed my cople in frenshe as nygh as me is possyble / And yf ony worde be sayd therin well / I am glad. and yf otherwyse I submytte my sayde boke to theyr correctyon. ⁶⁸

Date	Author	Title	Quote
1490s	Anonymous	The Digby 'Conversion of St Paul'	Thus we comyte yow all to the Trynnye, Conkludyng thys stacion as we can or may, Vnder the correccyon of them that letteryd be; How-be-yt vnable, as I dare speke or say, The compylr here-of shuld translat veray So holy a story, but with fauorable correccyon Of my fauorable masters of ther benygne supplexion (353–9). ⁶⁹
1495	Wynkyn de Worde	Printer's prologue to Trevisa's <i>Policronicon</i>	Redyng of bokes / slouthe wyll ay forbarre An sondry wyse / whiche gyue Instuccion As dothe this boke / of Polycronycon Whiche Roger Thorney Mercer / hath exhorted Wynken de worde / of vertuous entent Well to correcte / and greatly hym comforted This specyall boke / to make and sette in prent This is the grounde / of all that he hath ment Reders to glade / and voyde al ydelnesse Trustyngne to please / bothe god and man I gesse. ⁷⁰
1500–1	Gavin Douglas	<i>Palais of honoure</i>	Breif burall quair, of eloquence all quyte, With russet weid and sentence imperfyte, Til cum in plane, se thow thow not pretend tha. Thy barrant termis and thy vyle endyte Sall not be min; I wyll not have the wyte. For, as for me, I quytcleme that I kend tha. Thow art bot stouth. Thyft lovys lycht but lyte. Not worth a myte, pray ilk man till amend tha. Fare on with syte! and on this wyse I end tha. (2160–8) ⁷¹

Date	Author	Title	Quote
1505–6	Stephen Hawes	<i>Pastime of pleasure</i>	<p>Vnder obedyence and the correccyon Of you my maysters experte in connyng I me submytte now with hole affeccyon Vnto your perfyte vnderstandyng As euer more mekely to you inclynyng With dylygent laboure now without doutaunce To detray or adde all at your plesaunce. (2926–33)</p> <p>Vnto all poetes I do me excuse Yf that I offende for lacke of scyence This lytell boke yet do ye not refuse Though it be deuoyde of famous eloquence Adde or detray by your hye sapyence And pardon me of my hye enterpryse Whiche of late this fable dyde fayne and deuyse. (5796–5802)⁷²</p>
1510–20	John Bouchier (Lord Berners)	<i>Arthur of Little Britain</i>	<p>I truste my symple reason hath ledde to the understandyng of the true sentence of the mater, accordinge to the whiche I have followed as nere as I coude, desyryng all the reders and herers therof to take this my rude translacion in gre, and yf any faute be, to laye it to myn unconnyng and derke ignoraunce, and to mynysse, adde or augment as they shall fynde cause requysyte. And in theyr so doynge I shall praye to God that after this vayne and transytory lyfe he may bryng them unto the perdurable joye of heven.⁷³</p>
1513	Henry Bradshaw	<i>Life of St Radegund</i>	<p>Therfore I require / and pray you euerychone That this litell treatyse shall reed or se To accept my mynde with your discrecion And it to correct after your charite Amende the mater / where is necessite For syth it is knowen / that I am no clarke. (64–9)⁷⁴</p>

Date	Author	Title	Quote
1513	Henry Bradshaw	<i>Life of St Werburge</i>	With tremblynge penne / and hand full of drede In termes rude translate nowe haue we The noble historye of saynt Werburge in-dede, Besekyng all them for their good humanite Whiche this litel proces shall beholde and se, For to adde and minisshe and cause reformation Where nede requireth after your discrecion. (1978–84) ⁷⁵
1513	Richard Fabyan	Chronicle	Besechyng hym / that wyll so take the payne Or any other / that lyste on this boke Where any Errour / in this by hym is sayne It to correct / and mende this rude boke For by hym / that neuer yet / any ordre toke Or gre of Scole / or sought for great cunnynyge This werke is gaderyd / with small understandyng. ⁷⁶
1518	Alexander Barclay	<i>Eclogues</i>	As I late turned olde bookes to and fro, One litle treatise I founde among the mo: Because that in youth I did compile the same, Egloges of youth I did call it by name. And seing some men haue in the same delite, At their great instance I made the same perfite. Adding and bating where I perceyued neede, All them desiring which shall this treatise rede, Not to be griued with any playne sentence Rudely conuayed for lacke of eloquence. (73–82) ⁷⁷
1521	Henry Pepwell	Printer's verses on the translation of Christine de Pizan's <i>Book of the city of ladies</i> by Brian Anslay	Prayenge his lordshyp / with others þat shall chaunce, On it to rede / the fautes for to amende, If ony be / for I do fayne intende, Gladly to please, and wyfully remytte This ordre rude / to them that have fresshe wytte. (24–8) ⁷⁸

Notes

- 1 Usk, *The testament of love*.
- 2 *Riverside Chaucer*.
- 3 *Riverside Chaucer*. The first quote is from the Parson's Tale and the second from the Second Nun's Tale.
- 4 *The chastising of God's children and the Treatise of perfection of the sons of god*, ed. Joyce Bazire and Eric Colledge (Oxford: Basil Blackwell, 1957), p. 227, lines 24–7.
- 5 From *The complete works of John Gower*, ed. G. C. Macaulay (Oxford: Clarendon Press, 1899–1902).
- 6 Josiah Forshall and Frederic Madden, eds, *The Holy Bible, containing the Old and New Testaments, with the apocryphal books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers*, vol. 1 (Oxford: Oxford University Press, 1850), 13:277–83.
- 7 From *The pricke of conscience (stimulus conscientiae)*, ed. Morris. Editors now consider the former attribution of *The pricke of conscience* to Richard Rolle to be mistaken.
- 8 *The chastising of God's children*, ed. Bazire and Colledge p. 229, lines 2–10.
- 9 Deansely, *The Lollard Bible*, 457.
- 10 Ernst Sieper, ed. *Lydgate's Reason and sensuality*. Early English Text Society (EETS) extra series (e. s.) 84 (London: Oxford University Press, 1901).
- 11 James I. McNelis, ed., *The uncollated manuscripts of The Master of Game* (Dissertation, University of Washington, 1996), 138.
- 12 Mark Science, ed. EETS original series (o. s.) 170 (London: Milford, 1927).
- 13 *Regiment of Princes*, ed. Furnivall.
- 14 *The original chronicle of Andrew of Wyntoun, vol. 2: Wemyss MS*. Ed. Frederick J. Amours. Scottish Text Series 1st ser. 53 (Edinburgh and London: Scottish Text Series, 1903–14).
- 15 *Troy Book*, ed. Bergen.
- 16 Ed. Hodgson and Liegey, 1.
- 17 From *The myroure of our ladye*, 8–9.
- 18 *Temple of Glas*, ed. Josef Schick. EETS e. s. 60 (London: Kegan Paul, Trench, Trübner & Co., 1891).
- 19 James I of Scotland, Stuart, *James I of Scotland: the Kingis quair*, ed. John Norton-Smith (Oxford: Clarendon Press, 1971).
- 20 From the 'Lenvoye de Translatour', in Eleanor Hammond, ed., *English verse between Chaucer and Surrey* (New York: Octagon, 1965), 124–42.
- 21 Marion Doiron, ed., "'The Mirror of simple souls': a Middle English translation", in *Archivio italiano per la storia della pietà* 5, ed. Romana Guarnieri (Roma: Edizioni di storia e letteratura, 1968), 241–355, at 249. Nicholas Watson has ably summarized the various arguments regarding the difficulty of dating the Middle English translation and its glosses by M. N.; see 'Melting into God the English way: deification in the Middle English Version of Marguerite Porete's *Mirouer des simples âmes anienties*', *Prophets abroad: the reception of continental holy women in late-medieval England*. Ed. Rosalynn Voaden (Cambridge: D. S. Brewer, 1996), 19–49, at 33–32. The date range most frequently given is mid-fourteenth century.
- 22 MacCracken, vol. 1, 613–22.
- 23 *The pilgrimage of the life of man*, ed. Frederick J. Furnivall and K. B. Locock. EETS e.s. 77, 83, 92 (London: Kegan Paul, Trench, Trübner & Co., 1899, 1901, 1904, repr. in one vol., 1973). Previously ascribed to Lydgate, the text is now viewed as the work of an anonymous writer.
- 24 *Fall of princes*, ed. Bergen.

- 25 From Hammond, *English verse*, 202–6, at 206 (stanza B).
- 26 From *The Life of St Norbert by John Capgrave*.
- 27 In Frederick J. Furnivall, ed., *Political, religious, and love poems*, EETS o. s. 15 (London: Kegan Paul, Trench and Trübner & Co., 1866; revol. ed. 1903), 80–111.
- 28 In *Early English meals and manners*, ed. Frederick J. Furnivall, 1–123.
- 29 In *Hoccleve's works: the minor poems*, ed. Furnivall and Gollancz.
- 30 John Metham, *The works of John Metham, including the romance of Amoryus and Cleopes*, ed. Hardin Craig. EETS o. s. 132 (London: K. Paul, Trench, Trübner & Co., 1916), 1–81.
- 31 *The court of sapience*, ed. E. Ruth Harvey (Toronto: University of Toronto Press, 1984).
- 32 Transcribed by Connolly in *John Shirley: book production*, 208–11.
- 33 Axel Erdman and Eilert Ekwall, eds, *John Lydgate's Siege of Thebes*, vol. 2. EETS e. s. 125 (London: Kegan Paul, Trench, Trübner & Co., 1930), 52.
- 34 *The minor poems of John Lydgate: part II, secular poems*, ed. MacCracken, 140–3.
- 35 *Ibid.*, 84–86.
- 36 *Ibid.*, 60–71.
- 37 *The minor poems of John Lydgate: part I, religious poems*, ed. Henry MacCracken. EETS e. s. 107 (Oxford: Oxford University Press, 1911), 468–85.
- 38 *Minor poems of John Lydgate: part II*, ed. MacCracken, 268–79.
- 39 *Ibid.*, 173–92.
- 40 *Ibid.*, 193–206.
- 41 *Ibid.*, 87–115.
- 42 *Ibid.*, 566–99.
- 43 In *Early English meals and manners*, ed. Furnivall, 26–33, at 32.
- 44 *George Ashby's poems edited from two 15th century mss. at Cambridge*, ed. Mary Bateson. EETS e. s. 76 (London: Kegan Paul, 1899), 1–12, at 11.
- 45 *The life of Saint Katherine*, ed. Karen A. Winstead (Kalamazoo, MI: Medieval Institute Publications, 1999).
- 46 Preface to *The game and playe of the chesse*, ed. Jenny Adams (Kalamazoo, MI: Medieval Institute Publications, 2009).
- 47 *Early English meals and manners*, 1–9, at 2 and 8.
- 48 *The prologues and epilogues of William Caxton*, ed. Crotch, 5.
- 49 *Ibid.*, 18, 20, 30. From the first (1477) edition of the *Dictes*; the second and third editions include the same material with minor variations of phrasing.
- 50 *Ibid.*, 34.
- 51 Norton, *Ordinal of alchemy*, ed. Reidy.
- 52 *Caxton's Book of curtesye*, ed. Frederick J. Furnivall. EETS e. s. 3 (London: N. Trübner, 1868), 53.
- 53 *Mirrour of the world*, ed. Oliver H. Prior. EETS e. s. 110 (London: Kegan Paul, Trench, Trübner & Co., 1913), 7.
- 54 *The complete English poems*, ed. John Scattergood (New Haven and London: Yale University Press, 1983).
- 55 From *The poems of Robert Henryson*, ed. Fox, 3–110, at 4.
- 56 *The prologues and epilogues of William Caxton*, ed. Crotch, 62.
- 57 *Ibid.*, 42.
- 58 Ranulf Higden, *Prolicionycion*, trans. William Caxton. STC 13438 (Westminster: William Caxton, 1482), colophon.

- 59 *The prologues and epilogues of William Caxton*, ed. Crotch, 78.
- 60 *Ibid.*, 73.
- 61 *The book of the knight of the tower*, ed. Margaret Y. Offord. EETS special series (s.s.) 2 (Oxford: Oxford University Press, 1971), 4.
- 62 *The prologues and epilogues of William Caxton*, 85.
- 63 William Caxton, trans., *This book was compyled [and] made atte requeste of kyng Phelyp of Fraunce ... whyche book is callyd in freysshe. le liure Royal*, STC 21429 (Westminster: William Caxton, 1485 or 6), aii verso.
- 64 *Ibid.*, 96, 98.
- 65 *Ibid.*, 100.
- 66 *Ibid.*, 104.
- 67 *Meroure of wyssdome*, vol. 3, ed. Craig McDonald. Scottish Text Society, no. 19 (Aberdeen: Aberdeen University Press, 1990), 165.
- 68 *The prologues and epilogues of William Caxton*, 109–10.
- 69 *The Digby plays, with an incomplete 'Morality' of Wisdom, who is Christ*, ed. Frederick J. Furnivall. EETS e.s. 70 (London: Kegan Paul, Trench, Trübner & Co., 1896).
- 70 John Trevisa, *Polychronicon*, ed. Wynkyn de Worde. STC 13439 (London: Wynkyn de Worde, 1495), f. A1v.
- 71 *The shorter poems of Gavin Douglas*, ed. Priscilla J. Bawcutt (Edinburgh: Scottish Text Society, 2003).
- 72 *The pastime of pleasure*, ed. William Edward Mead, EETS o. s. 173 (London: Oxford University Press, 1928).
- 73 *Arthur of Brytayne*. STC 807 (London: William Copland, 1560), f. ir. This is the second edition; the first, which does not survive, was published c. 1534.
- 74 *The lyfe of Saynt Radegunde*, 2nd ed. STC 3507 (London: Richard Pynson, 1525), f. aiiir.
- 75 *The life of Saint Werburge of Chester by Henry Bradshaw*, ed. Carl Horstman (London: Trübner & Co., 1887).
- 76 *Neve cronycles of Englande and of Fraunce*, 2nd ed. STC 10659 (London: Richard Pynson, 1516). f. aiiv.
- 77 *The Egloges of Alexander Barclay*, ed. Beatrice White, EETS o. s. 175 (London: Early English Text Society, 1928).
- 78 Christine de Pizan, *The boke of the cyte of ladyes*. Trans. Brian Anslay. STC 7271. (London: Henry Pepwell, 1521)f. Aaiijj.

Appendix B

References to nonlinearity in Middle English literature

Date	Author	Title	Quote
1225–40		<i>Ancrene wise</i>	Nu, mine leove sustren, this boc ich todeale on eahte destinctiuns thet ye cleopieth ‘dalen’. Ant euch withute monglunge speketh al bi him-seolf of sunderliche thinges, ant thah euch-an riht falleth efter other, ant is the leatere eaver i-teiet to the earre. (131–3) ¹
1370–89		<i>The Cloud of unknowing</i>	For paraurenture þer is som mater þer-inne, in þe beginnyng or in þe middes, þe whiche is hanging & not fully declarid þere as it stondeþ. Bot ȝif it be not þere, it is sone after, or elles in þe eende. & þus ȝif a man sawe o partye & not anoþer, paraurenture he schuld liztly be led into errour. (130) ²
1386–99	Geoffrey Chaucer	<i>The Canterbury Tales</i> , Miller’s Tale	Turne over the leef and chese another tale. (I.3177) ³
1390–1420		<i>Pseudo-Augustinian soliloquies</i>	Ne the schalle not entende that he rede eche of hem alle over, but as muche as he may or kan goostly feele; or so muche that he may throughli Goddes grace and helpe avayle, and inflawme his affecciouns to prayer or to swete meditaciouns; or els as moche as for the tyme may be delyte hym to sterve his soule to the love of God. Ne allwey it is not nede to begynne at the begynnyng, but where it plesith hym best. And therfor every chapeter is distincte wyth paraphes, that where it lyketh hym he may begynne and also ende, ne lest often repeticion of one thing schulde make hevenesse. (62) ⁴

Date	Author	Title	Quote
1400–49		Wycliffite biblical concordance	If a man haue mynde oonly of oo word or two of sum long text of þe newe lawe and haþ forȝetyn al þe remenaunt, or ellis if he can seie bi herte such an hool text but he haþ forȝeten in what stede it is writen, þis concordauce wole lede him bi þe fewe wordis þat ben confrid in his mynde vnto þe ful text, and shewe him in what book and in what chapitre he shal fynde þo textis which him list to haue. (234) ⁵
1410	Nicholas Love	<i>Mirror of the blessed life of Jesus Christ</i>	And first we shole vndirstande & haue in mynde, þe processe of þe nekst chapitre before þis. (128) ⁶
1411–30		<i>Mirror to devout people</i>	And I haue sett þe tytles of [þe chapters] in a table eftre þis prefacioun of þe booke þat who so euer liketh to rede it may see shortly ther all þe matier of þe booke folowyng, and rede when him lyketh beste. And þat he maye þe sonner fynde þat he desireth moste and þe better kepe hit in mynde and also þe redyer fynde hit if him luste to see hit aȝen. Noghtwythstondyng hit were þe beste who so myght haue tyme and laysere to rede hit all as hit is sett. (170) ⁷
1415–25		<i>Speculum devotorum</i>	For I have dyvydyd the boke folowyng in thre and thyrtly chapetelys to the worschype of the thre and thyrty yere that oure Savyoure lyvyde in erther; and I have sette the tytylls of hem alle in a tabyl aftyr thys prefacyon afore the boke that hosoevere lykyth to rede hyt maye see schortly there alle the matere of the boke folowyng and rede where hym lykyth best, and that he mygthte the sonnyr fynde that he desyrth moste, and the bettyr kepe hyt in mynde, and also redylokyr fynde hyt yf hym lyste to see hyt aȝen; notwythstondyne hyt were best, hoso mygth have tyme and laysyr therto, to rede hyt alle as hyt ys sette. (Preface, lines 10–18) ⁸

Date	Author	Title	Quote
1420–40		<i>Orchard of Syon</i>	This orchard by Goddis grace my wil is to deuyde into seuene parties and ech party into fyue chapitres, as 3e mowe se and rede in þe kalender folowyng. In þis orchard, whanne 3e wolen be comforted, 3e mowe walke and se boþe fruyt and herbis. And albeif þat sum fruyt or herbis seeme to summe scharpe, hard, or bitter, 3it to purgynge of þe soule þei ben ful speedful and profitable, whanne þei ben discreetly take and resceyued by counceil. Therefore, religiouse sustren, in þis goostli orchard at resonable tyme ordeyned, I wole þat 3e disporte 3ou and walke aboute where 3e wolen wiþ 3oure mynde & resoun, in what aleye 3ou lyke, [and] namely þere 3e savouren best as 3e ben disposid. 3e mowe chese if 3e wole of xxxv aleyes where 3e wolen walke, þat is to seye of xxxv chapitres, o tyme in oon, anoþir tyme in anoþir. (1) ⁹
1427–36	Eleanor Hull	<i>Meditations upon the seven days of the week</i>	Nere it nedyth allweys to begyn at euery tyme at the begynnynge hereof, but þer as hym best lykyth and hath most devocyon to rede. (16–19) ¹⁰
1430–56	John Shirley	A verse prologue to a manuscript anthology copied by Shirley	O ye my lordes whan ye be holde / this boke or list it to vnfold / or ye 3e leues turne to rede / looke this calender and than proced. (208) ¹¹

Notes

- ¹ *Ancrone wisse*, ed. Robert Hasenfratz (Kalamazoo, MI: Medieval Institute Publications, 2000). Recommends against nonlinear reading.
- ² *The cloud of unknowing and the book of privy counselling*, ed. Phyllis Hodgson. Early English Text Series o.s. 218 (Oxford: Oxford University Press, 1944). Recommends against nonlinear reading.
- ³ *Riverside Chaucer*.
- ⁴ Quoted in Hirsch, *The revelations of Margery Kempe*.
- ⁵ Quoted in Anne Hudson, *The premature Reformation: Wycliffite texts and Lollard history* (Oxford and New York: Clarendon Press, 1988).
- ⁶ *Nicholas Love's Mirror of the blessed life of Jesus Christ*, ed. Michael G. Sargent. Garland Medieval Texts 18 (New York: Garland, 1992).
- ⁷ Quoted in Gillespie, 'The haunted text', 129–72, from University of Notre Dame MS 67, f. 1r.
- ⁸ Quoted in Browne *et al.*, eds, *The Idea of the Vernacular*, 73–37, at 74.
- ⁹ *The Orchard of Syon*, ed. Hodgson and Liegey.
- ¹⁰ Quoted in Sheila H. Conard, *The first edition of the Middle English translation in Cambridge University Library MS. Kk.i.6* (Dissertation, University of Cincinnati. Ann Arbor: ProQuest/UMI, 1995).
- ¹¹ Quoted in Connolly, *John Shirley: book production*.

Appendix C

Percy family wall texts: first lines and locations

- ff. 195v–: Dialogue between the ‘parte sensatyue’ and the ‘parte intellectyue’ on the vanity
197v of human delights:
First line: ‘The sermountynge pleasure who can expresse’.
Last: ‘When all other thyng is vanite / That is not vayne’.
This dialogue was located in ‘the garet over the bayne at kekingfelde’.
- ff. 198r– Verses treating musical instruments as metaphors for a well-ordered, virtuous life:
199v First line: ‘When the philosophers putagoras and tuball’.
Last: ‘In heuyn we shall synge *Osanna in excelsis*’.
These verses were located in the ‘garet at the New lodge in the parke of lekinfelde’.
- f. 200r Tudor-Percy emblem (verso left blank)
- ff. 201r– Proverbs on hope:
202r First lines: ‘ESperaunce en dyeu. [/] Trust hym he is moste trewe’.
Last: ‘Be thou contente and thou art aboue fortunes fall’.
These proverbs were located ‘in the rooffe of the hiest chawmbre in the gardinge at lekingfelde’.
- ff. 202r– An address to youth on the necessity of learning:
204r First line: ‘HE that made this hous for contemplacioun’
Last line: ‘ffor his faithfull goode mynde towards youths goode gouernaunce’
This address was located ‘in the rouf of my lorde Percy closett at Lekyngfelde’.

- ff. 204v– A form of living:
 205v First line: ‘DRede god. and fle from syn’.
 Last line: ‘Leve well & fere not hardely’.
 These verses were located ‘in the roufe of my lordis library at Lekyngfelde’.
- ff. 205v– Advice of Aristotle to Alexander:¹
 206v First line: ‘APPlly to the best gyftis geuen to the’.
 Last line: ‘Thy name shalbe Immortall vnto the worldes ende’.
 This advice to princes was located ‘in the syde of the garet of the gardynge in Lekyngfelde’.
- ff. 207r– Selections from Benedict Burgh’s ‘Cato Major’:
 209r First line: ‘When it is tyme of coste and greate expense’.
 Last line: ‘A swete carnell of wysdam and of goode sentens’.
 This Middle English translation of the Distichs was located ‘in the sydis of the Innere chamber abouen of the house in the garding at Wresill’.
- ff. 209r– Additional counsel of Aristotle to Alexander:
 209v First line: ‘PVnyshe moderately and dyscretly correcte’.
 Last line: ‘Then shall ye do right and not offende *your* conscience’.
 These verses were located ‘in the syde of the vtter chamber above of the house in the gardynge at Wresyll’.
- ff. 210r– Proverbs advising how to live an upright life:
 211v First line: ‘REmorde thyne ey Inwordly’
 Last line: ‘They whiche be goode of reason will incline’.
 These proverbs were located ‘in the syde of thutter chamber aboue of the hous in the gardynge at Wresyll’.

Notes

¹ The *Secretum secretorum* tradition preserved the legend of Aristotle’s education of Alexander; see Lydgate and Burgh (1894), Cary (1956), and Bunt (1994).