

Here begynneth the Table of
this present booke Intituled the
Book of the ordre of chivalry
or knyghthode

Also the praysonge and dyuine
glorie of god/ which is lord and
souerayne kyng above and ouer
all thynges celestyal/ and worldly/ We
begynne this booke of the ordre of chivalry
For to shewe that to the sygnifycance of
god the pryncer almyghty which seynoz
reth above the seven planettes/ that may
ke the cours celestyal/ and haue power &
seynozre in gouernynge & ordynynge
the bodies terrestrer and earthely / that in
lyke wyse othen the kynges prynces and
gret lordes to haue puyssaunce and seynz
noze vpon the knyghtes/ And the knyghtes
by symplectude oughten to haue po
wer and dominacion ouer the moyn peple
And this booke contyneweth viij chapitres

The fyrst chapytre sayth / how a knyght
beyng an Heremyte deuyded to the squyer
the rule and order of chualrye

The second is of the begynnynge of
Chualrye

The thyrde is of the office of chualrye

The fourthe of the amynacion / that
ought to be made to the esquier when he
wylle entre in to the ordre of chualrye

The fyfthe is in what maner the squyer
ought to receyue chualrye

The syxthe is of the sygnifyaunce of
the armes longynge to a knyght al by
ordre

The seuenth of the custommes that ap-
pertyne to a knyght

The eyght is of the honour that oughte
to be done to a knyght

Thus endeth the table of the booke of
Chualrye.

T Here after foloweth the mater
 and tenour of this said Booke .
 And the fyrst chaptyter saith hou
 the good Heremyte deuyled to the
 Esquier the Rule & ordre of chy
 ualrye



Contreyn ther was
 in which it haped that
 a wyse knyght whiche
 longe had mayntened
 the ordre of chyualrye
 And that by the force
 & noblesse of his hyghe
 courage and wysedom
 and in auenturyng his body had maynte-
 ned warres iustes & turnoyes / & in many
 batailles had had many noble victories &
 glorious / & by cause he salbe & thoust in his
 corage þ he myzt not long lyue / as he whiche
 by long tyme had ben by cours of nature
 knyght vnto his ende / came to hym an bes
 temptaige / For nature faylled in hym by
 age / And hadde no polber ne vertu to wise

armes as he was bounde to do/ Soo that
thenne his herpages / & alle his rycheffes
he left to his children/ and made his hab
ytacion or dwellynge place in a greete
wode habondaunt of watres and of greete
trees / and hylte kerynge fruytes of dy
uerse maners / And fledde the world/
by cause that the feblenesse of his body in
the which he was by oloz age fallen/
And that he dishonoured not that/ whi
che that in honourable thynges and auen
turous hadde ben longe tyme honoured /
The same knyght thynkyng on the dethe/
remembryth the departyng fro this world
in to that other / and also thought of the
ryght redoubtable sentence of our lord in
the which hym behoued to come to the
day of Jugement/ In one of the parties
of the same wode was a fayr medowe/ in
which was a tree bel laden and char
ged of fruyte in his tyme/ of which the
knyght lyued in the forst / And Under
the same tree was a fontayne moche fayre
and clew/ that arowled and moysted all
the medowe/ And in that same place was
the knyght accustomed to come every daye

for to praye and adoure god Almighty/
 To whome he rendred thankynge of the
 honoure that he had done to hym in thys
 world alle the dayes of his lyf/ In that
 tyme it happed at the entreyng of a strong
 Wynter/ that a kynge moche noble/wyse/
 and ful of good customes / sente for
 many nobles/ by cause that he wold hold
 a grete Courte/ And by the grete renom-
 mee that was of thys Courte / It hap-
 ped that a Squyer moeved hym for to
 goo thider / in entencion / that there he shold
 be made knyght/ ¶ Thus as he wente all
 alone rydynge vpon his palfrey/ It happ-
 ped / that for the trauayle that he hadde
 susteyned of rydynge/ he slept vpon his
 horse/ ¶ In the meane whyle that he
 rode soo slepyng / his palfrey yffued
 oute of the ryght Waye / and entred in
 to the forest / where as was the knyghte
 Heremyt/ And soo longe he wente / that
 he came to the fontayne at the same tyme
 that the knyght whiche dwellyd in the
 wood to doo his penaunce was there comen
 for to praye vnto god/ and for to despyse

the knyghtes of this worlde / lyke as he
was accustomed euery day / when he sawe
the squyer come / he left his oryson / and
satte in the medow in the shadow of a tree
And beganne to rede in a ltyl booke that
he had in his lappe / And when the pal
froy was come to the fontayn / he beganne
to drynke / And the squyer that slept a
none felde that his hors meued not / and
lyghtly alboke / And thenne to hym came
the knyght which was moche old / and
had a grete herde / longe her / and a felle
golbne borne and broken for ouer longe
weyng / And by the penaunce that he
dayly made was moche discoloured and les
ne / And by the tere that he had wept /
were his eyen moche wasted / and hadde a
regard or countenaunce of moche hooly
lyf / Each of them merueyled of other /
For the knyght which hadde ben moche
longe in his hermytage / had sene no man
synce that he had lefte the world / And
the Squyer merueyled hym strongly /
how he was come in to that place / Then
ne ascended the squyer fro his pal
froy / and saluted the knyght / And the knyght

receyued; hym moche wylly / And after
sette them vpon the grasse that one by the
other / And er any of them spak / eche of
them byheld; eche others chere / The knyght
that knewe that the squyer wold; not spe
ke fyrst / by cause that he wold; doo to hym
reuerence spak fyrst and said / Fayr frend
what is your corage or entent / and why
ther goo ye / Whatfor be ye comen hither /
Syrre sayd he / the Renomme is sprad; by
fere countreyes / that a kynge moche wylle
and noble / hath commaunded; a Courte
general / And wylle he maade hym self
noble knyght / And after adoube and
make other noble knyghtes / estraunge ba
rons and pryue / And therfore I goo to
this Courte for to be adoubed; knyght /
But whanne I was a slepe for the tras
uayle that I haue had; of the grete Jo
urneyes that I haue made / my palfrey
wente oute of the ryght way / and hath
brought me vnto this place / whanne the
knyght herd; speke of the knyghthode &
equalte / And remembryd hym of thors
de of the same / And of that / whiche
apperteyneth to a knyght / he caste oute a

grette syghte/ andz entryd in a grete thowse
remembrynge of the honoure / in whiche
Chyualrye hadde ben longe mayntenedz/

In the meane whyle that the knyghte
thus thought/ the Esquier demaundedz of
hym/ wherof he was so wylful/

Andz the knyght answerd to hym/

Ifayre sone My thoughte is of the ord
dre of knyghthode or Chyualrye/ And of
the gretenesse in whiche a knyght is holde
den / in mayntenyng the gretenesse of the
honour of chyualry/ Ehenne the Esquier
prayed to the knyght / that he woldz saye
to hym thordre andz the manere / wherfore
me ought the better honoure andz kepe in
hys worshippe hit/ as hit oughte to be af
ter the ordenaunce of godz/ **T**howsone
sayd the knyght knowest thou not what
is the rule andz ordre of knyghthode/ andz
I meruaylle how thou darst demaunde
Chyualrye or knyghthode / vnto the tyme
that thou knowe the ordre/ **F**or noo
knyght maye not haue the ordre / ne that
whiche apperteyneth to his ordre/ but yf he
can knowe the defaultes that he dothe
ageynst the ordre of chyualrye/

Ne no knyght ought to make any knygh
te/but yf he hym self knowe the ordre/
For a disorderly knyght is he/that ma
keth a knyght/and can not shewe the ord
re to hym/ne the custome of Chyualrye

In the meane whyle that the knyght
sayd these wordes to the Esquier / that
demanded Chyualrye / withoute that
he knewe / what thyng was Chyualrye
The Esquier answered and sayd to the
knyght / Syre yf hit be youre playfyr /
I beseeche you / that ye wyll saye and
telle to me the ordre of Chyualrye /
For wel me semeth and thynketh that I
shold lerne hit for the grete desyre / that
I haue thereto / And after my power I
shalle ensewe hit / yf hit please you to
enseygne shewe and teche hit me /

Then sayd the knyght/the Rule and
ordre of Chyualrye is wryton in this bo
ok that I hold here in myn hande
By whiche I was and any lesse somtyme /
so the ende / that hit make me remembre
or thynke on the grace and bounty / that
god hath shewed and done to me in this
worlde / by cause that I honoured and

maintened; with al my polber thordre of
Chyualrye / For alle in lyke wyse as chy
ualrye gyueth to a knyghte alle that to
hym apperteyneth / In lyke wyse a knyght
ought to gyue alle his forces for to ho
nour Chyualrye /

Thenne the Knyght delyuerd; to the
Esquier the lytyl booke /

And; whanne he hadde redde therein / he
vnderstode that the knyght only amonge
a thousand; persones is chosen worthy to
haue more noble offyce than alle the thous
sand; / And; he had; also vnderstanden by
that lytyl booke / the Rule and; ordre of
Chyualry / And; thenne he remembryd hym
a lytyl / And; after sayd; / A syre / bles
syd; be ye / that haue brought me in place
and; in tyme / that I haue knowlege of
Chyualrye / the which; I haue longe
tyme desyred; / wi:houte that I knele
the noblesse of the ordre / ne the honoure in
which; our lord; god hath sette alle them
that be; in thordre of chyualrye

The knyght sayd; / Faire sone I am
an old; man & feble / and; may not forthon

moche longe lyue/ And therfor this litle
booke that is made for the deuocion/loyal-
te/and the ordenaunce that a knyght ought
to haue in holdynge his ordre/ye shall be-
re With yow to the Courte wher as ye go
vnto/ and to helpe to alle them that will
be made knyghtes / And whan ye shall
be nelbe douledz knyght/ and ye shall re-
turne in to your countrey/ Come ageyne to
this place/ And let me haue knowlege
whi they be / that haue ben maade nelbe
knyghtes/ and shall haue ben okyssaunt
to the doctryne of chyualrye / Ekenne the
knyght gaf to thesquier his blesynge/ &
he took leue of hym/ and took the booke
moche deuoutely / And after mounedz
vpon his palfrey/ & went forth hastily to
the courte/ And whan he was comen / he
presented the booke moche wysely and or-
dynatly to the noble kyng/ & furthermore
he offryd that euery noble man that wold
be in thordre of chyualry myght haue a co-
pye of the sayd booke/ to thende that he my-
ght see & lerne thordre of knyghthode and
Chyualrye

The second Chapter is of the begyn-
nyng of Chyualrye or knyghthode

Whan Charite/ Loyaulte/ Trowthe
Iustyce and keryte faylen in the
Worlde/ thenne begynneth cruelte/
Inurye/ desloyalte and falsenes / And
therfore was excoure and trouble in the
Worlde/ In whiche god hath created man
in Intencion that of the man he be knowen
and loued/ doubted/ serued/ and honoured
At the begynnynge whan to the world was
comen mesprysson/ iustyce returned by dre-
de in to honour/ in whiche six was wonte
to be/ And therfore alle the peple was de-
uyded by thousandes / And of eche thous-
sand was chosen a man moost loyal/ most
stronge/ and of most noble courage/ & bet-
ter enseygned and manerly than al the
other/ ¶ And after was enquyred and
serched/ what best was moost couenabli
moost fayre/ most couragvous/ and moost
stronge to iusteyne trauaylle / and moost
able to serue the man / ¶ And then
he was founden / that the Hors was

the moost noble / and the moost covenable
for to serue man / And by cause that emōg
alle the bestes the man chaas the hors / &
gaf hym to this same man that was soo
chofen amonge a thousand men / For aft
ter the hors which is called Chyual in
Frensshe is that man named Chyualter /
which is a knyght in Englysshe / Thus
to the moost noble man / was gyven the
moost noble best / ¶ It lyketh afa
re this / that ther shold be chosen alle the ar
mures such as ben most noble and moost
covenable to kytayll / and defende the man
fro dethe / And these armures were gyven
and appropred to the knyght / ¶ Whenne
who that wyll entre in to the ordre of chy
ualrye / he must thynke on the noble be
gynnyng of chyualrye / And hym beho
ueth that the noblesse of his courage in
good customes accorde to the begynnyng
of chyualrye / For yf hit were not soo / he
shold be contrary to his ordre / and to his
begynnynges / And therfore he is not co
uerable thyng that thordre of chyualrye
accepte his enemyes in honours / Ne
them that ben contrarye to his begynnys

gret / loue andz drede begynnen ageynst hat-
te andz mespyrpyon / Andz therefore hit be-
houeth / that the knyght by noblesse of cou-
rage andz of noble customme andz counte
andz by the honour soo grete andz soo hylle
that he is maade by election / by his hors /
andz by his armes he louedz andz doubtid
of the peple / Andz that by loue he recouere
charyte andz ensygnement / And by fere
recoure teryte andz Justyce / Of as moche
as a man hath more of wytt andz of vn-
derstandyng / andz is of more stronger na-
ture than a woman / Of soo moche may he
better than a woman / For yf he were not
more puyssaunt andz dyfferent to be better
than the woman / it sholdz ensielte / that
counte andz strengthe of nature were cons-
trary to counte of courage / andz to goodz
werkis / Thenne al thus as a man by
his nature is more apparaylledz to haue
noble courage / andz to be better than the
woman / In lyke wyse moche more enclly-
nedz to be vycious than a woman / For yf
it were not thus / he sholdz not be worthy
that he hadz gretter meryte to be goodz /
more than the woman / ¶ Beware tholdz

sauey that wol entre in to thordre of chy
ualry / what thou shalt doo / For yf thou
be a knyght / thow weryuest honour and
the scrpyture that must be hadde vnto the
frendes of chyualrye / For of soo moche as
thou hast more noble legynnyng / and
hast more honour / of soo moche arte thow
more bonde and bounden to be good / and
agreatable to god / and also to the peple /
And yf thow be wycked / thow arte ene
my of chyualry / and arte contrary to his
commaundements and honours / So mo
che hys / and soo moche noble is thordre of
chyualrye that it suffyseth not / that they
be made knyghtes of the moost noble per
sones / ne that they shold be gyuen to them
the moost noble bestes / and the bestes / the
moost noble armures / and the bestes only /
But hym behoueth / e it must be / that he be
be made lord of many men / For in seynno
ye is moche noblesse / e in scrpyture as
moche of subiections / Ehenne yf thow take
thordre of knyghthode / e arte a vyle man
e wycked / thou dost grete Iniurye to all
thy subgettis and to thy felawes that ben
good / For by the vylete in whiche thow
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arke/ yf thou be byeked/ thou oughtest to
be put vnder a serf or bonde man/ And by
the noblesse of knyghtes that be good it
is Indygne & not worthy that thou be cal
led a knyzt/ Election ne hors ne armures
suffyse not yet to the hyghe honour whiche
longeth to a knyght/ but it behoueth / that
there be gyuen to hym a squyer & seruaunt
that may take heed to his horse/ And his
behoueth also that the comyn peple labour
the bondes for to brynge fruytes andz go
odes/ wherof the knyght andz his beestes
haue theyr lyuyng/ Andz that the knyght
reste hym andz be at seiourne after his no
blesse/ & desporte hym vpon his hors for to
hunte or in other manere after that it shal
please hym/ & that he ease hym/ & delyte in
thynges/ of whiche his men haue payne &
trauayl/ The clerkes studyen in doctryne &
scyence/ wherby they may conne knowe god &
loue hym/ & his werkes/ to thende that they
gyue doctryne to the peple laye & bestiall
by goodz ensamples to knowe/ loue/ serue
& do honour god oure gloruous lord/ For
to thende that they may ordynarly do thes
se thynges / they folwe andz enswele

the scoles/ Tenne thus as the Clerkes by
honest lyl/by goodz ensample/andz scyence
haue gotten ordre andz offyce to encline the
puple to deuotion andz goodz lyl / Alle in
lyke wyse the knyghtes by nobleffe of cou
rage andz by force of armes mayntene the
ordre of Chyualrye / Andz haue the same
ordre/ to thende that they encline the smal
puple by drede/by the whiche the one doubtz
to doo wronge to the other / The scyence
andz the scole of the ordre of Chyualrye/
is that the knyght make his sone to lerne
in his yongthe to ryde/ For yf he lerne not
in his yongthe/ he shalle neuer lerne it in
his oldz age/ Andz it behoueth/ that the so
ne of a knyght in the tyme that he is squy
er can take keepynge of hors / And hym be
houeth that he serue/ andz that he be fyrste
subgette or he be lord/ For otherwyse shold
he not knowe the nobleffe of the seignory
whan he shold be a knyght/ Andz therfor
euery man that wyll come to knyghthode
hym behoueth to lerne in his yongthe to
serue at the table/ to serue to arme/ and to
adoube a knyght/ for in lyke wyse as a ma
nyll lerne to selve for to be a faillour/ or

a Carpenter/ hym behoueth that he haue a
mayster that can selve or beve/ All in lyke
wyse it behoueth that a noble man that lo
ueth the ordre of chyualrye / and wyl be
a knyght/ haue fyrst a mayster that is a
knyght/ for thus as a discourenable thyng
it shold be that a man that wold lerne to
selve shold lerne to selve of a carpenter /
All in like wyse shold it be a discourenable
thyng that a squyer shold lerne thordw e
the nobleffe of chyualry of ony other man
than of a knyght/ So moche is hye and
honoured the ordre of chyualrye that to a
squyer ne suffyseth not ouly to kepe hors
and lerne to serue a knyght/ and that he
goo with hym to tornoyes and bataylles
but hit is nedeful / that ther be holden to
hym a scole of the ordre of knyghthode / e
that the scyence were wryton in bookes / e
that the arte were shalved and redde / in su
che maner as other scyences be redde / e
that the sones of knyghtes lerne fyrst the
scyence that aperteyneth to thordre of chy
ualry / e after that they were squyers they
shold ryde thurgh dyuerse countrees with the
knyghtes / e yf ther were none errour in the

clerkes and in the knyghtes/Wherby shold
 ther be ony in other pepel/ For by the cler
 kes they shold haue deuocion and loue to
 god/ And by the knyghtes they shold
 doute to doo wronge/trayson and karate
 the one to another/Wherby the cler
 kes haue maysters/and doctryne & go to
 the scoles for to lerne/ And ther ben soo
 many scyences/ that they ben wretyn and
 ordeyned in doctryne/ Grete wrong is do
 ne to the ordre of knyghthode/ of this that
 it is not a scyence wretyn and redde in
 scoles/ lyke as the other scyences/ And
 therfore he that maade this booke byschoth
 to the noble kynge/ and to alle the noble
 compaigne of noble knyghtes/ that ben in
 this Courte assembled in the honoure of
 chivalrye/ that of the wrong that is done
 to hit may be amendyd and satisfaction
 done

Of thoffyce that apperteyneth to a knyght

Offyce of a knyght is thende and
 the begynnynge/ wherfore began
 the ordre of chivalrye/ Wherby yf
 a knyght use not his offyce/ he is contrarie
 to his ordre/ & to the begynnynge of chys

uakrye to fore sayd: By the which contraryete he is not a very knyght/ how be hit that he bere the name/ For such a knyght is more vyle than the smythe or the car penter/ that done their offyce after that they olbe to doo & haue lerned/ The offyce of a knyght is to mayntene and deffende the holy feyth catholyque/ by the which god the fader sente his sone in to the world to take fleshe humayne in the gloruous byrgyn oure lady saynt Mary/ And for to honoure & multiplye the feythe suffred in this world many trauaylles/ & paynes/ & anguysshous deeth/ Whene in lyke wyse as our lord god hath chosyn the clerkes for to mayntene þe holy feith catholyke with scripture & reasons agēst the mescreaūtes & not bi leuyng/ In lyke wyse god of glory hath chosyn knyghtes/ by cause þe by force of armes they raynquyssh the mescreaūtes. which daily labour for to destroye holy church/ & such knyghtes god holdeth them for his fren des honoured in this world/ & in that othre when they kepe & mayntene the feith by the which we entende to be saued/ The knyght that hath no feythe/ and vseth no feyth/ &

is contrary to them that maintene it / is
as the condempment of a man / to whome
god hath gyuen reason and yett the con-
trary / Thenne he that hath feith / and is co-
trary to feith / and will be saued / he doth
ageynst hym self / For his wyll accordeth
to mescreaunce / which is contrary to feith
and to the sauacion / By the which mes-
creaunce a man is Iudged to tormentes in
fynge & perdurable / Many there be /
that haue offyces which god hath gyuen
to them in this world / to the ende / that of
hym he shold be serued / & honoured / but
the most noble & the most honourable offy-
ces that be / be the offyces of clerkes & of
knyghtes / And therfor the grettest mys-
tye that shold be in this world / ouzt to be
betwene the knyghtes & clerkes / Thenne
thus as clerkes be not ordeyned of their
clergy yf they be agens the ordre of equal-
ty / Also knyghtes maintene not by the ordre
of equality them yf be gtra to the clerkes
which be bounden to loue & maintene the
ordre of equality / The ordre is not gyuen to
a man for that he shold loue he is ordeyned
by / but he ouzt to loue the other orders For
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to loue one ordre/ and to hate another/ is
nothyng to loue ordre/ For god hath g^{ve}
uen none ordre that is contrarye to other
ordre/ Thenne thus as the relygious that
loueth not soo mocke his olde ordre/ that
he is enemy of an other ordre/ he forbiddeth
not ne enfilbeth the rule of th^e ordre/ Thus
a knyght loueth not th^e offyce of a knyght
that so mocke loueth and p^{re}sseth his olde
ordre/ that he mysprysseth and hateth other
ordre / For yf a knyght loued the ordre
of Chyualry/ and destroyed some other
ordre/ hit shold some that the ordre shold
be contrary to god/ the whiche thyng may
not be/ yth he hath establysshed ordre/
So mocke noble is chyualrye/ that every
knyght ought to be gouernour of a grete
countre or lond / But there ben soo many
knyghtes / that the lond maye not suffyse
to sygnefye that one ouzt to be lord of al
thynges/ The m^{er}itour ouzt to be a knyght &
lord of al knyghtes/ but by cause þ^e m^{er}itour
may not by him self gouerne al knyghtes
hym behoueth that he haue vnder hym kny
ges that ben knyghtes/ to thende/ that they
ayde & helpe to maintene th^e ordre of Chy

ualry / And the kynges ought to haue
vnder them / dukes / Erles / Bpocites and
other lordes / And vnder the barons ought
to be knyghtes / whiche ought to gouerne
hem after the ordynaunce of the barons /
whiche ben in the hylle degre of chyualry
to fore named / for to shalbe they excellenc /
seignorie / power and wysedome of our
lord god glorious / whiche is one only
god in Trynity / and can and may gouer
ne alle thynges / wherfore hit is not thyng
couenable / that a knyght allone shold by
hym self gouerne alle the people of this
worlde / For yf one knyght allone myght
so do / the seignorie / the power & wysedome
of god shold not be so wel signefied /
And therfore for to gouerne alle the pe
ples that ben in the worlde / god wyl / that
ther be many knyghtes / of whome he is
gouernour only / lyke as it is sayd atte
begynnyng / And these kynges & prynces
whiche make prouostes & baillyes of other
persones than of knyghtes done agens the
fyr of chyualry / for the knyght is more wor
thy to haue the seignorie ouer the peple /
than any other man / & by thonour of his

offyce ought be done to hym more gretter
honour/ than any other man that hath not
so an honourable offyce/ & by thonour that
he wryueth of his ordre/ he hath nobleffe
of herte/ & by nobleffe of courage he is the
lasse enclined to doo a vylaynous fait or
dede than another man/ ¶ The offyce of a
knyght is to mayntene andz defence/ his
lord worldly or terryen/ for a kyng ne no
gylt baron hath no power to mayntene ryzt
wysnes in his may without ayde & helpe/
Thenne yf ony man do agaynst the comma
ndement of his kyng or prynce/ it behoueth
that the knyghtes ayde their lord/ which
is but a man only as another is/ & thers
for the euyl knyght which sooner helpeth
another man that wold put down his lord
fro the seignorye yf he ouzt to haue vpon him
he foloweth not thoffyce by which he is cal
led a knyzt/ By the knyghtes ouzt to be ma
yntened & kept iustyce / for in lykz wyse
as the Judges haue thoffyce to iuge/ in lykz
the wyse haue the knyghtes thoffice for to ke
pe them fro tyoltee/ in exercysyng the fait
of iustyce yf it myzt be that chualtry & cler
gye affected thm to gyder in such maner yf

Knyghtes shold be bredd / so þ by seynt they
were suffysaunt to be iuges / none offyce shold
be so couenable to be a iuge as chyualry
for he that by iustyce may best be holden is
more couenable to be a iuge than any other
Knyghtes ouzt to take courcers to iuste & to
go to tornoyes / to holde open table / to hute
at herres / at lowes & other wyld festes /
For in wyngge these thynges the knyghtes
exercyse them to armes / for to mayntene
thordre of knyghtode theie to mesprise & to
leue þ custom of þ which þ knyght is most
apparailled to the his offyce is but despising
of thordre / & thus as al these thynges afore
said apperteyne to a knyght as touchyng his
body / in like wise iustice / wysdom / charite
loyalte / verite / humylite strength hope swiftnes
& al other vertues schalbe apperteyne
to a knyght as touchyng his soule / & therfor
the knyght that doeth the thynges þ apper-
teyne to thordre of chyualry as touchyng
his body / & hath none of these vertues that
apperteyne to chyualry touchyng his soule
he is not the frende of thordre of knyghtode.
For yf hit were thus / that he made
separacion of the vertues aboue sayd / say

penge that they aperceyve not to the soule / and to thordre of chyualrye to gyder / It shold signefye that the body & chyualrye / were bothe thbo to gyder contrarie to the soule and to these vertues / and that is fals / The offyce of a knyght is to mayntene the bonde / for by cause that the drede of the comyn people haue of the knyghtes / they laboure & cultyue the erthe / for fere / leste / they shold be destroyed / And by the drede of the knyghtes / they redoubte the knynges / prynces and lordes / by whome they haue theyr polber / But the wycked knyght that aydeyth not his erthely lord and naturel cowntrey / agaynst another prynce / is a knyght withoute offyce / And is lyke vnto faith withoute werkes and lyke vnto mysbeleue / which is agaynst the feyth

Thenne yf suche a knyght folowe the offyce of chyualrye / in destournyng hym self and not to ayde his lord / Suche a knyght and his ordre shold doo wronge to that knyght / which fyghtyth vnto the deth for Justyce and for to mayntene and defende his lord / Ther is no offyce that is ofte made / but that it may be dyffeaundy / For

yf that whiche is made myght not be dyfe
feated/that shold be a thyng semblable to
god whiche is not ne may not be defeated
ne destroyed/Thenne as thoffice is made &
ordyned of godz / and is mayntened by
them that haue thordre of chyualry/by cau
se the wycked knyght that hueth not the
ordre of Chyualrye defeate a knyght in
hym self/ but the euyl kyng or prynce that
diffeateth in hym self thordre of chyualrye
be diffeateth it not only in hym self but he
diffeateth it in þ knyghtes þ he put vnder
hym/the whiche done that whiche apercey
ueth not to a knyght by the wycked En
sample of their lordz / soo that by desloyal
flaterye they be loued of hym/¶ And by
this reason the wycked prynces be not
al only contrarye to the ordre and offyce
of Chyualrye to their Persones / but
they be also to them that be submyted to
them/ in whome they defeate the ordre of
Chyualrye/ Thenne yf to caste a knyght
out of chyualrye is grete cruelte and gre
te wyckednesse/Muche more grete defaulte
is for to cast many out of chyualrye/
whan any noble prynce or hys kyn hat

in his Courte or in his companie byched
knyghtes / fals and traytours that neuer
synyffe to admoneste hym that he do byce
Rednesse / karate / traysons / & rebicions to
his twelue subgettis / And the good pryuce
by the strengthe of his noble courage / &
by the grete loue and loyalte / that he hath
to Chyualrye surmounteth them / kynquyff
meth and destroyeth by cause that in hym
self he destroyeth not chyualrye / Moche gre
te strengthe of courage and grete nobleffe
hath suche a lord in hym self / And grete
ly is he the frende of Chyualrye / whan he
taketh vengeance of suche enemyes that
boldy take from hym / and plucke alweye
the wele and honoure of chyualrye / and
corrupte his noble courage / yf chyualrye
were more stronge of body / than in streng
the of courage / ordre of Chyualrye shold
more accorde to the body than to the soule
And yf it were so the body shold be more
noble than the soule / but that is openly
fals / Ehenne nobleffe of courage may not
be kynquyffed of man / ne surmounted /
ne of alle the men that ben whan she is in
her ryght strengthe / ¶ And whanne a los

dy is pyghly taken / and Raynauysshed
of another / hit appiereth wel that the cou
rage of man is more stronge and noble /
than the body / ¶ And by such manere a
knyght that is in bataylle with his lord /
And for lacke of courage fleeth fro the
bataylle whan nede shold be that he shold
ayde / Therfor he that more redoubteth or fes
teth the torment or peryll of his body than
of his courage and vseth not thoffyce of
Chyualrye / ne is not seruaunt ne obeyss
saunt to other honoures / but is ageynste
the ordre of chyualrye / whiche was bygon
ne by noblesse of courage / yf the lasse nor
blesse of courage shold accorde better to the
ordre of chyualrye / than the gretter / Into
Chyualry shold accorde skouthe of herce /
Colbardyse ageynste hardynesse / and
strengethe of courage /

¶ And yf hit were thus / skouthe and
Colbardyse shold be thoffyce of a knyght /
And hardynesse and strengethe of couras
ge shold dysordeyne the ordre of chyualry

¶ Therne hold be hit alle the contrarye
¶ Therefore a noble knyght that kuetly

Chyualrye / holi moche lasse he hathays
de of his felawes / andz lasse, of armes
andz lasse to defende / So moche more hym
behoueth tenforce hym self to haue theffyce
of a knyght by hardynesse of a stronge
courage / andz of noble appaunce ageynste
them that be contrarpe to chyualry / And
yf he deye for to mayntene chyualry then
ne he acqwyeth chyualrye in that / in whis
che he maye the better loue andz serue hit /
For chyualry abydeith not soo agreeably /
in no place as in noblesse of courage /
Andz no man may more honoure andz loz
ue Chyualrye / ne more for hym maye not
be do / than that depeith for loue & for to he
noure the ordre of chyualrye / Chyualrye
andz hardynesse may not accorde without
wytte andz discursion / Andz yf hit were
thus that folpe andz ygnorauce accorded
thereto / wytte andz discursion sholdz be con
trary to the ordre of chyualrye / And that
is thyngge Impossyble / by whiche is open
ly sygnefyed to the knyght / that thow
hast grete loue to the ordre of chyualrye /
That al in lyke wyse as Chyualrye by
noblesse of courage hath made the to hane

hardynesse/so that thow doubtst no perill
ne deth / by cause thow myghtest honoure
chualtry/ In lyke wyse hit behoueth that
thow of chualtry make the to loue Wy-
sedom/by which thow mayst loue and ho-
noure the ordre of chualtry/agaynst the
disordynance and default that is in them
that bene to enuie and folowe the ordre
of Chualtry by folye and ignorauce/
and withoute entencement/ The offyce of a
knyght is to mayntene and defende wym-
men / wydowes and orphanes/ and men
dysseased and not payssaunt ne stronge/
For lyke as customme and reason is/
that the grettest and moost myghty helpe
the feeble and lasse / and that they haue
recours to the grette/ Ryght soo is thow
of chualtry / by cause she is grette/honou-
rable and myghty / he in socoure and in
ayde to them that ben vnder hym/and las-
se myghty/and lasse honoured than he is
Tenne as it is soo that for to doo wrong
and force to wimmen wydowes that haue
nede of ayde/ And orphelnes that haue ne-
ede of gouernaunce/ And to robbe and des-
troye the feeble that haue nede of strengthe

And to take away fro them that is gyven
to them/ These thynges may not accorde to
thordre of chyualry/ For this is wycked /
nesse/cruelle & tyranny/ & the knyght that
in stede of these vyces is ful of vertues/he
is dygne & worthy to haue thordre of chy
ualry/ And al in lyke wyse as god hath
gyuen eyen to the werk man for to see to
werke/ Ryght so he hath gyuen eyen to a
synnar/ to thende that he bylde his syn
nes/ And lyke as god hath gyuen to hym
an herte/ to thende that he be hardy by his
noblesse / So ought he to haue in his herte
mercy/ And that his courage be enclyned
to the werkes of myserycorde and of py
te/ That is to wete/ to helpe and ayde them
that al wepyng requyre of the knyghtes
ayde and mercy / and that in them haue
their hope/ Thenne knyghtes that haue no
ne eyen/ by which they may see the feble &
not strong/ ne haue not the herte ne myte
by which they maye recorde the nedes of
thz myschaunt and nedz peple ben not wor
thy to be in thordre of Chyualry/ yf chy
ualrye/ which is so moche an honourable
offyce / were to robbe and to destroye the

your peple and; not myghty/ and; fengy/
ne and; doo wronge to good; wymmen /
wyddowes / that haue nothynge to defende
them/ That offyce thenne were not veru /
ous/ but it shold; be vicious /

The offyce of a knyght is to haue a castel
and; horse for to kepe the wayes/and;
for to defende them that laboury the londes
and; the erthe/ and; they ought to haue
rewards and; Gytes for to holde ryght
to the peple/ And; for to assemble in a place
men of many dyverse craftes / whiche
ben moche necessarye to the ordenaunce of
this world; to kepe and; mayntene the lyf
of man and; of woman

Thenne as the knyghtes for to mayntene
theyre offyses ben soo moche preyed
for and; allowed; / that they be lordes of
townes Castellys / and; / Gytes / and;
of moche peple/ yf thenne they entende to
destroie Castellys / Gytes and; Townes/
burne howses/ Helve downe trees / sleye
beestes/and; robbe in the hygh wayes w^{ch}
is the offyce of chyualtrye / hit shold; be
disordynaunce to Chyualtrye/ **F**or yf
hit were soo / Chyualtrye were not well

ordyned. / for thenne good. ordynance /
and. his contrary shold. be one thyng. / &
that may not be. / Choffyce of a knyght is
also to enserche for theues. / robbours and.
other wyked. folke / For to make them
to be punysshed. / For in lyke wyse as the
aye is made for to helpe and. destroye the
euylle trees. / in lyke wyse is thoffyce of a
knyght establysshid. for to punyssh. the
trespassers and. delynquants. / And by caus.
se that god. and. chualry conorde to gy.
g. / hit behoueth. that fals sberynge and.
vntrelve othe. / be not in them that maynt.
ne thordre of chualry. / And. yf lecherye
and. Justyce accorded. to gyder. / Chual.
ry whiche accordeth to Justyce shold. ac.
corde to lecherye. / And. yf Chualry and.
lecherye accorded. / Chastyte whiche is con.
trary to lecherye shold. be ageynst. the hono.
ur of chualry. / And. yf hit were so that
for to mayntene lecherye knyghtes were
honoured. in mayntenyng. Chualry /
seem. that lecherye and. Justyce ben. contra.
rye / And. that Chualry is ordyned.
for to mayntene Justyce /
The knyght ought. and. shold. be just. &

and; totally contrary to thende/wherfor the
 ordre of knyghthode was fyrst establysshed
 And yf Justice & humylyte weren con-
 trary/chyualry whiche accordeth hym not
 to Justice shold be contrary to Humylyte
 And; yf he accordeth hym to pryde/he shold
 be contrarye to humylyte/¶ And; thenne
 yf a knyght in as moche as he is proude
 mayntened; chyualry/he corrupteth his or-
 dre whiche was begonne by Justice and;
 humylyte for to susteyne the hūble ayens
 the proude/For yf hit were so/the kny-
 tes that nolb ben/shold not ben in that or-
 dre in whiche they were fyrste knyghtes/
 ¶ But alle the knyghtes nolb Iniurpous
 and proude ful of wyckednesse be not wor-
 thy to Chyualrye/but oughten to be repu-
 ted; for nought/wher thēne ben humylyte
 & Justice/whar done they/or wherof scrue
 they / And; yf Justice was were contra-
 ry/Chyualry whiche accordeth hym to Jus-
 tice shold; be contrary to peas / And; by
 that/ they that loue warres/theses / and
 Robberye shold; be knyghtes/
 And; to the contrarye / they that pacysse
 and; accorde the good; people / and; that

the the Tribulations and byckednes of
the world holdz be euyls and bycked
knyghtes/ ¶ But the hylt emperour
god which al seeth and knoweth / wote
wel/ that it is contrarye and otherlyse/
For the felons and Iniurpous ken al cō
trary to chyualrye/and to al honour / I
demaunde the thenne who were the fyrste
knyghtes that accorded them to Justyce &
pees / and pacyfyed by Justyce and by
force and strengthe of armes / For al in
lyke wyse in the tyme/in which chyualry
beganne was thoffyce of chyualrye to pas
cyfy/and acorde the peple by force of ar
mes/ The knyghtes Iniurpous and war
ryours that now ken mayntene and dys
ordyne the ordre of chyualry / In many
maners olde and may a knyght vse thofs
fye of knyghthode/ But by cause we haue
to speke of many thynges/ we passe ouer
as lyghtly as we maye/ And also at the
request of the ryght curtyes esquier/loyal
feytable and wel enseigned in al curto
fye and honour/ which moche longe hath
despyed the rule and ordre of chyualrye/
We haue begonne this booke for the loue of

hym/and; for his desyre and; byll accom-
plysse / We purpose bryefly to speke in
this booke/by cause that shortly he shal be
adoubted and; made nelbe knyght/

E Of the examynynge of the squyer that
byll entre in to the ordre of chyualrye or
knyghthode /

TO examyne a squyer that byll
entre in to the ordre of chyualrye
a perteyneth wel/and; hym to be
with an examynatour whiche ought to be
a knyght/ and; next after god/that he be
we above all thynges Chyualrye or kny-
ghthode/ For some knyghtes ther ben/whi-
che be bette grete nombre of knyghtes al-
le they euyl and; byched; / than a lytyll
nombre of good; / And; not withstandynge
Chyualrye hath no regard; to the multy-
tude of nombre/ but loueth only them that
ben ful of noblesse of courage/ and; of gos-
od; enseygnement as tofore is sayd;/ Ther-
fore yf the Examynoure loueth more
multytude of knyghtes / than noblesse

of chyuallrye/ he is not couenable ne thore
thy to be an examynour / but it sholdz be
nede that he sholdz be examyned / andz res
preydz of the wronge / that he hath done
to the hysse honour of Chyuallrye / If yrste
hym behoueth to demaunde of the squyer /
that wyl be a knyght / yf he loue andz drede
godz / For withoute to loue andz to drede
godz / noman is worthy to entre in to the
ordre of Chyuallrye / Andz drede maketh
hym to feere the defaultes by which Chys
ualrye taketh dishonour / Thenne whan it
happeth that the squyer that nothyng dres
deth godz / is made knyght / he taketh thos
nour in receyuyng chyuallrye / andz recey
ueth dishonour / in as moche that he recey
ueth it withoute to honoure andz drede god
of whome chyuallrye is honoured / Ther
for a squyer withoute loue andz drede of
godz / is not dygne ne worthy to be a kny
ght for to destroye andz punyssh the wyces
Redz men / Thenne yf a knyght is a Rob
bour / wyched & traitour / e that it be trewe
that theues & robours onzt to be taken &
delyuerd to deth by the knyghtes / Thenne
lath the knyght so entatched with wychedz

eddyacions take iustyce & ryght of hym self
& vse his offyce/ as he ought to do of other
And; yf he wil not vse in hym self his of-
fyce lyke as he shold vse hit in other/ hit
shold; folowe that he shold; loue better the
ordre of Chyualrye in other/ than in hym
self/ But a thyng couenable ne salubful
is it not that a man sler hym self / Ande
therfore a knyght / that is a robbour & a
theef / ought to be taken and; deluyerd; to
dethe by other knyghtes/ And; every kny-
ght that susteyneth & suffreth a knyght to
be a robbour & theef/ in that doynge he vseth
not his offyce/ For yf he vset in that ma-
ner/ he shold do thenne ageynst his offyce/
Therefore the fals men & traitours ouzt to
be destroyed/ whiche be not very true kny-
ghtes/ yf thou knyzt haue ony euyl or sor-
re in one of thy handes/ that sore or payn is
more ner to thy other hand than to me or
to another man/ Then; every knyzt a trais-
tour & robbour is more ner to the that art
a knyght than to me that am no knyght/
ne of thy offyce / as he whom thou suste-
neth/ & is such by thy default/ & yf that
sam; euyl gize the more than me/ wher-

for thenne excuseth the of the punysshing
of such a man which is contrarye & enes
my of chyualry/ & they that ben not knyghts
wch/ thou represseth or oughtest to represente
of theyr defaultes/ A knyght being a
theef doth greter thefte to the hygh honour
of chyualrye/ in as moche as he taketh a
wey the name of a knyght withoute cause
than he doth that taketh alwey or steleth mo
ney or other thynges/ For to stele or take
alwey thonour/ is to geue euill fame & res
nominee/ & to blame that thyng which is
worthy to haue prayse & honour / For
honour is more worthy than gold or syluer
withoute any comparyson/ fyrst by cause
it is said/ that it is more grete defaulte for
to stele or take alwey chyualrye/ than for to
stele money or other thynges that ben not
chyualrye/ For yf hit were the contrarye/
it shold folowe that money & other thynges
shold be of more value than honour
Secondly yf any traytour that stele his
lord or laye with his wyf/ or betrayed his
castel were named a knyght/ what name
shold haue that man/ that for to honour
& defende his lord dyeth in the fait of arms

mes / Ehyrdly / yf a knyght beynge a tray
tre be torne oute of his defaulte / what def
faulte may he thenne make of which he
be reprayd and punysshed / sayth that his
lord punyssheth hym not of trayson / And
yf his lord maynteneth not the ordre of chy
ualry in punysshing his knyght traytre
In whome shal he mayntene it / And yf
he destroye not his traitre / what thyng shal
he destroye / and euery lord that taketh not
vengeaunce of his traitour / wherfore is he
a lord or a man of ony punyssaunce / Ehyf
saye of a trewe knyzt is to accuse a trays
tour / & to fyght ageynst hym / & thoffyce of
a knyzt traitre is to garysaye hym of that
he is appelled of & to fyght ayenst a trewe
knyzt / & these two offyces ben wel cotrary
that one ayenst that other / For soo moche
euyl is the courage of a knyght traytre /
that he may not baynquyssh & surmounte the
nobyl courage of a good knyzt / hold wel
p By surquedrye he beneth stoyne to ouer
come in fyghting / for the trewe knyght that
fygeth for the ryzt may not be surmounted
For yf a knyzt a frende of chyualry were
bainquysshed that shold be pyte & ayenst

the honour of chyuallrye / yf to robbe & to
take albey were thoffyce of a knyght / to
gyue shold be contrarie to the ordre of
chyuallrye / And yf to gyue aperteyned
to ony other offyce / hold bel that a man
shold haue / that he shold mayntene thof
fyre for to gyue / And yf to gyue the thyng
ges stolen aperteyned to Chyuallrye / to
whome shold aperteyne to rendre & to re
establysse / And yf a knyght take albey
fro the good people that whiche god hath
gyuen to them / and wold retyne it as
his possession / what thyng shold defende
to good men their ryght / bytil knoweth he
& euyl kepeth he that comaūdeth his sheep
to the keepyng of the wulf & that putteth
his faire wyf in the keepyng of a yonge
knyght traytre / and that his strong castel
delyuere to a knyght coueytous / ¶ And
yf suche a man / that thus folysshly deli
uerth to kepe his thynges / hold sholde he
bel kepe other mennes / Is ther no kny
ght that gladly wold kepe his wyf from
a knyght traytour / Certes I trolbe yee /
Also is ther no knyzt coueytous & robbur
that neuer fayneth hym to stele / Certainly

no suche knyghtes that ben euylle & wyce
kedz maye not be brought ageyne/ ne re-
dressed to thordre of chyualry/ For to ha-
ue harnoyes fayr & good/ & to knowe hym
self/ to take hede of his hors is thoffyce of
a knyght / that is to saye/ that a knyghte
ought wel to conne doo as a goodz may-
tre/ to thende that them whome he hath com-
mysed to doo or make ony thyng/ he coude
repreue of theyr dyffaultes/ Andz yf to ha-
ue harnoyes andz none hors were thoffyce
of a knyght / It tholdz seme that whiche
that is/ andz that whiche that is not/ were
thoffyce of a knyght / but to be andz not
to be/ tholdz be thynges contrary/ wherfor
a knyght without harnoyes may not be/ ne
ought to be namedz a knyght/ ¶ There is
a commaundement in oure lalve / that no
crysten man shold be periured/ Also a fals
oth ought to be repreuyd in thordre of chy-
ualry/ Andz he is not that periureth hym
worthy to be in thordre of chyualry /
¶ Thenne yf a squyer haue a byle cou-
rage / andz woldz be a knyght/ he wyll
destroye the ordre that he domaundet/ /
Wherfor thenne domaundet he thordre that

he loueth not / the whiche he entendeth to des-
troye by his euyl nature / And he that ma-
keth a knyght of vyle courage by fauoure
or otherwyse forsee that he knowe that he
be such / doth agaynst his ordre / and char-
geth his conscyence / Seke not nobleesse of
courage in the mouth / For eueryche mouth
sayth not trouthe / He seke it not in honou-
rable clothynge / For vnder many a fayr ha-
byrte hath ben ofte vyle courage ful of ha-
rate and of byckednesse / He seke hit not
in the hors / For he may not answere / He
seke hit not in the fayr garnementes ne
in the fayr harnoye / For within fayr gar-
nementes / is oftyme a bycked herte and
colbard / Therne yf thou wylt fynde nobles-
se of courage / demaunde it of faythe / hope
Charyte / Justyce / strengthe / temperaunce
loyaulte / & of other noble vertues / For in
them is nobleesse of courage / by them is dif-
feated the herte of a noble knyght fro wic-
kednesse fro trecherye / and fro the enemyes
of chyuallte / Age couenable apperteyn-
eth to a nelbe knyght / for yf thesquier that
be a knyght be ouer yong / he is not worthy
to be it / by cause he may not be so wyse that

he hath lerned the thynges that apperkyne
a squyer for to knowe tofore that he be a
knyght / & yf he be a knyzt in his enfancy
he may neuer so moche remembre that / Whi
che he promyseth to thordre of chyualrye /
Whan nede shal he that he remembre it / &
yf the squyer that wyl be a knyght be by
he to fore that he be it / he doth bylong & Ins
iury to chyualrye / that is mayntened by
strong men & fyghtars / & is defouled by
coward men & faynt of herte / Dymyztly fe
ble / ouercomen & flears / All in lyke wyse
as vertue & mesure abyde in the myddel of
two extremyties & theyr contrarye / that
is to lyete / pryde & byte / Ryght so a knyzt
ought to be made knyght / and to be nou
rysshed in age competent / and allbey ver
tuous vnto thende by ryght mesure / For yf
it were not thus / hit shold folowe / that co
traryousnes were bitwene chyualrye & me
sure / And yf hit were soo / Vertue & chy
ualrye shold be contrarye / And yf they
shold be contrarye / in the a squyer why
che arte lachous and folowe to be a kny
ght / wherfore wyll thou thenne be in the
ordre of knyghtshode or chyualrye / Yf he

beaute of facion/or by a body fayr grete &
libel aourned/or by fayr herte/by regard/
or for to holde the myrrour in the hand/
and by the other Dolytees / shold a
sayer be adoubed knyght of Belayne /
and of peple of lytyle bygnage / solbe and
byle mayst thou make knyghtes / And yf
thou madest them / thy bygnage thou shold
dest dishonoure and mespryse / And the no
blesse that god hath gyven greter to man
than to woman / thow sholdest make it las
se / and brynge hit to bylete. ¶ For by the
thynges tofore sayd / thou myghtest chuse
wymmen to be knyghtes / whiche ofte haue
the myrrour in the hand / by whiche thou
sholdest mynyssh and make solbe the or
dre of chyualry / in soo moche that ony by
le woman or ony Belayne of herte myght
come to be put in the ryght byle honoure
of thordre of chyualrye / Parage and chy
ualrye accorden to gyder / For parage is
none thyng / but honoure auncyently acuf
tomed / And chyualrye is an ordre that
hath endured syth the tyme in whiche hit
was begonne vnto this present tyme /
And by cause that parage and chyualry

acorde them yf thou make a knyght that
is not of parage / thou makest chynalrye
to be contrary to parage / And by this sa-
me reason / he whome thou makest knyght
is contrary to parage & to chynalry / then-
ne thou mayst not haue soo moche polber
that thou make a knyght a man of vyle
courage / Forsee that to the ordre of chy-
nalrye thou wyllt do ryght / Nature is mo-
che honoured in trees and in beestes as tou-
ching to nature corporal / But by the no-
blyesse of the soule resonable whiche so mo-
che only parteth with the herte of a man / by
cause that nature hath greater vertue in the
body humayne / than in the body bestial /
Thus in the same wyse the ordre of Chynal-
ry is more couenable and moche more syt-
tyng to a gentyl herte replenysshed with
all vertues than in a man vyle and of cruel
wyf. And yf hit were otherwyse / hit shold
enfield that Chynalry shold better agree
to the nature of the body than to the vertue
of the soule / And that is fals / For it bet-
ter agreeth to the soule than to the body /
Nobleesse of courage appertyneth to Chyn-
alry / To examyne a squyer that wyll be

a knyght behoueth to demaunde and requyre of his customes and maners /

For euylle enseynementes ben occasion by whiche the wyched knyghtes ben put oute of the ordre of chyualrye / a dysconuenable thyng hit is that a knyght beyng wyched be made a knyght / And that he entre in to the ordre / oute of whiche he must pisse by wyched sayntes and dysagracefulle customes / For chyualrye casteth oute of his ordre alle the enemyes to honoure / And receyuethe them that haue labour and mayntene honeste /

¶ And yf hit were not so / hit shold for to be that Chyualrye myght be destroyed in vylete / and myght not be repayred / ne restored in to nobleffe / And that is false / And therfore thou knyght that examynest the knyghtes arte bounden more strongly to enserche nobleffe and labour in a knyght than in any other persone / ¶ Thou knyght that hast thoffyce to examyne a knyght that wil entre in to the ordre of chyualrye / thou oughtest to knowe / for what entencion the knyght hath wil for to sojourne or for to be honoured / without that he do

honour to chivalrye / and to them that ho-
nour hit / And yf hit apere to the / that
for that cause he pretendeth to be a knyght
knowe that he is not worthy to be made
knyght / ne for to haue thordre / Al thus
as thencencion faileth and endeth in cler-
kes by Symonye / by which they ben en-
haunced to be prelates / ryght so an euyl
sayer falseth and setteth his wyll and
encencion whan he wyll be knyght agens
the ordre of chivalrye / And yf a Clerk
haue symonye / in that hit is agens his
prelate / Ryght so a sayer that hath fals
encencion to thoffyce of chivalrye / is agens
thordre of chivalrye / what somer he doth
A sayer that despyeth Chivalrye / hym
knoweth to knowe the grete charge and
the payre / that ben appoynted to them /
that wyll haue chivalrye and mayntey-
ne it / A knyght ought more to doubte the
blame of the people and his dishonoure /
than he shold the payre of wyte / e ought
to geue greter passion to his courage than
for geue ne thurste / he ne coud maye ge-
ue to his body / ¶ And by cause alle
the payre ought to be shelded and told

to the squyer to fore er he be adoubed or ma
de knyght/Chyualry may not be mayntey
ned withoute harnoye whiche aperteyn
eth to a knyght/nor withoute thonouras
ble costes andy dispences whiche aperteyn
ne to chyualrye/By cause a squyer being
withoute harnoye/Andy that hath no ry
cheffe for to make his dispences / yf he be
made knyght/hym sholdy perauenture hapy
re for nede to be a robbour / a theef / traitre
lyar or beggour / or haue some other vyces
whiche be contrary to Chyualry / A man
lame / or ouer grete or ouer fatte / or that
hath ony other euyl disposicion in his bo
dy / For whiche he may not vse the office of
chyualrye is not suffysaunt to be a knyght
For hit sholdy not be honest to thordre of
chyualrye / yf she receyued a man for to
bere armes / whiche were entatched corrupt
& not myghty / For so moche noble & hygh
is Chyualry in hyr honour / that a squyer
lame of ony membre / how wel that he be
noble and ryche / & borne of noble bygnage
is not dygne ne worthy to be receyued in to
thordre of chyualrye / & after also ouzt to
be enquyred & demaunded of the squyer /

that demaundeth chyuakry/ yf he euer dyd
ony falsnesse or trechery whiche is ayense
thordre of chyuakry/ For such a fait may
he haue done/ & yet but bypse sette by hit /
that he is not worty that chyuakry shold
receyue hym in to his ordre / ne that he be
made felawe of them/ that mayntene thordr
of chyuakrye/ yf a squyer haue Rayne
glorpe of that he doth/ he is not worty to
be a knyght / For Rayne glorpe is a vyce /
whiche destroyeth & byngeth to nought the
merytes & guerdons of the benefyte of
chyuakry / A squyer a flaterer discordeth
to thordre of chyuakrye/ For a man being
a flaterer corrupteth good entencion/ By
the whiche corrupcion is destroyed & cor
rupt the noblesse that appertyneth to the
courage of a knyght / A squyer probyde/
euylle taught/ful of bylayne wordes/
and of bylayne courage/ auaricious / a
byar/ vntrewe/ skouthful/ a gluton/ periu
red/ or that hath ony other vyces semblable
A cordeth not to chyuakry/ Thanne yf chy
ualry myght receyue them/ that ben ayense
thordre/ hit shold folowe that in chyuakry
ordynance and disordynance there one

proprie thyng / And when such chivalry is
knowen for the ordre of Ralour / therfor eue
ry squyer ought to be examyned to fore or
be he made knyght

In what maner a squyer ought to be
receyued in to thordre of chivalrye

He the begynnynge that a Squyer
ought to entre in to thordre of ch
ualry / hym behoueth that he confesse
hym of his defaultes that he hath done a
geynst god / & ouzt to receyue chivalry in
entencion that in the same he serue our lord
god / which is gloryous / And yf he be cles
ne out of synne / he ouzt to receyue his sa
uyour / For to make & adoure a knyght / it
apperteyneth the day of some grete feste / as
Crystemas / Ester / Whitson tyd / or on such
dayes solempne / by cause that by the hono
ur of the feste assemble moche peple in that
place where the squyer ought to be adoured
knyzt / & god ouzt to be adoured & praid that
he gyue to hym grace for to lyue wel af
ter thordre of chivalry / The squyer ouzt to
faste the vygylle of the same feste in the
hour of the saint / of whom the fest is made
that day / & he ouzt to go to the chyrche for

to pray god & ouzt to make the nyzt & be
in his prayers/ & ouzt to here the word of
god/ & touchyng the fait of chyualry/ for
yf he otherwyse here jangours & rebaul
des that speke of putery & of synne he shol
de begynne thene to dishonoure chyualrye
On the moyn after the feste in the which he
hath be adouled/ hym behoueth that he do a
masse to be songen solompnly/ & the sayner
ouzt to come to fore thaulter/ & offre to the
preest which holdeth the place of our lord to
thouour of whom he must oblige & submyse
hym self to kepe thouour of chyualry with
al his polber/ In that same day ouzt to be
made a sermon/ in which shold be recited
& declared the vii artycles in which is fou
ded tholy faith catholik/ the x comādemēts
& the vii sacramēts of holy chyrch/ & thother
thynges that apperteyn to the faith/ & the
sayner ouzt moch dylgently to take hede
& receyue al these thynges/ to thede he kepe
in his mynde thoffice of chyualry touchyng
ge the thynges that apperteyn to the fa
ith/ The vii artycles ben such/ to hylue one
god only/ that is the first/ and it behoueth
to hylue/ that the Fader /the Sone/ and

The holy gost ben one god only in thre per
sones without ende & without begynnynge
whiche make vnto the fourth artycle / To
byleue that god is creatoure & maker of
al thynges is the fyfth / The syxthe is to
byleue that god is redemer / that is to say
that he hath redemed or bought ageyne the
humayne bygnage fro the paynes of helles
to whiche hit was Juges by the synne of
Adam & Eue our fyrst fader & moder / The
vij is to byleue that god gaf glory to them
that ben in heuyn / These vij artycles apper
tayne to the deyte / and thother folowynge
apperteyn to thumanyte / that the sone of
god took in our lady synt Mary / The first
of the vij artycles folowynge to thumanyte
is to byleue that Jhesu cryst was concey
ned of the holy gost / whan saynt gabriel
tharehaugel salbed our lady / The second
& thyrde is to byleue that he hath be crucy
fyed & dede for to saue vs The fourth is to
byleue that his soule deualed in to helles for
to delyuere his frendes / That is to wete
Adam / Abraham & other prophetes whi
che byleued his holy comynge / The v is to
byeue that he be crysed fro deth to lyf The

It is to beleue that he fyled vp in to heuen
the day of ascencion / The iij is to beleue
that Ihesu cryste shal come at the day of Ju
gement whan al shal aryse / e shal Judge
the good e euyl / e shal gyue to eueryche
payne e glory after that he hath descripyd
in this transitory world / It behoueth to al
good crysten men to beleue these artycles
whiche ben very wytnesse of god e of his
werkis / For without these artycles nomā
may be saued / The comaūdements of god
whiche he gaf to moyse vpon the mouēt of
Synay ben vj / The fyrst is / that thou shalt
adoure / loue / e shalt serue al only one god
Ne thou shalt not be parured / haolbe e
sanctifye the soday / honour thy fader e
moder / Ne be thou none homycyde ne mur
derer / do no thefte ne fornicaciō / ne lere thou
no false wytnesse / ne coueyte the wyf of
thy neyghbour / ne haue thou none enuye
of the goodes of thy neyghbour / To alle
knyghtis it behoueth to knowe the vj com
maūdements that god hath gyuen / The sa
craments of holy church ben iij / that is to
wete / baptyfme / cōfyrmaciō / the sacramēt
of thaulter / ordre / maryage / penaūx e vnc

folkes is also a thyng semblable & lyke/
But this may not the knyght do/ Such
a knyght is euyl & false/that disorderly
wyl multiplye his ordre/ For he doth
wrong & bylonye to chyualry/ For he wil
do that/ the which is not couenable thyng
to do/ & that by which he ought to honour
chyualry he dyffeateth & blameth/ Thanne
yf by defaulte of such a knyght/ it happe
somtyme that the squyer that receyueth of
hym Chyualry / is not so moche ayded ne
mayntened of the grace of our lord/ ne of
vertue ne of chyualry / as he shold be yf
he were made of a good & loyal knyght /
And therfor such a squyer is a foole and
al other semblably that of such a knyght
receyueth thordre of chyualry/ The squyer
ought to knele to fow thaulte/ & lyfte vp
to god his eyen corporal & spyritual/ & his
hondes to heuen/ & the knyght ought to gyf
de hym in sygne of Chastite/ Justice/ & of
charite with his sberde/ The knyght ou
ght to kyffe the squyer / and to gyue to
hym a palme / by cause that he be remem
bering of that which he receyueth and pro
mytteth / and of the grete charge / In

tion/By these vii sacraments we hope al
to be saued / And a knyght is bounden by
his othe to honoure & accomplishe these
seuen sacraments/And therfor it apperteyn
eth to euery knyght that he knowe wel
his office/and the thynges to which he is
bounden / syth that he hath receyued the ordre
of knyghthode/Ande alle these thynges to
fore said/ & of other that apperteyne to chy
ualry.the prechour ought to make mencio
on that precheth in the presence of the squy
er/ which ought to pray moche deuoutely
that god gyue to hym his grace & his bles
syng/by which he may be a good knyght
al the dayes of his lyf to thenne forthon
Whan the prechour hath sayd al thys that
apperteyneth to his office/Thenne must the
prync or baron that wyl make the squyer
& adoube hym a knyght/ haue in hym self
the vertue & ordre of chyualry/For yf the
knyght that maketh knyghtes is not ver
tuous/how maye he gyue that/ which he
hath not/ Such a knyght is of worse con
dycion than be the plantes / For the plas
tes haue power to gyue their nature the
one to the other / Ande of bestes and of

whiche he is obliged & bounden / & of the gre
te honoure that he receyvet by thordre of
chyuallry / And after whan the knyght
espyrytuel / that is the prest / & the knyzt
terren haue done that apperteyneth to the
yr offyce / as touchyng to the making of a
nelbe knyght / The nelbe knyght ought to
ryde thurgh the tounne / & to shewe hym to
the peple / to thende that al men knowe &
see that he is nelbely made knyght / And
that he is bounden to mayntene & defende
the hysse honoure of chyuallry / For so moche
shal he haue more grette refraynyng
to do euyl / For by his shame that he shall
haue of the peple that shall knowe his chy
ualry / he shall withdraue hym so moche the
more for to mespryse agensse thordre of chy
ualry / At that same day hym behoueth to
make a grette feste / & to gyue fair yestes
& grette dyners / to iouste & sporte & doo
other thynges that apperteyne to thordre
of chyuallry / & to gyue to knynges of ars
mes and to herowdes as it is accustomed
of auncyente / & the lord that maketh a nelbe
knyzt / ouzt to gyue to the nelbe knyzt also
a present or yeste / And also the nelbe

Knzht ought to pette to hym And; to other
that same day/ For who so requyeth so gre
te a pette as is thordw of chyualry / he
nouryth not his ordre / yf he gyue not / af
ter the polber that he may gyue / All these
thynges and; many other / the whiche I
wylle not now recounte by cause of short
nesse of tyme / apperteyne to Chyualry

¶ Of the sygnefyaunce of the armes of a knyght

Gonne that whiche the prestre
quesyth hym when he syngeth the
masse / hath somme sygnefyaunce /
whiche concordeth to his offyce / And; the
offyce of presthode & of chyualry haue gre
te concordance / Therfor thordw of chyual
ry requyeth that al that whiche is nede
ful to a knyght / as touchynge the vse of
his offyce haue somme sygnefyaunce / By
the whiche is sygnefyed; the noblesse of
Chyualrye and; of his ordre /

¶ On to a knyght is gyuen a Siverd; /

Whiche is made in semblance of the crosse
for to sygnefyre hou our lord god kyn &
quyffixor in the Crosse the dethe of humar
yn bygnage / to the whiche he was Jugez
for the synne of oure fyrste fader Adam /
Al in lyke wyse a knyght olbeth to kyn
quyffix and destroye the enemyes of the
crosse / by the swerdy / For chyualtrye is to
mayntene Justyce / And therefore is the
swerdy made cuttyngge on bothe sydes / to
sygnefyre that the knyght ought with the
swerdy mayntene chyualtrye and Justyce
To a knyght is gyven a spere / for to syg
nefyre trouthe / For trouthe is a thyng ry
ght and euy / And that trouthe oughte
to go tofore falsenesse / And the yron or
bede of the spere sygnefyeth strengthe / whi
che trouthe ought to haue aboue falsenesse
And the penone sygnefyeth / that trouthe
shelbeth to alle feythe / and hath no drede
ne feare of falsenesse ne of trecherye / And
kerpe is susteynyngge of hope / and also of
other thynges / whiche ben sygnifyed by
the spere of the knyght / The hatte or steel
or yron is gyven to the knyght to sygne
fyre shamefastnes / For a knyght withoute

shamefastnesse maye not be oþersaunt to
thorow of chyualrye/ ¶ And al thus as
shamefastnes maketh a man to be ashamed
and causeth to caste doune his eyen agens
the erthe/ In lyke wyse the hatte of prou
defendeth a man to lōke vþward on hys
& maketh hym to lōke towarde the ground
& is the moyn bytwene the thynges hys
& wolbe/ For it couereth the hede of a man
whiche is the most hys & pryncipal membe
is in the body of a man/ Also shamefast
nes defendeth the knyght whiche hath the
most noble offyce & most hys that is next
thoffyce of a clerk/ that he encline ne to be
hym not to vylaynous faytes and horry
ble/ & that the noblesse of his courage abā
dōne hym ne gūe hym to carate/wicked
nesse/ne to ony euyl enseygnement / The
hauberke sygnifyeth a castel & fortreffe as
geynst vices & defaultes/ For al in lyke
wyse as a castel and fortreffe ben closed al
aboute/ In lyke wyse an hauberke is fer
me & clos on al partes/ to thende that hit
gūe sygnifyaūce to a noble knyght/ that
he in his courage ought not to entere in to
dānsen / ne none other vice / Chaunces

of yron/ or legge barnoyes ben gyven to a knyght for to kepe and holde surely his legges and feet from peryll/ to sygnefy that a knyght with yron ouzt to holde hym vpon the wayes / that is to vnderstonde/ with the sward / speere and mace. and other garnementes of yron for to take the males factours/ and to punyssh them/ The spores ben gyven to a knyght to sygnefy dyllygence and swyftnesse/ by cause that with these two thynges every knyght may maintene his ordre in the hygh honour / that bylongeth to it/ For in lyke wyse as with the spores he prycketh his hors/ by cause to haste hym to runne/ ryght so doth dyllygence haste hym to doo his thynges/ and maketh hym to procure the barnoyes and the vyppences that ben nedeful to a knyght/ to the ende / that a man be not surprysed ne taken sodenly/ ¶ The gorget is gyven to a knyght to sygnefy obedience/ For every knyght that is not obeyssaunt to his lordne to the ordre of chyualrye/ dishonourd his lordz / and yssueth oute of his ordre/ And ryght soo as the gorgette enuyronneth or goth aboute the neck of a knyght

By cause it shold be defended / fro strokes
and woundes / In lyke wyse maketh oke
dyence a knyght to be withynne the com
maundements of his souerayne & withyn
thorow of chyualry / to thende that treason
pryde / ne none other vyce corrupte not the
othe that the knyght hath made to his lord
& to chyualrye / The mace is gyuen to the
knyght / to sygnefy strength of courage /
For lyke as as a mace or pollax is strong
ageynst al armes / & smyteth on al partes
Ryght so force or strength of courage de
fendeth a knyght fro al vyces / & enforseth
vertues & good customes / by the which
knyghtes mayntene thorow of chyualrye
in the hygh honour which is due & apper
tyneth to it / Myserycorde or knyf with a
croffe is gyuen to a knyght / to thende / that
yf his other armures fayle hym / that he
haue recoure to the myserycorde or dagger
Or yf he be so nygh his enemy / that he may
not greue / ne smyte hym with his spere /
or with his slyberde / that thenne he joyne
to hym / & surmounte hym yf he maye by the
force or strength of his myserycorde or knyf
And because this armure which is named

myſterworde ſhelveth to a knyght / that he
ouzt not to truſt al in his armes ne in his
ſtrength / but he ouzt ſo moche affye & truſt
in god / & to joyne to hym by ryght good
werkes / & by very hope that he ought to ha
ue in hym / that by the helpe & ayde of god
he Raynquyſſe his enemyes / & them whic
che by contrary to thordre of chꝛualry /
The ſhelde is gyuen to the knyght to ſpyg
neſſe the offyce of a knyght / For in lyke
wyſe as the knyght putteth his ſhelde byt
wene hym and his enemy / Knyght ſoo the
knyght is the moyes bytwene the prynce
and the peple / And lyke as the ſtroke fal
leth vpon the ſhelde and ſaueth the knyght
Knyght ſo the knyght ought to apparayle
hym / & preſente his body to fore his lord /
whan he is in peryl hurde or taken / gaulte
his ben gyuen to a knyght / to thende / that
he putte his hondes theryn / for to be ſure / &
to weyre the ſtrokes / yf it wer ſo that his
other armures manpable faylled to hym /
And thus as the knyght with his gaulte
his handeſh more ſurely the ſpew or his
ſwerd / And that to the ſygnepaunce of
the gaulteſhe he lyfte vp on hys his hond

Knyght too ought he to lyfte them vp in
thankyng god of the bychury that he hath
had/ ¶ By the gawteshe is also spgnes
fyed/ that he ought not to lyfte by his
hondz/ in makyng a false othe / ne handle
none ewyle/ ne foule touchynges, ne disho
nest with his hondes/ The sadyl in which
the knyght syteth when he rydeth/ spgnes
fyeth surete of courage/ the charge and the
gret burthen of chyualry/ For lyke as by
the sadyl a knyght is sure vpon his hors/
Knyght so surete of courage maketh a kny
ght to be in the fronte of the batayll/ By
the which surete aduenture frende of chys
ualry aydeh hym/ And by surete ben mes
pyfed many cowardes/ Raubours/ & many
Rayne semblaunces / which make men
Cowardys for to seme hardy/ and strong
of courage / And by that ben many men
recreped in such manere / that they dare
not passe to fore in that place/ where noble
courage and stronge oughte to be / and
passe aboue the Cours of a halpauant kny
ght and hardy /

And by the sadyl is spgnesfyed the charge

of a knyght/ For the sadel byt as we haue
said/ holdeth the knyght ferme and sure
vpon his hors/ so that he may not falle ne
mooue lyghtly/ but yf he wyll/ And there
fore the sadel/ which is so grete sygnefyeth
the charge of chualry/ that the knyghte
ought not in no wyse to mooue for lyghte
thynges/ And yf it behoueth hym to moue
we/ he ought to haue grete courage/ noble
& hardy agaynst his enemye for to haue
thordre of chualrye/ To a knyght is gy-
uen an hors / and also a Coursour for to
sygnefye noblesse of courage/ ¶ And by
cause that he be wel horsed and hys/ is by
cause he may be sene fro ferre/ And that is
the sygnefyaunce that he oughte to be ma-
de redy to doo al that which behoueth to
thordre of chualrye more / than another
man/ ¶ To an hors is gyuen a byddel/ &
the raynes of the byddel ben gyuen in the
hondes of the knyght / by cause that the
knyght may at his wyllle hald his hors
and refrayne hym/ ¶ And this sygne-
fyeth that a knyghte oughte to refrayne
his tongue / and hold that he speke no
folle wordes ne false

And also hit sygnefeth/that he ought to
 refrayne his honours / that he gyue not soo
 moche that he be suffrauous and neddy/ And
 that he kegge ne demaunde nought / He be
 ought not be so hardy/ but that in his har-
 dynesse he haue reason and attemperaunce
¶ And by the reynes is sygnefyed to the
 knyght/that he ought to be ladde oueral/
 Where thordre of chyualry wyll lede hym
 or sende hym / **¶** And when it shal be ty-
 me of necessity to make largesse/ his hon-
 ours must gyue and dispense after that it
 apperteyneth to his honour / And that he
 be hardy / e doubt nothyng his enemyes/
 For doubttaunce affeablyssyth strengthe of
 courage/ **¶** And yf a knyght doo contra-
 ry to doo alle these thynges/his horse ke-
 peth better the rule of chyualry than he doth
 To his horse is gyuen in his hede a testiere
 to sygnefyed that a knyght ought to do no-
 ne armes without reason/ For lyke as the
 hede of an horse goth to fore the knyght /
 Knyght soo ought Reason goo to fore all
 that a knyght doth/ For al werkes with-
 out reason ben vyces in hym / And al in
 lyke wyse as the testier kepeth e defendeth

the hede of the hors / Ryght so reason kepeth
andz defendeth a knyght fro blame / & fro
shame / Garnements of the hors ben for to
kepe andz defende the hors / Andz they syg
nifye that a knyght ought to kepe his goo
des andz his rycheesses / by cause that they
myght suffyse to hym for thoffice of chyual
ry to mayntene / For lyke as the hors is
defended of the strokes or hurtis by hys
garnements / Andz withoute them he is in
peryl of deth / In lyke wyse a knyght with
oute goodes temporal / may not mayntene
thouour of chyualrye / ne may not be des
fended fro euylle peryles / For pouerte caus
seth a man to thynke baratris / falsctres &
traysons / and to this purpos saith the scrip
ture / Propter inopiam multi delinquerunt
For pouerte many haue maade falsctres /
A Cote is gyuen to a knyght / in sygnes
fyauce of the grete trouaylles that a kny
ght must suffre for to honoure chyualrye /
For lyke as the Cote is aboue the other
garnements of yron / andz is in the wyne
andz wepyeth the strokes to fore the halbs
terke and the other armures / Ryght so is
a knyzt chosen to suskepyne gretter trouailz

les than another man/ Andz alle the men
that ben vnder the nobleſſe of hym/ and in
his garde ought whan they haue neede to
haue recourſe to hym/ Andz the knyght oug
ht to deffende them after his power/ and
the knyghtes ought rather to be taken/ hurte
or dede/ than the men that ben in their gar
de/ Eſſenne as it is ſo ryght grete & large
chpyualrye / therfore ben the prynce & ſer
uants in ſo grete trauayles for to kepe theſe
princes andz their peple / A token or eſ
ſeygnal of armes is gpyuen to a knyghte
in his ſhelde andz in his cote/ by cauſe that
he be knowen in the bataylle/ Andz that he
be allowed yf he be hardy/ & yf he do grete &
fayr feates of armes / and yf he be coward
faulty/ or recreant/ the enſeygnal is gpy
uen to hym by cauſe that he be blamed/ by
ſuperdour andz reprimyd/ Eſſeygnal is al
ſo gpyuen to a knyght/ to thende that he be
knowen yf he be a frende or enemy of chpy
ualrye/ wherfor every knyght ought to ke
noue his eſſeygnal/ yf he be kepte fro bla
me/ the which blame caſteth the knyght &
putteth hym out of chpyualrye/ The baner is
gpyuen to a kyng a prince ſeruynt & to a knyght

Banner / whiche hath vnder hym many
knyghtes / to sygnefye that a knyght ouzt
to mayntene thonour of his lord / and of
his honde. For a knyght is loued / preysed
and honoured of the folke of worship of
the Royamme of his lord / And yf they
doe dishonour of the honde wherin they be /
and of their lord / Such knyghtes ben more
blamed and shamed than other men /
For lyke as for honoure they ought to be
more preysed / by cause that in them ought
to be the honoure of a prync / and of the
knyght and of the lord / In lyke wyse in
their dishonour / they ought to be more bla
med / And by cause that for their lachesse
falschede or treason ben kynge and prync
as more dyscryted than by any other men

C Of the customes that apperteyn to
a knyght

The nobleste of courage hath chosen
a knyght to be aboue al other men
that ben vnder hym in seruytude /
thene nobleste of customes / and good nou
rysshments apperteyn to a knyght / For

nobleſſe of courage may not mouſte in the
hgh honour of chyualry without election
of vertues and goodz cuſtommes / Thenne
as it is ſo / it behoueth of force to a knyght
that he be replenyſſhedz of goodz cuſtomes
andz of good enſeygnements / Euery knyght
ought to knowe the ſeuyn vertues / whi
che ben begynnynge andz roote of al goodz
cuſtommes / andz ben the way andz path of
the celeſtyal glory perdurable / Of whiche
ſeuyn vertues the thre ben theologale or de
uine / Andz the other four ben cardynal /
The theologal ben fayth / hope / & charytc /
The cardynal ben Juſtyce / prudence / ſtreng
the & attemperaunce / A knyght withoute
fayth may not haue in hym goodz cuſtom
mes / For by fayth / a man ſeeth ſpyrytus
ally godz / and his werkes / andz beleueth
thynges Inuifyble / Andz by feyth hath a
man hope / charytc / and boyaulte / and is ſer
uaunt of vryte andz trouthe / And by deſ
faulce of feyth a man beleueth not god to
be a man / his werkes and the thynges /
whiche ben Inuifyble / the whiche a man
without faith may not vnderſtād ne knowe
we / knyghtes ben accuſtomed by the feyth

that they haue gone in to the londe ouer the
see in pylgrymage/ And there proue theyr
strength and chyualry ageynst the enemyes
of the Crosse/ and ben martirs yf they
dye/ For they fyghte for tenhaunce the ho-
ly feyth catholyk/ And also by feyth ben
the clerkes defended by the knyghtes fro
wycked men/ which by default mespry-
se/ Robbe and dysturbe them as moche as
they may/ Hope is a vertue which moche
strongly aperceyner to thoffyce of a kny-
ght. For by hope that he hath in god/ he en-
tendeth to haue victory of the batayll/ By
reason of thaffyaunce which he hath gre-
ter in god than in his body ne in his ar-
mes/ cometh to the rescue of his enemyes/
¶ By hope is enforced the courage of the
knyzt/ and raynquyssheth the latchednesse
and cowardyse/ Hope maketh knyghtes
to susteyne and suffre trauailles/ and for
to be auenturous in perples/ in which they
putte them self ofte/ ¶ Also hope maketh
them to suffre hongre and thurst in castles
cyties & fortresses/ To the garde of whom
they ben assigned/ & defende them & the
castel rayvauntly/ as moche as they may

For yf ther were none hope a knyght myght
not vse his offyce / ¶ And also hope is
pryncipal Instrument to vse thoffyce of a
knyght / lyke as the honds of a carpenter
is pryncipal Instrument of carpentrye /
A knyght withoute charyte maye not be
without crueltie and euylle wyllle / And
crueltie and euylle wyllle accorde not to the
offyce of chyualrye / by cause that charyte
behoueth to be in a knyght / for yf a knyght
haue not charyte in god / and in his
neyzbour / howe or in what wyse shold he lo
ue god / And yf he had not pyte on poure
men / not myghty and dyseased / howe shold
he haue mercy on the men taken / and rayn
quysshed that demaunde mercy / as not of
powber to escape / and maye not fynde the
fynaunce that is of them demaunded for
theyr deliuerance / And yf in a knyght
were not charyte / howe myght he be in thordre
of chyualrye / Charite is a vertu aboue othre
vertues for she departeth euery vyce / Charite
is a loue of the which euery knyght ouzt
to haue as moche as nede is to mayntene
his offyce / & charite also maketh a man to
bee lyttly p̄ wylat burthens of chyualrye / for

al in lyke wyse as an hors wthoute feet
may not bere the knyght / Knyght soo a
knyght maye not wthoute charyte sustey
ne the grete charge and burthen of his or
dre / ¶ And by charyte maye chy
ualrye ben honoured and enhaunced / yf
a man wthoute body were a man / Ehenne
were a man a thyng Inuysyble / And yf
he were Inuysyble / he were not a man / ne
that whiche he is / And al in lyke wyse /
yf a man wthout Justyce were a knyght
hym behoueth by force that Justyce were
not in that / in whiche he is or that chyual
ry were a thyng dyuerse fro the same chy
ualrye / whiche now is / ¶ And hold he it
that a knyght haue the begynnynge of Just
yce and be Iniuryous / and beneth to
be in thordre of chyualrye / that appertey
neth not / For chyualrye and Justyce ac
corden so strongly / that wthoute Justyce
Chyualrye may not be / For an Iniury
ous knyght is enemy of Justyce / and dyf
feateth and casteth hym self out of chyual
rye / and of his noble ordre / and renpeth
hit and despyseth /
The vertu of prudence is she by the whiche

a man hath knowlege of goodz andz euyl
Andz by the whiche a man hath grace to be
frendz of the goodz andz enemy to the euyl
For prudence is a science/by the whiche a
man hath knowlege of the thynges that
ben to come by the thynges presente/And
prudence is when by ony causes & mayf
tryes a man can eschewe the dommages
bodily andz ghesly/ Andz as the knyghts
tes ben ordeyned for to put alwey andz des
trope the euyl/ For no men put theyr bo
dyes in so many peryles as done the knyghts
tes/ what thyng is thene to a knyght mo
re necessary than the vertue of prudence/
To the custommaunce of a knyght is ap
perteynant to arme hym andz to fyght/
But that accordeth not so moche to the of
fice of a knyght/ as doth vsaunce of war
for andz of entendement / andz ordeyned
wylle / For many bataylles ben many ty
mes raynquysshedz more by maystrye / by
wytte and Industry/than by multytude
of people of hors ne of goodz armours /
¶ Andz to thys purpos saydz the saluaunt
knyght Judas machabeus to his people /
when he saue his enemyes / whiche were

in nombre fyve tymes more then were the
hys/andz cam for to fyghte/ O my harthe
wey sayd he/ he ye nothyng in doubte / but
but that godd wyl helpe vs at this tyme /
For I saye yow wel/ that bycorte byeth
not in grete multitude/ For therein is grete
confusyon/ And by the wyse andz goodz
prudnce of the sayd Judas machabeus
was the batayl of his enemyes ranyquys
shed/ andz he obteynedz glorvous bycorte
Thenne as it is soo/ yf thou knyght wilt
acustomme thy sone to thoffyce of a knyght
for to mayntene chualtrye & his noble ordz
we make hym fyrst to acustomme andz vse
wasey andz entandement/ Andz make hym
that with all his polver he be frendz to godd
odz/ andz enemye to evyl/ For by suche vs
sages prudnce & chualtrye assenble them
to honoure thordre of chualtrye/ Strength
is a vertu which remayneth andz dwelleth
in noble courage ageynst the feyn dedly
spynce/ by which men goo to helpe to suffere
andz susteyne grevous tortments without
enx/ the which spynce ben Goutonnyz/
lecherre/ Quarre/ Myde/ Whourz/ Enuye/
andz yre/ Thenne a knyght that forlleteth

suche way/ goth not in to the hollis of nos
blessse of herre/ ne maketh not there his a
bydyngz ne his habitacion/ Gloutynye en
gendreth febleffe of body/ By ouer oul
traypous drynkynge andz etynge/ For in
ouermoch drynkynge gloutynye chargeth
alle the body with metes/ andz engendreth
sloth and lacknes of body which greueth
the soule/ Tenne all the vyces ben contrar
y to chyualry/ therfor the strong courage
of a noble knyght fygheth with the ayde
of Abstynence/prudence/ andz attemperau
ce that he hath ageynst gloutynye/lecherye
andz chastyte fygheth that one ageynste
that other / Andz the armes with whiche
lecherie warreth Chastyte /ben yongthe/ be
aukte/moch drynke/ e moche mete/ queynt
restures andz galaunt/ Falshede/ Treason
Inurye/ andz despyfynge of God/ andz
of his glorye /

Andz for to doubt the paynes of helle
whiche ben Infynite/ and the other thyng
ges semblaible to that/ Chastyte andz stren
gthe warren andz fygheth ageynste le
cherye / andz surmount hit / by vniuers
braunce of his commaundmentys /

andz for to remembre andz wel to vnder
stande the goodes andz glory that godz gra
ueth to them / that loue serue andz honoure
hym / Andz the euylle andz the payne / whiche
is apparaylledz to them that despise &
byleue not in hym / Andz by wel to loue
godz / he is worthy to be louedz / seruedz and
honouredz / Andz by that chastyte warryeth
andz kaynquyffeth lecherye with noblesse
of courage / who that wyll not submyt
to euylle ne to foule thoughtes / ne wyll
not be aualedz / ne defouledz from his hygh
honour / Andz as a knyght is namedz chy
ualer / by cause that he oweth to fyght &
barre ageynst vyces / andz ought to kayn
quyffe andz surmounte by force of noble &
good courage / yf he be not such one that he
be without strengthe / ne hath not the herte
of a knyght / nor hath not the armes with
whiche he ought to fyghte / thenne is he no
ne / Quarye is a vice / whiche maketh no
ble courage to descende andz auale / andz to
be submytedz to vyle andz folle thynges /
Thenne by the defaulte of strengthe / andz
of goodz courage / whiche defende them not
ageynst quarye ben many submytedz and

Raynquysshed/ And the courage of a knyght
also that wyll be strong and noble is ray-
nquysshed/ And by that key the knyghts
are couelous & auaricious/ And by theyr
couetyse done many wronges & wycked-
nesse/ and key serf & bonde to the goodes/
that god hath gyuen to whome they key a-
bandonned and submytted/ Strength hath
suche a customme / that no tyme he aydeyth
his enemy/ ne neuer shall helpe a man/ yf
he demaunde hym not secours' and ayde /
For so moche is noble and hylt a thyng
strength of courage in hym self/ And soo
moche grette honour is due to it/ that at ne-
ede of trauayls & peryles it ought to be call-
ed/ And ayde ought to be demaunded of
it/ Thence why the knyght is by auarice
tempted to enclayne his courage thereto/
whiche is moder and rote of all euyles &
of trefon/ thence ouzt he to haue his recours
& renne to strength/ in the which he shal ne-
uer fynde colbardyse/ ne latchednesse/ ne fe-
blenesse/ ne defaulte of secours ne of ayde
For with strength a noble hart may rayn-
quyssh al bytes/ Thence thou knyght cou-
uelous/ wherfor hast thou not strong cou-

wage and noble / Lyke as was the noble
courage of the puyssaunt kynge Alexan-
der / whiche in despyryng auarice & covetyse
se had allbey the handes stretchede forth
for to gyue vnto his knyghtes / So moche
that by the renomme of his largesse / they
that were fouldpours with the kyng auar-
ycious whiche made warre agaynst hym /
turnede and came towarde the seyd Alex-
ander / and confused his enemy covetous
whiche to fore was theyr mayster / And
therfore thou oughtest for to thynke / to the
ende / that thou be not submytted to vylay-
nous werkes and to foule thoughtes by
auarice / the whiche accordeth not / ne apper-
tyneth not to chualry / For yf she apper-
tyned to hit / who shold tene the /
that lechery were not appertynyng to a
knyght / Shouthe is a vice by the whiche
a man is loue of wyckednesse / and of
envye / and to hate goodnesse / And by this
vice may be knowen and sene in men / sig-
nes of dampnacion better than by any other
vice / And by the contrarie of strengthe
may be better knowen in a man the signe
of sauacion than by any other vertue /

And therefore who that wyl ouercome &
 surmounte accyde. hym behoueth / that in
 his herte he haue strengthe / by the whiche
 he raynquyssh the nature of the body / whiche
 by the synne of Adam is enclyned &
 apparayled to doo euyl. ¶ A man that
 hath accyde or skouth hath sorowe and
 angre / the whyle that he knoweth that an
 other man doth wel / And when a man
 dothe harme to hym self / he that hath ac-
 cyde or skouth is heuy and sorowful of
 that / that he hath not more and greater /
 And therefore such a man hath sorow both
 of good and of euyl of other men / For
 he and dysplaye heuyn passion & payn
 to the body and to the soule / Therfor thou
 knyght whiche wylt raynquyssh and sur-
 mounte that same heuyn oughtest to praye
 strengthe / that he wylle enforce thy coura-
 ge agens accyde / in remembryng / that
 if god do good to any mā / therfor follovethe
 it not if he ouzt also wel to do to the / for he
 giveth not to hym al if he hath / ne that he
 may gve / ne in that so gvyng he taketh
 alwey nothynge fro the / & therfor our god
 hath gvyng to vs an ensaple in the gospel

of them that laboured in the Dynepere /
whan he wpruyde them that hadde wrou-
ght fro the morning vnto the euen of that
they murmured / by cause that the lord of
the Dynepere gaf as moche salary and
wages to them that were come at euensong
tyme / as to them that had laboured alle
the daye / and sayde to them / that he dyde
them no wronge / and that of his olbne
good he myght doo his wyll /

Pryde is a vice of Inequalityte / or to
be unequal to other and not lyke / For a
proude man wyll haue no peere / ne equal
to hym / but loueth better to be alone not
lyke any other / And therefore humylyte
and strengthe ben two vertues / that loue
equalityte / And in that they be ageynst pryde
yf thou prolbde knyght wyllt Raynquyssh
thy pryde / Assemble within thy courage
humylyte and strengthe / For humylyte
without strengthe is no thyng / ne it maye
not holde ageynst pryde / And pryde maye
not be Raynquysshed / but by that / whan
thou shalt be armed and mounted vpon
thy grete hors / thou shalt be parauenter
proude / But yf strengthe of Humylyte

of humylyte make the to remember the re-
son / & thencacion / wherfor thou arte kny-
ght / thou shalt neuer be proud / And yf
thou be proud / thou shalt neuer haue stren-
gthe in thy courage / by which thou mayst
cast out proud thoughtes / But yf thou be
feten doune of thy horse in batayll / taken &
Raynquysshed / thou shalt not be thenne so
moche proud as thou were to fore / For
strengthe of body hath Raynquysshed and
surmounted the pryde of thy courage /
Thenne yf strengthe of body maye Rayn-
quyssh and surmounte the pryde of thy
courage / hold be hit that nobleste is not a
thyng corporal / Strengthe and humyly-
te which ben thynges spryrtuel / ought
moche better to caste out pryde of noble co-
urage / ¶ Enuye is a vyc disagreeable to
Iustyce / to charyte and to largesse / whi-
che apperteynen to thordre of chyualry /
Thenne whan any knyght hath a stout
ful herte and fayllynge of courage / and
may not susteyne ne enselbe thordre of chy-
ualrye for defaulte of strengthe / which is
not in his courage / ne hath not in hym
self the vertues of Iustyce / charyte / ne of

largesse/ such fayte is force/ by violence dis-
honour and? Inuerye to chyualrye/
And? by that is many a knyght enuyous
of others wele / and? is folbe to gete the
goodes abue seyde by strengthe of armes
and? is ful of euylle courage / enclyned
and? wdy to take awei other mennes thyn-
ges that be not his/and? of which he was
neuer in possession/ And? by that hym be-
houeth to thynke/ how he myght make kar-
rates and? falshe for to gete rychesses /
of which somtyme the ordre of chyualrye
is dishonoured/ It is in courage trouble-
ment/and? remembraunce of bycked? wil
And? by this trouble and? remembraunce
it turneth hym in to forgetyng or oubly-
aunce / thentendement in to ygnoraunce /
and? wyll in to not retchyng. And? as to
remembre / to vnderstande / and? to wyll be-
ofte enlumynng / by the which a knyght
may folbe the way and? the rule of chy-
ualry / who wyll thenne caste oute of his
courage that which is trouble of vnder-
standyng / And? of his spryde hym lea-
neth to reuere strength of courage / charite
attempraunce and? pacyence / which haue

compnacion from the refraynyng of yre/
 and they be wike and allegeaunce of the
 traunples and passions that yre gyueth
 Of so moche that yre is grete / of so moche
 hit behoueth that he haue strengthe of cou-
 rage that bylle surmounte and Joyne
 with hym benyuolence/abstynence/charyte
 pacyence and humylyte / And thus shalle
 he yre surmounted and euylle bylle / yre
 and Inpacyence and the other vyces ap-
 petyred and lassed / And when the vyces
 ben mynysshed / And the vertues greter
 as ben Justyce and wysedome / And by
 the gretenesse of Justyce and of wysedome
 is thordre of chyualtrye the greter / We kny-
 ue sayd here to fore the manere after the
 whiche strengthe ought to be in the couras-
 ge of a knyght ageynste the seuen dedely
 synnes / And we shalle say hereafter of the
 vertu of attemperaunce / Attemperaunce is
 a vertu the whiche dwelleth in the myddle
 of elbo vyces / Of whome that one is syn-
 ne by ouer grete quantite / And that other
 is synne by ouer lityl quantyte /
 And therfore bytvene ouer moche and
 ouer lityl muste be Attemperaunce

in so resonable quantite / that it be vertue /
For yf there were noo vertue byt bene the
ouer grete andz ouer bytyl / there sholdz be
no moyn / Andz that may not be / A knyght
acustommed of goodz custommes and
wel enseygnedz ought to be attempryd in
hardynesse / in etynge / in drynkynge / In
wordes andz dyspensys / andz other thynges
semblable to the same / without attem-
ptaunce a knyght maye not mayntene
thordre of chyualrye / ne he may not be in
place where vertue dwelleth / The custome
andz vsage of a knyght ought to be to heere
masse andz sermon / to adoure andz pray to
godz / andz the same to loue andz drede / for
by that acustommaunce a knyght may we-
membere the deth andz fylthe of this world
andz demaunde of godz the celestiall glory
andz drede andz doubte the paynes of helle
Andz by that he maye acustomme hym to
the vertues and other thynges that apper-
teyne to mayntene thordre of chyualrye /
But a knyght that to this doth the contras-
rye / andz bylcueth in deynayles / and in
fleyng of byrdes doth ageynst god / e hatz
gretter fayth e hope in the wynde of his

hede & in the werkes that the byrdes done
& the deupnours / than in god and; in hys
werkes / And; therefore suche a knyght is
not agreable to god; / ne maynteneth not
thordre of chyuallrye / The carpenter / ne the
fayllour / ne the other crafty men haue not
polver to vse theyr offyce / withoute the art
and; the manere that apperteynen to theyr
offyces / And; as god; hath gyuen discre-
cion and; reason to a knyght / by which he
can vse his offyce / And; yf he can lyue in
mayntenyng the rule of chyuallrye / yf he
thenne so; do not / he doth wrong and; in
iurye to discrecion and; to reason / For a
knyght that loueth his discrecion / and;
that which reason and; entencement syg-
nyfye and; shewe / And; he foloweth and; by-
leueth the deupnawyles of them / that by the
flyght of byrdes deupnen & sayen that the
byrd; that fleeth on the ryght syde sygneth
feyth contrary to the lyfte syde / And; to
suche thynges thynketh and; gyueth as
spawne / Suche a knyght casteth al by the
noblesse of his courage / And; is all lyke
to a foole that vseth no wyse ne reason /
But doth at al auenture al that he doth /

Andz therfore ſuche a knyght is ageynſte
godz/ Andz after ryght andz reaſon he ou-
ght to be conquerredz andz ſurmounted
of his enemye whiche ſeth reaſon andz
diſcreſion ageynſt hym/ andz hath hope in
godz/ Andz yf hit were not thus/it ſholdz
ſolbe that the deynours by the flyghte
of byrdes and other thynges withoute re-
aſon andz ordre of chyualry/hath amonge
them greter concordance / than godz/rea-
ſon/diſcreſion/hope/feythe/andz noble cou-
rage/Andz that is openly falſe/knyghtes
that adiouſte feythe to deynours/that ſay
that it is euylle hope to ſee a woman diſ-
couerd in the mornynge/andz that he maye
not make ne doo a goodz faytce of armes
that daye that he ſeeth the bedde of his wyf/
or ony other ſure and diſcouerd by the falſe
byleue that he hath/ Also lyke as a Iuge
ſeth his offyce/whan he Jugeth after cuſ-
tome/Ryght ſoo a knyght ſeth his offyce
whan he ſeth reaſon and diſcreſion/whi-
che ben the cuſtome of chyualrye / Andz
also lyke as the Iuge that ſholdz gyue
ſentence after witneſſe/e thene gyueth falſe
Iugement by the flyght of byrdes/ or by

Barbyng of dogges for by such other thynges lyke to the same/ Ryght so a knyghte doth ageynst his offyce/ yf he doo not that which reason and discrecion shewe to hym and wytnesse/ but byleueth that which that the byrdes done by theyr necessytes/ And by cause they go fleynge by the ayer at auenture/ Therne as it is soo/ By that ought to enselbe reason and discrecion/ and doo after the sygnes yauce that his armures representen/ lyke to that which we haue said to fore/ And of the thynges that happen by aduenture/ he ought not to make necessite ne customme/

¶ To a knyght apperteyneth/ that he be lover of the comyn wele/ For by the comynalte of the people was the chyualrye founden and establysshed/ And the comyn wele is gretter and more necessary than propre good and sperevall/

To a knyght apperteyneth to speke nobly and curtosly/ and to haue fayr barnois and to be wel cladde/ and to holde a good houshold/ and an honest holbe/ For alle these thynges ben to honoure Chyualrye necessarye/ ¶ Curtosye and

Chyualry conorden to gyder/ For by lapp
nous and foule wordes ben ageynst thoz
dre of chyualrye / Chyualte andz acueynz
faunce of goodz folke / Loyalte & trouthe /
hardynesse / largesse / honeste / humplyte /
pyte / andz the other thynges semblable to
these apperteyne to Chyualry / And in bys
ke wyse as he ought to god to compare all
his nobleffe / Ryght so a knyght ought to
compare to alle that / Wherof chyualry may
receyue honour for them that ben in his or
dre / The custome andz the goodz enseygnem
ment that a knyght dothe to his hors / is
not so moche to mayntene thordre of chy
ualrye as is the goodz customme / & good
enseygnement that he doth to hym self and
to his chyldren / For chyualry is not only
in the hors ne in the armes / but hit is in
the knyght / that wel endueth andz ensey
neth his hors / andz acustommedz hym self
andz his sone to goodz enseygnements / &
vertuose werkes /

¶ And soo a
wyckedz knyght / which endueth andz
enseygneth hym self andz his sone to
euylle enseygnementys and doctrynes / he
enforceth to make of hym self andz of his

some beestes and of his hors a knyght /

Of the honour that ought to be done to
a knyght

God hath honoured a knyght /
And all the peple honourith hym
lyke as in this booke is recoucted
And Chyualrye is an honourable offyce
aboue alle offyces / ordres / and estates of
the world / reserued thordre of presthode /
whiche apperteyneth to the holy sacrefyce of
thaulter / And thordre of chyualry is mos
che necessary / as touchyng the gouernemēt
of the world / lyke as we haue tofore tou
chyd / And therfor chyualry by alle these
reasons / and by many other ought to be ho
noured of the peple / yf to a kyng ne to a
prynce were not nobleffe of Chyualry in
corporate / by defaulte of that whiche they
shold not be suffysaunt / & that they hadde
not in them the vertues ne thonour that ap
perteneth to thordre of chyualry / **T**hey
shold not be worthy to be kynges / ne
Prynces ne lordes of Countre / For in

them Equally ought to be honoured/
The knyghtes ought themne to be honou-
red by the kynge and grete barons/ For
lyke as by the knyghtes the hye barons
ben honoured aboue the moey peple/ Ry-
ght soo the kynge and the hye Barons
oughten aboue the other people to holde the
knyghtes / Equallye and Fraunchyse
acorden to gyde/ And to the franchyse &
seignorye of the kyng or of the prynce ac-
corden to the knyghtes / For the knyght
must be free and franke/ by cause that the
kyng is his lord/ And therfore it behoueth
that thour of a kyng or of a prynce / or
of euery baron and lord of a londe be ac-
cording in thour of a knyght / in suche
manere / that the kyng or prynce be lord/
and the knyght be honoured/ To thour
of a knyght appertheyeth that he be loued
for his counte and goodnesse / And that
he be doubted and dredde by his strengthe
And that he be prayd for his debowrte
& pryualte/ & by cause that he is counceyls
hour of the kyng or of the prynce / or of
another hye baron / ¶ Then-
ne to despyse a baron by cause he is of the

same nature / of whiche every man is / is
to despise alle the thynges afore sayd / for
whiche a knyght oughte to be honoured /
Every noble baron and hys lord that ho-
noureth a knyght / & holdeth hym in hys
Courte in his counceyle and at his table
he honoureth hym self / And semblably he
that honoureth hym in bataylle / honoureth
hym self / ¶ And the lord that of a wyse
knyght maketh his messenger or embassa-
our deliuereth his honour to noblesse of
courage / & the lord that multiplyeth ho-
nour in a knyght that is in his scrupel
multiplyeth honour in hym self / And the
lord that aydweth and maynteneth a knyght
he doth his offyce / and enforceth his seign-
norie / And the lord that is pryue with
a knyght hath amptye to chynualry / To re-
quyre foly of the wyf of a knyght / ne ten-
elyne her to wyckednesse / is not the hono-
ur of a knyght / And the wyf of a knyght
whiche hath children of bylains / honou-
reth not the knyght / but destroyeth and
bryngeth to nought the auncyente of the
noble confraternyte / and of the noble leg-
nage of a knyght / ¶ A knyght also that

hath children of a blyayne woman/honour
with not gentylnesse ne chualrye / And
as it is so thene gentylnesse and the hono
ur of chualrye accorden to gyde in a kny
ght/and in a lady/by the vertue of marry
age / And the contrary is destruction of
Chualrye/ys the men that ben not knyghts
tes ben oblyged and holden to honoure a
knyght/moche more is oblyged and holden
den a knyght to honoure his body in knyng
wel cladd and nobly/and in knyng wel
horsed / and to haue fayr harnoyes good
and noble/and to be seruyd and honou
red of good persones moche more without
comparyson than of other / Tenne to honou
re the noblesse of his courage/by the whi
che he is in thordre of chualrye/the whi
che courage is disordynate/and dishonou
red whan a knyght putteth foule though
tes/wyckednesse and traysons in hym self
and casteth oute of his courage noble tho
ughtes and good cogytacions whiche ap
perteyne to thordre of chualrye / The kny
ght that dishonoureth hym self and his
pew/that is to weie another knyght/he is
not dygne ne worthy to haue honoure /

For yf he were worthy / wronge shold be
done to the knyght that holdeth & doth to
Chyualry as touchyng to hym self and to
that other knyght / ¶ Etienne as chyualry
hath his dwelling in the noble courage of
a knyght / no man may not so moche hono-
ure or dishonour chyualry as a knyght /
Many ben thonours and the reuerences /
that ought to be done to a knyght / And of
as moche as the knyght is gretter / of soo
moche is he more charged and bounden to
honour chyualry / ¶ In this booke here
haue we spoken shortly ynough of thordre
of chyualry / therfor we make now here
an ende / to honour and the laboure of god
our glorious lord / and of our lady saynt
Mary / which he blessed in secula seculoru
Amen

¶ Here endeth the booke of thordre of chy-
ualry / which booke is translated oute of
Frensshe in to Englysshe at a requeste of
a gentyl and noble esquier by me Wills-
iam Caxton dwellinge in Westmynstre

besyde London in the most best wyse that god
hath suffred me/ and accordynge to the co
pye that the sayd squire deliuerd to me/
whiche booke is not requysyte to euery co
myn man to haue/ but to noble gentylmen
that by their vertu entende to come & entre
in to the noble ordwe of chyuallry/ the whiche
in these late dayes hath ben vsed accord
yng to this booke here to fore writen but
forgeten/ and the exercyses of chyuallry/
not vsed/ honourd/ ne exercysed/ as hit
hath ben in auncyent tyme/ at whiche tyme
me the noble actes of the knyghtes of En
gland that vsed chyuallry were renowned
thurgh the vniuersal world/ as for to spe
ke to fore the incarnation of Ihesu Cryste/
where were there euer any lyke to hrenius
and helynus that from the grete Brytayne
nolb called Englonde into Rome &
fette byonde conquered many Royammes
and bondes/ whos noble actes remaine in
thold hystories of the Romayns / And
syn the Incarnation of oure lord/ byhold
that noble kyng of Brytayne kyng Ar
thur with al the noble knyghtes of the wold
table/ whos noble actes & noble chyuallry

of his knyghtes / occuppe soo many large
volumes / that is a worlde / or as thyng in-
credyble to bylue / O ye knyghtes of Eng-
land / where is the custome and vsage of
noble chyualry that was vsed in the da-
yes / what do ye now / but go to the knynges
& playe after thise And some not well ad-
uysed be not honest and good rule agreeyn
alle ordre of knyghthode / leue this / leue it
and rede the noble volumes of saynt graal
of lancebot / of galaad / of Trystram / of per-
se forest / of percyual / of galbarn / & many
mo / Ther shall ye see manhode / curtosye &
gentylnesse / And loke in latter dayes of
the noble actes syth the conquest / as in kynge
Rycharde dayes cuer du lyon / Edward
the fyrste / and the thyrde / and his noble
sones / Syr Robert knolles / Syr Johan
halibode / Syr Johan chandos / & Syr
gaultier Manny rede froissart / And also
behold that vycorpus and noble kynge
harry the fyfthe / and the capytayns vnder
hym his noble bretheren / Earle of Salys-
bury Montagu / and many other whos
names shyn gloryously by their vertuous
noblesse & actes that they did in thour of

thordre of chyualry/ Alas what doo ye /
but slepe & take ease/ andz at al disordred
fro chyualry/ I woldz demaunde a questis
on yf I sholdz not displease / how many
knyghtes ben ther now in Englonz / that
haue thuse andz theyer cyrle of a knyghte/
that is to wete / that he knoweth his hors/
& his hors hym / that is to saye / he kerynge
wedy at a wynt to haue al thyng that lon e
geth to a knyght / an hors that is accor
dyng andz broken after his handz / his ars
mures andz harnoyes mete andz syttyng / &
so forth / et cetera / I suppose andz a due ser
che sholdz he made / ther sholdz be many fos
under that lacke / the more pryce is / I wold
it pleasydz our souerayne lordz that thys
es or thryes in a yere / or at the lest ones
he woldz do crye Justes of pes / to thens
that euery knyght sholdz haue hors andz
harneys / andz also the vse andz craft of a
knyght / andz also to torne one ageynste
one / or ii ageynst ii / Andz the best to haue
a pryce / a dyamondz or Jellbel / such as
sholdz please the prynce / This sholdz cause
gentylmen to resorte to thauncyent custō
mes of chyualry to grete fame andz wōs

mee/And also to be althey redy to serue/
theyr prync whan he shall calle them / or
haue neede/Thenne late every man that is
come of noble blood andy entendeth to come
to the noble ordre of chyualtry/rede this ly
tyl booke/and doo thereafter/in keepyng the
lore andy commaundements therein compry
sed/And thenne I doubte not he shall at
tync to thordre of chyualtry/et cetera /

And thus thys lytyl booke I presente to
my redoubted naturel andy most dradde so
uerayne lord kyng Rycharde kyng of Eng
lond andy of Fraunce/to thende / that he
commaunde this booke to be hady and redde
Unto othyr yong lordes knyghtes and gen
tylmen within this royaume /that the noble
ordre of chyualtrye be thereafter better used &
honoured than hit hath ben in late dayes
passed / And therein he shall do a noble &
vertuose dede/And I shall pray almyz
ty god for his long lyf & prosperous wel
fare/& that he may haue victory of al his
enemyes/and after this short & transitory
lyf to haue everlastyng lyf in heuyn/wel
re as is Joye andy blyffe worldy without
ende Amen /