Manners and Meals

in

Olden Time.
The Babees Book,

Aristotle's A B C, Urbinitatis, Stans Puer ad Mensam,
The Kytiile Childrenes Kytiile Boke,

The Bokes of Nurture
of
Hugh Rhodes and John Russell,

Wynkyn de Worde's Boke of Kernynge,
The Booke of Demeanor, The Boke of Curtasye,
Seager's Schoole of Vertue, &c. &c.

with some
French & Latin Poems on like Subjects,
and some
Forewords on Education in Early England.

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to

THE HISTORIAN OF "THE EARLY & MIDDLE AGES OF ENGLAND,"

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IN ADMIRATION OF HIS LEARNING

AND

IN GRATITUDE FOR HIS HELP,

BY THE EDITOR.
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FOREWORDS.

"The naturall maister Aristotel saith that every body be the course of nature is enclyned to here & so all that refressheth & quickeneth the spreyd of man\textsuperscript{1} / wherfor I haue thus in this boke folowinge\textsuperscript{2}" gathered together divers treatises touching the Manners & Meals of Englishmen in former days, & have added thereto divers figures of men of old, at meat & in bed,\textsuperscript{3} to the end that, to my follows here & to come, the home life of their forefathers may be somewhat more plain, & their own minds somewhat rejoiced.

The treatises here collected consist of two main ones—John Russell's Boke of Nurture and Hugh Rhodes's Boke of Nurture, to which I have written separate prefaces\textsuperscript{4}—and certain shorter poems addressed partly to those whom Cotgrave calls "Enfans de famille, Yonkers of account, youthes of good houses, children of rich parents

\textsuperscript{1} The first sentence of Aristotle's Metaphysics is 'All men by nature are actuated by the desire of knowledge.' Mr Skeat's note on l. 78 of Partenay, p. 228.
\textsuperscript{2} Lawrease Ambrose. The noble lyfe & natures of man, of bestes, &c. John Desborow. Andewerps.
\textsuperscript{3} The woodcuts are Messrs Virtue's, and have been used in Mr Thomas Wright's History of Domestic Manners and Customs, &c.
\textsuperscript{4} If any one thinks it a bore to read these Prefaces, I can assure him it was a much greater bore to have to hunt up the material for them, and set aside other pressing business for it. But the Boke of Courtsey binding on editors does not allow them to present to their readers a text with no coat and trousers on. If any Members should take offence at any expressions in this or any future Preface of mine, as a few did at some words in the last I wrote, I ask such Members to consider the first maxim in their Boke of Courtsey, Do not look a gift horse in the mouth. Prefaces are gift horses; and if mine back or shy now and then, I ask their riders to sit steady, and take it easy. On the present one at least they'll be carried across some fresh country worth seeing.
EDWARD THE FOURTH'S HENCHMEN.

(yet alive)," partly to merchants' sons and good wives' daughters, partly to schoolboys, partly to people in general, or at least those of them who were willing to take advice as to how they should mend their manners and live a healthy life.

The persons to whom the first poems of the present collection are addressed, the

**yonge Babees, whome bloode Royale**

With grace, fature, and hybe babylite

Hathe enoweryd,

the "Bele Babees" and "swete Children," may be likened to the

"young gentylmen, Henxmen,—VI Enfants, or more, as it shall please the King,”—at Edward the Fourth's Court; and the authors or translators of the Bokes in this volum, somewhat to that sovereign's Maisty of Henxmen, whose duty it was

"to shew the schooles ¹ of urbanitie and nourture of England, to lerne them to ryle cleneely and surely ; to drawe them also to justes ; to lerne them were theyre harneyes ; to hame all courtsey in wordes, dedes, and degrees ; dilygently to kepe them in rules of goynes and sittinges, after they be of honour. Moreover to teche them sondry languages, and olyr lerninges vertuous, to harping, to pype, sing, dance, and with other honest and temperate behaviour and patience; and to kepe dayly and wekely with these children dew conveynity, with corrections in theyre chambers, according to suche gentylmen; and ech of them to be used to that thinge of vertue that he shall be moote apt to lerne, with remembrance dayly of Goddes servyce accus-tuned. This maisty sittith in the halle, next unto these Henxmen, at the same borde, to have his respeyte unto theyre demeanynges, howe mannerly they eate and drinke, and to theyre communication and other formes curiull, after the booke of urbanitie." (Liber Nigri in Household Ordinances, p. 45.)

That these young Henxmen were gentlemen, is expressly stated,²

¹ scholars?
² Sir H. Nicolas, in his Glossary to his Privy Purse Expense of Henry VIII., p. 327, col. 2, says, "No word has been more commented upon than 'Henxmen,' or Henxmen. Without entering into the controversy, it may be sufficient to state, that in the reign of Henry the Eighth it meant the pages of honour. They were the sons of gentlemen, and in public processions always walked near the monarch's horse: a correct idea may be formed of their appearance from the representation of them in one of the pictures in the meeting room of the Society of Antiquarians. It seems from these entries (p. 79,* 125, 182, 209, 230, 265) that they lodged in the

* p. 79, Item the same days paid to Johnson the mayster of the king's barge for the rent of the house where the henxe men lye xi s.
and they had “everye of them an honest servaunt to kepe theyre chambre and harneys, and to array hym in this courte whyles theyre maisters be present in courte.” I suppose that when they grew up, some became Esquires, and then their teaching would prove of use, for

“These Esquires of houshold of old [were] accustomed, wynter and sumer, in afternoones and in eveninges, to drawe to lorde chambers within courte, there to kepe honest company aftyr theyre cunninge, in talkynge of cronycles of Kings and of other polycies, or in pypping or harpyng, syngynge, or other actes martialles, to help occupy the courte, and accompany strangers, tyll the tymne require of departing.”

But that a higher station than an Esquier’s was in store for some of these henchmen, may be known from the history of one of them. Thomas Howard, eldest son of Sir John Howard, knight (who was afterwards Duke of Norfolk, and killed at Bosworth Field), was among these henchmen or pages, ‘enfauntes’ six or more, of Edward IV.’s. He was made Duke of Norfolk for his splendid victory over the Scots at Flodden, and Anne Boleyn and Catherine Howard were his granddaughters. Among the ‘othyr lerninges vertuous’ taught

house of Johnson, the master of the king’s barge, and that the rest of it was 40s. per annum. Observations on the word will be found in Spelman’s Elymology, Pegge’s Cursory, from the Liber Niger, Edw. IV., Lodge’s Illustrations, vol. i. p. 300, the Northumberland Household Book, Blount’s Glossary.”

The Promptorium has “Heynemann (henchemanne) Gerolocista, dowerum gervorum (gerolocista),” and Mr Way in his note says, “The pages of distinguished personages were called henchemen, as Spelman supposes, from Ger. heusel, a warhorse, or according to Bp. Percy, from their place being at the side or hannel of their lord.” See the rest of Mr Way’s note. He is a most provokingly careful editor. If ever you hit on a plum in your wanderings through other books you are sure to find it afterwards in one of Mr Way’s notes when you bethink yourself of turning to the Promptorium.

In Lord Percy’s Household (North. H. Book, p. 302) the Henchemen are mentioned next to the Earl’s own sons and their tutor (?) in the list of “Persones that shall attende upon my Lordes at his Board Daily, make have no more but his Reverend Except Brede and Dryk.”

My Lords Secounde Son to serve as Kurver.
My Lords Thirde Son as Sowser.
A Gentilman that shall attende upon my Lord’s Eldest Son in the rewarde, and appoynted B because he shall alwayes be with my Lord’s Sonnes for sanye the Ordeynge of them.
My Lords first Henneshman to serve as Cupherer to my Lord.
My Lord’s ipte Henneshman to serve as Cupherer to my Lady.
See also p. 326, p. 234, The Hennesmen to be at the synyyng of my Lord, p. 47.
him at Edward's court was no doubt that of drawing, for we find that
He was buried with much pomp at Thetford Abbey under a tomb
designed by himself and master Clarke, master of the works at King's
College, Cambridge, & Wassel a freemason of Bury St. Edmund's.'
Cooper's *Ath. Cant.*, i. p. 29, col. 2.

The question of the social rank of these Bole Babees, children, and
Puori who stood at tables, opens up the whole subject of upper-class
education in early times in England. It is a subject that, so far as I
can find, has never yet been separately treated¹, and I therefore throw
together such few notices as the kindness of friends² and my own chance
grubbings have collected; these as a sort of stopgap till the appear-
ance of Mr Austey's volume of early Oxford Statutes in the *Chronicles*
and *Memorials*, a volume which will, I trust, give us a complete
account of early education in our land. If it should not, I hope that
Mr Quick will carry his pedagogic researches past Henry VIII.'s
time, or that one of our own members will take the subject up. It
is worthy of being thoroughly worked out. For convenience' sake,
the notices I have mentioned are arranged under six heads:

1. Education in Nobles' houses.  4. At Foreign Universities, p. xl.
2. At Home and at Private  5. At Monastic and Cathedral
3. At English Universities, p. xxvi.  6. At Grammar Schools, p. lli.

One consideration should be promised, that many exercises,
manners and courtesy, music and singing, knowledge of the order
of precedence of ranks, and ability to carve, were in early times
more important than Latin and Philosophy. 'Ailmar þe kyng' gives
these directions to Athelbrus, his steward, as to Horn's education:

¹ When writing this I had forgotten Warton's section on the Revival of Learn-
² It should be read by all who take an interest in the subject. Mr Bruce also refers
to Knyvstow's *Museum Minervae*.  P.S.—Mr Bullein and Mr Watts have since
referred me to Henry, who has in each volume of his *History of England* a regular
account of learning in England, the Colleges and Schools founded, and the learned
men who flourished, in the period of which each volume treats. Had I seen these
carrier I should not have got the following extracts together; but as they are for
the most part not in Henry, they will serve as a supplement to him.
³ First of these is Mr Charles H. Pearson, then the Rev. Prof. Brewer, and Mr
William Chappell.
FOREWORDS

Stiward, tak nu here
Mi fundlyng for to lere
Of pynestovers,
Of wude and of riuer;
And tech him to harpe
Wiþ his nayles scharpe;
Biuore me to kerue,
And of þe cupe serue;
þu tech him of alle þe lister (crafte, AS. list)
Dat þu eure of wiste;
[And] his feiren pou wise (matst thou teach)
Into opere servise.
Horn þu underzonge,
And tech him of harpe and songe.

King Horn, E. E. T. Soc., 1866, ed. Lumby, p. 7.¹

So in Romances and Ballads of later date, we find

The child was taught great nurcery;
a Master had him vnder his care,
& taught him courtesie.


It was the worthy Lord of learen,
he was a lord of his degree;
he had noe more children but one sonne,
he set him to schoole to learene courtesie.


Chaucer’s Squire, as we know, at twenty years of age

hadde ben somtyme in chivachie,
In Flaundres, in Artoys, and in Picardie,
And born him wel, as in so litel space,
In hope to stonden in his lady grace . . .
Synge he was, or flowtyng, al the day . . .
Wel cowde he sitte on horse, and wel cowde ryde.
He cowde songes wel make and endite,
Justyne and eek daunce, and wel purtray and write . . .
Curteys he was, lowly, and servysable,
And carft befor his fadur at the table.²

Which of these accomplishments would Cambridge or Oxford teach? Music alone. That, as Harrison says, was one of the Quadrivals,

¹ Mr Wm. Chappell gave me the reference.
² In the Romance of Blonde of Oxford, Jean of Dammartin is taken into the service of the Earl of Oxford as escouer, esquire. He waits at table on knights, squires, valets, boys and messengers. After table, the ladies keep him to talk French with them.
arithmeticke, musike, geometricie, and astronomicie.” The Trivium was grammar, rhetoric and logic.

1. The chief places of education for the sons of our nobility and gentry were the houses of other nobles, and specially those of the Chancellors of our Kings, men not only able to read and write, talk Latin and French themselves, but in whose hands the Court patronage lay. As early as Henry the Second’s time (A.D. 1154-62), if not before, this system prevailed. A friend notes that Fitz-Stephen says of Becket:

"The nobles of the realm of England and of neighbouring kingdoms used to send their sons to serve the Chancellor, whom he trained with honourable bringing-up and learning; and when they had received the knight’s belt, sent them back with honour to their fathers and kindred; some he used to keep. The king himself, his master, entrusted to him his son, the heir of the realm, to be brought up; whom he had with him, with many sons of nobles of the same age, and their proper retainers and masters and proper servants in the honour due."—Vita S. Thomae, pp. 189, 190, ed. Giles.

Roger de Hoveden, a Yorkshireman, who was a clerk or secretary to Henry the Second, says of Richard the Lionheart’s unpopular chancellor, Longchamps the Bishop of Ely:

"All the sons of the nobles acted as his servants, with downcast looks, nor dared they to look upward towards the heavens unless it so happened that they were addressing him; and if they attended to anything else they were pricked with a goad, which their lord held in his hand, fully mindful of his grandfather of pious memory, who, being of servile condition in the district of Beauvais, had, for his occupation, to guide the plough and whip up the oxen; and who at length, to gain his liberty, fled to the Norman territory." (Riley’s Hoveden, ii. 232, quoted in The Cornhill Magazine, vol. xv. p. 105.)

1 It was in part a principle of Anglo-Saxon society at the earliest period, and attaches itself to that other universal principle of fostorage. A Teuton chieftain always gathered round him a troop of young retainers in his hall who were voluntary servants, and they were, in fact, almost the only servants he would allow to touch his person. T. Wright.

Compare Skelton’s account of Wolsey’s treatment of the Nobles, in Why come ye not to Court (quoted in Ellis’s Letters, v. ii. p. 3).

—"Our barons be so bolde,
Into a mouse hole they wold
Runne away and creep
Like a mauly of sheep:
Dare not look out a dur

—"For drede of the mystiffe cur,
For drede of the boucher’s dog
For and this cure do gnarl,
They must stande all afar"
FOREWORDS.

All Chancellors were not brutes of this kind, but we must remember that young people were subjected to rough treatment in early days. Even so late as Henry VI.'s time, Agnes Paston sends to London on the 28th of January, 1457, to pray the master of her son of 15, that if the boy "hath not done well, nor will not amend," his master Greenfield "will truly belash him till he will amend." And of the same lady's treatment of her marriageable daughter, Elizabeth, Clere writes on the 29th of June, 1454,

"She (the daughter) was never in so great sorrow as she is now a-days, for she may not speak with no man, whosoever come, ne not may see nor speak with my man, nor with servants of her mother's, but that she bareth her on hand otherwise than she meaneth; and she hath since Easter the most part been beaten once in the week or twice, and sometimes twice on a day, and her head broken in two or three places." (v. i. p. 59, col. 1, ed. 1840.)

The treatment of Lady Jane Grey by her parents was also very severe, as she told Ascham, though she took it mockly, as her sweet nature was:

"One of the greatest benefits that God ever gave me, is, that he sent me so sharpe and severe Parents, and so jentle a scholemaster. For when I am in presence either of father or mother, whether I speak, kepe silence, sit, stand, or go, eat, drink, be merie or sad, be seweing, playeing, dauncing, or doing anie thing els, I must do it, as it were, in soch weight, mesure, and number, even so portefelle as God made the world, or els I am so sharplie taunted, so cruelly threatened, yeu presentlie some tymes, with pinches, nippes, and bobbies, and other waiues which I will not name for the honor I beare them, so without measure misordered, that I thinke my self in hell till tym cum that I must go to M. Elmer, who teacheth me so jentle, so pleasantlie, with soch faire alluremente to learning, that I thinke all the tym nothing whyle I am with him. And when I am called from him, I fall on weeping."—The Scholemaster, ed. Mayor.

The inordinate beasting of boys by schoolmasters—whom he

To holde up their hand at the bar. | Like an Ox or a Bul.
For all their noble bloud, | Their wittes, be sayth, are dul;
He pluckes them by the hood | He saith they have no brayne
And shaketh them by the eare, | Their estate to maintaine:
And byrthes them in such feare; | And make to bowe the knee
He byrthes them lyke a beare, | Before his Majeste."
calls in different places ‘sharp, fond, & lowd’—Ascham denounces strongly in the first book of his Scholemaster, and he contrasts their folly in beating into their scholars the hatred of learning with the practice of the wise riders who by gentle allurements bred them up in the love of riding. Indeed, the origin of his book was Sir Wm. Cecil’s saying to him “I have strange news brought me this morning, that divers scholars of Eton be run away from the school for fear of beating.”

Sir Peter Carew, says Mr Froude, being rather a troublesome boy, was chained in the Haccombe dog-kennel till he ran away from it.

But to return to the training of young men in nobles’ houses. I take the following from Fiddes’s Appendix to his Life of Wolsey:

John de Athen, upon the Constitutions of Othobon, tit. 23, in respect to the Goods of such who dyed intestate, and upon the Word Barones, has the following Passage concerning Grosted Bishop of Lincoln (who died Sept. Oct. 1253),—

“Robert surname Grosted of holy memory, late Bishop of Lincoln, when King Henry asked him, as if in wonder, where he learnt the Nurture in which he had instructed the sons of noble & peers of the Realm, whom he kept about him as pages (dominos?),—since he was not descended from a noble lineage, but from humble (parents)—is said to have answered fearlessly, ‘In the house or guest-cruely cited from Erasmus’s Letters, by Staunton, in his Great Schools of England, p. 179–80.

1 “And therefore do I the more lament that such [hard] wits commonlie be either kepe from learning by fond fathers, or fet from learning by lewde scholemasters,” ed. Mayor, p. 19. But Ascham reproves parents for paying their masters so badly: “it is pitie, that commonlie more care is had, yea and that amongst wise men, to finde out rather a cunning man for his horse than a cunning man for their children. They say nay in words, but they do so in deed. For, to the one they will gladly give a stipend of 200. Crowns by yeare, and loth to offer to the other, 200. shillings. God, that sitteth in heauen, laugheth their choice to skorne, and rewardeth their liberalitie as it should: for he suffereth them to have tame and well ordered horse, but wilde and unfortunato Children.” 19. p. 20.

2 Sancte memoriae Robertum Gogomantium Roschedum Lincolnii in hoc Episcopum, Iugi Henrico quasi admirando, cum interrogavit, ubi Norat urum dicilet, qui Filios Nobilium Procerum Regni, quos neam habuit Dominus, instruxerat, cum non de nobili proponit, sed de simplicibus traxisset Originem, fortur interipide responsasse. In Dono seu Hospicio Majorum Regum quam sit Rex Anglie; Quia Regum, David, Salomonis, & aliis, viventi morem dediuscat ex Inteligentia scripturarum.

chambers of greater kings than the King of England; because he had learnt from understanding the scriptures the manner of life of David, Solomon, & other Kings.

Regner, in his Apostol. Bened. from Saunders acquaints us, that the Sons of the Nobility were placed with Whiting Abbot of Glastonbury for their Education, who was contemporary with the Cardinal, and which Method of Education was continued for some time afterward.

There is in the Custody of the present Earl of Stafford, a Nobleman of the greatest Humanity and Goodness, an Original of Instructions, by the Earl of Arundell, written in the Year 1620, for the Benefit of his younger Son, the Earl of Stafford's Grandfather, under this Title;

Instructions for you my Son William, how to behave your self at Norwich.

In these Instructions is the following paragraph, "You shall in all Things reverence honour and obey my Lord Bishop of Norwich, as you would do any of your Parents, esteeming whatsoever He shall tell or Command you, as if your Grandmother of Arundell, your Mother, or my self, should say it; and in all things esteem your self as my Lord's Page; a breeding which youths of my house far superior to you were accustomed unto, as my Grandfather of Norfolk, and his Brother my good Uncle of Northampton were both bred as Pages with Bishoppes, &c."

Sir Thomas More, who was born in 1480, was brought up in the house of Cardinal Morton. Roper says that he was received into the house of the right reverend, wise, and learned prelate Cardinal Morton, where, though he was young of years, yet would he at Christmas-tide suddenly sometimes step in among the players, and never studying for the matter make a part of his own there presently among them, which made the lookers on more sport than all the players beside. In whose wit and towardness the Cardinal much delighting would say of him unto the nobles that divers times dined with him, This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man. Whereupon for his better furtherance in learning he placed him at Oxford, &c." (Roper's Life of More, ed. Singer, 1822, p. 3.)

Cresacre More in his Life of More (ed. 1828, p. 17) states the same thing more fully, and gives the remark of the Cardinal more accurately, thus:—"that that boy there waiting on him, whoever should live to see it, would prove a marvellous rare man."

Through Wolsey's household, says Professor Brewer, almost all the

1 Mr Bruce sends me the More extracts.
Officials of Henry the Eighth's time passed. Cavendish, in his Life of Wolsey (vol. i. p. 38, ed. Singer, 1825) says of the Cardinal, "And at meals, there was continually in his chamber a board kept for his Chamberlains, and Gentlemen Ushers, having with them a mess of the young Lords, and another for gentlemen." Among these young Lords, we learn at p. 57, was

"my Lord Percy, the son and heir of the Earl of Northumberland, [who] then attended upon the Lord Cardinal, and was also his servitor; and when it chanced the Lord Cardinal at any time to repair to the court, the Lord Percy would then resort for his pastime unto the queen's chamber, and there would fall in dalliance among the queen's maids, being at the last more conversant with Mistress Anne Boleyn than with any other; so that there grew such a secret love between them that, at length they were insured together, intending to marry."

Among the persons daily attendant upon Wolsey in his house, down-lying and up-rising, Cavendish enumerates "of Lords nine or ten, who had each of them allowed two servants; and the Earl of Derby had allowed five men" (p. 36-7). On this Singer prints a note, which looks like a guess, signed Grove, "Those Lords that were placed in the great and privy chambers were Wards, and as such paid for their board and education." It will be seen below that he had a particular officer called "Instructor of his Wards" (Cavendish, p. 38, l. 2). Why I suppose the note to be a guess is, because at p. 33 Cavendish has stated that Wolsey "had also a great number daily attending upon him, both of noblemen and worthy gentlemen, of great estimation and possessions,—with no small number of the tallest yeomen that he could get in all his realm; in so much that well was that nobleman and gentleman that might prefer any tall and comely yeoman unto his service."

In the household of the Earl of Northumberland in 1511 were

". . . yong gentlemen at their fryndes fynding, 2 in my lords house for

1 How Wolsey broke off the insurance is very well told. Mistress Anne was "sent home again to her father for a season; whereas she smokes"; but she "was revoked unto the Court," and "after she knew the king's pleasure and the great love that he bare her in the bottom of his stomach, then she began to look very hault and stout, having all manner of jewels or rich apparel that might be gotten with money." (p. 57).

2 Under the heading "Gentylmen of Household, viz. Kervers, Seruars, Copberers, and Gentylmen Waiters" in the North, Household Books, p. 40, we find
the hoolo yere" and "Hausmen ande Yong Gentlemen at thir Fryndes fynding v[j] (As to say, Hausmen iij. And Yong Gentlemen iij" p. 254,) no doubt for the purpose of learning manners, &c. And that such youths would be found in the house of every noble of importance I believe, for as Walter Mapes (f. ab. 1160-90 A.D.) says of the great nobles, in his poem De diversis ordinibus hominum, the example of manners goes out from their houses, Exemplar morum dominus procedit eorum. That these houses were in some instances only the finishing schools for our well-born young men after previous teaching at home and at College is possible (though the cases of Sir Thomas More and Ascham are exactly the other way), but the Lord Percy last named had a schoolmaster in his house, "The Maister of Graimer j", p. 254; "Lyverays for the Maister of Gramer" in Housholde: Item Half a Loof of Houshold Beside, a Potass of Beere, and two White Lyghts," p. 97. "Every Scolemaister techyng Grammer in the Hous C.s." (p. 47, 51). Edward IV.'s henxmen were taught grammar; and if the Pastons are to be taken as a type of their class, our nobles and gentry at the end of the 15th century must have been able to read and write freely. Chaucer's Squire could write, and though the custom of sealing deeds and not signing them prevailed, more or less, till Henry VIII.'s time, it is doubtful whether this implied inability of the sealers to write. Mr Chappoll says that in Henry VIII.'s time half our nobility were then writing ballads. Still, the bad spelling and grammar of most of the letters up to that period, and the general ignorance of our upper classes were, says Professor Brewer, the reason why the whole government of the country was in the hands of ecclesiastics. Even in Henry the Eighth's

Item, Gentylmen in Housholde ix, Viz. ij Carvers for my Loors Boorde, and a Servant bitwixt theym both, except they be at their frensis fyndyng, and than ather of theym to have a Servant.—Two Sewars for my Lordis Boorde, and a Servant bitwixt theym, except they be at their frensis fyndyng, and than ather of theym to have a Servant.—ij Cuplers for my Lordis and my Lady, and a Servant allowed bitwixt theym, except they be at their frensis fyndyng, And than ather of theym to have a Servant allowid.

Under the next heading "My Lordis Hansmen at the fyndyng of my Lordes, and Yonge Gentylmen at there frensis fyndyng," is

Item, my Lordis Hansmen iij, Yonge Gentylmen in Houshold at their frensis fyndyng iij = r.

1 Grammar usually means Latin. T. Wright.
time, Sir Thomas Boleyn is said to have been the only noble at Court who could speak French with any degree of fluency, and so was learned enough to be sent on an embassy abroad. But this may be questioned. Yet Wolsey, speaking to his Lord Chamberlain and Comptroller when they

"showed him that it seemed to them there should be some noblemen and strangers [Henry VIII and his courtiers masked] arrived at his bridge, as ambassadors from some foreign prince. With that, quoth the Cardinal, 'I shall desire you, because ye can speak French, to take the pains to go down into the hall to encounter and to receive them, according to their estates, and to conduct them into this chamber' (Caxtonish, p. 51). Then spake my Lord Chamberlain unto them in French, declaring my Lord Cardinal's mind (p. 53)."

The general1 opinion of our gentry as to the study of Letters, before and about 1500 A.D., is probably well represented by the opinion of one of them stated by Pace, in his Prefatory Letter to Colet, prefixed to the former's De Fructu2.

1 The exceptions must have been many and marked.
2 Richard Pace, invictissimi Regis Anglie primarii Secretarii, eiusque apud Eclectos Oratorum, De Fructu qui ex Doctrina percepitur, Liber.

Colophon. Bisitane apud Io. Frobenium, mensis viii. bi, anno M.D.XVII.

Restat ut iam tibi explicem, quid me moneat ad libellum hoc titulo consecrabilum et publicandum. Quam saepe annis plius minus iam protertis, ex Romana urbe in patriam rediresem, inter fili in ciuitatem multos inconcilios. Ei quos suis suis suis suis sui suis suis suis sui suis suis sui suis sui suis sui sui suis sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui sui 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FOREWORDS.

It remains that I now explain to you what moves me to compile and publish a treatise with this title. When, two years ago, more or less, I had returned to my native land from the city of Rome, I was present at a certain feast, a stranger to many; where, when enough had been drunk, one or other of the guests—no fool, as one might infer from his words and countenance—began to talk of educating his children well. And, first of all, he thought that he must search out a good teacher for them, and that they should attend school. There happened to be present one of those whom we call gentle-men (generosi), and who always carry some horn hanging at their backs, as though they would hunt during dinner. He, hearing letters praised, roused with sudden anger, burst out furiously with these words. "Why do you talk nonsense, friend?" he said; "A curse on those stupid letters! all learned men are beggars: even Erasmus, the most learned of all, is a beggar (as I hear), and in a certain letter of his calls ρήν κατάρανον πτειαν (that is, execrable poverty) his wife, and vehemently complains that he cannot shake her off his shoulders right into βαθύτατα παύσον, that is, into the deep sea. I swear by God's body I'd rather that my son should hang than study letters. For it becomes the sons of gentlemen to blow the horn nicely (ἀχλώς), to hunt skilfully, and elegantly carry and train a hawk. But the study of letters should be left to the sons of rustics." At this point I could not restrain myself from answering something to this most talkative man, in defence of good letters. "You do not seem to me, good man," I said, "to think rightly. For if any foreigner were to come to the king, such as the ambassadors (oratores) of princes are, and an answer had to be given to him, your son, if he were educated as you wish, could only blow his horn, and the learned sons of rustics would be called to answer, and would be far preferred to your hunter or follower; and they, enjoying their learned liberty, would say to your face, 'We prefer to be learned, and, thanks to our learning, no fools, than boast of our fool-like nobility.' " Then he upon this, looking round, said, "Who is this person that is talking like this? I don't know the fellow." And when some one whispered in his ear who I was, he muttered something or other in a low voice to himself; and finding a fool to listen to him, he then caught hold of a cup of wine. And when he

us libretat, tibi in faciem dicerest, Nos malumus docti esse, & per doctrinam non imprudentes, quam stubis gloriar nobilitate. Tum ille hincinde circumspectissimus, quis est iste, inquit, quia hic loquatur is homines non cognosco. Et quae directer in aurem ei quiesmus esset, nescio quid submissa uoce submersus, & stubis usus audire, illico arripitat uini poculam. Et quam nihil habet respon- danda, eicipit bibere, & in alia sermone transpare. Et sic me liberavit, non Apollo, ut Heratius a garulo, sed Bacchus a usani hominis disputatone, quam diutius longe duraraturn ucheimestar timebam.

Professor Brewer gives me the reference.
could get nothing to answer; he began to drink, and change the conversation to other things. And thus I was freed from the disputing of this mad fellow,—which I was dreadfully afraid would have lasted a long time,—not by Apollo, like Horace was from his babbler, but by Bacchus.

On the general subject it should be noted that Flota mentions nothing about boarders or apprentices in his account of household economy; nor does the Liber Contravolutarius Garderobae Edw. 1st mention any young nobleman as part of the King's household. That among tradesmen in later times, putting out their children in other houses, and apprenticeships, were the rule, we know from many statements and allusions in our literature, and "The Italian Relation of England" (temp. Hen. VII) mentions that the Duke of Suffolk was boarded out to a rich old widow, who persuaded him to marry her (p. 27). It also says

The want of affection in the English is strongly manifested towards their children; for after having kept them at home till they arrive at the age of 7 or 9 years at the utmost, they put them out, both males and females, to hard service in the houses of other people, binding them generally for another 7 or 9 years. And these are called apprentices, and during that time they perform all the most menial offices; and few are born who are exempted from this fate, for every one, however rich he may be, sends away his children into the houses of others, whilst he, in return, receives those of strangers into his own. And on inquiring their reason for this severity, they answered that they did it in order that their children might learn better manners. But I, for my part, believe that they do it because they like to enjoy all their comforts themselves, and that they are better served by strangers than they would be by their own children. Besides which, the English being great epicures, and very avaricious by nature, indulge in the most delicate fare themselves and give their household the coarsest bread, and beer, and cold meat baked on Sunday for the week, which, however, they allow them in great abundance. That if they had their own children at home, they would be obliged to give them the same food they made use of for themselves. That if the English sent their children away from home to learn virtue and good manners, and took them back again when their apprenticeship was over, they might, perhaps, be excused; but they never return, for the girls are settled by their patrons, and the boys make the best marriages they can, and, assisted by their patrons, not by their fathers, they also open a house and strive diligently by this means to make some fortune for themselves; whence it proceeds that, having no hope of their paternal inheritance, that all become so
Forkwords.

greedy of gain that they feel no shame in asking, almost "for the love of God," for the smallest sums of money; and to this it may be attributed, that there is no injury that can be committed against the lower orders of the English, that may not be atoned for by money.—A Relation of the Island of England (Camden Society, 1847), pp. 24-6.

"This evidently refers to tradesmen.¹ The note by the Editor² however says it was the case with the children of the first nobility, and gives the terms for the Duke of Buckingham's children with Mrs Hesstall. The document only shows that Mrs Hesstall boarded them by contract 'during the time of absence of my Lord and my Ladie.'"

The Earl of Essex says in a letter to Lord Burleigh, 1576, printed in Murdin's State Papers, p. 301-2.

"Nevertheless, upon the assured Confidence, that your love to me shall descend to my Children, and that your Lordship will declare yourself a Friend to me, both alive and dead, I have willed Mr Waterhouse to shew unto you how you may with Honor and Equity do good to my Sonne Hereford, and how to bind him with perpetual Friendship to you and your House. And to the Ende I would have his Love towards those which are descended from you spring up and increase with his Yeares, I have wished his Education to be in your Household, though the same had not bene allotted to your Lordship as Master of the Warden; and that the whole Tyne, which he should spend in England in his Minority, might be devided in Attendance uppon my Lord Chamberlayne and you, to the End, that as he might frame himself to the Example of my Lord of Sussex in all the Actions of his Life, tending either to the Warres, or to the Institution of a Nobleman, so that he might also reverence your Lordship for your Wisdom and Gravity, and lay up your Counsells and Advises in the Treasury of his Hart."

That girls, as well as boys, were sent out to noblemen's houses for their education, is evident from Margaret Paston's letter of the 3rd of April, 1469, to Sir John Paston, "Also I would ye should purvey for your sister [Margery] to be with my Lady of Oxford, or with my Lady of Bedford, or in some other worshipful place whereas ye think best, and I will help to her finding, for we be either of us weary of other." Alice Crane's Letter, in the Paston Letters, v. i. p.

¹ As to agricultural labourers and their children A.D. 1388-1406, see below, p. xlvii.
² Readers will find it advisable to verify for themselves some of the statements in this Editor's notes, &c.
35, ed. 1840, also supports this view, as does Sir John Hoveningham's to Margaret Paston, asking her to take his cousin Anneys Loveday for some time as a boarder till a mistress could be found for her. "If that it please you to have her with you to into the time that a mistress may beurveyed for her, I pray you thereof, and I shall content you for her bord that ye shall be well pleased." Similarly Anne Boleyn and her sister were sent to Margaret of Savoy, aunt of Charles V., who lived at Brussels, to learn courtesy, &c., says Prof. Brewer. Sir Roger Twysden says that Anne was "Not above seven yeares of age, Anno 1514," when she went abroad. He adds:

"It should seepe by some that she served three in France successively; Mary of England maried to Lewis the twelth, an. 1514, with whom she went out of England, but Lewis dying the first of January following, and that Queene (being) to returne home, sooner than either Sir Thomas Bullen or some other of her frendes liked she should, she was preferred to Claudia, daughter to Lewis XII. and wife to Francis I. then Queene (it is likely upon the commendation of Mary the Dowager), who not long after dying, an. 1524, not yet weary of France she went to live with Marguerite, Dutchess of Alancs and Berry, a Lady much commended for her favor towards good letters, but never enough for the Protestant religion then in the infancy—her, if I am not deceived, she first learnt the grounds of the Protestant religion; so that England may seem to owe some part of her happiness derived from that Lady." (Twysden's Notes quoted by Singer in his ed. of Cavendish's Life of Wolsey, 1835, p. 57.)

As Henry VIII. fell in love with his wife's maid of honour,—
"began to kindle the brand of amours" at the light of Anne Boleyn's beauty, "her excellent gesture and behaviour,"—so we find in later times rich young men became enamoured of poor young women staying in the same house with them. Mr Bruce sends me an instance:

"the young lady was niece, you will perceive, to a well-beneficed clergyman, and a thriving gentleman well-advanced in the public service. She had lost her mother, and her father was in debt and difficulties. She was therefore placed by the influence of her uncles in a well-known family in Wiltshire."


"I have spoken with Miss Evelyn since I wrote last unto you, and enquired of her the cause which moved her to displace my coson
Forewords.

Hunton. She told me much according to what she had sayd unto my conson Hunton, with this addition, that she had respect in it as well unto her good as her own convenience, for hauing nowe noe employment for her but her needle, she founde that sitting still at her worke made her sickly, and therefore thought she might doe better in another service where she might have the ordering of an huswifely charge, for which (she told me) she had made her very able. I expressed myself tender of the disgrace which would lay upon my conson in being displaced in such a manner by warninge given, whereof whatsoever were the cause, it would be imagined by all that knew it not, to be in her ill carriage, and wished she had done me that favour as to have acquainted me with her intents in such time as I might have taken some course to have disposed of her before it had bin knowne that she was to leaue her: she slumbered it over with a slight excuse that she had acquainted my wife . . . but for my satisfaction she told me that she would be as mindfull of her when God should call her as if she were with her, and in testimony of her good likinge of her servise she would allowe her forty shillings yearly towards her maintainance as longe as herself should live. I am so well acquainted with what she hath as yet disposed to her by will, and see little value forty shillings to my conson Hunton's credit, as I gave her noe thanks. Mr Downes (I heare) is sent for home by his father with an intent to keepe him with him, but I doe imagine that when my conson Hunton shall be other where disposed off, he shall returne; for my conceit is stronge that the feare of his beinge match'd to his disadvantage, who was placed with Mr Evelyn a youth to be bred for his preferment, hath caused this altercation; howsoever there be noe wordes made of it. I confess that when I have bin told of the good will that was observed betweene my conson Hunton and Mr Downes, I did put it by with my conson Huntoun's protestation to the contrary, and was willinge by that neglect to have suffered it to have come to pass (if it mought have bin) because I thought it would have bin to her advantaage, but nowe that the busines is come to this issue (as whatsoever be pretended I am confident this is the cause of my casons partinge) I begin to question my discretion . . . Good brother, let me have your advice what to do."

2. Home and Private Education. Of these, more or less must have been going on all over England, by private tutors at home, or in the houses of the latter. "In five years (after my baptisme) I was handed over by my father to Siward, a noble priest, to be trained in letters, to whose mastery I was subdued during five years learning the first rudiments. But in the eleventh year of my age I was given up by my own father for the love of God, and destined to enter the service of the eternal King."—Ordéris, vol. ii. p. 301, ed. Prevost.
From Adam de Marisco's Letters, 53, we find that Henry and Almeric, the eldest and youngest sons of the Earl of Montfort, were put under Grosseteste for tuition, he being then a Bishop. At Paris, John of Salisbury (who died in 1180) gained a living by teaching the sons of noblemen.—(_instruendos susceperam_, took them in to board).

—_Metaphysica_, lib. 11, c. 10.

Henry of Huntingdon says, "Richard, the king's (Henry I.'s) bastard son, was honourably brought up (_festive nutritus_) by our Bishop Robert (Blote of Lincoln), and duly reverenced by me and others in the same household I lived in."—_Anglia Sacra_, vol. ii. p. 696. Giraldus Cambrensis speaks of beating his _coetanei et consociatores terrae suo_, of being reproved for idleness by his uncle, the Bishop of St David's, and of being constantly chaffed by two of his uncle's chaplains, who used to decline _durus_ and _stultus_ to him. Also he alludes to the red. Probably there was some sort of school at either Pembroke or St David's.—_De Rebus a se Gestis_, lib. 1, c. 2.

The Statutes of a Gild of young Scholars formed to burn lights in honour of some saint or other, and to help one another in sickness, old age, and to burial, will be printed for us by Mr Toulmin Smith in the Early English Text Society's books this year.

Under this head of Private Tuition we may class the houses of Abbots, where boys of good birth were educated. In his History of English Poetry, section 36, vol. iii. p. 9, ed. 1840, Warton says:

"It appears to have been customary for the governors of the most considerable convents, especially those that were honoured with the mitre, to receive into their own private lodgings the sons of the principal families of the neighbourhood for education. About the year 1450, Thomas Brome, abbot of the mitred monastery of Hyde near Winchester, entertained in his own abbatial house within that monastery eight young gentlemen, or _gentiles pueri_, who were placed there for the purpose of literary instruction, and constantly dined at the abbot's table. I will not scruple to give the original words, which are more particular and expressive, of the obscure record which preserves this curious anecdote of monastic life. _Pro octo gentilibus puere apud dominum abbatem studi causa perhenditamibus, et ad mensam domini victitantibus, cum garcionibus suis ipso con- tantibus, hoc anno, xviii. ixs. Copiendum pro_: . . . ."

This, by the way,

1 The foregoing three extracts are sent me by a friend.

was more extraordinary, as William of Wykeham's celebrated seminary was so near. And this seems to have been an established practice of the abbot of Glastonbury, "whose apartment in the abbey was a kind of well-disciplined court, where the sons of noble men and young gentlemen were wont to be sent for virtuous education, who returned thence home excellently accomplished." Richard Whiting, the last abbot of Glastonbury, who was cruelly executed by the king, during the course of his government educated near three hundred ingenuous youths, who constituted a part of his family; beside many others whom he liberally supported at the universities. Whitgift, the most excellent and learned archbishop of Canterbury in the reign of Queen Elizabeth, was educated under Robert Whitgift his uncle, abbot of the Augustinian monastery of black canons at Wellhow in Lincolnshire, "who," says Strype "had several other young gentlemen under his care for education." (Strype's Whitgift, v. i. ch. i. p. 3.)

Of Lydgate—about 1420-30 A.D. I suppose—Prof. Morley says in his English Writers, vol. ii. Pt. I. p. 423:

"After studying at Oxford, Paris, and Padua, and after mastering with special delight the writings of such poets as Dante, Boccaccio, and Alain Chartier, Lydgate opened at his monastery of Bury St Edmund's a school of rhetoric in which he taught young nobles literature and the art of versifying!"

Richard Pace says in his De Fructu, 1517:

"Now the learning of music too demands its place, especially from me whom it distinguished when a boy amongst boys. For Thomas Langton, bishop of Winchester (the predecessor of him who is now living), whose secretary I was, when he had marked that I was making a proficiency in music far beyond my age (as himself—perchance from his too great affection for me—would point out and repeatedly say), 'The talent of this lad,' he said, 'is born for greater things,' and a few days afterwards he sent me, to pursue the study of literature, into Italy, to the school at Padua, which then was at its greatest prime, and benevolently supplied the annual expenses, as he showed wonderful favour to all men of letters, and in his day played the part of a second Mecenas, well remembering (as he oftentimes said) that he had been advanced to the episcopal dignity on account of his learning. For he had gained, with the highest commendation, the distinctions of each law (as they say now-a-days). Also he so highly prized the study of Humanity that he had boys and youths

1 Hist. and Antiq. of Glastonbury. Oxon. 1722, 8vo, p. 98.
3 intraeagum juris, Canon and Civil.
4 Lit. humaniores. Latin is still called so in Scotch, and French (I think), universities. J. W. Hales.
instructed in it at a school in his house; And he was vastly delighted to hear the scholars repeat to him at night the lessons given them by the teacher during the day. In this competition he who had borne himself notably went away with a present of something suitable to his character, and with commendation expressed in the most refined language; for that excellent governor had ever in his mouth the maxim that merit grows with praise.”

Palgrave in 1530 speaks of “maister Petrus Vallensys, scole maister to his [Charles, Duke of Suffolk’s] excellent yong sonne the Erle of Lyncolne.”

Roger Ascham, author of the Scholemaster, &c., born in 1515,

“was received at a very youthful age into the family of Sir Antony Wingfield, who furnished money for his education, and placed Roger, together with his own sons, under a tutor whose name was Bond. The boy had by nature a taste for books, and showed his good taste by reading English in preference to Latin, with wonderful eagerness. This was the more remarkable from the fact that Latin was still the language of literature, and it is not likely that the few English books written at that time were at all largely spread abroad in places far away from the Universities and Cathedral towns. In or about the year 1530, Mr Bond the domestic tutor resigned the charge of young Roger, who was now about fifteen years old, and by the advice and pecuniary aid of his kind patron Sir Antony, he was enabled to enter St John’s College, Cambridge, at that time the most famous seminary of learning in all England. . . he took his bachelor’s degree in 1531, Feb. 18, in the 18th year of his age [“feeling a boy, new bachelor of art,” he says himself,] a time of life at which it is now more common to enter the University than to take a degree, but which, according to the modes of education

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1 (Paxo de Prouta, p. 27.) Exigit iam suas musica quoque doctrina locum, a me preseratim, quae pueros inter pueros illustravit. Nam Thomas Langton Vytoni-ensis episcopus, decusser huic qui nunc [1017 A.D.] ultra, cui erant a maxe minister, quem notasset me longe supra astatem (ut ipse nimis fortasse amans mei indicet, & dictabit) in musicis proficere, Huini, inquit, pueri ingenii ad maiora natum est. & paucos post dies in Italiam ad Patavium gymnarium, quod tuce florentissimis erat, ad bonas literas discendas me misit, annuasque impensas benigne suppeditavit, ut omnibus litteris mirificis faueserat, et adea sua aliumerum Mecenatus agnabit, probe meener (ut frequentor dictabit) seae doctrinae causas ad episcopalem dignitates promiscum. Adeptus enim faciat per summam laudem, utrisque iuris (ut nunc loquatur) insigni. Item humaniores literas tanti antiqui- tabat, ut domestica schola pueros & iuvenes illis erudicendos curatur. Et summopere oblectabatur audire scholasticos dictata interdiu a praeceptoribus, sibi nocca reddere. In quo certamine qui praclare se gesserat, est aliquis re personae suo accommodata, donatus aitbat, & humanissimis uerbis laudatus. Habebat cedem semper in ore illi optimus Primul, uriturum laudatur cresceres.
then in use, was not thought premature. On the 23rd of March
following, he was elected fellow of the College." Giles's Life of

Dr Clement and his wife were brought up in Sir T. More's house.
Clement was taken from St Paul's school, London, appointed tutor
to More's children, and afterwards to his daughter Margaret, p. 402,
col. 1.

What a young nobleman learnt in Henry the Eighth's time may be
gathered from the following extracts (partly given by Mr Froude,
Hist., v. i. p. 39-40) from the letters of young Gregory Cromwell's
tutor, to his father, the Earl of Essex, the King's Chief Secretary.

"The order of his studie, as the houres lymyted for the Frenche
tongue, writinge, plainghe att weapons, castinge of accomptes, pastimes
of instruments, and suche others, hath bene devised and
directed by the prudent wisdome of Mr Southwell; who with a
fatherly zeale and amitie muche desiringe to have him a some
worthy suche parents, ceaseth not aswell concerninge all other
things for himes mest and necessary, as also in lerninge, vexpresses his
tendre love and affection towarthes hime, serchinge by all meanes
possible howe he may moste profittte, dailete heringe hime to rede sum-
whatt in thenguishhe tongue, and advertisenge hime of the naturell
and true kynde of pronuntiacion therof, expoundinge also and decla-
ring the etymologye and native signification of suche worde as we have
borrowed of the Latines or Frenche menne, not eynyn so commonly
used in our quotidien speche. Mr Cheney and Mr Charles in lyke
wise endevoireth and emploieeth themselves, accompanione Mr
Gregory in lerninge, amongo whome ther is a perpetuall contenction,
strife, and confictio, and in maner of an honest envye who shall do
beste, not onelie in the frenche tongue (wherin Mr Vallence after a
wondersely compendious, facile, prompte, and redy waye, noth with-
coute painfull deleighes and laborious industrie doth enstrunge them)
but also in writynge, playenge at weapons, and all other theire exerci-
cese, so that if continuance in this byhalf may take place, whereas
the late Diana, this shall (I truste) be consecrated to Apollo and the
Muses, to theire no small profecte and your good contenction and
pleasure. And thus I beseeche the Lord to have you in his moste
gratious tuition.

At Reisinge in Norffolk the last daie of April.
Your faithfull and most bounden servante

Henry Dowes.

To his right honorable maister Mr Thomas Cromwell
chief Secretary vnto the King's Maistie." 


The next Letter gives further details of Gregory's studies—
"But forcause some was spente in the servyce of the wylde goildes, it is so moche to be regarded after what fashion yowth is educate and brought upp, in whiche tyme that is so lerned (for the moste parte) will not all holie be forgotten in the older yeres, I thinke it my dutie to asserte straunce yow't Maistershippe how he spendith his tyme. . . . . And firste, after he hath heere Masse he taketh a licence of Erasmus Colloquium, called Pietas Puellaris, whereinne is described a very picture of ouns that shold be vertuouslly brought upp; and forcause it is so necessary for hime, I do not onelie cause him to rede it over, but also to practise the preceptes of the same, and I have also translated it into Englishe, so that he may conferre theim both togethers, whereof (as lerned men affirme) cometh no smallle profecte. . . . after that, he exerciseth his handes in writing one or two horours, and redith uppon Fabian's Chronicle as longe; the residue of the day he doth spende uppon the mende and virginals. When he rideth (as he doth very oft) I tell him by the way some historie of the Romans or the Greekes, whiche I cause him to reherse agayn in a tale. For his recreation he useth to hauke and hunte, and shote in his long bowe, which frameth and succedseth so well with hime that he semeth to be therunto given by nature." 

Ellis, i. 343-4.

Of the course of study of 'well-bred youts' in the early years of Elizabeth's reigne we have an interesting account by Sir Nicholas Bacon, Lord Keeper, father of the great Bacon, in a Paper by Mr J. Payne Collier in the *Archaeologia*, vol. 36, Part 2, p. 339, Article xxxi.2 "Before he became Lord Keeper, Sir Nicholas Bacon had been Attorney of that Court" [the Court of Wards and Liveries] "a most lucrative appointment; and on the 27th May, 1561, he addressed a letter to Sir William Cecil, then recently (Jan., 1561) made Master of the Wards, followed by a paper thus entitled: —'Articles devised for the bringing up in vertue and learning of the Queenes Majesties Wardes, being heires males, and whose landes, descending in possession and coming to the Queenes Majestie, shall amount to the clere yearly value of c. markes, or above." Sir Nicholas asks the new Master of Wards to reform what he justly calls most "preposterous" abuses in the department: —'That the proceeding hath bin preposterous, appeareth by this: the chief thinge, and most of price, in wardeship, is the wardes mynde; the next to that, his bodie; the

1 Ascham praises most the practice of double translation, from Latin into English, and then back from English into Latin.—*Scholastick*, p. 90, 178, ed. Giles.
2 Mr Wm. Chappell gives me the reference, and part of the extract,
last and meanest, his land. Nowe, hitherto the chief care of government hath bin to the land, being the meanest; and to the body, being the better, very small; but to the mynde, being the best, none at all, which methinks is playnely to sett the carte before the horse." (p. 343). Mr Collier then summarises Bacon's Articles for the bringing up of the Wards thus: "The warks are to attend divine service at six in the morning; nothing is said about breakfast, but they are to study Latin until eleven; to dine between 11 and 12; to study with the music-master from 12 till 2; from 2 to 3 they are to be with the French master; and from 3 to 5 with the Latin and Greek masters. At 5 they are to go to evening prayers; then they are to sup; to be allowed honest pastimes till 8; and, last of all, before they go to bed at 9, they are again to apply themselves to music under the instruction of the master. At and after the age of 16 they were to attend lectures upon temporal and civil law, as well as de disciplinâ militari. It is not necessary to insert farther details; but what I have stated will serve to show how well-bred youths of that period were usually brought up, and how disgracefully the duty of education as regards wards was neglected. . . . It may appear singular that in those articles drawn up by Sir Nicholas, so much stress is laid upon instruction in music; but it only serves to confirm the notion that the science was then most industriously cultivated by nearly every class of society." Pace in 1517 requires that every one should study it, but should join with it some other study, as Astrology or Astronomy. He says also that the greatest part of the art had perished by men's negligence; "For all that our musicians do now-a-days, is almost trivial if compared with what the old ones (antiqui) did, so that now hardly one or two (unus aut alter) can be found who know what harmony is, though the word is always on their tongue." (De Fructa, p. 54-5.) Ascham, while lamenting in 1545 (Toxophilus, p. 29) 'that the hallowed custom of

1 When did breakfast get its name, and its first notice as a regular meal? I do not remember having seen the name in the early part of Household Ordinances, or any other work earlier than the Northumberland Household Book.

2 On Musical Education, see the early pages of Mr Chappell's Popular Music, and the note in Archael., vol. xx, p. 60-1, with its references. 'Music constituted a part of the quadrivium, a branch of their system of education.'
England to teach children their plain song and pricking song is so decayed throughout all the realm as it is,’ denounces the great practise of instrumental music by older students: ‘the minstrelsy of lutes, pipes, harps, and all other that standeth by such nice, fine, minimkin fingering, (such as the most part of scholars whom I know use, if they use any,) is far more fit, for the womanishness of it, to dwell in the Court among ladies, than for any great thing in it which should help good and sad study, to abide in the University among scholars.’

By 1574 our rich people, according to Harrison, attended properly to the education of their children. After speaking ‘of our women, whose beautie commonlie exceedeth the fairest of those of the maine,’ he says:

‘This nevertheless I vnderlie mislike in the poorer sort of them, for the wealthier doe sildome offend herein: that being of themselves without competent wit, they are so careless in the education of their children (wherein their husbands also are to be blamed,) by means whereof verie manie of them neither fearing God, neither regarding either manners or obedience, do oftentimes come to confusion, which (if anie correction or discipline had beene used toward them in youth) might have preserved good members of their common-wealth & countrie, by their good service and industry.’—Descr. of Britaine, Holinshed, i. 115, col. 2.

This is borne out by Ascham, who says that young men up to 17 were well looked after, but after that age were turned loose to get into all the mischief they liked:

‘In deed, from seven to seventeene, yong gentlemen commonlie be carfullie enough brought up: But from seventene to seven and twenty (the most dangerous tyme of all a mans life, and most slipperi to stay well in) they have commonlie the rein of all licens in their owne hand, and speciallie such as do live in the Court. And that which is most to be murdered at, commonlie the wisest and also best men be found the foudest fathers in this behalfe. And if som good father wold seek some remedie herein, yet the mother (if the household of our Lady) had rather, yea, and will to, have her sonne cunning and bold, in making him to lyve trimlie when he is yong, than by learning and travell to be able to serve his Prince & his countrie, both wisdome in peace, and stoutlie in warre, when he is old.

‘The fault is in your selves, ye noble mens sonsnes, and threfore ye deserve the greater blame, that commonlie the meaner mens children cam to be the wisest coundellours, and greatest doers, in the weightie afferes of this realme.’—Scholemaster, ed. Mayor, p. 39-40.

Note lastly, on this subject of private tuition, that Mulcaster in
his *Elementarie*, 1582, complains greatly of rich people sping the
custom of princes in having private tutors for their boys, and with-
drawing them from public schools where the spirit of emulation
against other boys would make them work. The course he recom-
mends is, that rich people should send their sons, with their tutors,
to the public schools, and so get the advantage of both kinds of tuition.

*Girl’s Home Education.* The earliest notice of an English
Governess that any friend has found for me is in “the 34th Letter
of Osbert de Clare in Stephen’s reign, a.d. 1135-54. He mentions
what seems to be a Governess of his children, ‘*guadam matroma quo*
*liberos ejus (sc. militis, Herberti de Purcis) educare consueverat.*’ She
appears to be treated as one of the family: e.g. they wait for her
when she goes into a chapel to pray. I think a nurse would have
been ‘*ancilla quae liberos ejus nutriendos susceperat.*’” Walter de
Biblesworth was the tutor of the “*lady Dionysia de Monchensi, a*
Kentish heiress, the daughter of William de Monchensi, baron of
Swanescombe, and related, apparently, to the Valences, earls of
Pembroke, and wrote his French Grammar, or rather Vocabulary*,
for her. She married Hugh de Vere, the second son of Robert,
fifth earl of Oxford. (Wright.) *Lady Jane Grey was taught
by a tutor at home, as we have seen.* Palsgrave was tutor to
Henry VIII’s “*most dere and most entirely beloved suster, quene
Mary, douagier of France,*” and no doubt wrote his *Lessclaircissement de
la Langue Francoise* mainly for her, though also “*desirous to do
some humble service unto the nobilitie of this victorious realme, and
universally unto all other estates of this my natyfe country.*” Giles
Du Guez, or as Palsgrave says to Henry VIII., “*the synguler clerke,
maister Gyles Dows, somtyme instructor to your noble grace in this
selfe tong, at the especiall instaunce and request of dyvers of your
highe estates and noble men, hath also for his partye written in this
matter.*” His book is entitled “*An Introductorie for to lerne to
rede, to pronounce & to speke French trewly: compiled for the
Right high, excellent, and most vertuous lady The Lady Mary of

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1 *Le troytze ke mons sire Osuter de Biblesworth fist à ma dame Dyonisie de
Mounchensy, pur aprire de langauge.*
Englande, daughter to our most gracious soverayn Lorde Kyng Henry the Eigth."

3. English University Education. In early days Cambridge and Oxford must be looked on, I suppose, as mainly the great schools for boys, and the generality of scholars as poor men's children, like Chaucer's 'poore scolares tuo that dwelten in the soler-halle of Cante-bregge,' his Clerk of Oxenford, and those students, gifts to whom are considered as one of the regular burdens on the husbandman, in "God speed the Plough." Mr Froude says, Hist. of England, I, 37:

"The universities were well filled, by the sons of yeomen chiefly. The cost of supporting them at the colleges was little, and wealthy men took a pride in helping forward any boys of promise (Lutimer's Sermons, p. 64). It seems clear also, as the Reformation drew nearer, while the clergy were sinking lower and lower, a marked change for the better became perceptible in a portion at least of the laity."

But Groseteste mentions a "noble" scholar at Oxford (Epist. 129), and Edward the Black Prince and Henry V. are said to have been students of Queen's College, Oxford. Wolsey himself was a College tutor at Oxford, and had among his pupils the sons of the Marquess of Dorset, who afterwards gave him his first preferment, the living of Lymington. (Chappell.)

1 Later on, the proportions of poor and rich changed, as may be inferred from the extract below. In the exact account of the whole number (2920) of Scholars and Students in the University of Oxford taken anno 1612 in the Long Vacation, the Students of Christ Church are 100, the Pasquaeris Scholares et ali Servientes 41; at Magdalene the latter are 76; at New College 18, to 70 Socii; at Brasenose (Hæc seno Coll.) the Communarii are 145, and the Pasquaeris Scholares 17; at Exeter, the latter are 37, to 134 Communarii; at St John's, 20 to 43; at Lincoln the Communarii are 60, to 27 Batellatores et Pasquaeris Scholare. Collectanea Curiosa, v. i. p. 199-203.

2 Was this in return for the raised rents that Asham so bitterly complains of the new possessors of the monastic lands screwing out of their tenants, and thereby ruining the yeomen? He says to the Duke of Somerset on Nov. 21, 1547 (ed. Giles, I. p. 140-1),


Nam vita, qua nunc vivitur a pluribus, non vita, sed miseria est.

When will these words cease to be true of our land? They should be burnt into all our hearts."
The legend runs that the first school at Oxford was founded by King Alfred, and that Oxford was a place of study in the time of Edward the Confessor (1041-66). If one may quote a book now considered to be "a monkish forgery and an exploded authority," Inguulfus, who was Abbot of Croyland, in the Isle of Ely, under William the Conqueror, says of himself that he was educated first at Westminster, and then passed to Oxford, where he made proficiency in such books of Aristotle as were then accessible to students, and in the first two books of Tully's Rhetoric.—Malden, On the Origin of Universities, 1835, p. 71.

In 1201 Oxford is called a University, and said to have contained 3000 scholars; in 1253 its first College (University) is founded. In 1244, Hen. III. grants it its first privileges as a corporate body, and confirms and extends them in 1245. In his reign, Wood says the number of scholars amounted to 30,000, a number no doubt greatly exaggerated.

In the reign of Stephen it is said that Vacarius, a Lombard by birth, who had studied the civil law at Bologna, came into England, and formed a school of law at Oxford. . . he remained in England in the reign of Henry II. On account of the difficulty and expense of obtaining copies of the original books of the Roman law, and the poverty of his English scholars, Vacarius [ab. 1149, A.D.] compiled an abridgment of the Digests and Codex, in which their most essential parts were preserved, with some difference of arrangement, and illustrated from other law-books. . . It bore on its title that it was "pauperibus presentim destinatus;" and hence the Oxford students of law obtained the name of Pauperists.—Malden, p. 72-3.

Roger Bacon (who died 1248) speaks of a young fellow who came

1 "He placed Ethelweard, his youngest son, who was fond of learning, together with the sons of his nobility, and of many persons of inferior rank, in schools which he had established with great wisdom and foresight, and provided with able masters. In these schools the youth were instructed in reading and writing both the Saxon and Latin languages, and in other liberal arts, before they arrived at sufficient strength of body for hunting, and other manly exercises becoming their rank." Henry, History of England, vol. ii. pp. 354-5 (quoted from Asser).

2 None were so. T. Wright.

3 Professor Rogers says: "There is no evidence that Vacarius lectured at Oxford. The statement is a mistake made by Hallam on a passage in John of Salisbury quoted by Selden."
to him, aged 15, not having wherewithal to live, or finding proper masters: "because he was obliged to serve those who gave him necessaries, during two years found no one to teach him a word in the things he learned."—Opus Tertium, cap. xx. In 1214 the Commonalty of Oxford agreed to pay 52s. yearly for the use of poor scholars, and to give 100 of them a meal of bread, ale, and potage, with one large dish of flesh or fish, every St Nicholas day.—Wood's An. i. 185. Wood's Annals (ed. Gutch, v. i. p. 619-20) also notes that in 1461 A.D. divers Scholars were forced to get a license under the Chancellor's hand and seal (according to the Stat. 12 Rich. II., A.D. 1388, Th. p. 519) to beg: and Sir Thos. More says "then may wee yet, like poor Scholars of Oxford, go a begging with our babbges & wallets, & sing salve Regina at rich mens dores." On this point we may also compare the Statutes of Walter de Merton for his College at Oxford, A.D. 1274, ed. Halliwell, 1843, p. 19:

Hoc etiam in eadem domo specialiter observari volo et decerno, ut circa eos, qui ad hujusmodi eleemosyna participationem admitteri fuerint, diligentia solicitudine caveatur, ne qui præter castos, honestos, pacificos, humiles, indigentes, ad studium habiles se proficiere volentes, admittantur. Ad quorum agnitionem singulis, cum in dicta societate fuerint admitteri sustentationis gratia in eadem, ad annum unum utroque probationis causa primitus concedatur, ut sic demum si in dictis conditionibus laudabiler se habuerint, in dictam congregacionem admittantur.

See also cap. 31, against horses of scholars being kept.

Lodgings were let according to the joint valuation of 2 Magistri (scholars) and two townsmen (probi et legales homines de Villa). Wood, i. 255. An. 15 Hen. III. A.D. 1290-1.

In the beginning of the 15th century it had become the established rule that every scholar must be a member of some college or hall. The scholars who attended the public lectures of the university, without entering themselves at any college or hall, were called chamber dokyns, as in Paris they were called martinet; and frequent enactments were made against them.—Malde, p. 85, ref. to Wood's Annals, 1408, -13, -22, and 1512, &c.

The following are the dates of the foundations of the different Colleges at Oxford as given in the University Calendar:
University College, 1253-80 | Magdalen " 1458
Balliol Coll., betw. 1263 & 1268 | The King's Hall and College of Brasenose 1509
Merton College, founded at
Maldon, in Surrey, in 1264, removed to Oxford
in 1274 | Corpus Christi College 1516
Exeter College 1314 | Christ Church 1526
Oriel " 1326 | Trinity College 1554
The Queen's College 1340 | St John's 1555
New " 1386 | Jesus 1571
Lincoln " 1427 | Wadham 1613
All Souls 1437 | Pembroke 1624
St Edmund Hall 1317 | Magdalen Hall 1487
St Mary's " 1333 | St Alban " after 1547
New Inn " 1438

‘The Paston Letters’ do not give us much information about studies or life at Oxford, but they do give us material for estimating the cost of a student there (ii. 1247); they show us the tutor reporting to a mother her son’s progress in learning (ii. 130), and note the custom of a man, when made bachelor, giving a feast: “I was made bachelor... on Friday was se’nnight (18 June, 1479), and I made my feast on the Monday after (21 June). I was promised venison against my feast, of my Lady Harcourt, and of another person too, but I was deceived of both; but my guests held them pleased with such meat as they had, blessed be God.” The letter as to the costs is dated May 19, 1478.

“I marvel sore that you sent me no word of the letter which I sent to you by Master William Brown at Easter. I sent you word that time that I should send you mine expenses particularly; but as at this time the bearer hereof had a letter suddenly that he should come home, & therefore I could have no leisure to send them to you on that wise, & therefore I shall write to you in this letter the whole sum of my expenses since I was with you till Easter last past, and

1 This College is said to have been founded in the year 872, by Alfred the Great. It was restored by William of Durham, said to be the Archbishop of Durham; but respecting whom little authentic information has been preserved, except that he was Rector of Wearmouth in that county, and that he died in 1249, bequeathing a sum of money to provide a permanent endowment for the maintenance of a certain number of “Masters.” The first purchase with this bequest was made in 1253, and the first Statutes are dated 1280.—Oxford Univ. Calendar, 1865, p. 167.

2 I refer to the modernized edition published by Charles Knight in two volumes.
also the receipts, reckoning the twenty shillings that I had of you to Oxon wards, with the bishop's finding:—

<table>
<thead>
<tr>
<th></th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The whole sum of receipts</td>
<td>.</td>
<td>.</td>
<td>5 17 6</td>
</tr>
<tr>
<td>And the whole sum of expenses</td>
<td>.</td>
<td>.</td>
<td>6 5 5½</td>
</tr>
</tbody>
</table>

And that [=what] cometh over my receipts & my expenses I have borrowed of Master Edmund, & it draweth to . . . . . . . . . . 8 0

and yet I reckon none expenses since Easter; but as for them, they be not great."

On this account Fenn says,

"he (Wm. Paston) had expended £6 5s. 5½d. from the time he left his mother to Easter last, which this year fell on the 22nd March, from which time it was now two months, & of the expenses "since incurred" he says, they be not great." We may therefore conclude the former account was from the Michaelmas preceding, and a moderate one; if so, we may fairly estimate his university education at £100 a-year of our present money. I mean that £12 10s. 11½d. would then procure as many necessaries and comforts as £100 will at this day."

What was the basis of Fenn's calculation he does not say. In 1468, the estimates for the Duke of Clarence's household expenses give these prices, among others:

<table>
<thead>
<tr>
<th>Item</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat, a quarter</td>
<td>6 0 now</td>
<td>3 0 0</td>
<td></td>
</tr>
<tr>
<td>Ale, a gallon</td>
<td>1½</td>
<td></td>
<td>1 0</td>
</tr>
<tr>
<td>Beves, less hide and tallow, each</td>
<td>10 0</td>
<td>15 0 0*</td>
<td></td>
</tr>
<tr>
<td>Muttons</td>
<td>1 4</td>
<td></td>
<td>2 10 0*</td>
</tr>
<tr>
<td>Velys</td>
<td>2 6</td>
<td></td>
<td>4 0 0*</td>
</tr>
<tr>
<td>Porkes</td>
<td>2 0</td>
<td></td>
<td>5 0 0</td>
</tr>
<tr>
<td>Rice, a pound</td>
<td>3</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Sugar</td>
<td>6</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Holland, an ell (6d., 8d., 16d.)</td>
<td>10 0</td>
<td>1 3</td>
<td></td>
</tr>
<tr>
<td>Diapre</td>
<td>4</td>
<td></td>
<td>3 0</td>
</tr>
<tr>
<td>Towelles</td>
<td>1 8</td>
<td></td>
<td>1 6</td>
</tr>
<tr>
<td>Naplyns, a dozen, 12s., £1, £2,</td>
<td>17 4</td>
<td>2 0 0</td>
<td></td>
</tr>
</tbody>
</table>

| Total | £2 7 0½ | £31 17 8 |

This sum would make the things named nearly 14 times as dear now as in 1468, and raise Fenn's £100 to about £180; but no reliance can be placed on this estimate because we know nothing of the condition of the beves, muttons, veales, and porkys, then, as con-

* Poor ones.
trasted with ours. Possibly they were half the size and half the weight. Still, I have referred the question to Professor Thorold Rogers, author of the History of Prices 1250-1400 A.D., and he says:

"In the year to which you refer (1478) bread was very dear, 50 per cent. above the average. But on the whole, wheat prices in the 15th century were lower than in the 14th. Penn's calculation, a little below the mark for wheat, is still less below it in most of the second necessaries of life. The multiple of wheat is about 8, that of meat at least 24, those of butter and cheese nearly as much. But that of clothing is not more than 6, that of linen from 4 to 5. Taking however one thing with another, 12 is a safe general multiplier."

This would make the cost of young Paston's university education £150 11s. 6d. a year.

Mr Whiston would raise Penn's estimate of £100 to £200. He says that the rent of land in Kent in 1540 was a shilling or eighteenpence an acre,—see Valor Ecclesiasticus,—and that the tithes and glebes of the Dean and Chapter of Rochester, which were worth about £480 a year in 1542, are now worth £19,000.

The remaining Oxford letter in the Paston volumes seems to allude to the students bearing part of the expenses of the degree, or the feast at it, of a person related to royal family.

"I supposed, when that I sent my letter to my brother John, that the Queen's brother should have proceeded at Midsummer, and therefore I beseeched her to send me some money, for it will be some cost to me, but not much."

The first school at Cambridge is said to have been founded by Edward the Elder, the son of Alfred, but on no good authority. In 1233 the term University was applied to the place. The dates of the foundations of its Colleges, as given in its Calendar, are:

<table>
<thead>
<tr>
<th>College</th>
<th>Date of Charter</th>
<th>Date of Establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Peter's</td>
<td>1267</td>
<td>1473</td>
</tr>
<tr>
<td>(date of charter, 1284)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clare Hall</td>
<td>1326</td>
<td>1505</td>
</tr>
<tr>
<td>Pembroke</td>
<td>1347</td>
<td>1511</td>
</tr>
<tr>
<td>Caius</td>
<td>1349</td>
<td>1519</td>
</tr>
<tr>
<td>Trinity Hall</td>
<td>1350</td>
<td>1546</td>
</tr>
<tr>
<td>Corpus Christi</td>
<td>1361</td>
<td>1584</td>
</tr>
<tr>
<td>King's</td>
<td>1441</td>
<td>1598</td>
</tr>
<tr>
<td>Queen's</td>
<td>1446</td>
<td>1800</td>
</tr>
</tbody>
</table>

(refounded 1465)

Lord Henry Brandon, son of the Duke of Suffolk, died of the
sweating sickness then prevalent in the University, on the 16th July, 1551, while a student of Cambridge. His brother, Lord Charles Brandon, died on the same day. Their removal to Buckden was too late to save them (Ath. Cant., i. 105, 541). Of them Ascham says ‘two noble Primeroses of Nobilitie, the yong Duke of Suffolke and Lord H. Matreveres were soch two examples to the Courte for learyng, as our tymo may rather wishe, than look for agayne.’—Scholemaster, ed. Mayor, p. 62. Besides these two young noblemen, the first 104 pages of Cooper’s Athenæ Cantabricæ disclose only one other, Lord Derby’s son, and the following names of sons of knights:

**CAMBRIDGE MEN.**

1443 Thomas Rotherham, Fellow of King’s, son of Sir Thomas Rotherham, knight, and Alice his wife.

1494 Reginald Bray, high-steward of the university of Oxford, son of Sir Richard Bray, knight, and the lady Joan his second wife.

1 Other well-born men, in the Ath. Cant., then connected with the University, or supposed to be, were,

1504 Sir Roger Ormston, knight, died. Had been High Steward of the University.

1504 Sir John Mordaunt, High Steward.

1478 George Fitzhugh, 4th son of Henry lord Fitzhugh, admitted B.A.

1488 Robert Leyburn, born of a knightly family, Fellow of Pembroke-hall, and proctor.

1457 John Argentine, of an ancient and knightly family, was elected from Eton to King’s.

1504 Robert Fairfax, of an ancient family in Yorkshire, took the degree of Mas. Dux.

1496 Christopher Bayabrigg, of a good family at Hilton, near Appleby, educated at and Provost of Queen’s, Oxford, incorporated of Cambridge.

1517 Sir Wm. Fyn dern, knight, died, and was a benefactor to Clare Hall, in which it is supposed he had been educated.

1481 Robert Rede, of an ancient Northumbrian family, was sometime of Buckingham College, and the Fellow of King’s-hall (?), and was autumn reader at Lincoln’s Inn in 1481.

ab. 1490 Marmaduke Constable, son of Sir Robert Constable, knight, believed to have been educated at Cambridge.

“... So, Edward Stafford, heir of Henry Stafford, Duke of Buckingham, is also believed to have been educated at Cambridge, because his father was a munificent patron of the University, constantly maintaining, or assisting to maintain, scholars therein.

“... So, Thomas Howard, son of Sir John Howard, knight, and afterwards Duke of Norfolk, who defeated the Scots at Flodden, is believed, &c.

1484 John Skelton, the poet, probably of an ancient Cumberland family.

1520? Henry Howard, son of Lord Thomas Howard, ultimately Duke of Norfolk. Nothing is known as to the place of his education. If it were either of the English Universities, the presumption is in favour of Cambridge.

The only tradesman’s son mentioned is,

1504 Sir Richard Empson, son of Peter Empson, a slave-maker, High-Steward,
1502 Humphrey Fitzwilliam, of Pembroke Hall, Vice-Chancellor, appears to have been the son of Sir Richard Fitzwilliam of Ecclesfield, and Elizabeth his wife.

ab. 1468 Richard Redman, son of Sir Richard Redman and Elizabeth [Aldburgh] his wife; made Bp. of St Asaph.

1492 Thomas Savage, son of Sir John Savage, knight, Bp. of Rochester. Was LL.D. † educated at Cambridge.

1485 James Stanley, younger son of Thomas Earl of Derby, educated at both universities, graduated at Cambridge, and became prebendary of Holywell in 1485, Bp. of Ely in 1506.

1497 William Coningsby, son of Sir Humphrey Coningsby, elected from Eton to King's.


Queen Elizabeth's favourite, Lord Essex, was at Trinity College, Cambridge. See his letter of May 13, from there, in Ellis, series II. v. iii. p. 73; the furniture of his room, and his expenses, in the note p. 73-4; and his Tutor's letter asking for new clothes for 'my Lord,' or else 'he shall not onely be thrid bare, but ragged.'

Archbp. Whitgift †, when B.D. at Pembroke Hall, Cambridge, A.D. 1563, "bestowed some of his time and abilities in the instruction of ingenious youth, sent to the college for education, in good learning and Christian manners. And among such his pupils, were two noblemen's sons, viz. the Lord Herbert, son and heir to the Earl of Pembroke; and John, son and heir to the Lord North." (Life, by Strype, ed. 1822, vol. i. p. 14.)

While Whitgift was Master of Trinity, Strype says he had bred up under him not only several Bishops, but also "the Earls of Worcester and Cumberland, the Lord Zouch, the Lord Dunboy of Ireland, Sir Nicolas and Sir Francis Bacon. To which I may add one more, namely, the son of Sir Nicolas White, Master of the Rolls in Ireland, who married a Devereux." (Life, i. 157, ed. 1822.)

A search through the whole of the first volume of Wood's Athenae Oxonienses, comprising a period of nearly 100 years, has resulted in the following meagre list of men of noble or knightly birth who distinguished themselves. There are besides many men of "gentle

1 Whitgift himself, born 1530, was educated at St Paul's school, then sent back to his father in the country, and sent up to Cambridge in 1548 or 1549.
parents," some of trader-ones, many friars, some Winchester men, but no Eton ones, educated at Oxford.


ab. 1483 John Colet, the eldest son of Sir Henry Colet, twice lord mayor of London, was educated in grammatics, partly in London or Westminster.

" Nicholas Vaux, son of Sir Will. Vaux of Harweden in Northamptonshire (not the Poet, Lord Vaux).

end of John Bouchier, Lord Berners, eldest son of Sir John Edw. IV. Bouchier, knight, Lord Berners of Hertfordshire, was instructed in several sorts of learning in the university in the latter end of K. Edw. IV.; in whose reign, and before, were the sons of divers of the English nobility educated in academical literature in Balliol Coll., wherein, as 'tis probable, this our author was instructed also.

1497 Thomas More, son of Sir John More, knight. (The Sir Thomas More.)

? ab. 1510 George Bulley, son and heir of Sir Tho. Bulley, and sister of Anne Bulley.

? Henry Parker, son of Sir William Parker, knight.

1515 Christopher Seintgerman, son of Sir Henry Seintgerman, knight.

? ab. 1520 Thomas Wyatt, son of Henry Wyatt of Alington Castle in Kent, knight and baronet, migrated from St John's, Cambridge.

1538 John Heron, a Kentish man born, near of kin to Sir John Heron, knight.

? ab. 1520 Edward Seymour, son of Sir John Seymour, or St Maure of Wolfhall in Wiltz, knight, was educated in trivials, and partly in quadrivials for some time in this university. He was Jane Seymour's brother, and afterwards Duke of Somerset, and was beheaded on Jan. 22, 1552-3.


ab. 15— Henry Lord Stafford (author of the Mirror for Magistrates), the only son of Edward, Duke of Bucks, received

1 No proof of this is given.

2 Henry Howard, Earl of Surrey, son and heir of Thomas Duke of Norfolk, was for a time student in Cardinal Coll. as the constant tradition has been among us.' p. 153, col. 1.

3 Andrew Borde, who writes himself Andreas Porfuratus, was born, as it seems, at Pevensey, commonly called Peeney (now Pensey), in Sussex, and not unlikey educated in Wykeham's school near to Winchester, brought up at Oxford (as he saith in his Introduction to Knowledge, cap. 35), p. 170, col. 2, and nolo.
his education in both the universities, especially in that of Cambridge, to which his father had been a benefactor."

1515 Reynold Pole (the Cardinal), a younger son of Sir Rich. Pole.

† ab. 1530 Anthony Browne, son of Sir Weston Browne, of Abberdene and of Langenhoo in Essex, knight.

ab. 1574 Patrick Plunket, baron of Dunsary in Ireland, son of Rob. Plunket, baron of the same place.

ab. 1570 Philip Sidney (the poet), son of Sir Henry Sidney.

† John Smythe, son of Sir Clem. Smythe.

(Peter Levens or Levens, our Manipulos or Rhyming-Dictionary man, became a student in the university, an. 1552, was elected probationer-fellow of Mag. Coll. into a Yorkshire place, 18 Jan. 1557, being then bach. of arts, and on the 19th Jan. 1559 was admitted true and perpetual fellow. In 1560 he left his fellowship. Ath. Ox. p. 547, col. 2.)

† ab. 1570 Reynolde Scot, a younger son of Sir John Scot of Scots-hall, near to Smeerth in Kent.

1590 Hayward Townshend, eldest son of Sir Henry Townshend, knight.

ab. 1587 Francis Tresham (of Gunpowder Plot notoriety), son of Sir Thomas Tresham, knight.

The number of friars and monks at the Universities before the Reformation, and especially at Oxford, must have been large. Tanner says,

In our universities . . . were taught divinity and canon law (then, t. Hen. III., much in vogue), and the friars resorting thither in great numbers and applying themselves closely to their studies, outdid the monks in all fashionable knowledge. But the monks quickly perceived it, and went also to the universities and studied hard, that they might not be run down by the friars.1 And as the

1 See Mat. Paris, p. 665, though he speaks there chiefly of monks * beyond sea.

* As appears from Wood's Fasti Oxon.

The following names of Oxford men educated at monkish or friars' schools, or of their bodies, occur in the first volume of Wood's Athenae Oxon., ed. Bliss:

p. 6, col. 2. William Beith, educated among the Dominicans or Black Friars from his youth, and afterwards their provincial master or chief governor.


p. 11, col. 2. John Sowle, a Carme of London.


p. 18, col. 2. Henry Brudshaw, one of the Benedictine monks of St Werberg's, Chester.

p. 19, col. 1. John Harley, of the order of the Preaching or Dominican, commonly called Black Friars.
friars got houses in the universities, the monks also got colleges founded and endowed there for the education of their novices, where they were for some years instructed in grammar, philosophy, and school divinity, and then returning home, improved their knowledge by their private studies, to the service of God and the credit of their respective societies. So that a little before the Reformation, the greatest part of the proceeders in divinity at Oxford were monks and Regular canons.

By Harrison's time, a.d. 1577, rich men's sons had not only pressed into the Universities, but were scroging poor men's sons out of the endowments meant only for the poor, learning the lessons that Mr Whiston so well shows our Cathedral dignitaries have carried out.

1 It was customary then at Oxford for the Religious to have schools that bore the name of their respective orders; as the Augustine, Benedictine, Carmelite, and Franciscan schools; and there were schools also appropriated to the benefit of particular Religious houses, as the Dorechester and Eynsham schools, &c. The monks of Gloucester had Gloucester convent, and the novices of Pershore an apartment in the same house. So likewise the young monks of Canterbury, Westminster, Durham, St Albans, &c. Kennet's Paroch. Antiq. p. 214. So also Leland saith, Itin. vol. vi. p. 28, that at Stamford the names of Peterborough Hall, Sempingham, and Vaultey yet remain, as places whither the Religious of those houses sent their scholars to study. Tanner, Notitia Monastica, Preface, p. xxvi. note 26.

2 The abuse was of far earlier date than this. Compare Mr Halliwell's quotation in his 'Merton Statutes,' from his edition of 'the Poems of John Awdelay, the blind poet of Haghmon Monastery in the 14th century,'

Now ʒif a pore men set his son to Oxford to scole,
Bothe the fader and the moder hydred they schal be;
And ʒif ther falle a benefyse, hit schal be ʒif a fole,
To a clere of a kechyn, ore into the chaunecer . . .
Clerkye that han cunyn,
. . . that mai get no vaunseyng
Without symony.

p. 54, col. 2. Thomas Spenser, a Carthusian at Henton in Somersetshire; 'whence for a time he receded to Oxford (as several of his order did) to improve himself, or to pass a course, in theology.'
p. 94, col. 2. John Kyrston, a Minorite or Grey-Friar.
p. 107, col. 1. John Forest, a Franciscan of Greenwich.
p. 278, col. 2. Cardinal Pole, educated among the Carthusians, and Carmelites or 'White-fryers.'
p. 363, col. 2. William Barlowe, an Austin of St Osith in Essex.
The 5th Lord Percy, by of the Household Book, in the year 1520 founded an annual stipend of 10 marcs for 3 years, for a Pedagogus sive Magister, docens ex legibus Grammaticum et Philosophum canonici et fratrum of the monastery of Alnwick (Warton, ii. 492).
with the stipends of their choristers, boys and men. "Les gros poissons mangent les menus. Pro. Poore men are (easily) supplant by the rich, the weake by the strong, the meane by the mighty." 1 (Cotgrave, u. manger.) The law of "natural selection" prevails.

Who shall say nay in a Christian land professing the principles of the great "Inventor of Philanthropy"? Whitgift for one, see his Life of Strype, Bk. I. chap. xiii. p. 148-50, ed. 1822. In 1589 an act 31 Eliz. c. 6, was passed to endeavour to prevent the abuse, but, like modern Election-bribery Acts with their abuse, did not do it.

"At this present, of one sort & other, there are about three thousand students nourished in them both (as by a late serve it manifestlie appeared). They [the Colleges at our Universities] were created by their founders at the first, onelie for pore men's sons, whose parents were not able to bring them up unto learning; but now they have the least benefit of them, by reason the rich do so incroach upon them. And so farre hath this inconvenience spread itself, that it is in my time an hard matter for a pore man's child to come by a fellowship (though he be neuer so good a scholar & worthie of that roome.) Such packing also is used at elections, that not he which best deserveth, but he that hath most friends, though he be the worst scholer, is alwaies surest to speed; which will turne in the end to the overthrow of learning. That some gentlemen also, whose friends have been in times past benefactors to certeine of those houses, doe intrude into the disposition of their estates, without all respect of order or statutes devised by the founders, onelie thereby to place whome they think good (and not without some hope of gaine) the case is too evident, and their attempt would soon take place, if their superiors did not provide to bridle their indeavors. In some grammar schooles likewise, which send scholers to these universitie, it is lamentable to see what briberie is used; for yer the scholer can be preferred, such briberie is made, that pore men's children are commonly shut out, and the richer sort received (who in times past thought it dishonour to live as it were upon almes) and yet being placed, most of them study little other than histories, tables, dice & trifles, as men that make not the living by their study the end of their purposes; which is a lamentable bearing. besides this, being for the most part either gentleman, or rich men's sons, they oft bring the universities into much slander. 2

1 Compare Chaucer: 'wherfore, as seith Seneck, ther is nothing more covenable to a man of heigh estate than debonsairte and pité; and therfore thise flies than men eelpe bees, whan they make here king, they chesen oon that hath no pricke wherwith he may stinge.'—Pentecost. Tale, Post. Works, ed. Morris, iii. 301.

2 Ascham complains of the harm that rich men's sons did in his time at Cambridge. Writing to Archbp. Cranmer in 1545, he complains of two gravissima sin-
standing upon their reputation and liberty, they ruffle and roist it out, exceeding in apparel, and having riotous compaigne (which draweth them from their bookes into another trade). And for excuse, when they are charged with breach of all good order, thinks it sufficient to saie, that they be gentlemen, which grieveth manie not a little. But to proceed with the rest.

"Everie one of these colleges haue in like manner their professors or readers of the tongs and severall sciences, as they call them, which daily trade up the youth there abiding privatlie in their halles, to the end they may be able afterwards (when their turne commeth about, which is after twelve termes) to show themselves abroad, by going from thence into the common schooles and publicke disputations (as it were in crecum) there to trie their skilles, and declare how they have profited since their coming thither.

"Moreover in the publicke schooles of both the universities, there are found at the prince's charge (and that verie largelie) five professors & readers, that is to saie, of divinitie, of the civill law, physicke, the Hebrew and the Greek tongues. And for the other lectures, as of philosophie, logike, rhetorike and the quadririals, although the latter (I mean, arithmetike, musicke, geometric and astronomie, and with them all skill in the perspectives are now smallic regarded in either of them) the universities themselves doe allowe competent stipends to such as reade the same, whereby they are sufficiently provided for, touching the maintenance of their estates, and no less encouraged to be diligent in their functions."

On the introduction of the study of Greek into the Universities, Dr S. Knight says in his Life of Cold:

"As for Oxford, its own History and Antiquities sufficiently confess, that nothing was known there but Latin, and that in the most pertinenta to their course of study: (1.) that so few old men will stop up to encourage study by their example; (2.) "quaedam illi parte ononis qui haec Cantabrigiis confutunt, pueri sunt, divinumque illii, et hi eis qui nonquam indicant animam ssum, ut abundant aliquo perfectaque eruditione perpetuantur, sed ut ad alia republica manera obvenda levi aliquo et inhaesit cognitiones paritores efficiunt. Et hic singularia quaedam injuria bifarism academica intentata est ; vel quia hoc modo omnis expleta absolutaque doctrine spe longe ante messem, in ipsa quasi herbescenti viriditato, preeditur ; vel qua omnis pauperum inopiaque expectatio, quorum etates obvion in literarum studio contentur, ab his suis non solum occupantibus, exclusa illusque praisipit. Ingenium, enim, doctrina, ineptia judicium, nihil quique domi valent, ubi grata, favor, magnatum literarum, et alia personae extraordinarie illemiticeque rationes vim foris aduerunt. Hinc quoque illud accidit incommode, quod quidam prudentes viri nimiis egoa certum partem aliquum regiem pecunie in collegiorum socios inapartiri ; quasi illi non maxiime indigent, aut quasi ulia spee perfecte eruditionis in ullis alius reiudere potest, quam in his, qui in perpetuo literarum studio perpetuum viue tabernaculum collocarunt. Ed. Giles, 1. p. 60-70. See also p. 121-2."
depraved Style of the School-man. Cornelius Vitellius, an Italian, was the first who taught Greek in that University; and from him the famous Grocyn learned the first Elements thereof.

"In Cambridge, Erasmus was the first who taught the Greek Grammar. And so very low was the State of Learning in that University, that (as he tells a Friend) about the Year 1485, the Beginning of Hen. VII. Reign, there was nothing taught in that publick Seminary besides Alexander’s Parva Logica, (as they called them) the old Axioms of Aristotle, and the Questions of John Scotus, till in Process of time good Letters were brought in, and some Knowledge of the Mathematicks; as also Aristotle in a new Dress, and some Skill in the Greek Tongue; and, by Degrees, a Multitude of Authors, whose Names before had not been heard of."

"It is certain that even Erasmus himself did little understand Greek, when he came first into England, in 1497 (13 Hen. VII.), and that our Countryman Linacre taught it him, being just returned from Italy with great Skill in that Language: Which Linacre and William Grocyn were the two only Tutors that were able to teach it." Saml. Knight, Life of Dr John Colet, pp. 17, 18.

The age at which boys went up to the University seems to have varied greatly. When Oxford students were forbidden to play marbles they could not have been very old. But in "The Mirror of the Periods of Man’s Life" (tab. 1430 A.D.), in the Society’s Hymns to the Virgin and Christ of this year, we find the going-up age put at twenty.

Quod resusc, in age of .xx. year,
Goo to oxenford, or lerne laws.

This is confirmed by young Paston’s being at Eton at nineteen (see below, p. lvi). In 1612, Brinsley (Grammar Schoole, p. 307) puts the age at fifteen, and says,

"such only should be sent to the Universities, who prove most ingenuous and tardy, and who, in a love of learning, will begin to

1 Ante enim Cornelius Vitellius, homo Italus Corneli, quod est maritumum Hetruriam Oppidum, natus nobilis Prospisin, viv optimus graciosusque, omnium primus Oxoni bonum littera docuit. [Pol. Verq. i.ii. xxvi.]

2 Ante annos foras triginta, nihil tradebatur in schole Cantabrigiensis, proter Alexandri Parva Logica, ut vocant, & vetera illa Aristotelis dictata, Scotiacque Questiones. Progressa temporis accesserunt bene literarum; accessit Mathematica Cognitio; accessit erudition, aut certe novatur, Aristotiles; accessit Graecarum literarum peritia; accesserunt Autorels tam multi, qvorum aliam ne nomina quidem notantur, &c.


2 Sir John Fortescue’s description of the study of law at Westminster and in the Inns of Chancery is in chapters 48–9 of his De institutione legum Angliae.
take paines of themselves, having attained in some sort the former parts of learning; being good Grammarians at least, able to understand, write and speake Latine in good sort.

"Such as have good discretion how to gouerne themselves there, and to moderate their expenses; which is seldom times before 15 yeeres of age; which is also the youngest age admitted by the statutes of the University, as I take it."

4. Foreign University Education. That some of our nobles sent their sons to be educated in the French universities (whence they sometimes imported foreign vices into England) is witnessed by some verses in a Latin Poem "in MS. Digby, No. 4 (Bodleian Library) of the end of the 13th or beginning of the 14th century," printed by Mr Thomas Wright in his Anecdota Literaria, p. 38.

Filii nobilium, dum sunt juniores,
Mittuntur in Franciam fiori doctores;
Quos prece vel pretio domant corruptores,
Sic pretaxatos referunt artaxata mores.

An English nation or set of students of the Faculty of Arts at Paris existed in 1169; after 1430 the name was changed to the German nation. Besides the students from the French provinces subject to the English, as Poictou, Guienne, &c., it included the English, Scottish, Irish, Poles, Germans, &c.—Encyc. Brit. John of Salisbury (born 1110) says that he was twelve years studying at Paris on his own account. Thomas a Becket, as a young man, studied at Paris. Giraldus Cambrensis (born 1147) went to Paris for education; so did Alexander Neckham (died 1227). Henry says,

"The English, in particular, were so numerous, that they occupied several schools or colleges; and made so distinguished a figure by their genius and learning, as well as by their generous manner of living, that they attracted the notice of all strangers. This appears from the following verses, describing the behaviour of a stranger on

1 Mores habent barbarus, Latinus et Graecus;
Si sacros, ut plebs est, caveant duces cæsars:
Se mares effeminant, et equa fit equus,
Expectes ab homine usque ad pecus.
Et quia non metunt animas discrimen,
Principes in habitum verterunt hoc crimine,
Varium vio turpiter jungit novus hymen,
Exagitata procul non infrat femina limen.
his first arrival in Paris, composed by Negel Wircker, an English student there, A.D. 1170:—

The stranger dress'd, the city first surveys,
A church he enters, to his God he prays.
Next to the schools he hastens, each he views,
With care examines, anxious which to chuse.
The English most attract his prying eyes,
Their manners, words, and looks, pronounce them wise.
Their is the open hand, the bounteous mind;
Their solid sense, with sparkling wit combin'd.
Their graver studies jovial banquets crown,
Their ranking cares in flowing bowls they drown.¹

Montpellier was another University whither Englishmen resorted,
and is to be remembered by us if only for the memory of Andrew
Borde, M.D., some bits of whose quaintness are in the notes to
Russell in the present volume.

Padua is to be noted for Pace's sake. He is supposed to have
been born in 1482.

Later, the custom of sending young noblemen and gentlemen to
Italy—to travel, not to take a degree—was introduced, and Ascham's
condemnation of it, when no tutor accompanied the youths, is too
well known to need quoting. The Italians' saying, Inglese Italianato
è un diabolo incarnato, sums it up.²

5. Monastic and Cathedral Schools. Herbert Losing, Bp. of
Thetford, afterwards Norwich, between 1091 and 1119, in his 37th
Letter restores his schools at Thetford to Dean Bund, and directs
that no other schools be opened there.

Tamer (Not. Mon. p. xx. ed. Nasmith), when mentioning “the
use and advantage of these Religious houses”—under which term

¹ Pexus et ubitus tandem progressus in urbem,
Instat in ecclesiam, vota precesque ficit.
Inde scholas adiems, secum deliberat, utrum
Expeditat potius illa vel ista schola.
Et quia subtilia sensu considerat Anglos,
Pluribus ex causis se sociavit ipsis.
Moribus egregiis, verbo vulgusque venusti,
Ingenio poliend, consiliosque vigent.
Dona plunet populis, et tectantur avaros,
Feronia multiplicant, et sine lege bibunt.

² That Colet used his travels abroad, A.D. 1493-7, for a different purpose, see his
Life by Dr Knight, pp. 23-4.
"are comprehended, cathedral and collegiate churches, abbeys, priories, colleges, hospitals, preceptories (Knights Templars’ houses), and friaries"— says,

"Secondly, They were schools of learning & education; for every convent had one person or more appointed for this purpose; and all the neighbours that desired it, might have their children taught grammar and church music without any expense to them."

In the nunneries also young women were taught to work, and to read English, and sometimes Latin also. So that not only the lower rank of people, who could not pay for their learning, but most of the noblemen and gentlemen’s daughters were educated in those places."

1 Fuller, book vi. p. 297. Collier, vol. ii. p. 165. Stillingfleet’s Orig. Brit. p. 206. Bishop Lloyd of Church Government, p. 169. This was provided for as early as a.d. 747, by the seventh canon of council of Clovesho, as Wilkes’s Councils, vol. i. p. 95. See also the notes upon that canon, in Johnson’s Collection of canons, &c. In Tavistock abbey there was a Saxon school, as Wilkes, l. 171. Tenner. (Charlemagne in his Capitularies ordained that each Monastery should maintain a School, where should be taught ‘la grammaire, le calcul, et la musique.’) See Démoulin’s Histoire de la Littérature Française, p. 44, ed. Hachette. R. Whitson.)

Henry says “these teachers of the cathedral schools were called The scholastics of the diocess; and all the youth in it who were designed for the church, were intituled to the benefit of their instructions. But, for example, William de Monte, who had been a professor at Paris, and taught theology with so much reputation in the reign of Henry II., at Lincoln, was the scholastic of that cathedral. By the eighteenth canon of the third general council of Lateran, a.d. 1179, it was decreed, That such scholastics should be settled in all cathedrals, with sufficient revenues for their support; and that they should have authority to superintend all the schoolmasters of the diocese, and grant them licences, without which none should presume to teach. The laborious authors of the literary history of France have collected a very distinct account of the scholastics who presided in the principal cathedral-schools of that kingdom in the twelfth century, among whom we meet with many of the most illustrious names for learning of that age. . . . . . The sciences that were taught in those cathedral schools were such as were most necessary to qualify their pupils for performing the duties of the sacerdotal office, as Grammar, Rhetoric, Logic, Theology, and Church-Music.”—Ibid. p. 442.

2 Fuller and Collier, as before; Bishop Burnet (Reform. vol. i. p. . . ) saith so of Godstow. Archbishop Greenfield ordered that young gentlewomen who came to the nunneries either for piety or breeding, should wear white veils, to distinguish them from the professed, who were black ones, 11 Kal. Jul. anno pontif. 6. M. Hoton. ex registr. ejus, p. 207. In the accounts of the cellares of Carlow, near Norwich, there is an account of what was received “ proprehensionibus,” or the board of young ladies and their servants for education “ rec. de domina Margeria Wederly prehenditant, ibidem xi. septimanas xii. s. iv. d. . . pro mensa unius famulæ dicta Margeris per iii. septimanas viii. d. per sept.” &c. Tunner.

* Du Cange, Gloss. voc. Scholasticas.
As Lydgate (born at Lydgate in Suffolk, six or seven miles from Newmarket) was ordained subdeacon in the Benedictine monastery of Bury St Edmunds in 1389, he was probably sent as a boy to a monastic school. At any rate, as he sketches his early escapades—apple-stealing, playing truant, &c.,—for us in his Testament, I shall quote the youth's bit of the poem here:

Harleian MS. 2255, fol. 60.

Dyring the tyme / of this sesons ver
I meene the sesons / of my yeerys greene
Gynnyng fro childhood / streechitha vp so for
to pe yeerys / acountyd ful Fifteesen
boxperience / as it was weel scene
The gerishys sesons / strange of condicionys
Dispoosyd to many vnbridylid passiouns

Voyd of resons / yve to wilfulnesse
Froward to vertu / of thrift gaf litil heed
loth to lerne / lovid no besynessse
Sauf pley or merthe / strange to spelle or reede
folwynge al appetites / longyng to childheede
lichtly tournyng wylde / and seekle sad
Weepyng for nouht / and anoon affir glad

For litil wroth / to stryve with my felawe
As my passioun / dide my bridil heed
Of the yeerle somtyme / I stood in awe
of being scored by the rod.
to be scooryd / that was al my dreede
loth toward scole / lost my tym in deede
lik a yong colt / that run with-owte brydil
Made my freendiys / ther good to spend in ydil/

I hadde in custom / to come to scole late
I came to school late,
but for a conenaunce
with my felawys / reedly to debate
to tanglle and lape / was set al my plensanse
wyrhof rebukyd / this was my chev崀eunse
to forge a lesyng / and therupon to mese
laid to get off
when I trespasyd / my silven to excuse
and mocked my masters.

To my bettre / did no reverence
Of my sovereyns / gaf no fors at al

2 Edited by Mr Halliwell in his 'Selection from the Minor Poems of Dan John Lydgate.' Percy Society, 1846, quoted by Prof. Merley.
3 streched, (These collations are from Harl. 218, fol. 65, back.)
4 tokes.
5 shoured.
LYDGE'S TRICKS AT SCHOOL.

wex obstynat / by incodience
Ren in to garlybes / applys ther I stal
To godre frutys / sparyd hogg1 nor wal
to plukke grapyys / in othir mennys vynes
Was moor reedly / than for to seyn2 matynes

¶ My lust was al / to sorne folk and iape
Shrawde tornys / evir among to vee
to Skoffe and mowe3 / lyk a wantous Ape
when I did evil / othre I did4 accuse
My wittys fve / in wast I did abuse5
Rediere chirstoonys / for to6 telle
Than gon to chirc he / or heere the sacry7 belle

¶ Loth to ryse / lother to bedde at eve
with vwyassh handys8 / reddy to dyner
My pater noster / my Credo / or my belieue
Cast at the9 Cok / loo this was my maneuer
Wavid with ech wynd / as doth a reed speer
Snybbyd10 of my frendys / such techchys fortamende11
Made deff ere / lyst nat / to them attende

¶ A child resembledyg / which was nat lyk to thryve
Froward to god / rekles12 in his servysse
loth to correccious / slouhe my syll to thryve
Al good thewys / reddy to despise
Cheef bellewdir / of feyned13 trwamandise
this is to menye / my siff I owde fayne
Syk lyk a twaunt / felt14 no maneuer peyne

¶ My poort my pas / my foot alwey vnstable
my look my eyen / vnsyre and vagabonde
In al my werkes / sodeynly commagable
To al good thewys / contrary I was founde
Now ovyr sad / now moornyng / now ioconde
Wilful rekles / mad15 stertynyn as an hare
To folwe my lust / for no man wold I spare.

At these monastic schools, I suppose, were educated mainly
the boys whom the monks hoped would become monks, clerke or
secular; mostly the poor, the Plowman's brother who was to be the
Parson, not often the ploughman himself. Once, though, made a
scholar and monk there, and sent by the Monastery to the University,
the workman's, if not the ploughman's, son, might rule nobles and

1 nedir begge. 2 sey. 3 mowen. 4 koude.
5 alle vac. 6 cheristones to. 7 saeryng. 8 handes.
9 atte. 10 Snybbyd. 11 tamende. 12 rekkes.
13 freoward. 14 felt. 15 made.
sit by kings, nay, beard them to their face. Thomas a Becket, himself the son of poor parents, was sent to be brought up in the “religious house of the Canons of Merton.”

In 1392 the writer of Piers Plowman’s Crede sketches the then state of things thus:

Now mot ich souteres hys sone seten to schole,  
And ich a beggers brok on the book lerne,  
And worth to a writer and with a lorde dwelle,  
Other falsely to a freke the fund for to serven;  
So of that beggers brok a [bychop] shall woorthen,  
Among the peres of the lond prese to syttyn,  
And lordes sones lowly to tho losels alowte,  
Knyghtes crouketh hem to and cruccheth ful lowe;  
And his syre a souteres y-sueld in gree,  
His teeth with toylyng of lether tatered as a sawe.

Here I might stop the quotation, but I go on, for justice has never yet been done to this noble Crede and William’s Vision as pictures of the life of their times,—chiefly from the profound ignorance of us English of our own language; partly from the grace, the freshness, and the brilliancy of Chaucer’s easier and inimitable verse:

Alas! that lorde’s of the londe leveth swich wrecchen,  
And leveth swych lorde’s for her lowe wordes.  
They shulden maken [bichopes] her oen bretheren childre,  
Other of son gentil blok. And so yf best somed,  
And fostre none flytoures ne swich false freres,  
To maken fat and fylle and her flesh combre,  
For her kynde were more to y-clense diche  
Than ben to sopers y-set first and served with sylver.  
A grete bolle of benen were beter in hys wombe,  
And with the bandes of bakun his balye for to fillen  
Than perychyes or plowers or peacockes y-rosted,  
And comeny her stomake with currius drynke,  
That makeyth swych harlois hordom usen,  
And with her wikkid word wymmen bitrayeth.  
God wold her wonyngne were in wildernesse,  
And fals freres forboden the fayre ladis chaumbras;  
For knewe lorde’s her craft treuly I trowe  
They shulden nought haunten her house so hol[m]ly on nyghtes.

1 Mr Skeat’s readings. The abbot and abbots of Mr Wright’s text spoil the alliteration.
2 Compare the previous passages under heading 1, p. vi.
3 May Mr Skeat bring the day when it will be!
4 rudes. Sk.
they'd turn these
beggers into the
straw.
But sheden her heved in the stre · to sharpen her wittes.
There is one side of the picture, the workman's son turned monk, and
clerk to a lord. Let us turn to the other side, the ploughman's son
who didn't turn monk, whose head seas 'shot' in the straw, who
delved and ditched, and dunged the earth, eat bread of corn and bean,
worts fleshless (vegetables, but no meat), drank water, and went
miserably (Crabbe, l. 1563-71). What education did he get? To whom
could he be apprenticed? What was his chance in life? Let the
Statute-Book answer:—


Item. It is ordained & assented, That he or she which used to
labour at the Plough and Cart, or other Labour or Service of Hus-
bandry till they be of the Age of Twelve Years, that from thenceforth
they shall abide at the same Labour, without being put to any Mystery
or Handicraft; and if any Covenant or Bond of Apprentice(see) be from
henceforth made to the Contrary, the same shall be holden for none.

A.D. 1405-6. 7th Henri IV., Cap. xiv.

. . . . And Whereas in the Statutes made at Canterbury
among other Articles it is contained That he or she that useth to
labour at the Plough or Cart, or other Labour or Service of Husbandry,
till he be of the age of Twelve Years, that from the same time forth
he shall abide at the same Labour, without being put to any Mystery
or Handicraft; and if any Covenant or Bond be made from that time
forth to the contrary, it shall be holden for none: Notwithstanding
which Article, and the good Statutes aforesaid made through all parts of
the Realm, the Infants born within the Towns and Seignories of
Upland, whose Fathers & Mothers have no Land nor Rent nor other
Living, but only their Service or Mystery, be put by their said
Fathers and Mothers and other their Friends to serve, and bound
Apprentices to divers Crafts within the Cities and Boroughs of the said
Realm sometime at the Age of Twelve Years, sometime within the said
Age, and that for the Pride of Clothing and other evil Customs that
Servants do use in the same; so that there is so great Scarcity of
Labourers and other Servants of Husbandry that the Gentlemen and
other People of the Realm be greatly impoverished for the Cause
aforesaid: Our Sovereign Lord the King considering the said Mischief,
and willing thenceupon to provide Remedy, by the advice & assent of
the Lords Spiritual and Temporal, and at the request of the said
Commons, hath ordained and established, That no Man nor Woman,
of what Estate or Condition they be, shall put their Son or Daughter,
of whatsoever Age he or she be, to Serve as Apprentice to no Craft nor
other Labour within any City or Borough in the Realm, except he
have Land or Rent to the Value of Twenty Shillings by the Year at
the least, but they shall be put to other labours as their Estates doth require, upon Pain of one Year's Imprisonment, and to make Fine and Ransom at the King's Will. And if any Covenant be made of any such Infant, of what Estate that he be, to the contrary, it shall be holden for none. Provided Always, that every Man and Woman, of what Estate or Condition that he be, shall be free to set their Son or Daughter to take Learning at any manner School that pleaseth them within the Realm.

A most gracious saving clause truly, for those children who were used to labour at the plough and cart till they were twelve years old. Let us hope that some got the benefit of it!

These Acts I came across when hunting for the Statutes referred to by the Book of Curtaseye as fixing the hire of horses for carriage at fourpence a piece, and they caused me some surprise. They made me wonder less at the energy with which some people now are striving to erect "barriers against democracy" to prevent the return match for the old game coming off. — However improving, and however justly retributive, future legislation for the rich by the poor in the spirit of past legislation for the poor by the rich might be, it could hardly be considered pleasant, and is surely worth putting up the true barrier against, one of education in each poor man's mind. (He who americanizes us thus far will be the greatest benefactor England has had for some ages.) — These Statutes also made me think how the old spirit still lingers in England, how a friend of my own was curate in a Surrey village where the kind-hearted squire would allow none of the R's but Reading to be taught in his school; how another clergyman lately reported his Farmers' meeting on the school question: Reading and Writing might be taught, but Arithmetic not; the boys would be getting to know too

1 Later on, men's games were settled for them as well as their trades. In A.D. 1541, the 33 Hen. VIII., cap. 9. § xvi., says,

"Be it also enacted by the authority aforesaid, That no manner of Artificer or Craftsman of any Handicraft or Occupation, Husbandman, Apprentice, Labourer, Servant at Husbandry, Journeyman or Servant of Artificer, Mariners, Fishermen, Watermen or any Servant man, shall from the said feast of the Nativity of St John Baptist play at the Tables, Tennis, Dice, Cards, Bowls, Clash, Covent, Logasting, or any other unlawful Game out of Christmas, under the Pain of xx s. to be forfeit for every Time; (2) and in Christmas to play at any of the said Games in their Master's Houses, or in their Master's Presence; (3) and also that no manner of persons shall at any time play at any Bowl or Bowls in open places out of his Garden or Orchard, upon the Pain for every Time so offending to forfeit xi s. viii d."

(For Logasting, &c., see Strutt.)
much about wages, and that would be troublesome; how, lastly, our
gangs of children working on our Eastern-counties farms, and our
bird-keeping boys of the whole South, can almost match the children
of the agricultural labourer of 1388.

The early practice of the Freemasons, and other crafts, refusing to
let any member take a bondsman’s son as an apprentice, was founded
on the reasonable apprehension that his lord would or might after-
wards claim the lad, make him disclose the trade-secrets, and carry on
his art for the lord’s benefit. The fourth of the ‘Fyffene artycul
or fyffene poyntus’ of the Freemasons, printed by Mr Halliwell
(p. 16), is on this subject.


The fourthe artycul thys moste be,
That the mayster hym wel be-se
That he no boudemos prentys make,
Ny for no covetyse do hym take;
For the lord that he ys bond to,
May fache the prentes wheresover he go,
3of yn the logge he were y-take,
Musche desesse hyt myyth ther make,
And suche case hyt myyth befaile
That hyt myyth greve summe or alle;
For alle the masonns that ben thare
Wol stonde togedur hol y-fore.
3of suche won yn that craft schulde dwelle,
Of dyvers desessys ys myyth tolle.
For more pese themne, and of honesté,
Take a prentes of herre 1 degré,
By olde tyme, wryten y fynde
That the prentes schulde be of gentyl kynde;
And so sumtyme grete lordys hloed
Toke thys gemetry that ys ful good.

I should like to see the evidence of a lord’s son having become a
working mason, and dwelling seven years with his master ‘hys craft
to lurne.’

Cathedral Schools. About the pro-Reformation Schools I can
find only the extract from Tanner given above, p. xiii. On the post-
Reformation Schools I refer readers to Mr Whiston’s Cathedral
Trusts, 1850. He says:

1 higher.
"The Cathedrals of England are of two kinds, those of the old and those of the new foundation: of the latter, Canterbury (the old archiepiscopal see) and Carlisle, Durham, Ely, Norwich, Rochester, and Worcester, old episcopal sees, were A.D. 1541-2 refounded, or rather reformed, by Henry VIII. . . Besides these, he created five other cathedral churches or colleges, in connexion with the five new episcopal sees of Bristol, Chester, Gloucester, Oxford, and Peterborough. He further created the see of Westminster, which was . . . subsequently (A.D. 1560) converted to a deanery collegiate by Queen Elizabeth. . . (p. 6). The preamble of the Act 31 Henry VIII. c. 9, for founding the new cathedrals, preserved in Henry's own handwriting, recites that they were established 'To the intente that Gods worde myght the better be sett forthe, cyldren brought up in lernynge, clerces nurphyd in the universites, olde servantes decayed, to have lying, allmes housys for pour folke to be sustayned in, Redres of grece, ebrere, and latyne to have good styppende, dayly almes to be mynistrate, mending of hyght wyes, and exhybision for mynisters of the chyrche.'"

"A general idea of the scope and nature of the cathedral establishments, as originally planned and settled by Henry VIII., may be formed from the first chapter of the old statutes of Canterbury, which is almost identical with the corresponding chapter of the statutes of all the other cathedrals of the new foundation. It is as follows:

"On¹ the entire number of those who have their sustentation (qui sustentantur) in the cathedral and metropolitical church of Canterbury:

"First of all we ordain and direct that there be for ever in our aforesaid church, one dean, twelve canons, six preachers, twelve minor canons, one deacon, one subdeacon, twelve lay-clerks, one master of the choristers, ten choristers, two teachers of the boys in grammar, one of whom is to be the head master, the other, second master, fifty boys to be instructed in grammar,² twelve poor men to be maintained at the costs and charges of the said church, two vergers, two subhiscars (i.e., sextons), four servants in the church to ring the bells, and arrange all the rest, two porters, who shall also be barber-tosers, one caterer,³ one butler, and one under butler, one cook, and one under-cook, who, indeed, in the number prescribed, are to serve in our church every one of them in his own order, according to our statutes and ordinances."

¹ Translated from the Latin copy in the British Museum, MS. Harl. 1197, art. 15, folio 319 b.
² Dux uos Finicerns, et unus subapicerns, duo unus cocquus, et unus sub-
coquus. Sic in MS.
In the Durham statutes, as settled in the first year of Philip and Mary, the corresponding chapter is as follows:

On the total number of those who have their sustentation (qui sustentatantur) in the cathedral church of Durham.

"We direct and ordain that there be for ever in the said church, one dean, twelve prebendaries, twelve minor canons, one deacon, one sub-deacon, ten clerks, (who may be either clerks or laymen,) one master of the choristers, ten choristers, two teachers of the boys in grammar, eighteen boys to be instructed in grammar, eight poor men to be maintained at the costs of the said church, two subacripts, two vergers, two porters, one of whom shall also be barber-tensor, one butler, one under-butler, one cook, and one under-cook."

"The monastic or collegiate character of the bodies thus constituted, is indicated by the names and offices of the inferior ministers above specified, who were intended to form a part of the establishment of the Common Hall, in which most of the subordinate members, including the boys to be instructed in grammar, were to take their meals. There was also another point in which the cathedrals were meant to resemble and supply the place of the old religious houses, i.e., in the maintenance of a certain number of students at the universities."

R. Whiston, Cathedral Trusts and their Fulfilment, p. 2—4.

"The nature of these schools, and the desire to perpetuate and improve them, may be inferred from certain articles noted for the reformation of the cathedral church of Execest, submitted by the commissioners of Henry VIII., unto the correction of the Kynges Majestie, as follows:

The tenth Article submitted. "That ther may be in the said Cathedral church a free songe scole, the scolomaster to have yerly of the said pastor and prechars xx. marks for his wages, and his howses free, to teache xl. children frely, to rede, to write, syngge and playe upon instruments of musike, also to teache ther A. B. C. in greke and hebrew. And every of the said xl. children to have wekeley xjd. for ther meat and drink, and yerly viii. viii. for a gowne; they to be bound dryly to syngge and rede within the said Cathedral church such divine service as it may please the Kynges Majestic to allowe; the said childe to be at common solealigely, with three prests hereafter to be spoke off, to see them well ordered at the meat and to reforme their manners."

Article the eleventh, submitted. "That ther may be a fre grammer scole within the same Cathedral church, the scolomaster to have xx. by yer and his howses fue, the usher xx. & his howses

1 MS. No. 688 in Lambeth Library. MS. Harl. cod. 1594, art. 38, in Brit. Mus.
fore, and that the said pastor and preachers may be bound to fynd x1. children at the said gramer scale, giving to every one of the children xiiid. wekely, to go to commons within the citie at the pleasour of the frendes, so long to continew as the scolemaster do so them diligent to lerne. The pastor to appointe viii. every prechar iii. and the scolemaster iii.; the said children serving in the said church and going to scale, to be preferred before strangers; provided always, that no child be admitted to the exhibition of the said church, whose father is knowne to be worthy in goodes above cxxi., or elles may depend above xlv. yerly herittance."—Ibid., p. 10.—12.

"Now £300 at that time was worth about £5,000 now, so that these schools were designed for the lower ranks of society, and open to the sons of the poorer gentry.

"An interesting illustration of this [and of the class-feeling in education at this time] is supplied," says Mr Whiston, "by the narrative of what took place—

"when the Cathedral Church of Canterbury was altered from monks to secular men of the clergy, viz.: prebendaries or canons, petty-canons, choristers and scholars. At this erection were present, Thomas Cranmer, archbishop, with divers other commissioners. And nominating and electing such convenient and fit persons as should serve for the furniture of the said Cathedral church according to the new foundation, it came to pass that, when they should elect the children of the Grammar school, there were of the commissioners more than one or two who would have none admitted but sons or younger brethren of gentlemen. As for other, husbandmen's children, they were more meet, they said, for the plough, and to be artificers, than to occupy the place of the learned sort; so that they wished none else to be put to school, but only gentlemen's children. Whereunto the most reverend father, the Archbishop, being of a contrary mind, said, 'That he thought it not indifferent so to order the matter; for,' said he, 'poor men's children are many times endued with more singular gifts of nature, which are also the gifts of God, as, with eloquence, memory, apt pronunciation, sobriety, and such like; and also commonly more apt to apply their study, than is the gentleman's son, delicately educated.' Hereunto it was on the other part replied, 'that it was meet for the ploughman's son to go to plough, and the artificer's son to apply the trade of his parent's vocation; and the gentlemen's children are meet to have the knowledge of government and rule in the commonwealth. For we have,' said they, 'as much need of ploughmen as any other state; and all sorts of men may not go to school.' 'I grant,' replied the Archbishop, 'much of your meaning herein as needful in a commonwealth; but yet utterly to exclude the ploughman's son and the poor man's son from the benefits of learning, as though they were unworthy to have
the gifts of the Holy Ghost bestowed upon them as well as upon others, is as much to say, as that Almighty God should not be at liberty to bestow his great gifts of grace upon any person, nor nowhere else but as we and other men shall appoint them to be employed, according to our fancy, and not according to his most goodly will and pleasure, who giveth his gifts both of learning, and other perfections in all sciences, unto all kinds and states of people indifferent. Even so doth he many times withdraw from them and their posterity again those beneficial gifts, if they be not thankful. If we should shut up into a strait corner the bountiful grace of the Holy Ghost, and thereupon attempt to build our fancies, we should make as perfect a work thereof as those that took upon them to build the Tower of Babel; for God would so provide that the offspring of our first-born children should peradventure become most unapt to learn, and very dolts, as I myself have seen no small number of them very dull and without all manner of capacity. And to say the truth, I take it, that none of us all here, being gentlemen born (as I think), but had our beginning that way from a low and base parentage; and through the benefit of learning, and other civil knowledge, for the most part all gentlemen ascend to their estate.' Then it was again answered, that the most part of the nobility came up by feats of arms and martial acts. 'As though,' said the Archbishop, 'that the noble captain was always unfurnished of good learning and knowledge to persuade and dissuade his army rhetorically; who rather that way is brought unto authority than else his manly looks. To conclude; the poor man's son by pains-taking will for the most part be learned when the gentleman's son will not take the pains to get it. And we are taught by the Scriptures that Almighty God miseth up from the dunghill, and setteth him in high authority. And whosoever it pleaseth him, of his divine providence, he deposeth princes unto a right humble and poor estate. Wherefore, if the gentleman's son be apt to learning, let him be admitted; if not apt, let the poor man's child that is apt enter his room.' With words to the like effect."

R. Whiston, Cathedral Trusts, p. 12—14.

The scandalous way in which the choristers and poor boys were done out of their proportion of the endowments by the Cathedral clergy, is to be seen in Mr Whiston's little book.

6. Endowed Grammar Schools. These were mainly founded for citizens' and townsmen's children. Winchester (founded 1373) was probably the only one that did anything before 1450 for the education of our gentry. Eton was not founded till 1440. The following list of endowed schools founded before 1545, compiled for me by
Mr Brock from Carlisle's *Concise Description*, shows the dates of all known to him.

**BEFORE 1450 A.D.**

bef. 1162 Derby. Free School.
1195 St Albans. Free Grammar School.
1198 St Edmund's, Bury. Fr. Sch.
1328 Thetford. Gr. Sch.
1327 Northallerton. Gr. Sch.
1332 Exeter. Gr. Sch.
1343 Exeter. High School.
bef. 1347 Melton Mowbray, Schools.
1373 Winchester College.
1384 Hereford. Gr. Sch.
1385 Wotton-under-Edge. Fr. Gr. Sch.
1395 or 1340 Penrith. Fr. Gr. Sch.
1399–1413 (Hen. IV.) Oswestry. Fr. Gr. Sch.
1418 Sevenoaks. Fr. Gr. Sch.
1422 Highham Ferrers. Fr. Gr. Sch.
1440 Eton College.
1447 London. Mercers' School, but founded earlier.

**SCHOOLS FOUNDED 1450—1545 A.D.**

bef. 1477 Ipswich. Fr. Gr. Sch.
1484 Wainfleet. Fr. Gr. Sch.
1485–1509 (Hen. VII.) or before, Kibworth, near Market Harborough. Gr. Sch.
bef. 1486 Reading. Gr. Sch.
1486 Kingston upon Hull. Fr. Gr. Sch.
1487 Stockport. Gr. Sch.
1487 Chipping Campden. Fr. Gr. Sch.
1491 Sudbury. Fr. Gr. Sch.
bef. 1495 Lancaster. Fr. Gr. Sch.
1497 Wimborne Minster. Fr. Gr. Sch.
time of Hen. VII., 1485–1509
King's Lynn. Gr. Sch.
1502–52 Macclesfield. Fr. Gr. Sch.
1503 Bridgenorth. Fr. Sch.
1506 Brough or Burgh under Stainmore. Fr. Sch.
1507 Enfield. Gr. Sch.
1507 Farnworth, in Widnes, near Prescot. Fr. Gr. Sch.
ab. 1508 Cirencester. Fr. Gr. Sch.
1509 Guildford. Royal Gr. Sch.
t. Hen. VIII. 1509–47 Warwick. College or Gr. Sch.
1512 Southover and Lewes. Fr. Gr. Sch.
1513 Nottingham. Fr. Sch.
1515 Wolverhampton. Fr. Gr. Sch.
1517 Aylesham. Fr. Gr. Sch.
1512–18 London. 2 St Paul's Sch.

1 Farewell, in Oxford my college cardynall!
Farewell, in Ipswich, my schole grammaticall!
Yet oms farewell! I say, I shall you never see!
Your sorpyntous bylyng, what now avylythe me?

*Metrical Visions* (Wolsey) by George Cavendish, in his *Life of Wolsey*, (ed. Singer, ii. 17). Wolsey's Letter of Directions about his school should be consulted. It is printed.

2 Colet's Statutes for St Paul's School are given in Howard Staunton's *Great Schools of England*, p. 179–85.
1520 Bruton or Breton. Fr. Gr. Sch.
1520 Rolleston, nr. Burton upon-Trent. Fr. Gr. Sch.
1521 Tenterden. Fr. Sch.
1521 Milton Abbas, near Blandford. Fr. Gr. Sch.
1522 Taunton. Fr. Gr. Sch.
1522 Biddenden, near Cranbrook. Free Latin Gr. Sch.
1524-5 Manchester. Fr. Gr. Sch.
1526 Berkhamstead. Fr. Gr. Sch.
1526 Pocklington. Fr. Gr. Sch.
1526 Childrey, near Wantage. Fr. Sch.
1528 Cuckfield. Fr. Gr. Sch.
1528 Gloucester. Saint Mary de Crypt. Fr. Gr. Sch.
1528 Grantham. Fr. Gr. Sch.
1530 Stamford, or Stamford. Fr. Gr. Sch.
1530 Newark-upon-Trent. Fr. Gr. Sch.
1532 Horsham. Fr. Sch.
1533 Bristol. City Fr. Gr. Sch. ab. 1538 Newcastle-upon-Tyne. Royal Gr. Sch.
1535 Stoke, near Clare. Fr. Gr. Sch.
1541 Brecknock. Gr. Sch.
1541 Ely. Fr. Sch.
1541 Durham. Gr. Sch.
1541-2 Worcester. The King's [t. i. Cathedral Grammar] or College School.
1542 Canterbury. The King's School.†
1542 Rochester. The King's Sch.†
1542 Findon, properly Thingdon, near Wellingborough. Fr. Sch.
1542 Northampton. Fr. Gr. Sch.
1543 Abergavenny. Fr. Gr. Sch.
1544 Chester. [Cathedral] Gr., or King's School.
1544 Sutton Coldfield. Gr. Sch. bef. 1548 Gloucester. Cathedral [t. i. King's], or College School.
1545 St Mary of Ottery. Gr. Sch. bef. 1547 Wisbech. Gr. Sch.
1549 Wellington. Gr. Sch.

About 1174 A.D., Fitzstephen speaks of the London schools and scholars thus:—I use Pegge's translation, 1772, to which Mr Chappell referred me,—

"The three principal churches in London are privileged by grant and ancient usage with schools, and they are all very flourishing. Often indeed through the favour and countenance of persons eminent in philosophy, more schools are permitted. On festivals, at those churches where the Feast of the Patron Saint is solemnized, the masters convene their scholars. The youth, on that occasion, dispute, some in the demonstrative way, and some logically. These produce their enthymemes, and those the more perfect syllogisms. Some, the better to shew their parts, are exercised in disputation, contending with one another, whilst others are put upon establishing some truth by way of illustration. Some sophists endeavour to apply, on feigned topics, a vast heap and flow of words, others to impose upon you with

† That there was a school at Rochester before Henry VIII.'s time is proved by our Statutes, which speak of the Schola Grammaticalis as being ruisiosa & admodum deformis." R. Whiston.

† Pegge concludes these to have been St Paul's, Bow, and Martin's le Grand.
false conclusions. As to the orators, some with their rhetorical barangues employ all the powers of persuasion, taking care to observe the precepts of art, and to omit nothing opposite to the subject. The boys of different schools wrangle with one another in verse; contending about the principles of Grammar, or the rules of the Perfect Tenses and Supines. Others there are, who in Epigrams, or other compositions in numbers, use all that low ribaldry we read of in the Ancients; attacking their school-masters, but without mentioning names, with the old Fescennine licentiousness, and discharging their scoffs and sarcasms against them; touching the foibles of their schoolfellows, or perhaps of greater personages, with true Socratic wit, or biting them more keenly with a Thoene tooth: The audience, fully disposed to laugh,

'With curling nose ingeminate the peals.' "

Of the sports of the boys, Fitzstephen gives a long description. On Shrove-Tuesday, each boy brought his fighting cock to his master, and they had a cock-fight all morning in the school-room. 1 After dinner, football in the fields of the suburbs, probably Smithfield. Every Sunday in Lent they had a sham-fight, some on horseback, some on foot, the King and his Court often looking on. At Easter they played at the Water-Quintain, charging a target, which if they missed, some they went into the water. 2 On holidays in summer the pastime of the youths is to exercise themselves in archery, in running, leaping, wrestling, casting of stones, and flinging to certain distances, and lastly with bucklers. At moonrise the maidens danced. In the winter holidays, the boys saw bear-fights, hog-fights, bull and bear-baiting, and when ice came they slid, and skated on the legbones of some animal, putting themselves along with an iron-shot pole, and charging one another. A set of merry scenes indeed.

"In general, we are assured by the most learned man of the thirteenth century, Roger Bacon, that there never had been so great an appearance of learning, and so general an application to study, in so many different faculties, as in his time, when schools were erected in every city, town, burgh, and castle." (Henry's Hist. of England, vol. iv. p. 472-3.)

In the twenty-fifth year of Henry VI, 1447, four Grammar Schools were appointed to be opened in London 2 for the education of

1 The custom of boys bringing cocks to masters has left a trace at Sedburgh, where the boys pay a sum every year on a particular day (Shrove-Tuesday?) as "cock-penny." Quick.

2 On the London Schools, see also Sir George Buc's short cap. 38, "Moore of
the City youth (Carliole). But from the above lists it will be seen that Grammar Schools had not much to do with the education of our nobility and gentry before 1450 A.D.

Of Eton studies, the Paston Letters notice only Latin versifying, but they show us a young man supposed to be nineteen, still at school, having a smart pair of breeches for holy days, falling in love, eating figs and raisins, proposing to come up to London for a day or two's holiday or lark to his elder brother's, and having 8d. sent him in a letter to buy a pair of slippers with. William Paston, a younger brother of John's, when about nineteen years old, and studying at Eton, writes on Nov. 7, 1478, to thank his brother for a noble in gold, and says,

"my crescer (creditor) Master Thomas (Stevenson) heartily recommendeth him to you, and he prayeth you to send him some money for my commons, for he saith ye be twenty shillings in his debt, for a month was to pay for when he had money last; also I beseech you to send me a hose cloth, one for the holy days of some colour, and another for working days (how coarse soever it be, it maketh no matter), and a stomacher and two shirts, and a pair of slippers: and if it like you that I may come with Alweder by water"—would they take a pair-oar and pull down? (the figs and raisins came up by a barge)—"and sport me with you at London a day or two this term-time, then ye may let all this be till the time that I come, and then I will tell you when I shall be ready to come from Eton by the grace of God, who have you in his keeping." Paston Letters, modernised, vol. 2, p. 129.

This is the first letter; the second one about the figs, raisins, and love-making (dated 23 Feb. 1478-9) is given at vol. ii. p. 122-3.

Tusser, who was seized as a Singing boy for the King's Chapel, lets us know that he got well birched at Eton.

"From Paul's I went to Eton sent
To learn straightways the Latin phrase
When fifty-three stripes given to me
At once I had:

other Schooles in London," in his Third Universitie of England (t.i. London). He notices the old schools of the monasteries, &c., "in whose stead there be some few founded lately by good men" as the Merchant Taylors, and Thomas Sutton, founder of the great new Hospital in the Charter house, [who] hath translated the Tennis court to a Grammar Schoole . . for 30 schollers, poor mens children . . There be also other Trinitall Schooles for the bringing up of youth in good literature, &c., in S. Magnus, in S. Michaels, in S. Thomas, and others.
For fault but small: or none at all
It come to pass: thus beat I was.
See, Udall, see: the mercy of thee
To me poor lad!"

I was rather surprised to find no mention of any Eton men in the first vol. of Wood's *Athenae Oxonienses* (ed. Bliss) except two, who had first taken degrees at Cambridge, Robert Aldrich and William Alley, the latter admitted at Cambridge 1528 (Wood, p. 375, col. 2). Plenty of London men are named in Wood, vol. 1. No doubt in early times the Eton men went to their own foundation, King's (or other Colleges at) Cambridge, while the Winchester men went to their foundation, New College, or elsewhere at Oxford. In the first volume of Bliss's edition of Wood, the following Winchester men are noticed:


p. 78, col. 2, William Horman, made fellow of New Coll. in 1477. Author of the *Vulgaria Puerorum*, &c. (See also Andrew Borde, p. xxxiv, above, note.)


402, col. 2, Thomas Hardyng " " " 1536.
450, col. 2, Henry Cole " " " 1523.
469, col. 1, Nicholas Saunders " " " 1548.
678, col. 2, Richard Haydock " " " 1590.

That the post-Reformation Grammar Schools did not at first educate as many boys as the old monastic schools is well known. Stryke says,

"On the 15th of January, 1562, Thomas Williams, of the Inner Temple, esq, being chosen speaker to the lower house, was presented to the queen: and in his speech to her . . took notice of the want of schools; that at least an hundred were wanting in England which before this time had been, [being destroyed (I suppose he meant) by the dissolution of monasteries and religious houses, fraternities and colleges.] He would have had England continually flourishing with ten thousand scholars, which the schools in this nation formerly brought up. That from the want of these good schoolmasters sprung up ignorance: and covetousness got the livings by impropriations; which was a decay, he said, of learning, and by it the tree of know-

1 Udall became Master of Eton about 1584.
ledge grew downward, not upward; which grew greatly to the dis-
honour, both of God and the commonwealth. He mentioned likewise
the decay of the universities; and how that great market-towns were
without schools or preachers: and that the poor vicar had but 20l.
[or some such poor allowance,] and the rest, being no small sum, was
impropriated. And so thereby, no preacher there; but the people,
being trained up and led in blindness for want of instruction, became
obstinate: and therefore advised that this should be seen to, and
impropriations redressed, notwithstanding the laws already made [which

Of the Grammar Schools in his time (A.D. 1577) Harrison says:

Besides those universities, also there are a great number of
Grammer Schooles throughout the realm, and those verie liberallie
endued for the better relief of pore scholers, so that there are not
manie corporate townes, now under the queene's dominion that have
not one Gramer Schole at the least, with a sufficient living for a
master and usher appointed to the same.

There are in like manner divers collegiat churches, as Windsor,
Wincester, Eton, Westminster (in which I was sometime an unprof-
itable Grammarian under the reverend father, master Nowell, now
deans of Paules) and in those a great number of pore scholers, daily
maintained by the liberality of the founders, with meat, bookes, and
apparel; from whence after they have been well entered in the
knowledge of the Latine and Greek tonges, and rules of versifying
(the triall whereof is made by certain apposers, yearlie appointed to
examine them), they are sent to certain especiall houses in each
universitie¹, where they are received & trained up in the points of
higher knowledge in their privat halls till they be adjudged meet to
show their faces in the schooles, as I have said alreadie.

Greek was first taught at a public school in England by Lillye
soon after the year 1500. This was at St Paul's School in London,
then newly established by Dean Colet, and to which Erasmus alluded
as the best of its time in 1514, when he said that he had in three
years taught a youth more Latin than he could have acquired in any
school in England, *ne Liliae quidem excepta*, not even Lillye's
excepted. (Warton, iii. 1.) The first schoolmaster who stood up for
the study of English was, I believe, Richard Mulcaster, of King's
College, Cambridge, and Christ Church, Oxford. In 1561 he was
appointed the first head-master of Merchant-Taylors School in
London, then just founded as a feeder or pro-seminary for St John's

¹ The perversion of these elections by bribery is noticed by Harrison in the
former extract from him on the Universities.
College, Oxford (Warton, iii. 282). In his Elementarie, 1582, he has a long passage on the study of English, the whole of which I print here, at Mr Quick's desire, as it has slipt out of people's minds, and Mulcaster deserves honour for it:—

"But bycause I take uppon me in this Elementarie, besides som friendship to secretaries for the pen, and to correctors for the print, to direct such peple as teach childern to read and write English, and the reading must nedes be such as the writing leads vnto, thererfor, (sic) befor I medle with anie particular precept, to direct the Reader, I will thoroughlie rip vp the hole certaintie of our English writing, so far furth and with such assurance, as probabilite can make me, bycause it is a thing both proper to my argument, and profitable to my cuntrie. For our naturall tung being as beneficiall vnto vs for our nedefull delinor, as anie other is to the peple which vse it: & haunc as pretie, and as fair obscurtions in it, as anie other hath: and being as reade to yield to anie rule of Art, as anie other is: why should I not take som pains to find out the right writing of ours, as other cuntriemen haue don to find the like in theirs! & so much the rather, bycause it is pretended, that the writing thereof is meruelous vncestain, and scant to be recouered from extreme confusion, without som change of as great extremitie! I mean therefor so to deal in it, as I maie wipe awaie that opinion of either vncestain for confusion, or impossibilitie for direction, that hath the natural English maie haue wherein rest, & the desirous st[r]anger maie haue whereby to learn. For the performance thereof, and mine owne better direction, I will first examin those means, whereby other tungs of most sacred antiquitie haue bene brought to Art and form of discipline for their right writing, to the end that by following their waie, I maie hit uppon their right, and at the least by their president devise the like to theirs, where the vse of our tung, & the proprie of our dialect will not yeld flat to theirs. That don, I will set all the varietie of our now writing, & the vncestain force of all our letters, in as much certaintie, as anie writing can be, by these seuen precepts.—1. Generall rule, which concerneboth the proprie and vse of ech letter: 2. Proportion, which reduceth all words of one sound to the same writing: 3. Composition, which teacheth how to write one word made of mo: 4. Derivation, which examineth the ofspring of euery originall: 5. Distinction, which bewraicheth the difference of sound and force in letters by som written figure or accent: 6. Enfranchisment, which directeth the right writing of all incorporat foren words: 7. Prerogative, which declareth a reservation, wherin common vse will continuew hir precedence in our Eng[l]ish writing, as she hath don euery where else, both for the form of the letter, in som places, which likes the pen better: and for the difference in writing, where som particular causeth will chek a common rule. In all these seuen I will so examin the particularities of our tung, as either nothing shall
some strange at all, or if anie thing do seme, yet it shall not
done so strange, but that either the self same, or the verie like unto
it, or the more strange then it is, shal appear to be in, those things,
which ar more familiar unto vs for extraordinarie learning, then
required of vs for our ordinarie use. And forasmuch as the eie will
help manie to write right by a sene president, which either cannot
understand, or cannot entend to understand the reason of a rule,
therefor in the end of this treatis for right writing, I purpos to set
down a generall table of most English words, by waie of president, to
help such plane peple, as cannot entend the understanding of a rule,
which requireth both time and conceit in perceiving, but can easilie
run to a generall table, which is reader to their hand. By the which
table I shall also confirm the right of my rules, that these hold
thoroughly, & by multitude of examples help som main (so) in
precepts. Thus much for the right writing of our English tung, which
make seme (so) for a preface to the principle of Reading, as the matter
of the one is the maker of the other.—1582. Richd. Mulcaster. The
First Part of the Elementarie, pp. 53-4.

Brinsley follows Mulcaster in exhorting to the study of English:

"there seesmes vnto me, to bee a verie maine want in all our
Grammar schooles generally, or in the most of them; whereof I have
heard som great learned men to complain; That there is no care had
in respect, to traine yp schollers so as they may be able to express
their minds purely and readily in our owne tongue, and to increase
in the practice of it, as well as in the Latine or Greeke; whereas our
chiefe indevour should bee for it, and that for these reasons. 1.
Because that language which all sorts and conditions of men amongst
vs are to have most vse of, both in speech & writing, is our
owne native tongue. 2. The purity and elegantie of our owne
language is to be esteemed a chiefe part of the honour of our
nation: which we all ought to advance as much as in vs lieth. As
when Greece and Rome and other nations have most flourished, their
languages also have beene most pure; and from those times of Greece
& Rome, wee fetch our chiepest patterns, for the learning of their
tongues. 3. Because of those which are for a time trained yp in
schooles, there are very fewe which proceed in learning, in comparison
of them that follow other callings.

John Brinsley, The Grammar Schoole, p. 21, 22.

His "Means to obtaine this benefit of increasing in our English
tong, as in the Latin," are

1. Daily vse of Lillies rules construed.
3. Translating and writing English, with some other Schoole
exercises.  Ibid., side-notes, p. 22, 23.

On this question of English boys studying English, let it be
remembered that in this year of grace 1667, in all England there is
just one public school at which English is studied historically—the City of London School—and that in this school it was begun only last year by the new Head-Master, the Rev. Edwin A. Abbot, all honour to him. In every class an English textbook is read, *Piers Plowman* being that for the highest class. This neglect of English as a subject of study is due no doubt to tutors' and parents' ignorance. None of them know the language historically; the former can't teach it, the latter don't care about it; why should their boys learn it? Oh tutors and parents, there are such things as asses in the world.

Of the school-life of a Grammar-school boy in 1612 we may get a notion from Brinsley's p. 296, "chap. xxx. Of Schoole times, intermissions and recreations," which is full of interest. 1. The Schoole-time should beginne at sixe: all who write Latine to make their exercises which were given overnight, in that hour before seven'. —To make boys punctual, 'so many of them as are there at sixe, to have their places as they had them by election1 or the day before: all who come after six, every one to sit as he commeth, and so to continue that day, and vntill he recover his place againe by the election of the fourme or otherwise. . . If any cannot be brought by this, them to be noted in the blacke Bill by a speciall marke, and feele the punishment thereof: and sometimes present correction to be vsed for terour. . . Thus they are to continue vntill nine [at work in class], signified by Monitours, Subdoctour or otherwise. Then at nine . . to let them to have a quarter of an hour at least, or more, for intermission, euyther for breakefast . . or else for the necessitie of every one, or their honest recreation, or to prepare their exercises against the Masters comming in. [2.] After, each of them to be in his place in an instant, vpon the knocking of the dore or some other sign . . so to continue vntill celen of the clocke, or somewhat after, to countermaile the time of the intermission at nine.

(3.) To be againe all ready, and in their places at one, in an instant; to continue vntill three, or halfe an hour after: then to have another quarter of an hour or more, as at nine for drinking and necessities; so to continue till halfe an hour after five: thereby in

1 See p. 273-4, 'all of a fourme to name who is the best of their fourme, and who is the best next him.'
that halfe houre to countermaile the time at three; then to end so as
was shewed, with reading a peecce of a Chapter, and with singing two
stanes of a Psalme: lastly with prayer to be vsed by the Master.'

To the objectors to these intermissions at nine and three, who may
reproach the schoole, thinking that they do nothing but play.
Brinsley answers,—'2. By this meanes also the Schollars may bee
kept ever in their places, and hard to their labours, without that
running out to the Campo (as the[y] tarm the) at school times, and
the maniold disorders thereof; as watching and striving for the
clubs, and lystering then in the fields; some hindred that they
cannot go forth at all. (5.) it is very requisite also, that they should
have weekly one part of an afternoone for recreation, as a reward of
their diligence, obedience and profiting; and that to be appointed
at the Masters discretion, either the Thursday, after the vasmall custom;
or according to the best opportunety of the place. . . All recreations
and sports of schollars, would be meet for Gentlemen. Clownish
sports, or perilous, or yet playing for money, are no way to be
admitted.'

On the age at which boys went to school, Brinsley says, p. 9,

"For the time of their entrance with vs, in our countrey schooles,
it is commonly about 7. or 8. yeares old: six is very soone. If any
begin so early, they are rather sent to the schoole to keepe them from
troubling the house at home, and from danger, and shrewd turns,
then for any great hope and desire their friends hauе that they should
learne anything in effect."

To return from this digression on Education. Enough has been
said to show that the progress of Education, in our sense of the
word, was rather from below upwards, than from above downwards;
and I conclude that the young people to whom the Babees Babе, &c.,
were addressed, were the children of our nobility, knights, and squires,
and that the state of their manners, as left by their home training,
was such as to need the inculcation on them of the precepts contained
in the Poems. If so, dirty, ill-mannered, awkward young gawks,
must most of these hopes-of-England have been, to modern notions.
The directions for personal cleanliness must have been much needed
when one considers the small stock of linen and clothes that men not

1 ? key of the Campo, see pp. 299 and 306, or a club, the holder of which had a
right to go out.
rich must have had; and if we may judge from a passage in Edward the Fourth’s *Liber Niger*, even the King himself did not use his footpan every Saturday night, and would not have been the worse for an occasional tubbing:—

“This barbour shall have, every saturday at nyght, if it please the Kinge to cleanse his head, legges, or feet, and for his shaving, two loves, one picher wyne. And the usher of chambre ought to testyfye if this is necessarly dispended or not.”

So far as appears from Edward the Fourth’s *Liber Niger Domus*, soap was used only for washing clothes. The yeoman lavendver, or washer man, was to take from the Great Spicery “as muche whyte soape, greye, and blacke, as can be thought resonable by proufe of the Countrollers,” and therewith “tenderly to washe . . . the stuffe for the Kings proppyr persone” (*H. Ord.* p. 85); but whether that cleansing material ever touched His Majesty’s sacred person (except doubtless when and if the barber shaved him), does not appear. The Ordinances are considerate as to sex, and provide for “weomen lavendryes” for a Queen, and further that “these officers oughte to bee sworn to keepe the chambre counsayle.” But it is not for one of a nation that has not yet taken generally to tubbing and baths, or left off shaving, to reproach his forefathers with want of cleanliness, or adherence to customs that involve contradiction of the teachings of physiologists, and the evident intent of Nature or the Creator. Moreover, reflections on the good deeds done, and the high thoughts thought, by men of old dirtier than some now, may prevent us concluding that because other people now talk through their noses, and have manners different from our own, they and their institutions must be wholly abominable; that because others smell when heated, they ought to be slaves; or that eating peas with a knife renders men unworthy of the franchise. The temptation to value manners above morals, and pleasantness above honesty, is one that all of us have to guard against. And when we have held to a custom merely because it is old, have refused to consider fairly the reasons for its change, and are inclined to grumble when the change is carried out, we shall be none the worse for thinking of the people, young and old, who, in the time of Harrison and Shakspere, the “For-
gotten Worthies”¹ and Raleigh, no doubt ‘hated those nasty new oak houses and chimneys,’ and sighed for the good old times:

“And yet see the change, for when our houses were builded of willow, then had we oken men; but now that our houses are come to be made of oke, our men are not onlie become willow, but a great manie through Persian deliciade crept in among vs, altogether of straw, which is a sore alteration. . . . Now have we manie chimneys, and yet our tenderlings complains of rheumes, catarhs and poxes. Then had we none but reredosses, and our heads did neuer ake.² For as the smoke in those daies was supposed to be a sufficient hardning for the timber of the house; so it was reputed a far better medicine to kepe the goodman and his familie from the quack or pose, wherewith as then verie few were oft acquainted.” Ḥarrison, i. 212, col. 1, quoted by Ellis.

If rich men and masters were dirty, poor men and servants must have been dirtier still. William Langland’s description of Hawkyne’s one metaphorical dress in which he slept o’ nights as well as worked by day, beslobbered (or by-molest, bemauled) by children, was true of the real smock; flash-moths must have been plentiful, and the sketch of Covetise, as regards many men, hardly an exaggeration:

... as a bondes-man of his bacon · his berd was hi-drawled,
With his hoo ・ on his heed · a lousy hat above,
And in a tawny tabard · of twelf wynter age
Al so torn and baudy · and ful of lys crepyng,
But if that a lous³ costhe · han lopen the bettre,

¹ See Mr Frend’s noble article in The Westminster Review, No. 3, July, 1862 (lately republished by him in a collection of Essays, &c).
² Their eyes must have smarted. The natives’ houses in India have (generally) no chimneys still, and Mr Moreswar says the smoke does make your eyes water.
³ Mounfet is learned on the Louse.

“,… In the first beginning whilst man was in his innocency, and free from wickedness, he was subject to no corruption and filth, but when he was seduc’d by the wickedness of that great and cunning deceiver, and proudly affectcd to know as much as God knew, God humbled him with divers diseases, and divers sorts of Worms, with Lice, Hand-worms, Belly-worms, others call Vermites, small Nits and Ants ¶ a Louse . . . is a beastly Creature, and known better in Innes and Armies then it is wellcom. The prouf it bringeth, Achilles sheweth, Iliad I. in those words: I make no more of him then I do of a Louse; as we have an English Proverb of a poor man, He is not worth a Louse. The Lice that trouble men are either tame or wilder cases, there the English call Lins, and those Crab-bits; the North English call them Port-llye, that is, a petulant Louse comprehending both kiales; it is a certain sign of misery, and is sometimes the inevitable scourge of
FOREWORDS.

She sholde noght han walked on that welthe so was it thred-bare.
(Vision, Passus V. vol. 1, l. 2859-70, ed. Wright.)

In the Kings and Miller, Percy folio, p. 236, when the Miller proposes that the stranger should sleep with their son, Richard the son says to the King

"Nay, first," quoth Richard, "good fellowe, tell me true,
hast thou no creepers in thy gay hose?
art thou not troubled with the Scabbe?"

The colour of washerwomen's legs was due partly to dirt, I suppose. The princess or queen Clarionas, when escaping with the laundress as her assistant, is obliged to have her white legs reduced to the customary shade of grey:

Right as she should stoupe a-doun,
The queene was tukked wel on high;
The lauender perceiued wel therbigh
Hir white legges, and said "ma dame,
Yours shin booness might doo vs blame;
Abide," she saide, "so mot I thee,
More elotered thei most be."
Ashes with the water she menged,
And her white legges al be-sprenged.
ab. 1440 A.D., Syr Generides, p. 218, ll. 7060-8.

If in Henry the Eighth's kitchen, scullions lay about naked, or tattered and filthy, what would they do elsewhere? Here is the King's Ordinance against them in 1526:

God." Rowland's Mouffet's Theater of Insects, p. 1098, ed. 1658 (published in Latin, 1634). By this date we had improved. Mouffet says, "These filthy creatures are hated more than Dogs or Vipers by our daintiest Dames," ib. p. 1093; and again, p. 1097, "Cardan, that was a fancier of subtilties, writes that the Carthusians are never vexed with Wall-lace, and he gives the cause, because they eat no flesh... He should rather have alleged their cleanliness, and the frequent washing of their beds and blankets, to be the cause of it, which when the French, the Dutch, and Italians do less regard, they more breed this plague. But the English that take great care to be cleanly and decent, are seldom troubled with them." Also, on p. 1092, he says, 'As for dressing the body: all Ireland is noted for this, that it swarms almost with Lice. But that this proceeds from the beastliness of the people, and want of cleanly women to wash them is manifest, because the English that are more careful to dress themselves, changing and washing their shirts often, having inhabited so long in Ireland, have escaped that plague... Remedies. The Irish and Irelant people (who are frequently troubled with Lice, and such as will fly, as they say, in Summer) anoint their shirts with Saffron, and to very good purpose, to drive away the Lice, but after six months they wash their shirts again, putting fresh Saffron into the Lye.' Rowland's Mouffet (1634), Theater of Insects, p. 1092, ed. 1658.
Naked Scullions and Dirty Streets.

"And for the better avoyding of corruption and all uncleannesse out of the Kings house, which doth ingender danger of infection, and is very noisome and displeasent unto all the noblemen and others repaireing unto the same; it is ordyned by the Kings Highnesse, that the three master cookies of the kitchen shall have euerie of them by way of reward yearly twenty marks, to the intent they shall provide and sufficiently furnish the said kitchens of such scolyons as shall not goe naked or in garments of such vilenesse as they now doe, and have been accustomed to doe, nor lie in the nights and dayes in the kitchens or ground by the fireside; but that they of the said money may be found with honest and whole course garments, without such uncleannesse as may be the annoyance of those by whom they shall passe"...

That our commonalty, at least, in Henry VIII.'s time did stink (as is the nature of man to do) may be concluded from Wolsey's custom, when going to Westminster Hall, of

"holding in his hand a very fair orange, whereof the meat or substance within was taken out, and filled up again with the part of a sponge, wherein was vinegar, and other confections against the pestilent air; the which he most commonly smelt unto, passing among the press, or else when he was pestered with many suitors."
(Cavendish, p. 43.)

On the dirt in English houses and streets we may take the testimony of a witness who liked England, and lived in it, and who was not likely to misrepresent its condition,—Erasmus. In a letter to Francis, the physician of Cardinal Wolsey, says Jortin,

"Erasmus ascribes the plague (from which England was hardly ever free) and the sweating-sickness, partly to the inconmmodious form and bad exposition of the houses, to the filthiness of the streets, and to the sluttishness within doors. The floors, says he, are commonly of clay, strewed with rushes, under which lies unmoisted an ancient collection of beer, grease (i), fragments, bones, spittle, excrements [i.e. urine] of dogs and cats [i.e. men] and every thing that is nasty, &c." (Life of Erasmus, i. 69, ed. 1808, referred to in Ellis, i. 328, note.)

The great scholar's own words are,

Tum sola ere sunt argilla, tum scripsa palustribus, qui subinde sic renovantu, ut fundamentum maneat aliquoties annos viginti, sub se sove sputa, vomitus, mixtum canum et hominum, projectam cerviam, et piscium reliquias, aliasque sordes non nominandas. Hinc mutato ceelo vapor quidam exhalatur, mca sententia minime salubris humano corpori.

After speaking also De salsamentis (rendered 'salt meat, beef,
pork, &c.,' by Jortin, but which Liber Cure Cocorum authorises us in translating 'Sauces,' quibus vulgus mirum in modum delectatur, he says the English would be more healthy if their windows were made so as to shut out noxious winds, and then continues,

"Conferret huc, si vulgo parcior victus persuaderi posset, ac salamantorum moderatior usus. Tum si publica cura demandaretur ædilibus, ut vinum mundi censent a ceno, mixtusque: Curarentur et ca que civitati vicina sint. Jortin's Life of Erasmus, ed. 1808, iii. 44 (Ep. 432, C. 1815), No. VIII. Erasmus Rot. Francisco. Cardinalis Eboracensis Medico, 8.

If it be objected that I have in the foregoing extracts shown the dark side of the picture, and not the bright one, my answer is that the bright one—of the riches and luxury in England—must be familiar to all our members, students (as I assume) of our early books, that the Treatises in this Volume sufficiently show this bright side, and that to me, as footmeter of the Society, this dark side seemed to need showing. But as The Chronicle of May 11, 1807, in its review of Mr Fox Browne's English Merchants, seems to think otherwise, I quote its words, p. 155, col. 2.

"All the nations of the world, says Matthew of Westminster, were kept warm by the wool of England, made into cloth by the men of Flanders. And while we gave useful clothing to other countries, we received festive garments from them in return. For most of our information on these subjects we are indebted to Matthew Paris, who tells us that when Alexander III of Scotland was married to Margaret, daughter of Henry III., one thousand English knights appeared at the wedding in costoses of silk, and the next day each knight donned a new robe of another kind. This grand entertainment was fatal to sixty oxen, and cost the then Archbishop of York no less a sum than 4000 marks. Macpherson remarks on this great display of silk as a proof of the wealth of England under the Norman kings, a point which has not been sufficiently elaborated. In 1242 the streets of London were covered or shaded with silk, for the reception of Richard, the King's brother, on his return from the Holy Land. Few English-

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1 Prof. Brewer says that Erasmus, rejecting the Medieval Latin and adopting the Classical, no doubt used salamanta in its classical sense of salt-meat, and referred to the great quantity of it used in England during the winter, when no fresh meat was eaten, but only that which had been killed at the annual autumn slaughterings, and then salted down. Stall-fattening not being practised, the autumn was the time for fat cattle. Salamantum, however, is translated in White and Riddle's Dictionary, "A. Fish-pickle, brine; B. Salted or pickled fish (so usually in plural)."
men are aware of the existence of such magnificence at that early period; while every story-book of history gives us the reverse of the picture, telling us of straw-covered floors, scarcity of body linen, and the like. Long after this, in 1367, it is recorded, as a special instance of splendour of costume, that 1000 citizens of Genoa were clothed in silk; and this tale has been repeated from age to age, while the similar display, at an earlier date, in England, has passed unnoticed."

Turning at last to notice the several pieces in the present volume, I have only to say of number 1, The Babes Boke, that I have not had time to search for its Latin original, or other copies of the text. Its specialty is its attributing so high birth to the Bele Babes whom it addresses, and its appeal to Lady Facetia to help its writer. Of the short alphabetic poems that follow,—The A B C of Aristotle, Nos. 2 and 3,—copies occur elsewhere; and that in Harl. MS. 1304, which has a different introduction, I hope to print in the companion volume to this, already alluded to. No. 4, Vrbanitatis, I was glad to find, because of the mention of the booke of urbanitie in Edward the Fourth's Liber Niger (p. ii. above), as we thus know what the Duke of Norfolk of "Flooden Field" was taught in his youth as to his demeanours, how mannerly he should eat and drink, and as to his communication and other forms of court. He was not to spit or sneeze before his Lord the King, or wipe his nose on the table-cloth. Nos. 5 and 6, The Lytyll Childremes Lytil Boke or Edyllys Be¹ (a title made up from the text) and The Young Children's Book, are differing versions of one set of maxims, and are printed opposite one another for contrast sake. The Lytil Boke was printed from a later text, and with an interlinear French version, by Wynken de Worde in "Here begynneth a lyttel treatysse for to lern Englishse and Fresnesse." This will be printed by Mr. Wheatley in his Collection of Early Treatises on Grammar for the Society, as the copy in the Grenville Library in the Brit. Mus. is the only one known. (By the way, what member will find some additional tracts for this volume? There must be some lying about somewhere.)

¹ What this Edyllys Be means, I have no idea, and five or six other men I have asked are in the same condition. A.S. øfel is noble, øfelings, a prince, a noble; that may do for edyllys. Be may be for A B C, alphabet, elementary grammar of behaviour.
Other copies of this Lytil Boke are at Edinburgh, Cambridge, and Oxford. Of two of these Mr David Laing and Mr Henry Bradshaw have kindly given me collations, which are printed at the end of the Prefaces here. Of No. 7, Stans Puer ad Mensam, attributed to Lydgate—as nearly everything in the first half of the 15th century was—I have printed two copies, with collations from a third, the Jesus (Cambridge) MS. printed by Mr Halliwell in Reliquiae Antiquae, v. 1, p. 156-8, and reprinted by Mr W. C. Hazlitt in his Early Popular Poetry, ii. 23-8. Mr Hazlitt notices 3 other copies, in Harl. MS. 4011, fol. 1, &c.; Lansdowne MS. 699; and Additional MS. 5467, which he collated for his text. There must be plenty more about the country, as in Ashmole MS. 61, fol. 16, back, in the Bodleian. Of old printed editions Mr Hazlitt notes one “from the press of Caxton, but the only copy known is imperfect. It was printed two or three times by Wynkyn de Worde. Lowndes mentions two, 1518, 4to, and 1524, 4to; and in the public library at Cambridge there is said by Harshorne (Book Rarities, 156) to be a third without date. It is also appended to the various impressions of the Bokes of Nurture by Hugh Rhodes.” This is printed below, and its Stans Puer is Rhodes’s own expansion of one of these shorter versions of the original Latin² (Part II. p. 30). No. 8 is an incomplete poem on Manners from the Lambeth MS. 853. Nos. 9 and 10 are short bits that Mr W. Aldis Wright was kind enough to send me. Of the latter of these Mr Thomas Wright says, “The verses at the bottom of p. 35, ‘with this bytel,’ &c., belong to a medieval story, which you will find, with the verses, in my ‘Latin Stories’ (printed for the Percy Society), pp. 28, 29. It is, in fact, the same story as King Lear and his Daughters. You will find more about it in the note at the end of my volume, and another copy of the verses.”

No. 11, The Good Wijf, is a mother’s advice to her daughter as to her behaviour generally, her choice of a husband, and the management of her household. It bears trace of the greater freedom of action allowed to women in early times than now, a freedom shown

¹ P.S. Mr Hazlitt, iv. 366, notices two others in MS. Ashmole 59, art. 57, and in Cotton MS. Calig. a ii. fol. 13, the latter of which and Ashmole 61, are, he says, of a different translation.

² See Hazlitt, iv. 366.
in Langlande’s ‘Cesse the souteresse’ and ‘Rose the dyssheres’ in the celebrated alehouse scene (Vision of Piers Pl.), in Chaucer’s Wit of Bathe, in women’s membership of gilds, &c. The injunction not to get drunk often, as that would be shameful (l. 39), is a sign of the times. And the advice to the girl to scorn no wooer, whatsoever he might be (l. 32-3), looks as if husbands were as scarce an article then as they are now. In 1838, Sir Frederic Madden printed a few copies of this poem for private distribution from a Henry the Sixth MS., which contained 35 stanzas against our 31, but the text is inferior to our Lambeth one, especially in the tags of the stanzas. This text Mr Hazlitt reprinted in the 1st volume of his most interesting collection of Early Popular Poetry (4 vols. J. R. Smith, £1), and I have not collated it with the text printed in the present collection, because Mr Hazlitt’s volumes should be in all our members’ hands. The Trinity College (Cambridge) MS. of the poem, Mr Aldis Wright has kindly collated with our text, in the notes to it. Another version of it, different in almost every stanza, is in the Porkington MS. No. 10, and this I hope to print for the Society some day or other. Mr Lumby will, I believe, print yet another version for us this year from the Lancelot-of-the-Laik MS.; and a MS. also containing the poem, Ashmole 61, fol. 7, has not been examined for or by me. Lastly, Mr Hazlitt notes that a poor copy of the text was printed in 1597 (in 33 stanzas) under the title of The Northern Mothers Blessing. The Way of Thrift. Written nine years before the death of G. Chaucer. This latter date is possible, for I feel certain that all the copies above mentioned are but variations from some original type that has not yet turned up. The Good Wijf contains an odd instance of how even good editors are sometimes thrown off the scent. In it occurs the proverb, “after ye wrenne hæp veynes, Men must let hir blood,” that is, bleed her according to her tiny veins, or as we say, ‘cut your coat according to your cloth,’ spend according to your income. On this Proverb in his Text, Mr Hazlitt says (Early Popular Poetry, vol. i. p. 187),

1 This is a separate poem which I shall print. The vol. is 238 a. 15, in Brit. Mus.
2 Cp. ‘Ask your purse what you should buy’; ‘Ken when to spend and when to spare, and ye needna be busy, and ye’ll no’er be bare,’ from Hislop.
"The edition of 1597 reads:—

‘After the wren has veins, men may let blood.’

That is to say, at that season of the year when the young bird is of a certain growth, men shall, if they require it, undergo cupping! In the MS., and in the edition of 1838 (Sir Frederic Madden’s,) on the contrary, the line runs thus:—

‘For after the wren hath veins, men schalle late hir blode.’

Sir Frederic Madden could make nothing of this passage, and in his Preface he expressly says that ‘the researches made for this purpose [the illustration of it] have not proved successful.’ It appears to me that the sense is figurative, and that what the author intended to convey was, that as soon as a person becomes full of substance, the world will fleece him or her, if he or she does not exercise vigilance. This construction is borne out completely by the context.”

—("Which seems to indicate that the writer ... missed the point.”

Hazlitt, p. 183, n. 4. See also the way goos note on ‘away goes,’ iv. 124.)

No. 12, How the Wise Man taunt his Sonne, is the parallel of The Good Wife, is shorter than it, and written with less go and less detail. The advice about choosing a wife is extremely good, the way to treat her very judicious,—

... softe & faire a man may tame

Bope herte and hynde, bucke & do,—

as is also the counsel not to be too hasty to fight and chide every one she complains of. That ladies had a supply of pepper sauce on hand for servants (and husbands doubtless) as well as fresh salmon and lamprey (Part II. p. 45), we may gather from Wynkyn de Wordes warning to his Carver, “ladyes wyll soone be angry, for theyr thoughtes ben soone changed” (p. 279). In one point the Wise Man was a degenerate Englishman. The Toulmin Smith of his time would have rebuked him severely for advising his son (in lines 41-8, p. 49) to shirk his share of the work that in this self-governing land should have been his pride, because he must thereby displease his

1 Sir Frederic Madden says only, “One expression would seem to require illustration,—

After the wrenne hathes veins, men schalle late hir blode,—but the researches made for this purpose have not proved successful. Could this phrase be found still in existence, it might perhaps afford reasonable grounds for localising the poem.”

2 The Cambridge MS. that Mr Hazlitt prints has a reason (not in our text) for the probable injustice of the wife’s complaints,

For women ym whete, they can not hyde,

But some they reyse a smoked rofe.—(p. 174, l. 120.)
neighbours or forswear himself, and get more ill-will than thanks. “England expects every man to do his duty” was not the Wise
Man’s sentiment. Ritson printed *The Wise Man* in his Pieces
of Ancient Popular Poetry, 1791, p. 83-91, from the Harleian MS.
4596;¹ and Mr Hazlitt printed it in his Early Popular Poetry, vol. i.
p. 169-77, from the Cambridge MS. Ff. ii. 38 (or MS. More 690).
The Cambridge text is a later and longer one than the Lambeth copy
in this volume, of which Mr Hazlitt did not know, and contains 188
lines to our 152, the chief expansions being about a man’s duty to his
wife; that he should not be jealous, as that’ll make her worse; should
treat her ‘as resoys,’ and that he should not beat her. Resort
to common women is also condemned; and the arrangement of the
stanzas is much altered. Mr Hazlitt gives no reason for his statement
that “the success and reputation” of *The Wise Man* led, possibly at
no great interval, to the production of “How the Goode Wif taught
hir Doughter.” Imitations do not often beat originals, and *The Good
Wife* is the better poem.² The text printed by Mr Hazlitt looks to
me like an altered copy of the original poem, with a proverb in the
first stanza imitated from *The Good Wife*. Still it is possible that
the original of *The Wise Man* was the earlier poem, for in the
*Luytel Catoe* in the Vernon MS. (ab. 1375 A.D.), in Latin, French,
and English,—about to be edited for us by Mr Brock,—occur these
lines,

```
Now hose wole, he may here
In Englissh langage,
How pe wyse mon tauhte his sone
Jest was of tendere age.
```

The Vernon version differs widely from the later ones printed by Mr
Hazlitt and here, but, as their precursor, may have been earlier than
the original of *The Good Wife*. The advice to the boy on his
amusements is,

¹ 1596 he calls it. Mr Hazlitt corrects him.
² So in 1570-6 it is ladies first, *place aux dames*. ‘1570-1. Rd of Rye. Joune,
for his lycence for pryntinge of a ballett of the comely behavour for Ladyes and
gentlwomen, ilijt’ *Collier’s Extracts from the Registers of the Stationer’s Company*,
i. 15. ‘xvij° die Iulii, 1575. Ric Jones. Receyved of him, for his lycense to
ymprinte a booke intituled how a yonge gentlemyn may behave hym self in all com-
paines, &c. viij°, and a copie.”
Take a Toppe, if you wolt pleye,  
And not at pe hassardye.  

_Vernon MS.,_ fol. 310, col. 1, bottom.

Nos. 13 and 16 are just a page each of Recipes of dishes mentioned in this volume, to fill up blanks. No. 13 is an English _Dietorie_, and No. 14 its Latin original. *Clear air and walking make good digestion* is a good maxim; *to poor folk do thou no violence,* one needed, with its companion

To visite pe poore do pi diligence,  
And on pe neede have compassion,  
For good deeds canulp mirpe in conscience,  
And in heuene to have greet possessioun.

A list of some of the other MSS. of the Poem is given at the foot of p. 58.

After the Recipes No. 16, come Hugh Rhodes's Boke of Nurture, and John Russell's Boke of Nurture with its accompanying illustrative notes and Treatises. Each of these Bokes has its separate Preface, as beforeaid, and to them I refer the reader; only advising him to read Russell's text.

As to the Second Part of this volume, which contains a few French and Latin Poems on the same subjects of Manners and Meals as the English Poems of the First Part, and in illustration of them, I am not prepared to contend that French and Latin are Early English, but having broken the ice by printing the original Latin of two English Poems in the First Part opposite their translations, and being unable to give the Latin original of _Statvs Puer_ opposite the English versions of it, because there were two of them, I was obliged to put this Latin into an Appendix or Part II. There was another short poem in the same MS. that it would have been a shame to leave out; and then came a most obliging and kind tempter in the person of Mr Thomas Wright, with a very interesting short volume of French Poems on Manners, edited by his late friend M. de Monmerqué, and with a reference to a Latin _Modus Cenandi_ that might be the original of everything of the kind in French and English. What could one do but yield and be thankful? However, punishment came for one's wandering from the paths of virtue and Early English, for that _Modus Cenandi_ turned out to be no end of a plague; in
many places a corrupt text, written on very thin vellum, through which
the ink of one side showed on the other, and both sides had faded.
The consequence was, that after troubling Mr Brock and Mr T.
Wright, and getting all that was gettable out of them, I was obliged to
have recourse to the officers of the MS. Department in the Museum and
worry them. Mr Scott kindly gave up much time to the difficult places,
but some of them have beaten even him. Professor Seeley has been good
enough to give me a literal English translation of the Latin pieces in
Part II., but has often had to guess instead of translate. Monsieur
Michelant, of the Imperial Library, courteously sent me the first
French Poem in the same Part. Without the help of the gentlemen
above named I could have made nothing of this Part II., and to
them all I am greatly indebted. The ready way in which help is
given to one, whenever it is asked for, is one of the pleasantest
incidents of one's work.

It only remains for me to say that the woodcuts at the end
of the book cost the Society nothing; that the freshness of my
first interest in the poems which I once hoped to re-produce in
these Forewords, has become dulled by circumstances and the length
of time that the volume has been in the press—it having been
set aside (by my desire) for the Aeneidae, &c.;—and that the
intervention of other work has prevented my making the collection
as complete as I had desired it to be. It is, however, the fullest
verse one that has yet appeared on its subject, and will serve as the
beginning of the Society's store of this kind of material. If we can
do all the English part of the work, and the Master of the Rolls will
commission one of his Editors to do the Latin part, we shall then
get a fairly complete picture of that Early English Home which,
with all its shortcomings, should be dear to every Englishman now.

3, St George's Square, N.W.,
5th June, 1867.

1 If any member or reader can refer me to any other verse or prose pieces of like
kind, unprinted, or that deserve reprinting, I shall be much obliged to him, and
will try to put them in type.
PREFACE TO RHODES.

King Edward the Fourth had in 1461-82 A.D. "Chapleynes and Clerkes of the Chapell, XXVI, by the King's choyee or by the deane his election or denomination, of men of worshipp, endowed with vertuouse morall and speculatif, as of theyre musike, shewing in descant, cleene voyseyd, well releesed and pronouncynge, eloquent in reding, sufficiant in organes pleyng, and modestiall in all other manner of behaving." Such a one, I doubt not, was Hewe Rodes of the Kinges Chappell before 1554, the author of the Boke of Nurture first following, a Devonshire worthy of Henry VIII's time, much impressed with the duty of teaching Children, Masters and Servants, Young and Old, the way they should go and the good manners they should use, a very Polonius in his overflow of saws and precepts, but alas a man who had to declare of his acquaintance and friends,

In all my lyfe I could scant fynde
One wight true and trusty.

From his care for children, I should like to suppose Rodes to have been Master of the young people who in his sovereign's time represented Edward's "Children of Chapell, VIII, founden by the King's Jewel-house for all things that belongeth to thayre apparayle, by the handes or oversight of the Deane, or by the maistyr of songes assigned to teche them; which maister is apoynted by the seyd

1 Household Ordinances, p. 50.    2 Page 61, below.
Dean, and chosen one of the number of the seyd felyshyp of chapel. And he doth these children, as well in the schoole of facet, as in songe, organes, or suche other vertuous things." But there seems to be little chance of squeezing our author in between William Crane, who we know was Henry the Eighth's Master of the Children up to A.D. 1541 (and, no doubt, beyond), and Richard Bowyer, who was their Master in 1548. We may, however, glean something of the position in society, the pay and food, of both the Gentlemen and Children of the Chapel in Rode's time, and this I proceed to do.

Unluckily there is no full account of the members or duties of Henry the Eighth's 'Chapel,' in the Ordinances made at Eltham, A.D. 1526; but in the table of Wages and Fees, p. 169-70, the members are mentioned thus:

1 Pr. Feast, A Primeter, or Grammer for a young scholar. Cotgrave.
2 In the Arundel MS. No. 67, PLat. cliii F, the book of Henry VIII.'s Household Expenses for the 29-33 years of his reign; Crane is still Master. Payments for the Children occur at fol. 144, l. 37; fol. 159 b, fol. 164 b, l. 20; fol. 175, l. 1 ("in Febr., Anno xxxij" [A.D. 1541] Item for the children of the Chapelle, bord-wages, xviij s. viij d."); and at fol. 164 b, l. 22, is an entry of a New Year's gratuity to Crane of 26s. 16d. "Rewarde given on Saturday, New-yers day at Hamptoncourte, Anno xxxij,", [A.D. 1541.] . . . . "Item, for Wm. Crane for playinge before the King with the children of the Chappelle, in reward, vi. viij s. iij d." Compare Lord Percy's like payments, p. xxi, below. Among these "New-yers Rewards" is one that the future editor of our Alexander Romances should notice, "Item to Anthony Tote servaunt that brought the king a table of the storie of kinne Alexander viij s. viij d." The Christmas and New Year presents to the King, mentioned in this MS. and the one that Nicolas printed, are curious.
3 To Dr. Hambault's kindness I owe the following list of Masters of the Children of the Royal Chapel.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Name</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1467</td>
<td>Henry Abingdon</td>
<td>1468</td>
</tr>
<tr>
<td>1482</td>
<td>Richard Bowyer</td>
<td>1482</td>
</tr>
<tr>
<td>1492</td>
<td>Richard Edwards</td>
<td>1492</td>
</tr>
<tr>
<td>1516</td>
<td>William Cornish</td>
<td>1516</td>
</tr>
<tr>
<td>1526</td>
<td>William Crane</td>
<td>1526</td>
</tr>
<tr>
<td>1561</td>
<td>John Hunnis</td>
<td>1561</td>
</tr>
<tr>
<td>1572</td>
<td>Nathaniel Giles</td>
<td>1572</td>
</tr>
</tbody>
</table>

Sir H. Nicholas, in his Priory Purse Expenses of Elizabeth of York, p. 85, col. 2, says, "In the act of Resumption, 13 Edw. IV, Henry Abingdon was protected in the enjoyement of 40 marks per annum, which had been granted him in May, 5 Edw. IV, "for the fyudying instruction and governance of the Children of the Chapell ofoure Housholde."—Rot. Part. v. 594; vi. 86. In the act of Resumption, of the 22 Edw. IV, Gilbert Banestre was protected in the enjoyement of the same salary for "their exhibition, instruction and governance."—Ibid. vi. 200.
Chappell and Vestry.
The Dean to eate with Mr Treasurer, or Mr Comptroller.

<table>
<thead>
<tr>
<th>Gentlemen of the Chapell.</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master of the Children, for his wages and board-wages</td>
<td>30</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Gospeller, for wages</td>
<td>13</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Epistoller</td>
<td>13</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Verger</td>
<td>29</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Yeomen of the Vestry</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Children of the Chappell, ten</td>
<td>56</td>
<td>13</td>
<td>4</td>
</tr>
</tbody>
</table>

The Chaplains were not, I assume, boarded in the Court, or at the King's cost, and are therefore not mentioned in the list. Besides their wages, the Gentlemen of the Chappell, no doubt, had regularly a New Yeares Rower, like the other of the Royal servants. In the Arundel MS., No. 67, above cited, we find at fol. 164, back, this gift to them in 1541, "Item to ye gentilmen of the chappelle for y° paynes takinge, xiiij l. vj s. viij d." And in July, 1531, in Henry's Household Expenses (ed. Nicolas) is an entry, "Item the same [xxvi] daye paid to the dean of the Chapell for the kinges rwarde to the Chapell men x l.s." Besides this they would share in the annual Chapel Feast, for which these payments appear in Nicolas's Hd. Expenses of Hen. VIII. "Item the vj daye [of Aug. 1530] paid to the dean of the Chappell for the chappelle feaste x l.s. Item the xj daye [of Aug. 1532] paid to maister dean of the kinges Chapell the olde ordinary rwarde for the Chapell feaste x l.s." The allowances of the Gentlemen of the Chappell for board-wages are stated in H. Ord., p. 213, in the Increase of Charges in the Household, given in the "Additions to the Ordinances made at Eltham."

"Item, that the Kings Majesties pleasure was declared the 28th day of Aprill, in the 36th. years of his most gracious Reigne [A.D. 1544] at St. James's, by the mouth of the Lord Great Master and Mr Comptroller, that the Gentlemen of the Chappell, Gospeller, Episteller, and Sargeant of the vestry, shall have from the last day of March forward, for their board-wages, everie of them 12d per
dies: and the Yeomen and Groomes of the Vestry, every of them 6d per die; and twelve children of the chappell, every of them 2s by the weke."

And in a prior page (H. Ord. p. 208) we are informed that a daily mess of meat was subsequently given to them:

"Item, the King's pleasure was declared by the mouth of the Lord Great Master at Greenwich, the 14th. day of June, in the 36th. year of his Graces reign, after the account of his household, that James Hill and his fellows, Gentleman Singers, shall have daily from the kitchen, one messe of grosse meat, and from all other Officers like Bouche of Court among them as the Physicians; and at every removing, allowance of a Cart for the carriage of their stuff."

Now the Physicians in 1526 were Doctor Chamber and Doctor Butts, and in the list of "The Ordinary of the King's Chamber which have Bouche of Court, and also their Dietts within the Court" (H. Ord. p. 166), these Physicians are put above 'the Apothecary, and The three Chirurgious, every of them, and Edmond Harman, and Phillip,' who had the care of the children; whence we may infer the social rank of our Gentlemen Singers or Gentlemen of the Chappell,—that ancient and honourable estate of the realm,—above the Surgeons, Apothecaries, and Barbers, but below the Physicians. This assumes that the above-mentioned grant of a Bouche of Court equal to that of the Physicians, raised the Gentle-

1 See H. Ord., p. 192. Edmond Harman was one of the "Barbours" at £20 a year (H. Ord., p. 189 and p. 199). I suppose he had the general household charge of the Children; Craye, the education of them. (The present Children live in Cheyne Walk, Chelsea, with the Rev. Mr Helmore.) The charge of their Dietts yearly was at first, in 1526, Edmond Harman, Phillip, and the children, £70. 10s. 6d.; H. Ord., p. 192; but in 1539 their allowance was increased:—"Item, The charge of one messe of meat served to Edmond Harmon, Phillip and the children, by the commandment of Mr Comptroller at Hampton Court, 20th. day of June, Anno 31, £35. 6s. 6d.;" and again in 1542 "the King's pleasure is declared by the mouth of Mr Phillip Hobby (? Sir Phillip Hobby, Gentleman Usher of the Privy Chamber, p. 169) unto the Lord Great Master, the 17th day of January, in the 33rd year of his reign at Westminster, that the children that be in the keeping of Philip and Edmond Harman to be served with one messe of meat, like unto the other messe they had before." H. Ord., p. 208.

2 Mr Thoms mentions among its members, Richard Farrant, Thomas Bird (father of the celebrated William Bird), Thomas Tailis, William Hynes, Henry Lawes (who composed the Coronation Anthem, and was the friend of Milton), Thomas Purcell, the uncle of the great composer, &c.—Book of the Court [from Hawkins].
men of the Chappell nearly to the Physicians’ level. As to their dinner, I assume from the way in which ‘messe of meate’ is used in the Ordinances, p. 185, that the ‘one messe of grosse meate’ allowed to the Gentlemen of the Chappell, meant nearly the same as the ‘Diett for the Phisitions and Chirurgions’ given at p. 178 of Household Ordinances, which cost by the yeare, everie messe, £66. 7s. 5½d. for the Kings Highnesse and his side (p. 192), or £66. 7s. 6¾d. for the Queenes Grace and her side (p. 193). Here it is:

“Sunday, Tuesday, Thursday, Monday, and Wednesday.

Dyner. | Souper.
---|---
Bread, Cheate | Bread, Cheat & Manchet
and Manchet  | 4 2 4 2
Ale, 2 gal. | 4 2 4 2
Wyne, qrt 1½ | qrt 1½
Beef, 1 mess | 6 1 mess 6
Mutton, 1 2 | 1 2
Veale, 1 3 | 1 3
Pigg, Goose, 1 2 | 1 2
Baked Meate, 1 5 | 3
Lambe, Chick, 1 3 | 1 3
Fruite, 1 2 | 1 2
Butter, 1 | 1

Sumne of the diner 4s 4 4s 0

Fryday Dyner. | Sum of the supper 3s. 8d.
---|---
Cheat and Manchet | 4 2
Ale, 2 gall’ | 3 2 gall’ 3 2 gall’ 3
Wyne, qrt’ | 1½ qrt’ 1½
Lyng, 1 mess | 2 1 mess 2 1 mess 2
Place, 1 5 | 1 5 1 5
Haddock, 1 3 | 1 3 1 3
Smelts, 1 2 | 1 2 1 2
Fruit, 1 2 | 1 2 1 2

Sum 20½ | 20½

By the day 0 3 7½
By the weeke 1 5 5½
By the yeare 66 1 5½
The Queen's Phisition and Apothecary, one mese of the like Fare."

The only distinction between the Phisition and Chirurgion here is, that the former got five penny-worth of Baked Mente or Pie at dinner, and three pen'orth of Douleets (see "Russell's Boke of Nurture, p. 146) at supper, more than the Chirurgion. If then the Gentleman of the Chappell came between the two, how would the Clerk to the Kyelyn mark the difference, I wonder! Give them Conies, 1 mess, 2s. 2d. (H. Ord., p. 181), or Eggges, 2½d. (p. 178), for their voices at the one; or an extra quart of wine or gallon of Ale, 1½d. (ib. p. 191) at the other, to cheer them up before going to bed? Who shall say?

The Gentleman-of-the-Chappell's 'Bouche of Court as the Physicians' from the officers other than those of the Kitchen, is stated at p. 163-4 of Household Ordinances:

"Gentlemen Ushers of the Privy Chamber, and Gentlemen Ushers dailey watters; for the King and the Queenes Phisitions, and Clerkes of the Spicery.

"Every of them being lodged within the court, after supper, one chet loafe, one gallon of ale, one quart of wyne; and from the last day of October unto the first day of April, by the wecke two lynches, by the day one sise, four white lights, four talshides, four faggotts, and . . . . and from the last day of March unto the first day of November, to have the moyety of the said waxe, white lights, wood and coales; which amounteth to the same of viii. v. s. ob. q. 1"

This Bouche of Court, the reader will perceive, was a daily allowance of lights and fuel, and also of bread, ale, and wine, for a nightcap before going to bed, and perhaps for breakfast next morning. That some extra food was wanted will be acknowledged when the times for dinner and supper are stated. H. Ord., p. 151,

"Dyner and supper in the hall to be kept at howres certaine,

Cap. 44, it is ordeyned that the household, when the hall is kept, shall observe times certeyne for dyner and souper, as followeth; that is to say, the first dyner in eating days to begin at tenn of the

1 At p. 210 of Household Ordinances, seemingly in the year 1544, the cost of the Surgeons' Bouche is entered, "Item, the Bouche of Court servd for two Surgeons, cverie of them at £5 13s. 0½d. by yeare, per mandatum Domini Theesaurarii, 21° die Martis £13 6s. 1d." This would give a Gentleman of the Chappell about £1. 12s. a year more than a Surgeon. The Apothecary's Bouche in 1526 was only xii. xii. s. id. ob. q. (H. Ord., p. 163).
clock, or somewhat afore; and the first supper at foure of the clock on worke dayes; and on holy dayes, the first dynner to begin after the King be gone to the chappel, to his divine service, and likewise at souper.

Cap. 45. And at such time as the Kings hall is not kept, the service for dynner, as well in the King and Queen's chambers, as in all other places of the house where any allowance of meate is had, to be observed at one certaine and convenient hour; that is to say, for dinner at eleven of the clock before noone, or neere thereupon, and for supper at six of the clock at afternoon, or neere thereupon; not tarrying nor digressing from this order for the Kings highnesse, nor for such as shall attend upon his Grace in his disporte or otherwise."

Evidently, if Hewe Rode followed his own precept to rise at six of the clock (p. 73, l. 61, below), he would need some of his bouche of Court before ten or eleven, to stay his stomach.

This, then, is all I can find with regard to the status and diet of our author. Of the duties of him and his fellow-gentlemen, the Ordinances give us only the following information, p. 160, that whenever the King

"shall lye in his castle of Windsor, his mannors of Bewlye, Richmond, and Hampton Court, Greenwitch, Eltham or Woodstock, his hall shall be ordinarily kept and contynued; unlesse than for any reasonable cause by his Grace to be approved, it shall be thought otherwise expedient; and at all such tymes of keeping the said hall, the King's noble chappell to be kept in the same place, for the administration of divine service, as apperteyneth.

"Cap. 78. Nevertheless, forasmuch as it is goodly and honourable, that there should be alwayes some divine service in the court, whereby men might be elected unto the devotion, and that it would not only be a great annoyance, but also excessive labour, travell, charge, and paine, to have the King's whole chappell continually attendant upon his person, when his grace keepeth not his hall, and specially in riding journeys and progresses; it is for the better administration of divine service ordyned, that the master of the children, and six men, with some officers of the vestry, shall give their continuall attendance in the King's court, and dayly, in absence of the residue of the chappell, to have a masse of our Lady before noone, and on sundayes and holydayes, masse of the day, besides our Lady masse, and an antheme in the afternoone; for which purpose no great carriage, either of vestments or bookes, shall be required: the said persons to have allowance of board wages, or bouch of court, with lodging in or neere to the same, and convenient carriage; as in such case hath been accustomed."

Assuming, then, as certain, that the business of Hewe Rode's
life was to assist in "the administration of divine service," and as possible, that he further taught the ten Children of the Chappell their grammar, "songe, organes, or suche other vertuous thinges," we need not wonder that he who had experienced the change from Devonshire manners to courtly ones should have desired to impress on others the lessons he had learnt himself, and lay down, at parson length, the maxims that he had drawn from his own experience and the sayings of the wise men of the Court. What manner of man he himself was he does not tell us. The only allusion he makes to his art is

A tendable servaunt standeth in fauour / for his awantage
Promoted shal he be in offyce or fe / the easier to lyne in age
Vse honest pastyme, talke or syngye, or some instrument use
Though they be thy betters, they wyll not the refuse.

Whether he was in youth a Chorister, impressed for the service and forced from his home and school like Tusser was—

There for my voice, I must (no choice)
Away of force, like posting horse;
For sundry men had placards then
Such child to take.

Tusser, Author's Life, in Thom's Book of the Court, p. 331 (from Hawkins, ii. 526, iii. 466)—we do not know; nor does he tell us whether as a child of the

1 It was not until the reign of Henry VIII. that the duties of the Chapel Royal were performed at St James's Palace, which was first built by that monarch. Thoms.

2 See Henry VI.'s precept dated 1454, authorizing this measure, in Rymer's Poict. Forel, says Thoms. (Hawkins refers to Strype, Mem. Exc. v. ii. p. 585-8, for the authority to seize children in Edward the Sixth's time.)

I find the following as to how Henry VI. supplied himself with Minstrels.

De Ministerulis propter Solitationem Regis providentia (A.D. 1456, an. 34 H. 6, Pat. 34, H. 6. m. 19).

Rex, dilectis sibi Waltero Helyphey, Roberto Marshall, Willielmo Wykes, & Johanni Cloyfe, Salutem.

Seatis quod Nos, considerantes qualiter quidam Ministeri nostri jam tardo Viam univeram Caris sunt ingressi, alligasce, loco iporum, proprias Solitione nostram de necesse indigentes, Asignatusous vos, conjunctim & divisione, ad quasdam Poeces, Membras Naturales Elegantes, in Arte Ministeriis instructos, tamenque invenire potentis, thm infra Libertates, quâm extra, Cop学历, & in Servito nostro ad Vadin nostra Ponendum;

Et idem volis Mandamus quâd circa Premiisam diligenter intendatis, ne ea faciatis & exequamini in formâ predictâ . . Teste Regis apud Westmonasterium decimo die Martis. Rymer, xi. 375.

Edward IV, formed his minstrels into a Fraternity or Gild. See the Patent in Rymer, xi. 412-4.
chappell he was whipped for any Prince's faults, as the custom was.
Was he ever snubbed by the Dean, I wonder, who had "all corre-
ACTIONS of chapell-men in moribus et scientia—reserved some cases
to the Steward and countying house"?—Was he ever found "de-
fective or disobedient, and putt oute of wages" on a Friday when the
Dean "kept a convensicle with all the chapell-men, and there rehearsed
their fautes and appointed the remedies"? Did he prove one of
"the rascals and hangers upon thyse courts," who were to "be sought
oute and avoysed from every office monethly?" Far be it from us
to believe so. He was never sent to the Marchacleye Prison by sus-
pection (we may be sure), "as a theefe or outrageous royator, or for
muche hauntynge schamanderous places, companysues and other;" nor was
he "knowne for a commyn dayly drunkyn man": he was not of
the "pykers, malefactours of outward people or inward," nor did he
use "to swere customably by Goddes body, or any of his other partes
unreverently, against the Kings vertuous disposition and the law
of God," but lived as a man of worship, endowed with moral virtues,
as by his ordinance he was bound to do. If he had the chance of
playing at "pryekis" with his burly Sovereign like William
Crane, the Master of the Children, up to (and perhaps beyond) 1541,
had, no doubt he took the chance, and tried to win £7. 2s. 6d. of
his King as Master Crane succeeded in doing; but for any such

1 Burnet (Opera Omnia, i. 244, says Hawkins, iii. 258, mentions Barnaby
Fitzpatric as whipping-boy to Prince Edward, and a Mr Murray as whipping-boy
to Charles I. The working of the process is well explained by an old comedy of
Christopher Tye's, quoted by Mr Thowm (from Hawkins):

Craumer: So, sir, this process was well devised.
Since he was whipped thus for the Prince's faults,
His grace hath got more knowledge in a month
Than he attained in a year before:
For still the fearful boy, to save his breeches,
Doth hourly haunt him whereassoever he goes.

Tye: 'Tis true, my lord, and now the Prince perceives it;
As loath to see him punished for his faults,
Plies it on purpose to redeem the boy, &c.

2 Household Ordinance, p. 49. 5 Ib. p. 66. 4 Ib. p. 67.

6 The last day of June, 1532] paid to William Crane for so moche money as
he wanne of the kings grace at pryckis, xix Angelis, in money currant vij li. ij s.
vjd. Nicolas's Priory Purse Expenses of Henry VIII, from Nov. 1529 to Dec. 1532

2
details about him we must wait for the publication of a later Household Book of Henry VIII.'s or an earlier one of Edward VI.'s than I have been able to find, and meantime judge Hewe Rodes from his book. He seems to me a regular sober side, with little or no fun or humour in him, not a man to make fast friends, though eminently respectable, and with an eye to the main chance, if we may judge from his directions to The Wayting Servant as to what company he should keep:

Petit's edition.
For your promocyon resort to such as ye may take avantage,
Among gentylwomen for merchandise,
So your eye be indifferant,
amonge women that be fayre
And tell them storie of love,
& so to you they will repayre;
Suche pastymes somtyme
doeth many men enuine
In way of marryage,
your good name it wylenenauce.

Ed. of 1577.
For your preformance resort to such as may you vantage:
Among Gentlemen, for their rewards,
to honest dames for marryage.
See your eye be indifferent
among women that be fayre;
And if they be honest, to them
boldly then doe repayre;
Honest qualitizes and gentle
many men deth advance.
To good marryages, trust me,
and their names deth inhauence.

There you have the man, I fancy. Propriety and Deportment, Honesty and Gentleness, pay; therefore pursue them. But there is much else in the book that may be urged against this view of the author, as the reader will find if he reads the book, though still on me the former impression remains. It is confirmed, too, by the

(ed. 1827), p. 227. I take this to be, not prioch-song, but the pricks for shooting, which Ascham testifys in his 

Textaphise that Henry VIII. practised:

"Again, there is another thing, which above all other doth move me, not only to love shooting, to praise shooting, to exhort all other to shooting, but also to use shooting myself; and that is our King [Henry the Eighth] his most royal purpose and will, which in all his statutes [3 Henry VIII., cap. 3; 6 Hen. VIII., cap. 3; 25 Hen. VIII., cap. 17; 33 Hen. VIII., cap. 9] generally doth command men, and with his own mouth most gently doth exhorte men, and by his great gifts and rewards greatly doth encourage men, and with his most princely example very often doth provoke all other men to the same." ed. Giles, 1865, p. 25.

(Cp. 20th March, 1521. Paid to George Coton, for vii shott lost by the Kings grace unto him at Totthill, at 6s. 8d. the shott, xlvj. s. viij d., and the other entries from Nicolas, in Hansard's Archery, p. 40.) See Note at end of Preface.

1 May not he be allowed some for lines 441-4, p. 36,
A wonderful thing this is to doe,
and easy to be done:
To leave pleasure, and keepes silence,
and to follow reason,
"fulsome panegyric" on Queen Mary, on which Warton remarks in his notice of Rodes's other poem. Warton (iii. 265, ed. 1840) says of Rodes,

"In the following reign of Mary, the same poet printed a poem consisting of thirty-six octave stanzas, entitled 'The Song of the Chylde Bysshope, as it was songe before the queenes maistrie in her priuie chamber at her manour of saynt James in the fieldes on saynt Nicholas day and Innocents day this yeare nowe present, by the chylde bysshop of Poules churche with his company.' Londini, in aedibus Johannis Cawood, typographi regime, 1555. Cum privilegio, &c.\(^1\) By admitting this spectacle into her presence, it appears that her majesty's bigotry condescended to give countenance to the most ridiculous and unmeaning ceremony of the Roman ritual. As to the song itself, it is a fulsome panegyric on the queen's devotion, in which she is compared to Judith, Esther, the queen of Sheba, and the virgin Mary."\(^2\)

One good quality Rodes certainly had, modesty as to his poetical powers. He says,

\[
\text{I am full bylynde in Poets Arte,  
thereof I can no skill:  
All eloquence I put apart,  
following myne owne wyll.  
Corrupt in speeche, be sure, am I,  
my breues from longes to know,  
And born and bred in Devonshire to,  
as playne my tarmes doe show.  
Take the best, and leave the worst,  
of truth I meane no yll:  
The matter is not currous,  
the intent good, marke it well.  
Pardon I aske if I offend  
thus boldly now to wryte:  
To Mayster, seruante, yong and olde,  
I doe this booke commit,  
Requyrring friendly youth and age,  
if any doe amis,  
For to reforme and hate abuse,  
and mend where neede there is.  
\]

\(^1\) In quarto, bl. let. (Warton), s.d. 1555. See in Dibdin's Athenæ, vol. iv. p. 294. Risson observes on this statement of Warton's as to Rodes's poem, that it "seems to require some further authority," Bibliogr. Poet., p. 316, and in a note says, "Herbert, in p. 1794, asserts a copy of this book to be in possession of 'Francis Douce, esquire; ' who never had, nor saw, nor (except from what Warton says) ever heard of such a thing." Modern inquirers after this poem are in Douce's
The Book of Nurture consists of four Parts, whereof the second is divided into two. First comes an exhortation to Parents and Masters to bring up their Children virtuously, and keep their Servants and household in good order. Second; are, 1. The Maner of Serving a Knight, Squire, or Gentleman at Meals; 2. How to order your Maysters Chamber at night to bedwarde (when he goes to bed). Third comes the expansion of Stuns Puer ad Mensem, turned into "The Booke of Nurture and Schole of good Maners for Man and for Chyld." Fourth comes the most elaborate part of the book, directions "For the Wayting Seruaut," pp. 82-108, comprising maxims and advice not only for him, but for the world of men in general. Into this, the edition of 1577 (which is printed here) has introduced "The Rule of Honest Living," two pages and a half of prose maxims not differing much from those that have preceded them in verse. I do not mean to pick out the plums from the text, or even point to where they are, because I feel sure that no Member is so lost to all sense of propriety as not to read this volume through from beginning to end. If there should be one in that unhappy condition, let him beg his dearest friend to give him a dose of Wilyam Bulleyn's boxyng & neckweede, according to the prescription following the notes to Russell, and, being smoked, he will be cured.

Howe Rodes's Boke of Nurture was printed at least five times in early days. First by Thomas Petit, in small 8vo, bl. let., before 1554, for he printed no book after that date: secondly by Thomas Colwell, bl. l., who printed from 1561 to 1573; thirdly (as I suppose) with somewhat more modern spelling, by Abraham Veale, bl. l., who printed from 1551 to 1586; fourthly by Thomas East, in oblong case; neither Mr J. Gough Nichols, who has long been hunting for Rey-Bishop material, Dr Rimbault, Mr W. C. Hazlitt, nor any other likely men whom I have asked, have ever heard of it. Warton must of course have seen a copy. Who will tell me where one is?

1 Mr Payne Collier thinks that another edition is included in the following entry on the Register of the Stationers' Company:

"To John Kyng, to prynte these bokes folowyng; that ys to saye, a Jaste of syr gawene; the boke of Carrynge and sewynge; syr lamwell; the boke of Cokerye; the boke of nurture for mens servanates." Extracts, p. 16 (Shakspere Soc., 1848).
4to, in 1568; fifthly by H. Jackson, in small 8vo, in 1577. (See Warton, v. iii. p. 265; ed. 1840; Ritson's Bibl. Poet., p. 314-15; and Brydges's Censura Literaria.) Of the first edition only one copy is known to the Librarians, collectors, and friends of whom I have made inquiry. It is in the Bodleian, is without a title, and two leaves of the text are gone. From its heading "The boke of Nurture for men, seruautes and chyldren, with Stanse puer ad mensam, newly corrected, very vtyle and necessary vnto all youth," we might conclude that this supposed first edition was only a late one; but it is possible that the newly corrected applies only to the Stanse puer ad mensam, an old poem which Rodes has newly corrected. Of the second and third editions the Rev. Mr Corser, of Stand Rectory, near Manchester, has unique copies, which he has kindly lent me, just as these sheets are going to press, and of which, if the variations are important, I shall give collations at the end of these Prefaces. Of the fourth edition I have not been able to hear of a copy. Of the fifth there are at least two copies known, one in the British Museum, and the other among Malone's books in the Bodleian. I had at first resolved to print the texts of the first and fifth editions (the only ones then known to me) opposite one another, so as to bring out their differences fully, leaving blanks for the missing leaves of the first edition, to be filled up whenever these leaves should turn up and I could reprint them; but on the strong remonstrance of Mr H. B. Wheatley against reprinting an imperfect printed book, I gave up the plan, and have printed only the 1577 text from the British Museum copy, adding the principal variations of the first edition at the end. Of this first edition I hope to hear of a complete copy soon, and to reprint it directly afterwards. Had I known of Mr Corser's uniques a year ago, I should have reprinted one instead of Jackson's edition.

Some of the alterations from the earlier text are worth notice as signs of the times. Thus the leaving out by Colwell, Veale, and Jackson, of these lines

"To helpe a preest to say masse / it is greatly to be commended
Thou takest on hande an angells office / the preest to attend"

of the first edition's injunctions for conduct in church, marks the
Reformation. Why the early true statement in Petit's edition,

"Pore men faythfull, and gentylmen decoyeful in lyuynghe
The gredy myndes of rulers / hath caused blode shedynge"

should have been altered to the later goody

"Poore men faythful and obedient in theyr lyuynghe
Voydeth rebellion and bloud shedynge" (Colwell),

"Poore men faithfull and obedient in their living
Voideth rebellion and blood sheding" (Veale),

"Poore men must be faythfull,
and obedient in lyuing,
Auydying all rebellyon
and rygorous bloodshedding" (Jackson),

I cannot suggest, unless the later editors, and specially he of 1577,
were more of Tories than Rodes. The minor alterations in this 1577
edition are so many that they must have been made, I fancy, by
another hand after Rodes's death. Of the lines changed we may
note Petit's

"With moch fleshe & lytel bread / fyl not thy mouth lyke a barge,"

"With much meate fyll not thy mouth like a barge" (Colwell),

"With much meat fil not thy mouth like a barge" (Veale),
altered and weakened to

"Cram not thy mouth to full, ne yet
thy stomack ouercharge."—l. 271-2.

Also

"Lyght in speche and slowe in dedes / gyuys it is great shame"

let down to

"Slow in good deeds is great shame" (Colwell),

"Slow is good deeds is great shame" (Veale),

"But to be slow in godly deeds
increaseth a mans shame" (Jackson).

But in l. 539-40 the sentiment of the later text

"But in redressing things amis,
thou highly God shalt please"
is a decided improvement on the selfish ease of the earlier

"The lese thou medlest / the better shalt thou please" (Petit) ;
“In leaste medlynghe thou shalt most please” (Colwell),
“In least medling thou shalt moste please” (Veale),
and the same may be said of the last lines of the 1557 edition,
“He that doth haunt to wysdoms bowre
remaynes his countrys friend,”
beside those of the earlier texts,
“He that wyll not for wysdome seke is not his owne frende” (Petit),
“He that seketh wisdom, is his owne frende” (Colwell),
“He that secketh Wisdome is his owne frend” (Veale).

If the present reprint should call forth a copy of East’s edition of 1568, which must surely be now standing on the shelves of some library, we shall know perhaps whether Rodes is answerable for the alterations of the original text. Of the 1577 edition I have only altered the stops, and the printer has numbered the lines. The sidenotes are added for convenience sake, not because the text is hard enough to want a running commentary.

Comparing it with the earlier and later treatises on like subjects, two points of manners may be noticed; first, that handkerchiefs for the nose were then coming into vogue; and secondly, that toothpicks had not appeared. How to blow the nose in a genteel way before company without a handkerchief, was evidently a difficulty with early writers on deportment. They could only treat it as so many authors and editors have done since with their difficulties,—shirk it as if they knew all about it, and trust to their readers’ ingenuity. The writer of the Poem on Freemasonry that Mr Halliwell has printed from MS. Bibl. Reg. 17 A. says, p. 38, l. 711-12,

From sypytynge and snyftynge kepe pe also,
By privy avoydans let hyt go,
that is, get on as well as you can. At dinner also he tells his pupil,
l. 743-6,

Kepe pyn hondes fayr and wel
Fram fowle smogynge of py towel;
Beron pou skal not by nose sayte,
Ny at pe mote py tope pou pyke.

The Boke of Curtasye, ab. 1460, l. 89-92, says,
Yf py nose pou clense, as may be-falle,
Loke py honde pou clense wythe-alle;
Preface to Rhodes.

Prinely willy skyrte do hit away,
Ouer ellis thurghe thi tepet pat is so gay.

John Russell, likewise handkercieless, only says, l. 283-4,

Pike not youre nose / ne pat hit be dryppynge willy no peirles clere,
Snyff nor snitynge hyt to lowd / lest youre sourayne hit here.

But by Rodes’s time the handkerchief had partially come in, as witness lines 261-4,

Blow not your nose on the napkin
where you should wype your hande,
But clense it in your handkercher,
thoone pat you not your hande;

though the earlier method was still permitted, for we read at lines 289-92,

If thou must spit, or blow thy nose,
kepee thoone it out of sight,
Let it not lyce vpon the ground,
but treader thoone it out right.

The Schoole of Vertue, a.d. 1577, directes the nose to be cleaned on a napkin once a day in the morning, like the shoes and teeth:

A napkin se that thou han in redines
Thy nose to clense from all fylthynes.

Last comes The Booke of Demeanor, l. 48-52, in a.d. 1619,

Nor imitate with Socrates,
to wype thy smollelled nose

1 Compare one of Henry VIII’s New Year’s gifts, anno xxxij, “Item, to ye kings love laundre that gave ye king handkerchers xx s.” MS. Arundel No. 37, fol. 167, back. The Duke of Somerset in the Tower, asks to have allowed him, among other things “ij. night kerchers; item vjs. hande kerchers.” The Duchess asks also for “vj. hand kerchers” besides “vj. froe kerchers, whereof iij. fyn.” Ellis, Letters, series II. v. ii. p. 215.

2 Blow not your nose in ye napkyn, where ye wype your hande
Clense it in your handkercher, then passe ye not your bande. (Petit, &c.)

3 If thou muste spyt or blowe thy nose / kepe it out of sighht.
Let it not lyce on the grounde / but treader it out ryght. (Petit, &c.)

And yet in a.d. 1344-5 monks were expected to have handkerchiefs. Prof. Morley, abstracting chap. 17 of Richard de Bury’s Philobiblon, says, “Perhaps you will see a boll-necked youth sitting slaggisly at his study, and when the cold is sharp at winter-time, and his wet nose, at the pinch of frost, runs into drops, he does not condescend to use his handkerchief till he has wetted the book beneath with its vile dew. I would give such a one, instead of a book, a cobbler’s apron.” — English Writers, vol. ii. Pt. i. p. 55. The continuation of the passage should be read.

4 Compare Rhodes, p. 73, l. 76.
Vpon thy cap, as he would doe,
nor yet upon thy clothes.
But keepe it clean with handkercheifs,
provided for the same,
Not with thy fingers or thy sleeve,
thar in thou art too blame;

but still ‘filthiness or ordure’ may be cast on the floor so that it be
trodden out with haste, l. 105-8. Have not we cause to be grateful
to Cotton and Silk?

With regard to the picking of teeth, some of the English and
French books, like the Freemasonry one above, and the Boke of
Curtayse, forbid it to be done at all at meals:

Clene not thi thete at mete sittande,
With knyfe ne stre, styk ne wando.—B. of C. l. 93.

Others only forbid picking with the knyfe, as The Lytyll Childrenes
Lytil Boke, l. 39,

Pykke not þi thete with thy knyfe.

It was reserved for Rodes or his 1577 editor to reconcile the difficulties
by a stroke of genius,

Pick not thy teeth with thy Knyfe
nor with thy fyngers ende;
But take a stick

(I hope the reader will think of a walking-stick as I did on first reading
the passage)

or some cleene thyng,
then doe you not offende, l. 248.2

Other details I must leave the reader to notice for himself.

3, St George's Square, N.W.
1st July, 1867.

P.S. By way of further illustrating the status, pay, and work
of the Gentleman and Children of the King's Chapel in Henry the
Eighth's time, I add as an Appendix to this Preface, all the particu-

1 See the note at the end of Rodes Various Readings.
2 Pycke not thy teth with thy knyfe / nor fynger ende
   But w a stycke or some cleane thyng / then do ye not offend. (Petit, &c.)
lars of the Earl of Northumberland's Chapel-Gentlemen and Children that I can gather from his Household Books as published by Bishop Percy, and afterwards reprinted. The particulars are put under these heads:—

I. The Number of the Gentlemen and Children.

II. Their Food, Lights, and Fuel.

III. The Washing of their Surplices.

IV. Their Wages.

V. Their Beds, and the Carts for removing them.

VI. Their Extra Gratuités for Acting Plays, &c.

VII. The Kinds of Voices or Singers.

VIII. Their Arrangement and Days of Attendance, and their Keeping of the 'Orgayns.'

The bits about their sleeping two and three in a bed (p. xix), acting Miracle-Plays (p. xx), playing on the 'Orgayns' (p. xxy), are interesting, as well as the allusion to the Boy-Bishop (p. xx).

THE FIFTH EARL OF NORTHUMBERLAND'S GENTLEMEN
AND CHILDREN OF THE CHAPEL:

2 AND 3 HENRY VIII, A.D. 1510-11.

I. "In the iijth Yere of the reigne of our Sovereigne Lord Kyngo Henry the viijth" Algernon Percy, fifth Earl of Northumberland, had, "daily abidyng in his Household," Gentillmen of the Chapell—ix, Viz. The Maister of the Childre—ij—Tenors ij—Countenors iij—The Pistoler ij—and one for the Orgayns. Childer of the Chapell—vj. (Percy or Northumberland Household Book, p. 44.) This was a variation on the number given in p. 40, for there we find

Gentyllmen and Childeryn of the Chapell.


II. Their food was, for 'Braikfast' daily every Lent, on 'Sunday, Tewisday, Thursday and Setterday.'

Braikfast for ij Meas of Gentillmen o' th' Chapel, and a Meas of Childeryn.
ITEM ii Loofs of Brede, a Gallon dimid of Bere, and iiij Peces of Saltfisch, or ells iiij White Herryng to a Meas—iiij. (ib. p. 74.)

At p. 75, in the ‘Ordre of all suche Braikfasts that shall be lowable dayly in my Lordis hous thorowte the yere,’ ‘as well on Flesehe Days as Fysch Days, in Lent and out of Lent.’ ‘Begynnynge on Sunday the second day of February, which was Candlemas day last past. In the seconde Yere of the reign of our Sovereigne Lorde Kyng Henry the vijth’ the allowance is:

Braikfasts for ij Meas of Gentylmen o’ th’ Chapel, and a Meas of Childer.

ITEM ii Loif of Houshold Breid, a Gallon dimid of Bere, and iiij Peces of Beif boyled—j.

Among “Braikfastis of Fysche . . . allowid” them “on Settersdays . . . oute of Lent,” at the same date, are

Braikfasts for ij Meas of Gentilmen o’ th’ Chapel and a Meas of Childer.

ITEM ii Loifs of Houshold Breid, a Gallon dimid of Bere, and a Pece of Saltfische—j.

Their “service of Meat and Drynk to be servyd upon the Scamlynge Days” in Lent Yerely, as to say, Mondays and Settersdays,” was for “x Gentilmen and vj Childre of the Chapell = iiij Meass.”

Service for Gentylmen and Childeryn o’ th’ Chapell.

ITEM to every Meas a Loof of Breide, a Potell of Bere, iiij White Herrynge, and a Dyesch of Stokfisch = viij Dyschis.

On Rogation Days, from Tuesday May 27, 3 Henry VIII, the Meat and Drink allowed them for supper was:

Service for iiij Meas of Gentylmen and Childre of the Chapell at Suppar upon Tewisdau in the Rogacion days: Furst, x Gentylmen and vj Childre of the Chapell—iiij Meas.

ITEM to every Meas a Loof of Breid, a Pottell of Bere, Half a Dyesch of Butre, and a Pece of Saltt-fysche—viiij Dyschis.

Their daily extras, or “Lyverays of Breid, Bere, Wyne, White-Lights and Wax,” were “for Gentylmen of the Chapell and Childer . . a Loof of Houshold Breid, a Gallon of Bere, and iiij White Lyghtts.”

1 Scambling-Days. Days in Lent, when no regular meals were provided, but every one scrambled and shirted for himself as he could. (Percy in) Halliwell’s Gloss.
Their daily Lyverey "of Fewell, as to say Woode and Cooles," was 'The Maister and Childer of the Chapell j p' or 'pek.'

III. The allowance for the washing of the Surplices and Altar Cloths is given at pp. 242-4: "ther shall be paide fore the Holl Wash-ing of all manner of Lymnon belonging my Lords Chapell for an Holl Yere, but xvij. iij d. And to be weshid for Every Penny iiij Surplices or iiij Albes. And the said Surplesses to be Weshide in the Yere xvi tymes against thes Feasts following," &c.

IV. Their yearly wages were, "Gentilmen of the Chappell x (as to saye, Two at x Marks a pence—iiij at iiij / a pence—Two at v Marks a pence—Oon at iij Marks—Oon at xl s.—ande Oone at xx s.—Viz. ij Bassis—ij Tenors ande vj Counterenors)—Childeryn of the Chapell vj After xxx v s. a pence."

The times and sources of the payment of the wages are stated at p. 27, as follows.

CHAPELL WAGES.

1 Item to be payd to th' hands of Sir John Norton my Chamberlayn and Mr. Geffray Proctor my Treasurer for the contencion of my Chapell Waigies for one hole Yere as aperthy more playnly by the Chequercoll and the Stile of the same what they shall have the Somme of xxxxl. xvs. to be payd quarterly Viz. To be payd for the first quarter at Cristynmas next after the said Michaelmas begynnynge the said Yere viij. xviij. ixd. of the Money of my Lands of Cumberland cummyngye to the Coffers at the said Michaelmas upon the Auditt And to be payd for the second quarter at our Lady day in Lent viij. xviij. ixd. to be payd of the Revenyys of my Lands of Northumberland of this Yere dew at Martynmas after the said Michaelmas aforesaid and payable at Candlemas and to be payd to theme at the said Lady day And to be payd for thryd quarter at Midsomer folyonge viij. xviij. ixd. to be payd of the Revenyys of my Lands in Yorkschyre dew and payable at Whitsonday afore said Midsomer and payd at the said Midsomer to theme And to be payd for the iijth quarter at Michaelmas folyonge evernyngge the said Yere in full contacion viij. xviij. ixd. to be payd of the Revenyys of my Lands of Yorkschyre of the said terme of Whitson-day by-past afore the said Michaelmas and payable at Michaelmas and payd to theme at the said Michaelmas in full contacion of the said hole Yere And so the hole Somme for full contacion of the said Chapell Waigies for one hole Yere ys = xxxvl. xvs.

V. The Gentlemen of the Chapel slept two in a bed, and the children three in a bed, and on their removing with Lord Percy
from place to place, they were allowed the beds and carriages following:

**Item.** Ye is ordynally, at every Remevall that the Deven, Subdean, Preteis, Gentlemen, and Children of my Lorde Chapell, with the Yoman and Grome of the Vestry, shall have apontid theime iij Carriages at every Remevall, Viz. One for ther Beddes, Viz. For vij Preste iij Beddes after iij to a Bedde; For x Gentillmen of the Chapell v Beddes after iij to a Bedde. And for vij Children iij Beddes after iij to a Bedde, And a Bedde for the Yoman and Grom o’th Vestry. In all xj Beddes for the forst Cariage. And the ijth Cariage for ther Aparells and all onother ther Stuff, And to have no mo Cariage allowed them but onely the said iij Carriages allowid theime.” p. 389.

VI. Besides assisting in the performance of Divine Service, the Gentlemen and Children of the Chapel played Mysteries or Religious Plays before their Master, for which they received special gratuities; and on the eve of the day of St. Nicholas, patron of Schoolboys, Dec. 6, the Boy-Bishop’s day, an extra payment was made,—for the ensuing day’s festivity, I suppose:—

**Item.** My Lord useth and accustometh to gyve yerly upon Saynt Nicholas-Even, if he kepe Chapell for Saynt Nicolas, to the Master of his Children of his Chapell for one of the Children of his Chapell, yerely vjs. viijd. And if Saynt Nicolas com owt of the Towne wher my Lord lyebeth, and my Lord kepe no Chapell, then to have yerely iijs. iijd. — vjs. viijd.

**Item.** My Lord useth and accustometh to gyve yerely, if his Lordship kepe a Chapell and be at home, them of his Lordschipes Chapell if they do play the Play of the Nativite upon Cristynnes-

---

1 See in the Notes to North’s Book, p. 441, and in Brand’s Pop. Antiquities, ed. 1841, v. 1, p. 233, “an inventory of the splendid robes and ornaments belonging to one of these (Boy, called also) Bearn Bishops.”

2 The only Miracle-Plays that Roberde of Brunne (following William of Waddington) allows to be played by clerics, are this Play of the Nativity, and that of the Resurrection mentioned below, and both must be played in the Church, not in ways or groves (or greens)—that would be sin:

Hyt ye forbode hym ye þo deere  
Myracles for to make er se;  
For myracles þef þou begynne,  
Hyt ye a gaderyng, a syghte of synne.  
He may ye þe cherche þarghe þia resun  
Pley þo renvercogyn,—  
Þat ye to sey, how God ros,  
God and man ye myINDEX: and los—  
To make men be ye belene gode  
Þat he ros wyþ fleche and biode.  
And he may playe wyþoutyn plyghte  
Hence god was bone ye þolwyþhte,  
To make men to belene stoldustry  
Þat he lyghte ye þe vyranye Mary.  
þef þou do hyt ye weys and greys,  
A syghte of synne truly hyt semy.  
(Hevedynge Synne, l. 4610-55, p. 146-7.)
Day in the mornynge in my Lords Chappell befor his Lordship —
xxvi.

Item My Lord usith and accustomyth, if he keepe Chapell, to
gyfe yerly in reward, when his Lordship is at home, to the
Children of my Lordis Chapell for synginge of *Gloria in Excelsis*
at the Mattyns-tyme upon Cristymas-Day in the mornynge —— vjs.
viiijd.

Item My Lore useyth and accustometh to gyf Yerely when his
Lordship is at home, in reward to them of his Lordship Chappell,
and other his Lordship's Servaunts that doth play the Play befor
his Lordship uppon Shroffestwasday 1 at night, yerely in reward——xv.

Item My Lord usith and accustometh to gyf yerely, if his
Lordship kepe a Chapell and is at home, in reward to them of his
Lordsheipe Chapell and other his Lordship's Servauntes that playth
the Play of Resurrection 2 upon Estur-Day in the Mornynge in my
Lordis 'Chapell' befor his Lordshipes —— xx.

VII. The eleven Gentlemen and six Children of the Chapel
were as follows, p. 324 :

The Gentlemen and children of my Lordis Chappell Whiche
be not appointid to attend at no tymes but onely in exercisys of
Goddys Service in the Chapell Daily at Mattins, Lady-Mass,
Highe-Mass, Even-Song, ande Complyngye.

Gentlemen of my Lordis Chappell

| First A Bass | Item A Thirde Countertenour |
| Item A Seconde Bass | Item A iiiijth Countertenour |
| Item The Thirde Bass | Item A Standing Tenour |
| Item A Master of the Childer, |
| A Countertenour | Item A Second Standing Tenour |
| Item A Seconde Countertenour | Item A iiiij Standyng Tenour |
| Item A Fourth Standing Tenour |

See the Play of "The Birth of Christ," No. xv in the Coventry Mysteries, p. 145
155, and that of "The Salutation and Nativity," "The Wryghtes and Shekir
plains," No. vi in the Chester Plays, p. 94-118. In the Townley Mysteries we have
six Plays to make up the Nativity. 1 Caesar Augustus, 2 Annunciation, 3 Salutation
Elizabeth, 4 Prima Pagina Pastorum, 5 Secunda Pagina Pastorum, 6 Oblatio
Magorum.

1 There is no allusion to the Shrove Tuesday Play in Brand, i. 36-52. The
Shrove Tuesday's tragedy of Microcussus, Act 5, was one of another kind. ib. p.
41, col. 2.

2 See the Play *Resurrection Domini* in "The Towneley Mysteries," (Suetos
Mysteries" (Shaksper Soc.), p. 338-53; and the "Mystery of the Resurrection"
**The Nombre of theis Parsons as Gentlemen of my Lordis Chappell —— xj**

**Childrin of my Lordis Chappell (p. 325)**

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fyrst Child a Treble</td>
<td>Item The vth Child a Second Treble</td>
</tr>
<tr>
<td>The iijth Child a Treble</td>
<td>Item The viijth Child a Second Treble</td>
</tr>
</tbody>
</table>

**The Nombre of theis Parsons as Childrin of my Lordis Chappell —— vj.**

**VIII.** The arrangement and days of attendance of the Gentlemen at the different Chapel Services were as follows (p. 367):

**The orderynge of my Lordes Chappell in the Queare at Mattyngis Mas and Evynsonghe To stonde in Ordeure as Hereafter Followith syde for syde Dailye.**

<table>
<thead>
<tr>
<th>The Deane side</th>
<th>The Secundae Syde</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Deane</td>
<td>The Lady-Masse Priest</td>
</tr>
<tr>
<td>The Subdeane</td>
<td>The Gospeller</td>
</tr>
<tr>
<td>A Basse</td>
<td>A Basse</td>
</tr>
<tr>
<td>A Tenor</td>
<td>A Countertenor</td>
</tr>
<tr>
<td>A Countertenor</td>
<td>A Countertenor</td>
</tr>
<tr>
<td>A Countertenor</td>
<td>A Tenor</td>
</tr>
</tbody>
</table>

**The orderynge of my Lordes Chappell for the Keepinge of our Ladies Masse thorowe the Week (p. 368)**

**Sonday**

<table>
<thead>
<tr>
<th>Master of the Childer, a Counter-tenor</th>
<th>A Tenour</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Tenour</td>
<td>A Tenour</td>
</tr>
<tr>
<td>A Basse</td>
<td>A Tenour</td>
</tr>
</tbody>
</table>

**Tuesday**

<table>
<thead>
<tr>
<th>Master of the Childer, a Counter-tenor</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Tenour</td>
</tr>
</tbody>
</table>

**Thursday**

<table>
<thead>
<tr>
<th>Master of the Childer, a Counter-tenor</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Tenour</td>
</tr>
</tbody>
</table>

**Monday**

<table>
<thead>
<tr>
<th>Master of the Childer, a Counter-tenor</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Tenour</td>
</tr>
</tbody>
</table>

**Wygday**

<table>
<thead>
<tr>
<th>Master of the Childer, a Counter-tenor</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Countertenour</td>
</tr>
<tr>
<td>A Basse</td>
</tr>
</tbody>
</table>
The orderynge for keapynge Weikly of the Orgayns

SATURDAY
Master of the Childe, a Counter-tenor
A Countertenor
A Countertenoure
A Tenoure

And upon the saide Friday th'ool Chappell and every Day in the weike when my Lords shall be present at the saide Masse.

The orderynge for keapynge Weikly of the Namys of them hereafter followith Weikely

The Master of the Childe ye he be a Player The first Weke
A Countertenor that is a Player the iiith Weke
A Tenor that is a Player, the thirde Weike
A Basse that is a Player, the iiiith Weike
Ande every Man that is a Player to kepe his cours Weikely

The ordynge for standing Rector-choire at the Deske, As to say, at Mattynge, Highe-Masse, and Evyn-Songe, Oon on aither syde As the Namys of them hereafter followith Weikely

The first Weike, a Tenoure on the one side and a Countertenor on the other side
The secoude Weike, a Countertenor on the one side and a Tenor on the other side
The thirde Weike, a Tenor on the one side and a Countertenor on the other side
The foure Weike, a Countertenor on the one side and a Tenor on the other side.

The ordynge of my Lordes Chapell in the Queue at Mattynge, Mas, and Evyn Songe, to stonde in Order as hereafter followith, syde for syde.

The Deane syde
The Deane
The Subdeane
The Gospiller
A Countertenor
A Basse
A Countertenor
A Tenor
A Basse

The second syde
The Lady Masse Preist
The Morowe Masse Preist
A Countertenor
A Basse
A Tenor
A Countertenor
A Basse
A Countertenor
A Tenor

The ordynge of my Lordes Chapell for the keapynge of oure Lady Masse thorow oute the Weike

1 Dr Rimault says that Orgayns in the plural is the regular name for what we call the Organs. In old time, one pipe was called an Orgayn, the collection of them Orgayns. See in Rymer, vol. x. p. 387, col. 2, a.d. 1428, An. 6 Hen. VI., "Et a Robert Atkynson, par Carier les Organes Portatifs du Roy par diverses faits a Pic (assavoit) de Wyndesore jusques Ethham, & de Ethham jusques Hertford," Vi. viii. d.
### Preface to Rhodes

**Sunday**
- The Master of the Children, a Counter-
- A Tenor
- A Countertenor
- A Basse

**Monday**
- The Master of the Children, a Counter-
- A Tenor
- A Countertenor
- A Basse

**Tuesday**
- The Master o’th Children, a Countertenor
- A Tenor
- A Countertenor
- A Basse

**Wednesday**
- The Master o’th Children, a Countertenor
- A Tenor
- A Countertenor
- A Basse

**Thursday**
- The Master o’th Children, a Countertenor
- A Tenor
- A Countertenor
- A Basse

**Friday**
- The Master o’th Children, a Countertenor
- A Tenor
- A Countertenor
- A Basse

**Saturday**
- The Master o’th Children, a Countertenor
- A Tenor
- A Countertenor
- A Basse

**Friday**
- Uppon Fryday the Hourle Chappell, and every day in the Weike when my Lordes shall be present at the sayde Lady-Masse.

---

**The Ordynynge of the Basses in my Lordes Chappell for the spoityng of the Queare dayly at Mattynge, Masse, and Even Songe thorowe owte the Weike. As the Naymes of them, With the Dayes and Tymes that they shall kepe, Hereafter Followyth.**

**The Basses**

- The Fyrst Bais to set the Queyre all Sunday, and at Mattynge on Fryday.
- The iiijth Bais to set the Queare all Monday, and at Mas on Fryday, p. 374.
- The iiijth Bais to set the Queare all Tewisday, and at Evyn-Songe on Fryday.
- The iiiijth Basse to set the Queare all Weddlynsday, and at Mattynge on Saturday.
- The viijth Bais to set the Queare all Thursday, and at Masse on Saturday.

**The ordynynge for the kepyng of the Orgaynes oone after an outher, as the Names of them hereafter followith.**
## THE ORGANNE PLAYERS

The Master o’th Childern, if he be a Player, the fyst Weike.
A Counterenmor that is a Player, the Secounde Weike.
A Tenor that is a Player, the Thyrdle Weyke.
A Baise that ys a Player, the Fourth Weike.
And every Man that ys a player to kepe his Cours Weykely.

The ordynance for stondynge Recter-choire at the Deske, Viz.
at Mattyns, Highe Mas, and Evyn-Synge, one after an other, syde
for syde, as the Namys of them hereafter followith (p. 375).

<table>
<thead>
<tr>
<th>MONDAY</th>
<th>TUESDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fyrst a Bayse on the oon Syde</td>
<td>A Bais on the oon Syde</td>
</tr>
<tr>
<td>And a Baise on the uther Side</td>
<td>And a Baise on the uther Syde</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Countertenor on the oon Syde</td>
<td>A Countertenor on the one Syde</td>
</tr>
<tr>
<td>And a Countertenor on the uther Syde</td>
<td>And a Tenor on the uther Syde</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FRIDAY (we)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Tenor on the oone Syde and</td>
</tr>
<tr>
<td>A Countertenor on the uther Syde</td>
</tr>
</tbody>
</table>

Of Wolsey’s chapel, Cavendish says (vol. i. p. 35, ed. Singer, 1825):

“Now I will declare unto you the officers of his chapel, and
singing men of the same. First, he had there a Dean, who was
always a great clerk and a divine; a Sub-Dean; a Repester of
the quire; a Gospeller, a Pisteller; and twelve singing Priests; of
Scholars he had first, a Master of the children; twelve singing
children; sixteen singing men; with a servant to attend upon the
said children.”

For an account of Cardinal Wolsey’s Minstrels, see Stowe’s
Annals, p. 535; Hawkins’ Hist. Music, iii. 67. The King borrowed
Wolsey’s minstrels, and made them play all night without resting,
which killed the shalme-player, ‘who was very excellent in that
Instrument,’—unless the King’s players poisoned him from jealousy.

Hawkins, Hist. of Music, iii. 417, note, says that the first regular
establishment of a company of players was that of the children of
Paul’s in 1378, the next that of the parish clerks of London at
Skinner’s-well; the third that of the Children of the Royal Chapel
under their master Edwards, by license from Queen Elizabeth; fourth,
that of the Children of the Revels.

One of the last two is Shakespere’s ‘aery of little children, little
eyrxes,’ Hamlet, act ii. sc. 6.
NOTE TO PRICKS, P. LXXXIII.

What the pricks were I can’t quite make out. T. Roberts, in the Glossary to his English Boucanier, 1801, p. 292, has the following:

PRICK mark.—The white Mark or Target shot at.
PRICKING.
PRICK-shooting.

PRICKS.—The place where the pricks or marks are placed.

—shaft.—An arrow used in prick-shooting.

PRICKER.—The needle or instrument with which the target card is pricked or marked.

In the well-known Archery Statute, 33 Henry VIII. cap. 9, the word prick is used for target or butt, and prick-shaft for arrow. "That no man under the Age of Twenty-four Years shall shoot at any standing Prick, except it be at a Rover, where he shall change at every Shoot his Mark, upon Pain [to forfeit] for every Shoot doing the contrary st. d.; and that no Person above the said Age of Twenty-four Years shall shoot at any Mark of eleven score Yards or under, with any Prick-shaft or Flight under the Pain to forfeit for every Shoot, Six shillings Eight-pence . . . . and also that Butts be made on this side the Feast of St Michael the Archangel next coming in every City, Town and Place, by the Inhabitants of every such City, Town and Place according to the Law of ancient Time used," Palsegrave has "Prick, a marke—marque, ' and Prompt. ' Prykke, merke, meta.'

It seems clear that the butts were for near or short shooting, and the pricks for long ranges, which is, I suppose, the meaning of "a mark of compass".

"Moll. Out upon him, what a suiter have I got, I am sorry you are so bad an Archer, sir.

Earo. Why Bird, why Bird?" Moll. Why, to shoote at Butte, when you shou’d use prick-shafts, short shooting will loose ye the game, I as[sume] you, sir.

Earo. Her minde runnes sure upon a Fletcher, or a Bumer, . . . . . . . ."

1653, Rowley. A Match at Midnight, Act ii. sc. 1 (ref. in Richardson).

"The Cornish men," says Carew, are "well skilled in near shooting, and in well-aimed shooting;—the butts made them perfect in the one, and the roaming in the

* An accidental mark, in contradistinction to butts and targets: trees, bushes, posts, mounds of earth, landmarks, stones, &c., are roving marks. Hasard’s Archery, p. 862.
† And first for shooting in the long-bowe a man must observe these few rules: first that he heue a good eye to behold and discourse his marks, a knowing judgment to understand the distance of ground to take the true advantage of a side-winde, and to know in what conape (trajectory) his arrow must fly. G. M[ercham], Consuelys Contenements, 1615, p. 167, referred to by Strutt.
‡ Carew’s Cornwall, 1802, Bk. i. fol. 73, in Strutt’s Sports and Pastimes, p. 48.
other, for the priikes, the first corrupters of archery through too much precisceness, were formerly sorely known, and little practised."

Ascham seems to use the word priikes for—1. the uprights of a target, or a pair of targets, one at the top and the other at the bottom of the range, as in the engraving in Strutt; 2. the target itself; and, 3. the white in the centre of it, or piece of wood (Halliwell).

Off the marke he wold not sayle,
He slewed the prike on thre.—Robin Hood, l. 91.

I. and II. 'A pair of winding priikes' is one of the things that hinder a man which looketh at his mark to shoot straight,' ib. p. 101. 'If the prikes stand of a straight plain ground, they be the best to shoot at. If the marke stand on a hill-side...a man's eye shall think that to be straight which is crooked.' ib. p. 109. prikes being here equivalent to mark. 'To shoot straight, they have invented some ways...to have some notable thing betwixt the marks; and once I saw a good archer which did cast off his gear, and laid his quiver with it, even in the midway betwixt the prikes,' ib. p. 104. (Markham, in his Art of Archerie, 1634 (which seems little more than his own introduction, and a copy of parts of Ascham's Tetaphiles), has 'betwixt the marks' in both places: p. 165. 'And once I heard in Cambridge the down-markes at Twelve-score prike for the space of three markes was thirtene score and an halfe, p. 151."

I suppose it be a great deal more pleasure also to see a sole fly in Plato, than a shaft fly at the priikes,' ib. p. 12. 'You may stand sometime at the prikes, and look on them which shoot best,' ib. p. 98.

'I fortunate to come with three or four that went to shoot at the prikes,' p. 11; 'the customeable shooting at home at buttoes and prikes,' p. 82. 'You must take heed also, if ever you shoot where one of the marks, or both, stands a little short of a high wall, for there you may be easily beguiled...For the wind which cometh indeed against you, redoundeth back again at the wall, and whipteth back to the prike, and a little further, and then turneth again,' p. 156. 'Use of prichinge, and desire of near shooting at home, are the only causes of strong shooting in war,' p. 80.

III. In the singular, 'the prike, at other times called the white, is the white spot or point in the midst of the mark,' says Dr Giles, ib. p. 91, in a note to 'at all times to the prike, shall...no shooter ever do.' 'The best end in shooting, which you call hitting of the prike,' p. 91. 'And by & by he lifteth his arms of prikes height.' (Folio 54, ed. 1671.) But yet at p. 99, 'what handling belongeth to the mark? To mark his standing, to shoot compass...to consider the nature of the prike, in hills and dales, in straight plains and winding places, and also to copy his mark.' 'Other men use to copy some mark almost a bow wide of the prike, and then go about to keep himself on the hand that the prike is on,' p. 160.

Having referred the question of the various meanings of the word prike to the best authority in Britain, Mr Peter Muir, Bowman to the Royal Archers at Edinburgh, he answers:—1st. See Strutt's Sports and Pastimes, page 62, ed. 1838, "The marks usually shot at by Archers for pastime were Butts, prikkes, and Rovers." The Butts, we are told, was a level mark, &c. The Prike was 'a mark of compass,' but certain in its distance, and to this mark strong swift arrows of one flight were best suited. 2nd. In Robert's English Bowman, page 241 (London, 1801), is the following, in an article, sect. v. 'Of Priek shooting:'—"In archery we frequently find mention of priek shooting. Priek-marks and Priek-shafts are noticed in Stat. of the 33rd H. VII. c. 9, before cited. The latter, we know, are arrows considerably lighter than those used in other kinds of shooting.
except flight shooting. The ancient prick mark was frequently called the White, and consisted probably of a card or piece of stiff white paper. In the Garland, indeed, we read of prick sounds and willow sounds, probably pecked sticks. One thing we may collect, which distinguishes this kind of shooting from others, namely, that the prick or mark was generally fixed to one spot, and at a less distance, than in other kinds of shooting, and not varied during the shooting. Hence the Statute terms it a standing prick, or mark. Prick being a Saxon word for point, seems to indicate that this kind of shooting was chiefly confined to small marks, &c. Carew observes it ‘required too much presicence.’ Holinshed and Ascham allude to it as ‘shooting round compass.’ The marks used for this kind of shooting for two centuries past consisted either of a small circular piece of white paper fixed to a post (wound) or of a target. Modern prick shooting is practised by the Royal Archers at Edinburgh, and is their favourite, at a small round target fixed at 180 yards. Within 30 years they shot at a square mark of canvas on a frame, and called ‘the Clout;’ and an arrow striking the target is still called ‘a clout.’ They count arrows in the ground within four bow-lengths, or 24 feet of the target, the nearest arrow only counting, which is decided by a cord from the centre of the target, and may have been the origin of the ‘mark of compass.’ The Royal Archers still shoot at Butts 100 feet at the small paper which is enclosed [four inches in diameter, with a white dot as a centre, and four rings outside it]. Till within these few years the Kilwinning Archers (the oldest club in Britain) shot Butts at a white paper two inches in diameter. Lately they adopted a mark 12 inches, with a two-inch white in the centre, and other two rings outside of different values.”

Mr Wright glosses prioko as “a game like bowls.” Bowls was a game known in early times. Among the sports to make a young lady forget her lover is this,

A hundred knights, truly told,
Shall play with bowls in alleys cold,
Your diseases to drive away.

Squier of Lowo Dogre, Ellis, Spec. p. 337.

If any reader of this note feels certain as to the meaning of prioko, he knows more about it than I do.
PREFACE TO RUSSELL.

Though this Boke of Nurture by John Russell is the most complete and elaborate of its kind, I have never seen it mentioned by name in any of the many books and essays on early manners and customs, food and dress, that have issued from the press. My own introduction to it was due to a chance turning over, for another purpose, of the leaves of the MS. containing it. Mr. Wheatley then told me of Ritson's reference to it in his Bibliographica Poetica, p. 96; and when the text was all printed, a reference in The Glossary of Domestic Architecture (v. III. Pt. I. p. 76, note, col. 2) sent me to MS. Sloane 1315 1—in the Glossary stated to have been written in 1452—which proved to be a different and unnamed version of Russell. Then the Sloane Catalogue disclosed a third MS., No. 2027 2, and the earliest of the three, differing rather less than No. 1315 from Russell's text, but still anonymous. I have therefore to thank for knowledge of the MSS. that special Providence which watches over editors as well as children and drunkards, and have not on this occasion to express gratitude to Ritson and Warton, to whom every lover of Early English Manuscripts is under such deep obligations, and whose guiding hands (however faltering) in Poetry have made us long so often for the like in Prose. Would that one of our many Historians of English Literature had but conceived the idea of cataloguing the materials for his History before sitting down to write it! Would that a wise Government would commission another Hardy to do for English Literature what the Deputy-Keeper of the Public Records is now doing for English History—

1 This MS. contains a copy of “The Rewle of the Moone,” fol. 49-67, which I hope to edit for the Society.

2 The next treatise to Russell in this MS. is “The booke off the governaunce off Kyngis and Pryncis,” or Liber Aristotelis et Aleandrum Magnun, a book of Lydgate’s that we ought to print from the best MS. of it. At fol. 74 b. is a heading,—

Here dyed this translatour and noble poette Lidgate and the yong follower gan his prolog on this wys.
give us a list of the MSS. and early printed books of it! What
time and trouble such a Catalogue would save!

But to return to John Russell and his Boke. He describes
himself at the beginning and end of his treatise as Usher and
Marshal to Humphrey, Duke of Gloucester, delighting in his work in
youth, quitting it only when compelled by crooked age, and then
anxious to train up worthy successors in the art and mystery of
managing a well-appointed household. A man evidently who knew
his work in every detail, and did it all with pride; not boastful,
though upholding his office against rebellious cooks¹, putting them
down with imperial dignity, “we may allow and disallow; our
office is the chief!” A simple-minded religious man too,—as the
close of his Treatise shows,—and one able to appreciate the master
he served, the “pryncle full royalle,” the learned and munificent
Humphrey Duke of Gloucester, the patron of Lydgate, Occleve,
Capgrave, Withamstede, Leonard Aretine, Petrus Candidus, Petrus
de Monte, Tito Livio, Antoyne de Becara, &c. &c., the lover of
Manuscripts, the first great donor to the Oxford University Library
which Bodley revived², “that prince peerless,” as Russell calls him,
a man who, with all his faults, loved books and authors, and shall be
respected by us as he was by Lydgate. But our business is with the
Marshal, not the Master, and we will hear what John Russell says of
himself in his own verse,

an vashere y Am / ye may beholde / to a pryncle of highe degre,
pat enioyethe to enforme & teche / alle po thatt wille thrive & thee,
Of suche thynges as here-aftur shall be shewed by my diligence
To them pat nought Can / with-awt gret experience ;
Thusore yf any mañ pat y mete withe, pat for fawt of negligence,
y wyll hym enforme & teche, for hurtynge of my Conscience.
To teche vertew and consynge, me thynkoth hit charitoble,
for moche youth in consynge / is bareñ & fulle vnable. (l. 3-9.)

At the end of his Boke he gives us a few more details about him-
self and his work in life:

¹ One can fancy that a cook like Wolsey’s (described by Cavendish, vol. i. p. 94),
“a Master Cook who went daily in damask satin, or velvet, with a chain of gold
about his neck” (a mark of nobility in earlier days) would be not lef but loth to
obey an usher and marshal.

² Warton, ii. 264-8, ed. 1840. For further details about the Duke see the
Appendix to this Preface.
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PREFACE TO RUSSELL.

Now good soñ, y have shewed the / & brought þe in vre,
to know þe Curiosie of court / & these þow may take in cure,
In pantry / botery / or cellere / & in kervynge a-fore a soveryne
denuere,
A sewr / or a mereshalle : in þese science / y suppose ye byñ sevre,
Which in my dayes y lernyd withþ a pryynes fulle royalle,
with whom vshere in chambrur was y, & mereshalle also in halle,
vnte whom alle þese officeres foresed / þey euery entende shalle,
Evr to fullfte my commaundement when þat y to þem calle : 
For we may allow & dissalow / oure office is þe cheoff
In cellere & spicery / & the Cooke, be he looth or leeff. (l. 1173-82.)

Further on, at line 1211, he says,

"Moore of þis connymge y Cast not me to contreve :
my tymne is not to tary, hit drawest fast to eve.
þis tretyse þat y have entitled, if it ye entende to præve,
y assayed me self in youthe with-outen any greve.
while y was yonge y-nough & insty in dede,
y enjoyed þese maters foresed / & to lerne y toke good hede ;
but croked age hath the compelleþ me / & lene court y must nede.
þerfore, sonæ, assay thy self / & god shalle be þy spede."

And again, at line 1227,

"Now, good soñ, thy self, with other þat shalle þe succede,
which þus boke of nurture shalle note / lerne, & ouer rede,
pray for the sowle of Iohn Russelle, þat god do hym mede,
Som tymne servaunde with dke vmfreig, duæ of Glouester in dede.
For þat prynce perelles prayethe / & for suche other moo,
þe sowle of my wyf / my faþre and modir also,
vn-to Mary modyr and mayd / she sende us from owre foe,
and bryyne vs alle to bis when we shalle hens goo. AMEN."

As to his Boke, besides what is quoted above, John Russell says,

Go forthe lyttel boke, and lowly þow me commende
vnto alle younge gentilmen / þat lust to lerne or entende,
and specially to þem þat han experience, povyngg þem to amende
and correcte þat is anyse, þere as y favtæ or offende.

And if so þat any be founde / as þrom myyn negligence,
Cast þe cauþe of my copy / rude / & bare of eloquence,
which to drawe out [1] hanþ do my besy diligence,
redily to reforme hit / by resoñ and bettuer sentence.

As for rymæ or resoñ, þe forewryter was not to blame,
For as he founde hit aforne byñ, so wrote he þe same,
and paughte he or y in oure matere digres or degrade,
blame neithur of us / For we neuyre hit made ;

1 The duæ has a red stroke through it, probably to cut it out.
Symple as y had insight / somewhat ðe ryme y correcte;
blame y cowde no mañ / y haue no persone suspeete.
Now, good golde, graunt vs grace / our sowles never to Infecte!
þañ may we regne in þi regioun / eternally with thyne electe.
(l. 1235-50.)

If John Russell was the writer of the Epilogue quoted above,
lines 1235-50, then it would seem that in this Treatise he only
corrected and touched up some earlier Book of Nourture which he
had used in his youth, and which, if Sloane 2027 be not its original,
may be still extant in its primal state in Mr. Arthur Davenport's
MS., "How to serve a Lord," said to be of the fourteenth century
and now supposed to be stowed away in a hayloft with the owner's
other books, awaiting the rebuilding and fitting of a fired house. I
only hope this MS. may prove to be Russell's original, as Mr.
Davenport has most kindly promised to let me copy and print it for
the Society. Meantime it is possible to consider John Russell's Book of
Nourture as his own. For early poets and writers of verse seem to
have liked this fiction of attributing their books to other people, and
it is seldom that you find them acknowledging that they have imag-
inged their Poems on their own heads, as Hampole has it in his
Mr. Tennyson makes believe that Everard Hall wrote his Morte d'Ar-
thur, and some Leonard his Golden Year. On the other hand, the
existence of the two Sloane MSS. is more consistent with Russell's
own statement (if it is his own, and not his adapter's in the
Harleian MS.) that he did not write his Boke himself, but only
touched up another man's. Desireing to let every reader judge for
himself on this point, I shall try to print in a separate text, for con-
venience of comparison, the Sloane MS. 1315, which differs most
from Russell, and which the Keeper of the MSS. at the British
Museum considers rather earlier (ab. 1440-50 a.d.) than the MS. of
Russell (ab. 1460-70 a.d.), while of the earliest of the three, Sloane
MS. 2027 (ab. 1430-40 a.d.), the nearer to Russell in phraseology, I
shall give a collation of all important variations. If any reader of the

1 See one MS., "How to serve a Lord," ab. 1500 a.d., quoted in the notes to
the Camden Society's Italian Relation of England, p. 97.
2 For the Early English Text Society.
present text compares the Sloanes with it, he will find the subject matter of all three alike, except in these particulars:

Sloane 1315.
Omits lines 1-4 of Russell.
Inserts after l. 48 of R. a passage about behaviour which it nearly repeats, where Russell puts it at l. 376, *Symple Condicions*.
Omits Russell’s stanza, l. 305-8, about ‘these cuttid galauntes with their codaware.’
Omits a stanza, l. 319-24, p. 137.
Contracts R’s chapter on Fumositees, p. 139.
Omits R’s *Levoy*, under Fried Metes, p. 149-50.
Transfers R’s chapters on *Swees on Finche Dayes* and *Sawcis for Fishe*, l. 819-54, p. 171-5, to the end of his chapter on *Kereyng of Fishe*, l. 649, p. 161.

Sloane 2027.
Contains these lines.
Inserts and omits as Sl. 1315 does, but the wording is often different.

Contains this stanza (fol. 49, b.).
Contracts the Fumositees too (fol. 45 and back).
Has one verse of *Levoy* altered (fol. 45 b.).
Transfers as Sl. 1315 does (see fol. 48).

Differs from R., nearly as Sl. 1315 does.

Has 3 winding-up stanzas, as if about to end as Sloane 1315 does, but yet goes on (omitting the *Bathke Medicinable*) with the *Fisher and Marshalle*, R. p. 185, and ends suddenly, at l. 1062, p. 188, R., in the middle of the chapter.

In occasional length of line, in words and rhymes, Sloane 1315 differs far more from Russell than Sloane 2027, which has Russell’s long lines and rhymes throughout, so far as a hurried examination shows.
But the variations of both these Sloane MSS. are to me more like those from an original MS. of which our Harleian Russell is a copy, than of an original which Russell altered. Why should the earliest Sloane 2027 start with

"An vschere y. am / as ye may se: to a prynce Of hyghe degr[e]" if in its original the name of the prince was not stated at the end, as Russell states it, to show that he was not gammoning his readers? Why does Sloane 1315 omit lines in some of its stanzas, and words in some of its lines, that the Harleian Russell enables us to fill up? Why does it too make its writer refer to the pupil's lord and sovereign, if in its original the author did not clinch his teaching by asserting, as Russell does, that he had served one? This Sloane 1315 may well have been copied by a man like Wynkyn de Worde, who wished not to show the real writer of the treatise. On the whole, I incline to believe that John Russell's Book of Nourture was written by him, and that either the Epilogue to it was a fiction of his, or was written by the superintender of the particular copy in the Harleian MS. 4011, Russell's own work terminating with the *Amen*! after line 1234.

But whether we consider Russell's Boke another's, or as in the main his own,—allowing that in parts he may have used previous pieces on the subjects he treats of, as he has used *Stans Puer* (or its original) in his *Symple Condicions*, l. 277-304,—if we ask what the Boke contains, the answer is, that it is a complete Manual for the Valet, Butler, Footman, Carver, Taster, Dinner-arranger, Hippocras-maker, Usher and Marshal of the Nobleman of the time when the work was written, the middle of the fifteenth century.—For I take the date of the composition of the work to be somewhat earlier than that of the MS. it is here printed from, and suppose Humphrey Duke of Gloucester, "imprisoned and murdered 1447," to have been still alive when his Marshal penned it.—Reading it, we see "The Good Duke" rise and dress¹, go to Chapel and meals, entertain at feasts in Hall, then undress and retire to rest; we hear how his head was combed with an ivory comb, his stomacher warmed, his petycote put on, his slippers brown as the waterleech got ready, his privy-seat prepared, and his urinal kept in waiting; how his bath was made, his

¹ I have put figures before the motions in the dress and undress drills, for they reminded me so of "Manual and Platoon: by numbers."
table laid, his guests arranged, his viands carved, and his salt smoothed; we are told how nearly all the birds that fly, the animals that walk the earth, the fish that swim in river and sea, are food for the pot: we hear of dishes strange to us, beaver's tail, osprey, brewe, venprides, whole, swordfish, seal, torrentyne, pety perves or perman, and gravel of beof. Bills of fare for flesh and fish days are laid before us; admired Soliticeos or Devices are described; and he who cares to do so may fancy for himself the Duke and all his brilliant circle feasting in Hall, John Russell looking on, and taking care that all goes right. I am not going to try my hand at the sketch, as I do not write for men in the depths of that dedicato Philistinism which lately made a literary man say to one of our members on his printing a book of the 15th century, "Is it possible that you care how those barbarians, our ancestors, lived?" If any one who takes up this tract, will not read it through, the loss is his; those who do work at it will gladly acknowledge their gain. That it is worthy of the attention of all to whose ears tidings of Early England come with

1 Mr. Way says that the planer, l. 58, is an article new to antiquaries.
2 Randle Holme's tortoise and snails, in No. 12 of his Second Course, Bk. III., p. 66, col. 1, are stranger still. Tortoise need not seem strange to an alderman who eats turtle, nor to a West Indian who eats terrapin. Nor should snails, at least to the city of Paris, which devours myriad, nor of Uly, which breeds millions for the table. Tortoises are good; snails excellent. Henry H. Gibbs.
3 "It is ought all good to the goost that the gut asketh" we may well say with William who wrote Fiera Ploughman, v. 1, p. 17, l. 553-4, after reading the lists of things eatable, and dishes, in Russell's pages. The later feeds that Physiologues Physiologus exclains against are nothing to them: "What an Hodge-potch do most that have Abilities make in their Stomachs, which must wonderfully oppress and distract Nature: For if you should take Flesh of various sorts, Fish of as many, Cabbage, Parmaeg, Potatoes, Mustard, Butter, Cheese, a Pudding that contains more then seven several Ingredients, Tarts, Sweet-meats, Custards, and add to these Charries, Plums, Currans, Apples, Olives, Anchovies, Mangles, Cevare, &c., and jumble them altogether into one Mess, what Eye would not loath, what Stomach not abhor such a Galleon Pugh? yet this is done every Day, and counted Gallant Entertainment."
4 See descriptions of a dinner in Parker's Domestic Architecture of the Middle Ages, iii. 74-87 (with a good cut of the Cupboard, Dais, &c.), and in Wright's Domestic Manners and Customs. Russell's description of the Franklin's dinner, 1. 795-818, should be noted for the sake of Chaucer's Franklin, and we may also notice that Russell orders butter and fruits to be served on an empty stomach before dinner, 1. 77, as a what to the appetite. Modus Gudonis serves potage first, and keeps the fruits, with the spices and biscuits, for desert. Part II. p. 38, l. 54.

* Monthly Observations for the preserving of Health, 1686, p. 20-1.
welcome sound across the wide water of four hundred years, I
unhesitatingly assert. That it has interested me, let the time its notes
have taken on this, a fresh subject to me, testify. If any should
object to the extent of them 1, or to any words in them that may
offend his ear, let him excuse them for the sake of what he thinks
rightly present. There are still many subjects and words insufficiently
illustrated in the comments, and for the names conpydes (l. 820); sprotis, (sprats, as in Sloane 1315), and torrentille (l. 548); almond
ardyne (l. 744); ginger colombyne, valadyne, and maydalyne
(l. 132-3); leche dugard, &c., I have not been able to find meanings.
Explanations and helps I shall gladly receive, in the hope that they
may appear in another volume of like kind for which I trust soon to
find more MSS. Of other MSS. of like kind I also ask for notice.

The reason for reprinting Wynkyn de Wordes Boke of Keruyenge,
which I had not at first thought of, was because its identity of phrase
and word with many parts of Russell,—a thing which came on me
with a curious feeling of surprise as I turned over the leaves,—made
it certain that de Wordes either abstracted in prose Russell’s MS.,
chopping off his lines’ tails,—adding also bits here2, leaving out others
there,—or else that both writers copied a common original. The
most cursory perusal will show this to be the case. It was not alone
by happy chance that when Russell had said
O Frutre viant / Frutor sawge byñ good /bettur is Frustre pouche ;
Appulle fruture / is good hoot / but þe cold ye not towche (l. 501-2)
Wynkyn de Wordes delivered himself of
“Fruter vaunte, fruyter say be good ; better is fruyter pouche ;
apple fruyters ben good good hote / and all colde fruters, touche
not,”

1 The extracts from Bulleym, Bourd, Vaughan, and Harrington are in the nature of
notes, but their length gave one the excuse of printing them in bigger type as parts of
a Text. In the same way I should have treated the many extracts from Laurens
Andrews, had I not wanted them intermixed with the other notes, and been also
afraid of swelling this book to an unwieldy size.
2 The Terms of a Kervery common in MSS. are added, and the subsequent
arrangement of the modes of carving the birds under these Terms, p. 15-17. The
Easter-Day feast (p 14) is also new, the bit why the heads of pheasants, partridges,
&c., are unwholesome—‘for they e* in these degrees foule thynges, as worms,
toes, and other suche’—and several other pieces.
altering not’s place to save the rhyme; or that when Russell had
said of the Crane

The Crane is a fowle / that strong is with to fare;
Be whynges ye areyse / fulle large eyn there;
Of hyre trompe in be brest / loke jeut ye beware

Wynkyn de Worde directed his Carver thus: “A crane, reyse the
wynges fyrest, & beware of the trampe in his brest.” Let any one
compare the second and third pages of Wyncyn de Worde’s text
with lines 48-137 of Russell, and he will make up his mind that the
old printer was either one of the most barefaced plagiarists that ever
lived, or that the same original was before him and Russell too.
May Mr Davenport’s hayloft, or some learned antiquarian, soon
decide the alternative for us! The question was too interesting a
“Curiosity of Literature” not to be laid before our Members, and
therefore The Boke of Keveringe was reprinted—from the British
Museum copy of the second edition of 1513—with added side-notes
and stops, and the colophon as part of the title.

Then came the necessary comparison of Russell’s Boke with the
Boke of Curteynge, edited by Mr Halliwell from the Sloane MS. 1896
for the Percy Society. Contrasts had to be made with it, in parts,
many times in a page; the tract was out of print and probably in
few Members’ hands; it needed a few corrections¹, and was worthy
of a thousand times wider circulation than it had had; therefore a
new edition from the MS. was added to this volume. Relying on
Members reading it for themselves, I have not in the notes indicated
all the points of coincidence and difference between this Boke and
Russell’s. It is of wider scope than Russell’s, takes in the duties
of outdoor officers and servants as well as indoor, and maybe those of a
larger household; it has also a first Boke on general manners, and a
Second Book on what to learn at school, how to behave at church,
&c., but it does not go into the great detail as to Meals and Dress
which is the special value of Russell’s Boke, nor is it associated with
a writer who tells us something of himself, or a noble who in all our
English Middle Age has so bright a name on which we can look back

¹ do the, l. 115, in clothe in the MS.; greyne, l. 576 (see also l. 589, 597,) is
greyne, Scotch greive, AS. garef, a kind of bailiff; roseyne, l. 547, 575, is roseyne,
receive; &c.
as "good Duke Humphrey." This personality adds an interest to work that anonymity and its writings of equal value can never have; so that we may be well content to let the Curtasye be used in illustration of the Nurture. The MS. of the Curtasye is about 1460 A.D., Mr Bond says. I have dated it wrongly on the half-title.

The Booke of Demeanor was "such a little one" that I was tempted to add it to mark the general introduction of handkerchiefs. Having printed it, arose the question, 'Where did it come from?' No Weste's Schoole of Vertue could I find in catalogues, or by inquiring of the Duke of Devonshire, Mr W. C. Hazlitt, at the Bodleian, &c. Seager's Schoole of Vertue was the only book that turned up, and this I accordingly reprinted, as Weste's Booke of Demeanor seemed to be little more than an abstract of the first four Chapters of Seager cut down and rewritten. We must remember that books of this kind, which we look on as sources of amusement, as more or less of a joke, were taken seriously by the people they were written for. That The Schoole of Vertue, for instance—whether Seager's or Weste's—was used as a regular school-book for boys, let Io. Brinsley witness. In his Grammar Schoole of 1612, pp. 17, 18, he enumerates the "Bookes to bee first learned of children":—1. their Abecie, and Primer. 2. The Psalms in metre, 'because children wil learen that bookes with most readinesse and delight through the running of the metre, as it is found by experience. 3. Then the Testament.' 4. "If any require any other little booke meet to enter children; the Schoole of Vertue is one of the principall, and easiest for the first enterers, being full of precepts of civilitie, and such as children will soone learene and take a delight in, thorow the roundnesse of the metre, as was sayde before of the singing Psalmes: And after it the Schoole of good manners!, called, the new Schoole of Vertue, leading the childe as by the hand, in the way of all good manners." I make no apology for including reprints of these little-known books in an Early English Text. Qui s'accuse s'accuse; and if these Tracts do not justify to any reader their own appearance here, I believe the fault is not theirs. A poem on minding what you say, which Mr Aldis

1 This is doubtless a different book from Hugh Rhodes's Books of Nurture & Schoole of Good Manners, p. 71, below.
Wright has kindly sent me, some Maxims on Behaviour, &c., which all end in -ly, and Roger Ascham's Advice to his brother-in-law on entering a nobleman's service, finish Part I.

The woodcuts Messrs Virtue have allowed me to have copies of for a small royalty, and they will help the reader to realize parts of the text better than any verbal description. The cuts are not of course equal to the beautiful early illuminations they are taken from, but they are near enough for the present purpose. The dates of those from British Museum MSS. are given on the authority of trustworthy officers of the Manuscript Department. The dates of the non-Museum MSS. are copied from Mr Wright's text. The line of description under the cuts is also from Mr Wright's text, except in one instance where he had missed the fact of the cut representing the Marriage Feast at Cana of Galilee, with its six water-pots.

The MS. of Russell is on thick folio paper, is written in a close—and seemingly unprofessional—hand, fond of making elaborate capitals to the initials of its titles, and thus occasionally squeezing up into a corner the chief word of the title, because the T of The preceding has required so much room.¹ The MS. has been read through by a corrector with a red pen, pencil, or brush, who has underlined all the important words, touched up the capitals, and evidently believed in the text. Perhaps the corrector, if not writer, was Russell himself. I hope it was, for the old man must have enjoyed emphasizing his precepts with those red scores; but then he would hardly have allowed a space to remain blank in line 204, and have left his Panter-pupil in doubt as to whether he should lay his “white payne” on the left or right of his knives. Every butler, drill-serjeant, and vestment-cleric, must feel the thing to be impossible. The corrector was not John Russell.

To all those gentlemen who have helped me in the explanations of words, &c.,—Mr Gillett, Dr Günther, Mr Atkinson, Mr Skeat, Mr Cockayne, Mr Gibbs, Mr Way, the Hon. G. P. Marsh—and to Mr E. Broc, the most careful copier of the MS., my best thanks are due, and are hereby tendered. Would that thanks of any of us now profiting by their labours could reach the ears of that prince of

¹ The MS. has no title. The one printed I have made up from bits of the text.
Dictionary-makers, Cotgrave, of Frater Galfridus, Palgrave, Hexham, Philipps, and the rest of the lexicographers who enable us to understand the records of the past! Would too that an adequate expression of gratitude could reach the ears of the lost Nicolas, and of Sir Frederic Madden, for their carefully indexed Household Books,—to be contrasted with the unwieldy mass and clueless mazes of the Antiquaries' Household Ordinances, the two volumes of the Roxburghie Howard Household Books, and Percy's Northumberland Household Book ¹!—They will be spared the pains of the special place of torment reserved for editors who turn out their books without glossary or index. May that be their sufficient reward!

3, St George's Square, N.W.
16 Dec., 1866.

¹ Still one is truly thankful for the material in these unindexed books.
HUMPHREY, DUKE OF GLOUCESTER.

Mr. C. H. Pearson has referred me to a most curious treatise on the state of Duke Humphrey's body and health in 1404 (that is, 1424, says Hearne), by Dr. Gilbert Kymper, his physician, part of which (chapters 3 and 19, with other pieces) was printed by Hearne in the appendix to his Liber Niger, v. ii. p. 550 (ed. alt.), from a MS. then in Sir Hans Sloane's Collection, and now Sloane 4 in the British Museum. It begins at p. 127 or folio 63, and by way of giving the reader a notion of its contents, I add here a copy of the first page of the MS.

Incipit dietarium de sanitatis custodia preincilitissimo principi ac motuendissimo domino, domino humfrido, duci Gloucestris, Alisque preclaris titulis insignito, Scriptum & compilatum, per venerabilem doctorem, Magistram Gilbertum Kymper, Medicinarum professorem, arciun ac philosophie Magistram & in legibus bacallarium prelibati principis phisicam, Cuius dictarii 1 collectionem (? ) dilucidancia & effectum viginti sex existuant capitula, quorum consequenter hic ordo ponitur Rubricarum 2.

Capitulurn 1st est epistola de laude sanitatis & utilitate bone diece.  
Capitulurn 2nd est de illis in quibus consistit dieta.  
Capitulurn 3rd est de tocius cof[r]pore & parciun dispositione.  
Capitulurn 4th est de Ayere eligendo & corrigendo.  
Capitulurn 5th de quantitate cibi & potus sumenda.  
Capitulurn 6th de ordine sumendi cibum & potam.  
Capitulurn 7th de tempore sumendi cibum & potum.  
Capitulurn 8th de quantitate cibi & potus sumendorum.  
Capitulurn 9th de pane eligendo.  
Capitulurn 10th de generibus potagiorum sumendis.

1 The letters are to me more like et, or coll than anything else, but I am not sure what they are.  
2 The MS. runs on without breaks.
Capitulum 11\textsuperscript{a} de carnibus vtendis & vitandis.
Capitulum 12\textsuperscript{a} de ovis sumendis.
Capitulum 13\textsuperscript{a} de lacticiniis vtendis.
Capitulum 14\textsuperscript{a} de piscibus vtendis & vitandis.
Capitulum 15\textsuperscript{a} de fructibus sumendis.
Capitulum 16\textsuperscript{a} de condimentis & speciebus vtendis.
Capitulum 17\textsuperscript{a} de potu eligendo.
Capitulum 18\textsuperscript{a} de regimine replecioneis & inanicionis.
Capitulum 19\textsuperscript{a} de vsu coitus.
Capitulum 20\textsuperscript{a} de exercicio & quiete.
Capitulum 21\textsuperscript{a} de somni & vigiliae regimine.
Capitulum 22\textsuperscript{a} de vsu accidencium animae.
Capitulum 23\textsuperscript{a} de bona consuetudine diete tenenda.
Capitulum 24\textsuperscript{a} de medicionis vicissim vtendis.
Capitulum 25\textsuperscript{a} de aduersis naturae infortuniijs precaundolis.
Capitulum 26\textsuperscript{a} de deo semper colendo vt sanitatem melius tueatur.

Sharon Turner (Hist. of England, v. 498, note 35) says euphemistically of the part of this treatise printed by Hearne, that "it implies how much the Duke had injured himself by the want of self-government. It describes him in his 45th year, as having a rheumatic affection in his chest, with a daily morning cough. It mentions that his nerves had become debilitated by the vehemence of his laborious exercises, and from an immoderate frequency of pleasurable indulgences. It advises him to avoid north winds after a warm sun, sleep after dinner, exercise after society, frequent batthings, strong wine, much fruit, the flesh of swine, and the weakening gratification to which he was addicted. The last (chapter), 'De Deo semper colendo, ut sanitatem melius tueatur,' is worthy the recollection of us all." It is too late to print the MS. in the present volume, but in a future one it certainly ought to appear.

Of Duke Humphrey's character and proceedings after the Pope's bull had declared his first marriage void, Sharon Turner further says:

"Gloucester had found the rich dowry of Jacqueline wrenched from his grasp, and, from so much opposition, placed beyond his attaining, and he had become satiated with her person. One of her
APPENDIX TO RUSSELL PREFACE.

attendants, Eleanor Cobham, had affected his variable fancy; and tho' her character had not been spotless before, and she had surrendered her honour to his own importunities, yet he suddenly married her, exciting again the wonder of the world by his conduct, as in that proud day every nobleman felt that he was acting incongruously with the blood he had sprung from. His first wedlock was impolitic, and this unpopular; and both were hasty and self-willed, and destructive of all reputation for that dignified prudence, which his elevation to the regency of the most reflective and enlightened nation in Europe demanded for its example and its welfare. This injudicious conduct announced too much imperfection of intellect, not to give every advantage to his political rival the bishop of Winchester, his uncle, who was now struggling for the command of the royal mind, and for the predominance in the English government. He and the duke of Exeter were the illegitimate brothers of Henry the Fourth, and had been first intrusted with the king's education. The internal state of the country, as to its religious feelings and interest, contributed to increase the differences which now arose between the prelate and his nephew, who is described by a contemporary as sullying his cultivated understanding and good qualities, by an ungoverned and diseasing love of unbecoming pleasures. It is strange, that in so old a world of the same continuing system always repeating the same lesson, any one should be ignorant that the dissolute vices are the destroyers of personal health, comfort, character, and permanent influence."

After narrating Duke Humphrey's death, Turner thus sums up his character:—

"The duke of Gloucester, amid failings that have been before alluded to, has acquired the pleasing epithet of The Good; and has been extolled for his promotion of the learned or deserving clergy, Fond of literature, and of literary conversation, he patronized men of talent and erudition. One is called, in a public record, his poet and orator; and Lydgate prefaces one of his voluminous works, with a panegyric upon him, written during the king's absence on his French

coronation, which presents to us the qualities for which, while he was living, the poet found him remarkable, and thought fit to commend him."

These verses are in the Royal MS. 18 D 4, in the British Museum, and are here printed from the MS., not from Turner:—

[Fol. 4]

Eek in this lond—I dar afferme a thyng—
Ther is a prince Ful myhty of payssauces,
A kynges sem, vncle to the kyng
Henry the sexte which is now in fraunce,
And is lieftenant, & hath the gouernaunce
Off our breteyne ; thorugh was discrecion
He hath conserved in this regioun

Duryng his tymse off ful hihe\(^1\) prudence
Pes and quiete, and sustented rihte.\(^1\)
3t natwithstanding his noble prouydence
He is in deede prouyd a good knyht,
Eied as argus with re Northwestern and foresht ;
Off hihe lecturwe I dar eck off hym tello,
And treuti deeme that he dothe excelde

In vndirstondyng all othir of his age,
And hath gret Ioie with clerkis to communce;
And no man is mor expert off language.
Stable in studie alwe he doth contune,
Settyng a side alle chaunages\(^2\) of fortune;
And wher he loueth, zif I schal nat tarie,
Without cause ful lothe he is to varie.

Duc off Gloucestre men this prince calle;
And natwithstanding his staat & dignyte,
His conuje neuer doth appalle
To studie in bookis off antiquite;
Therin he hathe so gret felicite
Vertueful hym silff to ocupie,
Off vicious slouth to haue the maistrie.\(^3\)

\(^1\) These e-s represent the strokes through the l-s.
\(^2\) MS. changes.
\(^3\) This is the stanza quoted by Dr Reinhold Pauli in his *Bilder aus Alt-England*, c. xi. p. 349:

"Herszog von Glocestor nennen sie den Fürsten,
Der trotz des hohen Rangs und hoher Ehren
Im Herzen nährt ein dauerndes Gelübden;
Nach Allem, was die alten Bücher lehren;
So glücklich gross ist hierin sein Begehren,
Dass tugendsam er seine Zeit verbringt
Und trunken Treuheit maßiglich bezwingt."

The reader should by all means consult this chapter, which is headed "Herszog
APPENDIX TO RUSSELL PREFACE.

And with his prudence & wit his manheede
Trouthe to susteyne he fauour set a side;
And hooli chirche meynetenying in dede,
That in this land no lollard dar abide.
As vrrai support, vpholdere, & eek guyde,
Spareth non, but makethe hym stiell strong
To punysshe alle tho that do the chirche wrong.

Thus is he both manly & eek wise,
Chose of god to be his owne knyhte;
And off o thyng he hath a synguler 1 price,
That heretik dar non comen in his sihte.
In cristes feithe he stant so hol vpright,
Off hooli chirche defence and [c]ampion
To chastise alle that do therto treson.

And to do plesaunce to ours lord ihesh
He studeht 2 euere to hauie intelligence.
Reedinge off bookis bringthe in vertu,—
Vices excludyng, slouthie & neuligence,—
Makethe a prince to hauie experience.
To know hym stiell is many sundry wise,
Wheer he trespaseth, his errour to chastise.

After mentioning that the duke had considered the book of
'Boecacio, on the Fall of Princes,' he adds, 'and he gave me com-
mandment, that I should, after my conning, this book translate him
to do plesaunce.' MS. 18 D 4.—Sharon Turner's History of Eng-

P.S. When printing the 1513 edition of Wykyn de Worde's Boke of
Keremyng, I was not aware of the existence of a copy of the earlier edition in
the Cambridge University Library. Seeing this copy afterwards named in
Mr Haslitt's new catalogue, I asked a friend to compare the present reprint
with the first edition, and the result follows.

Humfrid von Glocester, Bruchstück eines Fürstenlebens im fünfzehnten Jahrhun-
derte” (Humphrey Duke of Gloucester. Sketch of the life of a prince in the
fifteenth century). There is an excellent English translation of this book, published

1 The i is rubbed.
2 So in MS.
NOTE ON THE 1508 EDITION OF

The Boke of Keruyng

BY THE REV. WALTER SKEAT, M.A.

The title-page of the older edition, of 1508, merely contains the words, "Here begyneth the boke of Keruyng;" and beneath them is—as in the second edition of 1513—a picture of two ladies and two gentlemen at dinner, with an attendant bringing a dish, two servants at a side table, and a jester. The colophon tells us that it was "Enpryuted by wynyn de worde at London in Fleet strete at the sygne of the sone. The yere of our lorde M.CCCCC.VIII;" beneath which is Wynyn de Worde's device, as in the second edition.

The two editions resemble each other very closely, running page for page throughout, and every folio in the one begins at the same place as in the other. Thus the word "moche" is divided into mo-che in both editions, the "-che" beginning Fol. A ii. b. Neither is altogether free from misprints, but these are not very numerous nor of much importance. It may be observed that marks of contraction are hardly ever used in the older edition, the word "ye" being written "the" at length, and instead of "haegen" we find "haenged." On the whole, the first edition would seem to be the more carefully printed, but the nature of the variations between them will be best understood by an exact collation of the first two folios (pp. 265-7 of the present edition), where the readings of the first edition are denoted by the letter A. The only variations are these:—

P. 265. left that swanne] lyfte that swanne A (a misprint).
    frouste that chekyn] froue that chekyn A.
    thye all manner of small byrdes] A omits of.
    fyne that cheuen] fynne that cheuen A.
    transeuen that cle] transeue that cle A.
    Here endeth, &c.] Here endeth, &c. A.
    Butler] Butteler A.

P. 266, l. 5. trenchedour] trenchedours A.
    l. 12. hanged] hanged A.
    l. 15. cunneller] canellor A.
    l. 18, 19. ye] the (in both places) A.
    l. 20. seasons] season A.
    l. 23. after] After A.
    l. 37. good] good A.
    l. 30. ye] the A.
    l. 34. moder] moder A.
    l. 36. souerayn] souerayn A.
NOTE ON THE 1508 BOKE OF KERYNGE.

P. 387, y.] the A (several times).
1. 5. wy/l] wyl A.
1. 9. rede] reed A. reboyle] reboyle not A.
1. 12. the reboyle] they reboyle A.
1. 17. lesyngye] lesyne A.
1. 20. compole] compole A.
1. 21. tyrre] tyerre A.
1. 22. ipocrates] Ipocrates A (and in the next line, and l. 26).
1. 24. gyer] gyger A.
1. 27. hange] hange A.
1. 29. your] youre A.

In l. 33, A has paradiso, as in the second edition.

It will be readily seen that these variations are chiefly in the spelling, and
of a trivial character. The only ones of any importance are, on p. 5, lysta
(which is a misprint for lyft, and transeue for transeue (cp. Fr. transon, a tran-
cheon, pece of, Cot.) ; on p. 6, good for good is well worth notice (if any
meaning can be assigned to good), as the direction to beware of good straw-
berries is not obvious; on p. 7, we should note lesyne for lesyngye, and
hange for ren, the latter being an improvement, though ren makes sense, as
basins hung by cords on a perch may, like curtains hung on a rod, be said to
run on it. The word ren was probably caught up from the line above it in
reprinting.

The following corrections are also worth making, and are made on the
authority of the first edition:—

P. 399, l. 10. For trechour read trenchour.
1. 25. For so read se.
1. 26. For se read sc.
P. 290, l. 1. any] on A.
1. 6. For it read is.
1. 15. ye so] and soo A. (No doubt owing to confusion between & and ye.)
1. 16. your] you A.
1. 29. For be read be.
P. 371, l. 20. For wich read with.
P. 273, l. 3. For fumosesyce read fumosesyce.
1. 7. For pygous read pyynys (whence it appears that the pinion-bones,
not pigeon-bones, are meant).
1. 25. The word “reycye” is quite plain.
P. 274, ll. 18, &c. There is some variation here; the first edition has, after
the word souereyne, the following:—“laye trechours before hym / yf he be
a grete estate, lay fyne trechours / & he be of a lower degree,oure trech-
ours / & of an other degree, thre trechours,” &c. This is better; the second
edition is clearly wrong about the fie trechers. This seems another error
made in reprinting, the words lower degree being wrongly repeated.
P. 275, l. 6. It may be proper to note the first edition also has breche.
P. 279, l. 8. For for ye read for they.
RUSSELL PREF. --- NOTE ON THE 1508 BOKE OF KERUYNGE. CXXIII

P. 279, l. 27. the[y]; in A they is printed in full.
P. 280, l. 18. For raynys read rayynys.
P. 281, l. 21. For slyte read slytie.
P. 283, l. 10, ll. 18. carpenter[es] car[pettes] A.
   l. 14. shall] shake A.
   l. 23. blanket] blanket A.

Nearly all the above corrections have already been made in the side-notes. Only two of them are of any importance, viz. the substitution of pygmys on p. 12, and the variation of reading on p. 14; in the latter case perhaps neither edition seems quite right, though the first edition is quite intelligible.

In our Cambridge edition (see p. 24, l. 5) this line about the pope is carefully struck out, and the grim side-note put "lower down", with tags to show to what estate he and the cardinal and bishops ought to be degraded!

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NOTE TO P. XXIV. L. 10, "OUR WOMEN," AND THEIR KNOWLEDGE OF LANGUAGES, P. XXX-VI.

The Ladies & Men of Queen Elizabeth's Court.

"I might here (if I would, or had sufficient disposition of matter conceived of the same) make a large discourse of such honorable ports, of such grave counsellors, and noble personages, as give their dailie attendance upon the queenes maistrie there. I could in like sort set forth a singular commendation of the vertuous beautie, or beautifull vertues of such ladies and gentlewomen as wait upon her person, betweene whose amiable countenances and costliness of attire, there seemeth to be such a dailie conflict and contention, as that it is verie difficult for me to seethe, whether of the twaine shall boare awaie the prehominence. This further is not to be omitted, to the singular commendation of both sorts and sexes of our courtiers here in England, that there are verie few of them, which hau..."
not the use and skill of sundrie speaches, beside an excellent vein of writing before time not regarded. Would to God the rest of their lines and conversations were correspondent to these gifts! for as our common courtiers (for the most part) are the best learned and induced with excellent gifts, so are manie of them the worst men when they come abroad, that anie man shall either heare or read of. Trulie it is a rare thing with vs now, to heare of a courtier which hath but his owne language. And to see how many gentlewomen and ladies there are, that beside sound knowledge of the Grreece and Latine tongues, are thereto no lesse skilfull in the Spanish, Italian, and French, or in some one of them, it resteth not in me: sith I am persuaded, that as the noble men and gentlemen doo surmount in this behalfe, so these come verie little or nothing at all behind them for their parts; which industrie God continue, and accomplish that which otherwise is wanting!

"Beside these things I could in like sort set downe the waies and meanes, wherby our ancient ladies of the court doe shun and avoide idlenesse, some of them exerciseing their fingers with the needle, other in caul-works, diouser in spinning of silke, some in continuall reading either of the holie scriptures, or histories of our owne or forren nations about vs, and diouser in writing volumes of their owne, or translating of other mens into our English and Latine toong, whilst the younest sort in the meane time applie their lutes, citharnes, prikesong, and all kind of musik, which they use onelie for recreation sake, when they haue leisure, and are free from attendance vpon the quenes maiestie, or such as they belong vnto. How manie of the eldest sort also are skilfull in surgerie and distillation of waters, beside sundrie other artificiall practises pertain-
I might (if I listed to deale further in this behalfe) easilie declare, but I passe ouer such maner of dealing, least I should seome to glaue, and currie favour with some of them. Neuerthelesse this I will generallie saie of them all, that as ech of them are cuning in somthing wherby they kepe themselves occupied in the court, so there is in maner none of them, but when they be at home, can helpe to supplie the ordinarie want of the kitchen with a number of delicat dishes of their owne denising, wherein the Portingall is their cheefe counsellor, as some of them are most commonlie with the clareke of the kitchen, who vseth (by a tricke taken vp of late) to guie in a breefe rehearsall of such and so manie dishes as are to come in at euerie course through-out the whole service in the dinner or supper while: which bill some doo call a memoriall, other a billet, but some a fillet, because such are commonlie hanged on the file, and kept by the ladie or gentlewoman vnto some other purpose. But whither am I digressed?"—1577, W. Harrison, in Holinshed's Chronicles, vol. I, p. 196, ed. 1586.
COLLATIONS.

These are given as a warning to other editors either to collate in foot-notes or not at all. The present plan takes up as much room as printing a fresh text would, and gives needless trouble to every one concerned.

p. 11. The A B C of Aristotle, Harl. MS. 1706, fol. 94, collated by Mr Brock, omits the prologue, and begins after l. 14 with, "Here be-gynnethe Arystoles A B C. made be myster Bevin." A, for argue not read Angre the B, omit ne; for not to large read thou nat to brode D, "", for not read thou nat E, "", for to cernesful read ne curyons F, for here, famulier, frensli, read Ferde, famulier, frensli, frensfull G, omit to; for & gelosie you hate, read Ne to ganaunt never H, for in fine read off I, for lettyng read Lucunde; for iape not to read Ioye thow nat K, omit to and &; for knave read knaves L, for for to leene read ne to loyung; for goodis read woordys M, for medelus read Mellous; for but as mesure wole it necue read ne to hesynesse vneleffulle N, for ne use no neu new lettis read ne noughte to neffangle O, for ouerwarte read ouertwarthes; for & oupis you hate read Ne othex to hannte Q, for quareclose read quareclus; for weel youre soueryes read men alle abowte R, omit the second to; for not to rudeli read thou nat but lyte S, for ne strangeli to stare read Ne starte nat abowte T, for for temperance is best read But temperate euer V, for ne & co. read no violent Ne waste nat to moche W, for neiher & co. read Ne to wyse deme the ¥, for is euer ye beste of read ys best for vs Add X Y Z x y wyche eued & per se.

Tytelle Tytelle Tytelle than Esta Amen.
The Lytyle Childrenes Lytil Byeke, with part of the Advocates Library MS., fol. 84, back (collated by Mr David Laing).

1. 1, for children read childur
1. 2, dele þæt; 1. 3 dele For
1. 6, for with mary, read oure Lady
1. 7, for aryn read byn
1. 9, prefix Forst to Loke, and for wasshe read washyd
1. 13, for tylle read to
1. 13, prefix And to Loke
1. 14, is, To he y' reweth ye' howse ye' bytt
1. 16, put the that between loke and on
1. 17, for without any faylys read withoutte fayle
1. 18, for hungery aylsys read empty ayle
1. 20, for ete esely read etett cysely

The poem in the Advocates' MS. has 105 lines, and fills 5 pages of the MS. (Wynyn de Worde's version ends with this, after l. 105, 'And in his laste ende wyth the swete Ihesus. Amen. Here endeth the boke of curtesye.'

The Lytyle Childrenes Lytil Byeke collated with the Cambridge University MS., by Mr Henry Bradshaw. Hem is always written for him in this MS., and so with other words.

1. 2, for wrytyne read brekeyd
1. 6, for Elizabeth read cortesey
1. 7, for closide read clyodyd
1. 10, for on read yn
1. 11, 12, for you read ye
1. 14, for houes the bydde read hall þe beyt
1. 15, for þe read they
1. 16, for on read no
1. 17, for any faylys read fayle
1. 18, for ayls read heydyt
1. 19, for Ele haste read ye haste
1. 20, prefix Bot to Abye; for esely read all yesley

1. 24, is Ne to theke bat be-twyyn
1. 25, for mosselle read mossels; for begynnysse to read dost
1. 36, for in read owt of
1. 37, for on read yn
p. 18, ll. 28-30, are Ne yn they met, feys, ne fleys.*
   *Put not thy mete yn jey salt seley
l. 32, is Be-fore the, that ys worschep
l. 33, for ne read nether
l. 34, for If read And ; for come read comest
l. 35, for And read Seche ; put the is before yn
l. 37, for Etc . . by read Kot . . . yn
l. 38, pre fixes And to Ylle ; omit done
l. 40, is Wyles thou hetys, bey they leyis
l. 42, for how put read take owt
l. 43, for Ne read Nether
l. 44, is For no cortesay het ys not habell
l. 45, for Elbowe . . fyst read Elbowhes . . fystys
l. 46, for whylles but read wheyle
l. 47, is Bolk not as a bolles yn the crote
l. 48, for karle but read charle ; for cote read cotte
l. 50, for of hit or thou art read the or ye be
l. 51, for slere read lowde

p. 20, l. 52, is all of curtesy loke ye carpe
l. 53, for at read all ; omit loke thou
l. 54, for Loke thou rownde not read And loke ye
l. 55, omit thy ; for and read ne
l. 56, for doo read make
l. 57, for laughe not read nother laughe
l. 58, for with moche speche read thou moche speke ; for mayst read may
l. 59, for fist no read ner ; and for the second ne read not
l. 60, for fayre and styllle read stote het not
l. 61, for thy read the
l. 66, omit a
l. 67, for I rede of read of j rede pe of
l. 68, for neuer read neuer ; omit ye bi before drynk
l. 69, for but read they
l. 73, for thou see read be saye
l. 76, for thou read yow ; for thou art read yow ar
l. 77, for for the read before yow
l. 78, omit bow not
l. 79, for ynto read yn

p. 22, l. 83, for ende read hending
l. 84, for wahshen read was
l. 85, for worthy read worthyor
l. 86, for to- read be ; omit & ; for bi prov read gentle cortesey
ll. 87, 88, 89, are omitted.
ll. 90, for nether read not ; for ne read ne with
l. 91, omit bi ; for the see read they lorde
l. 92, for hyghly read mckeley
l. 93, for togydre ynsame read yn the same manere
p. 29, l. 94, for no blame read the same
l. 95, for thereafter read hereafter
l. 96, after that add he ye; for was heere read here after
l. 97, omit And; for dispiseth read dispise
l. 99, for Nether read neuer
l. 100, for Ner read we
l. 101, after for add sent
l. 102, for Louyth this boke read Loren this lesen
l. 103, omit and; for made read wret
l. 136, is omitted.

p. 24, l. 107, before vs put hem and
l. 108, for the first Amen read Sey all; for the Explicit &c. read Express the Boke of cortesey.

Note on the variations of Colwell’s and Veale’s editions of Rhodes’s Boke of Nurture.

The small differences are so many from the 1577 edition, that the giving of them all would cost too much money and take up too much space for the very small advantage to be gained from them. If we ever print Petit’s edition, then the collations of Colwell’s and Veale’s editions can be easily given with it, as that is the edition from which they were probably altered, and the changes are more within compass, though the words are often different. Of the more important alterations I give here a few by way of specimen. Others have been given in the last pages of the Preface to Rhodes, above.

Petit.
Also to appose your seruants yt they can theyr byles: also yt they bring anye anye home that is myse taken, or tell tales, or newes of detraceyon, ye shall then sharply reprove them / yt they wyll not lerne, anoyde them out of your house. For it is great quietnes to haue people of good fassyon in your house. Nor appartl not your children or seruantes that are of leffull dyscrecyon in sumptuous apparel, for it encreaseth pryle and obstinacye & many other euyles of tymes.

Colwell.
Also apose your seruants of their beleife, and also yt they bringe anye anye home that is misse taken, or tell tales or newes of destruction, ye shall then reproove them sharply, if they wil not leare, avoid them out of your house: for it is great quietnes to haue people of good fassyon in a house. Apparel not your children or seruantes that are of lawfull discretion in sumptuous apparel: for it encreaseth pride and obstinacye, and many other euyles oft times.

Veale.
Also to appose your seruants: if they can there beleefe, also if they bring any thing home that is misse taken or tell tales, or newes of destruction, ye shall then reproove them sharply if they wil not leare, avoid the out of your house. Nor apparel not your Children or seruants that are of lawfull discretion in sumptuous apparel for it is great quietnes to haue People of good fassyon in your house.
Few words in a seruante sheweth in his good commendation
Such as be of much speche no bount [for doubt] they be of yll operacions
To holde with honest men that are in degree aboue the.

(Petit, sign. B. iii.)

Few words in a seruant, deuereth commendations
Suche as be of muche speche, be of euyl operations
Be not to holde with men aboue thee in degree.

(Colwell, sign. B. iii.)

Few woords in a seruante dserveth [so] commendations
Such as be of much speche, be of euyl operations
Be not to holde with men aboue thee in degree.—(Veale, B. iii.)

If thou wyll take no payne in youth & wyll be called wyse
Thou muste take payne in age & be full of wyse
Let measure guyde the in welthe a tyne to the is but lent.

(Petit, sign. C. i.)

Take paine in youth if thou wilt be called wise
Or thou must take it in age, and be full of wise
Kepe measure in wealth a tyne is to the lent.—(Colwell, sign. C. i.)
Take pain in youth if thou wilt be calld againe
Or thou must take it in age and be ful of wise
Keep measure in welth, a tyme is to thee lent.—(Veale, B. iii.)

An prefual body is neuer quyet, nor in rest where he doth dwel
One anonge .x. is ix. to many, his malyce is so cruell.

(Petit, sign. C. i.)

There is neuer quiet, where angry folke dwell,
Ten is nyne to many, theyr malyce is so cruell.—(Colwell, sign. C. i.)
There is neuer quiet, where angry folke dwel
Ten, is nyne to manie, their malyce is so cruell.—(Veale, C. i.)

Neither Colwell's nor Veale's edition contains The Rule of Honest Living.

For a note on the first edition of Rhodes by Johan Redman, and a copy of the Title page of East's edition, see Corrigenda, &c., p. cxxxii.
CORRIGENDA, ADDITIONAL NOTES, &c.

p. iv. l. 6. 'Your Belo Baboes are very like the Menines of the Court of Spain, & Menins of that of France, young nobles brought up with the young Princes.' H. Reeve.

p. iv. l. 12, for of . . Statutes read on . . Studies
p. v. last line. This is not intended to confine the definition of Music as taught at Oxford to its one division of Harmonica, to the exclusion of the others, Rhythmica, Metrical, &c. The Arithmetic said to have been studied there in the time of Edmund the Confessor is defined in his Life (MS. about 1319 a.d.) in my E. E. Poems & Lives of Saints, 1853, thus,

Arismetrike is a lore: pat of figures al is
& of draughts as mo draweth in poudre: & in numbre iwis.

p. x. last line, for Books read Book
p. xviii. l. 16. The regular Cathedal school would have existed at St David's.

p. xix., note 4. "There are no French universities, though we find every now and then some humbug advertising himself in the Times as possessing a degree of the Paris University. The old Universities belong to the time before the Deluge—that means before the Revolution of 1789. The University of France is the organized whole of the higher and middle institutions of learning, in so far as they are directed by the State, not the clergy. It is an institution more governmental, according to the genius of the country, than our London University, to which, however, its organization bears some resemblance. To speak of it in one breath with Oxford or Aberdeen is to commit the . . error of confounding two things, or placing them on the same line, because they have the same name."—E. Oswald, in The English Leader, Aug. 10, 1867.

p. xxiv. l. 9, for 1574 read 1577.

p. xxv. l. 17, related apparently. "The first William de Valence married Joan de Moncheat, sister-in-law to one Dionysias, and aunt to another." The Chronicle, Sept. 21, 1567.

p. xxvi. One of the inquiries ordered by the Articles issued by Archbishop Cranmer, in a.d. 1548, is, "Whether Parsons, Vicars, Clerks and other benefited men, having yearly to dispense an hundred pound, do not find, competently, one scholar in the University of Cambridge or Oxford, or some grammar school; and for as many hundred pounds as every of them may dispense, so many scholars likewise to be found [supported] by them; and what be their names that they so find." Toulmin Smith, The Parish, p. 95. Compare also in Church-Wardens Accompts of St Margaret's, Westminster (ed. Jn. Nichols, p. 41).
1631. Item, to Richard Busby, a king's scholler of Westminster, towards
enabling him to proceed master of arts at Oxon, by consent of the
vestrie
E£ 13. 4.
1628. Item, to Richard Busby, by consent of the vestry, towards
enabling him to proceed bachelor of arts
E£ 0. 0.
Nichols, p. 58. See too p. 37.

p. xxvii. Roger Bacon died, perhaps, 11 June, 1292, or in 1294. Book
of Dates.

p. xxvii, note 3. *The truth is that, in his account of Oxford and
its early days, Mr Hallam quotes John of Salisbury, not as asserting that
Vacarius taught there, but as making “no mention of Oxford at all”*; while
he gives for the statement about the law school no authority whatever beyond
his general reference throughout to Anthony Wood. But the fact is as
historical as a fact can well be, and the authority for it is a passage in one of
the best of the contemporary authors, Gervaise of Canterbury.

p. xxix. *“Tune leges et causidici in Anglia primo vocati sunt,” he says in his account of Theobald
Hic in Oxonofordiâ legem docuit.”* E. A. F.

p. xxxiii. note, l. 1, *for St Paul’s read St Anthony’s*

p. xxxiv., *for sister read brother*

p. xlv. l. 9, *for poor read independent.* *Fitz-Stephen says on the parents
of St Thomas, “Neque fenerantibus neque officioso negotiantibus, sed de
redditionibus suis honorificis viventibus.”* E. A. F.

p. liii. Thetford. See also p. xii.

p. lvii., *for Browne read Bourne*

p. lxxii. l. 6 from foot, *for Jounes read Jonnes*

p. lxxxvi.-vii. Editions of Rhodes. Mr W. C. Hazlitt writes, Oct. 18th,
1867, “I dare say it will set your mouth watering when I tell you that I have
discovered a very much earlier edition of Rhodes. It was printed about 15
years before Petit’s—about 1530, that is. At present I can tell you no more,
except that the colophon is: Imprinted at London in Southwark by me
Johan Redman. It is a 4to. of 12 leaves.” Lord Ashburnham writes to say
that he has a copy of East’s edition of 1568. A transcript of its Title-page
has lately turned up in a collection, and Mr W. C. Hazlitt has been good
enough to send me an advance-proof of this Title as entered in his Handbook,

p. exxiv. l. 3, *finish Part I.* A Postscript of nine fresh pieces has been
since added, on and after p. 366.

p. 2, l. 35, *for you done read your dome*

p. 3, l. 64, *for you read you; l. 67, insert alle between withe and your*

p. 4, l. 90, *for youre read youres; l. 95, for stryve read struve; l. 104, for
you read you*

p. 5, l. 131, *side-note, alter to some pour water on him, others hold,* etc.

p. 6, l. 138, *for own read owne*

p. 8, l. 900, *for vpoun read vpon*

p. 9, l. 10, l. 1, *for cacches read cacches*
p. 10, l. 13, for Stranoge read Stranage
p. 13, l. 5, for owteu read outen
p. 32, l. 95, for yna-same read yn same
p. 33, l. 131, for A-voyde read A voyder, a basket for leavings.
p. 53, l. 143-4, ? sense, reading corrupt.
p. 56, Lownard calls the original of Stanis Paer ad Mensum the Carmen Juvenile of Sophistius.
p. 20, The proof of this poem was either accidentally not read with the
MS. or lost in the post: l. 11, for thi read the thy; l. 14, for cræche read cræche.
p. 30, l. 30, for loude read loude. The h of with, li. 32, 39, 47, 48, 51, 57, 71, 84, theth, l. 42, and myrth, l. 43, are crossed as for hs. l. 34, for fyshishe
read fleshe; l. 38, for thi, . . thou read the thy, . . thow; l. 41, for [N]eyr read
[N]euer; for stryte, strulf; l. 43, for latt, late; l. 46, for alway, alwey; l. 48, for not, nat; l. 49, for frome, from; l. 53, before alway insert [do]
p. 59, l. 62, for fulfylle read fulfille; l. 64, for whare-so, whereaso; l. 66, for blowes, blow; l. 68, for all, al; l. 70, for oun, oun; l. 81, for meved, meved;
for parties, parties.
p. 32, l. 59, for refourmythe all read refourmythe al; l. 91, for all vertue
read al vertu; l. 94, for compendious, compendious; l. 99, for all . . John
read al . . John.
p. 44, l. 157, for god is read god-is
p. 66, l. 10; p. 120, l. 51. Chipping or paring bread. "Non 'comedas
erustam, colorum quia pignit adustam . . . the Author in this Text warneth
vs, to beware of crusts eating, because they ingender a-dust choror, or
melancholy humours, by reason that they bee burned and dry. And therefore
great estates the which be [orig. the] cholericke of nature, cause the
crustes above and beneath to be chipped away; wherfore the pith or crumm
should be chosen, the which is of a greater nourishment then the crust." Regimen Sanitatis Salerni, ed. 1634, p. 71. Fr. chappis, bread-chippings.
Cotgrave.
p. 123, l. 77, for the note on plommys, damsons, see p. 207, note on l. 177.
p. 123, l. 2 of notes, for Household read Household
p. 151, note 2 (to l. 521), for p. 58 read p. 53
p. 160, note 2, l. 5, for nu-read un-
p. 177, last line, for Howard Household Book read Manners & Household
Expenses, 1841.
p. 178, l. 909, ? perhaps a comma should go after hed, and 'his cloak or
cape' as a side-note. But see cappe, p. 181, l. 964.
p. 157, side-note 12, for King's read chief
p. 201, note to l. 98, Trencher, should be to l. 52.
p. 203, l. 29, for cut read cut
p. 204, l. 6 from bottom, for geneome read geome (u, for n).
p. 207, last line, on l. 177, should be on l. 77.
p. 209, last note, on l. 258, Rosemary, should be at p. 235, as a note on l.
p. 223, for l. 828 read l. 835, note 4; for l. 838 read l. 845.
p. 234, for l. 840 read l. 839.
p. 231, l. 34, or 10 from bottom, for crenes read creuses
p. 235, for Mulus in side-note, Cap. leu. read Mulus
p. 247, last side-note, for Have a jacket of, read Line a jacket with
p. 209, l. 4 from bottom, for γ read ñ
p. 281, l. 16, for γ read ñ
p. 284, l. 53, for of read of
p. 388, l. 6 from bottom, for p. 377 read p. 381, l. 8 from bottom.
p. 397, l. 4, for 1430-40 read 1400
p. 303, l. 12, for an honest read an-honest (napolite)
p. 307, l. 26, for be, falle, read be-falle (it befales, becomes)
p. 311, l. 393, side-note, Hall, should be Halle. Squires's allowances of lights ended on Feb. 2, I suppose. These lights, or candle of l. 399, would be only part of the allowances. The rest would continue all the year. See Household Ordinances & North. Hans. Book. Dr. Rock says that the holy or holly and evere grene refer to the change on Easter Sunday described in the Liber Festivialis. — "I die pascali. Good friends ye shall know well that this day is called in many places God's Sunday. Know well that it is the manner in every place of worship at this day to do the fire out of the halle; and the black winter brands, and all thing that is foul with smoke shall be done away, and there the fire was, shall be gaily arrayed with fair flowers, and strewed with green rushes all about, showing a great example to all Christian people, like as they make clean their houses to the sight of the people, in the same wise ye should cleanse your souls, doing away the foul burning (burning) sin of lechery; put all these away, and cast out all thy smoke, dusts; and strew in your souls flowers of faith and charity, and thus make your souls able to receive your Lord God at the Feast of Easter." — Rock's Church of the Future, v. iii., pt. 2, p. 350. "The holy, being an evergreen, would be more fit for the purpose, and makes less litter, than the boughs of deciduous trees. I know some old folks in Herefordshire who yet follow the custom, and keep the grate filled with flowers and foliage till late in the autumn." — D. R. On Shere-Thursday, or Cena Domini, Dr. Rock quotes from the Liber Festivialis — "First if a man asked why Shere-Thursday is called so, ye may say that in Holy Church it is called 'Cena Domini,' our Lord's Supper Day; for that day he supped with his disciples openly. . . . It is also in English called Shere-thursday; for in old fathers' days the people would that day shear their heads and clip their beards, and poll their heads, and so make them honest against Easter-day." — Rock, ib., p. 235.

p. 316, l. 468-9, for sett, In syce, read sett In syce; l. 470, ? some omission after this line.

p. 318, note 7, for course read coarse
p. 317-318, side note, for residue red receipt; l. 569, for dere read dere
p. 322, l. 677, side-note, steel spoon is more likely spoon handle
p. 325, note last line but one, for taking read taking
p. 328, l. 14. The T of T he is used as a paragraph mark in the MS.
p. 332, l. 991, for tucoin read tucoin.

PART II.

p. 5, l. 63, 1 side-note, alter it to Wash fruit before eating it.
p. 19, l. 75, l. 139. Pijerata. The third thing is Pepper, a sauce for vraplishol folkes; for they mingle Pepper with Beace and Peason. Likewise of toasted bread with Ale or Wine, and with Pepper, they make a blake sauce, as if it were pum, that is called pepper, and that they cast vpon their meat, flesh and fish. Reg. Sca. Solen, p. 67.
CORRIGENDA, NOTES, ETC.

p. 64, under Birth, for 109 read 190
p. 66, col. 2, under Broach, add 121/69
p. 72, col. 1, Clof. Can it be "cloth"?
p. 75, col. 2, Croserist. La Crois de par Dieu. The Christis-crosse-row; or, the hornbooke wherein a child learns it. Cotgrave. The alphabet was called the Christ-cross-row, some say because a cross was prefixed to the alphabet in the old primers; but as probably from a superstitious custom of writing the alphabet in the form of a cross, by way of charm. This was even solemnly practised by the bishop in the consecration of a church. See Pier's Religious Ceremonies, vol. i. p. 131. Naven.
p. 76, col. 1, under Carllinge, the Bokes of, for p. 327- read p. 327-
p. 78, col. 2, Dogs. The nuisance that the number of Dogs must have been may be judged of by the following payments in the Church-Wardens' Accounts of St. Margaret's, Westminster, in Nichols, p. 34-5.
1625 Item paid to the dog-killer for killing of dogs 0. 9. 8.
1625 Item paid to the dog-killer more for killing 14 dozen and 10 dogs in time of visitation 1. 9. 8.
1615 Item paid to the dog-killer for killing of 24 dozen of dogs 1. 8.
See the old French satire on the Lady and her Dogs, in Rel. Ant. i. 155.
p. 88, col. 1, Green sauce. There is a herb of an acid taste, the common name for which is green-sauce. Not a dozen miles from Stratford-on-Avon. Notes & Queries, June 14, 1851, vol. iii., p. 474. "of Parsley leaves stamped with verjuice, or white wine, is made a green sauce to cate with roasted meat... Sauce for Mutton, Veal and Kid, is green sauce, made in Summer with Vineger or Verjuice, with a few spices, and without Garlicke. Otherwise with Parsley, white Ginger, and toasted bread with Vineger. In Winter, the same sauces are made with many spices, and little quantity of Garlicke, and of the best Wine, and with a little Verjuice, or with Mustard." Reg. San. Salerni, p. 67-8.
p. 90, col. 3, Helie, read ? not from A.S. helle, clear, but hyldan, incline bend, & so, pour.
p. 91, col. 1, Holyn. Bosworth gives A.S. holun, a rush; Wright's Vocab, holin, Fr. hous; and that Cotgrave glosses 'The Holie, Holme, or Huluer tree.' Ancren. Rinte, 418 note *, and Rel. Ant., ii. 250 have it too. See Stratmann's Diet.
p. 91, col. 1, under Heyron-sewe, for 139 read 150
p. 94, col. 1, Kommende 6|, for 6| read 4|
p. 97, col. 2, The extract for Lopster should have been under creus or crab. Loredy: it may be lordly, like a lord, a loose, worthless fellow, a rascal.
p. 99, col. 3, Master, for please your, 11/16, read don't strive with your, 305/25.
p. 100, col. 1, Meene, for 12/9 read 12/15; col. 2, Mertinet, for p. 21 read p. 211
p. 101, col. 1, Morter, for 283/63 read 283/32 (l. 4 from foot).
p. 114, col. 2, Say, fruyter, for 289 read 287.
p. 116, col. 2, Side, for l. 248 read 132/245.
p. 118, col. 2, Stand upright: for 201/ read 291/
p. 121, col. 2, Summedelasse, for 890 read 808
p. 122, col. 2, Syles is strains. Sile, e., to strain, to purify milk through a straining dish; Su.-Got. sita, colare.—Sil, e., a fine sieve or milk strainer;
p. 124, col. 1,므bol. *Add Thedam (or thrift of *infra*). Vigencia. Prompt.
(vigeo, I flourish, bloom, thrive). col. 2, Tongue; charm it, *for 361 read 341.*

On the general subject of diet in olden time consult "Regimen Sanitatis
Salernitanum, with an Introduction by Sir Alex. Croke, Oxford, 1850." H.
B. Wheatley.

Nine fresh pieces relating more or less to the subjects of this volume
having come under my notice since the Index was printed and the volume
supposed to be finished, I have taken the opportunity of the delay in its
issue—caused by want of funds—to add the new pieces as a Postscript to
Part I. A tenth piece, *Carlow's Book of Caricage,* in three versions, too im-
portant to be poked into a postscript, will form No. 3 of the Society's Extra
Series, the first Text for 1868.
PART I.

Early English Poems and Treatises

on

Manners and Meals

in

Olden Time,

FROM MSS. IN THE BRITISH MUSEUM, &c., AND FROM EARLY PRINTED BOOKS.
The Babees Book,

OR A 'LYTTL REPORTE' OF HOW YOUNG PEOPLE SHOULD BEHAVE.

[MS. Harl. 5086, fol. 86—90; ab. 1475 A.D.]

IN this trytys the whiche I thanke to wryte
Out of latyn in-to my convyne langage,
He me supporte (sen I kan nat endyte),
The whiche only after his owne ymage
Fourmyd man-kynde! For alle of tendre age
In curtseye Resseyve shulde document,
And vertues knowe, by this lytil coment.

¶ And Facett seythe the Book of curtseye,
9 Vertues to knowe, thaym forto haue and vse,
Is thing moste hecelfulle in this worlde trevly.
Therefore in seythe I wole me nat excuse
From this labour ywyse, nor hit Refuse;
For my owne lernynge wole I say some thing
That tocheis vertues and curtseye havynge.

¶ But, O yonge Babees, whome bloode Royalle
16 Withe grace, Feture, and hyhe habylite
Hathe enourmyd, on yow ys that I calle
To knowe this Book; for it were grete pytse,
Syn that in yow ys sette sovereyne beaute,
But yt vertue and nurture were withe alle;
To yow therfore I speke in speycyalle,

¶ And nouhte to hem of elde that bene experte
In governaunce, nurture, and honete.
The Babees Book.

24 For what nedys to yewe helle peynes smerte,
Joye unto hevene, or water unto the see,
Heete to the Fyre that kan nat but hoote be?
It nedys nouhte: therfore, O Babees yynge,
My Book only is made for youre lernyne.

Therfore I pray that no man Reprehende
This lytyl Book, the whicher for yow I make;
But where deaute ys, latte ylke man amende,
And nouhte deme yt; [I] pray thaym for youre sake.
For other mede ywys I kepe noone take
But that god wolde this Book myhte yche man plese,
And in lernyne vnto yow donne somme esoe.

Eke, swete children, yf there be eny wordes
That yee keanne nouhte, spyrre whils yee yt ken;
Whanne yee yt knowe, yee mowe holde yt in hord,
Thus thurhe spyrrying yee mowe lerne at wyse men.

Also thinke nouhte to streuncely at my penne,
In this metre for yow lyste to procede,
Men vsen yt; therfore on hit take hede.

But among alle that I thinke of to telle,
My purpose ys first only toorte trete
How yee Babees in houseshede that done duelle
Shulde haue youre sylfe whanne yee be sette at mete,
And how yee shulde whanne men lyste yow Re-bete,

Haue wordes lovyly, swete, bleste, and benyngne.
In this helpe me O Marie, Modir dynyme!

And eke, O lady myn, Facceia!
My pesne thow guyde, and helpe vnto me shewe;
52 For as the firste off alle lettres ys the A, 
So Artow firste Modir of alle vertue.
Off myn wakunynge, swete lady, now Rewe;
And thoue vntauhte I speke of governauce,
56 Withe thy swete helpe supporte myn ygnor-

ance.

A
Bela Babees, herkne now to my lore! 
Whene eee entre into your lordis place, 
Say first, “God speke;” And alle that ben by-
fore
Yow in this stede, salue with the humble Face;
Sert nat Rudely; komme Inne an esy pace;
Holde vp youre heed, and knele but on oone
kne
To youre sovereyne or lorde, whedir he be.

And yf they speke withe yow at youre komynge,
Withe stable Eye loke vpone theym Rihte,
To theyre tales and yewe yee goode herynge
Whils they have seyde; loke eke withe alle
your myhte
68 Yee Tangle nouhte, also caste nouhte your
syhte
Aboute the hova, but take to theym entent
Withe blythe vysage, and spiryt diligent.

Whene eee Answere or speke, yee shulle be
purveyle
What yee shalle say / speke eke thing fructuous;
On esy wyse latte thy Rosone be sayde
In wordes gentylle and also compendious,
For many wordes ben rihte Tediouss
76 To ylke wyseman that shalle yeve audience;
Thaym to eschewe therfore doo diligence.
Take eke noo sette, but to stonde be yee prest;  
Whils forto sytte ye haue in kamaundaement,
80  
Youre heede, youre hande, your feet, holde yee in reste;
Nor thurhe clowng your fleshe loke yee nat Rent;
Lene to no poste whils that ye stande presente
Byfore your lorde, nor handylle ye no thyng
Als for that tyrne vnto the hovs touchyng.

At eyre tyrne obeye vnto youre lorde
Whens yee answere, ellis stonde yee styl as stone
But yf he speke; loke withe oon accordre
That yf yee se komme Inne eny persone
Better thanne yee, that yee goo bak anoone
And gyff him place; youre bak eke in no way
Turne on no wihte, as forfther as ye may.

Yiff that youre lorde also yee se drynkynge,
Looke that ye be in rihte stable sylence
Withe-oute lowde lauhtere or Iangelynge,
Rovnyng, Iapyng, or other Insonelence.
Yiff he kamaunde also in his presence
Yow forto sytte, fulfille his wylle belyve,
And for youre secte, looke nat withe other stryve,
Yif that yee se youre lorde or youre lady
Touching the housholde speke of eyn thinge,
Latt theym allone, for that is curteys,
And entreme te yow nonhte of theyre doynge,
But be Ay Redy withe-coute feynynge
At hable tyme to done your lorde service,
So shalle yee gele anoone a name of price.

Also to brynge drynke, holde lihte whasme tyme
ys,
Or to doo that whiche ouhte forto be done,
Looke yee be presto, for so yee shalle ywys
In nurture gete a gentyl name ful sone ;
And yif ye shulde at god aske yow a bone,
Als to the worlde better in noo dege
Mhte yee desire thasme nurtred forto be.

Yif that youre lorde his owne coppe lyste com-
mande
To yow to drynke, ryse vp whasme yee it tako,
And resseyve it goodly with the bootho youre
hende ;
Of yt also to noone other proffre ye make,
But unto him that brouhte yt yee hit take
Wheasme yee haue done, for yt in no kny wyse
Aulte comvne be, as techis vs the wyse.

Now must I telle in shorte, for I muste so,
Wheasme that ye se youre lorde to mete shalle
goo,
Be redy to fecche him water sone ;
Sume helle t water; sume holde to he methe
done
The clothe to him, And from him yee nat pace
Whils he be sette, and haue herde sayde the
grace.

When your lord or lady is speaking about the household,
don't you interfere,
but be always ready to serve at the proper time.

To bring drink, hold lights, or anything else,
and so get a good name.
The best prayer you can make to God is to be well mannered.

If your lord offers you his cup,
rise up, take it with both hands,
offer it to no one else, but give it back to him that brought it.
[Fol. 98 b.]

At Noon, when your lord is ready for dinner,
[Add, pour out; A.S. Apolen, to incline, bend.] some pour out
water, some hold the towel for him till he has
finished, and don't leave till grace is said.
Byfoir him stonde whils he komausde yow sytte,  
Withe clene handes Ay Redy him to serve;

When yee be sette, your knyf withe alle your  
yytte
Vnto your seylf bothe clene and sharpe con-  
serve,
That honestly yee mowe your owne mete kerve.  
Latte curtseye and ylence withe yow duelle,

And foule tales looke noone to other telle.

Cutt withe your knyf your brede, and breke  
yt nouhte;
A clene Trenchour before yow eke ye lay,  
And whens ye your potage to yow shalbe  
brouhte,

Take yow sponys, and soupe by no way,  
And in youre dysshe leue nat your spone, I  
pray,
Nor on the borde lenyng be yee nat sene,  
But from embrownyng the clothe yee kepe clene.

Oute ouere youre dysshe your heede yee nat  
hydge,
And withe fulle mouthe drynke in no wyse;
Your e nose, your teeth, your maylles, from  
pykyng,
Kepe At your mete, for so techis the wyse.

Eke or ye take in youre mouthe, yow ayse,  
So mekyly mete but that yee rihte well mouwe  
Answere, And speke, whosne men speke to yow.

Whasne ye shalbe drynke, your mouthe clence  
withe A couthe;
Your handes eke that they in no manere  
Imbrowe the cuppe, for thasne shulbe noone be  
lothe
THE BABERS BOOK.

Withe yow to drynke that ben with yow yfere.
The salte also touche nat in his salere

160 Withe nokyns mete, but lay it honestly
On youre Trenchoure, for that is curtesy.

¶ Youre knyf withe mete to your mouthe nat bere,
And in youre hande nor holdē yee yt no way,

164 Eke yf to yow be brouhte goode metys sere,
Luke curteysly of ylke mete yee assay,
And yf your dyshe withe mete be tane away
And better brouhte, curtesye wole certeyne

168 Yee late yt passe and calle it nat ageyne.

¶ And yf straungers withe yow be sette at mete,
And ynto yow goode mete be brouhte or sente,
Withe parte of hit goodeley yee theym Rehetē,

172 For yt ys nouhte ywys convenyent,
Withe yow at mete whaane other ben present,
Alle forto holde that ynto yow ys brouhte,
And as wrecches on other vouchesauf nouhte.

¶ Kutte nouhte youre mete eke as it were Folde
men,

177 That to theyre mete hauue suche an appetye
That they ne rekke in what wyse, where no
when,
Nor how vngoodly they on theyre mete twyte ;

180 But, swete children, haue al-wey your delyte
In curteysie, and in verrey gentylnesse,
And at youre myhte eschewe boystousnesse.

¶ Whasane chese ys brouhte, A Trenchoure ha ys
clene

184 On whiche withe clene knyf [ye] your chese
mowe kerve ;
In youre fedynge luke goody yee be sene,
Don't chatter either, and you shall get a good repute for gentleness.

When the meal is over,
clean your knives, and put them in their places; keep your soats till you've washed;
then rise up without laughing or joking, and go to your lord's table.

Stand there till grace is said,
Then some of you go for water, some hold the towel, some pour water over his hands.
Other things I shall not put in this little Report,
but skip over, praying that no one will abuse me for this work.
Let readers add or take away;
I address it to every one who likes to correct it.

Sweet children,
I beseech you

And from Iangelyng your tungge al-waye conserve,
For so wyse ye shall a name deserve.
Off gentynnesse and of goode governaunce,
And in vertue al-waye youre sylf avaraunce.

Whasne that so ye that ende shallome of mete,
Youre knyffes clene, where they ouhte to be,
Luke yee putte yppe; and holde eke yee your seete
Whils yee hane wasshe, for so wole honeste.
Whasne yee hane done, looke thanne goodly that yee
With-eoute lauhtere, Iappyng, or boystous words,
Ryse yppe, and goo vnto youre lordis borde,

And stonde yee there, and passe yee him nat fro
Whils grace ys sayde and brouhte vnto an ende,
Thanne somme of yow for water owe to goo,
Somme holde the clothe, somme pour vpou his hende.
Other service thanne this I myhte comende
To yow to done, but, for the tyme is shorte,
I putte theym nouhte in this lytyl Report,

But onere I passe, prayyng withe spryit gladde
Of this labour that no white me detray,
But where to lytyl ys, latte him more adde,
And whoesme to myche ys, latte him take away;
For thouthe I wolle, tyme wolle that I no moreysay;
I love thersore, And this Book I directe
To every white that lyste yt to correcte.

And, swee children, for whos love now I write,
The Babees Book.

To know this book that yee sette your delyte;
And myghtefule god, that suffred peynes amerte;
In curtseye he make yow so experte, that yow may
Lastynge blysse yee mowe your selfe anawse that you may attain endless blisse.

Yerne or be Yewde.

To Amerous, to Austerous, ne Angre the nat to
much; Don’t be too
To Bolde, ne to Besy, ne Bourde nat to large; loving or angry,
To Curteys, to Cruelle, ne Care nat to sore; bold or boasty,
4 To Dulle, ne to Dredefulle, ne Drynke nat to courteons or cruel
offte; or drrink too
To Elenge, to Excellent, ne to Carefulle ney-
thur; or be too lofty or
To Fers, ne to Famuler, but Frendely of Chere; anxious,
To glade, ne to Glorious, and Gelousy thow hate;
8 To Hasty, to Hardy, ne to Hevy in thyn be not too hasty
Herte; or daring;
To Iettyng, ne to Fangelynge, and Iape nat to joke not too oft;
offte; ware knaves’
To Kynde, ne to Kepyng, and warre Knavis tricks.
tachees;
To Lothe, ne to Lovyng, ne to Lyberalle of
Don’t be too
12 To Medious, to Mury, but as goode Maner grudging or too liberal,
askythe; too meddling,
To noyous, ne to Nyce, ne to Newsangylle; too particular,
To Orped, to Overtwrt, and Othes, sir, thow new-sanged,
hate; or too daring.
Hate oalta
LERNE OR BE LEWDE.

To Preysynge, to Preve with the Princes and Dukes;

To Queyn, to Querelous, and Queyne well thy maistre;

To Riotous, to Revelynge, ne Rage nat to muche;

To Straung, ne to Steryng, ne Stare nat abroode;

To Toyllous, to Taleynge, for Temperance it hatithe;

To Vengable, to Envious, and waste nat to muche;

To Wyld, to Wrathefull, and Wade nat to deep;

A Mesurable Mene way ys beste for vs alle;

¶ Yitte. Lerne. or. Be. Lewde.

[A Dietary given 'vnto Kyng Henry vte' 'by Sigismounde, Empour of Rome,' follows, leaf 91. The colophon (leaf 98, back) is '¶ Thus endeth this Dyetary Complied And made by Plato and Petrus Lucretus, Grete Philosophers and Astronomers.]

A complete copy of the A B C Alliterative Pseudo of which the foregoing Lerne or Be Lewde is a fragment, occurs in the Lambeth MS. 855, and is therefore added here.
The A B C of Aristotle.

[ Lambeth MS. 853, ab. 1430 A.D., page 30, written without breaks. ]

Who so wille to be wijs, & worship desirieth,
Lerne he oo lettir, & looke on anothir
Of þe a. b. c. of aristotil: argue not aþen þat:
It is counsel for riȝt manye clerkis & knyghtis a þousand,
And eek it myȝte ameende a man ful ofte
For to leerne lore of oo lettir, & his lijf saue;
For to myche of any þing was neuere holesum.
Reede ofte on þis rolle, & rewle þou þer aftir;
Who so be greued in his goost, governe him bettir;
Blame he not þe barn þat þis a. b. c. made,
But wite he his wickid will & his werk aftir;
It schal neuere greue a good man þou; þe gilti be meendid.
Now herkene þo & heere how þy bigynne.

A to amerosse, to aumerose, ne argue not to myche.
B to bolde, ne to bisi, ne boorde not to large.
C to curtesis, to cruel, ne care not to sore.
D to dul, ne to dredeful, ne drinke not to ofte.
E to elenge, ne to excellent, ne to eernesful neþer.
F to fers, ne to famuler, but frendli of cheere.
G to glad, ne to gloriosse, & gelosie þou hate.
to hasti, ne to hardi, ne to heuy in pine herte.
to iettynge, ne to iangelinge, ne iape not to ofte.
to kinde, ne to kepynge, & be waar of knane tacchis.
to looth for to leene, ne to liberal of goodis.
to meleus, ne to myrie, but as mesure wole it meene.
to noioso, ne to nyce, ne use no new iettis.
to orped, ne to ouer-fwart, & oopis þou hate.
to presing, ne to preuy with þrincis ne with dukis;
to quynte, ne 4 to quarelose, but queene weel þoure sovereyns.
to riote, to reneling, ne rage not to rudeli.
to strange, ne to stirynge, ne stranegli to stare.
to toilose, ne to talewys, for temperance is best.
to venemose, ne to veniable, & voide al vilonye.

to widde, ne to wrathful, neþer waaste, ne waade not to depe,
† For a mesurable meene is enere þe beste of alle.

See two other copies of this A B C in Harl. MS. 541, fol. 213 and 228.
The copy on fol. 213 has the exordium as prose, thus: Who so wylle be wyrse,
and worspygge to wyne, lefr be on leurt, and loke upon an other of the A B C,
of Aristotle; noon Argument agaynst that, ffor it is counselle for clerkis and
knayghtes a thousande. And also it myghte amende a manne man, fulle oft the
pernyng of A leurt, and his lyf save. It shal not greve a good man though gylte be
amende. rede on this ragmente / and rule the therafter. The copy on fol. 228 has
no Introduction.
Urbanitatis.

[MS. Cott. Calig. A. II., ab 1460 a.D., fol. 88, col. 2.]

Who-so wylle of nurtur lere,
Herken to me & ye shalle here.
When you comest before a lorde

4 In halle, yn bowre, or at ye borde,
Hoode or cappe you of ye.
Ere you come hym alle vn-to,
Twyse or pryse with-outen dowte

8 To ye lorde you moste lowte,
With ye Rydryth kne lette hit be do,
Thy worship you mayst same so.
Holde of ye cappe & ye hood also

12 Tyll ye you be byden hit on to do;
Alle ye whyle you spekeest with hym,
Fayr & lonely holde vp ye chyna,
So after ye nurtur of ye book

16 In his face lounly you loke;
Foot & hond you kepe full stille
Fro clawyng or tryppyng, hit ys skylle;
Fro spettyng & snettyng kepe ye also;

20 Be privy of voydance, & lette hit go.
And loke you be wyse & felle,
And pert for you howeuer ye welle.
In to ye halle when you dost wende

24 Amonge ye gentees gode & hende,
Prece you not vp to hy3 for no pyng,
Nor for hy3 blood, nere for hy konnyng,
Noper to sytte, noper to lene,

28 For hit ys neythur good ne clene.
Lette not þy contynance also abate,
For good nurtur wyll saue þy state;
Fadryr & modyr, what euery þey be,

Welle ys þe chylde þat myt the:
In halle, in chambr, ore where þou gon,
Nurtur & good maners make þe man.
To þe neste degre loke þou wysedly

Reverence your betters,
but tret all
equally whom
you don’t know,
[Pol. 96, back,
col. 1.]

To do hem Reverence by and by:
Do hem no Reverens, but sette ale in Rowe
But þyl þou þe bettur do hym knowe.
To þe mete when þou art sette,

Fayre & honestly thow eþe hyt:
Fyrste loke þat þy handes be clene,
And þat þy knyf be sharpe & kene;
And cutte þy breed & alle þy mete

Let worther man
help themselves
before you est,

Don’t clutch at
the best bit.

Keep your hands
from dirtying the
cloth, and don’t
wipe your nose on
it,
or dip too deep in
your cup.

Have no meat in
your mouth when
you drink or
speak; and stop
talking when you,
neighbour is
drinking.

Never be shame-
facèd.

Wherever you
go, good maners
make the man.

Reverence your
betters,
but tret all
equally whom
you don’t know,
[Pol. 96, back,
col. 1.]

Let worther man
help themselves
before you est,

Don’t clutch at
the best bit.

Keep your hands
from dirtying the
cloth, and don’t
wipe your nose on
it,
or dip too deep in
your cup.

Have no meat in
your mouth when
you drink or
speak; and stop
talking when you,
neighbour is
drinking.

Lette not þy contynance also abate,
For good nurtur wyll saue þy state;
Fadryr & modyr, what euery þey be,
URBANITATIS.

Toke also þou skorne no mon
In what þe[gre] ¹ þou so hym gon;
Nor þou shalte no mon Reprence.²

68 ³rf þou wylte þy Owen worshyp saue,
For suche wordys þou myyth out kast
Shold make þe to lyue in euelle reste;
Close þyn honde yn þy feste,

72 And kepe þe welte from hadde-y-wyste.
In chamber among ladys bryth,
Kepe þy tonge & spende þy syght;
Lawþe þou not with no grette cry,

76 Ne Rage þou not with Rybawdry.
Pley þou not but with þy peres;
Ne telle þou not þat þou heres,
Nor dyskeuer þou not ³ þyn Owen dede

80 For no myrth nor for no mede;
With fayr speche þou may haue þy wylle,
And with þy speche þou may þe spille.
³rf þou suwre a wordyer mon

84 Then þy self þou art on,
Lette þy Ryþth sholdor folow his bakke,
For nurtur þet ys, with-owten lakke.
When he doth speke, holde þe style;

88 When he hath don, say þy wylle;
Loke yn þy speche þou be falle,
And what þou sayste a-vyse þe wylle;
And be-refe þou no mon his tale,

92 Nover at wyne nere at Ale.
Now, criste of his grette grace
þene vs alle bothe wytte & space
Welle þis to knowe & Rede,

96 And heuen to haue for our mede!
Amen, Amen, so moot hit be,
So saye we alle for charyte!

Explicit Tractus Urbanitatis.
The Lytyle Childerenue Lytil Yoke
or Edylyys be.

[Harrow MS. 541, fol. 210; and Egerton MS. 1995;
ab. 1480 A.D.]

Lytyle childrene, here ye may lere
Moche curtsey þat is wrytyne here;
For clerkis that the viȝ arte cumne,
4 Scyn þat curtsey from hevyn come
Whan Gabryelle oure lady grette,
And Elisabeth with mary mette.
Alle vertues arne 2 closide yn curtseye,
8 And alle vices yn vylonye.
Loke þyne hondis bo 3 washe clene,
That no fylthe on 4 thy nayles be sene.
Take þou no mete tylle grace 5 be seyde,
12 And tylle þou see alle thyng arrayede.
Loke, my son, þat thow not sytte
Tylle þe rulere of þe hous the bydde; 6
And at thy 7 mete, yn þe begynnynge,
16 Loke on 8 pore men that thow thynk,
For the fulle wombe without 9 any faylys]
Wot fulle lytyl 9 what the hungery saylys.]
Ete 9 not thy mete to hastely,
20 A-hyde and ete esely.

1 Egerton MS. 1995, Synne 2 ben closyde
3 that thy hondys be 4 in 5 the fyrete graceys
6 the halfe the bytte 7 Atte the 8 a-pon (and omits that)
9 The parts between square brackets [ ] are from the Egerton MS.
The Young Children's Book.

[From the Ashmolean MS. 61 (Bodleian Library), ab. 1500 A.D., fol. 20.]

Who so euer wyll strive or the, 
Muste vertus lerne, & curtas be; 
Fro who in powthe no vertus vvythe, 

4 Yn Age All men hym refusythe. 
Clerkys þat canne þe seyens seyene; 
Seys þat curtasie came fro heuen 
When gabryell owre lady grette, 

8 And elysabeth with here mette. 
All vertus be closyde in curtasie, 
And Alle vyces in vilony. 

Aryse be tymo oute of thi bedde, 

12 And blisse þi brest & thi forhede, 
Than wasche thi hondes & thi face, 
Kene þi hede, & Aske god grace 
The to helpe in All þi werkes; 

16 Thow shal speke better what so þou carpes. 
Than go to þe chyrche, & here A messe, 
There aske merse for þi trespasse. 
To whom þou metys come by þe wyue, 

20 Curtasyly ' gode morne' þou sey. 
When þou hast done, go breke thy faste 
With mete & dryynke of gode repaste; 
Blisse þi moutho or þou it ete, 

24 The better schalle be þi dyete.
THE LYTYLLE CHILDRENES LYTHL BOK.

Touch nothing till you are fully helped.
Don't break your bread in two,
or put your pieces in your pocket,
or your fingers in the dish,
or your meat in the salcellar.
[Pol. 216, back.]

Don't pick your ears or nose,
or drink with your mouth full,
or cram it full.
Don't pick your teeth with your knife.
Take your spoon out when you've finished soup.
Don't spit over or on the table.
That's not proper.
Don't put your elbows on the table,
or belch as if you had a bean in your throat.
Be careful of good food;

Tyllc thou haue thy fulle seruysc,
Touche noo messes in noo wyse.
Keres not thy brede to thynne,

24 Ne brake hit not on twynne:
The mosselle that pou begynnysse to touche,
Cast them not in thy pounche.
Put not thy fyngerys on thy dysche,

28 Nothyr in fleeche, nothyr in fisheche.
Put not thy mete in-to the salte,
In-to thy Soler that thy salte halte,]
But ley it fayre on thi trenchere

32 The byfore, and that is gyne honore.
Pyke not gyne Eris ne thy nosteirles;
If thou do, men wolle sey thou come of cherlis.
And whylle thi mete yn thi mouth is,

36 Drynk pou not; for-gote not this.
Ete thi mete by smalle mosselles;
Fylle not thy mouth as done brothellis.
Pyke not thi thete with thy knyfe;

40 In no company begynne pou stryfe.
And when pou hast thi potage doone,
Out of thy dyssh pou put thi spone.
Ne spitte pou not over the tabylle,

44 Ne therupon, for that is no ping abylle.
Ley not gyne Kiboune nor thy fist
Upon the tabylle whylle pou thow etist.
Bulc not as a Beane were yni thi throte,

48 [As a ka]de pou comys oute of a cote.
[14 And thy mete be of grete pryce,
[Be ware of hyt, or pou are n]yet wyse.
[Speke noo worde styyle no sterke;

1 Egerton MS. omits frayre
2 To-fore the
3 And
4 comyste of karlys
5 But
6 dothe
7 whylle thou etyste by thy lyffe
8 done
9 speyte not
10 thy
11 Nor a-pou hyt, for hyt ys not able
12 nothyr
13 whylle pou ete
14 The parts between square brackets [ ] are from the Egerton MS.
THE YOUNG CHILDREN'S BOOK.

Be fore þi mete sey þou þi grace,
Yt occupys bot lytell space;—
Fore ore mete, & drynke, & vs,

28

Thanke we owre lord Iesus ;—
A pater noster & Aue mary
Sey fore þe saulyys þat in peyne ly ;
Than go labour as þou arte bownde,

32

And be not Idylle in no stounde :
Holy scryptour þau seyth
To þe þat Arte of christen feyth,
" Yf þou labour, þou muste etc

36

That with þi hondes þou doyte gote ; "
A byrde hath wenges fortu fle,
So man hath Armes laboryd to be.
Lake þou be trow in worde & dede,

40

Yn Alle þi werkes þau schall þou spede :
Treuth wyt neuer his master schame,
Yt kepyþ hyou out of þe syane & blame.
The weys to heaven þei bene þau twayne,

44

Merce & treutho, As clerkes seyne ;
Who so wyll come to þe lyfe of blysse,
To go þe weys he may not myss.
Make no promys bot it be gode,

48

And kepe þou it with myght & mode ;
Fore euer promys, it is dette,
That with no falsed muste be lette.
God & þi neyboros lufe all wey ;

52

Welle is þe, than may þou sey,
Fore so þou kepyþ All þe lawe
With-oute Any fore, drede, or awye.
Ve-callyd go þou to no counsell ;

56

That longes to þe, with þat thow melle.
Scorne not þe pore, ne hurte no manes ;
Lerne of þyþ þat the teche came ;
Be no glosere nor no mokere,

60

Ne no seruantes no wey lokere.

Say grace,
Say grace,
thank Jesus for your God,

and say an Ave
for the souls in pain.

Then set to work,
and don't be idle.

Scripture tells
you,

if you work, you
must eat what
you get with your
hands.

Be true in word
and deed ;

truth keeps a man
from blame.
Mercy and Truth
are the two ways
to heaven,

fail not to go by
them.

Make only proper
promises, and
keep them

without falsehood.
Love God and
your neighbours,

and so fulfil all ;
the Law.

Meddle only with
what belongs to
you.

Sore not the
poor;

flatter no one;

oppress(?) not

servants;
and be courteous and cheerful.

Don’t whisper in any man’s ear.
Take your food with your fingers, and don’t waste it.
Don’t furin, or talk too much,
or spill your food.

Keep your cloth before you.
[Fol. 297.]
Cut your meat, don’t bite it.
Don’t open your mouth too wide when you eat,
or blow in your food.
If your lord drinks, always wait till he has done.

Keep your trencher clean.
Drink before no man’s back.

Don’t rust at the cheese,
or throw your bones on the floor.

---

52 And honowre and curteys loke þou kepe,
And at the tabylle loke þou make goode chere;
Loke þou rownde not in moomys ere.
With thy fyngerys þou towche and taste
56 Thy mete; And loke þou dou noo waste.
Loke þou laughe not, nor gremne;
And with moche speche þou mayste do synne.
Mete ne drynke loke þou ne spyle,
60 But sette hit downe fayre and stylle.]
Kepe thy cloth cleene the hyforne,
And bere the so 1 thow haue no scorne.
Byte not þi mete, but kerke it 2 cleene,
64 Be welle ware no 3 drop be sene.
When þou etyst, gape not to wyde
That þi mouth be sene on yche a 4 syde.
And son, beware, I rede, of 5 on thyng,
68 Blow neþer 6 yn thi mete nor yn þi 9 drynk.
And yf thi lorde drynk at þat tyde,
Drynk þou not, but hym abyde;
Be it at Evyne, be it at noone; 9
72 Drynk þou not tylle he haue done.
Vpon þi trencher no fyllthe þou see, 9
It is not honest, as I telle the;
Ne drynk 10 behynde no mannes bakke,
76 For yf þou dou, thow art to lakke. 11
And chese come forthe, 12 be not to gresly, 13
Ne cutte þow not therof to hastely. 14
Caste not þi bones ynto the flore,
80 But ley þem 15 fayre on þi trenchore.
Kepe cleene þi cloth hyforne þe 16 alle;

---

1 cut hit 2 that noo 3 that morowe, (and omits next line.) 4 be in euer 5 be ware of 6 þou not 7 mete not 8 be sene 9 drynk þou not 10 blame 11 by-for the 12 redy 13 To cut there-of be not to gresly. 14 hem 15 þe omitted.
The parts between square brackets [] are from the Egerton MS.
THE YOUNG CHILDREN'S BOOK.

Be not proud, but meke & lynd,
And with thi better go þou be-hynd.
When þi better schewys his wylle,
64 To he hau seyd þou muste be stytle.
When þou spekes to Any mane,
Hande, fotte, & fynger, kepe þou styll þan,
And luke þou yppe in to his face,
68 And curtase be in everie place.
With þi fynger schew þou no thynge,
Nor be not lefe to telle tydinge.
Yff Any man sey welle of þe,
72 Or of thi frendes, thankyd muste be.
Haue few wordes, & wysly settte,
Føre so þou may thi worschyppe sette.
Vse no suerynge noþer lyenge,
76 Yn thi sellynghe & thi byenge,
Føre & þou do þou arte to blame,
And at þe last þou wylle haue schame.
Gete þi gowyd with browe[i]h & wynne,
80 And kepe þe out of dette & synne.
Be loth to grene, & leffe to ples ;
Seke þe pes, & lyfe in ea.
Offer whome þou spekes, where & when,
84 A-ryse þe welle, & to what men.
When þou commys vn to A dore,
Sey “god be here,” or þou go ferre :
Wêr-ever þou commys, speke honestly
88 To ser or dame, or þer meny.
Stand, & sytte not furth-with-alle
Tylle he byde þe þat rewl ys þe halle ;
Where he hydis, þer must þou sytte,
92 And fore none oþer change ne flyte ;
Sytt vp-ryght And honestly,
Ete & drinke, & be feolely,
Parle with hem þat sytes þe by,
96 Thus teches þe dame curtasy.
Sit still till grace
is said and you’ve
washed your hands,
and don’t spit in
the basin.
Rise quietly,
don’t jabber, but
[Fol. 297, back.]
thank your host
and all the
company,
and then men will
say,
*A gentleman was here!*
He who despises
this teaching
isn’t fit to sit at a
good man’s table.

Children, love this
little book, and
pray that Jesus
can help his
author to die
among his friends,
and not be
troubled with devils,
and sit you stille, what so be-falle
Tyll grace be saide vnto ye ende,
84 And tylle yeue have wasshen with ye frende.
Let the more worthy paun throw
Wash to-fere ye, & that is ye prow ;
And spitle not yeu yeu ye basyne,
88 My swete son, put pow wasshyst yne ;
And aryse up soft & stille,
And iangylle nether with tak ne tylle,
But take ye leve of the hode lowly,
92 And pank hym with thyne hert hyghly,
And alle ye gentyllie tygylre yn-same,
And bare the so thow haue no blame ;
Than men wylle say thereafter
96 That a gentylleman was heere.
And he put dispiseth this techyng,
He is not worthy, without lossyng,
Nether at good mennes tabulle to sitte,
100 Ner of no worshipse for to wytte,
And therefor, chyldren, for charyte,
Lounth this boke though yt lytil be !
And pray for hym put made it thus,
104 That hym may helpe swete Iesus
To lyve & dye among his frendes,
And nener to be combed with no fendas ;

1 stille wtthalle
2 themm
3 by-fere
4 Spote not on (and omits next line.)
5 And ryse wtth hym that sate wtth the stille.
6 And thankke hym fayre and welle :
7 be gentyllie omitted.
8 soo that
9 wylle they say
10 Neuyr at a
11 for to
12 Nedyr
13 pur
14 Lernythe thyse boke that ys enlyd Edyllys be
15 made thyse
16-10 And vs graunte in Joy to a-hyde !
Say ye alle Amen for charyte in every syde.
THE YOUNG CHILDREN'S BOOK.

Take þe salt with þi clens knyfe;
Be cold of speche, & make no stryfe;
Bakbyte no man þat is A-weiye,

100 Be glad of All men wele to seye.
   Here & se, & sey thou nought,
   Than schall þou not to prefe be brought.
   With mete & drynke be-fore þe sette,

104 Hold þe plesyd, & aske no bette.
Wype thi mouthe when þou wyll drinke,
Lest it foule þi copyss brinke;
Kepe clene þi fyngers, lypes, & chine,

108 Fore þou may thi wyrschype wyane.
   Yn þi mouth when þi mete is,
   To drinke, or speke, or laughe, I-wys
   Dame cartesy fore-lydes it the :

112 Bot prayse thi fare, wor-so-euer þou be,
   Fore be it gode or be it baddde,
   Yn gud worth it muste be had.
   When þou spytes, be welle were

116 Where to þou spytes, nyse or fare ;
   Hold þi hand be-fore thi mouth
   When þou spytes, & hyde it couth.
   Kepe þi knyfe both clene & scherpe,

120 And be not besy forto kerpe ;
   Clens þi knyfe with some cutte bred,
   Not with þi cloth, As I þe rede :
   With Any fylth to fowle þe clothe,

124 A cartase mane he wyll be lothe.
   In þi dysch setzen not þi spone,
   Neþer on þe bryanke, os vn-lernyd done.
   When þou sopys, make no no[y]se

128 With þi mouth As do boya.
The mete þat on þi trenche is,
Putte it not in-to þi dysch.
Gete þe some A-voyle,

132 And some A-voyd þou thi trenchem.

Take salt with a clean knife;
talk no scandel, but speke well of all.
Be satisfied with what's set before you.
Wipe your mouth before you drink; keep your fingers and lips clean.

Don't speak with your mouth fail,
Praise your food; for whether it's good or bad, it must be taken in good part.
Mind where you spit, and put your hand before your mouth.
Keep your knife clean.

and don't wipe it on the cloth.

Don't put your spoon in the dish, or make a noles, like boys, when you sup.

Don't put meat off your plate into the dish.

Don't put your spoon in the dish, or make a noles, like boys, when you sup.
And geve vs grace yn Ioy to be;
Amen, Amen, for charyte!\textsuperscript{16}

Explicit. Ierne or be lwed
\textit{quod Whytyng.}\textsuperscript{17}

\textit{Amen.}

Here endyth the boke of Curtesy that ys full neces-
sary vnto yonge chyldryn that muste nedys lerne the
maner of curtesy.

Explicit. Amen.
When thi better take pe tho coppe,  
Drink tho selffe, & sette it vppe,  
Take tho coppe with thi hondes  

Lest it falls per As thou stondes.  
When thou better speaks to the,  
Do offe thi cape & bow þi kne.  
At thi tabull noper crache ne claw,  

Than men wyll sey þou arte A daw.  
Wype not þi nose nor þi nos-thirls,  
Than mene wyll sey þou come of cherlys.  
Make þou noper cote ne hond  

Thi felow at þou tabull round;  
Ne playe with spone, trenchere, ne knyffe.  
Ýn honesty & clenys lede þou thi lyffe.  
This boke is made for chylde yonge  

At the scowle þat hyde not longes:  
Sone it may be conyd & had,  
And make them gode iff þei be bad.  
God giff þem grace, vertuus to þei  

Fore than þei may both thriff & the.  
   Amen! quod Kate.
Stans Puer ad Mensam.

ASCRIBED TO JOHN LIDGATE.

[MS. Harl. 2251, ? about 1469 A.D., fol. 153 or 148. The parts between brackets [ ] and various readings, are from Mr Halliwell's print in Reliquiae Antiquae, v. 1, p. 156-8, of a 15th-century MS. Q. P. 8, fol. 77, r°, in the Library of Jesus College, Cambridge.]

¶ [My dere childe, first thiself enable
With all thin herbe to vertuous discipline
Afor thi soverayne standing at the table,

4 Dispose thi yowth aftir my doctryne
To all nurture thi corage to enclyne.
First when thu spekist be not rekles,
Kepe feste and fingeris and handes still in pese.]

B E symple of chiere, cast nat thyne ye aside,
Agenst the post let nat thy bak abyde;
Gasst nat aboute, tournyng ouer alle;
Make nat thi myrrowr also of the walle,

12 Pyke nat thy nose, and in especialle
Be right wele ware, and sette hieron thi thought,
By-fere thy souerayne croche ne rubbe nought.

¶ Who spekithe to the in any maner place,

16 Rudely cast nat thyne ye adowne,
But with a sadde chiere loke hym in the face;
Walke demurely by strete in the towne,
Adverdis the withis wisdom and Reasoun.

20 Withe dissolute laughters do thow non offence
To-fere thy sonevyn, whiles he is in presence.

1 Rel. Ant., Lumbiishly  
2 hede
The Book of Curteisie
That is Clupid
Stans Puer ad Mensam.

Part written as prose. ]

Mi dere sone, first foi silf able
with al pin herte to vertuose discipline,—
A-fore foi souereyn stondinge at pe table

Dispose pou pee aftir my doctryne—
To al nortur foi corage to encline.
First while pou spekist, be not richeles;
Kepe bope yngir and hond stille in pees.

When you stand before your sovereign,
speak not recklessly, and keep your hands still.

Be symple in cheer; caste not foi looke a-side,
gase not about, turnyng pe siti onerail.
azen pe post lete not foi bak abide,
neiper make foi myrrower also of pe wal.

Don't stare about,
lean against a post, look at the wall, pick your nose, or scratch yourself.

Pike not foi nose; & moost in especial
be weel waar, sette her-on foi pouyt,
to-fore foi souereyn crache ne pikee pe souyt.

When spoken to,
don't burp glibly look at the ground.
Walk demurely in the streets,
and don't laugh before your lord.

Who-so spoke to pou in ony maner place,

Inasischlisch caste not pin heed a-doun,
but with a sad cheere loke him in pe face.
welke demurely bi streetsis in pe towne,
And take good hede bi wisdom & resoun

Pat bi no wantowne laujinge pou do noon offence
To-fore foi souereyne while he is in presence.
Pare clene thy nailes, thyn handes washe also
To-fore mete, and whan thow docest arise;
Sitte in that place thow art assigned to;
Prease nat to hye in no maner wise;
And til thow se afores the thy service,
Be nat to hasty on brede for to byte,
Of gredynessey lest men wolde the endwyte.¹

Grennyng and mowes at the table eschowe;
Cry nat to loude; kepe honestly silence;
To enboce thy Iowis withe mete² is nat diewe;
With ful mowthe spoke nat, lest thow do offence;
Drynk nat bretheles³ for hast no negligence;
Kepe clene thy lippes from fat of fleshe or fyshe;
Wype clene⁴ thi spon, leve it nat in thy dishe.

Of brede I-byten no soppis that thow make;
In ale nor wyne withe hande leve no fattenes;
With mowthe enbrewed thi cuppe thon nat take;
Enbrewe⁵ no napery for no rekelesnes;
For to soupe [loude] is agenst gentiles;
[N]evyr at mete begyane thow nat⁶ stryte;
Thi teth also thow pike nat with no knyf.

Of honest myrth latt be thy daiaunce;
Swere none othres, speke no ribawdrye;
The best morsele, have in remembrance,
Hole to thyself alway do nat applie;
Part with thy felaw, for that is curtseie:
Laude not thy trenchedor with many remyssales;
And frome blaknesse alwey kepe thy nayles.

Of curtesye also agenst the lawe,
With sowne⁷ dishonest for to do offence;
Of old survaytes abmyde nat thy felawe;
Toward thy soureyne alwey thyn aduertence;

¹ a-wite. ² brede it ³ brilid ⁴ fayre
⁵ Foul ⁶ be warre gyane no ⁷ Which sou
Pare clewe þi nailis; þis hondis waische also
to-fore þi mete, [&] whanne þou doist arise.

24 sitte þou in þat place þat þou art a-signed to;
Prece not to he in no maner wise;
And whanne þou seest afore þo þi seruice,
be not to hasti upon breed to bite

28 lest men þerof Do þou edwite.

Greanyne & moyvyge at þi table escheue;
Crie not to lowde: honestlî kepe silence.
To embrace þi iowis with breed, it is not dewe;

32 with ful mouþ speke not lest þou do offence;
Drinko not bridelið for haste ne negligence;
Kepe clene þi lippis from fleisch & fishe;
Wipe faire þi spoon; leue it not in þi dische.

36 Of breed with þi teȝ no soppis þou make;
Lowde for to soupe is azen gentlines:
With mouþ enbrowide þi cuppe þou not take,
In ale ne in wiyn with hond leue no fatnes;

40 De foule not þe naprie bi no richelasnes.
Be waar þat at þe mete þou bigynæ no striif;
Þi teȝ also at þe table picke with no knyf.

44 Of honest mirpe enere be þi dalmace;
Swere non oþis; speke no ribaudiæ.
þe beste morsels,—hæne þis in remembraunce,—
Hollie alwey þi sif to take do not applie.
Parte with þi felawis, for þat is curtesie.

48 Lete not þi trechoower be with many morsels;
And fro blaknes kepe weel þi nailis.

52 Of curtesie it is azen þe lawe,
With dishoneste, sone, for to do difence;
Of oode forsetis ypbræde not þi felawe;
Towarde þi somereyn do enere reuerence.
Pleie with no knif, take heede to my sentence;
At mete & at soper kepe the stille & softe,
And eek to & fro meece not thi feep to ofte.

Don't play with your knife, or shuffle your feet about.

Droppe not thi brest with sew & opon potage,
Bringe no foule knuyes vnto the tabell;
Fille not thi spoon lest in the carriage
It scheede bi side, it were not commendable.
Be quik & redi, make & serviable,
Weel awaitinge to fullille anoon
What pat thi souerayn commane to be done.

Don't spill your broth on your chest, or use dirty knives, or fill your spoon too full.

Be quick to do whatever your lord orders.

And where-so-ever thou be to dignes or to suppe,
Of gentilnes take salt with thi knyf,
And be weel waar thou blowe not in the cuppe.
Reuerence thi folawe; bigyme with hem no strijfe;
To thi power kepe pees al thi lijt.
Intrippe no man where so pat thou wende,
No man in his tale, til he haue maade an ende.

Take salt with your knife; don't blow in your cup, or begin quarrels.

Interrupt no man in his story.

With thi fyngres marke not thi tale;
Be weel avysid, & nameli in tendir age,
To drinke mesuabili hope wiyn & ale.
Be not to copiouse of langage;
As tyme requirid schewe out thi visage,
To glad, ne to sory, but kepe the euenes bitwene
For los, or lucre, or ony case sodene.

Don't talk too much,

but keep a middle course.

Be soft in mesure, not hasti, but treteable;
Ouer soft is noust in no maner ping;
To children longip not to be vengeable,
Soone meued and soone fittinge;
And as it is remoubrid bi writynge,
Wrappe of children is overcome soone,
With the portia of an appil ben made at oon.

Be gentle and tractable, but not too soft.
Children must not be revengeful.

their anger is appeasshed with a bit of apple.
⁷ In children were now myrthe and now debate,  
In theyr quarel no grete violence;  
Now pley, now wepyng, siedde in one estate;  
88 To theyr playntes gyve no credence;  
A Rodde refourmythe all theyr insolence;  
In theyr corage no Rancour dothe abyde;  
Who sparishe the yerd, all vertue set aside.

LENVOYE.

92 Go, litel bille, bareyn of eloquence,  
Pray yonge children that the shal see or Reede,  
Thoughe thow be compendious of sentence,  
Of thi clauses for to taken heede,  
96 Whiche to al vertu shal theyr yowthe leede.  
Of the writyng, thouge ther be no date,  
If ought be myase,—worde, sillage, or dede,—  
Put all the defaute vpon John Lydegate.

¹ Rel. Ant., In childre
In childre were now mirpe & now debate,
In her quare is no violence,
now pleie, now weeping, & sealde in oon state;
to her playntis shee no credence;
A rodde reformeal her negligence;
in her corroge no rancour doop abide,
who pat sparip be rodde all uertues settip a-side.

A iltit balade, voide of eloquence,
I proue you songe children pat pis schal se & rede,
be copious of sentence,
3it to these clausis for to take hede
Which al into uertues schal joure joupe lode.
In pis wriyngo, joure por be no date,
Yf oujt be mys in word, sillable, or dede,
I submitte me to corresscions withoute ony debate.

Thus eendith pe book of curteisie pat is clepid
stans puer ad mensam.

[Page 188.]
Of the Manners to bring one to Honour and Welfare.

My son, I'll tell you what manners will bring you honour and welfare.

Take care of your master's goods as your own.

Wear angry words.

Fear shame.

Let others speak first.

[Bailey 160]

Bow to your betters.

Sport with your equals,

and leave off in good time.

Put up with big words; better bow than burst,

Learn from every man,

Don't tell all you hear.

Beware of after-regrets.

Be not too talkative, neither too merry nor too sad.

Keep the middle way.

S One, y schal pee schewe,—now take heed,—
And of suche maners pee declare
Bi whiche jou shalt come to manhede,

4 To wordli worchip, and to weelde.

What man jou seruest, enermore him drede,
And his goodis as pin owne enere jou spare;
Lete nene re pi wil pi witt ouer lede;

8 Of wrappful wordis enermore be ware.

Be biggynges of pi worschip, is to drede schame;
Lete opere men talke her talis or jou,
And her wittis loke jou not blame;

12 Vnto pi betere enermore jou bowe;

And whanne jou shalt boorde, boursd with pi peere,

And leane of to pleie whanne pee list best.

And for to sufre greete wordis, is manere,

16 And offten tymne it is betere to bow pan to burst;

And of enery maunis witt loke pat jou lere,

And pat rial tresour jou close in pi chest;

Telle nene re more jouj jou myche heere,

20 And enere be waere of had-y-wist.

In companies be nene to tale-wis,

Ne ouer myrie, ne ouer sadde,

Lest in pi berynge men aconpte pee ouer nyce;

24 Kepe enere re meene, and enere be a-drad.
THE MANNERS TO BRING HONOUR AND WEALTH.

1 With broyles ne boies loke þou with hom neuer play,
   For þat þou hom tellist þou schalt heere oft.
   And if þou se a wastour owher, þe þee pray,
28 His fellowship sewn y wolde þat þou left.

1 Medle not with myrarle by no maner way,
   For good maner he haþ from hym schifte;
   For y haue ofte seen þis in fay,
32 þat fro manye men he haþ manhode refte.

[? one stanza of 4 lines wanting]

Take what you find or what you bring.


hoo that comyset to an howse,
loke he be noo thyng' dongerowsse
To take suche as he fyndyth;
4 And yf he wolde not do soo,
Reson A-greet there-too
To take suche as he bryngyth.

The Reward of the Man who Beggars Himself.


with thys bytel be he smete, þat alle þe worle
mote hyt wete
þat yerlyt hys goodes to hys kynne, & goth hym
sylfe A begyng
The good Wife said to her Daughter,

The good wif tauzte hir douȝtir
Ful manye a tyme & ofte
A ful good womman to bo,
4 And seide "douȝtir to me dere,
Sum good þou must lere
If enere þou wolt þee.

Douȝtir, if þou wolt ben a wif,
8 Loke wijke þat þou worche,
Loke loueli * and in good lijf
þou loue god & holi chyrche.
3 ¶ Go to chyrche whanne þou may,
12 Loke þou sparing for no reyn,
5 For þou fare þe best þat ilke day
Whanne þou hast god y-seyn.
¶ 6 He muste need weel þriue
16 þat liue þeal his lyue, My leef child.

---
1-1 Omitted.
3 Many tymes
5-3 wyse & wysely wyrke
Loke thow loue welle thy god and holy chyrche
4 & 5-2 Alle the day thow fierst the bet þat
6-2 Welle proueth that god loueth
HOW THE GOOD WIFE TAUGHT HER DOUGHTER.

37

Gladdly yeue pi tieris & pi offrynges hope;
Ye poore & ye beedered, loke you not hope;
10 Yeue of yi owne good, and be not to hard,
For seekeyn is pat yous poore yeere god is steward.

6 Well he proue
But ye poore lone,

24 Mi leue child.

Whanne7 you sittist in ye chirche, pi beedis you At Church, pray,
schalt8 bidde;
9 Make you no iangelynge To freande nor to
don't chatter;
laure you 10 to scorne noyper11 oolde bodi9 ne
sibbe;9

gospe,
28 But be of fayr beerynge & of good tusage;
poru pi fayr beerynge
pi worship hap encreysyng,
Mi leue child.

32 If any man biddy12 ye worship, and wolde Dupes no offer
wedde poe,
Loke pat you scorne hym not,13 what-so-euer he
be,
But9 schewe it to pi freendis, & for-hile you it
consult your
nouzt;
Sitte not,13 bi him, nether stoo unde,12 yeere synge
and don't go
myste be wrouzt,

36 For9 a sclaundre reisid ille9
Is yuel for to stille,
Mi leue childye.

1 Gladly thow 2 offrynges 3 beedered pat ey be thee nat
4 yeue thow hem of thy good and be you 5 seldom ys the
6° Welle he tresoreth that the poore honowreth 7 And when
8 beds to 9° Omitted. 10 lawe younat 11 nether
12 Yef any man bid 13 nat. (Throughout, nat is written for not.)
14 forhelie 15 stand
HOW THE GOOD WIFE TAUSHT HER DOUGHTER.

That man þat schal þe wedde bifer god wip a
ryng,

Love your hussband above all
earthly things,
Answer him
meekly
and he'll love you,

40 Love þou him & honoure moost of erþeli ping;
Meekely þou him answer,2 And not3 as an attir-
ling,
And so maist þou slake4 his mood, And ben his
derlyng:
A fair worde5 and a meke
dep wrappe slake,6
Mi leue child.

Be cheerful
and true,
and keep free
from blame.

Faire of speche schalt þou bo, gladdel, & of mylde
mood,
Trewes is worde & in dede, and in conscience7
good;

48 Kep þee from synne, fro vilonye, & fro blame,
And loke þat þou beere þee so þat men seie þee
no schame;
7 For he þat in good lijf renne,
Ful ofte weel he wynne,7
52 Mi leue child.

Be well-
mannered,
[4 Page 186.]
not a round or
ruke.

54 Be of semeli semblant, wijs, and oþer8 good
maner,
Chaynge not þi contynauce for nouþ þat9 þou
may heere;
Fare not9 as a gigge, for nouþ þat may hitse,

56 Lauge þou1 not to loude,9 ne þane þou not to9
wide,
10 But lauge þou softe & myelde,
And be not of cheer to wylde,10
Mi leue child.

1 Omitted.  2 Answer wyf faire  3 nont
4 thow shalt stymes  5-6 to þy make of the deeth stak
6 thy conscence  7-7 Good lyfe reneweth and well wynneth
8-9 Of fayre semblant shalt thou be, wys, and of good manere
9-9 long, ne yane nat
10-10 Yet laughe thou may & mery wordys say
HOW THE GOOD WIFE TAUSTE HIR DOUPTIR.

60 And when you goist in your way, go you not to In walking, 
theaste, 
Braundishe not with your heed, pi schuleris you 
ne caste;
Haus you not to manys words; to swere be you 
not leese, 
For alle such maners comes to an yuel proof: 
64 2 For he pat cescip to hime an yuel name, 
It is to him a foule fame, 
Mi leue child.

Go you not into ye town as it were a gase 
In town, don’t 
68 From oon hous to anoer for to seke pe mase;
Ne wende you not to pe1 market pei borei for to 
selle, 
And jsanne4 to pe tauerne pei worship to follo,5 or get drunk on 
6 For pei pat tauerne hausten, 
Her prifte pei adausten,6 your cloth-money.
72 My leue child.

And if you be in place where good ale is on Where good ale 
lofte, 
Wherpe pat you seure *pereof, or pat you sitte 
sotte, 
76 Mesurabl6 you take per-of pat you fall in no drink moderately.
blame, 
For if you be ofte drunke, it fall2 pe to 
schame; 
10 For pe pat ben ofte drunke, 
Prift is from hem sunke, 
80 Mi leue child.

1 Omitted. 2-3 Bayle name ys suelle fame
3 borele 4 No 5 for to fylle
4-6 He that tauerne hausteth, hyr thryft adaunteeth
7 per 8 Masurely 9 hit falletth
10-12 He pat ys oft drunke, thryft ys fro hym sunke,
Don't go to public shows like a strumpet, but stay at home.

Go not to jest wrestling, nor to schotynge at cock.
As it were a strumpet or a giggelot:
Wone at hom, douzir, and loun he werk myche,
And so jou shalt, my leve child, wexe soone riche.

It is enow more a myrie jest,
A man to be served of his owne jest.

Mi leve child.

When any man speaks to you,
greet him only,
and then let him go on,
as he might tempt you to wrong.

A gesynke see not with each man that goop by the strete;
Doun; only man spoke to see, Swiflly dou him grete;
Leto him go by the way; by him that dou no stone,

That he, bi no vilonye pin herte myste fonde,

For alle men ben not trewe
That kyme fair her wordis schewe,

Mi leve child.

Also, for no conetise, ziftis that dou noon take;
But dou wite riht weel whil ellis, soone dou hem forsake,
For with ziftis men may wommen ower goon
That were as trewe as steele cifer stoon.

Mi leve childe.

1 Omitted.
2 schotyn at he
4-5 Meryfer ys owne thyng on to loke pan any oþer manys on to tote
5 he speke forre
6 nat
7 For alle men be nat trewe that forre spekyn
9 wemen
10-11 For boundyn ys she that taketh yefts
HOW THE GOOD WIFE TAUJHE HIR DOETH.

And wijli gouerne þou þin hors and þi meyne: To bittir ne to honour with hem þat þou no 2 be, But 2 loke wel 3 what is moost neede to doone, And sette þi meyne þerto bope ratheli 4 & soone, For redi is at rede A forn doon dede, Mi leue child.

And if pin husbonde be from 5 home, lete not þi meyne goon 6 ydiel, But loke wel who doop myche 7 eiper litil, And he þat wel doop, þou 2 quite him wel his whyle, 8 And he þat doop eiper, servæ him as þe vile A forn doon dede Wole anofer spedæ, Mi leue child.

And if þi nedæ be greet & þi tymæ streite, þæs 2 go þi ælf þerto & worche * an houswifæ 9 bryde, Þæsne wille þau allo do þat bettir þat aboute þeo stande[æ]. 10 Þe work is þe sonner do þat hap many handis, 11 For manye handis & wight Make an hewy worke light; Aftir þi good servise þi name schal arise, 12 Mi leue childæ.

1 Gouerne wellæ also thynge howse & wysely thy 22 Omitted.
2 welæ showæ 4 and þat lyghtly 5 yef þy mastyr be fro 6 go 7 mykyllæ 8 Trin. Coll. MS. whyte. (The Lambeth MS. has mode.) 9 and make a wyues bryde 10-12 Alle þey doen the bettyr þat about þeo stondæ 11 homdæ 12-13 Many homdys & smert makyn lyght werke
Look after your household when at work;
and have faults put to rights at once.

And what so pi meyne do, about hem jou wende,
And as myche as jou maist, be at pot oor cende,
And if jou fynde ony defaut, do it soone amende

128 So pei hae tyne and space may hem defende.

10 To compelle a dede to be deon & peere be no space,
It is but tyrannye without temperance & grace, Mi lewe child.

See everything straight when they leave work; keep your keys yourself,
and beware whom you trust.

132 And loke pet alle pingis be weel whanne pei her werkis leti.
And take pe keies in-to pi warde, loke pei bok not forgote;
And be war to whom jou trustis, and spare for no qweyntisc.

1 Loke 2 Omitted.
4 At every dede pet shall be do 5 the pet fyndyst a
7 same do hit 8 So pet
9 pet joy
10.10 Meehe berynese behouneth hem pet shall hawe holden

The next two stanzas of the Lambeth MS. are transposed (in an altered form) to another part of the Trinity MS. as shown in the second and first stanzas in the notes on p. 45 and p. 46. The Trin. MS. has here, for ll. 132-45, the following:

In other mennys housys make jou no maystry;
Blame jou nat wrongfully pet jou seest with thynne ey.
Dowtyre, I pray thee, bere the so well;
That alle men mowe sey jou art as trawse as stalle:
A good name many folde ys more worthes then golde,

Be thow no cryder, no of wordys bold
To myssy sty neighbours noother yong ne oole;
Be jou nat to mody ne to enmous
For nought pet may betyde in obr mennys hous:
An enmous hert off doth smert,

My leue Chyld. Chyld.
My leef Chyld.
Houswiffli pou schalt goon on 5 pe worke day  [iwis,] 6
Pride, reste, & ydilnes, maki p on-pritines 7
And 8 whanne pe holi day is come, weel 8 schalt and worship God
pou be
156 pe holi day in 9 worschipe, & god wole lune pou ;

1 have  2 make pou no stryfe ne  3 luen
4 4 He hath esy to welde but thanketh semde
5 Honestly shalt pou go  6 Ommitted  7 cast hit alle away
8 clothyl Honestly  9 The good lord
on Holydays.

1 Hane in mynde to god is worship [ay],
For myche pride come ye of yeuel day,
    Mi leve child.

[Page 110.]

Love your neighbours,

160 ¶ Whanne thou art a wijfe, a neighbores for to be,
    Loue tan weel thi neiboris, as god hap
comandide thee;

It bhonep thee so for to do,
    And to do to them as thou woldist be doon to.

164 If any discord happen nyght or daye,
    Make it no worse, necesse it if thou
may,
    Mi leve child.

If you are rich,
be hospitable

And if thou shalt be a riche wijfe, Be thou not
to hard,
168 But welcom faire thi neiboris thou come to thee
warde

With mete, drinke, & honest chere, Such as thou
maist to hem bede,

To ech man after his doore, & help the poores at
neede;

    and also for Hap thou may bitide,

1 More for goddes freashyp than the worlds worship
2 Instead of lines 160-187, the Trin. Coll. MS. has the following:

Macho shame be they worthy, & sorrow wolle hem betyde
    That makest hyr houebonds poore bowe bowe moches
    pryde.

Be fulle wyse, doughtyr, & An howsewyfe good;

After the wrenne hath verues let thou hyr blood.

Hys thrysith wyceth thynne thou spundeth or he wynne,

Syt nat vp long At ewyn AAS A gase with the cuppe
To sey wessyle, & drynke heylle, Our sryvy thrysit yu
    My leef chyde.

But go to beide beyme, & A morow yse blyse,

And so thou shalt, my leve chyde, bothe wynne & thryse,

Alle case may nat falle to hym thou thryce shalls,
Please weel þi neizboris þat dwelle þee 
biside, 
Mi leue child.

Doughtir, loke þat þou be waare, what-sun-
cuore þee biside, 
Make not pin husbonde poore with spendinge 
your extrava-
ne with pride.

A man must spende as he may þat hap but 
if he's poore off, 
For aitt þe wrenne hap veynes, Men must lete 
hir blood ; 
His * príte wexiþ þinne 
þat spendiþ or he wynne, 
Mi leue child.

Borowe not to besely, nor take not þin hire 
first 
But if þe more nede it make, & grettir distrosse ; 
Ne make þee not to seme riche With oþer 
mennis þing,

With ryche Roohys and garliandes, & with ryche thynge, 
Counterfete no lady as thy husbond were a kyng. 
With suche as he may the ayde, apayde shalt þow be, 
That no countenaunce be lest for cause of thee: 
Ouyrdone pryde maketh nakyd syde, .

Loke wel swiþe abowe ; for no þyng þat þow lete ; 
Take the kyus in to þy ware, be þey nat foryte; 
Buthynke the weles in fought ; let for no quyntyse; 
And but yef þow do so, þou dest nat at the wyse. 
For who þat louþ þyns syff lest, Mest may þyns in rest,

Sorrow nat to blythely, no take nat þy hyre furst, 
But the more nede hyt make or the grettir byrst. 
Make the nat ryche with other menny thynge, 
Ne neyr þe boldyr to spende a farthyng ; 
For what sooner þou hau to done, 
Borowyd thynge wylet hometo

¹ A mistake for 'Borow.'
HOW THE GOOD WIFE TAUGHT HER DAUGHTER.

184  No prefore spende none ye more of a farthing;
     For you you borowe faste,
     It must home at laste,
     Mi leue child.

188  And if th children been rebel, & wole not hem lowe,
     If ons of hem mys doo, nonper banne hem ne blowe,
     But take a smert roddo, & bote hem on a rowe
     Til pei crie mercy, & be of her gile aknowe.

192  6 Leue child, by-houe looere,
     And evere leuer ye more,
     Mi leue child.

196  And loke to ye douctren pat noon of hem be lorn:
     Fro pat ilk tyme pat pei be of peo born,
     Bisie peo, & gader faste towards her mariage,
     And zene hem to spowaynge as soone as pei ben able.

200  11 Maydens bou fair & amyable,
     But of her leue ful vnstable,
     Mi leue child.

Now haue ye peo taunt, douctir, As my modir
dide me;
Pinke peor nyzt and day, foryte pat it not be;

And yeue ye meyny her hyre at her terme day,
Whether they abyde styfte or wonde away;
Yene ou hem of thine owne, & so wysely thee wylde
That by frendys haue Loy of thee, both yonge And elde;
Thy thryft ye by frendes myghte.

1  Childre 2 bowe 3 any 4 mydo, no 5 yarde
6  Leue chylde behoweth lore, And euer pe loy the more,
7  Omitted. 8 daughtres 9 the 10 be of age
11-11 Maydens be lovely, but to kepe ye be vtrusty
HOW THE GOOD WIFE TAUGHT HER DAUGHTER.

204 Hane mesure and lownes, as ye haue þe tauȝt,
    And what man þe wedde schal, his dare care
    nouȝt.
    Betere were a child vnborne
    þan vntaxt of wiȝs lore,²

208 Mi lene child.

Now þrift and þeedom mote þou haue, my swete My sweet girl,
barn,⁴ may all the
Of æ alle oure formor fadris þat enere were or ayn, patriarchas'
Of alle patriarks and prophesis þat enere weren
alyue,⁶

212 Her blessinge mote þou haue, & weel mote þou blessing be with
    þrieue!?³
    For weel is þe child
    þat wiþ synne wole not be filid,
    Mi lene child.

216 The blessyne of god mote þou haue, and of May Christ, and
    his modir briȝt,
    Of æ alle ayngeles & of æ alle archaungeles, and of æi holy wight,
    And þat þou move haue grace to wende þe wey
    ful riyt
    To þe blys of heuene þere sittþ god almyȝt, heaven’s blys !⁷
    A M E N.

¹ Omitted        ² þen vntaxt    ³ the blessyng of god mot
⁴ baren        ⁵ And of    ⁶ on lyne
⁷ The Trinity MS. ends here with “My leef Chyble. Amen.”
How the Wise Man taught His Son.

[Lambeth MS. 853, ab. A.D. 1430, page 186.]

Hear how the wise man taught his son,

Listnè lordingis, & þe schulen here
How þe wise man taught his sonne,
And take good tent to þis materse,

4 And lerne it also if þe kunne.

7 His song was maad bi good resoun
To make men true and stidfast;
And whanne a þing is weel bigunne,

8 It makip a good ende at þe laste.

While it was young

Ther was a wise man taught his child
While it was þong and tendir of age;
 þe child was bope mecke & myelde,

12 Faire of body and of visage;
To lerne it hadde a good comage,
And to al goodnesse a greet desire;
With good ensampule and faire langage

16 His fadir taught him weel and faire,

*First in the morning, pray to God

And seide, “my sonne, take good heed,
Bi þe morewe every day
Or þou do any wordli deed;

20 Lifte vp þin herte to god, & pray
Devoutly as þou can or may
þat þou in grace þi lijf may lede,
And syms to flese bope nyzt & day,

24 þat henes blis may be þi mede.
And somne, where þat enere þou go,
Be not to tale-wijs bi no wey,
Þin owne tuage may be þi foo;

28 Perfore be waer what þou doist say,
Where, & to whom, be ony wey,
Take good heed if þou do sei se of þae,
For þou mȝste sai a word to-day

32 þat. viij. þeer after may be for-þouȝt.

And somne, what maner man þou be,
Þeene þee not to ydilnesse,
But take good heed of þi degree,

36 And þerond do þi bisynesse.
Be waer of reste and ydilnesse,
Whiche þinges norischi slouȝe,
And enere be bis more or lesse,

40 It is a ful good signe of trouȝe.

And somne, also þy waerne þee,
Deaire noon office for to beere,
For þan it wole noon oþir beo,

44 þou muste þi neiþboris displesse & dere,
Or eliþ þou muste þi sylf forswere,
And do not as þin office wolde,
And gete þee mawgre heere & þeere

48 More þan þank, an hundrid folde.

And somne, as far as þou may lere,
On yuel qwestie þou not come,
Neiþer fals witness þou noon bere

52 On no manys materie, al neiþer somme;
þou were betere be deef & dombe
þan falseli to go upon a qweste.
Somne, pinke upon þot dreadful doeome,

56 How god schal deeme us at þe laste.
HOW THE WISE MAN TAUGHT HIS SONE.

And sone, of oon ping y sée waarme,
And on my blesseyge take good hede,
Be waar of ysinge of sée tauerne,
60 And also sée dyes y sée forbede,
And flee al letcherie in wil and dede
Lost soun come to yuel preef,
For alle sii wittis it wolde ouer lede,
64 And bringe sée into greet myscheef.

And sone, siete not up at eues to longe,
Neiper sse no rare souoperes late;
Souns soun be bope hool an strong,
68 Wtih such outrage it wolde aslake;
And of late walking comep debate,
And out of tyme to siete & drinke,
Perfore be waar & keep sii state,
72 And go to bedde bi tyme, & wynke.

And sone, if soun wolt haue a wijd,
Take hir not for couetise,
But wisesli enqweere of al hir lijf,
76 And take good hede, bi myn avice,
Pat sche be meekke, curteis, and wijs;
Souns sche be poore, take soun noon hede,
And sche wolde do sée more good services
80 pan a rischer, whanne soun hast needed.

And if sii wijs be meekke and good,
And seruipe sée well and pleasantely,
Loke pat soun be not so woode
84 To charge hir to greuousely;
But revye sée faire and easili,
And cherishe hir weel for hir good dede,
For ouer-doon ping ynskillfully
88 Makip grijf to growe whanne it is no need.
For it is betere with reste and poes,
A melis meete of hoomeli fare,
\(\text{\textit{pan for to have an hundrid mees}}\)
92 \(\text{\textit{With gruchinge & wip myche care ;}}\)
\(\text{\textit{And perfoure leerne weel pis lore,}}\)
\(\text{\textit{If you wilt haue a wif with eese,}}\)
\(\text{\textit{For richesse take hir neuer pis more}}\)
96 \(\text{\textit{pou3 sache wolde pee bope fesse & eese.}}\)

And pou schalt not pi wijf displesse,
Neiper calle hir bi no vilouss name ;
And if pou do, pou art not wijs,
100 \(\text{\textit{To calle hir foule it is pi schame ;}}\)
\(\text{\textit{If pou pin owne wijf witt defame,}}\)
\(\text{\textit{No wondir pou3 anopir do so,}}\)
\(\text{\textit{But softe & faire a man may tame}}\)
104 \(\text{\textit{Bope herte and hynde, bucke & do.}}\)

And y wolde neipir close ne peynst,
But y warne pee on pe o pierwside,
If pi wijf come wijp a playnt
108 \(\text{\textit{On man or child at any tide,}}\)
\(\text{\textit{Be not to hasti to fipte & chide,}}\)
\(\text{\textit{And be not a-wrake til pou know pis sope,}}\)
\(\text{\textit{For is wrappe pou mynte make a braide}}\)
112 \(\text{\textit{bet afirwarde schulde rewe pou bope.}}\)

And sonne, if pou be weel at eese,
And warne amonge pi neipboris sitte,
Be not newfangil in no wise ¹
116 \(\text{\textit{Neiper hasti for to chausage ne flitte,}}\)
\(\text{\textit{And if pou do, pou wantist witte}}\)
\(\text{\textit{And art vnstable on every side,}}\)
\(\text{\textit{And also men wolde spoke of it,}}\)
120 \(\text{\textit{And seie "pis foole can no where abide."}}\)

¹ MS. twice
HOW THE WISE MAN TAUGHT HIS SONNE.

And sonne, pe more good pat tou hast,
pe raper here pe moeke and lowe,
And boaste not myche, it is but waast;

124 Bi boostynge, men moue foolis knowe.
And loke tou paye wel pe tou doost owe,
And bi oþir richesse sette no greet price,
For deep wole take hope his and lowe,

128 And pan fare-weed al pat þere is.

See how little
good other men's property does
them when they
die, and strangers
marry their wives
and take their
money.

And þerfore do þou bi my councele,
And take ensample of oþir men,
How litil her good doop hem a-vaille

132 Whanne þei be doluen in her den,
And he þat was not of hya kyn
Hap his wif, and al þat þere is.
Sonne, kepe þoe out of deadly synne,

136 And asaye to gete þoe paradys,

Make amends for
your sins,

try to save your
soul.

[Page 103.]

Set not by this
world's wealth.

Nothing is so
certain as death,

so ponder my
words,

and may Jesus
bring us to His
bliss.

And of þi trespas make a-meendis,
And to poore men of þi good þou dele,
And of þi foo-men make þi freendis,

140 And asaye to gete þoe soule heele,
For þe world is hope fals and freel,
And euer day it doop appaire:
Sonne, sette not bi þis worldis weele,

144 For it farþ but as a cheri faire.

And deep is enuere, as y trowe,
þe moost certeyn þing þat is,
And no þing is so vucerettyn to knowe

148 As is þe tyme of deep y-wis:
þerfore my soune, pinke on þis
Of al þat y haue seid biforn,
And þese bringe us to his blis

152 þat for vs bare þe crowne of þorn! Amen.
Recipes.

[From Harleian MS. 5401, ab. 1480-1500 A.D.]

Fruiturs. (Page 194 or fol. 69 b.)

Recipe pe & omyes of whyte brede, & swete apylla, & zokke of eggis, & bray pe am welo, & temper it wyth wyne, & make it to sothe; & when it is thyk, do pe-to gode spycys, gynger & gallogay & canyill & clows, & serve it forthe. (See also Liber Cure Cocorum, p. 39-40.)

Fruiturs of fygs. (p. 197 or fol. 98.)

Recipe & make bature of floure, ale, peper & saferon, with oper spices; pe cast pe am in to a frying pan with batur, & ole, & bake pe am & serve. (See another recipe in Household Ordinances, p. 450, under the head "Turteletys of Fruture").

Jussell. (p. 198 or fol. 98 b.)

Recipe brede gratyd, & amyis; & swyg pe am to-gydere, & do pe-to sawge, & saferon, & salt; pe take gode brothe, & cast it pe-to, & bole it enoressyd, & do pe-to as to charle &e. (See also Liber Cure Cocorum, p. 11; Jussel of Flesh, Household Ordinances, p. 462; Jussel ensoresed, p. 463; Jussel of Fysshe, p. 469.)

Mawmeni. (p. 201 or fol. 100.)

Recipe brawne of Capons or of hensys, & dry pe am welo, & towse pe am smalle; pe take thyk mylk of amondes, & put pe saide brawn pe-to, & styre it welo ouer pe fyre, & seson it wyth suger, & powder of Canelle, with mase, quibibs, & annees in confete, & serve it forthe. (See also the recipe "For to make momene" in Liber Cure Cocorum, p. 26; for "Mawmen for xl. Mees" in Household Ordinances, p. 455; and "Mawmen to Potage," p. 430.)

Fretoure. (Harl. MS. 276.)

Vysaunde leche. Fretoure. Take whete Floure, Ale, ãest, Safroun, & Salt, & bete alle to-gederys as jikke as þou schuldyst make oper bature in fleyseche tyme, & þan take fayre Applys, & kut hem in maner of Fretourys, & wete hem in þe bature vp on downe, & frye hem in fayre Oyle, & caste hem in a dysseche, & caste Sugre þer-on, & serve forth. [The recipe for "Tansee" is No. I.vi.]

1 The þ is always þ in Harl. 5401.

2 that is, the figs.
A Diatorie.

[Lambeth MS. 853, ab. 1430 A.D., page 182.]

Te be rulid bi þis diatorie do þi diligence,
For it techip good diete & good gounenace.

(I. LATIN II.)

If so be þat lechis doon þee failc,
Vse good diete bi þe counceel of me,—
Mesurable fedyng and temperat tra nale,—
4 And be not maliciose for noos aduersite,
But be mekke in troubule, glad in pouerte,
Not pensif ne þoufuful for ony sodolin chaunce,
Not grutchisage, but myrle aftir þi degree.
8 If fisijk lacke, make þis þi gounenace,

(II. LATIN I.)

Kepe from colde þi feet, þi stomak, & þis heed ;
Ete no raw mete, take good he cle þe rto,
Drinke holsum drinke, & feede þee on ligt breed,
12 & with an appitid from þi mete looke þat þougoo.
Lede þi lij in chastite, þou schalt finde it best so ;
Drinke not vpoe þi sleep, but do as þe þee teche,
And bere no wraßpe to freende ne to foo ;
16 vse not to soupe late, ne to driske myche.

(III. LATIN IV.)

Digne not on þe morewe to-fore þis appitide ;
Cloer eir & walking makiþ good digestioun.
Dietarium.

[Sloane MS. 3534, ab. 1460 A.D., fol. 1.]

(I. ENGLISH II.)

Vixeris ut sanus, capud ex algore tegatur,
Ne comedas aliqua cruda, salubre bibas
Vinum, te pasce leui pane que, dum petis illos,
Surge, relinque cibos; effugias vetulas;
Non cito post somnum bibes, letus adito grabatun,
Exsurgas hillaris: cero que cena nocet.

(II. ENGLISH I.)

Si phisici desint, onus & moderata dieta,
Rebus in oppositis non malus esto tuis,
Mitis in adversis, in paupertate ioceris;
Sis modico diues; quod satis est, placeat,
Non tibi murmure erit; ut consuetit, esto iocun
dus:

Si phisici desint, hoc tibi fac regimen.

(III. ENGLISH V.)

Non omni mox dicto credas, nec impetuosis
Sis, aut viciscens materias subito;
Pauperibus veniam non monstrat te violentem;

In verbis lepidus, edendo sis mensuratus.

Esca si varias mensa proroni continget,
Non auide sumas, nec videaris edax.
Loquendo prudent, vel linguas stude frenare;
Non verbo decipiens, quod melius stude proferre.
A DIATORIE.

Drinke not bitwone melis for no froward delite
But if fyrst or trauelle þeue þee occasioun.
And over salt mete doþ great oppressioun
To feble stomakis þat wolde not hem refreyn
From þingis þat ben contrarie to her complexioun,
þei doon to her stomakis ofte myche peine.

(iv. latin vii.)

¶ Vse no surfetis neþpir day ne nyght,
Neþper ony rere soupers, which is bat excesse;
And be waer of nodding heedis ð & of candil list,
And also of long sleep and of ydilnesse.
¶ The which of alle vicis sche is porteresse.
And voide alle druskelewe folk, liars, & lechouris,
And alle hem þat vñen anch evynpriftynesse,
And also diþ pleiers and lacerdouris.

(v. latin iii.)

¶ To yuel talis þeue noo credence;
Be not to hasti, ne to sodcyn veniable;
To poore folk do þou no violence;
Be gentil of langage, in feylinge mesurabl;
On sundri metis be not gredi at þe table;
Long sleep aftir mete doþ myche greunance.
Blame no condictions which is commendable;
But to seie þe beste, sette alle þi plesaunce.

(vi. latin vi.)

Use fier bi þe morewe, & to bedward at eue
Aþens blake mystis and eir of pestilence;
And arise þou eeri if þou be in heele,
And first bi þe morewo do god reuerence.
To visite þe poore do þi diligence,
And on þe needi hane compassionioun,
Dietarium.

(iv.)
Os duplex odias; ad mensam non paciaris
Detractus; populos iurgantes despice semper
Non sustine falsos, blandos, nec adulatoros

24 Tecum; scismaticos profersa impedientes;
Rixam monentes non tecum sint permanentes:
Sed cum vicinis pace viuendo frueris.

(V. English vi.)
Munde vestitus tuus ut status exigit esto;

Limina ne collas, & tua pacta tene.
Cum tribus hominibus litem tu suscitare nolito.
Cum te meliore iurgia nulla move,
Contra consortem nullam mouebis querelam,

32 Contra subiectum pudor esset pandere luctum.
Consulo propterea dum vixeris assequi valis
Pacem, & tibi adquire nomen bonum.

(Vi. English vi.)
Ignis in aurora, & contra nebula cero,

Aere pestifero, nesciat esse foris.
Audi mane missam, molius nasi sic prosperis.
Primo dum eleus, deum laudare iuberis,
Pauperes post visita; interna dileccione

40 Si super egos pie compaciaris,
Dabit afluenciam dominus, & accumulabit
Cum incremento, tua possessio stabit.

(Vii. English iv.)
Crapulae nulla domo cero paciaris in tua,

44 Cenas repetentes, excessu magno edentes,
Et caput quod invitu, candela accensa que igne.
Pigriecies mane somnolenta ociositasque
Mater viciorum omnium est janitrix dicta.

Sic que ebriosi, mendaces, luxuriosi,

* * * * * * *
A DIATORIE.

For good deedis causis mirpe in conscience,
And in heuene to haue greet possession.

(VIL. LATIN V.)

Be not nyee in clojinge passing pi astate;
Be rewlyd bi temperaunce while you art a-lyue;
And with iiij. maner of folk be not at debate:

52 First with pi bettir be war to stryue,
Azens pi faw noo quarel you contrarye,
With pi suget to stryue, it is but schane;
Perfore y councele pee, while you art a-liue,

56 To line in pees, and gete pee a good name.

(VIII. LATIN X.)

¶ In two pingis stondip a manis welpe,
In soule & bodi, who-so wolde hem sowe,
Mesurable seidings kepip a man in helpe,

60 And riȝt so is charite to pe soule dewe.
Foryte not pi diete, for it is good & trewe;
Douȝt it be bount of no potecarie
Ne of noon oper maister pat great cuumynge can schewe,

64 Žit y councele pee, be dietid bi pi diatorie.

(ix.)

Serve god,

68 Panke ȝe enere god hygli;
Douȝt ȝe enere liue hore porel,  { whaume him likip
He may amende it liȝtly

{ and enere liue ȝe in reste.

Serue ȝe god devoulytly
And pe world truly,
Ete ȝe youre mete miritli
Whanne his liȝtly

[A different and later version of this Poem was printed by Mr Halliwell from MS. Harl. 2251, fol. 4-5, in his Selection from the Minor Poems of Dan John Lydgate for the Percy Society, 1840, pp. 66-69. He remarks that the “poem is very common in manuscript, but several of the copies vary considerably from each other. It may be sufficient to refer to MS. Harl. 116, fol. 116; MS. Oxon. Bernard. 1479; MS. Rawl. Oxon. C. 86; MS. Arund. 168; MS. Sloan. 775; and MS. Sloan. 3554, which contains a Latin version. Ritson has inserted this in his list of Lydgate’s works in two places, under Nos. 55 and 61.” Harl. 6401 contains a late copy.]
(VIII.)

Post epulas sumptas somnium longum non tibi sumas;
Caput, pes, stomachus frigora non paciuntur;
Non contristeris corde, molestias tollis.

52 Vt poscunt redditus, tuam decefi regere domum.
Tempore tu patere iusticiam semper tuere,
Nec iurare velis, quo quisquam decipiatur.
Du[m] iuenis fueris, monstra te elegantem;

56 Cum cedit senectus, ut sapiens cohíbe mente, 
Non semper stabunt mundi gaudia, sed variabunt.

(IX. ENGLISH III.)

Non comedas mane donee tuus appetit vsus;
Digestant bene limpidus aer & corporis motus.

60 Inter prandandum tibi potus est denegandus,
Ni sitis aut labor tibi present occasionem.
Sala nimis nocent stomachis debilitatis,
Dum nequeant a se contraria pellere quoque;

64 Namque pena stomacho interium maxime crescit
Ex manu veloci, dum se reprimere nescit.

(X. ENGLISH VIII.)

Sic in duobus consistit sanitas tota,—
Corporis ac animae; qui ea sequi velit,

68 Conuenit saluti cibi sumpeio moderata,
Excessuque salus ab homine est reuocata.
Caritas est anime omnino debita valde,
Ex apothecario sumpto pro rursus emititur nullo.

72 Nec ab Antonio, nec ab hugone magone,
Sed cunctis ditissimis vtentibus est dictarium.

[MS. Hec.]
Recipes.

[From Harl. MS. 279, ab. 1430-40 A.D. A pretty MS. that ought to be printed.]

**Potage dyvers**

_haris in cywey._ Take Harys, & Fle hem, & make hem clene, an hacke hem in gobetys, & sethe hem in Watere & Salt a lytylle; ſan take Pепpyr, an Safroun, an Brede, y-grounde y-fere, & temper it wyth Ale. ſan take Oynonyys & Percely y-mynceed smal to-gederys, & sethe hem be hem self, & afterward take & do þer-to a porcyon of vyngre, & dresse in. (See also the recipe for “Harus in Cywe” in Liber Cury Cocorum, p. 21, & that for “Conyngus in cyne” p. 20. Chive is a kind of small onion.)

**Conyngys in cyveye.** Take Conyngys, an fle hem & sepe hem, & make lyke þou woldyst make a sewe, saue alle to-choppe hem, & caste Safroun & lyer þer-to, & Wyne. (See also “Conyngus in cyne” in L. C. C., p. 20 ; and “Conynges in Cyne” in Household Ordinances, p. 434.)

**Doucettes.** Take Creme a gode cupfulle, & put it on a stray-noyre, þanne take ȝolkys of Eyroun, & put þer-to, & a lytel mylke; þen strayne it þrow a straynonore in-to a bolle; þen take Sugre y-now, & put þer-to, or elys hony for defauta of Sugre; þan colore it with Safroun; þan take þin cofyns, & put it in þe ovynne lere, & lat hem ben hardyd; þan take a dysshe y-fastenyd on þe pelys ends, & pore þin comade in-to þe dysche, & fro þe dysche in-to þe cofyns; & whan þey don a-ryse Wel, teke hem out, & serve hem forth.

**Doucettes.** Take Porke & hakke it smal, & Eyroun y-mellyd to-gederys, & a lytel Milke, & melle hem to-gederys with Hony & Pepir, & bake hem in a cofyn, & serve forth.

**Doucettes a-forceyd.** Take Almaund Milke & ȝolkys of Eyroun y-mellet to-gederys, Safroun, Salt, & Hony; dry þin cofyn, & ley þin Maribonys þer-on, & serve forth.
The boke of Nurture, or Schoole of
good maners:
For men, Servants, and children, with Stains pure ad mensam. Neboig corrected, be
ry necessary for all youth and chil
dren.

[Compyled by]
[Hugh Rhodes of the Kinges Chappell,]
[‘born and bred in Devonshire to,’ p. 69. l. 11.]

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The Boke of Nuture,
for Men, Servauntes, and
Children.

There is fewe things to be vnderstand more necessary then to teache and gourner Children in learning and good manners, for it is a hye servyce to God, it geteth favour in the syghte of men, it multiplyeth goods, and increaseth thy good name, it also prouoketh to prayer by whiche Gods grace is obtayned, if thus they bee brought vp in vertue, good maners, and Godly learning. The cause of the world being so euill of lyning as it is, is for lack of vertue, and Godly bringing vp of youth. Whych youth sheweth the dispositions and conditions of their Parentes or Maysters, vnder whome they have bene gournered. For youth is disposed to take such as they are accustomed in, good or euill. For if the behauour of the gourner be euill, needs must the Chylde be euill.

And thus by the Chylde yee shall perceiue the disposition of the Gourner. For of euill examples, many daungers, & abhominable sinnes follow. For the which both the Disciple and the Mayster shall sufer euerylasting paynes.

It is also necessarie for Fathers and Maysters to cause their Children and servauntes to use fayre and gentle speecche, with reverence and curtesye to their Elders and Betters, rebuking as well their ydle talks and stammering, as their vncomly iestures in going or standing. And if yee put them to schoole, see that...
their maysters be such as feare God, and lyne vertuously, such as can punishe sharply with pacience, and not with rygour, for it doeth oft tymes make them to rebell and run away, wherof chaunceth ofte times much harme. Also their Parentes must oft tymes instruct them of god and of his lawes, and vertuous instructions of hys worde, and other good examples, and such lyke. And thus by litle and litle they shall come to the knowledg of reason, fayth, and good christen living. For as S. Paule sayth vnto Timothy: He that doth not regard the cure and charge of them that are vnder the charge of his governace, he denieth the faith, and is worse then a Pagan. And take good heede of anye newe servauntes that you take into your house, and howe yee put them in authority among your children, and take heede howe they spende that is givn them: if they be tale tellers or newes caruers, reproue them sharply, and if they will not learne nor amende, anoyde them thy house, for it is great quyetnesse to haue people of good behauiour in a house. Apparell not your chylde or Servauntes in sumptuous apparell, for it increaseth pryde and obstynacye, and many other euils, nor let your Chylde or go whether they will, but know whether they goes, in what company, and what they haue done, good or euill. Take hede they speake no wordes of villany, for it causeth much corruption to ingender in them, nor shew them much familiariyte, and see that they vse honest sportes and games. Marke well what vice they are specially inclined vnto, and breake it byymes. Take them often with yee to heare Gods word preached, & then enquire of them what they heard, and vse them to reade in the Bible and other Godly Bokes, but especially keepe them from reading of fayned fables, vayne fantasies, and wanton stories, and songs of loue, which bring much mischiefe to youth. For if they learne pure and cleane doctrine
in youth, they pour out plenty of good works in age.

If any stryfe or debate bee among them of thy house,
at night charitable call them together, and with
wordes or stropes make them all to agree in one. Take
heed, if thy seruant or Chyld murmur or grudge
agaynst thee, breake it betyme. And when thou hearest
them swear or curse, lyse & fyght, thou shalt reprooue
them sharpelye. And yee that are friends
or Kynne shall labour how

to make them loue and
dreade you, as well for
loue as for
feare.
The Manner of Serving a Knight, Squire, or Gentleman.

First you must be diligent to know your Mayster's pleasure, and to know the order and custome of his house, for dyuers maysters are of sundry conditions and appetites.

And if thou be admitted in any offfice, as Butler or Panter,—in some places they are both one,—take an inventory of such things as ye take charge of, and see how it is spent: For it pleaseth a Mayster much to have a true reckoning. Then in your offfice of the Pantrye, see that your bread be chipped and squared, & note how much you spend in a daye. And see your naprye be cleane, & sort every thing by it selfe, the cleane from the foule. Keep every house of offfice cleane, and all that belongeth to it. When your Mayster will goo to his meate, take a towell aboute your necke, then take a cupbord cloth, a Basen, Ewer, & a Towell, to array your cupbord: covre your table, set on bread, salt & trenchers, the salt before the bread, and trenchers before the salt. Set your napkyns and spoones on the cupbord ready, and lay every man a trencher, a napkyn, & a spone. And if you have no messes then one at your maisters table, consider what degree they be of, and thereafter ye may serue them: and then set down every thing at that messe as before, except your Carniug kniues. If ther be many Gentleman or women, then set on bred, salt, trenchers & spoones, after they be set, or els after the custome of the
house. And some do vse to set before everye man a lofe of bread, and his cup, and some vse the contrary. Thus must ye have respecte to the order of the house. And in some places it is vse to set drink and a lofe or two. In some places the Caruer doth vse to shew and set down, and goeth before the course, and beareth no dysh, and in some place he beareth the first dish, and maketh obeysance to his Master, and setteth it downe covered before the degree of a Knight, or else not vse, & take the Couers and set them by. Also the Caruer hath authoritie to Carue to all at his Masters messe, and also vnto other that syt ioyning by them, if he list: see ye hau Voyders ready for to auoyd the Morsels that they doe leave on their Trenchours. Then with your Trenchour knyfe take of such fragmentes, and put them in your Voyder, and setteth them downe cleane agayne. All your Soveraygns Trenchours or bread, voyde them once or twyse, specially when they are wet, or gyue them cleane, and as yee see men leave eating of the fyrst and seconde dish, so auoyde them from the Table. And then if so be ye have any more courses then on or two, ye may make the more hast in voyding, and euer let one dish or two stande til the next course, and then take vp al, and set downe fresh, and cleane voyders withall, and let them not bee to full before ye empty them, and then sette cleane agayne. And looke what sauce is ordained for any meat, voyde the sauce thereof when yee take awaye the meat; & at the degree of a knight ye may set downe your cup covered, and lifte of the couer and set it on agayne, and when he listeth to drinke, and taketh of the couer, take the couer in thy hand and set it on agayne. When he hath dronken, loke the cup of Wyne or ale be not empty, but ofte remeued. Also the Caruer shall break his dish before his Mayster, or at a syde Cupboorde, with cleane knyues, and see there lacke not bredce nor drinke; and
when men haue well eaten, and doe begin to wax wearye of eating, or ye ye perceyue by the countenance of your Mayster when ye shall take vp the meate, & voyd the table, begin at the lowest messe, take away your spoones, if there be any, how be it ye may anoyd them, after Broths & baked meat are past, take away your voiders; and your dishes of meat, as they were set down, so take them vp in order. Then set downe cheese of fruytes, and that ended, voyd your cheese and fruits, and cover your Cup, Ale, or Wyne: Fyrst voyde the Ale, and then the Wyne: Then set a brad voyder and put therin the small peces of Bread, and small croons, with Trenchers and napkins, and with your trencher knyfe or napkin make clean the table, then set away your bread whole, and also your voyder, then take vp the salte, and make obeysaunce: and marke if your Mayster vs to wash at the table, or standing: if he be at the table, cast a clean Towell on your table cloth, and set downe your basen and Ewer before your soueraine, and take the ewer in your hand, and gyue them water. Then voyd your Basen and Ewer, and fold the bord cloth together with your towell therin, and so take them of the boord. And when your soueraygne shall wash, set your towell on the letfe hand of him, and the water before your soueraygne at dinner or supper; if it be to bedwardes, set vp your basyn and towell on the cupboard agayne. And if your Mayster will have any conceites after dinner, as appels, Nuts, or creames, then lay forth a Towell on the boord, and set thereon a lofe or two, see also ye haue your trenchers and spoones in a readynes if neede requyre, then sene forth your Mayster wel, and so take it vp againe with a voyder.

[1 A voyder or vessell, to take vp the Table with, dictius vas- culum fragmentarium, vel auxilium. Auxilium, fragmentes of meate. Broken meates, fragmenta. Withals. Fr. Poroire. Any thing that helps to carry another thing; as a Voyder, Skep, Scuttle, Wheelbarrow, &c. Cotgrave.]
How to order your Maysters Chamber at night to bedwarde.

A Ray your Cupboord with a Cupboorde Cloth, wyth your Basyn, Ewer, Candle light, and Towell; if ye have helpe, set one to beare a torch or some other lighte before him, and an other fellowe to beare a Towell, and bread for your table as you shall see neede. And if ye have Banquet dishes, whatsoeuer it be, as fruities put in sundry Dyshes, and all other confections, and concayts of Spycery, also when the Dyshes are empty, anoyde them from the Table; if your Souersign be a Knight or Squyre, set downe your Dishes covered, and your Cup also. And if your Soueraygne be not set at the Table, lette your Dishes stande covered tyll hee be set, and when he is set, then take the Voyders & vncover them: when your mastyr intendeth to bedward, see that you have Fyre and Candell suffycyent. Ye must have clean water at night and in the morning. If your Mayster lye in freshe sheets, dry of the moystnesse at the fyre. If hee lye in a strange place, see his sheetes be cleane, then folde downe his bed, and warne his night Kerchief, and see his house of oflyce be cleane, helpe of his clothes, and drawe the Curteynes, make sure the fyre and Candles, anoyde the dogs, and shutte the does; and at night or in the morning, your Mayster being alone, if ye have any thing to say, it is good knowing his pleasure. In the morning if it be cold, make a fyre, and have readye cleane water, bring him his petticote.
master's petticoate
warne, with his doublet, and all his apparel cleane
brush, and his shoes made cleane, and help to arraye
him, trusse his poyntes, stryke vp his Hosen, and see
all thing cleane ye aboute him; giue him good attend-
ance, and especyally among strangers, for attendance
doth please Maysters very well. Thus doing wyth
dilligence, God will preferre you to honour and good
Fortune.
Here followeth the Booke of Nurture and Schoole of good manners for man and for Chylde.

All ye that wysdom seeke to learn,
and would be called wyse:
Obedience learn you in your youth,
in age anyode you yxe.
I am full blynde in Poets Arte,
thereof I can no skil:
All eloquence I put apart,
following myne owne wyll.
Corrupt in speche, be sure, am I,
my brefes from longes to know,
And born and bred in Devonshire to,
as playne my toarmes doe show.
Take the best, and leave the worst,
of truth I meane no yll:
The matter is not curysous,
the intent good, marke it well.
Pardon I aske if I offend
thus boldly now to wryte:
To Mayster, seruaunt, yong and olde,
I doe this booke commit.
Requyryng friendly youth and age,
if any doe amis,
For to refourme and hate abuse,
and mend where neede there is.
Set your yong people forth with spede
good manners for to leare:

Learn Obedience
In youth. Avoid
Vloe in age.
(I am no poet,
but follow my
own will,
and use Devon-
shire term;
so take the good,
and leave the ill,
in what I say.
I ask pardon if I
offend in teaching
masters and
servants.)
Set young people
to learn good
Manners.
Be gentle to your
elders.

Be good before
you teach good.

A good Father
makes good
children.

Without Good
Manners and
virtuous condi-
tions you're not
worth a fly.

Don't answer your
Parents.

Vnto your Elders gentle be,
agnast them say no harme.

If youth doe eull, their Parentes sure
reape this reporte full soone:

They that should teach other folkes good,
belyke themselves have none.

A good Father, good children makes,

grace being them within;

For as they be vsed in youth,
in age they will begin.

He that good manners seemes to lack,
no wyse man doth set by;

Wythout contiuous vertuos,

thou art not worth a flye.

Reuerence to thy parentes deare,
so duety doth thee bynde:

Such children as vertue delight,

be gentle, mecke, and kynde.

Agynst thy Parentes multiplye
no wordes, but be demure:

It will redowne vnto thy prayse,
and to thy friends pleasure.

A plant without moysture sweete
can bring forth no good flower:

If in youth ye want vertue,
in age ye shall lack honour.

Dread God,
be not haughty,
rise early,
at six o'clock

Fyrst dread you God, and flye from sin,
earthly things are mortall:

Be thou not hawty in thy lookes,

for pryde will haue a fall.

Rysse you earely in the morning,
for it hath propertyes three:

Holynesse, health, and happy welth,
as my Father taught mee.

At syxe of the clocke, without delay,
vs commonly to rysse,
And give God thanks for thy good rest
when thou openest thyn eyes.

Pray him also to prosper thee
and thyne affayres in deede:
All the day after, assure thy selfe,
the better shalt thou speede.

Or from thy chamber thou doe passe,
see thou purge thy nose cleane,
And other filthy things lyke case,
thou knowest what I meane.

Brush thou, and sponge thy cloaths to,
that thou that day shalt weare:
In comly sorte cast vp your Bed,
lose you none of your geare.

Make cleane your shoes, & combe your head,
and your cloathes button or lace:
And see at no tyme you forget
to wash your hands and face.

Put on clothing for thy degree,
and cleanly doe it make:
Bid your fellow a good morrow
or you your way forth take.

To friends, father and mother,
looke that ye take good heed:
For any haste them reverence,
the better shalt thou speed.

Dread the curse of Parents thyne,
it is a heauy thing:
Doe thou thy dutie vnto them,
from thee contempt doe flyng.

When that thy parents come in syght,
do to them reverence:
Aske them blessing if they haue
bene long out of presence.

Cleanly appoynt you your array,
beware then of dislayne:

thank God
and say your prayers.
clean your nose
and other filthy things.
sponge your clothes,
make up your bed,
clean your shoes,
button your clothes,
wash your hands and face.
Wish your mates
good morning.
pay your respects
to your Parents.
do them reverence
when you see them.
Have your dress
clean.
Be gentle of speech,
walk demurely,
don’t scold;

foul speech is hateful.
At Church, don’t
sleep, or talk,
or stare about
like a fool;
but, [If not may be seat sh.]

hear God’s word,
ask His pardon,
and then go home
to dinner.

Whether you serve or dine,
be well-mannered.

If you dine with your Master,
let him begin.

Don’t press up too high.

100 Be gentle then of speech e’er tyde,
good manners doe retayne.
As you passe by in towne or streete,
sadly go forth your way:
Gase you, ne scoffe, nor scold; with man
nor chyld make ye no fray.

104 Fayre speech deserts grace, & loue showes well
always a gentle blood:
Foule speech deserves a double hate,
it proveas thou canst small good.
When that thou comest to the Church,
thy prayers for to say,
See thou sleepe not, nor yet talke not,
deuotly looke thou pray,
Ne cast thyne eyes to ne fro,
as things thou wouldst still see;
So shall wyse men judge thee a foole,
and wanton for to bee.

112 When thou are in the Temple, see!
thou do thy Churchly warkes;
Heare thou Gods word with diligence,
cause pardon for thy factes.
When those things you have done,
repayre you to your dinner;

116 Draw home to your masters presence,
there doe your true indevour.
If it be your hap to serve, to syt,
or eate meate at the Table,
Endyne to good maners, and to

120 nurture your selfe inable.
And if your soeman call you
wyth him to dyne or sup,
Give him preheminence to begin,
of meate and cake of Cup.

124 And of this thing beware, I wish,
prase not thy selfe to hie;
Syt in the place appoynted thee,
for that is curtseye;
And when thou art set, and Table
covered thee before,
Pare not thy nayles, fyle not the cloth;
see thou observe this lore.
And if thy mayster speake to thee,
take thy cap in thy hands;
If thou syt at meate when hee talketh
to thee, see thou stonde.
Leane not asyde when thou shalt speke,
vpright be thou standing;
Hold still thy hands, move not thy feete,
beware thou of tryflying.
Stand sadly in telling thy tale
whensoever thou talkest;
Tryfe thou with nothing, stand vpright
whenever thou speakest.
Thwart not thou with thy fellow,
nor speake wyth lyte voyce:
Poynt not thy tale with thy fynger,
vse thou no such fond toyes.
Have audience when thou speakest,
speak with authoritye,
Else if thou speake of wisedomes lore,
little will it anayle thee.
Proneuce thy speche distinctly,
see thon marke well thy wordes,
It is good hearing of a Chylde:
be ware wyth whom ye borde.
Talke not to thy soneraygne deare
no tyme when he doth drinke;
When he speaketh, giue audience,
and from him doe not shrinke.
Before that you doe syt, see that
your knyues be made bright,
Your hands clean, your nails pared:

When thou shalt speak to any man,
role not to fast thyne eye,

Gaze thou not to and fro as one

thats voyde of curtesye,

For a mans countenaunce ofte tymes,
discloseth still his thought:

His looks with his speche, trust thou me,

will jude him good or nought.

Looke that your knyf be sharp & kene
to cut your meate withall;

So the more cleanlyer, be sure,

cut your meate you shall.

Or thou put much bread in thy pottage,
looke thou doe it assay:

Fill not thy spoone to full, least thou

loose somewhat by the way.

If any man eate of your dish,
crom you therein no Bread

Lest that your hands be found sweaty;

thereof take ye good heede:

They maye be corrupt, that causeth it,
for it is no fayre vsage.

Of bread, slyce out fayre morsels
to put into your pottage;

Fill it not to full of bread,
for it may be reprooueable

Least that thou leaue parte, for then to
measure thou arte varyable.

And suppe not lowde of thy Pottage,
no tyme in all thy lyfe:

Dip not thy meate in the Saltseller,
but take it with thy knyf.

When thou haste eaten thy Pottage,
doe as I shall thee wish:
Hugh Rhodes's Boke of Nurture.

Wype cleane thy spone, I do thee reed,
leave it not in the dish;
Lay it downe before thy trenchoure,
thereof be not afayde;
And take heed that takes it vp,
for feare it be connayde.
Cut not the best pece for thy selfe,
leave thou some parte behynde;
Bee not greedye of meate and drinke;
be liberall and kynde.
Burnish no bones with thy teeth,
for that is vnsaemely;
Rend not thy meate asunder,
for that swarues from curtesy;
And if a straunger syt neare thee,
ever among now and than
Reward thou him with some daynties:
shew thy selfe a Gentleman.
If your fellow sit from his meate
and cannot come thereto,
Then cutte for him such as thou haste;
he may lyke for thee doe.
Belche thou near to no mans face
with a corrupt fumosytte,
But turne from such occasyoun, friend,
hate such ventositye.
Eate you small morsels of meate,
not to great in quantytte;
If ye lyke such meates, yet follow not
euer your owne fantasye.
Defyle not thy lips with eating much,
as a Pigge eating draffe;
Eate softly, and drinke manerly,
take heed that youe doe not quaffe.
Scratche not thy head with thy fyngers
when thou arte at thy meate;

Wipe your spoon clean, put it down before your trencher,
and take care it is not stolen.

Don't be greedy.

Burnish no bones with your teeth,
tear not your meat asunder.

Help strangers to daintility.

and for absent makes cut off their shares.

Belch near to no man's face.

Eat only small pieces,
and not too much, like a pig at wash.

Eat and drink quietly.

Don't scratch your head at meals.
Don't spit over the table, nor spyte you over the table boorde; see thou dost not this forget.

or pick your teeth with a knife.

Pick not thy teeth with thy Knysfe nor with thy fyngers ende,

But take a stick, or some cleans thyng, then doe you not offend.

Take a stick.

With purfified teeth

If that your teeth be putrified, me thinke it is no right

Touch not the food that is for others,

To touch the meate other should eate; it is no cleanly sight.

Don't pick your hands.

Pick not thy handles, I thee require, nor play not with thy knyfe;

Kepe still thy hands and feete also;

at meate tyme vse no stryfe.

Wipe your mouth when you drink.

Wype thy mouth when thou shalt drink Ale, Beare, or any Wyne;

On thy Nappin thou must wype styll, and see all thing be cleane.

Don't blow your nose on the napkin where you should wype your hande;

But clense it in your handkercher, then passe you not your hand.

Doe not your nose on the napkin.

Wyth your napkyn you may oft wipe and make your mouth full cleane,

But shew not thy nose to others.

Don't cram your plate or mouth too full

Fill not thy trenchour, I thee rid, with morsels great and large;

Cram not thy mouth to full, ne yet thy stomack ouercharge,

Keep from all excence.

But temper thou thy selfe with drinke, so keepe thee from blame:

Droukennesse hurteth thy honestye, and hyndreth thy good name.

Keepe thou thy selfe from all excesse both in meate and in drinke;
And ever use thou temperance,
whether you wake or wynke.

Fyll not thy mouth to full, lest thou
perhaps of force must speake;

Nor blow not out thy crums
when thou dost eate.

Fowl not the place with spitting
whereas thou dost syt,

Least it abhorre some that syt by:

let reason rule thy wyt.

If thou must spit, or blow thy nose,
keepe thou it out of sight,

Let it not lye vpon the ground,
but tredde thou it out right.

Wyth bones & voyd morsels fyll not
thy trenchour, my friend, full:

Awoyde them into a Voyder,
no man will it anull.

Roll not thy meate wythin thy mouth
that every man may it see,

But eate thy meate somewhat close,
for it is honestye.

If that thy Souenaigne profer thee
to drinke once, twyse, or thryste,
Take it gently at his hand;

in Court it is the guyse;

When thou hast dronke, straights set it downe,
or take it his seruanent;

Let not thy mayster set it downe;
then is it well, I warrant.

Blow not thy Pottage nor Drinke,
for it is not commendable;

For if thou be not whole of thy body,
thy breath is corruptable.

Cast not thy bones vnnder the Table,
nor none see thou doe knack;
Don't stretch your arms, lean back,

Score the table,
or lean on it.

Eat what is set before you.

Don't stare about
or wag your head,

scratch it, or put your finger in your mouth.

Don't look at what comes out of your nose,
or break wind.

When the table is cleared,

put your trencher and leaves in the Vorder,

with your napkin and the crumbe,

Be glad to please others.

Stretch thee not at the Table,
nor lean not forth thy back.
Afore thy meat, nor afterward,
with knyfe scorche not the Boorde;
Such toyes are not commendable,
trust thou me at a woorde.
Leane not vpon the Boord when that
your mayster is thereat,
For then will all your Elders thinke
you be with him lack mate.
Be not ashamed to eate the meate
which is set before thee;
Mannerly for to take it, friend,
agreeith with courtesye.
Cast not thyne eyes to ne yet fro,
as thou were full of toyes:
Vse not much wagging with thy head,
it scarce becommeth boyes.
Scratch not thy head, nor put thou not
thy fynger in thy mouth:
Blow not thy nose, nor looke thereon;
to most men it is losth.
Be not lowde where you be, nor at
the Table where you syt;
Some men will dese thee drunken,
mad, or else to lack thy wit.
When meate is taken quyte awaye,
and voyders in presence,
Put you your trenchour in the same,
and all your resyndence.
Take you with your napkin and knyfe
the croms that are fore thee;
In the Voyder your Napkyn leane,
for it is courtesye.
Be gentle alway, and glad to please,
be it night or daye;
Wyth tongue nor hand, no rygor vse,

When that the meete is taken vp,
and the Table cloath made cleane,
Then give good care to heare some grace,
to washe your selfe demeane.
And whyle that grace is saying, friend,
looke that ye make no noyse,
And thank ye God for your good fare,
him as your soueraigne prayse.
When ye begin from boord to ryse,
say to your followes all,
"Much good do it ye," gently: then
they courteous will ye call.
Then goe you to your Soueraigne,
give him obeyaunce due ly:
That done, withdraw your selfe as ye;
at no tyme prooue vnruely.
If ye see men in counsell set,
prease not to come to neare;
They will say that you are vntaughete
if you to them giue care.
Whysper not thou with thy fellowes oft,
giue thou no cull language;
Men are suspicuous found, and wyll
thinke it no good vsage.
Laugh not to much at the Table,
nor at it make no game:
Voyde slaunderous and bawdy tales,
sae them not for shame.
Or thou be olde, beware, I rid,
least thou doe get a fall:
If ye be honest in your youth,
in age ye may be lyberall.
If ye will be a Servingman,
with attendance doe begin:

Fyrst serve God, then the word,
and ever flye from sinne.

Apparel thee after thy degree,
youth should be clean by kynde:
Pryde and disdayne goes before,
and shamefastnes behynde.

Aquaynte your selfe with honest men
that are in authoryte;

Of them may you learne in youth
to auoyde all necessitye.

Still search thou must for friendship pure,
and beware of flattery:
With lewde persons, I thee counsell,
hauie no familiearty.

Beholde not thy selfe in thy Apparell,
in church, no in Streete;
To gaze on thy selfe, men will thinkes
it is a thing vnmeet.

Crye, ne yet speake, with to lowd voyce
whereas thou doest walke,
For lyght-witted or dronken, sure,
men will name thee in talkes.

Be not thou slothfull, for it is
the governour of all voyce;
Nor be enuyous to any,
for then ye be not wyse.
Hugh Rhodes's Boke of Nurture

Please thy friends; delight not in sloth;
that Vyce wasteth goods,
It dulleth wits, ranckleth flesh,
and palleth ofte fresh bloods.

If you come to another mans house
to sporte and to payle,
If the goodman be set at meate,
returne, and go your way.

If case thou be aduancedge, friend,
and plaste in high degree,
Be lyberall and gentle found,
befored shalt thou bee.

Be not to liberall nor to scant,
vse measure in ech thing:
To get in one yeares, and spend it in
another, is no lyuing.

It is better to saue somewhat
with good prunysion,
Then to wish agayne for that is spent,
for that doth breede denvision.

Measure expence, spend warily,
and flye farre from excesse:
Inough is a feast; more then ynoough
is counted foolishnesse.

A dilligent servaunt taking payne
for his mayster truth to shewe,
No doubt his mayster will consyder,
and agayne for him doe,
A mayster will know where he is,
and somtyme for his pleasure
A servaunt to suffer in anger,
to his mayster is a treasure;
A servaunt not reformable, that
takes to his charge no heede,
Ofte tymes falleth to pouertye,
in wealth he may not byde.

Avoid Sloth,
which makes flesh rank.
If he whom you Visit
is at dinner,
go away.
If you are promoted,
be liberal.
but practise
moderation in all things.
Don't spend all your income;
save.

Spend warily,
avoid excess.
Enough is a feast.

A truthfull servant
will be rewarded,
and one who will
put up with anger
is a treasure.

A careless servant
cannot be rich.
FOR THE WAYTING SERVAUNT.

Begin no quarrel;

Be manly at neede, begin no quarrell
in wrong, ne yet in right;
A just quarrell defends it selve;
in wrong doe not fight.

but if any one strike you,

Forbear if thou mayst: if any will
stryke, then take thou heed,
Defend thy selve; the law will aquyte
thee if thou stand in neede;
A man of his handes with hastynesse
should at no tyme be fylde:
Anoyde further, save thy selve,

and play the man.

play the man, being compelde.

Don't swear.

Be serviceable and cleanly,
and neuer sweare thou oath:
Be wyse, ready, and well aduyed,
for tyme tryeth thy troth:

To be unfaithful

If case thou be not faithfull found,
and in all thinges trusty,
Thou dest thy mayster no worship
nor thy selve honesty.

is disgraceful.

Be not chequemate with thy mayster;
for one word glue notfewer;
Such a servaunt contynueth to long
if he passe but one hower.

Don't answer your master;

Few words in a servaunt wyse
deserueth commendation;
Such Servauntes as be of to muche speeche
are yll of operation.

few words are best;

Be not to bold with men that be
aboue thee in degree,
In age, byrth, or substance; learen thou
to handfast honesty.

many, bad.

Take payne in youth, be quick,
attendaunt be, and wyse:
Be diligent for to detecte

Don't be too free with people above you.

a servaunt gyuen to vyce.

Be quick and attentive.
Hugh Rhodes's Boke of Nurture.

Put thou thy master to no payne
by fraud nor fayned subtiltie;
Wyse men will say little, and suffer
to see thy iniquitie.

A man that sayth little shall perceiue
by the speche of another:
Be thou still and see, the more shalt thou
perceyue in another;
Gouerne thou well thy tongue, and let
thy wordes not maister thee.
If ye follow wyll, ye are lyke
ne to thryue, beleeue mee:
Obstinacy is follye in
them that should haue reason:
They that will not knowe howe to
amend, their wits be very seaseon.
In displeasure forbearre thy fellow,
lay all mallice apart;
Nor meddle not with such as you
know to be onerthwart.
A hasty or wilfull Mayster
that ofte changeth seruaunt,
And a seruaunt of fleeting,

lack wit and wyadome, I warrant.
Change not ofte thy seruyce,
for it sheweth a seruaunte to light;
He careth for no man, nor none for him,
in wrong nor in right.
A playant seruaunt gets favour
to his great aduaunstage;
Promoted shall he be in ofcye or fee,
easier to lyue in age.
Vse honest pastyme, talke or syng,
or some Instrument vse:
Though they be thy betters,
to heare they will thee not refuse.

Don't deceive your master.
Be quiet, and learn by others' talk.
Control your tongue.
Self-will won't thrive.
Obstinacy is folly.
When out of temper, keep clear of companions.
Master and servant changing often.
Lack wit.
and no one cares for them.
A playant servant gets promotion.
Amuse yourself by singing or playing.
FOR THE WAYTING SERVAUNT.

To prate in thy maysters presence,
   it is no humanitye;
But to speake when he talketh to thee
   is good curtesye.
For your preferment resorte
   to such as may you vauntage:
Among Gentlemen, for their rewards;
   to honest dames for marryage.
See your eye be indifferent
   among women that be fayre,
And if they be honest, to them
   boldly then doe repayre;
Honest qualitie and gentle,
   many men doth aduance
To good marryages, trust me,
   and their names doth hauence.
Of worldly pleasure it is
   a treasure, to say truth,
To wed a gentle wyfe; of his
   bargayne he needes no ruth.
What is most trouble to man
   of all things that be lyuine 
A curt wyfe shortneth his lyfe,
   and bringeth on his ending.
Women nyse, and not wyse, waketh
   men when they should take sleepe:
Lyke a feather in the weather,
   of such I take no kepe.
Fulgentius declareth, vpon the
   marryage in Cana Galile,
The conditions of men and women:
   a parte I will shew ye.
He lykeneth Christ to a good man,
   the Author of verity,
To rule himself: and in all things
   to obey to man truely
He lykeneth a good woman to
the myrrour of humillitye;
In them is roset patience, sound fayth,
176    loues and charitye:
    Fayth and trust in good women both,
in eche deede, and in woorde;
    Louing God, obeying their husbands,
    cleane at bed and at boorde.
180    Lykened women to ydols, taken
    for Gods, yet were Deuils:
    Judge so of women which be corrupte
    with such euils.
184    Women to blame, or yet defame,
    I will dispraye none:
    Say as ye list, women are yll
to trust, all thinges but one.
188    Fayre and good are two qualityes,
    scantily in one body scene:
    Fayrenesse is sone scene, her pacience
    and goodnesse is yll to deeme.
192    For to saue that a man would haue,
is at large without a keeper:
    Who can stay that will away,
or without restraynt let her?
196    To wed a woman that is
good, fayre, and eke wyse,
is to haue ynhough for himselfe, sure,
    and for her as much thryse.
200    The company of women being yong,
    wanton, foolish, and light,
    Makes the body and head feeble,
    and doth cleane wast the sight.
204    Such be yll to please, their harte and
eye is vnstable;
    An old man, and a yong woman,
to content is vncurable.
FOR THE WATTING SERUAUNT.

Excited women

don't heed reason.

When womens wits are mouned,
of reason they take no heed:

To please them agayne, muste bee by

love, dread, or else fond meede.

To avoid lechery,

Pryde, concontousnes, and lechery,

if thou wilt from them flee,

From gay Apparel, treasure, and

fayre women, draw thy eye.

look not at fair

women.

Be not to bold in worde and deede,

for it is little honesty.

Don't be familiar 't

with wanton

women.

In Chamber with wanton women,

vse no familiarity.

To them tell thou nought that wil not

beleeue thee at thy worde:

It appeareth by them, their good

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This is enough

about women.

Of women ye haus herd part, wherby

ye may perceyue my mynde:

For few wordes to wyse men is best,

and thus I make an ende.

[1 orly. I]

Take warning by

others' folly.

I hold thee wyse and well taught,

& thou arte lyke to be illy ye

That can beware to see the care

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Follow the steps

de an honest man.

Take the myrrour of an honest man,

and marke how well he doth:

Follow his steps, imbrace vertue,

then doest thou well forsooth.

Better be poor

and misriful, than

rich and sorrowful.

It is better to be poore and

to lyne in rest and myrth,

Then to be riche with sorrow,

and come of noble byrth.

If thou wilt haue health of body,

cuill dyet eschew:

To get a good name,

cuill company doe not pursue.
HUGH RHODES’S BOKE OF NURTURE.

Evill ayres corrupt man’s body,
ill company doth the same:
See good company, thereof
V ise good company, thereof
248 commeth honesty and good fame.
All byrdes doe loue by kynde, that are
lyke of plume and feather,
Good and bad, ye1 wyld and tame,
252 all kyndes doe draw togethur.
Great diversytie between pryde,
and honesty is seene:
Among the wyse it is soone judgde,
and knowne what they haue beene.
By condition and fashion
all thing sheweth as it is,
Lagged or ragged, prowde or meeke,
wyse men call it excessse.
Many haue cunning and vertue,
without due gouernaunce:
Wo worth reason yll vse,
for it lacketh remembrance.
264 Better to speake little for profyt,
then much for thy payne:
It is pleasure to spend and speake,
but harde to call agayne.
V ise thou not hastye anger,
a wyse man will take leasure,
The custome of sodayne mallyce
272 will turne to displeasure.
Fyrst thinke, then speake, and then
do all things with discretion:
Give with good will, and anoyde thy
ennemye with prouisyon.
Euill men take great payn to buy Hell—
and for worldly pleasure—
Dearer then good men buy heaven,
for God is their treasure.
FOR THE WAYING SERVANT.

Learn, or ye be lewd, 
follow the proud mans aduyse, 
Thou shall perceyue more by his glose 
then by the letter is.

Be thou content with fayre rebuke, 
and have thy fault in mynde: 
The wyser that thou doest, of troth 
the better shalt thou fynde.

If thou bee wyse, consyder 
thy friends both in wordes and deedes: 
And thank him that g<Guided thee cloth, 
drinke, meat, and also breede:
Turne not thy face lyke to a Charle, 
as voyde of all meekenesse:
To them that do thee good, wynke thanks, 
and shew lyke gentlenesse.
Many count much, and little paynes 
therefore intende to take:
If case thou wilt a Mayster please, 
from cloth thou must awake.

Of one thing take good heed, spend not 
thy tyme, I wishe, in vayne:
For tyme mispent and ouergone 
cannot be calde agayne.

Seeke thou in youth, and thou shalte fynde, 
to be one not vntaught:
Wyse or fonde, foolish to rule, 
or to be set at nought.

Take payne in youth, if case thou wilt 
of men be called wyse, 
Or thou must take it in thy age, 
or be fraught full of vyse.

Keepe measure euer in happye welth, 
a tyme to thee is lent:
Better is it to save, then to 
suffer when all is spent.
To remember before, what wyll fall, 
it shall gieue thy harte ease;
Fortune dooth obbe and flowe, be sure;
good forwit doth men please.
Lyue iustlye, doe well, and hane well,
let men say what they list:
Be euer secrets to thy selfe,
beware of had I wist.
A Byrd is better in thy hande,
then in Wood two or three;
Leanne not certayne for uncertaine,
my friend, I counsell thee.
Take heede botyme, if thou be wyse,
for tyne hath no measure:
Praye goodnesse still, blame euill men,
love is a lasting treasure.
Better is truth with pouertye,
then ryches are with shame:
Counsensuose quayleth gentlenesse,
letcherie bringeth ill name.
Sufferance asswageth yre,
and mendeth thinges amis:
In little medling rest is wonne;
hate sryte if thou seeke bliss.
Be not hasty in a matter,
but marke thou well the ende;
Be thou not Foe vnto thy selfe,
though another thee offend.
Presume thou not to hye, I rid,
least it turne thee to blame:
In trust is treason; be ruled.
by reason; flye thou shame.
No maystry is it to get a friend,
but for to keepe him long:
As to thyne owne selfe, so doe to
thy friends ech one among.
FOR THE WAITING SERVANT.

When trusted, be true.

My friend, where thou art put in trust,
be true in word and deed:
In a little falsehood is great shame;
in truth is there much need.

Squabble not with your neighbour.

Brable not thou with thy neighbour,
but let him lyne in rest;
For discord oftentimes constraynes
thy friendes thee to detest.

Fools quarrel:

Among fools there is much stryfe,
dislayne, grudge, and debate:
With wyse men there is rest & peace,
after a blessed rate:
Knowne there is no quietnesse
where angry folkes doe dwell:
Ten is nyne to many, be sure,
where men be fierce and fell.

Be gentle to a willing servant.

Shew gentlenesse to thy servant
that willing to amend,
Wysedome willeth thee to forbear
though he doe thee offend.

Don't be revengeful.

In mallyce be not vengeable,
as S. Mathewe doth speake,
Due correction is needful, sure,
for blessed are the meeko.

Don't chide too often.

Chyde not very often, for therein
gentlenesse is none:
Prooue and then chuse: of two harms learn
always to make but one.

Forbear where you can conquer.

To forbear where thou mayste overcome,
is gently still to doe;
For so shalthe thou cease mallyce,
and make a friend of thy foe.

A good man does good.

A good man doth good, and therein
doeth always take great payne:
If his deedes be contrary found,
all that he doeth is vayne.
Correct not faultes in other,  
and thy selfe do vse the same,  
For so shalt thou be laught to scorne  
and be reprooued with shame.  
Fynd thou no fault in discrete men,  
of good perseuerance;  
But fyrst see thou correct thy selfe  
of wilfull ignorance.  
Controle not so your fellowes faultes  
as ye of cryme were cleare,  
But monish him secretlye, and keepe  
thy mayster from all yre.  
Releue and conforte other when  
 thou loyste prosperitye,  
And thou of other shalt have helpe  
in thy aдуersytie.  
If thou be come of noble stocke  
and gentle curteous plant,  
Thy condicions and behaueyour  
will show thes, I warrant.  
Subdue the euil mynded men,  
that order will not hyde:  
Beware of common grudge and hate  
at euery tyme and tyde;  
Ne yet conceaue thou in thy mynde  
that thou canst all things doe,  
Least in triyng somthing thou  
canst not attayne thereto.  
A hye mynded man thinketh no wight  
worthy to match with him,  
But when he is to highest power,  
yet he is not worth a pin.  
Those vnderneath thy gouernaunce,  
doe charitably blame,  
And vse thou gentle speech eche hower,  
so shalt thou get good name.  

Don't correct in others the faults you commit yourself,  
but correct them in yourself,  
and admonish others secretly.  
Help, and you shall be helped.  
If you are well bred, your behaviour will show it.  
Avoid grudging,  
Don't think you can do everything.  
The conceited man isn't worth a pin.  
Always speak gently.
Rebuke men when alone with them.

A wyse man will rebuke his fault when he is all alone,
And spye it out from tyme to tyme when he hath euill done.

Mone no man that is angry and will be so to often:
A smale sparke kyndles a great fyre

Don’t excite angry men.

If it be forste to burse.
To thy fellow be not coyish, nor haue of him disdayne;
If vnkyndnesse doe happen, quickly be friends agayne.
To forbear in anger is the poynct of a friendly leecehe;
When the rage is past, men repent their euill corrupt speche.

Don’t disdain your followers.

It is so easy to be quiet and reasonable!
A wonderfull thing this is to doe, and easy to be done:
To leave pleasure, and keepe sylence, and to follow reason.

For farrre more better is it to rule then to be ruled;
Disdayne not therefore gouernaunce least your name be defyled.

Better be ruled than rule.
Love vertue.

Lowe thou vertue, and hate all vyce; see that thou no tyme waste;
Spend in measure as thou doest get;
Babble not ouer much, my friende, if thou wylt be called wyse;
To speake or prate, or vse much talke, ingenders many lyes.

Be saving.
Talk breeds lies.

A fool will never be taught.

A foole will be always teaching, but will no tyme be taught:
Contrary him in his sayinges,
he setteeth thee at nought.
All men be known by the workes
they use to go about:
A stedfast mans words yenever needs
for to suspect, nor doubt.
If ye have sturdy Sampsons strength
and want reason withall,
It helpeth you nothing, this is playne,
selfe will makes you to fall.
Many haue knowledge, and yet lacke
that should belong thereto:
And some are in authoritie
that very little good doe.
All policie no one man hath,
though he be of hygh science;
One hath great learning, another hath
got in tyme experience.
Cunning with pryde in an officer fell
is sure a heayny case:
The pore man proud, the riche a theefe,
both of these doe lacke grace.
There is a tyme for all things founde,
to be merry and glad:
He that hath cunning without grace,
of troth is but ill clad.
Put not yong men in authoritie
that are to proude and lyght:
A man tryed well in youth,
his experience is of might.
Many take much pryde in their owne skill,
and carpe as they were cunning;
But in the ende his peeuish pryde
makes all not worth a pudding.
A fooles displeasure to a wyse man,
is found profytable;
For his good will is vnestedfast,
his lust is vnsatiably.

A man is known by his work.
Strength without reason is no good.
Some in authoritie do very little good.
No one can manage every-thing.
Cunning, pride, and cruelty are bad in officers.
There's a time for all things.
Put not young men in authority.
Peevish pride rules everything.
FOR THE WAITING SERVANT.

Reply not thou against a proud, and all mans tale to much,
For he thinkes of himselfe, bee sure,
Better is it to beate a proude man then for to rebuke him,
For he thinkes in his owne conceyte he is wyse and very trim.
Stedfastnesse in a man
advaunceth his good name,
But to be slow in godly deeds increaseth a mans shame.
If thou play with an inferiour,
Vse gentle pastyme, men will then commend you in your myrth.
If enill be done where thou art,
Beware of subtle craft and guyle, therewith be not infect;
If enill be done where thou art,
Men will thee soone suspect.
Boast not of bawdinesse, for therein shalt thou, sure, be knowne
To be found lecherous, and thy yll name will be soone blowne.
A man cleanly arrayed, oughte cleane and pure wordes to preache:
As thou wouldest be cleane in arraye,
so be cleane in thy speche.
Be not to bolde in your array,
or yet boast of your goods:
More worth is honesty, be sure,
then gawdy velvet hoods.
To give reverence to thy Elders,
be thou still glad and fayne,
Or else they will have, learne thou this,
of thee no small disdayne.
HUGH RHODES'S BOKE OF NURTURE.

Reporte no slander, no yet show
the fruites of flattery;
It shewes that mallyce raygns in thee
536 as voyde of curtesye.
Meddle little, and thou shalt fynde
therein a double case:
But in redressing things amis,
540 thou highly God shalt please.
Aduise well what thou speakest, friend,
to whome, where, how, and when;
So shalt thou get thee perfyte lwe,
544 and proue a wittye man:
Thinke or thou speake; for feare of yre
take good heede at the leste;
By thy speche men will perceyue
548 thee to be man or best.
Prease not thy selfe, if thou be wyse,
to hawe the souerayghtye:
Good deedes and wisdom shal thee get
552 in tymeye autheritye.
At thyne owne conceite laugh not,
nor make thou any game:
Anoyde thou slanderous bawdy tales;
556 for why, they purchase shame.
Laugh not to much, I thee aduysye,
therein take thou no pleasure;
Much laughing, friend, some men doe say,
a cockscamb beeth procure.
560 To sad, it is not best,
the meanes is aduaunteage:
Myrth for pollicy sometyme
564 is wysedome and no rage.
Or ye begin, marke well the ende,
and thereof take good heede;
A good forethought is founde a friend
568 at every tymeye of neede.

Don't repeat slander, or
meddle in others' affaires,
but set wrong things right.
Mind whom you speak to,
and think before you speake.
Don't strive too much for power,
or laugh at your own jokes.
Avoid bawdy tales.

much laughing
procures a cock's comb. (See p. 168.)
Keep to the middle.
Forethought is ever a friend.
FOR THE WAYSING SERVAUNT.

Don't answer hastily.

Be not hasty, answere to giue
before thou it debate,
Lest thou repent thee afterwarde:
when it will be to late.

572 Get ere thou spend, then shalt thou bid
thy friendly friend good morrowe;
But if thou spent before thou get,

576 thou shalt feel much sorrowe:
A byrd in hand, as some men say,
is worth ten flye at large:
He that may be free and will not,
take vpon him no charge.

580 Don't slander any one behind his back.

Disprayse not any man in absence,
nor yet be vengeable:
For small faultes, small correction

584 is most commendable.
Refraine from wrath, and correct thou
with meekenesse at leasure:
To utter mallice sometyme, friends,

588 bringeth thee displeasure;

Honest men speake honest words.

Know honest men have honest words
early and also late:
Before thy equals and thy betters,

592 playe thou not, friend, check mate.
At thy friends house, or else where,
see that by night or day
When the reckoning is past, and payde,

596 then boldly go thy way.
When thou borrowest, keepe thy day
though it be to thy payne;
Then shalt thou the sooner borrow
of thy lender agayne.

600 Looke thou keepe promyse and thy day,
thereon have thou thy thought,
Or else of thee and thyne, know well
it may be dearer bought.
Some men to borrow ever love,
and never pay agayne:
Euer needy still some be found,
608 putting their friends to payne.
Alway to begge and borrow still,
cannot long tyme endure:
Such men do faile, when they thinke
themselves to be most sure;
No heavynesse its to a man
that nothing hath to lose;
Great greefe to them that plenty hath,
so sayth the common glose.
If that thou spent past thy degree,
thy stock thou soone shalt slake:
Take heed betyme, so you may sleepe
when other men doe wake.
Past thy degree, count thou not
thy post for to mayntayne:
Spend not thy goods to prodigallye,
spend not thy store in vayne.
Looke before thou leape, I wish;
more ease thou mayst take:
If that thou leape or thou doe looke,
wysedome will thee forsee.
Good coumsayle in thy words to take,
shall thee content and please:
Be comfortable to thy friends,
and to thy selfe wish ease.
Be not mowed if case thy friend
tell thee thy faults full playne:
Requyge him not with mallyce great,
nor his good will dislayne.
A mans wysadome is prooved playne
when he is ill sayd vnto:
To suffer wrong is vertue pure,
fond fooles cannot doe so.
FOR THE WAITING SERVANT.

When occasion comes, thy profit take,
tyne lasteth not for ever:
Tyne flits away, thy wealth augmenteth
as pleaseth God the giver.

If with thy master thou wilt speak,
his leisure learn to see:
It were contrary equity

that he should wait for thee.
Some men are ever borrowing found,
without respect of time:
They gape for their commodity,

they own advantage, not yours.
Vse thou gentle conditions, friend;
give the pore of thy good;
Part thou thereof toward their want,
give them relieve and solace.

To speak the truth be bold and mild,
for that is very good;
For fair speech, and falsehood void,
becometh vileness blood.

Mock no man.
Mock thee no man, of what estate
or calling that he be;
For that is the custom of Charles

voye of all courtesy.
To ill thy foe, doth get to thee
hatred and double blame;
It is a Christyan property,
to hyde thy brothers shame.

A still man is a Castle which
will him defend from woe:
A busy tongue makes of his friend

oft tymes his daynfull foe.
A Gentleman unstable found,
is deemed a chyld of folly:
A shamelesse lyfe in any man,
declares he is not holy.
A Gentleman should mercy use

to set forth his nativity:
He should be meek and courteous,

and full of humanity.

Poor men must be faithfull,

and obedient in lyuing,

Anoyding all rebellyon

and rygorous bloodshedding.

Kepe grace and godly governaunce

always within thy mynde:

If thou be wanton in youth,

vyce will rayyn in age by kynde.

Boast thou not of thy blood ne byrth,

or great soueraignty:

For thy good deeds, assure thy selfe,

shall get thee fame and glory.

To one vnknowne to thee, my friende,

at no tyme shew thy mynde;

For some men be tickle of tongue,

and play the blabs by kynde.

To men not acquainted, giue

no credence nor no trust;

Some sortes will customably lye,

but from such flye thou must.

To other greene, doth ease thy mynde,

as wyse men seeme to say;

But faithfull friendes at no tyme will

their friendes great greene bewraye.

If other men record thy saying,

it may seeme somewhat true:

Vterance of counsayle maketh,

some stastes to wayle and rew;

Kepe counsayle if to Prynce ne Land

they bring no greene nor payne;

To catche 1 ech trustlesse traytor, see

thou faithfull doe remayne.

[ 1 Orig. Go tache]
FOR THE WAYTING SERVAUNT.

Fly from flattery.
I have hardly found one man true.
Prove your friends, and don't change a true one for a new one.
Refuse not a friend's rebuke.
Greet your friend gladly.
Estimate gifts by the donors' wealth, and give somewhat back again:
Empty fists retain no Hawke.
Be courteous to strangers, and entertain them liberally.

Be friendly with the faythfull man,
but yet flye from flatterye:
In all my lyfe I could scant fynde one wight true and trusty.
Fyrst seke a friend, then proue thou him that thou wilt trust vnto;
So shalt thou know in tyme of neede what he for thee will do.
If case thou have a trusty friend, chaunge him not for a now:
They that trust vnto themselues, be no friends faythfull true.
Heare thou thy enimyes tale, I wishe, even to the latter end;
And refuse not the sweete rebuke, of him that is your friend.
If thy friend come vnto thy house for lone or pure amitie,
Exyle sadnesse, and show to him, friendly familiariyte.
If giftis thou receyue of any wyght, well ponder their degree:
A kynde pore mans harty rewarde is worth the other three.
Of whenscener thou receyuest, giue somewhat, friend, agayne,
For empty fystes, men vse to say, cannot the Hawke reayne.
If that a straunger syt thee neare, see thou make him good cheare,
For so he may reporte thy name, be sure, both farre and neare.
Relayne a straunger after his estate and degree;
Another tyme may happen he may doe as much for thee.
Of secrete and close matters speake
   not, if thou wilt be sage:
Talke discretely, let not thy tongue
   go clack in an outrage.
Honest men be euer content
   with such as they doe fynde;
Take all thinges therfore in good part,
   vs thou a quyet mynde.
Commaund not in another house,
   nor practysse to contende,
So shalt thou be esteemed wyse,
   and men will thee commend.
A man that is a niggard churle
   no tyme is lyberall:
He commeth not of gentle blood
   that to his coyne is thrall.
Sit thou not in the highest place,
   where the good man is present,
But gyue him place: his maners marke
   thou with grasse aduysement.
Regard honest condicions, frende,
   where er thy steppes be bent,
Or else some men with thee wyll not,
   assurred, be content.
In sport and play with man and wyfe,
   with yongman, mayde and chylde,
Be thou still mekke, and honest to,
   gentle and also mylde.
Suspect no counsasylo if it be
   agaynst thee neuer mowed:
By foolish thoughts the wysest heads
   are often tymes deceyued.
If thou come to a strange mans house,
   knock ere that thou go in;
Ne yet presume thou not to farre,
   though he bee of thy kin.
FOR THE WAITING SERVANT.

When sent with a message, know it well, and speak it boldly.

If case ye be of message sent,
know you the same throughout:
Then mayst thou speake boldly, be sure,
and never stand in doubt.

Read godly books.

Delight to reade good Godly bookes,
and marke the meaning well,
Thereof comes vertue, knowledge,

pure wysdom, and sweete counsell.
Here of this matter thus, my friend,
I seeme to make an ende:
He that doth haunt to wysdoms bowre
remaynes his countrys friend.
The Rule of Honest Living.

If thou desire temperance, cut away all superfluity, and prayde in thy desire within thy mynde; consyder to thy selfe what nature requyreth, and not what sensuall concupiscence appeteth.

Put a bridle & a measure to thy concupiscence, & cast away the things that draw thy mynde with secret pleasure.

Eate without surfeit.

Drinke without dronkennesse.

Let thy luying be of light repaste; come not for wanton pleasure, but for desyre of meate; let hunger none thy appetye and not savoury sauces.

Thinke that all thing may be suffred but vilany and dishonesty; abstayn ouer from wordes of rybaudry, for a tongue ouer lyberall nourisheth folly.

Lose rather wordes profyteable then eloquent and pleasaunte, right wordes then flattering.

Thou shalt sometyme myxe with sadnesse thy merry istes, but temperately, and without hurt of thy dignitie and honesty; for laughing is reprovable if it be out of measure; if lyke a chylde, it is effuse and wanton; if lyke a woman, foolish.

If thou be a continent man, auncyde flattery, & let it be as paynesfull to thee to be praysed of lewd and in-honest persons, as if thou be praysed for lewd and in-honest deeds.

Be more joyous and glad when thou displeasest euill persons; and take the euill judgements of them touching thee, as a true prayse of thee.
It is a very hard work of continence to repel the paynting glose of flatteringg whose words resoule the hart with pleasure.

Alure not the love of any man by flattery, nor set not open the waye by that means to get the love and friendshyp; thou shalt not be mad hardye, nor presump'tous; submit thy selfe and stoope not to low, but keepe a meane grauity.

Be advertised with good wil, and take rebuke paciently.

If any man chyde thee with cause, be thou assured that he doeth profyte thee. If so be without thanke, that hee wylleth thy profyte.

Thou shalt not feare sharp words, but dread fayre wordes.

If thou be a continent man, regard the mouinges and afflictions of thy soule and body, that they be not out of order; nor threfore doe not set lighte by them, because they be vknown, for it forceth not if no man see them, when thou thy selfe seest them.

Be actiue and styring, but not of light fashyon, constant, but not obstynate: let it not be vknown nor greuous to thee thou hast not knowledge of any thing.

Cherish al that be thy Peares; dislayne not thy infeyours by Pryde; cast not away thy superiours that liues vpright.

In requyting a good tourne, shew not thy selfe negligent, nor contrarye: bee not an exactour of another man.

Be lyberall to every man.
To no man flattering.
Familiar but to few.
Equall to all men.
Be not light of credens to new raysed tales, nor crymes, nor suspicius to maligne no man.
Slack and slow to yre.
Prone, inclyned to mercy.
Stable in adversytie.
And hider of vertue, as other be of vice.
Be a dispyser of wayne glorye, and no busy bragger
of the vertues with the which thou art indued.
Despyse no mans follye and ignoraunce: be thou of
fewe wordes, but suffer other to speake.
Be sharpe, but not cruell, nor desgyse him that is
merry.
Be dysyrous of wysedomne, and apte to learne it.
Men learne when they teache.
Be content to departe to a man wylling to learne
suche thynge as thou knowest, without arrogans and
pride.
Desyre to haue knowledge of suche thynge which
thou knowest not, wythout concealement of thy igno-
raunce.

HE that spendeth much
    and geteth nought,
He that oweth much
    and hath nought,
He that looketh in his purse
    and fyndeth nought,
He may be sorry
    and say nought.

¶ He that may and will not,
He then that would shall not,
He that would and cannot,
May repent and sighe not.

¶ He that sweareth
    tyll no man trust him,
He that lyeth
    tyll no man beleue him,
He that boroweth
    tyll no man will lende him,
THE RULE OF HONEST LIVING.

Let him go where no man knoweth him.

¶ He that hath a good Mayster and cannot keepe him,
He that hath a good servant and not content with hym,
He that hath such condicions that no man loueth hym,
May well know other, but few men wyl knowe hym.

¶ Thus endeth the Booke of Nuture or gouver-
nance of Youth, with Stanes Par
nd mensam. Compiled by
Hugh Rhodes of the
Kinges Chap-
pell.

[Note.—Should not l. 169, p. 86, be 'He lykeneth a good man to Christ.' In l. 172, 'to obey to man truely,' should man be God, or does the line refer to the good woman, as I have made it? L. 560. A Cockscombe. 'Natural idots and fooles have, and still do accustome themselves to weare in their cappes, cockes feathers, or a hat with a neck and head of a cock on the top, and a bell thereon, &c., and thynke themselves finely fitted and proudly attired therewith.' Minshew.]
THE PRINCIPAL VARIOUS READINGS
OF DOUCE'S IMPERFECT COPY OF

Jewe Rodes's Boke of Nurture,

Printed by Thomas Petre (before 1594.)

[Title page wanting.]

p. 63. "Headings" adds, 'with Stans puer ad mensam, newly corrected, very stile and necessary vnto all youth.'

1. 3-4. it encreaseth faveur, for it getteth favour in the syghte of men.
2. it encreaseth prayer, & by prayer grace, & to vse schyldren in vertue and good lernynge, for it also . . . . learning.
3. 'is for lacke of vertue in youth,' for 'is . . . youth.'
4. convenercyon for behaynour,
5. & doth dayly for everlasting paynes.
6. 'for a governour to vse them to fayre speche, & to sette well theyr wordes with a good advisement without stamerynge. And yf ye put them to scole awaye frome you, so ye put them to a dyscrete mayster that can,' for 'for Fathers . . . such as can.'

p. 64.

1. the worde of god for hys worde
2. reneth for denieth
3. 'Also to appose your servaantes yf they can theyr hyrne: also yf they bryngye anye thynge home that is myse taken, or tell tales, or newes of detachon, ye shall them,' for 'if they be tale tellers or newes carryers'
4. fassyon for behaynour
5. that are of lefull dyscrecyon inserted after servaantes.
6. to moche carnall love for muche familiartye
7. and somtyme vse them for. Take them often with you
8. 'herde preached, & vse them not to rede fayned fables, orayne fantasies, or of folysshe love: it is tyme loste' for 'heard . . . youth'.

1. 34. & l. 1, p. 65. thou for they.

From the 9 of 'among,' p. 65, l. 9, to p. 71, l. 10, is lost in Douce's copy, which begins again with l. 11, p. 71,

Borne and bred in Deuenshyre; my termes wyl wel showed
V A R I O U S  R E A D I N G S.

p. 71. 1. 20. . . . my selfe for this booko
           21-4. I wolde reforme both youth & age / yf any thynge be amys
                 To you wyl I shewe my mynde / reforme ye wherne nede is

p. 72. 1. 56. Stande not to fast in thy conceyt. 1 57-8 omitted.

p. 73. 1. 63-6. Loke thou forget not to blysye the / ones or twyse
                 In the monyge vse some dounecyon / & let for no nede
                 99. . . . ye contrary wyl be to thy dispraysyng

p. 74. 1. 107-8. Gentyll is to vse fayre spech / it requyret nothyng but good
                 111-12. Knele / sytte / stande / or walke / devoute lyke thou do pray
                 To helpe a preest to say masso / it is grezly to be commended
                 Thou takest on hande an angels office / the preest to attend

p. 75. 1. 117. . . . ‘chyrche’ for ‘Temple see’

p. 76. 1. 119-22. Communicacione vse thou not / to women preestes nor clarkes
                 When your dounecyon is done / and tymse is towardys dyner

p. 77. 1. 131. Gyue him renence.

p. 78. 1. 145-6. Leane not on the one syde / when thou speakest for nothyng
                 161. . . . ‘with a pause’ for ‘distinctly’

p. 79. 1. 168. . . . that is good I thinke

p. 80. 1. 228. . . . that is gentelly do

p. 81. 1. 271-2. wylk moch fleshe & lytel breaed / fyl not thy mouth lyke a
                 barge

       after l. 276 insert A pynte at a draught to powre in fast / as one in haste

p. 82. 1. 288. . . . when thou haste forgette

p. 83. 1. 328-4. For then wyl till your soueraigne / thinke in you chekke mate

p. 84. 1. 345-6. Take your napyn & stryke forth the crommes before the

p. 85. 1. 351. With touge & hands be not ragous
                 361. Then percygne ye a tymse to ryse

p. 86. 1. 368. . . . as best is for you honestly

p. 87. 1. 372. . . . that is sure and clere

p. 88. 1. 373. Speke not moch in thy felowes ere

p. 89. 1. 37-40. yf fortune the annaunse / and put the in some hye degre
                 Be thou lyberall & gentyll / yf thou wylte be ruled by me
                 48. . . . for it is euyl deuyson

p. 90. 1. 49. . . . spende gladly . . .

p. 91. 1. 61. . . . reformable / nor of reason wyl take no hede
                 81-2. omitted.

p. 92. 1. 95-6. . . . substauanee / lowlynesse wyl do the honesty

p. 93. 1. 99-100. Do thy dilygence, sufre a tymse / an yll seruauet is ful of

p. 94. 1. 129. A tendable seruanast

p. 95. 1. 139-40. omitted.

p. 96. 1. 147-52. And tell them stouries of love, & so to you they wyl repayre
                 Suche pastymes somtyme, doth many men annaunce
                 In way of maryage, and your good name it wyl enhance
Hugh Rhodes's Boke of Nurture

p. 87. 1. 201. The best lyung with a woman when she is yonge cleane & lyght
And when thou wylt feble the body and hed / & wast the syght
What people are yt to please / whose hert & eye is insaciable

p. 88. 233. Make thy myrrour
235. Do thou lyke to them
292. . . . & knowlege without gouernaunss

p. 90. 1. 307-8. Wyse or folysse, to rule or be ruled / or to be set at nought
309-11. If thou wyll take no payne in youth / & wyll be called wyse
Thou muste take payne in age / and be full of vyce

p. 91. 1. 329. Take hede to day before to morowe
331. Blame no goodnes, prayse no eyll
335-6. Coustye aucydethe gentylnes / and kochery good fame
340. . . . in a busy tonge none ther is

p. 92. 1. 355. In lytell valowe lyth moche shame
357. Be not busye with
359-60. For suche of tymes bydyeth them / in to an eyll feeste
1. 363-6. An yreful body is neuer quyet, nor is rest where he doth dwell
1. 367. One amonge x.
1. 377. To chyde and braule seldem
383-4. Malys had in a frendly wyse / maketh a frende of thy fo
385-6. And thou be good thou mayst do good / that is very playne

p. 93. 1. 399-404. To do you a pleasure at nede / ye shall fynde them yerre
And thou wylt do for no man / in thy prosperity
Who then shall do for the / when thou aris in thy aduersyte
411-12. Beware of comon grudgers / for they wyll fayle the at nede
415-16. When such men thynerke these self most sure / sodanly they fal
421-4. In aucoryte, & vnder thy gouernaunce / do no man blame
Fynd few fautes, vse gentyl speche / to get the a good name

p. 94. 1. 427-30. Without hye wordes / percyuynge hym selfe he hath yll done
Tempt no man that is mouned / multiplyeng from .ii. to ten
431-2. In malis be not sclaunders / to thy fellow haue no dysdayne
445. For it is sayde of olde / better it is
447. Be gentyll & beware of dysdayne
451-3. Be not coudyse, spende in mesure / accordyng as thou hast
Beware of moche speakyngse
455-6. It is wyysdome to speake lytell / for moche is taken for vyce

p. 95. 1. 463-4. An honest man wyll vse his wordes / to put no man in dout
467-70. In myne owne turme sodanly / may I take a fall
There is that can good skyl / and lacketh it shuld gow therto
482-4. . . . to be mery or sad, to servce god or deuyll
 Cunning not vesd grace without gouernaunss / is very eyll
491. They do forget honestye
493. Displeasure of thew that lacke maner,
p. 96. 1.499-500. He may not be agaynsayd, he thynketh hym selve none such
503-4. They thynke theyr owne conceyte wyse, yet it is very thyn
505-8. Trauers not in one tale / stedfastnes wyl enhancsee thy name
Leght in speche and slowe in dedes / yeys it is great shame
517-20. Post the of no lawdynesse / for to hauu it knowen
Do well yet some wyl say yll / an euyl name is sone blowen
523-4. Vse wordes lyke apparel / or let apparel be lyke your speche
528. . . . then all your gardes and hoodes
531-2. yf thou be as good as they / el shalt thou hauue dysdayne
p. 97. 1.530-40. The lesse thou mediest / the better shalte thou please
543-4. To be beloued / is the propertye of a wyse man
547-50. For thy speche is sone perceyued / thy tale shall indge the
best
Prayse not thy selve / bycause thou woldest hauue souereynyte
556. . . . vse them not for shame
558. . . . for ynough is a treasure
559-60. Mochy laugheyng is reputed / in suche as lacketh nurture
562. . . . to be mery amonge is aunsantage
567-8. For with a good forethought, ye may make a frend at need
p. 98. 1.575-6. And so content with a lytel payne, then after with sorowe
599-600. Bo as glad to brynge it / then thou must borowe agayne
603-4. yf thou fayre then foloweth payne / then is it derely bought
p. 99. 1.621-2. A prodigal man / wyl aboue his dogre count to mayntayne
So may not he prosper / spendyng his goodes in vayne
625. . . . then spereth thys wyse done to late
629-36. He that worketh by good counsell / doth many a man please
It is to his fronde great pleasure / & to hym selfe great case
He thow hast displeased hauo in suspct / yf he speke playne
Such malys is ofte in mynd / tyll he be payed home agayne
p. 100. 1.641-4. When y° hast lone, seke for profyte / lone cudreth not euer
It ebeth & floweth / it lasteth no lenger then pleseth y°
guuer
646. . . . gentelly go and se
It it (sic) agaynst mater / he shulde ryse and come to the
651. Always crauyng / cryng for them selues / and not for thyno
654. . . . y° pore asketh nought els of thy good
659. Payre speche witt a subtyl tonge,
663-4. An honest man to mocket or rebuke / it is agaynst al curtsey
667-8. Of good sayeng cometh no yll / wherfore say well for shame
673-6. A pore man wyse is worsyp / in a gentylman vastable is folly
Worshipful byrth & shamful lyfe / in a gentylman is vngoode
p.101.1.677-85. A gentylman mercuyful / a chorie spyteful is great diuersyto
One lyberal, another couetous, sheweth theyr natyuyte
Poore men faythfull, and gentylmen deceyful in lynynge
The gredy myndes of rulers / hath caused blade sketyng
Grace foloweth good goureauws
p. 101, l. 695-6. Some be lyberal of theire touges, counsell they can not bynde 700. . . . gyue no senteey tyl truth by tryed out
703-4. In my mynde I holde it best, thy counsell neuer bewray
707-14. When counsell is closed in thy brest, vitraunose wyl the rue
It is good to kepe close counsell, except suffeyent propheyon
p. 102. A knout yvnkyt is easy to slack, ye people are ful of deception
l. 713. Take hede to whom ye bekeest thy mynde, onely for flattering
727-8. Better is a trewe rebuke of thy fo, then a fals prase of thy frende
731-2. Put apart al sad fantases, & shew them gentyl famlyaryte
739-40. A smal reward pleseth a frend, empty fystes can not hawkes reelayne

p. 103, l. 753-5. ye they be gentyll and pleased, men wyll report them kynde
758. . . . but gently be contented
761-4. A mas costroyllyng & yl to please, & in paynuest nothynget nothynget
lyberal
It cosmeth nothynge of gentylnesse, to be prodygall
769-72. Regard thy honesty in every company, where tyne is spent
Counay nothynget therof to thy self / so men wyll not be content

775-6. Vse gentylly pastyme / then wyll men commando thy myrth
p. 104, after 764 insert \ Go no further then beloue the / lest thou have blame
782-7. A tale well knowen may be well tolds the (truthor truerd out)
791-6. I holde it of this matter / best to make an ende
He that wyll not for wysdom seke / is not his owne frende

p. 105-7. The Prose Part of the Role of Honest Living is omitted.

p. 109. l. 14. Howe Rodes one of the kynges chapell. Imprynted
at London in paules chyrehyarde by Thomas Petyt.

---

A few notes to fill up a page and a quarter.

Words of villany, p. 64. Loose talk and swearing. From Roberde of Brunne downwards, and before him long, no doubt, the English habit of swearing has been cause of sharp reproof. R. Brunne rebukes the gentlemen of his time for it:

\begin{itemize}
  \item Pys gentyl men, pys getlours, \quad pourage vynkyde vphrydyng,
  \item pey ben but Godlys turmentours \quad ge shal go a daceyl weye
  \item pey turmentel hym allebat pey may, \quad But ge amend ye ou ar ge deye ;
  \item Wy pe fals opys wyt and day, \quad For evrye gadlyng nat wurpe a pere
  \item But ge lewe pourage fals swereyg, \quad Takyth ensample at zow to swere.
\end{itemize}

Handlyng Synne, p. 36, l. 761-70.

Andrew Borde says “in all the worlde, there is not sucho odyble swear-
Hugh Rhodes's Boke of Nurture.

...ye as is vaed in Engleand, speclye amongst youth and children, which is a detestable thynge to here it, and no man doth go aboute to punyshe it.”

Regiment, fol. D.ij. back.

In Edward the Fourth's Court the fine for swearing was that the offender should have “no wyne at the meles.” H. Ord., p. 68.

Page 66, l. 11. House of office. Compare 'And of all thynges let the buttery, the cellar, the kytechyn, the hardyr house, with all other houses of officyn be kepte cleane. Andrew Borde. Regiment, fol. B. iv.

Tooth pick, p. 78, l. 245-8. When were tooth-picks introduced into England?

The Anglo-Saxons had them, seemingly. Mr. Cockayne translates do medicin ci on be oegen mid toby gare (Leechdoms, ii. 36) by “Introduce a small quantity [of the eye-salve] into the eyes with a tooth-pick.” But the gar may have been a surgical tooth-instrument, a scraper, and not a substitute at dinner for Kode's stick. Withals, 1556, gives 'a tothe picker, dentisclapiam.' Thierry, in 1564—(Estienne 1539 and -49 re-edited: Way) has 'Va current, Dentisclapiam.' Levins in 1570 gives "a Pikes for the eares, teeth &c., scaplum." Manipulus, Pref. p. vi. ed. 1866; and then come all the authorities collected by Nares, who says:

Tooth-picks appear to have been first brought into use in Italy; whence the traveller who had visited that country, particularly wished to exhibit that symbol of gentility.

"Now your travellor,

Hee and his tooth-picks at my worships messe." King John, i. 1.

The equipment of a fine gentleman is thus described by Massinger:

"I have all that's requisite
To the making up of a signior: my spruce ruff,
My hooded cloak, long stocking, and paneled hose,
My case of tooth-picks, and my silver fork.
To convey an olive neatly to my mouth."


They were even worn at one time as an ornament in the hat.

"Answer the time of request, Virginitie like an olde Courtier, weares her cap out of fashion, richly suted, but vantageable; just like the brooch & the tooth-pick, which were not now." All's Well that Ends Well, i. 1.

See also Nares's quotations under picktooth, and his Editors' extract from the Nomenclator (? ed. 1585, not that of 1548 noticed in the Promptorium), ‘Dentisclapiam...Curedent. A tooth-scrapor or tooth-rule.' Colgrave in 1611 has 'Cure dent, A tooth-pick,' and Harrington, 1624, says 'cleanse the teeth either with Ivory or a Harts horse, or some picker of pure siluer or gold.'
The
Boke of Nurture
Folowyng Englandis gise,

BY ME
John Russell,
Sum tymse servaunde with Duke Vicfrey of Glowcetur,
A Prynce Fulle Royale, with whom vschere in
Chambur was y, and Mershalle also
In Halle.

Edited from the Harleian MS. 4011 in the British Museum

BY
FREDERICK J. FURNIVALL,
M.A., Trin. Hall, Camb.; Member of Council of the Philological
And Early English Text Societies; Lover of Old Books.
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In nomine patris, god kepe me / et filij for charite,  
et spiriuns sancti, where that y goo by lond  
or els by see!  
an vshers y Am / ye may beholde / to a  
prynce of highe dege,  
4 pat enioyeth te enseme & teche / alle po thatt  
wills thrive & thee¹;  
Of suche thynge as here-affer shalbe shewed by  
y my diligence  
To them pat nought Can / with-owt gret exserience;  
Therfore yf any man pat y mete withe, pat² for fawft  
of necligence,  
8 y wylle hym enseme & teche, for hurtyng of my  
Conscience,  
To teche vertew and cosnyinge, me thynketh hit  
charitable,  
for moche youthe in cosnyng / is bareñ & fullly  
vnable;  
per-fore he pat no good cañ / ne to noon wills be  
agreable,  
12 he shalbe neuer y-thryve / perchore take to hym a  
give them a toy.  
babulle.  
¹ da, get on.         ² pat — nought can.
JOHN RUSSELL MEETS WITH HIS PUPIL.

As y rose out of my bed, in a mery seasons of may,
to sporte me in a forest / where sightes were
freshes & gay,
y met with þe forster / y prayed hym to say me not
nay,
16 þat y mygh[t] walke in to his lawndes 1 where þe
deere lay.
as y wandered weldsomly 2 / in to þe lawnd þat was
so grene,
þer lay iiij. herdys of deere / a semely syght for to
sene;
y beheld on my right hand / þe son þat shooñ so
shene;
20 y saw where walked / a semely yonge man, þat
skelndur was & loene;
his bowe he toke in hand toward þe deere to stalke;
y prayed hym his shote to leue / & softly with me
to walke.
þis yonge man was glad / & louyd with me to talke,
24 he prayed þat he myȝt withe me goo / in to som
herne 3 or halke 4;
þis yonge man y frayned 5 / with hoom þat he
wonne þañ,
"So god me socoure," he said / "Syr, y serue my-
self / & els nooth oþer mañ."
"is þy gouernaunce good?" y said, / "soñ! say me
zif þow cañ."
28 "y wold y were out of þis world" / seid he / "y
ne rouȝt how sone whañ."

1 The Lawnd in woodes. *Saltus nemoru*um. Barett, 1580.
*Saltus* a launde. Glossary in Rel. Ant., v. 1, p. 7, col. 1; *saltus*, a
forest-pasture, woodland-pasture, woodland; a forest.
2 at will. A.S. *wilem*, free willed.
4 Halke or hynne. *Angulus, latibulum*; A.S. *hylea, sinus*.
Promptorium Parvulum and note.
5 A.S. *fregnan*, to ask; Goth., *friðnan*; Germ., *fragen*.
"Sey nought so, good son, beware / me thynke the good son,
how menyst amysse;
for god forbideth the wanhope, for that a horrible synne
despair is sin;

persowe Son, open thy hert / for peraventure y
cowd the lis 1;

tell me what the mater is.

32 "when bale is hext / pat bote is next" / good son,
lerne welle pis.

When the pain is
greatest the cure
is nearest! 1

"Sir, I've tried

everywher for a

master, but be-
cause I know

nothing, no one

will take me.

"In certeyn, sir / y haue y-sought / Ferre & more
many a wilsom way
to gete mete 2 a mastir ; & for y cowd noust / every
man seid me nay,
y cowd no good, ne noon y shewde / where ever y
ede day by day

36 but wantones & nyce, recheles & lewde / as Lange-
lynges as a Lay."

[Vol. 171 b.]

"N ow, son, ziff y the teche, wiltow any thynge
here? 2
wiltow be a seruande, plowman, or a laborer,
Courtour or a clerk / Marchauld / or mosoun, or
an artificere,

40 Chamburlayn, or buttillere / panere or karvere?"

The office of buttiller, sir, trewly / panere or
chamburlayne,
The conynge of a karver, specially / of pat y wold
lerne payne
alle pase conynge to haue / y say yow in certayn,
44 y shuld pray for youre soul in feuer to come in
payne."

"Son, y shalle teche ye withye a good wille,
So pat pow loue god & drede / for pat is ryght and
skylle,

I will, if you'll
love God and be

1 AS. lîs remissio, lenitas; Dan. lís, Sw. lîs, relief. 2 for me to
true to your master.

and to by mastir be trew / his goodes byow not spille,

48 but hym lune & drede / and hys commaundement; dow / fulfylle.

The first yere, my son, byow shalle be pantere or buttilare,

byow must haue ij. knyffes kene / in pantry, y sey the, evermore:

On knyfe by loves to choppe, another to for to pare,

52 the ij. sharpe & kene to smothe by tanchurs and square.

alway thy soneraynes bred thow choppe, & byt it be newe & able;

so alle ofer bred a day old or byn choppe to by table;

alle howsold bred ij. dayes old / so it is profitable;

56 and tancher bred iij. dayes is convenyent & agreable.

loke by salte be sutille, whyte, fayre and drye,

and by planere for thy salte / shalle be made of yverye /

by brede porof ytnches two / ben by length, ynche told thrye;

60 and by salt sellere lydde / towche not thy salt bye.

Good son, loke byt by napere be soothe / & also fayre & clene,

bordclothe, towelle & napkyne, foldyn alle bydone. 

64 and by spones fayre y-wasche / ye wote welke what y meene.

---

1 In Sir John Fastolfe's Battre, 1455, are "ij. kervynk knyves; iij. knyves in a schetho, the hafts of every (ivory) withe mylya gilt . . . j. tancher-knyfe." Domestic Arch., v. 3, p. 157-8. 

This menscula, a dressing-knyfe, p. 258; tancher-knyves, menscula. In de Garlande, Wright's Vocab. p. 125.
looke pwe haue tarrings 1 two [a more & lasse for] two wine-angers, wyme;
wyne canela 2 accordyng to pe tarrings, of box felico & fyne;
also a gymlet sharpe / to broche & perce / sone to a beaching gimlet,
68 with fawcet 3 & tampyne 4 redy / to stoppe when ye a pipe and hung.
se tymne.
So when pwe setyst a pipe abroche / good [sone,] to beach a pipe
do after my lore:
iiiij fingur ouer / pe nere chyne 5 bow may perce or
bore;
with tarrere or gymlet perce ye vppward pe pipe ashore,
72 and so shalle ye not causse pe lies vp to ryse, y
warne yow ever more.
Good sone, alle maner frute / pat longethe for assoff
of pe yere,
Fyggges / reysons / almandes / dates / buttur, chese 6 /
notts, apples, & pere,
Compostes 7 & confites, chare de quynces / white &
grene gyngore;

1 An Angre, or wimble, wherewith holes are bored. Terebra &
terebrum. *Fug tarriere.* Barret’s Alvearie, 1580.
2 A Cannell or gutter. *Cannell.* Barret. *Tuyau,* a pipe, quill,
cane, reed, canell. Cotgrave. *Cannelle,* the fawcet [l. 68] or quill of a
wine vessel; also, the cocke, or spout of a conduit. Cot.
3 A Fawcet, or tappe, a flute, a whistle, a pipe as well to con-
weigh water, as an instrument of Musick. *Fistula . . Tubulus.*
Barret.
4 *Tampon,* a bung or stopple. Cot. *Tampon* for a gon—
tampon. Paleg.
5 The projecting rim of a cask. Queen Elizabeth’s ‘yeoman
drawer hath for his use, all the lees of wine within foure fingers
6 This may be *butter-cheese,* milk- or cream-cheese, as contrasted
with the ‘hard chese’ l. 84-5; but butter is treated of separately,
l. 89.
7 Fruit preserves of some kind; not the stren of chickens, herbs,
honey, ginger, &c., for which a recipe is given on p. 18 of *Liber
Cura Occorum.* Cotgrave has *Compose:* l. A condiment or compo...
Serve fastynge / plommys / damsons / cherries / and grasps to plese;

after mete / peeres, nootys / strawberries, wyneberies, and hardchese,
also blawnderelles, pepyns / carawey in compyte /
Compostes are like to these.

80 after supper, rosted apples, peres, blanche powder,
your stomak for tis.

sitition; a wet sacket (wherein sweet wyn was used in stead of sugar), also, a pickled or winter Sallet of hearse, fruits, or flowers, condicted in vinegar, salt, sugar, or sweet wyn, and so keppe all the yeere long; any hearse, fruit, or flowers in pickke; also pickle it selfe. Pr. compoite, stewed fruit. The Recipe for Compost in the Forme of Curry, Recipe 100 (C), p. 49-50, is "Take rote of persel, pasternak of rassias. scrape hem and waische hees clean, take rapi & cabochie ypared and icorne, take an ethen pane with clen water, & set it on the fire, cast all most herme, when ye be bath boile, cast herto peere, parboile hem wel, take most thyngis up, & lat it kolo a fair cloth, do herto salt when it is colde in a vessel; take vineger, & powdor, & safroun, & do herto, & lat alle most bingis lyce herme al nght: herto al dasy, take wyn greke and hony clarified togidur, hembre masturd, & raisoues cornace al bol, & gynde powdor of canel, powdor devores, & aneys hols, & fensell seed, take alle most bingis, & cast togydar in a pot of erthe, and take herto when you wilt, & servis forth."

1 not A.S. wemherie, a wine-berry, a grape, but our Whinberry. But 'Wineberries, currants', Craven Gloss.; Sw. win-bär, a currant.
2 Blændrere, m. The white apple, called (in some part of England) a Blaundrell. Cotgrave.
3 See note to 1. 75.
4 Pouder blanche. A pouder compounded of Ginger, Cinnamon, and Nutmegs; much in use among Cookes. Cotgrave. Is ther any authority for the statement in Domestic Architecture, v. 1, p. 132; that sugar was sometimes called blanche powdere? P.S.—Probably the recollection of what Pegge says in the Preface to the Forme of Curry, "There is mention of blanck-powder or white sugar," 132 [p. 63]. They, however, were not the same, for see No. 193, p. xxvi-xxvii. On turning to the Recipe 122, of "Peere in confyt," p. 62-3, we find "whan pei [the pears] bath yeode, take hem up, make a syrap of wyn greke, herto vernaige withe blanche powdere, herto white sugar, and powdor gynge, & do the peere beverin." It is needless to say that if a modern recipe said take
Bewar at eve * / of crayme of cows & also of the
goote, haue it be late,
of Strawberies & hurtilberyes / with the cold
Ioncate, 1
For these may marre many a man chanyng his
astate,
84 but 'tis he haue after, hard chee / wafurs, with
wyne ypocrate. 2
hard chee 3 hathe pis condicions in his operacion:
Furst he wille a stomak kepe in the botom open,
the helthe of eueri creature ys in his condicion ;
88 yt he diete hym thus dayly / he is a good conludions.
butter is a holseme mote / first and eke last, 4
For he wille a stomak kepe / & helpe poyson a-wey
to cast,
also he norisheth a man to be laske / and evy
humerus to wust,
92 and with white bred / he wille kepe py mouthe in tast.

"sugar or honey," sugar could not be said "to be sometimes
called" honey. See Dawson Turner in Howard Household Books.
1 Ioncata: f. A certaine spoone-meat made of creame, Rose-
water and Sugar. Cotgrave.
2 See the recipe to make it, lines 121-76; and in Forme of Cury,
p. 161.
3 Muffett held a very different opinion. 4 Old and dry cheese
hurteth dangerously: for it stayeth siege [stools], stoppeth the
Liver, engendereth choler, melancholy, and the stone, lieth long
in the stomack undigested, procureth thirst, maketh a stinking
breath and a scurry skin: Whereupon Galen and Isaac have well
noted, That as we may feed liberally of ruin cheeze, and more
liberally of fresh Cheeze, so we are not to taste any further of old
and hard Cheeze, then to close up the mouth of our stomacks after
meat, p. 131.
4 In youth and old age. Muffett says, p. 129-30, "according
to the old Proverb, Butter is Gold in the morning, Silver at noon,
and Lead at night. It is also best for children whilst they are
growing, and for old men when they are declining; but very un-
wholesome betwixt these two ages, because through the heat of
young stomacks, it is forthwith converted into choler [bile]. The
Dutchmen have a by-Versce amongst them to this effect

Ent Butter first, and eat it last,

And live till a hundred years be past."
THE TREATMENT OF WINES WHEN FERMENTING.

1. See note to l. 82.
2. See 'Rompney of Mokf,' among the sweet wines, l. 119.
3. See 'Rompney of Mokf,' among the sweet wines, l. 119.
4. See 'Rompney of Mokf,' among the sweet wines, l. 119.

Milk, Juckat, Posset, &c., are binding. Eat hard cheese after them.

Beware of green meat; it weakens your belly.

For food that sets your teeth on edge, eat almonds and cheese,

Milk, crayme, and crubbles, and eke the Ioncate, pay close a mannes stomak / and so dothe pe possate; percefore ete hard cheese after, ye ye sowpe late,

and drynk romney modoun, for foere of chekmate.

beware of saladi, grene metis, & of frutes rawe for pay make many a man haue a feble mawe.

perfore, of suche fresch lustes set not an hawe,

For suche wantous appetites ar not worth a strawe.

alle maner metis pat pay tethe on egge doth sette, take almondes percefore; & hard cheese loke pou not for-gette,

hit will voide hit away / but looke to moche perce nor pou ete;

but not more than half an ounce.

If drinks have given you hurt, getion, eat a raw apple.

Moderation is best sometimes, at others abstinance.

Look every night that your wines don't ferment or look [the t of the Ms. has a & over H] and wash the heads of the pipes with cold water.

Always carry a giundle, ades, and linen cloth.

Ziff dynerse drynkes of theire fameosite haue pe dis-sesid,

Ete an appulle rawe, & his fameosite will becessed; mesure is a mery meene / what god is not dis-pleased;

abstynes is to prayse what body & sowle ar plesed.

Take good hede to pe wynes / Red, white / & swete,

looke every nyte with a Candelle pat pay not reboyle / nor lote;

everg nyte with cold watur washe pe pipes hede, & hit not forgete,

& alle-wey haue a gymlet, & a dice, with lynnet clowtes smalle or grotte.
3ff pe wyne rebyle / pow shalle know by hya
   syngynge;
perfore a pipe of coloure de rose¹ / pou kepe put
   was spend in drynkyng
the rebyle to Rakke to pe lies of pe rose / put
   shalle be his amendynge.
116 3ff swete wyne be seeke or pallid / put in a Romp-
   ney for lesynge.²

Swete Wynes.³

The namys of swete wynes y wold put ye them.
The names of
knewe:  
Vernage, vernagello, wyne Coute, pyment, Raspice,
Muscadelle of grew,
Rompney of modon, Bastard, Tyre, Osey, Torren-
tyne of Ebrow.
120 Greke,Mauleyesii, Caprik, & Clarey whan it is newe.

Ypocras.

good soñ, to make ypocras, hit were gret
lernynge,
and for to take pe spice per to aftur pe propor-
cionynge,
Gynger, Synamome / Graynis, Sugur / Turnesolo,
   pat is good colourynge;
124 For comyn peple / Gynger, Canelle / longe
pepur / hony after claryfiyne.

¹ The name of the less of some red wine. Phillips has Rosa
Solis, a kind of Herb; also a pleasant Liquer made of Brandy,
Suger, Cinnamon, and other Ingredients agreeable to the Taste, and
comfortable to the Heart. (So called, as being at first prepared
wholly of the juice of the plant ros-solis (sun-dew) or drosen.
Dict. of Arts and Sciences, 1767.)
² See note, l. 31. ³ See note on these wines at the end of the poem.
⁴ In the Recipe for Jussel of Flesh (Household Ord., p. 402),
one way of preparing the dish is 'for a Lords,' another way 'for
Commons.' Other like passages also occur.
HOW TO MAKE YEOCRAS.

Look ye haue of pewter basons oon, two, & thre,
For to kepe in youre powders / also be licour
perin to renne when pat need be ;
to iij. basons ye must haue iij bagges renners / so
clepe ham we,

128 & hange peyn on a perche, & looke pat Sure they be.
Se pat youre gynger be well y-pared / or hit to
powder ye bete,
and pat hit be hard / with-owt worme / bytynge,
& good hete ;
For good gynger colombye / is best to dryne
and etc ;

132 Gynger valadyne & maydelyañ ar not so holsom
in mete.
looke pat your stikkes of synamome be thyñ,
bretille, & fayre in colewre,
and in youre mouthes, Fresche, hoot, & swete / pat
is best & sure,
For canelle is not so good in his crafte & cure.

136 Synamome is hoot & dry in his worchynge while
he will dure.
Graynes of paradise,1 hoote & moyst pery be :
Sugre of iij. cote² / white / hoot & moyst in his
proporte ;
Sugre Candy is best of alle, as y telle the,

140 and red wyne is white & drye to tast, fele, & see,
Graynes¹ / gynger, longe pepur, & sugre / hoot &
moyst in worchynge;²

1 Graines. Cardamumum, Graio al paradís. Barlet. ¹ Graines of
Paradise; or, the spice which we call, Graines. ¹ Cotgrave.
² Cuits, a seething, baking. Cot.

² Spices. Of the Percy Household, 1512, the yearly
cost was £25 18s. 7d. for Fíper, Rasyn of Corran, Prones, Gynger,
Mace, Clover, Sugur, Cinnamon, Almonds, Dayte, Nutmegs,
Graines, Thorosale, Sanders, Powder of Armes, Rice, Commodity,
Synamome / Canelle ¹ / red wyne / hoot & drye in cinnamon, spice, 
peire doyng; 
Turnesole ² is good & holsom for red wyne colow- and turnesole, and 
rynge:

144 alle þese ingredyentes, þey ar for ypocras makynge.

Good soñ, youre powdurs so made, vche by þam put each powder 
selv in bladder laid, in a bladder by 
hange sure youre perche & bagges þat þey from 
yow not brayd;
& þat no bagge touche oþer do as y haue yow saide;

148 þe fyrst bag a galoun / alle oþer of a potelle, vchos 
by oþer toied.

Fyrst put in a basous a galoun iij or iij wyne so red; 
þey put in youre powdurs, yf ye wille be sped, 
and affer in-to þe renner so lett hym be fed;

152 þey in-to þe second bagge so wold it be ledde.

loke þou take a pece in þyne hand ennmore amONGe, 
and assayt it in þou mouthe if hit be any thynge stronge, 
and if þou felle it wolde bope with mouthe & longe,

156 þey put it in þe iij. vessels / & tary not to longe.

And þey lif þou feele it be not made perfete, 
þat it cast to moche gynger, with synamome alay 
þat hete;

and if hit haue synamome to moche, with gynger add cinnamon, 
of iij. cute;

160 þey if to moche sigure þer be / by discresionys ye 
may wete.

Thus, son, shallow make perfite ypocras, as y the say;

² Tournesole, Turnesole, Holotropium. Cotgrave. Take bloue turnesole, and dip hit in wyne, that the wyne may catch the colour thereof, and colour the potage therwith. H. Ord., p. 465, and take red turnesole stoped wel in wyne, and colour the potage with that wyne, ibid. 'And then with a little Tournesole make it of a high murrey [mulberry] colour.' Markham's Housewife, p. 70.
HOW TO MAKE YPOCRAS.  THE BOTERY.

but with by mowthe to prove hit, / be pow tastynge
all-way;
164 of butelle clothe^{2}, if by bagges be pe fynere with-
omten nay.

Good sofn boke by bagges be hoopid at pe mothe
above,
pe suree mayst bow put in by wyne vn-to by behone,
pe furst bag of a galouna / alle oper of a potelle to
prove;

hange by bagges sure by pe hoopis; do so for my lone;

And vndur every bagge, good sofn, a basouna clere
& bryght;
and now is pe ypocras made / for to plese many a
wight.

pe draft of pe spicery / is good for Seues in kychyn
dyt ;

172 and ziff bow cast hit away, bowdost by mastirnorlyt.

Now, good son, byne ypocras is made pertite &
welle ;
y wold ban ye put it in staunche & a clene vesselle,
and pe mothe pes-off y-stopped ener more wisely
& felle,
176 and serve hit forth with wafer bope in chambr
& Celle.

The Botery.

Thy cuppes / by pottes, bow se be clene bope
with-in & owt ;

[T]byne ale .v. dayes old or bow serve it abowt,

1 Manche: f. A sleeve; also a long narrow bag (such as Hypo-
cras is made in). Cotgrave.

{2} baulking or straining cloth. 'ij bultedcloses.' Status Domus de
for ale that is newe is wastable with owte dowt:
180 And looke at alle kyng be pure & clene that ye go
about.
Be fare of answere / redy to serue / and also gen-
telle of chere,
and that men will say 'here goth a gentile officre.'
be ware that ye goe no persone palled1 drynke, for
feere
184 hit myst bryng many a man in dosese / drynge
many a here.
Son, hit is tymo of ly day / the table wold be layde.
Furst wipe the table with a clothe or hit hit
be splaid,
here lay a clothe on the table / a cowche2 it is
called & said:
188 take thy fellow cow and ver / & thou that other
that brayde,
Then draw straighte thy clothe, & ley the bough3 on the
utter ege of the table,
take the vpper part / & let hyt hange evyn able:
here take the iij. clothe, & ley the bough on the
inner side pleasable,
192 and ley estate with the vpper part, the bred of half
fote is greable.
Cover thy cupperborde of thy every with the towelles
of diapery;
take a towelle about thy nekke / for that is courtsey,
lay that cown side of the towaille on thy lift arm
manerly,
1 Stale, dead. Pallyd, as drynke (palled, as ale). Enoitius.
P. Parr. See extract from A. Borde in notes at end.
2 See Dic. de L'Acaedie, p. 422, col. 2, ed. 1835. "Couche se dit aussi de Toute substance qui est etendue, appliquee sur une autre, de maniere a la couvrir. Revetir ses murs d'une couche de platre, de marbre, etc.'
3 Fr. regel: m. A sould, plait, or bought. Cotgrave. cf. Rein, bend.
with your so vereign's napkin; 196 an on þe same arme ley þy soveraignes napkyñ honestly;

þan lay on þat arme viij. louys bred / with iij. or iij. trencher lovis;

Take þat oþ end of þy towaile / in þy lift hand, as þe maner is,

and þe salt Sallere in þe same hand, looke þat ye do this;

200 þat oþer end of þe towaile / in rïght hand with spones & knyffes y-wis;

Set youre salt on þe right side / where sittes youre soverayne,

on þe lyft Side of youre salt / sette youre trencher oon & twayne,

on þe lyft side of your trenchoure lay youre knyffe synguler & playñ;

and on þe . . . . . . side of youre knyffes oon by oon þe white payne;

yours spone vpon þa napkyñ fayre / yet folden wold he be,

besides þe bred it wold be laid, soñ, y telle the:

Cover your spone / napkyñ, trencher, & knyff, þat nō man hem se.

208 at þe oþer end of þe table / a salt with iij. trenchers sett ye.

Sir, þeþþ how wilt wrappe þy soveraynes bred stately,

Thow must square & proporcions þy bred clewe & evenly,

and þat no loof ne bunne be more þan oþer proporconcly,

212 and so shalowe make þy wrappe for þy master manery;

þan take a towaile of Raynes,1 of iij. yards and half wold it be,

1 Fine cloth, originally made at Rennes, in Bretagne.
JOHN RUSSELLS BOKE OF NURTURE.

131

take ā by towaile by the endes doubl / and faire on long by the ends, a table lay ye,

pan take ā end of āt bought / an handful in fold up a handful hande, now here ye me:

216 wrap ye hard āt handful or more it is āt styffer, y telle āe,

pan ley betwene āe endes so wrapped, in myddes of and in the middle pat towelle, eight loves or bonnes, botom to botom, forsothe it wille do well,

and when āe looches ar betwēn, ān wrappe hit wisely & felle;

220 and for youre enformacione more playly y wille yow telle,

ley it oũ āe uppere part of āe bred, y telle yow [Fol. 174.] honestly;

take bope endis of āe towelle, & draw āem strayly, twist the ends of the towel to-

and wrythe an handful of āe towelle next āe bred altogether,

224 and so āet thy wrappere be made strayt & eyth smooth your styffely.

when he is so y-graithed,[1] as riȝt before y haue saide,

pan shall ye open hym thus & do hit at a brayyd,

open āe last end of āe wrappere before āi soueraync laid,

228 and youre bred sett in maner & forme: āe it is honestly arayd.

Son, when āe soueraignes table is drest in āes After your lord’s array,

koner alle oper bordes with Salle ; trenchers & lay the other
cuppes ceoī ye lay ; tables.

pan emperialle āy Cuppeborde / with Siluer & gild

fulle gay,

1 A.S. gerædan, to make ready, arrange, prepare.
HOW TO LAY THE SURNAPE AND TABLE.

your washing-
table with basons, &c.

Have plenty of
napkins, &c.

and your pots
clean.

Make the Surnape
with a cloth under
a double napkin.

Fold the two ends
of your towel, and
one of the cloth,
a foot over,
and lay it smooth
for your lord to
wash with.

The marshal
must slip it along
the table,
and pull it
smooth.

Then raise the
upper part of the
towel, and lay it even,

\[232\] By Ewry borde with basons & lavoure, water hoot & cold, eche oter to alay.

like yot ye have napkyns, spones, & cuppis enor-
y-nowe
to your soueraynes table, youre honeste for to
allowe,
also yot pottes for wyne & ale be as clene as yot
mowe;
236 be enermore ware of flies & motes, y telle pe, for
y prowe.

The surnape\(^1\) ye shulle make with lowely curtesye
with a clothe vndir a dowble of ryst feire napry;
take thy towailcs endes next yow with-out vilanye,
and yot ende of ye clothe on ye vitur side of ye
towells bye;

Thus alle iij. endes hold ye at onis, as ye welle
may;
now fold ye alle there at oonya yot a pliit passe
not a fothe brde alle way,
\[240\] pañ lay hyt fayre & evyn yere as ye can hit lay;
\[244\] bus after mete, iff yowre mastir will wasche, pat
he may.
at yot rist ende of ye table ye must it owt gyde,
ye marchalle must hit convey alonge ye table to
glide;
So of alle iij clothes vppeward ye rist half pat tide,
\[248\] and yot it be draw strayt & evyn hope in lengthe
& side.

Then must ye draw & reysse / ye vpper parte of ye
towells,
Lay it with-out ruffelynge streyzt to yot oter side, y
ye telle;
\[252\] pañ at enery end perof convey half a yarde or an elle,

\(^1\) See the mode of laying the Surnape in Henry VII.'s time
described in H. Ost., p. 119, at the end of this Poem.
252 ṭat ḟe seewere may make 1 a state / & plesse his mastir
welle.

whan ḟe state hath wasche, ḟe surname drawne
playne,

ṭañ must ye bere forȝe ḟe surname before youre
soureayne,
and so must ye take it yppe with ye ore armes ṭwo armes,
twayne,

256 and to ḟe Eweri bere hit youre silf agayne.

a-bowt youre nekke a towelle ye bere, so to serv[e
your lord,
ṭañ to hym make curtesie, for so it will accord.
vnkener youre brede, & by ḟe salt sette hit euyñ
on ḟe borde;

260 looke þere be knyfe & spone / & napkyñ without
out[n] any worde.

Ener whan ye deporte from youre soueraigne, looke
ye bowe your knees;

to ḟe port-payn 2 forthe ye passe, & þere viij.
lones ye loose:
Set at cipur end of þe table .iiiij. loofes at a mese,

264 ṭañ looke ḟat ye haua napkyñ & spone euer[y
persone to plesse.

wayte welle to ḟe Sewere how many potages
keuered he;
keuer ye so many personis for youre honest.
ṭañ serve forthe youre table / vche persone to his
degre,

268 and ḟat þer lak no bred / trenchoure, ale, & wyne /
euermore ye æa.

1 make is repeated in the MS.
2 "A Portpayn for the said Pantre, an elne longe and a yard
brode." The Percy, or Northumberland Household Book, 1612,
(ed. 1827), p. 16, under Lymne Clothe. "A porte paine, to beare
breads fro the Pantree to the table with, lintheam panarium." Withals.
SYMPLE CONDICIONS: HOW TO BEHAVE.

Be lively and soft-spoken, clean and well dressed.

Don’t spit or put your fingers into cups.

Stop all blamimg and backbitting, and prevent complaints.

be glad of chere / Curteise of kne / & soft of speche,
Fayre handes, clene mayles / honest arrayed, y the teche ;
Conghe * not, fer spite, nor to lowd ye reche,
272 ne put youre fyngars in the cuppe / mootes for to seche.
yet to alle pe lordes have ye a sight / for goggynge & atwyngye 1
of follows pat be at pe mete, for peirre bakbyngye ;
So pwy be serued of brod, ale, & wyne, for complaynyngye,
276 and so shalle ye haue of alle men / good loun & praysyne.

SYMPEL CONDICIONS.

Symple Condicyons of a persone pat is not taught,
y wil be eschew, for euormore pwy be nounght.
youre hed ne bak ye claw / a fleigh as panghe ye sought,
280 ne youre heere ye stryke, ne pyke / to pralle 2 for a flesche mought. 3
Glowsynge 4 ne twynkleyngye with youre yye / ne to heuy of chere,
watyry/wynkyngye/ne droppyyngye/but of sight cler.
pyle not youre nose / ne pat hit be droppynge
with no pereilles cler,
284 Snyff nor amytynge 5 hyt to lowd / lest youre souerayne hit here.

* Mark over A. 1 A.S. atuulan, twit; atuulan, blame.
2 ‘prowl, prell, to seek for prey, from Fr. proie by the addition of a formative t, as kneel from kneec.’ Wedgwood.
3 Louse is in English in 1530 ‘Louso, a beast—por. Falsgrave.
And see the note, p. 19, Book of Quinte Essence.
4 To look sullen (?). Glowsynge round her rock, to fisch she falls.
Coffman, in Todds Johnson. Horrour and glowsynge admiration.
5 Snyff a nose or a candin. Emmynge, unuso. Prompt Parv.
Emynge, to make cleane the nose. Emmynge, smellyng or wypynge
wrye not youre nok a doyle as hit were a dawe; or twist your neck.
put not youre handes in youre hoseñ youre codwar2
for to clewe,
nor pikynge, nor trifelynge / ne shruckynge as
ząj ye wold sawe;
288 your honden frote ne rub / brydelynge with brest rub your hands,
vpóñ your crawe;
with youre eris pike not / ner be ye slow of herynge;
areche / ne spitt to furze / ne hane lowd laughynges;
Speke not lowd / be war of mowynges3 &
scoorynges;
292 be no lier with youre mouthes / ne lykorous, ne dryvelynge.
with youre mouthe ye vae nowber to squyrst, nor
spowt;
be not gapyngynge nor ganyngynge, ne with þy mouth
to powt;
lik not with þy tonge in a disch, a mote to hae owt.
296 Be not rasche ne recheles, it is not worth a clowt.
with þy brest / sighe, nor cowghe / nor brethe,
youre sowerayne before;
be yoxinge,4 ne bolkyngé / ne gronyngé, never þo
blop, or beth,
more;

of the nose. Cooper. Sunyt use nose, Blow your nose. Sewel, 1740; but smyuren, often snuffen, To Snuffe out the Snout or Filtth out of ones Nose. Hexham, 1690. A learned friend, who in his bachelor days investigated some of the curiosities of London Life, informs me that the modern Cockney term is *sling.* In the dress-circle of the Bower Saloon, Stagarte, admission 3d., he saw stuck up, four years ago, the notice, "Gentlemen are requested not to *sling*," and being philologically disposed, he asked the attendant the meaning of the word.
3 Mowe or skorne, Vaugia vel volgia. Catholicon, in P. P.
4 3xyyĩ Singulcit. 3xyynges singultus. P. P. To yexe, sobbe, or haine the hicket. Singulcitio. Bareit. To yexe or sobbe, Hickon, To Hick, or to have the Hick-hook. Hexham.
Symple Condiçons: how to behave.

With your feet trampelynge, no settyng your legs is a shore; 1
Or scrub your body.

300 With your body be not shrubhyng; letthyng 3 is no loose.

Don't pick your teeth,

Good son, by tethe be not pikynge, grisynge, 4 ne guastyng 5;

Ne styckynge of brothe on youres somorwne castynge;

With puffynge ne blowynge, now for fulle ne fastynge;

Fire your stern gins, or expose your codware

304 And alle wey be ware of by hyndur part from gunnes blastynge.

These Cuttid 6 galantes with their codware; that is an ungodoyle gis;

Other tacchos 7 as towchyng / y sper not to mysprau e after myne avice; —

1 shorewise, as shores. 'Schoire, undur settyng of a lynge that wolde fall.' P. Parr. Du. Schooren, To Under-prop. Alar eschayes, To shale, stradle, goe crooked, or wide betweene the feet, or legs. Cotgrave.

2 Dutch Schrobben, To Rubb, to Scrape, to Scratch. Hexham.

3 Lettyn versus. P. Parr. Mr Way quotes from Palsgrave, "I sette, I make a countenance with my legs, ie me sambye, " &c.; and from Cotgrave, "Imbloyer, to set, or wantonly to go in and out with the legs," &c.

4 Grinding.


6 Short coats and tight trousers were a great offence to old writers accustomed to long nightgown clothes. Compare Chaucer's complaint in the Canterbury Tales, The Pardoner's Tale, In Superchis, p. 198, col. 2, ed. Wright. "Upon that other syde, to speke of the horrible disordinat seantnes of clothing, as ben these cuttid sloppys or annelets, that thurgh her schortnes no covereth not the scamful membre of man, to wickid entent. Alas! som men of hem schewen the schap and the boce of the horrible swollen members, that someth like to the maladies of hirnys, in the wrapping of here hose, and eek the buttokes of hem, that faren as it were the hinder part of a sche ape in the full of the moone." The continuation of the passage is very curious. "Youre schort gowrynz thriftlesse" are also noted in the song in Harl. MS. 372. See West, Books of Demeonour, l. 141, below.

7 Fr. tache, spot, staine, blemish, reproach. C.
when he shalbe serve his mastor, before hym on
he table hit lies;

308 every someuyne of sadnes alle suche sort shalde
dispuise.

Many moo condicions a man myght fynde / can
now ar named here,
perfore Evory honest seruan / avoyd alle thoo, &
worshippe lat hym leere.

Panter, yoman of pe Cellers, butlers, & Ewene,

312 y wille hat ye obeye to pe marshall, Sewere, &
kervere. 2

"G
doode syr, y yow pray pe connynges of kervynge
y wille me teche,
and pe fayre handlyng of a knyfe, y yow besche,
and alle wey where y shalle alle maner fowles /
brake, vnlace, or seche; 4

316 and with Fische or fleche, how shalle y demene
me with ech." "

"S
son, thy knyfe must be bryght, fayre, & clene,
and hyne handes faire wasche, it wold pe welle besene.
hold alwey thy knyfe sure, by self not to tene,

320 and passe not ij. fyngers & a thombe on thy knyfe
so keen;
In mydwe wey of thyne hande set the ende of pe
haft Sure,

324 with ij. fyngers and a thombe/loke ye haue pe Curo.

1 sobriety, gravity.
2 Edward IV. had "Bannerettes IIII, or Bacheler Knightes, to be kervers and empurers in this courte." H. Grif., p. 32.
3 MS. comynge.
4 See the "Trues of a Kervor" in Wykyn de Wynds Bokes of Kervynge below.
Set t neuer on fysche nor flesche / beest / nor fowle, 
trewly,
Moore ðan ij. fyngurs and a thombe, for ðat is 
curtesie.
Touche neuer with youre right hande no maner 
mete surely,
328 but with your lyft hande / as y seid afores, for ðat 
is goodlye.
Alle-wey with yourse lift hand hold your loof with 
mught,
and hold youre knyfe Sure, as y haue geue yow sight.
embrewes not youre table / for ðan ye do not ryght,
332 ne þer-vpon ye wipe youre knyffes, but on youre 
napkyñ plight.
Furst take a loof of trenchurs in þy lift hande,
333 þan take þy table knyfe, as y haue seid afores 
hande;
with the egge of þe knyfe youre trenchere vp be 
ye reysande
336 as nygho þe poynþ as ye may, to-fore youre lord hit 
leyande;

lay four trenchers 
fore-square,
and another on 
the top.

Take a loo of 
light bread,

pere the egges,
rest pere þe quarters of the looff round alle 
a-bowt,

1 to embrew. *Ferrum tingere sanguine*. Baret.
2 The table-knife, 'Mensal knyfe, or borde knyfe, *Mensola*,' 
P. Purr, was, I suppose, a lighter knife than the trencher-knife 
used for cutting trenchers off very stale course loaves.
JOHN RUSSELLS BOKE OF NURTURE.

344 so ley hym of pe cromes a quarter of pe looff Sannys dowl;
Touche nener pe loof aflur he is so tamed,
put it, [on] a platere or pe almes disch per-fure named.
Make clene youre bord ener, pañ shalle ye not be blamed.
348 pañ may pe sewere his lord serve / & neythur of yow he gamed.

Fumosites.

Of alle maner metes ye must thus know & fele pe fumositees of fysch, flesche, & fowles dyuers & feele, And alle maner of Sawces for fische & flesche to preserves your lord in heele;
352 to yow it behonyth to know alle peese enquy delle."

"S yr, hertyly y pray yow for to telle me Certene of how many metes pat ar fumose in peire degre."
"In certeyn, my soñ, pat some shalle y shew the by lettres dyuers tolde by thryes thre, F. R. and S / in dyuerse tyme and tyde F is pe furst / pat is, Fatt, Farsed, & Fried; R, raw / resty, and rochy, ar combeross vndefled; S / salte / souren / and souren / alle suche pow set. Salt and Soure, a-side,

1 Fr. pareil, A match or fellow. C. 2 MS. may be doomes.
3 A.S. grammum, to anger. 4 Souwe mete, Succidium. F. Parv.
also sinews, skin, head, feathers, crops.

heads, plinons, &c.

legs, outsidyes of thighs,

skins:

those destroy your lord's rest.

Thanks, father, I'll put your teaching into practice, and pray for you.

But please tell me how to carve fish and fowl.

Cut brawn on the dish, and lift "Son, take thy knyf as thou taughtst, but bravne in thys dish as hit lieth thare.

FUMOSITIES. KERUYNG OF FLESH.

with other of the same sort, and lo thus ar thy, Senowis, skynnes / heare / Cropyns / yonge fadurs for certeyn say, heedis / pyrayns, boonis / alle pette pyke away, 364 Suffir neuer poy sourayne / to fele pome, y tho pray / Alle maney leggis also, bothe of fowle and beestis, the vitur side of the thyghe or legge of alle fowlis in feestis, the fumosite of alle maner skynnes by promytt pese by heestis, 368 alle pette may benym poy sourayne / from many nyghtes restis."

"Now fayre beffale yow fadur / &welle must ye cheve, 3 For these poyntes by practik y hope full welle to prave, and yet shal ye pruy for yow / dayly while pat y lene / 372 bothe for body and sowle / pat god yow gyde from grewe; Praynge yow to take it, fadur / for no displesure, yf y durste desire more / and pat y nyghte be sure to know pe kerynge of fishe & flesche / after cockes curre : 376 y hed leuer pe sight of that / than A Scarlet hure." 4

"Keryng of Flesh:

Cut brawn on the dish, and lift "Son, take thy knyf as thou taughtst, but bravne in thys dish as hit lieth thare.

1 Crop or croas, or cropen of a beest (crope or crepon), Clavis. P. Parv. Croeps are emptied before birds are cooked.
2 A.S. beniman, take away, deprive.
3 Fr. achever, To achieve; to end, finish. Cot.
and to ðy soureynes trenchoure / with ðe knyfe / ye hit here:
pare ðe fatt ðer-from / be ware of hide & heere.

Thañ when ye haue it so y-leid / ðe lordes trenchoure,
looke ye haue good mustarde ðer-to and good
licoure;
Fatt venison with frumenty / hit is a gay
plesewre
384 youre sourayne to serve with in sesous to his
honowre:
Towche not ðe venison with ðe bare hand
but withe ðe knyfe; þia wise shalle ye be doande,
with ðe fore part of ðe knyfe looke ye be hit parand,
388 xij. draughtes with ðe egge of ðe knyfe ðe venison
crossande.

Thañ whañ ye þat venison so have chekkid hit,
with ðe fore þerte of youre knyfe / þat ye hit owt
kytt,
In þe frumenty potage honestly ye convey hit,
392 in þe same forme with pesyn & baken whañ sesous
þer-to dothe sitt.

Withe youre lift hand touche beef / Chyne¹ / Touch beef with
motons, as is a-bove said,
& pare hit cleen or þat ye kerve / or hit to your
lورد be layd ;
and as it is showed afore / beware of ypbraye ;
396 alle fumosete, salt / senow / Raw / a-side be hit
convayde.

In sirippe / portriche / stokdove / & chekyns, in
serayynge,
with your lift hand take þem by þe pynon of þe
whynges,

¹ Chyne, of bestys bakke. Spina. F. Parv.
& þat same with þe fore part of þe knyfe be ye vp
ferynge,

400 Mynse hem smalawe in þe siruppe : of sumose algate
be ye ferynge.

Good son, of alle fowlis rosted y telle yow as y Cañ,
Every goos / teele / Mallard / Ospray / & also
swanne,
reyse vp þe leggis of alle þese furest, y sey the than,
404 aftir þat, þe whynges large & round / þañ dare
blame þe no man ;
Lay the body in þe myddes of þe dish / or in a nodur
chargere,
of vche of þese with whynges in myddes, þe legges
so aftir there.
of alle þese in vj. lees ¹ / if þat ye ² wille, ye may
vypppe a vare,
408 & ley þañ betwene þe legges, & þe whynges in þe
same platere.

Capon :  ⁵

Capoñ, & hen of hawt grees ³, þus wold þey be
dight :—
Furst, vn-lace þe whynges, þe legges þan in sight,
Cast ale or wynne on þe ð, as þer-to belongeth of
righþ,
412 & mynse þañ þan in to þe sawwe with powdurs
kene of myght.
Take capoun or heñ so enlassad, & devide ;
take þe lift whyng ; in þe sawwe mynce hit euñ
beside,
and if þo youres souerayme ete sauerly / & haue þerto
appetide,
the right one too. 416 þañ mynce þat opur whyng þer-to to satisfye hym
þat tyle.

¹ slices, strips.  ⁵ MS, may be yo.  ² De haste greasse, Full, plump, goodly, fat, well-fed, in good
liking.” Cotgrave.
Feysaunt, porticho, plower, & lapewynk, y yow say,
areys 1 pe whynge furst / do as y yow pray;
In pe dische forthe-withe, bope pat ye ham lay,
420 pañ aftur pat / pe leggus / without lengur delay.
woodek / Betowre 2 / Egret 3 / Snyte 4 / and Curlew,
heynoussew 5 / reyserettif pay ar / & so is the brewe; 6
pose rii. fromes / must be vnlace, y tell e yow trew,
424 breke pe pyrones / nek, & beek, bus ye must bus break the piecenes, shew, & beek.
Thus ye must bus vnlace / & in thus manere:
areys pe leggis / suffre peire foote stilte to be on cut off the legs,
there,
420 pañ pe whynge in pe dische / ye may not bus then the wings, forber,

1 Fr. arracher. To root vp . pull away by violence. Cograve.
2 The Bittern or Bettyou. Ardea Stellaris.
3 Egrette, as'Aigrette; A foule that resembles a Heron.
4 Saute, or snyte, byrde. Iex. P.P. A snipe or snipe: a bird
lesse than a woodcocke. Gallinago minor, &c. Bare.
5 A small Heron or kind of Heron; Shakspeare's editors' hand
saw. The spelling heronshaw misled Cograve, &c.; he has Hai-
ronnere. A herons nest, or aerie; a herne-shaw, or shaw of wood,
wherin herons breed. 'An Herne. Ardea. A heronsnest. Ardea.'
Baret, 1599. 'Fr. hermonceau, a young heron, gives E. hermonshaw, Wedgwood. I cannot find hermonceau, only hermonneu. 'A yong
hermonse is lyghter of dygestyon than a crane. A Bode. Regu-
ment, fol. F i, ed. 1597. 'In actual application a heronshaw,
hermonse or hermonne, is simply a Common Heron (Ardea Vulgaris)
with no distinction as to age, &c.' Atkinson.
6 The Brewe is mentioned three times, and each time in con-
nection with the Curlew. I believe it to be the Whimbrel (Numeni-
us Phaeopus) or Half Curlew. I have a recollection (or what seems
like it) of having seen the name with a French form like Whim-
brea. [Pennant's British Zoology, ii. 347, gives Le petit Courly,
a ou le Courlet, as the French synonym of the Whimbrel.] Morris
(Orpen) says the numbers of the Whimbrel are lessening from their
being sought as food. Atkinson.
lay the body between them.

428. *pe body pañ in pe middes laid / like as yow leere.

The Crane is a fowle / pat stronge is with to fare;
pe whynges ye areysse / fulle large evyn thare;
of hyre tromps in pe breast / like pat ye beware.

432. towche not hir tromps / euermore pat ye spare.

Pecok / Stork / Bustardo / & Shovellewe,
ye must vulace hem in pe plito / of pe crane prest
& pure,
so pat vehe of peñ hane peyre feete after my cure,

436. and euor of a sharpe knyff wayte pat ye be sure.

Of quayle / sparow / larko / & litelle / martinet,
pygeous / swalow / thrusche / osule / ye not for-
gete,

440. pe legges to key to your sonevayne ye ne lett,

and afterward pe whyngus if his lust be to eto.

Off Foweñ / kid / lambo / pe kyndey furst it lay,

444. but in pe nek pe fyfaxes pat how do away.

veneons rest / in pe dische if youre sonevayne hit

cheose,

448. pe shuldir of a pigge furst / pañ a rybbbe, yf hit
wille hym plese;

1 "The singular structure of the windpipe and its convolutions
lodged between the two plates of bone forming the sides of the keel
of the sternum of this bird (the Crane) have long been known.
The trachea or windpipe, quitting the neck of the bird, passes
downwards and backwards between the branches of the nerver-
thought towards the inferior edge of the keel, which is hollowed
out to receive it. Into this groove the trachea passes, ... and
after making three turns passes again forwards and upwards and
ultimately backwards to be attached to the two lobes of the lungs."


3 A sort of gristle, the tendon of the neck. Germ. *Macha*,
Brockett. And see Wheatley's Diet. of Hesdilicated Words.
Iohn Russells Boke of Nurture.

448 while ye par away pe skyñ oñ veche side / & peñ pare off his skin;
broke hyñ or y[2] sece
betwene pe hyndur leggis breke pe canelle boon,\textsuperscript{1} break his haunch-
peñ with youre knyfe areyse pe sides alonge pe
chyne Alone;
so lay your cony wembelonge veche side to pe
chyne / by craft as y comne,
452 betwene pe bulke, chyne, pe sides to-gedure lat pe
be doon;
The iij. sides departe from pe chyne, pus is my
loone,
pen ley bulke, chyne, & sides, to-gedire / as pe
were yore.
Furst kit owte pe nape in pe nek / pe shuldurs
before;
456 with pe sides serve youre souerayne / hit state to
restore.
Rabettes sowkere,\textsuperscript{2} pe furper parte from pe hyndur,
ye devide;
peñ pe hyndur part at tweyn ye kut þat tyde,
pare pe skyñ away / & let it not þere abide,
460 þan serve youre souerayn of þe same / þe deynest
of þe side.

The maner & forme of kerynge of metes þat hyñ
groose,
aftur my symplenes y haue showed, as y suppose :
yet, good soñ, amonge oþer estates ever as þow groose,

\textsuperscript{1} The ‘canelle boon’ between the hind legs must be the pelvis,
or pelvic arch, or else the ilium or haunch-bone; and in cutting up
the rabbit many good carvers customarily disjoint the haunch-bones
before helping any one to the rump. Atkinson.

\textsuperscript{2} Rabet, yonge conye, Conidellis. P. Farr. ‘The Conie beareth
her Rabettes xxx days, and then kindeleth, and then she must be
bucked againe, for els she will este vp hir Rabettes. 1575. Geo,
464 as ye se / and by use of youre self / ye may gete 
yow loo.

But furthermore enforme yow y must in metis 
kerynyge;

Mynse ye must iiij loes1 / to oon morcelle hangynge,
pat youre mastir may take with .ij. fyngrs in his 
sawce dippyngye,

468 and so no napkyth / brest, ne berothye2, in any wise 
enbroyynge.

Of gret fowle / in to pe sawce mynse pe whynge 
this wise;

pas not .iiij. morcelles in pe sawce at onis, aa 
y yow avise;

To youre sonewayne pe gret fowles legge ley, as is pe 
gise,

472 and pe mowe ye newer myssse of alle comynge 
seruise.

Of alle maner smale bryddis, pe whynges oft pe 
trencher leyynge,

with pe paynt of youre knyfe / pe flesche to pe 
boon end ye brynge,

and so conveyte hit on pe trencher, pat wise your 
sonewayne plesyngye,

476 and with faire salt & trenchore / hyyn also oft 
renewyngye.

How to carve
Baked Meats.

Open bot one at 
the top of the 
crust,

1 slices, or rather strips.  2 board-cloth, table-cloth.
3 Part IV. of Liber Cure Cocorum, p. 38–42, is ‘of bakun meto.’ 
On Dishes and Courses generally, see Rutland Holme, Bk. III. Chap. 
III. p. 77—85.
4 rare a efgyn of flowre so fre. L. C. C., p. 38, l. 8. The crust 
of a raised pie.
and alle þat byð cold / & lasteth youre souereyn to note,

480 alwey in þe mydway open hem ye note.

Of capon, chiken, or teele, in coffyn bake,

Owt of þe pye furst þat ye hem take,

In a dische besyde / þat ye þe whyngeis alake,

484 thynkþ y-myynse þin to þe same with your knyfe ye alake,

And store well þe staff þer-in with þe poynt of your knyfe;

Mynse ye thynne þe whyngeis, be it in to veele or byffe;

with a spone lightely to ete your souereyne may be leeff;

your lord may eate it with a spoon.

488 So with suche diet as is holosem he may lengthe his life.

Venesous bake, of boor or othir venure,

Kut it in þe pastey, & ley hit on his trenchure.

Pygeon bake, þe leggis leid to youre lord sure,

492 Custard,² chekkid buche,³ square with þe knyfe;

þis is þe cure

¹ for thin; see line 486.

² A dish of batter somewhat like our Yorkshire Pudding; not the Crustate or pie of chickens, pigeons, and small birds of the *Household Ordinances*, p. 442, and Crustate of flesh of *Liber Cury* p. 40.

³ buche de boeuf. A logge, bucke stocks, or great billet. Cot. I suppose the buche to refer to the manner of checkering the custard, buche-wise, and not to be a dish. Venisone is ‘chekkid,’ L. 388-9. This rendering is confirmed by *The Buke of Keruynges’s ‘Custarde, choks them inch square*” (in *Keruyng of Flesh*). Another possible rendering of buche as a dish of batter or the like, seems probable from the *Boue Jane, a dish in Ancient Cookery* (Wright’s Prov. Dict?); but the recipe for it in *Household Ordinances*, p. 431, shows that it was a stew, which could not be checkered or square. It consisted of milk boiled with chopped herbs, half-crowsted chickens or capons cut into pieces, ‘pynoes and raynynges of corance,’ all boiled together. In *Household Ordinances*, p. 162-4, *Bouche, or Bouche of court*, is used for allowance. The ‘Knights and others of the King’s Councell,’ &c., had each

10 *
HOW TO CARVE DOWCETES AND PAYNE PUFF.

Dowcete; pare away the sides; serve in a sawcer.

Payne-puff; pare the bottom, cut off the top. (G paranys)

Fried things are indigestible.

500 off Fried mate be ware, for Pay ar Fumose in dade.

for their Bousch in the morning one chet loafe, one manchet, one gallon of ale; for afternoone, one manchet, one gallon of ale; for after supper, one manchet, &c.

1 See the recipe, p. 60 of this volume. In Sir John Howard's Household Books is an entry in 1467, 'for viij boshelles of flour for donneetes vij a. viaj d.' p. 286, ed. 1841.

2 The last recipe in The Boke of Curte, p. 89, is one for Payn Puff, but as it refers to the preceding receipt, that is given first here.

THE PETY PERVAUNT.*

Take male Marowe, hole paradoe, and korne it rawe; powdeere of Gynger, yolkis of Ayren, Dustin mycceed, raisius of currances, salt a lytel, & loke but þei make þy past with þolkes of Ayren, & þat no water come þerto; and fourme þy coffyn, and make up þy past.

PAYN PUFF

Hodem made fait payn puff, but make it more tendre þe past, and loke þe past be rosende of þe payn puff as a coffyn & a pye.

Randle Holme treats of Puffs, Puffs, and Pains, p. 84, col. 1, 2, but does not mention Payn Puff. 'Payn puffs, and pety-petyis, and caspis and donocettis,' are mentioned among the last dishes of a service on Flesh-Day (HL Ord., p. 450), but no recipe for either is given in the book.

3 In lines 707, 748, the pety pervaunt come between the fish and pasties. I cannot identify them as fish. I suppose they were pies, perhaps The Petie Peruante of note 2 above; or better still, the fish-pies, Petipes (or pety-petyis of the last note), which Randle Holme says 'are Pies made of Carps and Eels, first roasted, and then minced, and with Spices made up in Pies.'

4 De cibi eleccione. (Sloane MS. 1986, fol. 59 b, and elsewhere.) "Fria noxen, elixia fovent, assata coherentent."

Frutere viant / Frutur sawge, byn good / betur is Frutur powche.

Appule frutere is good hoot / but pe cold ye not towche.

Tansey is good hoot / els cast it not in yourc clowche.

alle maner of leesse / ye may forbere / herbere in yow none sowche.

Cookes with peire newe conceytes, choppynges / stampynges, & gryndynges,
Many new curies / alle day pe or contruynges & Fyndynges
pot provoketh pe peple to perelles of passage / frou; peyne soore pyndynges,

508 & frou; nice excesse of suche receytes / of pe life to make a endynge.

Some with Sireppis / Sayces / Sewes, and soppes,

---

1 Meat, sage, & pouched, fritters?
2 Recipe in L. Curs, p. 39.
3 There is a recipe 'for a Tansey Cake' in Lib. C., p. 50. Cogan says of Tansey, 'it ausploeth sleume... Also it killeth worms, and purgeth the matter wherefo they be engendred. Wherefore it is much vued among vs in England, about Easter, with fried Egg, not without good cause, to purge away the sleume engendred of fish in Lent season, wherefo worms are soone bred in them that be thereto disposed.' Tansey, says Bailey (Dikt. Domestica) is recommended for the dissipating of wind in the stomach and belly. He gives the recipe for 'A Tansey' made of spinage, milk, cream, eggs, grated bread and nutmeg, heated till it's as thick as a hasty pudding, and then baked.
5 Slices or strips of meat, &c., in sauce. See note to l. 516, p. 156.
6 Recipe 'For Sirup.' Liber Curs, p. 43, and 'Sirup for a Capon or Faysant,' H. Ord. p. 440.
POTAGES.

Comedies, / Cawdelles¹ cast in Cawdrons / ponne, or pottes, / iessees/Ieles² / Fruturs/fried mete pat stoppes / and distemprothe alle pe body, bothe bak, / bely, & roppes.;

Some maner cury of Cookes craftt Sotelly y / have espied, / how jeire dischmetes ar dressid with hony not / claryfied.

Cow heiles / and Calves fete / ar dere y-bouyt / some tide / To medille amonge leeches ³ & Ielies / whan / suger shall syt a-side.

Potages.⁵

Wortu with an henne / Cony / beef, or ela an / haare,

Frumenty⁶ with venesous / pesyn with bakof / longe wortes not spare;

Growell of force⁷ / Gravell of beoff⁸ / or motouns, / haue ye no care;

¹ Recipe for a Cawdel, L. C. C. p. 51.
² Recipes for Gels in Chekyns or of Hennes, and Gele of Fleshe, H. Ord. p. 437.
³ A.S. roppes, the bowels.
⁴ "Leeche" is a slice or strip, H. Ord. p. 472 (440), p. 456 (399). - ‘cut hit on leches as hit were prescoddles,’ p. 439, - and also a stew or dish in which strips of pork, &c., are cooked. See Leeche Lumbarde, H. Ord. p. 438. Fr. leches, a long slice or shiue of bread, &c. Cot. "Hoc leson As, scywe (shive or slice)," Wright’s Vocab. p. 198; hoc leson, a schyfe, p. 241. See also Mr Why’s long note 1, Prompt. Parv., p. 292, and the recipes for 64 different "Leeche wyundaysh" in MS. Harl. 279, that he refers to.
⁵ For Potages see Part I. of Liber Cury Common, p. 7—27.
⁸ : minced or powdered beef: Fr. gravelle, small granuell or sand. Cot. ‘Powdered motoun,’ l. 533, means sprinkled, salted.
520 Gely, mortrows1 / crowms of almondes, pe mylke2 mortrewes,
per-of is good fare.
Russell3 tartlet4 cabages5 & nombles6 of kvennurs7
alle pease potages ar good and sure.
of oser sewes & potages pat ar not made by nature,
524 alle Suche siropis sett a side youre heere to endure.

Now, soñ, y haue yow shewid somewhat of myne
such is a
avis,
pe service of a flesche foest folowyng englondis
feast feast in the

gise;
Forgete ye not my loore / but looke ye bere good
yes
528 uppon opur connynge kervers: now haue y told
yow twise.

Divere Sauces.8

Also to know youre sawces for flesche conveni-
ently,
hit provokithe a fynse apetide if sawce youre
a fine appetite.
mete be bie;
to the lust of youre lord looke pat ye haue per
redy

3 See the recipe, p. 58 of this volume.
4 Recipe for Tertotes in Lib. C. C. p. 41.
5 Recipe for Caboches in H. Ord. p. 426, and caboches, p. 454,
both the vegetable. There is a fish caboches in the 19th cent.
Nominale in Wright's Vocab. His caput, As. Caboche, p. 189,
col. 1, the bellhead, or miller's thumb, called in French chabot.
6 See two recipes for Nembus in Liber Curae, p. 10, and for
'Nembus of a Dere,' in H. Ord. p. 427.
7 The long r and curl for e in the MS. look like f, as if for
vennuf.
8 For Sauces (Salsamenta) see Part II. of Liber Curae, p. 27—34.
THE SAUCES FOR DIFFERENT DISHES.

532 suche sawee as hym liketh & to make hym glad & mery.

Mustard for brown, &c.

Verjuice for veal, &c.

Chawdon for egynet and swan.

Garlic, &c., for beef and goose.

Sugar and Salt for broon, &c.

Mustard 1 is meete for brawne / beef, or powdred 2 motouns ;

verdius 3 to boyled capons / veel / chiken / or bakoft;

And to signet / & swan, conventient is pe chawdon 4 ;

536 Roost beef / & goos / with garlek, vinegre, or pepur, in conclusions.

Gynger sawe 5 to laumbe, to kyd / pigge, or fawn / in fere ;

to feysand, portriche, or cony / Mustard with pe sugure ;

Sawce gamelyn 6 to heyrofn-sewe / egret / crane / & plovere ;

540 also / brewe 7 / Curlew / sugre & salt / with wateere of pe ryvere ;

1 Recipe ' for lumbardus Mustard ' in Liber Curn, p. 39.
2 Flehe powdred or salted. Curw saltus, vel salita. Wishals.
3 The juice of unripe grapes. See Maison Raintique, p. 629.
4 Chawdun. 1 683 below. See a recipe for " Chawder for Swannes " in Household Ordinances, p. 441 ; and for " pandon (MS. chauon *) for wydes digges, swannus and pigges, " in Liber Curn, p. 9, and " Sawce for swannus, " Ibid., p. 29. It was made of chopped liver and entrails boiled with blood, bread, wine, vinegar, pepper, cloves, and ginger.
5 See the recipe " To make Gynger Sause " in H. Ord., p. 441, and " For sawce gynger, " L. C. C. p. 52.
6 No doubt the " sawey fyne pat men calles camelyn " of Liber Curn, p. 30, ' raysons of corouns,' nuts, bread crusts, cloves, gynber, cinnamon, powdered together and mixed with vinegar.
7 ' Camelin, sauce cameline, A certaine dainty Italian sauce." Cot.
8 A bird mentioned in Archaeologia, xiiii. 341. Hal. See note 1. 422.

* Sloane 1886, p. 48, or fol. 27 b. It is not safe to differ from Mr Morris, but on comparing the C of ' Chauon for swannes,' col. I, with that of ' Caudelle of almonde,' at the top of the second col., I have no doubt that the letter is C. So on fol. 31 b. the C of Chauon is more like the C of Charleit opposite than the T of Tace under it. The C of Caudel dalmos on fol. 34 b., and that of Culletis, fol. 24, I. 5, are of the same shape.
Also for bustard / betowre / & shovelere,\(^1\)

ganelyn\(^2\) is in sesoun;

Wodock / lapowynk / Mertnet / larke, & venysoun,

Sparows / thrusches / alle pese. viij. with salt &
synamone:

544 Quayles, sparowes, & snytes, what peire sesoun
com,\(^3\)

Thus to provoke an appetite pe Sawee hath is
operacion.

Kervynge of Fische.\(^4\)
How to carve
Fish.

Now, good son, of kervynge of fysche y wot y
must pe leere:

To peson\(^5\) or frumenity take pe tayle of pe bevere,\(^6\)

With pes soup or
turnity serve a
Beaver's

\(^1\) Shovelers feed most commonly upon the Sea-coast upon cockles
and Shell-fish: being taken home, and dieted with new garbage
and good meat, they are nothing to fatted Gulls. Muffett,
p. 199. *His populus*, a shevelard (the anns clopents of naturalists).
Wright's Voc., p. 253.

\(^2\) See note 6 to line 530, above.

\(^3\) Is not this line superfluous? After 135 stanzas of 4 lines
each, we here come to one of 5 lines. I suspect l. 544 is simply
de trop. W. W. Skeat.

\(^4\) For the fish in the Poem mentioned by Yarrell, and for refer-
ences to him, see the list at the end of this *Boke of Nurture*.

\(^5\) Recipes for "Grene Pesen" are in H. Ord. p. 420-7, p. 470;
and Pierre of Pesen, &c. p. 444.

\(^6\) Topsell in his *Fourfooted Beasts*, ed. Rowland, 1658, p. 36,
says of Beavers, "There hath been taken of them whose tails have
weighed four pound weight, and they are accounted a very delicate
dish, for being dressed they eat like Barbles: they are used by the
Lotharingians and Savoyans [says Belloni] for meat allowed to
be eaten on fish-days, although the body that beareth them be
flesh and unclean for food. The manner of their dressing is, first
roasting, and afterward seething in an open pot, that so the evil
vapour may go away, and some in pottage made with Saffron;
other with Ginger, and many with Brine; it is certain that the
tail and forefoot taste very sweet, from whence came the Proverb;
*That sweet is that fish, which is not fish at all!*"
HOW TO CARVE HERRINGS AND SALT FISH.

548 5 or 7 if ye have salt purpose\(^1\) / zelo\(^2\) / torrentille\(^3\),
deynteithus fulle dere,
ye must do after pe forme of frumenty, as y
said while ere.

Baken horynge, dresser & diit with white sugere;
pe white horynge by pe bak a brode ye splat hym
sure,

552 2 both the roque & boonus / voyded / peñ may yours
lorde endure
to ete morily with mustard pot tyne to his pleasure.

Of alle maner salt fishe, looke ye pare awaye the
felle,

Salt samoun / Congur\(^4\), grone\(^5\) fishe / boçe lyng
de mylewelle\(^7\),

556 2 on yours soueraynes trencher ley hit, as y
yow telle.

pe sawce þer-to, good mustard, alway accordeth
welle.

---

\(^1\) See the recipe for “Purpoyse with Purpoyse,” H. Ord. p. 442.
\(^2\) I suppose this to be Scal. If it is Eel, see recipe for “Elis in Surre, Browet, Grave, Brayle,” in H. Ord. p. 467-8.
\(^3\) Wynkyn de Worde has ‘a salte purpos or sole turrentyne.’
If this is right, torrentille must apply to zelo, and be a species of
seal: if not, it must be allied to the Trout or Torrentyne, I. 833.
\(^4\) Congor in Tyole, H. Ord. p. 469. ‘I must needs agree with
Dioles, who being asked, whether were the better fish, a Viel or a
Conger: That (said he) sodden, and this broild; shewing us
thereby, that all flaggy, slimy and moist fish (as Eles, Congers,
Lampeys, Oysters, Cockles, Muscles, and Scalpops) are best broild,
roasted or bakt; but all other fish of a firm substance and drier con-
stitution is rather to be sodden.’ Muffett, p. 146.
\(^5\) So MS., but grone may mean green, see I. 851 and note to it.
If not? for Fr. green, a gurnard. The Scotch garrow is a species of
gurnard.
\(^6\) Lyng, fyshe, Calis, Palagraye; but Calis, a Sea-cob, or
\(^7\) Fr. Merlus on Merlus, A Millwell, or Keeling, a kind of small
Cod whereof Stockfish is made. Cotgrave. And see Prompt. Parv.
p. 348, note 4. “Cod-fish is a great Sea-whiting, called also a Keel-
ing or Melwel.” Bennett’s Muffett on Food, p. 148.
Salt fishes, stokise\(^1\) / merlyng\(^2\) / makeryle, but-
tter ye may
with swete buttuer of Claynos \(^3\) or els of hakenay,
>p\(\text{e}\) boonys, skynnes / & fynnes, furst y-fotte a-way,
\(\text{p}\(\text{e}\)\)\(\text{n}\) sette youre dische \(\text{p}\(\text{e}\)\)\(\text{r}\)e as youre souereyn may
tast & assay.

Pike\(^4\), to youre souereyn y wold \(\text{p}\(\text{a}\)\(\text{t}\) it be layd,
\(\text{p}\(\text{o}\)\) wombe is best, as y have herd it saide,

<table>
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<th>564</th>
<th>Fyse &amp; skyn to-gedir be hit convaiced</th>
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<td>with pike sawce y-noughge per-to / &amp; hit shalle not</td>
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<td>be denying.</td>
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The salt lamprey, gobynt hit a slout\(^5\). \(\text{v}\(\text{i}\)j. pecis \(\text{y}
assigne ;
\(\text{p}\(\text{a}\)\(\text{n}\) pike owt \(\text{p}\(\text{o}\)\) boonys nyze \(\text{p}\(\text{e}\)\) bak apyne,

\(^1\) Cogan says of stockfish, "Concerning which fish I will say no
more than Erasmus hath written in his Colloquio. \(\text{t}e\) is \(\text{a}\) kind
of fishe, which is \(\text{c}\)alled in English Stockfish : \(\text{t}e\) nourisheth no more
than a stock. Yet I haue eaten of a pie made onely with Stockesfish,
whiche hath beene verie good, but the goodness was not so much in
the fishe as in the cookerie, which may make that samorie, which of
it selfe is easie, & it is sayd a good Cooke can make you good
meate of a whetstone. . . Therefore a good Cooke is a good kewell,
and to be much made of." "Stockfish whilst it is unbeaten is
called Buckhorne, because it is so tough ; when it is beaten upon
the stock, it is termed stockfish." \(\text{M}\)uffett. \(\text{L}\)ord Percey (A.D.
1512) was to have "cxl Stok fishe for the expensys of my house
for an hole Yere, after ij.d. obol. the peece," p. 7, and "\(\text{s}\)eeexilij
Salt fishe . . . after ijij the peece," besides 9 barrels of white and 10
cades of red herring, 5 cades of Sprats \(\text{y}\)nprois\(\text{a}\)is\(\text{t}\), 400 score salt
salmon, 3 drkins of salt sturgeon and 5 cads of salt eels.

\(^2\) Fr. Merlan, a Whiting, a Merling. Cot. 'The best Whittings
are taken in Tweede, called Merlings, of like shape and vertue with
ours, but far bigger.' \(\text{M}\)uffett, p. 174.

\(^3\) M.S. may be Claysnes. \(\text{t}e\) place can it be ; Claynow, Clay-
nose? Claybury is near Woodford in Essex.

\(^4\) A recipe for Pykes in Brasseys is in \(\text{H}\). \(\text{O}\)rd. p. 451. The head
of a Carp, the tail of a Pike, and the Belly of a Bream are
most esteemed for their tenderness, shortness, and well relishing.
\(\text{M}\)uffett, p. 177.

\(^5\) Cut it in gobets or lumps a-slope. "\(\text{A}\)slet or a-slowte (asloppe,
a slope), Oblique." P. Purv. But slowt may be slat, bolt of a door,
and so slopout = in long stripes.
HOW TO CARVE Plaice andother Fish.

568 and hey hit on your lorde's trenchere whepher he sowpe or dyne,
serve with onons
& that ye haue ssoddyyn ynonns to meddile with
sauce and galantynce.

Plaice: cut off the

fin. cross it with
a knife.

sauce with wine,
&c.

Gurnard, Chub,

Roach, Dace, Cod,
&c., split up and
spread on the
dish.

[Vol. 179 b.]

1 Onions make a man stink and wink. Berthelson, 1754. ‘The Onion, though it be the Country mans meat, is better to vae than to tast: for he that eateth euery day tender Onions with Honey to his breakfast, shall live the more healthfull, so that they be not too new.’ *Maison Rustique*, p. 178, ed. 1616.

2 Recipes for this sauce are in *Liber C.*, p. 30, and *H. Ord.* p. 441: powdered crusts, galiegale, ginger, and salt, steeped in vine-
gar and strained. See note to l. 484 below.

3 See ‘Plays in Cene,’ that is, Cene, chives, or eschabots. *H. Ord.* p. 452.

4 Of all sea-fish Rochets and Gurnards are to be preferred; for their flesh is firm, and their substance purest of all other. Next unto them Piaise and Soles are to be numbered, being eaten in time; for if either of them be once stale, there is no flesh more carriion-like, nor more troublesome to the belly of man. *Monsot*, p. 164.

5 Roches or Loches in Egurdoce, *H. Ord.* p. 469.

6 Or dace.


8 See ‘Soles in Cyue,’ that is, Cyue, *H. Ord.* p. 452.

9 Black Sea Brean, or Old Wife. *Cantharus griseus*. Atkinson.

‘Abramides Marine. Breams of the Sea be a white and solid
Josne, Carp. &c.
Sole. carp. &c.
take off as served.

Whale / Swordfish / purpose / dorry / roasted

Bere / samon / Congur / sturgeon / turbot, &c.

Pornebak / thurle polie / hound fysch / halybut, to

Halybut, &c.

Alle pese / cut in pe dische as youre lord ethes at

cut in the dish,

meele.

Tench / in Ily or in Sawce / loke pere yo kut

and also Tenche in

hit so,

and on youre lordes trenchere so pat it be do.

Elis & Lampurnos / roasted / where pat euor ye go, On roast

Lamporns

substance, good juice, most casie digestion, and good nourishment."

Muffett, p. 148.

1 Goblets, pieces, see I. 982.
2 Fr. Dorée: St. The Doree, or Saint Piers fish; also (though not so properly) the Goldfish or Goldense. Cotgrave.
3 Brett, $xxi. He heareth Azure a Birt (or Burt or Bert) proper by the name of Brit. . . It is by the Germans termed a Brettfish or Brett-cock. Randle Holme.
5 This must be Randle Holme's "Dog fish or Sea Dog Fish."
6 His fisch is stopping, slimy, viscous, & very unwholesome;
8 Lamborns in Galentine, H. Ord. p. 449. "Lamprays and Lamporns differ in bigness only and in goodness; they are both a very sweet and nourishing meat. . . The little ones called Lamprons are best boiled, but the great ones called Lampreys are best baked." Muffett, p. 181-3. See I. 630-40 of this poem.
Cast vinegre & powder peoñ / forst fette pe bonus peñ fro.

Crabbe is a slutt / to kerve / & a wrauld ¹ wight;
breke every Clawe / a sondur / for peit is his ryght:

put all the meat in the body-shell,

592 In pe brode shelle putt youre stuff / but forst have a sight
pat it be clene from skyñ & senow / or ye begyn to dight.
And what ² ye have piked / pe stuff owt of every shelle
with pe poyn of youre knyff, loke ye temper hit well,

and then season it with

596 put vinegre / porto, verdjus, or ayselle ³
Cast peoñ powder, the bettir it wille smelle.
Send pe Crabbe to pe kychn / þere for to hete,
agayñ hit fuscbe to þy sourayne sittyng ye mete;

Put the claw, broken, in a dish.

600 broke þe clawes of þe crabbe / þe smalle & þe grete,
In a dish þen ye lay / if hit like your sourayne to ete.

The sea Crayfish:
cut it snder,

604 Sylt þe bely of the hyndur part / & so do ye right,
and alle hoole take owt þe fische, like as y yow behight.

² for when, when.
³ A kind of vinegar; A.S. cisele, vinegar; given to Christ on the Cross.
⁴ Encrevisae; f. A Creucio, or Crayfish [see l. 618]; (By some Authors, but not so properly, the Crab-dish is also teared so.)
Encrevisae de mer. A Lobster; of, (more properly) a Sea-Creucio.
Cotgrave. A Creucio, or a Crefish, or as some write it, a Crevis Fish, are in all respects the same in form, and are a Species of the Lobster, but of a lesser size, and the head is set more into the body of the Crevis than in the Lobster. Some call this a Ganwell. R. Helme, p. 338, col. 1, § xxx.
Pare away pe red skyn for dyners cauwe & dowe,
and make clone pe place also / pat ye calle his clean out the pust
in
gowt,1
the middle of the
sea Crayfish's
back; pick it out,
ares hit by pe hyknes of a grote / pe fishe tear it off the fish,
round abowt.
put it in a dische leese by lees2 / & pat ye not
forgete
and put vinegar to pe same / so it towche not pe
mete;
and put vinegar to it;
612 breke pe gret claves youre self / ye need no break the claws
cooke to trote,
Set peim on pe table / ye may / with-owt any
maner heete.
and set them on
the table.
Trot the back like the crab.
The bak of pe Crevisse, pus he must be stod:
array hym as ye dothe / pe crabbe, if pat any be
had, stepping both
ends with bread.
616 and bope endes of pe shelle / Stoppe them fast
with bred,
& serve / youre souerayyn per with / as he like the
as to be fedd.
Of Crevisse dewe doun3 Cut his bely a-way,
pe fishe in A dische clenly pat ye lay
620 with vinoger & powdur per vppeyn, pus is vsed ay, the fresh-water
Crayfish; serve
with vinegar and
powder.
pan youre souerayne / whan hym semethe, sadly
he may assay.

1 No doubt the intestinal tract, running along the middle of the
body and tail. Dr Günther. Of Crevisses and Shrimps, Muffett
says, p. 177, they “give also a kind of exercise for such as be weak:
for head and breast must first be divided from their bodies; then
each of them must be dis sealed, and clean picked with much
pieling; then the long gut lying along the back of the Crevise is
to be voided.”
2 slice by slice.
3 The fresh-water crayfish is beautiful eating, Dr Günther says.
Salt Sturgeon: slite the jowl, or head, thin.
Whelk: cut off its head and tail, throw away its operculum, mantle, &c., cut it in two, and put it on the stalk; adding vinegar.

Carve Baked Lampreys thus: take off the pie-crust, put thin slices of bread on a dish, pour galantine over the bread, add cinnamon and red wine.

624 The Iolle of pe salt sturgeon / thyn / take hede ye slytt, & rownd about pe dische dressye ye musten hit.
628 pe whelke / looke pat pe had / and tayle away be kytt, his pyttil & gutt / almond & mantille, awye per fro ye pitt.

Then kyt ye pe whelk asonder, even pecis two, and ley pe pecis perof / vppon your sturgeon so, rownd all abowt pe disch / while pat hit wille go; put vinagre per-vppon / pe b Battar pan wille hit do. Fresche lamprey bake / jus it must be dight: Opeñ pe pastey lid, per-in to have a sight,
632 Take peñ white bred peñ y-kut & list, lay hit in a chargere / dische, or plater, ryght; with a spone peñ take owt pe gentille galantyne.

636 Take powdor of Synamome, & temper hit with red wyne:

1 Iolle of a fyshe, teste. Palsgrave. Ioll, as of salmon, &c., caput. Gouldm. in Promptorium, p. 204.
2 For to make a potage of walke, Liber Cures, p. 17. "Per-wrinkles or Whelks, are nothing but sea-snailes, feeding upon the finest mud of the shore and the best weeds." Moffett, p. 164.
3 Pestle generally means the penis; but Dr Günther says the whelk has no visible organs of generation, though it has a projecting tube by which it takes in water, and the function of this might have been misunderstood. Dr G. could suggest nothing for almond, but on looking at the drawing of the male Whelk (Buccinum mutatum) creepig in the Penny Cyclopaedia, v. 9, p. 454, col. 2 (art. Entomoconotomata), it is quite clear that the almond must mean the animal's horny, oval operculum on its binder part. Most spiral shells have an operculum, or lid, with which to close the aperture when they withdraw for shelter. It is developed on a particular lobe at the posterior part of the foot, and consists of horny layers, sometimes hardened with shelly matter." Woodward’s Malacce, p. 47.
4 That part of the integument of mollusca which contains the viscerae and secretes the shell, is termed the mantle. Woodward.
5 Recipe "For lampreys baken," in Liber Cures, p. 38.
6 A sauce made of crumbs, galingale, ginger, salt, and vinegar. See the Recipe in Liber Cures, p. 30.
The same wold plese a pore man / y suppose, welle & fyne.

Mynse ye þe gobyms as thyñ as a grote,
þaȝ lay þaȝ vpþon youre galantynge stondynge on a chaffire hoote ;
640 þus must ye déȝ a lamprey owt of his coûfyn cote,
and so may youre souerayne ete merily be noote.
White herynge in a dische, if hit be seaward & fresshe,
your souereyn to ete in sessons of yere / þer-
after he wille Asche.
644 looke he be white by þe boon / þe roughe white
& nesche ;
with salt & wyne serue ye hyȝ þe same / boldly,
& not to bassetshe.
Shrympes welle pyked / þe scales awaye ye cast,
Round abowt a sawcer / ley ye þem in hast ;
648 þe vinegre in þe same sawcer, þat youre lord may attast,
þaȝ with þe said fische / he may fede hyȝ / &
of þem make no wast ."

"Now, fadir, fiere falle ye / & crist yow haue in
ere,
For of þe nurture of kervynge y suppose þat y be sure,
652 but yet a nodsur office þor is / same y dar not endure
to frayne yow any further / for feere of displeasure :
For to be a sewere y wold y hed þe comynge,
þaȝ durst y do my devoine / with any worship-
fulle to be woonynge ;
656 soñ þat y know þe course / & þe craft of kervynge,
y wold so þe asit of a Sewere 1 / what wey he / how he is to
showeth in serwyng ."

1 See the duties and allowances of "A Sewar for the Kyng,"
Edw. IV., in Household Ordinances, pp. 36-7; Henry VII., p. 118.
King Edmund risked his life for his ass sewer, p. 36.
The Duties of a Sewer.

Office of a sewer. 1

"Son, since you wish to learn,

Now sen yt is so, my son / pat science ye wold
fayn lere,

drede yow no pyngte daungeresnes; 2 y shalle
do my devere

I will gladly teach you. 660
to enforme yow faithfully with ryght gladsom chere,
& yt ye wolde lysten my lore / somewhat ye shalle
here:

Take hede whate pe worshipfull hed / pat is of
any place
hath wasche afore mete / and bigynethe to saye pe
grace,

Let the Sewer, as soon as the Master
begin to say grace,

he to the kitchen. 664 Vnto pe kechyne pe looke ye take youre trace,
Entendyng & at youre commaundyng pe ser-
vaundes of pe place;

I. Ask the Pater

Furst speke with pe pantere / or office of pe
spicery

for frutes (as
butter, grapes, &c.),

For frutes a-fore mete to ete þem fastyngely,
668
as butter / plommes / damesyns, grapes, and cherie,
S suche in sesons of þe yere / ar served / to make
menn merie,

if they are to be served.

Serche and enquire of þem / yf suche servyse
shall be þat day;

II. Ask the Cook

þan commyn with þe cooke / and looke whate he
wille say;

and Surveyor

672 þe surveyoure & he / þe certeynte telle yow wille
say,

1 The word Sewer in the MS. is written small, the flourishes of
the big initial O having taken up so much room. The name of the
office of sewer is derived from the Old French escuier, or the
scutellarium, i.e. the person who had to arrange the dishes, in the
same way as the scullery (scullery) was by rights the place
where the dishes were kept. Domestic Architecture, v. 3, p. 80 n.

2 Inserted in a seemingly later hand.
what metes / & how many disches / pes dyd what dishes are prepared.
fore puruay.

And what pe surveour 1 & pe Cooke / with yow done accordrece,
pe shalle pe cook dresse alle pynges to pe surveynge borde,
676 pe surveour sadly / & soburly / with-owten any discord
Delyuer forthe his disches, ye to convey pein to pe lorde;
And 'when ye bith at pe borde / of servyce and surveynge,
se pat ye haue officers bope courtly and cosmynge,
680 For drode of a dische of youre course stelynge 1,
whych he might cause a vileny ligtly in youre service sewynge.
And se pat ye haue servyours semely / pe disches for to bery,
Marchalles, Squyers / & servauntes of armes 2, if pat pay be there,
684 pat youre lorde's mete may be brought without
dowte or dore;
to sett it surely on pe borde / youre self mede not seere.

1 See the duties and allowances of "A Surveyour for the Kyng" (Edw. IV.) in Household Ord. p. 67. Among other things he is to see 'that no thing be purloyned,' (cf. line 680 below), and the forty Squyers of Household who help serve the King's table from 'the surveying bordre' are to see that 'of every mese that cumynynge from the dressing bordre . . . thereof be nothing withdrawe by the squires.' ib. p. 45.

2 Squyers of Houshold xl . xx squires attendaunt upon the Kings (Edw. IV.) person in ryding . . . and to help serve his table from the surveying bordre. It. Ord. p. 45. Servauntes of Armes IIII., whereof ii alway to be attending upon the Kings person and chambr. . . . In like wise at the conveyance of his mete at every course from the surveying bordre, p. 47.
A Meat Dinner.

First Course.

1. Mustard and brown.
2. Potage.
3. Stewed Plums and Swan, &c.
4. Baked Venison.
5. A Device of Gabriel greeting Mary.

First set forthe mustard & brawne / of boone, p. 164
Suche potage as whyke hath be made / of yerbis / spice & wynne,
688 Beef, mutton 3 / Stewed foysaund / Swan 4 with
the Chawdwyn, 5
Capouns, pigge / venousa bake, leche lombard 6 /
fruture viaunt 7 fyne;
And þat a Sotelte:
Maydoun mary þat holy virgyne,
692 And Gabrielle greyynge hur / with a Sotelte an Ave.

1 Compare the less gorgeous feasts specified on pp. 54-5 of Liber
Cure, and pp. 449-50 of Household Ordinances. Also with this and
the following ‘Dinere of Fische’ should be compared “the Diett for
the King’s Majesty and the Queen’s Grace” on a Flesh Day and a
Though Henry the Eighth was king, he was allowed only two courses
on each day, as against the Duke of Gloucester’s three given
here. The daily cost for King and Queen was £4. 3s. 4d.; yearly,
£1620. 13s. 4d. See also in Markham’s Housewife, pp. 98-101, the
ordering of ‘extraordinary great Feasts of Princes’ as well as
those ‘for much more humble men.’

3 See Recipes for Boar in Countfett, Boar in Egerleuse, in H. Ord. p. 435.

5 Chair de mouton manier de goston: Pro. Flesh of a Mutton
is food for a glutton; (or was held so in old times, when Beef and
Bacon were your onely dainties.) Cut.

4 The rule for the succession of dishes is stated in Liber Cure, p.
55, as whole-footed birds first, and of these the greatest, as swan,
goose, and drake, to precede. Afterwards come baked meats and
other dainties.

6 See note to l. 555 above.

8 See the Recipe for Leche Lombard in Household Ordinances.
p. 438. Pork, eggs, pepper, cloves, currants, dates, sugar, pow-
dered together, boiled in a bladder, cut into strips, and served with
hot rich suace.

7 Meat fritter?, mentioned in l. 301.
The Second Course.

Two potages, blanger mangere,¹ & Also Iely²:
For a standard / vensoun rost / kyd, favne, or cony,
bustard, stork / crane / pocok in hakille ryally,³
696 heiron-sew or / betowre, with-serue with bred,
yf þat drynk bo by;
Partriches, wodeok / plovere / egret / Rabettes
sewkers⁴;
Gret briddes / larkes / gentille breme de mere,
dowettes,⁵ payne puff, with leche / Ioly⁶ Ambers,
700 Frestoure powche / a sotelle fadowynge in fere,
þe course for to fullfyllē,
An angelle goodly kan appere,
and syngynge with a mery chere,
704 Vn-to.iij. sheperdes vpon an hille.

The iiij¹ Course.

"Creme of almondes, & mameny, þe iiij. course
in coost,
Curlew / brew / snyetes / quayles / sparrowes /
mertenettes rost,
¹ See "Blauemanger to Potage" p. 430 of Household Ordinances; Blauemangaer, p. 455; Blone Manger, L. C. C. p. 9, and Blanc Managere of fysh, p. 19.
² "Gel in Chekyns or of Henнес," and "Gelle of Fleshe,"
H. Ord. p. 437.
³ See the recipe "At a Feeste Roiall, Peocokes shall be dight on this Manere," H. Ord. p. 439; but there he is to be served "forth the with the last cours." The hackle refers, I suppose, to his being sown in his skin when cold after roasting.
⁴ The fat of Rabet-suckers, and little Birds, and small Chickens, is not recommendable, because it is seen and lightly overcome of an indifferent stomack. Moffett, p. 110.
⁵ Recipe at p. 60 of this volume. Doweset mete, or swete cake mete (bake mete, P.) Duketum, ducitens. P. Parv. Dousette, a lytell fawne, daville. Palegrave. Fr. flanet; m. A douct or little custard. Cot.
⁶ May be Iely, amber jelly, instead of a beautiful amber leche.
3rd Course of a Flesh Dinner; 1st of a Fish One.

3. Fresh-water crayfish, &c.
   Perche in gely / Crevisse dowe doug / pety perceis
   with pe moost,

4. Baked Quinces, Sage fritters, &c.
   Quynces bake / leche dugard / Frutres sage / y
   speke of cost,
   and sotelsse fulls soleyn:

5. Devices:
   The Mother of
   Christ, presented;
   hyyn pat destroyd pe fondes boost,

6. by the Kings of
   Cologne.
   presentid plesauntly by pe kynges of coloyyn.

Dessert.
White apples, caraways, wafers and
Ypocress.
Clear the Table.

712
After pis, delicatia mo.
Blaunderelle, or pepyns, with carawe in confite,
Waffurs to ete / ypocres to drysk with delite.

713 now pis est is fynschebd / voyd pe table quyte;
Go we to pe fysche est while we hau reson,
& pain with goddes grace pe est wille be do.

A Fish Dinner.

The First Course.

1. Minnows, &c.
   "Musclade or menows // with pe Samona bel-
   lows // eles, lampurns in fere ;

2. Purpese and
   pes.
   720 Pesoñ with pe purpose // ar good potage, as y
   suppose //
   as falleth for tymo of pe yere :

   Bakes herynge // Sugre peoñ strewnge //
   grene myllawells, deynethe & not dere ;

3. Fresh Millwall.
   724 pike 5 / lamprey / or Soolis // purpose rosted on
   coles 6 //

1 See the note to line 499.

2 Compare " For a service on fyshe day," Liber Corts, p. 54, and
   Household Ordinances, p. 449.

3 For of. See 'Sews on Fische Dayes,' l. 821.

4 For bellies : see 'the baly of pe frech samoun,' l. 823 in Sews
   on Fische Dayes; or it may be for the sounds or breathing apparatus.


6 Purposes, Tursons, or sea-hogs, are of the nature of swine,
   never good till they be fat . . it is an unsavoury meat . . yet many
   Ladies and Gentlemen love it exceedingly, bak'd like venison.
   Monnuffet, p. 165.
The second course.

"Dates in confyte //  Iely red and white //

732   pis is good dewynge 1;
Congur, somon, torray // In siripe if pay lay //
with opor disches in sewynge.
Brett / turbet 2 / or halabut // Carpe, base / mylet,
or trowt //

736   Cheven, 3 bremo / renwynge;
Jole / Elos, lampurnes / rest // a lecho, a fryture, y
make now bost //

je second / solte sewynge.
A man of warre sewynge he was,

740   A rought, a red, angry syre,
An hasty man standynge in fyre,
As hoot as somor by his attyre;
his name was peryn, & cleped Estas.

called Estas, or Summer.

1? dus-ing, that is, service; not moistening.
2 Rhombi. Turbets...some call the Sea-Pheasant...whilst
they be young...they are called Butts. They are best being
sodden. Muffett, p. 173. "Pegoms, butte, and elis," are paid
for as hedges (hawks) neta, on x Sept. 6 R. II(cary VII) in the
Howard Household Books, 1481-90, p. 568.
3 Gulls, Gaifs, Pulches, Chevins, and Millers-thoms are a kind
of jolt-headed Gulgins, very sweet, tender, and wholesome. Muffett,
p. 180. Randel Holme says, 'A Cheyn or a Pollarde; it is in
Latin called Capitun, from its great head; the Germans Schwarli, or
Alet; and Myn or Mouen; a Schoppfish, from whence we title it a
Chub fish.' ch. xiv. § xxvii.
The third course.

1. Almond Cream, &c.,

Creme of almond & marshmallow good & fine / Potage for the iijth course.

2. Sturgeon,

Fresch sturgeon / breme de mer / Perche in lily / oryent & clere / whelks, menuse; thus we devise:

3. Whelks, Mussels, &c.,

Shrympes / Fresch herynge bryled / pety pernus may not be exiled,

4. Shrimps, &c.,

leche fryture, a tansey gyse /

5. Frertern.

The sotelite / a man with a sickle in his hande, in a ryvere of water stande /

6. A Devil: A Man with a Sickle,

wrapped in wedes in a worsyfom wyse,

called Harvest.

haunynge no deynuteithe to dauncce:

pe thrid age of man by liklynes;

ever thef we clepe hyyn, fulle of hereynes:

jet per folowythe no hat we must dre,

regarde riche hat ar fulle of plesaunce.

The iiiijth course of fruit.

What apples & pears with sugre Candy,

Whith Gyngre columbyne, mynede mannerly,

Wafurs with ypocras.

Now pis fest is finysched / for to make glad chere:

and paunghe so be hat pe vse & manere

not afore tymce be seyn has,

Neuertheless after my symple affection

y must conclude with pe fourth compleccion,

yemps / pe cold termes of pe yere,

yemps or Winter, with grege leken,

Wyntr / with his lokyys grey / febille & old,

sedding on a stoune.

Sytynghe yppon pe stone / bothe hard & cold,

Nigard in hert & hevy of chere.


2 See the recipe, p. 53 of this volume.

3 Compare "leche fryes made of frit and frature," H. Ord. p. 449; Servise on Fishes Day, last line.
John Russells Boke of Nurtur.

The first Sotelte, as ye said, ‘Sanguineus’ hight
[The first age of man / Iocund & light,
 prá springynge tymc clepe ‘ver.’

772 ¶ The second course / ‘colericus’ by callynge,
 Fulle of Fyghtynge / blasfemyng, & braulynge,
 Pallynge at veryaunce with folow & fere.

¶ The thrid sotelte, ye declare as ye kan,

776 ‘Autumnus,’ þat is þe iii*† age of man,
 With a floeschye * countenaunce.
¶ The iii*† countenaunce ?, as ye seid before,
is wyntur with his lokkes hoore,

780 þe last age of man fulle of grevaunce.

These iii*† soteltes devised in towse,*
 wher þey hyȝ showed in an howse,
hithe dothe the plete suseaunce

784 with oþer sightes of gret Nowelte
 þan haȝ be showed in Rialle feeste of solempnyte,
 A notable cost þe ordynaunce.

The superscriptiones of þe sutiletes above
 specified, hire folowlte Vesus

Inscriptions for the Devices.

Ver

Largus, amans, hillaris, ridens, rubei que
coloris,

Sanguineus.

Cantans, carnosus, satis audax, atque
benignus.

---

1 Melancholy, full of phlegm: see the superscription l. 792 below.
2 Flew, compleophyn, (flame of compleophyn, K. flues, P.) Fleus, Catholicon in P. Pav.
3 Mistake for Sotelte.
4 The first letter of this word is neither a clear t nor e, though more like t than e. It was first written Come (as if for cou[c]e, succession, which makes good sense) or Contu, and then a was put over the e. If the word is Come, the only others I can find like it are tow, 'towe of hempe or flax,' Promptorium; * averter, to discheuall, tuese, or disorder the hairs.' Cot.
A FEST FOR A FRANKLEN.

Estas
Hirositus, Fallax / inasens / prodigus,
satis audax,
Astorius, gracilis / Siccus / croci que coloris.

Autumnus
Hic somnolentus / pigor, in sputamina multus,

Pneumaticus
Ebes hine sensus / pinguis, facie color albus.

Yelps
Invidus et tristis / Cupidus / dextre que tenacis,
Non expers fraudis, timidos, lutei que coloris.

A fest for a franklen.

A Franklen may make a feste Improverbable,
brawne with mustard is concordable,
bakeon served with peson,
beef or motoni stewed servysable,
Boyled Chyko or capon agreeable,
convenyent for pe seson;
Rosted goose & pygge fulle profitable,
Capon / Bakeme or Custade Costable,
when eggis & craye be gosen.

Perforce stuffe of household is behoveable,
Mortrowes or Russelle1 or delectable
for pe second course by reson.
Tha nên veal, lambe, kyd, or cony,
Chykoon or pigoon rosted tenderly,
bakemete or dowcette2 with ale.
Jeon followynge, frytowne & a leche lovely;
Suche servysse in sesoun is fulle semely
To serve with bothe chambar & halle.

1 See p. 53 above.
2 See p. 60 above.
JOHN RUSSELLS BOKE OF NURTURE.

Then appule & peris with spices delicately
After po terme of po yere full deynteithly,
with bred and chese to calle.

Spised cakes and wafurs worthily
with brugot & mehet, pus men may morly
plese welie bothe thet & smalls.”

Sewes on fishe dayes.

"Flounders / gorges, muskela, menues in
sowe,

Eles, lampurnes, venprides / quyk & newe,
Musclade in worthes / musclade of almondes for
states full dewe,
Oysturs in Ceuy / oysturs in grayne, your helthe
to renewe,
The baly of pe fresche samon / els purpose, or
seale?,

1 See a recipe for making it of ale, honey, and spices, in [Cog-
leaves out the ale.

2 Mead, a pleasant Drink made of Honey and Water. Phillips.

3 A recipe for Muscles in Sewe and Cadel of Muscles to Potage,
at p. 445 H. Ord. Others For mustel (musel or Mistela, the
ced-powl, Fr. Mistletoe, the Powlte or Eole-powlte) pie,’ and ‘For
porray of mustelas,’ in Liber Cures, p. 46-7.

4 A preparation of Muscles, as Appollade Ryal (Harl. MS. 279,
Recipe CXXX.) of Apples, Quinolce, Rec. CXL of Quinces, Pyndale
(fol. 27 b.) of Pynolce (a kind of nut) ; or is it Muscelado or Mistela,
fol. 33, an omelette—‘to every good musclade take a bowlsand eyroun
or me.’ Herbolade (fol. 42 b.) is a liquor of boiled lard and herbs,
mixed with dates, currants, and ‘Pynes,’ strained, sugared, coloured,
whipped, & put into ‘fayre round cotoys.’

5 Scaloteten f. A Cive or Chise. Encors, The little saltade
hearb called, Chises, or Chiuses. Cotgrave.

6 For to make potage of oysturs, Liber Cures, p. 17. Oysturs in
browette, p. 53.

7 Seales flesh is countd as hard of digestion, as it is gross of
substance, especially being old; wherefore I leave it to Mariners
and Sailer, for whose stomacks it is fittest, and who know the
best way how to prepare it. Muffett, p. 167.
Sauce for Fish.

pike cullis, 824 Colise of pike, shrumps or perch, ye know fulle wele;

jelly, dates, Partye gely / Creme of almondes dates in

quinces, pears, confite / to rekenue heele,

houndfish, rice, Quinces & peris / Ciryppe with parssly rotes /

mamony, riit so bygyn your melo.

Mortrowes of houndfiisch / & Rice standynge white,

828 Mameny, mylke of almondes, Rice rennyng liqyute,—

If you don't like these potages ar holsom for lem pat hat delite por of ete / & if not so / peñ taste he but a lite.

Sawe for Fitche. 7

"Yowre sawces to make y shalเลe gene yow lerynge:

1 Cullis (in Cookery) a strained Liquor made of any sort of dress'd Meat, or other things pounded in a Mortar, and pass'd thro' a Hair-sieve; These Cullises are usually pour'd upon Messes, and into hot Pies, a little before they are serv'd up to Table, Phillips. See also the recipe for making a colise of a cocke or capon, from the Haven of Health, in Nares. Fr. Coulis: m. A cullis, or broth of boiled meat strained; fit for a sick, or weake bodie. Cotgrave.

2 Shrimps are of two sorts, the one crockbacked, the other straitbacked: the first sort is called of Frenchmen Coracins de la sainte, healthful shrimps: because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. Muffett, p. 167. In cooking them, he directs them to be "unsealed, to vent the windinesse which is in them, being sodden with their scales; whereof lust and disposition to venery might arise," p. 168.

3 See the recipe for "Creme of Almonde Mylk," Household Ordinances, p. 447.


6 See p. 53 above.

7 'Let no fish be sodden or eaten without salt, pepper, wine, onions or hot spices; for all fish (compared with flesh) is cold and
832 Mustard is¹ / is metest with alle maner salt herynge,  
   Salt fyse, salt Congur, samouns, with sparlynge,²  
   Salt ele, salt mackerell, & also withe merynge.³  
   Vynegur is good to salt purpose & torrentyne,⁴  
836 Salt sturgeon, salt swyrd-fysche, savery & fyne.  
   Salt Thurlapole, salt whale,⁵ is good with eggre wyne,  
   withe powdur put þor-ōn shalle caeuse oon welle to dyne.  
   Plaunce with wyne; & pike withe his reffett;  

moist, of little nourishment, engendering watrich and thin blood.'  
Muffett, p. 146, with a curious continuation.  
Hoe Singapium, Asa-mustarde.

Salis, siriplum, piper, alia, sal, petocillum,  
Ex his sit sais, non est sentencia falsa.  
¹) is repeated by mistake.  
² Sparlings are but bread Sprats, taken chiefly upon our Northern coast; which being drest and pickled as Anchovies be in Provence, rather surpass them than come behind them in taste and goodness. . . As for Red Sprats and Sparlings, I vouchsafe them not the name of any wholesome nourishment, or rather of no nourishment at all; commending them for nothing, but that they are bawdes to enforce appetite, and serve well the poor mans turn to quench hunger.  Muffett, p. 160.  
³ A Whiting, a Merling, Fr. Merlan. ¹ Merling: A Stock-fish, or Marling, else Merling; in Latine Marlanus and Marlingus.’  
R. Holme, p. 333, col. 1.  
⁴ After searching all the Dictionaries and Glossaries I could get hold of in the Museum for this Torrentyne, which was the plague of my life for six weeks, I had recourse to Dr. Günther. He searched Rendelet and Belon in vain for the word, and then suggested Aalbogant as the last resource. In the De Posthum, Lib. V., I accordingly found (where he treats of Trout), “Scoppa, gramaticus Italus, Torrentium nominat, rectius Torrentium vocaturus, à torrentibus nimirum: in his æ[n]ominatim & ruius montanis abundat.” (ed. 1644, cum indice copiosissimo.)  
⁵ Whales flesh is the hardest of all other, and usuall to be eaten of our Countrymen, no not when they are very young and tenderest; yet the livers of Whales, Sturgeons, and Dolphins smell like violets, taste most pleasantly being salted, and give competent nourishment, as Cardan writeth.  Muffett, p. 175, ed. Bennet, 1655.
SAUCE FOR FISH.

Galantyne for lamprey.

Verjuce for mallet.
Cinnamon for base, cary, and cluch.
Garlie, verjuce, and pepper.

for houndfish, stockfish, &c.

[Vol. 184.]
Vinegar, cinna-
mon, and ginger,
for fresh-water
crayfish,

fresh porpikes,

sturgeon, &c.

Green Sauce for green fish (fresh fish):

840 be galantyne\(^1\) for be lamprey / where bey may be gete;

verdius\(^2\) to roche / darse / breme / soles / & molett;

Garlek / or mustard, vergens perto, pepur be powderynge—

844 For pornebak / houdfysche / & also fresche herynge,
hake\(^3\), stokfyshe\(^4\), haddok\(^5\) / cod\(^6\) / & whyntyne—
ar moost metis for thes metes, as techite vs be wrytynge.

Vinegre/powdur withe synamome / and gynge, to rost Eses / lampurnes / Creve dew doug, and breme de mere,

For Gurnard / for roche / & freshe purpose, if hit appere,
Fresche sturgeon / shrympes / perche / molett / y wold it were here.

\(^1\) See the recipe in Liber Cure Cocorum, p. 39; and Felettes in Galantyne, H. Ord. p. 433.

\(^2\) Verius, or sause made of grapes not full ripe, Ompharius. Withals.

\(^3\) Hakes be of the same nature [as Haddocks], resembling a Cod in taste, but a "leg in likenesse." Muffett, p. 168.

\(^4\) "Stocke fyshe, they [the French] have none," says Palegrave.

\(^5\) Haddocks are little Cod's, of light substance, crumbling flesh, and good nourishment in the Sommer time, especially whilst Venison is in season. Muffett, p. 153.

\(^6\) Keling. R. Holme, xxiv, p. 334, col. 1, has "He beareth Cules a Cod Fish argent, by the name of Codling. Of others termed a Stockfish, or an Haberdious: In the North part of this Kingdome it is called a Xeling. In the Southern parts a Cod, and in the Western parts a Welbeet."

\(^7\) See the Recipes for ' Pur verde sawe,' Liber Cure, p. 27, and 'Vert Sause' (herbs, bread-crumbs, vinegar, pepper, ginger, &c.), H. Ord. p. 441. Grene Sause, condimentum harbeceum. Withals.

\(^8\) Ling perhaps looks for great extolling, being counted the beefe of the Sea, and standing every fish day (as a cold supporter) at my
852 botte lyng / brett and freeshe turbut / gete it who 
so may.
yet make moche of mustard, & put it not away, Mustard is best 
for every dish.
For with every dische he is dewest / who so lust 
to assay.
Other saucses to soyreyns ar served in som 
solempe feastis,
856 but these will plese them fulle well / pay ar but 
hoomly giestis.
Now have y showyd yow, my soñ, somewhat of 
dyuerse Iestis 
pat ar remembred in lorde corre / pere as all 
rialte restis."

"Now fayre fulle yow fadir / in faythe y am "Fair fall you, 
full fayn, 
860 For louesomly ye han lered me pe nurtur pat ye 
han sayn;
plese the it you to certifie me with oon worde or 
twayn
pe Curtesy to consume conveniently for every 
chamburlayn."

The office of a chamburlayne.²

The Curtesy of a chamburlayn is in office to be diligent,
Lord Maiors table; yet it is nothing but a long Cod: whereof the 
greater sized is called Organe Ling, and the other Codling, because 
it is no longer then a Cod, and yet hath the taste of Ling: whilst 
it is new it is called green-fish; when it is salted it is called Ling, 
perhaps of lying, because the longer it lyeth . . . the better it is, 
 waxing in the end as yellow as the gold noble, at which time they 
are worth a noble a piece. Maffett, p. 154-5.
¹ A brit or turbret, rhombus. Withals, 1556. Bret, Brut, or 
Burt, a Fish of the Turbot-kind. Phillips.
² These duties of the Chamberlain, and those of him in the Ward-
robe which follow, should be compared with the chapter De Officio 
Guarizans of "The Boke of Curtasye" ll. 435—529 below. See 
also the duties and allowances of 'A Chamberlayn for the King"
864 Cienli clad, his clopis not all to-rent;
handis & face waschen fayre, his hed well kempt;
& war ever of fyre and candille þat he be not
necligent.

To youre mastir looke ye gene diligent attend-
ance;

868 be curtesye, glad of cheere, & light of ere in ever\y
semblance,

ever wayntige to þat thynge þat may do hym
plesaunce:
to these propurteas if ye will apply, it may yow
welle auaunce.

Se that youre sonrayne haue clene short &
broche,

872 a petycote,1 a dublett, a longe coote, if he were
suche,
his hosyn well brusched, his sokkes not to seche,
his shon or slippere as browne as is þe water-
leche.

In þe morow tyle, agaynst youre soverayn doth
ryse,

876 wayte hya lynyn þat hit be clene; þan warme
hit in þis wise,
by a clene fyre without smoke / if it be cold or
frese,
and so may ye youre sonrayne plese at þe best
asise.

H. Ord. p. 31-2. He has only to see that the men under him do
the work mentioned in these pages. See office of Wardrobe of
Bedls, H. O. p. 49; Gromes of Chamlyr, x, Pages of Chambre,
III, H. O., p. 41, &c. The arraying and unarraying of Henry
VII. were done by the Esquires of the Body, H. Ord. p. 118, two
of whom lay outside his room.

1 A short or small coat worn under the long over-coat. Petycote,
tunicula, P. F., and "j. petticoate of linnen clothe withought styres,"
255. subcuna, ß, est clain genea intime rests, a peicote. Withals.
Agayn he riseth vp make redy youre fote shote
in þis maner made greithe / & þat ye not forgete
furst a chayere a-fort þe fyre / or som oþer honest
sete
With a coshyyn þer wpon / & a noþur for the
feete /
above þe coshyyn & chayere þe said shete ouer
sprad
When his lord
rises, he gets
ready the foot-
shoet;
puts a cushioned
chair before the
fire.

[Fol. 1st b] a cushion for the
feet,
and over all
spreads the foot-
shoet;

884 So þat it keuer þe fote coshyyn and chayere, riȝt
as ȳ bad;
Also combe & korechef / looke þere bothe be had
youres souwereyn hed to kymbe or he be grantly
clad :
has a comb and
herchief ready,
and then
Than pray youre souwereyn with wordes man-
suetely
than his lord

888 to com to a good fyre and aray hym ther by,
to come to the fire
and dress while
he waits by,
and ye ouer redy to awayte with maners metely.
and there to sytt or stand / to his persone ples-
antly,
and ye ouer redy to awayte with maners metely.
First hold to hym a petycote above youre brost
and barme,
and ye ouer redy to awayte with maners metely.
First hold to hym a petycote above youre brost
and barme,
Furst hold to hym a petycote above youre brost
and barme,
Furst hold to hym a petycote above youre brost
and barme,

892 his dublet þan aftur to put in bope hys armi,
to come to the fire
and dress while
he waits by.
his stomachere well y-chaffed to kepe hym fro
harme,
his stomachere well y-chaffed to kepe hym fro
harme,
his vanpeys1 and sokkos, þan all day he may go
warme;

1 Vampey or Vampeyes, an odd kind of short Hose or Stockings
that cover'd the Feet, and came up only to the Ankle, just above
the Shoet; the Breeches reaching down to the Calf of the Leg.
Whence to gait a new Footing on old Stockings is still call'd Vam-
peying. Phillips. Fairholt does not give the word. The Vanpeys
went outside the sock, I presume, as no mention is made of
them with the socks and slippers after the bath, l. 987; but
Strutt, and Fairholt after him, have engraved a drawing which
shows that the Saxons wore the sock over the stocking, both being
within the shoe. 'Vampey of a hose—anniuit pied. Vaunipe of a
hose—anniuit pied.' Palegrave. A.D. 1467, 'fore vanpypys of a payre
Then drawe on his sokkis / & hoseyn by the fore,
his shoyn laced or bokelid, draw them on sure;
Strike his hoseyn vpewarde his legge ye endure;
\[900\]
pane trusse ye them vp strynte / to his pleasure,
Then lace his dublett every hole so by & bye;
on his shuldur about his neck a kerchief pane
must lye,
and curtesiy pane ye kyme his hed with comb of every,
and watur warne his handes to wasche, & face
also elenly.

Than knele a downi on youre kne / & passe to youre
sonerayn ye say

\[904\]
"Syr, what Robe or govyn pleseth it yow to were
to day ?"
Suche as he axeth fore / loke ye plese hym to pay,
pane hold it to hyyn a brode, his body pane to
array ;
his gurdell, if he were, be it strayt or lewse;
Set his garment goodly / stopur as ye know pane sce ;
take hyyn hode or hatt / for his hed cloke or
cappe de huse ;
So shalle ye plese hyyn prestly, no nede to make
excuse

\[912\]
Werpur hit be feyre or foule, or mysty alle with the
reyn.
Or youre mastir depart his place, afore \[916\] pane be
seyyn,
to brusche besily about hyyn ; loke all be pur and
playn
werpur he were seei / sendell, vellawet, scarlet,
or greyyn.

Prynce or prelate if hit be, or any other potestate,
percewe all pytge for his pewe pæt it be made prepared,
boke cosshyn / carpet / & curtsey / bedes & boke,
forgete not that.

Tha þe to yourse soureynes chamhur walke ye in hast;
920 all þe clothes of þe bed, them aside ye cast;
þe Fethurbed ye bete / without hurt, so no feddurs ye wast,
Fustian1 and shetis cleve by sight and ans ye tast.
Kover wif a kenerly cleynly / þet bed so manerly made;
924 þe bankers & quosshyns, in þe chamhur se þeun feire y-sprad,
boke hedshute & pillow also, þat þe[y] be saafl vp stadh,
the vrmel & bason also that they awey be had.
Se þe carpetis about þe bed be forth spred & laid,
928 wyndowes & cuppeborde with carpetis & cosshyns splayd;
Se þer be a good fyre in þe chamhur conveyed,
with wood & fuele redy þe fuyre to bete & aide.
Se þe privehouse for esement 2 be fuyre, soote, & clene,
932 & þat þe bordes þor vppon / be keurved with the clothe fuyre & grene,

1 Henry VII. had a fustian and sheet under his feather bed,
over the bed a sheet, then ‘the over fustian above,’ and then ‘a pane of ermines’ like an eider-down quilt. ‘A head sheets of raynes’ and another of ermines were over the pillows. After the ceremony of making the bed, all the esquires, ushers, and others present, had bread, ale, and wine, outside the chamber, ‘and soe to drinke altogether.’ H. Ord. p. 122.
2 A siege house, sedes escarentorun. A draught or privy, latrion.
& pe hoole / hym self, looke per no borde hesene, 
peroñ a faire quauchyn / pe ordoure no man to 
tene 
looke per be blanket / cotyn / or lynyn to wipe 
pe nepur ende1; 
and ouner when he clepithe, wayte redy & entende, 
bausyn and ewere, & on your shuldur a towelle, 
my frende2; 
In pis wise worship shalle ye wyn / where bot 
euer ye wende

The Wardrobe.3

IN pe wardenbe ye must muche entende 
besily 
the robes to kepe well / & also to brusche 
per clene ; 
with the ende of a soft brusche ye brusche peem 
clenly, 
and yet ouner moche bruscheyne were the cloth 
lyghtly.

leth neuer wollyn cloth ne furre passe a seuenyght 
to be vnbrossheñ & shakyn / tend pero aright, 
for moughtes be redy ouner in peem to gendur & a- 
list; 
perfore to drapery & skynner ouner haue ye a 
sight.

1 An arse wispe, penicillum, -II, vel anispermium. Withals. From a 
passage in William of Malmesbury’s autograph De Gestis Pontificum 
Anglorum it would seem that water was the earlier cleanser.
2 In the MS. this line was omitted by the copier, and inserted 
in red under the next line by the corrector, who has underscored all 
the chief words of the text in red, besides touching up the capital 
and other letters.
3 See the ‘Wardrobe,’ p. 37, and the ‘office of Wardrobe of 
yourse souerayne after mete / his stomak to digest
yef he wille take a slepe / hym self ere for to
rest,
looke bothe kerchief & comb / hat ye haus ere
prest,
bothe pillow & hedsheet / for hym pe[y] must be
drest;
yet be ye nott ferre hym fro, take tent what ye say,
For moche slepe is not medecynable in myddis of
pe day.
wayte pat ye haue watur to wasche / & towelle water and towel.
alle way
aftur slepe and sege / honeste will not hit deny.

When yourse souerayne hathe supped / & to
chamber takithe his gate,
pan sprede forth ye youre fote shete / like as y lered
yow late;
than his gowne ye gadir of, or garment of his
estate,
by his licence / & ley hit vpp in suche place as
ye best wate,
vppon his bak a mastell ye ley / his body to
kepe from cold,
Set hym on his fote shete / made ready as yow
told;
his shoon, sokkis, & hoseyn / to draw of bye bolde;
pe hoseyn on yourse shuldyr cast / on vppon your
arme ye hold;
yourse souereynes hed ye kembre / but furst ye
knele to ground;
pe kerchief and cappe on his hed / hit wolde be
warmely wounde;

1 pe lords schalle shyn hys gowne at nyght,
Syttaund on foteheete tyll he be dynt.

The Bake of Courtysye, l. 487-8, below.
his bed / y-spred / þe shote for þe hed / þe pelow prest þat stounde, 
þat when youre sonerayn to bed shall go / to 
slepe þere saaf & sounde,
The curteyns let draw þe in þe bed round about; 
so his morter[1] with wax or parcher[2] þat it go not 
ownt; 
drye out dogge and catte, or els geue þe in a 
clovt; 
Of youre sonerayn take no leue[3]; / but low to 
hyrn alowt.
looke þat ye haue þe bason for chambur & also 
þe vrnalls 
rely at alle howres when he wills clepe or calle; 
his nede performed, þe same receue agayn ye 
shall, 
& þus may ye haue a thank / & reward when þat 
euer hit falle.

A bathe or stede so called.

þeff youre sonerayne wills to þe bathe, his 
body to wasche clese,

hang shetis round about þe roof; do thus as y 
meene; 
every shete full of rowres & herbis soote & grene, 
and looke ye haue sponges .v. or vj. þerôf to 
sytte or leue:

1 Morter . . a kind of Lamp or Wax-taper. Mortarium (in 
old Latin records) a Mector, Tapor, or Light set in Churches, to 
burn over the Graves or Shrines of the Dead. Phillips.
2 Parcer, the Paris-Candles formerly us’d in England; also 
the bigger sort of Candles, especially of Wax, which were com-
monly set upon the Altars. Phil.
3 The Bokes of Curtasye (see l. 519-20 below) lets the (chief) 
usheer who puts the lord to bed, go his way, and says 
þonon wysher beefore þe dor 
In viiter chambean lies on þe flore.
Iohn Russells Boke of Nurture.

looke þer be a grete sponge, þer-on youre souer-
aym to sytt;

the þe a shete, & so he may bathe hym þere a
fyte;

wandir his feete also a sponge, þiff þer be any to
putt;

and alway be sure of þe dur, & se þat he be shutt.
A basyn full in youre hand of herbis hote &
fasche,

& with a soft sponge in hand, his body þat ye
wasche;

Rynse hym with rose watur warme & feire
ypoon hym flasche,
þe þe lett hym go to bed / but looke it be soote &
nasche;

but fyrst sett on his sokkis, his slyppers on his
feete,

þat he may go fyer to þe fyre, þere to take his
fote shete,
þe þe with a cleane clothe / to wype ayye all weye;
than brynge hym to his bed, his bales there to
bete."

The making of a bath medicinable.¹

"Holy hooke / & yardehok ²/ peritory ³/ and
þe brown fennelle,⁴

¹ See note at end. Mr Gillett, of the Vicarage, Runham, Filby,
Norwich, sends me these notes on the herbs for this Bathe Medicine.

² YARDEHOK = Mallow, some species. They are all more or
less mucilaginous and emollient. If Yarde = Virga; then it
is Marshmallow, or Malva Sylvestris; if yarde = erde, earth; then
the rotandofilia. — ³ Peritory is Pellitory of the wall, parietaria.
Wall pellitory abounds in nitrate of potassa. There are two other
pellitories: P. of Spain — this is Pyrethrum, which the Spanish
corrupted into politre, and we corrupted politre into pellitory. The
other, bastard-pellitory, is Achilles Piarmica. — ⁴ Brown Fennelle
= probably Puccedanum officinale, or Hess fennel, a dangerous plant;
THE MARYNG OF A BATH MEDICINABLE.

centaury, 992 walle wort / herbe Iohn / Sentyory / rymbwort / & camanuello,

herb-benet, hey hove / heyriiff / herbe benet / breswort / & smallacho.

certainly not Anethum Gravolens, which is always dill, dyle, dile, 
&c.—Byndewort, Plantago lanceolata, mucilaginous.—Heywove
= Ostechona horeccea, bitter and aromatic, abounding in a principle
like camphor.—Heyriiff = harif = Galium Aperineus, and allied
species. They were formerly considered good for scorbutic diseases,
when applied externally. Lately, in France, they have been admis-
tered internally against epilepsy.—Breswort; if = briewort
or bruisewort, it would be Sambucus Ebulus, but this seems most un-
likely.—Brokelemux = brooklime. Veronica Recubans, formerly
considered as an anti-scorbutic applied externally. It is very
inert. If a person fed on it, it might do some good, i.e. about a
quarter of the good that the same quantity of water-cress would do.

—Bilges, probably = henbane, hyoscymus niger. Compare
Dutch [Du. Bilzen, Hexham, and German Bile]. Bild = byle = boil,
modern. It was formerly applied externally, with marsh-mallow
and other mucilaginous and emollient plants, to ulcers, boils, &c.
It might do great good if the tumours were unbroken, but is
awfully dangerous. So is Pseudenonium officinale. My Latin names
are those of Smith: English Flora. Babington has re-named them,
and Bentham again altered them. I like my numpimis better
than their numpimis.”

5 The common Mallowe, or the tawle wilde Mallow, and the
common Heckes’ of Lyte’s Dodens, 1576, p. 281, Malus sylvestris,
as distinquished from the Malus sature, or “ Rose vitivinaria, that
is to say, the Beyondese Ros, in Frenche, Mavis de jardin or
culivated . . . in English, Holyhockes, and great tame Mallow, or
great Mallowes of the Garden.” The “ Dwarfse Mallowe . . . is
called Malus sylvestris pusillia.”

5 Peritory, pavieteria, versloria, vel asteriun. Withals.

6 The sweet Fennel, Anethum Gravolens, formerly much mused in
medicine (Thomson). The gigantic fennel is (Pecule) Ansafriradaa.

Sambucus ebulus, Danewort. See Mr Gillett’s note for Book
of Quintessence in Hampole’s Treatise. Fr. bóble, Wallwort,
dwarf Elderine, Danewort. Cotgr.

Lee’s Ion’s, or Seynt Iony’s worte. Perforata, fuga demonum,
pereicon. P. Parr. 7 Centaury.

6 Ribwort, aromaphous. Ribwoort or ribgrass, plantago. Withals.
Plantae petut. Ribwort, Ribwort Plantaine, Dogs-tooth, Lambs-
tongue, Cotgrave. Plantago lanceolata, AS. ribbe.

Haylif, an herbe. Palagr. Galium aparine, heriferen corn,
grains of hedgerife (hayrave, or hayreif), are among the herbs pre-
scribed in Lecchona, v. 2, p. 345, for “a salve against the elfin
race & nocturnal [gooblin] visitors, & for the woman with whom
broke lempk 1 / Scabiosoe 2 / Bilgros / wildflax / scabious,  
is good for ache;  

wethy leves / grene otes / boyled in fere fulls soft,  

Cast þon hote in to a vesselle / & sette youre  
soverayn alloft,  

and suffire þat hote a while as hoot as he may a-bide;  
se þat place be covered welle ouer / & close on  
every side;  

and what dissese ye be vexed with, grevaunce  
ouþer peyn,  

jis medicyne shalle make yow hoole surely, as  
men seyn.”  

The office of ussher & marshalle.  

my lordes, my master, of lilleshalfe abbot  

will certainly be cured,  
as men say.  

The Duties of an Usher and Marshal.  

The office of a comynge vschers or mar-  
shallle with-out fable  

the devil hath carnall commerce.”  

12 Herbe a foulon. Fullers hearbe, Sopewort, Mocke-gilloners,  
Braisewort. Codgrave. “AS. 1. brynewert, pimprenel, anagallis-  
micros. Daisie is an herbe þat sum men callet hembriworte ouer  

13 Perce de mervis. Smallage; or, wild water Parsley. Cot.  
1 Brokelyme fabaria. Withals. Veronica Beounga, Water-  
Speedwell. “Hesnoos, Hesnor, brooklim (where line is the Saxon  
name (Hesnor) in decray), Veronica beounga, with V. anagallis  
“it waxeth in brooks” . . . Both sorts Lemuibe, Dansk. They were  
the greater and the leas “brokoleme,” Gl. Bodley, 536. “Fabaria  
Gloss. to Lecchosons, v. 2. It is prescribed, with the two centur-  
uries, for suppressed menses, and with pulvium, to bring a dead  
child away, &c. ib. p. 331.  

2 Scabiosa, the Herb Scabiosae, so calld from its Virtue in  
curing the Ichor; it is also good for Impostumes, Coughs, Pleurisy,  
Quinsy, &c. Phllips.  
3 See the duties and allowances of The Gentymen Ushers of  
Chaumbre. III. of Edw. IV., in H. Ord, p. 37; and the duties of  
Henry VIII’s Knight Marshal, ib. p. 150.  
4 This line is in a later hand.
Usher and Marshal: The Order of Precedence of Persons.

He must know the rank and precedence of all people.

must know alle estates of the church goodly & greable,

and pe excellent estate of a kyng with his blode honorable:

hit is a notable nurture / comynge, cruyouse, and commendable.

The pope hath no peer;

Emperowre is nex hym every where;

Kyngs corsepondent; peus nurture shal yow here.

highe Cardynelle, pe dignyte dothe requere;

Kyngis soane, prynee ye hym Calle;

Archebischoppe is to hym peregalle.

Duke of pe blode royalle,

bishoppe / Marques / & erle / coequelle.

Vynount / legate / baroune / suffriga / abbot

with mytter foyre,

barou of peschekere / iij. pe cheff Justice / of

london pe meyre;

Pryoure Cathedrale, mytter abbot without /

a knyght bachilore

Prioure / deane / archedekon / a knyght / pe

body Esquiere,

Mastir of the rolles / rist peus ryken y,

Vndir Justice may sitte hym by:

Clerke of the crowne / & theschekere Con-

venently

Mayre of Calice ye may preefer pleasently.

Proveyncialle, & doctur diuyne,

Prothomitor, aportli to-gedur pey may dyne.

Pe popes legate or collectoure, to-gedur ye assigne,
Doctur of bothe lawes, beynge in science digne.

Hym þat hath byð meyn / & a londynere,
Sargeaunt of lawe / he may with hym com-
pere;
The masters of the Chauncery with comforde &
chere,

be worshipfulle prechoure of pardous in pot
place to appere.
The clerkes of connyngge that hæ taken degre,
And alle othur ordurs of chastite choyyn, & also
of pouerto,
alle persons & vicaries þat ar of dignyte,
parische prestes kopyngge cure, vn-to þem loke ye
so.
For þe baliffes of a Cite purveye ye must a space,
A yemen of þe crowne / Sargeaunt of armes with
mace,
A herrowd of Armes as gret a dyngnye has,

Specially kynge harrawd / must hæ þe princi-
palle place;
Worshipfulle merchaundes and riche aryficeris,
Gentilmen welles nurtured & of good maneris,
With gentilwommen / and namely lordees nur-
riceris,
alle these may sit at a table of good squerys,

Lo, soþ, y hauwe shewid the aftur my symple
wytte
every state aﬅer þeir degre, to þy knowleche y
shalle conmytte,
and how þey shalle be servyd, y shalle shew the
ȝet,
in what place aﬅer þeir dignyte how þey oȝht
to sytte:

I have now told
you the rank of
every class,
and now I'LL tell
you
how they may be
grouped at table.
### Usher & Marshal: What People Eat and Drink Together

<table>
<thead>
<tr>
<th>Rank and Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pope, King, Prince, Archbishop and Duke</td>
<td>Pope, Empereoure / kynges or cardynalle</td>
</tr>
<tr>
<td></td>
<td>Prynce with goldeyn rodde Royalle</td>
</tr>
<tr>
<td></td>
<td>Archebishoppe / vayng to were pe palle</td>
</tr>
<tr>
<td></td>
<td>Duke / alle peose of dyngnyto owyt not kepe pe hall</td>
</tr>
<tr>
<td>Bishoppes, Marquises, Viscounts, Earls</td>
<td>Bisshoppes, Merques, viscoun, Erle goodlyy</td>
</tr>
<tr>
<td></td>
<td>May sytte at iij. masse; yf pey be lovyngeyly,</td>
</tr>
<tr>
<td></td>
<td>pe mayre of londony, &amp; a baron, an abbot myterly,</td>
</tr>
<tr>
<td></td>
<td>the iiij. chef Justices; pe spekere of pe parlament,</td>
</tr>
<tr>
<td></td>
<td>propriuly</td>
</tr>
<tr>
<td>Alle these Estates are great and honorable,</td>
<td>alle these Estates ar gret and honorable,</td>
</tr>
<tr>
<td>They may sitte in Chambur or halle at a table,</td>
<td>pey may sitte in Chambur or halle at a table,</td>
</tr>
<tr>
<td>iij. or els iiij. at a mass; yff pey be greable</td>
<td>.ij. or els iiij. at a messe; yff pey be greable:</td>
</tr>
<tr>
<td>Thus may ye in your office to every man be pleasant</td>
<td>Thus may ye in your office to every man be pleasant</td>
</tr>
<tr>
<td>Of alle oher estates to a masse / iij. or iiij. pey may ye sure,</td>
<td>Of alle oher estates to a masse / iij. or iiij. pey may ye sure,</td>
</tr>
<tr>
<td>And of alle estatis pat ar egalle with a knyght / digne &amp; demure,</td>
<td>And of alle estatis pat ar egalle with a knyght / digne &amp; demure,</td>
</tr>
<tr>
<td>Off abbot &amp; prouere suynyn myter, of convent pey haun care;</td>
<td>Off abbot &amp; prouere suynyn myter, of convent pey haun care;</td>
</tr>
<tr>
<td>Deane / Archedecun, master of pe rolles, after youre pleasure,</td>
<td>Deane / Archedecun, master of pe rolles, after youre pleasure,</td>
</tr>
<tr>
<td>Alle the vaunrjustices and baronises of pe kynges Eschekiere,</td>
<td>Alle the vaunrjustices and baronises of pe kynges Eschekiere,</td>
</tr>
<tr>
<td>a provincials / a doctoure devine / or bope lawes, pe yow lere,</td>
<td>a provincials / a doctoure devine / or bope lawes, pe yow lere,</td>
</tr>
<tr>
<td>A prothonotar aperfi, or pe popis collectoure, if he be there,</td>
<td>A prothonotar aperfi, or pe popis collectoure, if he be there,</td>
</tr>
<tr>
<td>Also pe meyre of pe stopulle / In like purpose pe may appere.</td>
<td>Also pe meyre of pe stopulle / In like purpose pe may appere.</td>
</tr>
<tr>
<td>Of alle oher estates to a masse ye may sette foure / &amp; foure,</td>
<td>Of alle oher estates to a masse ye may sette foure / &amp; foure,</td>
</tr>
<tr>
<td>as suche persons as ar peregalle to a quyere of honoure.:</td>
<td>as suche persons as ar peregalle to a quyere of honoure.:</td>
</tr>
</tbody>
</table>
Sargeaundes of lawe / & hym pat hath byn meyne of london aforene,

and pe mastyrs of pe chancery, pey may not be forborne.

Alle prochers / resideners / and persones pat ar greable,
Apprentise of lawe In courtis pletable,
Marchaundes & Frankloȝ, worshipfulle & honorable,

pey may be set semely at a quyens table.

These worthy¹ Estates a-forsaid / high of renowne,

Vche Estate syngulerly in halle shalle sit a downe,
that none of hem se othure / at mete tyme in feld nor in towne,

but vche of peyn self in Chambur or in pavilowne.

Ye eff pe bishoppec of pe provynce of Canturbury
be in pe presence of the archebishoppec of yorke resently,
peire service shalle be kouered / vche bishoppec syngulerly,

and in pe presence of pe metropolytane none oper sicurly.

yeff bishoppecs of yorke provynce be fortune be syttyng
In pe presence of pe primate of England pat beynge,
pey must be couered in alle peye seruyng,

and not in presence of pe bishoppec of yorke peyn apperyng.

Now, son, y perceue pat for dyverse causess / Sometimes as well as for ignorance,
a merchalle is put off tymes in gret comberance. a Marshal is

¹ royalle is written over worthy.
parded by Lords of royal blood being poor, and others not royal being rich:

also by a Lady of royal blood marrying a knight, and so forth.

The Lady of royal blood shall keep her rank; the Lady of low blood shall take her husband’s rank.

Property is not so worthy as royal blood, so the latter prevails over the former.

for royal blood may become King.

For som lordes pe ar of blod royalle / & litelle of lyvelode per chaunce,

and some of gret lyvelode / & no blode royalle to avaunce;

And som knyght is weddid / to a lady of royalle blode,

and a poore lady to blod ryalle, manfulle & myghty of mode:

pe lady of blod royalle shalle kepe pe state / pe she afores in stode,

the lady of low blode & degre / kepe her lordis estate, y make hit good.

The subsance of lyvelode is not so digné / as is blode royalle,

percere blode royalle opteymeth pe souereynete in chambur & in halle,

For blode royalle somtyme tis to be kyng in palle;

of pe whiche mater ye meve no more: let god governe alle!

There as pope or cardynalle in peire estate beyng,

pat han fadur & moder by their eayes lyvyng, peire fadur or moder ne may in any wise be presumyng.

must not presume to equality with their son,

and must not want to sly by him,

but in a separate room.

[Fol. 157 b.]

A Marshal must look to the rank of every estate,

Vn-to whom vche office ought gladly to do pleasure.

To the birtthe of vche estate a meshalle must se, and pea next of his lyne / for peyre dignyte;
pen folowyng, to offices afftere peire dege,

1108 As chancellere, Steward / Chamburleyne /
tresore if he be:

More ower take hede he must / pe alien / comm-
mers straungeres,

and to straungers of pis land, residen[n]t dwell-
eres,

and exalte them to honoure / if he be of honest

maner;

1112 pen alle ower after peire dege / like as cace
requeres.

In a manerable marshalle pe comynge is moost
commendable

to haue a fore sight to straungers, to sett hem at
pe table;

For if pe hae gentille chere / & gydynges
manerable,

1116 pe marshalle doth his sovereyne honoure / & he
pe more lawdable.

If pe pow be a marshalle to any lord of pis land,

yff pe kyng send to pe sonerei eny his servand
by sand,

knyght

Squyere

yoman of pe crown

grome

page

Childe

1125 hit rebuketh not a knyght / pe knyges grome to

sytte at his tale,

no more hit dothe a marshalle of maners plesable;

and so frome pe hiest dege / to pe lowest honor-
able,

1128 if pe marschalle haue a sight perto, he is com-
mendable.
The differences of men equal in rank.

† Wisdom wolde a marshall manerably þat he vindirstand
alle þe worshipfull officers of the commonle of þis land,
of Shires / Cites / borowes; like as þey ar runland,

1132 þey must be sett after þeir estate dewe in degre
as þey stand.

† hit belongethe to a marshall to have a fore sight
of alle estatis of þis land in every place pight,
For þestate of a knyght of blode, lywelode, & myght,

1136 is not peregalle to a symple & a poonere knyght.

† Also þe meyre of londoñ, notable of dignyte,
and of queneborow ¹ þe meire, no þynge like in
degre,
at one masse þey owght in no wise to sitt ne be;

1140 hit no þynge beaemeth / þore to suche semblé
ye se /

† Also þe abbote of Westmynstre, þe hiest of þis
lande /
The abbate of tynterno ² þe poorest, y vindirstande,
þey ar bo þe abbotes of name, & not lyke of fame
to fande;

¹ Queemborough, an ancient, but poor town of Kent, in the Isle
of Shoppey, situated at the mouth of the river Medway. The chief
employment of the inhabitants is oyster-dredging. Walker’s

² The Annual Receipts of the Monastery “de Tintern in
Marchia Walliae,” are stated in the Valor Eixl, vol. iv. p. 370-1,
and the result is

£  s.  d.

Summa totalis clare valoris deo predict
sevij v x oh'
Decima inde xxv xvij vj oh'q'

Those of the MonasterioSancti Petri Westm. are given at v. 1,
p. 410—24, and their net amount stated to be £4470 0 2d.

£  s.  d.

Et remanent clare
neuwhiijxx — ij q'
Decima inde ijxliij — — q'
yet Tynterne with Westmynster shalle now per sitte ne stande.

† Also pe Pryoure of Cauntrurbury, a cheff churche of dignyte, the Prior of Canterbury
And pe prieure of Dudley, no gyngse so dygne as he:—
yet may not pe prieoure of dudley, symple of degre,

Sitte with pe prieoure of Caunterbury: per is why, a dyuersite.

¶ And remembre evermore / an rule per is
generalle:
A prieure pat is a prate of any churche Cathe-
drale, above abbot or prieure with-in the dioce sitte he shalle,

In churche / in chapelle / in chambr / & in halle.

¶ Right so reverend docturs, degree of xij. yere, hem a Doctor of 12
ye must assigne years' standing

to sitte aboue hym / pat commensed hath but ix.
and pauche pe young may larger spend gold red & lyne,

yet shalle pe eldor sitte aboue / wheurr he drynke or dyne.

¶ like wise the aldremen, yet pey be eny where, the old Aldermen

1 The clear revenue of the Deanery of Canterbury (Dean' Can-
tuar') is returned in Valor Eccl. v. 1, p. 27—32, at £163 o 21d.
Rem' £ s. d.
Decima pars inde jxxv vij iij

while that of Prioratus de Dudley is only jxxv

£ s. d.


2 Dudley, a town of Worcestershire, insolated in Staffordshire, containing about 2000 families, most of whom are employed in the manufacture of nails and other iron wares. Walker, 1801.
THE DUTIES OF THE Usher AND marshal.

above the young case, and

1. the Master of a craft.
2. the ex-warden.

pe yongere shall sitte or stande benethe pe elder ryth pore;
and of every craft pe mastir after rule & manere,
and pe pë eldest of pëm, pe warden was pe fore yere.

¶ Soche poyntes, with many oper, belongeth to a marshall;
perfore whensoeuer youre souereyñ a feest make shall,
demeene what estates shall sitte in the hall,

pan resoñ with youre self lest youre lord yow calle;

¶ Thus may ye devise youre marshallynge, like as
yow lere,
to pe honoure and worshippe of youre souereyñ euer yere;
And yeff ye have eny dows / euor looke pat ye enquire,

If in doubt,

ask your lord or the chief officer,

and then ye'll do wrong to no one,

but set all

according to their birth and dignity.

Now I have told you of

Court Manners, how to manage

In Pantry, Buttery, Currling,
and as swerer,

and Marshal.

1160

1164

1168

1172

1176

Now good son, y haue shewed the / &
brought pe in vro,
to know pe Cortesie of court / & these pëw may
take in cure,

In pantry / botery / or cellere / & in kervynge
a-fore a sovereyne demewe,

A sewe / or a marshalle : in pes science / y sup-
pese ye byñ sewe,
¶ Which in my dayes ye lernyd with the prynce fulle royalle,
with whoyn vchere in chambar was y, & mer-
shalle also in halle,
vnto whoyn al pe se ofi[ce]s ferseid / pe ouer
entende shalle,
1180 Evir to fulfille my commandement when pe y
have to obey me.
to pem calle:
For we may allow & dissalow /oure office is pe
cheff
In celle & spicery / & the Cooke, be he loothe
or leaff.¹
¶ Thus pe diligence of dyuerse office y have
shewed to pe alone,
1184 the which science may be shewed & doon by
a sngeler² persone;
but pe dignyte of a prince requireth vche office
must have oof
be roweles in his rone / a seruaund hym
waytyng on.
¶ Moore-ouer hit requireth euery of pem in office
to have perfeite science,
1188 For dowt and drede doyne his souereyn dis-
plicence,
hym to attend and his geste to plese in place
where pey ar presence,
that his souereyn broughe his service may make
grete coragandence.
¶ For a prynce to serva, ne dowt he not / and god
be his sped!

¹ Two lines are wanting here to make up the stanza. They
must have been left out when the copier turned his page, and began
again.
² The word in the MS. is syngle or syngle, with a line through
the t. It may be for snguler, sngular, i.e. unus per se, sunderly,
vocab. in Rel. Ant. v. 1, p. 9, col. 1.
The Usher and Marshal is the Chief Officer.

Take good heed to your duties, watch, and you need not fear.

Tasting is done only for those of royal blood,
as a Pope, King, Duke, and Earl:
not below.

Tasting is done for fear of poison.

Therefore keep your room secure, and close your safe, for fear of tricks.

A Prince's Stewards and Chamberlains have the oversight of all offices.

196 Furper pañ his office / & per-to let hym take good hede,
and his warde wayte wisely // & enermore per-in haue drede ;
bus doynte his dewte dewly, to dowte he shalle not nece.

¶ Tastynge and credence 1 longethe to blode &
birth royalle,2

1196 As pope / emperoure / Emperatrice, and Car-
dynalle,
kyne / queene / prynce / Archebischoppe in
palle,
Duke / Earle, and no mo / pat y to remembrance /
calle.

¶ Credence is veed, & tastynge, for drede of poy-
seynges,

1200 To alle officers y-sorne / and grete othe by
chargynge ;
perfore vche man in office kepe his rume seure,
cloosynge
Cloos howse / chest / & gardevyng for drede
of congetlyng.

¶ Steward and Chamburlayn of a prince of
royaltie,

1204 peny haue / knowleche of homages, service, and
ewte ;
so peny haue owersight of every office / aftur
peire degre,

1 Credence is creunse . . a taste or essay taken of another man's meat. Cotgrave.
2 Compare The Book of Courierge, below, l. 495-8,
No mete for mon schalle sayed be
Bot for kyng or prynce or duke so fre ;
For hirers of parame in y-wys
Mete shalle be sayed.
3 Gardvanger (Fr.) a Storehouse for meat. Blount, ed. 1681, Garde-viant, a Wallet for a Soldier to put his Victuals in. Phillipps, ed. 1701.
by wryntyng pe knowleche / & pe Credence to and of tasting, ousere ;

Therefore in makyng of his credence, it is to and they must drede, y sey,

1208 To mershalls / sower & kervere pey must tell the Marshal, sewor, and Carver allowte allwey, to tche hym of his office / pe credence hym to pray ; pse shall he not stond in makyng of his credence in no fray.

Moor of pis comynge y Cast not me to con-treve :

1212 my tyme is not to tary, hit drawest fast to eve. pis treysse pat y haue entiteld, if it ye entende to prve,
y assayed me self in youthe with-outen any greve.

while y was yonge y-nouche & lusty in dede,

1216 y enjoyed pe se maters foressed / & to lerne y toke good hode ;
but crouded age hath compelled me / & lene court y must nede, perchore, some, assay thy self / & god shalle be thy spede."

"Now feire falle yow, fadur / & blessid mot ye be,

1220 For pis comenynge / & pe comynge / pat ye [e] your teaching of me! haue here showed me !
now dar y do service diligent / to dyuers of dignyte, where for scantnes of comynge y durst no man y-se.

1 The Boke of Curtasye makes the Sewer alone assay or taste 'alle the mete' (l. 765—76), and the Butler the drink (l. 786, below).
I will try, and shall learn by practice.

May God reward you for teaching me!"

"Good son, and all readers of this

Boke of Nurture,

pray for the soul of me, John
Russell, (servant
of Humphrey, Duke of Glou-
cestere;) also for

the Bode, my
wife, father, and
mother, that we

may all go to
bliss when we
die."

Little book, commended me to

all learners,

and to the ex-
perience, whom I pray
to correct its
faults.

Any such,

So perfitely sethe y hit persone / my parte y wolde pruue and assay;

bope by practike and exercise / yet som good lerne y may :

and for youre gentille lernynge / y am bound ever to pray

that ourlorde rewarde you in blis that lasteth aye."

Now, good son, thy self with other pat shall pe succede,

whiche pe boke of nurture shall note / lerne,
& oner rede,

pray for the sowle of Iohn Russelle, pat god do hym mede,

Som tymse servaunde with duke vnfreye, due 1 of

Gloucestere in dese.

For pat prynce pereles prayetho / & for suche other mo,

pe sowle of my wife / my fadur and modir also,

vn-to Mary modyr and mayd / she fonde us

from owre foe,

and brynge vs alle to blis when we shalle hens

go. 

AMEN."

God forthe lytelle boke, and lowly pou me commende

vnto alle yonge gentilmene / pat lust to lerne or entende,

and specially to hem pat han exsprience, prayynge

pe[m] to amende

and correcte pat is amysse, here as y fawte or offende.

*d* And if so pat any be founde / as pron; myyn

neeligence,

1 The due has a red stroke through it, probably to cut it out.
Cast pe cawse on my copy / rude / & bare of put to my copy-
which I have done as I best could.
redily to reforme hit / by resoñ and bettur sentence.

As for ryme or resoñ, pe forewryter was not to blame,
For as he founde hit aforne hym, so wrote he what was before him,
and thought he or y in ours materes digres or degrade,
and neither of vs / For we newyre hit made;
Symple as y had insight / somewhat pe ryme y I only corrected the rhyme.

blame y cowde no man / y have no persone suspecte.
Now, good god, graunt vs grace / oure sowles never to Infecte!
peñ may we regne in þi regioun / eternally with thyne electo.

[Some word or words in large black letter have been cut off at the bottom of the page.]
NOTES.

l. 11-12. John Russell lets off his won't learns very easily. Willyam Bulleyn had a different treatment for them. See the extract from him on "Boynig & Neckwede" after these Notes.

l. 29. See the interesting "Lord Fairfax's Orders for the Servants of his Household" [after the Civil Wars], in Bishop Percy's notes to the Northumberland Household Book, p. 491-4, ed. 1827.

l. 51. Chip. 'other ij. pages... them oath to chippe brede, but not too nye the crummc.' H. Ord. p. 71-2. The "Chippings of Trencher-Brede" in Lord Percy's household were used "for the feynginge of my lords houndis." Percy H. Book, p. 333.

l. 55. Trencher bread. Item that the Trencher Brede be maid of the Meale as it cunningly fроме the Milne. Percy Household Book, p. 58.


l. 68. Faucet. Also be [the yeoman of the Butler of Ale] asketh allowance for tubbys, troyes, and faucettes, occupied all the years before. H. Ord. p. 77.

l. 74. Figs. A. Borde, Introduction, assigns the gathering of figs to "the Mores whych do dwel in Barbary," "and christen men do by them, & they wil be diligent and wyl do al maner of service, but they be set most comon of to vile things; they be called slauues, thei do gader grapes and figges, and with some of the figges they wyl wip ther tayle, & put them in the frayle." Figs he mentions under Judes. "Iurry is called yе hande of Irede, it is a noble countre of ryches, plenty of wine & corne... Figges and Raysons, & all other frutes." In his Regement, fol. M. iii., Borde says of 'Fyggges. They doth steare a man to veurneous setes, for they doth auge and increase the seed of generation. And also they doth prouoke a man to sweate: wherfore they doth ingendre lye.'

l. 74-95. Chese. 'there is iij. sortes of Chese, which is to say, grene Chese, softe chese, harde chese, or spremysse. Grene chese is not called grene by yе reason of colour, but for yе newnes of it, for the whay is not half pressed out of it, and in operacion it is colde and moyste. Softe chese not to new nor to olde, is best, for in operacion it is hote and moyste.
JOHN RUSSELLS BOKE OF NURTURE.

Harde cese is hote and drye, and euyll to dyest. Spermyse is a Cese the whiche is made with oures and with the Ince of herbes. Yet besydes these iiiij natures of cese, there is a cese called a Irwene [rewene, ed. 1567] cese, the whiche, if it be well ordered, doth passe all other ceses, none excesse taken.' A. Borde, Reg. fol. i. i. See note on l. 85.

l. 78, 83. The Billerry or Windberry, R. Holme, Bk. II., p. 52, col. 1; p. 79, col. 1; three Wharl Berries or Bill-Berries . . . They are termed Whortle Berries or Wind Berries, p. 81, col. 2. § xxviii. See the prose Barlesques, Reliq. Antiq., v. 1, p. 82. Why hopes the not for sothe that ther stode wonus a coke on Seynt Pale stepull topps, and drewe up the strapuls of his breech. How proves the that? Be all the iiiij. doctors of Wyshere Agiles, that is to saye, Vertas, Gadairyme, Trumpe, and Dadytrymsart.

l. 79. Fruitez. These officers make provysyons in seasons of the yere accordinge for fruitez to be had of the Kings gardynes withoute prises; as cherries, pearses, apples, nuttes greete and smalle, for somer season; and lentens, wardens, quincees and other; and also of presentes gevyn to the Kinge; they be pourageours of blaundrelles, pepyne, and of all other fruitez.

H. Ord. p. 82.

l. 80. Mr Dawson Turner's argument that the "ad album pulverem" of the Leicester Roll, a.d. 1295, was white sugar pounded (Pref. to Household Expenses, ed. 1841, p. li.), proves only that the xiiij lb. Zucari there mentioned, were not bought for making White powder only.

II. 81-93. Cryme. 'Rawe cryme undecooted, eaten with strawberyes, or hurttes, is a rurall mannes basket. I haue known such buckettes hath put men in joyhardy of theyr lyues.' A. Borde, Regymnet, fol. i. ij.

l. 82, l. 93. Junkt. The ancients manner of grateful suitors, who, having prevailed, were wont to present the Judges, or the Reporters, of their causes, with Confets or other Junkt. Colgrave, w. expic.

l. 85. Cesece. Whan stone pottes be broken, what is better to glem them agaue or make them fast; nothing like the Symant made of Cheese; know therefor it will quickly build a stone in a drye body, which is ful of cholere adust. And here in Englande be divers kernes of Cheeses, as Suff. Essex, Banburie &c. according to their places & feeding of their cattles, time of ye yere, layre of their Kine, clementine of their Dayres, quantitie of their Butter; for the more Butter, the worse Cheese. Bulletin, fol. lxxxv.

l. 89. Butter. A. Borde, Introduction, makes the Flemynge say,

\[ \text{Buttermouth Flemynge, men doth me call.} \]

B utter is good meate, it doth relent the gall.

l. 94. Posset is hot Milk pored on Ale or Sack, having Sugar, grated Bisket, Eggs, with other ingredients boyled in it, which goes all to a Curd. R. Holme.

l. 94. Posset ale is made with hot meyke and colde ale; it is a temperate dryake. A. Borde, Reg. G. iij.

l. 98. Trencher. The College servant 'Scrape Trencher,' R. Holme, Bk. III., Chap. iv., p. 099 [199], notes the change of material from bread to wood.
l. 105. Hot wines & sweet or confectioned with spices, or very strong Ale or Beere, is not good at meales, for thereby the meat is rather corrupted then digested, and they make hot and stinking vapours to ascend vp to the braines. Sir Je. Harrington. Pres. of Health, 1624, p. 23.

l. 109. Rebye. 'If any wynes be corrupted, reboyled, or unwholsome for manyns body, then by the controller it to be shewed at the counting bourse, so that by assent all suche yppes or vesselles defectife be dampned and cast uppont the losses of the seyd chiefe Butler.' H. Ord. p. 73.

l. 109. Lete, leck. 'Purveyours of Wyne . . . to ride and oversee the places there as the Kinges wynes be lodged, that it be saufely kept from peril of breaking and breaking of vessels, or lacke of hooping or other couperage, and all other ornesse for the rackinge, oayne, rebating, and other salvation of wynes, &c.' H. Ord. p. 74.

**Swete Wynes, p. 8, l. 118-20.**

a. Generally:
Halliwell gives under *Piment* the following list of wines from MS. Rawlinson. C. 86.

*Malangeys, Tires, and Rumeys,*

*With Caperdine, Comptetis,† and Osuys,*

*Verwage, Cete, and Rappage also,*

*Whippet and Pynmgode, that that ben lawyers therto;*

*And I will have also wyne do Ryne,*

*With new maist Clerge, that is good and fynce,*

*Muscadell, Terrantyne, and Bastard,*

*With Ypocras and Pyment comynge afterwise.*

MS. Raw. C. 86.

And under *Malcogyne this:*

*Ye shall have Spayneche wyne and Gascoyne,*

*Rose coloure, whyl, claret, rampyon,*

*Tyre, ceppyck, and melcogyne,*

*Sak, ramypp, alycant, rauye,*

*Greke, ypoarcus, new made clary,*

*Suche as ye never had.*

Interlude of the Four Elements (no date).

Of the wine drunk in England in Elizabeth’s time, Harrison (Holinshed’s Chron. v. 1, p. 167, col. 2, ed. 1886) says, “As all estates doo exceed herin, I meane for strangenesse and number of costlie dishes, so these forget not to vae the like excesse in wine, in so much as there is no kind to be had (neither anie where more store of all sorts than in England, although we have none growing with us, but yearely to the proportion of 20,000 or 30,000 tun and upwards, notwithstanding the daily restricntes of the same brought over vnto vs) whereof at great meetings there is not some store to be had. Neither do I meane this of small wines onlie, as *Claret,* White, Red, French.

* See *Maison Rustique* or *The Country Farre,* p. 68-1, as to the qualities of Sweet Wines.  
† See *Complet* in “The Deke of Bervyn.”
which amount to about fifty-six sorts, according to the number of regions from whence they come; but also of the thirtieth kinds of Italian, Grecian, Spanish, Canarian, &c., whereof Vernage, Cote, pumet, Reapet, Mascanelli, Buonie, Baslart, Tire, Omie, Caperke, Claricke, and Malmesie, are not least of all accounted of, because of their strength and value. For as I have said in meat, so the stronger the wine is, the more it is desired, by means whereof in old time, the best was called Theologicun, because it was had from the clergie and religious men, vnto whose houses manie of the laitie would often send for bottells filled with the same, being sure that they would neither drinke nor be served of the worst, or such as was asie wates mingled or brued by the vintener: naie the merchant would haue thought that his soule should have gone straignt-waie to the互利, if he should haue served them with other than the best."

On Wine, see also Royal Rolls, B.M. 14 B. xix.

β. Specially: The following extracts are from Henderson’s History of Ancient and Modern Wines, 1824, except where otherwise stated:—

1. Vernage was a red wine, of a bright colour, and a sweetish and somewhat rough flavour, which was grown in Tuscany and other parts of Italy, and derived its name from the thick-skinned grape, vernaccia (corresponding with the vinacola of the ancients), that was used in the preparation of it (See Bacci. Nat. Vinor. Hist., p. 20, 62). It is highly praised by Redi. *

2. Vernagelle is not mentioned by Henderson. The name shows it to have been a variety of Vernage.

3. l. 118. Cote. "As for the exit named in Latin Sapa, it commeth neere to the nature of wine, and in truth nothing els it is, but Must or new wine boiled til one third part and no more do remain; & this exit, if it be made of white Must is counted the better." Holland’s Plinies Nat. Hist., p. 157. "(of the dried grape or raisin which they call Astaphis). The sweet exit which is made thereof hath a speciall power and virtue against the Hemor rhosis alone, of all other serpents," p. 148. "Of new pressed wine is made the wine called Cote, in Latin, Sapa; and it is by boiling the new pressed wine so long, as till that there remaine but one of three parts. Of new pressed wine is also made another Cote, called of the Latines Degratum, and this is by boiling of the new wine only so long, as till the halfe part be consumed, and the rest become of the thickness of honey." Maison Routier, p. 62. "Cote. A.S. Ceres, L. Carracum, wine boiled down one-third, and sweetened." Cockayne, Gloss. to Lychdons.

4. Pyment. In order to cover the harshness and acidthiy common to the greater part of the wines of this period, and to give them an agreeable flavour, it was not unusual to mix honey and spices with them. Thus compounded they passed under the generic name of pimentos,† probably because they were

* Vernagg was made in the Genoese territory. The best was grown at San Gemignano, and in Bacch’s time was in great request at Rome. The wine known as Vernaceia in Tuscany was always of a white or golden colour. Henderson, p. 396.

† See the recipe for making Piment in Hallwell’s Dictionary, s. v.
originally prepared by the pigmentarii or apothecaries; and they were used much in the same manner as the liqueurs of modern times. Hend. p. 286.

The varieties of Pinent most frequently mentioned are the

**Hippocrates & Crazy.** The former was made with either white or red wine, in which different aromatic ingredients were infused; and took its name from the particular sort of bag, termed Hippocrates's Sleeve, through which it was strained. **Crazy,** on the other hand, which (with wine of Ong) we have seen noticed in the Act 5 Richard II. (St. 1, c. 4, *via donces, au clare") was a claret or mixed wine, mingled with honey, and seasoned in much the same way, as may be inferred from an order of the 36th of Henry III. respecting the delivery of two casks of white wine and one of red, to make **Crazy** and other liquors for the king's table at York (duo dolia albi vini et garrioflaccum et unum dolium rubri vini ad claritatem faciendum). Henderson, p. 284. **Hippocrates,** vinum Aromaticum. Withals. "Artificial stuffe, as sypparcus & wormwood wine." Harrison, Decr. Bril., p. 167, col. 2, ed. 1586.

**Raspice.** "Vin Rapé," says Henderson, p. 286, note 4, "a rough sweetish red wine, so called from its being made with unbruised grapes, which, having been freed from the stalks, are afterwards fermented along with them and a portion of other wine."* Ducange has **Raspucium,** Raspaticium, ex racenis vinum, cujus preparationem tradid J. Wecker. Antidot. special. lib. 2, § 6, page 518 et 519. Paratur autem illud ex raspatibus et vinaceis, una cum uvis musto immissis. Raspatia itaque sunt, quae Varro et Columella scopi, scopiones, si bene legatur; unde nostrum Rastus. Ducange, ed. 1845. **Raspeccio.** Scit ex relato longiori contextus puthin est, Raspicius nihil aliud esse quam vinum mixtis acquis aliis modis renovatum, nostri vulgo Raced; hujusce codi enim vinum alterationem minus ohemianum est, ut hic dictur de Raspected. Vide nux **Raspetum,** Vinum recensetum, Gallia Raced. Charta Henrici Duces Brahamii pro Communia Bruxellensi ann. 1299: *Qui vinum supra usum habuerit, quod Raspetum vocatur, in tavernis ipsum vendere non potest.* Vide Recensetum. Ducange, ed. 1845.

The highly-praised **Raspatum** of Baccius, p. 30-2, of which, after quoting what Pliny says of secondary wines, he declares, "id primum animadverti volumus a nostra posttertia, sed Lora Latinorum, quam dueterium cum Greceis, et secundarium Vinum dixit Plinius, *trepia* seu *trepia* Dioscorides, quodque *trepia* voce sit Galenus, cum Aquinas quisquis hostis vtminar in tota Italia, &cum nouo genere, quod a decetabilis in qudta superitate, Raspa
tum vocat; similium omnes ha Voces habent significantiam facitii, *ex aqua* Vini, p. 30. Quod uini genus in Italia, ubi alterius uini copia non sit, parari simpliciter consuevit colore splendido rubentis purpurae, sapore austeri, ac dulciacido primis mensibus mox tannen exolecente, p. 31-3, &c. Raspeace was also a name for Raspberries. Item, genere to my lady Kingstone seruante bringing Strawberries and Raspeaes to my lady's grace xjd. *Prior Purse Expenses of the Princess Mary,* p. 31; and in his Glossary to this

* Besides this meaning of raspé (same as raspe), Cotgrave gives first "A very small wine comming of water east upward the mother of grapes which have been pressed!"
book Sir P. Middleton says, ‘In a closet for Ladies 12mo. London, 1654, is a
receipt “To preserve Ruspies,” and they are elsewhere called “Ruspi-
berries.” See “Delights for Ladies,” 12mo. 1654.”

Greece, Languedoc, and Sapine doe send vs, or rather, which the delicate
and voluptuounesse of our French throats cause to be fetched from beyond
the Sea, such as are Sacks, Muscadels of Frontignan, Malvases, Bastards
(which seeme to me to be so called, because they are oftentimes adulterated
and falsified with honey, as we see wine Hydromell to be prepared) and Cor-
sick wines, so much used of the Romanes, are very pernicious unto vs, if we
vse them as our common drinke. Notwithstanding, we prove them very
singular good in cold diseases . . . but chiefly and principally Malvassey.”
Stevens and Liebault’s Maison Rustique, or The Country Farne, by R.
Surlet, reviewed by Gerv. Markham, 1616. Muscadell, vinum apiumum.
Withals. Mulsam, wine and honie sodden together, sweete wine, bastard or
Muscadell. Withals. William Vaughan says, “Of Muscadell, Malvases, and
browne Bastard. These kindes of wines are onely for married folks, because
they strengthen the back.” Naturall and Artificiall Directions for Health,
1602, p. 9.

Andrewe Borde, of Physicke, Doctor, in his Regyment or Dyetary of
helth made in Monstypylor, says, “Also these hote wynes, as Malmesey, wyne
corse, wyne greke, Romanyke, Romney, Seeko, Alygsaune, Basterde, Tyre,
Osaye, Muscadell, Carycke, Tynt, Roberdany, with other hote wynes, be not
good to drynke with meate, but after meate and with Oysters, with Saleses
with fruyte a draughte or two maye be suffered . . . Odle men may drynke, as
I sayde, hygh wynes at theyr pleasure. Furthermore all sweete wynes, and
grose wynes, doth make a man fatte.”

wines (in the Squire of Low Degree) designated by the name of the grape, was
the Romenay, otherwise Romenay, Romnay, Romaine, or Romagna. That
it could not be the produce of the Ecclesiastical State, as the two last
corruptions of the word would seem to imply, may be safely averred; for at
no period, since the decline of the empire, has the Roman soil furnished any
wines for exportation; and even Bacci, with all his partiality, is obliged to
found his eulogy of them on their ancient fame, and to confess that, in his
time, they had fallen into disrupit.” He argues also against the notion that
this wine came from Romana in Aragon, and concludes that it was probably a
Greek wine, as Bacci (Nat. Vin. Hist. p. 333) tells us that the wine from the
Ionian Islands and adjoining continent was called in Italian Romagnia,—from
the Saracen Rum-i. Now this is all very well, but how about the name of
Romney of Modene or Modena, just outside the Western boundary of the
Romagna,—not Meudon, in France, “amongst all the wines which we use
at Paris, as concerning the red, the best are those of Coussye, Suare, Vaunes,
and Meudon.” Maison Rustique, p. 642.—Who will hold to John Russell,
and still consider Romney an Italian wine? Romney, vinum resintustam.
Withals.
8. Bastard. Henderson argues against the above-quoted (No. 6) supposition of Charles Etienne’s (which is supported by Cotgrave’s *Vin miellit*, honied wine, *bastard*, Methegil, sweet wine), and adopts Venner’s account (*Fia Boela ad Filiam Longam*), that “Bastard is in virtue somewhat like to muskedell, and may also in stead thereof be used; it is in goodness so much inferiour to muskedell, as the same is to malmsye.” It took its name, Henderson thinks, from the grape of which it was made, probably a bastard species of muscadine. “One of the varieties of vines now cultivated in the Alto Douro, and also in Madeira, is called *bastardo*, and the must which it yields is of a sweetish quality. Of the Bastard wine there were two sorts,—white and brown (brown and white bastard, *Measure for Measure*, Act iii. sc. 9), both of them, according to Markham’s report, “fat and strong; the tawny or brown kind being the sweetest.” In *The Lillett of Englyshe Poette*, a.d. 1596 (Wright’s *Political Songs*, v. 9, p. 150), “wyne bastard” is put among the commodityes of Spayne.

9. Tiro, if not of Syrian growth, was, probably a Calabrian or Sicilian wine, manufactured from the species of grape called *tirio*. *Tyre*, vinum Tyrense, ex Tyro insula. Withals.

10. Owe. Though this is placed among the “commodities of Portugal” in some verses inserted in the first volume of Hakluyt’s *Voyages*, p. 188—her land hath wine, ove, waxe, and grain,—yet, says Henderson, “a passage in Valois’ *Description of France*, p. 12, seems to prove, beyond dispute, that owe was an Alsatian wine; *Aufois* or *Oney* being, in old times, the name constantly used for Alsace. If this conjecture is well-founded, we may presume that owe was a luscious-sweet, or straw-wine, similar to that which is still made in that province. That it was a rich, high-flavoured liquor is sufficiently shown by a receipt for imitating it, which may be seen in Markham (*English Housewife*, 1683, p. 115), and we learn from Bacci (p. 350) that the wines which Alsace then furnished in great profusion to England as well as different parts of the continent, were of that description. In the *Bataille des Vins* we find the ‘*Vin d’Aussai*’ associated with the growths of the Moselle.” Ove is one of the commodities of *Portingale*, *Lillett*, p. 163.

11. Torreynye of Elbrow. Is this from Tarcentum, Tarragon, or Toledo? Whence in Elbrow land did our forefathers import wine? Mr G. Grove says, “I should at first say that Torreyne referred to the wine from some wady (Vulgate, *torrens*) in which peculiarly rich grapes grew, like the wady of Eschol or of Sorek; but I don’t remember any special valley being thus distinguished as ‘The Torrent’ above all others, and the vineyards are usually on hill-sides, not in valleys.”

12. Govek Malevegyn. “The best dessert wines were made from the Malvasia grape; and Caudia, where it was chiefly cultivated, for a long time retained the monopoly,” says Henderson. He quotes Martin Leake to explain the name. Monemvasia is a small fortified town in the bay of Epidaurus Limera. “It was anciently a promontory called Minoa, but is now an island connected with the coast of Laconia by a bridge. The name of
Menevasia, derived from the circumstances of its position (μενεβασία, single entrance), was corrupted by the Italians to Maleasia; and the place being celebrated for the fine wines produced in the neighbourhood, Maleasia changed to Malevino in French, and Mulmoy in English came to be applied to many of the rich wines of the Archipelago, Greece, and other countries. (Researches in Greece, p. 197.) Malmsey, vinum ereticum, vel creteum. Withals.

13. Cypriek may have been a wine from the island of Capri, or Cyprus.

14. Clarey. See above under Pyment, and the elaborate recipe for making it, in Household Ordinances, p. 473, under the heading "Medicina optima et experta pro Stomacho et pro Capite in Antiquo homine." Claret Wine, vinum sanguineum subrubrum, vel rubellum. Withals. "The seconde wine is pure Claret, of a cleare lacent, or Yellow choler; this wine doth greatly norish and warme the body, and it is an holosome wine with meate." Bulletin, fol. xj.

l. 122. Spicy; l. 171. Spicery. Of "The commodites and nyetees of Veniciyans and Florentynes," the author of the Libelle says, p. 171,

The grete galees of Vences and Florence
Be wel lede wyth thynges of complaiseence,
Alle spicerys and of grocers ware,
Wyth sweeete spices, alle maners of cheffare,
Apes, and japes, and marmusettes taylde,
Niftes, trifles, that liitle have availede,
And thynges wyth which they feteel blereoure eye,
Wyth thynges not endurynge that we bye.


1. 123. Toranole. Achillea tormentosa, A.S. Salcherf. 'This wort hath with it some wonderful divine qualities, that is, that its blossoms turn themselves according to the course of the sun, so that the blossoms when the sun is setting close themselves, and again when he upgoeth, they open and spread themselves.' Leechdoms, ed. Cockayne, v. 1, p. 155.

1. 123, 141. Granes are probably what are now called "Graines of Paradise," small pungent seeds brought from the East Indies, much resembling Cardanum seeds in appearance, but in properties approaching nearer to Pepper. See Lewin's Materia Medica, p. 295; in North. H. Book.


1. 141. Peper. "Pepir blake" is one of the commodites of the Januays (or Genoese). Libelle, p. 172.

l. 177. In his chapter Of Praines and Damysens, Andrew Borde says, Syxe or seven Damysens eaten before dyner, be good to provoke a mannes appe-
tyde; they doth mollify the belly, and be abstercyne. the skynne and the stones must be ablated and cast away, and not used. Regyment, N. i. b.

1. 178. Ale. See the praise of the unparalled liquor called Ale, Metheglin, &c. in John Taylor's Drink and Welcome, 1637. In his Regyment, A. Borde says, "Ale is made of malte and water; and they the whiche do put any other thyng to ale than is rehearsed, except yest, barme, or goddes good," doth sophysticall there ale. Ale for an Englyshe man is a naturall dryneke. Ale muste haue these properties, it must be freshe and cleare, it muste not be royp, nor smoky, nor it muste haue no werte nor tayle. Ale shalde not be droune under. x. dayes olde. Newe Ale is vnhoisome for all men. And sovrie ale, and dead ale, and ale the whiche doth stande a tytle, is good for no man. Barly malte maketh better Ale than Oten malte or any other corne doth: it doth ingendre grosse humours: but it maketh a man strunge.

Beere is made of malte, of hoppes, and water. It is a naturall dryneke for a doche man. And nowe of late dayes [1557?] it is moche used in England to the detryment of many Englyshe men; specially it kylleth them the whiche be troubled with the Colycke and the stone, and the straynes corylon; for the dryneke is a cold dryneke. Yet it doth make a man fatte, and doth inflate the belly, as it doth appere by the doche mannes faces and belyes." A. Borde, Regment, fol. G. ii.

1. 194. Neck-towel. The neck-towelles of the pantrey, ewerye, confection-arye, comters, hangers, liggers, and all that is the Kinges staue. H. Ord., P. 85.

1. 201. Scolts. Other two grones in this office [of Panetry] to help serve the hall, or other lordes, in absence of the yoman, and to cutte trenchours, to make salters, &c. H. Ord., p. 71.


1. 237. The Surnape. In the Articles ordained by King Henry VII. for the Regulation of his Household, 31 Dec., 1494, are the following directions, p. 119.

As for the Sewer and Usher, and laying of the Surnape.

The sewer shall lay the surnape on the board-end whereas the bread and salte standeth, and lay forth the end of the same surnape and towell; then the usher should fasten his rold in the foresaid surnape and towell, and soe drawing it downe the board, doeing his reverence afore the Kinge till it passe the board-end a good way, and there the sewer kneeling at the end of the board, and the usher at the other, stretching the said surnape and towell, and soe the usher to laie upp the end of the towell well on the boarde, and rise goinge before the Kinge, doeing his reverence to the King on the same side the surnape be gone uppon, and on that side make an estate with his rold; and then goinge before the Kinge doeing his reverence, and soe make another estate on the other side of the King, and soe goinge to the boards end againe, kneele downe to amend the towell, that there bee noe wrinkles

* Halliwell says it means yeast. It cannot do so here.
save the estates; and then the usher doeing his due reverence to the King; goeing right before the Kinge with his rodd, the side of the same towell there as the bason shall stand; and doeing his reverence to the Kinge, to goe to the boards end againe; and when the King hath washed, to bee readie with his rodd to putt upp the surnape and meete the sewer against the Kinge, and then the sewer to take it upp. (The French name was Sorre-nape.)


l. 277. Symple Condiotions. Compare these modern directions to a serving man: "While waiting at dinner, never be picking your nose, or scratching your head, or any other part of your body; neither blow your nose in the room; if you have a cold, and cannot help doing it, do it on the outside of the door; but do not sound your nose like a trumpet, that all the house may hear when you blow it; still it is better to blow your nose when it requires, than to be picking it and snuffing up the mucus, which is a filthy trick. Do not yawn or gape, or even sneeze, if you can avoid it; and as to hawking and spitting, the name of such a thing is enough to forbid it, without a command. When you are standing behind a person, to be ready to change the plates, &c., do not put your hands on the back of the chair, as it is very improper; though I have seen some not only do so, but even beat a kind of tune upon it with their fingers. Instead of this, stand upright with your hands hanging down or before you, but not folded. Let your demeanour be such as becomes the situation which you are in. Be well dressed, and have light shoes that make no noise, your face and hands well washed, your finger-nails cut short and kept quite clean underneath; have a nail-brush for that purpose, as it is a disgusting thing to see black dirt under the nails. Let the lapels of your coat be buttoned, as they will only be flying in your way." 1835. T. Connett. Footman's Directory, p. 97-8. Lord A. Percy's Waiters were changed every quarter. See the lists of them in the Percy Household Book, p. 53-4.

l. 280. Lice. See Thomas Phaire's Regiment of Life, The boke of Children, H. b. 5; and A. Borde's Introduction, of the Irish man,

Pediculus other whyle do byte me by the backe,
Wherfore dyvers times I make theyr bones cracke.

And of the people of Lytle Briten,

Although I lag my hosen & my garment round abowt,
Yet it is a vantage to pick pediculus owt.

l. 283. Rosemary is not mentioned among the herbs for the bath; though a poem in praise of the herb says:

Moche of this herbe to sooth thu take
In water, and a bathe thou make;
Hyt schal the make lys and joly,
And also lykyng and powuly.

MS. of C. W. Locombe, Esq., in Reliquiae Antiquae, i. 196.
1. 300. Jet.

Rogue why Wincysth thou,
Jenny why Jettasth thou.

are among R. Holme’s Names of Slates, Bk. III. ch. v. p. 155, col. 1.

1. 338. Forks were not introduced into England till Coryat’s time. See his Crudities p. 90-1, 4to. London, 1611, on the strange use of the Fork in Italy. “I observ’d a custom in all those Italian Cities and Townes through the which I passed, that is not used in any other country that I saw in my travels, neither do I think that any other nation of Christendom doth use it, but only Italy. The Italian and also most Strangers that are comorant in Italy, doe always at their meals use a little Forke when they eat their meat.” Percy’s notes, p. 417-18, North. H. Bock.

1. 348-9. Fumosities. But to wash the feete in a decoction of Baye leaves, Rosemary, & Fenel, I greatly disallow not; for it turneth away from the head vapoors & fumes dimming and overcastung the mynde. Now the better to repress the fumes and propulse vapours from the Brain, it shall be excellent good after Supper to chew with the teeth (the mouth being shut) a few graynes of Coriander first sticped in veniger wherein Maioram hath bin decocted, & then thinly crusted or covered ower with Sagar. It is scarce credible what a special commoditie this bringseth to ye memory. No lesse vertuous & soveraign is the confection of Conservs of Quinces. Quinces called Discendus, if a pretty quantity thereof be likewise taken after measte. For it disperseth fumes, & suffrath not vapours to strike vypwade. T. Newton, Lenni’s Touchstone, ed. 1581, fol. 126. See note on l. 105 here.

1. 353. Forced or Farced, a Forced Leg of Mutton, is to stuff or fill it (or any Fowl) with a minc’d Meal of Beef, Veal, &c., with Herbs and Spices. Farcing is stuffung of any kind of Meats with Herbs or the like; some write it Farsing and Farsing. To Farce is to stuff anything. R. Holme.

1. 378. Brawn. In his chapter on Pygge, Brawne, Bacon, Andrew Borde says of bacon as follows: “Bacon is good for Carters, and plowe men, the which be euer labourying in the earth or dungye; but & yt they haue the stone, and se to eate it, they shall synde ‘wo be to the pye!’ Wherefore I do say that coloppes and eggges is as holsoone for them as a talowe candell is good for a horse mouth, or a piece of powdered Beefe is good for a blere eyed mare. Yet sensuall appetyde must have a swanye at all these thynges, notwithstanding.” Regyment, fol. K. iii. b.

1. 382 & l. 515. Venison. I extract part of Andrewe Borde’s chapter on this in his Regyment, fol. K. 4, b.

¶ Of wyld Beastes fleshe.

¶ I haue gone rude about Chrystendome, and one tharte Chrystendome, and a thousande or two and moore myles out of Chrystendome, Yet there is not so moche pleasure for Harte and Hynde, Bucke and Doe, and for Roo-Bucke and Doe, as is in Engellande; and although the fleshe be dispayed in physick, I praye God to sende me partes of the fleshe feste,physicks notwithstanding... all physicians (byon suchons, orip.) sayth
that Vension... doth ingendre colorycke humours; and of trueth it doth so: Wherefore let them take the skynne, and let me haue the fleesse. I am sure it is a Lordses dysshe, and I am sure it is good for an Englyshe man, for it doth anytime bin to be as he is: whiche is straunge and hardy. But I do aduerthy every man, for all my worthes, not to kyld and so to cete of it, excepte it be lawfully, for it is a meate for great men. And great men do not set so moche by the meate, as they doth by the pastyme of kyllyngge of it.

1. 393. Chine, the Back-bone of any Beast or Fish. R. H.

1. 397. Stock Dove, Columba annas, Yarrell ii. 293.

Dones haue this propertie by themselves, to bill one another and kisse before they tread. Holland’s Pinie, v. 1, p. 300.

1. 401. Osprey or Fishing Hawk (the Mallet Hawk of Christchurch Bay), Pandion haliaetus, Y. i. 30.

1. 401, 482. Teal, Anas crecca, Y. iii. 282.

1. 402. Mallard or Wild Duck, Anas boschas, Y. iii. 295.


In the spring, and during the breeding season, the Bittern makes a loud booming or bellowing noise, whence, probably, the generic term Botaurus was selected for it; but when roused at other times, the bird makes a sharp, harsh cry on rising, not unlike that of a Wild Goose. Yarrell, ii. 573.

The Bittern was formerly in some estimation as an article of food for the table; the flesh is said to resemble that of the Leveret in colour and taste, with some of the flavour of wild fowl. Sir Thomas Browne says that young Bitterns were considered a better dish than young Herons... ii. 574.

‘Hearon, Bytour, Siowlar. Being yong and fat, be lightlier digested then the Crane, & y’ Bittern sooner then the Hearon.’ Sir T. Eliot, Castell of Health, fol. 51.


1. 487. Martins are given in the Bill of Fare of Archbp. Nevill’s Feast, a.d. 1466, 3rd Course. R. Holme, p. 78.

1. 449. Cannell Bone. ‘Susclavier. Upon the kannell bone; whence Veine susclaviere. The second maine ascendat branch of the hollow veine.’ Cot.


1. 492. Custard, open Pies, or without lids, filled with Eggs and Milk; called also Egg-Pie. R. Holme.

See the Recipes for ‘Crustade Ryal,’ ‘Crustade’ (with Chikonys y-smete or smal birdys), and ‘Crustade gentyle’ (with ground pork or veal), fol. 43, Harl. MS. 279. The Recipe for Crustade Ryal is, “Take and pike out þe marow of bonys as hool as þou may. þen take þe bonys an seþe hem in Watere or þat þe brode þe fat y-now. þen take Almannys & wayseehe hem elene & bray hem, & temper hem yppe wyld þe fat brode; þen wyl þe myke be broun. þen take poudre Canelle, Gyngere, & Sugere, & caste þer-on. þen take Boysonys of coranne & lay in þe coynne, & trylid Dutys
& kyt a-long. ſen take Kyroun a fewe y-straynid, & swenge amonge þe Milke þe γόλκε. ſen take the botſon of þe cofynye þer þe Marow sehol stonde, & steke þer gret an long gobettys þe om vppe ryſt. & lat bake a whyte. ſen pore þin comade þer-on halſſul, & lat bake, & whan yt a-ryſith, it is ynow; þen serue forth.”

Sir F. Madden in his note on Frest pasties, in his Privy Purse Expenses of the Princess Mary, p. 131, col. 1, says, “The different species of Confectionary then in vogue are enumerated by Taylor the Water Poet, in his Tract intituled ‘The Great Eater, or part of the admirable teeth and stomack’s exploits of Nicholas Wood,’ &c., published about 1010. ‘Let any thing come in the shape of fodder or eating-stuffe, it is wellicome, whether it be Sawseedge, or Custard, or Egg-pye, or Cheese-cake, or Plawne, or Poole, or Frysye,’ or Tansy, or Pancake, or Fritter, or Flap bacc, or Pouset, or Gallemawfre, Mackercome, Kickshaw, or Tantablin!’”

l. 500, 706, 730. Pety Perues. Perys should be Perys, as the Sloane MS. 1983 shows. Alter text accordingly. Under the head of bake Metis or Vvonude Fureν, in Harl. MS. 279, fol. 40 b, we have No. xiiiij. Pety Peroullys. Take fayre Floure Cofyns. ſen take ʒolksys of Kyroun & trye hem fro þe whyte. & lat þe ʒolksys be al hole & soſt to-broke. & ley iij. or iiji. ʒolksys in a cofyn. & þan take marow of bonys, to or iij. gobettys, & coweſhe in þe cofyn. ſen take poudre Gungere, Sugre, Raysonys of cornuce, & caste a-hone, & þan kynure þin cofyn with þe same past. & bake hem & frye hem in fayre grece & serce lorth.


l. 501, 701. Poveche. I suppose this to be poached-egg fritters; but it may be the other poveche: ‘Take the Poveche and the Lynowr [? liver] of haddok, colyling, and bake.’ Forme of Curry, p. 47. Recipe 94.

l. 501. Frutters are small Pancakes, having slices of Apples in the Batter. R. Holme. Frutters, Fruter Napkin, and Fruter Crispin, were dishes at Archb. Nevill’s Feast, 7 Edw. IV. 1467-8 a.d.

l. 503. Tansy Cake is made of grated Brench, Eggs, Cream, Nutmeg, Ginger, mixt together and Fried in a Pan with Butter, with green Wheat and Tansy stamped. R. Holme. ‘To prevent being Bug-bitten. Put a sprig or two of tansy at the bed head, or as near the pillow as the smell may be agreeable.’ T. Cosnett’s Footman’s Directory, p. 292.

* P Roose, or pancake, Frvitilla, Frittur, rigulet. Baret. Omlet of Eggs is Eges beaten together with Minceed suet, and so fried in a Pan, about the quantity of an Egg together, on one side, not to be turned, and served with a sauce of Vinegar and Sugar. An Omlet or Roose. R. Holme.

† Flapjock is “a fried cake made of butter, apples, &c.” Jennings. It is not a pancake here, evidently. “Untill at last by the skill of the cooke, it is transform’d into the forme of a flapjack, which in our translation is cald a pancake.” Taylor’s Jack-a-lent, l. p. 116, in Nares.
1. 504, 511, &c. Loach, a kind of Jelly made of Cream, Ising-glass, Sugar, and Almonds, with other compounds (the later meaning, 1787). R. Holme.

1. 517-18. Potages. All manner of liquide thynges, as Potage, sewe and all other brothes doth repete a man that eteth them with venosyte. *Potage is not so much used in all Chrystendom as it is used in Englande.* Potage is made of the liquor in the whiche fleshke is sod in, with puttynge to, chopped herbes, and Ottmell and saltes. A. Borde, Reg. fol. H. ii.

1. 517, 731. Jelly, a kind of oily or fat liquor drawn from Calves or Neats feet boiled. R. Holme.

1. 519. Greweel is a kind of Broth made only of Water, Grotes bruised and Currans; some add Mace, sweet Herbs, Butter and Eggs and Sugar: some call it Potage Gruel. R. Holme.

1. 521. Cabages. *'Tis scarce a hundred years since we first had cabages out of Holland; Sir Anthony Ashley, of Wiburg 96 Giles, in Dorsetshire, being, as I am told, the first who planted them in England. In. Evelyn, Acetaria, § 11. They were introduced into Scotland by the soldiers of Crouwell's army. 1554. Notes and Queries, May 6, p. 424, col. 1.*

1. 533. Powdered is contrasted with fresh in Household Ordinances: 'In beef daily or noton, fresh, or elles all powdered is more avaiile, 5d.' H. Ord. p. 46. In muffet (p. 173) it means pickled, 'As Porpesses must be baked while they are new, so Tunny is never good till it have been long powdered with salt, vinegar, coriander, and hot spices.' In p. 154 it may be either salt or pickled; 'Horne-beaks are ever lean (as some think) because they are ever fighting; yet are they good and tender, whether they be eaten fresh or powdered.' Powdered, says Nicolas, meant sprinkled over, and 'powdered beef,' i.e. beef sprinkled with salt, is still in use. Privy Purse expenses of Elizabeth of Yorke, &c., p. 254, col. 1. See note to l. 378, 659, here.

1. 533-688. Chaudon. MS. Harl. 1735, fol. 18, gives this Recipe. ‘[Chaudon sanx of swannes. §] Tak y° issu of y° swannes, & wasche hem wel, skoure y° guttys with salt, sethe al to-gidere. Tak of y° ileysche; hewe it smal, & y° guttys with alle. Tak bred, gnyere & galingale, Canel, grynd it & tempre it vp with bred; colour it with blood ore with brust bred, seson it vp with a lytyl vinagre; welle it al to-gidere.' And see the Chaudous potage of Pyggs, fol. 19, or p. 37.

1. 540. Crane, the Common, *Crus cinerea*, Y. ii. 530.

1. 540. Egret, or Great White Heron, *Ardea alba*. Y. ii. 549. (Buff-coloured, Buff-backed, and Little Egret, are the varieties.)

1. 540. Harshaw or Common Heron, *Ardea cinerea*. Y. ii. 537 (nine other varieties).

1. 541. Plover, the Great (Norfolk Plover and Stone Curlew), *Albicenus creptans*. Y. ii. 405 (10 other varieties).

1. 541. Curlew the Common, *Numenius arquata*. Y. ii. 610 (there are other varieties).

1. 542. Bystard, the Great, *Otis tarda*. Y. ii. 428; the Little (rare here).

ii. 452.
I. 548. Shoveler (blue-winged, or Broad-Bill), Anas clypeata, Y. iii. 217.
    Snipe, the Common, Scolopax gallinago, Y. iii. 38 (11 other sorts).
I. 543. Woodcock, Scolopax rusticola, Y. iii. 1.
I. 543. Lapwing or Peewit, Vanellus cristatus, ii. 515.
I. 543. The Martin, or House Martin, Hirundo rustica, Y. ii. 255; the
    Sand or Bank Martin, Hirundo riparia, ii. 291.
I. 544. Quail, the Common, Coturnix vulgaris, Y. ii. 413.
I. 546. On Fish wholesome or not, see Bullein, fol. lxxiiij., and on
    Meats, fol. 82.
I. 548. Torrentille: Mr Skeat suggests 't Torrent-ceil.' Though the
    spelling of Randle Holme's A Sandile or a Sandeole (Bk. II., p. 333), and
    Aldrovandi's (p. 253 h.) "De Sandile Anglorum" may help this, yet, as Dr
    Günther says, cels have nothing to do with torrents. Torrentille may be the
    Italian Tarentella: see note on Torrentyne, l. 528 below.
I. 555. Ling. There shall be strykyn of every Saltfishe called a Lyng
I. 558. Stockfish, Vocatur autem 'Stockfisch,' à truno, cui hic piscis
    aridus tundendus imponitur. ariditate enim ita riget, ut nisi premaeratus
    aqua, aut pretensus, coqui non possit. Gesner, p. 219. 'Il te frotteray à
    double corillon. I will beat thee like a stockfish, I will swinge thee while I
    may stand ouer thee.' Cotgrave. 'The tenne chapitule' of 'The Libelle of
    Englysh Polyeye' is headed 'Of the coundius stokfyshe of Yselonds,' &c.,
    &c., and begins
    Of Yseland to wryte is lytille ned,
    Save of stockfyshe.
A. Borde, in his Introduction to Knowledge, under Island, says,
    And I was borne in Island, as brute as a beest;
    When I ete candels ends I am at a feast;
    Tulow and raw stockfishe I do loute to ete,
    In my countrey it is right good meate.
    ... In stede of bread they do cate stockfyshe, and they wyl cate rawe fyshe
    & fishe; they be hastly creatures, vnmannered and vntaughte. The people
    be good fyshers; muche of theyr fishe they do barter with English men for
    men for, lases, and shoes & other pellery. (See also under Denmarke.)
I. 559. Mackerel. See Muffet's comment on them, and the English and
    French ways of cooking them, p. 157.
I. 560. Onions. Walnuts be hurtfull to the Memory, and so are Onyons,
    because they annoy the Eys with dazing dimmesse through a hoate
    vapour. T. Newton, Touchstone, ed. 1581, fol. ii. h.
I. 573. A Rocket or Robhart is a red kind of Girnard, and is so called in
    the South parts of England; and in the East parts it is called a guarre, and a
    Golden polle. R. Holme.
I. 576. A Dace or a Blawling, or a Grealing, or a Zienfishe, or Weyfishe;
    by all which the Germans call it, which in Latin is named Lascorinus. And
    the French Vengeron, which is English'd to me a Dace, or Dace-fish. R.
    Holme.
1. 577. Rofett. I thought it clear that rofett was roe, and I do not yet give it up. But see P.P., Rofeycyon, where the editor gives ‘rofet of fishe K., rofet or fishe H., reset P.’ from other manuscripts, and cites in a note Roquefort from Fr. refett (refait) as meaning a fish, the roquet, &c., &c. The authority of Roquefort is not much, and he gives no citation. If, however, in K. H. and P. these forms are used instead of the spelling refecyon, and defined refectio, refectura, it rather embarrasses the matter. Halliwell cites no authority for rivet, roe. G. P. Marsh. See note to l. 840 here, p. 294.

1. 580. Gobbin, or Gobbet, or Gubbins: Meat cut in large pieces, as large as an Egg. R. Holme.

1. 584. Thornbacke, soe called from the Sharp Crooked Pricks set on Stubs, all down the middle of the Back. R. Holme.

1. 584. Hound Fisch. A Bow-Hound-Fish. . So it is called from its resemblance of a Dog, and its fatness like to a Swine; though most term it a Dog-Fish. It hath a small Head, great Eyes; wide Mouth, rough, sharp and thick skinned. R. Holme.


Thornback, Roja. Thornback, which Charles Chester merely and not unfitly calleth Neptune's beard, was extolled by Antiphanes in Athenaeus history for a dainty fish; indeed it is of a pleasant taste, but of a stronger smell than Skate, over-moist to nourish much, but not so much as to hinder lust, which it mightily increaseth. Muffett, p. 172.

1. 596. Verjuice is the juice of Crabs or sour Apples. R. Holme.

1. 632. Jole of Sturgeon or Salmon is the two quarters of them, the head parts being at them. R. Holme.

1. 630. Lamprey pie. In the Hengrave Household Accounts is this entry "for presenting a lamprey pie vj d." "Item. the xiiiij day of January [1503] to a servant of the Pryour of Lanthony in reward for beyning of two bakyn lampreys to the Quene v s. Nicolas's Elizabeth of York, p. 89, and Glossary."

Under "How several sorts of Fish are named, according to their Age or Growth," p. 324-5. R. Holme gives

A. Edl, first a Pauuer, then a Grigg, or Snigg, then a Scaffling, then a little Edl; when it is large, then an Edl, and when very large, a Conger.

A. Pike, first a Hurting pieck, then a Pickered, then a PIke, then a Lucor or Lucie.

A. Smelt or Sparling, first a Sprat, then a small Sparling, then a Sparling.

A. Codd, first a Whiting, then a Codling, then a Codd.

A. Lamprey, first a Lampron Grigg, then a Lampret, then a Lamprell, then a Lamprey.
NOTES TO RUSSELL'S BOKE OF NURTURE.

A Lampyon, first a Barle, than a Barling, then a Lamprell, and then a Lamprey or Lampron.

A Crescie, first a Spron Frey, then a Shrimp, then a Sprawn, and when it is large, then called a Crescie.

The curious Burlesques, pp. 81-2, 85-6, vol. 1 of Reliques Antiques, contain a great many names of fish.

l. 631. Pastey is paste rouled broad, and the Meat being laid in Order on it, is turned over, and made up on three sides, with garnishes about. R. Holme.

l. 634, note. Galingale. Harman (ed. Strother, 1727) notices three varieties, Cyperus rotundus, round Galingal; Galanga major, Galingal; Galanga minor, lesser Galingal.

Galлага, Lat. Galanga, says Bp Percy, is the root of a grassy-leaved plant brought from the East Indies, of an aromatic smell and hot biting bitterish Taste, anciently used among other Spices, but now almost laid aside. Lewis, Mat. Med. p. 286. See Mr Way's note 4 in Pr. Parv. p. 185.

"Galendyne is a sauce for any kind of roast Fowl, made of Grated Bread, beaten Cinnamon and Ginger, Sugar, Claret-wine, and Vinegar, made as thick as Grewell." Randle Holme, Bk. III., chap. III., p. 83, col. 2. See also Recipes in Markham's Houswife, the second p. 70, and the first p. 77.

l. 657. A sewer, appostor eiborum. Appono, to sette vpon the table. Withals.

l. 686. See Randle Holme's 'relation of the Feast made by George Nevill, Arch-Bishop of York, at the time of his Consecration, or Installation, 7. Edw. IV. 1467-8,' and his other Bills of Fare, p. 77-81, Book III. Chap. III.

l. 686. Mustard is a kind of sharp biting sauce, made of a small seed bruised and mixed with Vinegar. R. Holme.

l. 686. Dynere. Compare the King's dinner in The Squire of Lone Degree.

The Squire

He toke a white yeard in his hande,
Before the kynges thane gan he stande,
And some he set hym on his knee,
And servued the kynges ryght royally
With deynte meates that were dere,
With Partryche, Pecooke, and Ploure,
With byrdes in bread ybake,
The Teale, the Ducke, and the Drake,
The Coke, the Corlewe, and the Crane,
With Payntes fayre, theyr ware no wane,
Both Storkes and Snytes ther were also,
And venysone freshe of Bucke and Do,
And other deynte many one,
For to set afore the kynges anone.

l. 312-27, E. Popular Poetry, v. 2, p. 36.

Several of the names of the dishes in Russell are used burlesquely in the

1. 688. *Swan.* “Cap. xlviiij. The Swane is veri a fayr birde, withe whyte feeders / & it hath a blacke skinne & fleshe / the mariner seeoth him gladely / for whan he is mery, the mariner is without sorowe or daunger; & all his strengthe is in his wyges / and he is coleryke of complexion / & whan they will engender, than they strenke wyth myrnhys togeder, and cast theyr neckes over ech other as yt thei wolde bruce ech other; & so come they togeder, but the male doth hurt the female; & so sone as he boknoweth that he hathe hurte her, than he departeth frome her compani in all the hast possible / and she pursueth after for to revenge it / but the anger is some past, & she wassheth her with her bille in the water / and closeth herself agayne.”—L. Andreae, *Noble Lyfe.* Pt. II. sign. m. 1.

1. 688. *Pheasande.* “Cap. xlv. Faschianus is a wyld cokke or a feast cocke that hyde in the forestes, & it is a fayre byrde with goodly feeders, but he hath no cossome as other cookes have / and they be alway alone except whanne they wylle be by the hemme. and they that will take this birde / and in many places the byrders doth thus, they paynte the figure of this fayre byrde in a cloth, & holdeth it before hym / & whan this birde seeth so fayre a figure of hym selve / he goeth nother forwarde nor bacwarde / but he standeth still, staringe upon his figure / & solemnly commeth another, and casteth a nette ouer his hede, and taketh hym. Thys byrde morneth sore in fowle weeder, & hideth hym from the rayne vnder the busses. Towarde the morninge and towards night, than comeshe he out of the bushe, and is oftimes so taken, & he putteth his hede in the ground, & he wetheth that all his boddy is hyden / and his flessh is very light and good to disesit.”—L. Andreae, *Noble Lyfe.* Pt. II. (m. 4.)

1. 690. *Venison Bake,* or *Venison Pasty.* Of the Hart and Hinde, Toppel says, “The flesh is tender, especially if the beast were libbed before his horns grew: yet is not the juice of that flesh very wholesome, and therefore *Galen* adviseth men to abstain as much from Harts flesh as from Asses, for it engendereth melancholy; yet it is better in Summer then in Winter. *Sumeon Sethi,* speaking of the hot Countries, forbiddeth to eat them in Summer, because then they eat Serpents, and so are venomous; which falleth not out in colder Nations, and therefore assigneth them rather to be eaten in Winter time, because the concoctive powers are more stronger through plenty of inward heat; but withal admonisheth, that no man use to eat much of them, for it will breed Palsies and trembling in mans body, begetting grosse humors, which stop the Milt and Liver: and *Anicen* proveth, that by eating thereof men incur the quartane Ague; wherefore it is good to powder them with salt before the dressing, and then seasoned with Peper and other things, known to every ordinary Cook and woman, they make of them Pasties in most Nations,” p. 103, ed. 1658.

1. 694. *Blanchmanger,* a made dish of Cream, Eggs, and Sugar, put into an open puff paste bottom, with a loose cover. *Blamanger,* is a Capon roast
or boile, mineced smaill, planched (sic) Almonds beaten to paste, Cream, Eggs, Grated Bread, Sugar and Spices boile to a pap. R. Holme.

1. 694. Po-lottage is strong broth of Meate, with Herbs and Spices Boiled. Pouottage is the broth of Flesh or Fowl, with Herbs and Oatmeal boile therein. R. Holme.

1. 694, Venoun ; and l. 696, Heironew.

But many men bryn nowe so lekerous
That they can not leve by store of howse,
As brawne, bakyn, or powdered beef;
Such lyvedel now ys no man leef,
But venyson, wyldfowle or heronewes,
So newfangell be these men of her thewe;
Moche medlyd wyne all day men drynke;
\[\text{\(j\) haue wryte wyldfowle sum tymne stynke.}\]


1. 695, Bystard. "Cap. xv. The Bistards is a bire as great as an egle, of the maner of an egle, and of suche colour, saue in the winges & in the tale it hath some white federes; he hath a crooked byll, & longe talants. and it is slowe of flight / & whas he is on the grownde, than must he ryse iij. or iiij. tymes or he can come to any full flight. he taketh his mete on the ert; for \(v.\) or \(vi.\) of them togeder be so bold that they festen on a shepe & terce bwy a-sonder / & so ete the flesche of him / & this bire dothe ete also of dede bestes & stinkyn caron, and it eteth also grasse & grene erbes / & it layth his eggis vpon the grousde, & bredeth them out the white that the corne groweth on the fielde."—L. Andrewe, Noble Lyfe, L iij back.

1. 695, Crane. "Cap. lix. The Crane is a great byrne / and when they flyye, they be a great of many of them to-gyder in orde, and a-mong thes they chose a kyng the whiche they obeye / when the cranee sleepph, than standeth he vpon one fote with his hede vnder his winges / & ther is one that keareth the wache with his hede vpright to-wardes the ayre / & whas they ete, thes the kyng keareth the wache fore them, and thane the cranee ete without sorowe. Aristotylis sayth that aboue Egipt in farre laudes come the cranee in the wyster / and there the fight with the pygmeis as before is shewed in the \(\text{c.} \& \text{xvi. chapter.}\)

The Operacion.

Rasi. The flesche of him is grosse, & not good to disteit / & it maketh melanoeilous bloode. ¶ The crane that is kille in somer shalbe hanged vp one

* Pigmieis be men & women, & but one cubite longe, dwelilne in the mountaynes of ynde / they be full growen at their third yere, & at their sejne theye be olde / & they geder them in may a grete company togedore, & armes them in theyr best maner / and then go they to the water ydle, & where so ever they fynde any cranee nestis they braketh all the eggis, & kyll all the yonges that they fynde / and this they do because the cranee do them many displeasaures, & fight with them offyntymes, & do them great saeth / but these solke couer their houses with the cranee foders & egshels. fol. h. iij. back.
dayes / and in winter season, ij. dayes or it be eten, and than it is the more
distestious."—L. Andrewe, Noble Lyfes. Pt. II. (n. iij.)

1. 695, peacock. "Pauo / the peacock is a very fayre byrde / and it hath
a longe necke, and hath on his hede feders lyke a lytell crowne / he hath a
longe tayle the whiche he seteth on hys very rycheli, but whan he loketh on
hys lothly fete, he lateth his tayle sinke. Be roof, whan the Peacock can
not see hymselfe, thes he cryeth earfufull, and thynketh that he hath lost hys
beautye / and with his crye he feareth all serpentes / in suche maners that
they dare nath ahi in those places whereas they here hym crye / and when
the peacock clamyth hym, that is a token of rayne . . . also the peacock is
evious & wyyle nat knowe his yonges tylle that they haue the crowne of feders
vpon theyr hede, and that they begynne to lyken hym . . . The fleshe of hys
will nat lightely rote nor styne / and it is euyl fleshe to disteit, for it can
nat lightely be rosted or soden ynough."—L. Andrewe, Noble Lyfes. (o. iv.),
Cap. xci.

1. 696, Heironawse. Ardea is a byrde that fetcheth his mete in yw water, &
yet he byldeth vpon the hyest trees that he can. This birde defendeth his
yonges from yw goshawke, castinge his dounge vpon hym / & than the fedders of
the goshawke rote of yw dounge of ardea as far as it louchet[h]. Nob. Lyfes, L. iij.

1. 696, Partrich. "Cap. xci. Perdix is a byrde very wylye, & the cockes
feght oftentimes for the hones, and these byrdes flie of no heght / and they
put theyr hedes in the erthe, & they thynke that they thus be well lydes, for
whan she seeth nobody she thinketh that nobody seeth here. & she bredeith
out other partriches egges / for whan she hath lost her egges, thus she stellet
other egges & bredeith them / & whan they be hatched that they can go on the
grounde / than this daesem setteth them out of the nest / but whan they be
a-brode, & here the wyse of theyr owne daesemes, incoistent they loue theyr
daeseme that brought them up, & go to their owne natural dausmes / & than she
that brought them vpon had lost her labour. The Operacion. The fleshe of a
partrich is most holome of all wyde fowles, the breast & vppermote
parte of the body is the sweetest, & hath the best sauure / but the hinder
parte is nat so sweete." L. Andrewe, Noble Lyfes, sign. p. i. & back.

1. 698, Lerk. Alsuda: the larke is a lyttel birde, & with every man well
beknown through his songe / in the somer thei begynnes to singe in the
dawning of the day, genyng knowlege to the people of the cominge of the
daye / and in fayre weder he reijoseth sore / but whan it is rayne weder, than
it singeth seden / he singeth sitting on the grouwde nouther / but when
he assendeth vpwarde, he syngeth mereli / & in the descending it faltheth to
the grouwde lyke a stone. The Operacion. The larkes fleshe hardeneth
the bel, and the brothe of hym that was soden in, alreth the bel. L.
Andrewe, Noble Lyfes, sign. L. iv. back, and L. i.
l. 705, Swayne or Snipe. "Cap. lxxxiiij. Nepa is a byrde with a longe byll / & he putteth his byll in the erthe for to seke the worms in the grounde / and they put their bylles in the erthe sometyme so deep that they can not gete it vp agayne / & thas they scratche theyr billes out agayn with theyr fete. This birde resteth betines at nyght / & they be erly abrode on the morninge / & they have swete fleshe to be eten."

l. 706, Sparrowe. "Passer / The Sparowe is a lyttell byrde / and whau the cucco fyndeth the sparowes nest / than he suppeth vp the egges, & layeth newe egges hyn self therin agayne / & the sparowe bredeth vp these yonge cuccoes tyl they can fée ; than a great many of olde sparowes geder to-geder to thenten that thei shold holde vp the yonge sparowes that can not fée / & thei mete is wormes of the erthe . . . All sparowes fleshe is coyly / and their egges also. The fleshe is very hote, and mouth to the operation of lecher." L. Andrews, Noble Lefte (a. iv.), Cap. xci.

l. 713, Confit is are round, long or square pellets of Sugar made by the Art of a Confectioner. R. Holme.

l. 737, Elce. Trevisa in his Higden says of Britan 'ye loud ye noble, copious, & ryche of noble welles, & of noble ryvers wip plente of fyssh. jar ys gret plente of smal fysh & of ecles, so pat cheris in som place feedej sowes wip fysh.' Morris's Specimen, p. 334.

Conyth ther not al day owt of hollond and flaundre
Off fatte ecles full many a howe, tete,
And good chepe, who that waytheth the tyddys abowte ?

Piers of Fullham, II. 71-3, Early Pop. Poetry, v. 2, p. 4 (and see II. 7-10).

l. 747, 812. Minoes, so called either for their littleness, or (as Dr. Caius imagined) because their fins be of so lively a red, as if they were died with the true Cinna-bred lake called Minium : They are less than Lloches, feeding upon nothing, but licking one another . . . they are a most delicate and light meat . . . either fried or scotten. Muffett, p. 183.


l. 782. Sotilettes were made of sugar and wax. Lel. Coll. VI. p. 31. Pegge.

l. 788-795. Sanguineus, Colericus, Fluematus, Melancolicus. Men were divided into these four classes, according to their humours. Laurens Androwe says, in his Noble Lefte, "And the bodij of man is made of many divers sortes of lysemes / as senewes / vaynes / fatte / fleshe & skynne. And also of the foure moisours / as sanguyne / flamatyke / coleryke & melancoly." (fol. a iv. back) col. 2. In his Chapter "Howe that man cosmeth into the house of dethe," he has drawings of these four types of man, on either side of King Death & the skeleton under him. Men die, he says in three ways. 1. by one of the four elements of which they are made, overcoming the others; 2. by humidan radicato or 'naturall moystour' forsaking them; 3. by wounds; "& these three maners of dethes be contained in the four complexions of man / as in the sanguyne / colerike / flametike / & melascoly. The sanguyne wareth oftestymes so olde through gode governmente / that he must occupy
spectacles, & lute longe or hummidus radicale departe frome him / but than he dyeth. The colorike cometh oftentimes to the death be acedestall maner through his hastines, for he is of nature hote & drye. The flematike cometh often to death thorough great excessse of mete & drinke, or other great labours doinge / for his nature is colde and moyste, & can not well diest. And melaceoly is heuy / full of care & heuynes / whereof he engendereth moche eyyll blode that causeth great sekenes, which bringeth him vnto death. Thus go we al vnto the howsoe of death / the one through ensuyng of his complexion / the other through the ordnances of almyghty god. The thirde through the planetis & signes of the firmament." fol. a vi.

1. 799, Besf. Laurens Andrewe, Noble Lyfe, sig. C. i., Pt. i. says, "Of the oxen, ca. xiii. "The oxen is a compareable beste, & amonge his companie he is very meke / & alwaye he seketh his felowe that was woot to go in the plouge wyth hym / and when he fyndeth nat his felowe, than eryth he wyth a lowde voyce, makynge grete noyse / as it were one that wolde make a mourninge complaynt. A bull lyneth xv. yeare, and a oxen xx. yeare. " Is saith that an oxen flesh is the dryest fleshly amone all other / & his blode is nat holosome to be eten, for it wyll nat lightly diest. & therfore it fedeth sore, & it maketh eyyll humours, & brodeth melaceoly / & they melanochlycus that eat moche suche metes be like to suffer many diseases, as to gete an harde mylte / the febris quartain / the dropey / mangnies, lepry, &c."

1. 799, Mutton. Wether mutton was rightly held the best. See "The operation" below. "¶ Of the Ramme or wedder. Ca. ili. Ysadorus sayth that the ramsme or wedder is the lodyssman of other shepe / and he is the male or man of the eye, and is stronger than the other shepe / & he is also called a wedder because of a worme that he hath in his hede / & when that begyneth for to stirre, than wyll he take and fight / and he fereth naturally the thonder, as other shepe doth. For when a shepe is with frute, hering the thonder, she casteth her frute, and byryngest it deile to the worlde, and the wedder in the tyme that he bespryngeth the oye, than is it in the tyme of lounne amone the shepe / and the Ramsme or wedder wyll fight boldly for theyr wyues one with another . . .

The Operacion.

¶ The fleshe of a yonge wether that is gielded is much better than any other mutton / for it is nat so moyste as other mutton, and it is hoter, and when it disgesteth well it maketh gode blode / but the fleshe of an ole ramsme wyll nat lightly disgest, & that is very eyyll." L. Andrewe, Noble Lyfe, Pt. i. sign. b. i. back.

1. 800, Clynke. On the cooke & her. L. Andrewes discourses as follows: "the Cooke is a noble byrde with a combe on his hed & under his jaweis / he croweth in the night heuely & light in the mornisge / & is fare herd with the wiado. The lyoun is afraid of the cooke / & specially of the whyte / the crowynge of the cooke is sweete & profitable; he wakeneth the sleper / he conforteth the sorrowful / & reioyseth the wakers in tokenyng that the night is passed . . . The fleshe of the cooke is groner than the fleshe of the

* orig. do.
heune or capon. Nota / the olde cookes fleshe is tenderer than the yonge.
The capons fleshe is mightiest of all fowles & maketh gode brode. Auceona.
The cockerels fleshe that neuer crewe is better than the olde cookes fleshe; the stones be gode for theas that have to light a disiestyle / the brothe of
lym is gode for the payn in the mawe that cosmeth of wynde." Noble Lyfes,
n. i. back. Of the hen, L. Andrewe says: "the heune is the wyfe of the cooke/
& ye shall lay odde egges vnder her for to huches / . The fleshe of the
yonge heune or she have layde / is better than of the olde heune / also
the grese of the chcken is moche hotter than of the heune." Noble Lyfes, n. i.
back.

L. 802, Goose. "The tame gese ... be heu in flesinge, gredi at their mete,
& diligent to theyr rest / & theye the hoours of ye night, & therwith they
fere ye thes. In the hillis of alpis be gese as great, nere haede, as an
ostriche: they be so heu of body that theye cannot finde, & so me take them
with the haede ... The gese fleshe is very gode of nature in disiestation." Noble
Lyfes, L. i. back. Part ii, cap. 10.

L. 803, Oxen. "Gallinacius / the capon is a gelded cooke / & because
that he is gelded he waxeth the soner fatte / & thogh he go with the
hennes, he doth not defende them / nor he croweth nat." L. Andrewe,
Noble Lyfes, fol. n. ii.

L. 804, Eggis. "the new lyde egges be better than the olde / the heune
eeges be better than all other egges, when thei be fresshe, & specially when
thei be rare, theye that make gode brode / but the egges that be harde rosted
be of the gese metis.

The Operacion.
All maners of egges waken a man to the worke of lecherie, & specially
sparowes egges. Auceona: The duoke egges & suche like make gode
hounours. The best of the egges is the yolke, & that causethe sperma / the
white of the egge enclination to be cole. when an houne shall brede, take hede
of those egges that be blon on bothe endes, & thei shal be heune chekens / &
those that be longe & sharpe on bothe endes shall be coke chekens." L.
Andrewe. Noble Lyfes (o iij. back).

L. 808, Lamb. Laurens Andrewe, Pt. i. says. ¶ Of the Lasse. Cap. primo.
In the begianynge we haue the Lasse, because he is the moste mekest beste
leunige, for it offeredeth nobody / and all that he hathe on him is gode / ye
fleshe for to eate, the skynn to make parchemeste or ledder / the donge for
to donge the feld / the claws & horns be medicinable / he dredeth the
wolfe sore / & he knoweth his damase best be her bleting, though she be
amonge many shlepes.

The Operacion.
The Lasse that souketh his damase hath his flessehe very slyme, & nat
lowable / and it will nat be digested, principally of them that han cold
stomakes. lasmes of a yere olde be better & lighter to digest / & they make
gode brode / and specially theye be gode for theyn that be hote & drye of
complexion & dwell in a hote & drye lande / lasmes fleshe is very gode for
one that is hole & lusti, but for theim that be seke it is very cuyll: though
it lightly digest and descend out of the man / yet it is eyll for other
pates of the body, for it maketh alym humane. sign. b. i.
1. 805. Cocoy. "The coney is a lytel baste dwellynge in an hole of the
eithe / & thore as he vseth he euerseath very moche, and therefore he is
profitable for man, for he casteth oftynymes in the yer. . . Ysas saith.
That conys flesche hath properli the vertue to strengeth the mawe and to
dissolve the bely / and it casteth moche vrynge." The Noble Lyfe, sign. e. i.
1. 811. Mead or Month, a drink made of Ginger, Sugar, Honey and
Spring water boiled together. R. Holme.
Methylin, a drink made of all sorts of wholesome Herbs boiled and
strained with Honey and Water, and set to work with Bearn, or Ale or Beer.
R. Holme. Dan. mid.
1. 811. Braggot. This drinke is of a most hot nature, as being compos'd
of Spices, and if it once scale the sonece, and enter within the cercumelusion
of the Perricamion, it doth much accelerate nature, by whose forible
airsation and operation, the drinker (by way of distribution) is easily
enabled to accord blowes to his brother. In Taylor. Drink & Welcome,
1637, A 3, back.
1. 812. Mussels (Mityli, Chame) were never in credit, but amongst the
poorer sort, till lately the lily-white Mussel was found out about Romers-
wall, as we sail betwixt Flushing and Bergen-up-Zon, where indeed in the
heat of Sommer they are commonly and much eaten without any offence to
the head, liver, or stomach: yea my self (whom once twenty Mussels had
almost poisoned at Cambrid, and who have seen sharp, filthy, and cruel
diseases follow the eating of English Mussels) did fill my self with those Mussels
of the Low Country, being never a whit distempered with my bold adventure.
Muffett, p. 159.
1. 824, Samon.
Also sumtyme where samons vesc for to haunte,
Lampreys, luces, or pykkes plaunte,
wenyth the fyscher suche fysche to fynde.
1. 828. Torrentyne. The passage before that quoted from Aldrovandi, du
Piscibus, p. 555, in the note, is, "Trutta, sive ut Platina scribit Truta, sive
Trotta Italica nomen est, a Gallis, quibus Trouette vel potius Trucette, vel
al Anglia quibus a Trute, vel Trovrt apleliat, acceptum. Rhemi qui
Italica lingua corrupta vtuntur, Cruces vocant, testa Gesner." The special
fish from the Tarentine gulf is the "Tarentella, Piscis genus. Tract. MS.
de Pisc. cap. 36 ex Cod. reg. 6838. C.: Magnus thunnus, is scilicet qui a
nostris Ton vocatur . dicitur Italis Tarentell, a Tarentino, unde advehitur,
sinu." Ducange, ed. 1846.
1. 838. Hake. Merlucus (or Gadus) vulgaris Y. ii. 288, "the Seapike... It
is a coarse fish, not admitted to the tables of the wealthy; but large
quantities are annually preserved both by salting and drying, part of which is
exported to Spain.' 'Fish, samon, hake, heringe' are some of the com-
modities of Irelende mentioned in the Libelle (s.d. 1436), p. 186.
l. 840. *riffett.* In the following extract *riffete* has the *Promotorium* meaning:

ethel of the [full grown] ysheche, and be not so lykerous,
Let the yong leve that well be so plenteous;
for though the bottoms belyse be not flylyd with such *riffete*,
Yet the savor of sauzke may make yt good mete.


l. 842. *brewe.*

... y schaull none pondes with pykes store,
*Brewe,* perche, ne with tenche none the more.—*Ibid.* ll. 51-2.

l. 843. *flowndures.*

But now men on deyntees so hem delyte,
To fede hem wpon the fyscheys lyte,
As *flowndures,* perches, and such pykyng ware;
Thes can no man gladly now-a-day spare
To suffer them wex vnto resonable age.—*Ibid.* ll. 74-8.

l. 867. *Hose.* For eight pair of *hosen* of cloth of divers colours, at xiiij s. iij d. the pair; and for four pair "of sokks of fustian" at iij d. the pair (p. 118) . . . for making and lynyng of vj pair of *hosen* of puke lyned with cloth of the goodes of the saide Richard, for lynyng of every pair iij s. iij d. xx s.*Wardrobe Accounts of Edw. IV.* (ed. Nicolas) p. 139.

l. 879. Combing the head was specially enjoined by the doctors. See A. Borde, Vaughan, &c., below.

l. 915. *fustian.* March, 1503, 'for v yerdes *fustian* for a cote att vij d. the yerde iij s. xijd.' Nicolas's *Elizabeth of York,* p. 105. See A. Borde, p. 225, below. 'Coelyne threde, *fustiane,* and canvaas' are among the 'commodites . . . fro Pruse ibroughte into Flandres,' according to the *Libelles,* p. 171.

But the Flemmyngis amonge these thinges dere
In conen lowen beste bacon and bere:
Thus aye thy hoggges, and drynkye wele staunt;
Fare wele Flemynege, hay, horys, hay, avault. (See *s.* p. 247, below.)

A. Borde, in his *Introduction,* makes one of the Januayes (Genoese) say,

I make good treacle, and also *fustian,*
With such thyngyes I craught with many a pore man.

l. 941-5. See the extracts from Andrew Borde, W. Vaughan, &c., below.

l. 945. *The Motte brake the amonge clothes tyll that they have byten it a sonder / & it is a manable worm, and yet it hydeth him in ye clothe that it can scantily be sne / & it brede the gladly in clothes that hae ben is an eyull ayre, or in a rayn or myst, and so layde vp without hauing in the sonne or other swete ayre after.*

The Operacyon.

The erbes that be bitter & well smellege is good to be layde amonge suche clothes / as the baye leuis, cypres wode. *The Noble Layfe* (i. 3.) Pt. i. Cap. c.xliii. sign. i. 3.

l. 969. *Catte.* The mouse houter or catte is an onene Beste, & a
poyson enmye to all myse / and when she hath gotten [one], she playeth therwith / but yet she eteth it / & ye catte hath loze here on her mouth / and when her heres be gone, than hathe she no boldnes / and she is gladli in a warne place / and she liketh her forefete & wasstheth therwith her face.

Laurens Andrewe, The Noble Lufe (g. iv.), Part I. cap. c.i.

1. 970, dogge. Here is the first part of Laurens Andrewe's Chapter.

Of the dogge. ca. xxiiij.

The dogge is an onelely beste / that eteth so moche that he vomyteth it out & eteth it vp agayne / it is lightely angry, and byteth gladly straunge dogges / he barketh moche / he kn[oweth] his name well / he is hered [all over his body, he loueth his mast[er, and is eselye] lerned to many games / & be night he kepeth the house. There be many houndes that for the love of there master they wyl persome in there owne dothe / & when the dogge is seke / he seeketh grasse or other erbes / & that he eteth, and beleth himselfe so / and there be many maner of dogges or houndes to hawke & hunt, as grayhounds / brachis / spanyells, or suche other, to hunt hert and hynde / & other bestes of chace & venery, &c. and suche be named geystyl houndes.

The bitche hath mylke .v. or viij. dayes or she litter her whelpes / and that milke is thicker than any other mylke excepte swynes mylke or hares mylke.

fol. c. iv.

1. 970, Catte. L. Andrewe says

"Of the Catte. ca. xxv.

The catte is a beste that seetth sharpe, and she byteth sore / and scratcheth right perlyously / & is principall enemye to rattis & myse / & her colour is of nature grase / and the cause that they be other wyse colourned, that comsethe through chancenge of mete, as it is well marked by the house catte, for they be seldom colored lyke the wynde catte. & their fesshe is bothe nashe & softe." Noble Lufe, Part II. c. iv.

1. 983. Bathe. "Bathing is harmful to them [who are splenetic] chiefly after meat, and copulation (following) on surfeit... Let him also bathe himself in sweet water. Without, he is to be leched and smeared with oil of roses, and with onlayings (or poultices made of) wine and grapes, and often must an onlay be wrought of butter, and of new wax, and of hyssop and of oil; mingle with goose greese or lard of swine, and with frankincese and mint; and when he bathe let him smear himself with oil; mingle (it) with saffron." Leechdoms, v. 3, p. 245.

1. 987. Scabiosis, so named of old tyne, because it is giuen in drinke inwardly, or ointmentes outwardly, to heale scabbes, sores, corruption in the stomacke, yea, and is most frend among all other herbes in the tyne of the Pestilence, to drinke the water with Mithridatum a mornynges... the flowers is like a Blowe or white thrummed hattie, the stalk rough, the upper leaves ragged, and the leaves next the grosse roots be plaine. Under whom often tynees, Foggges will shadowe them selues, from the heate of the daie: hoppyng and playyng under these leaves, whiche to them is a pleasant Tente or paullion, saieth Aristophanes, whiche maie a plade
(="made a play"), wherein Froges made pastime. *Bullein's Bulwarke, 1563*, or, *The booke of Simples*, fol. xvi. b.

l. 995. *Bilgros.* Can this be *buglosse*? I find this, as here, in juxtaposition with *sebioso*, in *Bullein's Bulwarke of Defence*, Book of Simples, fol. xvi. b. G. P. Marsh.

l. 1004. For Selden's Chapter on Precedence see his *Titles of Honour*, ch. xi. Rouge Dragon (Mr G. Adams) tells me that the order of precedence has varied from time to time, and that the one now in force differs in many points from Russell's.

l. 1040. *Nueriaea,* I find no such name in Selden's chap. ix., Of Women. Does the word mean 'foster-mothers or fathers,' from the Latin " Nutricariai, Matriculari, quibus enurtiriendi ac educandi infantes projectos cura incumbebat : Nueiriaei. Vita S. Goarib cap. 10 : Iacque consuetudo erat, ut quando aliquis homo de ipsis infantibus projectis minercordia vellet curam habere, ab illis, quos Nutricarii vocant, matriculari S. Petri compararet, et illi Episcopi ipsum infantem presentare deberent, et postea Episcopi anctoritis eundem hominem de illo Nutricario confirmanbat. Id clarissim explicatur a Wandellenbro in *Vita euntem Sancti*, cap. 20." Ducange, ed. 1845.

The following list of Names of *Fish*, from Yarrell, may be found convenient for reference.

*Names of Fish from Yarrell's History of British Fish, 1841, 2nd ed.*

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* The Lampere have been taken in the Thames at Teddington this autumn (1866) in extraordinary quantities.
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Extracts about fish from "The noble lyfe & natures of man, Of bestes / serpents / fabules & fishes / be moste knowen."

A very rare black-letter book, without date, and hitherto undescribed, except perhaps incorrectly by Ames (vol. 1, p. 412, and vol. 3, p. 1531), has been lent to me by Mr Algernon Swinburne. Its title is given above: "The noble lyfe and natures of man" is in large red letters, and the rest in smaller black ones, all surrounded by woodcuts of the wonderful animals, mermaids, serpents, birds, quadrupeds with men's and women's heads, a stork with its neck tied in a knot, and other beasts "be most known." The illustrations to each chapter are wonderfully quaint. The author of it says in his Prologus "In the name of ower sauiour criste Iesu, maker & redemour of al maekyn / I Lawres Andrewe of the towne of Calis haue translated for Jhonnes does-borrowe, booke prenter in the cite of Andwarpe, this present volume denyd in thre partes, which were neuer before in no maternall langage prentyd ty l now /" As it is doubtful whether another copy of the book is known, I extract from the Third Part of this incomlete one such notices of the fish mentioned by Russell or Wynken de Worde, as it contains, with a few others for curiosity's sake:

here after followeth of the natures of the fishes of the See whiche be right profitable to be vnderstasde / Wherof I wyll wyte be the helpe and grace of almightie god, to whose laude & praye this mater ensueth.

Cap. Primo.

A Bremon* is a fruteful fishe that hath moche sede / but it is nat through monyngne of the he / but only of the owne proper nature / and than she rubbeth her belly upon the grounde or sande / and is sharpe in handelinge / & salt of sauour / and this fishe saueth her yonges in her belly when it is tempestius weder / & when the weder is overpast, than she vomyteth them out agayne.

* δρακάνης, a fish found in the sea and the Nile, perhaps the bream, Opp. Hal. 1. 244. Liddell & Scott.
Cap. iij.

A Nguilla / the Ele is lyke a serpext of fasyon, & may leue eight yere, & without water vi. dayes whan the wind is in the northe / in the winter they wyll have moche water, & that clere / amooge them is nouter male nor female / for they become fishes of the slyne of other fishes / they must be flayne / they suffer a longe dethe / they be best rosted, but it is longe or they be ynouge / the droppinge of it is gode for paines in the cures.

Cap. iij.

A Lee, the heringe, is a Fishe of the see / & very many be taken betweene breteyn & germaia / & also is denmarko aboute a place named schonen / And he is best from the beginynge of August to decembre / and when he is freshe takes / he is a very delicius to be eate. And also whan he hath ben salted he is a specyall fode unto man / He can not leue without water, for as sonne as he felth the ayre he is dede / & they be taken in gret hepis togeder / & specially where they se light, there wyll they be, than so they be taken with nettis / which commeth be the diuyne Prouydens of almight God.

Cap. v.

A Spiochelos / as Phisiologus saith, it is a moostrous thinge in the see, it is a gret whale fishe, & hath an ouer-growes rowgh skinne / & he is mooste parte with his bke on lyfe above the water in such maner that some shynmen that see him, wene that it is a lytell yande / & whan they come he it, they cast their anchor uppon him / & go out of theyr shippe & make a fyre upon hym to dresse theyr metys / & as soone as he felth the hete of the fyre / thane he swysmeth fro the place, & drowneth them, & draweth the shippe to the gronde / And his proper nature is, whan he hath yonges, that he openeth his mouth wyde open / & out of it doeth a swete ayre / to the which the fishes resorte, and thus he etethe them.

Goldenspoll J

A Aurata is a fyshe in the see that hathe a hede shinynge lyke golde.

Cap. xi.

A Huna is a monster of the see very gloriusse, as Albertus saith / what it eteth it turneth to greas in his body / it hathe no mawe but a bely / & that he fileth so full that he spaweth it out agayne / & that can he do so lyghtely / for he hath no nocke / when he is in peryl of dethe he other fishes / than he onfayzenith himselfe as rounde as a bowle, withdrawe-ynge his hede into his bely / whan he hathe then hounger / He
dothe etc a parte of himselfe rather than aethe other fleshes sholde etc him hole and all.

Cap. xiii.

Bothorba be fleshes very alepery, somewhat lyke an ele / hauing wyde mouthes & great hedes / it is a sweete mete / and when it is xij. yere olde, than it waxeth bigge of body. Note / Bote that is a flouder of the freshe water / & they swimme in the flatte of their body, & they haue finnes round about their body / & with a sothern wynde they waxe fatte / & they haue rede spotis. Breuna is a breme, & it is a flesh of the riper / & when he seeth the pyke that wyll take hym / than he sinketh to the botom of the water & maketh it so trobelous that the pyke can nat se hym.

Cap. xiii.

Balena is a great beste in the see, and bloweth moche water from him, as if it were a clowde / the shippes be in great daunger of him somtyme / & they be sene moste towadres winter / for in the somer they be hidden in sweete brood places of the water where it casteth her yonges, & suffreth so grete payne that the be floteth abone the water as one desiringe help in his mouth is in the face, & therefore he casteth the more water / she bringeth her yonges forthe lyke other bestias on erthe, & it slepeth / in tesepestis weper she hydeth her yonges in her mouthe / and whas it is past she voydeth them out agayn / & they growe x. yere.

Cap. xvi.

Ance the creuce is a Fische of the see that is closed in a harde shelle, haunynge many fete and claws / and erer it crepeth baeward / & the he hath two pysnes on his hely, & the she hathone / when he wyll engender, he clismeth on her bak, and she turneth her syde towards him, & so they fulfyll their workes. In maye they change their cotes, & in winter they hyde them fyme monethes dyringe / whas the eres hath drowken milke it may lye so longe without water. when he is olde, he haeth ij. stones in his hed with rede spotted that haue grete vertue / for if they be layde in drynke / they withdryue the payme frome the herte. the creuce eateth the Oysters, & geteth thes be policye / for whan the oyster gapeth, he throweth lytell stones in him, and so geteth his fishe out, for it bydeth than open.

The Operacion.

The Ashes of hym is gode to make white tethe / & to kepe the motes out of the clothes / it withdyueth byles, &
heleth mangynes. The creueoe of the freshe water gweeth gret fode, but it is an heur mete to disistte.

Cap. xviiij.

Claucius is a fishe that will nat be taken wild no hokes / but eteth of the bayte & gath his way quyte. Capitales is a lytel fishe with a great hede / a wyde ronde mouth & / it hydeth him vnder the stones. Nota. Carpere is a carpe, & it is a fishe that hathe the great scales / and the female hathe a great rowge, & she can bringe forth the nonges tyllshe haue receyed mylke of her make / & that she receyveth at the mouth / and it is yll for to take / for when it perceyneth that it shalbe taken wild the net, thus it thrusteth the hede into the muddle of the water / and than the nette syppeth over him whiche waye soeuer it come ; & some holde them fast be the grounde, grasse / or erbis, & so tame themselfe.

Cap. xix.

Etus is the greatest whale fishe of all / his mouthe is so wyde that he bloweth vp the water as yf it were a clowde / wherwith he drowneth many shippes / but whan the mariners spy where he is / than they accompanie them a gret many of shyppes togither about him with divers instrumentis of musike, & they play with grete armony / & the fishe is very glade of this armony / & cometh flyynge a-houe the wateres to here the melody, & than they have amonge them an instrument of yron, the whiche they feste in the harde shkene, & the weght of it synketh downwede in to the fat & grese / & sodeynly with that al the instrumentes of musike be styll, and the shyppes departhe frome thens, & anone he sinketh to the grounde / & he feleth that the salt watere smarseth in the wounde, than he turndeth his beye vpwarde and roubeth his wounde agaynst the ground, & the more he roubeth, the deper it entreth / & he roubeth so longe that he sleeth hymself / and whan he is deede, than cometh he vp agaynse and sheweth him selfe dede / as he dyd before quieke / & than the shippes gader them togeder agaynse, and take, & so lede hym to losde, & do theyr profyte with hym.

Cap. xxij.

Onche be abydynges in the harde shellis: as the mone growth or waneth, so be the conches or muscles full or not full, but smale / & there be many sortes of conches or muscles / but the best be they that haue the perles in.

Cap. xxij.

Oochelie / is a snayle dwellisage in the water & also on the losde / they go out of theyr howses / & they thrust out
NOTES TO RUSSELL. LAWRENS ANDREWE ON FISH. 233

ij. longe hornes wherwith they fele wether they go / for they se nat where they crepe.

Cap. xxiiiij.

The Conger is a so fishe foscioned like an ele / but they be moche greter in quaitye & whan it bloweth sore, than waxe they fatte. Polippus is also a stronge fishe that onwarde he wyll pull a man out of a shyp, yet the conger is so stronge that he wyll tere polippus asonder with his teth, & in winter the conger layth in the depe cawernes or holes of the water, & he is nat taken but in somer. Esculapius sayth.

Corete is a fishe that hydeth hym in the depe of the water whan it raynethe / for yf he receiued any rayne, he sholde waxe blinde, and dye of it. Lorath sayth. The fishe that he named se croues / whanne they hauie yonges / they make suche noise that through yther noisye they be sounde and taken.

Cap. xxvij.

Delphine is a monster of the see, & it hath no voyce, but it singeth lyke a man / and towards a tempest it playeth vpon the water. Some say whan they be taken that they wepe. The delphin hath none cares for to here / nor no nose for to smelle / yet it smelleth very well & sharpe. And it elepeth vpon the water very barteely, that thei be hard roanke a farre of / and thei lene C.xl. yer. & they here gladly playage on instrumentes, as lutes / harpes / tabours / and pypes. They louse their yonges very well, and they fede them loashe with the mylke of their pappes / & they hauie many yonges, & amonge them all be ij. olde ones, that yf it fortuned one of the yonges to dye, than these olde ones wyll burye them depe in the gorwe [sic] of the see / because thei fisshes sholde nat ete thys dey delphyn; so well they louse thei ronges. There was ones a kinge that had take a delphin / whiche he caused to be bounde with chaynes fast at a hauen where as the shippes come in at / & there was alway the pyteoust wepynge / and lamenteinge, that the kinge coude nat for pyte / but let hym go agayne.

Cap. xxxi.

Cheola is a muskle / in whose fyshes is a precious stone / & be night they flete to the water syde / and there they receyue the heene dewe, where through the groweth in them a costly margaret or orient perle / & they flete a great many togeder / & he that knoweth the water best / gothe before & ledeth the other / & whan he is taken, all the other scatter a brode, and gogeth them away.
Cap. xxxvi.

Echimes. Echimes is a lyttel fysshie of half a fote longe / & hath sharpe pryckeles vnder his belby in stede of fete.

Cap. xxxvii.

Esox. Esox is a very grete fishe in that water danowe he be the lounde of husgaye / he is of suche bygnes that a carp with IIIij. horses can nat cary hym awaye / and he hath nat many bones, but his hede is full / and he hath swete fishe lyke a porke, and when this fishe is taken, thane gene hym mylke to dryke, and ye may carye hym manie a myle, and kepe hym longe quicke.

xxxviii.

Phocas. Ocias is a see bulle, & is very strange & dangerous / and he fichteth cuer with his wyf tyll she be dede / and when he hath kylded her, thane he casteth her out of his place, & seketh another, and leueth with her very well tyll he dye / or tyll his wyfe onercometh hym and kylle hym / he bydeth alway in one place / he and his yonges lene be suche as they can gete. Halata is a beste that dothe on-naturall dedys / for whan she fedeth her yonges quycke, or stere in her body / than she draweth them out & loketh vpone them / ye she as they be to yoose, than she puteth them in egayne, & lateth them grow tyll they be bygger.

Cap. xv.

Sword-Fish. Ladies is a fishe so named because he is mouthed after the fasyous of a sworde poynt / and therfore often tymes he perseth the shyppe thorough, & so causeth them to be drowned. Aristotiles. Gastarios is a fishe lyke the scorpion / and is but lyttell greter than a spyder / & it styngeth many fisshes with her poyson so that they can nat endure nowhere / and he styngeth the dolphin on the hede that it entreth in-to the brayne. Isidorus. Glaucus is a whyte fissh that is but selden sene except in darke rayne weder / and is nat in season but in the howndes dayes.

Cap. xli.

Ogyges. Obio is a smale longe fissh with a rounde body / full of scales and litell blacke spottys / and some saye they leue of drou sne carvon / & the fisshers say contrarye, that they leue in eare water in sandye graneil / and it is a holsum mete. Grauvus is a fishe that hath an iye aboue on hys hede, and therwith he loketh vp, and sameth hym from tham that wyll eat hym.
NOTES TO RUSSELL. LAWRENS ANDREWE ON FISH. 235

l.iii.

Lucus is a pike / a fishe of the river with a wyde mouth & sharpe teth: whan the perch spie the him / he turneth his tyle towards him / & than the pike dare nat byte him because of his fames, or he can nat swalowe him because he is so sharpe / he eteth venemous bestes, as todes, frogges, & suche like; yet it is sayde that he is very holson for seke peple. He eteth fishe almost as moche as himselfe / whan they be to bigge, thas he byteth them in ij. peces, & swaloweth the one halfe first, & than the other / he is engendered with a westerne wynde.

Cap. lvii.

Mare marinus, the see mouse, gothe out of the water, & there she lathe her egges in a hole of the erthe, & covereth the egges, & goth her way & bydeth frome them xxx. dayes, and than commeth the seame and oncovereth them, & than there be yongs, and them she leadeth into the water, & they be first al blynde. Masculus is a fishe that leyth harde shellis, and of it the great monster balena receyveth her nature, & it is named to be the cocke of balena. Mustela is the see wesyl / she casteth her yonges lyke other bestes / & whan she hath cast them, yf she perceigne that they shall be fouade, she swaloweth them agayne into her body, and than seketh a place wher as they may be surer without daunger / & than she speweth them out agayne.

Cap. lxx.

Muraena is a longe fishe with a weke skinne lyke a serpent / & it conceyveth of the serpente vipera / it lieth longest in the tyle, for whan that is cut off, it dyeth incoistent / it must be soden in gode wyne with herbes & spices, or ellis it is very daungerous to be eten, for it hath many venemous humours, and it is euyl to diisiste.

Cap. lxxi.

Mulias is a see fishe that is smale of body / & is only a mete for gentils: & there be many maners of these / but the best be those that haue ij. berdes vnder the mouthe / & whan it is fyre weyer, than they waxe fatte / whan he is dede than he is of many colours.

Cap. lxxiiij.

Nereys be monsters of the see, all rowghe of body / & whan any of them dyeth, thane the other wepe. of this is spokes in balena, the xiiij. chapter.
Ochmus is a monster of the sea / whose lykenes can nat lightly be shewed / & he is mortal enemie to the balene, & tereth asonder the belly of the balene / & the balene is so boystous that he can nat turne hym to defende him, and that costeth him his lyfe / for as sone as he felthe his selve wounded, than he sinketh downe to the bottome of the water agayne / & the Ochmus throweth at him with stones / & thus balene endeth his lyfe.

Cap. lxxvi.

Stræ is an oyster that openeth his shell to recyeue the dewe & sweete syre. In the oyster groweth natural orient perles that oftentymes laye on the see strende, & he but lytell regarded, as Isidorus saith.

Cap. lxxvii.

Pagrus is a fishe that hath so harde tether that he byteth the oyster shellles in peeces, & eteth out the fishe of them.

Nota. Paucus maris is the Peacocke of the Sc, & is lyke the peacocke of the londe, bothe his backe, necke, & hede / & the nether body is fishe. Nota. Percus is of diuers colours, & swift in rooynge in the water, & hath shapre finnes, & is a holosome mete for seke people. Pecten is a fishe that is in sandy grounde, & whase he is meued or stered, he wynketh.

Cap. lxx.

Pinnæ is a fishe that layeth alwaye in the muddde, and hath alway a lodismas, & some namyn it a lytel hoge, & it hath a rounde body, & it is in a shell lyke a muscle; it layth in the muddde as it were dede, gaping open / and than the smale fishe come into his shell, wening of him to take their repaste / but when he felthe that his shell was almoste ful / than he closeth his mouth, & taketh them & eteth them / & parteth them amoung his felowe. The playe is well knowne fishe, for he is brode & blake on the one syde, and whyte on the other.

Cap. lxxvii.

Poliphus hath gret strength in his fetel what he therin catcheth, he holdeth it fast / he sprisgeth somtyme vp to the shippes syde, & snacheth a man with him to the grounde of the se, & there eteth him / & that that he leueth, he casteth it out of his deme agayn / they he mowe in the se about Venis / & he is taken in baldis where hartyes horses be layd in / for he is gladlye in those horses.

Cap. lxxviii.

Rumbus is a great fishe stronge & bolde / but he is very slow in swimynge, therfor can he gethe his mete but
soberly with swaimyng / therfor he layth him down in the
grounde or mude, & hideth him there / and all the fisshes
that he can overcome / cownynge forby him, he taketh and
geth them.

Cap. lxxviiij.

Rubus is a fishe of the grekes so & of the sees of ytaly / Rubus.
they be rouadde lyke a ringe, & have many rede spottes /
& is full of sharpe finnes & pinnis / he is slow in swaimyngue
because he is so brode / he goth be the grounde, & sayseth
there his praye / & suche fisshes as he can gete he burieth in
the sandes, & it is a very swete fishe. Ryache be fisshes
that be rouadde / somtyne they be in length & brede two
cubites / & it hath a long tayle / theron be sharpe pinnes / &
it is slowe in swaimyngue.

Cap. lxxix.
Salmo is a fyssh that is engendred in the swete water, & he waxeth
longe & gret / & also he is heavy / & his colour nor saouer
is nat gode tyll he haue ben in the salt water & proued it /
thus draweth the samon to the water agaynst the strene ; he
neuer seesth tyll he haue ben in the sea and retorned agayn to
his olde home, as Phisologua saith / his fishe is rede, & he
may nat liue in a swet stawlinge water / he must be in a
fresse riuere that he may playe up and douse at his pleasure.
Salpa is a fowle fishe & lytell set by / for it will never be
ynough for no maner of dressinge tyll it haue ben beten
with grete haners & staues.

Cap. lxxxij.
Sera is a fyssh with great teth, and on his backe he hathe
Sharpe fynnes lyke the combe of a cocke / and staggred
lyke a saue wherewith thys monstrous fishe cuttheth a ship
thorough, & when he sebeth a shipp commyngye, than he
settheth vp his finnes & thinke thay to sayl with the shipp as
fast as it / but when he seeth that he can nat continue / than
he latteth his finnes full agayn & destroyeth the shipp with
the people, and then eteth the dede bodyes. Nota. Scilla is
a monster in the see betwene Italye & Sicill / it is great
enemye vnto man. It is faced & haded lyke a gentylwoman /
but it hath a wyde mouth & ferfull teth / & it is belied like
a beste, & tayled lyke a dolphin / it hereth gladly singinge. It
is in the water so stronge that it can nat be overcome / but
on the lond it is but weke.

Cap. lxxxiiij.
Styrene. the mermayde is a dedely beste that bringeth a man
Glady to dothe / frome the mayll vp she is lyke a woman
Sirens, serpents.

Sirens, serpents, with a dreadful face / a long alymye here, a grete body, & is lyke the egle in the nether parte / haunige fete and raustis to tear a sonder suche as she geteth / her tayl is sealeth like a fishe / and she singeth a maner of swete song, and therewith deceueth many a gode mariner / for whan they here it, they fall on seale commonly / & than she cosmeth, and draweth them out of the shippe, and tereth them asonder / they bere their yongs in their arnes, & greeve them souke of their papis which be very grete, haunging at their bestis / but the wyse marynors stoppe their cares when they see her / for when she playeth on the water, all they be in fear, & than they cast out an empty tonne to let her play withe it tylle they be past her / this is specified of them that have seen it. Ther be also in some places of arabye, serpents named sircunes, that runne faster than an horse, & haue wynges to flie.

[Cap. lxxxv.]

Sole is a fishe so named because it is gladly be the londes syde in the somes / he hathe a grete hede, a wyde mouth, & a blake skine, & slipper as an ele / it waxeth gret, & is gone to be eten. Solea is the sole, that is a swete fishe and holsum for seke people.

[Cap. lxxxvi.]

Solependris. S Olopendris is a fishe / whan he hathe swallowed is an angle, than he spaweth out al his guttes till he be quyt of the hole / and than he gadereth is all his guttes agayne. The Scorpion of the see is so named because whan he is taken in any mannes handes he pricketh him withe his stinge of his tayle. Plinius saith that the dede creuyce that layeth on the drye soude be the see syde, becometh scorpions.

[Cap. lxxxix.]

Turio / the sturgios is a grete fishe in the roseninge waters / and he taketh no fode in his body, but lyeth of the styly and swete ayres threthere he hathe a smale bely / with a hede and no mouth, but vnder his throte he hathe a hole that he closeth whan he wyll / he openeth it whan it is fayre weder / & with an east wynde he waxeth fat / and whan that the north winde bloweth, than falleth he to the grousde / it is a fishe of ix. fote longe whan he is ful growen / he hath whyte swete fishe & yowle fatte / & he hathe no bone in all his body but only in his hede.

[Cap. xcij.]

Tene is a tenche of the froushe water, and is fedde in the muddye lyke the ele / & is moche lyke of colours: it is a swete fishe, but it is eyyll to diysest. Tintinnas is a fayre
merly fishe, & is sweete of saumour, & well smelinge lyke the
tyme, where of it bereath the name. ¶ Torpido is a fishe.
but who-so handeth hym shalbe lame & defe of lymmes /
that he shall fele no thyng / & it hath a maner of Squitana
that is spokes of in the lxxxiii. chapter, & his nature.

Cap. xciij.

...... ¶ Trunk ² / the troute is a fishe of the ryuer, &
hath scales, & vpon his body spottys of yelow and blodye
coloure. & his fishe³ is rede frome the monythe of July to the
monythe of Nouember / and is moche sweter than the fresche
samos ; and all the other part of the yere his fishe⁴ is whyte.

Cap. xcv.

T Estudo is a fishe in a shelle / & is in the se of Inde / & his
shelle is very grete & like a muskle / & be nyght they
go out for thayr mete / & when they haue eten thayr bely
full / than they selye swymmen vpon the water. than ther
come iiij. fishers bootes / of the wiche iij. twyn take one of
these muskles. Solinus sayth. that this muskle hath his
vypernest shell so brode that it may conure a howse / where
many folke may hyde them vnder / And it gothe out the
water vpon the londe / & there it layth an hundred eggs as
grete as gosse eggs / and couer them with eth / & ofte-
tymes be night it gothe to the egges & layeth vpon them with
her brest, & than become they yngges.

[This copy of Admiral Swinburne's Andrewe ends with the
next column of this page, sign. v. i. back, with an illustration
not headed, but which is that to Cap. xcvij.]

¹ Squatinae is a fishe in the so, of fye eballes longe : his tylle is
a fote brode, & he hideth him in the slamy muddle of the se, &
marrath all other fishe that come nigh hym : it hath so sharpe a
skynne that in som places they shaue wode with it, & bone alio / on
his skynne is blanke short here. The nature hath made him so
harde that he can nat almoste be pereed with another yron nor stol.

Note to Balenæ, p. 231. bur [in þse se of Brytain] buþ ofte
ytake dolphynes, & se-calfes, & balenæ, (gret fysch, as hyt wer of
whales kinde) & dryvers mernes schyl-fysch, among þse whoche
schyl-fysch buþ mordles jart kabbeb wïjvene hám margey peries
of al manere colour of hüt, of rody & red, of purpre & of blæg, &
specialych & most of whyte. Trovæ's Häglen, in Morris's Speci-
menæ, p. 334. For 'the cooke of Balenæ' see Museulus, p. 235,
above ; and for its ' mortal ennemye,' Oræhun, p. 236.
Wilgyn Balyn on

Boxyng & Neckewede.

(From The Booke of Compoundes, fol. lxviii.)

Sicknes.
Will boxyng doe any pleasaure?

Health.

Ye forsothe, verie moche: As example, if you haue any sausie loughte, or loftryng lubber within your house, that is either to busie of his hand or tongue: and can do nothing but plaie one of the partes of the .34. orders of knaues. There is no pretier medicin for this, nor sooner prepared, then boxyng is: iii. or .iii. tymes well set on, a span long on bothe the chokes. And although perhaps this will not alter his lubberly condicioes, yet I assure you, it wil for a time chauenge his kmanishe compleciion, and helpe him of the grene sickenes: and euery man maie practise this, as occasion shall serue hym in his familie, to reforme them. Bulleins Bulware of Defence, 1562.

(From The booke of Simples, fol. xxvii. back.)

Marcellus.

There is an herbe whiche light followes merily will call Gallowgrasse, Neckewede, or the Tristrams knot, or Saynt Audres lace, or a bastarde brotheres badge, with a difference on the left side, &c. you know my meaning.

Hillarius.

What, you speake of Hempe? mary, you terme it with manie pretie names. I neuer heard the like
termes givn to any simple, as you gie to this; you cal it neckwede. A, well, I pray you, woude you know the propertie of this Neckwede in this kinde? being chaunged into suche a lase, this is his vertue. Syr, if there be any yongers troubled with idlenesse and loyttryng, haung neither learnynge, nor willyng handes to labour: or that haue studid Phisicke so longe that he or they can gie his Masters purse a Pur- gacion, or his Chist, shoppe, and Countinghouse, a strong vomit; yea, if he bee a very cunning practicioner in false accomplishe, he may so suddenly and rashely minister, that he may smite his Father, his Maister, or his friends and into a sudden incurable consumption, that he or they shall never recover it againe, but be vitrally vndone, and cast either into miserable pouertie, imprisonment, banke-route and. If this come to passe, then the best rewards for this practicioner, is this Neck- weede: if there be any swashbuckler, common thefe, ruffen, or murtherer past grace, y neste remedie is this Lance or Corde. For them which never loued concorde, peace nor honestie, this wil ende all the mischief; this is a purger, not of Melancholy, but a finall baniser of all them that be not fit to live in a common wealth, no more then Foxes amonge sheepe, or Thistles amonge good Corne, hurters of trew people. This Hempe, I say, passeth the new Diat, bothe in force and antiquitee. If yonge wantons, whose parentes haue left them fayre houses, goods and landes, whiche be visiously, idle, vnlearnedly, yea or rather beastyly brought vp: after the death of their said parentes, their fruities wil spryng forth which they haue learned in their wicked youth: then buckets and brothels will approche, the Harlots will be at hende, with delights and intisements, the Baude will doe his diligence, robbying not onlie the purses, but also the hartes of suche yongemen, whiche when they be trapped, can never skape, one amonge
an hundreth, untill Hempe breaketh the bande amonst these loytring lowres. The Dice whiche be both smalle and light, in respecte vnto the Colenring, or double Cannon shotte or Bollet, yet with small force and noysome can mine, break downe, and destroy, and caste away their one Maisters houses, faire feldes, pleaunant Woddes, and al their money, yea frendes and al together, this can the Dice do. And moreover, can make of worshipful borne Gentilmens, miserable beggers, or theefes, yet for the time "a loift syres, hoyghe childes and tourne thee, what should youth do els: I wisse, not liue like slaines or pesantes, but all golde, glorious, may with dame Venus, my hartes delight" say they. "What a sweete heauen is this: Haue at all, kockes woundes, blood and nayles, caste the house out at the window, and let the Dinell pay the Malte man: a Dogge hath but a day, a good mariage will recover all together:" or els with a Barnards blowe, lurkyng in some lane, wodde, or hill top, to get that with falsheed in an hower, whiche with trueth, labour, & paine, hath bene gathered for perhapses xx. yeares, to the vter vndoyng of some honest familie. Here thou seeest, gentle Marcellus, a miserable Tragedie of a wicked shamelesse life. I rede not bring forth the example of the Prodigall childe. Luke xxvi. Chapter, whiche at length came to grace: It is, I feare me, in vaine to talke of him, whose ende was good; but a great number of these fesse from grace, and come to endes most vngracious, finished only life by this Hempe. Although sometime the innocente man dieth that way, through periurie for their one propper gooddes, as Naboth died for his owne Vineyarde, miserable in the eies of the world, but precious in the sight of God. This is one service whiche Hempe doeth.

The use of Hemp. Also this worthy noble herbe Hempe, called Cana-
bis in Latten, can not bee wanted in a common wealth,
no Shippe can sayle without Hempe, \* sayle clothes, the
shroudes, stais, tacles, yarde lines, warps & Cables can to the Sailor,
not be made. No Plowe, or Carte can be without Plowman,
ropes \* halters, trace \&c. The Fisher and Feuler [Fol. xxvii. b.]
muste have Hempe, to make their nettes. And no
Archer can wante his bowe string: and the Malt Archer.
man for his sackes. With it the belle is rong, to
service in the Church, with many mo thynges profitable whiche are commonly known of every man, he
made of Hempe.

16 *
Andrew Borde on

Sleep, Rising, and Dress.

[from his Regyment, 1557.]

Whole men of what age or complexion so ever they be of, shulde take theyr naturall rest and slepe in the nyght: and to eschewe merdyall sleep. But and nede shall compell a man to slepe after his meate: let hym make a pause, and than let hym stande & lene and slepe agaynst a cupborde, or els let hym sytte upryght in a chayre and slepe. Slepynge after a full stomacke doth ingendre dyuers infyrmyties, it doth hurte the spleene, it relaxeth the synewes, it doth ingendre the dropses and the gowte, and doth make a man looke euyl colored. 1 Beware of veneryous actes before the fyrrste slepe, and spcally beware of suche thynge after dyner or after a full stomacke, for it doth ingendre the crampe and the gowte and other displeasurers. To bedwarde be you mery, or hau ye mery company aboute you, so that to bedwarde no angre, nor heuynes, sorowe, nor pensyfulnes, do trouble or dysquyet you. To bedwarde, and also in the mornynge, vse to hauce a fyre in your chambre, to wast and consume the euyl vapowres within the chambre, for the breath of man may putryfe the ayre within the chambre: I do adveryse you not to stande nor to sytte by the fyre, but stande or syt a good way of from the fyre, takynge the flauour of it, for fyre doth aryfic and doth drye vp a mannes blode, and doth make sterke the synewes and ioyntes of man. In the nyght let the wyndowes of
your howse, specyallye of your chambre, be closed. 
Whan you * be in your bedde, lye a lyttle whyle on 
your lefte syde, and slepe on your ryght syde. And 
whan you do wake of your fyreste slepe, make water yf 
you feel your bladder charged, & than slepe on the 
lefte side; and looke as ofte as you do wake, so oft 
turne your selfe in the bedde from one syde to the 
other. To slepe gruellyng vpon the stomacque and 
bely is not good, ondes the stomacque be slowe and 
tarde of dygestion; but better it is to lye your hands, 
or your bedfelowes hands, ouer your stomacque, than to 
lye gruellyng. To slepe on the backe vpright ² is 
verbatim to be abhorréd: whan that you do slepe, let 
not your necke, nother your sholders, nother your 
hands, nor feete, nor no other place of your bodye, lye 
bare vndiscovered. Slepe not with an emptye stomacque, 
nor slepe not ather that you haue eaten meate one 
houre or two ather. In your bed lye with your head 
somwhat hyghe, leaste that the * meate whiche is in 
your stomacque, thorowe eructuacions or some other 
caus, ascende to the oryg (sic) of the stomacque. Let 
your nyght cap be of scarlet: and this I do aduertise 
you, to causse to be made a good thrinke quyite of cotton, 

¹° Compare what Bullein says: —slepe. The night is the 
best time: the daye is caull: to slepe in the feldes is perilous. 
But vpon, or in the bedde, lyinge firste vpon the right 
side, untill you make water: then vpon the lefte side, is good. 
But to lye vpon the backe, with a gaping mouth, is daungerous: 
and many therbe are made starke ded in their slepe: through 
apoplexia, and obstrucion of the sinewes, of the places vitalle, 
aminal, and nutrimentalle. Bullein’s Bulwarks, The booke of 
the use of sicks men and mediciines, fol. lxx. See also Sir John 
Harrington’s directions from Ronoveius: “They that are in 
health, must firste sleepe on the right side, because the meate 
may come to the liver, which is to the stomacck as a fire vnder the 
pot, and thereby is digested. To them which have but weake di- 
gestion, it is good to sleepe prostrate on their bellies, or to haue 
their bare hands on their stomacckes: and to lye vpright on the 
backe, is to bee vterrly abhorréd.” p. 19.

² This weneche lay vpright, and faste slepte. Chaucer. The 
Roeves Tale, l. 4192, ed. Wright.
Have a flock bed over your featherbed, or els of pure flockes or of cleane wolfe, and let the conerynge of it be of whyte fustian, and laye it on the fetherbed that you do lye on; and in your bed lye not to hote nor to colde, but in a temperance. Olde auncyent Doctors of physicke sayth viii. howres of sleepe in sommer, and ix. in wynter, is suyffyent for any man: but I do thynke that slepe oughte to be taken as the complexon of man is. When you do rye in the mornynge, rye with myrth and remembre God. Let your hosen be brushed within & without, and flauer the insyde of them against the fyre; vs lynmen sockes, or lynmen hosen neste your legges: when you be out of your bedde, strechte forth your legges & armes, & your body; cough, and spytte, and than goe to your stoole to make your eggestyon, and exonerate youre selfe at all tymes, that nature wolde expell. For yf you do make any restrycyon in kepyng your eggestyon or your vryne, or ventoyste, it maye put you to dyspleasure in breadynge dynes infyrmyties. After you have eucuated your bodye, & trussed your poynyte,1 kayme your heads oft, and so do dynes tymes in the day. And washe your handes & wrestes, your face, & eyes, and your teeth, with colde water; and after yf you be apparyled, walke in your gardyn or parke, a thousands passe or two. And than great and noble men doth vse to here mauso, & other men that can not do so, but muste applye theyr busynes, doth serue god with some prayers, surrendryng thanks to hym for his manyfode goodnes, with askyng ye mercy

Fricacion is one of the eucuacions, yea, or cleensynges of man-kinde, as all the learned affermeth: that mankinde should rise in the mornynge, and have his apparell warme, strethynge forth the his handes and legges. Preparing the bedde to the stooles, and then begin with a fine Combe, to kombe the heere vp and down: then with a course warme clotte, to chafe or rubbe the hede, necke, breast, armeholes, bellies, thighs, &c., and this is good to open the pores. 1562 Bulleth’s Boherke, The booke of the vse of sicke men and medicynes, fol. 1xvij. See Vaughan below, No. 2, p. 249.
for theyr offences. And before you go to your refec-
tion, moderately exercise your body with some labour,
or playeng at the tennyng, or castyng a bowle, or paysyng
weyghtes or ploumlettes of leede in your handes, or
some other thynge, to open your poore, & to augment
naturall heate. At dyner and supper vse not to dryynke
sundry dryynkes, and eate not of dyuers meates: but
feede of .i. or .iii. dyshes at the moste. After that
you haue dyned and supte, laboure not by and by
after, but make a pause, syttlyng or standyng made:
the space of an howre or more with some pastyme :
dryynke not moch after dyner. At your supper, vse
lyght meates of dygestyon, and refrayne from grose
meates; go not to bed with a full nor an empty
stomacke. And after your supper make a pause or you
go to bed; and go to bed, as I sayde, with myrth.

Furthermore as concernynge your arrayall. In
wynter, next your shert vse you to weare a petycote of
scarlet: your dowb*let vse at pleasure: But I do
aduyrthe you to lyne your Jacket vnder this fashyon
or maner. Bye you fyne skymes of whyte lambe &
blacke lambe. And let your skynner cut both * y sorte
of the skymes in smale peces triangle wyse, lyke halfe
a quarrell of a glasse wyndowe. And than sewe
togyteh a* whyte pese and a blacke, lyke a whole
quarrell of a glasse wyndowe: and so sewe vp togyther

1 Drunkards, banch-widers, that will quaffe untill thei are starcke
staring madde like Marche Hares; Flemynge-like Stinkars; brain-
lesse like infernall Furies. Drinkynge, braulyng, tossyng of the
pitcher, staryng, pisyng*, and saynyng your recurence, beastly
spayng vntill midnight. Therefore let men take heed of drunken-
nes to bedward, for feare of sodain death: although the Flemyshe
* mention vse this horrible custome in their vsnaturell watching all
the night. Bulletin, fol. lxix.-lxx, see also fol. xj.

* Compare A. Borde of the "base Doche man," in his Introduction.
† I am a Flemynge, what for all that
Although I wyll be drunken other whyles as a rat.

A. Borde, Introduction.
quarell wyse as moche as wyll lyne your Jacket: this 
urre, for holsummes, is praysed abone sables, or any 
other fur. Your exteryall aparel vse according to your 
 honour. In sommer vse to wore a scarlet petycote 
made of stamell or lynse wolse. In wynter and sommer 
kepe not your bed to hote, nor bynde it to strynte; 
kepe euere your necke warme. In somer kepe your 
necke and face from the sonne; vse to wear glones 
made of goote skyn, perfumed with Amber degreee. 
And beware in standing or lyeng on the gronde in 
the reflextion of the sonne, but be mouable. If thou 
shall common or talke with any man: stande not styll 
in one place ye it be vpon ye bare gronde, or grasse, 
or stones: but be mouable in suche places. Stande 
nor syt vpon no stone or stones: Stande nor syt longe 
barehed vnder a vawe of stone. Also beware that you 
do not lye in olde chambres which be not occupied, 
speciallly suche chambres as myse and rattes and snayles 
resorteth unto: lye not in suche chambres, the whiche 
be depracen cleane from the sonne and open ayre; nor 
lye in no lowe Chambre, excepte it be boorded. Be-
ware that you take no colde on your feete and legges. 
And of all weather beware that you do not ryde nor go 
in great and Impytous wyndes. (a Compendious Regy-
mant or a Dyetary of helth, made in Mountytor: Com-
pyled by Andrewe Boorde, of Physicke Doctor. (Colo-
phon.) Imprinted by me Robert Wyer: Dwellynge at 
the sygne of seynt John Euangelyst, in S. Martyns 
Paryshe, beseide Charynge Crosse.)
William Vaughan's

Fifteen Directions to preserve Health.

(From his *Naturall & Artificial Directions for health*, 1602, p. 57-63.)

Declare vnto mee a dayly dyet, whereby I may live in health, and not trouble my selfe in Physicke.

(1) I will : first of all in the morning when you are about to rise vp, stretch your self strongly: for thereby the animall heate is somewhat forced into the outward partes, the memorie is quickned, and the bodie strengthened.

(2) Secondly, rub and chafe your body with the palmes of your hands, or with a course linnen cloth; the breast, back, and belly, gently: but the armes, thighes, and legges roughly, till they seem ruddy and warme.

(3) Evacuate your selfe.

(4) Put on your apparall: which in the summer time must be for the most part silke, or buffe, made of buckes skinne, for it resisteth venime and contagious ayres: in winter your vpper garment must be of cotton or friezedow.

(5) When you have appareled your selfe hansomely, combe your head softly and easily with an Iuorie combe: for nothing recreateth the memorie more.

(6) Picke and rub your teeth: and because I would not haue you to bestow much cost in making
dentifrices for them; I will advertise you by four rules of importance how to keep your teeth white and vncorruty (sic), and also to have a sweete breath. First, wash well your mouth when you have eaten your meat: secondly, sleepe with your mouth somewhat open. Thirdly, spit out in the morning that which is gathered together that night in the throte: then take a limen cloth, and rub your teeth well within and without, to take away the fumositie of the meat and the yellownesse of the teeth. For it is that which putrifeth them and infecteth the breath. But least peraduenture your teeth become loose and filthy, I will shew you a water farre better then pouders, which shall fasten them, scour the mouth, make sound the gums, and cause the flesh to growe aynaine, if it were fallen away. Take halfe a glasse-full of vineger, and as much of the water of the masticke tree (if it may easily be gotten) of rosemarie, myrrhe, masticke, bole Armoniake, Dragons herbe, roche allome, of each of them an ounce; of fine cinnamon halfe an ounce, and of fountain water three glasfulles; mingle all well together and let it boile with a small fire, adding to it halfe a pound of honie, and taking away the scumme of it; then put in a little bengwine, and when it hath sodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and wash your teeth therewithall as well before meat and after; if you hould some of it in your mouth a little while, it doth much good to the head, and sweeteneth the breath. I take this water to be better worth then a thousand of their dentifrices.

(7) Wash your face, eyes, ears and hands, with fountain water. I have knowne divers students which used to bathe their eyes onely in well water twice a day, whereby they preserved their eyesight free from all passions and bloulshed, and sharpened
their memories maruellously. You may sometimes
bathe your eyes in rosewater, fennel water, or eyebright
water, if you please; but I know for certaintie, that
you neede them not as long as you use good fountaine
water. Moreover, least you by old age or some other
means doe waxe dimme of sight, I will declare vnto
you, the best and safest remedie which I knowe, and
this it is: Take of the distilled waters of verucus,
bettonis, and fennell one ounce and a halfe, then take
one ounce of white wine, one drachme of Tuti (if you
may easilie come by it) two drachmes of sugarcandy,
one drachme of Aloes Epatick, two drachmes of
womens milke, and one scruple of Camphire: beat
those into pouder, which are to be beaten, and infuse
them together for foure and twenty houres space, and
then straine them, and so use it when you list.

(8) When you haue finished these, say your morn-
ing prayers, and desire God to blesse you, to preserue
you from all dauners, and to direct you in all your
actions. For the fear of God (as it is written) is the
beginning of wisedome: and without his protection
whateuer you take in hand, shall fall to ruine.
Therefore see that you be mindful of him, and re-
member that to that intent you were borne, to wost, to
set forth his glorie and most holy name.

(9) Goe about your businesse circumspectly, and
endeavour to banish all cares and cogitations, which are
the onely baits of wickednesse. Defraud no man of his
right: for what measure you giue vnto your neighbour,
that measure shall you receive. And finally, imprint
this saying deepely in your mind: A man is but a
steward of his owne goods; wherof God one day will
demnaund an account.

(10) Eate three meales a day vntill you come to the
age of fourtie yeares: as, your breakefast, dinner, and
supper; yet, that beetweene breakefast and dinner there
be the space of foure houres, and betwixt dinner and supper scaven houres: the breakfast must be lesse then dinner, and the dinner somewhat lesse then supper.

In the beginning of meales, eate such meates as will make the belly soluble, and let grosse meats be the last. Content your selfe with one kind of meate, for diversitie hurt the body, by reason that meats are not all of one qualitie: Some are easily digested, others againe are heany, and will lie a long time vpon the stomack: also, the eating of sundrie sorts of meat require often pottes of drinke, which hinder conception; like as we see often putting of water into the meat-potte to hinder it from seething. Our stomack is our bodies kitchin, which being distempered, how can we live in temperate order: drinke not abone foure times, and that moderately, at each meale: least the belly-God hate you at length captaine into his prison house of gurmandize, where you shall be afflicted with as many diseases as you have devoured dishes of sundry sorts. The cups whereof you drinke, should be of siluer, or siluer and gilt.

11. Don't work directly after meales, but talk, wash, and clean your teeth.

12. Undress by the fire in winter.

(11) Labour not either your mind or body presently after meales: rather sit a while and discourse of some pleasant matters: when you have ended your confabulations, wash your face and mouth with cold waters, then go to your chamber, and make cleane your teeth with your tooth-picker, which should be either of iuorie, silver, or gold. Watch not too long after supper, but depart within two hours to bed. But if necessity compell you to watch longer then ordinary, then be sure to augment your sleepe the next morning; that you may recompence nature, which otherwise through your watching would not a little be impaired.

(12) Put of your clothes in winter by the fire side: and cause your bed to bee heated with a warming pane:
unless your pretence bee to harden your members, and
to apply your selfe vnto militarie discipline. This
outward heating doth wonderfully comfort the inward
heat, it helpeth concoction, and consumeth moisture.

(13) Remember before you rest, to chew down two
or three drachmes of mastick: for it will preserve your
body from bad humours.

(14) Pray ferently to God, before you sleepe, to
inspire you with his grace, to defend you from all
perils and subtelties of wicked fiends, and to prosper
you in all your affaires: and then lay aside your cares
and businesse, as well publicke as private: for that
night, in so doing, you shall sleepe more quietly. Make
water at least once, and cast it out: but in the morn-
ing make water in an vrinal: that by looking on it,
you may ghesse some what of the state of your body.
Sleep first on your right side with your mouth open,
and let your night cappe have a hole in the top, through
which the vapour may goe out.

(15) In the morning remember your affayres, and if
you be troubled with rheumes, as soone as you have
risen, use diatron piperion, or eate white pepper now
and then, and you shall be holpen.

FINIS.
The Dyet for ebery Day.

(from

Sir John Harrington’s ‘Schoole of Salerne,’

2nd Part.

The Preservation of Health, or a Dyet for the Healthfull
Man, 1624, p. 358.)

. . first I will begin with the dyet for every day.

In the beginning when you arise from the bed, extend forth all your members, for by this means the animal spirits are drawne to the outward members, the * braines is made subtil, & the body strengthened.

Then rub the whole body somewhat with the palmes, the brest, back and belly gently, but the armes and legs with the hands, either with warm linnen: next, the head is to be scrubbed from the forepart to the hinderpart very lightly. After you are risen, I will that you defend with all care and diligence your head, necke, and feet, from all cold in the morning; for there is no doubt, but in the morning and evening the cold doth offend more, then it doth about noone tide, by reason of the weakness of the Sun-beames. Put on your clothes neat and cleane: in the Summer season, first wash with cleane pure water, before described; but in the Winter season sit somewhat by the fire, not made with turfe or stinking coale, but with oake or other wood that burneth cleare, for our bodies are somewhat affected with our clothes, and as strength is increased by the
vse of meat and drinke, and our life defended and preserved; and so our garments doe conserve the heat of our bodies, and doe drive away colds: so that as diet and apparel may seeme alike, so in either of them a like diligence is to be preferred.

In the Summer-time I chiefly commend garments of Harts-skinnes, and Caluus-skinnes, for the Hart is a creature of long life, and resisteth poysen and Serpents; therefore I my selfe vse garments of the like sort for the winter season, also nevertheless lined with good linnen. Next I doe judge it not to bee much amisse to vse garments of Silke or Bombace, or of purple: also of Martyn or Wolfe-skinnes, or made of Fox skinnes, I suppose to be good for the winter; notwithstanding in the time of Pestilence, apparel of Silke and skinnes is condemned, because it doth easily admit and receive the contagious ayre, and doth retain it long. After the body is well clothed, kombe your head wel with an Ivory comb, from the forehead to the back-part, drawing the comb some forty times at the least; then wash all the instruments of the seences, as the eies, the ears, the nostrils, the mouth, the tongue, the teeth, and all the face with cold water; and the eyes are not only to be washed, but being open plainly, immers'd; and the gumme and foulnes of the eie-lids that do there stick, to remoue; somentimes also to besprinkle the water with Rose-water or Fenel-water, also rubb the neck well with *a linnen napking somewhat course, for these things doe confirme the whole body; it maketh the mind more cheerfull, and conserve the sight. In this place it pleaseth me to adioyne some Dentifrices or clenasers of teeth, waters not only to make the teeth white, but also to conserve them, with some medicines also to conserve the sight.
On Rising, Diet, and Going to Bed.

(Prom Sir John Harington's 'Schoole of Salernse,' 2nd Part.

The Preservation of Health, or a Diet for the Healthful Man, 1624, p. 358.)

Also to prosecute our former purpose, when you arise in the morning, to undo all superfluities, as well by urine as by the belly, which does at the least every day. Avoid also from the nostrils and the lungs all filthy matter, as well by cleansing, as by spittle, and cleanse the face, head, and whole body; and lose you to be clean and well apparelled, for from our cradles let us abhor uncleanness, which neither nature or reason can endure. When you have done these things, remember to pour forth your prayers unto God with a clear voice, that the day may be happy and prosperous unto you, that God may direct your actions to the glory of his name, the profit of your country, & the conservation of your bodies. Then walk ye gently, and what excrements sooner do slip down to the inferior parts, being excited by natural heat, the excretion thereof shall the better succeed.

As for your businesses, whether they be publick or private, let them be done with a certaine honesty; then afterwards let your hunting journeys be performed; apply your selves to studie and serious businesss the
hours of the fore-noone, and so likewise in the after-
noone, till twoe three hours before supper: alwayes in
your hands vse eyther Corall or yellow Amber, or a
Chalcedonium, or a sweet Pommander, or some like
precious stone to be wore in a ring vpon the little
finger of the left hand: haue in your rings eyther a
Smaragd, a Saphire, or a Draconites, which you shall
beare for an ornament: for in stones, as also in hearbes,
there is great efficacie and vertue, but they are not
altogether perceived by vs: hold sometime in your
mouth eyther a Hyacinth, or a Crystall, or a Granat,
or pure Gold, or Silver, or else sometimes pure Sugarcandy. For Aristotle doth affirme, and so doth Albertus
Magnus, that a Smaragd wore about the necke, is
good against the Falling-sicknes: for surely the vertue
of an hearbe is great, but much more the vertue of a
precious stone, which is very likely that they are
endued with occult and hidden vertues.

Eate only twice a day, when yee are at mans
age: nevertheless to those that are subject to choller,
it is lawfull to eate often: beginne alwayes your
dinner and supper with the more liquid meates, some-
times with drinke. In the time betweene dinner and
supper, abstaine altogether from cups, vnslesse necessitie
or custome doe require the same: notwithstanding the
same custome being so vitious, must be by little and
little changed.

I would not that you should observe a certaine
hours, either for dinners or suppers, as I haue sufficiently
told you before, lest that daily custome should be
altered into nature: and after this intermission of
this custome of nature, hurt may follow: for custome
doeth imitate nature, and that which is accustomable,
the very same thing is now become naturall.

Take your meate in the hotte time of Summer in
cold places, but in the Winter let there bee a bright

In Winter eat in
fire, and take it in hotte places, your parlors or Chambers being first purged and ayred with suffumigations, which I would not have you to enter before the suffumigation bee plainly extinct, lest you draw the fume by reason of the odour.

And seeing one and the same order of diet doth not promiscuously agree with all men, take your meate in order, as is before said, and sometimes also intermit the use of meats for a whole day together, because through hunger, the faults of the stomache which have beene taken eyther by much drinking or surfeiting, or by any other meanes, may be depelled and removed.

By this meanes also your bodies shall be better accustomed to endure and suffer hunger and fasting, eyther in journeies or wars. Let your suppers bee more larger then your dinners, vnlesse nightly diseases or some distilations doe afflict you.

After meat taken, neither labour in body nor mind must be used, and wash the face and mouth with cold water, cleanse the teeth either with Iuory, or a Harts horne, or some picker of pure siluer or gold.

After your banquets, passe an hour or two in pleasant talkes, or walke yee very gently and soberly, neither use much watchings long in the night, but the space of two howres goe to your bed; but if honest business doe require you to watch, then sleepe afterwards so much the longer, that your sleepe may well recompence your former watchings. Before that you go to your bed, gently smooth down your head, armes, and shoulders, the back and all the body, with a gentle and soft rubbing, vnlesse you meane to do it in the morning to moone distribution, whose time is best to be done in the morning.

In the Winter, sitting by the fire, put off your garments, and dry your feet by the fire, nevertheless anoyd the heat and the smoke, because it is very hurtfull both to the lungs, and the eyes.
In the Winter time, warme well your garments at the fire, and warm the linings of the same, for it helpeth concoction, and remoueth all humidity and moisture. But my father did not allow of this custome, warning men of strength, and those that are borne for the Common-wealth, not to accustom themselves to such kind of softnesse, which doe weaken our bodies. Also when you put off your garments to go to bed, then put away all your cogitations, & lay them aside, whether they be publike or prinate, for when all your *members be free from all cares, you shall then sleep the quieter, concoction and the other naturall actions shall best be performed.

But in the morning when you rise againe, resume to your selves your former dayes thoughts and cares for this precept my Father had often in his mouth, therefore I deliver it vnto you as the more worthy of your observation.
The Boke of Keruynge.
The boke of Seruyce & Keruynge and Sewynge & all Maner of Offyce in his kynde vnto a Prynce or ony other Estate, & all the Feestes in the yere.

Enprynted by Wynkyn de Worde at London in Flete Strete at the sygne of the Sonne. The yere of our Lorde God. MCCCC.xiiij. [and now reprinted, 1867.]
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of

**THE BOKE OF KERUYNGE.**

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The Boke of Kerynge.

¶ Here begynmeth the boke of kerynge and sewynge: and all the feestes in the yer, for the servyce of a pryuce or any other estate, as ye shall fynde eche offfyce, the servyce accordynge, in this boke folowynge.

¶ Termes of a Keruer.

B Reke that dere lesche ý brawne reere that goose lyft that swanne sauce that capon spoyle that henne frusshe that chekyn vnbrace that malarde vnlace that cony dysmembre that heron dysplayse that crane dysfygyre that pecocke vnoynt that bytture vntacle that curlew ayaye that fesande wynge that partruche wynge that quayle mynce that plouer thye that pegyon border that pasty thye that wodcocke thye all maner of small byrdes tymbre that fyre
tyere that egge chyne that samon sryngye that lampyae splatte that pyke sauce that playce sauce that tenche splaye that breme syde that haddocke tuske that barbell culpon that troute fynne that cheuen transsene that ele traunche that sturgyon vndertraunche ý purpos tayme that crabb tayme that larbe barbe that lobster

Terms of a Carver.

Slice brawn, splat a pike, spoil a hen, unshoo a smallard, fin a club, unsache a curiew, barb a lobster.

¶ Here hendeth the goodly termes.
The Butler has 3 knifes:

1. a squarer,
2. a clipper,
3. a smoother.

Trencher bread
must be 4 days old:
the Salt-Plater of
Ivory:

Table cloths kept
in a chest, or
hanged on a pitch.

To breach a Pipe,
have 2 augers,
funnels, and
tubes, and pierce
the Pipe 4 inches
from the bottom.

Always have
ready fruits
[1 Orig. season]

and hard cheese.

Beware of cow
cream.

Hard cheese is
sharp, and
keeps off poison.
Milk and Junket
close the Maw.

[1 Fol. a ii. b.]
as wyll set your teth on edge; therfore ete an almonde & harde chese / but ete non moche chese without romney modon. Also yf dyuers dryakes, yf theyr fumoseytes hane dyspleased your sourcayne, let hym ete a rawe apple, and yf fumoseytes wyll cease: mesure is a mery men & it be well vaed / abstynence is to be prayed wha god therwith is pleased. Also take good hode of your wynes every nyght with a candell, both rode wyne and swete wyne, & loke they rebeyle nor loke not / & washe ÿ pype hedes every nyght with colde water / & loke ye hawe a chynchyng yron, addes, and lyynen clothes, yf nede be / & yf the[y] rebeyle, ye shall knowe by the hyssayn / therfore kepe an empty pype with ÿ lyes of coloured rose, & drawe the rebeyled wyne to ÿ lyes, & it shal helpe it. Also yf your swete wyne pale, drawe it in to a romney vessell for lessynge.

† Here foloweth the names of wynes.

† Reed wyne / whyte wyne / clared wyne / osey / capryke / caspolet / renyshe wyne / malnesey / bus- tarde / tyrer, romney / muscadell / clarrey / rasysys / vernago / vernago wyne cut / pymentoe and ypocras.

Names of Wines.

For to make ypocras.

† Take glyner / peper / graynes / canell / synamon / suger and tourned / than loke ye hane fyue or aye bagges for your ypocras to renne in, & a perch that your renners may ren on / than musete ye hane .vi. peantre basyns to stande ynder your bagges / than loke your spiece be redy / & your glyner well pared or it be beten 1 to poudre / than loke your stalkes of synamon be well coloured; & swete canell is not so gentyll in operacyon; synamon is hote and drye / graynes of paradice 2 be hote and moyst / glyner / graynes / longe peper / and suger, ben hote and moyst / synamon /

For to make ypocras.

† Take spices: put 8 bags on a perch, & powter basins under.

Ginger and Cinnamon.

† Powter basins under.

The qualities of spices.

† etc : o for e
Pound each spice separately, put 'em in bladders, and hang 'em in your bags.

add a gallon of red wine to 'em,

stir it well, rum it through two bags,

taste it,

pass it through 6 runners, and put it in a close vessel.

Keep the dregs for cooking.

Have your Compost clean, and your ale 5 days old,

but not dead.

To lay the Cloth.

Put on a couche, then a second cloth,

the fold on the outer edge; a third, the fold on the inner edge.

Cover your cupboard,

put a towel round your neck, one side lying on your left arm;
on that, 7 leaves of eating bread and 4 trencher leaves.
In your left hand a scisselar,
maner is / than take thy saltes seller in thy lefte hande, and take the ende of ⁷ tavell in thy ryght hande to bere in spones and knyves / than set your salt on the ryght syde where your souerayne shall sytte, and on ⁷ lefte syde the saltes set your trenchers / than laye your knyves, & set your brede, one lofe by an other / your spones, and your napkyns fayre folden byside your brede / than cover your brede and trenchers, spones and knyves / & at every end of ⁷ tavell set a salt seller with two treachour⁴ lones / and yf ye wyll wrappe your soueraynes brede statelyly, ye muste square and proporcyon your brede, and se that no lofe be more than an other / and than shall ye make your wrapper man[er]ly / than take a tavell of reynes of two yerdes and an halfe, and take the tavell by ⁷ endes double, and laye it on the tavell / than take the ende of ⁷ bought a handfull in your hande, and wrappe it harde, and laye the ende so wrapped bytwene two towelles; vpon that ende so wrapped, lay your brede, botom to botom, syxe or seuen lones / than set your brede manerly in fourme / and when your soueraynes table is thus arrayed, cover all other bordes with saltes, trenchers, & cuppes. Also so⁵ thyn ewery be arrayd with basyns & ewers, & water hote & colde / and se' ye have napkyns, cuppes, & spones / & se your pottes for wyne ⁶ and ale be made cleene, and to ⁷ surnappe make ye curtsey with a cloth vnder a fayre double napry / than take ⁶ tavelles ende neste you / & the vitre ende of the cloth the vitre syde of the tavell, & holde these thre endes atones, & folde them atones, that a plyte passe not a fote brede / than laye it even there it sholde lye. And after mete wassehe with that that is at ⁷ ryghte end of the tavell / ye muste gauye it out, and the marshall must conuay it / and loke on ech clothe the ryght syde be outwarde, & drawe it stryght / than must ye reys the upper parte in your right the towel. Set the saltcellar on your lord's right, and the trenchers on the left of it.

Lay knives, bread, spones, napkyns, and cover 'em up.

[1st ed.: a for ye]

To wrap your Lord's bread stately.
Square the leaves;

[2nd ed.: Lord's]

To wrap your Lord's bread stately.
Square the leaves;

To wrap your Lord's bread stately.
Square the leaves;

To wrap your Lord's bread stately.
Square the leaves;

To wrap your Lord's bread stately.
Square the leaves;

To wrap your Lord's bread stately.
Square the leaves;
Leave out half a yard to make estate.

When your lord has washed, remove the Surnapé.

When he is seated, [1 for b]
salute him, uncover your bread,

kneel on your knee till 2 loaves are served out [9]

Provide as many cups as dishes.

Sewynge of Fleshe.

[Fol. A 6 b]
The sewer or arranger of dishes

must ascertain what dishes and fruits are prepared daily for dinner; and he must have people ready to carry up the dishes.

[5 for be]

The sewer must sewe, & from the borde conney all maner of potages, metes, & sauces / & every daye comon with the cocke, and understande & wyse how many dyshes shall be, and spoke with the panter and officers of the spycery for fruytes that shall be eten fastynge. Than goo to the borde of sewynge, and se ye haue officers redy to conney, & seruauntes for to bere, your dyshes. Also ye marshall, squyers, and seruauntes of armes, be there, that serue forth your sewerayne withouten blame.

[Seruyce.

[Fyrste sette ye forthe mustarde and brawne, potage, befe, motton stewed. Fosande / swanne /
capon / pygge, venyson bake / custarde / and leche  2. Most Fritters, &c.
lobarde. Fruyter vaunte, with a subtyltes, two potages, blanche mauger, and gelly. For standarde, venyson roste, kyldde, fawne & cony / bustarde, stork, crane, pecocke with his tayle, herossewe, bytture, woodcoke, p forty, plouer, rabettes, grete byredes, larkes / donettes, paynpuffe, whyte leche, ambre / gelly, creme of almondes, culyew, brewe, snytes, quyyle, sparowes, martynet, perche is gelly / petyperye's, quynces bake / leche dewgarde, fryter fayge, blandrelles or penyns with carwaye in confettes, wafers and ypopges, they be a-greable. Now this feast is done, voyde ye the table.

¶ Here endeth the sewynge of fleeshe. And beginneth the keruyng of fleeshe.

The keruer must knowe the keruyng and the fayre handlyng of a knyfe, and how ye shall seche a1 maner of fowle / your knyfe must be fayre and 2 your handes must be cleene ; & passe not two fyngers & a thombe vpyn your knyfe. In y myydes of your hande set the halfe sure, vnlassyng ge mynsayng wych 3 two fyngers & a thombe ; keruyng of brede, layenge, & voyldyng of crommes, with two fyngers and a thombe / loke ye hau 4 cure / set neuer on fysche / fleesse / beest / ne fowle, more than two fyngers and a thombe / than take your lofe in your lefte hande, & holde your knyfe surely ; embrowe not the table clothe / but wype vpyn your naplyn / than take your trenchoure lofe in your lefte hande, and with the edge of your table knyfe take vp your trenchours as nye the poynyt as ye may / than laye fourre trenchours to your soferayne, one by an other / and laye theron other fourre trenchours or elles twayne / than take a lofe in your lyfte hande, & par 5 lofe rounde aboute / than cut the ouer cruste to your soferaynye, and cut the nether cruste, & voyde
the parynge, & touche the lofe no more after it is so served / than clenche the table that the sewer may servue your souerayne. Also ye muste knowe the fumosytes\(^1\) of fysehe, fiesshe, and foules, & all maner of sauces accordlynge to theyr appetytes / these ben the fumosytes / salte, soure, resty, fatte, fryed, senewes, skynnnes, hony, croupes, yonge feders, heddes, pygous\(^2\) bones, all maner of legges of bestees & fowles the vitter syde ; for these ben fumosytes ; laye them nener to your souerayne.

\[\text{Sernyce.}\]

\(^1\) Take your knyfe in your haunde, and cut brawne in \(\frac{1}{3}\) dyssehe as it lyeth, & laye it on your soueraynes trenechour, & se there be mustarde. Venyson with fourmente is good for your souerayn : touche not the venyson with your haende, but with your knyfe cut it xii. draughtes with the edge of your knyfe, and cut it out in to \(\frac{1}{3}\) fourmente / doo in the same wyse with peessen & bacon, befe chyne and mottow / pare the befe, cut the mottow / & laye to your souerayn / beware of fumosytes / salte, senewe, fatte, resty & rawe. In syrupe, fiesande, partryche, stockdoue, & chekyn / in the lefte haunde take them by the pynyon, & with the fore parte of your knyfe lyfte vp your wynge / than mynace it in to the syrupe / beware of skyne rawe & senewe.

Goos, tele, malarde, & swaewe, reyse\(^4\) the legges, than the wynge / laye the body in \(\frac{1}{3}\) myddes or in a nother plater / the wynges in the myddes & the legges ; after laye the brawne bytwene the legges / & the wynges in the plater. Capon or henne of greece, lyfte the legges, than the wynge, & caste on wyne or ale, than mynace the wynge & give your souerayn. Fesande, partryche, plouer or lapwyng, reyse \(\frac{1}{3}\) wynge, & after the legges.

\(^4\) The top of the s is broken of, making the letter look like an l rubbed at the top.
woodcocke, byttune, ergyt, snyte, curlewes & heronsewes,
vrnace them, breke of the pynons, necke & becke / than reys in the legges, & let the fete be on styll, than the wynges. A crane, reys the wynges fyrest, & beware of the trumpe in his brest. Pococks, storkes, bustardes & shouyllarde, vnlace them as a crane, and let the fete be on styll. Quaylo, sparow, larkes, martynet, pegyon, swalowe, & trusshe, fixt legges fyrest, than the wynges. Fawne, kyde, and lamb, laye the kydney to your soveraynye, than lyfe vp the sholder & gyue your soverayne a rybbe. Venyson roste, cut it in the dyashe, & Roast Venison,
laye it to your soverayne. A cony, lay hym on the bcke, cut away the ventes bytwene the hynder legges, broke the canell bone, than reys the sydes, than lay the cony on y wombe, on ech syde the chyne fixt sydes departed from the chyne, than laye the bulke, chyne, & sydes, in y dyashe. * Also ye must mynne foure losses to one morcell of mete, that your soverayne may take it in the sauce. All bake metes that ben hote, open them a-bowe the coffyn; & all that ben cold, open them in the mydwayne. Custarde, cheke them incho square that your soverayne may ete therof. Doucettes, pare awaye the sydes & the bottom : beware of fumosytes. Fruiyte vaunte, fruiyte say, be good; better is fruiyte pouche; apple fruiyters ben good hote / and all colde fruieters, touche not. Tansy is good / hote worthes, or gruell of befe or of motton is good. Gelly, mortrus, creme almonds, blanche manger, lussell, and charlet, cabage, and nombles of a dere, ben good / & all other potages beware of.

Here endeth y keruyng of fleeshe. And begynaeth sauces for all maner of fowles.

Mustarde is good with brawne, befe, chynne, bacon, and motton. Vergins is good to boyled chekyns and capon / swanne with cawdrons / rybbes of
Sauces for Fowles. Festes and Seruyce.

beefe with garlycke, mustarde, peper, vergys ; gynger
sauce to lambe, pygge, & fawne / mustarde & suger to
feasande, partryche, and conye / sauce gamelyne to
herosewe, egryt, ploner, & crume / to brewe, curlew,
salte, suger, & water of tame / to bustarde, shovylarle,
& bytture, sauce gamelyne : woodecke, lapwyngo,
lark, quayle, mertynet, venynon, and anyte, with whyte
salte / sparowes & throstelles with salte & synamon /
thus with all metes, sauce shall haue the operayons.

¶ Here endeth the sauces for all maner of fowles
and metes.

¶ Here begynneth the feestes and servuyce from
Ester vnto whytesundaye.

ON Ester daye & so forth to Pentecost, after y
servuyce of the table there shall be set brede,
trenchours, and spones, after the estymayson of them
that shall syt there; and thus ye shall serve your
sourayne; laye [six or eight '] trenchours / & ye he be
of a lower dege [or] estate, laye fyue trenchours / & ye
he be of lower dege, four trenchours / & of an other
degree, three trenchours / than cut brede for your sour-
ayne after ye knowe his condyeyons, wheder it be
cutte in y myddes or pared, or elles for to be cut in
small peces. Also ye must understande how y mete
shall be served before youre sourayne, & namely on
Ester daye after the gouernance & servuyce of y
countrie where ye were borne. Fyrste on that daye he
shall serve a calfe soden and blessed / and than soden
egegs with grene sauce, and set them before the most
pryncypall estate / and that lorde by cause of his hyghe
estate shall departe them all aboute hym / than serve
potage, as wortes, lowtes, or broxews, with befe, motton,

1 See above, in the Keruyng of Fleshe, p. 271, lines 5 and 4
from the bottom.
or vele / & capons that ben coloured with saffron, and the second course, Russell with mammoni, and rested, endued / & pegyons with bake metes, as tarts, chewettes, & flawes, & other, after the dysposywron of the cokes. And at soupertyme dyers sauces of motton or vele in broche, after the ordynance of the stewarde / and than chekyns with bacon, vele, Pegyons or lambe, & kydde roste with y hood, & the portenense on lambe & pyges fete, with vinegre & perely theron, & a tassye fried, & other bake metes / ye shall understande this maner of servyce dureth to Pentecoste, saue fysse days. Also take hede how ye shall arraye these thynges before your soureyne / fyrst ye shall se there be grene sauces of sorell or of vynes, that is holde a sauce for the fyrst course / and ye shall begyn to reysye the capon.

¶ Here endeth the feast of Eester tyll Pentecoste. And here begynneth keryng of all maner of fowles.

¶ Sauce that capon.

¶ Take vp a capon, & lyfte vp the ryght legge and the ryght wyne, & so arraye forth & laye hym in the plater as he sholde flee, & serve your soureyne / & knowe well that capons or chekyns ben arrayed after one sauce; the chokyn shall be sauced with grene sauce or vergyus.

¶ Lyfte that swanne.

¶ Take and dyghte hym as a goose, but let hym haue a large your brawne, & loke ye haue chawdron.

¶ Alaye that fesande.

¶ Take a fesande, and reysye his legges & his wynges as it were an hemme, & no sauce but onely salte.

¶ wynges that partryche.

¶ Take a partryche, and reysye his legges and his wynges as a hemme / & ye mynco hym, sauce hym with
KERUYNG OF ALL MANER OF FOWLES.

Sauce for Partridges.

> wyn, poudre of gynger, & salte / that set it vpon a chaufynge-dysshe of coles to warme & serve it.

🍁 wynge that quyyle.

acerb. Take a quyyle, and reysse his legges and his wynges as an hennes, and no sauce but salte.

Dysplaye that crane.

acerb. Take a crane, and vnfold the legges, and cut of his wynges by the Ioyntes: than take vp hys wynges and his legges, and sauce hym with poudres of gynger, mustarde, vynegre, and salte.

Dysmembre that heron.

acerb. Take an heron, and reysse his legges and his wynges as a crane, and sauce hym with vynegre, mustarde, poudre of gynger, and salte.

Unjoint that bytture.

acerb. Take a bytture, and reysse his legges & his wynges as an heron, & no sauce but salte.

Breke that egryt.

acerb. Take an egryt, and reysse his legges and his wynges as an heron, and no sauce but salte.

Vntache that curlewe.

acerb. Take a curlewe, and reysse his legges and his wynges as an hennes, and no sauce but salte.

acerb. Vntache that brewe.

acerb. Take a brewe, and reysse his legges and his wynges in the same maner, and no sauce but onely salte, & serve your souercayne.

Vnlace that cony.

acerb. Take a cony, and laye hym on the backe, & cut awaye the ventes / than reysse the wynges and the sydes, and laye bulke, chyne, and the sydes togyder; sauce, vynegre and poudre of gynger.
Breke that sarcell.

Take a sarcell or a teole, and rese his wynges &
his legges, and no sause but saltz onely.

Mynce that plouer.

Take a plouer, and rese his legges and his
wynges as an henn, and no sause but onely salt.

A snyte.

Take a snyte, and rese his wynges, his legges,
and his sholdres, as a plouer; and no sause but salt.

Thye that woodoocke.

Take a woodoocke, & rese his legges and his
wynges as an henn; this done, dyght the brawne.
And here begynmeth the feast from Pentecost unto
mydsomer.

In the seconde course for the metes before sayd ye
shall take for your sauces, wyne, ale, vynegre, and
poudres, after the mete be; & gynger & canell from
Pentecost to the feast of saynt Iohn baptyst. The
fyrst course shall be befo, motton soden with capons,
or rosted / & yf the capons be soden, aymye hym in
the maner aforesayd. And when he is rosted, thou
must caste on salth, with wyne or with ale / thas take
the capon by the legges, & caste on the sauce, &
brake hym out, & laye hym in a dysh as he sholdre
flee. Fyrs ye shall cut the ryght legge and the ryght
sholdre, & bytwene the foure membres laye the
brawne of the capon, with the croupes in the ende by-
twene the legges, as it were possyble for to be Ioyned
agayne togyder / & other bake metes after: And in the
seconde course, potage shall be, Iussell, charlet, or
mortrus, with yonge geesse, vele, porke, pyggyons or
chekyns rosted, with payne puffe / fruyters, and other
bake metes after the ordynamuce of the coke. Also the
goese ought to be cut membres to membres, begynnynge
at the ryght legge, and so forth under the ryght wyngo,
Goose must be eaten with green garlic or verjuce.

&D; Here endeth the feast from Pentecost to midsummer. And here beginneth from the feast of saynt John the baptist vnto Myghellmasse.

In the first course, potage, wortes, greuell, & fourmenty, with venyson, and mortrus and pestelles of porke with grene sauce. Rosted capon, swanne with chowdron. In the second course, potage after the ordynance of the coxes, with rosted motton, vele, porke, chekyns or enouer pygyons, heron-sewes, fryters or other bake metes & take hede to the fosande: he shall be arayed in the maner of a capon / but it shall be done drye, without any moysture, and he shall be eten with salt and powder of gynger. And the heronsewe shall be arayed in the same maner without any moysture, & he shulde be eten with salt and poudre. Also ye shall vnderstande that all maner of fowles haunyng open clawes as a capon, shall be tyred and arayed as a capon and suche other.

& From the feast of saynt Myghell vnto the feast of Chrystymasse.

In the first course, potage, befe, motton, bacon, or pestelles of porke, or with goose, capon, maularde, swanne, or fesande, as it is before sayd, with tarts, or bake metes, or chynes of porke. In the second course, potage, mortrus, or conyes, or sewe / than roste flesche, motton, porke, vele, pallettes, chekyns, pygyons, teedes,

* The feast of St John's Beheading is on Aug. 29.
wegions, mallardes, partryche, woodcoke, plouer, butter, curlew, heronsewe, venison roost, grote byrdes, snytes, fuldefarres, thrushes, fruyters, chewettes, befe with sauce gelopere, roost with sauce pegyll, & other barke metes as is aforesayde. And ye kerne afor your lorde or your lady any soden flesche, kerne awaye the skynne abowe / than kerne resonably of yerley fleshe to your lorde or lady, and specyally for ladyes, for yerley wyll some be angry, for theyr thoughtes ben some changed / and some lorde will be some pleased, & some meth not / as they be of complecyon. The goos & swanne may be cut as ye do other fowles yerl hate hole fete, or elles as your lorde or your lady wyll ask it. Also a swanne with chawdron, capes, or fesande, ought for to be anyzed as it is aforesayd / but the skynne must be had awaye / & then when they be kerued befor your lorde or your lady / for generally the skynne of all maner cloven foted fowles is vnholsome / & the skynne of all maner hole foted fowles ben holysome for to be eten. Also wete ye well that all maner hole foted fowles that haue theyrye wysh apone the water, theyr skynnes ben holysome & clene, for by yerley of the water / & fyshes, is theyrye lywyng. And ye that thes or stynkyng thyng, it is made so clene with yerl water that all the corruptyon is clene gone awaye frome it. And the skynne of capes, henne, or chekyn, ben not so clene, for the the yerley thynges in the strete / & therfore the skynnes ben not so holysome / for it is not theyrye kynde to entrne in to yerley ryuer to make theyrye mete voyde of yerley fylth. Mallarde, goose, or swanne, thes apone the londe fulte mete / but a-noy, after theyrye kynde, they go to the ryuer, & theyry ye clene them of theyr foole stykke. A fesande as it is aforesayd / but yerley skynne is not holysome / than tak yerley heedes of all fulde byrdes and wood byrdes, as fesande, pecocke, partryche, woodcoke, and curlew, for theys ete in
their degrees foule thynges, as wormes, todes, and other suche.

Here endeth the feestes and the keruynge of fleshe, And here begynneth the sewynge of fysshe.

The fyrst course.

To go to sewynge of fysshe: musculade, menewes in sewe of porpas or of samon, bacon herynge with suger, grene fysshe, pyke, lampayre, saelens, porpas rosted, bake garnade, and lampayre bake.

The seconde course.

Gelly whyte and redo, dates in confetes, congere, samon, dorrey, brytte, turbet, halybut / for standarde, base, troute, molette, cheuene, sele, eles & lampayres roost, tenche in gelly.

The thyrde course.

Freshe styggion, broma, perche in gelly, a loll of samon, styggion, and welkes; apples & peres rosted with suger candy. Pygges of malyke, & rayyns, dates capte with mynced gynger / warers and ypocras, they ben agreeable / this feest is done, voyde ye the table.

Here endeth sewynge of fyshe. And here foloweth keruynge of fysshe.

The korne of fysshe must so to pessene & fourmen-tye the tayle and y lymer: ye must loke yr there be a salte purpos, or sele turrentyne, & do after yr fourme of venysyn / baken herynge, laye it hole ypon your soueraynes trenchour / whyte herynge in a dishe, open it by yr backe, pyke out the bones & the rowe, & so there be mustarde. Of salte fysshe, grene fysshe, salt samon & congere, pare away yr skyn / salte fysshe, stocke fysshe, marlynge, makrell, and hake, with butter: take awaye the bones & the skynnys. A pyke, laye yr
wombe vpon his trenchour with pyke sauce ymough.
A salte Lampraye, goble ne flatte in .vii. or .viii. peces, & lay it to your sonerayne. A playce, put out the water / than crosse hym with your knyfe, caste on salte & wyne or aile. Garnarde, rochet, breme, chenene, base, molet, roche, perche, sole, makrell & whytynge, haddockne and collyngne, reys them by the backe, & pyke out the bones, & clene the refet in y bel. Carepe, breme, sole, & troute, backe & belly togyder. Samon, congr, sturgeon, turbot, thorpole, thornebacke, houwe-fysshe, & halfbut, cut them in the dysse as y porpas aboute / tenche in his sauce, cut it / eles & lamprays roost, pull of the skynne, pyke out y bones, put thereto vneger & poudre. A crabbe, breke hym a-sonder in to a dysse, make y shelle clene, & put in the stuffe agaynem, tempre it with vnegre & poudre, than condur it with brede, and sende it to the kyctyn to het / than set it to your sonerayne, and breke the grete claves, and laye them in a dishe. A creeses, dyght hym thus: departe hym a-sonder, & slyte the belly, and take out y fysshe; pare away the reed skynne, and mynce it thynne; put vnegre in the dysse, and set in on y table without het. A Joll of a Joll of Sturgeon, sturgeon, cut it in thynne morselles, & lay it round aboute the dysse. Fresshe lampraye bake: open y pasty / than take whyte brede, and cut it thynne, & lay it in a dysse, & with a spone take out galantyne, & lay it vpon the brede with reed wyne & poudre of symon / than cut a goble of the lampraye, & mynce the thynne, and laye it in the galantyne; than set it vpon the fyre to het. Fresshe herynge with salte & wyne / shrympes wel pyked, flouardsres, goegons, menewes & muscelos, eles and lamprays: sprottes is good in sewe / muscelade in worte / oysters in ceuy, oysters in grauu, menewes in porpas, samon & sede, gelly® whyte and reede, creme of almocodes, dates in

(1 Fol. 34.)

Salt Lampray, Plaice,
Gurnard, Bream, Bock, Whiting,
Carp, Trest, Conger, Thornback, Halibut,
Tench, Crab.

How to dress and serve up a Crab.

How to dress and carve a Crayfish,

[St 46]
comtes, peres and quynces in syrupe, with perely rotes; mortes of houndes fysshe, ryse standynge.

¶ Here endeth the keruyng of fysshe. And here begyneth sauces for all maner of fysshe.

M[ustarde is good for salte herynge / salte fysshe, salte congre, salmon, scarlynges, salt ele & lynge: vyngre is good with salte porpas, turqyntye salte / sturygos salte, threple, & salt wale / lampray with galantyne / vergyu roche, dace, breme, molet, basse, flounders, sole, crabbe, and chemen, with powdr of synamons; to thornebacke, herynge, houndefysse, haddocks, whytynge, & codde, vyngre, powdr of synamons, & gynge; grene sauce is good with gresse fysshe & hallybut, cotten, & freshe turbot / put not your gresse sauce awaye, for it is good with mustarde.

¶ Here endeth for all maner of sauces for fysshes accordyng to theyr appetyte.

The chaumberlayne.

The chaumberlayne must be dylygently & cleynly in his offfyes, with his heed kembed, & so to his somweyne that he be not recholes, & so that he have a clene sherte, breeche, petycote, and doublt / than brushe his hosen within & without, & so his shone & slyppers be made clene / & at morne when your somweyne wyll ayrse, warme his sherte by the fyre / & se ye have a fote sate made in this maner. Fyrst set a chayre by the fyre with a cuyschen, an other under his fete / than sprede a sate over the chayre, and so there be redy a kercheffe 1 and a Comb / than warme his petycote, his doublt, and his stomachere / & than put on his hosen & his shone or slyppers, than stryke vp his hosen manerly, & tye them vp, than lace

1: The word 'kercheffe' is not clear in the text. It could be 'kerchief' or a similar word.
his doublet hole by hole, & laye the clothe aboute his necke & kombe his hede / than loke ye haue a basyn, & an ewer with warme water, and a towell, and washe his handes / then knele vpon your knee, & ask ye souerayne what robe he will wree, & brynge him such as your souerayne commandeth, & put it vpon hym; than doo his gyrdell aboute hym, & take your leue manerly, & go to the chyrche or chapell to your soueraynes closet, & laye carpentes & cuysshens, & lay downe his boke of prayers / than drawe the curtynes, and take your leue goodly, & go to your soueraynes chambre, & cast all the clothes of his bedde, & bete the feder bedde & the bolster / but loke ye waste no feders; than shall the blankettes, & so the shetes be fayre & swete, or elles loke ye haue cleene shetes / than make vp his bedde manerly, than lay the hed shetes & the pillowes / than take vp the towel & the basyn, & laye carpentes aboute the bedde, or wyndowes & cupbordes layde with carpentes and cuysshyns. Also loke thore be a good fyre brenynge bryght / & se the hous of hesement be swete & clene, & the preuy borde covered with a grene clothe and a cuysshyn / than se there be blanked, done, or cotton, for your souerayne / & loke ye haue basyn, & ever with water, & a towell for your souerayne / than take of his gowne, & brynge him a mantell to kepe hym fro colde / than brynge hym to the fyre, & take of his shone & his hosen; than take a fayre kercher of reynes / & kombe his heed, & put on his kercher and his bonet / than sprede downe his bedde, laye the hed shetes and the pillowes / & when your souerayne is to bedde² drawe the curtynes / than se there be morter or waxe or perchoares be rely / than dryue out dogge or catte, & loke there be basyn and vrynnal set nere your souerayne / than take your leue manerly that your souerayne may take his rest meryly.

² Here endeth of the chaumberlayne.
Here foloweth of the Marshall and the vssher.

The Marshall and the vssher musse knowe all the estates of the chyrche, and the hyghe estate of a kynge, with the blode royall.

¶ The estate of a Pope hath no pere.
¶ The estate of an Emperour is nexte.
¶ The estate of a kynge.
¶ The estate of a cardynall.
¶ The estate of a kynges sone, a prynce.
¶ The estate of an archebyshop.
¶ The estate of a duke
¶ The estate of a bysshop
¶ The estate of a marques
¶ The estate of an erle
¶ The estate of a vycount
¶ The estate of a baron.
¶ The estate of an abbot with a myter
¶ The estate of the thre chefe Iuges & the Mayre of London.
¶ The estate of an abbot without a myter
¶ The estate of a knyght bachelor
¶ The estate of a pryour, done, archedeken, or knyght
¶ The estate of the myster of the roles.
¶ The estate of other Iustices & barons of the cheker
¶ The estate of the mayre of Calays.
¶ The estate of a pronuncyall, a doctour dyvyne,
¶ The estate of a prothonat: he is abone the popes collectour, and a doctour of bothe the lawes.
¶ The estate of him that hath ben mayre of London and servaunt of the lawe.
¶ The estate of a mayster of the chaunecery, and other worshipfull prochours of pardon, and clerkes that ben goodwable / & all other ordres of
chastyte, persones & preestes, worshipfull mar-
chauntes & gentylmen, all this may syt at the
squyer's table.

¶ An archebishop and a duke may not kepe the
hall, but eche estate by them selfe in chaunbre
or in paulyon, that neyther se other.

¶ Bysshoppes, Marques, Erles, & Vyeountes, alle these
who 2 together, may syt two at a messes.

¶ A baron, & the mayre of London, & thre chefe
2 or 3, judges, and the speker of the parlyament, & an
abbot with a myter, all these may syt two or
thre at a messes.

¶ And all other estates may syt thre or foure at a
messes.

¶ Also the Marshall muste understande and knowe
the blode royall, for some lorde is of blode royall & of
small lyuelede. And some knyght is wedded to a
lady of royal blode; she shal kepe the estate that she
was before. And a lady of lower degree shal kepe the
estate of her lorde blode / & theryfore the royall blode
shall have the reverence, as I have shewed you here
before.

¶ Also a marshall muste take hede of the byrthel,
and nexte of the lyne, of the blode royall.

¶ Also he must take hede of the kynges officers,
of the Chaunceler, Stewarde, Chamberlayne, Tresourer,
and Controller.

¶ Also the marshall muste take heed unto strangers,
& put them to worship & reverence; for and they have
good chere it is your soueraynes honour.

¶ Also a Marshall muste take hede of the kynges
sende to your soueraynye any message; and yf he send
a knyght, receyue hym as a baron; and yf he sende a
squire, receyue hym as a knyght / and yf he sende you
a yoman, receyue hym as a squyer / and yf he sende
you a grome, receyue hym as a yoman.
Also it is noo rebuke to a knygght to sette a grome of the kyng at his table.

Here endeth the boke of seruyce, & kernynge, and sewynge, and all maner of offyce in his kynde vnto a prynce or ony other estate, & all the feestes in the yere. Enpryned by wynkyn de worde at London in Flete strete at the sygne of the sonne. The yere of our lorde god M.CCCCC.xiiij.

[Wykyn de worde's device here.]
NOTES.

Wynkyn de Worde introduces some dishes, sauces, fish, and one wine, not mentioned by Russell.

The new Dishes are—

Fayge (p. 371, l. 10). This may be for Sage, the herb, or a variety of Fritter, like Frugter vacante (p. 271, l. 2; p. 273, l. 24), frugter say (p. 273, l. 24), or a dish that I cannot find, or a way of spelling figs.

Frugter say, p. 273, l. 24. If say is not for Sage, then it may be a fish, constanced with the vacante, which I suppose to mean ‘meat.’ Say is a Scotch name for the Codling, Merlangus Carbonarius. Yarrell, ii. 253.

Charlet (p. 273, l. 28). The recipe in ‘Household Ordinances,’ p. 403, is, Take swete cowe mylke and put into a panne, and cast in therto pickes of eyren and the white also, and sothen porke brayed, and sage; and let hit boyle tyly hit crudde, and colour it with saffron, and dresse hit up, and serve hit forth.” Another recipe for Charlet Enforced follows, and there are others for Charlet and Charlet icoloured, in Liber Cure, p. 11.

Joutes, p. 274, last line. These are broths of beef or fish boiled with chopped boiled herbs and bread, H. Ord. p. 401. Others are made ‘with swete almond mylke.’ Th. See ‘Joutus de Almonde,’ p. 15, Liber Cure. For ‘Joutes’ p. 47; ‘for oher joutes,’ p. 49.

Brones, p. 274, last line. This is doubtless the Brus of Household Ordinances, p. 427, and the brays of Liber Cure, p. 19, l. 3, brewis, or broth. Brus was made of chopped pig’s inwards, lecks, onions, bread, blood, vinegar. For ‘Brewewes in Somere’ see H. Ord., p. 453.

Chewettes, p. 275, l. 4, were small pies of chopped-up livers of pigs, hens, and capons, fried in grease, mixed with hard eggs and ginger, and then fried or baked. Household Ordinances, p. 442, and Liber Cure, p. 41. The Chewets for fish days were similar pies of chopped turbot, haddock, and cod, ground dates, raisins, prunes, powder and salt, fried in oil, and boiled in sugar and wine. L. Cure, p. 41. Markham’s Recipe for ‘A Chewet Pye’ is at p. 80-1 of his English Housewife. Chewet, or small Pie; minced or otherwise. R. Holme, See also two recipes in MS. Harl. 279, fol. 38.

Flanen (p. 275, l. 4) were Cheesecakes, made of ground cheese beaten up with eggs and sugar, coloured with saffron, and baked in ‘cofyns’ or crusts.

‘A Flaune of Almayne’ or ‘Crustade’ was a more elaborate preparation of dried or fresh raisins and pears or apples pounded, with cream, eggs, bread, spices, and butter, strained and baked in ‘a faire coffyn or two.’ H. Ord., p. 452.

Of new Sauces, Wynkyn de Worde names Gelopere & Peggl (p. 279, l. 4). Gelopere I cannot find, and can only suggest that its p may be for f; and that ‘cleves of gelofer,” the clove-gillyflower, may have been the basis of it. These cloves were stuck in ox tongues, see “Lange de boot,” Liber Cure, p.
26. Muffett also recommends Gilly-flour Vinegar as the best sauce for sturgeon in summer, p. 172; and Vinegar of Clove-Gilliflowers is mentioned by Culpepper, p. 97, Physical Directory, 1649.

Peggle I take to be the Pykele of Liber Cure Cocorum, p. 31, made thus;
With wyne and mustarde, as have thou cele [bliss],
With onys smaille schrad, and sothin in grece,
Meng alle in fere, and for the hit messe.'

The new Wine is Campolet, p. 267. Henderson does not mention it; Halliwell has 'Campoleo.' A kind of wine, mentioned in a curious list in MS. Rawl. C. 86. [See the list in the Notes to Russell, above, p. 202.] I suppose it to be the wine from 'Campoleo.' The name of a certain white grape, which hath very white keracles,' Colgrave.

Of new Pead W. de Worde names the Solus (p. 280, l. 8), Codell and Tonch (p. 281). Torrentynhe he makes solo torrentyne (p. 280) seemingly, but has torrentyne salted as a fish salted, at p. 282, l. 7.

Codell, p. 282, l. 14, the cuttlefish. Of these, Sphaera vel Lolligines calaminae, Muffett says, they are called also 'sleevess' for their shape, and 'scribes' for their lucky humour wherewith they are replenished, and are commended by Galen for great nourishers; their skins be as smooth as any womans, but their flesh is brawny as any ploughmams; therefore I fear me Galen rather commended them upon hear-say then upon any just cause or true experience.

For the Solus I can only suggest thanny. Aldrovandi, de Pisibus, treating of the synonyms of the Salmon, p. 482, says, 'Gramm salmonis nomenclaturam non inuenius, namque est quod id miratur curiosus lector, cum in Oceano tantum flumibusque in eum se exonerantibus reperiatur, ad quae veteres Graeci nunquam penetrarunt. Que voluerit, Solisem appellare poterit. Σωλόθρευς enim boni, id est, delicati piscis nomen legitur apud Hesychium, nec praeterea qui sit, explicatur: aut a migrandi natura καταμετάβας, vel Ὀρμος fluvialitis dieitur, nam Aristoteles in mari dromades vocat Thynnos alioque gregales, qui alunde in Pontum excurrunt, et vix vno loco conquirens; aut nomen figuratur a saltu, & θαλατος dieitur. Non plerum tamen, salmonis nomen a saltu deduci, aut etiam a sale, licet salindi natura ei optimo quadrato saeque aut naria inuenturaria eliam solat. Non enim latine sed a Germanis Belgicis Rheni aequalis, aut Gallis Aquitaniea accepta vox est.' See also p. 318. 'Scardula, et Inobia ex Figis, et Plota, Solas.'

Genssler, de Pisibus, p. 273. Can salma be the Greek 'σαλμας, a shell-fish, perhaps like the razor-fish. Epich. p. 22.'—Liddell and Scott.—I presume not. 'Solen. The flesh is sweet; they may be eaten fried or boiled.' 1661, R. Lovell, Hist. of Animals, p. 240. 'Solen: A genus of bivalve mollusks, having a long slender shell; razor-fish.' Webster's Diet.

Sole torrentyne, p. 277. Seemingly a variety of seal, or of cæl or sole if sole is a misprint. But I cannot suggest any fish for it.

Rochets, p. 281, l. 5. Rabbellions. Rochets (or rather Rougets, because they are so red) differ from Garrards and Curs, in that they are redder by a great deal, and also lesser; they are of the like flesh and goodness, yet better fried with onions, butter, and vinegar, then sodden. Muffett, p. 166.
The Booke of

Demeanor

and

the Allowance and

Disallowance

of

certaine Misdemeanors

in

Companie,

[From the reprint by Bensley & Sons (in 1817) of "The Booke of Demeanor from Small Poems entitled The Schools of Vertue by Richard Weste," 1619, 12mo.]
To the Reader.

R Lightly conceiue me, and observe me well,
I Doe what heere is done for Childrens good,
C Hrist in his Gospell (as S. Marke doth tell)
H Ath not forbidden Children, nor withstood
A Ny that should but aske the ready way,
R Egarding Children, not to say them nay.
D Trecting all that came, how faith should be,

W Hat they should crave of Gods high Majestie,
E Ven Salvation, through their faithful Prayer,
S Ending their contemplations into the ayre,
T O his high throne, whose love so guide us all
E Ven to the end we never cease to call.

[N.B.—The stops and sidenotes are those of the original, but that has no Headlines.]
The Booke of Demeanor.

Stand straight vpright, and both thy feet together closely standing,
Be sure on't, ever let thine eye be still at thy commanding.

Observe that nothing wanting be which should be on the bord.
Vnlesse a question moved be,
be careful : not a word.

If thou doe give or fill the drinke,
with duty set it downe,
And take it backe with manlike cheere not like a rustick Lowne.

If on an errand thou be sent, make haste and doe not stay,
When all have done, observe the time, serve God and take away.

When thou hast done and dined well, remember thou repair
to schoole againe with carefulnesse,
be that thy cheefest care.

And marke what shall be read to thee, or given thee to learne,
That apprehend as neere as may be, wisdome so doth warn.
With steadfast eye and careful care,
remember every word
Thy Schoole master shall speake to thee,
as memory shall afford.

Let not thy browes be backward drawn,
it is a signe of pride,
Exalt them not, it shewes a hart
most arrogant beside.

Nor let thine eyes be gloting downe,
cast with a hanging looke:
For that to dreamers doth belong,
that goodnesse cannot brooke.

Let forehead joyfull be and full,
it shewes a merry part,
And chearfulnesse in countenance,
and pleasantnesse of heart.

Nor wrinckled let thy countenance be,
still going to and fro:
For that belongs to hedge-hogs right,
they wallow even so.

Nor imitate with Socrates,
to wipe thy snirvelled nose
Upon thy cap, as he would doe,
nor yet upon thy clothes.

But keepe it cleane with handkerchief, provided for the same,
Not with thy fingers or thy sleeve,
therein thou art too blame.

Blow not alowd as thou shalt stand,
for that is most absurd,
Just like a broken winded horse.

56 it is to be abhorred.

Nor practize snufflingly to speake,
for that doth imitate
The brutish Storke and Elephant,
yea and the wralling cat.

60 

If thou of force doe chance to sneeze,
then backewards turne away
From presence of the company,
wherein thou art to stay.

64 

Thy cheekes with shamefaced modesty,
dipt in Dame Natures die,
Not counterfet, nor puffed out,
observe it carefully.

68 

Kepe close thy mouth, for why, thy breath
may hap to give offence,
And other worse may be repayd
for further recompence.

72 

Nor put thy lips out like a foole
as thou wouldst kisse a horse,
When thou before thy betters art,
and what is ten times worse,

76 

To gape in such unseemely sort,
with ugly gaping mouth,
Is like an image pictured
a blowing from the south.

79 

Which to avoyd, then turne about,
and with a napkin hide
That gaping foule deformity,
when thou art so aside.
Laughing.

To laugh at all things thou shalt heare,
    is neither good nor fit,
It shewe the property and forme
    of one with little wit.

Biting the lip.

To bite the lip it seemeth base,
    for why, to lay it open,
Most base dissembling doggednesse,
    most sure it doth betoken.

Biting the upper lip.

And so to bite the upper lip
    doth most uncomely shew,
The lips set close (as like to kisse)
    in manner seeme not so.

The tongue.

To put the tongue out wantonly,
    and draw it in agen,
Betokens mocking of thy selfe,
    in all the eyes of men,

Spitting.

If spitting chance to move thee so
    thou canst it not forbear,
Remember do it modestly,
    consider who is there.

If filthiness, or ordure thou
    upon the floore doe cast,
Tread out, and cleanse it with thy foot,
    let that be done with haste.

Hammering in speech.

If in thy tale thou hammering stand,
    or coughing twixt thy words,
It doth betoken a lions smoll,
    that's all that it affords.

Belching.

To belch or bulch like Cistipho,
    whom Terence setteth forth,
Commendeth manners to be base,
most foule and nothing worth.

If thou to vomit be constrain'd,
avoy'd from company:
So shall it better be excus'd,
if not through gluttony.

Keep white thy teeth, and wash thy mouth
with water pure and cleane,
And in that washing, mannerly
observe and keep a meane.

Thy head let that be kembd and trimd,
let not thy haire be long,
It is unseemely to the eye,
rebuked by the tongue.

And be not like a slothfull wight,
delightèd to hang downe
The head, and lift the shoulders up,
nor with thy browes to frowne.

To carry up the body faire,
is decent, and doth shew
A comely grace in any one,
Where ever he doth goe.

To hang the head on any side,
doth shew hypocrisie:
And who shall use it trust him not,
he deales with policie.

Let not thy privy members be
layd open to be view'd,
It is most shamefull and abhord,
detestable and rude.
Retaine not urine nor the winde,
which doth thy body vex,
So it be done with secessio,
let that not thee perplex.

And in thy sitting use a meane,
as may become thee well,
Not straddling, no nor tottering,
and dangling like a bell.

Observe in Curtesie to take
a rule of decent kinde,
Bend not thy body too far foorth,
nor backe thy leg behind.

In going keep a decent gate,
not faining lame or broken,
For that doth seeme but wantonnesse,
and foolishnesse betoken.

Let thy apparel not exceede,
to passe for sumptuous cost,
Nor altogether be too base,
for so thy credit's lost.

Be modest in thy wearing it,
and keep it neat and cleane,
For spotted, dirty, or the like,
is losome to be seene.

This for thy body may suffice,
how that must ordred be:
Now at the Church thou shalt observe
to God how all must be.
The

Boke of Curtasye.

FROM THE SLOANE MS. 1986 IN THE BRITISH MUSEUM,
AB. 1430—40 A.D.
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The boke of Curtasye.

Here begynnethe ye fyrrst boke of curtasye.

wo so wylle of curtasye here,
    In this boke he may hit here!
    Yf thow be gentylmone, zemon, or knaue,
4 The nedis nurture for to haue.
    When thow comes to a lordes zate,
    The porter you shalle synfe ther-ate;
    Take hym thow shalte by wepyne tho,
8 And aske hym leue in to go
    To speke wylde lorde, lady, squyer, or grome.
    Ther-to the nedys to take the tome 1;
    For yf he be of loghe degre,
12 Than hym falles to come to the;
    Yf he be gentylmone of kyyn,
    The porter wille lede the to hym.
    When thow cometho halle dor to,
16 Do of thy hode, thy glones also;
    Yf ye halle be at the fyrst mete,
    This lessons leke thow gost for zate:
    ye stuard, countroller, and tresurer,
20 Sittand at de dese, you hayls in fere.
    Whyn ye halle set on ayther side,
    Sitten other gentylmene as falleth pat tyde;
    Enclyne ye fayre to hom also,
24 First to the ryght honde you shalle go,

1 Toom or rymhe. Specium, tempus, opportunitas. P. Parv.
and left;

notice the grooms, then stand before the screen

till the Marshal or Usher leads you to the table.

Be sedate and courteous if you are set with the gentlemen.

Cut your loaf in two, the top from the bottom;
cut the top crust in 4,
and the bottom in 8.

Put your trencher before you,

and don’t eat or drink till your Mess is brought from the kitchen, lest you be thought starved or a glutton.

Have your nails clean.

Don’t bite your bread,

but break it.

Don’t quarrel at table,
or make grimeous.

HOW TO BEHAVE AT TABLE.

¶ Sitthen to po left honde po neghe poe cast;
To hom poe boghe withouten wrast ¹;
Take hede to poomae on poe ryght honde,
And sithen before the serene poe stonde
¶ In myddys poe halle opon poe flore,
While marshall or washer come fro poe dore,
And bydde the sitte, or to borde the lede.

32 Be stabulles of chere for menske ², y rede;
¶ Yf he poe sette at gentilmoouns borde,
Loke poe be hynde ³ and lyttule of worde.
Pare poe brede and kerne in two,

36 Tho ouer crust poe nether fro;
¶ In fowre poe kutt poe ouer dole,
Sett hom to-gedur as hit where hole;
Sithen kutt poe nether crust in thre,

40 And turne hit down, lerne pis at me.
¶ And lay thy troncheour poe be-fere,
And sitt vp-ryght for any sore.

Spare brede or wyne, drynke or ale,

44 To thy messe of kochyn be sett in sale;
¶ Lost men sayne poe art honour bethe,
Or elles a goten pot alle men wyte,
Loke poe maylys ben elene in blythe.

48 Lost poe felaghe lothe ther-wyth.
¶ Bryt not on thy brede and lay hit down,—
That is no curteysse to use in towne;—
But breke as myche as poe wylle ete,

52 The remelant to pore poe shalle lete.
¶ In peese poe ete, and euere eschewe
To flyte ⁴ at borde; pet may poe rewre.
Yf poe make mawes ⁵ on any wyse,

56 A velany poe kacches or euere poe rise.

¹ AS. servesten, to writhe, twist.
² grace, civility; from AS. mensime, human; cp. our double sense of humanity. H. Coleridge.
³ courteous.
⁴ AS. flyte, dispute, quarrel.
⁵ Mowe, or skorne. Vangia, vel vulgia, cachinna. Promptorium.
Let neuer ky chake be Made to grete  
With morselle of brede ky pou shalle ete ;  
An appy mow men sayne he makes,  

60 ky brede and fleshe in hys chake bakes.  

Yf any man speke ky tym to the,  
And pou schalle onsware, hit wille not be  
But waloande, and a-byde pou most ;  

64 ky is a scheme for alle the host.  

On bothe halfe ky mouthe, yf ky pou ete,  
Mony a skorne shalle ky pou gete.  
Ky pou shalle not laughe ne speke no pynges  

68 While ky mouthe be fulle of mete or drynke ;  

Ne suppe not with grete sowndyne  
Noper potage ne oper pynges.  
Let not ky spone stond in ky dysche,  

72 Wherper pou be servyd with fleshe or flashe ;  
Ne lay hit not on thy dishe syde,  
But clenese hit honestly with-outen pride.  
Loke no browynyge on ky fyngur pore  

76 Defoule pe clothe pe be-for.  

In ky dysche yf pou wete ky brede,  
Loke pe-r-of ky not be lede  
To cast agayne ky dysche in-to ;  

78 Ky art vn-hynde yf ky pou do so.  

Drye ky mouthe ay wele and fynde  
When pou schalle drynke oper ale or wynne.  
Ne calle pou noyt a dysche a-payne,  

84 But ys take fro pe borde in playne;  
Yf pou spilt ouer the borde, or elles open,  
Pou schalle be holden an wynctayse mon ;  
Yf ky nown dogge pou scrape or clawe,  

88 ky is holden a vyse among men knawe.  

Yf ky nose pou clense, as may be-falle,  
Loke ky honde pou clense, as wythe-alle,  
Prisely with skryt do hit away,  

92 Oper ellis thurgh the tepet ky is so gay.
Don't pick your teeth at meals,
or drink with food in your mouth,
as you may get choked,
or killed, by too stopping your wind.
Tell no tale to harm or shame your companions.

Don't stroke the cat or dog.

Don't dirty the table cloth with your knife.
Don't blow on your food,
or put your knife in your mouth,
or wipe your teeth
[fol. 14.] or eyes with the table cloth.
If you sit by a good man,
don't put your knee under his thigh.
Don't hand your cup to any one with your back towards him.

Don't lean on your elbow.

Clense not thi thete at mete sittande,
With knyfe ne stre, styk ne wande.
While þou holdest mete in mouthe, be war

To drynke, þat is an-honest 1 char,

And also fysyke for-bedes hit,
And sais þou may be choket at þat byt;
Yf hit go þy wrang throte into,

And stoppe þy wynde, þou art fordo.

Ne telle þou neuer at borde no tale
To harne or shame þy felawe in sale;
For if he then withholde his methe 2,

Eftsonns he wylle forest þi dothe.

Where-sere þou sitt at mete in borde,
Avoide þe cat at on bare worde,
For yf þou stroke cat oþer dogge,

þou art lyke an ape tseyed wiþ a clogg.

Also eschewe, with-outen stryfe,
To foule þe borde clothe with þi knyfe;
Ne blow not on þy drynke ne mete,

Neþer for colde, neþer for hete;

With mete ne bere þy knyfe to mowthe,
Wheþer þou be sett be strong or couthe;
Ne with þo borde clothe þi thete þou wype,

Ne þy nyen þat rennen rede, as may betyde.

Yf þou sitt by a ryght good man,
þis lesson loke þou þenke apoñ:
Vndur his theghe þy kne not pit,

þou ar fulle lewod yf þou dose hit.

Ne baewarde sittande gyf not þy cupe,
Neþer to drynke, neþer to suppe;
Biddle þi frende take cuppe and drynke,

þat is holden an honest thying.

Lene not on elbowe at þy mete,
Neþer for colde ne for hete;

1 an privative, unhonest. 2 AS. mod, mood, passion, violence.
THE DOKE OF CURTASYE (SLOANE, 1906).

Dip not thy thombe thy drynde into,
128 thou art uncourtseye yet thou hit do;
¶ In salt saler yet but thou pity
Open fishe or flesshe but men may wyte,
But is a vice, as me ne telles,
132 And greet wonder hit most be elles.
¶ After mete when thou shalt washe,
Spitt not in basin, ne water thou dasse;
Ne spitt not loredly, for no kyn mede,
136 Before no mon of god for drede.
¶ Who so euer despise this lessoun ryse,
At borde to sitt he hase no myse.
Here endy a now oure first talkyng,
140 Crist graunt vs alle his dere blessyng!

¶ Here endithe the first boke of courtsey.

THE SECOND BOOK.

YF that thou be a 3ong enfant,
And thynke thoe acodes for to haunte,
This lessoun schalle thy maister thoe merke,
144 Croscrist thoe speye in alle thoe werke;
Sytthen thy pater noster he wille thoe teche,
As cristes owne postles con preche;
After thy Ave maria and thoe crede,
148 But shalle thoe sone at dome of drede;
¶ Then after to blesse thoe with thoe trinity,
In nomine patris teche he wille thoe;
Thou with marke, mathew, luke, and Ion,
152 With thoe per crucis and the high name;
¶ To schryne thoe in general thou schalle dere
Thy Confiteor and miserevent in feere.

or dip your thumb into your drink,
or your food into the salt cellar;
That is a vice.
Don't spit in the basin you wash in
or loosely (5)
before a man of God.
If you go to school
you shall learn:
1. Cross of Christ,
2. Pater Noster,
3. Hail Mary and the Creed,
4. In the name of the Trinity,
5. of the Apostles,
6. the Confession.
To seche þe kyngdam of god, my chylde,
þerto y rede þou be not wylda.

Therfor worship god, bothe olde and song,
To be in body and soule yliche stronge.

When þou comes to þo chirche dore,
Take þe haly water stondand on flore;

Rede or synge or byd prayers
To crist, for alle þy crysten feris;
Be curtayse to god, and knele doun

On bothe knees with grete defockious.
To mos þou shalle knele opon þe ton,
þe toper to þy self þou halde alof.
When þou ministers at þe heghe autere,
With bothe hondes þou serve þo prest in fere,
þe ton to stabulle þe toper
Lest þou faile, my dere broþe.

Another curtayse y wyll þe teche,
Thy fadur And modur, with mylde speche,
In worship and servis with alle þy myst,
þat þou dwelle þo longur in ethely lys.

To anoþer man do no more amys
Then þou woldys be doen of hym and hya;
So crist þou pleses, and geter þe loun
Of men and god þat styttis abowe.

Be not to make, but in men þe holde,
For ellis a fole þou wyll be tolde.

He þat to rytwysses wylle enclyne,
As holy wryst says vs wele and fyne,
His sede schalle neuer go seche hor brede,

Ne suffur of mon no shames dede.
To for-gyf þou shalle þe hast;
To veniance loke þou come on last;
Draw þe to pesc with alle þy strengte;

Fro stryf and bate draw þe on lengte.
Yf mos aske þe good for goddys sake,
And þe wont thynges wher-of to take,
Gyf hym boner wordys on fayre manere,
With glad semblaunt \(\text{\textsuperscript{\textcircled{1}}}\) and pure good cher.
Also of servise \(\text{\textsuperscript{\textcircled{2}}}\) shalle be fre
To ever\(\text{\textsuperscript{\textcircled{3}}}\) mon in hys degr\(\text{\textsuperscript{\textcircled{4}}}\).
Shou schalle noner lose for to be kynde ;
That on forgetis an\(\text{\textsuperscript{\textcircled{4}}}\) other hase in mynde.
\(\text{\textsuperscript{\textcircled{4}}}\) Yf Any man haue part with \(\text{\textsuperscript{\textcircled{5}}}\) he is gyft,
With hym \(\text{\textsuperscript{\textcircled{6}}}\) shou make an euen skyft ;
Let hit not henge in honde for glowe,
\(\text{\textsuperscript{\textcircled{6}}}\) \(\text{\textsuperscript{\textcircled{8}}}\) art vncurtayse \(\text{\textsuperscript{\textcircled{9}}}\) heyt dose.
\(\text{\textsuperscript{\textcircled{9}}}\) To sayntis \(\text{\textsuperscript{\textcircled{10}}}\) th\(\text{\textsuperscript{\textcircled{11}}}\) gy gate hase hyyt,
Thou schalle fulfylle hit with alle \(\text{\textsuperscript{\textcircled{12}}}\) myyt,
Lest god \(\text{\textsuperscript{\textcircled{12}}}\) stryk with grete veniaunce,
And pry \(\text{\textsuperscript{\textcircled{12}}}\) in-to sore penaunce.
\(\text{\textsuperscript{\textcircled{12}}}\) Leue not alle men that spoke \(\text{\textsuperscript{\textcircled{15}}}\) fayre,
Wher\(\text{\textsuperscript{\textcircled{14}}}\) pet hit ben comyns, burges, or mayre ;
In swete wordeis \(\text{\textsuperscript{\textcircled{16}}}\) nedder was closet,
Disseyuant euuer and myaloget ;
\(\text{\textsuperscript{\textcircled{17}}}\) for\(\text{\textsuperscript{\textcircled{18}}}\) \(\text{\textsuperscript{\textcircled{19}}}\) art of adams blode,
\(\text{\textsuperscript{\textcircled{19}}}\) with wordeis be ware, but \(\text{\textsuperscript{\textcircled{20}}}\) be wode :
A schort worde is comynly sotho
\(\text{\textsuperscript{\textcircled{20}}}\) pet first slydes fro monnes tothe.
\(\text{\textsuperscript{\textcircled{20}}}\) Loke lyer neuer \(\text{\textsuperscript{\textcircled{21}}}\) pet \(\text{\textsuperscript{\textcircled{22}}}\) be-come,
Kepe \(\text{\textsuperscript{\textcircled{22}}}\) yss wordeis for alle and somme,
Layw ne to off\(\text{\textsuperscript{\textcircled{23}}}\) for no solace,
For no kyn myrthe pet any man mase ;
Who lawws alle \(\text{\textsuperscript{\textcircled{25}}}\) pet men may se,
A schrow or a fole hym semes to be.
\(\text{\textsuperscript{\textcircled{25}}}\) Thre enmys in yss worlde \(\text{\textsuperscript{\textcircled{26}}}\) are, 220
\(\text{\textsuperscript{\textcircled{26}}}\) conseyten alle men to for-fare,—
The devel, \(\text{\textsuperscript{\textcircled{27}}}\) fro lasshe, \(\text{\textsuperscript{\textcircled{28}}}\) worlde also,
That wyrkyn mankynde ful mykyl wo :
Yf \(\text{\textsuperscript{\textcircled{28}}}\) may stryve \(\text{\textsuperscript{\textcircled{29}}}\) pre enmys,
\(\text{\textsuperscript{\textcircled{29}}}\) shou be secu of heuen bys.
\(\text{\textsuperscript{\textcircled{29}}}\) Also, my chylde, a-gaynes \(\text{\textsuperscript{\textcircled{30}}}\) lorde
Loke \(\text{\textsuperscript{\textcircled{30}}}\) stryve with no kyn worde,
306  

**The Rule of Good Manners.**

or let or play with him.  

Ne waier non with hym thou lay,  

228 Ne at ye dyces with hym to play.  

跟不上: Hym that thou knowes of gretter state,  

Be not hys felaw in rest ne bate.  

3if thou be staid in strange contrée,  

Ensereche no fyr thou failles to the,  

Ne take no more to do on honde,  

tron thou may haue menske of alle in londe.

If a man falls, don’t laugh, but help him up!  

跟不上: If thou se any mon fal by strete,  

236 Laweghe not pe-at in drye ne wete,  

But helpe hym vp with alle by myst,  

As seynt Ambrose pe teches ryst;  

Thou that stondys so sure on sete,  

240 Ware lest by hede faille to by sate.  

跟不上: My cheulde, ye thou stonde at by masse,  

At vndur stondis bothe more and lasse,  

Yf ye prest reede not at by wyle,  

244 Reprove hym nost, but holde by stylle.  

跟不上: To ane wyryst by counsayle ye by shewe,  

Be war put he be not a schewe,  

Lest he disclaunlye by with tong  

248 Amonge alle men, bothe olde and yong.  

跟不上: Bekenynge, fynge, nowe thou vse,  

And pryue rownyng loke thou refuse.  

Yf thou mete knyss, sómmor, or kname,  

252 Haylys hym a-non, “syr, god thou same.”  

Yf he spakke fyrst open by pore,  

On swere hym gladlye with-outen more.  

跟不上: Go not forthe as a dombe freke,  

256 Syn god hase laft the tounge to speke;  

Lest men sey be sibe or couthe,  

“3ond is a mon with-outen mouth.”  

跟不上: Speke neuer vn'honestely of woman kynde,  

260 Ne let neuer remne in by mynde;  

1 to relation or friend.
THE BOKE OF CURTASYE (SLOANE, 1980).

be boke hym calleth a chorle of chere,
That vylany spokes be wemen sere:
For alle we ben of wynmes born,
264 And oure fadurs vs be-forne;
Perfore hit is a vnhonest thyng
To speke of hem in any hethyng.1

‡ Also a wyfe be, fall of ryȝt
268 To worschyp hyr husbondes bothe day and nyȝt,
To his byddynge be obediente,
And hym to servyn with-outen offence,
‡ Yf two brether be at debate,
272 Loke noþer þou forþe in her hate,
But helpe to staunche hom of malice;
þen þou art frende to bothe I-wys.
‡ Jif þou go with a-noþer at þo gate,
276 And þe bothe of on astate,
Be curtasye and let hym haue þe way,
That is no vylanye, as meyn me say;
And he be comen of grete kynraden,
280 Go no be-forne þawgh þou be ben(end);
And yf þat he þy maystar be,
Go not be-forne, for curtasie,
Noþer in fylyde, wode, noþer launde,
284 Ne euen hym with, but he commaunde.
‡ Yf þou schalle on pilgrimage go,
Be not þe thryd felaw for wele ne wo;
The re oxen in plowwe may never wel drawe,
288 Noþer be craft, ryȝt, ne lawe.
‡ Jif þou be profere to drynke of cup,
Drynke not al of, ne no way sup;
Drynk menAKoly and gyl agayne,
292 þat is a curtasye, to speke in playne,
‡ In bedde yf þou falle herberet to be,
With falawe, maystar, or her degre,

1 contempt, scorn. O.N. heþung, H. Coleridge.
If you journey with any man, find out his name, who he is, where he is going.

With friers on a pilgrimage, do as they do.

Don’t put up at a red (haired and faced) man or woman’s house.

Answer opponents modestly, but don’t tell lies.

Before your lord at table, keep your hands feet, and fingers still.

Don’t stare about, or at the wall, or lean against the post.

Don’t pick your nose.

pe shalt enqueere be curtiese
In what part of pe bedde he wylle lye ;
Be honest and lye pe for hym fro,
pe art not wyse but pe do so.

With wos men, be for and negh,
The folle to go, loke pe be slegh
To aske his name, and queche he be,
Whidur he wille : kepe well pe thre.

With freres on pilgrimage yf pe pe go,
pe pe wille hym, de wyne pe also ;
Als on nyght pe take pe rest,
And byde pe day as tru mannes gest.

In no kyn house pe rede mon is,
Ne womans of pe same colour y-wys,
Take never pe Innes for no kyn nede,
For pe be folke pe ar to dreme.

Yf any thurgh sturnes pe oppose,
Onswere hym mekely and make hym close :
But glose and wordys pe falsed is,
Forsake, and alle that is omys.

Also yf pe have a lorde,
And stondeys by-foot hym at pe borde,
While pe pe speke, kepe well pe honde,
Thy fete also in pece let stonde,

His curtase nede he most breke,—
Stirraunt fyngeurs toos when he shalle speke.
Be stabulle of chere and sumwhat lytye,
Ne ouer alle wayne pe not thy syt ;

Gase not on walles with pe neghe ,
Fyr ne negh, logh ne haghe ;
Lett not pe post be-cum pe staf,
Lest pe be callet a dotet daft ;
Ne delf pe neuer nose thyrle
With thombe ne fynghur, as ping gyrl ;

\[1\] As. gynen, attend, regard, observe, keep.  
\[2\] thine eye
\[ \text{Rob not } \textit{by arm e noôt hit claw,} \\
\text{Ne bogh not down } \textit{by hede to law;} \\
\text{Whi any man spekes } \textit{with} \textit{grete besenes,} \\
\text{Herken his wordis } \textit{with-outes} \textit{distresse.} \]

\[ \text{By strete or way } \textit{yf} \textit{foun schalle go,} \\
\text{Fro } \textit{pes two } \textit{pynges} \textit{fune kepe } \textit{pe} \textit{fro,} \\
\text{Ne porer to harme chylde } \textit{he best,} \]

\[ \text{With castynge, turnyng west ne est;} \\
\text{Ne chaunge } \textit{foun} \textit{not in face colour,} \\
\text{For lyghtnes of wordes in halle ne boure;} \\
\text{Yf } \textit{py} \textit{vysage chaunge for noôt,} \]

\[ \text{Men say } \textit{pe} \textit{trespas } \textit{foun} \textit{hase wroght.'} \]

\[ \text{By-fere } \textit{by lorde, ne mawes } \textit{foun make} \\
\text{Sif } \textit{foun} \textit{wyllc curtasie } \textit{with} \textit{pe take,} \\
\text{With hondeis vnwassen take neuer } \textit{py} \textit{mete;} \]

\[ \text{Fro alle } \textit{pes vices loke } \textit{foun} \textit{pe kepe.} \]

\[ \text{Loke } \textit{foun} \textit{sytt—} \textit{and make no stryf—} \\
\text{Where } \textit{foun} \textit{est} \textsuperscript{1} \textit{commansalis}, or ellis } \textit{foun} \textit{wyf.} \\
\text{Eschewe } \textit{pe} \textit{heuest place } \textit{with} \textit{wyn,} \textsuperscript{2} \]

\[ \text{But } \textit{foun} \textit{be beden to sitt } \textit{per-in.} \\
\text{Of curtasie here endis } \textit{pe} \textit{secunde fyt,} \\
\text{To heuen crist mot ore} \textit{saules flyt!} \]

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\[ \text{THE THIRD BOOK.} \]

\[ \text{De officiarijs in curijs dominorum.} \]

\[ \text{Ow speke we wylle of officiers} \]

\[ \text{Of court, and als of hor mestiers.} \]

\[ \text{Four men } \textit{per beñ pat jerdys schalle} \\
\text{here,} \\
\text{Porter, marshall, stuardes, visheres;} \\
\text{The porter schalle haue } \textit{pe} \textit{lengest wande,} \]

\[ \text{The marshall a schorter schalle haue in hande;} \]

\textsuperscript{1} \textit{Read est} \\
\textsuperscript{2} \textit{AS. wyn, contention, labour, war; wynn, wynn, joy, pleasure.}
OF THE PORTER, AND MARSHAL OF THE HALL.

310 Of the Porter.

s. Usher, the shortest.
d. Steward, a staff about a finger thick, half a yard long.

The vesser of chambour smallest schalle haue,
The stuaerde in honde schalle haue a stafe,
A fyngur gret, two wharters long,
To reule þo men of court ymong.

† De Ianiore. ¹

Of the Porter.

He keepeth the Gate
and Stocks,
takes charge of
mistakes

† The porter falle to kepe þo gate,
þe stokkes with hym erly and late;
if any man hase in court mys-gayne,

364 To porter warde he schalle be tane,
þor to a-byde þo lorde’s wylle,
What he wille deme by ryntwys skylle.
For wesselle clothes, þat noyt be solde,

368 þe po[r]ter hase þat warde in hode.
Of strangers also þat comen to court,
þo porter schalle warne þor at a worde.
Lyueray he hase of mete and drynke,

372 And setth with hym who so hym thynke.
When so enuer þo lordes renowne schalle
To castell til opor as hit may falle,
For carriage þe porter hors schalle hyre,

376 Fourre pens a pese with-in þo schyre;
Be statut he schalle take þat on þe day,
þat is þe kyngis crye in faye.

Of the Marshal
of the Halle.

† De Marescallo aule. ²

† Now of mareschalle of halle wylle I spele, ³

380 And what falle to hys ofyce now wylle y telle;

² Though Edward IV. had Marshals (Household Ordinances, p. 84, &c.), one of whom made the Surnaue when the King was in the Hall (p. 32), or Estate in the Surnaue (p. 38), yet there is no separate heading or allowance for them in the Liber Niger. Two yeomen Ushers are mentioned in p. 38, but the two yeomen Earws, their two Grooms and Page, p. 84, perform (nearly) the duties given above to the Usher and his Grooms.
³ MS. speele.
In absence of stuarde he shalle areste
Who so oun is rebelle in court or fest;
Jomons-wsheere, and grome also,

384 Vndur hym ar þes two:
þe grome for fuele þat schalle brene
In halle, chambr, to kechyn, as I þe kenne,
He shalle delyuer hit ilk a dele,

388 In halle make fyre at yche a mele;
Borde, treotsle, and formes also,
þe cupbordes in his warde schalle go,
þe dozars cortines to henge in halle,

392 þes offices nede do he schall;
Bryng in fyre on alhalawgh day,
To condulmas euon, I dar welle say.

Per quantum tempus armigeri habebris liberatum et
ignis ardebit in aula.

So longe squiers lyuerés shalle hafe,1

396 Of grome of halle, or ellis his knafe;
But fyre shalle brene in halle at mete,
To Cena domini þat men hase etc;
þer browyt schalle be a holyn kene,

400 þat sett schalle be in erber groe,
And þat schalle be to alhalawgh day,
And of be skyfed, as y þe say.

In halle marshall alle men schalle sett

404 After here degré, withe-outen lett.2

1 Edward IV.'s Esquires for the Body, IIII, had 'for wynter
lyvere from All Hallowentide (Nov. 1) till Estyr, one percher
wax, one candell wax, ij candells Paris, one tallwood and dimid-
tium, and wages in the countryng-house.' H. Ord. p. 36. So the
Bannrettes, IIII, or Bachelors Knights (p. 32), who are kervers
and enployers, take 'for wynter season, from Allhallowentydyl till
Estyr, one tortay, one percher, li candelles wax, li candelles Paris,
ii tallwood, ii faggetas,' and ruches, liiter, all the year; which the
Esquires have too. The Percy household allowance of Wax was
ccijj score vij lb. dimid. of Wax for th' expenses of my House"for
some hole Yere. Viz. Syxes, Prophets, Quarions, and Torches after
ix d. the lb. by estimation; p. 12.

2 The Liber Niger of Edw. IV. assigns this duty to one of the
Gentymen Ushears. H. Ord. p. 3f.
OF THE BUTLER AND PANTER.

De pincenario, panerario, et coxis sibi servientibus.

The boteler, pantzer, and coxes also,
To hym ar servauntis with-outer me;
Per-fore on his yerde skore shalle he.

408 Alle mesys in halles pat servet be,
Commaunde to sett bothe brede and ale
To alle men pat servet ben in sale;

To gentilmen with wyne I-bake,
Ellis fayles po scrivo, y vnder-take;
Iche messe at vi breue shalle he
At the countysng house with opor mené;
Yf po koke wolde say pat were more,
Pat is po cause pat he haze hit in skore.
Pate pantor1 also yf he wolde stryfe,
For rewarde pat sett schalle be be-lyne.
When brede faylyt at borde aboute,
The marshall gares sett with-outer doute
More brede, pat calde is a rewarde,
So shalle hit be preuet be-fore sturde.

De officio pincenarii.2

Boteler shalle sett for yche a messe
A pot, a lofe, with-outer distresse;
Boteler, pantzer, folawes ar ay,
Reken hom to-gedar fulle wel y may.
The marshalle shalle herber alle men in fare,
That ben of court of any mestere;
Sane po lordys chambur, po wadrop to,
Po vshier of chambur schalle tent po two.

De hostiario et suis servientibus.3

Speke I wylle A lytulle qwyle

Of vshier of chambur, with-outer gyale.

1 See the Office of Pantry, H. Ord. p. 70.
2 See the Office of Butler of England, H. Ord. p. 73.
'This name usher is a worde of Freneh,' p. 38.
The Boke of Curtasye (Sloane, 1886).

De Officio gargarum.\footnote{De Officio gargarum.}

Gromes paletis shyn fyle and make litter,\footnote{Gromes paletis shyn fyle and make litter.}
ix fote on lengthe with-out diawere;
vij fote y-wysa hit shalle be brode,
Wele watered, L-wryth, be craft y-trode,
Wyysps drawn out at fete and syde.

440

Wele wrythyn and turnyd a-payne þat tyde;
On legh wynsonken hit shalle be made,
To þo gurdistodo hegh on lengthe and brade.
For lordys two beddys schalle be made,

444

Bothe vitre and innere, so god me glade,
þat henget shalle be with hole sylower,\footnote{Bothe vitre and innere, so god me glade,}
With crochethis\footnote{With crochethis} and loupys set on lour;\footnote{With crochethis and loupys set on lour.}
þo valence on fylour\footnote{þo valence on fylour.} shalle henge with wyn,\footnote{þo valence on fylour. shalle henge with wyn.}
iij curteyns strept drawn with-inne,
þat recke schalle euyn to grounde a-boute,\footnote{þat recke schalle euyn to grounde a-boute.}
Noþer more, noþer lesse, with-outen doute;\footnote{Noþer more, noþer lesse, with-outen doute.}
He strykes hom vp with forket wande,

452

And lapes vp fast a-boute þe lyf hande;

\footnote{Compare H. Ord. p. 39. ‘Yeomen of Chambre, III, to make beddes, to bere or hold torches, to sette bourdys, to apparelye all chambres, and suche other servyce as the chamberlain, or ushers of chambr command or assigne.’ Liber Niger Edw. IV. See also H. Ord. p. 40, Office of Wardrobe of Beddes, p. 41, Gromes of Chambry, X; and the elaborate directions for making Henry VII’s bed. H. Ord. p. 121-2.}

\footnote{Hoe strementum, lytters, p. 260, col. 2 (the straw with which the bed was formerly made), Wright’s Vocabularies.}

\footnote{Sylure, or valce, or a nother thynge (sylure of a walce), Colaturs, Colaturs, Colamen, Catholicon, in P. Parv. Fr. Col, Hauen, pl. Olts, a canopie for, and, the Testerns and Valences of a Bed. Cotgrave. A tester over the headde, canopys. Withals.}

\footnote{Crochet, a small hookes.}

\footnote{Lyowre, by hynde wyte procysows clothys. Ligatorium. P. Parv.}

\footnote{Fyloure, of barbourys craft, Auncetolous, flarium. P. Parv.}

See note 3, p. 190.
OF THE GROOMS AND USHER OF THE CHAMBER.

314

[Fol. 20.]

The counterpanes
is held at the foot,
cushions on the
sides,
tapestry on the
floor
and sides of the
room.

The Groom gets
fuel, and serves.

The Groom keeps
the table, trestles,
and forms for
dinner;

and water in a
heater.
He puts 3 wax-
lights
over the chimney,
all in different
senses.

The Usher of the
Chamber walks
about and sees
that all is served
right.

covers the table
to be set and
removed.

Jo knop vp turnes, and closes on ry3t,
As bole by nek jot henges fulle ly3t.
Jo counterpynt he layys on beddys fete,

Qwysshenes on sydes shyn lye fulle mete.
Tapetis 1 of spayne on flore by syde,
Jot sprad shyn be for pompe and pryde;
Jo chambur sydes ry3t to jot dore,

He henges with tapetis jot ben fulle store;
And fuel to chymné hym falle to gete,
And seremes in clof to y-sawe jot hete.
Fro jot lorde at mete when he is sett,

Borde, trestuls, and fourmes, with-outes let;
Alle thes pynges kepe schalle he,
And water in chafer for laydys fre;
ij perchers of wax jen shalle he fet,

A-bone jot chymné jot be sett,
In syce 2 ichoñ from oþer shalle be
Jot lenghthe of oþer jot mea may se,
To brenne, to voide, jot dronkyn is,

Oþer ellis I wote he dose Amyas.
Jo vssher alle-way shalle sitt at dore
At mete, and walke schalle on þe flore,
To se jot alle be severit on ry3t,

Jot is his office be day and ny3t;
And byd set borde when tymse schalle be,
And take hom vp when tymse ses he.

2 And he (a Grome of Chambry) seteth nyghtly, after the seasons of the yere, torchys, tortays, candyllies of wax, mortars; and he seteth up the sines in the King's chamber, H. Ord. p. 41, 1 these torches, five, seven, or nine; and as many sines sett upp as there bee torches, &. p. 114; and dayly iii other of these gromes, called wayters, to make fyres, to sett up tresyls and bordres, with yomen of chamber, and to help dresse the beddes of yinke and arras. H. Ord. p. 41.
The wardrobe he herbers and eke of chamber

480 Ladys with bodys of coralle and lambar,  
\(\tilde{p}o\) vyshe schalle bydle \(\tilde{p}o\) warropere 
Make redy for alle nyxt be-fore \(\tilde{p}e\) fore;  
\(\tilde{p}e\) bryngis he forthe nyxt goun also,

484 And spredys a tapet and qwysshens two,  
He layes hom \(\tilde{p}e\) on on a fourme,  
And fotehethe \(\tilde{p}e\)-on \(\tilde{a}\)-nd hit returne.  
\(\tilde{p}e\) lorde schalle skyft his goun at nyxt,

488 Syttand on fotehethe tyl he be dyt.  
\(\tilde{p}e\) vasher goe to \(\tilde{p}o\) botre,  
"Hauie in for alle nyxt, syr," says he;  
Fyrst to \(\tilde{p}e\) chaundeler he schalle go,

492 To take a tortes lyist hym fle;  
\(\tilde{p}e\) bothe wyne and ale he tase indede,  
\(\tilde{p}o\) botrer says, with-outen drede,  
No mete for mon schalle sayed 2 be,

496 Bot for kynges or prynge or duke so fre;  
For heiers of paraunces also jy-wys,  
Mete schalle be sayed, now thenkys on this.  
\(\tilde{p}e\) to pantre he hyzys be-lyne,

500 "Syr, hauie in with-outen stryffe;"  
Manchet and chet 3 bred he shalle take,  
\(\tilde{p}o\) pantore assayes \(\tilde{p}e\) hit be take;  
A mortar of wax \(\tilde{p}e\) hit will he bryng,

504 Fro chambar, syr, with-out leayng;  
\(\tilde{p}o\) alle nyxt brennes in bassyn cler;  
To saine \(\tilde{p}o\) chambar on nyxt for fyre.

\(\tilde{p}e\) pen somon of chambar alyne voyde with ryne,  
508 The torches han holden wele \(\tilde{p}o\) tyme;  
Tho chambar doros stokes \(\tilde{p}o\) vasher thenne,  
With preket and tortes \(\tilde{p}o\) come brenne;

---

1 Wardrope, or closet—garderobe. Palegrave.
2 See the duties of Edward IV’s Sewar, II. Ord. p. 36.
3 Manchet was the fine bread; chet, the course. Fr. pain
roux, Cheat, or bounded bread; household bread made of Wheat
and Rue mingled. Cotegrave.
OF THE STEWARD.

316

brings bread and
wine.

[Fol. 21.] (the lord washing
first.)

offers the drink
kneeling; puts
his lord to bed,

and then goes
home himself.
The Yeoman-
Usher sleeps at
the Lord’s door.

512

Fro cupborde he bryngos bothe brede and wyne,
And fyrest assayes hit wele a[jad] fyne.

But fyrest pe lorde shallve vasshe l-wys,
Fro po fyr hous when he comen is;

pen knales po vsshe and gyfes hym drynke,
In strong styd on palet he lay,

Brynges hym in bed where he shalle wynke;
At home tase lefe and goso his way;

30mon vsshe be-fore pe dore,
In vitur chamber lies on pe flore.

516

520

528

532

536

540

† De seneschallo.

† Now spake I wylle of po stuard als,
Few ar trew, but fele ar 2 fals.

po clerke of kochyn, countrollour,

524

Stuare, coke, and surveyour,
Assenten in counsell, with-outen skorne,
How po lorde schalle fare at mete po morne.

Yf any deyneth in countré be,
528

po stuare scheues hit to po lorde so fre,
And gares by hyt for any cost,
Hit were grete syn and hit were lost.

Byfore pe cours po stuare comes pen,
Before dishes are
put on, the
Steward enters
first, then the
Server.

532

536

The Steward shall
post into bookes all
accounts written
on tablets,

and add them up.

540

And somet vp holy at po last.

1 See the ‘Steward of Househholde,’ H. Ord. p. 556; ‘He is head
officer.’

2 MS. and
§ De contrarotulatore.¹

§ The Countroller shalle wryte to hym, Taunt rescen no more I myn ;
And taunt dispendu þat same day,
544 Vncountabulle he is, as y þou say.

§ De superiusore.²

§ Surseour and stuarde also,
Thes thre folke and no mo,
For noþ resayuen bot euer sene
548 þat noþyng fayle and alle be whene ;
þat þo clerke of kochyn schulde not mys,
þer-fore þo countroller, as hafe I byns,
Wryte vp þo somme as euer day,
552 And helpe to count, as I þou say.

§ De Clerico coquine.³

§ The clerke of þe cochyũ shalle alle þyng breu, Of men of court, bothe lothe and lene,
Of achatis and dispenses þen wryte þe,
556 And wages for grimes and þemes fre ;
At dressour also he shalle stonde,
And fêt forthe mete dresset with honde ;
þe spicery and store with hym shalle dwelle,
And mony thynges als, as I noþ telle,
For clehyng of officers alle is fre,
Saue þe lorde hym self and ladys dere.

§ De cancellario.⁴

§ The chanceller answeres for hor clothynge,
564 For þome, faukeners, and hor horsyng,

¹ See the "Controler of this houshold royall," H. Ord. p. 58-9.
² See the duties and allowances of A Surveyour for the Kyng, in Household Ordinances, p. 37.
³ See the 'cheyf clerke of kypicalyn,' t. Edw. IV., H. Ord. p. 70 ;
⁴ The duties of the Chancellor of Englonde are not stated in Edw.
IV.'s Liber Niger, H. Ord. p. 29 ; but one of the two Clerks of
Grene-Clothe was accustomed to 'deleyver the clothynge of hous-
holdes,' p. 61.
OF THE CHANCELLOR AND TREASURER.

For his wardrop and wages also;
And assesse patentiis mony and mo;
Yf po lorde gyf est to terme of lyf,
568 The chanceller hit seles with-outen stryf;
Tun come nos plerra mon seyne, per is quando
nobis placet,
pat is, whille vs lykes hym nost omys;
Ouer-se hys londes pat alle be ryft:
572 On of po grete he is of myst.

He overase the
hand too, and is a
great man.

Of the Treasurer.

De thesaurizario. 1

† Now spoke y wylle of tresurere,

Husbande and houswyf he is in fer;
Of po resayner he shalle resayne,
576 Alle pat is gedurt of baylé and grayune, 2
Of po lorde courts and forsetes als,
Whever pay ben ryft or pay ben fals.
To po clerke of cochen he payes moné
To po clerke to kater and pulter is,
580 For vetyalle to bye opon po countré:
The clerke to kater and pulter is,
To bakes and butler bothe y-wys
Gyffys seluer to bye in all thyng
584 pat longes to hore office, with-outen leaying.

The Treasurer
pays all wages.

He, the Receiver,
Chancellor,
Grievour, &c.,

account once a
year to the
Auditor,

from whom they
can appeal to a
Baron of the Exchequer.

1 See the "Thesaurere of Householde" in Edw. IV.'s Liber Niger,
H. Ord. p. 56-8: "the grete charge of polsey and husbandry of
all this household growth and stondyth moste part by hys sal and
dylgent pourveyauce and condaytes."

2 AS. geve, reeve, steward, bailiff.
De receptore firmarum.

Of the Receiver of Rents.

He gives receipts, and gets a fee of 6d. He pays fees to park-keepers, and looks after castles and manor-houses.

De Anenario.3

He shall give the horses in the stable two armfuls of hay and a pack of oats daily.

A Squire is Master of the Horse; under him are Avener and Farrier.

The Farrier has a halfpenny a day for every horse he shoens.

The latest prices he gives for shoeing are in 1460; "Alton Barnes, Shoeing 5 horses, a year, 8s. 6d. Tailey, Shoeing 2 cart horses [a year] 1s. 8d."

Manners and Household Expenses (ed. Dawson Turner), 1841, p. 380. (Sir Jn. Howard, Knt., 1462-9.) The Percy allowance in 1512 was "ij s.

Of the Avener.

Two armfuls of hay and a pack of oats daily.

De Anenario.3

A Squire is Master of the Horse; under him are Avener and Farrier,

Of the Avener.

He shall give the horses in the stable two armfuls of hay and a pack of oats daily.

A Squire is Master of the Horse; under him are Avener and Farrier,

The Farrier has a halfpenny a day for every horse he shoens.

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Manners and Household Expenses (ed. Dawson Turner), 1841, p. 380. (Sir Jn. Howard, Knt., 1462-9.) The Percy allowance in 1512 was "ij s.
OF THE BAKER AND HUNTSMAN.

Vnder ben gromes and pages mony one,
pat ben at wage everychone;
Som at two pons on a day,

620 And som at iiij ob., I you say;
Mony of hem fotemen per ben,
pat remnes by ychrydel of ladys shene.

¶ De pistore.¹

¶ Of po baker now speke y wylle,
624 And wat longes his office vntylle;
Of a lunden buschelle he shall bake
xx louys, I vndur-take;
Manchet and chet to make bron² bred hard,
628 For chaundeler and grehoundes and huntes
reward.

¶ De venatore et suis canibus.

¶ A halpeny po hunte takes on po day
For every hounde, po sothe to say:
po vewter, two cast of brede he tase,
632 Two lesse of grehoundes yf pot he hase;
To yche a bone, pat is to telle,
If I to you po sothe shall spelle;
By-syde hys vantage pot may be-falle,
636 Of skynnes and ocher thynges with-alle,
pat hunteres con telle better po I,
¶erfore I leue hit wytt[aw]ly.

viiiij d. every Hors Sheyne for the hole Yere by estimation, Viz. a
Hors to be shold oons in iij moneths without thay jerney; " p. 24.
A horse's daily allowance was "a Peck of Oats, or 4d. in Brede
after iij Leifes, 4d. for Provauder, from 29th Sepr. 8 Hen. VIII.
to 3rd May following," p. 260.
¹ See Edw. IV.'s Office of Bakehouse, H. Ord. p. 68-70. "The
sergeaunt of thys office to make continually of every buschell, halfe
chete halfe rounde, besides the fower for the Kings mouth, xxvj
loves, every one weying, after one daye olde, xxiii ounces of troye
weyhtes." p. 69.
² Read brown, brown.
De aquario. Of the Ewerer or Water-bearer.

And speke I wylle of oþer mistere
640 But falles to court, as ye men here;
An euere in halle þero nedys to be,
And chandelew schalle haue and alle napere;
He schalle gef water to gentilmen,
644 And als in alle zomen.

Qui debent manus lauare et in quorum domibus. He has all the candles and cloths, and gives water to every one.

In kynges court and dukes also,
þer zomen schynne washe and no mo;—
In duke Ionys house a zoman þer was,
648 For his rewarde provde suche a gruce;
þe duke gete graunt þer-of in londe,
Of þe kyng his fader, I vndudurstonde.—(æv)
Wosoeuer gefes water in lordys chaunber,
652 In presens of lorde or leuedé dere,
He schalle knele downe oþo his kne,
Ellys he fouþetes his curtasé;
þis euwer schalle hele his lordes borde,
656 With dowbule napere at onbare word;
The selunga to þo lordes syde with-inne,
And donþ schalle heng þat oþer may wynne;
þo ouer nape schalle dowbille be layde,
660 To þo vttur syde þes selunge braide;
þo ouer selunge he schalle replys,³
As towelle hit were fayrest in hye;
Browers³ he schalle cast þer-opon,
664 Þat þe lordes schulle clense his fyngers [on],
þo leuely and whosoever syttes with-inne,
Alle browers schynne haue bothe more and myñ.

1 In Edward the Fourth’s Court, ‘Knights of Household, XII, bachelors sufficient, and most valiant men of that ordre of every country’ had ‘to serve the King of his basen.’ H. Ord. p. 35.
2 Bopiter, To redouble, to bow, fould, or plait into many doublings. Cotgrave.
³ Napkins? O. Fr. breuoir is breyers, heath.
OF THE PANTER, THE LORD'S KNIVES, ETC.

De panetario.

Ienne comes po pantore with loues the,
668  pat square are coruyn of trenchour fre,
To sett with-inne and oon with-oute,
And siller y-coueryd and sett in route;
With po onenast lofe hit shall be sett,
672  With-oute forthe square, with-outen lett;
Two keruyng knyfes with-oute one,
be thrydde to po lorde, and als a spone.

De Cultellis domini.

Of po two po haftos schynyne outwarde be,
676  Of pe thrydld pe hafto inwarde lays he,
pe spony stede per by schalle be layde;
Moo loues of trenchirres at a brayde
He settes, and seruys ever in fore
To duches his wyne pat is so dere.
Two loues of trenchors and salt po,
He settes be-fore his son also;
A lofe of trenchours and salt on last,
684  At bordes ende he settes in hast.
Ben brede he brynges, in towelle wrythyn,
Thre louys of po wyte schalle be genuy;
A chet lofe to po elmys dyshe,
Weper he seruyd be with fleshe or fyseche;
At sper ende he castes a cope,
Layde down on bordre, pe endys plyed vp.
That he assayres knevlnde on kne,
92  po kerner hym purys a schyuer so fre;
And toucheys po louys yn quere a-boute,
Po pantere hit etys with-oute dowte;
Po euwer thurghe towelle syles 1 clene,
His water into po bassynges shene;
Po oner bassyn per-on schalle close,
A towelle per-on, as I suppose.

1 Da. zysen (door een zyfte ofte Stramijne), to runne (through a Sift or a Strainer). een Snyde a Pale or a Water-pale. Hexham.
but folden schalle be with fulle grete lore, folded dodegly.

700 Two quarters on lenketh and susdele more;
A qwyte cuppe of tre per-by shalle be,
per-with þo water assay schalle he;
Quelmes 1 hit agayn by-fore alle men;
Then the water
is assayed in a
cup of white wood.

704 þo kuarer þe bassynges tase vp þenne;
Anmaucande squier, or ellis a knyxt,
þo toweller down tase by fulle gryht;
The Carver takes
þo cuppe he taso in honde also,
knights hands it to
him; he assays it,
and empties the
cup
þo kuarer powres wafer þe cuppe into;
The knyxt to þo kuarer haldes anon,
He says hit ar he more schalle doht;
þo cuppe þen voyde is in þo flette, 2
The Carver takes
up the basins; a
knight takes down
the towel, and
wipes the cup, into
which the Carver
pours water; the
þo euwer hit takes wylk-coutes lette,
The toweller two knlyhtis schyn halde in fere,
Be-fore þe lordes sleves, þat ben so dore;
The ouer bassyn þay halde nener þe queder,
Two knights hold
the towel before
the lords sleeves,
and hold the
upper basin while
the Carver pours
water into the
lower;
Quylle þo kuarer powre water in-to þe nedar.
For a pype þer is insyde so clene,
þat water denoydes, of seluer schene;
þen settes he þo nethyr, I vnd[ur]stonde,
then he puts the
upper and empties
both,
þo euwer, and voydes with bothe is honde;
And brynges to þe euwer þer he come fro;
To þo lordys bordes apayn con go;
And layes iii trenchours þo lordes be-fore,
takes them to the
Weverer, returns to
the lords table,
lays 4 trenchers
for him, with 1
above.
þe fyft aboue by good lore;
By hym self throu schalle he dresse,
To cut opon þe lordes masse;
The Carver takes
it to cut the
lord's masses on,
( Fol. 25.)
þmaule towelle a-boute his necke shalle bene,
and has a cloth
round his neck to
wipe his knives
on.
728 To clews his knyfys þat ben so kene,

¶ De Elenosiarino. 2
¶ The aumenere by þis hathe sayde grace,
And þo almes dyshe base set in place;

1 covers. 'Oyr quelmyd or ouer kylyde. 
Obsolus.' P. Parr.
2 A.S. flett, room, hall.
3 See the Almonry of Henry VIII. a.d. 1526, H. Ord. p. 154,
and p. 144; a.d. 1539, H. Ord. p. 239.
324 OF THE ALMONE AND DISH-SERVER.

the Carver puts the first leaf in it.

The other loaves he pays round.

cuts one in two, and gives the upper half in halves to him.
The Almone has a staff in his hand.

He keeps the broken food and wine left, for poor men at the gate,

and is sworn to give it all to them.

He distributes alms as he rides.

Of the Sever (or server of Dishess).

The Cook assay the meat before it is disposed.
The Sever puts the cover on it, and the cover must never be raised.

for fear of treason.

(A Dodge: If the silver dish burns you, put bits of bread under it.)

The Sever assay all the foot:

732 þer-in þe kerner a lofe schalle sette,

To serue god first with-outen lette;

þese oþer lofes he parys a-boute,

Lays hit myd dyshe with-outen doute.

þe smalle lufe he cuttis euen in twynne,

736 þo ouer dole in two lays to hym.

The aumenere a rod schalle hauue in honde,

As office for almes, y vndurstone.

Alle þe broken mete he kepyse þe wate,

To dele to pore men at þe zate,

And dryne þat leues servued in halle;

Of ryche and pore bothe grete and smalle.

He is sworne to ouer-s þe servis wole,

And dele hit to þe pore euery dele;

Soleuer he delest ryland by way;

And his alwayse dyshe, as I zou say,

To þe porest man þat he can fynde,

740 744 752 748 760 784 848 848
Oper ellys I wot he is wynkyne.

Do facetario.

|| This wyle þo quyere to keechyn shalle go,

And brynges a bof for assay þo;

þo Coke assays þe mete vngryzt,

756 For suspicioun of tresoue as maie befall;

Yf þo synuer dyshe wylye algate brene,

A soteld I wylye þe kenne,

Take þe bredd corvyn and lay by-twene,

And kepe þe welle hit be not sene;

|| I teche hit for no curtayse,

But for þyn ese.

When þe sewar comys vnto þe borde,

Alle þe mete he sayses at on bare worde,
\textit{The Boke of Curtasye} (Sloane, 1986).

\textbf{768} A morselle per-of shall be he keryd;
And touche \textit{pe} messe oner alle aboute,
\textit{pe} sewe hit et\textit{i}e with-outen doute.
\textit{Pe} baken mete \textit{yf} he seruyd be \textit{pe},
baked meats hot,
he lift up the crust.

\textbf{772} \textit{Pe} lydes vp-ried or he fyr go,
\textit{pe} past or pye he sayses with\textit{-inne},
Dipples brede in grauce no more ne mynne;
If \textit{pe} baken mete be colde, as may bysalle,
and dips bread in
the gravy;
baked meats cold,
he eats a bit.

\textbf{776} A gobet of \textit{pe} self he sayses with\textit{-alle},
But \textit{pou} \textit{pat} berys mete in hamle,
\textit{Yf} \textit{pe} sewe stonde, loke \textit{pou} stonde;
\textit{Yf} he knele, knele \textit{pou} so longe for \textit{cit},
The meat-bearer
stands or kneels
as the Sewer does

\textbf{780} Tylle mete be sayde \textit{pat} \textit{pou} hase bright.
As oft at hogh borde \textit{yf} brede be nede,
The butler two louys taksy insede;
\textit{Pat} on settes down, \textit{pat} oper agayn
When bread is
wanted, the
Butler puts one
loaf on the table,
the other on the
cupsamant.
The Butler assays
all the wine.

\textbf{784} He barys to cupborde in towelle playn.
As oft as \textit{pe} kuerer fettys drynke,
\textit{Pe} butler assays hit how good hym thynke;
In \textit{pe} lordys cryn \textit{pe} louys vndryken,
What is left in
the lord’s cup
goes to the Alm-
dish.
The Curver fills
the empty cryp,

\textbf{788} Into \textit{pe} almesdische hit schalle be sonken.
The kuerer anon with-outen thouyt,
Vnknowes \textit{pe} cup \textit{pat} he hase brouyt;
Into \textit{pe} cwerctoures wyn he powres owt,
The Curver fills
the empty cryp,

\textbf{792} Or in-to a spare pase, with-outen doute;
Assayas, an gefes \textit{pe} lordes to drynke,
Or settes hit down as hym goode thynke.
\textit{Pe} kuerer \textsuperscript{1} schalle kerue \textit{pe} lordes mete,

\textsuperscript{1} Edward IV. had ‘Bannocette, IIII, or Bachelor Knights,
to be kervers and cupberers in his Court.’ ‘The kerver at the
boards, after the King is passed it, may chose for hymself one dyshe
or two, that plente is among . . . These kervers and cupberers . . .
them nedeth to be well spede in teking of degree in \textit{the whole of}
and lays it on his trencher, 
putting a place of every thing in the Alms-dish,
except any favourite place or potage sent to a stranger.
(To say more about the Carver would require another section, so I pass it over.)

After dinner the Servant brings the Servants, a broad towel and a narrow, and slides it down.
The Usher takes one end of the broad, the Almshouse the other, and when it is half, he folds the narrow towel double before his lord and lady.
After grace removes them, 
Lays the table on the floor, and takes away the treaties.

Of the Chandler.

795 Of what kynde pot he wyllle set; And on hys trenchour he hit layes, On hys maner without displayes; In almeslyshne he layes yche dele, 
but he is with served at po mele; But he send hit to any strongere, A pese pot is hym leue and dere, And send hym potage also,

804 pot schalle not to po almes go. Of kener more, yt I shulde telle, Anofer fytt femo most I spelle, Therfore I let hit here oner passe,

808 To make our talkynge summedelasse.
When po lordes hase eten, po sewer schalle bryng po surnape on his schulder bryng,
A narow towelle, a brode boseydynge,

812 And of hys hondes he lettes hit slede; po vessher ledes po tec on hed ryty; po aumener po opor away shalle dyst.
When po vessher comys to po bordes endys,

816 po narow towelle he streches vankende; Before po lordes and po ladye so dere, Dowbells he playes po towelle pero.
Whenne pay han watshan and grace is sayde, 

820 Away he takes at a brayde; Awoydes po bordes in-to po flore, Tase away po trestis pot ben so store.

‖ De candelario.‖

‖ Now speke I wyllle a lytylle whyle

824 Of po chandeler, with-outen gyle,

1 See the ‘Office of Chandeliers,’ II. Ord. p. 82-3. Paris candles, torches, morters, torluyes, sires, and smaelle lightes, are mentioned there.
pat torches¹ and tortes² and preketes³ con make, He can make all kinds of candles, little and big,
Perchours⁴ smale condel, I vnder-take;
Of waxe þose candels alle þat brennen,
828 And morter of wax þat I wele kenne;
þo snof of hom dose a-way
With close sesours, as I yow say;
þe sesours ben short and rownde y-close,
832 With plate of irme vp-on bose.
In chambr no lytþ þer shalle be brent,
Bot of wax þer-to, yf þe þe take tent;
In halle at soper schalle caddels (w) brenne
835 Of parys, þer-in þat alle mea kenne;
Ich a messe a candelle fro alhallawghþe day
To candelmesse, as I yow say;
Of candel liuereay squyiers schalle hauue,
840 So long, if hit is mon wille knue.
Of brede and ale also þo boteler
Schalle make lyuere thurgh-out þe þere
To squyiers, and also wyn to knyþt,
844 Or ellys he dose not his office ryþt.
Here endys the thryd speche.
Of alle oure synnes cryst þe oure leche,
And brying vs to his vonyng place!
848 Amen, sayes þe, for bys grete grace!

† Amen, par charite.

¹ Torche. Corres. P. Parv.
² ? same as tortes, p. 314, note¹; p. 330, n.
³ Pryket, of a candystakke, or other lyke. Stige, P. Parv.
Candlesticks (says Mr Way) in ancient times were not fashioned with nozzles, but with long spikes or prekete. . . . (See wood cut at the end of this book.) In the Memorials of Henry, prior of Canterbury, a.d. 1285, the term prhekét denotes, not the candlestick, but the candle, formed with a corresponding cavity at one end, whereby it was securely fixed upon the spike. p. 413, n. 1. Henry VIII.’s allowance ‘unto our right dere and wellbeloved the Lady Lucy,’ July 16, 1633, included ‘at our Chaundybarr, in Wnyter, every night con preket and foure space of Waxe, with eight Candells white lights, and con Torche.’ Orig. Letters, ed. Ellis, Series I., vol. ii. p. 31.
⁴ See note¹, p. 311.

[Sloane MS. 1986, p. 193, ab. 1450-60. The last page mentions the 19th year of Henry VI.]

INcipit statuta familiae bone Memorie domnui Roberti Grossetest, lincolni episcopi.

All servants should serve truly God and their Master;

primus uerciculus doing fully all that their Master orders,

without answering.

The upper servants must be honest and diligent.

and engage no untrusty or unfit man.

Dishonest,

Et alle men be warned that servants you, and warneyng be zene to alle men that be of howseholde, to serve god and you trewly & diligently and to perfor
mynge, or the wyllynge of god to be performed and fulfyllyde. Fryrst let servauntis doe perfitely in alle thynge your wyll, and kepe they youre commandementis after god and rythywysnesse, and with-oute condicion and also with-oute gref or offense. And sey ye, that be principalle heude or prediate to alle youre servauntis bothe lesse and more, that they doo fully, resedly, and treuly, with-oute offense or ayensyng, alle youre wille & commandement that is not ayemyna god. T the seconde ys, that ye comande them that kepe and hate keypynge of youre howseholde, a-fere youre meynye, that bothe with-in and with-out the meynye be trewe, honest, diligent, bothe chast and profitabul. ¶ the thrynde: comanda ye thatnome be admityd in youre howseholde, nother inwarde nother vtwarde, but hit be trusted and leyd that ye be trewe and diligent, and namedy to that office to the whiche he is admityd; Also þat he be of goode maners. ¶ The fowrethe: be hit sowyth and examined ofte tymys yf ther be ony vntrewman, vnikunynge, vnhoneste, lecherous,
strayfulle, drunke* liewe, vnprofitable, yt there be ony suche yfunde or dißaintyde vppon these thyngeis, that they be caste oute or put fro the householde. ¶ The fyft: commaunde ye that in no wyse be in the householde men deblatefulle or strayfulle, but that alle be of one a-corde, of one wyll, euyn lyke as in them ys ony mynde and ony sowle. ¶ The sixte: commaunde ye that alle tho that sereuen in ony offfice be obedient, and redy, to them that be a-bosse them in thyngeis that perteynyth to there office. ¶ The seuenthe: commaunde ye that 3oure gentilmen yomes and other, dayly bere and were there robus in 3oure presence, and namely at the mete, for 3oure worshippe, and not oolde robus and not cordin to the lyuerey, nother were they oolde schoone ne fylvyd. ¶ The vii: Commaunde ye that 3oure almys be kepnyd, & not sende not to boys and knaps, nother in the halle nothe oute of 3e halle, no be wasted in soperryse ne dyners of gromys, but wysely, temperately, with-oute bate or betynge, be hit distribute and the[n] deportyd to powre men, beggers, syke folke and febule. ¶ The ix: Make 3e 3oure owne householde to sytte in the alle, as muche as ye mow or may, at the bordis of oon parte and of the other parte, and lette them sitte to-geder as mony as may, not here fowre and thre there: and when 3oure chef maynye be sett, then alle gromys may* entre, sitte, And ryse ¶ The x: Stretyly for-bede 3e that no wyfe¹ be at 3oure mete. And sytte 3e 3uer in the myddle of the hye bord, that 3oure fysege and chere be schewyd to alle men of bothe partyses, and that 3e may see lychtly the servis and defauwtis: and diligently see 3e that evry day in 3oure mete seassn be two men ordeyned to oner-se 3oure mayny, and of that they shalle drede you ¶ The xi: commaunde 3o, and yeus licence as lytul xi. tymse as ye may with honeste to them that be in 3oure householde, to go home. And whenne 3e yeus licence
to them, Assigne 3e to them a short day of comyng a
yeyne under peyne of leeyng there service. And yf
ony man speke ayen or be worth,e, say to hym, "what!
wylle ye be lorde? ye wylle put y serve you after youre
wylle," and they that wylle not here that 3e say,
effectually be the ywaynyd, and ye shalle provide
other servauntis the whiche shalle serve you to your
wylle or playng. ¶ The xiiij: commande the panytvere
with youre brade, & the boteler with wyne and ale,
come to-gethur afore 3ou at the tabulle afore graceys,
And let be there thre yomes assigned to serve the hys
tabulls and the two syde tabullis in solene dayes;
¶ And ley they not the vessels deseryng for ale and
wyne yppon the tabulle, but afoe you, But be they
layd vnder 3e tabulle. ¶ The 13: commande ye the
styward, that he be bsey and diligent to kepe the
maynyse in his owne persone inwards and outwards, and
namely in the hall and at mete, that they be-haye
them selve honestly, with-out stryffe, fowlespekyng,
and noysse; And that they that be ordeynyd to sette
messys, bryng them be ordre and continually tyl alle
be served, and not inordinaty, And thowre affeccon
1
to personys or by specialte; And take 3e heed to this
tyl messys be fully sett in the hall, and after tende ye
to youre mette. ¶ The xiiiij: commande 3e put youre
dysshys be welles fyllyd and heypid, and namely of
entreme, and of pitance with-oute fat, carkying that 3e
may parte crouwely to thoo that sitte beside, bothe
of the ryght hande and the left, thowre alle the hie
tabulle, and to other as playthe you, thowght they
haye of the same that ye hawe. At the soper be
servauntis servaid of con masse, & lyvth metis, & after of
chose. ¶ And yf the[r] comen gostis, service schalle be
hamed as nedythe. ¶ The xv: commande ye the
officers that they admitt ye knowlechyd men,
familiers frendys, and stranges, with mory chere, the
whiche they known you to wille for to admitte and receyue, and to them the whiche wylle you worschiphe, and they wylle to do that ye wylle to do, that they may know them selve to have be welcome to you, and to be welle plesyd that they be come. ¶ And al so muche as ye may with-oute peril of sykenes & werynys
cete 3e in the halle afoire your meyny, ¶ For that schalle be to you profyte and worshipphe. ¶ The xvij: when youre ballys comyn a-fore your, speke to them
fayre and gentilly in opyn place, and not in pryvye,
¶ And shew them moyr chere, & serche and axe of
them "how fare owre men & tenauntis, & how cornys
doof, & cartis, and of owre store how hit ya multiplieyd." 
Axe suche thyngis openly, and knowe ye certeynly that
they wille the more drode you. ¶ The xvij: com-
mande ye that dinaire and sopere pruely is hid place
be not had, & be thy forbeden that there be no suche
dyners nother sopere oute of the halle, For of suche
come the grete destr[u]ccion, and no worshipphe therby
growythe to the lorde.

¶ Expliciust Statuta Famile bone Memorie.

Prof. Brewer has, I find, printed these Statute in his most
interesting and valuable Monumenta Francisciææ, 1858, p. 592-6.
He differs from Mr Brock and me in reading drunkelewe (drunken,
in Chaucer, &c.) as 'drunko, lwe,' and enesel as 'bosela,' and
in adding e's 1 to some final q's. He says, by way of Intro-
duction, that, "Though entiled Ordinances for the Household
of Bishop Grostete, this is evidently a Letter addresed to the
Bishop on the management of his Household by some very
intimate friend. From the terms used in the Letter, it is
clear that the writer must have been on confidental terms with
the Prelate. I cannot affirm positively that the writer was
Adam de Marisco, although to no other would this document be
attributed with greater probability. No one else enjoyed such a
degree of Grostete's affecion; none would have ventured to address
him with so much familiaritie. Besides, the references made more
than once by Adam de Marisco in his letters to the management of
the Bishop's household, greatly strengthen this supposision. See
pp. 160, 170 (Mon. Francisciææ). The MS. is a small quarto on vellum,
in the writing of the 15th century. It is in all probability a trans-
lation from a Latin original."

1 In this he is probably right. The general custom of editors justify
it. Our printers want a pig-tailed or curty q to correspond with the
MS. one.
Stanzas and Couplets of Counsel.

[From the Rawlinson MS., C. 86, fol. 31, in the Bodleian Library.]

Never mistrust or fall your friend.

Don't talk too much.

Spare your master's goods as your own.

A knavish youth, a despised old age.

A Gentleman says the best he can of every one.

Viter thy langage wyth good avisement;
Reule the by Resoun in thy terme alle;
Mystreue not thy frende for none accusement,
4 Fayle him neuer at need, what so euer befall;
Solace pi selde when men to sporte pi calle;
Largely to speke be wele ware for pi caus;
Rolle faste this reasons & thinke wele on pi clause.

8 What manν pou servyst, alle wey him drede;
His good as πυν owne, euer pou spare.
Lete neuer πυ wyle πυ witt euer lede,
But be glad of euer manνys welfare.

12 Folus lade polys; wisemν as e πysse;
Wisemν hath in πer hondys ofte πat folys
after wysse.

Who so in youte no vertu ysith,
In age alle honour him refusith.

16 Deame πe best in euer doute
Tyl πe trouthe be tryed oute; ;
It is πe properte of A gentilman
To say the beste πat he canν.

20 Si vie ν dolere tua crimina dic miserere
Permisere mei frangitur ira dei

[Follows:—Polieronica.
Josephus of Iewes but Nobyl was, the firste Auctour of the booke of Polieronica, &c.]
The Schoole
of Vertue, and booke of
good Nourture for children, and
youth to leaerne theyr dutie by.
Newely perused, corrected,
and augmented by the
syrft Auctour
F. S.[eager]

With a briefe declaration of the
dutie of eache degree.

Anno. 1557.

Dispite not counsell, rebuking soly
Esteeme it as, needfull and holy.

I Imprinted at London in Paules
Churchyerde at the signe of
the Hedgehogge by
William Scoures.
THE AUCTOURS NAME IN VERDYT.

S | Aye well some wyll by this my labour
E | Every man yet Wyll not say the same
A | Amonge the good I doubt not fayour
G | God them forsome For it me blame
E | Eche man I wyshe It shall offende
R | Reade and then judge Where faulte is amenda.

Face aut Tace.
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[N.B. The even lines (2, 4, &c.) of the original are printed here opposite the odd ones (1, 3, &c.), instead of after them, to save space. The lines must therefore be read right across the page. The sidenotes in large type, 'Cato, Isocrates, &c.,' are those of the original. The rest are the editor's, and he has added headlines, some stops, &c.]
The school of vertue.

First in the mornynge
To God for his grace
This prayer folowynge
Thy harte lyftenge vp;
when thou dost awake
thy petition then make;
use dayly to say,
Thus begin to pray: 8

The mornynge prayer.

"O God, from whom
To thew we repayre
That with thy grace
Vertue to folowe
Hearst this our request,
O lorde! moste humbly
This day vs defende,
May do the thynge
That as we in yeares
So in good vertues
To thy honour,
Learninge to lyue well,
in tyme of our node,
thou wouldst vs endue
and vye to excewe: 16
and graunt our desyre,
we do the requyre! 20
that we walkynge arght
acceptable in thy syght,
And body do growe, 26
we may lykewysse flowe
and joy of our parentes,
and kepe thy commaund-
mentes; 32
Vice, synne, and cryme,
not losyng our tyme, 36
and go forward to good doinge to our live's end,"[sign. A. iii.]
here in good doyng
vnto oure lyynes endyng,
here transitory
[sign. A. iii.]
to greater glory." 44
se thou recyte,
at mornynge and nyght.

Repeat the Lord's
Prayer night and
morning.

[sign. A. ii.]
first
say this prayer:

22
HOW TO RISE AND DRESS IN THE MORNING.

Cato.

Don't sleep too long.

Rise early.
(sign. A. iii. b.)

Cast up your bed,

and don't let it lie.

Go down,
salute your parents,
wash your hands,
comb your head,

brush your cap
and put it on.
(sign. A. iii.)

Cato,

Tie on your shirt collar,

fasten your girdle,
rub your breeches, clean your shoes,
wipe your nose on a napkin,
pare your nails, clean your ears, wash your teeth,

Have your torn clothes mended,
or new ones cleaned.

Get your saddle and books, and haste to school,

and ever much slope.
derby thou shalt kepe.
diseases and payne.
and hursthe the brayne.
thy bed then forsake.
thy selfe redy make.
It shalbe thy parte.
that beastly thou art.
and let the same lye.
nor yet manerly,
when thou shalt go.
and the famely also.
and thy bed keame.
se torne be no seame.
thy bed couer than.
In speakyng to any man.
thynie elders to reuerence.
thy dutie and obedience.
to thy necke knyt.
loke on thy body syt.
thy wast then fasten.
thy showes se be cleane.
thou hauie in redines.
from all fythynges.
so that thou payre.
thy teeth washe thou fayre.
chaunce to be torne.
howe it is worne.
for thee prouyde.
In tyme beinge spyde.
and thy bokez take.
haste see thou make.
But ere thou go,
That thou take with thee
For these are thynges
Forget not then
The souldiar preparyng
Leaues not at home
No more shulde a seeler
what he at seole
These thynges thus had,
Vnto the schole
with thy selfe forthyynke.
pen, paper, and ynke ;116
for thy study necessary
with thee them to cary.
[sign. A. v.]
hym selfe to the fieldes 122
his swordes and his shieldes,
forget then truly 126
shulde nede to occupy.
Take straignt thy way
without any stay. 132

Howe to behaue thy selfe in going by
the strete and in the schools .i.

IN goyng by the way
Thy cappe put of,
In goyng by the way
It is a poynge
And thy way fortune
Let it not genue thee
to when the schole
This rule note well
Thy master there beyng,
Declarynge thereby
Thy felowes salute
Lest of inhumanitie
Vnto thy place
Strayght go thou to,
Thy bokes take out,
Humbly thy selfe
Therein takynge payne,
Learnynge to get
All thynges seme harde
But labour and diligence
we ought not to reken
That bryngeth ioye
Leaue of then laboure,

-taking too
pen, paper, and
ink, which are neces-
sary

How to behave
goynge to, and at,
School.
Take off your cap
to those you
meet.

ISOCR. Cato,
give way to
passers by.
[sign. A. v. b.]
Call your play-
mates on your
road,
At School

salute your
master,

and the scholars.

they shall thee reproone.

appoyned for to syt,
and thy setchele vnknnyt,
thylesson then lerne 162
Behaue and govern,
with all thyne industry
thy boke well appylye : 168
when we do begyn,
yet both them wyn ; 172 Virgil.
and cumpt the thyng harde
and pleasure afterwearde ;
and the lacke rue, 178 If you don't work,
you'll repent it
when you grow up.
Who could now
speak of famous
(sign. A. vi, b.)
deeds of old,
but not letters
preserved them?
Cato.

Cicero.
The sweetenes wherof
And Cato the wyse
Cato.
That man wanting learn-
ynge
Aristot.

Work hard then,
(sign. A. vii.)
and you'll be thought
worthy to serve the state.
[1 Origi. rhyme]
Men of low birth
with honour by Learning,
and then are
doubly happy.
When you doubt,
ask to be told.
(sign. A. vii. b.)
Wish well to
those who warn you.
On your way home
walk two and two orderly
(for which men
will praise you);

Lament and repent
Deades that deserved
Buried had ben,
If letters had not then
The truth of suche thynge
Applye thy minde
For learnynge in nede
Nothing to science
That man wanting learn-
ynge
The rootes of learnynge
The fruities at last
Then labour for learnynge
The ignoraunt to teache,
So shalte thou be thought
The common welth to serve
Experience doth teache
That many to honour
That were of byrthe
Suche is the goodness
For he that to honour
Is double happy,
If doubt thou dosst,
No shame is to learne,
Ignorance doth cause
For wantynge of knowledge
Then learne to discern
And suche as thee warne,
whene from the schoole
Or orderly then go ye,
your solues matchynge
That men it saynge
In commendynge this
whiche must nodes sounde

when age doth inuys. 180
Fame and greate pryse,
we se in olde dayes ; 184
brought them to light
who coulde nowe resyght?
to learnynge and science,
yyll be thy defens. 192
compare we may well,
all thynge doth excell.
this worthy saynige hath,
is as the image of death.
most bytter we deme ; 202
Moste pleasuante doth sem.
why lere here thou shalte lyue,
and good example gene ;
A membre most worthy
In tyme of necessitie. 212
And shewe to these playne
By learninge attayne 216
But symple and bace,—
Of Gods special grace,—
by vertue doth ryse, 222
and counten most wyse.
Desyre to be toulde, 226
Beinge newer so oulde;
Great errors in vs 230
Doubts to discuss ;
the good from the yll, 234
Bere them good will.
ye shall take your waye,
twoo in array, 240
So equall as ye may,
May well of you saye 244
your laudable wayes,
to your great pryse, 248
Not runnyng on heapes as a swarowe of bees, don't run in
As at this day heapes like a
Not vsynge, but refusynge, swarowe of bees
As commonly are vsed
As hoopynge and halowyng. [sign. A. viii.]

That men it hearynge
This foolishnes fosesake,
And learne to followe
In goynge by the way
don't chatter,
Gape not nor grene not
But soberly go ye
Humble thy selues
Be free of cappe
Greate love of al men
Be lowly and gentilly
Then men con not
In passynge the strete
See thau fewe wordees,
Then men shal see
From whom vertues
when thou arte come

Thy leasue then takynge
The house then entrynge,
Humbly salute them

¶ Howe to behauve thi selue in seruynge
the table. Cap. iii.

VWhethyparentesdowne
In place be reade
With sober countenaunce
Thy handes holdynge vp,

eue thankes to God
For that shall be

How to wait at table.

W hen thy parentes downe
To the table shal lyt
For the proue moste fyt:
Lokyng them in the face,
this begyn grace:
with one accorde
Set on this borde.

Look your parentes
In the face,
hold up your
hands, and say
Grace before
meate.
Grace before Meal.

[sign B. b. b.]

Make a low curtsey; wish your parents' food may do 'em good. If you are big enough, bring the food to table.

[sign B. b.]

Don't fill dishes so full as to spill them on your parents' dress, or they'll be angry.

Have spare trenchers ready for guests.

See there's plenty of everything wanted.

Empty the Yolders often.

[sign B. b.]

Be at hand if any one calls. When the meat is over, clear the table;

1. cover the salt,
2. have a tray for you to carry things off on,
3. put the trenchers, &c., in one Yolder.

And be not careful
To eche thynge lyuyng
For foode he wyll not
But wyll you fede,
Take well in worth
At this tymbe

So treatable speakyng
That the hearers therof
Grace beyng sayde,
Sayinge "muache good
Of stature then
It shall become thee
In bringynge to it
For thy parent vnpon
Disches with measure
Ela mayste thou happen
On theyr apparell
whiche for to doe
Spare trenchers with napkyns
To serue afterwarde,
Be circumspeete;
Of necessary thynge
As breade and drynke,
The voyders with bones
At hande be ready,
To fetche or take vp,
when they have done,
The table vp fayre
Fyrste the saulte
Hauynghe by thynge
thynge from thy handes
That from the table
A voyder vp
The trenchers and napkyns
what to cate,
the Lorde sendes meate;
So you peryshe,
Foster, and cheryshe;
what he hath sent, therwith content,
Prayynge God." as possible thou can,
May thee vnderstan.
Lowe cursie make thou,
May it do you." yf thou be able, to serue the table Suche meate as shall need that tymee to fede. thou oughtest to fyll, thy servyce to spyl Or els on the cloth, wolde move them to wroth.

Hause in redyns
If there come any geese, see nothyng do want; that there be no skant, se the bo plentie;
Of se thou emptie. If any do call, If ought fortune to fall, then ready make In order to take:
So that thou cover, Eyther one or other then to comynge thou shalt take awaye, the table then hau, therein to receaue;
The cromes with a napkyne
It at the tables endo
Then before ech man
The best fyreste scroyne,
Then chese with fruittes
With Bisketes or Carowayes,
Wyne to them fyll,
But wyne is metest,
Then on the table
It for to voyde

Eche syde of the clothe
Foldynge it vp,
A cleane towell then
The towell wantyng,
The bason and ever
In place conuenient
when thou shalt see
The ever take vp,
In powrynge out water
The table then voyde
All thynges thus done,
Before the table

As you may get.
Els ale or beare;
If any there were.
Attende with all diligence,
when done haue thy

Do thou turne in,
At the hygher ende begin.
On the table spreade, —
the cloth take in steade,—
to the table then brynge,
theyr pleasure ahydnyng.
them redy to washe,
and be not to rashe
More then wyll suffise.
that they may ryse.
forget not thy dutie,
Make thou lowe cursie.

Howe to order thy selfe sytynge at the table.

Capitulo iii.

O Chylde that genere
Howe at the table
Presume not to hyghe,
In sytynge downe,
Suffer ech man
For that is a poynte
when they are serued,
For that is a sygne

together them swepe,
In a voyder them kepe.
A cleane treanough lay,
As iudge thou soone may;
On the table set,
As you may get.
Els ale or beare;
If any there were.
Attende with all diligence,
when done haue thy

cresse into
another,
5. set a clean
trencher before
every one,
6. put on Chesse,
Fruit, Biscuites,
and

7. serve Wysse,
(Ale or Beere)

and fold up the
cloth.
Then spraid a
clean towell,
bring bason and
jug,
and when your
parents
are ready to wash,

pour out the
water.
Clear the table;

make a lowe
curtays;

your duties to learne,
you may your selues
gonerne.
I say, in no case;
thy betters genere place.
Fyreste serued to be,
Of good curtesie.
then pause a space,
of nourture and grace.

Socr. Cato.
Let your betters
sit above you.
See others served
first.

then wait a while
before eating.
HOW TO BEHAVE AT ONE’S OWN DINNER.

Take salt with your knife, 
(sign. B. ill. b.)
cut your bread, 
don’t fill your spoon too full, 
or sup your pottage. 

Have your knife sharp. 

Don’t smack your lips 
of gnaw your bones: 
avoid such beastliness, 

[sign. B. v.] 
Keep your fingers clean, 
wipe your mouth before drinking. 

Plato. 
Don’t jabber or stuff. 

Cicero. 
Silence hurts no one. 
(sign. B. v. a.)
Isocritus. 
and is fitted for a child at table. 

Cato. 

Don’t pick your teeth, 
or spit too much, 

Behave properly, 
Don’t laugh too much. 

[sign. B. v.i] 
Learn all the good manners you can, 

Saulte with thy knyfe 
The breade cut fayre, 
Thy spone with pottage 
For fylyng the cloth, 
For rudnes it is 
Or speake to any, 
Thy knyfe se be sharpe 
Thy mouth not to full 
Not smackyng thy lyppes, 
Nor gnawyng the bones 
Suche rudenes abhorre, 
At the table behau 
Thy fyngers se cleane 
Hauynge a Napkyn 
Thy mouth therwith 
The cup to drylke; 
Let not thy tongue 
And of no matter 
Temper thy tongue 
For “measure is treasure,” 
And measure in althynges 
what is without measure 
For silence kepynge 
where as thy speach 
Bothe speach and silence 
But silence is metest 
And Cato doth saye, 
The fyrste of vertue 
Pyke not thy teeth 
Nor vac at thy meate 
this rudnes of youth 
thy selfe manerly 
then reache and take, 440 
And do not it breake, 
to full do not full, 444 
If thou fortune to spyll, 
thy potinge to sup, 448 
his head in the cup. 
to cut fayre thy meate; 
when thou dost cete; 454 
As comonly do hoggges, 
As it were dogges; 458 
Suche beastlynes flie, 
thy selfe manery. 462 
that thou ever kepe, 
thereon them to wyse; 
Cleanse do thou make, 468 
In hande yf thou take, 
At the table walke, 472 
Neyther reason nor talke. 
and belly alway, 476 
the proverbe doth say, 
Is to be vsed; 480 
Ought to be refused. 
thou shalt not be shent, 
May cause thee repent. 
are commendable, 488 
In a chyld at the table. 
that “in olde and yonge 
Is to kepe thy tengo,” 494 
at the table sytynge, 
Onuer muche sytynge; 
Is to abhorre; 500 
Behau at the borde. 
at the table thou se, 504 
the same moderatly. 
So muche as thou can; 
when thou art a man. 510
Aristotle the Philosopher that "maners in a chylde
then playnge on instrumentes
For vertuous maners
Let not this saynge
Forplayrge of instrumentes
But doth grant them
Yet maners muche more
Refuse not his counsell,
To vertue and knowledge
this worthy sayinge writ, 514
are more requisit
and otherayne pleasure;
Isamost precious treasure.
In no wyse thee offende,
He doth not discommende,
for a chylde necessary,
see here he doth vary. 526
Nor his wordes dispise;
By them mayst thou ryse.

† Howe to order thy selfe in the Churche.

V
When to the Churche knelynge or stondyng,
All worldly matters earnestly prayinge,
A contrite hart, which he doth coumpt
to hym thy sinnes askynge for them
He is the Phisition and can to health
Ask then in fayth, the thynges ye desyre
So they be lawfull
He wyll the heare
More merciful he is
The auhotor and guuer
"All ye that labore,
I wyll you refreshe
These are Chrystes wordes,
Spoken to all suche
Our wylls to his wordes
The heauenly habytacion

thou shalt repayer, 532
to God make thy prayer;
From thy mynde act apart,
to God lyfte vp thy hart.
He wyll not dispaye, 540 Psal. I
A sweete sacrifice.
shewe and confesse, 544
Grace and forgyuenes.
that knoweth thy sore,
A-gayne thee restoro. 550
Not doubteynge to haue;
ye shall then receaue; 554
Of God to requyre,
and graunt thy desyre;
than pen can expresse, 560
He is more mercifull than
pen can tell.
here of all goodnesse.
and burdened be, 564 Math. x.
In commynge to me.
the scripture is playne,
as here suffere payne;
thency we may clame. 574

Cap. v.
Behave civil in church, and don’t talk or chatter.
Behave reverently:

the House of Prayer
Lake .xix.
(sign. B. viii.) is not to be made a fair.

In the church comely
In wase sober,
whyle you be there,
Nor one with an other
Reverently thy selfe
when to the Church
Eche thyng hath his tyme,
For that is a token
The Lord doth call it
And not to be us’d

thy selfe do behave,
thy countenance grave.
tauilke of no matter, 580
whisper nor chatter.
Order alwaye 584
thou shalt come to pray:
Consyder the place, 588
of vertue and grace,
the house of prayer 592
As is a fayer.

¶ The fruities of gemyng, vertue and learnynge.

Capitulio .vi.

Avertis

Lytte chylde,
For that hath brought
As dysyng, and cardyng, which many vndoeth
But yf thou delght
Delyght in knowledge,
For learnynge wyll leade thee

Eschewe thou engerame,—
Many one to shame,—598
And suche other playes,
as we so nowe a dayes. 602
In any earthly thyng,
Vertue, and learnynge, 606
to the schoole of vertue,
Vice to subdune. 610
thou canst not but florysh;
thou shalt discern,
thy lyfe well governe. 618
By them we do take,
that doth them forraise.
In folowyng our wyll,
which playlyng is yll. 626
and not will thee leade
A wronge trace to tread,
and conquyr thy wyll 632
to doe that is yll;
to many doth growe, 636
but doth it well knowe.

-it in knowledge,
Experience doth showe
That all good men
As strife and debate,

whiche amonage christians,
with cursynge and bann-
ynge,
That no honest harte
These be the fruities
with many more as evil

¶ How to behaue thy selfe in taulkyng
with any man.

If a man demande
In thine amswere mak-
yng
waie well his wordes,
Eare an amswere to make
Els may he iudge
To amswere to a thynge
Suffer his tale
Then speake thou mayst,
Low obeisance makynge,
Tretably speaking,
with countenance sober
Thy fote iuste to-gether,
Caste not thynne eies
when thou arte praised,
In tellyng thy tale,
Such folly forsake thou,
In audibly voice
Not his nor lowe,
Thy wordes as that
And that they spoken
In vtryng whereof
Thy matter therby
whiche order yf thou
From the purpose

and make it manifeste 640
can it but deteste,
murder and thefte, 644
wolde god were lefte,

cursing and
swearing.

with swearyng and tearyng,
can abyde the hearyng:
that of them doth spryngye,
that cometh of gamynge.

[Sign. C. i. s.3]

a question of thee, 656
be not to hastie;
the case understante 660
thou take in hande,
in thee little wit, 664
and not heare it.
whole out to be tolde,
and not be controulde;
lokinge him in the face,
thy wordes see thou place.
thy bodie vprighte 676
thy handes in lyke plignt;
on neither syde. 680

isocrata.

let a man tell all
his tale.

[Sign. C. ii.]
Then how to him,
look him in the
face,
and answer
sensibly.

not staring about
therin take no pryde.
nor laugh nor smyle,
banish and exyle; 686
thy wordes do thou wtter,
but audibly
but vtryng a measure. 690
thou pronounce plaine,
and distinctely;
Be not in wayne; 694
sign. C. ii. b.1
your words in due
order,
(3 ord. that)

Do not observe, 700
or you'll straggle
off.
And hastines of speche
Or wyll thee teache
To stut or stammer
Learned then to leave it,
How cuyll a chyld
Thy selke beyng judge,
And sure it is taken
Whyle yonge you be
This generall rule
In speakyng to any man
The common proverbe
"Better vnfedde
Wyll cause thee to erre, 704
to stut or stammer.
is a foule crime, 708
take warnyng in tyme;
it doth become, 712
hauinge wisedome;
by custome and vre, 716
there is helpe and cure.
yet take with the, 720
Thy head vn-conered be.
remember ye oughte, 724
then vn-taughte."

Better vnfedde than untaught.
How to take a Message.

Listen to it well; don't go away not knowing it.

Then hury away.

Give the message;
After humble obeisance, the message forth shewe in vttringe but fewe serve to declare.
thou be sente, 728
Geue care diligente;
and byeng in doue, 732
before thou passe out;
then hast thee right sone;
so to be done. 738

Get the answer, return home, and tell it to your master.

Neither add nor diminish
Lest after it prone
But the same vetter
No faulte they shal fynde
As shall become best
A servantes degre.

Against Anger, etc.

The slave of Anger must fall.

If thou be subiecte
And reason theer rule not,
Conquer thy will
Thy fancy not following,
For anger and furie
That thy doynge’s to wise
men
Thine anger and wrath
For wrath, saith Plato,
The hasty man
His mad moody mynde
And malyce thee mone
Dread euere god,
Do not reuenge,
Forgive the offender
He is perfectly pacient,
[That] From wrath and
furye
Dislayne nor enuiue
In words nor dede
Debate and disscate,
Are the chiefe frutes
And Salomon saithe
Of him selfe hath

and subdue thy luste, 768 Pericles.
thy cause though be iust;
ywill thee so change 772

Anger’s deeds are
strange to wise
men.

seke then to appease, 776
Leades shame in a lease.
wantes neuer trouble, 780
his care doth double.
to reuenge thy cause, 784
and daunger of the lawes.
though in thy power it be,
being thine enemie. 790
we may repute plaines,

himselfe can refrayne. 794
The state of thy brother,
not hurtynge one an other.
contencion and enuiue, 800
of an euill bodie.
“The harte full of enuiue,
no pleasure nor commoditie.” 806

¶ The fruites of charitie, lous, and pacience.

Charity seeketh not
But paciently a-bydinge, sustaynyng rather wronge;
Not enuiyng, but bearing with lous and pacience,—
So noble is her nature,—
And lous doth move
But malice againes
whiche in the wicked
Pacience thee teacheth
where pacience and lous
All hate and debate,

that to her doth belonge,
Charity seeketh not her owne,
but bears patiently.
Love incites to Mercy.

Patience teaches forbearance.

with malice, they expell.
Pithagoras.

Love constant and faithfull, Pithagoras doth call
most principall.

Plato.

To be a vertue
almoste in effecte
no vertue is perfecte.

Desire then god
Charitie to vse
to assiste thee with his grace
and patience to imbrace;
will thee instructe, they will thee conducte,
to eternal bliss, to eternal bliss
continually is.

Against Swearing.

A gainge (so) the horrible vice of swearynge.

Cap. xi.

Take not God's name in vain,
he will plague thee.

Beare of His wrath,
and live well in thy vocation.

What is the good of swearing?

E kindles God's wrath against thee.

Seneca.

Sonice doth counsell thee
although great profite
from swearyng admonisheth
the name of god ; for fear of his rod.

Pericles.

Pericles, whose words
of a sinner, I saye,
all swearyng to refraine,
by it thou mighte gaine:
manifeste and playne,
thee to obtaine ;
P. SEAGER'S SCHOOL OF VIRTUE.

The lawe of god,
and commandement he God's law forbids
gane,
swearing,

Swearynge amongst vs
in no wyse wolde haue.

The counsell of philosophers
I have here exprest, 900 and so doth the counsel of Philosophers.

Amongst whom swerynge
was vitterly deteste;

Much lesse amongst christians
ought it to be vset,

But vitrally of them
cleano to be refused.

¶ Against the vice of filthy talkynge.
Cap. xii.

NO filthy taulke
in no wise vse,

Thy tongue therby
for to abuse.

Of every idell worde
an accumpte we shall For every word we shall give
render;—

All men I wole To god for it
at the generall daie, 916 at the Day of

In earnest or sporte we shall speake or saie;
whiche daye the iust shallbe most ioyfull, 920

And to the wicked againe as wofull.

As we here doe, so shal we receaue,

Vnles we repente and mercy of god crave.

If god wyll deale with vs so straight 928

For things that be of so small weight,

Then haue we cause to feare and dread,

Our lyues lewdly if we haue leade.

Thy tonge take heed thou doe refrayne 936 Keep your tongue from vain talking.

From speaking words that are moste vayne; (sign. C, viii, b.)

Thy wyll and witte to goodnes applie, 940 Aristot.

Thy mynde exercise in vertuous studie.

¶ Against the vice of lyinge.
Capitul. xiii.

To forge, to fayne, to flater and lye, 944 Plato.

Required divers collours with wordes fayre and slye,

But the utterance of truth is so simple and playne To speak the
Against Lying. A Nightly Prayer.

That it neceth no studie, 950 to forge or to fayne;
wherefore saye truth, how euer stand the case,
So shalt thou fynde more favour and grace.

Vse trueth, and say trueth, in that thou goest aboute,
For tyme of althinges, the trueth will bringe out.

 Shame is the reward of lying. For lying dewe;
Then awoyde shame, and utter words trewe.
A lyar by his lyng the profet doth get.

That when he saith truth no man will him credite;
Then let thy talke with the truth agree.
And blamed for it thou shalt neuer bee.

If a lie save you a lyer oughte trust.
Once, Howe maie a man his woordes being ministe.
It deceiues you there longeith no shame,
If a lie save you And though a lyke.
If a lie save you Thrise for that once.
It deceiues you thrice.

Truth to trueth, And that the newe lyfe
And followe these preceptes: and neither forge nor fayne,
from liyng do refraine.

A beseeched Prayer.

God of mercy,

Morcifull god! these our requestes,
And grante unto vs this night quiet rest.
Into thy truicoin, oh lord, do vs take!
Our bodies slepynges, our myndes yet maie wake.
Forgene the offences this daye we have wroughte
A-gainste thee and our in woordes, dede, and
neighbour thoughts!

And grante vs thy grace hende forth to flie sinne,
And that a newe lyfe we maie nowe beginne!
Deliner and defende vs this night from all euell,
And from the daunger of our enemie, the duell,
whiche goeth a-boute sekynge his prais, 1008
And by his crafte whom we maie betraie.
Assiste vs, oh lorde, with thy holy sprite, 1012 Assist vs
That valiantly against him we maie ever fighte;
And winning the victorie, maie lifte vp our voice, to conquer him
And in his strength faithfully reioice, 1018
Saying, "to the lorde be all honour and praise
For his defence bothe now and alwaies!"

The dutie of eche degred. (so)
brefely declared.

1 Ye princes, that the rule and gouerne, 1024 The Duty of
earth
Seek ye for knowledge doubts to discern.

2 Ye judges, gene judgement according to righte 1028 Judges,
As may be founde acceptable in the lorde's
sight.

3 Ye prelates, preache purely
That your livinges & prechinges in one maie accord.

4 Ye fathers and mothers, so your children instructe Parents,
As maye them to grace and vertue conducte. 1038

5 Ye chyldren, lykewyse obey your parentes here; Children,
In all godlinesse see that ye them fear.

6 Ye maisters, do you the thyngle that is righte Masters,
Not lokynge what ye may do by mighte.

7 Ye seruantes, applie your busines and arte,Servants,
Doinge the same in singleness of harte.

8 Ye husbands, lone your wyues, and with them dwell, Husbands.
All bitternesse set aparte, using wordes gentell. 1054
The Duty of Wives,

9 Ye wyues, to your hus-
  bandes, be obedient alwaies,
  For they are your
  heads, and ye bounde to obeie.

Parsons and
Vicars,

10 Ye persons and vickers
  Take hede to the same,
  that haue cure and charge,
  and roce not at large. 1062

Men of Law,

11 Ye men of lawe,
  The cause of the poore,
  in no wyse delaie
  but helpe what ye maie.

Craftsman,

12 Ye that be craftes men,
  Geuing to all men
  vse no discete, 1068
  tale, measure, and weighte.

Landlors,

13 Ye that be landlordes
  At reasonable rentes
  and haue housen to let,
  do them forth set. 1074

Merchants,

14 Ye merchauntaes that
  Vse
  Vse lawfull wares
  the trade of merchandise,
  and reasonable prise. 1078

Subjects,

15 Ye subjectes, lyue ye
  Fearyng gods stroke,
  in obedience and awe,
  and danger of the lawe.

Rich Men,

16 Ye ryche, whom god
  Relowe the poore
  hath goods unto sente,
  and helpe the indigente.

Poor Men,

17 Ye that are poore,
  Not hautinge wherwith
  with your state be contente,
  to lyue competente. 1090

Magistrates,

18 Ye magestrates, the
  cause
  Defende against suche
  of the widdow and fatherles
  as shall them opresse.

Officers,

19 All ye that are called
  Execute the same
  to any other office, 1096
  accordinge to iustice.
20 Let eche here so live in his vocacion, 
   As maie his soule saue, and profet his nacion.

21 This graunting god, that sitteth on hie, 
   we shall here well lyue and after well die.

Sanam hibutis mens
Abolice requit gnod. F. S.

† Imprinted at London in Paules Churchyeardo. By william Scare.
Whate-ever thou say, abyse thee welle!

[MS. O. 9. 38. Trinity College, Cambridge.]

A man must mind what he says;

1. Almighty Godde, consere vs from care!
2. Where vs the world A-wye you went?
3. A man that schold speke, had need to be ware,
4. for lytyll thing his may be schente;
5. Tongeys beth y-tirne to lyther entente;
6. Hertys, they beth bothel fykel and felle;
7. Man, be ware lest thou repente!
8. Whate ever thou say, A-vyse thee welle!

Hearts are fickle and fell.

Take care what you say.

A false friend may hear it.

and after a year or two will repeat it.

Hasty speech hurts hearer and speaker.

Men may speketh ym hastynys:
hyt hyndryth hym and eke his frende;
yht were welle beter his tonge to sese

Than they both ther-for be schende.
Suche wordys beth not to be had ym one;
yht makyst comforte with care to kele;
Man, ym the begynnyng thenk on vs eynde!

Whate ever thou say, A-vyse thee welle!
To sum man thou mayste tel a pryuy tale:
When he fro the ys wente A-way,
for a drawȝt of wyne other ale

28
he wolle the wrey, by my fay,
And make hyt worse (hyt ys noo nay)
Than euer hyt was, A thowsend dele.
Thys ys my songe both nyȝt & day,
Whate euer thou say, A-vyse the welle!

Be ware of baghlynges, y the rede;
lay flaterynge vndyr thy foote, loke;
Deme the beste of euer deke

36
Tylle trouth haue serchyd truly pe roote;
Refrayne malye cruelle & hoote;
Dyscretly and wygely speande thy spelle;
Boost ne brage ys worth A loote;
Whate euer thou say, A-lyse the welle!

Dysese, wharre, sorowe and debate,
ye causd ofte by venemys tonge;
haddywast comoth euer to late

44
Whan lewyd woords beth owte y-spronge.
The kocke seyth wysly on his songe
‘hyre and see, and holde the stille,’
And euer kepe thys lesson A-monge,
Whate euer thou say, A-lyse the welle!

y dere welle swery by the sonne,
yf euer man had thys woord yn thowȝt
Meny thynggis had nener be by-ganne

52
That ofte yn Ingelond hath be y-wroȝt.
The wyse man hath hys sone y-tawyttte
yn ryches, poorte, woo, and welle;
Thys worthy resone for-gete thou neȝt,
Whate euer thou say, A-lyse the welle!
A DOGG LARDYNER, AND A SOWE GARDYNER.

To speke aright observe six things:

1. what? 2. of whom? 3. where?

If that thow wolles speke A-ryt,
Say that thou moste observe then:
What thow spekyst, & of what wyt,
Whare, to wham, whye, and whenne.
Thow noost how soone thow schalt go henne;
As lome be meke, as serpent felle;
Yn euery place, A-monge alle men,
Whate euere thow sey, A-yeye the welle!

Almighty God, grant me grace
to serve Thee!
Mary, mother,
send me grace
night and day!

"Almyghty god yn personys thre,
With herte mylde mkely y praye,
Graunte me grace thy servant to be
Yn woorde and dode euere and aye!
Mary, moder, blesseyd maye,
Queene of hevyn, Imperes of helle,
Sende me grace both nyxt and daye!"

Whate euere thow sey, A-yeye the welle!

Explicit &c.

A Dogg Lardyner, & a Sowe Gardyner.

[MS. O. 9. 38. Trinity College, Cambridge.]

Printed in Reliquie Antiquie, v. i. p. 233, from MS. Lansdowne No. 762, fol. 16 vo.

A dog in a larder,
a sow in a garden,
a foot with wise men, are ill matcht.

Hoo so makyst at Cristysmas A dogge lardyner, And ym March A sowe gardyner, And ym may A foole of every wysmanys counsayle, he schalle neuer haue goode larder, ne fayre gardyn, nother counsayle welle y-keptt.
Maxims in -ly.

[MS. Lansdowne 762, fol. 16 b, written as prose.
Printed in Reliquie Antiquae, v. i. p. 233.]

Aryse erly,
sene God devowtely
and the worilde besely,
doo thy werk wisely
yene thyne almes secretely,
goo by the waye sadly,
answer the people demuerly,
goo to thy mete apetitely,
sit therat discretely,
of thy tunge be not to liberally,
arise therfrom temperally,
go to thy supper soberly
and to thy bed merely,
be in thyn Inne icundely,
please thy loun dueley,
and Slepe suerly.
Roger Ascham’s Advice

to Lord Warwick’s Servant.

With the different counsels to babees, pages, and servants, throughout this volume, may be compared Roger Ascham’s advice to his brother-in-law, Mr C. H., when he put him to service with the Earl of Warwick, A.D. 1559. Here follows part of it, from Whitaker’s Hist. of Richmondshire, p. 282.

First and foremost, in all your thoughts, words, and deeds, have before your eyes the fear of God. . . . .
love and serve your lord willingly, faithfully, and secretly; love and live with your fellows honestly, quietly, courteously, that no man have cause either to hate you for your stubborn frowardness, or to malice you for your proud ungentleness, two faults which commonly yonge men soones[1] fall into in great men’s service. Contemne no poor man, mocke no simple man, which proud fools in cort like and love to doe; find fault with your selfe and with none other, the best ways to live honestly and quietly in the court. Carre no tales, be no common teller of newes, be not inquisitive of other mens’s talkes, for those that are desirous to heare what they need not, commonly be ready to babble what they shold not. Vse not to lye, for that is vnhonest; speake not evere truth, for that is vnneedfull; yea, in tymne and place a harmlesse lye is a greate deale better then a hurtfull truth. Use not dyeing nor carding; the more you use them the lesse you will be esteemed; the cunninger you be at them
the worse man yow wilbe counted. for pastime, love
and learne that which your lord liketh and vaeth most,
whether itt be rydeing, shooteing, hunting, hawkeing,
fishing, or any such exercise. Beware of secret corners
and night sitting vp, the two nurses of mischiefe, un-
thriftines, losse, and sicknes. Beware cheifely of
yldenes, the great pathway that leadeth directly to all
evills; be diligent always, be present every where in
your lord's service, be at hand to call others, and be not
ofte sent for yourselfe; for marke this as part of your
creed, that the good service of one whole yeare shall
never gett soe much as the absence of one howre may
lose, when your lord shall stand in need of yow to send.
if yow consider always that absence and negligence
must needes be cause of greife and sorrowe to your
selfe, of chideing and ruing to your lord, and that
dutye done diligently and presently shall gaine yow
profit, and purchase yow great praise and your lord's
good countenance, yow shall ridd me of care, and wynne
your selfe creditt, make me a glad man, and your aged
mother a joyfull woman, and breed your freinds great
comforth. Soe I comitt and commend yow to God's
mercefull protection and good guidance, who long
preserve Your ever loving and affectionate brother in
lawe.

R. ASKAM.

To my loveing Brother in Lawe, Mr C. H., Servant
to the Rt. Hon. the Earle of Warwick, these.
NOTES TO THE BOOK OF CURTASYE.

p. 310, l. 377-8, Statut. The only Statute about horse-hire that I can find, is 20 Ric. II. cap. 5, a.d. 1396-7, given below. I suppose the Fourpence of 1. 376 of the Book of Curtasye was the price fixed by "the kyngis crye" or Proclamation, 1. 378, or by the sheriff or magistrates in accordance with it as the "due Agreement to the party" required by the Statute.

"Item. Forasmuch as the Commons have made Complaint, that many great Mischiefs Extortions & Oppressions be done by divers people of evil Condition, which of their own Authority take & cause to be taken royally Horses and other Things, and Beasts out of their Wains Carts and Houses, saying & devising that they be to ride on hasty Messages & Business, where of Truth they be in no wise privy of any Business or Message, but only in Decoy & Subtilty, by such Colour and Device to take Horses, and the said Horses hastily to ride & evil entreat, having no Manner of Conscience or Compassion in this Behalf, so that the said Horses become all spoiled and foundered, paying no manner of Thing nor penny for the same, nor giving them any manner of sustenance; and also that some such manner of people, changing & altering their Names, do take and ride such Horses, and carry them far from thence to another Place, so that they to whom they belong, can never after by any mean see, have again, nor know their said Horses where they be, to the great Mischief Loss Improverishment & Hindrance of the King's poor People, their Husbandry, and of their Living: Our Lord the King willing for the Quietness and Ease of his People, to provide Remedy thereof, will & hath ordained, That none from henceforth shall take any such Horse or Beast in Such Manner, against the Consent of them to whom they be; and if any that do, and have no sufficient Warrant nor Authority of the King, he shall be taken and imprisoned till he hath made due Agreement to the Party."

That this seizing of horses for the pretended use of the king was no fancied grievance, even in much later times, is testified by Roger Ascham's letter to Lord Chancellor Wriothesley (? in 1546 a.d.) complaining of an audacious seizure of the horse of the invalid Master of Peterhouse, Cambridge, on the plea that it was to carry the king's fish, whereas the seizer's own servant was the nay's real burden: "tentatnum est per hominem apud nos valde turbulentum, nomine Maxwellum." Ascham's Works, ed. Giles, v. 1, p. 99. In vols. ix., x., and xi. of Rymer, I find no Proclamation or Edict about horse-hire. In 1413 Henry V.'s herbergestor is to pro-
vide Henry le Scrope, knight, with all that he wants "Proviso semper quidem Henricus pro hujusmodi Fenris, Equis, Carectis, Caragiis, & alis necessariis, per se, seu Homines & Servientes suos predictos, ibidem capiendo, fideler solvat & satisfaciat, ut est justum." Rymer, ix. 13.

The general rule shown by the documents in Rymer is that reasonable payments be made.

De Equis pro Caragiis Gunnorum Regis capiendis.


Sciatis quod Assignavinus vos, conjunctim & divisim, ad tot Equos, Boves, Plastra, & Carectas, quot pro Caragiis ectorum Gunnorum nostrorum, ac aliis Rerum pro eisdem Gunus necessariis, a Villa Bridestone usque Civitatem nostram Londoniae, indiguerint, tam infra Libertates, quam extea (Feodo Ecclesie duntaxat excepto) pro Denuariis nostris, in hac parte rationabiliter solvendis Capiendum & Providendum. Rymer, ix. p. 49.

So in 1417 the order to have six wings plucked from the wing of every goose (except those commonly called Brodges—brood geese) to make arrows for our archers, says that the feathers are rationabiliter solvendis.

See also p. 653.

p. 310, l. 358. The stuardo and his staf. Cp. Cavendish’s Life of Wolsey (ed. Singer, i. 34), “he had in his hall, daily, three especial tables furnished with three principal officers; that is to say, a Steward, which was always a dean or a priest; a Treasurer, a knight; and a Comptroller, an esquire; which have always within his house their while staves.”

“Then had he a coffeiner, three marshals, two yeomen ushers, two grooms, and an almoner. He had in the hall-kitchen two clerks of his kitchen, a clerk comptroller, a surveyor of the dresser, a clerk of his spicery.” See the rest of Wolsey’s household officers, p. 34-9.


Bryng us in good ale, and bryng us in good ale;
For our blyssyd lady sake, bryng us in good ale.

Bryng us in no browne brede, fore that is made of brane,
Nor bryng us in no whyte brede, for therin is no gume;
But bryng us in good ale.

Bryng us in no bfe, for there is many bonys;
But bryng us in good ale, for that goth downe at onys,
And bryng us in good ale.

24
NOTES TO THE BOKE OF CURTASEY.

Bryng us in no bacon, for that is passing fete;
But bryng us in good ale, and gyfe us s-nought of that,
And bryng us in good ale.

Bryng us in no mutton, for that is often lene,
Nor bryng us in no trypes, for thei be syldom cleene;
But bryng us in good ale.

Bryng us in no eggys, for ther ar many schelles;
But bryng us in good ale, and gyfe us no[th]yng eilys,
And bryng us in good ale.

Bryng vs in no butrer, for therin ar many herys,
Nor bryng us in no pygges flesh, for that will make us borys;
But bryng us in good ale.

Bryng us in no podynges, for therin is al Godes-good;
Nor bryng us in no vepesene, for that is not for our blood;
But bryng us in good ale.

Bryng us in no capons flesh, for that is ofte der;
Nor bryng us in no dokes fleache, for thei slober in the mer;
But bryng us in good ale.

See also the other ale song at p. 81 of the same volume, with the burden
Doll thi ale, doll; doll thi ale, doll;
Ale mak many a man to have a diply poll.

p. 313, l. 436, Gromes. “the said four gromes, or two of them at the least, shall repair and be in the King’s privy chamber, at the farthest between six and seven of the clock in the morning, or sooner, as they shall have knowledge that the King’s highnesse intendeth to be up early in the morning; which gromes so comen to the said chamber, shall not onely avoyde the pallets, but also make ready the fire, dresse and straw the chamber, purpoyng and making cleane of the same of all manner of filthynes, in such manner and wise as the King’s highnesse, at his uprisinge and coomeing thereunto, may finde the said chamber pure, cleane, wholsome, and meete, without any displeasant aire or thing, as the health, commodity, and pleasure of his most noble person doth require.” Household Ordinances, p. 155, cap. 56, A.D. 1526.
[Postscript, added after the Index had been printed.]

For to serve a lord.

[From the Rev. Walter Sneyd's copy of Mr Davenport Bromley's MS.]

Mr Sneyd has just told me that Mr Arthur Davenport's MS, How to serve a Lord, referred to in my Preface to Russell, p. cvii, is in fact the one from Mr Sneyd's copy of which his sister quoted in her edition of the 'Italian Relation of England' mentioned on pp. xiv, xv of my Forewords. Mr Sneyd says: 'I made my copy nearly forty years ago, during the lifetime of the late Mr A. Davenport's grandfather, who was my uncle by marriage. I recollect that the MS. contains a miscellaneous collection of old writings on various subjects, old recipes, local and family memoranda, &c., all of the 15th century; and, bound up with them in the old vellum wrapper, is an imperfect copy of the first edition of the Book of St Alban's. On Mr Arthur Davenport's death, last September, the MS. (with the estates) came into the possession of Mr Davenport Bromley, M.P., but a long time must elapse before it can be brought to light, as the house you mention is still unfinished, and the boxes of books stowed away in confusion.' On my asking Mr Sneyd for a sight of his copy, he at once sent it to me, and it proved so interesting—especially the Feast for a Bride, at the end—that I copied it out directly, put a few notes to it, and here it is.¹ For more notes and explanations the reader must look the words he wants them for, out in the Index at the end of Part II. The date of the Treatise seems to me quite the end of the 15th century, if not the beginning of the 16th. The introduction of the Chamber, p. 373, the confusion of the terms of a Carver, 'unloose or tire or display', p. 377—enough to make a well-bred Carver faint: even Wynkyn de Worde in 1508 and 1513 doesn't think of such a thing—the cheese shred with sugar and sage-leaves, ¹Though it goes against one's ideas of propriety to print from a copy, yet when one wants the substance of a MS., it's better to take it from a copy, when you can get it, than fret for five years till the MS. turns up. When it does so, we can print it if necessary, its owner permitting.
p. 372, the 'Trenchours of tree or brede,' l. 16, below, &c., as well as the language, all point to a late date. The treatise is one for a less grand household than Russell, de Worde, and the author of the Book of Carpenter prescribed rules for. But it yields to none of the books in interest: so in the words of its pretty 'scriptur' let it welcome all its readers:

"Welcome you brethren godely in this hall!
Joy be unto you all
that en this day it is now fall!
that worthy lorde that lay in an Ox stalle
mayntayne your husbond and you, with your gystys all!"

[I. Of laying the Cloth and setting out the Table.]

First, in servise of all thynys in pantery and botery, and also for the every. As first, table-clothis, towelles longe and shorte, covertours and napkyns, be ordeyned cleny, clene and redy accordyng to the tyme. Also basyns, owers, Trenchours of tree or brede, sponys, salte, and keryng knyves.

Thenn aynst tyme of mete, the boteler or the ewer shall brynge forthe cleny dressed and payre ap-plied Tabill-clothis, and the cubbard-clothis, cowched uppon his lefte shulder, laying them uppon the tabill ende, close ap-plied unto the tyme that he have firste coverd the cubbard; and thenn cover the syde-tabillis, and laste the principall tabll with dobell clothis drawn, cowched, and spradde unto the dege, as longeth therto in festis.

Thenn here-uppon the boteler or panter shall bring forthes his pryncipall salte, and iiiij or v leafes of paryd brede, havynge a towaille aboute his nekke, the tone half honge or lying uppon his lefte armes unto his hande, and the keryng knyves holdynge in the ryght hande, juste unto the salte-seler beryng.

1 On.
2 For bread, see § III., p. 399.
3 Folded. Cf. 'a towaille applied dowble' below. Fr. plier, to fasten, plait, pile. Cotgrave.
Thenne the boteler or panter shall sette the seler in the myddys of the tabull accordyng to the place where the principall soverain shalle sette, and sette his brede iuste couched unto the salte-seler; and yf ther be trenchours of brede, sette them iuste before the seler, and lay downe faire the koryng knyves, the points to the seler benethe the trenchours.

Thenne the seconde seler att the lower ende, with ij paryd loves1 therby, and trenchours of brede yf they be ordeyne; and in case be that trenchours of tree shalbe ordeyne, the panter shalle bryng them with nappeyus and sponys whenne the soverayne is sette att tabill.

Thenne after the high principall tabill sette with brede & salte, thenne salte-selers shall be sette upon the syde-talids, but no brede unto the tymes such people be sette that faillyth to come to mete. Thenne the boteler shalle bryng forth basyns, ewers, and cuppis, Pecys2 sponys sette into a pice, redressing all his silver plate, upon the cubbord, the largest firste, the richest in the myddis, the lighteste before.

[II. Of Washing after Grace is said.]

Thenne the principall servitours moste take in ij handys, basyns and ewers, and towell, and therwith to awayte and attende unto the tymes that the grace be fully saide; and thenne incontynent after grace saide, to serve water with the principall basyn and ewer unto the principall soverayne, and ij principlall servitours to

1 What is done with these loaves does not appear. The carver in Motion 12, Section IV., pares the loaves wherewith he serves the guests.
holde the towell under the basyn in leght before the sovrayne; and after that the sovrayne hath washe, to yeve themme water unto such as ben ordeyned to sytte at the sovrayne-is messe.

[III. Of the Lord & Guests taking their Seats, & getting their Trenchers, Spoons, Napkins, & Bread.]

Thenne after the wesshing servid, the sovrayne will take his place to sitte, and to hym such persons as hit pleaseth hym to have, uppon which tyme of sittynge, the servitors most diligently a-wayte to serve them of quasyons, and after that done, to make such personys to be sette at the lower messe as the principall soverayne aggrees that be convenyent.

Be it remembrid that evermore at the begynnynge of grace the covertour of brede shalbe avoyded and take away. thenne the karver, havyng his napkyn at all tymes upon his left hand, and the kervyng knyf in his right hande, and he shall take upon the poynte of his knyf iij trenchours, and so cowche them iustely before the principall, iij lying iustely to-geder, iij under, and one uppon, and the fowerth before, iustely for to lay uppon salte, and the next, lay iij trenchours; and soo iij or ij after her degree. therto the boteler most be redy with sponys and napkyns, that ther as the trenchours be cowched, lay the spone and the napkyn thereto, and soo thorowe the borde.

Thenne the kervyr shall take into his hande on or ij loves, and bere hem to the syde-tabill ende, and ther pare hem quarter on first, and bring hym hole to-geder, and cowche ij of the beste before the sovrayne, and to others by ij or on after ther degree.

[IV. Of the Courses of the Dinner.]

[First Course.]

Thenne the kervyr or sewer most aserve every

1. Assewe.

Dish in his degree, after order and course of service as followeth: first, mustard and brawne, swete wyne shewed therto.¹

**POTAGE.**

Befo and moton, swan or geese, grete pies, capon or fesaunt; leche or fretours. Thenne yef potage be changeable after tyme and season of the yere as fallith, as here is rehearsed: by example, ffor befe and moton ye shall take

- Pestelles or chynys of porke,
- or els tonge of befe,
- or tonge of the harte powdered;²
- Befe stewed,
- chekyns boylyd, and bacon.

(The Second Course)

Thenne ayenste the secunde cours, be redy, and come in-to the place, the kerrer muste avoyde and take uppe the service of the first cours,—begynnyng at the lowest mete first,—and all brooke crowys, bonys, & trenchers, before the secunde cours and servise be served. themne the seconde cours shall be served in manner and fourme as ensample thereof here-after folowyng:

| Small birds, | Potage, pigge | lamme stewed |
| bath, kid, venison, | Conye | Kidde rosted |
| rabbit, munt pie, | Crane | Veneson rosted |
| teal, woodcock, | heronsewe | heronsewe |
| Great birds, | betoure | betoure |
| | Egrete | pigeons |
| | Corlew | Rabetts |
| | wodecock | a bake mete |
| | Pertigge | Stokke-dovys stewed |
| | Plover | cony |
| | Snytys | malard |
| | quaylys | telys |
| | fretours | wodecock |
| | leche | grete byrdys |

¹ Sewed or served therewith.
² Salted or pickled.
[V. How to clear the Table.]

After the seconde cours served, kerved, and spente, hit must be sene, cup pys to be fillid, trenchours to be voyded. Thenne by goode avysement the tabill muste be take uppe in manner as folowith:—first, when tyme foloweth, the panter or boteler muste gader uppe the sponys; after that done by leyser, the sewer or carver shall be-gyne at the lowesste ende, and in order take uppe the lowest messe; after the syde-tabill be avoyded and take uppe, and thenne to proceede to the Principall tabill, and ther honestly and clenyly avoyde and with-drawe all the servise of the high table. Ther-to the kerver muste be redy, and redely have a voyder to geder in all the broke brede, trenchours, cromys lying upon the tabill; levyng none other thynge save the salt[-]
seler, hole brede (yf any be lefte), and cup pys.

[VI. How to serve Dessert.]  

After this done by goode delyberacion and avysement, the kerver shall take the servise of the principall messe in order and rule, begynnynge at the lowest, and so proceede in rule unto the laste, and therupon the kerver to have redy a voyder, and to avoyde all maner trenchours [&] broke brede in a-ther clene dishe voyder, and cromys, which with the kervyng-knyf shall be avoyded from the tabill, and thus proceede unto the tabill be voyded. Thenne the kerver shall goo unto the cuppebord, and redresse and ordynye wafers in to towayles of raynes or fyne napkyns which moste be cowched fayre and honestly uppon the tabill, and thenne serve the principall messe first, and so thorowe the

1 foloweth
2 fiste. The directions for taking-away seem repeated here, unless these second ones apply only to the spoons, napkins, &c. The cups are wanted for dessert.
3 crumb-brushes were not then invented.
tabill. j or ij yf hit so require: theerto moste be servid sweete wyne (a) and in feriall\(^1\) tyme serve chese shraped with sugur and sange-levis,\(^2\) or ellis that hit be faire kervid hole, or frute as the yere yeveth, strawberryes, cherys, perys, appulis; and in winter, wardens,\(^3\) costardys roste, rosted on fishe-dayes with blanche powder, and so serve hit forth (b) Thanne after wafers and frute spended, all maner thinge shalbe take uppe and avoyded, except the principal salt-seler, hole brede, and kerving-knyves, the which shalbe redressed in maner and fourne as they were first setto on the table; the which, principall servitors of the pantere or botere, havynge his towaile, shall take uppe, and bær hit into his office in like wyse as he first brought hit unto the Tabill.

[VII. How the Diners shall wash after Dessert.]

Thanne the principall servitors, as kervre and sewer, moste have reydy a longe towaile applied dowble, to be cowched uppon the principall ende of the table; and that towell muste be isteely drawn thorowe the tabill unto the lower ende, and ij servitors to awayte thornupon that hit be isteely cowched and spred. after that done, ther muste be ordeyned basyns, and ewers with water hote or colde as tyme of the yere requirith, and to be sette uppon the tabill, and to stonde unto the grace be sake; and incontaynt after grace seide, the servitors to be reydy to awayte and attende to yeve water, first to the principall messe, and after that to the

\(^1\) Fr. feriell, of or belonging to a holyday. *Vn feriell however, a square drinke, a faithfull drunkard; one that will take his liquor soundly. Cotgrave. Feriis, Holydaies, feastialiue daies, properly such holydaies as Monday and Tuesday in Easter week, &c. Cot.

\(^2\) So "Apples and Cheese scraped with Sugar and Sage" at the end of the Second Course of the Dinner at the Marriage of Roger Rockley & Elizabeth Neville, daughter of Sir John Neville, the 14th of January in the 17th year of Henry the VIIith. (a. d. 1520.) *Forms of Cury*, p. 174.

\(^3\) Wardens are baking peares; costards, apples.
seconde, incontynent after this done, the towayle and tabill-clothis most be drawen, cowched, and sprad, and so by litill space taken uppe in the myddis of the tabill, and so to be delvered to the officer of pantery or botery.

[VIII. Of the Removal of the Table, and the separate Service to grand Guests in the Chamber.]

Thenne uprysyng, servitors muste attende to avoyde tabills, trestelis, formys and stolys, and to redresse bankers and quyssyons, then the boteler shall avoyde the cupborde, begynnynge at the lowest, proceede in rule to the hieste, and bere hit in to his office. Thenne after mete, hit moste be awaytied and well entendd by servitours yf drinke be asked, and yf ther be knyght or lady or grete gentil-woman, they shall be servid uppon kne with brede and wyne. Thenne it moste be sene yf strangers shalbe brought to chamber, and that the chamber be cleny appareld and dressed according to the tyme of the yere, as in wynter-tyme, fyer, in somer tyme the beld couerd with pylawes and hedde-shetys in case that they woll reste. and after this done, they moste have chere of neweltes in the chamber.1 as Iuncate,2 cheryes, pepyns, and such neweltes as the tyme of the yere requereth; or ellis grene ginger comfetts,3 with such thynge as wynter requereth; and sweete wyne, as ypocrasse, Tyre, muscadell, bastard and sweet wines.

1 I do not supposse that each guest retired to his own bed-room, but to the general withdrawing-room,—possibly used as a general bed-room also, when the Hall had ceased to be it. "The camera usually contained a bed, and the ordinary furniture of a bed-chamber; but it must be remembered that it still answered the purpose of a parlour or sitting-room, the bed being covered over during the daytime with a handsome coverlid, as is still the custom in France & other foreign countries to this day."—Dometic Architecure, iii, 94-5.

2 See Iuncate in Index, and Russell, l. 82.

3 See Russell, l. 75, and, for wines, l. 117.
For to Serve a Lord.

 vernage, of the beste that may be had, to the honor and
fawde of the principall of the house.

[XI. How to Carve.]

to lose and t[i]re or sawse a capon:¹ beginne at the
lithe legge first of a Swan²; & lyfte a gose y-yaered at the
right legge first, and soo a wilde fowle. To unmose, tire,
or display a crane:³ cutte away the nekke in a voyde
plate, rere legge and whynge as of a capon; take of ij
leches of the briste, and cowche legge and whynge and
lechis into a faire voyde plater; mynse the legge, and
ploytes of whinge; sawse hym with mustard, vinager, and
pouder gynger, and serve hit before the sovrayne, and
the carcasses in a charger besyde: serve it hole before the
sovrayne. a n he⁴ may be served and dressed as a capon,
save one thyng, his grete bone.⁵ To tyre or ellis to
dismember an heronsew:⁶ rere legge and whinge as of
a crane; cowche them aboute the body on bothe sydes,
the hedde and the nekke being upon the golet: serve
him forth, and yf he be mynseid, sawse hym with
mustard, burage,⁷ suger, and powder of gynger.

To lose or untache a bitorn:⁸ kitte his nekke, and
lay hit by the hedde in the golet; kitte his whynge
by the joynte; rere hym legge and whynge, as the heron;
serve him fourth; no sawse unto hym but only salte.

To lose or spoyle an Egrete:⁹ rare uppe his legge

¹ There must be some omission here. See Russell, l. 469, and
W. de Worde, p. 275.
² See Russell, l. 403. Wynkyn de Worde, p. 275, directs the
swan to be carved like the goose is, p. 277.
³ See Russell, l. 427-53; Wynkyn de Worde, p. 276. Rere is
cut off.
⁴ See Russell, l. 431 and note; W. de Worde, p. 273, l. 5;
p. 276.
⁵ Russell, l. 422; Wynkyn de Worde, p. 276, p. 278, l. 20.
⁶ Horace is a favourite flavouring for cups and other drinks.
⁷ Russell, l. 421; Wynkyn de Worde, p. 276.
⁸ Russell, l. 421; Wynkyn de Worde, p. 276.
and whynge, as of a henne, aboute the carcasses: no sawse

to him but salte.

To tyre or to ele a partorich or a quayle y-whynged: rere uppe whynge and legge, as of an

henne; cowche them aboute the carcase; no sawse save

salte, or mustard and sugar. To lose or unlase a

fesoante: rere uppe legge and whynge as an henne
cowche legge and whynge aboute the carcase; serve

hym fourth; no sawse but salte: but and yf he be

mynsed, take whyte wyne, sugur, mustard, and a lyttell

of powder gynger.

A BREST FOR A BRYDE.

A Bridal Feast.

First Course.

'for to make a feste for a bryde.

The first cours: brawne, with the borys hed, lying in a fold, legge about with a scriptur, sayng

on this wyse;

"Welcombe you brotheren godely in this hall! Joy be unto you all

that en this day it is now fall!

that worthy lorde that lay in an Oxe stalle

mayntayne your husbande and you, with your gystys,
alile!"

Ffurnente with veneson, swanne, pigge.

Pfesauente, with a grete custard, with a

sotelte,

A lambe stoudynge in scriptour, sayng on this wyse:

"I mekyly unto you, sovrayne, am sente,
to dwell with you, and ever be present."
The second course.

Veneson in broth, viaunde Ryalle, veneson rosted, crane, cony, a bake mete, loche damaskes, with a solete: An anteloppe saynyg on a sole that saith with scriptour

"heith all gladd & mery that sitteth at this meesse,
and prayeth for the kyng and all his." 4

The thirde course.

Creme of Almondys, losyngye in syruppe, betoure, partrich, plover, snyte, pouder veal, leche veal, wellis in solete, Roches in solete, Playce in solete; a bake mete with a solete: an angell with a scriptour,
"thanke all, god, of this feste."

The iiiij cours.

Payne puff, chese, freynes, brede hote, with a cake, and a wif lying in childe-bed, with a scriptour

1 Here is the Recipe in Household Ordinances, &c., p. 455, for "Vianne Biiall for xl. Mess":

Take a galone of vernage, and sete hit into iij. quartes, and take a pynte therto, and two pounde of suger, ii lb. of chardeoynes [quinces? 'Quynce, a frute, pomme de quyns, Palsgrave] a pounde of paste-roiale, and lot hit sethe untily a galone of vernage. Take the yolkes of 60 eyren, and bete hon togidere, and drawe hon thurgh a strowyn, and in the settinge dounes of the fyre putte the yolkes therto, and a pynte of water of cowrose, and a quartesone of pouder of gynger, and dresse hit in dysshes plate, and take a barre of golde foyle, and another of sylver foyle, and laye hom on Sunt Andrews crosse wyse above the potage; and then take sugre plate or gynger plate, or paste royale, and kutte hom of losenges, and plantte hom in the voide places betweene the barres: and serve hit forth.

3 ? Fr. aoir, to sit.
4 ? Written as prose, which it is.
5 wolkis.
6 Roches or Loches in Egurdoune. H. Ord. p. 469.
7 See the Recipe for it, p. 148, note 3; and in Household Ordinances, p. 459.
8 floures ? see p. 287; or chase-freyns for cheesecakes.
9 Were the cheese and cake meant as a symbol of the Groaning
saying in this wise, "I am comyng toward your bryde. and a promise of
yf ye distrce onys loke to me ward, I wene ye nedys
muste."  

Another course or servise.
Brawne with mustard, umblis of a dere or of a
sepe ²; swanne, capon, lambe.

Cake & Cheese (so called in allusion to the mother's complaints
at her delivery) mentioned by Brand, Top. Ant. ii. 44, ed. 1841,
or was the cake the wedding-cake?

¹ ? must get a baby: or is ye = I ?  
² sheep.
The Houseold Stuff occupied at the Lord Mayor's Feast, a.d. 1505.

[Balliol MS. 354, f1 C iii. All the final ll's are crossed in the MS.]

here folowith suche howsehold stuff as must nedis be occupied at the mayres fest yeuely kepte at the yolde hall.

first, v diaper table clothes // iiij Cowcheres¹ of playn clothe // iiij longe towellis of dyaper // Item x napery dox napkyns / Item iij doz Evry towellis. Item viij shetis for coberde clothes // Item a doz couer-payns² for wafere.

† Receyte for ypocras.

† Item Cynamon x ll / Gynger iiij ll / Grayns j ll / Suger iiij ll //

† Butlers towellis.

† xxxvj butlers towellis, the length of a towell an ell & a half³ // & quarter brode / that is, iiij towellis of an ell & a half³ of ell brode clothe.

† for the mayres offesers.

† first for sewers & carwers / iiij towellis of fyne clothe, iij ellis longe, & half a yarde brode, summa iiiij ellis.

² See Russell's portpayns, l. 262, p. 138. ³ MS. ell d.
for drawes of ale & wyne.

viij spurns, summa viij ellis  
Item x portpayns to bere in brede /  
summa xxxvij ellis.

vyne.

Rede wyne, a tonne / Claret wyne, a pipe; whit wyne, a hoggeshede / ypocras xl. galons.

Brede.

viij quarters of chet brede / In manchettis viij  
In treuchar brede viij  
In ob brede iiiij  
Item in wafers ix xx messe  
& the wafuer must brynge Couerpayns for to serve owt his wafers.

Ale pottis & Tappis.

xxvij barrellis ale / Ertheñ pottis for wyne & ale lx doz / pychars xij doz / ij doz stenys  
Item viij C asheñ cypsis / iiiij doz tappis.

Plate.

Item iiiij doz stondyng Cuppis / xxiiij doz bollis  
Item v doz saltis: xl doz spones / ij doz gilt sponys /

1 I suppose this and the following s'es to mean shillings.
2 ob brede is ha'penny bread. On fl C xvij of the MS. is

The Assise of Bred with-in London.

The quarter whet at iiij  

The sferdyng whit loff coket / xv or d [=j] & ob weight *  
The ob [ha'penny] whit loff xxxv vncis & j d weight  
The q[+] symnell xv or j d ob in weight.
The ob whet loff liij oz d. & j d ob weight.
The peny whet loff Cvr n d & quarter & ob weight
The ob lof of all graynes lxx oz & ij d weight

* ix xx=9 × 20,=180.  messe may be in effe: the long s'es are crossed like f's.

* Steam, a stone vessel. 'A great pot or steam,' Hollyband's
Dictionarie, 1593. Halliwell.

* Half a pennyweight.

† quadranta, farthing.
xvij basons with ewers / a payyer of gilt basons // xx siluer pottis.

Explicit the butlers charge
that he must speke fier.

pewter at the festo
first in platters gret & small xij.xx x dozen
Item dyshis gret & small—xij.xx x dozen
Item in sawsers gret & small xij.xx x dozen
Item in chargers gret & small x dozen

At the gyryng vp of the verder of the wardmot
Inquestis after xijth day.
In dishis xx dozen // In platers x dozen //
In sawsers iij dozen // In chargers j dozen

fier the wache at mydsomer
In platters xij dozen // In dyshes xxiiij dozen

all this was in the tyme of Iohi wyngar, mayre
of london.
for the hire viij the garnyshe of pewter

Lord Mayor Whyngar was Richard Hill's master.
On fl C lxxvj of the MS. is the entry, "Iste liber per-
tineth Rycardo Hill, servaunt with Master Wynger
alderman of london."

At the back of fl iijC xx of the MS., in the list of
Mayres & Sherryfs, is this entry:

[1]505 Iohi Wyngar Roger Acheley
Williwm brown A° xx°
(Kyng Henry the viijth).

"(12 × 20 + 10) 12=5000."
The orde of goyng or sittynge.

[Balliol MS. 354, ffl C lxxxi, or leaf 203, back.]

A pope hath no pere 2
An emprowre A-lone
A kyng A-lone
An high cardynall
A prince, A kyng's son
A duke of blod Royall
A busshep
A markes
An erle
A vyewnt
A legate
A baren
An abbot mytered
the ij cheff Iugys
the mayre of londoñ
the chif baren of the cheker //
An Abbot without myter
A knyght
A pryoure
A deane
An Arche-dekoñ
the Master of the rollis
the vnder Iugis
the vnder barons of the cheker
the mayre of caleis
A provynceall
A doctor of diuinite
A prothomotory ys bone 3
the popes colectour 4
A doctor of both lawes
A sergeant of lawe
the Masters of chaunsery
A person of Chyrche
A seculer prest
A marchaunt
A gentylmañ
An Artificer
A yeman of good name

1 Compare with Russell, p. 186-7, and Wynkyn de Worde, p. 284-5. It differs little from them.
2 This is struck through with a heavy black-line.
3 Last letter blotched.
4 Struck through with several thin lines.
Latin Graces.

(From the Balliol MS. 354, leaf 2.)

["These graces are the usual ones still said in all colleges and religious communities abroad, and are for some part those given at the end of each of the four volumes into which our Roman Breviaries for the year are divided. As a youth, while studying at Rome, I used to hear them in our hall; and, knowing them by heart, never found them too long."—Daniel Rock, D.D.]

The grace that should be said afore mete & after mete / ait the tymes in the yere.


Benedic, domine, nos, & dona tua que de tua largitate sumus sumpturi / per / Iube domine benedicere.

Mense celestis participes faciat nos Rex eternae gloriae / Amen / Deus caritas est: & qui manet in caritate, in deo manet, & deus in eo: Sit deus in nobis, & nos mancemos in ipso. Amen.

post prandium.

Deus pacis & dilecctionis maneat semper nobiscum:
Tu autem, domine, misere nostri: Deo gracieas / Confiteantur tibi, domine, omnia tua. Et sancti tui bene-


On faste days.


Grace after dynere.

Deus pacif &c. Memoriam 2 fecit mirabilium suorum.

1 MS. exaltamus,
2 Only half the a is left.
misericors & [miseror dominus]; escam dedit timentibus se. Gloria. Sicut erat, &c.

Short grace afore dyner.

**Benedicite; dominus.** 1... Apponenda benedictat dei dextera. [In nomine patris &] filii & spiritus sancti / amem.

Shorte grace after dyner / & after soper / bothe.

**Pro tali conuiuo benedicanus dominus:** Deo gracias.


Grace afore soper.

**Benedicite; dominus**: Cenam sanctificet qui nobis omnia probet: In nomine patris.

¶ Grace after soper.

**Benedictus deus in domino suis**: Et sanctus in omnibus operibus suis / Adiutorium nostrum in nomine domini:

Qui fecit celum et terram. Sit nomen domini benedictum / Ex hoc nunc, et vsque in seculum / Oremus:

Meritis et precibus sue pie matris benedictat nos filius dei patris.

¶ In vigilia pascha.

**Benedicite; dominus.** Edent pauperes &c. Gloria patri, Sicut erat: kirieleyson. christeleysan. kyrleyleson.

**Pater noster:** Et ne nos. Set libera. Oremus / Benedict

**domine benedicere / Gibe spiritualis alimonia & cetera / leccio / Si consurrexitis cum christo,**

que sursum sunt, querite vbi christus est in dextera dei sedens.

post prandium.

**Deus pacis & dileccionis**: Memoriam fecit / Gloria

---

1 An inch of the MS. broken away.

2 MS. Benedictus, altered to Benedictae.

† In die paschae.


† post praedium.


Ante cemam.

Benedicite, dominus. cenum sanctificet qui nobis omnia prebet / In nomine patris & filii & spiritussancti: Amen.

† post cemam.


Explicit.

1 MS. sermontam.
Having thus given the Graces as they stand in the Manuscript, I add the scheme of them which Mr Bradshaw has had the kindness to draw out. He says, "Here is a case in which nothing but parallel arrangement can afford a clue to the apparent confusion. The people who used these services were so thoroughly accustomed to them, that a word or two was enough to remind them of what was to follow—sometimes a whole series of prayers, or verses and responses, or suffrages. If your

**The Grace that should be said**

*Affore me ter and after me ter all the tymes in the yeare.*

1.1

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Psalms) Oeuli omnium in te sperant, domine: et tu das eam illorum in tempore opportuno.

Aperi tu manum tuam: et implés omne animal beneficencian...

Gloria patri et filio: et spiritui sancto.


Kyrieleyson.

Christeleyson.

Kyrieleyson.

Pater noster . . . [i.e. the Lord's prayer.]

(Sacerdos) Et ne nos [inducas in tentationem.]

(Resp.) Sed libera nos [a malo.]

(Sacerdos) Oremus.

Benedic, domine, nos, et dona tuaque de tua largitate sumus sumpturi.

Per ehrultum dominium nostrum.]

[Resp. Amen.]

(Lector) Inbe domine benedicere.
(Sacerdos) Manse celestis partici-

Cias faciat nos rex eternae gloriae. Amen.

(Lectio) Deus caritas est, et qui

manet in caritate, in deo manet, et
deus in eo. Sit deus in nobis, et nos

maneant in ipso.

[Resp. Amen.

**On fische days.**

1.3

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Psalms) Edent pauperes, et satu-

rabuntur, et laudabunt dominum qui

requirunt eum: vivent corda eorum

in seculum seculi.

Gloria patri . . . .

Sicut erat, &c. . . .

Kyrieleyson.

Christeleyson.

Kyrieleyson.

Pater noster . . .

(Sacerdos) Et ne nos . . . .

(Resp.) Sed libera . . . .

(Sacerdos) Oremus.

Benedic domine . . . .

[Resp. Amen.]

(Lector) Inbe domine . . .

(Sacerdos) Cibo spiritualis ali-

monicus recondit nos rex eternae gloriae. Amen.

*"(Lectio) Graecia domini nostri

ibessa christi, et caritas dei, et com-

municatio sancti spiriuitis, sit semper

cum omniis nobis."

(Resp.) Amen.

*And in lent lea "Gracia Domini,"

and say:

(Lectio) Frange esurienti panem

tuum: et ego ego vagosque induo in
domum tuam: cum videris nudum,

opem eum, et cemeriam tuam ne despex-

eris. Ait dominus omnipotens.

[Resp. Amen.]
object is to give people of the present day an idea of the meaning of these things, it is almost useless to print them straight as they are in the MS. Even as I have written them out, inserting nothing whatever except the names of the speakers in a bracket, you will perhaps not catch much of the thread. You may remember that at Trinity even now it takes two people to say what is substantially the same Grace as this.”

**IN VIGILIA PASCHAE.**

1.3

(Sacerdos) Benedictite.

(Resp.) Dominus.

(Psalm) Edent pauperes . . .

Gloria patri . . .

Sicut erat . . .

Kyrie eleison.

Christeleison.

Kyrie eleison.

Pater noster . . .

(Sacerdos) Et ne nos . . .

(Resp.) Sei libera . . .

(Sacerdos) Oremus.

Benedict domine . . .

(Lector) Iube domine benedicere.

(Sacerdos) Cibo spiritualiis almjoni, &c.

(Lectio) Si consurrexistis cum christo, que sursum sunt querite, ubi christus est in dextra dei sedens.

[Resp. Amen.]

**IN DIE PASCHI.**

1.4

(Sacerdos) Benedictite.

(Resp.) Dominus.

(Psalm) Hec dies quam fecit dominus: exultemus et letemur in ea.

Gloria patri . . .

Sicut erat . . .

Kyrie eleison.

Christeleison.

Kyrie eleison.

Pater noster . . .

(Sacerdos) Et ne nos . . .

(Resp.) Sei libera . . .

(Sacerdos) Oremus.

Benedict domine nos . . .

(Lector) Iube domine benedicere.

(Sacerdos) Mense celestis . . .

(Lectio) Expurgate vetus fermentum, ut sitis nova conspersio sicut estis asini: etenim pascha nostrum immolatus est christus. Itaque exultemus et letemur in domino.

[Resp. Amen.]
POST PRANDIUM. 2.1

(Sacerdos) Deus pacis et dilectionis maneat semper nobiscum. Tu autem domine, miserere nostri.

(Resp.) Deo gratias.

(Psalm) Conitentant tibi, domine, omnia tua et sancti tui benedicant tibi.

Gloria [patri] . . . .

(Capitulum) Agimus tibi gracious, omnipotens deus, pro universis beneficis tuis, qui vivis et regnas deus per omnia secula seculorum. amen.

(Psalm) Laudate dominum omnes gentes: laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas domini manet in eternum.

Gloria patri . . . .

Sicut erat . . . .

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster . . . .

(Sacerdos) Et ne nos . . . .

(Resp.) Sed libera . . . .

(Sacerdos) Dispersis, dedit pauperibus:

(Resp.) Iustitia ejus manet in seculum seculi.

(Sacerdos) Benedictam dominum in omni tempore:

(Resp.) Semper laus ejus in ore meo.

(Sacerdos) In domino laudabitur anima mea:

(Resp) Audiant mansueti, et leantur.

(Sacerdos) Magnificate dominum nuncum:

(Resp.) Et exaltatus nomen ejus in id ipsum.
[On Easter Eve.]  
POST FRANDIUM. 2.3  
(Sacerdos) Deus pacis et dilectionis . . .  
(Psalm) Memoriam fecit . . .  
Gloria . . .  
Sicut erat . . .  
(Capitulum) Agimus tibi gracias . . .  
(Psalm) Laude dominum omnes gentes . . .  
Quoniam confirmata . . .  
Gloria patri . . .  
Sicut erat . . .  
. . .  
. . .  
. . .  
. . .  
. . .  
(Sacerdos) In resurrectione tua, Christe:  
(Resp.) Celi et terra letentur, alleluia.
3.1
(Sacerdos) Sit nomen domini benedictum:
(Resp.) Ex hoc nunc, et usque in seculum.

(Sacerdos) Oremus.
Rerumque dignare, domine deus,
onnibus nobis bona facientibus,
propter nomen sanctum tuum, vitam
eternam. amen.

(Sacerdos) Benedictus domino:
(Resp.) Deo gracias.

(Antiphona de sancta maria.)
Ave regina celorum
Mater regis angelorum
O maria flos virginum
Velut rosa vel lilium
Funde preces ad filiam
Pro salute fidelium.
(Prs.) Ave Maria . . .
(Oration) Meritis et precibus sue
pie matris, benedict nos filius dei
patris. amen.
(Sacerdos) Dominus vobiscum:
(Resp.) Et cum spiritu tuo.

(Sacerdos) Oremus.
Spiritum in nobis, domine, tua
caritatis infunde, ut quos sacramentis
paschalibus sacciisti, tua facias pietate
concordes. Per eundem dominum nost-
trum ihesum christum, filium tuum,
qui tecum vivit et regnat in unitate
ejusdem spiritus sancti, deus per
omnia secula seculorum. amen.

(Sacerdos) Benedicamus domino:
(Resp.) Deo gracias.
Et aeternae gratiae per totam
seculorum.
Rerumcere . . .

...
SHORT GRACE AFORE DYNER.

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Sacerdos) ... apponenda benedicat dei dextera ... [In nomine patris et] filii et spiritus sancti. amen.

SHORTE GRACE AFTER DYNER & AFTER SOPER ROTH.

(Sacerdos) Pro tali convivio benedicamus domino.
(Resp.) Deo gracias.
(Antiphona de sancta maria) Mater ora filium
Ut post hoc exsilium
Nobis donet gaudium
Sine fine.
(Frs.) Ave Maria ...
(Sacerdos) Oremus
Meritis et precibus ...
GRACE AFTORE SOPE.  

(Sacerdos) Benedicte.  
(Resp.) Dominus.  
(Sacerdos) Cenam sanctificet qui nobis omnia profet. In nomine patris. . . .  

GRACE AFTER SOPE.  

(Sacerdos) Benedictus deus in donis suis;  
(Resp.) Et sanctus in omnibus operibus suis.  
(Sacerdos) Adjutorium nostrum in nomine domini;  
(Resp.) Qui fecit caelum et terram.  
(Sacerdos) Sit nomen domini benedictum;  
(Resp.) Ex hoc nunc et usque in seculum.  
. . . .  

(Sacerdos) Oremus.  
Meritis et precibus sue pie matris, benedict nos filius dei patris.  
. . . .
LATIN GRACES.

[On Easter Rev.] 5.3 [On Easter Day.] 5.4
ANTE CENAM.

[Blank.]

(Sacerdos) Benedicte.
(Resp.) Dominus.
(Sacerdos) Cenam sanctificet qui nobis omnia prebet. In nomine patris, et filii, et spiritus sancti. amen.

POST CENAM.

(Sacerdos) Hec dies . . . .
(Sacerdos) In resurrectione tua, christe;
(Resp.) Coli et terra leventur. alleluia.

(Sacerdos) Dominus vobiscum :
(Resp.) Et cum spiritu tuo.
(Sacerdos.)
Spiritum in nobis . . . .

(Sacerdos) Benedicamus domino :
(Resp.) Deo gracias.

EXPLICIT.
### SCHEME OF THE LATIN GRACES.

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The alphabetical order is that in which the matter is found written in the manuscript.

**Henry Bradshaw.**
The Boris hed e furst.

[Porchester MS. No. 10, fol. 202; & ab. 1460-70 A.D.]

Hey, hey, hey, hey, pe horrys hed e armyd gay! 1
The boris hed e in hond I bryng
Witt garloned gay in porttoryng.
I pray yow all Witt me to synge
Witt hay.

Lordys, knyttis, and skyers,
Persons, pryntis and wycars,
The boris hed ys pe fur*[s]t mes,
Witt hay.

The boris hed, as I yow say,
He takis his leyde, & gothe his way
Soit after pe xij thaylif thy day,
Witt hay.

Thee commis in pe second kowrs with mkeyll
Pryde,
Pe cranne & pe heyrroun, pe byttarin by pe syde,
Pe partrychys & pe plowers, pe wodecoks & pe
Snyt,
Witt hay.

Larkys in hoot schow,2 ladys for to pyk,
Good drynk porto, lacyvy and fyn,
Blwyd of allmayn,3 rommay and wyyn,
Witt hay.

Gud4 bred, alle & wyyn, daer I wel say,
Pe boris hed witt mustard armyd soo gay,
Syrnante to pildage,5 witt weynissyn fyn,
& p[...] honbils of pe dow, & all pe[10] ene comnis in,
Cappus I bake witt pe peays of pe roow,
Reysons of corrans, witt odyre spysis moo,

[incomplete.]

1 "When you print I recommend that the first line of the MS.
2 Hey, hey, &c., should stand alone in two lines. They are the
3 burthen of the song, and were a sort of accompaniment, or under-
4 song, sung throughout, while an upper voice sang the words and
tune. You will see numbers of the same kind in Wright's Songs
5 and Carols printed by the Percy Society. It was common in the
6 14th and 15th centuries."—WM. CHAFFELL.

This Carol is printed in Relig. Antiq., vol. ii., and is inserted
here—copied from and read with the MS.—to fill up a blank page.
The title is mine.

2 A name of a wine. Recipes for
3 the dish Breet of Almayne (H. 0.), Breet of Almonye, Breet de
4 Almonde, are in Household Ordinances, p. 456; Forme of Curys,
p. 29, and Liber Cocorum, p. 12.
5 MS. End.

Recipe for Potage de Prunencty in Household Ordinances, p. 456.
The Boar's Head.

[Balliol MS. 354, ft. ij C xij, or leaf 228.]

Caput Apri Refero,
Resonens laudes domino. \{ fote

The boris hed In hondis I brynge
with garlondis gay & byrdis syngynge:
I pray you all helpe me to syngle,
Qui estis in convinio.

The boris hed, I vnderstond,
ye cheffe seruyce in all this fonde:
wher-so-ever it may he fonde,
Seruitur cum sinapio.

The boris hed, I dare well say,
anon after the xij\textsuperscript{th} day
he taketh his leve & goth a-way,

Exiuit tunc de patria.

See other carols on the Boar's Head, in *Songs and Carols*, Percy Soc., p. 42, 25; Ritson's *Ancient Songs*; Sandys's *Carols* and *Christmastide*, p. 231, from Ritson,—a different version of the present carol,—&c.
Symon’s Lesson of Wysedome for all Maner Chyldryn.

[From MS. Bodl. 832, leaf 174.]

[The Rev. J. R. Lumby has kindly sent me the following amusing 'lesson of wysedome' to 'all maner chyldryn', signed Symon, which he found in the Bodleian. Mr G. Parker has read the proof with the MS. Lydgate sinned against most of its precepts. It makes the rod the great persuader to learning and gentleness.]

All maner chyldryn, ye lyften & lere
A leffon of wyfedome þat ys wryte here!
My chyld, y rede þe be wys, and take hede of þis ryne!

4 Old men yn prouerbe sayde by old tyme
    'A chyld were beter to be vnborne
Than to be vntaught, and so be lore.'
The chyld þat hath hys wyll alway

8 Shal thryve late, y thei wel fay,
And for for euer gode mannes chyld
That is to wanton and to wyld,
Lerne wel this leffon for feriayn,

12 That thou may be þe beter man.
Chyld, y warne þee yn al wyfe
That þu tel trowth & make no lyes.
Chyld, be not froward, be not prowde,

16 But hold vp þy hedde & speke a-lowde;
And when eny man spekyth to the,
Do of þy hode and bow thy kne,
And wayfom thy handes & þy face,

20 And be curteys yn euerie place.

Children, attend!

You'd be better unborn than untaught.
You mustn't have your own way always.

Tell the truth,
don't be froward.
hold up your head,
take off your hood when you're spoken to.

Wash your hands and face.
Be courteous.

1 Compare "Better vnfeles then vntaughte" in Stager's Schoole of Vertue, above, p. 345, l. 726.
2 thou
And where thou comest, with good cheer
In halfe or bowre, bydde "god be here!"
Loke thou cast to no manes dogge,
With staffe ne stone at hors ne hogge;
Loke pat thou not scorn ne ape
Neper with man, maydyn, ne ape;
Lete no man of thee make playnt;

Don't swear.
Eat what's given you,
and don't ask for this and that.

Honour your father and mother:
Kneel and ask their blessing.
Keep your clothes clean.
Don't go blest-neasting,
or steal fruit,
or throw stones
at men's windows,
or play in church.

Don't chatter.
Get home by daylight.
Keep clear of fire
and water,
and the edges of walls and brooks.

4 28
28
28

Don't throw stones at dogs
and hogs.
Mooch at no one.

And fay "that and that wold y have;"
But fonde thon stylyle beefore y borde,
And loke thon speke no lowde worde.

35

And loke pat thon greve noper on ne ope,
But ene among thon shalt knele adowme,
And afke her breffyng and her benefowne.
And, chyld, kepe thy clopes fayne & clene,
And lete no fowle flyth on hem be fene.

36

Child, clem thon not ene howe ne walle
For no frute, bryddes, ne halde;
And, chyld, caft no stonyes ene men howes,
Ne caft no stonyes at no glas wyndows;
Ne make no crying, yapis, ne playes,
In holy church on holy dayes.

40

And, chyld, y warne thee of ano per thynge,
Kepe thee fro many wordes and yangelyng.
And, chyld, whan thou goft to play,
Loke thou come home by lyght of day.

48

And, chyld, I warne the of a-noper mater,
Loke thou kepe thee wel fro fyre and water;
And be ware and wyle how pat thou lokys
Ouer any brynk, welle, or brokys;

1 Cp. Lydgate's Tricks at School, Forewords, p. xlv.
And when thou stondyst at any schate 1,
56 By ware and wyfe þou cacehe no stake,
For meny chyld with-out dred
Ye dede or dysseyuyd throw ywell hede.
Chyld, kepe thy boke, cappe, and glouyes,
60 And al thyng þat þee behouys;
And but þou do, þou fhat fare the wors,
And þer-to be bete on þe bare era.
Chyld, be þou lyer noper no thesse;
64 Be þou no mecher 2 for mysccheffe.
Chyld, make þou no mowys ne knakkes
Be-fore no men, ne by-hynd here bakkes,
But be of fayre femelaunt and costenaunce,
68 For by fayre manerys men may þee a-vauce.
Chyld whan þou gost yn eny frite,
If þou any gode man or woman mete,
Avale thy hode to hym or to here,
72 And bydde, "god speke dame or fere!"
And be they smalle or grete,
This lesson þat þou not for-gete,—
For hyt is famely to enery manyny chylde,—
76 And namely to clerkes to be meke & mylde.
And, chyld, ryfæ by tyme and go to fole,
And fare not as Wanton fole,
And lerne as faft as þou may and can,
80 For owre byfhop is an old man,
And þer-for þou moxt lerne faft
If þou wolt be byfhop when he is paft.
Chyld, y bydde þe on my bleffynge
84 That þou for-three nat þis for no thyng,
But þou loke, holt hyt wel on þy mynde,

|---|-------------------------------------------------------------------|
For a good child needs learning,

And he who hates the child spares the rod.

As a spear makes a horse go,
So a rod makes a child learn and be mild.

So, children, do well, and you'll not get a sound beating.

May God keep you good!

---

SYMON'S LESSON OF WYSEDOM FOR CHYLDREN.

For as ye wyfe man sayth and prayth,
A leve chyld, loe he be-howyth;
And as men sayth bet ben loryd,
He hatyth bet faryth bet rodde;
And as ye wyfe man sayth yn his boke

Off proverbis and wyfedomes, ho wol loke,
"As a sharppe f pore makyth an hors to renne
Vnder a man that shold werre wynne,
Ryde fo a yerde may make a chyld

To lerne welle hys lesfon, and to be myld."
Lo, chyldryn, here may ye al here and fo
How al chyldryn chaftyd shold be;
And þerfor, chyldryn, loke þet ye do well,
And no harde betyng shall ye be-falle:
Thys may ye al be ryght gode men.
God graunt yow grace fo to preferne yow.

Amen!
The Birch'd School-Boy

OF ABOUT 1500 A.D.

(From the Ballioli MS. 354, ff. 34 C xxx.)

[As old Symon talks of the rod (p. 400, l. 90, 62), as Caxton in his Book of
Curtesye promises his 'lytly John' a breechless feast, or as the Oriel MS.
reads it, a 'byrchely' one, & as the Forewords have shown that young people
did get foggings in olden time, it may be as well to give here the sketch of
a boy, flea-bitten no doubt, with little bob's of hazel twigs, that Richard
Hill has preserved for us. Boys of the present generation happily don't
know the sensation of unwelcome warmth that a sound foggings produced,
and how after it one had to sit on the bottom of one's spine on the edge of
the hard form, in the position recommended at College for getting well
forward in rowing. But they may rest assured that if their lot had fallen on a
birching school, they'd have heartily joined the school-boy of 1500 in wishing
his and their masters at the devil, even though they as truant boys had been
'milking ducks, as their mothers baile them.']

hay! hay! by this day!
what avayleth it me though I say nay?

¶ I wold flayn be a clarke;
but yet hit is a strange werke;
the byrchyn twyggë be so sharpe,
hit makith mo haue a faynt harte.
what avaylyth it me though I say nay?

¶ On monday in the mornynge what I shall rise
at vj. of the clok, hyt is the gise

1 See Caxton's Book of Curtesye, in the Society's Extra Series,
1668.

2 Compare the very curious song on the difficulty of learning
singing, in Reliquia Antiqua, i. 291, from Arundel MS. 292, leaf
71, back.

3 See Rhodes, p. 72, l. 61; and Seager, p. 338, l. 110.
to go to skole without a-vise
I had lever go xxth myle twyse!
what avaylith it me though I say nay?

My master asks
where I've been.

"Milking dukes,"
I tell him,

and he gives me
pepper for it.

I only wish he
was a hare, and
my book a wild
cat,

and all his books
dogs.

Wouldst I blow
my horn?
Don't I wish he
was dead?

My master lokith as he were madde:
"wher hast thou be, thou sory ladde?"
"Milked dukke, my moder badde;"
hit was no mervayle though I were sadde.
what avaylith it me though I say nay?

My master ppered my ars with well good spede:
hit was worse than slynkill sede;
he wold not leve till it did blede.
Myche sorow haue be for his dede!
what avaylith it me though I say nay?

I wold my master were a watt
& my boke a wyld Catt,
& a brase of grehowndis in his toppe:
I wold be glade for to se that!
what vayleth it me though I say nay?

I wold my master were an hare,
& all his bokis howndis were,
& I my sel a Ioly hontere:
to blowe my horn I wold not spare!
sfor if he were deede I wold not care.
what vaylith me though I say nay?

Explicit.

1 a hare.
The Song of the School Boy at Christmas.

[Printed also in Reliquie Antiquae, i. 116, 'From MS. Sloane, No. 1584, of the beginning of the sixteenth century, or latter part of the fifteenth, fol. 33vo., written in Lincolnshire or Nottinghamshire, perhaps, to judge by the mention of persons and places, in the neighbourhood of Grantham or Newark.' J. O. Halliwell.]

**Ante finem** termìni Baculus portamus,
Caput hastiarii sfrangere debemus;
Si preceptor nos petit quo debemus ire,
Breuer respondemus, "non est tibi scire."
O pro nobilis docter, Now we yone pray,
Vt velitis concedere to gyff hus leff to play.
Nunc proponimus ire, without any ney,
Scolam dissolvere; I tell it yone in fey,
Sicut istud festum, merth-is for to make,
Accipimus nostram diem, owr leve for to take.
Post natale festum, full sor shall we quake,
Quam nos Revenimus, latens for to make.
Ergo nos Rogamus, hardy and holle,
Vt isto die possimus, to brek up the scol.

Non minus hic peccat qui sensum condit in agro,
Quam qui doctrinam Claudet in ore suo.
PART II.

French and Latin Poems

on

Manners and Meals

in

The Olden Time,

FROM MSS. IN THE IMPERIAL LIBRARY AT PARIS,
THE BRITISH MUSEUM, LONDON, &c.
La Maniere de se Contenir a Table.

[MS. Bbl. Imper. No. 1376, f. fr. (ane. 7497), sur papier, XVe siecle. See another version, p. 16, below.]

Se tu veux estre bien courteys, regarde ces regles en françois : assez souvent tes ongles roignes,
4 la longueur fait venir les roignes. lave tes mains [avant] digner, et aussi quant vouldras souper. avant di benedicite
8 que preignes ta necessite. siez toy, mengue sans contredict en lieu où ton hoste te dit. du pain et du vin dois prendre,
12 et l'autre viande attendre. le morcel mys hors de la bouche, à ton vaisel plus no l'atouche. ton morceau ne touche en saliere,
16 car ce n'est pas belle maniere, ne furge tes dens de la pointe de costel, je t'en accinte. ne frote tes mains ne tes bras ;
20 tien t'en le plus que tu pourras. puis à table ne cache point ; je te di que c'est ung let point. de ta toaille ne fais corde ;
24 homnesteté ne s'i accordé.

[Pol. 147.]
Let the courteous mind
these rules.

Pare your nails frequently.
Wash your hands before
dinner and supper.
Say grace before eating.

Sit where your host tells
you.
Take first bread and wine;
wait for other food.

Don't put spit-out food in
your dish,
or dip meat in the salt-
cellar,

[? MS. ne surgete]
or pick your teeth with the
point of your knife.

Don't scratch your hands
or arms,
or spit; that's bad
manners.

Don't roll your napkin
into a rope.
Keep the cloth clean;
collect your leavings.
Don't stuff.
Don't go to sleep at table,
or break wind.
Don't ask your host for too much wine,
or drink with a frothy mouth,
or speak with a full one.
Don't keep your hands on the table,
or wipe your teeth with the cloth.
Be cheerful and cultured;
and if you joke, despise no one.
Among great folk be silent.
Don't offer your leavings to any one.
If your dish is taken away, say nothing.
Drink moderately, so as not to muzzle your head;
and don't fill your belly to spoil your face.
If any one gives you books,
tien devant toy ton taillour net,
en ung vaisel ton rolle met;
ne veilles ton morceau conduire
28 à ton désir, car trop peut myrre.
garde toy bien de sommeiller
à table, ne de conseiller.
s'entour toy a des gens grant rote,
32 garde toy bien que tu ne routes.
en plain digner, ne en la fin,
nefforce l'este de son vin;
ne boy pas la bouche baveuse,
36 car la costume en est honteuse.
ne parle pas la bouche plaine,
car c'est laide chose et villaine.
ne tien tes mains dessoubz la table,
40 car c'est chose deshonourable.
de la nappe n'essuye tes dens,
et si ne la metz point dedans.
monstre toy joyeus et aprins,
44 ne di rien dont tu soyes reprins;
si tu te veulx fer priser,
ne vueilles nully mespriser;
it t'est conseillé en la bible
48 entre grans gens estre paisible.
n'offre à nully, si tu es saige,
le demourant de ton potage,
se on este ung plat de devant toy,
52 n'en fay semblant, mes tien te coy,
boy simplement à toute feste
affin que n'afolle ta teste,
et ne remply pas tant ta pense
56 qu'en toy n'ait bello contenance.
se on meet lievres1 en ta main,

1 Le mot lievres du manuscrit signifie évidemment ici 'livres' (liber). C'est peut-être une erreur de copiste pour 'lettres' (litterae, epistolae). H. Michelant.
mect les en ta manche ou [ton] saín,
entre boire et vin tenir,
60 ne veilles long plait maintenir.
si tu fais souppes en ung verre,
boy le vin, ou le gecte à terre.
se on sort du fruit au digner,
64 n'en mengue point sans le laver.
se tu es servy de fromaige,
si en pren poy, n'en fay oultraige ;
et si tu es servy de noix,
68 si en menjue deux ou troys.
et quant tes mains tu laveras,
on bassin point ne cracheras.
quant tu rendras graces à Dieu,
72 si te tiens en ton propre lieu ;
n'oblige pas les trespasses,
souvenge-t'en toujors assez.
at ton hoste dois mercis rendre ;
76 de ton aller dois congé prendre.
se on donne à boire aprés graces,
soit en hanaps, voirres ou tasses,
laisse premier boire ton hoste,
et toy aprés, quant on luy est.
qui à ces choses apercevoir,
à table plus saigne seroit.
de ce soir à table n'est digne
80 qui d'aucun bien ne porte signe.
put them in your sleeve or bosom.
Don't keep the wine waiting while you dispute.
If you sup from a glass, drink all the wine or throw it away.
Wash again before eating fruit.
Don't be greedy after cheese, take a little.
Of walnuts, take only two or three.
Don't spit in the washing basin.
Keep in your place while Grace is said,
and remember the dead.
Thank your host;
take leave of the company.
If drink is given after grace,
let the host drink first, then you.
Whose attends to these things will be wiser;
whose will not, is not worthy to sit at table.
Contenance de Table.¹

S'A table te veulx maintenir,
Honnestement te dois tonir,
Et garde les enseignemens

4

Dont cilz vers sont commancemens,
Chacun doit estre contumiers
De penser des povres premiers,
Car li saoul, si ne sest mie

8

Com le jeun a dure vie.
A viande nuiz main ne mette
Jusques la benaison soit faitte ;
Ne l'assiez pas, je te conseille,

12

So bien ne seés que l'en le vuille.
Ne mangue mie, je te commande,
Avant que on serve de viande,
Car il sembleroit que tu feusses

16

Trop glout, ou que trop fain éusses.

¹ This poem is reprinted from M. de Monmerqué's L'Hôtel de Chay au moyen Âge, par Mise de Saint-Sorin. Paris, 1855. He says, p. 62, "Cette pièce est tirée d'un beau manuscrit du XVIe siècle, sur peau vélin, orné de jolies miniatures et de lettres tourneures. Elle n'y porte aucun titre. Ce manuscrit contient le Roman de la Rose et le Testament de Jean de Meun, continuateur de Guillaume de Lorris. La Contenance de Table et les quatrains moraux s'y trouvent réunis à l'ouvrage qui a eu le plus de vogue chez nos pères. Le livre est de format in-4, presque carré; il a appartenu au célèbre Cujas, comme on le voit par ces mots écrits au revers de la couverture : Ce présent livre du Roman de la Rose n'a été donné par monsieur maître Jacques Cujas, très-excellent docteur en droit, le jour Sainte-Anne. 1589, à Bourges. Signé Tassot." The French notes that follow are reprinted from M. de Monmerqué's book.
CONTENANCE DE TABLE.

Du pain que mis as en ta bouche
A ton escuelle point n’atouche.
Ongles polis, et naïs les dois,
20 Ainsi, ainsi tenir te dois
Qu’aux compagnons ne soit grevance,
Ne autres ne facent nuisance.
Viande au sel de la salière
24 N’atouche, c’est laide maniere.
Tes narilles fourgier ne vueilles,
De tes dois, ne tes oreilles.
De ton costel tes dens ne feurges,
28 Fors quant tu mengue, n’espeurges, 1
Ne créiche par dessus la table,
Car c’est chose desconvenable.
En ton escuelle ne doit estre
32 Ta cueillier fors quant te dois paistre.
Son ta osté ton escuelle,
Garde toy bien que la rappelle.
36 Car c’est chose trop villaine.
Quant tu mengue bien te guette
Sur table ton coste 3 ne mette.
Vuidier et eusserer memoire
40 Aies ta bouche quant (tu) veuls boire, 4
Car descort naistre en pourroit
Dont la compagnie s’en defdroit.
Garde toy bien, en toutes guises,
44 Viandes au mengier ne desprises,

1 Ce passage est très-obscur. On y recommande de ne point frapper ses dents avec son couteau, et de ne s’en servir pour les nettoyer que dans le moment où l’on mange. Le curelat n’était pas encore inventé.
2 Le mot est en blanc dans le manuscrit; et comme c’est peut-être un acte de discrétion de l’ancien copiste, on ne cherchera pas à suppléer cette omission.
3 Coste, coute.
4 Il faut entendre ce passage comme s’il y avait: Wuidié et essuyé memoire aies ta bouche quant tu veuls boire.
LES CONTENANCES DE LA TABLE.

Et quant tu te sies au mengier
Garde toy bien de laideur,  
Ains fais grande chiere et grant joye,
48 Ne ne parle par quoy l'en loye ;
Quant au mengier mains parleras,
Plus paisible (tu t'en) yras.

Cellui qui cortoisie a chier
52 Ne doit pas ou bacin crachier,
Fors quant sa bouche et ses mains leve,
Ains mette hors, qu'aucun ne greve.
La table estee, voz mains lavez,
56 Puis buvez bon vin, se l'aviez ;
A Dieu soit gloire, a Dieu soit grace,
Qui de noz coeurs pechiez deface,
Et anime fidelium

Les Contenances de la Table.

[Sesuivent les Contenances de la Table.

[MS. Bibliol. Imp. 1181, ol. 7398, fol. 1 v°—5.]

I.

Let him who would be courteous,

ENFANT qui veult estre cortoys,
Et a toutes gens agreeable,
Et principalement a table,
4 Garde ces rigles en francoys.

II.

Cut your nails and clean the dirt out.

Enfant soit de copper soigneux
Ses ongles, et oster l'ordure ;

1 Laidengier, dire des injures, tenir des mauvais propos, calomnier, diffamer.
2 Ceci pait signifier : Ne parle pas pour l'attirer des louanges.
M. Rieu reads loye as l'oye, hear him.
LES CONTENANCES DE LA TABLE.

Car se l'ordure il y endure,
8 Quant ilz se grante y vert roingneux.

III.
Enfant d'honneur, lave tes mains
A ton lever, à ton dinner,
Et puis au souper sans finer ;
12 Ce sont trois foys à tout le moins.

IV.
Enfant, dy benedicite,
Et faiz le signe de la croix,
Ains que tu prenss riens, se m'en crois,
16 Qui te soit de necessité.

V.
Enfant, quant tu seras aux places
Où aucun prelat d'eglise est,
Laisse luy dire, s'il luy plaist,
20 Tant benedicite que graces.

VI.
Enfant, se prelat ou seigneur
Te dit de son auctorité
Que dies benedicite,
24 Fais le hardiement, c'est honneur.

VII.
Enfant, se tu es en maison
D'autrui, et le maistre te dit
Que te sèes, sans contredit
28 Faire le peulz selon raison.

VIII.
Enfant, prons de regarder peine
Sur le siege où tu te sieras,
Se aucune chose y verras
32 Qui soit deshonneste ou vilaine.
X.

When seated

Énfant, quant tu seras assis
Pour ton corps refectionner,
Soit au souper, ou au diner,
Monstre toy prudent et rassis.

X.

Take enough bread and wine,
not too much.

Énfant, prens du vin et du pain,
Ce qu’il souffist à la nature,
Sans trop ne peu, selon mesure ;
Qui trop en prent est dit villain.

XI.

Don’t eat too freely of the first dish,
so as not to be able to eat others.

Énfant, tu ne te doibs charger
Tant de ta premiere viande,
Se plusieurs en as en commande,
Que d’autres ne puisses menger.

XII.

Don’t touch any dish first ;
let the host do that.

Énfant, se tu es bien savant,
Ne mès pas ta main le premier
Au plat, mais laisse y toucher
Le maistre de l’hostel avant.

XIII.

When you’ve put food in your mouth,
don’t let it touch the dish again,

Énfant, gardez que le morseau
Que tu auras mis en ta bouche
Par une fois, jamais n’atouche,
Ne soit remise en ton vaisseau.

XIV.

Don’t offer any one else food that you’ve bitten.

Énfant, ayes en toy remors
De t’en garder, se y as failly,
Et ne presente à nulluy
Le morseau que tu auras mors.

XV.

Don’t stuff in your mouth what you can’t eat, and

Énfant, garde toy de maschier
En ta bouche pain ou viande,
LES CONTENANCES DE LA TABLE.

Oultre que ton cuer ne demande,
60   Et puis aprés la recrascher.

XVI.
   Enfant, tu doibs prendre du sel
   Dessus ton taillour, et saloir
   Ta viande pour mieulx valoir,
64   Ou dedans ung autre vaisel.

XVII.
   Enfant, garde qu’en la saliere
   Tu ne mettes point tes morseaux
   Pour les saler, ou tu defaulx,
   Car c’est dehonneste maniere.

XVIII.
   Enfant, se tu bois de fort vin,
   Metts y eau attrempeement,
   Et n’en boy que soullisamment,
   Ou il te troublern l’origin.

XIX.
   Enfant, se tu es ung yvrongne
   Par trop boire, il est dehonneste,
   Et en auras mal en la teste,
   Et puis aprés honte et vergongne.

XX.
   Enfant, garde que sur ton boire
   Ne habonde trop en parolles,
   Car la maniere en est moult folle;
   Enfant de bien ne le doit faire.

XXI.
   Enfant, à table je t’ordonne
   Sur tout que point tu ne sommeilles,
   Et aussi que tu ne conseilles
   En l’oreille d’autre personne.

1 Conseiller, parler bas.

11

then have to spit it out again.

Take salt on your tongue.

Don’t dip your food in the salt-cellar.

Mix water with strong wine,
or it will muddle your wits.

To get drunk is disgraceful,
and it makes your head ache.

Don’t talk too much over your wine.

Don’t go to sleep at table
or whisper in any one’s ear.
XXII.

Don't talk with your mouth full,

or gulp your drink down.

Enfant, jamais la bouche pleine,

Tu ne dois à autrui parler,

Ne boire asséy pour avaler,

Car c'est chose par trop vileine.

XXIII.

Whatever banquet you go to,
don't gable too much.

Enfant, garde, se tu es saige,

En quelque bancquet que tu voyses 1

Soit de seigneurs, ou de bourgeoyses,

De trop habonder en langaige.

XXIV.

Be peaceable and courteous,

not noisy.

Enfant, soyes toujours paisible,

Doulx, courtois, bening, amiable,

Entre ceux qui sierront à table,

Et te gardes d'estre noyables. 2

XXV.

If you have a cloth, never drink

out of a cup with a dirty mouth.

Enfant, ce te est chose honteuse,

Se tu as serviette ou drap,

De boire en aucun hanap,

100 Ayant la bouche orde et baveuse. 3

1 Que tu voyses, que tu ailes.

2 Noyable, bruyant.

3 Cette pièce est du milieu du xve siècle. On se servait alors de serviettes, tandis que plus anciennement, aux xiii et xiv, on s'essuyait la bouche avec la nappe. En voici un exemple qu'il ne sera pas inutile de rapprocher de ces quatrains. Il est tiré du Chastement des Dames, poème dans lequel Robert de Blois enseigne aux dames comment elles doivent se conduire dans le monde.

Toutes les fois que vous boez,

Vostre bouche bien essuez,

Que li vins encoressez ne soit;

Qu'il desplast mout à cui le boit.

Gardez que vos iez n'essuez,

A celo foiz que vous boez,

A la nape, ne vostre nuz,

Qar blassmée mout en serz.

(Fabliaux de Durçaux, édit. Mém. T. 2, p. 200.)

Le Grand d'Aussy, dans la Vie privée des François. Paris, 1782. T. 3, p. 139, assure que l'usage de s'essuyer la bouche à la nappe, et de ne pas avoir de serviettes, s'était encore conservé en Angleterre.
LES CONTENANCES DE LA TABLE.

XXVI.
Enfant, se tu faiz en ton verre
Soupees de vin aucunement,
Boy tout le vin entierement,
Ou autrement le gecte à terre.

104

If you take a sip out of a glass,

drink all the wine, or throw it away.

XXVII.
Enfant, garde de presenter
A ton hoste pain ne viande.
Prendre en peut sans qu'on lay commande ;
Autre ne l'en peut exempter.¹

108

Don't offer bread or meat to your host.

XXVIII.
Enfant, soies plain et joyeux
En tout ce que tu fais ou dis,
Ne te habandoine à nuiz vains dis,
Tu n'en pourras valoir que mieulx.

112

Be simple and cheerful in all you do,

not giving yourself up to vanities.

XXIX.
Enfant, se aucun serviteur oeste
Aucun plat qui soit devant toy,
N'en fais semblant, tais t'en tout quoyn
Il souflist puisqu'il plait à l'hoste.

116

If a servant takes a dish away from you,

take no notice. [It is your fault]

XXX.
Enfant, garde toy de remplir
Ton ventre si habundamment,
Que tu ne puisse saigement
Tes bonnes œuvres acomplir.

120

Don't fill your belly so full that

you can't work.

XXXI.
Enfant, se tu veux en ta pence
Trop excessivement bouter,
Tu seras constraint à rupter
Et perdre toute contention.

124

If you stuff too much, you'll have to break wind and be chameled.

¹ Robert de Blois fait aux dans la même recommandation:

En autruit meson ne soiez
Trop larges, se vous i mangiez :
N'est cortoise, ne procez,
D'autruit chose faire larguece.

(Ibid., p. 201.)
XXXII.

Listen, and only speak at times.

Don’t lean on your elbow.

Enfant, se tu es saige, escoute
De la table les assistans,
Sans parler fors qu’à heure et temps,
Et ne te tiens pas sur le couble.

Enfant, se ton noz est morveux,
Ne le torche de la main nue,
De quoy ta viande est tenue.

132 Le fait est vilain et honteux.¹

XXXIII.

If your nose is smoky, don’t wipe it with the hand in which you hold your food.

Enfant, en quelque compaignye
Que soyes, ne veulles nifler
Ton noz, ne faire haut sifler ;
C’est deshonneur et mocquerie.

XXXIV.

Don’t stuff up your snivel or make a loud whistle.

Keep these things in mind.

Don’t offer the soup you leave to any one else.

Enfant, metz ces dis en entente
Et les retiens en ton couraige.
Le resida de ton potaige
Jamais à autrui ne presente.

XXXV.

Don’t rub your hands together, or your arms on the clothes.

Enfant, garde toy de frotter
Ensemble tes mains, ne tes bras
Ne à la nappe, ne aux draps ;
A table on ne se doit grater.

XXXVI.

After partaking of your host’s food, thank him.

Enfant, apres que tu as pris
Des bien de ton hoste ou hostesse,
Remercie lez de leur largesse ;
Tu n’en pourras estre reprins.

¹ Le linge était alors si rare, que l’on ne connaissait pas les mouchoirs; la politesse consistait à se moucher avec les doigts de la main gauche, parce qu’on mangeait avec ceux de la main droite.
Prie Dieu pour les Trespasses:

Ballade

À ce Mesmes (=sur le même sujet).

[MS. Bibl. Imp. 1181, (anc. 7398,) fol. 5.]

ENFANT, outre quoy que tu faces
Après ton mengier et ton boire,
Souviengne toi de dire graces;
4 Tu es oblié de ce faire,
Et remercie Dieu le pere,
Qui des biens t'a donné assez,
Et pour toutes œuvres parfaire,
8 Prie Dieu pour les traspases.

L'enfant saige tenu sara,
En toute bonne compaignye,
Qui bien ses regles gardera
12 Sans avoir honte ou villonnye.
Qui les tiendra, je vous affye,
Dedens son cuer bien enchassez,
Honneur aura, mais qu'il n'oublie
16 Prier Dieu pour les traspases.

Enfant, tu te doibs recoler
Après qu'auras beu et mengié,

After eating and drinking say grace,
thank God,
and pray for the dead.
He who observes these rules will be held wise,

and will have honour; but let him pray God for the dead.

Recollect after your meals.
Autres Contenances de Table.

[MS. Bibl. Imp. 1181, (unc. 7398,) fol. 5. v. See another version, p. 3 of the French, Part II.]

Let the courteous observe these rules.

Pare your nails or you’ll get the snail.

Take the dirt out of them too.

Wash your hands before dinner and supper.

Say grace before meals.

SE tu veulz estre bien courtois,
Gardes ces regles en francais.

Asses souvent tes ongles roingne ;
Longs ongles font venir la roingne.

De tes ongles oste l’ordure ;
Les avoir ous est grant laudure.

Lave tes mains devant diner,
Et aussy quant vouldras soupper.

Ainçois fais benedicta
Que prennes ta necessité.
Sceir te peulz sans contredit
12 Au lieue où l'oste se te dit.
De pain, de vin, tu dois peu prendre
S'autre viande dois actendre.
Le morsel mie hors de ta bouche
16 A ton vaisel plus ne le touche.
Ton morsel ne touche à saliere,
Car ce n'est pas belle maniere.
Boy sobrement à toute feste,
20 A ce que n'assolles ta teste.
En ton vin et boire tenir
Ne veules long plait maintenir.
Se tu fais souppes en ton verre,
24 Boy le vin ou le gette à terre.
Ne boy pas la bouche baveuse,
La coutume en est honteuse.
Se tu te veulx faire valoir,
28 Sobre parler tu dois avoir.
Il est conseillé en la Bible
Entre les gens estre paisible.
Ne parles point la bouche pleine,
32 Car c'est laide chose et vilenne.
Apres monstre toy liez tousdiz ;
Ne habunde trop en vains dits.
S'en este le plat devant toy,
36 N'en faiz compte, et t'en taiz coy.
AUTRES CONTENANCES DE TABLE.

Don't twist your napkin into a rope.

De ta touaille ne faiz corde,
Honnesteté ne s'y accorda.

Don't force the host to part with his wine.

En plain disner, ou en la fin,
N'efforce l'este de son vin ;

Don't stuff your belly and spoil your face.

Et ne remplis pas si ta pance
Qu'en toy n'ait belle contenance.

Don't put your knife in your mouth.

Ne faiz pas ton morsel conduire
A ton constel qui te peult nuyre.

or break wind, when many people are near.

S'entour toy a de gens grans rouete,²
Garde que ton ventre ne roup'ze.

Listen, Don't lean on your elbow.

Regarde à la table et escoute,
Et ne te tiens pas sur ton coute.³

Don't touch your nose with the hand that holds your meat.

Ne touche ton nez à main nue
Dont ta viande est tenue.

Don't wipe your teeth with the cloth.

Ne torche de nappe tes dens,
Et si ne la mès point dedens.

Offer no one the leavings of your soup.

Ne offre à nul, se tu es saige,
Le demourant de ton potaige.

Keep the table-cloth clean, and put your leavings in a cup.

Tiens devant toy le tablier net ;
En ung vaissel ton relief met.

Keep yourself neat.

Tiens toy rectement, et regarde
Comment à toy chacun prent garde.

Don't blow your nose loud at table,

Ne mouche haut ton nez à table,
Car c'est ung fait peu agreable.

¹ Touaille, serviette.
² Rouete ou route, troupe, foule. C'est le rout des Anglais.
³ MS. coute.
AUTRES CONTENANCES DE TABLE.

Ne frotte tes mains ne tes bras
L'un à l'autre, ne à tes draps.

Oultre la table ne crache point ;
Je te diz que c'est ung lait point.

Ne furge tes dens de la pointe
De ton coustel ; je le t'apointe.

Se on met lettres en ta main,
Mes les tantost dedens ton sein.

Se tu es servy de froumage,
Si en prens pou, non à oultraige.

Garde toi bien de conseiller
A table, ne de sommeiller ;

Et se tu es servy de nois,
N'en mengene que deux ou troys.

S'on sert de fruit devant lever,
N'en mengene point sans le laver.

Quant ta bouche tu laveras,
Ou bacin point ne cracheras.

Quant tu rendras graces à Dieu,
Sy te tiens en ton propre lieu.

N'oublie pas les trespassez,
Qui de ce monde sont passez.

A ton hoste dois mercy rendre ;
De t'en aler dois congii prendre.

Se on te fait boire après graces,
Soit en hanap, ou verre, ou tasses,

or rub your hands and arms together on the cloths.

Don't spit over the table,

or pick your teeth with your knife.

Put letters given you, in your bosom.

Of cheese take but little.

Don't whisper or sleep at table.

Of walnuts, eat only two or three.

Wash before eating fruit.

Don't spit in the bowl when you wash your mouth.

When you say grace, stay in your place.

Don't forget the dead.

Thank your host and take leave of him.

If drink is offered you,
let your host
drink first,
and then do you,
saying, "God be
with you, I am
going?"

He who thinks of
these sayings
will be the wiser.

---

**Regime pour Tous Serviteurs.**

Laisse premier boire ton hoste,
Et boy apres quant on lui ost.
Apres peulx dire à haute voix :
A Dieu vous commans, je m'en vois.

Qui à ces ditz bien pensera,
A table plus saige on sera.
De seoir à table n'est dioge
Qui d'aucun bien ne porte signe.

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**MS. Bibl. Imp. 1181, (ano. 7938,) fol. 7 vr.]**

The good servant
should fear and
love his master,
est without sit-
ting at table,
keep good
company,
never perjure
himself,
displease no one,
or carry about
greipel.

Keep your teeth
and body clean,
and observe
courtesy.

SE tu veux bon serviteur estre,
Caindre dois et aymer ton maistre ;
Soyes humble, net et traicatable.
Mengier dois sans seoir à table.
Fuy vin et toute gloutonnie.
Says tousjours bonne compaignye.
Dy tes parolles sans jurer,
Et te garde de parjurer.
Soies paisible, sans noyse faire.
Ne veule à nul despaisir faire.
Ne soies porteur de nouvelles,
Soient laides, ou soient belles.
Tiens net ta bouche, tes mains et dens,
Et ton corps dehors et dedonz.
Selon ton estat te maintien ;
A courtoysie la main tien.
Toutes gens d'honneur, guingue ou perte,
Salut à testé desseuverte.
Fuy detructions et mesdiz,
20 Bourdeaux, tavernes, jeux de diz.
   A nul ne fais et ne pourchassee'
   Soit seculier, ou clerç, ou prestre,
   Il te faut pour le bien servir,
24 Se son amour veulz desservir,
   Laisser toute ta voulent é
   Pour ton maistre servir à grey ;
   Et ay dois toujours labourer
28 A le servir et honnorer,
   En tout lieu et en toute place,
   Léalment, sans point de fallace,
   Ne medis de nulle personne,
32 Quelque elle soit, ou male, ou bonne,
   Et se aucun vas advisant
   Qui soit de autrui mesdisant,
   A l’escouter jà ne te plaise,
36 Mais le blasme, et dy qu’il te’ taise.
   Toujours te doibs matin lever
   Soit en esté, ou en yver,
   Car trop dormir est grant paresse,
40 Et de poun d’honneur en jeunesse.
   Et assye te fais à espavour
   Que de trois choses dois avoir
   Proprietem la condition,
44 Dont la significacion
   Maintenant je te veul retraire.
   Dos d’asne si est la premiere,
   Les autres sont, que bien le saiche,
48 Grouing de porc, oreilles de vache.
   Par dos d’asne, qui los fai porte,
   Et qui de batre on ne doporte,
   Tu dois entendre, sans doubter,

1 Il manque ici deux vers dans le manuscrit; le sens est incom-
you must bear
the burden of all
that your master
charges you with.

II. By the Pig’s Snout,
understand that
you’re not to be
dainty about
your food, cold or
hot, but must eat
everything.

Idle servants are
dainty,
and it’s a bad
fault.

III. By the Cow’s Ears,
understand that
you’re not to
take offense at
anything your
master says.
Though he gets in
a rage and abuses
you,

you are to hold
your tongue,
listen, and say
nothing.

If you serve at
table,

first put on
the cloth, then
the salt, knives,
bread, wine, meat,
and whatever is
asked for.
Take nothing off
without orders.

REGIME POUR TOUS SERVITEURS.

52 Que soingneusement dois porter
La cure, le faiz et la charge
De ce que ton maistre t’encharge
Diligemment et a grant haste.

56 Par groming de porc, qui partout taste,
Et partout se boute et se fiert,
Dois entendre qu’à toy n’affiert
Danger de vin ne de viande,

60 Chaulde, froide, petite ou grande,
Tout doit mengier par appetit,
Quoy que ce soit, grant ou petit,
Car servant lasche et paressieux

64 Et de viande dangereux,\(^1\)
C’est une tres mauvaise tache.
Apres, par oreilles de vache
Grandes et larges, dois entendre

68 Que nul desplaisir ne dois prendre
En rien\(^2\) que ton maistre te dye ;
Et s’il advient qu’il te maldie,
Ou qu’il se courrouce et te tance,

72 Tu ne le dois prendre en ofence,
Mais te dois taire a grant merveilles,
Et avoir les grandes oreilles
A escouter sans rien desiderer,

76 Tant que ton maistre vouldra dire.
Se ton maistre tu sers à table,
Ce te sera chose homorable
De servir gracieusement :

80 Tu dois mettre premierement
En tous lieux et en tout hostel
La nappe, et apres le sel ;
Coustauxx, pain, vin, et puis viande,

84 Puis apporter ce qu’on demande.
Riens n’osternas sans commander.

\(^1\) Danger, difficulté.
\(^2\) Rien, chose, du latin res.
Aussay je te veul adviser,
Se tu sera maistre qui ayt femme,
Bourgoysse, damoisele, ou dame,
Son honnere dois par tout garder,
Et de ton maistre, sans tarder;
Va promptement et comme saige,
S'il t'envoye en aucun message,
Dry ton cas sans riens adjouster ;
Tu n'y dois mettre, ny oster,
Et se tu sens ou cler ou preistre,
Gardes ne soyse vallet maistre.
S'il est que soyse secretaire
Tu dois tounsjours les secret faire,
Ne jamais ne dois reveler
Les choses qui sont à celer.
Se tu sens juges, ou advosse,
Ne rapporte nuls nouvelx cas ;
Ne procure à nulluy dommaige,
Tousjours te maintiens comme saige,
Sans pourchasser, ne faire injure.
Et s'il te advient par adventure
A servir due, ou prince, ou conte,
Marquis, ou baron, ou visconte,
Ou autre terrien seigneur,
Ne soyse de taille inventeur,
D'impostz, de subaides, et les biens
Du people ne leur esto en riens,
Sans cause juste et necessaire :
Ne já pour flater, ne pour plaire,
Ne donne à ton maistre couraige
De faire honte ne dommaige
A nul, par fait ne par parole ;
Mais so tu l'en véois en colle,\footnote{Colle, désir, disposition}:
A ton pouvoir l'en dois garder,
Et de mal faire retarder.

\footnote{Colle, désir, disposition.}

If your master
has a wife,
always guard her
honour.
Go quickly when
you are sent on a
message, and say
your say, without
adding to or tak-
ing from it.
If you serve a
clergyman, don't
be his master.
If you're a secre-
tary, keep secrets
and never reveal
things that ought
to be hid.
If you serve a
judge, don’t
invent any new
crimes (!), or harm
any one.
If you serve a
duke, prince, or
other nobleman,
don’t originate
taxes, or deprive
people of their
goods without
just cause,
or encourage your
master to wrong
any man,
but if you see him
inclined to do so,
stop him all you
can.
If you serve a gentleman in war

time, don’t plunder people,
or take the goods of those whom you ought to defend.
Don’t annoy any laymen.

Fears God’s vengeance, and trust in Him.
Pillage cannot be rightly taken.

Violate no woman, nor defame any;

you will soon die,
and be staking food for worms;

your body will rot,

and worms eat your flesh, and your soul will go to hell, never to return.

Consider then;
Death fronts you;

fear God,

and love Him with all your heart.

Always serve your master so as to deserve his favour and humour; so that you may be master yourself

Se tu seris gentil-homme en guerre,
Soit tant par mer comme par terre,
Ne va desrobae nulle gent,

Ne leur ostre or ny argent.
Ne va pas de ceulx les biens prendre
Que tu dois garder et defendre,
Ne à nulles gens seculiers

Ne faiz ennuyes, ne destourbiers;
Crains toujours de Dieu la vengeance
Et mès en lui ta confideence;
De nul piller ne peut bien prendre,

Car à la fin le faut tout rendre.

Ne prens par force nulle femme,
Ne leur faiz honte ne disfame,
Et quant tels fais faire voudras,

Souviengne toy que brief morras;
Orde et puaute viande aux vers,
Lors seront bien changiez ces vers,
Car ton corps qui tant est nourry,

En terre ou hors sera pourry.

Bien sera changée ta bousingne,
Car vers mengeront ta charoingne,
Et ton ame en torment yra,

Duquel jamais ne partira.

Advise toi done, c’est le mieulx;
Tu voys ta mort devant tes yeulx,
Crains Dieu, car il rend gaingne ou perte

A chaecon selon sa deserte.

Aymes et crains Dieu en ton cuer,
Et jà ne veuilles à nul feur
Faire fauxx traict ne trahison;

Et tousjours, en quelque maison,

Ou quelque maistre que tu serves,
Faiz, se tu peulz, que tu desserves
La grace et l’amour de ton maistre,

Affin que puisses maistre estre
Quant il sera temps et mestier.
Mès peine à sçavoir bon mestier,
Car pour ta vie praticuer,

160 Tout ton cuer y dois appliquer.
En ce faisant, tu pourras estre,
Et devenir de vallet maistre,
Et te pourras faire servir,

164 Et pris et honneur desservir.
Et acquérir finalement
De ton ame le sauvement.

some day.
But to be a good
hand,
you must put all
your heart into
your work.

Then you may
become a master,

have servants
yourself,

and gain the sal-
vation of your
soul.
Ut te geras ad Mensam.

[Harl. MS. 3362, fol. 6. The title above is in a later hand. The metrical points below are those of the MS. No stops are inserted.]

Doctus dicitur, hoc qui documenta sequetur.
Hec documenta sibi, qui vult urbani haberi.
Que scribuntur ibi, sciat observanda necessae.

4 Non lotis escam, manibus non sumperis vnquam.
Nemo cibus capiat, donec benediction fiat.
Nec capiat sedem, nisi quam vult qui regit edem.
Dum sedes in mensa, primo de paupere pensa.

8 Nam dapis obsus, ne quis quid sentit egenus.
Donec sint posita, tibi fercula mandere vita.
Immo panem scinde, quem mandat qui velit inde.
Dentibus etacta, non sit buccella redacta.

12 In discus digiti, tibi sunt vngnesque politi.
Sal non tangatur, esca quo vaso ponatur.
Dum cibus extat, in ore tuo potare caneto.
Non membrum scalpe, discumbens de vice talpe.

16 Non mundent dentes, ex cultello comedentes.
A disco tollas, coclear cunza sumptaeis escas.
Non utra mensam, sputes nec desuper vnquam.
In mensa cubita, ponere sit vetitata.

20 Si potes hoc reputa, mensa ructare caneto.

1: for intacta.  2: for sinit.  3: for reputa consider.
How to bear yourself at Table.

[Englished literally by Professor Seeley, M.A., of University College, London; Fellow of Christ's College, Cambridge.]

He shall be called instructed who shall follow these teachings. These teachings which are written here, let him who wishes to be held polite know must needs be observed,

Never take up food with hands not washed.
Let no one take food until the blessing be given,
Nor take a seat, except that which the master of the house chooses.
While you are sitting at the table, think first of the poor man,

For when you are full of meat, you know not what the needy man feels.
Avoid eating of the dishes until they are put before you.
Cut the bread which he bids you cut who wants some of it.
Let not the piece of food, when it has been touched by the teeth, be put back.

Upon the dish. Let your fingers and nails be trimmed.
Let not the salt be touched by meat in the vessel in which it is set on table.
While food still continues in your mouth, beware of drinking.
Don't scratch your limb, after the fashion of a mole, as you sit down.

Let not persons eating, clean their teeth with their knife.
Remove the spoon from the dish when you have taken up the food.
Don't spit over the table, nor down upon it ever.
Be it forbidden to put the elbow on the table.
If you can, I warn(t) you of this, don't belch at table.
VT TE GERAS AD MENSAM.

In mensa carne, quam sint res ne memorare.

Ne dicias verbum, cuiquam quod ei sit acerbum.

Mensa sis hilliaria, cuiquam nec in alio loquar in.

Mureligus consors, in mensa sit tibi nuncquam.

Si sapis extra vas, expus quando lanae.

Hoc penitus timeas, ne socii nescias.

Numquam subrideas, sed stabilis sedes.

Cum tribus digitiis, escam tangendo politis.

Fare morosa, semper mensaque iocosa.

Mensa tibi pura. Vir sit nec surgere cura.

Donec dicatur, gracias quoque mensa trahatur.

Cultellum tergo, mappa quoque coelest tergo.

Quando bibit dominus, non bibe discipule.

Vas in scissorias, non ponas ne reproberis.

In potum sufflare, tueam nolito cibumque.

Vtraque parte, non masticabis aperte.

Præjudicium mensa, qui spreuerit hoc documenta.

Si quis amat dicta, absentem rodere vitam.

1 indignam

Hanc mensam misericord, nuerit esse sibi.

2 Morianus, wayward; frowarde; ouertharte. Cooper.
3 Vas... 17 ceterum (a knife); Forcellini. Scissorium, Orbicus.

4 mensoris, in quo convive dapae sibi appositas vel praevertas

... scindit, nostris olim Trencher. Ducange.

5 Addito forsae aut altera ad pueros admonitió; note in a

... later hand.

HOW TO BEAR YOURSELF AT TABLE.

At table do not mention how dear things are.
Don’t say a word to any one which may be unpleasant to him.
At table be cheerful, and don’t speak to any one in his ear.

24 Let not a cat ever be a companion to you at the table.
If you are wise, spit beyond the vessel when you wash.
Carefully beware of this, not to offend your fellow-guests.
Never grin, but sit steady,

28 With three clean fingers touching the food.
Speak morose [grave] things always, and jocose things at table.
See, O man, that the table be clean, and remember not to rise
Until grace be said and the table be removed.

32 Wipe your knife, and wipe your spoon with your napkin.
When the master drinks, drink not, learner.
Put not your knife on (your) trenchers lest you be reproved.
Don’t blurt out (!) into your drink & food.

36 Do not chew visibly on either side [of the jaw].
He who despises these teachings, let him be kept away from the table.
If a man loves to injure the character of absent men with words,
Let him know that this table is shameful for him.
Stans puer ad Mensam.

[Harl. MS. 3362, fol. 10, or 6 b. The metrical points are those of the MS. No stops are inserted.]

When speaking, keep your hands and eyes quiet.

Don't pick your nose.

or break into guffaws.

Wash your hands before eating.

Keep your nails clean.

Don't chatter too much.

Stans puer ad mensam.* domini bona dogmata discas.

Duae loqueris digitii, que manus in pace pedes sint.

Sis vultu simplex, visum nec vbiqve revoluas.

Nec paries speculum, baculus nec sit tibi postis.

Nec naves fodiae, carnae propriam neque scalpales.

Nec caput inclines, facies sit in ore loquentis.

In pace pergas, per vicos atque plateas.

Nec lenitate cito, color in facie varietur.

Nec coram domino, debes monstrare cachinnas.

Hec documenta tene, si vis urbantus haberi.

Illois manibus, escas ne sumpseris quasquam.

Atque loco sedas, tibi quem signauerit hospes.

Summum sperne locum, tibi sumeresis nies iussus.

Fercula donec sint, sita puni parce mereaque.

Ne fame captus, dicaris siue gulosus.

Munde sint vngues, noceant ne forte sodali.

Mordendum totum, comedas sed emit egenis.

Pace fruens multis, cœnas garrire loquellis.

* The poem must have been written before the distinction in the King’s College (Cambridge) MS. of the Promptorium was accepted. “Mensa est pauperum, et tabula divitum.” P.P. see Table.
The Page standing at Table.

*(Englished literally by Professor Seeley,)*

Boy, standing at thy master’s table, learn good maxims.
While thou speakest, let fingers, hands, & feet be at peace.
Be simple in look, & do not turn the eye everywhere.

4 Let not the wall be thy looking-glass, nor the post thy staff;
Nor pick thy nose, nor scratch thine own flesh,
Nor lean thy head: let there be in thy face the expression of one speaking.
Walk demurely through the streets & roads,

8 And let not the colour in thy face change quickly through levity;
Nor must thou, in presence of thy lord, exhibit horse-laugha.
These teachings hold fast, if thou wilt be held polite.
With unwashed hands take not up ever thy food,

12 And sit in the place which the host shall have marked out for thee.
Refuse the highest place unless thou be ordered to take it.
Until the dishes be placed, spare the bread & wine
Lest thou be said to be oppressed with hunger, or gluttonous.

16 Be thy nails clean, lest perchance they offend thy companion.
Eat up thy whole share, or let it be given to the poor.
Enjoying peace, beware of chattering with much talk.
STANS FUER AD MENSAM.

Sperne cachinnari, poteris sic vilificari.

20 Maxillamque bolo, causas expandere magno.
Nec gemina parte, vescare cibis simul oris.¹
Nunquam ridebis, nec faberis ore repleto.
Nec disco sonitum, nimium sorbendo patrabis.

24 In disco nunquam, coeeus stet nec super orum.
Oreque polluto, non potabis nisi terso.
Discus de mensa, sublatum non renocabis.
Nec ultra mensam spueris nec desuper vnquam.

28 Necearnem propriam, verres digitio neque scalpes.
Semper munda manus, deuilet tergere nasum.
Mensa cultello, dentes mundare caneto.
Ore tenens escam, potus superaddere noli.

32 Quod nocet sociis, in mensa tangere nunquam.
Murelegmus nunquam, causas palpare canemque.
Mappam cultello, menisa maculare cauco.
Potibus ac escis, semper suffiare canebis.

36 Sal non tangatur. esca quo vace ponatur.
Si sapis extra vns, expue quando lauas.
Sit timor in dapibus, benediccio lecio tempus.
Sermo breuis vultus hilaris, pars detur egenis.

40 Absint delicie. detracio empula rixe.
Assumptoque cibo, reddatur gratia christo.
Prisetur mensa, qui spreneit hec documenta.

¹ ors struck out, and oris written instead.
THE PAGE STANDING AT TABLE.

20  Avoid loud laughter; thus mayst thou be disparaged.
    Beware of stretching thy jaws with a great bolus.
    And don't eat food with a double part of the mouth at once.
    Thou shalt never laugh nor speak with thy mouth full,
    Nor shalt thou make a noise with thy dish by too much stuffing.

24  Let not the spoon stand ever on the dish or on the plate.
    And if thy mouth be stained, thou shalt not drink until it be wiped.
    A dish taken away from the table, thou shalt not recall.
    Nor shalt thou spit over the table, nor down upon it ever,

28  Nor scrape nor scratch thine own flesh with thy fingers.
    Be thy hand ever clean; let it avoid to wipe the nose.
    At table beware of cleaning thy teeth with thy knife.
    When thou holdest in thy mouth meat, beware of superadding drink.

32  Beware of touching ever at table what may offend your companions,
    Of stroking ever the cat & the dog.
    Beware of staining the cloth with the knife at table.
    Thou wilt always beware of blurtling out with (thy) drink & food.

36  Let not the salt be touched by meat in the vessel in which it is served up.
    If thou art wise, spit beyond the vessel when thou washest.
    Let there be fear at meals, benediction, reading, time.
    Let thy speech be short, thy countenance cheerful; let part be given to the poor.

40  Let luxury be away, distraction, gulletony, quarrels.
    And when the food is taken, let thanks be paid to Christ.
    Let him be deprived of the table who rejects these teachings.
Modus Cenandi.

Go to church in the morning.

Exercese before food is wholesome;
It refrees full bellies.

Keep out of troubles, and don't get angry.

When about to feast,
Purge your bowels, wash your hands,
Have clean basins.

Audi, disce, modum cenandi, si tibi fausto,
Insigni, lepido, gazzarum copia floret.
Ecclesiam mane repetas, missa celebrata.

4 Sanior ut viunas, placidos tibi quere labores,
Humores cuius aut ipse quas purgare nocinos.
Quercus, inuenies species tibi mille laborum.
Ante cibum sano labor est laudabilis omnine;

8 Vtilis est et si requies, dape ventre refecto.
Allerat ventres labor inflatus moderatus,
Dissipat humores nocuos, et fleuma ; calorem
Accendit; stomachi compages stringere furtur.

12 Ocia cum requie sust sanis ualde nocuam,
Illis precipue quos nutrit grossa dieta.
Si vis incoluuent, si vis te reddere sanum,
Tolles graveus curas, irasci crede prophanaum,

16 Surgere post epulas, somnium fugememiris[nam].
Si desint medici tibi, sic mediici tibi fiant;
Sit tibi mens leta, labor, moderata dieta.
Tempus et affectus epulandi cum tibi detur,

20 Intestinorum primo purgacio fiat;
Hinc manibus stendo dometur mappa limpha;
Si sit yemia, limpha tibi praestita sit calefacta;
Mappa sit niuca, de riuo sit tibi limpha.

24 Intus et exterius sint pelues modificati;

[MS. modemos. a MS. sic. b Pelus dicuntur Gallice bacin. Dict. of John de Garlande. Wright's Vocab. p. 132.]
The Way of Dining.

[Ennglished literally.]

Hear & learn the way of dining, if to you happy;
Distinguished, cheerful, fulness of wealth abounds.
Seek the church in the morning when mass is performed.
4 That you may live in sounder health, seek for yourself quiet
labours
By which you may be able yourself to purge hurtful humours.
If you seek, you will find for yourself a thousand sorts of
labours.
To a man in good health every kind of labour before food is
commendable;
8 To him, too, rest is expedient, when his stomach is re-
plenished with food.
Moderate exercise relieves swelled stomachs;
It dissipates noxious humours & phlegm[?];
It excites warmth; it is said to brace the framework of
the stomach.
12 Inactivity with rest is exceedingly hurtful to persons in good
health,
Especially to those whom a gross diet nourishes.
If you would make yourself safe, if you would (make) yourself
sound,
Remove burdensome cares, count it a sin to be angry,
16 Avoid rising up after meals, & sleep at midday.
If doctors fail thee, thus let doctors be made for you:
Let there be to you a cheerful mind, exercise, & moderate diet.
When time & inclination for banqueting are given to you,
20 In the first place let there be made a purgation of the bowels;
Next, let a napkin & water be given for the hands to one
standing[?];
If it be winter, let water be presented to you warmed.
Let the napkin be snow-white; see that the water be from the
stream.
24 Within & without, let the basins be cleaned.

1 The translation is in no way guaranteed as correct throughout, many of the
readings and renderings being guesses.
and knives, 
and snowy salt.

Put only whole
loaves for dinners.

Set on cups and
goblets.

Have courses of
dishes and drinks:

[fol. 170 b.]

1. Pork, beef,
goose, capons, 
lamb, veal,
sows, kids, &c.

Cultelli nitidi mensae ponuntur odendis. 
Sit nucem, sit sal nitidum, pauciterque salare. 
Dempta superficies domino panis titulatī, 1
Per medium sectus, sed non omnino sit ille. 
Absit dimidium panem mensae cibanti. 
Disci, crateres, cuppe, sint sordē carentes. 
In mensa disci nimis [ampli] sius profundī
Non apponuntur. cupes, calices, habeantur 
Ad placitum 2 domīni, magnī, parvī, mediocres. 
Nulla manus discis presumat fundere limpham. 
Si desust pelues, calices limphare laborant ;
Escarum et potus epulntibus ordo ministrant. 
Rustica mensa tibi non sit dura diues haberis. 
Apposita mensa, ponatur candida mappa ;
Candida, trīa licet, mensa 3 servire valebit ;
Sordida, contrīa, lotrici sit titulata.

Cum sale, cultellos, panem, ponant que clientes. 
Ponant pulmenta, 4 cœclearias quando geruntur. 
Ad mensas dapibus bene tacta fluente ministrant.

Primo persone maiori forcula dantur.
Carnes porcine, cum vaccinis et ouinis, 
Auscine 5 carnes, pulli, p[ī]gnique capones, 
Carnes agnīne, porcelline, vituline ;
Dentur galline, leporine, post et aprīne, 
Carnes hinnulee, damine, caperoline ;
Perpiagne vulnere dentur, quas educat aer. 
Istis : oppositis, sint inter forcula 6 pīce,

1 The beste breede, panis primarius. Household breede, panis plebeius. Withals. And see line 40 of this poem. For the
'upper slice', ep. Russell, l. 342, p. 139, of Part I. of this volume.
2 for placitum
3 ? for mensae
4 Pulmentum, ti, meato with a brothe, grewell or potage. Pulmentum, a meato made like grewell or wortes. Grewell, pul-
mentarium. Withals.
5 Hoe forcula, a mese. Nominale, Wright’s Vocab., p. 266.
6 Caro ancia, gosse flesehe. Wright’s Vocab., p. 200. Goose,
Anos. P. Parv.
THE WAY OF DINING.

Let clean knives be put on the table for the eatables.¹
Let the salt be snow-white & clean, & likewise the salt-cellar.²
Let an upper slice of fine bread be taken off for the master,
28 Let it (the bread) be cut³ through the middle, but not entirely cut.
Do not put on table[?] a half loaf for one eating.
Let the dishes, bowls, & cups, be without dirt.
On the table, let not dishes too [ample] or deep
32 Be laid; let cups & goblets be had
At the pleasure of the master, large, small or middling sized.
Let no hand presume to pour water on the dishes.
If basins⁴ are wanting, let the cups be pressed to hold water.
36 Let a succession of eatables & drink minister to the feasters.
Let not your table be rustic while you are counted rich.
When the table is set up,⁵ let a white table-cloth be placed on it,
If it be white, though crumpled (or ragged), it may avail to serve the table;
40 If it be dirty, (and) crumpled (or ragged), let it be made fine by the laundress.
With the salt, the pages place knives & bread.
Let them serve potage when the spoons are brought.
Let them serve with food at the tables, the water having been well touched (= with clean hands ?)
44 At first, dishes are brought to the more important person,
Flesh of pork, with cow beef, & mutton,
Goose flesh, chickens, & fat capons.
Lambs' flesh, sucking pigs, veal.
48 Let hens' flesh, hares, & afterwards boars' flesh, be served;
Flesh of fawns, hinds, kids;
Let very fat birds which the air produces be given.
When these have been served, let there be served between the dishes, pies,⁶

¹ not eaters; see annethes, l. 57, xenethes, l. 80.
² The huge salt-cellar was the chief ornament of the board; it was usually of silver, & the cunning of the silversmith was exerted to render it ornamental & grotesque. It formed a conspicuous object on the table before or on the right hand of the master of the house. It appears in various shapes. . . Edmund, earl of March, in 1390, left to his son and daughter each a silver salt in the shape of a dog. Sometimes they were wrought in the form of a chariot, with four wheels, with which they could be passed down the table with ease. See a MS. in the Brit. Mus., Addit. MS. 12,228, fol. 6, 9, 226.—Domestic Architecture, v. 2, p. 69, xivth century.
³ There is no word for sectus to agree with, except pantis understood.
⁴ Basone vescelle (basson or basson vessel, v.) Petrus. Prompt. Parv.
⁵ The table was a movable board set on trestles.
⁶ Pyc, bryd [i. e. bird]. Pisc. Withals.
MODUS CERANDI.

2. Pastili.
3. Præli dishæ.
4. Gaufræ, &c.

Take salt with your fingers, not your knife.

After meals, let all wash their hands;

the Priest,

and other guests.

52 Pastilli¹ cum sarculis;² post mollia dentur.
Fercula sint frixa, postrema cibaria cene.

50 In mensa licite patronis delicióssas
Discis allátas vacüis, dat edentibus escas.

56 Fine dato cene, frustatim frangere curen
t
In mensa famuli panon, qui detur egenis,
Quorum qui ipsis (§) famuli aparsum positan sal,
Contactum dapibus in vasa reponere non linit.

54 Mappis subtræctis, manibus prestabatur vnda;
Parce § prestatur, manuciae ne defluat illa;
Eflua limpha, manibus sit mappula presens.
Dum geritur, scapulo ponatur mappula loco;

58 Lumina post errent ulius duas fundi[mur] vnda.
Prosbero memores primo prestare fluentem,
Si sit cocuius; digitos cum lanæt ipsoe,
Effundas manu loturum: deinde ministres


² " for sarculis, sprouts, brussels. Op. the dishes ' tartlet, cab-


⁴ wafyre—gaufræ, Palsgrave.

⁵ Nebula. Glosses Bibliae MSS. Tapisas, panes qui dicuntur Nebula. Ducange. To show that they were different from oblates, his editor (?) quotes from the ancient rites of the Byzantine Church.

" Interim duas centurias hymnus, deferuntur panes armenii & Nebula & Obleæ. Sic in Constantiniiæ MSS. Monasterii Solemnis. Itemque itemque legunt : Ad Carissimum, Nebula & Obleæ & fris cona." But see " ably or vbly (hred to say wythe masse) Nebula" (P. Parv.), and Mr Way's note, p. 361; " Nebula, a wafron (Ortus), ' take obeles, oper wafrons, in stede olloyn' (Forme of Cary, p. 21)." 'Take obles and wafrons,' Liber Curæ, p. 22, l. 6.

John de Garlande will have it that nebula is the same as gaufræ, and repeats idem est twice on p. 126 (Wright's Vocab.); but no doubt they were different.

⁶ § MS. part
THE WAY OF DINING.

52 and pasties, with sprouts(); afterwards let soft things be
given.
Let dishes of things fried be the last course of the dinner.¹
Let a napkin contain wafers, spices, fruits, gaufres, light
cakes,
when they are served to the lords.
56 Empty plates being brought, he allowably gives delicious food
to his patrons
eating at the table
At the dinner, let salt be taken by the fingers, not by the
knife,
When it is necessary to salt fresh fish.
60 When the end of the dinner comes, let the servants take care
to break up
The bread on the table into pieces to be given to the poor,
Whose right it is [?]. Let the servants avoid putting
Into the salt-cellers the salt lying scattered on the table, &
soiled by the meats.
64 The table-cloth being removed, water is to be furnished for
their [the diners'] hands;
Let it be given sparingly, lest it run down upon the sleeves.
When the water has been poured upon the hands, let a
napkin be ready.
While it is carried, let the napkin be carried on his left
shoulder;
68 Afterwards let his [the servant's] eyes wander in another
direction[?] while the water is poured out:
Remember [?] to offer the running water to the priest first,
If he be a guest; when he has washed his fingers himself
Pour washing water on the hand, & then serve

¹ See the quotation before from Liber Curæ Coœrœrum, p. 55,
    Also bakyn mete, my der brother,
    And most daynté, come behynde.
MODUS CENANDI.

72 Vndam casuinuis aliis, uelut expedít ordo.
Extresia manibus, dentes non mappa terget.
Interca grates soluntur cuncta regenti.1
Sunt quidam lepidi quibus est modo [versa?] voluntas,

76 Quod post pulmenta data, fercula dant meliora;
Illis cenatis, apponant2 fercula grossa.
Qui uelit, haec licite poterit novitatem potiri.
Pectus anis, pisciscae cupat, rostrum quoque summuus,

80 Cultorum manias, ponantur versus edentes ;
Culti mensati nolint honerare salare.
Dentur pulmenta ieiunia cum celebrantur ;
Alce, nullus, salvo, conigrus ; post leuiora

84 Fercula mensentur, rocho, percheque, lupique.3
Non admensetur frustum piscis sine pelle.
Ultima fercula mollia, frizaque4 farta5 sequantur.
Si desint pisces, buturum, lac, caseus, oua

88 Dentur casuinuis prandere volentibus illa.
Excusus tenue sit caseus inudere tas ;
Scindaturque recens spisse cenantibus illus.
Casedum, buturum, tibi pollice non preme panis

92 Qua comestura, si mollia sunt, mones[n]tur
Cultro, vel panis crusta ; mappa teneantur,
Vt crusto dempto pons[n]tur pane cauto.
Cenit cune pane, comedens, non sorbeat illa,

96 Ni sedeat cene proprio dominator in ece.
Non cultrum lingat, nec cultrum terget in ouis 6
Permotis ; cultrum contersum pane reponat.
In mensa non consumaculet pectus neque palmas ;

100 Seu mappa7 concus severare8 salare tenetur;

---

1 MS. regenti. 2 for apponunt 3 MS. supique
4 Fried meato, eibus frius. Frijn, gia, xi, vel gai, xium, vel
5 etius, to frie. A fried eggis, oman frius. Withals. And see
6 Fricium (id est calefactorium) in Duange.
7 A Pudding, furtum. Withals. Hec furtum . . hec tuculum, a
8 polyng. Wr. Vec. p. 266.

9 ? mappa 10 ? for seu vas
THE WAY OF DINING.

72 Water to other guests, as their rank demands.
The hands being wiped, let not the napkin wipe the teeth.
In the mean while let thanks be paid to the universal ruler.
There are some lively people to whom the plan has been changed (in this respect.)

76 That after the giving of potage, they give better dishes;
These dishes having been dined off, they put on heavy dishes;
He who pleases will be able allowably to adopt this novelty.
Let the breast of a bird, & the head of a fish, & the tip of his nose,

80 [And] the handles of knives, be put opposite the eaters;
Let the knives when put on the table be unwilling to load the salt-cellar.
Let potage be given when fasts are celebrated.
Herring, mullet, salmon, conger; afterwards let lighter

84 Dishes be put on table,—roachess, & perchess, & pikes.
Let not a bit of a fish without the skin be put on the table.
Last, let soft dishes, & fried puddings follow.
If fishes are wanting, let butter, milk, cheese, eggs,

88 Be given to the guests who are willing to eat them.
Let old cheese be cut thin,
And let fresh cheese be cut thick for those that eat it.
Do not press the cheese & the butter on to your bread
with the thumb.

92 In (the case of) which eating, if the things are soft, let them be smeared
With a knife, or with a crust of bread; let them be held with a cloth
So that when the crust is taken away, they may be placed in the hollowed bread;
Let him eat them [cheese, &c.] with bread when he eats them,
and not swallow them (by themselves)

96 Unless he sits master of his own feast in the house.
Let him not lick his knife, nor wipe his knife on the edges of the plates (?)
Moved completely; let him put back his knife wiped on bread.
At table let him not stain his breast nor his hands.

100 Whether a cloth is held to preserve the spoons & the salt-
cellar(?);
MODUS CENANDI.

Si vas defuerit, sit unis presens humus illis;
Oeus obiectas discarnis efflat illas.

Si casu cadat a mensa, panis, caro, piscis,
104 Mense ponatur, iterato nec comedatur.

Durum usd frixa non documentis non eget omen.
Ooam non fodeas digitalis, vel pollice vero;

cræmin, festucæ, cultro tantum moueantur.

Coniunis vaun non dimidiabitur omen;
Albumen durum pressum paluis spoliatur;

A conchis¹ post non censes deinæ vitellum.

Allea deposcunt autom, sulphurique, sinapica;

112 Tesetaneus sus recens asseratur, cum sale delur.
Cum sanigeus¹ uel sorpillo cocta recens sit
Verucca caro, comedenti sit sine jure.²

Cum sale simlæ, uel iure, cibus sale mixto;

116 Carni olicedi, leporis, ciuctæ paretur.
Assalte, bene lardato, carnes et aprine,

Vrcine, cum seru[i]nus, carnisque gruine,

Et paunine, damino, si[n]t & oloros.

Auce siluestres cennati cum piperatis;

120 Cum sale donentur cenamibus inferiores.

Siluestres volucres haben[i]t cum iure cumunium.

¹ Conchæ. Plin. A holow vessel, as a bowl, basin, or panne.
Cooper. 'Stipes, Hallice dicuntur conchæ.' John de Garlande, Wr.

² Hagæs, puddynge. Tsectum. Prompt, Parv. See note 2 there,
p. 220, and the Recipio in Liber Cuae, p. 52-3, for making it, of
sheep's heart, kidney, bowels, parsley, herbs, suet, eggs, &c., &c.

³ Omana, in tripe vel ventriculus qui continet alia visera, a trype, or
a podnge, or a wessant, or hages.' Orus, in P.P. A Hagæse,
træctum. Withals. Tsectum, a kynd of meat made of porks or
other flesh chopped small. Cooper, 1584. A kind of meat made
of porks flesh chopped or other stuff, a giggot, a haggis, minced
meat, mingled with suet, such as Collær-beef, &c. Littleton, 1678.
Tsectum is glossed puding in Neckam's De Utemistiæbus, 12th cent.
Wright's Vocab. p. 104.

⁴ Assa, amos, & terro, -ros, -stum, to roste. Withals.

⁵ MS. may be Sanægæ. Sagna, Herba, seu junci palustris
 genus, Typha palustris major, Gallis Malae ... un. 1221. ... Sania,
Radem notione. ... Decimas Sanærum, paludi, venationum. Du-
cage.
THE WAY OF DINING.

If a vessel be wanting, let the ground serve as a vessel for him.

If by chance, bread, flesh, fish, fall from the table,

104 Let it be put on the table, and not be eaten when it is put back.

An egg hard or fried does not need instruction.

Don’t dig the egg with your fingers, nor with your thumb turned down,

Let them be moved only with a straw, a blade of grass, or a knife.

108 One egg shall not be halved to the guests.

The hard white of the egg is stripped off, being pressed by the hands.

Do not afterwards eat the yolk with spoons [7].

Garlic however, & asafetida[7], demand mustard;

112 And let fresh haggis be roasted, let it be given with salt.

Let mutton be cooked fresh with sage or wild thyme;

To you eating it (mutton) let it be without gravy.

With salt, in like manner, or gravy, the food, salt being mixed with it;

116 To flesh of a little sheep, of a hare, let civeyo (chive or onion sauce?) be present.

Let these be salted [7] (&) well larded: boars’ flesh,

Bears’ flesh, with stags’, & cranes’ flesh,

And peacocks’, fawns’, & swans’.

120 Wild geese to him supping, with pepper sauce;

Let inferior ones be given with salt to those supping.

Let wild birds have cumin with their gravy.

\footnote{Pottage, ina, -ris, inasum & inasulum. Withals.}
\footnote{\textit{i} simpliciter.}
\footnote{See the recipe for \textit{Harys in Civeyo}, p. 60 of this volume.}

\textit{Piperatum, Condimentum à pipere dictum, apud Apicium, lib. 3, cap. 14...}

\textit{Piperato, in Charta an. 1148, apud Puricellum in Basilica Ambrosiana, pag. 794.}

Pullus pleon & carnum vaccinum, cum \textit{Piperato...} Galli \textit{Piperato} dicunt.

Ducange. \textit{‘Piperato: f. A seasoning with, or sauce made of, Pepper.’ Cotgrave.}
Gallinas, pî[n]gues, pullos, gallosque capones.

Est gos (f) si sint assati, cum sale dentur.

Allia conveniunt mullo\(^1\) congruque recenti,

Alleci sic que elige\(^2\) [- -] ins cuma piperrata.

Anguille sint assato, piper, allia, quoduis\(^3\)

Elige; murenam\(^4\) prondobis cum piperrata

Salmo recens hicbeat piperratam sîus sinapina.

Cum salsa roche, dorsi, picosque minores

Tenentur; perchiis bonat\(^5\) sit piperrata, lupisque\(^6\)

Panis arceocons\(^7\) assatu, sal, piper, epar,

Piscis seu volucris, istis securicia mixta;

Elixi\(^8\) piscis, carnis ins pange recentis;

Sint contra tita simul, bullitaque,\(^9\) sit piperrata;

Apta, soporata,\(^10\) fiet cenantibus ilam.

Diplannas, peretrum,\(^11\) piper, allia, solutiorruta;\(^12\)

Hiis apiunum, maratrum,\(^13\) ponaer petrosilinum;\(^14\)

Cum micis albi panis simul ista terantur,

Et sale permodico post conficiantur aceto,\(^15\)

Vel gelido latice, si copia desit aceti.

Pars aspi minor, & rute maratrique sit equa;

Herbarum maior sit eis data pars aliarum.

Sint viridis folia porri conclusa mixatim;

Sint albi mice panis, medicusque piper, sal,

Sic securicia, sic quo vitellum, cum butiro lac;

Lardatas sit, assaturas sit, ipsa cineta:

Sic confecta \([- -]\) cenare volentibus ilam.

\(^1\) MS. nullo.

\(^2\) for quavis

\(^3\) The z- like letter before elige may belong to it, making it selige; but I believe it is the contraction for que. If it is selige, sic must be read sit. Could the selige be jolly-fishes, or what Muffett calls \("\) Griles; Lumps are of two sorts, the one as round almost as a bowle, the other resembling the fillets of a sallie; either of them is deformed, shapeless and ugly, so that my Maides once at Ipswich were afraid to touch it. Being flayed they resemble a soft and gellled substance; whereupon the Hollander call them Snot-fishes." p. 186.

\(^4\) Lawmpery. \(\) Murena, laupsrada. P. Parv.

\(^5\) for bona.

\(^6\) Lupi, Flies or River-wolves; with the way to cook them. Muffett on Fowl, p. 185.

\(^7\) nocturnus, unleavened; or \("\) Nocce arctoconus, a synnylle." Wr. Voc., p. 241, and p. 198, col. 1.
Fat hens, fat pullets, cocks, & capons,
124 . . . . if they be roasted, let them be given with salt.
Garlic suite mullet & fresh conger;
And likewise to herring take gravy with pepper sauce.
Let cels be roasted. Take pepper and garlic with anything you
like (f)
128 You shall sup on lamprey with pepper sauce;
Let fresh salmon have pepper sauce or mustard.
With salt roach, let dorsi and smaller fish
Be served[f]. For perches let there be good pepper sauce, &
for pikes
132 Bread . . . roasted, salt, pepper, liver,
Fish or bird, with these (let) ale (be) mixed;
Make the gravy of boiled fish, of fresh flesh,
Let them be rubbed together, & let the pepper sauce be boiled;
136 It will be made fit for those that dine upon it, being flavoured.
Ditany, pellitory (?), pepper, garlic, rue, is pounded up with
them[f];
To these let celery, fennel, parsley, be put;
Let these be pounded along with crumbs of white bread,
140 And let them be made up afterwards with a little salt and
vinegar,
Or with cold water if a supply of vinegar be wanting.
Let the proportion of celery be less, and that of rue & fennel
equal.
Let a greater proportion of other herbs be given to them,
144 Let leaves of a green leek be cut up small,
Let there be crumbs of white bread, and a little pepper, salt,
So ale, & so yolk of egg, milk, with butter.
Let it be larded, let it be roasted, the civeye itself,
148 So made for those who wish to dine off it.

8 Sodden or boiled flesh, caro elixum. A sodden egg, cowum elixum. Withals.
9 Bulbis, ha, ha, to seethe or boil. Withals.
10 suporatus, gewrymeci (putrid), x or xi Cent. Wr. Voe. p. 289, col. 1.
? for saporata, savoury, flavoury, from sapor.
11 Perebre herbe (or petr infra; perytry). Petrothronum. P. Parv. Herb-Peter,
of cosmetic, “her boxes of pether, and patches,” 1689. Halliwell’s Gloss. ? Pyre-
thronum, the plant Spanish chamomile, pellitory (Anthemis pyrethrum, L.); Fr.
“Pyrethrum, the hearbe called Bartram, or Pellitorie; or, the right Pellitorie of
Spain.” Cotgrave. “Pyrethrumum, Flib. An hearbe haung a leafe like feneel, and
a roote very bitnyg and hote, muche vsed in medicine.” Cooper. In herto
magistri Johannis sunt herbo...petrosilium, dictamnum...piretum. Jn. de Gar-
12 Ho he marerthrum, Ann. scylyle-sede. Wright, p. 265.
13 MS. rata.
14 Two bushels of the seeds of Petrosel were bought by the King’s Gardiner at
Eltham, 4 Edw. III., Hunter. Add! MS., 24927, fo. 83.  
15 MS. a cero.
MODUS CENANDI.

Cum collo, capite, pinnis, omnis volucris pes,
Omnis perissus collum, simul & caped eius,
Cum pinnis & cum rostro longo peracuto

Corpore frustato, domino mense sit 1 edenti.
Si sit opus, volucres toles assentur in aula.
Sit porcina recens caro prestita fleubotanito.

Carnes pullorum, gallinarum que, fabeque,

Mollia sint sua data, butirum 2 dulce, leonesque
Eius si[n]t potus, servicia nel veterata.
Sint pira, poma, data, pruna, 3 coctana, 4 costa ;
Non lac nec butirum detur, nec caseus illi.

Non comedat caules stomaco vehemente 5 grumantes.

Prima dies veneri non sit data, siue sopori.
Lumina clarificant, sincerat fleubotonia
Montes & cerebrum, calidas facit esse medullas,

Vesicae purgat, stomaeum veneremque cohercit,
Auditus aperiit, memorem reddit leuiores.
Vocem producit, acuit sensum, minuitleque
Sompnes, emollit iratos, anxia tollit,

Tedia subueriti, oculorum curat aquosos
Cursus, inuitat digestum, sana ministrat.

Ins, colloquia, fugiat ; comedat moderanter,
Potet, & obemnis teneantur lumina prima.

Luce secunda tercia lux granius solet esse.
Quarta dies cere[ra]m detur, bacho, venerique :
Observare tamen 7 student moderamen in istis ;
Quo lux quarta doceat, ignorant 8 religioni.

Tritica confirmant corpus, ventremque cohercest ;

1 MS. ut.
2 MS. b'am.
3 MS. pausa.
5 Coctana. "Commonly called Cocos & Herba Meria. It hath but one stakke halfe a cubite high, and leaves lyke Betony, but thinner." Cooper.
6 vehemente is taken adverbially.
7 ? MS. tut.
8 To be read ignorant.
Of every bird let there be brought up the foot, with the neck, head, & wings,
Always cut open as to its neck and head at the same time,
With wings, & with the long very sharp beak,
With body cut up into pieces, for the master of the table when he eats.
If it is necessary, let such birds be roasted in the hall.
Let pork, when fresh, be handed over to the blood-letter.
Flesh of chickens, & hens, & beans,
Let soft egg be given, sweet butter-(milk), & let there be light Draughts of it, or old ale.
Let there be pears, apples, dates*[1], plums, figs, tansy (?);
Let not milk, or butter, or cheese, be given to him.
Let him not eat cabbages that annoy much upon the stomach.
Let not the early day be given to sensual-indulgence or to sleep.
Phlebotomy cleans the eyes, purifies.
The minds & the brain, makes the marrows warm,
Clears the bladder, restrains the stomach & sensual desire,
Opens the sense of hearing, renders the memory[?] fresher,
Lengthens the voice, sharpens the sense, & diminishes
Slumbers, softens angry people, takes away anxieties,
Removes weariness, cures the watery flow of the eyes,
Encourages digestion, and ministers (to him) healthy feelings.
Let him avoid anger & conversation; let him eat moderately,
Let him drink (moderately), & let his eyes be kept from obscene
things on the first day.
Than the second day, the third day is accustomed to be graver;
Let the fourth day be devoted to bread, wine, & love;
Let him study however to observe moderation in these things;
What the fourth day teaches, let him allow his conscience[?].
Wheat strengthens the body & confines the stomach;

* Fr. dattes, ductes, dectyli (dates) : Thierry. Lat. data, gifts, presents.
10 I.e. its excesses.
Stringunt, infrigidant, & vires ordea prestant; 
Guttam comminuit 1 (i) & corda siligo 2 perurit.
Non fermentatus panis bene corpora nutrit,
180 Ventrum procurat: 3 prestantur tale calores.
Pulmentum molle mollit ventraria [nostra.]
Corpus alit faba; stringit cum cortice ventrem,
Desiccat fleumae, stomacum lumen qui reilit. 4
014 Vinum, eredo, vetus, corpus desiccet & vrit,
Et coloram nutrit; ventrem constringere fertur
Si ingantur 5 aqua; moderatum corpus nutrit,
Prouocat virnas; mistum cito soluit & inflat.
188 Dant noua maiorem post[ore] vina calorem.
Sust nutritia 6 plus dulcia candida vina,
Vrinam curunt, capiti nocturna ministrunt.
[Sust calefactia], 7 generaliter, omnia vina.
192 Ebrius efficitur sicuti potas nigra vina, 8
Ventre constringunt, vrum, & vicera ledunt.
Debilitans & desiccant potas nimii 3 haustus,
Permodicas que cibus, & salsa cibaria frixa,
196 Ante cibum sumpsae, stadium, vinum veteratum,
Et labor assiduus, & solis feruidus estus,
Flebotoma frequens, metus, inmoderata libido,
Cura gravis, sudor, iesinia longa, dolores.
200 Grossos humores nutriti servicia, vires
Prestat, & augmentat carmen, generalisque cru-
orem;
Prouocat virnas, nouas, ventrem mollit & inflat.
Potus aquae nimium sumptus nocum sit edentis;
204 Infrigidat nutrimentum 9 [- - ] confundit &
escam.

1 MS, conmurit or conmurat.
2 Manchet or fyne broat, silicious panis. Withal, Muffett, speaking of Wheat, says, it shall be sufficient for us to describe the sorts of this Country, which are especially two: The one red, called Robus by Columella, and the other very white and light called Siligo, whereof is made our purest manchet." p. 231. In England our finest Manchet is made without Leaven. p. 241. *Siligo dicitur Gallice meale." John de Garlande, p. 127.
Barley braces, cools, & gives strength;
White wheat wastes away the gout, & burns up the heart.
Bread not fermented nourish the body well;
It is good for the stomach: heats are furnished to the stomach
in this way.
Soft pottage softens the coat of our stomachs.
The bean nourishes the body; with the husks, binds the
stomach,
Dries up the phlegm, binds (?) the stomach & eye.
Old wine, believe me, dries up & burns the body,
And excites bile; it is said to constipate the stomach
If it be mixed with water; when mulled (?) it nourishes the
body,
It provokes urine; when mixed, it relaxes & inflates.
New wine gives greater warmth to the drinker;
Sweet white wines are more nutritious,
They produce urine, they minister mischief to the head.
All wines, as a general rule, are heating.
A man is made more quickly drunk by drinking dark
wines,
They constipate the stomach, burn it, & hurt the bowels.
Too large draughts of drink weaken & dry up,
Also very little food, & salt food fried,
Sleep before food, study, old wine,
And perpetual labour, & the fiery heat of the sun,
Frequent bloodletting, fear, immoderate lust,
Excessive care, sweat, long fasts, pains.
Ale nourishes gross humours, affords
Strength, & increases the flesh, & produces blood;
When new, it provokes urine, softens & inflates the belly.
A draught of water too much taken may be hurtful to a
person eating;
It cools the nutriment . . . & spoils the food.

3 MS. prepurrant.  4 ? relinquit, unseals, opens.  5 ? for ligneater.
6 MS. Sui.  7 ? MS. caelecucina.  8 MS. vina nigra.  9 ? MS. nimis.
Si scienius homines calidi potare fluetem,
Temporis arduo modico, tunc frigida dentur.
Nurtit porcina caro, stringit leporina;

Lamb and beef swell one's belly;

208 Aguis, veruscina carnex, et ouine,
Ventrera procuruant, inflata[ur], caroque bouina.
Est nimium nocius lactem porcellus & agnus;
Est iuenis, salus, laudabilis, & veteratus.

Sust nutritiae nimium carnes vitaline;
Desiccant, sale nimium, carne veterate.
Corpora desiccata, et plus caro nutrit aprina.
Cum pedibus fissis est sanior omnibus ovis.

212 Boar’s flesh dries the body.

Silvesteris volucris plus siccus maglaz(l) egris.
Omne genus volucus prohibetur mollius esse,
Ac laudabilis est caro cuius candida restat.
Piscis habens rubes carnes nimium nocet egris;

Red-fished fish are bad for sick people;

220 Anseris, anguillae caro, nunquam conservit egris;
Per loca petrosa piaces nantes fluminales
Extant egrotis ad vesendum pecores;
Equoreus piscis humores nutrit amaros;

fat things feed fevers.

224 Et pincis pinguis febræ altis, & caro pinguis.
Casseus inconcinit stomachum salus veteratus,
Sero digeritur, ventrem restringere furtur:
Ac infrigidis (l) salus plus nutrit ouinis

Caseus, & medicus perhibeturstringere vestrem;

228 Cheese unsalted is best.

Caseus insulas bene digerit, & bene soluit.
Humectat stomacen buturam, nutrit quemacorem,
Et mollit ventres, humores solure furtur.

Milk is nutritious.

232 Lac nacto nutrit, confortat, membra calorem
Epatis & stomachi contemperat immoderatum
Pronocat virnam, confert; pij[n]uaeline dempta,
Dissipat humorem morsum nocuum calidorem.

1 MS. note.
2 wedyr sheep. *Aries, (herbicu, bervez Catholicon, in P. Parv.*
*Arietæ is glossed muttus in Neckam, & services et multones both*
*ident : p. 112. Wvr. Vocab.*
3 Some word like conservit (see l. 220) is wanted.
4 MS. laudames.
5 ? piscis.
If heated men thirst to drink liquor,
In the heat of the weather, then let cold draughts be given
moderately.
Pork nourishes, hares' flesh binds;

208 Lambs', wethers', & ewes' flesh,
Swell & inflate the stomach, & so does beef.
Sucking pig & lamb are exceedingly unwholesome;
When young he is laudable salted, & (also when he is) old.

Veal is exceedingly nutritious,
Old flesh, salted too much, dries (one) up.
Boars flesh dries up the body, & nourishes (/) it more;
(/) The sheep with its cleft feet is more wholesome than all
(other beasts.)

216 A wild bird is more to sick people than a dry one (/)
Every kind of bird is said to be softer,
And that (bird) is praiseworthy whose flesh remains white.
A fish having red flesh hurts sick people excessively;

220 The flesh of a goose, of eel, never suits sick people;
River fish swimming through rocky places
Are better for sick persons to eat;
A sea fish nourishes bitter humours;

224 Fat fish & fat flesh nourish fevers.
Cheese, salt & old, heats the stomach,
Is digested late, is said to constipate the bowels;
And cold (/) salted cheese nourishes more than sheep's
(flesh),

228 And is said to bind the stomach moderately;
Cheese unsalted digests food well, & dissolves it.
Butter moistens the stomach, & produces heat,
Softens the bowels, & is said to dissipate humours.

232 Milk nourishes the (new-)born, comforts the limbs, & tempers
The immoderate heat of the liver & stomach,
Provokes urine, is beneficial; the fat being taken away,
It dissipates the noxious influence of warm humours.

1 The sense requires something like 'every tame bird,' for which the Latin
would have to be altered.
236 Carnes augmentat, iuritie vulnera curat,
Humectat corpus, homines facies rif . . . dans 1
Queque cibaria dulcia, turgida viscera [praestant]
custarde ["originally a gloss on cibaria dulcia]
Anseris onuma non bene nutrit, nec bene soluit;
Frisel eggs are not good.
240 Galliae cocta non ex toto bene nutrit,
Et lenitor soluit, non est laudabile frictum.
Lumina manae manae, surgens, gelida lauset vnda;
Hac pergat illae medicum, medicum sua membra
244 Extendet, crines pectet, dentes frictet : icta
Confortant cerebrum, confirmant cetera membra.
Potibus & dapibus cun venter est saciatus,
Sleep first on the right side, then on the left.
[fol. 178 a]
248 Paulisper latus ; hinc alto dormicio fiat.
Dormitus 1 breuitas reficit post prandia corpus. 2
Non onerare sua velit escoe viscera vescens,
Egrotos reddit homines cibus inmoderatus;
252 Esca nimis sumpta, mentum portusque 3 cohartat,
Confundit stomachum, confundit cetera membra.
Non cibus est vitis donec stomachus vacuetur;
A primis dapibus dum dulces appetit escas
Empty your belly before eating.
256 Esuriens stomachus, derur cibus esurienti;
Si mort tollit eoa, nocius humoribus ille
Sirecomplexus  erit, quos mox a corpore toto 4
Attrahet, & nimium turbabitur hinc cerebellum.
Rain-water is best to drink.
260 Est pluvialis aqua super omnes 5 sana, lenesque
Reddit potentes; 6 bene digerit, & bene soluit;
Est bona fontis aqua qui tendit solis ad ortum,
Ac ad meridiem; tendens atnoocet omnis.
Don’t wash in sea-water.
264 Equoreo lauacrum desiccat corpora multum;
Dulciaque stringit, infrigidat membra lauacrum;
Balnea sint calida, sit in illis sessio prona,
Corporis humiditas ne comminuat in illis.
268 Temporis 7 estiu ieiunia corpora siccunt.

1 MS. Dornici. 2 MS. chors. 3 MS. portusque.
4 MS. tuo. 5 MS. omnis. 6 for potentes.
7 MS. Temporis.
THE WAY OF DINING.

236 Increases flesh, cures wounds of the . . .
    Moistens the body, . . . .
    All sweet foods (make) the bowels turgid.
    A goose's egg is not very nutritious, & not very digestible;

240 A hen's egg, cooked, does not altogether nourish well,
    And digests slightly, & is not good, fried.
    Let him wash his eyes & hands with cold water when he gets up,
    Let him walk to and fro moderately, & moderately stretch his limbs,

244 Comb his hair, brush his teeth; these proceedings
    Strengthen the brain, & brace the other limbs.
    When the stomach is satiated with eating & drinking,
    Let him take a slight walk. His right side

248 Rests a while; and then on the other side let sleeping be done.
    Shortness of sleeping refreshes the body after dinner[?]
    Let him avoid loading his bowels with food while he eats;
    Immoderate food renders men invalids;

252 Too much food taken cramps the mind & the breast,
    Disorders the stomach, & disorders the other limbs.
    Food is of no use until the stomach is emptied;
    While from the beginning of the meal the hungry stomach
    seeks agreeable food,

256 Let food be given to it hungry.
    If delay takes it, (it, the stomach,) will be surrounded with
    noxious humours
    Which soon it will attract from the whole body,
    And so the brain will be very much disturbed.

250 Rain water is above all waters wholesome
    And renders those that drink it, light; it helps digestion &
    dissolves well.
    The water of a spring that tends towards the east is good,
    And to the south. Water tending in any other direction is
    always unwholesome.

264 A washing with sea water dries up the body very much;
    A washing of sweet water braces & cools the limbs.
    Let the baths be warm; let your seat in them be forwards,
    Lest the moisture of the body should be diminished by them
    (not be wet all over).

268 The fasts of summer time dry the body.
**MODUS CENANDI.**

Vomiting is useful.

Quōlibet in mente confort vomitus, quia purgo
Humores nocuos, stoma cachum lauat et viciocum
Ver, antum,пуск, hiempes, estas, dominatür a;
anno:

De beed in spring. 272 Tempore vernali, calidus sit & humidus aer,
Nullus tempus eo melius sit flebutione.
Tusce usus veneris conferet hominibus moderatus,
Corporis motus, ventrisque solucio, sudor;

In summer eat damp dishes. 278 Balnea purgantur tusce corpora, cum medicinis.
Estas mox teles siccat; noscatur in illo
Tempore precipus rubiam coloram dominari;
Humida, frigida ferula dentur; sit venes extra.

In harvest-time, avoid bile-making food. 280 Balnea non prosum; sit rare flebutione;
Vitae & requiae sit cusa moderamine potus.
Tempore messili sociantur frigida siccis;
Quod coloram nigrum nutrit causant ab omni.

In winter have rich food. 284 Corporis motus veneris sit maior & vasa
Quam sit in estate; medicinam b balnea prosum.
Humescat, frigescat, yemps, tendatur ad escas;
Tempore brunali sit victus deliciosus,

Singe, eat pleasantly, dress gaiety.

Non ventris cursus in eo, nec flebutionia.
Preficit ipse venes moderata, thoro sit amica.
Redditi non panceos mutatio temporis egros,
Nature proprietum confort servare calores;

Viribus humanis non humida ledere poseunt
Dum natura suo poterit gaudere calore.
Carmine letifícieni animam perseppe iocosa;
Fasciam c incunda colo, descre ligiosas;

Sepe tuó vestis novitas sit per-spectiosa.
Ferula que supiant, & pocala sume merosa.
Indulgeru gula causas; contempne galoska;
Vinere morose studias; causas viciosas;

Prudens enutes tió que sunt perniciosas;
Quere tió medicos caro si tua sit scabiosa;

Auribus interdum sit musica deliciosa;

---

1 MS. more. 2 MS. medicamina. 3 Fama, specie. Cooper.
Vomiting is useful in every month, because it purges
Noxious humours; the mouth relieves the disordered stomach.
Spring, autumn, winter, & summer reign in the year;
72 In spring the air may be warm & moist,
No time is better adapted than that for blood-letting;
Then the moderate use of copulation will benefit man,
Bodily exercise, & the loosening of the belly, & sweat;
276 Then let baths purge the body, with medicines.
Summer afterwards dries such. Let it be known that in that
Time red choler especially prevails.
Let damp, cold, dishes be given; let copulation be avoided.
280 Baths do no good; let bloodlettings be rare:
And let useful rest be (practised), with moderation of drinking.
In harvest time let cold things be joined with the dry;
Let that which nourishes black choler be avoided by every one,
284 And let the bodily motion and use of Venus be greater
Than it may be in summer; medicated baths profit (you).
(When) winter grows moist, grows cold, let us be strict(f) in
(our) food.
In winter time let your food be delicious (= dainty);
288 Let there be no purging of the belly in it, nor bloodletting.
Moderate copulation itself is advantageous, let her [Venus] be
friendly to the couch.
The change of season renders not a few sick.
It is beneficial to preserve the proper heat of nature;
292 Damp things can not hurt men's strength
While nature is able to enjoy its own heat.
Let joyous songs very often gladden your spirit,
Cultivate pleasant words, abandon litigious ones.
296 Let a very showy newness of garment be to thee often;
Take dishes which have a flavour, & cups unadulterated.
Beware of indulging thy throat; despise luxurious things;
Study to live scrupulously; beware of vicious things;
300 Prudently avoid things which are hurtful to thee.
Seek doctors for thyself if thy flesh be scabby.
To your ears now & then let delicious music be (given);
MODUS CENANDI.

Prospera quaeris tibi; sis fidus; sperne dolosa;
Inuidiam fugias; te nosciat ira morosa;
Cum te sancta loca teneant, cole religiosa.
Fama tibi sortiula sint, neque turpia gesta, peros
Lucida sint tua facta per omnia, non tenebrosa
Tempora sic leta longeius emes spacioa.

1 Famen, speech. Cooper.

The interesting Latin poem on Diet, on Diseases and
their Cures, &c., in Sloane MS. 1986, gives the follow-
ing as good flesh, fowl, and fish, fol. 60, or p. 113:

¶ Carnes hone.
¶ Carnes porcinam tibi non nego, nec pecorinam,
Nec simul agninam, contempnas atque boninam,
Ingitur alauda, sunt volatilia sana.

¶ Volatilia sana:
feldfare
¶ Sunt bona gallina, capo, turdus, sturnus, columba,
quayle merlyn a bontyng, alias betwro
Quiscula vel merula, fasianus & ortigometru,
fynch lark wagsterk cobart
i. Perdix, frigellus, parex, tremulus, Amaelius,
Ingitur alauda, sunt volatilia sana.

¶ Piices sanu:
¶ Si piices molles sunt, magno corpore tolles;
Si fuerint duri, peruii sunt plus valituri;
pyke perchre reche piices recentes
Lucius & perca, saxaculus, abbita, truta,
hornebec plays scharplyng gogya ruff
Cornis, planga, cum perca, gobio, barba.
Seek good fortune for thyself; be faithful; despise deceitful things;
Flee from envy; let morose anger not know thee.
When holy places contain thee, cultivate religious thoughts.
Let not thy words be loose, nor thy deeds shameful, (&) detested;
Let thy acts be shining through all things, not dark;
Thus, longlived, thou shalt purchase long & joyful years.

The first stanza of the poem, p. 111, or fol. 59 of the Sloane MS. 1986, may be compared with the first and second of the Dictarium on p. 55 of this volume, and is

Anglorum regi scripta scola tota salerni :
"Si via incolumens, si vis te reddere sanum,
Curas linctae graves, irasci credo prophanum,
Parce mero, cenato parum non sit tibi vanum,
Surgere post opulas, somnium fuge meridianum;
Non mictum retine, ventrem nec coge, nec anum.
Si tibi deficient medici, medici tibi fiant
Hec tris, mens luta, labor, & moderata dieta.
NOTES TO PART II.

p. 3, l. 3, 4; p. 16, l. 3, 4. Roignes. ‘Roigné Pared, clipped (ep. p. 8, l. 5).’ Cot.
p. 4, l. 35; p. 19, l. 100; p. 17, l. 25. Baveuse. ‘Baveux : m. ense : f.
Frothie, foamie, foaming. Plus baveuse qu’un pot a monstardo. We say,
foaming at the mouth like a boar.’ Cot.
pance vient la dauce : Pro. From the paunch comes your daunce; the bellow
glutted sets the legs agog.’ Cot.
p. 13, l. 123; p. 18, l. 46. Routier. ‘Routier to belehe, or breake wind
upwards.’ Cot.
p. 14, l. 129. Moreaux. ‘Il faut laisser son enfant moreaux plutost que
luy arrocher le nez : Pro. Better a snotty child than a noseless.’ 1611, Cot-
grave. w. Eqfant.
p. 14, note 1. M. de Monmerqué would no doubt have excepted the Carvers,
if he had thought of them, as they used their left hands in carving as forks
to steady the meat, &c., and (I suppose) to hand the slices cut to their Lords.
p. 21, l. 48. Growing de porc: Compare the proverb in Ray, where a
Camel’s back is substituted for the Ass’s, and an Ass’s ears for the Cow’s:
“To travel safely through the world, a man must have a falcon’s eye, an ass’s
ears, an ape’s face, a merchant’s words, a camel’s back, a hogs mouth, and a
hurt’s legs.” Boh’s Handbook of Proverbs, p. 190.
p. 21, l. 46-8. Des d’asne, oreilles de vache. Cotgrave makes it “Oreille
d’asne. Pro. The part, or dutie of a servaunt; to heare all his anerie master
sayes without repliying; from the nature and custome of an Asse, that (what-
soever noise is made about him) only claps downe his ears, and follows on
his way.” For a des, au, en des d’asne, he gives only “Ridgill-backed; bowed,
boughtie, or bowing; highest in the middle;” and for “Growing de Porc,
The head, or vpper part of the shoulder-blade, also the heare Dandelion,
Pristes Crowne, Pissabel.”

In The doctrynall of good servauntes, printed by John Butler, and
reprinted by Dr Rimbault for the Percy Society in 1842, in Ancient
Poetical Tracts of the Sixteenth Century, the servant’s three qualifications
are given thus, at p. 9:

Yf that thon wylle thy myster plese,
Thou must have these thre propryteees
For to lye at thyne hertes ease,
Ayoyynge many of aduerayttees:
A hertes feete, with ceres of an asse;
An hogges sweeote to, must thou haue;
NOTES TO PART II.  59

So mayst thou please in every case
Thy mayster, yf thou the thus behaue.

By 'an asse ceres,' this is mente,
That thou must harken hym a-boute,
And yf that he be not content,
Saye nought, but se thou hym doute.

By 'the hoggos suowe' vnderstonden is,
What mete soeuer to the is brought,
Though it be somewhat a-mys,
Holde thy peas and gruteshe nought.

As to regarde of 'the fete of an harte,'
They sholde ever theyr mayster socoure;
Payne the for hym, though that thou smerte,
To reme and go at every houre;

Nyght nor day spare no laboure
Rader than he shold hace donage;
Helpe hym in welth, and in doloure
Yf any wolde do hym outrage.

The Doctrynaill resembles in many points the French Regime pour Tous Serviteurs at p. 20-5, Pt. II., above.

p. 38, l. 35 ; p. 33, l. 35.  Saffare may mean only 'blow on.' Compare "Ne blow not on hy drynke ne mete."  Boke of Curtysse, Pt. I, p. 392, l. 111 ; " Blow nefer yn thi mete nor yn thi drynak." ib. p. 20, l. 68.

p. 42, l. 120, piperatis ; p. 44, l. 126, 128, 135, piperata. The Forme of Cury, at p. 64 gives the following recipe for Peverat for Veel & Venysoi. Take Brede & fry it in grece, drawe it up with broth and vynegur; take perto powdour of peper & salt, and sette it on the fyre. boile it, and messe it forth.


p. 48, l. 173.  Siligo.  Under Fine Wheat, or Winter-wheat, p. 531, The Country Parame has "There is a kind of small Corne that is verie white, which the Latines call Siligo, whereof is made White-bred, called therefore of the Latines Siligeta. The French cannot as yet fit it with a name... It is that kind of Wheat which amongst the English is called Flaxen-wheat, being as white or whiter than the finest Flax: it is of all sorts of Wheat the harcest.
INDEX.

To save the repetition of p. and l. for page and line, I have adopted Mr Morris's plan, in his Chaucer Glossary, of putting a / between the numbers of the page and line, and have left 'Part I.' to be understood before those references to which no Roman numeral is prefixed, so that 5 / 115 stands for Part I. page 5, line 115. Where no line is named, then p. for page is prefixed. II. stands for Part II. The French references are to Cotgrave, except where otherwise specified. The Index, though long, does not pretend to completeness. The explanations of words given in the notes to the text are not repeated here.

Abbots of Westminster & Tintern not to sit together, 192/1141-4.
Abbot with a mitre, 186/1013; 188/1051; without one, l. 1015; 188/1059.
A B C of Aristotle, p. 11, p. 9.
A bofe, 329/9, above.
A Brayde, 28/52, upbraid.
A Bremon, a fish, p. 229.
A-brode, 178/906, spread open.
Abstinence, 124/108; 267/6.
Abylle, 18/44, fit, convenient, beseeching; L habilitis, suitable, fit.
Accounts, yearly, taken to the Auditor, 318/590.
Achatis, 317/555, purchases. Fr. achet, a bargain, or purchase. Cotgrave.
Adaunten, 39/72, lesson, destroy; Fr. dompter, donder; L domare, to tame.

Addes, 267/11, adze.
Aduentence, p. 28, attention, respect, reverence.
Advocate's servants, II. 23/101.
Affection, 168/763, disposition.
After-dinner nap, 181/947-54, to be taken standing against a cupboard, p. 244.
Ages of man, the four, p. 169, p. 220.
Ahuna, a monster of the sea, p. 230.
Aknowe, 46/191, acknowledged, confessed.
Alay, 132/232, temper.
Alye, p. 265, carve.
Aldermen, the old, rank above the young, 193/1157.
Ale; is to be 5 days old, 128/178; p. 208; 268/19. Fr. Gutale ou Gutale. Ale, good Ale. Cot.
Ale or wine, the sauce for capons,
INDEX.

142/411; in fish sauce, II. 44/133, 146; effect of, II. 48/200; served, II. 46/137.

Algate, 142/400, always.

Aliene, 191/1109, foreigners.

Alle, p. 329, No. ix. hall.

Allhallows Day, fire in hall begin on, 311/393.

Allhallowsday, 327/837.

Alloft, 185/996, above, over the vessel of herbs.

Almandes, 121/74, almonds.

Almond, 160/625, a whelk's operculum.

Almonds, good against sour food, 124/102; eat it with raw fruit, 267/1.

Almond, hardy, cream of, 168/744; cream and milk of, 151/520; cream of, 165/705; 172/825; 271/8; p. 281, last line.

Almoner, his duties, 323/729; to remove a towel, 326/814.

Alms to be given to the poor, p. 329, No. viii.

Alms-dish, 139/346; 322/687; 323/730; loaf for, 324/731; it has the leavings in the lord's cup, 325/787, and a piece of everything he is served with, 326/799. See John Fitz Robert's account for altering and ornamenting an almsdish for Hen. VI., that belonged to the Duk d'Exeestre, in Rymer X. 388, col. 1.

Aloes copathic, 251/12; Fr. kopa- tique, Liner-helping; comforting a whole, or curing diseased, liuer. Cot.

Als, 319/599, also.

Altar, minister at the high, with both hands, 304/167.


Amber, 257/3; adj. 165/999.

Amberdegree, 248/9, a scent.

Amiable, be, II. 12/94.

Angel and 3 Shepherds, device of, 165/702.

Anger, avoid, 348/764; II. 56/304.

Angry, don't be, II. 34/15.

Anhonest, 302/96, unmannerly, improper; 302/124, unpolite.

Annunciacnde, 323/705, announcing, who announces guests?

Anneys, p. 53; Fr. Anis; m. The hearbe Anise; also, the seed thereof, Aniseed. Cot.

Answer sensibly, 3/71.

Answer, servants mustn't, 328/13.

Apo tied with a clog, 302/108.

Appaire, 52/142, worsen, become worse.

Apparel, rules for, 296/159, &c.

Apple fritter, 149/502, &c.

Apple, a raw, cures indigestion, 267/5; and the fumes of drink, 124/105.

Apples, 168/757; 171/813; II. 46/158; 266/19, "The dyvell choke hym, he hath eaten all the apples alone." Palsgrave, p. 484, col. 2.

Apples and pears roasted, 280/17, &c.

Apprentise of lawe, rank of, 189/1070.

Apprentices, thievish, hanging good for, p. 241.

Appys now, 301/59; apes grimace.

Aquarium, p. 321, the Ewerer or Water-bearer.

Aquetons, 319/597, acquittance.
Ar, 323/710, before.
Archbishop, 188/2047.
Archbishop ranks with a prince, 186/1010; is to dine alone, 285/4.
Archdeacon, rank of, 186/1016; 188/1060.
Arse, 135/290, retch!
Arise, 159/609, tear off?
Arse, 142/407, cut.
Arsene, 143/418, 425; 144/429, &c.; tear or cut off.
Aristotle’s A B C, p. 11, p. 9.
Arm, don’t claw it, 309/320.
Arms, servante of, 270/28, 1 in livery, or men-at-arms.
Artificers, rich; rank of, 187/1037.
Ash, 161/643, ask.
Ashore, 121/71, slantwise, adlope; 136/299, astraddle.
As, 176/879, way, manner.
Aslak, 50/98, lessen, become poor and weak.
Aston, 155/560; aslant.
Aspidochelone, a great whale-fish, p. 230.
Assafodida, II. 42/111.
Assaying bread, by the panter, 322/691; water, 323/702; meat, by the sever, 324/764. See Credence, and Tasting.
Asses, 318/566, sets the lord’s seal to.
Ass’s back; a servant should have one, II. 21/46, 49.
Astate, 307/276; rank.
At, 7/182, with; 306/242, that.
Aper, 322/689, either, each.
Attend at school, 291/21.
Attiring, 38/41, shrew; A.S. Attor, Ater, poison.
Atwytynge, 134/274, twitting, blaming others.
Audibly, speak, 347/687.
Auditor, the lord’s, all officers to account to, once a year, 318/687-94.
Auntrose, p. 11, I. A., venturesome.
Aurata (a fish), p. 230.
Aurum, the device of, 169/766; p. 170.
Ave, 164/812.
Ave-Maria, 303/147.
Aveyner, his duties, p. 319.
Avis, 151/625, opinion, learning.
A-voyle, 23/131, alter to ‘a voyder’ (a basket or vessel to put leavings and trenchers in).
Awoydes, 326/821, removes, puts off.
Ayselle, 158/596, a kind of vinegar.
Base (the fish), 174/842. See Base.
Babulke, 117/12. Au fol la marotte. Prov. We say also, Gine the foole his babb; or what’s a foole without a babb? Cotgrave, under fol.
Back; turn it on no one, 4/90; not on him you give a cup to, 302/121.
Backbite no man, 23/99.
Backbiting, stop; II. 21/36.
Bacon and peas, 170/797.
Balliffs of a city, rank of, 187/1033.
Balliffs of farms, &c., to be talked to pleasantly, p. 331, No. xvi.
Baked herringes with sugar, 280/7.
Bakemete, 170/802, meat-pie.
Bake metes, 146/476-7, game pies, &c.; sweet pies, 170/809; how to carve, 273/19; how assayed, 325/771-6.
Baker, gets money from the treasurer, 318/582; his duties, 320/623-28.
Bakes, 301/60, as bakes, bulges, stuffs.
Balena, a whale or mermaid, pp. 231, 239, 235, last line.
Banker, 179/924, cloth to cover a bench.
Barbe, p. 265, cut up.
Barley, its effect; II. 48/177.
Barme, 177/891, bosom.
Barnard's blow, p. 242, a secret blow by a highwayman.
Baron, 186/1013, 188/1051; of the Exchequer, 186/1014; 188/1061.
Baron of the Exchequer, appeal lies to, from an Auditor, 318/594.
Base, the fish, 167/735; 280/13; 281/6.
Basins to be clean; II. 34/24.
Bason, 179/926, washing basin.
Basshe, 161/645, be abashed, ashamed.
Bastard, 125/119; 205/7; 267/20; a sweet wine.
Bate, 304/188, quarrelling.
Bath, how to make one, p. 182-3; a medicated one, p. 183-5.
Baths to be warm; II. 52/266; II. 54/276.
Bayle, 318/576, bailiff.
Beans, II. 46/155; effect of, II. 48/182.
Bearer of meat to stand or kneel as the sewer does, 325/777.
Bear's flesh, II. 42/118.

Beastlynes, 344/460; nasty practise, t. i., gnawing bones.
Beaver, considered as a fish, 153/547. "The beaver, whose hinder feet and tail on his are supposed to be fish. Certes the tail of this beast is like unto a thin whetstone, as the bodie unto a monstrous rat. It is also reported that their said tailes are a delicate fish." Harrison, Desc. Brit., i. 225, col. 2.
Beckoning, don't use it, 306/249.
Bed, how to undress a lord for, p. 181-2.
Bed and Bedroom, how to air and prepare, 179/919-30.
Bed, offer your bed-fellow his choice of place in, 397/293.
Bed, prayer on going to, 352/987-8.
Bedchamber, how to prepare your master's, p. 69-70.
Bedchamber door, lights stuck on, 315/509.
Bedes, for church service, 179/918.
Bedrooms, don't sleep in raty ones, or those deprived of sun, p. 248.
Beds of straw, &c., to be 9 ft. long and 7 ft. broad, 313/436-7.
Beedered, 37/19, bedridden, "he bedrede." E. E. Poems, 1862, 134/57.
Beef, 150/517; 164/688; p. 221; powdered, p. 218, note to L 694; II. 50/209; stewed, 170/798; how to carve, 141/393. "Touchyng the left: I do esimate him of nature melancolyke, and engendre and produce grosse blode well norisheyng folkes robustes and of stronge
complexion, which occupy them in great busynesse and payne."—Du Gue’s Introductory, p. 1071.
Behight, 158/606, direct.
Behoveable, 170/804, necessary.
Belch not, 294/113; II. 4/32; II. 7/35.
Belch or break wind, don’t; II. 18/46; II. 26/20.
Believe fair words, don’t, 305/205.
Benedicte, II. 3/7; II. 9/20, grace before meat.
Bengwine, p. 250; Fr. Benjoin, the aromaticall gumme called Benjamin or Benzoin. Cot.
Benyn, 140/368, deprive.
Be-sene, 137/318, become, suit.
Bete, 179/930, feed, nourish.
Bet, 183/990, remedy, cure.
Betowre 153/541, the bittern, q. v.; 165/996, how to carve, 143/421; p. 276.
Better, give place to your, 4/89.
Bilgres, 185/904; bugloss! p. 226.
Birds, how to carve, pp. 141-4, 145-7, 273-8; fat ones to be served up, II. 36/50; to be served with their feet, neck, head, and wings, II. 46/149.
Bird’s flesh, II. 50/216-18.
Birth to be looked to first, 109/1105.
Bishop, rank of, 186/1012.
Bisketes, 343/389, biscuits.
Bite not thy bread, 300/49.
Bithe, 163/678, are.
Bitting yor lips is bad, 294/89.
Bitten food not to be put back in the dish, II. 26/11.
Bittern, to unjoint or carve, p. 276; 279/1. See Betowre.
Blaknes, 29, 28/49, black dirt.
Blamanger and Blanchmanger, p. 217, bottom. See Blanger manger and Blanche manger.
Blanderelles, 271/10, white apples. See Blaudrellies.
Blanger manger, 165/693.
Blanked, 283/23. See Blanket.
Blanket, 180/335. Fr. Blanchet. A blanket for a bed; also, white woollen cloth. Cot. Is to be kept in the privy.
Blauche manger, 271/3.
Bmauche powder, 122/80, note; p. 201, p. 126, note 3; 266/26.
Blaunderello, 166/714; Blaunderelles, 122/79; p. 201, white apples.
Blaynshe powder, p. 126, note 3.
Blow and puff not, 136/303.
Blow not like a broken-winded horse, 202/53.
Blow, don’t, on your food to cool it, 302/111; II. 28/35.
Blood-letting, the good of, II. 46/162; best in spring, II. 54/273.
Blood Royal, Babees of, The Babees Book, addressed to, 1/15.
Blood Royal ranks above property, 190/1094; 285/16.
Blush or change colour, don’t, 309/337.
Blyse, 17/12, 23, make the sign of the cross on or over.
Blythe, 300/47, joy = (m) faith.
Boar pasty, 147/489.
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Boar, II. 36/48; II. 42/117; II. 50/214.

Boards of the privy to be covered with green cloth, 179/032.

Body to be kept upright, 347/676.

Bof, 324/730, 1 not "boef, an ox, a beepe," Cot.; but a-bof (dishes), above, up.

Boke, the, 307/201.

Bold, don't be too, p. 9, p. 11, l. B; 88/217.

Bolde, 314/454, finely?

• Bole Armoniaka, p. 250. Fr. Armoniac, a gumme spring from the Cyreman Ferula or Fennel-giant.

Bole, p. 53, boil.


Bombase, p. 255, cotton; op. bombast.

Bone, 305/101. Fr. bonaire, gentle, courteous, affable. Cot.

Bones not to be thrown on the floor, 20/79; 79/313; to be put into voyders, 79/293; 342/358.

Bonen, 283/29, nightcap.

Bounour, 41/103. Fr. bonneire, gentle, courteous, affable, mird. Cot.

Boock, stick to it well, 339/168.

Boorde, p. 11, l. B, joke, play. "To bourde or iape with one in sporte, truffer, border, isoucher." Palgrave.

Boorde, bourde, p. 9, p. 11, l. B; 34/13; 79/164; Fr. bourder, to toy, trifle, dally; bourd or leas with. Cot. Do it with your equals, 34/13.

Borbotha, a slippery fish, p. 231.

Borcloth, 146/408, table-cloth.

Bordecloth, 120/62, table-cloth.

"The table clothes and towelies shoule be changed twayne every weke at the lest; more if neede require." H. Ord. p. 85.

Borde, 300/31, table.

Borde, Andrew, extracts from, pp. 205, 207, &c.; on Sleep, Rising, and Dress, p. 244-8.

Border, p. 205, carve.

Borel, 39/6, 9. O. Fr. borol or bured, Cotgrave's 'bureau m. A thicke and course cloth, of a browne russet, or darke mingled, colour. "Borrel, an Attire or Dress for the head." Philipps.

Borrow not, 45/181.

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Botre, 315/409, buttery.

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Boxynge, p. 240, snacking the face.

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Brayde, 129/188, instant, same time.
Brayde, 41/117, a quick motion, our 'take a turn at it, have a go-in at it;' 127/146, start, slip.
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Bret, Brett, a fish, 157/583; 167/735; 175/852. Fr. limande, l. A Bart or Bret-fish. Cot.
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Breuet, 316/536, briefed (with green wax).
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or bawdie house; bordelies, a
wencher, hauntor of baudie-
houses. Cotgrave. Adulterous
friars are called brothels in
Piers Plowman's Crede, l. 1540,

Brojels, 35/25, a worthless per-
son. Anth. and Merlin, &c., in
Halliwell; a blackguard, Town-
ley Mysteries, p. 142, " stynt,
brodtels, yoore dyn."

Browers, 321/663; brower must be
a napkin or doyley. "Can it be
a bib put on when taking broo
or broth in, against the spilling
of what is supped up? (Or
rather, wiping the fingers from
the broo, sauce, or gravy, that
men dipped their bits of meat
into.) Halliwell curiously ex-
plains broo, top of anything.
"Tak a knot & shere it small,
the rate and alle, & sethe it in
water; take the broo of that,
and late it go therow a clowte."
—evidently the juice. It,
brou, broth, swill for swine,
dirt or mire; brodare, to cast
broth upon."—H. Woodward.

Browes, p. 274, last line; p. 287.
A.S. brie, es.; m. Brewis, the
small pieces of meat in broth;
spotage, frumenty, &c., briesan,
to brew. Somner.

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seems corrupt.

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tarde, enche square checke hit
with your knyfe."

Buffe, p. 249, leather made of
buck's skin.

Bulch not, 294/113.

Bilk, 18/47. A.S. bealcian, to
belch. "Bolkyn, racto, eructo,
orexo." Prompt.

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the officer in charge of the pan-
try." Wedgwood.
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327/837.
Candlemas-eve, squires’ allow-
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demain Chandelier: Prov.
(For Candlemas day is ever
the second of February.)” Cot.
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§ Becasse, f. A Woodcock. Becasse
petite, A Snipe or Snipe. + Chevalet, A
dainty Water-fowl, as big as a
Stock-dove, and of two kinds, the one
Fr. Clavicole, f. The cunnell
bones, cunnell bones, neck-
bones, claw-bones, extending
(on each side one) from the bot-
tom of the throat unto the top
of the shoulder. Cot. The manner-
thought of a bird. The haunt-
bones below correspond to the
clavicles or cunnell bones above.
Canne, 17/4; cumme, 16/3, know.
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Canterbury, Bp. of, 189/1077. See
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man is of capons, chyckyns,
faistantes, partriches, yonge par-
triches, plouiers, pigeons,
qualles, suites (bocases§), wod-
coces, turkell doves, knyghtes
(chewartiers†), shires, sparows,
or passerines, finches, ward-
tres,* frrions, gold finches,
linotes, thrsue, fulde face, and
all kyndes of smalle byrdes
(whereof the names ben without
nome) ben metes norishyng
and of littell degestation, and that
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For, 134/275, against, to stop or prevent.
Forbear in anger, 94/437.
Forecast, 302/104, plot, scheme for.
Forder, 347/698, further.
Fordo, 302/100, done for, killed.
Forehead, to be joyful, 292/37.
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Forethought’s a good friend, 97/567.
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Fouprop, 49/32, repent of; A.S. forpeone, to misthink, distrust, despair.
Forwit, 91/320, forethought, prudence.
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Frogs shelter themselves under the leaves of Scabiosa, p. 226, note on l. 987.


Fretyn or chervyn (chervyn), Turqueo. Prompt.

Frown, don't, 295/132.

Froyze, 212/13, pancake, omelet.

Fruit. But of all manner of meate, the moste dangereous is that which is of fruities (fruits crudz), as cheries, small cheryse (guingues), great cheryse (gascougnes), strauberie, fryberies (framboises) mulberis, cornelles, prunes, chestaynes nuts, fyerberis, walnuts, ceryse, medders, aples, peres, peches, melons, concombres, and all other kyndes of fruities, howbeit that youth, bycause of heate and moystnesse, doth dylyst them better than age doth. Du Gues's Introduc-

Fruit, don't eat it without washing it, II. 5/63; II. 19/76.

Fruits to be eaten before dinner, 162/667-8; after dinner, II. 38/54.

Frumenty potage, 141/301, fur-

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Frusehe, p. 265, carve.

Fruter Crispin & Napkin, p. 212.

Fruter viant, sawge & pouche, 149/501, t meat, sage, & pouch-
ed fritters.

Fruters, 150/511; Fruyters, 277/32, fritters; recipes for, p. 53.

Fryture, a, 167/737, fritter.

Fulgentius quoted, 86/165.

Fuel, a gromo for, 311/388.

Full belly and hungry, 16/17.

Funose, 139/353, fume-creating, indigestible.

Funosites, p. 139-40.

Funosities, p. 139; p. 210; 267/4; p. 272, indigestibilities, indigestible things creating noxious fumes in the belly that ascend to the brain; such to be set aside, 141/398.


Furs to be brushed every week, 180/943.

Fustian, 179/922, a cloth over and under the sheets of a bed.

Fustyan, whyte, 246/2.

Fyeggies, 121/74; p. 200, figs.

Fyle, 313/435, fill.

Fylour, 313/447, a rod on which the bed-curtains hung. "Fylour looks like fellon, G. fedye, which is explained as something bent round; it would apply to the curtain-rod round the top of the bed." Wedgwood.

Fyninge, 14/52, dirtying; A.S. fulian, to foul; fulan, foulness; fyll, filth.

Fynne, p. 265, cut up.

1 Guines : f. A kind of little, sweet, and long cherries; turned so because at first they came out of Guyenne; also any kind of Cherries. Cotgrave.

2 Cornell, a Cornill herrie; Cornillier, The long cherrie, wild cherrie, or Cor-

nill tree. Cotgrave.
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Fyr hous, 316/514, privy f
Eysegge, p. 329, No. x, phiz, face.
Fytt, 326/806, section of a poem.
Fytte, 183/930, while, time.
Fyxfax, to be taken out of the neck, 144/444.

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Galleymanfrey, 212/14, a dish.
Gallowgrass, p. 240.
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Gentilwomen, rank of, 187/1039.
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Ginger, 174/847; with pheasant, 278/19.

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Glosere, 19/59. Fr. flateur, a flatterer, gloiser, fawner, soothe; foister, smoother; a claw-backer, sycophant, pickthanked. Cot.

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Gurnard, 156/574; 167/725; 174/849; baked, 280/9.

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Lik to the skyn of houndfisch,
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Iettynge, 136/300, note 8. Fr.
'Pute a rakehell, or Colledge-servant, that ever gadding or iettynge abroad.' Cot.
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*Junket*, Cakes and Sweetmeats with which Gentlewomen entertain one another, and Young-men their Sweethearts; any sort of delicious Fare to feast and make merry with. Philipps.
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Kerpe, 23/120-2, carp, or break wind. *See Guns.* The Sloane MS. 2027, fol. 42, has for l. 304 of Russell, p. 136, ‘And alle wey be ware thyn ars be natte *carpyng*.’
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Last, 131/227, uppermost.
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See 'Lumber' in Naves. The recipe in Forme of Cary, p. 36, is
Take rawe Pork and pulse of the skyn, and pyke out pe skyn [&] synne, and braie the Pork in a morter with ayre rawe; do þerto sugar, salt, raysonis, coraffe, datis
myneed, and powdor of Peper, powdor glystre, and do it in a bladder, and lat it seep til it be ynowys, and when it is ynow, kere it, lease it in likenesse of a peaster, and take grete raysonis and gynde hem in a morter, drawe hem up wip rede wyne, do &to mylke of alsânde, colour it with saldes and asroin and do &to powdor of peper und of glystre, and boile it, and when it is lebled, take powdor of canel and gynger, and temper it up with wyne, and do alle hye thynge togyder, and boile lat it be rythyns, and lat it not seep after that it is cast togyder, and serve it forth.

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Leeches, 150/516, strips of meat, &c., dressed in sauce or jelly.
Lees, 142/407; 146/466, strips, 159/610, slices.
Leessey, 149/504; 150/546, strips of meat in sauce.
Lees, 301/78, leaved, left.
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Legh, 313/441, lawe, hill, elevation, A.S. hloew; or lea land, ground.
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Legs of great birds, the best bits, 142/403, 410; 143/429; 146/471.
Lele, 318/593, loyally †, justly.
Lemman, 160/635, dear young friend; A.S. loj, dear.
Lengthe, 147/488, lengthen.
Lere, p. 60, empty; A.S. ler-nes, empti-nese.
Lered, 181/356, taught, told.
Lerynge, 172/831, teaching.

Leche, v. tr., p. 265, slice.
Lessynge, 267/17, remedy, cure.
Lesynge, 125/116, curing, restoring to good condition.
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Leues, 324/741, remains.
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Lick your knife, don’t, II. 40/97.
Licoure, 141/382, sauce, dressing.
Lie not, 21/75.
Lie far from your bedfellow, 308/297.
Lies, 125/116, deposit, settlement.
Light payne, 138/339, fine bread for eating.
Lights to be put above the Hall chimney or fire-place, 314/467-8.
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Lite, 172/830, little.
Literate, 313/435, litter, straw or rushes for beds.
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Loaf and cup to every man, p. 67.
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Loaves, two to be brought when bread is wanted, 325/7814.
Lokere, 19/60, ?not look, oversee, superintend, and so oppress; but from Dutch Loker, an allurer, or an inticër, lokken, to allure or entice, Hexham; lokken, to allure, bait. Sewel.
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Lopster. ‘Finalis of the legged kinde we have not manie, neither have I scene anie more of this sort than the Polypus called in English the lobstar, craifish or crenis, and the crab. . . Carolus Stephanius in his maison rustique, doubted whether these lobsters be fish or not; and in the end conclude them to grow of the purgation of the water as dooth the frog, and these also not to be eaten, for that they be strong and verie hard of digestion.’ Harrison, v. i. p. 224-5.
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Lords’ beds, 313/443.
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Lowly, bo, 341/278.
Lowne, 291/12, lout.
Lownes, 47/204, meekness, humility.
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Lowte, 13/8, do obeisance, bow.
‘I lowte, I gyve reverence to one, Je me cample, Je tuy fais ta reverenc’ Palsgrave, in Way. A.S. hlutan, to bow.
Lumpischili, 27/16, ‘to be lumpish, botachtigh zijn: botachtigh, Rudish, Blockish, or that hath no understanding.’ Hexham.
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Lyft, p. 265, carve.
Lying, against, p. 551, cap. xiii.
Lykorous, 135/292, lip-licking?
Lynse wolse, 248/5, linsey-wolsey.
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Lyuuru, 310/371, pl. lyuured, 311/385, allowances of food, &c. See Livery.
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Peas and bacon, 141/392; 150/318.
Pestre, 267/28, pewter; cp. Margaret Paston's Letter, Dec., between 1461 and 1486,
modernized ed. 1841, v. 1, p. 159. ‘Also, if ye be at home this Christmas, it were well done ye should do purvey a garnish or twain of pewter vessels, two basins and two ewers, and twelve candlesticks, for ye have too few of any of these to serve this place.’ Orig. ed. vol. iv. p. 107, Letter xxx.

Pece, 325/792, cup.
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Peustelles, 278/11, 28, legs. Pestle is a hock, Fr. Fauselle (in a horse), the bought or pestle of the thigh. Cot.

Pestilence, silk and skins not to be worn during, p. 255.

Petipetes, or petty-petty's, p. 148, note 2; L. 499, note 3.

Petipettes, are Pies made of Carps and Eels first roasted, and then minced, and with Spices made up in Pies.' R. Holme.

Petticoate, p. 69, last line.

Petycote, 176/872; 177/891; 282/22, 39. Randle Holme, Bk. III., chap. ii. § xxvii., p. 19,
col. 1, says, ‘He beareth Argent, a Semeare, Gules; Sleeves faced or turned up, Or Petty-Coat Azure; the skirt or bottom Laced, or Imbrathered of the third. This is a kind of loose Garment without, and stiffe Bodies under them, & was a great fashion for Women about the year 1676. Some call them Mantua’s; they have very short Sleeves, nay, some of the Gallants of the times, have the Sleeves gathered up to the top of the Shoulders and there stayed, or fastned with a Button and Lace, or set with a rich Jewel.’ He gives a drawing of it two pages before.

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Plover, how to carve, 143/417; to mynce or carve, p. 277.
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Points, truss your masters, 70/3. To true . . . the points was to tie the laces which supported the hose or breeches.
Nares.
Polipus, a fish, p. 233, p. 236.
Pommerander, p. 257, a kind of perfume made up in a ball and worn about the person. See recipes in Halliwell's Gloss.
Poor, help them, 44/170; loose them not, 37/19; think of them first, II. 6/6; 16/16; II. 26/7; give meat to them, II. 32/39; II. 30/17; visit them, 55/45.
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Porter at the gate, 299/6; to have the longest wand, 309/355; his duties and perquisites, p. 310.
Port-payne, 133/262; p. 209; a cloth for carrying bread. Cyp. 'pen brede he breynges, in towelle wrythyn,' 322/685; cp. 325/784.
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**Potage**
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- how to be supped, 344/443-50
- to be supped quietly, 301/70
- eat it with a spoon, don't sup it, 6/144
- put bread into it, 76/195.

**Potage on fast-day**, II. 40/82.

**Potelle**, 127/148, a liquid measure.

**Potestate**, 178/915, man of power, noble.

**Powder**, 281/16, ginger or pepper.

**Powdrou**, 278/22, ginger, see l. 19.

**Poudres**, 277/17, spices?


**Powder**, 158/589, 597; salt & spice, 159/620. The *Forme of Oury* mentions 'powdour fort,' p. 15, p. 24, and 'powdour douce,' p. 12, p. 14, p. 25. Pegge, Pref. xxix., 'I take powder-douce to be either powder of galungal (for see Editor's MS. II. 20, 24;) or a compound made of sundry aromatic spices ground or beaten small, and kept always ready at hand in some proper receptacle. It is otherwise termed good powder, 283, 130, and in Editor's MS. 37. 38 (but see the next article,) or powder simply No. 169. 170. (p. 76), and p. 103, No. xxxv.'

**Powder**, 156/573, not sprinkle verb, but brine or salt sb.

**Powders for sauce**, 142/412.

**Powdered**, 152/533; p. 213, salted.

Cotgrave has 'Piece de laboureur salé. A piece of powdered beefe. Salant . salt-

Prelate to be allowed to say grace, II. 9/19.

Prelates 353/3.

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Prestly, 178/910, readily.

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Pricks, Pref. p. ci-ci., Sp. fèl, the pinne set at butts or pricks which archers measure to. Minshew.

Pride, don’t ruin your husband through, 45/175.

Priest, don’t blame him, 306/244.

Pramate of England, 189/1082.

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Promises, keep your, 19/48; 98/601.

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Property, the difference it makes in the way men of the same rank are to be treated, p. 192-3.

Protonat. p. 284; prothomony, 188/1063.

Prouande, 319/605; provender, forage, for horses, used in l. 608 for cat.

Proud men; beat ’em, don’t rebuke ’em, 96/501.

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Prow, 22/86, advantage, duty, the correct thing to do.

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Prowl not for fleshmorths in your head, 134/280.

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Pulter, 318/581. Fr. Poullailleur, a Poulter or keeper of pullains. Cot.

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Matrical Visions, by George Cavendish, in his Life of Wolsey, ed. Singer, ii. 17.
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Rehete, 7/171; Fr. rohater, to reunie, reioyce, cheer up exceedingl. Cotgrave, 'ranimer, rejuivre, refaire.' Burguy.
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Strongere, 326/801, stranger, guest.

Strye, 305/223, destroy.

Stryke 134/280, stroke. 'I stryke ones head, as we do a chylde when he dothe woll. Je applasie... My father sayeth I am a good soune, he dyd stryke my head by cause I had commed my lesson without the booke.' Palsgrave. See also 'I stryke softly' and 'I stroke ones head,' p. 741, ed. 1892.

Strynge, p. 265, carve.

Stuff, 153/392, 594, crab's flesh; 281/16, a crab's inside.

Stuff, 147/485, gravy!

Stuff your jaws, don't, 28, 29/31.

Stuff, don't, II. 4/27, 55; II. 10/40, 57; II. 13/118; II. 18/41.

Stuffing makes men ill, II. 52/251.

Sturgeon, 157/583; 168/746; 174/859; p. 238; 280/16; salt, 173/836.

Stut, 348/706, stutter.

Subjects, their duty, 354/15.

Suffragi, 186/1013; Fr. suffragant, A Suffragan, a Bishop's deputie. Cot.

Suffering stops anger, 91/337.

Sugar and mustard, the sauce for partridges, &c., 152/538.

Sugar and salt as a sauce, 152/540; with Curlews, &c., 152/540.

Sugar, strewed on baked herrings, 166/722; 154/500.

Sugar candy (sugre candy, 126/139); 168/757; 251/11; p. 257; 280/18.

Summedelasse, 326/806, some deal less.

Summer, how to manage yourself in, II. 54/277.

Summer, the device of, 167/739-43.

Sun, face and neck to be kept from, 248/8.

Sup not your food up lowly, 23/127; 28/40; 29/37; 76/201; 301/69.

Sup not too loud, 76/201.

Superiors, don't be too bold with, 84/93.

Supervisor, 317/544-5, surveyor.

Suppers to be light, p. 247; to be larger than dinners, p. 258. See the one in Sir Isumbras, Thornton Romance, p. 235, &c.

Surnape, how to lay, p. 132-3; p. 208-9; 269/26; it was the upper towel or cloth for the
master of the house to wipe his hands on after washing them when dinner was done. The sewer to bring it after dinner, 326/309-20.

Surreynge borde, 163/675, table or dresser on which the cook is to put the dishes for dinner. Surveyor of the dishes for dinner, 162/672; 163/674, 676.

Surveyor, his duties, 317/545.

Swede, 15/83; O.Fr. seure, serre, Fr. suivo, L. sequor, follow.

Swallow, 144/438 (the bird).

Swan, 164/688; p. 217; II. 42/119; how to carve, 142/402; to lyffe or carve, p. 275.

Swan; its sauce is chaudon, 152/535; p. 213; its skin is to be cut off, 279/15.

Swashbucklers, hanging good for, p. 241.

Swear not, 21/75; 39/62.

Swear no oaths, 28, 29/44.

Swearing, against, p. 350, cap. xi. See Asham's account and condemnation of it in 1545, Tezophilus, p. 45, ed. Giles, and in his Schoolmaster, p. 131, of the little child of four roundly rapping out his ugly oaths.

Sweat yourself in spring, II. 54/275.

Sweet words, war; the serpent was in 'em, 305/207.

Swenge, 212/L, beat up.

Swordfish, 157/582; p. 234; salt, 173/836.

Swyn, p. 53, beat, whip, mix.

Syce, 314/469, candle-stick or holder; but 'Syce, waxe candell, lounge.' Palsgrave in Halliwell.

Syde, p. 265, carve.

Syles, 322/695, i strains.

Sylour, 313/445, tester and valances of a bed.

Syr bede was off azure, With testur and cellure, With a bryst bordure Compasyd ful clene. Sir Degrevant, l. 1475-6; p. 238. A tester over the bede, canopie. Withals.

Symple condition (how to behave at table, &c.), p. 134; p. 209.

Symnony, 126/131, 136.

Syngele, 195/1184, single.

Synquely, 189/1074, 1079, by itself.

Table for dinner, how the ewer and panter are to lay it, p. 321-3.

Table, how to lay and serve the, II. 36/38; how to serve at, II. 22/77-85.

Table, how to behave when sitting at, 343/423; keep it clean, II. 28/30; II. 32/34.

Table, who unworthy to sit at, II. 5/83; II. 28/37; II. 32/42.

Table-cloth, don't dirty it with your knife, 302/110, or wipe your teeth on it, 302/115; don't stain it, II. 32/34; it is to be white, II. 36/38.

Table-knife, 138/334, a broad light knife for lifting bread-trenchers on to the table.

Table-knives, 266/13.

Taches, 136/306, faults, ill manners.

Tachis, p. 12, l. K, tricks, ways; tetch'e, or maner of condy-
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Tape, 315/484, cloth.
Tapeis, 314 / 457, 460, cloths, carpets, or hangings.
Tarrer, p. 121, l. 65, l. 71, an auger.
Taryours, 266/14, augers.
Tartlett, 151/321.
Tarts, 275/4, 278/29.
Tast, 179/922, test, try.
Taste every dish, 7/165.
Tastyng, 196/1195-9 (tasting or testing food to see that there’s no poison in it), is only done for a King, &c., down to an earl, 315/495-6.
Tattile, don’t, 15/78.
Tavern, don’t frequent it, 39/70-2; 50/59.
Tayme, p. 265, cut up.
Teal, p. 278, last line; how to carve, 142/401; p. 211; p. 277.
Teal pie, 147/481.
Teeth, brush ’em, II. 52/244; to be kept white, 295/121; how to keep clean, p. 250.
Teeth not to be picked at meals, 6/150; 14/54; 136/301; 344/495; to be picked with a stick, 78/247; not to be picked with a knife or a stick at meals, 302/93.
Teeth, don’t wipe ’em with the cloth, II. 4/41; or the dinner-napkin, II. 42/73.
Temper, 168/395, season, sauce; 160/636, mix.
Temper thy tongue and belly, 344/476.
Temperance is best, p. 12, l. T.; 10/19; practice it, 79/279.
Temperance, 246/4, moderate temperature.
Tenants, to be asked after, p. 331.
No. xvi.
Tench, how to carve, 157/586; p. 238.
Tene in gally, 280/14.
Tene, 137/319, trouble.
Tene, 189/934, vex, trouble.
Tent, 48/3, heed, attention.
Tent, 312/430, attend to, take charge of.
Tepet, 301/92, a man's tippet.
Testudo, p. 239, the tortoise or turtle.
Pan, 169/785, that, which.
Thank him who gives you food, 90/292.
Paughe, 168/761, though.
The, 14/32, thrive.
Peedom, 47/209, prosperity; from see to thrive.
Peuge, 15/26, degree, state.
Theologiscum, 203/7, the monks wine.
Think before you speak, 89/273.
Third man, never be, 307/287.
Jo, 13/5, do, put.
Thornbeck, 157/584; p. 215, two notes; 174/844; 281/10; 282/11.
Thorpole, 281/10. See Thorulepole.
Three or four at a mess, 285/13.
Three fingers, touch food with, II. 28/28.
Threpolle, 282/8.
Throat, don't get food into your wrong one, or it will do for you, 302/99.

| Thrushes | 144 | 438 | 153 | 543 | 279/3 |
| Thumb, don't dip yours into your drink | 303/127 | don't spread butter with it | II. 40/91 |
| Thurlle-polle | 157 | 584 | p. 215 | salt | 173/837 |
| Thwart ( quarrel), don't | 75/152 |
| Thye | p. 265 | carve |
| Tickle, of tongue, some are | 101/695 |
| Tis | 190 | 1095 | draws, grows, from A.S. teon |
| Time (a) for all things | 95/481 |
| Tintern, the abbot of, the poorest of all abbots | 192/1142 |
| Tintinalus, a fish | p. 238 |
| Tithes, pay | 37/18 |
| Toes, keep 'em still | 308/320 |
| Trome | 299/10 | opportunity |
| Tongue; don't let yours walk | 344/472 | don't poke it out and in | 294/97 | govern it well | 85/109 | charm it | 361/284 |
| Toothpick | p. 114 |
| Tooth-picker (A.D. 1602) | p. 252 | p. 258 | Sp. oecoradientes, a tooth-picker, a tooth-scraper | 1591 | Percivale, by Minshey, 1623 |
| Top crust for the master | II. 36/27 |
| Torches | 315/508 | 327/825 |
| Torn clothes to be mended | 338/102 |
| Tornsole | 267/25 | 268/1 |
| Pegge says 'Not the flower Heliotrope, but a drug. Northumb. Book, p. 3, 19. I suppose it to be Turmeric.' V. Brooke's Nat. Hist. of Vegetables, p. 9, where it is used both in victuals and for dying.' Forme of Cury, p. 88. See Tornsole. |
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Torrentyne of Ebrew, 125/119; p. 206, No. 11; a sweet wine.
Torrentyne, 173/835; p. 223; the trout. Fr. torrentin is 'Belonging to, or abiding in, torrents, or swift and violent streames.' Cot.
Torrentille, 154/548; p. 214, a fish. 1 what.
Tortes, 315/492; p. 314, note 2; a kind of light; 315/510; 327/825; 326/note 1.
Totter, don't, 295/151.
Towel, don't dirty it at dinner, 14/52.
Towel, a narrow and a broad, to wash with after dinner, 326/811.
Towel, 2 knights to hold before the lord's sleeves, 323/713.
Towse, p. 53, pull or chop; 'touse, to tug or pull about.' Halliwell.
Towse, 169/781; 7.
Trace, 162/664; way; 346/630, track, path.
Trample not with your feet, 136/299.
Trussene, p. 265, cut up.
Traunche, p. 265, cut up.
Tre, 323/701, wood.
Treasurer, his duties, 318/573-94; he sits on the dais in hall, 299/20.
Treatable, 342/323, distinctly.
Trestably, 347/673, 7 Fr. traitable, courteous, gracious. Cot.
Trencher bread, 120/56; p. 200; to be 4 days old, 266/7. 'Item that the Trencher Brede be maid of the Meale as it cum-

URRENTYNE salt, 282/7.

Trenchere lovis, 130/197; p. 200; 268/35; p. 271; loaves of coarse unsifted meal; the panter to bring in three, 322/667.
Trencher-knife, 67/15; 68/14.
Trencher, no filth to be on, 20/73; not to be loaded with scraps, 28/48; 29/48.
Trenchers, how to be laid on table, p. 138; four to the lord, and one a-top, 323/723; to be changed when wet, 67/18.
Trenchers, used, to be put in the vider, 80/343.
Trestis, 326/822, trestles.
Trestuls, 311/389; trestles, 314/464.
Tresiable, 31/78; Fr. traitable.
Ttractable, pliant, facile, intractable, courteous, gracious. Cot.
Treti, 159/612, trouble 7.
Trifelynge, 135/287, 7 rocking, swaying about.
Trinity, bless oneself with, 303/149.
Trumpe, the craime's, 144/431-2; 273/9.
Trout, 156/578; 167/735; p. 239.
True, be, in word and deed, 19/41; 38/47.
Truss, 178/698, pull.
Trust yourself, 43/137.
Tunny, p. 213, note on l. 533.
Turbot, 157/583; 167/735; 281/10; fresh, 175/852.
Turnsole, 125/123; 127/143; p. 207; turnsole is used to make poumes colour (poumes, puce) in Forme of Cury, recipe 68, p. 38. See Tornsole.
Turrentyne salt, 282/7.
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Turrentyne, sole, 280/25; p. 288.
Tursons, p. 166, note 6.
Tuske, p. 265, carve.
Tuia. 231/10, for Tuia; Fr. Tutie: f. Tutie, a medicinable stone or dust, said to be the heastier foyle of Brasse, clearing to the upper sides and tops of Brasse-melting houses: and such doe ordinary Apothecaries passe away for Tutie; although the true Tutie be not heannie, but light and white like flocks of wool, falling into dust as soon as it is touched; this is bred of the sparkles of brased furnaces, whereinto store of the minerall Calamine, beaten to dust, hath been cast. Cutgrave.

Two at a mess, who may sit, 285/7; who, two or three, 285/9.
Two fingers and thumb on a knife, p. 271.
Two pence or three pence a day, the wages of a groom or page, 320/319-20.
Twynholes, 314/281, blinking.
Twye, 7/179, hack; 'telwyn, or thwytyn (twytyyn, twytyyn). 
Abeced. rocco.' P. Purv.
Tyr, 267/21, Tyrian wine.
Tyre, p. 265, cut up.
Tymbre that fyre, p. 265, put wood on it.
Tyre, 125/119; p. 206, No. 9, a sweet wine.

Unbrase, p. 265, carve.
Unbrushen, 180/944.
Uncleanness to be abhorred, p. 256.
Uncountable, 317/544, not accountable to any other officer of the household?

Uncover thy head when talking to any man, 348/722.
Undefil, 139/359, † unqualified, unguarded against, uncooked.
Undercrust of a loaf to be cut in three, 300/39.
Undertraunche, p. 265, cut up.
Undress by the fire, p. 252; in winter, p. 258.
Undressing described, p. 283; and going to bed, 315/487, &c., 316/516.
Unfed, better than untaught, 348/725.
Unfermented bread, II. 48/179.
Unjouett, p. 265, carve.
Unlace, 137/315, 322; p. 265, carve (a cony); 142/410 (a capon).
Unpleasant things, don't talk of, II. 28/22.
Unruly, don't be, 81/368.
Unsunken, 313/441.
Unlache, p. 265, carve.
Upbrayde, 141/385, reproach.
Upper-crust of a loaf for the lord, 139/342; p. 271 at foot; to be cut in four, 300/37.
Upright, sit, 21/93.
Upright, p. 245, with the face upwards. 'I throwe a man on his backe or upright, so that his face is upward, Je renvers.' Palsgrave.
Urinal, 283/34.
Urine, retain it not, 296/145.
Usher, the duties of one, p. 185-194; p. 284-6.
Usher of the Chamber, 312/432; his duties, 314/473 to 316/520; he carries the smallest wand, 309/354.
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Usher and marshal; all other household officers obey him, 195/1180.


Valadyne gynger, 126/132.

Valance, 313/447, hangings of a bed.

Vampeys, 177/894.

Vantage, 320/639, gain, perquisites.

Vaunte, fryter, 271/2, f meat.

Veal, 170/807; II. 36/47; II. 50/212.

Veal, verjuice its sauce, 152/534.

Veede, 147/486, veal.

Velany, 300/56, abusing.

Velvet, 178/914.

Venator, 320/628-9, the huntsman.

Venemous, don't be, p. 12, l. V.

Venison, how to carve, 141/383-91; Andrew Borde's opinion of, p. 210-11.

Veniable, p. 12, l.V, revengeful.

Venison, 153/542; how to carve, 272/13.

Venison baked, 164/689; p. 217; roast, 144/444; 165/694; 279/2.

Venison pasteey, 147/489.

Venprides, 171/820.

Ventes, 273/13, anus; p. 276, l. 3 from foot.

Venure, 147/489, beast that is hunted.

Vewter, 320/631, fiewter; in hunting or coursing, the man who held the dogs in slips or couples, and loosed them; a dog-keeper. Halliwell. Vaultre, a mongrel between a hound and a mastiff; fit for the chase of wild bears and boars. Cot. 'The Gasbhish hounds of which Martial and Ovid speak, termed vertagi, or veltres, appear to have been greyhounds, and hence the appellations veltro, Ital., viautre, vaulet, Fr., Welter, Germ. The Promptorium gives 'Grehownde, veltrée,' p. 209. Various details regarding the duties of the "foutrres," and their fee, or share of the produce of the chase, will be found in the Mayster of Game, Vesp. B. xii., fol. 99, 104, b.' Way in Promptorium, p. 291.

Verjuice, 174/841, 843.

Verjuice, p. 273, 282/9, at foot.

Verjuice, the sauce for boiled capon, &c., 152/334; for crab, 168/396; with goose, 278/3.

Vernage, 125/118; p. 203, in. 1; 267/22.

Ryche she tham drewe Vernage and Crete.

Sir Descravant, p. 235, l. 1408, l. 1703.

Vernagel, 125/118; p. 203, No. 2.

Viant, 149/501, f meat.

Viant, frutre, 164/689, meat fritters.

Vicars, rank of, 187/1031.

Vice, avoid, II. 54/299.

Vilony, 16/8; 17/10, discourtesy, rudeness; p. 12, l. V.

Vinegar, 173/835; 174/847; II. 44/141-2.

Vinegar as a sauce, 152/536.

Vinegar for crayfish, 159/611.
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Vines, tender, with goose, 278/2.
Virtue, the first of, 344/493.
Viscount, rank of, 186/1013; 188/1049.
Vngryst, 324/751, undished, not uncooked.
Vnhynde, 301/80, ungentle, uncourteous.
Vnkende, 326/816, unsuitably; A.S. uuncyned, unnatural, unsuitable.
Vnkunynge, 3/54, want of knowledge.
Vnskillfully, 50/87, without reason; O.N. skil, reason.
Voider, 67/13, 16; 68/7, and note. 'A Voider to take vp the fragmentos, vascularum fragmentarium, analactarium, vel aristophorum.' Withals. Fr. Portoire. Any thing that helps to carry another thing; as a Voyder, Skep, Scattle, Wheelbarrow, &c. Cotgrave.
Voider, put your scraps into it, 23/131; one to be on the table, 342/376, 358; 343/382.
Vomit away from company, 295/117.
Vomiting is useful, II. 54/269.
Voyd, 166/716, clear.
Voydancce, 13/20. The side-note is doubtless wrong; the getting it out of the way applies to the enetypg of the line above.
Voyder, 25/131, vessel to empty bones and leavings into.
Vre, 194/1173; 348/716, custom, practice.
Vrinal, 253/15, a glass vessel in which urine could be looked at and through.
Vrnelle, 179/926; 182/971; Fr. Vrinal, an Vrinal; also, a Jordan, or Chamberpot. Col.
Wade not too deep, 10/21; p. 12, l. W.
Wadrop, 312/429, wrdrobe.
Wafers to eat, 166/715; 108/759; 171/816; 271/11; 280/19; II. 38/54.
Wag your head, don't, 80/331.
Wager, don't lay with your lord, 306/227.
Wages, pay your servants', 43/139.
Wages of grooms and yeomen kept account of by the Clerk of the Kitchen, 317/556; of grooms and pages, 319/617-20; paid by the Treasurer, 318/585.
Wait till you're served, II. 26/9; II. 31/14.
Wait for grace before rising, II. 28/31.
Waiting servant; Rhodes's directions for him, p. 82-104.
Walk gently in the morning, p. 256.
Walk decently, 296/157.
Wall, don't make it your mirror, 26, 27/11; II. 30/4.
Walle-wort, 184/992.
Walnuts, take only two or three, II. 5/67; II. 19/73.
Waloomde, 301/63, gurgling, speaking with the mouth full.
Wand, teeth not to be picked with, 302/94.
Wanhope, 119/30, despair.
Wanton laughing is wrong, 27/20.
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Wanton stories, bad for youth, p. 64.
Wantons, young, want hanging, p. 241.
Warden of a craft, 194/1160.
Wardrobe, 180/940; is in the Usher's charge, 315/479.
Wardrop, 318/565.
Wardropere, 315/481, keeper of the wardrobe.
Warm water to wash hands in, 178/902.
Warm your clothes in winter, p. 259.
Warne, 51/114, comfortably; A.S. wearm, warm.
Warming-pan, p. 252, last line.
War-time, a servant's duty in, II. 24/121.
Wash before going to bed, a lord does, 316/513.
Wash in summer, not winter, p. 254.
Wash on rising, 73/80; 338/74; before eating, 309/343; II. 3/5; II. 9/8; II. 16/7; II. 34/21; II. 26/4; II. 30/11; before leaving the table, 22/84; after dinner, 81/356; after meals, 8/193; p. 258; II. 8/35.
Washing after dinner, how done, p. 68; 343/403-416; II. 38/64-72.
Washing directed, p. 246; p. 255.
Washing, the good of, II. 52/265.
Wastable, 129/179.
Waste not, 10/20; p. 12, l. W; 20/56.
Wastours — rioters — company, avoid, 35/27.

Wate, 324/739, know.
Water, how to assay, 323/702.
Water, Ewerer to give, to all, 321/643.
Water, effect of, II. 48/203.
Water for the teeth, W. Vaughan's, p. 250.
Water-leech, slippers to be brown like one, 176/874.
Watery, 134/282.
Wax, all candles & morters of, 327/827-33.
Wayte, 133/265, watch; 144/436, take care.
Wayne, 308/322, glance, move, 1st wander.
Wearisome, 168/751.
Weele, 43/150, wielding, command.
Weldsomly, 118/17, at will.
Wessayle and drynke heylle, p. 44, l. 4 from foot.
Wesselle clothes, 310/367, t/cloths, for vessells.
Weste, Richard, his Schoole of Verces, referred to, p. 289; his acrostic, p. 290.
Westminster, the Abbot of, 192/1141.
Wether or ram, p. 221, note on l. 779.
Wether nutton, II. 50/208.
Whale, likes harmony, p. 232.
Fr. Tinet: m. The Whall turned a Hoolepoole, or Whirlepoole. Cot.
Whale, roast, how to carve, 157/581; salt, 173/837; 282/8.
Wheat, operation of, II. 46/176; 11. 49/178.
Wholk, how to carve a, 160/624.
Where, 317/548; same as ocreme, agreeable.
Whileere, 140/377, a time ago, before.
Whils, 5/133, until.
Whisper, don't, 81/373; II. 11/83; II. 19/71.
Whispering, avoid it, 306/250.
White bread, 123/92; 322/686.
White herring, 161/642.
White Payne or baked, 130/204.
Whiting, 156/575; 174/845; how to carve, 281/6.
Whole-footed fowls, skin of, is wholesome, 279/19.
Widgeon, 279/1.
Wife, how to choose one, 50/73-80; how to use one, 50/81-112; is to honour her husband, 307/267; takes her husband's rank, 190/1092. On the first of June, 1582, John Wolfe paid the Stationers' Company 8d. for a licence "to imprinte two balladdes," of which the latter was "a settinge forth of the variety of mens mindees, esteaiminge rather weith with a wanton wife, then vertue in a moderate mayde." Collier's Extracts, ii. 165. For variety in this entry, Mr Collier proposes to read vanity. See also the ballad,
Faine would I have a vertuous wife
Adorned with all modestie,
in Collier's Extracts, i. 162-3.
Wight, 41/120, quick, nimble. Swed. vig.
Wild, don't be, 38/58; 304/156.
Wild boar, 164/686.
Schebroust from the kychem
A scheld of a wyld swyne,
Hasteletus in galantyme.
Wind, let it out with secrety, 290/145.
Windows of a bedroom to be shut at night, p. 245.
Wine, don't keep it waiting, II. 5/59; II. 17/21.
Wine, effect of, when old, II. 48/184, 188; livery of, 327/845.
Wine, strong, mix water with it, II. 11/70.
Wing, cut under, not over, in whole-footed birds, 278/9.
Wings of smaller birds, the best bids, 143/418; 146/473.
Winter, diet in, II. 54/288.
Winter, the Device of, 168/766.
Wipe your mouth before drinking, 23/156.
Wipe your nose, don't, 25/141.
Wise men, 332/12.
Wipes of straw for bed-making, 313/439.
Wite, 40/96, wet, know, A.S. witan.
Withy leaves in a bath, 185/995.
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Wives, the duty of, 354/9.
Wolfskin garments for winter, p. 255.
Woman (f.) not to sit at a Bishop's table, p. 329, No. x.
Woman-kind, speak never uncourteously of, 306/259.
Women good and bad discussed, p. 87-8.
Woman's milk, 251/13.
Wombelongo, 145/451, bellywise, on its belly.
Won, 319/605, supply.
Wont, 304/190, wants, fails.
Woodcock, 153/542 ; p. 214 ; 165/697 ; 279/1 ; how to carve, 143/421 ; p. 277.
Wooers, how to be treated, 37/32.
Woollen cloth to be brushed every week, 180/943.
Work after meals to be avoided, p. 247.
Worship God, 304/157.
Worshipful, sb., 161/655, worshipful person.
Worth, 23/114, estimation.
Worthier men, let them be helped first, 14/45.
Wortus, 150/517 ; A.S. wyrt, ewart, l. wort, a herb, plant, a general name for all sorts of herbs, scented flowers, and spices ; 2. a root. (Bosworth.)
Wrangling, 293/60, wawling, wauwling, “quarrelling or contending with a loud voice.” Halliwell.
Wrap bread stately, how to, 269/10.
Wrappe, sb., l. 212, cover.
Wrappe, 130/212, wrap, cover.
Wrapper, 131/224 ; 269/13.
Wrest, 300/26, wrestling, twist.
Wrathful words, beware of, 34/8.
Wroth, 158/590, froward.
Wren, to be hled according to her veins, 45/177 ; pp. lxx., lxxi.
Wrestling, girls not to go to a, 40/81.
Wrinkled countenances to be avoided, 292/41.
Wry not your neck askew, 135/285.
Wyn, 313/447 ; A.S. wyn, joy, pleasure.
Wynberrie, 122/78 ; p. 201.
Wyng, p. 265, carve.
Wynke, 50/72, sleep ; A.S. wincian, to bend one's self, nod, wink.
Wynkyn de Worde's Bokes of Kerseyne, p. 261-88.
Wynkyng, 134/282.
Wynne, 21/79 ; A.S. win, labour (not wyn, win, pleasure).
Wyte, 19/41, wyl, will.
3ane, 38/56, yawn ; A.S. ganian.
Yardehok, 183/991.
Yawn not, 135/294 ; when you do, hide behind a napkin, 293/82.
Y-chaffed, 177/893, warmed ; Fr. chauffé.
Ycoruyn, 325/765, carved, cut.
Yeoman of the Crown, 187/1033.
Yeoman-usher is under the marshal, 311/383.
Yeomen in hall, 300/27.
Yerbis, 164/687, herbs.
3ett, 138/339, formerly f, see l. 204.
INDEX.

Yes, 151/527, eyes.
Ygraithed, 131/225, prepared.
Ynons, 156/569 ; p. 214, onions.
Yn-same, 22/93, in the same way. Cut out the hyphen.
Yomon of chambrur, 315/507.
Yomon-useher, sleepe all night on the floor at his lord’s door, 316/519.
York, Archbp. of, 189/1078 ; Bps. of, l. 1081.
Youth, if lawless, old age despised, 332/14.
Youth, take pains in, 90/309.
Ypocras, how to make it, p. 125- 8 ; p. 267.
Ypocras, 168/759 ; 280/19.
Ypocras to drynk, 166/715.
Ypullished, 120/63, polished.
Yse, 197/1222, look at.
Ywys, 1/12 ; A.S. gecis, certainly.
Zo, 167/737, sole ?

JOHN CHILDS AND SON, PRINTERS.
ADDITIONS AND CORRECTIONS.

32. BABEES BOOK.

p. iv., p. lxxii. *Rank of the Bole Babes, Servingmen, Pages, &c.* "Amongst what sort of people should then this Scringerman be sought for? Even the Dukes some preferred Page to the Prince, the Earles second some attendant upon the Duke, the Knights second some the Earles servant, the Esquires some to wear the Knights lyower, and the Gentlemans some the Esquires Servinges. Yes, I know at this day, Gentlemen younger brothers that weares their elder brothers Blow coate and Budge, attending him with as reverend regard and dutifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profession, goodman Tomsens Jacke, or Robin Bonshe, my gaffer rascotees second some? the one holding the Plough, the other whipping the Carthorse, labouring like honest men in their vocation: Tricke Tom the Tyler was then a Tiller for this trade; as strange to finde a Blowcoate on his backe, with a badge on his sleeve, as to take Kent-streete without a Scooble, or Newmarket-heath without a Commissioner [highwayman]. But now, being lapt in his Liuerie, he thinketh him selfe as good a man, with the Sheares at his backe, as the Post Lawreit with a penne in his ear.


p. xiii, vi. On the indifference of noblemen to learning, and their submission to Wolsey and the Clergy, compare Skelton's *Colyn Cloute* (Works, ed. Dyce, i. 334-5).

But noble men borne,
To lerne they have scorne,
But hunt and blowe an home,
Lepe ouer lakes and dykes,
Set nothing by polytykes:
Therfore ye hope them bace,
And mocke them to theyr face.

To you that ouer the whole
Grote lordses must crouche and kneele,
And breke theyr hose at the knes,
As dayly men may so,
And to remembrance call,
Fortune so turneth the ball,
And raleth so ouer all,
That honoure hath a great fall.

This is a pyeteus case,
See also p. 333-4, on the pride of the clergy, and the low-born prelates, &c., in illustration of p. xlv. of *Babees Book.*

p. iv. Mr. Anstey's work was published in 2 vols. in 1608, entitled "Muni-menta Academica, or Documents Illustrative of Academical Life and Studies at Oxford" (1214-1467 A.D.). Mr Quick's book was also published in 1868, "Essays on Educational Reformers" (during the last three centuries), by Robert Herbert Quick, M.A.
p. xxii. The letters quoted are from the Third Series of Ellis's Original Letters. With the letter on p. xxi compare that from Richard Croke, the young Duke of Richmond's schoolmaster, to Cardinal Wolsey, respecting the arrangements for his pupil's education, in Ellis, 3rd Series, i. 333. It treats of his hours of work (at Croke's discretion), his writing letters, his being only under Croke's guidance, and not being interrupted by his attendants and ordinary strangers, but only strangers of honor, to whom also if my said lord mayght by the advice of his Schoolmaster exhibit and make some shew of his lernynge, like as he was wont and doth of his pastyfors; it shulde greatly encourage him to his lernynge; to the which, because it is most laborious and tedious to children, his Grace should be moste specially anmyted and encouragd.' &c.

p. xxiii, note 1. Breakfast is mentioned in Household Ordinances, p. 22, in Liber Niger Domus Regis Edw. IV, ab. 1461 A.D.: "The Knyg for his brekfast, two looves made into four mancelettes, and Ii payne demayne, one messe of kyckyn greese, dim' I gallon of ale." At p. 18 it is stated that King Harleesmore (Harleesmoore) 'furst began ill melos stabulyshed in oon day,' and he therefore must have the credit of originating breakfasts.

p. xxv. Girls' Education. See Mulcaster's very interesting chapter 38, p. 166-183, in his Positions, A.D. 1581, on this subject.

p. xxxii. Life at Cambridge. See John Rokesby's letter to Secretary Cromwell in iii Ellis, ii. 245, about the term accounts of Cromwell's protégé, Cristofer Wellyfede. For fear of the plague, he has to board out; and 'They wold not take hym under ij s. iiiijd. or ij s. viijd. the weke.' At p. 298, Nycoled Glosseppe tells Cromwell: 'Sir, I have a sethered with a boullester for Master Wylliam Wollyfelse sonne, that ys at Cambreg at youre mastershype fyndeng, Wyllem.'

p. lii, § 6. On Early Education in Scotland, see the General Report of Dr Woodford, 1868, quoted in The Daily Telegraph, July 25, 1868: "early ideas of a national system of education are of very old date in Scotland. In 1496 it was enacted that 'all barrenes and free-holders of substance put their oldest sons and heirs to the schools,' thus implying the existence of available public schools at that time. This Act is strictly compulsory so far as it extends, for the neglect of it incurs a fine to the King. The boys were to be sent to the school at 8 or 9 years of age, and to 'remain at the grammar school till they be competently founded, and have perfect Latin, and thereafter to remain at the Schools of Arts and Law, so that they may have knowledge and understanding of the Laws, through which Justice may reign universally through all the realm,'—a magnificent object at that early time, when might was so generally held to be the rule of right."

p. lxvi, note 4. An extraordinary impression prevails, due, I believe, to the accurate Arthur Young, that the English people, till very recent times, lived on salt meat through the winter months, having no means of keeping their stock in condition. I have only to say that fresh meat was undoubtedly sold in all markets the whole year round in the reign of Henry VIII, and sold at the same price, which it could not have been if there had been so much difficulty in procuring it. Latimer (Letters, p. 412), writing to Cromwell on Christmas Eve, 1538, speaks of his winter stock of "boves and mutons" as a thing of course.—Pevsner's Hist. of England, 1566, vol. 1, p. 25, note 4.

p. clv. There is a mutilated copy of Russell's Book of Nurtures in the Royal MS. 17 D, article 5. It starts with our line 5, and ends at our l. 1016.
Pt. I, p. 16. _Lygylle Childrenes Lytil Bake._ There is another copy of this in the Additional MS. 8151 (British Museum), leaf 201, back.

Pt. I, pp. 54-5. Caxton printed a copy of this _Diatrioe_ differing from ours, at the end of his _Guerennagyl of Hishe_, about 1491 A.D., and called it _Medicina Stomachi_. Mr William Blades reprinted Caxton's _tract_ in 1858—fifty-five copies only—and in his _Illustrative Remarks on the Medicine_, described a copy of the poem in the Lansdowne MS 699, in which Caxton's first stanza—our second—is preceded by 11 other stanzas. These are mostly variations of the old, rather than a composition of new verses. They contain, however, many curious phrases, decrying _mawe rentyng_ or snoring, as the effect of late suppers, and recommending _water growell_ (water-gruel) as a good remedy against cold sickness. The first three stanzas have in the last line of each a common Burden, a favorite style of composition in that age. The additional lines in all amount to 88, or 11 stanzas. I hope to print the whole poem, from the Lansdowne MS 699, in my third _volume_ in our Extra Series. Mr Blades adds to the list of MS 68 of the _Diatrioe_ on p. 56 of _Babees Book_, Harl. 4011 and Stoane 669. Mr Aldis Wright adds Trin. Coll. Camb. B 11, 24.

Pt. I, p. 189, l. 1077-1084. The side-notes are wrong, says Professor Stubbs. The passage means, that the Bishops of the Province of Canterbury are to be served so as not to imply subjection by them to the Archbp. of York, but only to their own Metropolitan. On the other hand, the Bishops of the Province of York, when eating before the Primate of England, must not imply subjection to him, but only to their own Archbishop of York.

Pt. I, p. 309, l. 55, _beter vnborne than vntaught_. See the same proverb at p. 47, l. 206-7, and "A chylde is better vnborne then vntaughte" in the _Interlude of Threseytes_, printed by Tusdale [1550-65], reprinted for the Roxburghe Club, and in _Four Old Plays_, Cambridge, U.S., 1848, p. 83. It is also in Sir Peter Idle's _Instructions to his Son, a MS_ in the Cambridge University Library, which turns out to be a much less interesting one than I had hoped, as it contains several of the old Tales in Robert of Brunne's _Handlyng Synne_, badly told.

Pt. II, pp. 30, 31, l. 6, "facies sit in ore logentis." Surely this is, "Let [thy] face [eyes] be [fixed] on the face of him that speaks [to thee]." Conformably to our modern injunction to school-children and recruits: "Look me full in the face when I am speaking to you,—or when you speak to me."—T. F. Simmons.

Pt. II, pp. 67, col. 2, _Bulke_ is breast, not body. See Cooper's _Thesaurus_: _Thoroz_, the breast or bulke of a man, and Mr E. Viles's other quotations in _The Athenaeum_, March 7, 1868.

Generally, for education in Queen Elizabeth's time, for varying versions of _The Good Wife, The Wise Man, Stans Poor ad Mensen_, and for other tracts and poems on Manners and Meals, see my _Queen Elizabethes Achatemy_, by Sir Humphrey Gilbert, &c. &c., in our Extra Series for 1869.


RECEIVING A GUEST. Harl. MS. 1327. A.D. 1250-60. Wright, p. 332.

MONASTIC DEVOTIONS. Some MS.
No. 2486. fol. 44 b. Ab. 1208 A.D.
Wright, p. 154. (The cut does no sort of
justice to the expression of the eye.)

TAPSTER. From a carved Seat or Misere
in Ludlow Parish Church, Shropshire.

14th Century. Wright, p. 150.

MS. Harl. No. 1537. Ab. 1250 60.
Wright, p. 158.

GLUTTONY. Arundel MS. No. 91.
12th Century. Wright, p. 163.
III.

**Steward.**

**Servants Bringing Dishes.**


(See a gold one on wheels. Addit. MS. 12,225, fo. 220, fo. 220 b, &c.)
"Pèlerinage de la Vie Humaine." Fish-bones left on table, Bread, Salts, Knives, Cup.  
Wright, p. 159.

A FRUGAL REPAST. MS. of Cent Nouvelles Nouvelles, Hunterian Museum, Glasgow.  
12th Century. Wright, p. 178.

SERVERS BRINGING IN DISHES, PRECEDED BY MUSIC. Early 14th Century.

KING HEROD AND HIS DAUGHTER HERODIAS. Early 14th Century.

(The woodcut spoils the faces of the lady on the right, and the man next her, as also the man's forked beard.)


DINNER TETE-A-TETE.
Reception of the minstrel (who is at the fire). From the 15th Century MS. "Roman de la Virole," at Paris. Note the Table Dormant, with fixed legs and top. Wright, p. 306.

A royal party. From a 15th Century MS. of the "Conte d'Artois," formerly in the possession of M. Barrois, and now of Lord Ashburnham (P). Wright, p. 308.

Dinner's Feast to Supper and Banquet, or a Seignorial Repast, late in the 16th Century. From the Tapestry at Nancy, in Lorraine. Wright, pp. 307-81.
BANQUET'S FEAST TO DINNER AND SUPPER. From the Nancy Tapestry. Late 15th Century. Wright, p. 291.
A CONVERSATION SCENE. From the 16th Century MS. romance of the "Comte d'Artés." Wright, p. 884.


A Bedroom Chair. 18th Century
MS. "Comte d'Artois." Wright, p. 275.

Bedroom Scene, with a Hutch or Treasure Chest.
From a 15th Century Latin Bible.

Lady in Bed.
From the 15th Century Latin Bible,
No. 6299 above. Wright, p. 411.

King and Queen in Bed.
MS. Ashm. 10,292, fol. 21r
about 1329 A.D. Wright, p. 238.
BED OF A COUNTESS OF THE 15TH CENTURY. From the MS. romance of the "Comte d'Artois." Wright, p. 404.


WRIGHT'S CHASTE WIFE.

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