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Early English Text Society.
Original Series, 32.

Early English
Meals and Manners:

John Russell's Boke of Nurture,
Wynkyn de Worde's Boke of Keruynge,
The Boke of Curtasye,
R. Weste's Booke of Demeanor,
Seager's Schoole of Vertue,

The Babees Book, Aristotle's A B C, Urbanitatis,
Stans Puer ad Mensam, The Lytylle Childrenes Lytil Boke,
For to serbe a Lord, Old Symon, The Birched School-Boy,
&c. &c.

with some

Forewords on Education in Early England.

EDITED BY
FREDERICK J. FURNIVALL, M.A.,
TRIN. HALL, CAMBRIDGE.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LIMITED,
DRYDEN HOUSE, 43, GERRARD STREET, SOHO, W.
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On the starting of the Society, so many Texts of importance were at once taken hand by its Editors, that it became necessary in 1867 to open, besides the *Origi Series* with which the Society began, an *Extra Series* which should be mainly devo to fresh editions of all that is most valuable in printed MSS. and Caxton's and ot black-letter books, though first editions of MSS. will not be excluded when the c venience of issuing them demands their inclusion in the Extra Series.

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Meals and Manners

in

Olden Time.

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TO

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

Charles H. Pearson, Esq., M.A.,

FELLOW OF ORIEL COLLEGE, OXFORD, LATE PROFESSOR OF HISTORY AT KING'S COLLEGE, LONDON,

IN ADMIRATION OF HIS LEARNING

AND

IN GRATITUDE FOR HIS HELP,

BY THE EDITOR

Notice. The *Russell* and *De Worde* of this work were issued, with *Rhodes's Boke of Nurture*, to the Roxburghe Club, in 4to, in 1867. The whole of the work (except p. 361), with Rhodes, and some short poems in English, French, and Latin, was issued to the Early English Text Society, in 8vo, in 1868, with the title *The Babees Book*, &c. (*Manners and Meals in Olden Time*).

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FOREWORDS.

"THE naturall maister Aristotell saith that euery body be the course of nature is enclyned to here & se all that refressheth & quickeneth the spretys of man[1] / wherfor I haue thus in this boke folowinge[2]" gathered together divers treatises touching the Manners & Meals of Englishmen in former days, & have added therto divers figures of men of old, at meat & in bed,[3] to the end that, to my fellows 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 a main one—John Russell's *Boke of Nurture*, to which I have written a separate preface[4]—extracts and short books illustrating Russell, like the *Booke of Demeanor* and *Boke of Curtasy*, and certain shorter poems addressed partly to those whom Cotgrave calls "*Enfans de famille*, Yonkers of account, youthes

[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.

[2] Lawrens Andrewe. *The noble lyfe & natures of man, of bestes*, &c. Johñes Desborrowe. Andewarpe.

[3] The woodcuts are Messrs Virtue's, and have been used in Mr Thomas Wright's *History of Domestic Manners and Customs*, &c.

[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 Curtasye binding on editors does not allow them to present to their readers a text with no coat and trowsers 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 Curtasye, *Don't look a gift horse in the mouth.* Prefaces are gift horses; and if mine buck 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.

of good houses, children of rich parents (yet aliue)," partly to carvers and servants, 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 last poems of the present collection are addressed, the

> yonge Babees, whome bloode Royalle
> Withe grace, feture, and hyhe habylite
> Hathe enourmyd,

the "Bele Babees" and "swete Children," may be likened to the "young gentylmen, Henxmen,—VI Enfauntes, or more, as it shall please the Kinge,"—at Edward the Fourth's Court; and the authors or translators of the Bokes in this volume, somewhat to that sovereign's Maistyr of Henxmen, whose duty it was

"to shew the schooles[1] of urbanitie and nourture of Englond, to lerne them to ryde clenely and surely; to drawe them also to justes; to lerne them were theyre harneys; to haue all curtesy in wordes, dedes, and degrees; dilygently to kepe them in rules of goynges and sittinges, after they be of honour. Moreover to teche them sondry languages, and othyr lerninges vertuous, to harping, to pype, sing, daunce, and with other honest and temperate behaviour and patience; and to kepe dayly and wekely with these children dew convenity, with corrections in theyre chambres, according to suche gentylmen; and eche of them to be used to that thinge of vertue that he shall be moste apt to lerne, with remembraunce dayly of Goddes servyce accustumed. This maistyr sittith in the halle, next unto these Henxmen, at the same boarde, to have his respecte unto theyre demeanynges, howe manerly they ete and drinke, and to theyre communication and other formes curiall, after *the booke of urbanitie*." (Liber Niger 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 Expenses of Henry VIII.*, p. 327, col. 2, says, "No word has been more commented upon than 'Henchmen' 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 daye paied to Johnson the mayster of the kingis barge for the Rent of the house where the henxe men lye xl s.

and they had "everyche of them an honest servaunt to keepe theyre chambre and harneys, and to aray 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 Esquiers of houshold of old [were] accustumed, wynter and sumer, in aftyrnoones and in eveninges, to drawe to lordes chambres within courte, there to kepe honest company aftyr theyre cunnynge, in talkyng of cronycles of Kings and of other polycyes, or in pypeyng or harpyng, synging, or other actes martialles, to help occupy the courte, and accompany straungers, tyll the tyme 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 rent of it was 40*s.* per annum. Observations on the word will be found in Spelman's *Etymol.*, Pegge's *Curialia*, from the Liber Niger, Edw. IV., Lodge's *Illustrations*, vol. i. p. 359, the *Northumberland Household Book*, Blount's *Glossary*."

The *Promptorium* has "Heyncemann (henchemanne) *Gerolocista*, *duorum generum* (*gerolocista*)," and Mr Way in his note says, "The pages of distinguished personages were called henxmen, as Spelman supposes, from Ger. *hengst*, a war-horse, or according to Bp. Percy, from their place being at the side or *haunch* 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. 362) the Henchemen are mentioned next to the Earl's own sons and their tutor (?) in the list of "Persones that shall attende upon my Lorde at his Borde Daily, ande have no more but his Revercion Except Brede and Drynk."

My Lordes Secounde Son to serve as Kerver.

My Lordes Thurde Son as Sewer.

A Gentillman that shall attende upon my Lord's Eldest Son in the rewarde, and appoynted Bicause he shall allwayes be with my Lord's Sonnes for seynge the Orderynge of them.

My Lordes first *Hauneshman* to serve as Cupberer to my Lorde.

My Lords ij^{de} *Hanshman* to serve as Cupberer to my Lady.

See also p. 300, p. 254, The *Hansmen* to be at the fyndynge of my Lord,

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 S. Edmund's.' Cooper's *Ath. Cant.*, i. p. 29, col. 2.

The question of the social rank of these Bele Babees, children, and *Pueri* 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 treated[1], and I therefore throw together such few notices as the kindness of friends[2] and my own chance grubbings have collected; these as a sort of stopgap till the appearance of Mr Anstey's volume on early Oxford Studies 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.
2. At Home and at Private Tutors', p. xvii. (Girls, p. xxv.)
3. At English Universities, p. xxvi.
4. At Foreign Universities, p. xl.
5. At Monastic and Cathedral Schools, p. xli.
6. At Grammar Schools, p. lii.

One consideration should be premised, that manly exercises, manners and courtesy, music and singing, knowledge of the order of precedency of ranks, and ability to carve, were in early times more important than Latin and Philosophy. 'Aylmar 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 Learning in England before and at the Reformation, *Hist. English Poetry*, v. iii. ed. 1840. It should be read by all who take an interest in the subject. Mr Bruce also refers to Kynaston's *Museum Minervæ*. 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 earlier 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.

[2] First of these is Mr Charles H. Pearson, then the Rev. Prof. Brewer, and Mr William Chappell.

Stiwarde, tak nu here
Mi fundlyng for to lere
Of þine mestere,
Of wude *and* of riuere ;
And tech him to harpe
Wiþ his nayles scharpe ;
Biuore me to kerue,
And of þe cupe serue ;
Þu tech him of alle þe liste (craft, AS. *list*)
Þat þu eure of wiste ;
[And] his feiren þou wise (mates thou teach)
Into oþere seruise.
Horn þu underuonge,
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 nurterye ;
a Master had him vnder his care,
& taught him *curtesie*.

Tryamore, in Bp. Percy's Folio MS. vol. ii. ed. 1867.

It was the worthy Lord of learen,
he was a lord of hie degree ;
he had noe more children but one sonne,
he sett him to schoole to learne *curtesie*.

Lord of Learne, Bp. Percy's Folio MS. vol. i. p. 182, ed. 1867.

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 . . .
Syngynge he was, or flowtynge, al the day . .
Wel cowde he sitte on hors, and wel cowde ryde.
He cowde songes wel make and endite,
Justne and eek daunce, and wel purtray and write . . .
Curteys he was, lowly, and servysable,
And carf beforn 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 Quadrivials,

[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 *escuier*, esquire. He waits at table on knights, squires, valets, boys and messengers. After table, the ladies keep him to talk French with them.

'arithmetike, musike, geometrie, and astronomie.' 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[1], 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 retinue and masters and proper servants in the honour due."—*Vita S. Thomæ*, 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. 165.)[2]

[1] It was in part a principle of Anglo-Saxon society at the earliest period, and attaches itself to that other universal principle of fosterage. 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.

[2] Compare Skelton's account of Wolsey's treatment of the Nobles, in *Why come ye not to Courte* (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 mainy of sheep:
Dare not look out a dur
For drede of the maystife cur,
For drede of the boucher's dog

"For and this curre do gnarl,
They must stande all afar

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 beareth 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. 50, 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 meekly, as her sweet nature was:

"One of the greatest benefites that God ever gave me, is, that he sent me so sharpe and severe Parentes, and so jentle a scholemaster. For when I am in presence either of father or mother, whether I speake, kepe silence, sit, stand, or go, eate, drinke, be merie or sad, be sewyng, plaiyng, dauncing, or doing anie thing els, I must do it, as it were, in soch weight, mesure, and number, even so perfitelie as God made the world, or els I am so sharplie taunted, so cruellie threatened, yea presentlie some tymes, with pinches, nippes, and bobbes, and other waies which I will not name for the honor I beare them, so without measure misordered, that I thinke my self in hell till tyme cum that I must go to *M. Elmer*, who teacheth me so jentlie, so pleasantlie, with soch faire allurementes to learning, that I thinke all the tyme nothing whiles I am with him. And when I am called from him, I fall on weeping."—*The Scholemaster*, ed. Mayor.

The inordinate beating[1] of boys by schoolmasters—whom he

To holde up their hand at the bar.
For all their noble bloude,
He pluckes them by the hood
And shakes them by the eare,
And bryngs them in such feare;
He bayteth them lyke a beare,
Like an Ox or a Bul.
Their wittes, he sayth, are dul;
He sayth they have no brayne
Their estate to maintaine:
And make to bowe the knee
Before his Majestie."

[1] Compare also the quotation from Piers Plowman's Crede, under No. 5, p. xlv, and Palsgrave, 1530 A.D., 'I mase, I stonysshe, *Je bestourne*. You mased the boye so sore with beatyng that he coulde not speake a worde.' See a gross instance of

calls in different places 'sharp, fond, & lewd'[1]—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 breed 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 Athon, 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 *Grodsted* Bishop of *Lincoln*[2] (who died 9th Oct., 1253),—

"Robert surnamed Grodsted 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 nobles (&) peers of the Realm, whom he kept about him as pages (*domisellos*[3]), —since he was not descended from a noble lineage, but from humble (parents)—is said to have answered fearlessly, 'In the house or guest-

cruelty cited from Erasmus's Letters, by Staunton, in his *Great Schools of England*, p. 179-80.

[1] "And therfore do I the more lament that soch [hard] wittes commonlie be either kepte from learning by fond fathers, or *bet from learning by lewde schole-masters*," 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 emonges verie wise men, to finde out rather a cunnynge man for their horse than a cunnyng man for their children. They say nay in worde, but they do so in deede. For, to the one they will gladlie give a stipend of 200. Crounes by yeare, and loth to offer to the other, 200. shillinges. 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 unfortunate Children." *Ib.* p. 20

[2-2] *Sanctæ memoriæ* Robertum *Cognominatum* Grodsted *dudum* Lincolniendem *Episcopum*, *Regi* Henrico *quasi admirando, cum interrogavit, ubi Noraturam didicit, quâ Filios Nobilium Procerum Regni, quos secum habuit Domisellos, instruxerat, cum non de nobili prosapia, sed de simplicibus traxisset Originem, fertur intrepide respondisse, In Domo seu Hospitio Majorum Regum quam sit Rex Angliæ; Quia Regum*, David, Salomonis, *& aliorum, vivendi morem didicerat ex Intelligentia scripturarum.*

[3] DOMICELLUS, Domnicellus, diminutivum a *Domnus*. Gloss. antiquæ MSS.: *Heriles, Domini minores, quod possumus aliter dicere Domnicelli*, Ugutio: *Domicelli et Domicellæ dicuntur, quando pulchri juvenes magnatum sunt sicut servientes.* Sic porro primitus appellabant magnatum, atque adeo Regum filios. Du Cange.

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[2]."

Reyner, in his *Apostol. Bened.* from *Saunders* acquaints us, that the Sons of the Nobility were placed with *Whiting* Abbot of *Glastenbury* 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, esteeminge 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 Bishopps, *&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."[1]

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 maidens, 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 [1]."

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 *Growe*, "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; *whereat she smoked*"; 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. 67).

[2] Under the heading "Gentylmen of Houshold, viz. Kervers, Sewars, Cupberers, and Gentillmen Waiters" in the *North. Household Book*, p. 40, we find

the hoole yere" and "Haunsmen ande Yong Gentlemen at thir Fryndes fynding v[j] (As to say, Hanshmen 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 (? 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 domibus 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[1] in Housholde: Item Half a Loof of Houshold Breide, a Pottell 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 Chappell 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, Gentillmen in Housholde ix, Viz. ij Carvers for my Loords Boorde, and a Servant bitwixt theym both, *except thai be at their frendis 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 Friendis fyndynge*, and than ather of theym to have a Servant.—ij Cupberers for my Lorde and my Lady, and a Servant allowed bitwixt theym, *except they be at their Frendis fyndynge*, And than ather of theym to have a Servant allowid.

Under the next heading "My Lordis Hansmen at the fyndynge of my Lorde, and Yonge Gentyllmen *at there Frendys fyndynge*," is

Item, my Lordis Hansmen iij. Yonge Gentyllmen in Houshold *at their Frendis fyndynge* ij = v.

[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' (*Cavendish*, p. 51). Then spake my Lord Chamberlain unto them *in French*, declaring my Lord Cardinal's mind (p. 53)."

The general[1] 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 Fructu*[2].

[1] The exceptions must have been many and marked.

[2] *Richardi Pacei, invictissimi Regis Angliæ primarii Secretarii, eiusque apud Elvetios Oratoris, De Fructu qui ex Doctrinæ percipitur, Liber.*

Colophon. *Basileae apud Io. Frobenium, mense* VIII.*bri. an.* M.D.XVII.

Restat ut iam tibi explicem, quid me moueat ad libellum hoc titulo conscribendum *et* publicandum. Quum duobus annis plus minus iam præteritis, ex Romana urbe in patriam redijssem, inter-fui cuidam conuiuio multis incognitus. Vbi quum satis fuisset potatum, unus, nescio quis, ex conuiuis, non imprudens, ut ex uerbis uultuque conijcere licuit, cœpit mentionem facere de liberis suis bene instituendis. Et primum omnium, bonum præceptorem illis sibi quærendum, & scholam omnino frequentandam censuit. Aderat forte unus ex his, quos nos generosos uocamus, & qui semper cornu aliquod a tergo pendens gestant, acsi etiam inter prandendum uenarentur. Is audita literarum laude, percitus repentina ira, furibundus prorupit in hæc uerba. Quid nugaris, inquit, amice? abeant in malam rem istæ stultæ literæ, omnes docti sunt mendici, etiam Erasmus ille doctissimus (ut audio) pauper est, & in quadam sua epistola vocat *την κατάρατον πενιαν* uxorem suam, id est, execrandam paupertatem, & uehementer conqueritur se son posse illam humeris suis usque in *βαθυκήτεα πόντον*, id est, profundum mare excutere. (Corpus dei iuro) uolo filius meus pendeat potius, quam literis studeat. Decet enim generosorum filios, apte inflare cornu, perite uenari, accipitrem pulchre gestare & educare. Studia uero literarum, rusticorum filiis sunt relinquenda. Hic ego cohibere me non potui, quin aliquid homini loquacissimo, in defensionem bonarum literarum, responderem. Non uideris, inquam, mihi bone uir recte sentire, nam si ueniret ad regem aliquis uir exterus, quales sunt principum oratores, & ei dandum esset responsum, filius tuus sic ut tu uis, institutus, inflaret duntaxat cornu, & rusticorum filij docti, ad respondendum nocarentur, ac filio tuo uenatori uel aucupi longe anteponerentur, & sua erudita

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 at any rate attend school. There happened to be present one of those whom we call gentle-men (*generosos*), 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 *τήν κατάρατον πενίαν* (that is, execrable poverty) his wife, and vehemently complains that he cannot shake her off his shoulders right into *βαθυκήτεα πόντον*, 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 (*apte*), 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 fowler son; 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

usi libertate, tibi in faciem dicerent, Nos malumus docti esse, & per doctrinam non imprudentes, quam stulta gloriari nobilitate. Tum ille hincinde circumspiciens, Quis est iste, inquit, qui hæc loquitur? hominem non cognosco. Et quum diceretur in aurem ei quisnam essem, nescio quid submissa uoce sibimet susurrans, & stulto usus auditore, illico arripuit uini poculum. Et quum nihil haberet respondendum, cœpit bibere, & in alia sermonem transferre. Et sic me liberauit, non Apollo, ut Horatium a garrulo, sed Bacchus a uesani hominis disputatione, quam diutius longe duraturam uehementer 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 Fleta mentions nothing about boarders or apprentices in his account of household economy; nor does the *Liber Contrarotulatoris Garderobæ Edw. I^mi* mention any young noblemen 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

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 Editor[2] 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 Hexstall. The document only shows that Mrs Hexstall 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.

"Neverthelesse, uppon the assured Confidence, that your love to me shall dissend to my Childrenne, and that your Lordship will declare yourself a Frend 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 Frendship to you and your House. And to the Ende I wold have his Love towardes those which are dissended 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 Wardes; and that the whole Tyme, which he shold 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 Wisdome and Gravyty, and lay up your Counsells and Advises in the Treasory 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. xlvi.

[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 Heveningham'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 be purveyed for her, I pray you thereof, and I shall content you for her board 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 seeme by some that she served three in France successively; Mary of England maryed to Lewis the twelfth, an. 1514, with whome 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 Clauda, 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 Alançon and Berry, a Lady much commended for her favor towards good letters, but never enough for the Protestant religion then in the infancy—from 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 happyness derived from that Lady." (Twysden's Notes quoted by Singer in his ed. of Cavendish's Life of Wolsey, 1825, 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."

State Papers. Dom. Car. I. Vol. ccclii. No. 29. Dr Matthew Nicholas, afterwards Dean of St Paul's, to Edward Nicholas, Clerk of the Council, and afterwards Secretary of State. Dated, West Dean, April 4, 1637.

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

Hunton. She told me much accordinge to what she had sayd unto my coson Hunton, with this addition, that she had respect in it as well unto her good as her owne convenience, for hauinge nowe noe employment for her but her needle, she founde that sittinge still at her worke made her sickly, and therefore thought she might doe better in another seruice where she might haue the orderinge of an huswifely charge, for which (she told me) she had made her very able. I expressed myselfe tender of the disgrace which would lay uppon my coson in beinge displaced in such a manner by warninge giuen, wherof whatsoeuer were the cause, it would be imagined by all that knowe it not, to be in her ill carriage, and wished she had done me that fauour as to haue acquainted me with her intents in such time as I might haue taken some course to haue disposed of her before it had bin knowne that she was to leaue her: she slubbered it ouer 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 seruice she would allowe her forty shillings yearly towarde her maintainance as longe as herself should liue. I am soe well acquainted with what she hath as yet disposed to her by will, and soe little value forty shillings to my coson Hunton's credit, as I gaue her noe thankes. 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 coson 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 alteration; howsoever there be noe wordes made of it. I confess that when I have bin told of the good will that was obserued betweene my coson Hunton and Mr Downes, I did put it by with my coson Huntons 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 haue bin to her aduantage, but nowe that the busines is come to this issue (as whatsoeuer be pretended I am confident this is the cause of my cosons partinge) I begin to quæstion my discretion. . . . Good brother, let me haue your aduise 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 baptism) 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."—*Orderic*, 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). —*Metalogicus*, 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 *coætanei et conscolares terræ suæ*, 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 rod. Probably there was some sort of school at either Pembroke or St David's.—*De Rebus a se Gestis*, lib. 1, c. 2.[1]

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 Bromele, 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 pueris apud dominum abbatem studii causa perhendinantibus, et ad mensam domini victitantibus, cum garcionibus suis ipsos comitantibus, hoc anno*, xviii. ix*s*. *Capiendo pro*[2] . . ." This, by the way,

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

[2] From a fragment of the Computus Camerarii Abbat. Hidens. in Archiv. Wulves. apud Winton. ut supr. (? Hist. Reg. Angl. edit. Hearne, p. 74.)

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 noblemen and young gentlemen were wont to be sent for virtuous education, who returned thence home excellently accomplished.[1]" 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.[2] 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 Augustine 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 Mecænas, well remembering (as he ofttimes 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[3] (as they say now-a-days). Also he so highly prized the study of Humanity[4] that he had boys and youths

[1] Hist. and Antiq. of Glastonbury. Oxon. 1722, 8vo, p. 98.

Reyner, Apostolat. Benedict. Tract. 1, sect. ii. p. 224. Sanders de Schism. page 176.

[3] *utriusque 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."[1]

Palsgrave 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 ["being 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

(Pace *de Fructu*, p. 27.) Exigit iam suum musica quoque doctrina locum, a me præsertim, quem puerum inter pueros illustravit. Nam Thomas Langton Vyntoniensis episcopus, decessor huius qui nunc [1517 A.D.] uiuit, cui eram a manu minister, quum notasset me longe supra ætatem (ut ipse nimis fortasse amans mei iudicabat, & dictitabat) in musicis proficere, Huius, inquit, pueri ingenium ad maiora natum est. & paucos post dies in Italiam ad Patauinum gymnasium, quod tunc florentissimum erat, ad bonas literas discendas me misit, annuasque impensas benigne suppeditauit, ut omnibus literatis mirifice fauebat, & ætate sua alterum Mecenatem agebat, probe memor (ut frequenter dictitabat) sese doctrinæ causa ad episcopalem dignitatem prouectum. Adeptus enim fuerat per summam laudem, utriusque iuris (ut nunc loquuntur) insignia. Item humaniores literas tanti æstimabat, ut domestica schola pueros & iuuenes illis erudiendos curarit. Et summopere oblectabatur audire scholasticos dictata interdiu a præceptore, sibi nocta reddere. In quo certamine qui præclare se gesserat, is aliqua re personæ suæ accommodata, donatus abibat, & humanissimis uerbis laudatus. Habebet enim semper in ore ille optimus Præsul, uirtutem laudatam crescere.

then in use, was not thought premature. On the 23rd of March following, he was elected fellow of the College." Giles's Life of Ascham, Works, vol. i. p. xi-xiv.

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, plaienge 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 ffatherly zeale and amitie muche desiringe to have hime a sonne worthy suche parents, ceasseth not aswell concerninge all other things for hime mete and necessary, as also in lerninge, t'expresse his tendre love and affection towardes hime, serchinge by all meanes possible howe he may moste proffitte, dailie heringe hime to rede sumwhatt in thenglishe tongue, and advertisenge hime of the naturell and true kynde of pronuntiacōn therof, expoundinge also and declaringe the etimologie and native signification of suche wordes as we have borowed of the Latines or Frenche menne, not evyn so comonly used in our quotidiene speche. Mr Cheney and Mr Charles in lyke wise endevoireth and emploieth themselves, accompanienge Mr Gregory in lerninge, amonge whome ther is a perpetuall contention, strife, and conflicte, and in maner of an honest envie who shall do beste, not oonlie in the ffrenche tongue (wherin Mr Vallence after a wonderesly compendious, facile, prompte, and redy waye, nott withoute painfull delegence and laborious industrie doth enstructe them) but also in writynge, playenge at weapons, and all other theire exercises, so that if continuance in this bihalf may take place, whereas the laste Diana, this shall (I truste) be consecrated to Apollo and the Muses, to theire no small profecte and your good contentation and pleasure. And thus I beseche the Lord to have you in his moste gratious tuition.

At Reisinge in Norff[olk] the last daie of Aprill.

Your faithfull and most bounden servaunte

HENRY DOWES.

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

Ellis, *Original Letters.* Series I. vol. i. p. 341-3.

The next Letter gives further details of Gregory's studies—

"But forcause somer was spente in the servyce of the wylde goddes, it is so moche to be regarded after what fashion yeouth is educate and browght upp, in whiche tyme that that is lerned (for the moste parte) will nott all holelie be forgotten in the older yeres, I thinke it my dutie to asserteyne yo^r^ Maistershippe how he spendith his tyme. . . . . And firste, after he hath herde Masse he taketh a lecture of a Diologe of Erasmus Colloquium, called Pietas Puerilis, whereinne is described a veray picture of oone that sholde be vertuouselie 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 theime both to-githers, whereof (as lerned men affirme) cometh no smalle profecte[1] . . after that, he exerciseth his hande in writing one or two houres, and redith uppon Fabian's Chronicle as longe; the residue of the day he doth spende uppon the lute and virginalls. When he rideth (as he doth very ofte) I tell hime by the way some historie of the Romanes or the Greekes, whiche I cause him to reherse agayn in a tale. For his recreation he useth to hawke and hunte, and shote in his long bowe, which frameth and succedeth 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 youths' in the early years of Elizabeth's reign 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 *Archæologia*, 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 cleere 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 chiefe 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.—*Scholemaster*, 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 chiefe care of governaunce hath bin to the land, being the meaneste; and to the bodie, being the better, very small; but to the mynde, being the best, none at all, which methinkes 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 wards are to attend divine service at six in the morning: nothing is said about breakfast,[1] 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 these articles drawn up by Sir Nicholas, so much stress is laid upon instruction in music[2]; 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 Fructu*, p. 54-5.) Ascham, while lamenting in 1545 (*Toxophilus*, p. 29) 'that the laudable 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 Archæol., 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 prick-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, minikin 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 1577 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 neuerthelesse I vtterlie mislike in the poorer sort of them, for the wealthier doo sildome offend herein: that being of themselues without competent wit, they are so carelesse 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 vsed toward them in youth) might haue prooued good members of their common-wealth & countrie, by their good seruice and industrie."—*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 deede, from seven to seventene, yong jentlemen commonlie be carefullie enough brought up: But from seventene to seven and twentie (the most dangerous tyme of all a mans life, and most slipperie to stay well in) they have commonlie the rein of all licens in their owne hand, and speciallie soch as do live in the Court. And that which is most to be merveled at, commonlie the wisest and also best men be found the fondest 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 cunnyng 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 wiselie in peace, and stoutlie in warre, whan he is old.

"The fault is in your selves, ye noble mens sonnes, and therfore ye deserve the greater blame, that commonlie the meaner mens children cum to be the wisest councellours, and greatest doers, in the weightie affaires 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 aping the custom of princes in having private tutors for their boys, and withdrawing them from public schools where the spirit of emulation against other boys would make them work. The course he recommends 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.

Girls' 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, '*quædam matrona quæ liberos ejus* (sc. *militis, Herberti de Furcis*) *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 quæ 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[1], 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 *Lesclaircissement 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 Dewes, 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: compyled for the Right high, excellent, and most vertuous lady The Lady Mary of

[1] Le treytyz ke moun sire Gauter de Bibelesworthe fist à MA DAME DYONISIE DE MOUNCHENSY, pur aprise de langwage.

Englande, doughter to our most gracious soverayn Lorde Kyng Henry the Eight."

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,[1] like Chaucer's 'poore scolares two that dwelten in the soler-halle of Cantebregge,' 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[2] (*Latimer'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 Grosseteste 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 from Harrison 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 *Studentes* of Christ Church are 100, the *Pauperes Scholares et alii Servientes* 41; at Magdalene the latter are 76; at New College 18, to 70 *Socii;* at Brasenose (Æneasense Coll.) the *Communarii* are 145, and the *Pauperes 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 Pauperes Scholares.*' Collectanea Curiosa, v. i. p. 196-203.

[2] Was this in return for the raised rents that Ascham 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),

Qui auctores sunt tantæ miseriæ? . . Sunt illi qui hodie passim, in Anglia, prædia monasteriorum gravissimis annuis reditibus auxerunt. Hinc omnium rerum exauctum pretium; hi homines expilant totam rempublicam. Villici et coloni universi laborant, parcunt, corradunt, ut istis satisfaciant. . . Hinc tot familiæ dissipatæ, tot domus collapsæ . . Hinc, quod omnium miserrimum est, nobile illud decus et robur Angliæ, nomen, inquam, *Yomanorum Anglorum*, fractum et collisum est. . . NAM VITA, QUÆ NUNC VIVITUR A PLURIMIS, 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[1], 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,' Ingulfus, 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,[2] 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, we know 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[3] . . 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 presertim 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 Æthelweard, 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] Gervaise of Canterbury says, in his account of Theobald in the Acts of the Archbishops, "quorum primus erat magister Vacarius. Hic in Oxonefordiâ legem docuit."

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 pottage, 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 Ric. II., A.D. 1388, *Ib.*, p. 519) to beg: and Sir Thos. More says "then may wee yet, like poor Scholars of Oxford, go a begging with our baggs & 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:

Cap. 13. De admissione scholarium.

Hoc etiam in eadem domo specialiter observari volo et decerno, ut circa eos, qui ad hujusmodi eleemosinæ participationem admittendi fuerint, diligenti solicitudine caveatur, ne qui præter castos, honestos, pacificos, humiles, *indigentes*, ad studium habiles ac proficere volentes, admittantur. Ad quorum agnitionem singulis, cum in dicta societate fuerint admittendi sustentationis gratia in eadem, ad annum unum utpote probationis causa primitus concedatur, ut sic demum si in dictis conditionibus laudabiliter se habuerint, in dictam congregationem 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. 1230-1.

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 dekyns*, as in Paris they were called martinets; and frequent enactments were made against them.—*Malden*, 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[1]	Magdalen College	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
		Worcester „	1714

HALLS

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. 124[2]); 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 have been Archdeacon 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 :—

	£	s.	d.
The whole sum of receipts is	5	17	6
And the whole sum of expenses is	6	5	5¾
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 5*s.* 5¾*d.* 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 10*s.* 11½*d.* 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:

	s.	d.		£	s.	d.
Wheat, a quarter	6	0	now, say	3	0	0
Ale, a gallon		1½	,,		1	0
Beves, less hide and tallow, each	10	0	,,	15	0	0*
Muttons ,, ,,	1	4	,,	2	10	0*
Velys ,, ,,	2	6	,,	4	0	0*
Porkes ,, ,,	2	0	,,	5	0	0
Rice, a pound		3	,,			5
Sugar ,,		6	,,			6
Holland, an ell (6*d.*, 8*d.*, 16*d.*)		10	,,		1	3
Diapre ,,	4	6	,,		3	0
Towelles ,,	1	8	,,		1	6
Napkyns, a dozen, 12*s.*, £1, £2,	17	4	,,	2	0	0
	£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, veles, 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. Fenn'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 9, 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 11*s.* 6*d.* a year.

Mr Whiston would raise Fenn'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 1223 the term *University* was applied to the place. The dates of the foundations of its Colleges, as given in its Calendar, are :

St Peter's	1257	St Catherine's Hall	1473
(date of charter, 1264)		Jesus	1496
Clare Hall	1326	Christ's	1505
Pembroke	1347	St John's	1511
Caius	1349	Magdalene	1519
Trinity Hall	1350	Trinity	1546
Corpus Christi	1351	Emmanuel	1584
King's	1441	Sidney	1598
Queen's	1446	Downing	1800
(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. Matrevers* were soch two examples to the Courte for learnyng, as our tyme 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 Cantabrigienses* disclose only one other, Lord Derby's son, and the following names of sons of knights: [1]

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 Mus. Doc.
1496 Christopher Baynbrigg, of a good family at Hilton, near Appleby, educated at and Provost of Queen's, Oxford, incorporated of Cambridge.
1517 Sir Wm. Fyndern, 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.
ao. 460 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 sieve-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.

1507 Thomas Elyot, son of Sir Richard Elyot, made M.A.

ab. 1520 George Blagge, son of Sir Robert Blagge.

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[1], 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 *Athenæ 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 "genteel

[1] Whitgift himself, born 1530, was educated at St. Anthony'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.

1478 Edmund Dudley, son of John Dudley, Esq., 2nd son of John Lord Dudley, of Dudley Castle in Staffordshire.

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

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

end of Edw. IV. John Bourchier, Lord Berners, eldest son of Sir John Bourchier, 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 Baliol Coll.,[1] 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 Bulleyn, son and heir of Sir Tho. Bullen, and brother of Anne Bulleyn.

? „ 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.[2]

1538[3] John Heron, a Kentish man born, near of kin to Sir John Heron, knight.

? ab. 1520 Edward Seymoure, son of Sir John Seymoure, or St Maure of Wolf-hall in Wilts, 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.

1534 John Philpot, son of Sir Pet. Philpot, knight of the Bath. Fellow of New Coll.

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 Perforatus*, was born, as it seems, at Pevensey, commonly called Pensey [now Pemsey], in Sussex, and not unlikely 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 note.

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 Abbesroding 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 Levins, our *Manipulus* 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 Scotshall, near to Smeeth 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 friers 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 friers.[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 *Athenæ Oxon.*, ed. Bliss:

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

p. 7, col. 2. Richard Bardney, a Benedictine of Lincolnshire.

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

p. 14, col. 1. William Galeon, an Austin friar of Lynn Regis.

p. 18, col. 2. Henry Bradshaw, 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

friers got houses in the universities, the monks also got colleges founded and endowed there[1] 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[2], rich men's sons had not only pressed into the Universities, but were scrooging 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 Dorchester 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, Semplingham, and Vauldey yet remain, as places whither the Religious of those houses sent their scholars to study. Tanner, Notitia Monastica, Preface, p. xxvi. note *w*.

[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 ȝif a pore mon set hys son to Oxford to scole,
> Bothe the fader and the moder hyndryd they schal be;
> And ȝif ther falle a benefyse, hit schal be ȝif a fole,
> To a clerke of a kechyn, ore into the chaunceré . .
> Clerkys that han cunyng,
> . . thai mai get no vaunsyng
> Without symony.

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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 Kynton, a Minorite or Grey-friar
p. 101, col. 1. John Rycks, ,, ,,
p. 107, col. 1. John Forest, a Franciscan of Greenwich.
p. 189, col. 1. John Griffen, a Cistercian.
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.
p. 630, col. 2. Henry Walpoole and Richard Walpoole, Jesuits.
The 5th Lord Percy, he of the *Household Book*, in the year 1520 founded an annual stipend of 10 marcs for 3 years, for a *Pedagogus sive Magister, docens ac legens Grammaticam et Philosophiam canonicis et fratribus* 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) supplanted 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 serveie 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 incroch upon them. And so farre hath this inconvenence 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 scholer & 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 too evident, and their attempt would soone take place, if their superiors did not provide to bridle their indevors. In some grammar schooles likewise, which send scholers to these universities, it is lamentable to see what briberie is used; for yer the scholer can be preferred, such briberye 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 studie little other than histories, tables, dice & trifles, as men that make not the living by their studie the end of their purposes; which is a lamentable bearing. Besides this, being for the most part either gentlemen, or rich men's sonnes, they oft bring the universities into much slander.[2] For

[1] Compare Chaucer: 'wherfore, as seith Senek, ther is nothing more covenable to a man of heigh estate than debonairté and pité; and therfore thise flies than men clepen bees, whan thay make here king, they chesen oon that hath no pricke wherwith he may stynge.'—*Persones Tale*, Poet. 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 im-*

standing upon their reputation and libertie, they ruffle and roist it out, exceeding in apparell, and hanting riotous companie (which draweth them from their bookes into an other trade). And for excuse, when they are charged with breach of all good order, thinke 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 dailie 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 publike disputations (as it were *In aream*) there to trie their skilles, and declare how they have profited since their coming thither.

"Moreover in the publike 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 quadriuials, although the latter (I mean, arithmetike, musike, geometrie and astronomie, and with them all skill in the perspectives are now smallie regarded in either of them) the universities themselves do 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 Colet:*

"As for *Oxford*, its own *History* and *Antiquities* sufficiently confess, that nothing was known there but *Latin*, and that in the most

pedimenta to their course of study: (1.) that so few old men will stop up to encourage study by their example; (2.) "quod illi fere omnes qui huc Cantabrigiam confluunt, pueri sunt, divitumque filii, et hi etiam qui nunquam inducunt animum suum, ut abundanti aliqua perfectaque eruditione perpoliantur, sed ut ad alia reipublicæ munera obeunda levi aliqua et inchoata cognitione paratiores efficiantur. Et hic singularis quædam injuria bifariam academiæ intentata est; vel quia hoc modo omnis expletæ absolutæque doctrinæ spes longe ante messem, in ipsa quasi herbescenti viriditate, præciditur; vel quia omnis pauperum inopumque expectatio, quorum ætates omnes in literarum studio conteruntur, ab his fucis eorum sedes occupantibus, exclusa illusaque præripitur. Ingenium, enim, doctrina, inopia judicium, nil quicquam domi valent, ubi gratia, favor, magnatum literæ, et aliæ persimiles extraordinariæ illegitimæque rationes vim foris adferunt. Hinc quoque illud accedit incommodum, quod quidam prudentes viri nimis ægre ferunt partem aliquam regiæ pecuniæ in collegiorum socios inpartiri; quasi illi non maxime indigeant, aut quasi ulla spes perfectæ eruditionis in ullis aliis residere potest, quam in his, qui in perpetuo literarum studio perpetuum vitæ suæ tabernaculum collocarunt." Ed. Giles, i. p. 69-70. See also p. 121-2.

depraved Style of the *School-men*. *Cornelius Vitellius*, an *Italian*, was the first who taught *Greek* in that University[1]; and from him the famous *Grocyne* 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 Logicalia*, (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.[2]

"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 *Linacer* taught it him, being just returned from *Italy* with great Skill in that Language: Which *Linacer* and *William Grocyne* 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" (? ab. 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 resoun, in age of .xx. ȝeer,
Goo to oxenford, or lerne lawe[3].

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 onely should be sent to the Vniuersities, who proue most ingenuous and towardly, and who, in a loue of learning, will begin to

[1] *Antea enim* Cornelius Vitellius, *homo* Italus Corneli, *quod est maritimum* Hetruriæ *Oppidum, natus nobili Prosapia, vir optimus gratiosusque, omnium primus* Oxonii *bonas literas docuerat.* [Pol. Verg. *lib.* xxvi.]

[2] *Ante annos ferme triginta, nihil tradebatur in schola* Cantabrigiensi, *præter* Alexandri Parva Logicalia, *ut vocant, & vetera illa* Aristotelis *dictata, Scoticasque Quæstiones. Progressu temporis accesserunt bonæ literæ; accessit Matheseos Cognitio; accessit novus, aut certe novatus,* Aristoteles; *accessit* Græcarum *literarum peritia; accesserunt Autores tam multi, quorum olim ne nomina quidem tenebantur,* &c. [Erasmi *Epist.* Henrico Bovillo, *Dat.* Roffæ *Cal.* Sept. 1516.]

[3] 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 laudibus legum Angliæ.*

take paines of themselues, hauing attained in some sort the former parts of learning; being good Grammarians at least, able to vnderstand, write and speake Latine in good sort.

"Such as haue good discretion how to gouerne themselues there, and to moderate their expenses; which is seldome times before 15 yeeres of age; which is also the youngest age admitted by the statutes of the Vniuersity, 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[1]) 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 fieri doctores;
Quos prece vel pretio domant corruptores,
Sic prætaxatos 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 Græcus;
Si sacerdos, ut plebs est, cæcum ducit cæcus:
Se mares effeminant, et equa fit equus,
Expectes ab homine usque ad pecus.

Et quia non metuunt animæ discrimen,
Principes in habitum verterunt hoc crimen,
Varium viro turpiter jungit novus hymen,
Exagitata procul non intrat fœmina 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.
> Theirs is the open hand, the bounteous mind ;
> Theirs solid sense, with sparkling wit combin'd.
> Their graver studies jovial banquets crown,
> Their rankling cares in flowing bowls they drown.[1]

Montpelier 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.

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.

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

[1] Pixus et ablutus tandem progressus in urbem,
Intrat in ecclesiam, vota precesque facit.
Inde scholas adiens, secum deliberat, utrum
Expediat potius illa vel ista schola.
Et quia subtiles sensu considerat Anglos,
Pluribus ex causis se sociavit iis.
Moribus egregii, verbo vultuque venusti,
Ingenio pollent, consilioque vigent.
Dona pluunt populis, et detestantur avaros,
Fercula multiplicant, et sine lege bibunt.

A. Wood, *Antiq. Oxon.*, p. 55, in Henry's Hist. of Eng., vol. iii. p. 440-1.

[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, abbies, priories, colleges, hospitals, preceptories (Knights Templars' houses), and frieries"— 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 musick without any expence to them.[1]

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."[2]

[1] Fuller, book vi. p. 297. Collier, vol. ii. p. 165. Stillingfleet's Orig. Britan. p. 206. Bishop Lloyd of Church Government, p. 160. This was provided for as early as A.D. 747, by the seventh canon of council of Clovesho, as Wilkins'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 Willis, i. 171. Tanner. (Charlemagne in his Capitularies ordained that each Monastery should maintain a School, where should be taught 'la grammaire, le calcule, et la musique.' See Dèmogeot's *Histoire de la Littérature Française*, p. 44, ed. Hachette. R. Whiston.) 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 intitled to the benefit of their instructions.* Thus, 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 diocess, 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 these 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 wore black ones, 11 Kal. Jul. anno pontif. 6. M. Hutton. ex registr. ejus, p. 207. In the accounts of the cellaress of Carhow, near Norwich, there is an account of what was received "pro prehendationibus," or the board of young ladies and their servants for education "rec. de domina Margeria Wederly prehendinat, ibidem xi. septimanas xiii *s.* iv *d.* . . pro mensa unius famulæ dictæ Margeriæ per iii. septimanas viii *d.* per sept." &c. Tanner.

* Du Cange, Gloss. voc. *Scholasticus.*

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[1], 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*[2], I shall quote the youth's bit of the poem here :—

Harleian MS. 2255, fol. 60.

	Duryng the tyme / of this sesoun ver	In my boyhood,
	I meene the sesoun / of my yeerys greene	
	Gynnyng fro childhood / strecchithe[3] vp so fer	
	to þe yeerys / accountyd ful Fifteene	up to 15,
	bexperience / as it was weel seene	
	The gerisshe sesoun / straunge of condiciouns	
	Dispoosyd to many vnbridlyd passiouns	
[fol. 60 b.]	¶ Voyd of resoun / yove to wilfulnesse	
	Froward to vertu / of thrift gaf[4] litil heede	
	loth to lerne / lovid no besynesse	I loved no work
	Sauf pley or merthe / straunge to spelle or reede	but play
	Folwyng al appetites / longyng to childheede	
	lihtly tournyng wylde / and seelde sad	
	Weepyng for nouht / and anoon afftir glad	
	¶ For litil wroth / to stryve with my felawe	
	As my passiouns / did my bridil leede	
	Of the yeerde somtyme / I Stood in awe	yet I was afraid
	to be scooryd[5] / that was al my dreede	of being scored by
	loth toward scole / lost my tyme in deede	the rod.
	lik a yong colt / that ran with-owte brydil	
	Made my freendys / ther good to spend in ydil /	
	¶ I hadde in custom / to come to scole late	I came to school
	Nat for to lerne / but for a contenaunce	late,
	with my felawys / reedy to debate	
	to Iangle and Iape / was set al my plesaunce	talked,
	wherof rebukyd / this was my chevisaunce	
	to forge a lesyng / and therupon to muse	lied to get off
	whan I trespasyd / my silven to excuse	blame,
[fol. 61.]	¶ To my bettre / did no reverence	and mocked my
	Of my sovereyns / gaf no fors at al	masters.

[1] Morley's *English Writers*, vol. ii. Pt. I. p. 421.

[2] Edited by Mr Halliwell in his 'Selection from the Minor Poems of Dan John Lydgate.' Percy Society, 1840, quoted by Prof. Morley.

[3] strecched. (These collations are from Harl. 218, fol. 65, back.)

[4] toke. [5] skoured.

wex obstynat / by inobedience
I stole apples and grapes, Ran in to garydns / applys ther I stal
To gadre frutys / sparyd hegg[1] nor wal
to plukke grapys / in othir mennys vynes
Was moor reedy / than for to seyn[2] matynes

played tricks and mocked people, ¶ My lust was al / to scorne folk and iape
Shrewde tornys / evir among to vse
to Skoffe and mowe[3] / lyk a wantoun Ape
whan I did evil / othre I did[4] accuse
liked counting cherry-stones better than church. My wittys five / in wast I did abuse[5]
Rediere chirstoonys / for to[6] telle
Than gon to chirche / or heere the sacry[7] belle

Late to rise, I was; dirty at dinner, ¶ Loth to ryse / lother to bedde at eve
with vnwassh handys[8] / reedy to dyneer
My *pater noster* / my *Crede* / or my beleeve
Cast at the[9] Cok / loo this was my maneer
Wavid with eche wynd / as doth a reed speer
deaf to the snubbings of my friends, Snybbyd[10] of my frendys / such techchys fortamende[11]
Made deff ere / lyst nat / to them attende

[fol. 61 b.]
reckless in God's service, ¶ A child resemblyng / which was nat lyk to thryve
Froward to god / reklees[12] in his servise
loth to correccioun / slouhe my sylf to shryve
Al good thewys / reedy to despise
chief shammer of illness when I was well, Cheef bellewedir / of feyned[13] trwaundise
this is to meene / my silf I cowde feyne
Syk lyk a trwaunt / felte[14] no maneer peyne

always unsteady, ¶ My poort my pas / my foot alwey vnstable
my look my eyen / vnswre and vagabounde
In al my werkys / sodeynly chaungable
ill-conducted. To al good thewys / contrary I was founde
Now ovir sad / now moornyng / now iocounde
sparing none for my pleasure. Wilful rekles / mad[15] stertyng 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, cleric 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 hegge. [2] sey. [3] mowen. [4] koude.
[5] alle vse. [6] cheristones to. [7] sacryng. [8] hondes.
[9] atte. [10] Snybbyng. [11] tamende. [12] rekkes.
[13] froward. [14] and 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 soutere hys sone · seten to schole,	Now every cobbler's son and beggar's brat turns writer, then Bishop,
And ich a beggeres brol · on the book lerne,	
And worth to a writere · and with a lorde dwelle,	
Other falsly to a frere · the fend for to serven ;	
So of that beggares brol · a [bychop[1]] shal worthen,	
Among the peres of the lond · prese to sytten,	
And lordes sones[2] lowly · to tho losels alowte,	and lords' sons crouch to him,
Knyghtes crouketh hem to · and cruccheth ful lowe ;	
And his syre a soutere · y-suled in grees,	a cobbler's son
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[3] 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 brilliance of Chaucer's easier and inimitable verse :—

Alaas ! that lordes of the londe · leveth swiche wrecchen,	Lords
And leveth swych lorels · for her lowe wordes.	
They shulden maken [bichopes[1]] · her owen bretheren childre,	should make gentlemen Bishops,
Other of som gentil blod · And so yt best semed,	
And fostre none faytoures[1] · ne swich false freres,	and set these scamps
To maken fat and fulle · and her flesh combren.	
For her kynde were more · to y-clense diches	to clean ditches,
Than ben to sopers y-set first · and served with sylver.	
A grete bolle-ful of benen · were beter in hys wombe,	and eat beans and bacon-rind instead of peacocks,
And with the bandes[4] of bakun · his baly for to fillen	
Than pertryches or plovers · or pecockes y-rosted,	
And comeren her stomakes · with curiuse drynkes	
That maketh swyche harlotes · hordom usen,	and having women.
And with her wikkid word · wymmen bitrayeth.	
God wold her wonyynge · were in wildernesse,	
And fals freres forboden · the fayre ladis chaumbres ;	
For knewe lordes her craft · treuly I trowe	If Lords but knew their tricks,
They shulden nought haunten her house · so ho[m]ly[1] 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 done!

[4] ? randes. Sk

they'd turn these beggars into the straw.

Ne bedden swich brothels · in so brode shetes,
But sheten 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 *was* 'shet' in the straw, who delved and ditched, and dunged the earth, eat bread of corn and bran, worts fleshless (vegetables, but no meat), drank water, and went miserably (*Crede*, l. 1565-71). What education did he get? To whom could he be apprenticed? What was his chance in life? Let the Statute-Book answer:—

A.D. 1388. 12° Rich. II., Cap. v.

Item. It is ordained & assented, That he or she which used to labour at the Plough and Cart, or other Labour or Service of Husbandry *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 Apprentie (*so*) be from henceforth made to the Contrary, the same shall be holden for none.

A.D. 1405-6. 7° Henri IV., Cap. xvii.

. . . . . 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 afore 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 thereupon to provide Remedy, by the advice & assent of the Lords Spiritual and Temporal, and at the request of the said Commons, hath ordained and stablished, 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.[1] Let us hope that some got the benefit of it!

These Acts I came across when hunting for the Statutes referred to by the *Boke of Curtasye* 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 Serving man, shall from the said feast of the Nativity of St John Baptist play at the Tables, Tennis, Dice, Cards, Bowls, Clash, Coyting, Logating, 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 vi *s.* viiii *d.*" (For *Logating*, &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 afterwards claim the lad, make him disclose the trade-secrets, and carry on his art for the lord's benefit. The fourth of the 'Fyftene artyculus or fyftene poyntus' of the Freemasons, printed by Mr Halliwell (p. 16), is on this subject.

Articulus quartus (MS. Bibl. Reg. 17 A, Art. I., fol. 3, &c.)

The fowrthe artycul thys moste be,
That the mayster hym wel be-se
That he *no bondemon* prentys make,
Ny for no covetyse do hym take;
For the lord that he ys bond to,
May fache the prentes whersever he go.
ȝef yn the logge he were y-take,
Muche desese hyt myȝth ther make,
And suche case hyt myȝth befalle
That hyt myȝth greve summe or alle;
For alle the masonus that ben there
Wol stonde togedur hol y-fere.
ȝef suche won yn that craft schulde dwelle,
Of dyvers desesys ȝe myȝth telle.
For more ȝese thenne, 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 blod
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 pre-Reformation Schools I can find only the extract from Tanner given above, p. xlii. 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 broght up in lernynge, clerces nuryshyd in the universities*, olde servantes decayed, to have lyfing, allmes housys for pour folke to be sustayned in, *Reders of grece, ebrew, and latyne to have good stypende*, dayly almes to be mynistrate, mending of hyght wayes, 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:

"On[1] 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 subsacrists (*i.e.*, sextons), four servants in the church to ring the bells, and arrange all the rest, two porters, who shall also be barber-tonsors, 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] Duodecim pauperes de sumptibus dictæ Ecclesiæ *alendi*.

[3] Duo *unus* Pincernæ, et *unus subpincerna*, duo unus cociquus, et unus subcoquus. Sic in MS

In the Durham statutes, as settled in the first year of Philip and Mary, the corresponding chapter is as follows:

On[1] the total number of those who have their sustentation (qui sustentantur) 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 subsacrists, two vergers, two porters, one of whom shall also be barber-tonsor, 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[t]. 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 'certein articles noted for the reformation of the cathedral churche of Excestr', 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 churche a free songe scole, the scolemaster to have yerly of the said pastor and prechars xx. marks for his wages, and his howss free, to teache xl. children frely, to rede, to write, synge 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 wekely xiid. for ther meat and drink, and yerly vi[s] viii[d]. for a gowne; they to be bownd dayly to syng *and* rede within the said Cathedral churche such divine service as it may please the Kynges Majestie to allowe; the said childre to be at comons alltogether, with three prests hereaffter 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 churche, the scole-master to have xx[li]. by yere and his howss fre, the ussher x[li]. & his howss

[1] MS. No. 688 in Lambeth Library. MS. Harl. cod. 1594, art. 38, in Brit. Mus.

fre, and that the said pastor and prechars may be bound to fynd xl. children at the said grammer scole, giving to every oon of the children xiid. wekely, to go to commons within the citie at the pleasour of the frendes, so long to continew as the scolemaster do se them diligent to lerne. The pastor to appointe viii. every prechar iiii. and the scolemaster iiii.; the said childre serving in the said churche and going to scole, to be preferred before strangers; provided always, that no childe be admitted to thexhibicion of the said churche, whose father is knowne to be worthe in goodes above ccc^{li}., or elles may dispend above xl^{li}. yerly enheritance."—*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 gentleman'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 indifferently. 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 raiseth up from the dunghill, and setteth him in high authority. And whensoever 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 Alban's. 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 Higham Ferrers. Fr. Gr. Sch.
1422-61 (Hen. VI.) Ewelme. Gr. Sch.
1440 Eton College.
1447 London. Mercers' School, but founded earlier.

SCHOOLS FOUNDED 1450—1545 A.D.

1461-83 (Edw. IV.) Chichester. The Prebendal School.
bef. 1477 Ipswich.[1] Gr. Sch.
1484 Wainfleet. Fr. Gr. Sch.
1485-1509 (Hen. VII.) or before. Kibroorth, near Market Harborough. Fr. 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 Peterborough. Gr. Sch.
t. Hen. VIII. 1509-47 Basingstoke. Gr Sch.
t. Hen. VIII. 1509-47 Plymouth. Gr. Sch.
t. Hen. VIII. 1509-47 Warwick. College or Gr. Sch.
t. Hen. VIII. 1509-47 Earl's Colne, near Halsted. Fr. Gr. Sch.
t. Hen. VIII. 1509-47 Carlisle. 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 *Ipsewich, my schole gramaticall!*
Yet oons farewell! I say, I shall you never see!
Your somptious byldyng, what now avayllethe 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 Brewton. Fr. Gr. Sch.
ab. 1520 Rolleston, nr. Burton-upon-Trent. Fr. Gr. Sch.
bef. 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.
bef. 1524-5 Manchester. Fr. Gr. Sch.
1524 Berkhampstead. Fr. Gr. Sch.
1526 Pocklington. Fr. Gr. Sch.
1526 Childrey, near Wantage. Fr. Sch.
bef. 1528 Cuckfield. Fr. Gr. Sch.
1528 Gloucester. Saint Mary de Crypt. Fr. Gr. Sch.
1528 Grantham. Fr. Gr. Sch.
1530 Stamford, or Stanford. Fr. Gr. Sch.
1530 Newark-upon-Trent. Fr. Gr. Sch.
bef. Reform. Norwich. Old Gr. Sch.
t. Ref. Loughborough. Fr. Gr. Sch.
1532 Horsham. Fr. Sch.
1533 Bristol. City Fr. Gr. Sch.
ab. 1533 Newcastle-upon-Tyne. Royal Gr. Sch.
ab. 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.[1]
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. 1545 Gloucester. Cathedral [t. i. King's], or College School.
1545 St Mary of Ottery. Gr. Sch.
bef. 1547 Wisbech. Gr. Sch.
bef. 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[2] 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

[1] '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 *ruinosa & admodum deformis.*' R. Whiston.

[2] 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 harangues 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 Theonine 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, souse they went into the water. '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 boar-fights, hog-fights, bull and bear-baiting, and when ice came they slid, and skated on the leg-bones of some animal, punting themselves along with an iron-shod 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.* 36, "Moore of

the City youth (*Carlisle*). 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 8*d.* 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 creanser (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 Vniuersitie 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 Hospitall in the Charter house, [who] hath translated the Tenis court to a Grammar Schoole . . for 30 schollers, poore mens children . . There be also other Triuiall Schooles for the bringing up of youth in good literature, *viz.*, 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,[1] 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 *Athenæ 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. 30, col. 2, William Grocyn, educated in grammaticals in Wykeham's school near Winchester.

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.)

p. 379, col. 2, John Boxall, Fellow of New Coll. 1542.
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. Strype 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 sprang 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 1534. He was sent to prison for sodomy.

ledge grew downward, not upward; which grew greatly to the dishonour, 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 20*l.* [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 favoured them].—Strype, *Annals of the Reformation*, vol. i. p. 437.

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

Besides these universities, also there are a great number of Grammer Schooles throughout the realme, 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, Eaton, Westminster (in which I was sometime an unprofitable Grammarian under the reverend father, master Nowell, now dean of Paules) and in those a great number of pore scholers, dailie maintained by the liberality of the founders, with meat, bookes, and apparell; from whence after they have been well entered in the knowledge of the Latine and Greek tongs, 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 universitie[1], 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 Liliana 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 vpon me in this Elementarie, besides som frindship 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 probabilitie 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 deliuerie, as anie other is to the peple which vse it: & hauing as pretie, and as fair obseruations in it, as anie other hath: and being as readie 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 cuntrimen haue don to find the like in theirs? & so much the rather, bycause it is pretended, that the writing thereof is meruellous vncertain, and scant to be recouered from extreme confusion, without som change of as great extremitie? I mean therefor so to deall in it, as I maie wipe awaie that opinion of either vncertaintie for confusion, or impossibilitie for direction, that both the naturall English maie haue wherein to rest, & the desirous st[r]anger maie haue whereby to learn. For the performance whereof, and mine own 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 vpon their right, and at the least by their president deuise the like to theirs, where the vse of our tung, & the propertie of our dialect will not yeild flat to theirs. That don, I will set all the varietie of our now writing, & the vncertaine force of all our letters, in as much certaintie, as anie writing can be, by these seuen precepts,—1. *Generall rule*, which concerneth the propertie 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. *Deriuation*, which examineth the ofspring of euerie originall: 5. *Distinction* which bewraieth the difference of sound and force in letters by som writen figure or accent: 6. *Enfranchisment*, which directeth the right writing of all incorporat foren words: 7. *Prerogatiue*, which declareth a reseruation, wherein common vse will continew hir precèdence in our En[g]lish writing, as she hath don euerie 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 caueat will chek a common rule. In all these seuen I will so examin the particularities of our tung, as either nothing shall

seme strange at all, or if anie thing do seme, yet it shall not seme so strange, but that either the self same, or the verie like vnto it, or the more strange then it is, shal appear to be in, those things, which ar more familiar vnto vs for extraordinarie learning, then required of vs for our ordinarie vse. And forasmuch as the eie will help manie to write right by a sene president, which either cannot vnderstand, or cannot entend to vnderstand 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 vnderstanding of a rule, which requireth both time and conceit in perceiuing, but can easilie run to a generall table, which is readier to their hand. By the which table I shall also confirm the right of my rules, that theie hold thoroughout, & by multitude of examples help som maim (*so*) in precepts. Thus much for the right writing of our English tung, which maie seme (*so*) for a preface to the principle of *Reading*, as the matter of the one is the maker of the other.—1582. Rich^d. Mulcaster. The First Part of the Elementarie, pp. 53-4.

Brinsley follows Mulcaster in exhorting to the study of English:

"there seemes vnto mee, to bee a verie maine want in all our Grammar schooles generally, or in the most of them; whereof I haue heard som great learned men to complain; That there is no care had in respect, to traine vp schollars so as they may be able to expresse 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 indeuour should bee for it, and that for these reasons. 1. Because that language which all sorts and conditions of men amongst vs are to haue most vse of, both in speech & writing, is our owne natiue tongue. 2. The purity and elegancie of our owne language is to be esteemed a chiefe part of the honour of our nation: which we all ought to aduance as much as in vs lieth. As when Greece and Rome and other nations haue most florished, their languages also haue beene most pure: and from those times of Greece & Rome, wee fetch our chiefest patterns, for the learning of their tongues. 3. Because of those which are for a time trained vp in schooles, there are very fewe which proceede in learning, in comparison of them that follow other callings.

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

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

1. Daily vse of Lillies rules construed.
2. Continuall practice of English Grammaticall translations.
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 1867, 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 giuen ouernight, in that houre before seuen'. —To make boys punctual, 'so many of them as are there at sixe, to haue their places as they had them by election[1] or the day before: all who come after six, euery one to sit as he commeth, and so to continue that day, and vntill he recouer 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 terrour. . . Thus they are to continue vntill nine [at work in class], signified by Monitours, Subdoctour or otherwise. Then at nine . . to let them to haue a quarter of an houre at least, or more, for intermission, eyther for breakefast . . or else for the necessitie of euery 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 eleuen of the clocke, or somwhat after, to counteruaile 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 houre after: then to haue another quarter of an houre or more, as at nine for drinking and necessities; so to continue till halfe an houre after fiue: 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 counteruaile the time at three; then to end so as was shewed, with reading a peece of a Chapter, and with singing two staues 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 euer in their places, and hard to their labours, without that running out to the Campo (as the[y] tearme it) at school times, and the manifolde disorders thereof; as watching and striuing for the clubbe,[1] and loytering 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, eyther the Thursday, after the vsuall custom; or according to the best opportunity 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 olde: 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 turnes, then for any great hope and desire their friends haue 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 Boke*, &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 300, or a club, the holder of which had a right to go out.

rich must have had; and if we may judge from a passaeg 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 satyrday 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 ussher of chambre ought to testyfye if this is necessaryly dispended or not."

So far as appears from Edward the Fourth's *Liber Niger Domus*, soap was used only for washing clothes. The yeoman lavender, or washerman, 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 waysshe . . the stuffe for the Kinges propyr 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 sworne to keepe the chambre counsaylle." 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 chimnies,' 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 delicacie crept in among vs, altogither of straw, which is a sore alteration. . . Now haue we manie chimnies, and yet our tenderlings complaine of rheumes, catarhs and poses. 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 keepe the goodman and his familie from the quack or pose, wherewith as then verie few were oft acquainted." *Harrison*, i. 212, col. 1, quoted by Ellis.

If rich men and masters were dirty, poor men and servants must have been dirtier still. William Langlande's description of Hawkyn's one metaphorical dress in which he slept o' nightes as well as worked by day, beslobbered (or by-*moled*, bemauled) by children, was true of the real smock; flesh-moths must have been plentiful, and the sketch of Coveitise, as regards many men, hardly an exaggeration:

. . as a bonde-man of his bacon · his berd was bi-draveled,
With his hood 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 lous[3] couthe · han lopen the bettre,

[1] See Mr Froude's noble article in *The Westminster Review*, No. 3, July, 1852 (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 Moreshwar says the smoke *does* make your eyes water.

[3] Mouffet is learned on the Louse.

"In the first beginning whilest man was in his innocency, and free from wickednesse, he was subject to no corruption and filth, but when he was seduced by the wickednesse of that great and cunning deceiver, and proudly affected 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 *Termites*, small Nits and Acares . . a Lowse . . is a beastly Creature, and known better in Innes and Armies then it is wellcome. The profit it bringeth, *Achilles* sheweth, *Iliad* I. in these words: *I make no more of him then I doe of a Lowse;* as we have an English Proverb of a poor man, *He is not worth a Lowse.* The Lice that trouble men are either tame or wilde ones, those the *English* call *Lice*, and these *Crab-lice;* the North *English* call them *Pert-lice*, that is, a petulant Lowse comprehending both kindes; it is a certain sign of misery, and is sometimes the inevitable scourge of

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 *Kinge and Miller*, Percy Folio MS., p. 236 (in vol. ii. of the print), 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 noe creepers in thy gay hose?
art thou not troabled with the Scabbado?"

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-douñ,
The quene was tukked wel on high;
The lauender perceiued wel therbigh
Hir white legges, and seid "ma dame,
Youre shin boones might doo vs blame;
Abide," she seid, "so mot I thee,
More slotered thei most be."
Asshes 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. 1090, 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-lice, and he gives the cause, because they eat no flesh. . . He should rather have alledged 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 *Iseland* 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 moneths they wash their shirts again, putting fresh Saffron into the Lye.' Rowland's Mouffet (1634), *Theater of Insects*, p. 1092, ed. 1658.

"And for the better avoydyng of corruption and all uncleannesse out of the Kings house, which doth ingender danger of infection, and is very noisome and displeasant unto all the noblemen and others repaireing unto the same; it is ordeyned by the Kings Highnesse, that the three master cookes of the kitchen shall have everie of them by way of reward yearly twenty marks, to the intent they shall prouide 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 acustomed 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 airs; 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 incommodious 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 unmolested an ancient collection of beer, grease (?), fragments, bones, spittle, excrements [t. i. urine] of dogs and cats [t. i. 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 fere sunt argilla, tum scirpis palustribus, qui subinde sic renovantur, ut fundamentum maneat aliquoties annos viginti, sub se fovens sputa, vomitus, mictum canum et hominum, projectam cervisiam, et piscium reliquias, aliasque sordes non nominandas. Hinc mutato cœlo vapor quidam exhalatur, mea 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'[1]), *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 salsamentorum moderatior usus. Tum si publica cura demandaretur Ædilibus, ut viæ mundiores essent a cœno, mictuque : Curarentur et ea quæ civitati vicina sint. *Jortin's Life of Erasmus,* ed. 1808, iii. 44 (Ep. 432, C. 1815), No. VIII. Erasmus Rot. Francisco. Cardinalis Eboracencis Medico, S.

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 foolometer of the Society, this dark side seemed to need showing. But as *The Chronicle* of May 11, 1867, in its review of Mr Fox Bourne'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 *cointises* 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-

[1] Prof. Brewer says that Erasmus, rejecting the Mediæval Latin and adopting the Classical, no doubt used *salsamenta* 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 slaughtering, and then salted down. Stall-fattening not being practised, the autumn was the time for fat cattle. *Salsamentum,* 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."

For a notice of the several pieces in the present volume, I refer the reader to the Preface to Russell's *Boke of Nurture*, which follows here.

It only remains for me to say 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 *Ayenbite*, &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.[1] 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 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 gouernaunce off Kyngis and Pryncis," or *Liber Aristotiles ad Alexandrum Magnum*, 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 cooks[1], 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 "prynce fulle 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 Beccara, &c. &c., the lover of Manuscripts, the first great donor to the Oxford University Library which Bodley revived[2], "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 vsshere y Am / ye may beholde / to a prynce of highe degre,
þat enioyethe to enforme & teche / alle þo thatt wille thrive & thee,
Of suche thynges as here-after shalle be shewed by my diligence
To them þat nought Can / with-owt gret exsperience;
Therfore yf any mañ þat y mete withe, þat for fawt of necligence,
y wylle hym enforme & teche, for hurtynge of my Conscience.
To teche vertew and connynge, me thynketh hit charitable,
for moche youthe in connynge / is bareñ & fulle vnable. (l. 3-9.)

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

[1] One can fancy that a cook like Wolsey's (described by Cavendish, vol. i. p. 34), "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 *leef* 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.

Now good soñ, y haue shewed the / & brought þe in vre,
to know þe Curtesie of court / & these þow may take in cure,
In pantry / botery / or cellere / & in kervynge a-fore a sovereyne demewre,
A sewer / or a mershalle : in þes science / y suppose ye byñ sewre,

Which in my dayes y lernyd withe a prynce fulle royalle,
with whom̄ vschere in chambur was y, & mershalle also in halle,
vnto whom̄ alle þese officeres foreseid / þey euer entende shalle,
Evir to fulfille my commaundement whеñ þat y to þem calle :

For we may allow & dissalow / oure office is þe cheeff
In cellere & spicery / & the Cooke, be he loothe or leeff. (l. 1173-82.)

Further on, at line 1211, he says,

"Moore of þis connynge y Cast not me to contreve :
my tyme is not to tary, hit drawest fast to eve.
þis tretyse þat y haue entitled, if it ye entende to preve,
y assayed me self in youthe with-outeñ any greve.

while y was yonge y-noughe & lusty in dede,
y enioyed þese maters foreseid / & to lerne y toke good hede ;
but croked age hathe compelled me / & leue court y must nede.
þerfore, sone, assay thy self / & god shalle be þy spede."

And again, at line 1227,

"Now, good soñ, thy self, with other þat shalle þe succede,
whiche þus boke of nurture shalle note / lerne, & ouer rede,
pray for the sowle of Iohñ Russelle, þat god do hym mede,
Som tyme seruaunde with duke vmfrey, duc[1] of Glowcetur in dede.

For þat prynce pereles prayethe / & for suche other mo,
þe sowle of my wife / my fadur and modir also,
vn-to Mary modyr and mayd / she fende us from owre foe,
and brynge vs alle to blis whеñ we shalle hens goo. **AMEN**."

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

Go forthe lytelle boke, and lowly þow me commende
vnto alle yonge gentilmeñ / þat lust to lerne or entende,
and specially to þem þat han exsperience, praynge þe[m] to amende
and correcte þat is amysse, þere as y fawte or offende.

And if so þaţ any be founde / as þrouȝ myñ necligence,
Cast þe cawse oñ my copy / rude / & bare of eloquence,
whiche to drawe out [I] haue do my besy diligence,
redily to reforme hit / by resoñ and bettur sentence.

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

[1] The *duc* has a red stroke through it, probably to cut it out.

Symple as y had insight / somwhat þe ryme y correcte;
blame y cowde no mañ / y haue no *per*sone suspecte.
Now, good god, graunt vs grace / oure sowles neu*er* to Infecte!
þañ may we regne in þi regiou*n* / et*er*nally w*ith* 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 Norture 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[1], 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 Norture 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 imagined their Poems on their own heads, as Hampole has it in his *Pricke of Conscience*, p. 239, l. 8874 (ed. Morris, Philol. Soc.). Even Mr Tennyson makes believe that Everard Hall wrote his *Morte d' Arthur*, 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. Desiring to let every reader judge for himself on this point, I shall try to print in a separate text[2], for convenience 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.	Sloane 2027.
Omits lines 1-4 of Russell.	Contains these lines.
Inserts after l. 48 of R. a passage about behaviour which it nearly repeats, where Russell puts it, at l. 276, *Symple Condicions*.	Inserts and omits as Sl. 1315 does, but the wording is often different.
Omits Russell's stanza, l. 305-8, about 'these cuttid galauntes with their codware.'	
Omits a stanza, l. 319-24, p. 21.	Contains this stanza (fol. 42, b.).
Contracts R.'s chapter on Fumositees, p. 23-4.	Contracts the Fumositees too (fol. 45 and back).
Omits R.'s *Lenvoy*, under Fried Metes, p. 33-4.	Has one verse of *Lenvoy* altered (fol. 45 b.).
Transfers R.'s chapters on *Sewes on Fische Dayes* and *Sawcis for Fishe*, l. 819-54, p. 55-9, to the end of his chapter on *Kervyng of Fishe*, l. 649, p. 45.	Transfers as Sl. 1315 does (see fol. 48).
Gives different Soteltes (or Devices at the end of each course), and omits Russell's description of his four of the Four Seasons, p. 51-4; and does not alter the metre of the lines describing the Dinners as he does, p. 50-5.	Differs from R., nearly as Sl. 1315 does.
Winds up at the end of the *Bathe or Stewe*, l. 1000, p. 69, R., with two stanzas of peroration. As there is no *Explicit*, the MS. may be incomplete, but the next page is blank.	Has 3 winding-up stanzas, as if about to end as Sloane 1315 does, but yet goes on (omitting the *Bathe Medicinable*) with the *Vssher and Marshalle*, R. p. 69, and ends suddenly, at l. 1062, p. 72, 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 vsschere .y. am / as ye may se: to a prynce Of hyghe degre"

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 clench 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 Norture 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 dress[1], 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

[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."

prepared, and his urinal kept in waiting ; how his bath was made, his table laid, his guests arranged, his viands carved, and his salt smoothed[1]; 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[2], beaver's tail, osprey, brewe, venprides, whale, swordfish, seal, torrentyne, pety perveis or perneis, and gravell of beef[3]. Bills of fare for flesh and fish days are laid before us ; admired Sotiltees 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.[4] I am not going to try my hand at the sketch, as I do not write for men in the depths of that deducated 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

[1] Mr Way says that the *planere*, l. 58, is an article new to antiquarians.

[2] Randle Holme's tortoise and snails, in No. 12 of his Second Course, Bk. III., p. 60, 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 myriads, nor of Ulm, which breeds millions for the table. Tortoises are good; snails excellent." Henry H. Gibbs.

[3] "It is nought all good to the goost that the gut asketh" we may well say with William who wrote *Piers Ploughmon*, v. 1, p. 17, l. 533-4, after reading the lists of things eatable, and dishes, in Russell's pages. The later feeds that Phylotheus Physiologus exclaims against * are nothing to them: "What an *Hodg-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, *Cabbages*, *Parsnops*, *Potatoes*, *Mustard*, *Butter*, *Cheese*, a *Pudden* that contains more then ten several Ingredents, *Tarts*, *Sweet-meats*, *Custards*, and add to these *Churries*, *Plums*, *Currans*, *Apples*, *Capers*, *Olives*, *Anchovies*, *Mangoes*, *Caveare*, *&c.*, and jumble them altogether into one *Mass*, what Eye would not loath, what Stomach not abhor such a *Gallemaufrey ?* yet this is done every Day, and counted *Gallent 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, l. 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, l. 77, as a whet to the appetite. *Modus Cenandi* serves potage first, and keeps the fruits, with the spices and biscuits, for dessert.

* Monthly Observations for the preserving of Health, 1686, p. 20-1.

attention of all to whose ears tidings of Early England come with 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 *venprides* (l. 820); *sprotis*, (?sprats, as in Sloane 1315), and *torrentille* (l. 548); almond *iardyne* (l. 744); ginger *colombyne*, *valadyne*, and *maydelyne* (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 Worde's *Boke of Keruynge*, 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 Worde either abstracted in prose Russell's MS., chopping off his lines' tails,—adding also bits here [2], 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 Fruture viant / Fruter sawge byñ good / bett*ur* is Frut*ur* powche;
Appulle fruture / is good hoot / but þe cold ye not towche (l. 501-2)

Wynkyn de Worde delivered himself of

"Fruyter 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 Bulleyn, Borde, Vaughan, and Harington 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 Andrewe, had I not wanted them intermixed with the other notes, and been also afraid of swelling this book to an unwieldy size.

[2] The Termes of a Kerver so common in MSS. are added, p. 151, and the subsequent arrangement of the modes of carving the birds under these Termes, p. 161-3. The Easter-Day feast (p. 162) is also new, the bit why the heads of pheasants, partridges, &c., are unwholesome—'for they ete in theyr degrees foule thynges, as wormes, todes, and other suche,' p. 165-6—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 stronge is with to fare;
> þe whynges ye areyse / fulle large evyñ thare;
> of hyre trompe in þe brest / loke þat ye beware

Wynkyn de Worde directed his Carver thus: "A crane, reyse the wynges fyrst, & beware of the trumpe in his brest." Let any one compare the second and third pages of Wynkyn 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 Keruynge* 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 Curtasye*, edited by Mr Halliwell from the Sloane MS. 1986 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 corrections[1], 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 *fyrst 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, is *clothe* in the MS.; *grayne*, l. 576 (see too ll. 589, 597,) is *grayue*, Scotch *greive*, A.S. *gerefa*, a kind of bailiff; *resceyne*, ll. 547, 575, is *resceyue*, 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 Abcie, and Primer. 2. The Psalms in metre, 'because children wil learne that booke 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 ciuilitie, and such as children will soone learne 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*[1], 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'excuse s'accuse;* and if these Tracts do not justify to any reader their own appearance here, I believe the fault is not theirs.

[1] This is doubtless a different book from Hugh Rhodes's *Booke of Nurture & Schoole of Good Manners*, p. 71, below.

A poem on minding what you say, which Mr Aldis 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, follow, and then the Poems which suggested the *Forewords* on Education in Early England, and have been partly noticed in them, p. i-iv. I have only to say of the first, *The Babees 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 Babees 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*,—copies occur elsewhere; and that in the Harleian Manuscript 1304, which has a different introduction, I hope to print in the companion volume to this, already alluded to. *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 "Flodden Field" was taught in his youth as to his demeanings, how mannerly he should eat and drink, and as to his communication and other forms of court. He was not to spit or snite before his Lord the King, or wipe his nose on the table-cloth. The next tracts, *The Lytylle Chyldrenes Lytil Boke or Edyllys Be*[1] (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 Wynkyn de Worde in '*Here begynneth a lytell treatyse for to lerne Englisshe and Frensshe.*' 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. 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 this Preface. Of the last Poem, *Stans Puer ad Mensam*, attributed to Lydgate

[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. *æþel* is noble, *æþeling*, a prince, a noble; that may do for *edyllys*. *Be* may be for A B C, alphabet, elementary grammar of behaviour.

—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 *Reliquiæ Antiquæ*, 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.[1] 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 Hartshorne (*Book Rarities*, 156) to be a third without date. It is also appended to the various impressions of the *Boke of Nurture* by Hugh Rhodes." This *Boke* has been reprinted for the Early English Text Society, and its *Stans Puer* is Rhodes's own expansion of one of the shorter English versions of the original Latin[2].

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

[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.

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. Brock, 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 Dictionary-makers, Cotgrave, of Frater Galfridus, Palsgrave, 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 Roxburghe *Howard Household Books*, and Percy's *Northumberland Household Book*[2]*!*—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] The MS. has no title. The one printed I have made up from bits of the text.
[2] 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 Kymer, 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 preinclitissimo principi ac metuendissimo domino, domino humfrido, duci Gloucestrie, Alijsque preclaris titulis insignito, Scriptum & compilatum, per venerabilem doctorem, Magistrum Gilbertum Kymer, Medicinarum professorem, arcium ac philosophie Magistrum & in legibus bacallarium prelibati principis phisicum, Cuius dietarij[1] collecciones (?) dilucidancia & effectum viginti sex existunt capitula, quorum consequenter hic ordo ponitur Rubricarum[2].

Capitulum 1m est epistola de laude sanitatis & vtilitate bone diete.
Capitulum 2m est de illis in quibus consistit dieta.
Capitulum 3m de tocius co[r]poris & parcium disposicione.
Capitulum 4m est de Ayere eligendo & corrigendo.
Capitulum 5m de quantitate cibi & potus sumenda.
Capitulum 6m de ordine sumendi cibum & potum.
Capitulum 7m de tempore sumendi cibum & potum.
Capitulum 8m de quantitate cibi & potus sumendorum.
Capitulum 9m de pane eligendo.
Capitulum 10m de generibus potagiorum sumendis.

[1] The letters are to me more like cl, or coll than anything else, but I am not sure what they are.

[2] The MS. runs on without breaks.

Capitulum 11m de carnibus vtendis & vitandis.
Capitulum 12m de ouis sumendis.
Capitulum 13m de lacticinijs vtendis.
Capitulum 14m de piscibus vtendis & vitandis.
Capitulum 15m de fructibus sumendis.
Capitulum 16m de condimentis & speciebus vtendis.
Capitulum 17m de potu eligendo.
Capitulum 18m de regimine repleccionis & inanicionis.
Capitulum 19m de vsu coitus.
Capitulum 20m de excercicio & quiete.
Capitulum 21m de sompni & vigilie regimine.
Capitulum 22m de vsu accidencium anime.
Capitulum 23m de bona consuetudine diete tenenda.
Capitulum 24m de medicinis vicissim vtendis.
Capitulum 25m de aduersis nature infortunijs precauendis.
Capitulum 26m 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 bathings, 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

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."[1]

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

[1] Sharon Turner's *History of England*, vol. v. pp. 496-8.

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 puyssaunce,
A kynges sone, vncle to the kynge
Henry the sexte which is now in fraunce,
And is lieftenant, & hath the gouernaunce
Off our breteyne ; thoruh was discrecion
He hath conserued in this regioun

Duryng his tyme off ful hihe[1] prudence
Pes and quiete, and sustened rihte.[1]
3it natwithstandyng his noble prouydence
He is in deede prouyd a good knyht,
Eied as argus with reson and forsiht ;
Off hihe lectrure I dar eek off hym telle,
And treuli deeme that he dothe excelle

In vndirstondyng all othir of his age,
And hath gret Ioie with clerkis to commune ;
And no man is mor expert off language.
Stable in studie alwei he doth contune,
Settyng a side alle chaunges[2] of fortune ;
And wher he louethe, 3iff I schal nat tarie,
Witheoute cause ful lothe he is to varie.

Duc off Gloucestre men this prince calle ;
And natwithstandyng his staat & dignyte,
His corage neuer doth appalle
To studie in bookis off antiquite ;
Therin he hathe so gret felicite
Vertuousli hym silff to ocupie,
Off vicious slouth to haue the maistrie.[3]

[1] These *e*-s represent the strokes through the *h*-s. [2] MS. thaunges.

[3] This is the stanza quoted by Dr Reinhold Pauli in his *Bilder aus Alt-England*, c. xi. p. 349 :

"Herzog von Glocester nennen sie den Fürsten,
Der trotz des hohen Rangs und hoher Ehren
Im Herzen nährt ein dauerndes Gelüsten
Nach Allem, was die alten Bücher lehren ;
So glücklich gross ist hierin sein Begehren,
Dass tugendsam er seine Zeit verbringt
Und trunkne Trägheit männiglich bezwingt."

The reader should by all means consult this chapter, which is headed "Herzog

And with his prudence & wit his manheed
Trouthe to susteyne he fauour set a side;
And hooli chirche meyntenyng in dede,
That in this land no lollard dar abide.
As verrai support, vpholdere, & eek guyde,
Spareth non, but makethe hym silff 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 thynge he hath a synguler[1] price,
That heretik dar non comen in his sihte.
In cristes feithe he stant so hol vpriht,
Off hooli chirche defence and [c]hampion
To chastise alle that do therto treson.

And to do plesance to oure lord ihesu
He studieht[2] euere to haue intelligence.
Reedinge off bookis bringthe in vertu,—
Vices excludyng, slouthe & necligence,—
Makethe a prince to haue experience
To know hym silff in many sundry wise,
Wher he trespaseth, his errour to chastise.

After mentioning that the duke had considered the book of 'Boccasio, on the Fall of Princes,' he adds, 'and he gave me commandment, that I should, after my conning, this book translate him to do plesance.' MS. 18 D 4.—Sharon Turner's *History of England*, vol. vi. pp. 55—7.

P.S. When printing the 1513 edition of Wynkyn de Worde's *Boke of Keruynge*, 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 Hazlitt'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 Jahrhunderte" (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 by Macmillan, and entitled "Pictures of Old England."—W. W. Skeat.

[1] The *l* is rubbed.

[2] So in MS.

NOTE ON THE 1508 EDITION OF

The Boke of Keruynge,

BY THE REV. WALTER SKEAT, M.A.

The title-page of the older edition, of 1508, merely contains the words, "¶ Here begynneth the boke of Keruynge;" 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 "Enprynted by wynkyn de worde at London in Flete strete at the sygne of the sonne. The yere of our lorde M.CCCCC.VIII;" beneath which is Wynkyn 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 "y^{e}" being written "the" at length, and instead of "hāged" we find "hanged." 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. 151-3 of the present edition), where the readings of the first edition are denoted by the letter A. The only variations are these:—

P. 151. *lyft* that swanne] *lyfte* that swanne A (*a misprint*).
frusshe that chekyn] *fruche* that chekyn A.
thye all maner *of* small byrdes] A *omits* of.
fynne that cheuen] *fyne* that cheuen A.
transsene that ele] *trassene* that ele A.
Here *hendeth*, &c.] Here *endeth*, &c. A.
Butler] Butteler A.
P. 152, l. 5. *trenchoures*] trenchours A.
l. 12. *hanged*] hanged A.
l. 15. *cannelles*] canelles A.
l. 18, 19. *y^{e}*] the (*in both places*) A.
l. 20. *seasous*] seasons A.
l. 23. *after*] After A.
l. 27. *good*] goot A.
l. 30. *y^{e}*] the A.
l. 34. *modon*] modon A.
l. 36. *sourayne*] souerayne A.

P. 153. *ye*] the A (*several times*).
l. 5. *wyll*] wyl A.
l. 9. *rede*] reed A. *reboyle*] reboyle not A.
l. 12. *the* reboyle] *they* reboyle A.
l. 17. *lessynge*] lesynge A.
l. 20. *campolet*] campolet A.
l. 21. *tyer*] tyerre A.
l. 22. *ypocras*] Ipocras A (*and in the next line, and l.* 26).
l. 24. *gynger*] gynger A.
l. 27. *ren*] hange A.
l. 29. *your*] youre A.
In l. 33, A *has* paradico, *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. 151, *lyste* (which is a misprint) for *lyft*, and *trassene* for *transsene* (cp. Fr. *transon*, a truncheon, peece of, Cot.); on p. 152, *goot* for *good* is well worth notice (if any meaning can be assigned to *goot*), as the direction to beware of *good* strawberries is not obvious; on p. 153, we should note *lesynge* for *lessynge*, 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. 155, l. 10, *For* treachour *read* trenchour.
l. 23. *For* so *read* se.
l. 24. *For* se' *read* se.
P. 156, l. 1. *ony*] on A.
l. 7. *For* it *read* is.
l. 15. *ye so*] and soo A. (*No doubt owing to confusion between* & *and* ye.)
l. 16. *your*] you A.
l. 29. *For* bo *read* be.
P. 157, l. 20. *For* wich *read* with.
P. 158, l. 3. *For* fumosytees *read* fumosytees.
l. 7. *For* pygous *read* pynyons (whence it appears that the *pinion*-bones, not *pigeon's*-bones, are meant).
l. 25. The word "reyfe" is quite plain.

P. 160, ll. 18, &c. There is some variation here; the first edition has, after the word *soueravne*, the following :—"laye trenchours before hym / yf he be a grete estate, lay fyue trenchours / & he be of a lower degre, foure trenchours / & of an other degre, thre trenchours," &c. This is better; the second edition is clearly wrong about the *five* trenchers. This seems another error made in reprinting, the words *lower degre* being wrongly repeated.

P. 161, l. 6. It may be proper to note the first edition also has *broche*.

P. 165, l. 8. *For* for ye *read* for they.

P. 165, l. 27. *the*[*y*] *; in* A they *is printed in full.*
P. 166, l. 18. *For* raysyus *read* raysyns.
P. 167, l. 21. *For* slytee *read* slytte.
P. 169, ll. 10, 18. *carpentes*] carpettes A.
l. 14. *shall*] shake A.
l. 23. *blanked*] 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 *pynyons* on p. 158, and the variation of reading on p. 160; in the latter case perhaps neither edition seems quite right, though the first edition is quite intelligible.

In our Cambridge edition (see p. 170, 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!

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

The Ladies & Men of Queen Elizabeth's Court.

"I might here (if I would, or had sufficient disposition of matter conceiued of the same) make a large discourse of such honorable ports, of such graue councellors, and noble personages, as giue their dailie attendance vpon the quéenes maiestie there. I could in like sort set foorth a singular commendation of the vertuous beautie, or beautifull vertues of such ladies and gentlewomen as wait vpon hir person, betweene whose amiable countenances and costlinesse of attire, there séemeth to be such a dailie conflict and contention, as that it is verie difficult for me to gesse, whether of the twaine shall beare awaie the preheminence. 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 haue

English courtiers the best learned & the worst liuers.

not the vse and skill of sundrie speaches, beside an excellent veine of writing before time not regarded. Would to God the rest of their liues and conuersations were correspondent to these gifts! for as our common courtiers (for the most part) are the best lerned and indued 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 saie how many gentlewomen and ladies there are, that beside sound knowledge of the Gréeke and Latine toongs, 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!

[Ladies learned in languages.]

"Beside these things I could in like sort set downe the waies and meanes, wherby our ancient ladies of the court doo shun and auoid idlenesse, some of them exercising their fingers with the needle, other in caulworke, diuerse in spinning of silke, some in continuall reading either of the holie scriptures, or histories of our owne or forren nations about vs, and diuerse in writing volumes of their owne, or translating of other mens into our English and Latine toong, whilest the yoongest sort in the meane time applie their lutes, citharnes, prickesong, and all kind of musike, which they vse onelie for recreation sake, when they haue leisure, and are frée from attendance vpon the quéenes 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 perteining to the ornature and commendations of their bodies,

[Ancient ladies' employments.]

[Young ladies' recreations.]

[Old ladies' skill in surgery, &c.]

I might (if I listed to deale further in this behalfe) easilie declare, but I passe ouer such maner of dealing, least I should séeme to glauer, and currie fauour with some of them. Neuerthelesse this I will generallie saie of them all, that as ech of them are cuning in somthing wherby they kéepe themselues 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 deuising, wherein the Portingall is their chéefe counsellor, as some of them are most commonlie with the clearke of the kitchen, who vseth (by a tricke taken vp of late) to giue in a bréefe rehearsall of such and so manie dishes as are to come in at euerie course throughout the whole seruice in the dinner or supper while: which bill some doo call a memoriall, other a billet, but some a fillet, bicause 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.

[All are cunning

in cookery, helped by the Portuguese.]

[Introduction of the *Carte*,

Memorial, Billet or Fillet.]

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. 260. *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 mayster Benett."

A, *for* argue not *read* Angre the

B, *omit* ne; *for* not to large *read* thou nat to brode

D, „ „; *for* not *read* thow nat

E, „ „; *for* to eernesful *read* ne curyons

F, *for* fers, famuler, freendli, *read* Ferde, familier, frenfulle

G, *omit* to; *for* & gelosie þou hate, *read* Ne to galaunt never

H, *for* in þine *read* off

I, *for* iettynge *read* Iocunde; *for* iape not to *read* Ioye thow nat

K, *omit* to *and* &; *for* knaue *read* knaves

L, *for* for to leene *read* ne to lovyng; *for* goodis *read* woordys

M, *for* medelus *read* Mellous; *for* but as mesure wole it meeue *read* ne to besynesse vnleffulle

N, *for* ne use no new iettis *read* ne noughte to neffangle

O, *for* ouerþwart *read* ouertwarthe; *for* & ooþis þou hate *read* Ne othez to haunte

Q, *for* quarelose *read* querelous; *for* weel ȝoure souereyns *read* men alle abowte

R, *omit the second* to; *for* not to rudeli *read* thou nat but lyte

S, *for* ne straungeli to stare *read* Ne starte nat abowte

T, *for* for temperaunce is best *read* But temperate euere

V, *for* ne &c. *read* ne violent Ne waste nat to moche

W, *for* neiþer &c. *read* Ne to wyse deme the

¶ *for* is euere þe beste of *read* ys best for vs

Add **X Y Z** x y wyche esed & per se.

Tytelle Tytelle Tytelle thañ Esta Amen.

p. 265. *The Lytylle Childrenes Lytil Boke*, with part of the Advocates Library MS., fol. 84, back (collated by Mr David Laing).

l. 1, *for* childreñ *read* childur
l. 2, *dele* þat ; l. 3 *dele* For
l. 6, *for* with mary, *read* oure Lady
l. 7, *for* arñ *read* byn
l. 9, *prefix* Forst *to* Loke, and *for* wasshe *read* wasshyd
l. 12, *for* tylle *read* to
l. 13, *prefix* And *to* Loke
l. 14, *is*, To he y^{t} reweleth y^{e} howse y^{e} bytt
l. 16, *put the* that *between* loke *and* on
l. 17, *for* without any faylys *read* withowtte fayle
l. 18, *for* hungery aylys *read* empty ayle
l. 20, *for* ete esely *read* etett eysely

p. 267, l. 25, *for* mosselle *read* morsselle
l. 26, *for* in *read* owt of
l. 30, *for* Into thy *read* nor in the ; *for* thy salte *read* hit
l. 31, *for* fayre on þi *read* on a
l. 32, *for* The byfore *read* Byfore the ; *and dele* þyne
ll. 33-4, *are* Pyke not y^{i} tethe wyth y^{i} knyfe
Whyles y^{u} etyst be y^{i} lyfe

The poem in the Advocates' MS. has 108 lines, and fills 5 pages of the MS. (Wynkyn 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.'

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p. 265. *The Lytylle Childrenes Lytil Boke* collated with the Cambridge University MS., by Mr Henry Bradshaw. *Hem* is always written for *him* in this MS., and so with other words.

l. 2, *for* wrytyne *read* brekeyd
l. 6, *for* Elizabeth *read* cortesey
l. 7, *for* closide *read* clodyd
l. 10, *for* on *read* yn
l. 11, 12, *for* þou *read* ye
l. 14, *for* hous the bydde *read* hall þe beyt
l. 15, *for* þe *read* they
l. 16, *for* on *read* no
l. 17, *for* any faylys *read* fayle
l. 18, *for* aylys *read* heydyt
l. 19, *for* Ete . . hastely *read* yet . . hastey
l. 20, *prefix* Bot *to* Abyde ; *for* esely *read* all yesley

p. 267, l. 23, *for* Kerue not thy brede *read* Kot they bred not
l. 24, *is* Ne to theke bat be-tweyn
l. 25, *for* mosselle *read* mossels ; *for* begynnysse to *read* dost
l. 26, *for* in *read* owt of
l. 27, *for* on *read* yn

p. 267, ll. 28-30, *are* Ne yn they met, feys, ne fleys.
Put not thy mete yn þey salt seleyr

l. 32, *is* Be-fore the, that ys worschep
l. 33, *for* ne *read* nother
l. 34, *for* If *read* And; *for* come *read* comest
l. 35, *for* And *read* Seche; *put the* is *before* yn
l. 37, *for* Ete . . by *read* Kot . . yn
l. 38, *prefix* And *to* Fylle; *omit* done
l. 40, *is* Weyles thou hetys, bey they leyffe
l. 42, *for* þow put *read* take owt
l. 43, *for* Ne *read* Nether
l. 44, *is* For no cortesey het ys not habell
l. 45, *for* Elbowe . . fyst *read* Elbowhes . . fystys
l. 46, *for* whylis þat *read* wheyle
l. 47, *is* Bolk not as a bolle yn the crofte
l. 48, *for* karle þat *read* charle; *for* cote *read* cotte
l. 50, *for* of hyt or þou art *read* the or ye be
l. 51, *for* sterke *read* lowde

p. 269, l. 52, *is* all of curtesy loke ye carpe
l. 53, *for* at *read* all; *omit* loke þou
l. 54, *for* Loke þou 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* noþer laughe
l. 58, *for* with moche speche *read* thow meche speke; *for* mayst *read* may
l. 59, *for* fist ne *read* ner; and *for the second* ne *read* not
l. 60, *for* fayre and stylle *read* stere het not
l. 61, *for* thy *read* the
l. 66, *omit* a
l. 67, *for* I rede of *read* of j redde þe of
l. 68, *for* neþer *read* neuer; *omit* yn þi *before* drynk
l. 69, *for* þat *read* they
l. 73, *for* þou see *read* be saye
l. 76, *for* þou *read* yow; *for* thow art *read* yow ar
l. 77, *for* forthe *read* before yow
l. 78, *omit* þow not
l. 79, *for* ynto *read* yn

p. 271, l. 83, *for* ende *read* hendyng
l. 84, *for* wasshen *read* was
l. 85, *for* worthy *read* wortheyor
l. 86, *for* to- *read* be-; *omit* &; *for* þi prow *read* gentyll cortesey
ll. 87, 88, 89, are omitted.
l. 90, *for* nether *read* not; *for* ne *read* ne with
l. 91, *omit* þi; *for* the hede *read* they lorde
l. 92, *for* hyghly *read* mekeley
l. 93, *for* togydre ynsame *read* yn the same manere

p. 271, l. 94, *for* no blame *read* the same
l. 95, *for* therafter *read* hereafter
l. 96, *after* that *add* he ys; *for* was heere *read* þere aftyr
l. 97, *omit* And; *for* dispiseth *read* dispise
l. 99, *for* Nether *read* neuer
l. 100, *for* Ner *read* ne
l. 101, *after* for *add* sent
l. 102, *for* Louyth this boke *read* Loren this þesen
l. 103, *omit* and; *for* made *read* wret
l. 106, is omitted.
p. 273, l. 107, *before* vs *put* hem and
l. 108, *for the first* Amen *read* Sey all; *for the* Explicit &c. *read* Expleycyt the Boke of cortesey.

CORRIGENDA, ADDITIONAL NOTES, &c.

[A few corrections of letters and figures have been made in this Reprint.]

p. iv. l. 6. 'Your Bele Babees are very like the *Meninos* of the Court of Spain, & *Menins* of that of France, young nobles brought up with the young Princes.' H. Reeve.

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, *Rythmica*, *Metrica*, &c. The Arithmetic *said* to have been studied there in the time of Edmund the Confessor is defined in his Life (MS. about 1310 A.D.) in my *E. E. Poems & Lives of Saints*, 1862, thus,

> Arsmetrike is a lore: þat of figours al is
> & of drauȝtes as me drawe þ in poudre: & in numbre iwis.

p. xviii. l. 16. The regular Cathedral 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 Monchensi, sister-in-law to one Dionysia, and aunt to another." *The Chronicle*, Sept. 21, 1867.

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 beneficed men, having yearly to dispend 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 dispend, 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 £6. 13. 4.

1628. Item, to Richard Busby, by consent of the vestry, towards enabling him to proceed bachelor of arts £5. 0. 0.

Nichols, p. 38. See too p. 37.

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

p. xxvii., *dele* 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. "Tunc leges et causidici in Angliam primo vocati sunt," he says in his account of Theobald in the Acts of the Archbishops, "quorum primus erat magister Vacarius. Hic in Oxonefordiâ 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. 2, *for* poor *read* independent. 'Fitz-Stephen says on the parents of St Thomas, "Neque fœnerantibus neque officiose negotiantibus, sed de redditibus suis honorifice viventibus."' E. A. F.

p. liii. Thetford. See also p. xli.

p. lxxix. last line. A Postscript of nine fresh pieces has been since added, on and after p. 349, with 'The Boris hede furst' at p. 264*.

p. 6, l. 77, *for the note on* plommys, damsons, *see* p. 91, *note on l.* 177.

p. 7, l. 2 of notes, *for* Houeshold *read* Household

p. 27, l. 418, Areyse. Compare, "and the Geaunte pulled and drough, but he myght hym not *a-race* from the sadell." *Merlin*, Pt. II. p. 346 (E. E. T. Soc. 1866).

p. 35, note [3] (to l. 521), *for* end of this volume *read* p. 145

p. 36, l. 356. *Pepper.* "The third thing is Pepper, a sauce for vplandish folkes: for they mingle Pepper with Beanes and Peason. Likewise of toasted bread with Ale or Wine, and with Pepper, they make a blacke sauce, as if it were pap, that is called *pepper*, and that they cast vpon theyr meat, flesh and fish." *Reg. San. Salerni*, p. 67.

p. 58, l. 851; p. 168, l. 13, 14. 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 Persley leaues stamped withe veriuyce, or white wine, is made a *greene sauce* to eate with roasted meat . . Sauce for Mutton, Veale and Kid, is *greene sauce*, made in Summer with Vineger or Verjuyce, with a few spices, and without Garlicke. Otherwise with Parsley, white Ginger, and tosted bread with Vineger. In Winter, the same sawces are made with many spices, and little quantity of Garlicke, and of the best Wine, and with a little Verjuyce, or with Mustard." *Reg. San. Salerni*, p. 67-8.

p. 62, l. 909, *? perhaps a comma should go after* hed, *and* 'his cloak or cape' *as a side-note. But see* cappe, p. 65, l. 964.

p. 66, l. 969. 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 visitacion 1. 9. 8.

1625 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. 67, last line of note, *for* Hoss *read* Hog's

p. 71, side-note 12, *for* King's *read* chief

p. 84, note to l. 51. Chipping or paring bread. "*Non comedas crustam, colorem quia gignit adustam* . . . the Authour in this Text warneth vs, to beware of crusts eating, because they ingender a-dust cholor, or melancholly humours, by reason that they bee burned and dry. And therefore great estates the which be [*orig.* the] chollerick of nature, cause the crustes aboue and beneath to be chipped away; wherfore the pith or crumme should be chosen, the which is of a greater nourishment then the crust." *Regimen Sanitatis Salerni*, ed. 1634, p. 71. Fr. *chapplis*, bread-chippings. Cotgrave.

p. 85, note to l. 98, *Trencher*, should be to l. 52.

p. 91, last note, on l. 177, should be on l. 77.

p. 92, l. 6, *goddes good*. This, and *barme*, and *bargood* (= beer-good) are only equivalents for 'yeast.' Goddes-good was so called 'because it cometh of *the* grete grace of God': see the following extract, sent me by Mr Gillett, from the Book of the Corporate Assembly of Norwich, 8 Edw. IV.:

"The Maior of this Cite com*m*aundeth on the Kynges bihalve, y^{t} alle man*er* of Brewers y^{t} shall brewe to sale w^{t}ynne this Cite, kepe y^{e} assise accordyn to y^{e} Statute, & upon peyne ordeyned. And wheras berme, otherwise clepid goddis good, w^{t}oute tyme of mynde hath frely be goven or delyv*er*ed for brede, whete, malte, egges, or other honest rewarde, to y^{e} valewe only of a ferthyng at y^{e} uttermost, & noon warned, bicause it cometh of y^{e} grete grace of God, Certeyn p*er*sons of this Cite, callyng themselves com*m*on Brewers, for their singler lucre & avayll have nowe newely bigonne to take money for their seid goddis good, for y^{e} leest parte thereof, be it never so litle and insufficient to s*er*ve the payer therefore, an halfpeny or a peny, & ferthermore exaltyng y^{e} p*r*ice of y^{e} seid Goddis good at their p*r*oper will, ageyns the olde & laudable custome of alle' Englande, & spe*c*ially of this Cite, to grete hurte & slaunder of y^{e} same Cite. Wherefore it is ordeyned & provided, That no man*er* of brewer of this Cite shall from this time foorth take of eny p*er*son for lyvering, gevyng, or grauntyng of y^{e} s^{d} goddis good, in money nor other rewarde, above y^{e} valewe of a ferthyng. He shall, for no malice feyned ne sought, colour, warne, ne restregne y^{e} s^{d} goddis good to eny p*er*sone y^{t} will honestly & lefully aske it, & paye therefore y^{e} valewe of a ferthyng, &c."

p. 161, l. 4. Flawnes. 'Pro Caseo ad *flauns* qualibet die . panis j' (allowance of). *Register of Worcester Priory*, fol. 121 *a*. ed. Hale, 1865.

p. 296, col. 1, Clof. Can it be "cloth"?

p. 181, l. 144, Croscrist. *La Croix de par Dieu*. The Christs-crosse-row; or, the hornebooke wherein a child learnes 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 Picart's Religious Ceremonies, vol. i. p. 131. *Nares*.

p. 185, l. 267, *for* be, falle, *read* be-falle (it befalls, becomes)

p. 189, l. 393, side-note, *Hall*, should be *Hall*. Fires in Hall lasted to *Cena Domini*, the Thursday before Easter: see l. 398. Squires' allowances of lights ended on Feb. 2, I suppose. These lights, or *candle* of l. 839, would be only part of the allowances. The rest would continue all the year. See *Household Ordinances* & *North. Hous. Book*. Dr Rock says that the *holyn* or holly and *erbere grene* refer to the change on Easter Sunday described in the *Liber Festivalis*:—"In die paschē. Good friends ye shall know well that this day

is called in many places God's Sunnay. Know well that it is the manner in every place of worship at this day *to do the fire out of the hall;* 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 ensample 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 brenning (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. 250. "The holly, 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 Festivalis*—"First if a man asked why Sherethursday 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 sheer their heads and clip their beards, and poll their heads, and so make them honest against Easter-day."—Rock, *ib.*, p. 235.

p. 192, l. 462-4, *cut out* . *after* hete; *put* ; *after* sett, *and* , *after* let; l. 468-9, *for* sett, In syce, *read* sett In syce; l. 470, ? some omission after this line.

p. 200, l. 677, side-note, steel spoon *is more likely* spoon handle

p. 215, l. 14. *The* T *of* T the is used as a paragraph mark in the MS.

p. 274, l. 143-4, ? sense, reading corrupt.

p. 275, Lowndes calls the original of *Stans Puer ad Mensam* the *Carmen Juvenile* of Sulpitius.

p. 312, col. 2, Holyn. Bosworth gives A.S. *holen*, a rush; Wright's Vocab., *holin*, Fr. *hous;* and that Cotgrave glosses 'The Hollie, Holme, or Huluer tree.' *Ancren Riwle*, 418 note *, and *Rel. Ant.*, ii. 280, have it too. See Stratmann's Dict.

p. 317, col. 2, *The extract for* Lopster *should have been under* creuis *or* crao.

p. 318, col. 1, Lorely may be *lorel-ly*, like a lorel, a loose, worthless fellow, a rascal.

p. 339, col. 1, Syles *is* strains. SILE, *v.*, to strain, to purify milk through a straining dish; Su.-Got. *sila*, colare.—SILE, *s.*, a fine sieve or milk strainer; Su.-Got. *sil*, colum. Brockett. See quotations in Halliwell's Gloss., and Stratmann, who gives Swed. *síla*, colare.

On the general subject of diet in olden time consult "Regimen Sanitatis Salernitanum, with an Introduction by Sir Alex. Croke, Oxford, 1830." H. B. Wheatley. On manners, consult *Liber Metricus Faceti Morosi*. J. E. Hodgkin.

☞ Ten 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 nine of the new pieces as a Postscript, and the tenth at p. 264*. An 11th piece, *Caxton's Book of Curtesye*, in three versions, too important to be poked into a postscript, will form No. 3 of the Early English Text Society's Extra Series, the first Text for 1868.

[18 Oct. 1894. Much has been done for the history of Education since I put the foregoing notes together: see Arthur Leach's articles in the *Contemp. Review*, Sept. 1892, Nov. 1894; *Fortnightly Review*, Nov. 1892; *Westminster Gazette*, 26 July, 1894; and *National Observer*, Sept. 1, 1894. Also Herbert Quick's books, J. Bass Mullinger's, Maria Hackett's (1814, 1816, &c.), and Foster Watson's forthcoming *Writers on Education in England*, 1500—1660.[1] See too Foss's *Lives of the Judges;* Jn. Smith's *Lives of the Berkeleys;* the *Life of William of Wykeham;* Lupton's *Life of Colet;* articles in Thomassin's *Ecclesiastica Disciplina, Vetus et Nova;* Dr. P. Alford's *Abbots of Tavistock*, p. 119-120; R. N. Worth's Calendar of the *Tavistock Parish Records* (1588-9), p. 37, 39, &c.; *Dugdale*, i. 82, ii. 142, iii. 10, iv. 404-5; Leland, *Collectanea*, vol. i, pt. 2, p. 302; Ellis, *Orig. Let.*, 3rd Series, i. 333, ii. 243; Marston's *Scourge of Villanie* (1599), Works, ed. 1856, iii. 306; Cavendish's *Life of Wolsey*, Kelmscott Press, 1893, p. 24; John of Salisbury, Epist. XIX, ed. Giles; *Churchwardens' Accounts*, Somerset Record Soc. (1890), p. xix; *Glastonbury Abbey Accounts*, p. 249; *Engl. Hist. Rev.*, Jan. 1891, p. 24; *Songs & Carols*, Warton Club, 1855, p. 10; Dr. Woodford's Report on National Education in Scotland, 1868; *Macmillan's Mag.*, July 1870 (Scotch at Oxford); Essays on Grammar Schools, by members of the Free Kirk in Scotland; Stevenson's *Nottingham Boro' Records*, iv. 272, 299, 302; Dr. Buelbring's Introduction to Defoe's *Compleat English Gentleman;* Bradshaw on the *A B C* as a School-book, Cambr. Antiq. Soc., vol. iii.; &c., &c.

Much of my Forewords above, appeard in two numbers of the *Quarterly Journal of Education*, no. 2, Aug. 1867, vol. i, p. 48-56, and no. 3, Nov. 1867, p. 97-100.—F. J. F.]

The friend to whom this book was dedicated, C. H. Pearson, died, alas, this year (1894) after his return from Melbourne, where he had organised free education thro' the whole State, and done much other good work.

[1] Department of Education, Washington, U. S. A.

The Boke of Nurture

Folowyng Englondis gise

BY ME

John Russell,

SUM TYME SERUANDE WITH DUKE VMFREY OF GLOWCETUR,
A PRYNCE FULLE ROYALLE, 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,

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John Russells

Boke of Nurture.

[*Harl. MS.* 4011, *Fol.* 171.]

In nomine patris, god kepe me / et filij for charite,
Et spiritus sancti, where that y goo by lond or els by see ! — In the name of the Father, Son, and Holy Ghost, God keep me!

an vsshere y Am / ye may beholde / to a prynce of highe degre, — I am an Usher to a Prince, and

þat enioyethe to enforme & teche / alle þo thatt wille thrive & thee[1], — delight in teaching

Of suche thynges as here-after shalle be shewed by my diligence

To them þat nought Can / with-owt gret exsperience; — the inexperienced.

Therfore yf any mañ þat y mete withe, þat[2] for fawt of necligence,

y wylle hym enforme & teche, for hurtynge of my Conscience.

To teche vertew and connynge, me thynkethe hit charitable, — It is charitable to teach

for moche youthe in connynge / is bareñ & fulle vnable ; — ignorant youths.

þer-fore he þat no good cañ / ne to nooñ wille be agreable. — If any such won't learn,

he shalle neuer y-thryve / þerfore take to hym a babulle. — give them a toy.

[1] do, get on. [2] ? þat = nought can.

One May I went to a forest,

As y rose owt of my bed, in a mery sesoun of may,
to sporte me in a forest / where sightes were fresche & gay,

and by the Forester's leave walked in the woodland,

y met with þe forster / y prayed hym to say me not nay,
þat y mygh[t] walke in to his lawnde[1] where þe deere lay.

as y wandered weldsomly[2] / in-to þe lawnd þat was so grene,

where I saw three herds of deer

þer lay iij. herdis of deere / a semely syght for to sene;

in the sunshine.

y behild oñ my right hand / þe soñ þat shoñ so shene;

A young man with a bow was going to stalk them,

y saw where walked / a semely yonge mañ, þat sklendur was & leene;
his bowe he toke in hand toward þe deere to stalke;

but I asked him to walk with me,

y prayed hym his shote to leue / & softely with me to walke.
þis yonge mañ was glad / & louyd with me to talke,
he prayed þat he myȝt withe me goo / in to som herne[3] or halke[4];

and inquired whom he served.

þis yonge mañ y frayned[5] / with hoom þat he wonned þañ,

'No one but myself,

"So god me socoure," he said / "Sir, y serue myself / & els nooñ oþer mañ."
"is þy gouernaunce good?" y said, / "soñ, say me ȝiff þow cañ."

and I wish I was out of this world.'

"y wold y were owt of þis world" / seid he / "y ne rouȝt how sone whañ."

[1] The Lawnd in woodes. *Saltus nemorum.* Baret, 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. *wilsum*, free willed.

[3] A.S. *hirne*, corner. Dan. *hiörne.*

[4] Halke or hyrne. *Angulus, latibulum;* A.S. hylca, *sinus* Promptorium Parvulorum and note.

[5] AS. *fregnan*, to ask; Goth., *fraihnan;* Germ., *fragen.*

"Sey nought so, good soñ, beware / me thynkethe þow menyst amysse ; 'Good son,
for god forbedithe wanhope, for þat a horrible synne ys, despair is sin;
þerfore Soñ, opeñ thyñ hert / for peraveñture y cowd the lis[1] ; tell me what the matter is.
32 "wheñ bale is hext / þañ bote is next" / good sone, lerne welle þis." When the pain is greatest the cure is nearest!'
"In certeyñ, sir / y haue y-sought / Ferre & nere many a wilsom way 'Sir, I've tried everywhere for a
to gete mete[2] a mastir ; & for y cowd nouȝt / euery mañ seid me nay, master; but because I know
y cowd no good, ne nooñ y shewde / where euer y ede day by day nothing, no one will take me.'
36 but wantoun & nyce, recheles & lewde / as Iangelynge as a Iay."

[Fol. 171 b.]
"Now, son, ȝiff y the teche, wiltow any thynge lere? 'Will you learn if I'll teach you?
wiltow be a seruaunde, plowȝmañ, or a laborere, What do you want to be?'
Courtyour or a clark / Marchaund / or masoun, or an artificere,
40 Chamburlayn, or buttillere / pantere or karvere?"

"The office of buttiler, sir, trewly / pantere or chamburlayne, 'A Butler, Sir, Panter, Chamberlain, and Carver.
The connynge of a kervere, specially / of þat y wold lerne fayne Teach me the duties of these.'
alle þese connynges to haue / y say yow in certayñ,
44 y shuld pray for youre sowle nevyr to come in payne."

"Son, y shalle teche þe withe ryght a good wille, 'I will, if you'll
So þat þow loue god & drede / for þat is ryght and skylle, love God and be

[1] AS. *lis* remissio, lenitas ; Dan. *lise*, Sw. *lisa*, relief. [2] *for* me to

true to your master.'

and to þy mastir be trew / his goodes þat þow not spille,

but hym loue & drede / and hys commaundement3 dew / fulfylle.

A Panter or Butler must have

The furst yere, my soñ, þow shalle be pantere or buttilare,

three knives:

þow must haue iij. knyffes kene / in pantry, y sey the, euermare:

1 to chop loaves, 1 to pare them,

Oñ knyfe þe loves to choppe, anothere them for to pare,

1 to smooth the trenchers.

the iij. sharpe & kene to smothe þe trenchurs and square.[1]

Give your Sovereign new bread,

alwey thy soueraynes bred thow choppe, & þat it be newe & able;

others one-day-old bread; for the house, three-day bread; for trenchers four-day bread;

se alle oþer bred a day old or þou choppe to þe table;
alle howsold bred iij. dayes old / so it is profitable;
and trencher bred iiij. dayes is convenyent & agreable.

Have your salt white, and your salt-planer of ivory,

loke þy salte be sutille, whyte, fayre and drye,
and þy planere for thy salte / shalle be made of yverye /

two inches broad, three long.

þe brede þerof ynches two / þen þe length, ynche told thrye;

and þy salt sellere lydde / towche not thy salt bye.

Have your table linen sweet and clean,

Good soñ, loke þat þy napery be soote / & also feyre & clene,
bordclothe, towelle & napkyñ, foldyñ alle bydene.

your knives bright,

bryght y-pullished youre table knyve, semely in syȝt to sene;

spoons well washed,

and þy spones fayre y-wasche / ye wote welle what y meene.

[1] In Sir John Fastolfe's *Bottre*, 1455, are "ij. kerving knyves, iij. kneyves in a schethe, the haftys of every (ivory) withe naylys gilt . . . j. trencher-knyfe." *Domestic Arch.*, v. 3, p. 157-8. *Hec mensacula*, a dressyng-knyfe, p. 256; trencher-knyves, *mensaculos*. Jn. de Garlande, Wright's Vocab. v. 123

looke þow haue tarrers[1] two / a more & lasse for wyne ; — two wine-augers

wyne canels[2] accordynge to þe tarrers, of box fetice & fyne ; — some box taps,

also a gymlet sharpe / to broche & perce / sone to turne & twyne, — a broaching gimlet,

68 with fawcet[3] & tampyne[4] redy / to stoppe when ye se tyme. — a pipe and bung.

So whēn þow settyst a pipe abroche / good [sone,] do aftur my lore : — To broach a pipe,

iiij fyngur ouer / þe nere chyne[5] þow may percer or bore ; — pierce it with an auger or gimlet, four fingers-

with tarrere or gymlet perce ye vpward þe pipe ashore, — breadth over the lower rim,

72 and so shalle ye not cawse þe lies vp to ryse, y warne yow euer more. — so that the dregs may not rise.

Good sone, alle maner frute / þat longethe for sesōn of þe yere, — Serve Fruit according to the season,

Fygges / reysons / almandes, dates / buttur, chese[6] / nottus, apples, & pere, — figs, dates,

Compostes[7] & confites, chare de quynces / white & grene gyngere ; — quince-marmalade, ginger, &c.

[1] An Augre, or wimble, wherewith holes are bored. Terebra & terebrum. *Vng tarriere.* Baret's Alvearie, 1580.

[2] A Cannell or gutter. *Canalis.* Baret. *Tuyau*, a pipe, quill, cane, reed, canell. Cotgrave. *Canelle*, the faucet [l. 68] or quill of a wine vessel ; also, the cocke, or spout of a conduit. Cot.

[3] A Faucet, or tappe, a flute, a whistle, a pipe as well to conueigh water, as an instrument of Musicke. *Fistula* . . *Tubulus.* Baret. l. 71. *Ashore*, aslant, see note to l. 299.

[4] *Tampon*, a bung or stopple. Cot. Tampyon for a gon—*tampon*. Palsg.

[5] The projecting rim of a cask. Queen Elizabeth's 'yeoman drawer hath for his fees, all the lees of wine within fowre fingers of the *chine*, &c.' *H. Ord.* p. 295, (referred to by Halliwell).

[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 stew of chickens, herbs, honey, ginger, &c., for which a recipe is given on p. 18 of *Liber Cure Cocorum.* Cotgrave has *Composte :* f. A condiment or compo-

76 and ffor aftur questyons, or þy lord sytte / of hym
þow know & enquere.

[Fol. 172.] Before dinner, plums and grapes;

Serve fastynge / plommys / damsons / cheries /
and grapis to plese;

after, pears, nuts, and hard cheese.

aftur mete / peeres, nottys / strawberies, wȳneberies,[1]
and hardchese,
also blawnderelles,[2] pepyns / careawey in comfyte /
Compostes[3] ar like to þese.

After supper, roast apples, &c.

80 aftur sopper, rosted apples, peres, blaunche powder,[4]
your stomak for to ese.

sition; a wet sucket (wherein sweet wine was vsed in stead of sugar), also, a pickled or winter Sallet of hearbes, fruits, or flowers, condited in vinegar, salt, sugar, or sweet wine, and so keeping all the yeare long; any hearbes, fruit, or flowers in pickle; also pickle it selfe. Fr. *compote*, stewed fruit. The Recipe for *Compost* in the Forme of Cury, Recipe 100 (C), p. 49-50, is "Take rote of persel. pasternak of raseñs. scrape hem and waische hem clene. take rapis & cabochis ypared and icorne. take an erthen panne with clene water, & set it on the fire. cast all þise þerinne. whan þey buth boiled, cast þerto peeris, & parboile hem wel. take þise thyngis up, & lat it kele on a fair cloth, do þerto salt whan it is colde in a vessel; take vinegur, & powdour, & safroun, & do þerto, & lat alle þise þingis lye þerin al nyȝt oþer al day, take wyne greke and hony clarified togidur, lumbarde mustard, & raisouns corance al hool. & grynde powdour of canel, powdour douce, & aneys hole. & fenell seed. take alle þise þingis, & cast togydur in a pot of erthe. and take þerof whan þou wilt, & serue forth."

[1] ? not A.S. *winberie*, a wine-berry, a grape, but our *Whinberry*. But 'Wineberries, currants', Craven Gloss.; Sw. *vin-bär*, a currant. On *hard cheese*, see note to l. 86.

[2] *Blandureau*, m. The white apple, called (in some part of England) a Blaundrell. Cotgrave. [3] See note to l. 75.

[4] *Pouldre blanche*. A powder compounded of Ginger, Cinnamon, and Nutmegs; much in use among Cookes. Cotgrave. Is there any authority for the statement in *Domestic Architecture*, v. 1, p. 132; that sugar 'was sometimes called *blanch powdre*' ? P.S.— Probably the recollection of what Pegge says in the Preface to the *Forme of Cury*, "There is mention of *blanch-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 132, of "Peeris in confyt," p. 62-3, we find "whan þei [the pears] buth ysode, take hem up, make a syrup of wyne greke. oþer vernage with blaunche powdur, oþer white sugur, and powdour gyngur, & do the peris þerin." It is needless to say that if a modern recipe said take

Bewar at eve * / of crayme of cowe & also of the goote, þau3 it be late,
of Strawberies & hurtilberyes / with the cold Ioncate,[1]
For þese may marre many a mañ changynge his astate,
but 3iff he haue aftur, hard chese / wafurs, with wyne ypocrate.[2]
hard chese hathe þis condicioun in his operacioun:
Furst he wille a stomak kepe in the botom opeñ,[3]
the helthe of cuery creature ys in his condicioun;
yf he diete hym̄ thus dayly / he is a good conclusioun.
buttir is an holsom mete / furst and eke last,[4]
For he wille a stomak kepe / & helpe poyson a-wey to cast,
also he norishethe a mañ to be laske / and evy humerus to wast,
and with white bred / he wille kepe þy mouthe in tast.

In the evening don't take cream, [* 'at eve' has a red mark through as if to cut it out] strawberries, or junket,

unless you eat hard cheese with them.

Hard cheese keeps your bowels open.

Butter is wholesome in youth and old age, anti-poisonous,

and aperient.

"sugar or honey," sugar could not be said "to be sometimes called" honey. See Dawson Turner in Howard Household Books.

[1] *Ioncade:* 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. '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 scurvy skin: Whereupon Galen and Isaac have well noted, That as we may feed liberally of ruin cheese, and more liberally of fresh Cheese, so we are not to taste any further of old and hard Cheese, 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 unwholesom betwixt those two ages, because through the heat of young stomacks, it is forthwith converted into choler [bile]. The Dutchmen have a by-Verse amongst them to this effect,

Eat Butter first, and eat it last,
And live till a hundred years be past'

Milk, Junket, Posset, &c., are binding. Eat hard cheese after them.

Milke, crayme, and cruddes, and eke the Ioncate,[1]
þey close a mannes stomak / and so dothe þe possate ;
þerfore ete hard chese aftir, yef ye sowpe late,
and drynk romney modoun,[2] for feere of chekmate.[3]

Beware of green meat; it weakens your belly.

beware of saladis, grene metis, & of frutes rawe
for þey make many a mañ haue a feble mawe.
þerfore, of suche fresch lustes set not an hawe,
For suche wantoun appetites ar not worth a strawe.

For food that sets your teeth on edge, eat almonds and cheese,

alle maner metis þat þy tethe oñ egge doth sette,
take almondes þerfore ; & hard chese loke þou not for-gette.
hit wille voide hit awey / but looke to moche þerof not þou ete ;

but not more than half an ounce.

for þe wight of half an vnce with-owt rompney is gret.

If drinks have given you indigestion, eat a raw apple.

3iff dyuerse drynkes of theire fumosite haue þe dissesid,
Ete an appulle rawe, & his fumosite wille becesed ;

Moderation is best sometimes,

mesure is a mery meene / whañ god is not displesed ;

at others abstinence.

abstynens is to prayse what body & sowle ar plesed.

Look every night that your wines

Take good hede to þe wynes / Red, white / & swete,

don't ferment or leak [the *t* of the MS. has a *k* over it];

looke euery ny3t with a Candelle þat þey not reboyle / nor lete;

and wash the heads of the pipes with cold water.

euery ny3t with cold watur washe þe pipes hede, & hit not forgete,

Always carry a gimlet, adze, and linen cloths.

& alle-wey haue a gymlet, & a dise,[4] with lynneñ clowtes smalle or grete.

[1] See note to l. 82.

[2] See ' Rompney of Modoñ,' among the sweet wines, l. 119.

[3] *Eschec & mat.* Checke-mate at Chests ; and (metaphorically) a remedilesse disaster, miserie, or misfortune. Cot.

[4] *? ascia*, a dyse, Vocab. in *Reliq. Ant.* v. 1, p. 8, col. 1; *ascia*, 1. an axe; (2. a mattock, a hoe; 3. an instrument for mixing mortar). *Diessel*, ofte *Diechsel*, A Carpenter-axe, or a Chip-axe. Hexham

3iff þe wyne reboyle / þow shalle know by hys syngynge; — If the wine boil over,

þerfore a pipe of coloure de rose[1] / þou kepe þat was spend in drynkynge — put to it the lees of red wine,

the reboyle to Rakke to þe lies of þe rose / þat shalle be his amendynge. — [Fol. 172 b.] and that will cure it.

3iff swete wyne be seeke or pallid / put in a Rompney for lesynge.[2] — Romney will bring round sick sweet wine.

Swete Wynes.[3]

The namys of swete wynes y wold þat ye them knewe : — *The names of Sweet Wines.*

Vernage, vernagelle, wyne Cute, pyment, Raspise, Muscadelle of grew,

Rompney of modoñ, Bastard, Tyre, O3ey, Torrentyne of Ebrew.

Greke, Malevesyñ, Caprik, & Clarey whañ it is newe.

Ypocras.

Good soñ, to make ypocras, hit were gret lernynge, — *Recipe for making Ypocras.*

and for to take þe spice þerto aftur þe proporcionynge, — Take spices thus,

Gynger, Synamome / Graynis, Sugur / Turnesole, þat is good colourynge ; — Cinnamon, &c., **for lordes**[4] [MS].

For commyñ peple / Gynger, Canelle / longe pepur / hony aftur claryfiynge. — long Pepper **fo[r] commynte**

[1] ? The name of the lees of some red wine. Phillips has *Rosa Solis*, a kind of Herb; also a pleasant Liquor made of Brandy, Sugar, 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 drosera. 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 Flessh (Household Ord., p. 462), one way of preparing the dish is 'for a Lorde,' another way 'for Commons.' Other like passages also occur.

Have three basins

look ye haue of pewt*ur* basons ooñ, two, & thre,
For to kepe in youre powdurs / also þe lico*ur*
þerin to renne wheñ þat nede be ;

and three straining-bags to them ;

to iij. basou*n*s ye must haue iij bagges renners / so clepe ham we,

hang 'em on a perch.

& hange þem̄ oñ a perche, & looke þat Sure they be.

Let your ginger be well pared,

Se þat youre gynger be welle y-pared / or hit to powder ye bete,

hard, not worm-eaten,

and þat hit be hard / with-owt worme / bytynge, & good hete ;

(Colombyne is better

For good gynger colombyne / is best to drynke and ete ;

than Valadyne or Maydelyne);

Gynger valadyne & maydelyñ ar not so holsom in mete.

your sticks of Cinnamon thin,

looke þat your stikkes of synamome be thyñ, bretille, & fayre in colewre,

hot and sweet;

and in youre mowthe, Fresche, hoot, & swete / þat is best & sure,

Canel is not so good.

For canelle is not so good in þis crafte & cure.

Cinnamon is hot and dry,

Synamome is hoot & dry in his worchynge while he wille dure.

Cardamons are hot and moist.

Graynes of paradise,[1] hoote & moyst þey be :

Take sugar or

Sugre of .iij. cute[2] / white / hoot & moyst in his propurte ;

sugar candy,

Sugre Candy is best of alle, as y telle the,

red wine,

and red wyne is whote & drye to tast, fele, & see,

graines, ginger, pepper,

Graynes[1] / gynger, longe pepur, & sugre / hoot & moyst in worchynge ;[3]

[1] Graines. *Cardamomum, Graine de paradis.* Baret. 'Graines of Paradise; or, the spice which we call, Graines.' Cotgrave.

[2] *Cuite*, a seething, baking. Cot.

[3] *Spices.* Of those for the Percy Household, 1512, the yearly cost was £25 19*s.* 7*d.*, for *Piper*, Rasyns of Corens, Prones, *Gynger*, Mace, Clovvez, Sugour, *Cinamom*, Allmonds, Daytts, Nuttmuggs, *Granes*, *Tornesole*, Saunders, *Powder of Annes*, Rice, Coumfetts, *Galyngga*, *Longe Piper*, *Blaynshe Powder*, and Safferon, p. 19, 20. Household Book, ed. Bp. Percy.

Synamome / Canelle[1] / red wyne / hoot & drye in þeire doynge ; — cinnamon, spice,

Turnesole[2] is good & holsom for red wyne colowrynge : — and turnesole, and

alle þese ingredyentes, þey ar for ypocras makynge.

Good soñ, youre powdurs so made, vche by þam self in bleddur laid, — put each powder in a bladder by itself.

hange sure youre perche & bagges þat þey from yow not brayd, — Hang your straining-bags so that

& þat no bagge touche oþer/do as y haue yow saide ; — they mayn't touch,—first bag

þe furst bag a galoun / alle oþer of a potelle, vchoñ by oþer teied. — a gallon, others a pottle.

Furst put in a basoun a galoun ij. or iij. wyne so red ; — Put the powders in two or three

þeñ put in youre powdurs, yf ye wille be sped, — gallons of red wine; then into

and aftyr in-to þe rennere so lett hym be fed, — [Fol. 173.] the runner,

þañ in-to þe second bagge so wold it be ledde. — the second bag,

loke þou take a pece in þyne hand euermore amonge, — (tasting and trying it now and then),

and assay it in þy mouthe if hit be any thynge stronge, — and the third vessel.

and if þow fele it welle boþe with mouthe & tonge,

þañ put it in þe iij. vesselle / & tary not to longe.

And þañ ȝiff þou feele it be not made parfete, — If it's not right.

þat it cast to moche gynger, with synamome alay þat hete ;

and if hit haue synamome to moche, with gynger of iij. cute ; — add cinnamon, ginger, or sugar, as wanted.

þañ if to moche sigure þer be / by discressioun ye may wete.

Thus, son, shaltow make parfite ypocras, as y the say ;

[1] Canel, spyce. *Cinamomum, amomum*. Promt. Parv. *Canelle*, our moderne Cannell or Cinnamom. Cot. (Named from its tube stalk ?)

[2] *Tourne-soleil*. Tornesole, Heliotropium. Cotgrave. Take bleue *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* steped wel in wyne, and colour the potage with that wyne, *ibid.* 'And then with a little *Turnsole* make it of a high murrey [mulberry] colour.' Markham's Houswife, p. 70.

Mind you keep tasting it.

but *with* þy mowthe to prove hit, / be þow tastynge alle-way;

Strain it through bags of fine cloth,

let hit renne in iiij. or vj bagges[1]; gete þem, if þow may,

of bultelle clothe[2], if þy bagges be þe fynere *with*-owteñ nay.

hooped at the mouth,

Good soñ loke þy bagges be hoopid at þe mothe a-bove,

þe surere mayst þow put in þy wyne vn-to þy behoue,

the first holding a gallon, the others a pottle,

þe furst bag of a galoun / alle oþer of a potelle to prove;

hange þy bagges sure by þe hoopis; do so for my loue;

and each with a basin under it.

And vndur euery bagge, good soñ, a basoun clere & bryght;

The Ypocras is made.

and now is þe ypocras made / for to plese many a wight.

Use the dregs in the kitchen.

þe draff of þe spicery / is good for Sewes in kychyn diȝt;

and ȝiff þow cast hit awey, þow dost þy mastir noriȝt.

Now, good son, þyne ypocras is made *par*fite & welle;

Put the Ypocras in a tight clean vessel,

y wold þan ye put it in staunche & a clene vesselle,

and þe mouthe þer-off y-stopped euer more wisely & felle,

and serve it with wafers.

and serue hit forth with wafurs boþe in chambur & Celle.

The Buttery.

The botery.

Keep all cups, &c., clean. Don't serve ale till it's five days old.

Thy cuppes / þy pottes, þou se be clene boþe with-in & owt;

[T]hyne ale .v. dayes old er þow serue it abowt,

[1] Manche: f. A sleeue; also a long narrow bag (such as Hypocras is made in). Cotgrave.

[2] boulting or straining cloth. 'ij bulteclothes.' Status Domus de Fynchall, A.D. 1360. *Dom. Arch.* v. 1, p. 136, note *f*.

for ale þat is newe is wastable *with*-owteñ dowt:
And looke þat alle þynge be pure & clene þat ye go abowt.

Be fayre of answere / redy to serue / and also gentelle of chere, — Be civil and obliging,
and þañ meñ wille sey 'þere gothe a gentille officere.'
be ware þat ye geue no persone palled[1] drynke, for feere — and give no one stale drink.
hit myȝt brynge many a man in dissese / durynge many a ȝere.

Son, hit is tyme of þe day / þe table wold be layde. — [Fol. 173 b.] *To lay the Cloth*, &c.
Furst wipe þe table *with* a clothe or þat hit be splayd, — Wipe the table
þañ lay a clothe oñ þe table / a cowche[2] it is called & said: — Put a cloth on it (a cowche);
take þy felow ooñ ende þerof / & þou þat othere that brayde, — you take one end, your mate the other;

Thañ draw streight þy clothe, & ley þe bouȝt[3] cñ þe vttur egge of þe table, — lay the fold of the second cloth (?) on the outer edge of the table,
take þe vpper part / & let hyt hange evyñ able:
þannñ take þe .iij. clothe, & ley the bouȝt oñ þe Inner side plesable, — that of the third cloth (?) on the inner.
and ley estate *with* the vpper part, þe brede of half fote is greable.

Cover þy cuppeborde of thy ewery *with* the towelle of diapery; — Cover your cupboard with a diaper towel,
take a towelle abowt thy nekke / for þat is curtesy, — put one round your neck, one side on your left arm
lay þat ooñ side of þe towaile oñ þy lift arme manerly,

[1] Stale, dead. Pallyd, as drynke (palled, as ale). *Emortuus*. P. Parv. See extract from A. Borde in notes at end.

[2] See *Dict. de L'Academie*, p. 422, col. 2, ed. 1835. '*Couche* se dit aussi de Toute substance qui est étendue, appliquée sur une autre, de manière à la couvrir. *Revêtir un mur d'une* couche *de plâtre, de mortier, &c.*'

[3] Fr. *repli*: m. A fould, plait, or *bought*. Cotgrave. cf. *Bow*, bend.

with your sovereign's napkin ;

196 an oñ þe same arme ley þy soue*r*aignes napkyñ honestly;

on that, eight loaves to eat, and three or four trencher loaves : in your left hand

þañ lay oñ þat arme viij. louys bred / w*i*th iij. or iiij. trenchere lovis ;

Take þat oo ende of þy towaile / in þy lift hand, as þe man*er* is,

the salt-cellar.

and þe salt Seller*e* in þe same hand, looke þ*at* ye do this ;

In your right hand, spoons and knives.

200 þat o þ*er* ende of þe towaile / in ri3t hand w*i*th spones & knyffes y-wis ;

Put the Salt on the right of your lord ;

Set youre salt oñ þe right side / where sitt*es* youre soverayne,

on its left, a trencher or two ;

oñ þe lyfft Side of youre salt / sett youre trencher oon & twayne,

on their left, a knife,

oñ þe lifft side of y*o*ur trenchoure lay youre knyffe syng*ul*er & playñ ;

then white rolls, [* a space in the MS.]

204 and oñ þe . . . .* side of youre knyff*es* / ooñ by oñ þe white payne ;

and beside them a spoon folded in a napkin.

youre spone vppoñ a napkyñ fayre / 3et foldeñ wold he be,

besides þe bred it wold be laid, soñ, y telle the:

Cover all up.

Cover your spone / napkyñ, trencher, & knyff, þ*at* no mañ hem se.

At the other end set a Salt and two trenchers.

208 at þe o þ*er* ende of þe table / a salt w*i*th ij. trenchers sett ye.

[† ? MS.]

How to wrap up your lord's bread in a stately way.

S*ir*,† 3eff þow wilt wrappe þy soue*r*aynes bred stately,

Thow must square & p*ro*porcio*un* þy bred clene & evenly,

Cut your loaves all equal.

and þat no loof ne bunne be more þañ o þ*er* p*ro*porcionly,

212 and so shaltow make þy wrappe for þy mast*er* man*er*ly;

Take a towel two and a half yards

þañ take a towaile of Raynes,[1] of ij. yard*es* and half wold it be,

[1] Fine cloth, originally made at Rennes, in Bretagne.

take þy towaile by the ende*s* dowble / and faire oñ — long by the ends,
a table lay ye,
þañ take þe end of þ*at* bought / an handfulle in — fold up a handful from each end,
hande, now here ye me :
wrap ye hard þat handfulle or more it is þe styffer,
y telle þe,
þañ ley betwene þe endes so wrapped, in myddes of — and in the middle of the folds lay
þat towelle,
viij loves or bonnes, botom to botoñ, forsothe it — eight loaves or buns, bottom to bottom;
wille do welle,
and wheñ þe looffe*s* ar betweñ, þañ wrappe hit — put a wrapper
wisely & felle ;
and for youre enformacioun more playnly y wille
yow telle,
ley it oñ þe vpper part of þe bred, y telle yow — [Fol. 174.] on the top,
honestly ;
take boþe endis of þe towelle, & draw þem straytly, — twist the ends of the towel to gether,
and wrythe an handfulle of þe towelle next þe bred
myghtily,
and se þat thy wrappere be made strayt & evyñ — smooth your wrapper,
styffely.
wheñ he is so y-graithed,[1] as riȝt before y haue
saide,
þeñ shalle ye opeñ hym thus / & do hit at a — and quickly
brayd,
opeñ þe last end of þy wrappere before þi souerayne — open the end of it before your lord.
laid,
and youre bred sett in maner & forme: þeñ it is
honestly arayd.

Soñ, wheñ þy souereignes table is drest in þus — After your lord's
array,
kouer alle oþer borde*s* with Salte*s* ; trenchers & — lay the other tables.
cuppes þeroñ ye lay ;
þan emperialle þy Cuppeborde / with Siluer & gild — Deck your cupboard with plate,
fulle gay,

[1] A.S. *geræ̆dian*, to make ready, arrange, prepare.

your washing-table with basins, &c.

232 þy Ewry borde *with* basons & lauo*ur*, wat*ur* hoot & cold, eche o*þer* to alay.

Have plenty of napkins, &c.,

loke *þat* ye haue napkyns, spones, & cuppis eu*er* y-nowe

to your sou*er*aynes table, your*e* honeste for to allowe,

and your pots clean.

also þat pott*es* for wyne & ale be as clene as þey mowe;

236 be eu*er*more war*e* of flies & mot*es*, y telle þe, for þy prowe.

Make the *Surnape* with a cloth under a double napkin.

The surnape[1] ye shull*e* make *with* lowly curtesye with a cloth*e* vndir a dowble of ri3t feir*e* napry;

take thy towailes end*es* next yow *with*-out vilanye,

Fold the two ends of your towel, and one of the cloth,

240 and þe ende of þe cloth*e* oñ þe vttur side of þe towell*e* bye;

Thus all*e* iij. end*es* hold ye at onis, as ye well*e* may;

now fold ye all*e* there at oonys *þat* a pli3t passe not a fote brede all*e* way,

a foot over,

and lay it smooth for your lord to wash with,

þañ lay hyt fayr*e* & evyñ þer*e* as ye cañ hit lay;

244 þus aft*ur* mete, 3iff yowr*e* mastir will*e* wasch*e*, þat he may.

at þe ri3t ende of þe table ye must it owt gyde,

The marshal must slip it along the table,

þe marchall*e* must hit convey alonge þe table to glide;

So of all*e* iij clothes vppeward þe ri3t half þat tide,

and pull it smooth.

248 and þat it be draw strayt & evyñ bo*þe* in length*e* & side.

Then raise the upper part of the towel,

Then must ye draw & reyse / þe vpper p*ar*te of þe towell*e*,

and lay it even,

Ley it *with*-out ruffelynge strei3t to þat o*þer* side, y þe telle;

þañ at eu*er*y end þ*er*of convay half a yarde or an elle,

[1] See the mode of laying the Surnape in Henry VII.'s time described in *H. Ord.*, p. 119, at the end of this Poem.

252 þat þe sewere may make[1] a state / & plese his mastir welle. — so that the Sewer (arranger of dishes) may make a state.

whan þe state hath washe, þe surnap drawne playne, — When your lord has washed,

þeñ must ye bere forþe þe surnape before youre souerayne, — take up the Surnape with your

and so must ye take it vppe withe youre armes twayne, — two arms,

256 and to þe Ewery bere hit youre silf agayne. — and carry it back to the Ewery.

a-bowt youre nekke a towelle ye bere, so to serue youre lorde, — Carry a towel round your neck.

þañ to hym make curtesie, for so it wille accorde.

vnkeuer youre brede, & by þe salt sette hit euyñ oñ þe borde ; — Uncover your bread ;

260 looke þere be knyfe & spone / & napkyñ withouty[n] any worde. — see that all diners have knife, spoon, and napkin.

Euer whañ ye departe from youre soueraigne, looke ye bowe your knees ; — [Fol. 174 b.] Bow when you leave your lord.

to þe port-payne[2] forthe ye passe, & þere viij. loues ye leese : — Take eight loaves from the bread-cloth,

Set at eiþur end of þe table .iiij. loofes at a mese, — and put four at each end.

264 þañ looke þat ye haue napkyñ & spone euery persone to plese.

wayte welle to þe Sewere how many potages keuered he ; — Lay for as many persons as the

keuer ye so many personis for youre honeste. — Sewer has set potages for,

þañ serve forthe youre table / vche persone to his degre,

268 and þat þer lak no bred / trenchoure, ale, & wyne / euermore ye se. — and have plenty of bread and drink.

[1] *make* is repeated in the MS.

[2] "A *Portpayne* for the said Pantre, an elne longe and a yerd brode." The *Percy*, or Northumberland Household Book, 1512, (ed. 1827), p. 16, under *Lynnon Clothe*. 'A *porte paine*, to beare breade fro the Pantree to the table with, *lintheum panarium*.' Withals.

Be lively and soft-spoken, clean and well dressed.

be glad of chere / Curteise of kne / & soft of speche,
Fayre handes, clene nayles / honest arrayed, y the teche;

Don't spit or put your fingers into cups.

Coughe * not, ner spitte, nor to lowd ye reche,
ne put youre fyngurs in the cuppe / mootes for to seche.

Stop all blaming

yet to alle þe lordes haue ye a sight / for groggynge & atwytynge[1]

and backbiting,

of fellows þat be at þe mete, for þeire bakbytynge;

and prevent complaints.

Se þey be serued of bred, ale, & wyne, for complaynynge,
and so shalle ye haue of alle meñ / good loue & praysynge.

General Directions for Behaviour.

Symple condicions.

Symple Condicyons of a persone þat is not taught,
y wille ye eschew, for euermore þey be nowght.

Don't claw your back as if after a flea;

youre hed ne bak ye claw / a fleigh as þaughe ye sought,

or your head, as if after a louse.

ne youre heere ye stryke, ne pyke / to pralle[2] for a flesche mought.[3]

See that your eyes are not blinking

Glowtynge[4] ne twynkelynge with youre yȝe / ne to heuy of chere,

and watery.

watery / wynkynge / ne droppynge / but of sight clere.

Don't pick your nose, or let it drop,

pike not youre nose / ne þat hit be droppynge with no peerlis clere,

or blow it too loud,

Snyff nor snitynge[5] hyt to lowd / lest youre souerayne hit here.

* Mark over *h*. [1] A.S. *ætwítan*, twit; *oðwítan*, blame.

[2] 'prowl, proll, to seek for prey, from Fr. *proie* by the addition of a formative *l*, as kneel from knee.' Wedgwood.

[3] Louse is in English in 1530 'Louse, a beest—*pov*. Palsgrave. And see the note, p. 19, *Book of Quinte Essence*.

[4] To look sullen (?). *Glowting* round her rock, to fish she falls. *Chapman*, in Todd's Johnson. Horrour and *glouting* admiration. *Milton*. *Glouting* with sullen spight. *Garth*.

[5] Snytyn a nese or a candyl. *Emungo, mungo*. Prompt. Parv. *Emungo*, to make cleane the nose. *Emunctio*, snuffyng or wypynge

wrye not youre nek a doyle[1] as hit were a dawe ; or twist your neck.

put not youre handes in youre hosen youre codware[2] for to clawe, Don't claw your cods,

nor pikynge, nor trifelynge / ne shrukkynge as þaus ye wold sawe ;

288 your hondes frote ne rub / brydelynge with brest vppon youre crawe ; rub your hands,

with youre eris pike not / ner be ye slow of herynge ; pick your ears,

areche / ne spitt to ferre / ne haue lowd laughynge ; retch, or spit too far.

Speke not lowd / be war of mowynge[3] & scornynge ;

292 be no lier with youre mouthe / ne lykorous, ne dryvelynge. Don't tell lies,

with youre mouthe ye vse nowþer to squyrt, nor spowt ; or squirt with your mouth,

be not gapynge nor ganynge, ne with þy mouth to powt gape, pout, or

lik not with þy tonge in a disch, a mote to haue owt. put your tongue in a dish to pick dust out.

296 Be not rasche ne recheles, it is not worth a clowt. [Fol. 175.]

with youre brest / sighe, nor cowghe / nor brethe, youre souerayne before ; Don't cough,

be yoxinge,[4] ne bolkynge / ne gronynge, neuer þe more ; hiccup, or belch,

of the nose. Cooper. *Snuyt uw neus*, Blow your nose. Sewel, 1740 ; but *snuyven, ofte snuffen*, To Snuffe out the Snot or Filth out of ones Nose. Hexham, 1660. 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, Stangate, 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.

[1] askew. *Doyle*, squint. Gloucestershire. Halliwell.

[2] Codde, of mannys pryuyte (preuy membris). *Piga, mentula*. Promptorium Parvulorum.

[3] Mowe or skorne, *Vangia vel valgia*. Catholicon, in P. P.

[4] ȝyxyn *Singulcio*. ȝyxynge *singultus*. P. P. To yexe, sobbe, or haue the hicket. *Singultio*. Baret. To yexe or sobbe, *Hicken*, To Hick, or to have the Hick-hock. Hexham.

straddle your legs,

with youre feet trampelynge, ne settynge youre leggis a shore [1];

or scrub your body.

with youre body be not shrubbynge [2]; Iettynge [3] is no loore.

Don't pick your teeth,

Good soñ, þy tethe be not pikynge, grisynge,[4] ne gnastynge [5];

cast stinking breath on your lord,

ne stynkynge of brethe oñ youre souerayne castynge;

with puffynge ne blowynge, nowþer fulle ne fastynge;

fire your stern guns, or expose

and alle wey be ware of þy hyndur part from gunnes blastynge.

your codware

These Cuttid [6] galauntes with theire codware; þat is añ vngoodly gise;—

Other tacches [7] as towchynge / y spare not to mysprave aftur myne avise,—

[1] ? shorewise, as shores. 'Schore, undur settynge of a þynge þat wolde falle.' P. Parv. Du. *Schooren*, To Under-prop. *Aller eschays*, To shale, stradle, goe crooked, or wide betweene the feet, or legs. Cotgrave.

[2] Dutch *Schrobben*, To Rubb, to Scrape, to Scratch. Hexham.

[3] Iettyn *verno*. P. Parv. Mr Way quotes from Palsgrave, "I *iette*, I make a countenaunce with my legges, *ie me iamboye*," &c.; and from Cotgrave, "*Iamboyer*, to *iet*, or wantonly to go in and out with the legs," &c.

[4] grinding.

[5] gnastyn (gnachyn) *Fremo*, *strideo*. Catholicon. Gnastyng of the tethe—*stridevr*, *grincement*. Palsg. Du. *gnisteren*, To Gnash, or Creake with the teeth. Hexham.

[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 Parsones Tale, *De Superbiâ*, p. 193, col. 2, ed. Wright. "Upon that other syde, to speke of the horrible disordinat scantnes of clothing, as ben these cuttid sloppis or anslets, that thurgh her schortnes ne covereth not the schamful membre of man, to wickid entent. Alas! som men of hem schewen the schap and the boce of the horrible swollen membres, that semeth like to the maladies of hirnia, 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 fulle of the moone." The continuation of the passage is very curious. "Youre schort gownys thriftlesse" are also noted in the song in Harl. MS. 372. See Weste, *Booke of Demeanour*, l. 141, below.

[7] Fr. *tache*, spot, staine, blemish, reproach. C.

whēn he shalle *ser*ue his mastir, before hym̄ oñ þe table hit lyes ; — before your master.

Euery souereyne of sadnes [1] alle suche sort shalle dispise.

Many moo condicions a mañ myght fynde / þañ now ar named here, — Many other improprieties

þerfore Euery honest seruand / avoyd alle thoo, & worshippe lat hym leere. — a good servant will avoid.'

Panter, yomañ of þe Cellere, butlere, & Ewere,

y wille þat ye obeye to þe marshalle, Sewere, & kervere.[2]'

"Good syr, y yow pray þe connynge[3] of kervynge ye wille me teche, — 'Sir, pray teach me how to carve,

and þe fayre handlynge of a knyfe, y yow beseche, — handle a knife,

and alle wey where y shalle alle maner fowles / breke, vnlace, or seche,[4] — and cut up birds,

and with Fysche or flesche, how shalle y demene me with eche." — fish, and flesh.'

"Soñ, thy knyfe must be bryght, fayre, & clene,

and þyne handes faire wasche, it wold þe welle be sene.

hold alwey thy knyfe sure, þy self not to tene, — 'Hold your knife

and passe not ij. fyngurs & a thombe oñ thy knyfe so kene ; — tight, with two fingers and a thumb,

In mydde wey of thyne hande set the ende of þe haft Sure, — in your midpalm.

Vnlasynge & mynsynge .ij. fyngurs with þe thombe / þat may ye endure. — Do your carving,

kervynge / of bred leiynge / voydynge / of cromes & trenchewre, — lay your bread, and take off trenchers,

with ij. fyngurs and a thombe / loke ye haue þe Cure. — with two fingers and thumb.

[1] sobriety, gravity.

[2] Edward IV. had 'Bannerettes IIII, or Bacheler Knights, to be kervers and cupberers in this courte.' *H. Ord.*, p. 32.

[3] MS. comynge.

[4] See the *Termes of a Keruer* in Wynkyn de Worde's *Boke of Keruynge* below.

Sett neuer oñ fysche nor flesche / beest / nor fowle, trewly,

Moore þañ ij. fyngurs and a thombe, for þat is curtesie.

Never touch others' food with your right hand,

Touche neuer with youre right hande no maner mete surely,

but only with the left.

but with your lyft hande / as y seid afore, for þat is goodlye.

[Fol. 175 b.]

Alle-wey with youre lift hand hold your loof with myght,

and hold youre knyfe Sure, as y haue geue yow sight.

Don't dirty your table or wipe your knives on it.

enbrewe[1] not youre table / for þañ ye do not ryght,

ne þer-vppoñ ye wipe youre knyffes, but oñ youre napkyñ plight.

Take a loaf of trenchers, and

Furst take a loofe of trenchurs in þy lifft hande,

þañ take þy table knyfe,[2] as y haue seid afore hande;

with the edge of your knife raise a trencher, and lay it before your lord;

with the egge of þe knyfe youre trenchere vp be ye reysande

as nyghe þe poynt as ye may, to-fore youre lord hit leyande;

lay four trenchers four-square,

right so .iiij. trenchers ooñ by a-nothur .iiij. square ye sett,

and another on the top.

and vppoñ þo trenchurs .iiij. a trenchur sengle with-out lett;

Take a loaf of light bread,

þañ take youre loof of light payne / as y haue said 3ett,

and with the egge of þe knyfe nyghe your hand ye kett.

pare the edges,

Furst pare 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, *Mensalis*,' P. Parv., was, I suppose, a lighter knife than the trencher-knife used for cutting trenchers off very stale coarse loaves.

þañ kutt þe vpper crust / for youre souerayne, & to hym alowt. — cut the upper crust for your lord,

Suffere youre parelle [1] to stond stille to þe botom / & so nyȝe y-spend owt,

so ley hym of þe cromes [2] a quarter of þe looff Saunȝ dowt ;

Touche neuer þe loof aftur he is so tamed, — and don't touch it after it's

put it, [on] a platere or þe almes disch þer-fore named. — trimmed.

Make clene youre bord euer, þañ shalle ye not be blamed, — Keep your table clean.

þañ may þe sewere his lord serue / & neythur of yow be gramed [3]

Fumositees. — *Indigestibilities.*

Of alle maner metes ye must thus know & fele þe fumositees of fysch, flesche, & fowles dyuers & feele, — You must know what meat is indigestible,

And alle maner of Sawces for fische & flesche to preserue your lord in heele ; — and what sauces are wholesome.

to yow it behouyth to knew alle þese euery deele."

"Syr, hertyly y pray yow for to telle me Certenle of how many metes þat ar fumose in þeire degre."

"In certeyñ, my soñ, þat sone shalle y shew the — These things are indigestible :

by letturs dyuers tolde by thries thre,

F, **R**, and **S** / in dyuerse tyme and tyde

F is þe furst / þat is, **F**att, **F**arsed, & **F**ried ; — Fat and Fried,

R, raw / resty, and rechy, ar comberous vndefied ; — Raw and Resty,

S / salt / sowre / and sowse [4] / alle suche þow set a-side, — Salt and Sour,

[1] ? Fr. *pareil*, A match or fellow. C. [2] MS. *may be* coomes.
[3] A.S. *gramian*, to anger. [4] Sowce mete, *Succidium*. P. Parv.

also sinews, skin, hair, feathers, crops,

with other of the same sort, and lo thus ar thay,
Senowis, skynnes / heere / Cropyns[1] / yonge fedurs for certeñ y say,

heads, pinions, &c.,

heedis / pynnyns, boonis / alle þese pyke away,
Suffir neuer þy souerayne / to fele þem, y the pray /

legs,

Alle maner leggis also, bothe of fowle and beestis,

outsides of thighs,

the vttur side of the thyghe or legge of alle fowlis in feestis,

skins;

the fumosite of alle maner skynnes y promytt þee by heestis,

these destroy your lord's rest.'

alle þese may benym[2] þy souerayne / from many nyghtis restis."

'Thanks, father,

"Now fayre befalle yow fadur / & welle must ye cheve,[3]

I'll put your teaching into practice,

For these poyntes by practik y hope fulle welle to preve,

and pray for you.

and yet shalle y pray for yow / dayly while þat y leue /
bothe for body and sowle / þat god yow gyde from greve;

But please

Praynge yow to take it, fadur / for no displesure,
yf y durst desire more / and þat y myghte be sure

tell me how to carve fish and flesh.'

to know þe kervynge of fische & flesche / aftur cockes cure:
y hed leuer þe sight of that / thañ A Scarlet hure."[4]

Carving of Meat.

Keruyng of Flesh:

Cut *brawn* on the dish, and lift

"Son, take þy knyfe as y taught þe while ere,
kut bravne in þe dische riȝt as hit liethe there,

[1] ? Crop or crawe, or cropon of a beste (croupe or cropon), *Clunis*. P. Parv. Crops are emptied before birds are cooked.

[2] A.S. *beniman*, take away, deprive.

[3] Fr. *achever*, To atchieue; to end, finish. Cot.

[4] Hwyr, cappe (hure H.), *Tena*. A.S. *hufe*, a tiara, ornament. Promptorium Parv.

and to þy souereynes trenchoure / with þe knyfe / ye hit bere : — slices off with your knife;

380 pare þe fatt þer-from / be ware of hide & heere.

Thañ whan ye haue it so y-leid / oñ þy lordes trenchoure,

looke ye haue good mustarde þer-to and good licoure ; — serve it with mustard.

Fatt venesoun with frumenty / hit is a gay plesewre — Venison with furmity.

384 youre souerayne to serue with in sesoun to his honowre :

Towche not þe venisoun with no bare hand — Touch *Venison* only with your

but withe þy knyfe ; þis wise shalle ye be doande, — knife,

withe þe fore part of þe knyfe looke ye be hit parand, — pare it,

388 xij. draughtes with þe egge of þe knyfe þe venison crossande. — cross it with 12 scores,

Thañ whañ ye þat venesoun so haue chekkid hit, — [Fol. 176 b.]

with þe fore parte of youre knyfe / þat ye hit owt kytt, — cut a piece out, and put it in the furmity soup.

In þe frumenty potage honestly ye conuey hit,

392 in þe same forme with pesyñ & bakeñ whañ sesoun þer-to dothe sitt.

Withe youre lift hand touche beeff / Chyne[1] / motoun, as is a-fore said, — Touch with your left hand,

& pare hit clene or þat ye kerve / or hit to your lord be layd ; — pare it clean,

and as it is showed afore / beware of vpbrayde ;

396 alle fumosite, salt / senow / Raw / a-side be hit convayde. — put away the sinews, &c.

In sirippe / partriche / stokdove / & chekyns, in seruynge, — *Partridges*, &c.: take up

with your lifft hand take þem by þe pynoñ of þe whynge, — by the pinion,

[1] Chyne, of bestys bakke. *Spina.* P. Parv.

& þat same *with* þe fore *par*te of þe knyfe be ye vp rerynge,

and mince them small in the sirrup.

Mynse hem smalle in þe siruppe : of fumosite algate be ye feerynge.

Larger roast birds, as the *Osprey*, &c.,

Good soñ, of alle fowles rosted y telle yow as y Cañ,
Every goos / teele / Mallard / Ospray / & also swanne,

raise up [? cut off] the legs, then the wings,

reyse vp þo leggis of alle þese furst, y sey the thañ,
afft*ur* þat, þe whynges large & rownd / þañ dare blame þe no man ;

lay the body in the middle,

Lay the body in mydd*es* of þe dische / or in a-nod*ur* chargere,

with the wings and legs round it,

of vche of þese *with* whynges in mydd*es*, þe legges so aftir there.

of alle þese in .vj. lees[1] / if þat ye[2] wille, ye may vppe arere,

in the same dish.

& ley þem̄ betwene þe legges, & þe whynges in þe same platere.

Capons :

Capoñ, & hen of hawt grees[3], þus wold þey be dight :—

take off the wings and legs ; pour on ale or wine,

Furst, vn-lace þe whynges, þe legges þan in sight,
Cast ale or wyne oñ þem̄, as *þer*-to belongeth of ryght,

mince them into the flavoured sauce.

& mynse þem̄ þañ in to þe sawce *with* powdurs kene of myght.

Take capoun or heñ so enlased, & devide ;

Give your lord the left wing,

take þe lift whynge ; in þe sawce mynce hit eueñ beside,

and if he want it,

and yf youre soue*r*ayne ete saue*r*ly / & haue þer*to* appetide,

the right one too.

þañ mynce þat oþur whynge þer-to to satisfye hy̆m̄ þat tyde.

[1] slices, strips. [2] *MS. may be* yo.

[3] '*De haute graisse*, Full, plumpe, goodlie, fat, well-fed, in good liking.' Cotgrave.

Feysaunt, p*ar*triche, plou*er*, & lapewynk, y yow say, — *Pheasants, &c.:*

areyse[1] þe whynge*s* furst / do as y yow pray; — take off the wings,
In þe dische forthe-withe, boþe þat ye ham lay, — put them in the dish,
þañ aftur þat / þe leggus / w*ith*out lengur delay. — then the legs.

wodcok / Betowre[2] / Egret[3] / Snyte[4] / and Curlew, — *Woodcocks,*
heyrou*n*sew[5] / resteratiff þey ar / & so is the brewe;[6] — Heronshaws, Brew, &c.
þese .vij. fowles / must be vnlaced, y telle yow trew,
breke þe pynons / nek, & beek, þus ye must þem shew. — break the pinions, neck, and beak.

Thus ye must þem vnlace / & in thus manere : — [Fol. 177.]
areyse þe leggis / suffire þeire feete stille to be oñ there, — Cut off the legs,
þañ þe whynge*s* in þe dische / ye may not þem forbere, — then the wings,

[1] Fr. *arracher*. To root vp . . pull away by violence. Cotgrave.

[2] The Bittern or Bittour, *Ardea Stellaris*.

[3] *Egrette*, as *Aigrette;* A foule that resembles a Heron. *Aigrette* (A foule verie like a Heron, but white); a criell Heron, or dwarfe Heron. Cot. *Ardea alba*, A crielle or dwarfe heron. Cooper.

[4] Snype, or snyte, byrde, *Ibex*. P.P. A snipe or snite: a bird lesse than a woodcocke. *Gallinago minor*, &c. Baret.

[5] A small Heron or kind of Heron; Shakspere's editors' *handsaw*. The spelling *heronshaw* misled Cotgrave, &c.; he has *Haironniere*. A herons neast, or ayrie; a *herne*-shaw, or shaw of wood, wherein herons breed. 'An Hearne. *Ardea*. A hearnsew, *Ardeola*.' Baret, 1580. 'Fr. *heronceau*, a young heron, gives E. *heronshaw*,' Wedgwood. I cannot find *heronceau*, only *heronneau*. 'A yong *herensew* is lyghter of dygestyon than a crane. A. Borde. *Regyment*, fol. F i, ed. 1567. 'In actual application a *heronshaw*, *hernshaw* or *hernsew*, 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 connection with the Curlew. I believe it to be the Whimbrel (*Numenius Phæopus*) or Half Curlew. I have a recollection (or what seems like it) of having seen the name with a French form like Whimbreau. [Pennant's British Zoology, ii. 347, gives *Le petit Courly, ou le Courlieu*, 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.

þe body þañ in þe middes laid / like as y yow leere.

Crane: take off the wings, but not the trompe in his breast.

The Crane is a fowle / þat stronge is with to fare;
þe whynges ye areyse / fulle large evyñ thare;
of hyre trompe[1] in þe brest / loke þat ye beware.
towche not hir trompe / euermore þat ye spare.

Peacocks, &c.: carve like you do the Crane, keeping their feet on.

Pecok / Stork / Bustarde / & Shovellewre,
ye must vnlace þem in þe plite[2] / of þe crane prest & pure,
so þat vche of þeīm haue þeyre feete aftur my cure,
and euer of a sharpe knyff wayte þat ye be sure.

Quails, larks, pigeons:

Of quayle / sparow / larke / & litelle / mertinet,
pygeoun / swalow / thrusche / osulle / ye not forgete,

give your lord the legs first.

þe legges to ley to your souereyne ye ne lett,
and afturward þe whyngus if his lust be to ete.

Fawn: serve the kidney first, then a rib. Pick the fyxfax out of the neck.

Off Foweñ / kid / lambe, / þe kydney furst it lay,
þañ lifft vp the shuldur, do as y yow say,
3iff he wille þerof ete / a rybbe to hyīm convay;
but in þe nek þe fyxfax[3] þat þow do away.

venesoun rost / in þe dische if youre souerayne hit chese,

Pig: 1. shoulder, 2. rib.

þe shuldir of a pigge furst / þañ a rybbe, 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 merry-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." Yarrell, *Brit. Birds* ii. 441. Atkinson.

[2] Way, manner. Plyte or state (plight, P.). *Status.* P. Parv.

[3] A sort of gristle, the tendon of the neck. Germ. *flachse*, Brockett. And see Wheatley's Dict. of Reduplicated Words.

þe cony, ley hym oñ þe bak in þe disch, if he haue grece, — *Rabbit:* lay him on his back;

448 while ye par awey þe skyñ oñ vche side / & þañ breke hym̄ or y[e] sece — pare off his skin;

betwene þe hyndur leggis breke þe canelle booñ,[1] — break his haunch bone, cut him

þañ with youre knyfe areyse þe sides alonge þe chyne Alone; — down each side of the back, lay him on his belly,

so lay your cony wombelonge vche side to þe chyne / by craft as y conne,

452 betwene þe bulke, chyne, þe sides to-gedure lat þem be dooñ;

The .ij. sides departe from þe chyne, þus is my loore, — separate the sides from the chine,

þen ley bulke, chyne, & sides, to-gedire / as þey were yore. — put them together again,

Furst kit owte þe nape in þe nek / þe shuldurs before; — cutting out the nape of the neck;

456 with þe sides serve youre souerayne / hit state to restore. — give your lord the sides.

Rabettes sowkers,[2] þe furþer parte from þe hyndur, ye devide; — Sucking rabbits: cut in two, then

þañ þe hyndur part at tweyñ ye kut þat tyde, — the hind part in two;

pare þe skyñ away / & let it not þere abide, — pare the skin off,

460 þañ serue youre souerayne of þe same / þe deynteist of þe side. — serve the daintiest bit from the side.

[Fol. 177 *b*.]

The maner & forme of kervynge of metes þat byñ groos, — Such is the way of carving gross meats.

afftur my symplenes y haue shewed, as y suppose:

yet, good soñ, amonge oþer estates euer as þow goose,

[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.

[2] Rabet, yonge conye, *Cuniculus*. P. Parv. 'The Conie beareth her *Rabettes* xxx dayes, and then kindeleth, and then she must be bucked againe, for els she will eate vp hir *Rabets*. 1575. Geo. Turbervile, The Booke of Venerie, p. 178, ch. 63.'—H. H. Gibbs.

as ye se / and by vse of youre self / ye may gete yow loos.

But furþermore enforme yow y must in metis kervynge ;

Cut each piece into four slices (?) for your master to dip in his sauce.

Mynse ye must iiij lees[1] / to ooñ morselle hangynge,
þat youre mastir may take with .ij. fyngurs in his sawce dippynge,
and so no napkyñ / brest, ne borclothe[2], in any wise enbrowynge.

Of large birds' wings,

Of gret fowle / in to þe sawce mynse þe whynge this wise ;

put only three bits at once in the sauce.

pas not .iij. morcelles in þe sawce at onis, as y yow avise ;

To youre souerayne þe gret fowles legge ley, as is þe gise,
and þus mowe ye neuer mysse of alle connynge seruise.

Of small birds' wings,

Of alle maner smale bryddis, þe whyngis oñ þe trencher leyinge,

scrape the flesh to the end of the bone,

with þe poynt of youre knyfe / þe flesche to þe booñ end ye brynge,

and put it on your lord's trencher.

and so conveye hit oñ þe trenchere, þat wise your souerayne plesynge,
and with faire salt & trenchoure / hyñ also oft renewynge.

How to carve Baked Meats.

Bake metes.[3]

Almanere bakemetes þat byñ good and hoot,

Open hot ones at the top of the crust,

Opeñ hem aboue þe brym of þe coffyñ[4] cote,

[1] slices, or rather strips. [2] board-cloth, table-cloth.

[3] Part IV. of *Liber Cure Cocorum*, p. 38—42, is 'of bakun mete.' On Dishes and Courses generally, see *Randle Holme*, Bk. III. Chap. III. p. 77—86.

[4] rere a *cofyn* of flowre so fre. *L. C. C.*, p. 38, l. 8. The crust of a raised pie.

and alle þat byñ cold / & lusteth youre souereyñ to note, — cold ones

480 alwey in þe mydway opeñ hem ye mote. — in the middle.

Of capoñ, chikeñ, or teele, in coffyñ bake, — Take Teal, &c., out of their pie,

Owt of þe pye furst þat ye hem take,

In a dische besyde / þat ye þe whyngus slake, — and mince their wings,

484 thynk[1] y-mynsed in to þe same *with* your knyfe ye slake,

And stere welle þe stuff *þer*-in *with* þe poynt of your knyfe; — stir the gravy in;

Mynse ye thynne þe whyng*is*, be it in to veele or byffe;

with a spone lightely to ete your souerayne may be leeff, — your lord may eat it with a spoon.

488 So *with* suche diet as is holsom he may lengthe his life.

[Fol. 178.]

Venesoun bake, of boor or othur venure, — Cut Venison, &c., in the pasty.

Kut it in þe pastey, & ley hit oñ his trenchure.

Pygeoñ bake, þe leggis leid to youre lord sure,

492 Custard,[2] chekkid buche,[3] square *with* þe knyfe; — Custard: cut in squares with a knife.

þus is þe cure

[1] *for* thin; *see line* 486.

[2] ? A dish of batter somewhat like our Yorkshire Pudding; not the *Crustade* or pie of chickens, pigeons, and small birds of the *Household Ordinances*, p. 442, and Crustate of flesshe of *Liber Cure*, p. 40.

[3] ? *buche de bois*. A logge, backe stocke, 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. Venison is 'chekkid,' l. 388-9. This rendering is confirmed by *The Boke of Keruynge's* "Custarde, cheke them inch square" (in Keruynge of Flesshe). Another possible rendering of *buche* as a dish of batter or the like, seems probable from the 'Bouce Jane, a dish in Ancient Cookery' (Wright's Provl. Dictry.), but the recipe for it in Household Ordinances, p. 431, shows that it was a stew, which could not be checkered or squared. It consisted of milk boiled with chopped herbs, half-roasted chickens or capons cut into pieces, 'pynes and raysynges 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

Þañ þe souerayne, with his spone whañ he lustethe to ete.

Dowcets; pare away the sides;

of dowcetes,[1] pare awey the sides to þe botom̄, & þat ye lete,

serve in a sawcer.

In a sawcere afore youre souerayne semely ye hit sett

496 whañ hym̄ likethe to atast: looke ye not forgete.

Payne-puff: pare the bottom, cut off the top.

Payne puff,[2] pare þe botom nyȝe þe stuff, take hede,
Kut of þe toppe of a payne puff, do thus as y rede;

(? parneys)

Also pety perueys[3] be fayre and clene / so god be youre spede.

Fried things are indigestible.

500 off Fryed metes[4] be ware, for þey ar Fumose in dede.

'for their *Bouch* in the morning one chet loafe, one manchet, one gallon of ale; for afternoone, one manchett, one gallon of ale; for after supper, one manchett, &c.'

[1] See the recipe, end of this volume. In Sir John Howard's Household Books is an entry in 1467, 'for viij boshelles of flour for *dowsetes* vj s. viij d.' p. 396, ed. 1841. See note 5 to l. 699, below.

[2] The last recipe in *The Forme of Cury*, p. 89, is one for Payn Puff, but as it refers to the preceding receipt, that is given first here.

xx
THE PETY PERUAUNT.* IX.XV.[=195]

Take male Marow. hole parade, and kerue it rawe; powd*our* of Gyng*ur*, yolk*is* of Ayrene, dat*is* mynced, raisoñs of corañce, salt a lytel, & loke þat þou make þy past with ȝolkes of Ayren, & þat no wat*er* come þer*to*; and fo*ur*me þy coffyn, and make up þy past.

xx
PAYN PUFF IX.XVI[=196]

Eodem m*odo* fait payn puff. but make it more tendre þe past, and loke þe past be rou*n*de of þe payn puf as a coffyn & a pye.

Randle Holme treats of Puffe, Puffs, and Pains, p. 84, col. 1, 2, but does not mention *Payn Puff*. 'Payn puffe, and pety-pettys, and cuspis and doucettis,' are mentioned among the last dishes of a service on Flessh-Day (*H. Ord.*, p. 450), but no recipe for either is given in the book.

[3] In lines 707, 748, the *pety perueys* come between the fish and pasties. I cannot identify them as fish. I suppose they were pies, perhaps *The Pety Peruaunt* of note 2 above; or better still, the fish-pies, *Petipetes* (or *pety-pettys* 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 electione: (Sloane MS. 1986, fol. 59 b, and elsewhere,) "Frixa nocent, elixa fouent, assata cohercent."

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* Glossed *Petypanel, a Marchpayne.* Leland, Coll. vi. p. 6. Pegge.

Fried metes.

O Fruture viant[1] / Frutur sawge,[1] byñ good / bettur is Frutur powche ;[1] — Poached-egg (?) fritters are best.

Appulle fruture[2] / is good hoot / but þe cold ye not towche.

Tansey[3] is good hoot / els cast it not in youre clowche. — Tansey is good hot.

504 alle maner of leesse3[4] / ye may forbere / herbere in yow none sowche. — Don't eat Lecssez.

Cookes with þeire newe conceytes, choppynge / stampynge, & gryndynge, — Cooks are always

Many new curies / alle day þey ar contryvynge & Fyndynge — inventing new dishes

þat provokethe þe peple to perelles of passage / þrou3 peyne soore pyndynge, — that tempt people

508 & þrou3 nice excesse of suche receytes / of þe life tc make a endynge. — and endanger their lives :

Some with Sireppis[5] / Sawces / Sewes,[6] and soppes,[7] — Syrups

[1] Meat, sage, & poached, fritters ? [2] Recipe in *L. Cure*, p. 39.

[3] There is a recipe 'for a Tansy Cake' in *Lib. C.*, p. 50. Cogan says of *Tansie*, —"it auoideth fleume. . . Also it killeth worms, and purgeth the matter whereof they be engendred. Wherefore it is much vsed among vs in England, about Easter, with fried Egs, not without good cause, to purge away the fleume engendred of fish in Lent season, whereof worms are soone bred in them that be thereto disposed." Tansey, says Bailey (*Dict. Domesticum*) is recommended for the dissipating of wind in the stomach and belly. He gives the recipe for 'A Tansy' made of spinage, milk, cream, eggs, grated bread and nutmeg, heated till it's as thick as a hasty pudding, and then baked.

[4] Slices or strips of meat, &c., in sauce. See note to l. 516, p. 34.

[5] Recipe 'For Sirup,' *Liber Cure*, p. 43, and 'Syrip for a Capon or Faysant,' *H. Ord.* p. 440.

[6] potages, soups.

[7] Soppes in Fenell, Slitte Soppes, *H. Ord.* p. 445.

Comedies, Comedies / Cawdelles[1] cast in Cawdrons / ponnes, or pottes,

Jellies, that stop the bowels. leesses / Ielies[2] / Fruturs / fried mete þat stoppes and distemperethe alle þe body, bothe bak, bely, & roppes :[3]

Some dishes are prepared with unclarified honey. Some maner cury of Cookes crafft Sotelly y haue espied,
how þeire dischmetes ar dressid with hony not claryfied.

Cow-heels and Calves' feet are sometimes mixed with unsugared leches and Jellies. Cow heelis / and Calves fete / ar dere y-bouȝt some tide
To medille amonge leeches[4] & Ielies / whañ suger shalle syt a-side.

Len-voy

Potages.[5]

[Fol. 178 b.] Wortus with an henne / Cony / beef, or els añ haare,

Furmity with venison, Frumenty[6] with venesoun / pesyñ with bakoñ, longe wortes not spare ;
Growelle of force[7] / Gravelle of beeff[8] / or motoun, haue ye no care ;

[1] Recipe for a Cawdel, *L. C. C.* p. 51.

[2] Recipes for Gele in Chekyns or of Hennes, and Gele of Flesshe, *H. Ord.* p. 437.

[3] A.S. *roppas*, the bowels.

[4] "leeche" is a slice or strip, *H. Ord.* p. 472 (440), p. 456 (399)—'cut hit on *leches* as hit were pescoddes,' p. 439,—and also a stew or dish in which strips of pork, &c., are cooked. See Leche Lumbarde, *H. Ord.* p. 438-9. Fr. *lesche*, a long slice or shiue of bread, &c. Cot. *Hic lesca Ae*, scywe (shive or slice), Wright's Vocab. p. 198 : *hec lesca*, a schyfe, p. 241. See also Mr Way's long note 1, Prompt. Parv., p. 292, and the recipes for 64 different "Leche vyaundys" in MS. Harl. 279, that he refers to.

[5] For Potages see Part I. of *Liber Cure Cocorum*, p. 7—27.

[6] Recipe for Potage de Frumenty in *H. Ord.* p. 425, and for Furmente in *Liber Cure*, p. 7, *H. Ord.* 462.

[7] Recipe 'For gruel of fors,' *Lib. C.* p. 47, and *H. Ord.* p. 425.

[8] ? minced or powdered beef: Fr. *gravelle*, small grauell or sand. Cot. 'Powdred motoun,' l. 533, means sprinkled, salted.

Gely, mortrows[1] / creyme of almondes, þe mylke[2] þer-of is good fare. — mortrewes,

Iusselle[3], tartlett[4], cabages[5], & nombles[6] of vennure,[7] — jussell, &c., are good.

alle þese potages ar good and sure
of oþer sewes & potages þat ar not made by nature, — Other out-of-the-way soups
alle Suche siropis sett a side youre heere to endure. — set aside.

Now, soñ, y haue yow shewid somewhat of myne avise, — Such is a
þe service of a flesche feest folowynge englondis gise ; — flesh feast in the English way.
Forgete ye not my loore / but looke ye bere good yȝes
vppoñ oþur connynge kervers : now haue y told yow twise.

Diuerce Sawces.[8]

Sauces.

Also to know youre sawces for flesche conveniently, — Sauces provoke
hit provokithe a fyne apetide if sawce youre mete be bie ; — a fine appetite.
to the lust of youre lord looke þat ye haue þer redy — Have ready

[1] Recipes for 'Mortrewes de Chare,' *Lib. C.* p. 9; 'of fysshe,' p. 19; blanched, p. 13; and *H. Ord.* pp. 438, 454, 470.

[2] Butter of Almonde mylke, *Lib. C.* p. 15; *H. Ord.* p. 447.

[3] See the recipe, p. 145.

[4] Recipe for *Tartlotes* in *Lib. C. C.* p. 41.

[5] Recipe for *Cabaches* in *H. Ord.* p. 426, and *caboches*, p. 454, both the vegetable. There is a fish *caboche* in the 15th cent. Nominale in Wright's Vocab. *Hic caput, Ae.* Caboche, p. 189, col. 1, the bullhead, or miller's thumb, called in French *chabot.*

[6] See two recipes for Nombuls in *Liber Cure*, p. 10, and for 'Nombuls of a Dere,' in *H. Ord.* p. 427.

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 Cure*, p. 27—34.

suche sawce as hym likethe / to make hym glad & mery.

Mustard for brawn, &c.,

Mustard [1] is meete for brawne / beef, or powdred [2] motoun ;

Verjuice for veal, &c.,

verdius [3] to boyled capoun / veel / chikeñ / or bakoñ ;

Chawdon for cygnet and swan,

And to signet / & swañ, convenyent is þe chawdoñ [4] ;

Garlic, &c., for beef and goose,

Roost beeff / & goos / with garlek, vinegre, or pepur, in conclusioun.

Ginger for fawn, &c.,

Gynger sawce [5] to lambe, to kyd / pigge, or fawñ / in fere ;

Mustard and sugar for pheasant, &c.,

to feysand, partriche, or cony / Mustard with þe sugure ;

Gamelyn for heronsew, &c.,

Sawce gamelyñ [6] to heyroñ-sewe / egret / crane / & plovere ;

Sugar and Salt for brew, &c.,

also / brewe [7] / Curlew / sugre & salt / with watere of þe ryvere ;

[1] Recipe 'for lumbardus Mustard' in *Liber Cure*, p. 30.

[2] Fleshe *poudred* or salted. *Caro salsa, vel salita.* Withals.

[3] The juice of unripe grapes. See *Maison Rustique*, p. 620.

[4] Chaudwyn, l. 688 below. See a recipe for "Chaudern for Swannes" in *Household Ordinances*, p. 441 ; and for "þandon (MS. chaudon *) for wylde digges, swannus and piggus," in *Liber Cure*, 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 "sawce fyne þat men calles camelyne" of *Liber Cure*, p. 30, 'raysons of corouns,' nuts, bread crusts, cloves, ginger, cinnamon, powdered together and mixed with vinegar. "Camelin, sauce cameline, A certaine daintie Italian sauce." Cot.

[7] A bird mentioned in *Archæologia*, xiii. 341. Hall. See note, l. 422.

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* Sloane 1986, p. 48, or fol. 27 b. It is not safe to differ from Mr Morris, but on comparing the C of 'Chaudoñ for swannis,' col. 1, 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 Chaudon is more like the C of Charlet opposite than the T of Take under it. The *C* of Caudel dalmon on fol. 34 b., and that of *Cultellis*, fol. 24, l. 5, are of the same shape.

Also for bustard / betowre / & shovelere,[1] gamelyn̄[2] is in sesoun ; — Gamelyn for bustard, &c.,

Wodcok / lapewynk / Mertenet / larke, & venysoun, Sparows / thrusches / alle þese .vij. with salt & synamome : — Salt and Cinnamon for woodcock, thrushes, &c.,

544 Quayles, sparowes, & snytes, whan̄ þeire sesoun com,[3] — and quails, &c.

Thus to provoke an appetide þe Sawce hathe is operacioun.

Kervyng of Fische.[4]

How to carve Fish.

Now, good son̄, of kervynge of fysche y wot y must þe leere :

To peson̄[5] or frumeñty take þe tayle of þe bevere,[6] — With pea soup or furmity serve a Beaver's

[1] Shovelars 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 inferior to fatted Gulls. *Muffett*, p. 109. *Hic populus*, a schevelard (the *anas clypeata* of naturalists). Wright's Voc., p. 253.

[2] See note 6 to line 539, 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 references to him, see the list at the end of this *Boke of Nurture*.

[5] Recipes for "Grene Pesen" are in *H. Ord.* p. 426-7, p. 470 ; and Porre 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 Bellonius] for meat allowed to be eaten on fish-dayes, 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 evill 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 forefeet taste very sweet, from whence came the Proverbe, *That sweet is that fish, which is not fish at all.*"

tail, salt Porpoise, &c.

548 or ȝiff ye haue salt purpose[1] / ȝele[2] / torrentille[3],
deynteithus fulle dere,
ye must do afture þe forme of frumenty, as y
said while ere.

Bakeñ herynge, dressid & diȝt with white sugure;

Split up Herrings.

þe white herynge by þe bak a brode ye splat hym̄
sure,

take out the roe and bones,

552 bothe roughe & boonus / voyded / þeñ may youre
lorde endure

eat with mustard.

to ete merily with mustard þat tyme to his plesure.

Take the skin off salt fish,

Of alle maner salt fische, looke ye pare awey the
felle,

Salmon, Ling, &c.,

Salt samoun / Congur[4], grone[5] fische / boþe lynge[6]
& myllewelle[7],

556 & oñ youre soueraynes trencheur ley hit, as y
yow telle.

and let the sauce be mustard,

þe sawce þer-to, good mustard, alway accordethe
welle.

[1] See the recipe for "Furmente with Purpeys," *H. Ord.* p. 442.

[2] I suppose this to be Seal. If it is Eel, see recipes for "Eles in Surre, Browet, Gravê, Brasyle," in *H. Ord.* p. 467-8.

[3] Wynkyn de Worde has 'a salte purpos or sele turrentyne.' If this is right, torrentille must apply to ȝele, and be a species of seal: if not, it must be allied to the Trout or Torrentyne, l. 835.

[4] Congur in Pyole, *H. Ord.* p. 469. 'I must needs agree with Diocles, who being asked, *whether were the better fish, a Pike or a Conger:* That (said he) sodden, and this broild; shewing us thereby, that all flaggy, slimy and moist fish (as Eeles, Congers, Lampreys, Oisters, Cockles, Mustles, and Scallopes) are best broild, rosted or bakt; but all other fish of a firm substance and drier constitution is rather to be sodden.' *Muffett*, p. 145.

[5] So MS., but *grone* may mean *green*, see l. 851 and note to it. If not, ? for Fr. *gronan*, a gurnard. The Scotch *crowner* is a species of gurnard.

[6] Lynge, fysshe, *Colin*, Palsgrave; but *Colin*, a Sea-cob, or Gull. Cotgrave. See Promptorium, p. 296.

[7] Fr. *Merlus ou Merluz*, A Mellwell, 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 Keeling or Melwel." Bennett's Muffett on Food, p. 148.

Saltfysche, stokfische[1] / merlynge[2] / makerelle, buttur ye may — but for Mackarel, &c., butter

with swete buttur of Claynos[3] or els of hakenay, — of Claynes or Hackney (?)

þe boonus, skynnes / & fynnes, furst y-fette a-way,

þeñ sett youre dische þere as youre souereyn may tast & assay.

Pike[4], to youre souereyñ y wold þat it be layd, — Of Pike, the belly is best,

þe wombe is best, as y haue herd it saide,

Fysche & skyñ to-gedir be hit convaied

with pike sawce y-nought þer-to / & hit shalle not be denayd. — with plenty of sauce.

The salt lamprey, gobeñ hit a slout[5] .vij. pecis y assigne ; — Salt Lampreys, cut in seven gobbets,

þañ pike owt þe boonus nyȝe þe bak spyne, — pick out the backbones,

[1] Cogan says of stockfish, "Concerning which fish I will say no more than Erasmus hath written in his *Colloquio*. *There is a kind of fishe*, which *is called in English* Stockfish : *it nourisheth no more than a stock*. Yet I haue eaten of a pie made onely with Stockefishe, whiche hath been verie good, but the goodnesse was not so much in the fishe as in the cookerie, which may make that sauorie, which of it selfe is vnsavourie . . it is sayd a good Cooke can make you good meate of a whetstone. . . Therfore a good Cooke is a good iewell, 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." *Muffett*. Lord Percy (A.D. 1512) was to have "cxl Stok fisch for the expensys of my house for an hole Yere, after ij.d. obol. the pece," p. 7, and "Dcccexlij Salt fisch . . after iiij the pece," besides 9 barrels of white and 10 cades of red herring, 5 cades of Sprats (*sprootis*), 400 score salt salmon, 3 firkins of salt sturgeon and 5 cags of salt eels.

[2] Fr. *Merlan*, a Whiting, a Merling. Cot. 'The best Whitings are taken in Tweede, called *Merlings*, of like shape and vertue with ours, but far bigger.' *Muffett*, p. 174.

[3] MS. may be Cleynes. ? what place can it be ; Clayness, Claynose ? Claybury is near Woodford in Essex.

[4] A recipe for Pykes in Brasey is in *H. Ord.* 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 rellishing. *Muffett*, p. 177.

[5] Cut it in gobets or lumps a-slope. "Aslet or *a-slowte* (asloppe, a slope), *Oblique*." P. Parv. But *slout* may be *slot*, bolt of a door, and so *aslout* = in long strips.

568 and ley hit oñ your lordes trenchere whepер he sowpe or dyne,

serve with onions and galentine.

& þat ye haue ssoddyñ ynons[1] to meddille with galantyne.[2]

Plaice: cut off the fins, cross it with a knife,

Off playce,[3] looke ye put a-way þe waturˊ clene,
afftur þat þe fynnes also, þat þey be not sene;
572 Crosse hym þeñ with your knyffe þat is so kene;

sauce with wine, &c.

wyne or ale / powder þer-to, youre souerayñ welle to queme.

Gurnard, Chub,

Gurnard / roche[4] / breme / chevyñ / base / melet / in her kervynge,

Roach, Dace, Cod, &c., split up and spread on the dish.

Perche / rooche[5] / darce[6] / Makerelle, & whitynge,
576 Codde / haddok / by þe bak / splat þem̄ in þe dische liynge,
pike owt þe boonus, clense þe refett[7] in þe bely bydynge;

[Fol. 179 b.]

Soolus[8] / Carpe / Breme de mere,[9] & trowt,

[1] Onions make a man stink and wink. Berthelson, 1754. 'The Onion, though it be the Countrey mans meat, is better to vse than to tast: for he that eateth euerie day tender Onions with Honey to his breakfast, shall liue 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, galingale, ginger, and salt, steeped in vinegar and strained. See note to l. 634 below.

[3] See "Plays in Cene," that is, Ceue, chives, small onions somewhat like eschalots. *H. Ord.* p. 452. See note 5, l. 822.

[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 Plaise and Soles are to be numbered, being eaten in time; for if either of them be once stale, there is no flesh more carrion-like, nor more troublesome to the belly of man. Mouffet, p. 164.

[5] Roches or Loches in Egurdouce, *H. Ord.* p. 469.

[6] *Or* dacce.

[7] *Rivet*, roe of a fish. Halliwell. Dan. *ravn*, *rogn* (rowne of Pr. Parv.) under which Molbech refers to AS. *hræfe* (raven, Bosworth) as meaning roe or spawn. G. P. Marsh. But see *refeccyon*, P. Parv.

[8] See "Soles in Cyne," that is, Cyue, *H. Ord.* p. 452.

[9] Black Sea Bream, or Old Wife. *Cantharus griseus*. Atkinson. "Abramides Marinæ. Breams of the Sea be a white and solid

þey must be takyñ of as þey in þe dische lowt, Soles, Carp, &c., take off as served.
bely & bak / by gobyñ [1] þe booñ to pike owt,
so serve ye lordes trenchere, looke ye welle abowt.

Whale / Swerdfysche / purpose / dorray [2] / rosted wele, Whale, porpoise,

Bret [3] / samoñ / Congur [4] / sturgeoun / turbut, & ȝele, congur, turbot,

þornebak / thurle polle / hound fysch [5] / halybut, to hym þat hathe heele, Halybut, &c.,

alle þese / cut in þe dische as youre lord etethe at meele. cut in the dish,

Tenche [6] in Iely or in Sawce [7] / loke þere ye kut hit so, and also Tench in jelly.

and oñ youre lordes trenchere se þat it be do.

Elis & lampurnes [8] rosted / where þat euer ye go, On roast Lamprons

substance, good juice, most easie digestion, and good nourishment." *Muffett*, p. 148.

[1] gobbets, pieces, see l. 638.

[2] Fr. *Dorée :* f. The Doree, or Saint Peters fish ; also (though not so properly) the Goldfish or Goldenie. Cotgrave.

[3] *Brett*, § xxi. He beareth Azure a *Birt* (or *Burt* or *Berte*) proper by the name of *Brit*. . . It is by the Germans termed a *Brett-fish* or *Brett-cock*. Randle Holme.

[4] Rec. for Congur in Sause, *H. Ord.* p. 401 ; in Pyole, p. 469.

[5] This must be Randle Holme's "*Dog fish* or *Sea Dog Fish*. It is by the Dutch termed a *Flackhund*, and a *Hundfisch :* the Skin is hard and redish, beset with hard and sharp scales ; sharp and rough and black, the Belly is more white and softer. Bk II. Ch. XIV. No. lv, p. 343-4. For names of Fish the whole chapter should be consulted, p. 321—345.

[6] 'His flesh is stopping, slimy, viscous, & very unwholesome ; and (as Alexander Benedictus writeth) of a most unclean and damnable nourishment . . they engender palsies, stop the lungs, putrifie in the stomach, and bring a man that much eats them to infinite diseases . . they are worst being fried, *best being kept in gelly*, made strong of wine and spices.' *Muffett*, p. 189.

[7] Recipes for Tenches in grave, *L. C. C.* p. 25 ; in Cylk (wine, &c.), *H. Ord.* p. 470 ; in Bresyle (boiled with spices, &c.), p. 468.

[8] Lamprons in Galentyn, *H. Ord.* p. 449. "Lampreys and Lamprons differ in bigness only and in goodness ; they are both a very sweet and nourishing meat. . . The little ones called Lamprons are best broild, but the great ones called Lampreys are best baked." *Muffett*, p. 181-3. See l. 630-40 of this poem.

cast vinegar, &c., and bone them.

Cast vinegre & powder þeroñ / furst fette þe bonus þem̄ fro.

Crabs are hard to carve: break every claw,

Crabbe is a slutt / to kerve / & a wrawd[1] wight;
breke euery Clawe / a sondur / for þat is his ryght:

put all the meat in the body-shell,

In þe brode shelle putt youre stuff / but furst haue a sight
þat it be clene from skyñ / & senow / or ye begyñ to dight.
And what[2] ye haue piked / þe stuff owt of euery shelle

and then season it with

with þe poynt of youre knyff, loke ye temper hit welle,

vinegar or verjuice and powder. (?)

put vinegre / þerto, verdjus, or ayselle,[3]
Cast þer-oñ powdur, the bettur it wille smelle.

Heat it, and give it to your lord.

Send þe Crabbe to þe kychyñ / þere for to hete,
agayñ hit facche to þy souerayne sittynge at mete;

Put the claws, broken, in a dish.

breke þe clawes of þe crabbe / þe smalle & þe grete,
In a disch þem̄ ye lay / if hit like your souerayne to ete.

The sea Crayfish: cut it asunder,

Crevise[4] / þus wise ye must them dight:
Departe the crevise a-sondire euyñ to youre sight,

slit the belly of the back part,

Slytt þe bely of the hyndur part / & so do ye right,

take out the fish,

and alle hoole take owt þe fische, like as y yow behight.

[1] Wraw, froward, ongoodly. *Perversus . . exasperans.* Pr. Parv.

[2] for *whan*, when.

[3] A kind of vinegar; A.S. *eisile*, vinegar; given to Christ on the Cross.

[4] *Escrevisse:* f. A Creuice, or Crayfish [see l. 618]; (By some Authors, but not so properly, the Crab-fish is also tearmed so.) *Escrevisse de mer.* A Lobster; or, (more properly) a Sea-Creuice. Cotgrave. A *Crevice*, 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 *Crevice* than in the *Lobster*. Some call this a Ganwell. R. Holme, p. 338, col. 1, § xxx.

Pare awey þe red skyñ for dyuers cawse & dowt,
and make clene þe place also / þat ye calle his gowt,[1] — clean out the *gowt* in

hit lies in þe myddes of þe bak / looke ye pike it owt; — the middle of the sea Crayfish's back; pick it out,

areise hit by þe þyknes of a grote / þe fische rownd abowt. — tear it off the fish,

put it in a dische leese by lees[2] / & þat ye not forgete
to put vinegre to þe same / so it towche not þe mete; — and put vinegar to it;

breke þe gret clawes youre self / ye nede no cooke to trete, — break the claws

Set þem̄ oñ þe table / ye may / with-owt any maner heete. — and set them on the table.

The bak of þe Crevise, þus he must be sted: — Treat the back like the crab,
array hym̄ as ye dothe / þe crabbe, if þat any be had,

and boþe endes of þe shelle / Stoppe them fast with bred, — stopping both ends with bread.

& serue / youre souereyñ þer with / as he likethe to be fedd.

Of Crevis dewe douȝ[3] Cut his bely a-way, — [Fol. 180.]
þe fische in A dische clenly þat ye lay
with vineger & powdur þer vppoñ, þus is vsed ay, — The fresh-water Crayfish: serve with vinegar and powder.
þañ youre souerayne / whañ 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 brest must first be divided from their bodies; then each of them must be dis scaled, and clean picked with much pidling; then the long gut lying along the back of the Crevisse is to be voided."

[2] slice by slice.

[3] The fresh-water crayfish is beautiful eating, Dr Günther says.

Salt Sturgeon: slit its joll, or head, thin.

The Iolle[1] of þe salt sturgeoun / thyñ / take hede ye slytt,
& rownd about þe dische dresse ye musteñ hit.

Whelk: cut off its head and tail,

624 þe whelke[2] / looke þat þe hed / and tayle awey be kytt,

throw away its operculum, mantle, &c.,

his pyntill[3] & gutt / almond & mantille,[4] awey þer fro ye pitt;

cut it in two, and put it on the sturgeon,

Theñ kut ye þe whelk asondur, eveñ pecis two,
and ley þe pecis þerof / vppoñ youre sturgeoun so,
628 rownd all abowt þe disch / while þat hit wille go;

adding vinegar.

put vinegre þer-vppoñ / þe bettur þañ wille hit do.

Carve Baked Lampreys thus: take off the pie-crust, put thin slices of bread on a Dish,

Fresche lamprey bake[5] / þus it must be dight:
Opeñ þe pastey lid, þer-in to haue a sight,
632 Take þeñ white bred þyñ y-kut & liȝt,
lay hit in a chargere / dische, or plater, ryght;

pour galentyne over the bread,

with a spone þeñ take owt þe gentille galantyne,[6]
In þe dische, oñ þe bred / ley hit, lemmañ myne,

add cinnamon and red wine.

636 þeñ take powdur of Synamome, & temper hit with red wyne:

[1] Iolle of a fysshe, *teste*. Palsgrave. Ioll, as of salmon, &c., *caput*. Gouldm. in Promptorium, p. 264.

[2] For to make a potage of welkes, *Liber Cure*, p. 17. "Perwinkles or Whelks, are nothing but sea-snails, feeding upon the finest mud of the shore and the best weeds." *Muffett*, p. 164.

[3] *Pintle* 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 undatum*) creeping, in the Penny Cyclopædia, v. 9, p. 454, col. 2 (art. Entomostomata), it is quite clear that the *almond* must mean the animal's horny, oval *operculum* on its hinder 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 Mollusca*, p. 47.

[4] That part of the integument of mollusca which contains the viscera and secretes the shell, is termed the *mantle*. Woodward.

[5] Recipe "For lamprays baken," in *Liber Cure*, p. 38.

[6] A sauce made of crumbs, galingale, ginger, salt, and vinegar. See the Recipe in *Liber Cure*, p. 30.

þe same wold plese a pore mañ / y suppose, welle & fyne.

Mynse ye þe gobyns as thyñ as a grote,
þañ lay þem̄ vppoñ youre galantyne stondynge oñ a chaffire hoote : — Mince the lampreys, lay them on the sauce, &c., on a hot plate.

þus must ye dizt a lamprey owt of his coffyñ cote,
and so may youre souerayne ete merily be noote. — serve up to your lord.

White herynge in a dische, if hit be seaward & fresshe, — White herrings fresh;
your souereyñ to ete in seesoun of yere / þer-aftur he wille Asche.

looke he be white by þe booñ / þe roughe white & nesche ; — the roe must be white and tender
with salt & wyne serue ye hym̄ þe same / boldly, & not to basshe. — serve with salt and wine.

Shrympes welle pyked / þe scales awey ye cast,
Round abowt a sawcer / ley ye þem in hast ; — Shrimps picked. lay them round a sawcer, and serve with
þe vinegre in þe same sawcer, þat youre lord may attast, — vinegar."
þañ with þe said fische / he may fede hym̄ / & of þem make no wast."

"NOw, fadir, feire falle ye / & crist yow haue in cure, — "Thanks, father,
For of þe nurture of kervynge y suppose þat y be sure, — I know about Carving now, [Fol. 180 b.]
but yet a-nodur office þer is / saue y dar not endure
to frayne yow any further / for feere of displesure : — but I hardly dare ask you about a Sewer's duties,
For to be a sewere y wold y hed þe connynge,
þañ durst y do my devoire / with any worshipfulle to be wonnynge ;
señ þat y know þe course / & þe craft of kervynge,
y wold se þe sizt of a Sewere[1] / what wey he / shewethe in seruynge." — how he is to serve."

[1] See the duties and allowances of "A Sewar for the Kynge," Edw. IV., in *Household Ordinances*, pp. 36-7; Henry VII., p. 118. King Edmund risked his life for his assewer, 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 / þat science ye wold fayñ lere,
drede yow no þynge daungeresnes; þus[2] y shalle do my devere

I will gladly teach you.

to enforme yow feithfully *with* ryght gladsom chere,
& yf ye wolle lysteñ my lore / somewhat ye shalle here:

Let the Sewer, as soon as the Master

Take hede whañ þe worshipfulle hed / þat is of any place

begins to say grace,

hath wasche afore mete / and bigynnethe to sey þe grace,

hie to the kitchen.

Vn-to þe kechyñ þañ looke ye take youre trace,
Entendyng & at youre commaundynge þe seruaundes of þe place;

I. Ask the Panter

Furst speke *with* þe pantere / or officere of þe spicery

for fruits (as butter, grapes, &c.),

For frutes a-fore mete to ete þem fastyngely,
as buttur / plommes / damesyns, grapes, and chery,
Suche in sesons of þe yere / ar served / to make meñ mery,

if they are to be served.

Serche and enquere of þem̄ / yf suche seruyse shalle be þat day;

II. Ask the Cook

þan commyñ *with* þe cooke / and looke what he wille say;

and Surveyor

þe surveyoure & he / þe certeynte telle yow wille þay,

[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 *esculier*, or the *scutellarius*, i. e. the person who had to arrange the dishes, in the same way as the *scutellery* (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 / þey dyd fore puruay. — what dishes are prepared.

And whañ þe surveoure[1] & þe Cooke / with yow done accorde,

þen shalle þe cook dresse alle þynge to þe surveynge borde, — III. Let the Cook serve up the dishes,

676 þe surveoure sadly / & soburly / with-owteñ any discorde — the Surveyor

Delyuer forthe his disches, ye to convey þem̄ to þe lorde; — deliver them

And wheñ ye bithe at þe borde / of seruyce and surveynge, — [Fol. 181.] and you, the Sewer, have

se þat ye haue officers boþe courtly and connynge, — skilful officers to prevent any dish being stolen.

680 For drede of a dische of youre course stelynge[1], whyche myght cawse a vileny ligtly in youre seruice sewynge.

And se þat ye haue seruytours semely / þe disches for to bere, — IV. Have proper servants,

Marchalles, Squyers / & sergeauntes of armes[2], if þat þey be there, — Marshals, &c.,

684 þat youre lordes mete may be brought without dowt or dere; — to bring the dishes from the kitchen.

to sett it surely oñ þe borde / youre self nede not feere. — V. You set them on the table yourself.

[1] See the duties and allowances of "A Surveyour for the Kyng" (Edw. IV.) in *Household Ord.* p. 37. Among other things he is to see 'that no thing be purloyned,' (cf. line 680 below), and the fourty Squyers of Household who help serve the King's table from 'the surveying bourde' are to see that 'of every messe that cummyth from the dressing bourde . . thereof be nothing withdrawe by the squires.' *ib.* p. 45.

[2] Squyers of Houshold xl . . xx squires attendaunt uppon the Kings (Edw. IV.) person in ryding . . and to help serve his table from the surveying bourde. *H. Ord.* p. 45. Sergeauntes of Armes IIII., whereof ii alway to be attending uppon the Kings person and chambre. . . In like wise at the conveyaunce of his meate at every course from the surveying bourde, p. 47.

A Meat Dinner.

A dynere of flesche.[1]

First Course.

The furst Course.

1. Mustard and brawn.

Furst set forthe mustard / & brawne / of boore,[2] þe wild swyne,

2. Potage.

Suche potage / as þe cooke hathe made / of yerbis / spice / & wyne,

3. Stewed Pheasant and Swan, &c.

688 Beeff, motoñ[3] / Stewed feysaund / Swañ[4] with the Chawdwyñ,[5]

4. Baked Venison.

Capoun, pigge / vensoun bake, leche lombard[6] / fruture viaunt[7] fyne;

5. A Device of Gabriel greeting Mary.

And þañ a Sotelte:
Maydoñ mary þat holy virgyne,
692 And Gabrielle gretynge hur / with an Ave.

A Sotelte

[1] Compare the less gorgeous feeds 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 Fish Day, A.D. 1526, contained in *Household Ordinances*, p. 174-6. Though Harry 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, £1520. 13s. 4d. See also in Markham's Houswife, pp. 98-101, the ordering of 'extraordinary great Feasts of Princes' as well as those 'for much more humble men.'

[2] See Recipes for Bor in Counfett, Boor in Brasey, Bore in Egurdouce, in *H. Ord.* p. 435.

[3] *Chair de mouton manger de glouton:* Pro. Flesh of a Mutton is food for a glutton; (or was held so in old times, when Beefe and Bacon were your onely dainties.) Cot.

[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.

[5] See note to l. 535 above.

[6] See the Recipe for Leche Lumbard in *Household Ordinances*, p. 438. Pork, eggs, pepper, cloves, currants, dates, sugar, powdered together, boiled in a bladder, cut into strips, and served with hot rich sauce.

[7] Meat fritter?, mentioned in l. 501.

The Second Course.

Second Course.

Two potages, blanger mangere,[1] & Also Iely [2]: — 1. Blanc Mange (of Meat).
For a standard / vensoun rost / kyd, favne, or cony, — 2. Roast Venison, &c.
bustard, stork / crane / pecok in hakille ryally,[3] — 3. Peacocks,
heiron-sew or / betowre, with-serue with bred, yf þat drynk be by; — heronsew,

Partriche, wodcok / plovere / egret / Rabettes sowkere[4]; — egrets, sucking rabbits,
Gret briddes / larkes / gentille breme de mere, — larks, bream, &c.
dowcettes,[5] payne puff, with leche / Ioly[6] Ambere, — 4. Dowcets, amber Leche, poached fritters.
Fretoure powche / a sotelte folowynge in fere,
þe course for to fullfylle,
An angelle goodly kañ appere, — 5. A Device of an Angel appearing
and syngynge with a mery chere, — to three Shepherds on a hill.
Vn-to .iij. sheperdes vppoñ añ hille.

The iijd Course.

Third Course.

"Creme of almondes, & mameny, þe iij. course in coost, — 1. Almond cream.
Curlew / brew / snytes / quayles / sparows / mertenettes rost, — 2. Curlews, Snipes, &c.

[1] See "Blaumanger to Potage" p. 430 of *Household Ordinances;* Blawmangere, p. 455; Blonc Manger, *L. C. C.* p. 9, and Blanc Maungere of fysshe, p. 19.

[2] "Gele in Chekyns or of Hennes," and "Gelle of Flesshe," *H. Ord.* p. 437.

[3] See the recipe "At a Feeste Roiall, Pecockes shall be dight on this Manere," *H. Ord.* p. 439; but there he is to be served "forthe 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 discommendable, because it is soon and lightly overcome of an indifferent stomack. *Muffett*, p. 110.

[5] Recipe at end of this volume. Dowcet mete, or swete cake mete (bake mete, P.) *Dulceum, ductileus.* P. Parv. Dousette, a lytell flawne, *dariolle.* Palsgrave. Fr. *flannet;* m. A doucet or little custard. Cot. See note 1 to l. 494 above.

[6] May be *Iely*, amber jelly, instead of a beautiful amber leche.

3. Fresh-water crayfish, &c.

Perche in gely / Crevise dewe douȝ / pety perueis[1]
with þe moost,

4. Baked Quinces, Sage fritters, &c.

Quynces bake / leche dugard / Fruture sage / y
speke of cost,

5. Devices:

and soteltees fulle soleyñ :

The Mother of Christ, presented by the Kings of Cologne.

þat lady þat conseuyd by the holygost
hyñ þat distroyed þe fendes boost,
presentid plesauntly by þe kynges of coleyñ.

Afftur þis, delicatis mo.

Dessert. White apples, caraways, wafers and Ypocras. *Clear the Table.*

Blaunderelle, or pepyns, with carawey in confite,
Waffurs to ete / ypocras to drynk with delite.
now þis fest is fynysched / voyd þe table quyte
Go we to þe fysche fest while we haue respite,
& þañ with goddes grace þe fest wille be do.

A Fish Dinner.

A Dinere of Fisthe.[2]

First Course.

The Furst Course.

1. Minnows, &c.

"Musclade or[3] menows // with þe Samoun bellows[4] // eles, lampurns in fere ;

2. Porpoise and peas.

Pesoñ with þe purpose // ar good potage, as y
suppose //
as fallethe for tyme of þe yere :

[Fol. 182.]

Bakeñ herynge // Sugre þeroñ strewynge //

3. Fresh Millwell.

grene myllewelle, deyntethe & not dere ;

4. Roast Pike.

pike[5] / lamprey / or Soolis // purpose rosted oñ
coles[6] //

[1] See the note to line 499.

[2] Compare "For a servise on fysshe day," *Liber Cure*, p. 54, and *Household Ordinances*, p. 449.

[3] *For* of. See 'Sewes on Fische Dayes,' l. 821.

[4] ? for *bellies :* see 'the baly of þe fresch samoun,' l. 823 in Sewes on Fische Dayes; or it may be for the *sounds* or breathing apparatus.

[5] Pykes in Brasey, *H. Ord.* p. 451.

[6] Purpesses, 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. *Mouffet*, p. 165.

gurnard / lampurnes bake / a leche, & a friture;
a semely sotelte folowynge evyñ þere. 5. A Divice:
A galaunt yonge mañ, a wanton wight, A young man
728 pypynge & syngynge / lovynge & lyght, piping
Standynge oñ a clowd, Sanguineus he hight, on a cloud, and called *Sanguineus*, or Spring.
þe begynnynge of þe sesoñ þat cleped is ver."

The second course. *Second Course.*

"Dates in confyte // Iely red and white // 1. Dates and Jelly.
732 þis is good dewynge[1];
Congur, somoñ, dorray // In sirippe if þey lay // 2. Doree in Syrup,
with oþer disches in sewynge.
Brett / turbut[2] / or halybut // Carpe, base / mylet, 3. Turbot, &c.,
or trowt //
736 Cheveñ,[3] breme / renewynge;
3ole / Eles, lampurnes / rost // a leche, a fryture, y 4. Eels, Fritters,
make now bost //
þe second / sotelte sewynge. 5. A Device:
A mañ of warre semynge he was, A Man of War,
740 A roughe, a red, angry syre, red and angry
An hasty mañ standynge in fyre,
As hoot as somer by his attyre;
his name was þeroñ, & cleped Estas. called *Estas*, or Summer.

[1] ? due-ing, that is, service; not moistening.

[2] *Rhombi.* Turbuts . . some call the Sea-Pheasant . . whilst they be young . . they are called Butts. They are best being sodden. *Muffett*, p. 173. "Pegeons, *buttes*, and elis," are paid for as *hakys* (hawks) *mete*, on x Sept. 6 R. H(enry VII) in the Howard Household Books, 1481-90, p. 508.

[3] Gulls, Guffs, Pulches, *Chevins*, and Millers-thombs are a kind of jolt-headed Gudgins, very sweet, tender, and wholesome. Muffett, p. 180. Randle Holme says, 'A *Chevyn* or a *Pollarde;* it is in Latin called *Capitus*, from its great head; the Germans *Schwall*, or *Alet;* and *Myn* or *Mouen;* a *Schupfish*, from whence we title it a *Chub fish*.' ch. xiv. § xxvii.

Third Course.

Þe þrid course.

1. Almond Cream, &c.,

744 Creme of almond[1] Iardyne // & mameny[2] // good & fyne //
Potage for þe .iij[d] seruyse.

2. Sturgeon,

Fresch sturgeñ / breme de mere // Perche in Iely / oryent & clere //

Whelks, Minnows,

whelkes, menuse; þus we devise:

3. Shrimps, &c.,

748 Shrympis / Fresch herynge bryled // pety perueis may not be exiled,

4. Fritters.

leche fryture,[3] a tansey gyse //

5. A Device: A Man with a Sickle,

The sotelte / a mañ with sikelle in his hande, In a ryvere of watur stande /
wrapped in wedes in a werysom wyse,

tired,

752 hauynge no deynteithe to daunce:
þe thrid age of mañ by liklynes;

called Harvest.

hervist we clepe hym̄, fulle of werynes
3et þer folowythe mo þat we must dres,
756 regardes riche þat ar fulle of plesaunce.

Fourth Course.

Þe .iiij. course of frute.

[Fol. 182 b.]
Hot apples,

Whot appuls & peres with sugre Candy,

Ginger, Wafers,

Withe Gyngre columbyne, mynsed manerly,

Ypocras.

Wafurs with ypocras.
760 Now þis fest is fynysched / for to make glad chere:
and þaughe so be þat þe vse & manere
not afore tyme be seyñ has,

The last Device,

Neuerthelese aftur my symple affeccion
764 y must conclude with þe fourth compleccioñ,

Yemps or Winter, with grey locks, sitting on a stone.

'yemps' þe cold terme of þe yere,
Wyntur / with his lokkys grey / febille & old,
Syttynge vppoñ þe stone / bothe hard & cold,
768 Nigard in hert & hevy of chere.

[1] "Creme of Almond Mylk." *H. Ord.* p. 447.

[2] See the recipe, end of this volume.

[3] Compare "leche fryes made of frit and friture," *H. Ord.* p. 449; Servise on Fisshe Day, last line.

The furst Sotelte, as y said, 'Sang*ui*ne*us*' hight
[T]he furst age of mañ / Iocond & light,
þe spr*i*ngyng*e* tyme clepe 'ver.'
¶ The second course / 'colericus' by callyng*e*,
Fulle of Fyghtyng*e* / blasfemyng*e*, & brallyng*e*,
Fallyng*e* at veryaunce *with* felow & fere.

These Devices represent the Ages of Man: *Sanguineus*, the 1st age, of pleasure. *Colericus*, the 2nd, of quarrelling.

¶ The thrid sotelte, y declar*e* as y kan,
'Autu*m*pnus,' þat is þe .iij^{d} age of mañ,
W*ith* a flewische[1] countenaunce.
¶ The iiijth countenaunce[2], as y seid before,
is wyntur w*ith* his lokk*es* hoor*e*,
þe last age of mañ fulle of grevaunce.

Autumpnus the 3rd, of melancholy. *Winter*, the 4th, of aches and troubles.

These iiij. soteltees devised in towse,[3]
wher þey byñ shewed in an howse,
hith*e* dothe gret plesaunce
with oþ*er* sight*es* of gret Nowelte
þañ hañ be shewed in Rialle feest*es* of solempnyte,
A notable cost þe ordynaunce.

These Devices give great pleasure, when shown in a house.

The superscripciouñ of þe sutiltees aboue specified, here folowethe Versus

Inscriptions for the Devices.

Spring.

Sanguineus.

Largus, amans, hillaris, ridens, rubei q*ue* coloris,
Cantans, carnos*us*, sat*is* audax, atque benignus.

Loving, laughing. singing, benign.

[1] Melancholy, full of phlegm: see the superscription l. 792 below. 'Flew, complecyon, (fleume of compleccyon, K. flewe, P.) *Flegma*,' Catholicon in P. Parv.

[2] Mistake for *Sotelte*.

[3] The first letter of this word is neither a clear *t* nor *c*, though more like *t* than *c*. It was first written *Couse* (as if for *cou*[r]*se*, succession, which makes good sense) or *touse*, and then a *w* was put over the *u*. If the word is *towse*, the only others I can find like it are tow, 'towe of hempe or flax,' Promptorium; '*heruper*, to discheuell, *towse*, or disorder the haire.' Cot.

Summer.

[Fol. 183.]

Prickly, angry,

crafty, lean.

¶ **Estas**

Colericus.

Hirsutus, Fallax / irascens / *pro*digus,
sat*is* audax,
Astutus, gracilis / Siccus / crocei q*ue* coloris.

Autumn.

Sleepy, dull, sluggish, fat,

white-faced.

¶ **Autumpnus**

Fleumaticus.

Hic sompnolentus / piger, in sputamine multus,
Ebes hinc sensus / pinguis, facie color albus.

Winter.

Envious, sad,

timid, yellow-coloured.

¶ **yemps**

Malencolicus.

Invidus et tristis / Cupidus / dextre que tenac*is*,
Non expers fraudis, timidus, lutei q*ue* coloris.

A Franklin's Feast.

A fest for a franklen.

"A Frankleñ may make a feste Imp*ro*berabille,
Brawn, bacon and pease, brawne *with* mustard is concordable,
bakoñ s*er*ued w*ith* pesoñ,

beef and boiled chickens, beef or motoñ stewed s*er*uysable,
Boyled Chykoñ or capoñ agreable,
convenyent for þe sesoñ;

roast goose, capon, and custade. Rosted goose & pygge fulle profitable,
Capoñ / Bakemete, or Custade Costable,
wheñ eggis & crayme be gesoñ.

Second Course.

Mortrewes, þerfore stuffe of household is behoveable,
Mortrowes or Iusselle[1] ar delectable
for þe second course by resoñ.

veal, rabbit, Thañ veel, lambe, kyd, or cony,

chicken, dowcettes, Chykoñ or pigeoñ rosted tendurly,
bakemet*es* or dowcett*es*[2] w*ith* alle.

fritters, or leche, þeñ followynge, frytowrs & a leche lovely;
Suche s*er*uyse in sesou*n* is fulle semely
To s*er*ue w*ith* bothe chambur & halle.

[1] See Recipe at end of volume. [2] See Recipe at end of volume.

Theñ appuls & peris *with* spices delicately — spiced pears,
Aft*ur* þe terme of þe yere fulle deynteithly,
with bred and chese to calle. — bread and cheese,

Spised cak*es* and wafurs worthily — spiced cakes,
withe bragot[1] & methe,[2] þus meñ may meryly — bragot and mead,
plese welle bothe gret & smalle."

[Fol. 183 b.]
Dinners on Fish-days.

Sewes on fishe dayes.

"Flowndurs / gogeons, muskels,[3] menuce in sewe, — Gudgeons, minnows,
Eles, lampurnes, venprid*es* / quyk & newe, — venprides (?)
Musclade in wortes / musclade[4] of almondes for stat*es* fulle dewe, — musclade (?) of almonds,
Oysturs in Ceuy[5] / oysturs in grauey,[6] your helthe to renewe, — oysters dressed,
The baly of þe fresche samoñ / els purpose, or seele[7], — porpoise or seal,

[1] See a recipe for making it of ale, honey, and spices, in [Cogan's] Haven of Health, chap. 239, p. 268, in Nares. Phillips leaves out the ale.

[2] Mead, a pleasant Drink made of Honey and Water. Phillips.

[3] A recipe for Musculs in Sewe and Cadel of Musculs to Potage, at p. 445 *H. Ord.* Others 'For mustul (? muscul or *Mustela*, the eel-powt, Fr. *Mustelle*, the Powte or Eeele-powte) pie,' and 'For porray of mustuls,' in *Liber Cure*, p. 46-7.

[4] ? a preparation of Muscles, as *Applade* Ryal (Harl. MS. 279, Recipe Cxxxv.) of Apples, *Quinade*, Rec. Cxv of Quinces, *Pynade* (fol. 27 b.) of Pynotis (a kind of nut); or is it *Meselade* or *Meslade*, fol. 33, an omelette—'to euery good meslade take a þowsand eyroun or mo.' *Herbelade* (fol. 42 b.) is a liquor of boiled lard and herbs, mixed with dates, currants, and 'Pynez,' strained, sugared, coloured, whipped, & put into 'fayre round cofyns.'

[5] *Eschalotte:* f. A Cive or Chiue. *Escurs*, The little sallade hearb called, Ciues, or Chiues. Cotgrave.

[6] For to make potage of oysturs, *Liber Cure*, p. 17. Oysturs in brewette, p. 53.

[7] Seales flesh is counted as hard of digestion, as it is gross of substance, especially being old; wherefore I leave it to Mariners and Sailers, for whose stomacks it is fittest, and who know the best way how to prepare it. *Muffett*, p. 167.

pike cullis.

824 Colice[1] of pike, shrympus[2] / or perche, ye know
fulle wele;

jelly, dates,

Partye gely / Creme of almondes[3] / dates in
confite / to rekeuer heele,

quinces, pears,

Quinces & peris / Ciryppe with parcely rotes /
riȝt so bygyñ your mele.

houndfish, rice,

Mortrowis of houndfische[4] / & Rice standynge[5]
white,

mameny.

828 Mameny,[6] mylke of almondes, Rice rennynge
liquyte,—

If you don't like these potages, taste them only.

þese potages ar holsom for þem þat hañ delite
þerof to ete / & if not so / þeñ taste he but a lite."

Fish Sauces.

Sawce for Fische.[7]

"Yowre sawces to make y shalle geue 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 coleise 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 sicke, or weake bodie. Cotgrave.

[2] Shrimps are of two sorts, the one crookbacked, the other straitbacked: the first sort is called of Frenchmen *Caramots de la santé*, 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 "unscaled, to vent the windiness 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.

[4] "Mortrewes of Fysshe," *H. Ord.* p. 469; "Mortrews of fysshe," *L. C. C.* p. 19.

[5] See "Rys Lumbarde," *H. Ord.* p. 438, l. 3, 'and if thow wilt have hit stondynge, take rawe ȝolkes of egges,' &c.

[6] See the Recipe at the end of this volume.

[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

Mustard for salt herring,

832 Mustard is[1] / is metest *with* alle *maner* salt herynge,

conger,

Salt fysche, salt Congur, samoun, *with* sparlynge,[2]

mackerel, &c.

Salt ele, salt makerelle, & also withe *mer*lynge.[3]

Vinegar for salt porpoise, swordfish, &c.

Vynegur is good to salt purpose & torrentyne,[4]

836 Salt sturgeoñ, salt swyrd-fysche savery & fyne.

Sour wine for whale,

Salt Thurlepolle, salt whale,[5] is good *with* egre wyne,

with powder.

withe powdur put *þer*-oñ shalle cawse ooñ welle to dyne.

Wine for plaice.

Playce *with* wyne; & pike withe his reffett;

moist, of little nourishment, engendring watrish and thin blood.' *Muffett*, p. 146, with a curious continuation. *Hoc Sinapium*, *Anᶜᵉ.* mustarde.

Salgia, sirpillum, piper, alia, sal, petrocillum,
Ex hiis sit salsa, non est sentencia falsa.

15th cent. Pict. Vocab. in Wright's Voc. p. 267, col. 1.

[1] ? *is* repeated by mistake.

[2] Spurlings are but broad Sprats, taken chiefly upon our Northern coast; which being drest and pickled as Anchovaes be in Provence, rather surpass them than come behind them in taste and goodness. . . As for Red Sprats and Spurlings, 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. 169.

[3] A Whiting, a Merling, Fr. *Merlan*. '*Merling*: A *Stock-fish*, or *Marling*, else *Merling*; in Latine *Marlanus* and *Marlangus*.' 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 Rondelet and Belon in vain for the word, and then suggested ALDROVANDI as the last resource. In the *De Piscibus*, Lib. V., I accordingly found (where he treats of *Trout*), "Scoppa, grammaticus Italus, *Torentinam* nominat, rectius *Torrentinam* vocaturus, à torrentibus nimirum: in his n[ominatim] & riuis montanis abundat." (ed. 1644, cum indice copiosissimo.)

[5] *Whales* flesh is the hardest of all other, and unusuall 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. 173, ed. Bennet, 1655.

Galantine for lamprey.

840 þe galantyne[1] for þe lamprey / where þey may be gete;

Verjuice for mullet. Cinnamon for base, carp, and chub.

verdius[2] to roche / darce / breme / soles / & molett;
Baase, flow[n]durs / Carpe / Chevẽ / Synamome ye *þer*-to sett.

Garlic, verjuice, and pepper,

Garlek / or mustard, *ver*geus *þer*to, pep*ur* þe powderynge—

for houndfish,

844 For þornebak / houndfysche / & also fresche herynge,

stockfish, &c.

·hake[3], stokfyshe[4], haddok[5] / cod[6] / & whytynge—
ar moost metist for thes metes, as techithe vs þe wrytynge.

[Fol. 184.] Vinegar, cinnamon, and ginger, for fresh-water crayfish,

Vinegre / powdur withe synamome / and gyngere,

848 to rost Eles / lampurnes / Creveȝ dew douȝ, and breme de mere,

fresh porpoise,

For Gurnard / for roche / & fresche purpose, if hit appere,

sturgeon, &c.

Fresche sturgeoñ / shrympes / perche / molett / y wold it were here.

Green Sauce for green fish (fresh ling):

Grene sawce[7] is good *with* grene fisch[8], y here say;

[1] See the recipe in *Liber Cure Cocorum*, p. 30; and Felettes in Galentyne, *H. Ord.* p. 433.

[2] Veriuse, or sause made of grapes not full ripe, *Ompharium.* Withals.

[3] Hakes be of the same nature [as Haddocks], resembling a Cod in taste, but a Ling in likeness. *Muffett*, p. 153.

[4] 'Stocke fysshe, they [the French] have none,' says Palsgrave.

[5] Haddocks are little Cods, 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 *Haberdine:* In the North part of this Kingdome it is called a *Keling*, In the Southerne parts a *Cod*, and in the Westerne parts a *Welwell*."

[7] See the Recipes for 'Pur verde sawce,' *Liber Cure*, p. 27, and 'Vert Sause' (herbs, bread-crumbs, vinegar, pepper, ginger, &c.), *H. Ord.* p. 441. Grene Sause, condimentum harbaceum. 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

botte lynge / brett[1] & fresche turbut / gete it wh: so may.

yet make moche of mustard, & put it not away, — Mustard is best for every dish.
For with euery dische he is dewest / who so lust to assay.

Other sawces to sovereyns ar serued in som solempne festis, — Other sauces are served at grand feasts, but the above will please familiar guests."

but these will plese them fulle welle / þat ar but hoomly gestis.

Now have y shewyd yow, my soñ, somewhat of dyuerse Iestis

þat ar remembred in lordes courte / þere as all rialte restis."

"NOw fayre falle yow fadir / in faythe y am full fayñ, — "Fair fall you, father!

For louesomly ye han lered me þe nurtur þat ye han sayñ; — You have taught me lovesomely; but

plesethe it you to certifye me with ooñ worde or twayñ — please tell me,

þe Curtesy to conceue conveniently for euery chamburlayñ." — too, the duties of a Chamberlain."

The office off a chamburlayne.[2]

The Chamberlain's Duties.

"THe Curtesy of a chamburlayñ is in office to be diligent, — He must be diligent,

Lord Maiors table; yet it is nothing but a long Cod: whereof the greater sised 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. *Muffett*, 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 Wardrobe which follow, should be compared with the chapter *De Officio Garcionum* of "The Boke of Curtasye" ll. 435—520 below. See also the duties and allowances of 'A Chamberlayn for the King'

neatly dressed, clean-washed,

Clenli clad, his clo*þ*is not all to-rent;
handis & face waschen fayre, his hed well kempt;

careful of fire and candle,

& war euer of fyre and candille *þ*at he be not neccligent.

attentive to his master,

To youre mastir looke ye geue diligent attendaunce;

light of ear,

be curteyse, glad of chere, & light of ere in euery semblaunce,

looking out for things that will please.

euer waytynge to *þ*at thynge *þ*at may do hym plesaunce:

The Chamberlain must prepare for his lord

to these *pro*purtees if ye will apply, it may yow welle avaunce.

a clean shirt,

Se that youre souerayne haue clene shurt & breche,

under and upper coat and doublet,

a petycote,[1] a dublett, a longe coote, if he were suche,

breeches, socks,

his hosyn well brusshed, his sokkes not to seche,

and slippers as brown as a water-leech.

his shon or slyppers as browne as is *þ*e waturleche.

In the morning,

In *þ*e morow tyde, agaynst youre souerayne doth ryse,

must have clean linen ready, warmed by

wayte hys lynnyn *þ*at hit be clene; *þ*en warme hit in *þ*is wise,

a clear fire.

by a clere fyre withowt smoke / if it be cold or frese,

and so may ye youre souerayn plese at *þ*e 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 Warderobe of Bedds, *H. O.* p. 40; Gromes of Chambyr, x, Pages of Chambre, IIII, *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. P., and '.j. *petticote* of lynen clothe withought slyves,' there cited from Sir J. Fastolfe's Wardrobe, 1459. Archæol. xxi. 253. *subucula, le, est etiam genus intimæ vestis*, a peticote. Withals.

Agayne he riseth vp, make redy youre fote shete — When his lord rises, he gets ready the foot-sheet;
in þis maner made greithe / & þat ye not forgete
furst a chayere a-fore þe fyre / or som oþer honest sete — puts a cushioned chair before the fire,
Withe a cosshyñ þer vppoñ / & a noþur for the feete / — [Fol. 184 b.] a cushion for the feet,
aboue þe coschyñ & chayere þe said shete ouer sprad — and over all spreads the foot-sheet:
So þat it keuer þe fote coschyñ and chayere, riȝt as y bad;
Also combe & kercheff / looke þere bothe be had — has a comb and kerchief ready,
youre souereyñ hed to kymbe or he be graytly clad: — and then
Than pray youre souereyñ with wordus mansuetely — asks his lord
to com to a good fyre and aray hym ther by, — to come to the fire and dress while
and there to sytt or stand / to his persone plesauntly, — he waits by.
and ye euer redy to awayte with maners metely.
Furst hold to hym a petycote aboue youre brest and barme, — 1. Give your master his under coat,
his dublet þañ aftur to put in boþe hys arme, — 2. His doublet,
his stomachere welle y-chaffed to kepe hym fro harme, — 3. Stomacher well warmed,
his vampeys[1] and sokkes, þañ all day he may go warme; — 4. Vampeys and socks,

[1] Vamps or *Vampays*, an odd kind of short Hose or Stockings that cover'd the Feet, and came up only to the Ancle, just above the Shooe; the Breeches reaching down to the Calf of the Leg. Whence to graft a new Footing on old Stockings is still call'd *Vamping*. Phillips. Fairholt does not give the word. The Vampeys 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—*auant pied*. Vauntpe of a hose—*uantpie*.' Palsgrave. A.D. 1467, 'fore *vaunpynge* of a payre for the said Lew vj.d.' p. 396, *Manners & Household Expenses*, 1841.

5. Draw on his socks, breeches, and shoes,

Theñ drawe oñ his sokkis / & hosyñ by the fure,
his shoñ laced or bokelid, draw themꝫ oñ sure;

6. Pull up his breeches,
7. Tie 'em up,

Strike his hosyñ vppewarde his legge ye endure,
þeñ trusse ye them vp strayte / to his plesure,

8. Lace his doublet,
9. Put a kerchief round his neck,

Then lace his dublett euery hoole so by & bye;
oñ his shuldur about his nek a kercheff þere must lye,

10. Comb his head with an ivory comb,

and curteisly þañ ye kymbe his hed with combe of yvery,

11. Give him warm water to wash with,

and watur warme his handes to washe, & face also clenly.

12. Kneel down

Than knele a downꝫ oñ youre kne / & þus to youre souerayñ ye say

and ask him what gown he'll wear;

"Syr, what Robe or govñ pleseth it yow to were to day?"

13. Get the gown,

Suche as he axeth fore / loke ye plese hym to þay,

14. Hold it out to him;

þañ hold it to hymꝫ a brode, his body þer-in to array;

15. Get his girdle,

his gurdelle, if he were, be it strayt or lewse;

16. His Robe (see l. 957).
17. His hood or hat.

Set his garment goodly / aftur as ye know þe vse;
take hymꝫ hode or hatt / for his hed cloke or cappe de huse;
So shalle ye plese hymꝫ prestly, no nede to make excuse

Whebur hit be feyre or foule, or mysty alle withe reyñ.

18. Before he goes

Or youre mastir depart his place, afore þat þis be seyñ,

brush him carefully.

to bruschе besily about hymꝫ; loke all be pur and playñ
whebur he were sateñ / sendell, vellewet, scarlet, or greyñ.

Before your lord goes to church,

Prynce or prelate if hit be, or any oþer potestate,
or he entur in to þe churche, be it erly or late,

perceue all þynge for his pewe þat it be made prepa*r*ate, — see that his pew is made ready,

boþe cosshyñ / carpet / & curteyñ / bede*s* & boke, forgete not that. — cushion, curtain, &c.

Thañ to youre souereynes chambur walke ye in hast; — Return to his bedroom,

all þe cloþes of þe bed, them aside ye cast; — throw off the clothes,

þe Fethurbed ye bete / with*o*ut hurt, so no feddurs ye wast, — beat the feather-bed,

Fustiañ[1] and shetis clene by sight and sans ye tast. — see that the fustian and sheets are clean.

Kover with a keuerlyte clenly / þat bed so manerly made; — Cover the bed with a coverlet,

þe bankers & quosshyns, in þe chambur se þēm feire y-sprad, — spread out the bench-covers and cushions,

boþe hedshete & pillow also, þat þe[y] be saaff vp stad, — set up the head-sheet and pillow,

the vrnelle & basoñ also that they awey be had. — remove the urinal and basin,

[Fol. 185.]

Se the carpett*is* about þe bed be forth spred & laid, — lay carpets round the bed, and with

wyndowes & cuppeborde with carpett*is* & cosshyns splayd; — others dress the windows and cupboard,

Se þer be a good fyre in þe chambur conveyed, with wood & fuelle redy þe fuyre to bete & aide. — have a fire laid.

Se þe privehouse for esement[2] be fayre, soote, & clene, — Keep the Privy sweet and clean,

& þat þe borde*s* þe*r* vppoñ / be keue*r*ed withe clothe feyre & grene, — cover the boards with green cloth,

[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 sheete 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 excrementorum*. A draught or priuie, *latrina*. Withals.

so that no wood shows at the hole; put a cushion there,

& þe hoole / hym self, looke þer no borde be sene,
þeroñ a feire quoschyñ / þe ordoure no mañ to tene

and have some blanket, cotton, or linen to wipe on;

looke *þer* be blanket / cotyñ / or lynyñ to wipe þe ne*þur* ende[1];

have a basin, jug, and towel, ready for your lord to wash when he leaves the privy.

936 and eu*er* whеñ he clepithe, wayte redy & entende,
basou*n* and ewere, & oñ yo*ur* shuldur a towelle, my frende[2];
In þis wise worship shalle ye wyñ / where þat eu*er* ye wende

The Warderobe.[3]

In the Wardrobe take care to keep the clothes well, and brush 'em

940 IN þe warderobe ye must muche entende besily
the robes to kepe well / & also to brusche þeīn clenly;

with a soft brush

with the ende of a soft brusche ye brusche þem clenly,
and yet ou*er* moche bruschynge werethe cloth lyghtly.

at least once a week,

lett neu*er* wollyñ cloth ne furre passe a seuenyght
944 to be vnbrossheñ & shakyñ / tend þerto aright,

for fear of moths.

for moughtes be redy eu*er* in þem to gendur & a-liȝt;

Look after your Drapery and Skinnery.

þerfore to drapery / & skynnery eu*er* haue ye a sight.

[1] An arse wispe, *penicillum*, -li, vel *anitergium*. 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 'Warderober,' p. 37, and the 'office of Warderobe of Robes,' in *H. Ord.* p. 39.

youre souerayñ aftir mete / his stomak to digest — If your lord will take a nap after his meal,
948 yef he wille take a slepe / hym self þere for to rest,
looke bothe kercheff & combe / þat ye haue þere prest, — have ready kerchief, comb,
bothe pillow & hedshete / for hym̃ þe[y] must be drest; — pillow and head-sheet
yet be ye nott ferre hym fro, take tent what y say,
952 For moche slepe is not medcynable in myddis of þe day. — (don't let him sleep too long),
wayte þat ye haue watur to wasche / & towelle alle way — water and towel.
aftur slepe and sege / honeste will not hit denay.

Whañ youre souerayne hathe supped / & to chambur takithe his gate, — When he goes to bed,
956 þañ sprede forthe youre fote shete / like as y lered yow late; — 1. Spread out the footsheet,
thañ his gowne ye gadir of, or garment of his estate, — 2. Take off your lord's Robe
by his licence / & ley hit vpp in suche place as ye best wate. — and put it away.
vppoñ his bak a mantell ye ley / his body to kepe from cold, — 3. Put a cloak on his back,
960 Set hym̃ oñ his fote shete [1] / made redy as y yow told; — 4. Set him on his footsheet,
his shoñ, sokkis, & hosyñ / to draw of be ye bolde; — 5. Pull off his shoes, socks, and
þe hosyñ oñ youre shuldyr cast / oñ vppoñ your arme ye hold; — breeches, [Fol. 185 b.] 6. Throw the breeches over your arm,
youre souereynes hed ye kembe / but furst ye knele to ground; — 7. Comb his head,
964 þe kercheff and cappe oñ his hed / hit wolde be warmely wounde; — 8. Put on his kerchief and nightcap,

[1] þo lorde schalle shyft hys gowne at nyȝt,
Syttand on foteshete tyl he be dyȝt.
The Boke of Curtasye, l. 487-8.

9. Have the bed, and headsheet, &c., ready,

his bed / y-spred / þe shete for þe hed / þe pelow prest *þat* stounde,
þat whe̅n youre *soue*reyn̅ to bed shall go / to slepe þere saaf & sounde,

10. Draw the curtains,
11. Set the night-light,

The curteyns let draw þe̅m̄ þe bed round about;
968 se his morter[1] *with* wax or *per*chere[2] þat it go not owt;

12. Drive out dogs and cats,

dryve out dogge and catte, or els geue þe̅m̄ a clovt;

13. Bow to your lord,

Of youre *soue*rayne take no leue[3]; / but low to hym̄ alowt.

14. Keep the night-stool and urinal ready for whenever he calls,

looke þat ye haue þe bason̄ for ch*a*mbur & also þe vrnall*e*
972 redy at all*e* howres whe̅n̄ he will*e* clepe or call*e*:

and take it back when done with.

his nede *per*formed, þe same receue agayn̄ ye shall*e*,
& þus may ye haue a thank / & reward whe̅n̄ þ*a*t eu*er* hit fall*e*.

How to prepare a Bath.

A bathe or stewe so called.

Ȝeff youre *soue*rayne will*e* to þe bath*e*, his body to wasch*e* clene,

Hang round the roof, sheets

976 hang shetis round about þe rooff; do thus as y meene;

full of sweet herbs,

eu*er*y shete full of flowres & herbis soote & grene,

have five or six sponges to sit or lean on,

and looke ye haue sponges .v. or vj. *per*on̄ to sytte or lene:

[1] Morter . . a kind of Lamp or Wax-taper. *Mortarium* (in old Latin records) a Mortar, Taper, or Light set in Churches, to burn over the Graves or Shrines of the Dead. Phillips.

[2] Perchers, the Paris-Candles formerly us'd in England; also the bigger sort of Candles, especially of Wax, which were commonly set upon the Altars. Phil.

[3] The Boke of Curtasye (l. 519-20) lets the (chief) usher who puts the lord to bed, go his way, and says

Ȝomon vssher be-fore þe dore
In vtter chambur lies on þe flore.

looke þer be a gret sponge, þer-oñ youre souer- and one great sponge to sit on
ayne to sytt;

980 þeroñ a shete, & so he may bathe hym̄ þere a with a sheet over
fytte;

vndir his feete also a sponge, ȝiff þer be any to and a sponge under his feet.
putt;

and alwey be sure of þe dur, & se þat he be shutt. Mind the door's shut.

A basyñ full in youre hand of herbis hote & With a basinful of hot herbs,
fresche,

984 & with a soft sponge in hand, his body þat ye wash him with a soft sponge,
wasche;

Rynse hym̄ with rose watur warme & feire throw rose-water on him;
vppoñ hym flasche,

þeñ lett hym̄ go to bed / but looke it be soote & let him go to bed.
nesche;

but furst sett oñ his sokkis, his slyppers oñ his Put his socks and slippers on,
feete,

988 þat he may go feyre to þe fyre, þere to take his stand him on his footsheet,
fote shete,

þañ withe a clene clothe / to wype awey all wete; wipe him dry,

thañ brynge hym̄ to his bed, his bales there to take him to bed to cure his troubles.
bete."

The makyng of a bathe medicinable.[1]

To make a Medicinal Bath.

"Holy hokke / & yardehok[2] / peritory[3] / and [Fol. 186.]
þe brown fenelle,[4] Boil together hollyhock

[1] See note at end. Mr Gillett, of the Vicarage, Runham, Filby, Norwich, sends me these notes on the herbs for this Bathe Medicinable:—"[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 rotundifolia.—[3] PARITORY is Pellitory of the wall, *parietaria.* Wall pellitory abounds in nitrate of potass. There are two other pellitories: 'P. of Spain'—this is *Pyrethrum*, which the Spanish corrupted into *pelitre*, and we corrupted *pelitre* into pellitory. The other, bastard-pellitory, is *Achillea Ptarmica.*—[4] BROWN FENNELLE = probably *Peucedanum officinale*, Hog's fennel, a dangerous plant;

centaury, 992 walle wort[5] / herbe Iohñ[6] / Sentory[7] / rybbe-
wort[8] / & camamelle,

herb-benet, hey hove[9] / heyriff[10] / herbe benet[11] / brese-
wort[12] / & smallache,[13]

certainly not *Anethum Graveolens*, which is always dill, dyle, dile, &c.—[8] RYBBEWORT, *Plantago lanceolata*, mucilaginous.—[9] HEYHOVE = *Glechoma hederacea*, bitter and aromatic, abounding in a principle like camphor.—[10] HEYRIFF = harif = *Galium Aparine*, and allied species. They were formerly considered good for scorbutic diseases, when applied externally. Lately, in France, they have been administered internally against epilepsy.—[12] BRESEWORT; if = brisewort or bruisewort, it would be *Sambucus Ebulus*, but this seems most unlikely.—BROKE LEMPK = brooklime. *Veronica Beccabunga*, 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. —BILGRES, probably = henbane, *hyoscysmus niger*. Compare Dutch [Du. *Bilsen*, Hexham,] and German *Bilse*. *Bil* = 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 *Peucedanum officinale*. My Latin names are those of Smith: *English Flora*. Babington has re-named them, and Bentham again altered them. I like my mumpsimus better than their sumpsimus."

[2] 'The common Mallowe, or the tawle wilde Mallow, and the common Hockes' of Lyte's Dodoens, 1578, p. 581, *Malua sylvestris*, as distinguished from the *Malua sativa*, or "*Rosa vltramarina*, that is to say, the Beyondesea Rose, in Frenche, *Maulue de iardin* or *cultiuée* . . in English, Holyhockes, and great tame Mallow, or great Mallowes of the Garden." The "Dwarffe Mallowe . . is called *Malua syluestris pumila*."

[3] Peritory, *parietaria*, *vrseolaris*, *vel astericum*. Withals.

[4] ? The sweet Fennel, *Anethum Graveolens*, formerly much used in medicine (Thomson). The gigantic fennel is (*Ferula*) *Assafœtida*.

[5] *Sambucus ebulus*, Danewort. See Mr Gillett's note for Book of Quintessence in Hampole's Treatises. Fr. *hieble*, Wallwort, dwarfe Elderne, Danewort. Cotgr.

[6] Erbe Iōn', or Seynt Ionys worte. *Perforata*, *fuga demonum*, *ypericon*. P. Parv. [7] Centaury.

[8] Ribwort, *arnoglossa*. Ribwoort or ribgrasse, *plantago*. Withals. *Plantain petit*. Ribwort, Ribwort Plantaine, Dogs-rib, Lambestongue. Cotgrave. *Plantago lanceolata*, AS. *ribbe*.

[10] Haylife, an herbe. Palsgr. *Galium aparine*, A.S. *hegerifan corn*, grains of hedgerife (hayreve, or hayreff), are among the herbs prescribed in *Leechdoms*, v. 2, p. 345, for "a salve against the elfin race & nocturnal [goblin] visitors, & for the woman with whom

broke lempk [1] / Scabiose [2] / Bilgres / wildflax / is good for ache; — scabious,

wethy leves / grene ot*es* / boyled in fere fulle soft, — withy leaves;

Cast þem̄ hote in to a vesselle / & sett youre soverayn̄ alloft, — throw them hot into a vessel, set

and suffire þat hete a while as hoot as he may a-bide; — your lord on it; let him bear it as

se þ*at* place be cou*e*red welle ou*er* / & close on̄ eu*er*y side; — hot as he can,

and what dissese ye be vexed w*ith*, grevaunce ou*þer* peyn̄, — and whatever disease he has

þis medicyne shalle make yow hoole surely, as men̄ seyn̄." — will certainly be cured, as men say.

The office of vssher & marshalle.[3]

The Duties of an Usher and Marshal.

[4] my lorde, my master, of lilleshulle abbot [4]

"The office of a connynge vschere or marshalle w*ith*-owt fable

the devil hath carnal commerce." [11] *Herba Benedicta.* Avens.

[12] *Herbe a foulon.* Fullers hearbe, Sopewort, Mocke-gillouers, Bruisewort. Cotgrave. "AS. 1. *brysewyrt*, pimpernel, *anagallis*. *Anagallis*, brisewort." Gl. Rawlinson, c. 506, Gl. Harl. 3388. Leechdoms, vol. 1, p. 374. 2. *Bellis perennis*, MS. Laud. 553, fol. 9. Plainly for Hembriswyrt, daisy, AS. *dæges eage*. "Consolida minor. Daysie is an herbe þat sum men callet hembrisworte oþer bonewort." Gl. Douce, 290. Cockayne. *Leechdoms*, v. 2, Glossary.

[13] *Persil de marais.* Smallage; or, wild water Parseley. Cot.

[1] Brokelyme *fabaria.* Withals. *Veronica Beccabunga*, Water-Speedwell. [2] *Hleomoce, Hleomoc*, brooklime (where lime is the Saxon name (*Hleomoc*) in decay), *Veronica beccabunga*, with *V. anagallis* . . "It waxeth in brooks" . . Both sorts *Lemmike*, Dansk. They were the greater and the less "brokelemke," Gl. Bodley, 536. "Fabaria domestica *lemeke*." Gl. Rawl. c. 607. . . Islandic *Lemiki*. Cockayne. Gloss. to *Leechdoms*, v. 2. It is prescribed, with the two centauries, for suppressed menses, and with *pulegium*, to bring a dead child away, &c. *Ib.* p. 331.

[2] Scabiosa, the Herb *Scabious*, so call'd from its Virtue in curing the Itch; it is also good for Impostumes, Coughs, Pleurisy, Quinsey, &c. Phillips.

[3] See the duties and allowances of 'The Gentylmen Usshers of Chaumbre .IIII. of Edw. IV., in *H. Ord.* p. 37; and the duties of Henry VIII's Knight Marshal, *ib.* p. 150.

[4-4] This line is in a later hand.

He must know the rank and precedence of all people.

must know alle estates of the church goodly & greable,
and þe excellent estate of a kynge with his blode honorable:
hit is a notable nurture / connynge, curyouse, and commendable.

I. 1. The Pope.

The pope hath no peere;

2. Emperor.

Emperowre is nex hym euery where;

3. King.

Kynge corespondent; þus nurture shalle yow lere.

4. Cardinal.

highe Cardynelle, þe dignyte dothe requere;

5. Prince.

Kyngis soñe, prynce ye hym Calle;

6. Archbishop.

Archebischoppe is to hym peregalle.

7. Royal Duke.

Duke of þe blode royalle,

II. Bishop, &c.

bishoppe / Marques / & erle / coequalle.

III. 1. Viscount.

Vycount / legate / baroune / suffrigañ / abbot with mytur feyre,

2. Mitred abbot.

3. Three Chief Justices.

barovñ of þeschekere / iij. þe cheff Iustice3 / of londoñ þe meyre;

4. Mayor of London.

Thestate off a

IV. (The Knight's rank.)

1. Cathedral Prior, Knight Bachelor.

Prioure / deane / archedekoñ / a knyght / þe body Esquyere,

2. Dean, Archdeacon.

3. Master of the Rolls.

Mastir of the rolles / ri3t þus rykeñ y,

4. Puisné Judge.

Vndir Iustice may sitte hym by:

5. Clerk of the Crown.

Clerke of the crowne / & theschekere Convenyently

6. Mayor of Calais.

Meyre of Calice ye may preferre plesauntly.

[Fol. 186 b.]

7. Doctor of Divinity.

Provyncialle, & doctur diuyne,

8. Prothonotary.

Prothonotur, apertli to-gedur þey may dyne.

9. Pope's Legate.

Þe popes legate or collectoure, to-gedur ye assigne,

Doctur of bothe lawes, beynge in science digne. — V. (The Squire's rank.)

The state of a

Hym þat hath byñ meyre / & a londynere, — 1. Doctor of Laws.
Sargeaunt of lawe / he may with hym compere; — 2. Ex-Mayor of London. 3. Serjeant of Law.
The mastirs of the Chauncery with comford & chere, — 4. Masters of Chancery.
þe worshipfulle prechoure of pardoun in þat place to appere. — 5. Preacher.

The clerkes of connynge that hañ takeñ degre, — 6. Masters of Arts.
And alle othur ordurs of chastite chosyñ, & also of pouerte, — 7. Other Religious.
alle parsons & vicaries þat ar of dignyte, — 8. Parsons and Vicars.
parische prestes kepynge cure, vn-to þem loke ye se. — 9. Parish Priests.

For þe baliffes of a Cite purvey ye must a space. — 10. City Bailiffs.
A yemañ of þe crowne / Sargeaunt of armes with mace, — 11. Serjeant at Arms.
A herrowd of Armes as gret a dygnyte has, — 12. Heralds (the chief Herald has first place),
Specially kynge harrawd / must haue þe principalle place;

Worshipfulle merchaundes and riche artyficeris, — 13. Merchants,
Gentilmeñ welle nurtured & of good maneris, — 14. Gentlemen,
With gentilwommen / and namely lordes nurrieris, — 15. Gentlewomen
alle these may sit at a table of good squyeris. — may all eat with squires.

Lo, soñ, y haue shewid the aftur my symple wytte — I have now told
euery state aftir þeire degre, to þy knowleche y shalle commytte, — you the rank of every class,
and how þey shalle be serued, y shalle shew the 3ett, — and now I'll tell you
in what place aftur þeire dignyte how þey owght to sytte: — how they may be grouped at table.

I. Pope, King, Prince, Archbishop and Duke.

Thestate of a

Pope, Emperowre / kynge or cardynalle,
Prynce with goldyñ rodde Royalle,
Archebischoppe / vsyñg to were þe palle,
Duke / alle þese of dygnyte ow3t not kepe þe halle.

II. Bishop, Marquis, Viscount, Earl.

Bisshoppes, Merques, vicount, Erle goodly,
May sytte at .ij. messe3 yf þey be lovyngely.

III. The Mayor of London, Baron, Mitred Abbot, three Chief Justices, Speaker,

þe meyre of londoñ, & a baroñ, an abbot myterly,
1052 the iij. chef Iustice3, þe spekere of þe parlement, propurly

may sit together, two or three at a mess.

alle these Estates ar gret and honorable,
þey may sitte in Chambur or halle at a table,
.ij. or els iij. at a messe / 3eff þey be greable:
1056 þus may ye in youre office to euery mañ be plesable.

IV. The other ranks (three or four to a mess)

Of alle oþer estates to a messe / iij. or iiij. þus may ye sure,

equal to a Knight, namely,

And of alle estatis þat ar egalle with a knyght / digne & demure,

unmitred Abbot,

Off abbot & prioure saunc3 mytur, of convent þey hañ cure;

Dean, Master of the Rolls,

1060 Deane / Archedecoñ, mastur of þe rolles, aftur youre plesure,

[Fol. 187.] under Judges,

Alle the vndirIustice3 and barounes of þe kynges Eschekiere,

Doctor of Divinity,

a provincialle / a doctoure devine / or boþe lawes, þus yow lere,

Prothonotary,

A prothonotur apertli, or þe popis collectoure, if he be there,

Mayor of Calais.

1064 Also þe meyre of þe stapulle / In like purpose þer may appere.

V. Other ranks equal to a Squire, four to a mess.

Of alle oþur estates to a messe ye may sette foure / & foure,

as suche persones as ar peregalle to a squyere of honoure:

Sargeaundes of lawe / & hym̄ þat hath byn̄ meyre of londoñ aforne, — Serjeants of Law, ex-Mayor of London,

1068 and þe mastyrs of þe chauncery, þey may not be forborne. — Masters of Chancery,

Alle prechers / residencers / and persones þat ar greable, — Preachers and Parsons,

Apprentise of lawe In courtis pletable, — Apprentices of Law,

Marchaundes & Frankloñ3, worshipfulle & honorable, — Merchants and Franklins.

1072 þey may be set semely at a squyers table.

These worthy[1] Estates a-foreseid / high of renowne,

Vche Estate syngulerly in halle shalle sit adowne, — Each estate or rank shall sit at

that none of hem se othure / at mete tyme in feld nor in towne, — meat by itself, not seeing another.

1076 but vche of þem̄ self in Chambur or in pavilowne.

Yeff þe bischoppe of þe provynce of Caunturbury be in þe presence of the archebischoppe of yorke reuerently, — The Bishop of Canterbury shall be served apart from the Archbishop of York,

þeire seruice shalle be kouered / vche bisshoppe syngulerly,

1080 and in þe presence of þe metropolytane none oþer sicurly. — and the Metropolitan alone.

yeff bischopps of yorke provynce be fortune be syttynge — The Bishop of York

In þe presence of þe primate of Englond þañ beynge, — must not eat before the Primate of England.

þey must be couered in alle þeyre seruynge,

1084 and not in presence of þe bischoppe of yorke þere apperynge.

Now, soñ, y perceue þat for dyuerse cawses / as welle as for ignoraunce, — Sometimes

a merchalle is put oft tymes in gret comberaunce — a Marshal is

[1] royalle *is written over* worthy.

puzzled by Lords of royal blood being poor, and others not royal being rich:

For som lordes þat ar of blod royalle / & litelle of lyvelode *per* chaunce,
and some of gret lyvelode / & no blode royalle to avaunce;

also by a Lady of royal blood marrying a knight, and *vice versâ*.

And som knyght is weddid / to a lady of royalle blode,
and a poore lady to blod ryalle, manfulle & myghty of mode:

The Lady of royal blood shall keep her rank; the Lady of low blood shall take her husband's rank.

þe lady of blod royalle shalle kepe þe state / þat she afore in stode,
the lady of low blode & degre / kepe her lordis estate, y make hit good.

Property is not so worthy as royal blood,

The substaunce of lyvelode is not so digne / as is blode royalle,

so the latter prevails over the former,

þerfore blode royalle opteyneth þe souereynte in chambur & in halle,

for royal blood may become King.

For blode royalle somtyme tiȝt to be kynge in palle;
of þe whiche matere y meve no more: let god gouerne alle!

The parents of a Pope or Cardinal must not presume to equality with their son,

There as pope or cardynalle in þeire estate beynge,
þat hañ fadur & modur by theire dayes lyvynge,
þeire fadur or modir ne may in any wise be presumynge
to be egalle with theire soñ standynge ne sittynge:

and must not want to sit by him,

Therfore fadir ne moder / þey owe not to desire to sytte or stond by þeyre son / his state wille hit not require,

but in a separate room.

but by þem self / a chambur assigned for them sure,

[Fol. 187 b.]

Vn-to whom vche office ought gladly to do plesure.

A Marshal must look to the rank of every estate,

To the birthe of vche estate a mershalle must se,
and þeñ next of his lyne / for þeyre dignyte;

þen folowynge, to officers afftere þeire degre,
As chauncelere, Steward / Chamburleyñ / tresorere if he be :

More ouer take hede he must / to aliene / commers straungeres, — and do honour to foreign visitors
and to straungers of þis land, resi[d]ent dwellers, — and residents.
and exalte þem to honoure / if þe be of honest maneres ;
þeñ alle oþer aftur þeire degre / like as cace requeres.

In a manerable mershalle þe connynge is moost commendable — A well-trained Marshal
to haue a fore sight to straungers, to sett þem at þe table ; — should think beforehand where to place strangers at the table.
For if þey haue gentille chere / & gydynge manerable,
þe mershalle doth his souereyñ honoure / & he þe more lawdable.

¶ 3eff þow be a mershalle to any lord of þis land, — If the King sends any messenger to your Lord
yff þe kynge send to þy souereyñ eny his seruand by sand,

3eff he be a	receþe hym as a	
knyght	barouñ honorand	receive him one degree higher than his rank.
Squyere	knyght with hand	
yomañ of þe crowñ	Squyere	
grome	yemañ in manere	
page	grome goodly in fere	
Childe	grome gentille lernere.	

¶ hit rebuketh not a knyght / þe knyges grome to sytte at his table, — The King's groom may dine with a Knight or Marshal,
no more hit dothe a mershalle of maners plesable ;
and so from̄ þe hiest degre / to þe lowest honorable,
if þe mershalle haue a sight þerto, he is commendable.

A Marshal must also understand the rank of County and Borough Officers,

¶ Wisdom wolle a *mer*shalle manerabely þat he vndirstand
alle þe worshipfulle officers of the comunialte of þis land,
of Shires / Citees / borowes; like as þey ar ruland,
1132 þey must be sett aftur þeire astate dewe in degre as þey stand.

¶ hit belongethe to a *mer*shalle to haue a fore sight of alle estatis of þis land in euery place pight,
[Fol. 188.] and that a Knight of blood and property is above
For þestate of a knyght of blode, lyvelode, & myght,
a poor Knight, 1136 is not peregalle to a symple & a poouere knyght.

the Mayor of London above the Mayor of Queenborough,

¶ Also þe meyre of londoñ, notable of dignyte,
and of queneborow [1] þe meire, no þynge like in degre,
at one messe þey owght in no wise to sitt ne be;
1140 hit no þynge besemethe / þerfore to suche semble ye se /

the Abbot of Westminster above the poor Abbot of Tintern, [Fol. 188 a.]

¶ Also þe abbote of Westmynstere, þe hiest of þis lande /
The abbot of tynterne [2] þe poorest, y vndirstande,
þey ar boþe abbotes of name, & not lyke of fame to fande;

[1] Queenborough, an ancient, but poor town of Kent, in the Isle of Sheppey, situated at the mouth of the river Medway. The chief employment of the inhabitants is oyster-dredging. *Walker's Gazetteer, by Kershaw*, 1801.

[2] The Annual Receipts of the Monastery "de Tinterna in Marchia Wallie," are stated in the *Valor Eccl.* vol. iv. p. 370-1, and the result is

	£	s.	d.
Summa totalis clare valoris dec' predict'	cclviij	v	x ob'
Decima inde	xxv	xvj	vj ob'q'

Those of the Monasterium Sancti 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	$M^{l}M^{l}M^{l}$iiij^{c}lxx	—	ij q'
Decima inde	iij^{c}xlvij	—	— q'

3et Tynterne *with* Westmynster shalle now þer sitte ne stande.

¶ Also þe Pryoure of Caunturbury,[1] a cheff churche of dignyte, — the Prior of Canterbury

And þe prioure of Dudley,[2] no þynge so digne as he :— — above the Prior of Dudley.

3et may not þe prioure of dudley, symple of degre,

Sitte *with* þe prioure of Caunturbury : þer is why, a dyuersite.

¶ And remembre euermore / añ rule þer is generalle :

A prioure þat is a prelate of any churche Cathedralle, — the Prior who is Prelate of a Cathedral Church

above abbot or prioure *with*-in the diocise sitte he shalle, — above any Abbot or Prior of his diocese,

In churche / in chapelle / in chambur / & in halle.

¶ Right so reuerend docturs, degre of xij. yere, þem ye must assigne — a Doctor of 12 years' standing

to sitte aboue hym / þat commensed hath but .ix. — above one of 9

and þaughe þe yonger may larger spend gold red & fyne, — (though the latter be the richer).

3et shalle þe eldur sitte aboue / whepur he drynke or dyne.

¶ like wise the aldremen, 3ef þey be eny where, — the old Aldermen

[1] The clear revenue of the Deanery of Canterbury (Decan' Cantuar') is returned in Valor Eccl. v. 1, p. 27—32, at £163 0 21d.

	£	s.	d.
Rem'	clxiij	—	xxi
Decima pars inde	xvj	vj	ij

while that of Prioratus de Dudley is only

	£	s.	d.
Summa de claro	xxxiiij	—	xvj
Decima pars inde	iij	viij	j ob'q'

Valor Ecclesiasticus, v. 3, p. 104-5.

[2] Dudley, a town of Worcestershire, insulated in Staffordshire, containing about 2000 families, most of whom are employed in the manufacture of nails and other iron wares. *Walker*, 1801.

above the young ones, and

þe yongere shalle sitte or stande benethe þe elder riȝt þere ;

1. the Master of a craft.
2. the ex-warden.

and of euery crafft þe mastir aftur rule & manere,

1160 and þeñ þe eldest of þem, þat wardeñ was þe fore yere.

¶ Soche poyntes, with many oþer, belongethe to a mershall ;

Before every feast, then, think what people are coming, and settle what their order of precedence is to be.

þerfore whensoeuer youre sovereyñ a feest make shall,

demeene what estates shalle sitte in the hall,

1164 þañ resoñ with youre self lest youre lord yow calle ;

¶ Thus may ye devise youre marshallyngȝ, like as y yow lere,

þe honoure and worshippe of youre souereyñ euery where ;

If in doubt,

And ȝeff ye haue eny dowt / euer looke þat ye enquere,

ask your lord or the chief officer,

1168 Resorte euer to youre souereyne / or to þe cheff officere ;

and then you'll do wrong to no one,

¶ Thus shalle ye to any state / do wronge ne preiudice,

but set all

to sette euery persone accordynge with-owteñ mys,

according to their birth and dignity.

as aftur þe birthe / livelode / dignite / a-fore y taught yow this,

1172 alle degrees of highe officere, & worthy as he is.

Now I have told you of

¶ Now good soñ, y haue shewed the / & brought þe in vre,

Court Manners, how to manage

to know þe Curtesie of court / & these þow may take in cure,

in Pantry, Buttery, Carving, and as Sewer,

In pantry / botery / or cellere / & in kervynge a-fore a sovereyne demewre,

and Marshal,

1176 A sewer / or a mershalle : in þes science / y suppose ye byñ sewre,

¶ Which in my dayes y lernyd withe a prynce fulle royalle, — as I learnt with a Royal Prince

with whom̄ vschere in chambur was y, & mershalle also in halle, — whose Usher and Marshal I was.

vnto whom̄ alle þese officeres foreseid / þey euer entende shalle, — All other officers

Evir to fulfille my commaundement whem̄ þat y to þem calle : — have to obey me.

For we may allow & dissalow / oure office is þe cheeff — Our office is the chief,

In cellere & spicery / & the Cooke, be he loothe or leeff.[1] — whether the Cook likes it or not.

¶ Thus þe diligences of dyuerse office3 y haue shewed to þe allone, — [Fol. 188 b.] All these offices may be filled by one man,

the which science may be shewed & doom̄ by a syngeler[2] persone ;

but þe dignyte of a prince requirethe vche office must haue oom̄ — but a Prince's dignity requires each office to have its officer,

to be rewlere in his rome / a seruaund hym̄ waytynge om̄. — and a servant under him,

¶ Moore-ouer hit requirethe euerich of þem in office to haue perfite science, — (all knowing their duties perfectly)

For dowt and drede doynge his souereym̄ displicence,

hym to attende, and his gestis to plese in place where þey ar presence, — to wait on their Lord and please his guests.

that his souereym̄ þroughe his seruice may make grete congaudence.

¶ For a prynce to serue, ne dowt he not / and god be his spede ! — Don't fear to serve a prince;

[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 *syngl*r with a line through the *l*. It may be for *synguler*, *singulus*, *i. unus per se*, sunderly, vocab. in *R.l. Ant.* v. 1, p. 9, col. 1.

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

Steward and Chamberlain

have the oversight of all offices

Furþer þañ his office / & þer-to let hym̃ take good hede,
and his warde wayte wisely // & euermore þer-in haue drede;
Þus doynge his dewte dewly, to dowte he shalle not nede.

¶ Tastynge and credence[1] longethe to blode & birth royalle,[2]
As pope / emperoure / Emperatrice, and Cardynalle,
kynge / queene / prynce / Archebischoppe in palle,
Duke / Erle, and no mo / þat y to remembraunce / calle.

¶ Credence is vsed, & tastynge, for drede of poysenynge,
Tò alle officers y-sworne / and grete othe by chargynge;
þerfore vche mañ in office kepe his rome sewre, closynge
Cloos howse / chest / & gardevyañ[3], for drede of congettynge.

¶ Steward and Chamburlayñ of a prince of royalte,
þey haue / knowleche of homages, seruice, and fewte;
so þey haue ouersight of euery office / aftur þeire degre,

[1] *Credence* as *creance* . . a taste or essay taken of another man's meat. Cotgrave.

[2] Compare *The Boke of Curtasye*, l. 495-8,

No mete for mon schalle sayed be
Bot for kynge or prynce or duke so fre;
For heiers of paraunce also y-wys
Mete shalle be seyed.

[3] *Gardmanger* (Fr.) a Storehouse for meat. Blount, ed. 1681, *Garde-viant*, a Wallet for a Soldier to put his Victuals in. Phillipps, ed. 1701.

by wrytynge þe knowleche / & þe Credence to ouerse ; — and of tasting.

¶ Therfore in makynge of his credence, it is to drede, y sey, — and they must

To mershalle / sewere[1] and kervere þey must allowte allwey, — tell the Marshal, Sewer, and Carver

to teche hym of his office / þe credence hym to prey : — how to do it.

þus shalle he not stond in makynge of his credence in no fray.

¶ Moore of þis connynge y Cast not me to contreve : — I don't propose to write more on this matter.

my tyme is not to tary, hit drawest fast to eve.

þis tretyse þat y haue entitled, if it ye entende to preve, — I tried this treatise

y assayed me self in youthe with-outen any greve. — myself, in my youth,

while y was yonge y-noughe & lusty in dede,

y enioyed þese maters foreseid / & to lerne y toke good hede ; — and enjoyed these matters,

but croked age hathe compelled me / & leue court y must nede. — but now age compels me to leave the court;

þerfore, sone, assay thy self / & god shalle be þy spede." — so try yourself."

"Now feire falle yow, fadur / & blessid mote ye be, — "Blessing on you, Father, for this

For þis comenynge / & þe connynge / þat y[e] haue here shewed me ! — your teaching of me!

now dar y do seruice diligent / to dyuers of dignyte, — Now I shall dare to serve

where for scantnes of connynge y durst no man y-se. — where before I was afraid.

[1] The Boke of Curtasye makes the Sewer alone assay or taste 'alle the mete' (line 763—76), and the Butler the drink (line 786).

[Fol. 189.] I will try, and shall learn by practice.

So *per*fitely sethe y hit *per*ceue / my parte y wolle *pre*ue and assay ;
bo*þ*e by practike and ex*er*cise / yet som good lerne y may :
and for youre gentille lernynge / y am bound eu*er* to pray
that oure lorde rewarde you in blis that lasteth aye."

May God reward you for teaching me !"

"Good son, and all readers of this

"Now, good soñ, thy self *with* other *þat* shalle þe succede,
Boke of Nurture, whiche *þus* boke of nurture shalle note / lerne, & ou*er* rede,
pray for the sowle of Iohñ Russelle, *þat* god do hym mede,
Som tyme se*r*uaunde *with* duke vmfrey, duc [1] of Glowcet*ur* in dede.

pray for the soul of me, John Russell, (servant of Humphrey, Duke of Gloucester ;) also for

For *þat* prynce pereles prayethe / & for suche other mo,
the Duke, my wife, father, and mother, that we
þe sowle of my wife / my fadur and modir also,
vn-to Mary modyr and mayd / she fende us from owre foe,
may all go to bliss when we die."
and brynge vs alle to blis whеñ we shalle hens goo. **AMEN.**"

Little book, commend me to

Go forthe lytelle boke, and lowly *þow* me co*m*mende
all learners, vnto alle yonge gentilmeñ / *þat* lust to lerne or entende,
and to the experienced, whom I pray
and specially to *þem* *þat* han exsperience, *pray*nge þe[m] to amende
to correct its faults.
and correcte *þat* is amysse, *þere* as y fawte or offende.

Any such, ¶ And if so *þat* any be fou*n*de / as *þrou3* myñ necligence,

[1] The *duc* has a red stroke through it, probably to cut it out.

Cast þe cawse oñ my copy / rude / & bare of eloquence, — put to my copying,
whiche to drawe out [I] haue do my besy diligence, — which I have done as I best could.
redily to reforme hit / by resoñ and bettur sentence.

¶ As for ryme or resoñ, þe forewryter was not to blame, — The transcriber is not to blame;
For as he founde hit aforne hym̃, so wrote he þe same, — he copied what was before him,
and þaughe he or y in oure matere digres or degrade,
blame neithur of vs / For we neuyre hit made; — and neither of us wrote it,

¶ Symple as y had insight / somwhat þe ryme y correcte; — I only corrected the rhyme.
blame y cowde no mañ / y haue no persone suspecte.

Now, good god, graunt vs grace / oure sowles neuer to Infecte! — God! grant us grace
þañ may we regne in þi regioun / eternally with thyne electe. — to rule in Heaven with Thine elect!

[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 "Boxyng & Neckweede" after these *Notes*.

l. 49. See the interesting "Lord Fairfax's Orders for the Servants of his Houshold" [after the Civil Wars], in Bishop Percy's notes to the Northumberland Household Book, p. 421-4, ed. 1827.

l. 51. Chip. 'other .ij. pages . . . . them oweth to chippe bredde, but not too nye the crumme.' *H. Ord.* p. 71-2. The "Chippings of Trencher-Brede" in Lord Percy's household were used "for the fedyinge of my lords houndis." *Percy H. Book*, p. 353.

l. 56. *Trencher bread.* ITEM that the *Trencher Brede* be maid of the Meale as it cummyth frome the Milne. *Percy Household Book*, p. 58.

l. 66. Cannell, a Spout, a tap, a cocke in a conduit. *Epistomium. Vne canelle, vn robinet.* Baret.

l. 68. Faucet. Also he [the yeoman of the Butler of Ale] asketh allowaunce for tubbys, treyes, and *faucettes*, occupied all the yeare 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 seruice, but they be set most comonli to vile things; they be called slaues, thei do gader grapes and *fygges*, and with some of the *fygges* they wyl wip ther tayle, & put them in the frayle." Figs he mentions under Judæa. "Iury is called ye lande of Iude, it is a noble countre of ryches, plenty of wine & corne. . . *Figges* and Raysions, & all other frutes." In his *Regyment*, fol. M. iii., Borde says of 'Fygges. . They doth stere a man to veneryous actes, for they doth auge and increase the seede of generacion. And also they doth prouoke a man to sweate: wherfore they doth ingendre lyce.'

ll. 74-95. *Chese.* 'there is iiij. sortes of Chese, which is to say, grene Chese, softe chese, harde chese, or spermyse. Grene chese is not called grene by ye reason of colour, but for ye 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.

Harde chese is hote and drye, and euyll to dygest. Spermyse is a Chese the whiche is made with curdes and with the Iuce of herbes. . Yet besydes these .iiij natures of chese, there is a chese called a Irweue [rewene, ed. 1567] chese, the whiche, if it be well ordered, doth passe all other cheses, none excesse taken.' A. Borde, *Reg.* fol. I. i. See note on l. 85.

l. 78, 83. The Bill-berry 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 Burlesques, *Reliq. Antiq.*, v. 1, p. 82. Why hopes thu nott for sothe that ther stode wonus a coke on Seynt Pale stepull toppe, and drewe up the strapuls of his brech. How preves thu that? Be all the .iiij. doctors of *Wynbere hylles*, that is to saye, Vertas, Gadatryme, Trumpas, and Dadyltrymsert.

l. 79. *Fruits.* These officers make provysyons in seasons of the yere accordynge for fruytes to be had of the Kinges gardynes withoute prises; as cherryes, peares, apples, nuttes greete and smalle, for somer season; and lenten, wardens, quinces and other; and also of presentes gevyn to the Kinge; they be pourveyours of *blaundrelles*, pepyns, and of all other fruytes. *H. Ord.* p. 82.

l. 80. Mr Dawson Turner's argument that the "ad album pulverem" of the Leicester Roll, A.D. 1265, was white sugar pounded (Pref. to Household Expenses, ed. 1841, p. li.), proves only that the *xiiij lib. Zucari* there mentioned, were not bought for making *White powder* only.

ll. 81-93. *Crayme.* 'Rawe crayme undecocted, eaten with strawberyes, or hurttes, is a rurall mannes banket. I haue knowen such bankettes hath put men in ieobardy of theyr lyues.' A. Borde, *Regyment*, fol. I. ij.

l. 82, l. 93. Junket. The auncient manner of grateful suitors, who, hauing prevailed, were woont to present the Judges, or the Reporters, of their causes, with Comfets or other *Jonkets*. Cotgrave, w. *espice*.

l. 85. Cheese. Whan stone pottes be broken, what is better to glew them againe or make them fast; nothing like the Symunt made of Cheese; know therfore it will quickly build a stone in a drie body, which is ful of choler adust. And here in Englande be diuers kindes of Cheeses, as Suff. Essex, Banburie .&c. according to their places & feeding of their cattel, time of ye yere, layre of their Kine, clenlinesse of their Dayres, quantitie of their Butter; for the more Butter, the worse Cheese. *Bullein*, fol. lxxxv.

l. 89. *Butter.* A. Borde, *Introduction*, makes the *Flemynge* say,

Buttermouth Flemyng, men doth me call.
Butter is good meate, it doth relent the gall.

l. 94. *Posset* is hot Milk poured on Ale or Sack, having Sugar, grated Bisket, Eggs, with other ingredients boiled in it, which goes all to a Curd. R. Holme.

l. 94. *Poset* ale is made with hote mylke and colde ale; it is a temperate drynke. A. Borde, *Reg.* G. iij.

l. 52. *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 Jn. Harrington. *Pres. of Health*, 1624, p. 23.

l. 109. Reboyle. 'If any wynes be corrupted, *reboyled*, or unwholsome for mannys body, then by the comtroller it to be shewed at the counting bourde, so that by assent all suche pypes or vesselles defectife be dampned and cast uppon the losses of the seyd chiefe Butler.' *H. Ord.* p. 73.

l. 109. Lete, leek. 'Purveyours of Wyne . . to ride and oversee the places there as the Kinges wynes be lodged, that it be saufely kept from peril of *leeking* and breaking of vessels, or lacke of hoopinge or other couperage, and all other crafte for the rackinge, coynynge, rebatinge, and other salvations 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.

> *Malmasyes*, *Tires*, and *Rumneys*,
> With *Caperikis*, Completes †, and *Osueys*,
> *Vernuge*, *Cute*, and *Raspays* also,
> Whippet and Pyngmedo, that that ben lawyers therto;
> And I will have also wyne de Ryne,
> With new maid *Clarye*, that is good and fyne,
> *Muscadell*, *Terantyne*, and *Bastard*,
> With *Ypocras* and *Pyment* comyng afterwarde.
>
> MS. Rawl. C. 86.

And under *Malvesyne* this:

> Ye shall have Spayneche wyne and Gascoyne,
> *Rose coloure*, whyt, *claret*, rampyon,
> *Tyre*, *capryck*, and *malvesyne*,
> Sak, *raspyce*, alycaunt, *rumney*,
> *Greke*, *ipocrase*, 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. 1586) says, "As all estates doo exceed herin, I meane for strangenesse and number of costlie dishes, so these forget not to vse 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 yearlie to the proportion of 20,000 or 30,000 tun and vpwards, notwithstanding the dailie restreincts of the same brought over vnto vs) wherof 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 Farme, p. 630-1, as to the qualities of Sweet Wines. † See *Campolet* in "The Boke of Keruyng."

&c., which amount to about fiftie-six sorts, according to the number of regions from whence they come: but also of the thirtie kinds of Italian, Grecian, Spanish, Canarian, &c., whereof *Vernage*, *Cate*, *pument*, *Raspis*, *Muscadell*, *Romnie*, *Bastard*, *Tire*, *Oseie*, *Caprike*, *Clareie*, and *Malmesie*, are not least of all accompted of, bicause of their strength and valure. For as I haue said in meat, so the stronger the wine is, the more it is desired, by means wherof in old time, the best was called *Theologicum*, because it was had from the cleargie and religious men, vnto whose houses manie of the laitie would often send for bottels filled with the same, being sure that they would neither drinke nor be serued of the worst, or such as was anie waies mingled or brued by the vintener: naie the merchant would haue thought that his soule should haue gone streight-waie to the diuell, if he should haue serued 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 *vinaciola* 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. *Cute*. "As for the *cuit* 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 *cuit*, 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 *cuit* which is made thereof hath a speciall power and virtue against the Hæmorrhois alone, of all other serpents," p. 148. "Of new pressed wine is made the wine called *Cute*, 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 *Cute*, called of the Latines *Defrutum*, and this is by boiling of the new wine onely so long, as till the halfe part be consumed, and the rest become of the thicknesse of honey." *Maison Rustique*, p. 622. 'Cute. A.S. *Cæren*, L. *carenum*, wine boiled down one-third, and sweetened.' Cockayne, Gloss. to Leechdoms.

4. *Pyment*. In order to cover the harshness and acidity 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 *piments*,† probably because they were

* Vernage was made in the Genoese territory. The best was grown at San Gemignano, and in Bacci's time was in great request at Rome. The wine known aa Vernaccia in Tuscany was always of a white or golden colour. *Henderson*, p. 396.

† See the recipe for making Piment in Halliwell'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. 283.

The varieties of Piment most frequently mentioned are the

Hippocras & Clarry. 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. . *Clarry*, on the other hand, which (with wine of *Osey*) we have seen noticed in the Act 5 Richard II. (St. 1, c. 4, *vin doulce, ou clarre*), 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 *Clarry* and other liquors for the king's table at York (duo dolia albi vini et garhiofilacum et unum dolium rubri vini ad *claretum* faciend*um*). *Henderson*, p. 284. *Hippocras*, vinum Aromaticum. Withals. "Artificiall stuffe, as *ypocras* & wormewood wine." *Harrison, Descr. Brit.*, p. 167, col. 2, ed. 1586.

Raspice. "Vin Rapé," says Henderson, p. 286, note *y*. "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 *Raspice.* Raspaticium, Ex racemis vinum, cujus præparationem tradit J. Wecker. Antidot. special. lib. 2, § 6, page 518 et 519. Paratur autem illud ex *raspatiis* et vinaceis, una cum uvis musto immissis. *Raspatia* itaque sunt, quæ Varroni et Columellæ *scopi, scopiones*, si bene legitur; unde nostrum *Raste. Ducange*, ed. 1845. *Raspecia.* . Sed ex relato longiori contextu palam est, *Raspeciam* nihil aliud esse quam vinum mixtis acinis aliisve modis renovatum, nostris vulgo *Rãpé;* hujuscemodi enim vinum alterationi minus obnoxium est, ut hic dicitur de *Raspecia.* Vide mox *Raspetum*, Vinum *recentatum*, Gallis *Raspé.* Charta Henrici Ducis Brabantiæ pro Communia Bruxellensi ann. 1229: *Qui vinum supra uvas habuerit, quod* Raspetum *vocatur, in tavernis ipsum vendere non potest.* Vide *Recentatum.* 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 primùm animaduerti volumus à nostra posteritate, quod Lora Latinorum, qua*m* deuterium cum Græcis, et secundarium Vinum dixit Plinius, δευτερία, seu ποτιμὸν Dioscorides, quodque τρυγὸν vocauit Galenus, cum Aquatis quibus hodie vtimur in tota Italia, & cum nouo genere, quod à delectabili in gustu asperitate, *Raspatum* vocat; similem omnes hæ Voces habent significantiam factitii .s. ex aqua Vini. p. 30. Quod uini genus in Italia, ubi alterius uini copia non sit, parari simpliciter consuevit colore splendido rubentis purpuræ, sapore austero, ac dulcacido primis mensibus mox tamen exolescente, p. 31-2, &c. *Raspice* was also a name for Raspberries. Item, geuene to my lady Kingstone seruaunte bringing Strawberes and *Respeces* to my lad*ys* grace xij d. *Privy Purse Expenses of the Princess Mary*, p. 31; and in his Glossary to this

* Besides this meaning of *rapé* (same as *raspé*), Cotgrave gives first "A verie small wine comming of water cast uppon the mother of grapes which have been pressed!"

book Sir F. Madden says, 'In a closet for Ladies 12mo. London, 1654, is a receipt "To preserve *Raspices*," and they are elsewhere called "*Raspis-berries*." See "Delights for Ladies," 12mo. 1654.'

6. *Muscadelle of Grew: Bastard: Greke: Malvesyn.* "The wines which Greece, Languedoc, and Sapine doe send vs, or rather, which the delicacie and voluptuousnesse of our French throats cause to be fetched from beyond the Sea, such as are Sacks, *Muscadels* of Frontignan, *Malmesies*, *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 Corsick wines, so much vsed of the Romanes, are very pernicious unto vs, if we vse them as our common drinke. Notwithstanding, we proue them very singular good in cold diseases . . but chiefly and principally Malmesey." Stevens and Liebault's *Maison Rustique*, or The Countrey Farme, by R. Surflet, reviewed by Gerv. Markham, 1616. *Muscadell*, vinum apianum. Withals. Mulsum, *wine and honie sodden together*, *swiete wine*, *basterde or Muscadell*. Withals. William Vaughan says, "Of Muscadell, Malmesie, and browne Bastard. These kindes of wines are onely for maried folkes, because they strengthen the back." *Naturall and Artificial Directions for Health*, 1602, p. 9.

Andrewe Borde, of Physicke, Doctor, in his Regyment or Dyetary of helth made in Mountpylior, says, "Also these hote wynes, as Malmesey, wyne corse, wyne greke, Romanyke, Romney, Secke, Alygaune, Basterde, Tyre, Osaye, Muscadell, Caprycke, Tynt, Roberdany, with other hote wynes, be not good to drynke with meate, but after mete and with Oysters, with Saledes, with fruyte, a draughte or two may be suffered . . Olde men may drynke, as I sayde, hygh wynes at theyr pleasure. Furthermore all swete wynes, and grose wynes, doth make a man fatte."

7. *Rompney.* Henderson, p. 288, says, "Another of the above-mentioned wines (in *the Squire of Low Degree*) designated by the name of the grape, was the Romenay, otherwise Romenay, Rumney, Romaine, or Romagnia. 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 disrepute." 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 *Romania*,—from the Saracen *Rum-ili*. Now this is all very well, but how about the name of *Rompney 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 Coussy, Seure, Vaunes, and *Meudon*." Maison Rustique, p. 642.—Who will hold to John Russell, and still consider *Romney* an Italian wine? *Rumney*, vinum resinatum. Withals.

8. *Bastard.* Henderson argues against the above-quoted (No. 6) supposition of Charles Etienne's (which is supported by Cotgrave's *Vin miellé*, honied wine, *bastard*, Metheglin, sweet wine), and adopts Venner's account (*Via Recta ad Vitam Longam*), that "Bastard is in virtue somewhat like to muskadell, and may also in stead thereof be used; it is in goodness so much inferiour to muskadell, as the same is to malmsey." 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. 2), both of them, according to Markham's report, "fat and strong; the tawny or brown kind being the sweetest." In *The Libelle of Englysch Polycye*, A.D. 1436 (Wright's *Political Songs*, v. 2, p. 160), 'wyne bastarde' is put among the commodyetees of Spayne.

9. *Tire*, 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. *Ozey.* Though this is placed among the "commodities of Portugal" in some verses inserted in the first volume of Hackluyt's Voyages, p. 188—Her land hath wine, *osey*, waxe, and grain,—yet, says Henderson, "a passage in Valois' Description of France, p. 12, seems to prove, beyond dispute, that *oseye* was an Alsatian wine; *Auxois* or *Osay* being, in old times, the name constantly used for Alsace. If this conjecture is well-founded, we may presume that *oseye* 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." *Osey* is one 'Of the commoditees of Portingalle,' *Libelle*, p. 163.

11. *Torrentyne of Ebrew.* Is this from Tarentum, Tarragon, or Toledo? Whence in Ebrew land did our forefathers import wine? Mr G. Grove says, "I should at first say that Torrentyne referred to the wine from some wady (Vulgate, *torrens*) in which peculiarly rich grapes grew, like the wady of Eschcol 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 vallies."

12. *Greke Malevesyn.* "The best dessert wines were made from the Malvasia grape; and Candia, 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

Monemvasia, derived from the circumstances of its position (*μόνη ἐμβασία*, single entrance), was corrupted by the Italians to *Malvasia;* and the place being celebrated for the fine wines produced in the neighbourhood, *Malvasia* changed to *Malvoisie* in French, and *Malmsey* in English came to be applied to many of the rich wines of the Archipelago, Greece, and other countries." (*Researches in Greece*, p. 197.) *Maulmsey*, vinum creticum, vel creteum. Withals.

13. *Caprik* 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 hominem." *Claret Wine*, vinum sanguineum subrubrum, vel rubellum. Withals. "The seconde wine is pure *Claret*, of a cleare Iacent, or Yelow choler; this wine doth greatly norish and warme the body, and it is an holsome wine with meate." *Bullein*, fol. xj.

l. 122. *Spice*; l. 171. *Spicery*. Of "The commoditees and nyoetees of Venicyans and Florentynes," the author of the Libelle says, p. 171,

> The grete galees of Venees and Florence
> Be wel ladene wyth thynges of complacence,
> Alle *spicerye and of grocers ware*,
> *Wyth swete wynes*, alle maners of cheffare,
> Apes, and japes, and marmusettes taylede,
> Nifles, trifles, that litelle have availede,
> And thynges wyth which they fetely blere oure eye,
> Wyth thynges not endurynge that we bye.

l. 123. *Turnsole*. Newton's Herbal, plate 49, gives Yellow Turnsole G(erarde), the Colouring Turnsole P(arkinson).

l. 123. *Tornesole*. *Achillea tormentosa*, A.S. *Solwherf*. '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.

l. 123, 141. *Granes* are probably what are now called "Granes of Paradise," small pungent seeds brought from the East Indies, much resembling Cardamum seeds in appearance, but in properties approaching nearer to Pepper. See Lewis's *Materia Medica*, p. 298; in *North. H. Book*.

l. 131-2. I cannot identify these three sorts of Ginger, though Gerarde says: "Ginger groweth in Spaine, Barbary, in the Canary Islands, and the Azores," p. 6. Only two sorts of Ginger are mentioned in Parkinson's Herbal, p. 1613. 'Ginger grows in China, and is cultivated there.' Strother's Harman, 1727, v. 1, p. 101.

l. 141. Peper. "Pepir blake" is one of the commoditees of the Januays (or Genoese). *Libelle*, p. 172.

l. 77. In his chapter *Of Prunes and Damysens*, Andrew Borde says, Syxe or seuen Damysens eaten before dyner, be good to prouoke a mannes appe-

tyde; they doth mollyfie the bely, and be abstersyue. the skynne and the stones must be ablated and cast away, and not vsed. *Regyment*, N. i. b.

l. 178. *Ale.* See the praise of the unparalleled liquor called Ale, Metheglin, &c., in Iohn Taylor's *Drink and Welcome*, 1637. In his *Regiment*, A. Borde says, "Ale is made of malte and water; and they the whiche do put any other thynge to ale than is rehersed, except yest, barme, or goddes good,* doth sophysticall there ale. Ale for an Englysshe man is a naturall drynke. Ale muste haue these properties, it must be fresshe and cleare, it muste not be ropy, nor smoky, nor it muste haue no werte nor tayle. Ale shulde not be dronke under .v. dayes olde. Newe Ale is vnholsome for all men. And sowre ale, and dead ale, and ale the whiche doth stande a tylte, is good for no man. Barly malte maketh better Ale than Oten malte or any other corne doth: it doth ingendre grose humours: but it maketh a man stronge.

Beere is made of malte, of hoppes, and water. It is a naturall drynke for a doche man. And nowe of late dayes [1557 ?] it is moche vsed in England to the detryment of many Englysshe men; specyally it kylleth them the whiche be troubled with the Colycke and the stone, and the strayne coylyon; for the drynke is a cold drynke. Yet it doth make a man fatte, and doth inflate the belly, as it doth appere by the doche mennes faces and belyes." A. Borde, *Regyment*, fol. G. ii.

l. 194. Neck-towel. The *neck-towelles* of the pantrey, ewerye, confectionarye, comters, hangers. liggers, and all that is the Kinges stuffe. *H. Ord.* p. 85.

l. 201. *Salts.* Other two groomes in this office [of Panetry] to help serve the hall, or other lordes, in absence of the yoman, and to cutte trenchours, to make *saltes*, &c. *H. Ord.*, p. 71.

l. 213. Raynes. Towelles of *raygnes*, towelles of worke, and of playne clothe. *H. Ord.*, pp. 72, 84.

l. 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 rodd 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 goeing before the Kinge, doeing his reverence to the King on the same side the surnape bee gone uppon, and on that side make an estate with his rodd; and then goeing before the Kinge doeing his reverence, and soe make another estate on the other side of the King, and soe goeing 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 ready 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 *Serre-nape*.)

l. 253. *State.* Divers Lords and *Astates*, p. 155; divers *astates* and gentils, p. 160. *Wardrobe Accounts of King Edward IV.*

l. 262. The Pauntry Towells, *Purpaynes*, Coverpaynes, Chipping-knyffs. Percy or Northumberland Hd. Book, p. 387.

l. 277. *Symple Condicions.* 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." 1825. T. Cosnett. 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 Chyldren, H. h. 5; and A. Borde's Introduction, of the Irishe 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 iag my hosen & my garment round abowt,
> Yet it is a vantage to pick *pendiculus* owt.

67/991. Rosemary is not mentioned among the herbs for the bath; though a poem in praise of the herb says:

> Moche of this herbe to seeth thu take
> In water, and a bathe thow make;
> Hyt schal the make lyȝt and joly,
> And also lykyng and ȝowuly.
>
> *MS. of C. W. Loscombe, Esq., in Reliquiæ Antiquæ*, i. 196.

l. 300. Jet.

Rogue why Winkest thou,
Jenny why *Jettest* thou.

are among R. Holme's Names of Slates, Bk. III. ch. v. p. 265, col. 1.

l. 328. 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 thinke that any other nation of Christendome 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 cut their meat." Percy's notes, p. 417-18, North. H. Book.

l. 348-9. Fumositees. But to wash the feete in a decoction of Baye leaues, Rosemary, & Fenel, I greatly disalow not: for it turneth away from the head vapours & *fumes* dimming and ouercasting the mynde. Now the better to represse *fumes* and propulse vapours from the Brain, it shalbe excellent good after Supper to chaw with the teeth (the mouth being shut) a few graynes of Coriander first stieped in veneiger wherin Maioram hath bin decocted, & then thinly crusted or couered ouer with Sugar. It is scarrce credible what a special commoditye this bringeth to ye memory. No lesse vertuous & soueraign is the confection of Conserue of Quinces. Quinces called *Diacidonion*, if a prety quantity thereof be likewise taken after meate. For it disperseth *fumes*, & suffreth not vapours to strike vpwarde. T. Newton, *Lemnie's Touchstone*, ed. 1581, fol. 126. See note on l. 105 here.

l. 358. *Forced* or *Farced*, a Forced Leg of Mutton, is to stuff or fill it (or any Fowl) with a minced Meat of Beef, Veal, &c., with Herbs and Spices. *Farcing* is stuffing of any kind of Meats with Herbs or the like; some write it *Forsing* and Farsing. To *Farce* is to stuff anything. R. Holme.

l. 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 whieh be euer labouryng in the earth or dunge; but & yf they haue the stone, and vse to eate it, they shall synge 'wo be to the pye!' Wherefore I do say that coloppes and egges is as holsome for them as a talowe candell is good for a horse mouth, or a peece of powdred Beefe is good for a blere eyed mare. Yet sensuall appetyde must haue a swynge at all these thynges, notwithstandynge." *Regyment*, fol. K. iii. b.

l. 382 & l. 515. *Venison*. I extract part of Andrewe Borde's chapter on this in his *Regyment*, fol. K. 4, b.

¶ Of wylde Beastes fleshe.

¶ I haue gone rounde about Chrystendome, and ouerthwarte 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 Englande lande: and although the flesshe be dispraysed in physicke, *I praye God to sende me parte of the flesshe to eate, physicke notwithstanding* . . all physicions (phyon suchons, *orig.*) sayth

that Venson . . doth ingendre colorycke humours; and of trueth it doth so: Wherefore let them take the skynne, and let me haue the flesshe. I am sure it is a Lordes dysshe, and I am sure it is good for an Englysheman, for it doth anymate hym to be as he is: whiche is stronge and hardy. But I do aduertyse euery man, for all my wordes, not to kyll and so to eate 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 kyllynge of it.

l. 393. *Chine*, the Back-bone of any Beast or Fish. R. Holme.

l. 397. Stock Dove, *Columba œnas*, Yarrell ii. 293.

Doues haue this propertie by themselues, to bill one another and kisse before they tread. Holland's Plinie, v. 1, p. 300.

l. 401. Osprey or Fishing Hawk (the Mullet Hawk of Christchurch Bay), *Pandion Haliætus*, Y. i. 30.

l. 401, 482. Teal, *Anas crecca*, Y. iii. 282.

l. 402. Mallard or Wild Duck, *Anas boschas*, Y. iii. 265.

l. 421, 542. *Betowre*. Bittern, the Common, *Botaurus stellaris*, Y. ii. 571. 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, Byttour, Shouelar. Being yong and fat, be lightlier digested then the Crane, & ye Bittour sooner then the Hearon.' Sir T. Eliot, *Castell of Health*, fol. 31.

l. 422. Heron. Holland (Plinie, p. 301) gives—1. A Criell or dwarfe Heron; 2. Bittern; 3. Carion Heron, for Pliny's—1. *Leucon*; 2. *Asterias*; 3. *Pellon*.

l. 437. *Martins* are given in the Bill of Fare of Archbp. Nevill's Feast, A.D. 1466, 3rd Course. R. Holme, p. 78.

l. 449. Cannell Bone. 'Susclavier. Vpon the *kannell bone*; whence Veine susclaviere. The second maine ascendant branch of the hollow veine.' Cot.

l. 457. Compare *Rabbet Ronners* 1 doz., 2 s., temp. Hen. VIII., a° 33. *H. Ord.* p. 223.

l. 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 broþe be fat y-now. þen take Almaundys & waysshe hem clene & bray hem, & temper hem vppe with þe fat broþe; þan wyl þe mylke be broun. þen take pouder Canelle, Gyngere, & Suger, & caste þer-on. þen take Roysonys of coraunce & lay in þe cofynne, & taylid Datys

& kyt a-long. þen take Eyroun a fewe y-straynid, & swenge among þe Milke þe ȝolke. þen take the botmon of þe cofynne þer þe Marow schal stonde, & steke *þer* gret an long gobettys *þer*on vppe ryȝt. & lat bake a whyle. þen pore in comade þer-on halful, & lat bake, & whan yt a-rysith, it is ynow; þen serue forth."

Sir F. Madden in his note on *Frees* 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 intitled 'The Great Eater, or part of the admirable teeth and stomack's exploits of Nicholas Wood,' &c., published about 1610. 'Let any thing come in the shape of fodder or eating-stuffe, it is wellcome, whether it be Sawsedge, or *Custard*, or Eg-pye, or Cheese-cake, or Flawne, or Foole, or Froyze,* or Tanzy, or Pancake, or Fritter, or Flap iacke,† or Posset, or Galleymawfrey, Mackeroone, Kickshaw, or Tantablin!'"

l. 500, 706, 730. Pety Perueis. *Perueis* should be *Perneis*, as the Sloane MS. 1985 shows. Alter text accordingly. Under the head of *bake Metis or Vyaunde Furne*ȝ, in Harl. MS. 279, fol. 40 b, we have No. xiiij *Pety Pernollys*. Take fayre Floure Cofyns. þen take ȝolkys of Eyroun & trye hem fro þe whyte. & lat þe ȝolkys be al hole & noȝt to-broke. & ley .iij. or .iiij. ȝolkys in a cofyn. and þan take marow of bonys, to or .iij. gobettys, & cowche in þe cofynn. þen take pouder Gyngere, Sugre, Roysonys of coraunce, & caste a-boue. & þan kyuere þin cofyn *with* þe same past. & bake hem & frye hem in fayre grece & *serue forth*.

xx *Pety Peruaaunt*. Take fayre Flowre, Sugre, Safroun, an Salt. & make *þer*offe fayre past & fayre cofyng*is*. þan take fayre y-tryid ȝolkys Raw & Sugre an pouder Gyngere, & Raysonys of Coraunce, & myncyd Datys, but not to small. þan caste al þis on a fayre bolle, & melle al to-gederys, & put in þin cofyn, & lat bake oþer Frye in Freyssche grece. Harl. MS. 279.

l. 501, 701. *Powche*. I suppose this to be poached-egg fritters; but it may be the other *powche*: 'Take the Powche and the Lyno*ur* [? liver] of haddok, codlyng, and hake.' Forme of Cury, p. 47. Recipe 94.

l. 501. *Fritters* are small Pancakes, having slices of Apples in the Batter. R. Holme. Frutters, Fruter Napkin, and Fruter Crispin, were dishes at Archbp. Nevill's Feast, 7 Edw. IV. 1467-8 A.D.

l. 503. *Tansy Cake* is made of grated Bread, 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 *tansey* at the bed head, or as near the pillow as the smell may be agreeable.' T. Cosnett's Footman's Directory, p. 292.

* Froize, or pancake, *Fritilla*, Frittur, rigulet. Baret. *Omlet of Eggs* is Eggs beaten together with Minced 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 *Froise*. R. Holme.

† Flapjack 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, i. p. 115, in Nares.

l. 504, 511, &c. *Leach*, a kind of Jelly made of Cream, Ising-glass, Sugar, and Almonds, with other compounds (the later meaning, 1787). R. Holme.

l. 517-18. *Potages.* All maner of liquyde thynges, as Potage, sewe and all other brothes doth replete a man that eteth them with ventosyte. *Potage is not so moche vsed in all Chrystendome as it is vsed in Englande.* Potage is made of the licour in the whiche flesshe is sod in, with puttynge to, chopped herbes, and Otmell and salte. A. Borde, *Reg.* fol. H. ii.

l. 517,731. *Jelly*, a kind of oily or fat liquor drawn from Calves or Neats feet boiled. R. Holme.

l. 519. *Grewel* is a kind of Broth made only of Water, Grotes brused and Currans; some add Mace, sweet Herbs, Butter and Eggs and Sugar: some call it Pottage Gruel. R. Holme.

l. 521. *Cabages.* 'Tis scarce a hundred years since we first had cabbages out of Holland; Sir Anthony Ashley, of Wiburg St Giles, in Dorsetshire, being, as I am told, the first who planted them in England. Jn. Evelyn, Acetaria, § 11. They were introduced into Scotland by the soldiers of Cromwell's army. 1854. Notes and Queries, May 6, p. 424, col. 1.

l. 533. *Powdered* is contrasted with *fresh* in Household Ordinances: 'In beef daily or moton, fresh, or elles all *poudred* is more availe, 5d.' *H. Ord.* p. 46. In Muffett (p. 173) it means pickled, 'As Porpesses must be baked while they are new, so Tunny is never good till it have been long *pouldred* 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 *poudred*.' *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, 689, here.

l. 535-688. *Chaudoun.* MS. Harl. 1735, fol. 18, gives this Recipe. '¶ Chaudo*n* sauz of swannes. ¶ Tak y^e^ issu of y^e^ swannes, & wasch*e* hem wel, skoure y^e^ guttys w*ith* salt, sethz al to-gidre. Tak of y^e^ fleysch*e*; hewe it smal, & y^e^ guttys w*ith* alle. Tak bred, gyngere & galingale, Canel, grynd it & tempre it vp w*ith* bred; colo*ur* it w*ith* blood or*e* w*ith* bre*n*t bred, seson it vp w*ith* a lytyl vinegre; welle it al to-gydere.' And see the Chaudou*n* potage of Pygys, fol. 19, or p. 37.

l. 540. Crane, the Common, *Grus cinerea*, Y. ii. 530.

l. 540. Egret, or Great White Heron, *Ardea alba* Y. ii. 549. (Buff-coloured, Buff-backed, and Little Egret, are the varieties.)

l. 540. Hernshaw or Common Heron, *Ardea cinerea.* Y. ii. 537 (nine other varieties).

l. 541. Plover, the Great (Norfolk Plover and Stone Curlew), *Œdicnemus crepitans*, Y. ii. 465 (10 other varieties).

l. 541. Curlew the Common, *Numenius arquata*, Y. ii. 610 (there are other varieties).

l. 542. Bustard, the Great, *Otis tarda*, Y. ii. 428; the Little (rare here) ii. 452.

l. 542. Shoveler (blue-winged, or Broad-Bill), *Anas clypeata*, Y. iii. 247. Snipe, the Common, *Scolopax gallinago*, Y. iii. 38 (11 other sorts).

l. 543. Woodcock, *Scolopax rusticola*, Y. iii. 1.

l. 543. Lapwing or Peewit, *Vanellus cristatus*, ii. 515.

l. 543. The Martin, or House Martin, *Hirundo urbica*, Y. ii. 255; the Sand or Bank Martin, *Hirundo riparia*, ii. 261.

l. 544. Quail, the Common, *Coturnix vulgaris*, Y. ii. 413.

l. 546. On Fish wholesome or not, see Bullein, fol. lxxxiij., and on Meats, fol. 82.

l. 548. Torrentille: Mr Skeat suggests '? Torrent-eel.' Though the spelling of Randle Holme's A *Sandile* or a *Sandeele* (Bk. II., p. 333), and Aldrovandi's (p. 252 h.) "De *Sandilz* Anglorum" may help this, yet, as Dr Günther says, eels have nothing to do with torrents. *Torrentille* may be the Italian *Tarentella:* see note on Torrentyne, l. 828 below.

l. 555. *Ling*. There shall be stryken of every Saltfische called a Lyng Fische vj Stroks after iij Strooks in a Side. *Percy Household Book*, p. 135.

l. 558. *Stockfish*. Vocatur autem 'Stockfisch' à trunco, cui hic piscis aridus tundendus imponitur. ariditate enim ita riget, ut nisi præmaceratus aqua, aut prætunsus, coqui non possit. *Gesner*, p. 219. '*Ie te frotteray à double carillon*. 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 Englysch Polycye' is headed 'Of the coundius *stokfysshe* of Yselonde,' &c., &c., and begins

Of Yseland to wryte is lytille nede,
Save of *stockfische*.

A. Borde, in his Introduction to Knowledge, under Islond, says,

And I was borne in Islond, as brute as a beest;
Whan I ete candels ends I am at a feest;
Talow and raw *stockefysh* I do loue to ete,
In my countrey it is right good meate.

. . . In stede of bread they do eate *stocfyshe*, and they wyll eate rawe fyshe & fleshe; they be beastly creatures, vnmannered and vntaughte. The people be good fyshers; muche of theyr fishe they do barter with English men for mele, lases, and shoes & other pelfery. (See also under Denmarke.)

l. 559. *Mackerel*. See Muffett's comment on them, and the English and French ways of cooking them, p. 157.

l. 569. Onions. Walnuts be hurtfull to the Memory, and so are *Onyons*, because they annoy the Eyes with dazeling dimnesse through a hoate vapour. T. Newton, *Touchstone*, ed. 1581, fol. 125 b.

l. 572. A *Rochet* or *Rotbart* is a red kind of *Gurnard*, and is so called in the South parts of England; and in the East parts it is called a *Curre*, and a *Golden polle*. R. Holme.

l. 575. A *Dace* or a Blawling, or a Gresling, or a Zienfische, or Weyfisch; by all which the Germans call it, which in Latin is named *Leucorinus*. And the French *Vengeron*, which is English'd to me a *Dace*, or *Dace-fish*. R. Holme.

l. 577. *Refett.* "I thought it clear that *refett* was roe, and I do not yet give it up. But see P.P., *Refeccyon*, where the editor gives '*refet of* fisshe K., *refet or* fishe H., *reuet* P.,' from other manuscripts, and cites in a note Roquefort from Fr. *reffait* (refait) as meaning a fish, the *rouget*, &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 *refeccyon*, 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. 108.

l. 580. *Gobbin*, or *Gobbet*, or *Gubbins :* Meat cut in large peeces, as large as an Egg. R. Holme.

l. 584. A *Thornbacke*, soe called from the Sharp Crooked Pricks set on Studs, all down the middle of the Back. R. Holme.

l. 584. *Hound Fysch.* A Sow-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.

l. 584, l. 830. *Thorlepolle.* Aldrovandi, describing the *Balæna vera Rondel*[*etii*] says : Hec belua Anglis, (vt dixi) Hore vocatur, & alio nomine Horlepoole & VVirlepoole etiam, ni fallor, earu*m* nimiru*m* omnium significatione, quòd impetuo suo & flatu vorticosas in mari tanquam palude procellas excitet. Oleum ex ea colligi aiunt. p. 677. See Holland's Plinie on the Whales and Whirlepooles called Balænæ, which take up in length as much as foure acres or arpens of land, v. 1, p. 235, &c.

Thornback, *Raja.* Thornback, which Charles Chester merily and not unfitly calleth Neptune's beard, was extolled by Antiphanes in Athenæus 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 encreaseth. Muffett, p. 172.

l. 596. *Verjuice* is the juice of Crabs or sour Apples. R. Holme.

l. 622. *Jole of Sturgion or Salmon* is the two quarters of them, the head parts being at them. R. Holme.

l. 630. *Lamprey pie.* In the Hengrave Household Accounts is this entry "for presenting a *lamprey pye* vj d." "Item. the xiiij day of January [1503] to a servant of the Pryour of Lanthony in reward for brynging of two bakyn laumpreys 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

An *Eel*, first a Fauser, then a Grigg, or Snigg, then a Scaffling, then a little Eel ; when it is large, then an *Eel*, and when very large, a *Conger.*

A *Pike*, first a Hurling pick, then a Pickerel, then a *Pike*, then a *Luce* 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.*

A *Lampron*, first a Barle, than a Barling, then a Lamprell, and then a *Lamprey* or *Lampron*.

A *Crevice*, first a Spron Frey, then a Shrimp, then a Sprawn, and when it is large, then called a *Crevice*.

The curious Burlesques, pp. 81-2, 85-6, vol. 1 of *Reliquiæ Antiquæ*, contain a great many names of fish.

l. 631. *Pasty* is paste rouled broad, and the Meat being laid in Order on it, 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.

Gallinga, 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. 82, col. 2. See also Recipes in Markham's Houswife, the second p. 70, and the first p. 77.

l. 657. A sewer, *appositor ciborum*. *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 Squyr of Lowe Degree*.

The Squyer

He toke a white yeard in his hande,
Before the kynge than gane he stande,
And sone he sat hym on his knee,
And serued the kynge ryght royally
With deynty meates that were dere,
With Partryche, Pecocke, and Plouere,
With byrdes in bread ybake,
The Tele, the Ducke, and the Drake,
The Cocke, the Corlewe, and the Crane,
With Fesauntes fayre, theyr ware no wane,
Both Storkes and Snytes ther were also,
And venyson freshe of Bucke and Do,
And other deyntés many one,
For to set afore the kynge 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

Feest of the Turnament of Tottenham, *E. Pop. P.*, v. 3, pp. 94-6, "saduls sewys, mashefatts in mortrewys, mylstones in mawmary, iordans in iussall, chese-crustis in charlett," &c.

l. 688, *Swan.* "Cap. xxviij. The Swanne is veri a fayr birde, with whyte feders / & it hath a blacke skinne & flesshe / the mariner seeth hym gladly / for whan he is mery, the mariner is without sorowe or daunger; & all his strengthe is in his wynges / and he is coleryke of complexion / & whan they will engender, than they stryke wyth theyr nebbys togeder, and cast theyr neckes ouer eche other as yf thei wolden brace eche other; so come they togeder, but the male doth hurt the female; & as sone as he beknoweth that he hathe hurte her, than he departeth frome her compani in all the haste possible / and she pursueth after for to reuenge it / but the anger is sone past, & she wassheth her with her bylle in the water / and clenseth herselfe agayne."—L. Andrewe, *Noble Lyfe.* Pt. II. sign. m. 1.

l. 688, *Feysaund.* "Cap. xlvi. Fascianus is a wyld cocke or a fesant cocke that byde in the forestes, & it is a fayre byrde with goodly feders. but he hath no commbe as other cockes haue / and they be alway alone except whane they wylle be by the henne. and they that will take this bird / 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 fayr a figure of hym selfe / he goeth nother forward nor bacwarde / but he standeth still, staringe vpon his figure / & sodenly commeth another, and casteth a nette ouer his hede, and taketh hym. Thys byrde morneth sore in fowle weder, & hideth hym from the rayne vnder the busshes. Towarde the morninge and towardes night, than commeth he out of the busshe, and is oftentimes so taken, & he putteth his hede in the ground, & he weneth that all his boddy is hyden / and his flessh is very light and good to disiest."—L. Andrewe, *Noble Lyfe.* Pt. II. (m. 4.)

l. 689. *Vensoun bake,* or Venison Pasty. Of the Hart and Hinde, Topsel 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. *Simeon Sethi*, speaking of the hot Countries, forbiddeth to eat them in Summer, because then they eat Serpents, and so are venemous; 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 *Auicen* 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.

l. 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, minced small, planched (sic) Almonds beaten to paste, Cream, Eggs, Grated Bread, Sugar and Spices boiled to a pap. R. Holme.

l. 694. *Po = tage* is strong Broth of Meat, with Herbs and Spices Boiled. *Pottage* is the Broth of Flesh or Fowl, with Herbs and Oatmeal boiled therein. R. Holme.

l. 694, *Vensoun;* and l. 696, *Heironsew.*

> But many men byn nowe so lekerous
> That they can not leve by store of howse,
> As brawne, bakyn, or powderd beef;
> Such lyvelod now ys no man leef,
> But venyson, wyldfowle or heronsewes,
> So newfanggell be these men of her thewes;
> Moche medlyd wyne all day men drynke;
> j haue wyste wyldfowle sum tyme stynke.

Piers of Fullham, ll. 171-8, p. 8, v. 2, of *Early Popular Poetry*, ed. Hazlitt, 1866.

l. 695, *Bustard.* "Cap. xv. The Bistarda is a birde as great as an egle, of *the* maner of an egle, and of suche colour, saue in *the* winges & in the tayle it hath some white feders; he hath a crooked byll, & longe talants. and it is slowe of flight / & whan he is on the grownde, than must he ryse .iij. or iiij. tymes or he can come to any fulle flight. he taketh his mete on the erth; for .v. or .vi. of them togeder be so bold that they festen on a shepe & tere hym a-sonder / & so ete the flesshe of him / & this birde dothe ete also of dede bestes & stinkyn caryon, and it eteth also grasse & grene erbes / & it layth his eggis vpon the grounde, & bredeth them out the while that *the* corne groweth on the felde."—L. Andrewe, *Noble Lyfe*, L ij back.

l. 695, *Crane.* "Cap. lix. The Crane is a great byrde / and whan they flye, they be a greate many of them to-gyder in ordre, and a-monge them they chose a kynge the whiche they obey / whan the crane sleepth, than standeth he vpon one fote with his hede vnder his winges / & ther is one *that* kepeth the wache with his hede vpryght to-wardes *the* ayre / & whan they ete, than the kynge kepeth the wache fore them, and than the cranes ete without sorowe. Aristotiles sayth *that* aboue Egipt in farre londes come the cranes in the winter / and there the fight with the pygmeis as before is shewed in *the* .c. & .xvi. chapter.*

The Operacion.

Rasi. The flesshe of him is grosse, & not good to disiest / & it maketh melancolious blode. ¶ The crane that is kille in somer shalbe hanged vp one

* Pigmeis be men & women, & but one cubite longe, dwellinge in *the* mountaynes of ynde | they be full growen at their third yere, & at their seuen yere they be olde | & they gader them in may a grete company togeder, & arme them in theyr best maner | and than go they to the water syde, & where-so-euer they fynde any cranes nestis they breake all the egges, & kyll all the yonges *that* they fynde | and this they do because *the* cranes do them many displeasures, & fight with them oftentymes, & do them great scathe | but these folke couer their houses with the cranes feders & egshels. fol. h. ij. back.

daye / and in winter season .ij. dayes or it be eten, and than it is the more disiestious."—L. Andrewe, *Noble Lyfe*. Pt. II. (n. iij.)

l. 695, *peacock*. "Paon revestu. A Peacocke flayed, parboyled, larded, and stucke thicke with Cloues; then roasted, with his feet wrapped vp to keepe them from scorching; then couered againe with his owne skinne as soone as he is cold, and so vnderpropped that, as aliue, hee seemes to stand on his legs: In this equipage a gallant, and daintie seruice."—1611, *Cotgrave*.

l. 695, *Peacock*. "Pauo / the pecocke is a very fayre byrde / and it hath a longe necke, and hath on his hede feders lyke a lytell crowne / he hathe a longe tayle the whyche he setteth on hye very rycheli, but whan he loketh on hys lothly fete, he lateth his tayle sinke. Be nyght, whan the Pecocke can nat see hymselfe, than he cryeth ernefully, and thynketh that he hath lost hys beautye / and with his crye he feareth all serpentes / in suche maners *that* they dare nat abyde in those places whereas they here hym crye / and whan the pecocke clymmeth hye, that is a token of rayne . . also the pecocke is envious & wylle nat knowe his yonges tyll that they haue *the* crowne of feders vpon theyr hede, and that they begynne to lyken hym. . . . The flesshe of hym will nat lightely rote nor stynke / and it is euyll flesshe to disiest, for it can nat lightely be rosted or soden ynough."—L. Andrewe, *Noble Lyfe* (o. iv.), Cap. xci.

l. 696, *Heironsew*. Ardea is a byrde that fetcheth his mete in ye water, & yet he byldeth vpon the hyest trees that he can. This birde defendeth his yonges from ye goshawke, castinge his dounge vpon him / & than the fedders of the goshawke rote of ye dounge of ardea as far as it touchet[h]. *Nob. Lyfe*, L. ij.

l. 696, *Partrich*. "Cap. xcvi. Perdix is a byrde very wylye, & the cockes feght oftentymes for the hennes. and these byrdes flye of no heght / and they put theyr hedes in the erthe, & they thinke *that* they than be well hyden, for whan she seeth nobody she thinketh *that* nobody seeth here. & she bredeth out other partriches egges / for whan she hath lost her eges, than she steleth other egges & bredeth them / & whan they be hatched *that* they can go on the grounde / than this damme setteth them out of *the* nest / but whan they be a-brode, & here the wyse of theyr owne dammes, incontinent they leue theyr damme *that* brought them up, & go to their owne natural damme / & than she *that* brought them vp hath lost her labour. The Operacion. The flesshe of a partriche is most holsomest of all wylde fowles, *the* brest & vppermoste parte of *the* bodie is the swetest, & hathe the best sauoure / but *the* hinder parte is nat so swete." L. Andrewe, *Noble Lyfe*, sign. p. i. & back.

l. 698, *Lark*. Alauda: the larke is a lytel birde, & with euery man well beknowen through his songe / in *the* somer *thei* begynneth to singe in the dawning of *the* day, geuynge knowlege to the people of *the* cominge of the daye; and in fayre weder he reioyseth sore / but whan it is rayne weder, than it singeth selden / he singeth nat sittinge on the grownde nouther / but whan he assendith vpwarde, he syngeth mereli / & in the descending it falleth to the grownde lyke a stone. The Operacion. The larkes flesshe hardeneth the beli, and the brothe of hym that he was soden in, slaketh the beli. L. Andrewe, *Noble Lyfe*, sign. L. iv. back, and L. i.

l. 706, *Snyte* 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 grou*n*de / and they put their bylles in *the* erthe sometyme so depe *that* they can nat gete it vp agayne / & tha*n* they scratche theyr billes out agayn *with* theyr fete. This birde resteth betimes at nyght / and they be erly abrode on the morninge / & they haue swete flesshe to be eaten." L. Andrewe, *Noble Lyfe*.

l. 706, *Sparow*. "Passer / The Sparowe is a lytell byrde / and wha*n* *the* cucko fyndeth the sparowes nest / tha*n* he suppeth vp *the* egges, & layeth newe egges hym self therin agayne / & the sparowe bredeth vp these yo*n*ge cuckoes tyl they can flee; tha*n* a great many of olde sparowes geder to-geder to thentent *that* thei sholde holde vp the yo*n*ge sparowes that can nat flee / & theyr mete is wormes of *the* erthe . . All sparowes flesshe is euyl / and their egges also. The flessh is very hote, and moueth to the operacion of lechery." L. Andrewe, *Noble Lyfe* (o. iv.), Cap. xci.

l. 713. *Comfits* are round, long or square pellets of Sugar made by the Art of a Confectioner. R. Holme.

l. 737, *Eles*. Trevisa in his *Higden* says of Britain 'þe lond ys noble, copious, & ryche of noble welles, & of noble ryvers wiþ plente of fysch. þar ys gret plente of smal fysch & of *eeles*, so þat cherles in som place feedeþ sowes wiþ fysch.' *Morris's Specimens*, p. 334.

> Comyth ther not al day owt of hollond and flaundre
> Off fatte *eles* full many a showte,
> And good chepe, who that wayteth the tyddys abowte?

Piers of Fullham, ll. 71-3, *Early Pop. Poetry*, v. 2, p. 4 (and see ll. 7-10).

l. 747, 812. *Minoes*, so called either for their littleness, or (as Dr. Cajus imagined) because their fins be of so lively a red, as if they were died with the true Cinnabre-lake called *Minium*: They are less than Loches, feeding upon nothing, but licking one another . . they are a most delicate and light meat . . either fried or sodden. *Muffett*, p. 183.

l. 758. *Towse*. Can this be a form of *dough*? G. P. Marsh.

l. 782. Sotiltees were made of sugar and wax. Lel. Coll. VI. p. 31. Pegge.

l. 788-795, *Sanguineus*, *Colericus*, *Fleumaticus*, *Malencolicus*. Men were divided into these four classes, according to their humours. Laurens Andrewe says, in his *Noble Lyfe*, "And the bodij of man is made of many diuers sortes of ly*m*mes / as senewes / vaynes / fatte / flesshe & skynne. And also of the foure moistours / as sanguyne / flematyke / coleryke & melancoly." (fol. a iv. back) col. 2. In his Chapter "Howe that man co*m*meth 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 thre ways. 1. by one of the four elements of which they are made, overcoming the others; 2. by *humidum radicale* or 'naturall moystour' forsaking them; 3. by wounds; "& these thre maners of dethes be co*n*tained in the four co*m*plexcions of man / as in the sa*n*guyne / colerike / flematike / & mela*n*coly. The sanguyne wareth ofte*n*tymes so olde through gode gouernau*n*ce / that he must occopy

spectacles, & liue longe or hummidum radicale departe frome him / but than he dyeth. The colerike commeth oftentymes to* dethe be accidentall maner through his hastines, for he is of nature hote & drye. The flematike commeth often to dethe thorough great excesse of mete & drinke, or other great labours doinge / for his nature is colde and moyste, & can not well disiest. And melancoly is heuy / full of care & heuynes / whereof he engendereth moche euyll blode that causeth great sekenes, which bringeth him vnto dethe. Thus go we al vnto the howse of dethe / the one thrugh ensuynge of his complexion / the other through the ordenances of almyghty god. The thirde through the planetis & signes of the firmament." fol. a vi.

l. 799, *Beef.* Laurens Andrewe, *Noble Lyfe*, sign. C. i., Pt. i. says, "Of the oxce, ca. xiiij. "The oxce is a companable beste, & amonge his compani he is very meke / & alwaye he seketh his felowe that was wont to go in the plowghe wyth hym / and whan he fyndeth nat his felow, than cryeth he wyth a lowde voyce, makyng gret mone / as it were one that wolde make a mourninge complaynt. A bull lyueth .xv. yere, and a oxce .xx. yere. ¶ Isaac sayth that an oxce flessh is the dryest flesshe amonge all other / & his blode is nat holsome to be eten, for it wyll nat lightly disieste. & therfore it fedeth sore, & it maketh euyll humoures, & bredeth melancoly / & they melancolicus that eat moche suche metes be like to suffer many diseases, as to gete an harde mylte / the febris quartayn / the dropcy / mangnies, lepry, &c."

l. 799, *Mutton.* Wether mutton was rightly held the best. See "The operacion" below. "¶ Of the Ramme or weddr. Ca. iij. Ysydorus sayth that the ramme or wedder is the lodysman of other shepe / and he is the male or man of the oye, and is stronger than the other shepe / & he is also called a wedder because of a worme that he hath in his hede / & whan that beginneth for to stirre, than wyll he tucke and feght / and he fereth naturally the thonder, as other shepe dothe. For whan a shepe is with frute, hering the thonder, she casteth her frute, and bryngeth it dede to the worlde. and the wedder in the tyme that he bespryngeth the oye, than is it in the tyme of loue amonge the shepe / and the Ramme or wedder wyl feght boldly for theyr wyues one with another . . . .

The Operacion.

¶ The flesshe of a yonge wether that is gelded is moch better than any other motton / for it is nat so moyste as other motton, and it is hoter, and whan it disgesteth well it maketh gode blode / but the flessh of an oled ramme wyll nat lightely disgest, & that is very euyll." L. Andrewe, *Noble Lyfe*, Pt. I. sign. b. i. back.

l. 800, *Chykon.* On the cocke & hen L. Andrewe discourses as follows: "the Cocke is a noble byrde with a combe on his hed & vnder his iawes / he croweth in the night heuely & light in the morninge / & is fare herd with the winde. The lyon is afrayd of the cocke / & specially of the whyte / the crowyng of the cocke is swete & profitable; he wakeneth the sleper / he conforteth the sorowful / & reioyseth the wakers in tokenynge that the night is passed . . . The flesshe of the cocke is groser than the flesshe of the

* *orig.* do.

he*n*ne or capon. Nota / the olde cockes flesshe is tenderer than the yonge. The capons flesshe is mightiest of all fowles & maketh gode blode. Auice*n*na. The cokerels flesshe *tha*t neuer crewe is bett*er* than *the* olde cockes flesshe: the stones be gode for the*m* that haue to light a disiestyon / the brothe of hym is gode for the payn in *the* mawe *tha*t co*m*meth of wynde." *Noble Lyfe*, n. i. back. Of the hen, L. Andrewe says: "the he*n*ne is *the* wyfe of the cocke / & ye shall lay odde egges vnder her for to hatche / . . The flesshe of the yonge he*n*ne or she haue layde / is better than of the olde he*n*ne / also the grese of the cheken is moche hoter than of the he*n*ne." *Noble Lyfe*, n. i. back.

l. 802, *Goose*. "The tame gese . . be heuy in fleinge, gredi at their mete, & diligent to theyr rest / & they crye the houres of y^e^ night, & therwith they fere y^e^ theues. In the hillis of alpis be gese as great, nere ha*n*de, as an ostriche: they be so heuy of body that they cannat flee, & so me take them with the hande . . The gose flessh is very grose of nature in disiestion." *Noble Lyfe*, L. i. back. Part ii. cap. 10.

l. 803, *Capon*. "Gallinacius / the capon is a gelded cocke / & because *tha*t he is gelded he waxeth the soner fatte / & though he go with the hennes, he dothe nat defende them / nor he croweth nat." L. Andrewe, *Noble Lyfe*, fol. n. ij.

l. 804, *Eggis*. "the new lyde egges be better than the olde / the henne egges be better tha*n* ani other egges, whan thei be fresshe, & specialli whan thei be rere, tha*n* they make gode blode / but the egges that be harde rosted be of *the* grose metis.

The Operacion.

All maners of egges waken a man to the worke of lecherie, & specialli sparowes egges. Auice*n*na: The ducke egges & suche like make grose humoures. The best of the egges is the yolke, & that causeth sperma / the white of the egge enclineth to be cole. whan an he*n*ne shall brede, take hede of those egges that be blont on bothe endes, & thei shal be he*n*ne chekens / & those that be longe & sharpe on bothe endes shall be cocke chekens." L. Andrewe. *Noble Lyfe* (o iij. back).

l. 808, *Lamb*. Laurens Andrewe, Pt. i. says. ¶ Of the La*m*me. Cap. p*r*imo. In the begi*n*nynge we haue the La*m*me, because he is the moste mekest beste leuinge, for it offe*n*deth nobody / and all that he hathe on him is gode / y^e^ flesshe for to eate, the skynne to make parchemen*t* or ledder / the donge for to do*n*ge the felde / the clawes & hornes be medicinable / he dredeth the wolfe sore / & he knoweth his da*m*me best be her bleting, though she be amonge many shepe.

The Operacion.

The Lam*m*e that soucketh his dam*m*e hath his flesshe very slymie, & nat lowable / and it will nat be disgested, principally of them that haue cold stomakes. la*m*mes of a yere olde be better & lighter to disgest / & they make gode blode / and specyally they be gode for theym that be hote & drye of complexcyon & dwell in a hote & drye lande / la*m*mes flesshe is very gode for one that is hole & lusti, but for theim *tha*t be seke it is very euyll: though

it lightely disgest and descende out of the man / yet it is euyll for other partes of the body, for it maketh slimy humours. sign. b. i.

l. 808, *Cony.* "The coney is a lytel beste dwellynge in an hole of the erthe / & thore as he vseth he encreaseth very moche, and therfore he is profitable for man, for he casteth oftentymes in the yere . . Ysaac sayth. That conys flesshe hath properli *the* vertue to strengen *the* mawe and to dissolue the bely / and it casseth moche vryne." *The Noble Lyfe*, sign. e. i.

l. 811. *Mead* or *Meath*, a drink made of Ginger, Sugar, Honey and Spring water boiled together. R. Holme.

Metheglin, a drink made of all sorts of wholesome Herbs boiled and strained with Honey and Water, and set to work with Bearm, as Ale or Beer. *R. Holme.* Dan. *miod.*

l. 811. *Braggot.* This drinke is of a most hot nature, as being compos'd of Spices, and if it once scale the sconce, and enter within the circumclusion of the *Perricranion*, it doth much accelerate nature, by whose forcible atraction and operation, the drinker (by way of distribution) is easily enabled to afford blowes to his brother. In Taylor. *Drink & Welcome*, 1637, A 3, back.

l. 812. Mussels *(Mityli, Chamæ)* were never in credit, but amongst the poorer sort, till lately the lilly-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 Cambridg, 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.

l. 824, *Samon.*

> Also sumtyme where samons vsen for to haunte,
> Lampreys, luces, or pykkes plesaunte,
> wenyth the fyscher suche fysche to fynde.
>
> *Piers of Fullham*, ll. 11-13.

l. 835,[4] *Torrentyne.* The passage before that quoted from Aldrovandi, de Piscibus, p. 585, in the note, is, "Trutta, siue ut Platina scribit Truta, siue Trotta Italicum nomen est, à Gallis, quibus Troutte vel potius Truette, vel ab Anglis quibus à Trute, vel Trovvt appellant, acceptum. Rhæti qui Italica lingua corrupta vtuntur, Criues vocant, teste Gesnero." The special fish from the Tarentine gulf is the "Tarentella, Piscis genus. Tract. MS. de Pisc. cap. 26 ex Cod. reg. 6838. C.: *Magnus thunnus, is scilicet qui a nostris* Ton *vocatur . . dicitur Italis Tarentella, a* Tarentino, *unde advehitur, sinu.*" Ducange, ed. 1846.

l. 845. *Hake. Merlucius (*or *Gadus) vulgaris* Y. ii. 258, '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*, herynge' are some of the commoditees of Irelonde mentioned in the *Libelle* (A.D. 1436), p. 186.

l. 839, *reffett*. In the following extract *refete* has the *Promptorium* meaning:

eteth of the [full grown] fysche, and be not so lykerous,
Let the yong leve that woll be so plenteous;
ffor though the bottomles belyes be not ffyllyd with such *refete*,
Yet the saver of sauze may make yt good mete.

Piers of Fullham, ll. 80-3, *E. Pop. P.*, v. 2, p. 5.

l. 842. *breme*.

. . y schall none pondes with pykes store,
Breme, perche, ne with tenche none the more.—*Ibid.* ll. 51-2.

l. 843, *flowndurs*.

But now men on deyntees so hem delyte,
To fede hem vpon the fysches lyte,
As *flowndres*, perches, and such pykyng ware;
Thes can no man gladly now-a-day spare
To suffyr them wex vnto resonable age.—*Ibid.* ll. 74-8.

l. 867. *Hose*. For eight pair of *hosen* of cloth of divers colours, at xiij s. iiij d. the pair; and for four pair "of sokks of fustian" at iij d. the pair (p. 118) . . for making and lyning of vj pair of *hosen* of puke lyned with cloth of the goodes of the saide Richard, for lynyng of every pair iij s. iiij d. xx s. Wardrobe Accounts of Edw. IV. (ed. Nicolas) p. 120.

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 *fustyan* for a cote at vij d. the yerd ij s. xj d.' Nicolas's Elizabeth of York, p. 105. See A. Borde, below. 'Coleyne threde, *fustiane*, and canvase' are among the 'commodites . . fro Pruse ibroughte into Flaundres,' according to the *Libelle*, p. 171,

But tha Flemmyngis amonge these thinges dere
In comen lowen beste bacon and bere:
Thus arn thy hogges, and drynkye wele staunt;
Fare wele Flemynge, hay, horys, hay, avaunt. (See *n.* p. 131, below.)

A. Borde, in his *Introduction*, makes one of the Januayes (Genoese) say,

I make good treacle, and also *fustian*,
With such thynges I crauft with many a pore man.

l. 941-5. See the extracts from Andrew Borde, W. Vaughan, &c., below.

l. 945. The Motte bredethe amonge clothes tyll that they have byten it a sonder / & it is a maniable worm, and yet it hydeth him in y^e^ clothe that it can scantly be sene / & it bredethe gladly in clothes that haue ben *in* an euyll ayre, or in a rayn or myst, and so layde vp without hanging in the sonne or other swete ayre after.

The Operacyon.

The erbes that be bitter & well smellinge is good to be layde amonge suche clothes / as the baye leuis, cypres wode. *The Noble Lyfe* (i. 3.) Pt. i. Cap. c.xlij. sign. i. 3.

l. 969. *Catte*. The mouse hounter or catte is an onclene beste, & a

poyson ennemy to all myse / and whan she hath goten [one], she playeth therwith / but yet she eteth it / & y^e^ catte hath lo*n*ge here on her mouthe / and whan her heres be gone, than hathe she no boldnes / and she is gladli in a warme place / and she licketh her forefete & wassheth therwith her face. Laurens Andrewe, *The Noble Lyfe* (g. iv.), Part I. cap. c.i.

l. 970, *dogge*. Here is the first part of Laurens Andrewe's Chapter.

Of the dogge. ca. xxiiij.

The dogge is an onclenly beste / *tha*t eteth so moche that he vomyteth it out & eteth it vp agayne / it is lightly angry, and byteth gladly strau*n*ge dogges / he barketh moche / he kn[oweth] his name well / he is hered [all over his b]ody, he loueth his mast[er, and is eselye] lerned to many games / & be night he kepeth the house. There be many hou*n*des *tha*t for the loue of theyr maister they wyll ro*n*ne in their owne dethe / & whan the dogge is seke / he seketh grasse or other erbes / & that he eteth, and heleth himselfe so / and there be many maner of dogges or hou*n*des to hawke & hunt, as grayhou*n*des / braches / spanyellis, or suche other, to hunt hert and hynde / & other bestes of chace & venery, &c. and suche be named ge*n*tyll hou*n*des. The bitche hath mylke .v. or vij. dayes or she litter her whelpes / and that milke is thicker tha*n* any other mylke excepte swynes mylke or hares mylke. fol. c. iv.

l. 970, *Catte*. L. Andrewe says

"Of the Catte. ca. xxv.

The catte is a beste *tha*t seeth sharpe, and she byteth sore / and scratcheth right perylously / & is principall ennemye to rattis & myce / & her colour is of nature graye / and the cause *tha*t they be other wyse colowred, that co*m*methe through chaunge of mete, as it is well marked by the house catte, for they be selden colored lyke the wylde catte. & their flesshe is bothe nesshe & soffte." *Noble Lyfe*, Part II. c. iv.

l. 983. Bathe. 'Bathing is harmful to them [who are splenitic] chiefly after meat, and copulation (following) on surfeit. . . Let him also bathe himself in sweet water. Without, he is to be leeched 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 grease or lard of swine, and with frankincense and mint; and when he bathes let him smear himself with oil; mingle (it) with saffron.' *Leechdoms*, v. 2, p. 245.

l. 987. *Scabiosa*, so named of old tyme, because it is giuen in drinke inwardly, or ointmentes outwardly, to heale scabbes, sores, corrupcion in the stomacke, yea, and is most frend emong all other herbes in the tyme of the Pestilence, to drinke the water with Mithridatum a mornynges . . the flowers is like a Blewe or white thrummed hatte, the stalk rough, the vpper leaues ragged, and the leaues next the grose rootes be plāiner. Under whom often tymes, Frogges will shadowe theim selues, from the heate of the daie: hoppyng and plaiyng vnder these leaues, whiche to them is a pleasaunt Tente or pauillion, saieth Aristophanes, whiche maie a plade

(= made a play), wherein Frogges made pastime. *Bullein's Bulwarke*, 1562, or, *The booke of Simples*, fol. xvj. b.

l. 995. *Bilgres*. Can this be *bugloss?* I find this, as here, in juxtaposition with *scabiose*, in Bullein's *Bulwarke of Defence*, Book of Simples, fol. xvj. 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. *Nurrieris*. I find no such name in Selden's chap. ix., Of Women. Does the word mean 'foster-mothers or fathers,' from the Latin "Nutricarii, Matricularii, quibus enutriendi ac educandi infantes projectos cura incumbebat: *Nourissiers*. Vita S. Goaris cap. 10: *Hæcque consuetudo erat, ut quando aliquis homo de ipsis infantibus projectis misericordia vellet curam habere, ab illis, quos* Nutricarios *vocant, matriculariis S. Petri compararet, et illi Episcopo ipsum infantem præsentare deberent, et postea Episcopi auctoritas eumdem hominem de illo* Nutricario *confirmabat. Id clarius explicatur a Wandelberto in Vita ejusdem 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.*

English Names	Latin Names.	Yar., vol., page
Basse	*Perca labrax*	i 8
Bleak	*Luciscus*, or *Cyprinus alburnus*	i 419
Bream or Carp-Bream	*Abramis*, or *Cyprinus brama*	i 382
„ the common Sea-	*Pagellus centrodontus*	i 123
Brill, or Pearl, Kite, Brett, Bonnet-Fleuk	*Rhombus vulgaris*, or *Pleuronectes rhombus*	ii 231
Butt, Flook, or Flounder	*Pleuronectes flesus*, or *Platessa flesus*	ii 303
Common Cod, or Keeling	*Morrhua vulgaris*, or *Gadus morrhua* (Jenyns)	ii 221
Green Cod	*Merlangus virens* (Cuvier) *Gadus virens* (Linnæus)	ii 256
Conger	*Conger vulgaris*, or *Muræna conger*	ii 402
Dace, Dare, or Dait	*Leuciscus vulgaris*, or *Cyprinus leuciscus*	i 404
Dog Fish (the common), The Picked Dog-Fish, or Bone Dog (Sussex), Hoe (Orkney)	*Spinax acanthias*, or *Squalus acanthias*	ii 524
Small Spotted Dog Fish or Morgay (Scotl.), Robin Huss (Sussex Coast)	*Scyllium canicula*, or *Squalus canicula*	ii 487
Large Spotted Dog Fish, or Bounce (Scotl. & Devon)	*Scyllium stellaris*	ii 493

English Names.	Latin Names.	Yar., vol., page
Black-mouthed Dog-Fish, or Eyed Dog-Fish (Cornwall)	*Scyllium melanostomum*	ii 495
The Smooth Hound or Shate-toothed Shark, Ray-mouthed Dog (Cornwall)	*Squalus mustelus*, or *Mustelus lævis*	ii 512
Dory, or Dorée	*Zeus faber*	i 183
Sharp-nosed Eel	*Anguilla acutirostris*, or *vulgaris*	ii 381
Broad-nosed Eel	*Anguilla latirostris*	ii 396
Flounder, or Flook (Merret). Mayock, Fluke (Edinb.), Butt.	*Platessa flesus*	ii 303
Grayling	*Thymallus vulgaris*, or *Salmo thymallus*	ii 136
Gudgeon	*Gobio fluviatilis*, or *Cyprinus gobio*	i 371
Red Gurnard	*Trigla cuculus*, or *lineata*	i 38-63
Haddock	*Morrhua æglefinus*, or *Gadus æglefinus*	ii 233
Hake	*Merlucius vulgaris*, or *Gadus merlucius*	ii 253
Herring	*Clupea harengus*	ii 183
Holibut	*Hippoglossus vulgaris*, or *Pleuronectes hippoglossus*	ii 321
Hornfish, Garfish, Sea-pike, Long Nose, &c.	*Belone vulgaris*, or *Esox belone*	i 442
Keeling. See Common Cod		ii 221
Lampern, or River Lamprey *	*Petromyzon fluviatilis*	ii 604
Lamprey	*Petromyzon marinus*	ii 598
Ling	*Lota molva* (Cuvier), or *Gadus molva* (Linnæus)	ii 264
Luce, or Pike	*Esox lucius*	i 434
Lump-fish		ii 365
Mackarel	*Scomber scombrus*, or *vulgaris*	i 137
Merling, or Whiting	*Merlangus vulgaris* (Cuvier), or *Gadus merlangus* (Linnæus)	ii 244
Minnow	*Leuciscus*, or *Cyprinus phoxinus*	i 423
Mullet, grey, or Common	*Mugil capito*, or *cephalus*	i 234
Muræna	*Muræna Helena*	ii 406
Perch	*Perca fluviatilis*	i 1
Pike	*Esox lucius*	i 434
Plaice	*Platessa vulgaris*	ii 297
Roach	*Cyprinus rutilis*	i 399
Salmon	*Salmo Salar*	ii 1

* The Lamperns have been taken in the Thames at Teddington this autumn (1866) in extraordinary quantities.

English Names.	Latin Names.	Yar., vol., page
Smelt. *Spirling* and *Sparling* in Scotland	*Salmo Sperlanus*, or *Osmerus Sperlanus*	ii 75 & 129
Sturgeon, the Common,	*Acipenser Sturio*	ii 475
,, the Broad-nosed	*Acipenser latirostris*	ii 479
Swordfish	*Xiphias gladius*	i 164
Tench	*Tinca vulgaris*, or *Cyprinus tinca*	i 375
Thornback	*Raia clavata*	ii 583
Trout, Common	*Salmo fario*	ii 85
Turbot, or Rawn Fleuk and Bannock Fluck (Scotl.)	*Rhombus maximus*, or *Pleuronectes maximus*	ii 324
Vendace or Vendis (? Venprides, l. 821, Russell)	*Coregonus Willughbii*, or *Coregonus Marǣnula* (Jenyns)	ii 146
Whiting, or Merling	*Merlangus vulgaris* (Cuvier) *Gadus merlangus* (Linnæus)	ii 244

Extracts about Fish from "The noble lyfe & natures of man, Of bestes / serpentys / fowles & fisshes ẏ 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 "ẏ be most knowen." 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 mankynd / I Lawrens Andrewe of the towne of Calis haue translated for Johannes doesborrowe, booke prenter in the cite of Andwarpe, this present volume deuyded in thre partes, which were neuer before in no maternall langage prentyd tyl now /" As it is doubtful whether another copy of the book is known, I extract from the Third Part of this incomplete one such notices of the fish mentioned by Russell or Wynkyn de Worde, as it contains, with a few others for curiosity's sake: —

here after followeth of the natures of the fisshes of the See whiche be right profitable to be vnderstande / Wherof I wyll wryte be the helpe and grace of almighty god, to whose laude & prayse this mater ensueth.

Cap. Primo.

Abremon, ?not *Bream* (see Cap. xiii; p. 115 here)

A Bremon* is a fruteful fisshe that hathe moche sede / but it is nat through mouynge 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 fisshe saueth her yonges in her bely whan it is tempestius weder / & when the weder is ouerpast, than she vomyteth them out agayne.

* ἀβραμις, a fish found in the sea and the Nile, perhaps the *bream*, Opp. Hal. i. 244. Liddell & Scott.

Cap. ij.

Eel (Russell, l 719).

ANguilla / the Ele is lyke a serpe*n*t of fascyon, & may leue eight yere, & without water vi. dayes whan the wind is in the northe / in the wint*er* they wyll haue moche water, & that clere / amo*n*ge them is nouther male nor female / for they become fisshes of *th*e slyme of other fisshes / they must be flayne / they suffer a longe dethe / they be best rosted, but it is longe or they be ynouge / the droppi*n*ge of it is gode for paines in the eares.

Is of no sex;

is best roasted.

Cap. iij.

Herring (Russell, l. 722).

ALec, the heringe, is a Fisshe of the see / & very many be taken betweene bretayn & germaia / & also i*n* denmarke aboute a place named schonen / And he is best from the begi*n*nynge of August to december / and when he is fresshe take*n* / he is a very delicious to be eten. And also wha*n* he hath ben salted he is a specyall fode vnto man / He can nat leue wi*th*out wate*r*, for as sone as he feleth 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 almighty God.

Is delicious when fresh, (Russell, l. 748) or salted.

Dies when it feels the air.

Cap. v.

Whale? (Russell, l. 582).

ASpidochelo*n* / as Phisiolog*us* saith, it is a mo*n*strous thinge in the see, it is a gret whale fisshe, & hath an ouer-growe*n* rowgh ski*n*ne / & he is moste parte wi*th* his bake on hye aboue the water in such maner that some shypmen *tha*t see him, wene that it is a lytell ylande / & whan they come be it, they cast their ankers upo*n* him / & go out of theyr shippes & make a fyre upon hym to dresse theyr metys / and as sone as he feleth the hete of the fyre / tha*n*ne he swy*m*meth fro the place, & drowneth them, & draweth the shippe to the grounde / And his proper nature is, whan he hath yonges, *tha*t he openeth his mouthe wyde open / & out of it fleeth a swete ayre / to *th*e which the fisshes resorte, and tha*n* he eteth them.

Shipmen cast anchor on him,

and make a fire on him.

He swims away, and drowns them.

Goldenpoll?

AAurata is a fysshe in the see *tha*t hathe a hede shinynge lyke golde.

Cap. xi.

Ahuna.

AHuna is a mo*n*ster of the see very glorisshe, as Albert*us* saith / what it eteth it tourneth to greas in his body / it hathe no mawe but a bely / & that he filleth so full that he speweth it out agayne / & that can he do so lyghtely / for he hath no necke / whan he is in peryl of dethe be other fisshes / than he onfacyoneth himselfe as rou*n*de as a bowle, wi*th*drawynge his hede into his bely / wha*n* he hathe then hounger / He

When the Ahuna is in danger,

he puts his head in his belly, and

dothe ete a parte of himselfe rather than *the* other fisshes sholde ete him hole and all. — eats a bit of himself.

Cap. xiii.

BOrbotha be fisshes very slepery, somewhat lyke an ele / hauinge wyde mouthes & great hedes / it is a swete mete / and whan it is xij. yere olde, than it waxeth bigge of body. — *Borbotha.*

Nota / Botte that is a flounder of the fresshe water / & they swimme on the flatte of their body, & they haue finnes rounde about theyr body & with a sothern wynde they waxe fatte / & they have rede spottis. — *Butt*, or *Flounder* (Russell, l. 735, and note 2).

Brenna is a breme, & it is a fisshe of the riuer / & whan 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. — *Bream* (Russell, l. 745, 578).

Cap. xiiii.

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 towardes winter / for in the somer they be hidden in swete brod places of the water where it casteth her yonges, & suffereth so grete payne *that* than he fleteth aboue the water as one desiringe helpe / his mouth is in the face, & therefore he casteth the more water / she bringeth her yonges forthe lyke other bestis on erthe, & it slepeth / in tempestius weder she hydeth her yonges in her mouthe / and whan it is past she voydeth them out agayne / & they growe x. yere. — *Balena.* (The woodcut is a big Merman. See note, p. 123, here. ?Whale. Russell, l. 582.) Are seen most in winter; breed in summer. In rough weather Balena puts her young in her mouth.

Cap. xvi.

CAncer the creuyce is a Fishe of *the* see that is closed in a harde shelle, hauyng many fete and clawes / and euer it crepeth bacward / & the he hathe two pynnes on his bely, & *the* she hathe none / whan he wyll engender, he climmeth on her bake, and she turneth her syde towardes him, & so they fulfyll their workes. In maye they chaunge their cotes, & in winter they hyde them fiue monethes duringe / whan the creues hath dronken milke it may leue longe without water. when he is olde, he hathe ij. stones in his hed with rede spottes that haue great vertue / for if they be layde in drynke / they withdryue the payne frome the herte. the creuyce eteth the Oysters, & geteth them be policye / for whan the oyster gapeth, he throweth lytell stones in him, and so geteth his fishe out, for it bydeth than open. — *Crevice* (Sea and Fresh Water Crayfish). (Russell, l. 602, l. 618.) How they engender, and hybernate. How the Crayfist manages to eat Oysters.

The Operacion.

¶ The Asshes of hym is gode to make white tethe / & to kepe the motes out of the clothes / it withdryueth byles, &

Fresh-Water Crayfish is hard to digest.

heleth mangynes. The creuyce of the fresshe water geueth gret fode, but it is an heuy mete to disieste.

Cap. xviij.

Caucius.

Capitaius.

CAuci*us* is a fisshe that will nat be taken w*ith* no hokes / but eteth of *the* bayte & goth his way quyte. Capitai*us* is a lytel fisshe w*ith* a great hede / a wyde rou*n*de mouthe / &

Carp.

it hydeth him vnder the stones. Nota. Carpera is a carpe, & it is a fysshe that hathe great scales / and the female hathe a great rowghe, & she can bringe forthe no yonges tyll she haue receyued mylke of her make / & that she receyueth at the mouth / and it is yll for to take / for whan it perceyueth that

Is difficult to net.

it shalbe taken w*ith* the net, tha*n* it thrusteth the hede into the mudde of the water / and than the nette slyppeth ouer him whiche waye soeuer it come; & some holde them fast be the grounde, grasse / or erbis, & so saue themselfe.

Cap. xix.

Whale.

CEtus is the greatest whale fisshe of all / his mouthe is so wyde that he bloweth vp the water as yf it were a clowde / wherw*ith* he drowneth many shippes / but whan the maryners spye where he is / than thei acco*m*pany them a gret many of shyppes togeder about him with diuers i*n*strume*n*tis of musike, & they play with grete armonye / & the fische is very gladde

Likes Harmony.

of this armonye / & co*m*meth fletynge a-boue the watere to nere the melody, & than they haue amonge them an instru-

Gets harpooned,

ment of yron, *the* whiche they feste*n* in-to the harde ski*n*ne, & the weght of it synketh downwarde in to *the* fat & grese / & sodenly w*ith* that al *the* instrumentes of musike be styll, and *the* shyppes departe frome thens, & anone he sinketh to the grownde / & he feleth *that* the salt watere smarteth in *the*

rube the harpoon into himself, and slays himself.

wou*n*de, tha*n* he turneth his bely vpwaerd and rubbeth his wownde agay*n*st *the* grou*n*d, & the more he rubbeth, the depere it entreth / & he rubbeth so longe *that* he sleeth hymself / and whan he is dede, than co*m*meth he vp agayne and sheweth him selfe dede / as he dyd before quicke / and than the shippes gader them togeder agayne, and take, & so lede hym to lo*n*de, & do theyr profyte with hym.

Cap. xxij.

Conche, or *Muscle.*

COnche be abydynge in *the* harde shellis: as *the* mone growth or waneth, so be the conches or muscles fulle or nat full, but smale / & there be many sortes of conches or musclys / but *the* best be they that haue the perles in.

Cap. xxiij.

Sea-snails.

COochele / is a snayle dwelli*n*ge in the water & also on the lo*n*de / they go out of theyr howses / & they thruste out

.ij. longe hornes wherwith they fele wether they go / for they se nat where they crepe.

Cap. xxiiij.

THe Conger is a se fisshe facioned like an ele / but they be moche greter in quantyte / & whan it bloweth sore, than waxe they fatte. ¶ Polippus is also a stronge fisshe *that* onwarse he wyl pull a man out of a shyp. yet *the* conger is so stronge that he wyll tere polippum asonder with his teth, & in winter *the* conger layth in *the* depe cauernes or holes of the water. & he is nat taken but in somer. ¶ Esculapius sayth. Coretz is a fisshe that hydeth hym in the depe of *the* water whan it rayneth / for yf he receiued any rayne, he sholde waxe blynde, and dye of it. ¶ Iorath sayth. The fisshes that be named se craues / whanne they haue yonges / they make suche noise *that* through theyr noyse they be founde and taken.

Conger.

Polippus.

Corets.

Sea-crevice.

Cap. xxvij.

DElphinus is a monster of the see, & it hath no voyce, but it singheth lyke a man / and towarde a tempest it playeth vpon the water. Some say whan they be taken that they wepe. The delphin hath none eares for to here / nor no nose for to smelle / yet it smelleth very well & sharpe. And it slepeth vpon the water very hartely, that thei be hard ronke a farre of / and thei leue C. xl. yere. & they here gladly playnge on instrumentes, as lutes / harpes / tabours / and pypes. They loue their yonges very well, and they fede them longe with the mylke of their pappes / & they haue 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 gorwnd [*sic*] of the see / because othere fisshes sholde nat ete thys dede delphyn; so well they loue theyr yonges. There was ones a kinge *that* had taken a delphin / whyche 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 lamentynge, that the kinge coude nat for pyte / but let hym go agayne.

Dolphin or Mermaid.

Cap. xxxi.

ECheola is a muskle / in whose fysshe is a precious stone / & be night they flete to the water syde / and there they receyue the heuenly dewe, where throughe there 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 scater a brode, and geteth them away.

Echeola, a Muscle.

Cap. xxxvi.

Echinus. Echynus is a lytell fysshe of half a fote longe / & hath sharpe prykcles vnder his bely in stede of fete.

Cap. xxxvii.

Esox. Ezox is a very grete fisshe in that water danowe be the londe of hungarye / he is of suche bygnes that a carte with .iiij. horses can nat cary hym awaye / and he hath nat many bones, but his hede is full / and he hath swete fisshe lyke a porke, and whan this fysshe is taken, thanne geue hym mylke to drynke, and ye may carye hym many a myle, and kepe hym longe quicke.

xxxviii.

Phocas. Kills his wife and gets another. Focas is a see bulle, & is very stronge & dangerous / and he feghteth euer with his wyf tyll she be dede / and whan he hath kylled her, than he casteth her out of his place, & seketh another, and leueth with her very well tyl he dye / or tyll his wyfe ouercome him and kylle hym / he bydeth alway in one place / he and his yonges leue be suche as they can gete. ¶ Halata is a beste that dothe on-naturall dedys / for whan she feleth her yonges quycke, or stere in her body / than she draweth them out & loketh vpon them / yf she se they be to yonge, than she putteth them in agayne, & lateth them grow tyll they be bygger.

Halata. Takes her young out of her womb to look at 'em.

Cap. xv.

Sword-Fish. Gladius is a fisshe so named because he is mouthed after the fascyon of a sworde poynt / and ther-fore often tymes he perseth the shyppes thorough, & so causeth them to be drowned. Aristotiles. Gastarios. Gastarios is a fisshe lyke the scorpion / and is but lytell 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. 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.

Gudgeon. Gobio is a smale longe fissh with a rounde body / full of scales and litell blacke spottys / and some saye they leue of drounde caryon / & the fisshers say contrarye, that they leue in clere watere in sandye graueil / and it is a holsom mete. ¶ Grauus. Gravus. is a fisshe that hath an iye aboue on hys hede, and therwith he loketh vp, and saueth hym from them that wyll eat hym.

liii.

LUcius is a pike / a fisshe of *the* riuer *with* a wyde mouthe & sharpe teth : whan *the* perche spieth him / he turneth his tayle towardes him / & than *the* pike dare nat byte him because of his finnes, or he can nat swalowe him because he is so sharpe / he eteth venimo*us* bestes, as todes, frogges, & suche like ; yet it is sayde *that* he is very holsom for seke peple. He eteth fisshes almost as moche as himselfe / wha*n* they be to bigge, tha*n* he byteth the*m* in ij. peces, & swaloweth the one halfe first, & tha*n* the other / he is engendered *with* a westerne wynde.

Pike:

eats venomous beasts;

is begotten by a West Wind.

Cap. lvii.

MUs marin*us*, the see mouse, gothe out of the water, & there she laith her egges in a hole of the erthe, & couereth the eges, & goth her way & bydeth frome them x x x. dayes, and than commeth agayne and oncouereth them, & than there be yo*n*ges, and them she ledeth into *the* water, & they be first al blynde. Muscul*us* is a fisshe *that* layth harde shellis, and of it the great monster balena receyueth her nature, & it is named to be the cocke of balena. Mustela is the see wesyll / she casteth her yonges lyke other bestes / & wha*n* she hath cast them, yf she perceiue that they shall be fou*n*de, she swaloweth them agayne into her body, and than seketh a place wher as they may be surer without dau*n*ger / & than she speweth them out agayne.

Sea-Mouse

Musculus is the cock of Balena.

Sea-weazle.

Cap. lix.

MUrena is a lo*n*ge fisshe *with* a weke skinne lyke a serpent / & it conceyueth of the serpe*n*t vipera / it liueth longest in the tayle, for wha*n* that is cut of, it dyeth inco*n*tinent / it must be soden in gode wyne *with* herbes & spices, or ellis it is very dau*n*gero*us* to be eten, for it hath many venymous humours, and it is euyll to disieste.

Lamprey.

Must be boiled in wine.

Cap. lxi.

MUlus is a see fysshe *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 vnd*er* the mouthe / & whan it is fayre weder, than they waxe fatte / whan he is dede than he is of many colours.

Mulus:

has 2 beards.

Cap. lxiiij.

NEreydes be monsters of *the* see, all rowghe of body / & whan any of them dyeth, tha*n* the other wepe. of this is spoke*n* in balena, the .xiiij. chapter.

Nereids.

Orchun.

¶ Orchun is a monster of the se / whose lykenes can nat lightely be shewed / & he is mortal ennemye to the balene, & tereth asonder the bely 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 feleth him selfe wounded, than he sinketh doune to the botom of the water agayne / & the Orchun throweth at him with stones / & thus balena endith his lyfe.

Is Balene's deadly enemy.

Cap. lxvi.

Pearl-Oyster.

OStren is an oyster that openeth his shell to receyue the dewe & swete ayre. In the oyster groweth naturali orient perles that oftentymes laye on the see stronde, & be but lytell regarded, as Isidorus saith.

Cap. lxvij.

Pagrus.

Pagrus is a fisshe that hath so harde tethe that he byteth the oyster shelles in peces, & eteth out the fisshe of them.

Sea-Peacock.

Nota. Pauus maris is the Pecocke of the Se, & is lyke the pecocke of the londe, bothe his backe, necke, & hede / & the nether body is fisshe Nota.

Percus.

Percus is of diuers colours, & swift in ronnynge in the water, & hathe sharpe finnes, & is a holsome mete for seke people.

Pecten : winks.

Pecten is a fisshe that is in sandy grounde, & whan he is meued or stered, he wynketh.

Cap. lxx.

Pinna.

Pinna is a fisshe that layeth alwaye in the mudde, and hathe alway a lodisman, & some name it a lytel hoge, & it hathe a rounde body, & it is in a shell lyke a muscle; it layth in the mone as it were dede, gapyng open / and than the smale fisshes come into his shel, wening of him to take their repaste / but whan he feleth that his shell is almoste ful / than he closeth his mouthe, & taketh them & eteth them / & parteth them amonge his felowes.

How he catches small fishes.

Plaice.

The playce is well knowen fisshe, for he is brode & blake on the one syde, and whyte on the other.

Cap. lxvij.

Polippus.

POlipus hath gret strength in his fete / what he therin cacheth, he holdeth it fast / he springeth somtyme vp to the shippes syde, & snacheth a man with him to the grounde of the see, & there eteth him / & that that he leueth, he casteth it out of his denne agayn / they be moche in the se about Venis / & he is taken in barellis where hartys hornes be layd in / for he is gladly be those hornes.

Cap. lxxvij.

Rumbus.

RUmbus is a great fisshe stronge & bolde / but he is very slow in swimminge, therfor can he gete his mete but

soberly with swimmyng / therfor he layth him down in the grounde or mudde, & hideth him there / and all the fisshes that he can ouercome / commynge forby him, he taketh and eteth them.

Cap. lxxviij.

RUbus is a fisshe of the grekes se & of the sees of ytaly / they be rounde lyke a ringe, & haue many rede spottes / & is full of sharpe finnes & pinnis / he is slow in swimmynge because he is so brode / he gothe be the grounde, & wayteth there his praye / & suche fisshes as he can gete he burieth in the sandes, & it is a very swete fisshe. Ryache be fisshes that be rounde / somtyme they be in length & brede two cubites / & it hath a long tayle / theron be sharpe pinnes / & it is slowe in swimmynge. Rubus. Ryache.

Cap. lxxix.

SAlmo is a fysshe engendred in the swete water, & he waxeth longe & gret / & also he is heuy / & his colour nor sauour is nat gode tyll he haue ben in the salt water & proued it / thus draweth the samon to the water agaynst the streme; he neuer seaseth tyll he haue ben in the se and returned agayn to his olde home, as Phisiologua saith / his fisshe[1] is rede, & he may nat liue in a swet standinge water / he must be in a fresshe riuer that he may playe up and doune at his plesure. *Salmon.* [1 ? fleshe.]

SAlpa is a fowle fisshe and lytell set by / for it will neuer be ynough for no maner of dressinge tyll it haue ben beten with grete hamers & staues. Salpa. *Stockfish ?*

Cap. lxxij.

SErra is a fysshe with great tethe, and on his backe he hathe sharpe fynnes lyke the combe of a cocke / and iagged lyke a sawe wherewith thys monstrous fisshe cutteth a ship thorough, & whan he seeth a shippe commynge, than he setteth vp his finnes & thinketh to sayl with the shippe as fast as it / but whan he seeth that he can nat continue / than he latteth his finnes fall agayn & destroieth the shippe with the people, and than eteth the dede bodyes. Nota. Scilla is a monster in the see betwene Italye & Sicill / it is great ennemye vnto man. It is faced & handed lyke a gentylwoman / but it hath a wyde mouthe & ferfull tethe / & 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 ouercome / but on the lond it is but weke. Serra. Cuts through ships with his fins. Scylla.

Cap. lxxxiij.

SYrene. the mermayde is a dedely beste that bringeth a man gladly to dethe / frome the nauyll vp she is lyke a woman Siren.

Siren is like an eagle below,

sings sweet songs to mariners,

and tears them to pieces.

with a dredfull face / a long slymye here, a grete body, & is lyke the egle in the nether parte / hauinge fete and talentis to tear asonder suche as she geteth / her tayl is scaled like a fisshe / and she singeth a maner of swete song, and therwith deceyueth many a gode mariner / for whan they here it, they fall on slepe commonly / & than she commeth, and draweth them out of the shippe, and tereth them asonder / they bere their yonges in their armes, & geue them souke of their papis whiche be very grete, hanginge at their brestis / but the wyse maryners stoppe their eares whan they se her / for whan she playth on the water, all they be in fear, & than they cast out an empty tonne to let her play with it tyll they be past her / this is specifyed of them that haue sene it. Ther be also in some places of arabye, serpentis named sirenes, that ronne faster than an horse, & haue wynges to flye.

Sirens, serpents.

[Cap. lxxxv.]

Solaris.

SOlaris is a fishe so named because it is gladly be the londes syde in the sonne / he hathe a great hede, a wyde mouth, & a blake skine, & slipper as an ele / it waxeth gret, & is gode to be eten. Solea is the sole, that is a swete fisshe and holsom for seke people.

Sole.

Cap. lxxxvi.

Solopendria.

SOlopendria is a fisshe / whan he hathe swalowed in an angle, than he spueth out al his guttes till he be quyt of the hoke / and than he gadereth in all his guttes agayne. The Scorpion of the see is so named because whan he is taken in any mannys handes he pricketh him with his stinge of his tayle. Plinius saith that the dede creuyce that layeth on the drye sonde be the see syde, becommeth scorpyons.

Sea-Scorpion.
[1 *orig.* Tge]

Cap. lxxxix.

Sturgeon.

STurio / the sturgion is a gret fisshe in the ronninge waters / and he taketh no fode in his body, but lyueth of the styl and swete ayres therfore he hathe a small bely / with a hede and no mouthe, 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 grounde / it is a fisshe of ix. fote longe whan he is ful growen / he hath whyte swete flesshe & yolow fatte / & he hathe no bone in all his body but only in his hede.

Eats no food,

has no mouth,

grows fat on east wind.

Has no bones in his body.

Cap. xcij.

Tench.

TEcna is a tenche of the fresshe water, and is fedde in the mudde lyke the ele / & is moche lyke of colours: it is a swete fisshe. but it is euyll to disiest. ¶ Tintinalus is a fayre

Tintinalus

mery fisshe, & is swete of sauour, & well smellinge lyke the tyme, where of it bereth the name. ¶ Torpido is a fisshe. but who-so handeleth hym shalbe lame & defe of lymmes / that he shall fele no thyng / & it hathe a maner of Squitana that is spoken of in the lxxxiiii. chapter[1], and his nature. Torpedo.

Cap. xciij.

. . . . . ¶ Trncka[2] / the trowte is a fisshe of the ryuer, & hathe scales, & vpon his body spottys of yelow and blodye coloure. & his fisshe[3] is rede frome the monthe of July to the monthe of Nouember / and is moche sweter than the fresshe samon; and all the other part of the yere his fisshe[3] is whyte. *Trout.* [2 *for* Trutta] [3 ? flesshe]

Cap. xcv.

TEstudo is a fysshe in a shelle / & is in the se of Inde / & his shelle is very great & like a muskle / & be nyght they go out for theyr mete / & whan they haue eten theyr bely full / than they slepe swymming vpon the water. than ther come iij. fisshers botes / of the wiche .iij. twayn take one of these muskles. Solinus sayth. that this muskle hathe his vppermest shell so brode that it may couere a howse / where many folke may hyde them vnder / And it gothe out the water vpon the londe / & there it layth an hondred egges as grete as gose eggis / and couer them with erth / & often-tymes be night it gothe to the eggys & layeth vpon them with her brest, & than become they yonges. Testudo.

[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] Squatinus is a fisshe in the se, of fiue cubites longe: his tayle is a fote brode, & he hideth him in the slimy mudde of the se, & marreth al other fisshes that come nigh him: it hath so sharpe a skinne that in som places they shaue wode with it, & bone also / on his skinne is blacke short here. The nature hathe made him so harde that he can nat almoste be persed with nouther yron nor stele.

Note to *Balena*, p. 115. þar [in þe se of Brytain] buþ ofte ytake dolphyns, & se-calves, & *balenes*, (gret fysch, as hyt were of whaales kinde) & dyvers manere schyl-fysch, among þe whoche schyl-fysch buþ moskles þat habbeþ wiþynne ham margey perles of al manere colour of huȝ, of rody & red, of purpre & of bluȝ, & specialych & moost of whyte. Trevisa's Higden, in Morris's *Specimens*, p. 334. For 'the cocke of Balena' see Musculus, p. 119, above; and for its 'mortal ennemye,' Orchun, p. 120.

Wilyam Bulleyn on

Boxyng & Neckeweede.

(From *The Booke of Compoundes*, fol. lxviii.)

Sicknes.

Will boxyng doe any pleasure?

Health.

YEa forsothe, verie moche: As example, if you haue any sausie loughte, or loitryng lubber within your house, that is either to busy of his hand or tongue: and can do nothing but plaie one of the partes of the .24. orders of knaues. There is no pretier medicen for this, nor soner prepared, then boxyng is: iii. or .iiii. tymes well set on, a span long on bothe the chekes. And although perhaps this will not alter his lubberly condicions, yet I assure you, it wil for a time chaunge his knauishe complexion, and helpe him of the grene sicknes: and euery man maie practise this, as occasion shall serue hym in his familie, to reforme them. *Bulleins Bulwarke of Defence*, 1562.

For saucy louts, the best cure is Boxing.

(From *The booke of Simples*, fol. xxvii. back.)

Marcellus.

THere is an herbe whiche light fellowes merily will call Gallowgrasse, Neckeweede, or the Tristrams knot, or Saynt Audres lace, or a bastarde brothers badge, with a difference on the left side, &c. you know my meaning.

The names of Hemp.

Hillarius.

WHat, you speake of Hempe? mary, you terme it with manie pretie names. I neuer heard the like

termes giuen to any simple, as you giue to this; you cal it neckwede. A, well, I pray you, woulde you know the propertie of this Neckeweede in this kinde? beinge chaunged into such a lace, this is his vertue. Syr, if there be any yonkers troubled with idelnesse and loytryng, hauyng neither learnyng, nor willyng handes to labour: or that haue studied Phisicke so longe that he or they can giue his Masters purse a Purgacion, or his Chist, shoppe, and Countinghouse, a strong vomit; yea, if he bee a very cunning practicioner in false accomptes, he may so suddenly and rashely minister, that he may smite his Father, his Maister, or his friende &c. into a sudden incurable consumption, that he or they shall neuer recouer it againe, but be vtterly vndone, and cast either into miserable pouertie, prisonment, bankeroute &c. If this come to passe, then the [1] best rewarde for this practicioner, is this Neckeweede: if there be any swashbuckler, common theefe, ruffen, or murtherer past grace, ye nexte remedie is this Lace or Corde. For them which neuer loued concored, peace nor honestie, this wil ende all the mischief; this is a purger, not of Melancholy, but a finall banisher of all them that be not fit to liue 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 visciously, idle, vnlearnedly, yea or rather beastly brought vp: after the death of their saied parentes, their fruites wil spryng foorth which they haue learned in their wicked youthe: then bankets and brothels will approche, the Harlots will be at hande, with dilightes and intisementes, the Baude will doe hir diligence, robbyng not onlie the pursses, but also the hartes of suche yongemen, whiche when they be trapped, can neuer skape, one amonge

Neckweed (a halter).

is good for thievish apprentices,

[1 Fol. xxviii.]

for swashbucklers past grace.

and all scamps.

Also for young spendthrifts

who after their parents' death

waste their all with harlots

an hundreth, vntill Hempe breaketh the bande amonge
and in gambling these loytring louers. The Dice whiche be bothe smalle and light, in respecte vnto the Coluering, or double Cannon shotte or Bollet, yet with small force and noyse can mine, break downe, and destroy, and caste away their one Maisters houses, faire feldes, pleasaunt Woddes, and al their money, yea frendes and al together, this can the Dice do. And moreouer, can make of worship-
which makes men beggars, or thieves. full borne Gentilmen, miserable beggers, or theefes, yet for the time "a-loft syrs, hoyghe childe and tourne thee,
A life of reckless debauchery what should youth do els : I-wisse, not liue like slaues or pesantes, but all golden, glorious, may with dame Venus, my hartes delight" say they. "What a sweete heauen is this : Haue at all, kockes woundes, bloud and nayles, caste the house out at the window, and let the Diuell pay the Malte man : a Dogge hath but a day, a good mariage will recouer all together :" or els with a
and robbery Barnards blowe, lurkyng in some lane, wodde, or hill top, to get that with falshead in an hower, whiche with trueth, labour, & paine, hath bene gathered for perhappes .xx. yeares, to the vtter vndoyng of some honest familie. Here thou seest, gentle Marcellus, a miserable Tragedie of a wicked shamelesse life. I nede not bring forth the example of the Prodigall childe. Luke .xvi. Chapter, whiche at length came to grace : It
ends with is, I feare me, in vaine to talke of him, whose ende was good ; but a greate nomber of these flee from grace, and come to endes moste vngracious, finished only life by
Hemp. 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 worlde, but precious in the sight of God. This is one seruice whiche Hempe doeth.

The use of Hemp Also this worthy noble herbe Hempe, called *Cannabis* in Latten, can not bee wanted in a common wealth,

no Shippe can sayle without Hempe, ȳ sayle clothes, the shroudes, staies, tacles, yarde lines, warps & Cables can not be made. No Plowe, or Carte can be without ropes [1] halters, trace &c. The Fisher and Fouler muste haue Hempe, to make their nettes. And no Archer can wante his bowe string: and the Malt man for his sackes. With it the belle is rong, to seruice in the Church, with many mo thynges profitable whiche are commonly knowen of euery man, be made of Hempe.

to the Sailor,

Plowman,

[1 Fol. xxviii. b.] Fisher and

Archer.

Andrew Borde on

Sleep, Rising, and Dress.

[From his Regyment, ?1557.]

[Fol. E. i.] Whole men of what age or complexion so euer they be of, shulde take theyr naturall rest and slepe in the nyght: and to eschewe merydyall sleep. But and nede

After Dinner, sleep standing against a cupboard.

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 splene, it relaxeth the synewes, it doth ingendre the dropses and the gowte, and doth make a man looke euyll colored. [1] Beware of veneryous actes before the fyrste slepe, and specyally beware of suche thynges after dyner or after a full stomacke, for it doth ingendre the crampe and the gowte and other displeasures. To

[1 Fol. E. i. b.]

Before bedtime be merry.

bedwarde be you mery, or haue mery company aboute you, so that to bedwarde no angre, nor heuynes, sorowe, nor pensyfulnes, do trouble or dysquyet you.

Have a fire in your bedroom,

To bedwarde, and also in the mornynge, vse to haue a fyre in your chambre, to wast and consume the euyl vapowres within the chambre, for the breath of man may putryfye the ayre within the chambre: I do advertyse you not to stande nor to sytte by the fyre,

but stand a good way off it.

but stande or syt a good way of from the fyre, takynge the flauour of it, for fyre doth aryfie and doth drye vp a mannes blode, and doth make sterke the synewes and

Shut your windows.

ioyntes of man. In the nyght let the wyndowes of

your howse, specyallye of your chambre, be closed. Whan you * be in your bedde,[1] lye a lytle whyle on your lefte syde, and slepe on your ryght syde. And whan you do wake of your fyrste 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 grouellynge vpon the stomacke and bely is not good, oneles the stomacke be slowe and tarde of dygestion; but better it is to laye your hande, or your bedfelowes hande, ouer your stomacke, than to lye grouellynge. To slepe on the backe vpryght[2] is vtterly to be abhorred[1]: 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 vndiscouered. Slepe not with an emptye stomacke, nor slepe not after that you haue eaten meate one howre or two after. In your bed lye with your head somwhat hyghe, leaste that the * meate whiche is in your stomacke, thorowe eructuacions or some other cause, ascende to the oryfe (*sic*) of the stomacke. Let your nyght cap be of scarlet: and this I do aduertyse you, to cause to be made a good thycke quylte of cotton,

[* Fol. E. ii.]

Lie first on your left side.

To sleep groveling on the belly, is bad;

on the back upright, is worse.

[* Fol. E. ii. b.]

Wear a scarlet nightcap.

[1-1] Compare what Bulleyn says: —slepe. The night is the best time: the daie is euill: to slepe in the fielde is perilous. But vpon, or in the bedde, liyng 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 thereby are made starke ded in their slepe: through apoplexia, and obstruccion of the sinewes, of the places vitalle, animall, and nutrimentalle. *Bullein's Bulwarke, The booke of the vse of sicke men and medicenes*, fol. lxx. See also Sir John Harrington's directions from Ronsovius: "They that are in health, must first sleepe on the right side, because the meate may come to the liuer, which is to the stomack as a fire vnder the pot, and thereby is digested. To them which haue but weake digestion, it is good to sleepe prostrate on their bellies, or to haue their bare hands on their stomackes: and to lye vpright on the backe, is to bee vtterly abhorred." p. 19.

How to lie in bed.

Who should put their hands on their stomachs.

[2] This wenche lay *upright*, and faste slepte. Chaucer. *The Reeves Tale*, l. 4192, ed. Wright.

Have a flock bed over your featherbed.

or els of pure flockes or of cleane wolle, and let the couerynge of it be of whyte fustyan, 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 temporaunce. Olde auncyent Doctors of physicke sayth .viii. howres of slepe in sommer, and ix. in wynter, is suffycent for any man: but I do thynke that slepe oughte to be taken as the complexion of man is. Whan you do ryse in the mornynge, ryse with myrth and remembre God. Let your hosen be brusshed within & without, and flauer the insyde of them agaynst the fyre; vse lynnen sockes, or lynnen hosen nexte your legges: whan you be out of your bedde, stretche forth your *legges & armes, & your body; cough, and spytte, and than go to your stoole to make your egestyon, and exonerate youre selfe at all tymes, that nature wolde expell. For yf you do make any restryction in kepynge your egestyon or your vryne, or ventosyte, it maye put you to dyspleasure in breadynge dyuers infyrmyties. After you haue euacuated your bodye, & trussed your poyntes,[1] kayme your heade oft, and so do dyuers tymes in the day. And wasshe your handes & wrestes, your face, & eyes, and your teeth, with colde water; and after yt you be apparayled, walke in your gardyn or parke, a thousande pase or two. And than great and noble men doth vse to here masse, & other men that can not do so, but muste applye theyr busynes, doth serue god with some prayers, surrendrynge thankes to hym for hys manyfolde goodnes, with askynge mercye

On rising, remember God, brush your breeches, put on your hose, stretch,

[* Fol. E. iii.]

go to stool.

Truss your points, comb your head, wash your hands and face, take a stroll,

pray to God.

Of Frication and combing the head.

1 Fricacion is one of the euacuacions, yea, or clensynges of mankinde, as all the learned affirmeth: that mankinde should rise in the mornyng, and haue his apparell warme, stretchyng foorthe his handes and legges. Preparyng the bodie to the stoole, and then begin with a fine Combe, to kembe the heere vp and down: then with a course warme clothe, to chafe or rubbe the hedde, necke, breast, armeholes, bellie, thighes, &c., and this is good to open the pores. 1562 *Bullein's Bulwarke*, The booke of the vse of sicke men and medicenes, fol. lxvij. See Vaughan below, No. 2, p. 133.

for theyr offences. And before you go to your refecti*on, moderatly exercise your body with some labour, [* Fol. E. iii. b.]
or playeng at the tennys, or castyng a bowle, or paysyng weyghtes or plo*m*mettes of leede in your handes, or some other thyng, to open your poores, & to augment naturall heate. At dyner and supper[1] vse not to drynke sundry drynkes, and eate not of dyuers meates: but feede of .ii. or .iii. dysshes at the moste. After that you haue dyned and supte, laboure not by and by after, but make a pause, syttynge or standynge vpryght the space of an howre or more with some pastyme: drynke 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 emptye stomacke. And after your supper make a pause or you go to bed; and go to bed, as I sayde, with myrth.

Play at tennis, or wield weights.

At meals,

eat only of 2 or 3 dishes;

let supper-dishes be light.

Furthermore as concernynge your apparell. In wynter, next your shert vse you to weare a petycote of scarlet: your dowb*let vse at plesure: But I do aduertyse you to lyne your Iacket vnder this fasshyon or maner. Bye you fyne skynnes of whyte lambe & blacke lambe. And let your skyn*n*er cut both ye sortes of the skynnes in smale peces triangle wyse, lyke halfe a quarell of a glasse wyndowe. And than sewe togyther a* whyte pece and a blacke, lyke a whole quarell of a glasse wyndowe: and so sewe vp togyther

Wear a scarlet petycote. [* Fol. E. iv.]

Line a jacket with white and black lambskin sewn diamond-wise.

[* MS. *a a*]

[1] Drunkards, bench-wislers, that will quaffe untill thei are starcke staring madde like Marche Hares: Fleming-like Sinckars; brainlesse like infernall Furies. Drinkyng, braulyng, tossyng of the pitcher, staryng, pissyng*, and sauyng your reuerence, beastly spuyng vntill midnight. Therefore let men take hede of dronken-nes to bedward, for feare of sodain death: although the Flemishe † nacion vse this horrible custome in their vnnaturall watching all the night. *Bullein*, fol. lxix-lxx, see also fol. xj.

* Compare A. Borde of the "base Doche man," in his *Introduction*.

† I am a Flemyng, what for all that
Although I wyll be dronken other whyles as a rat.
A. Borde, *Introduction*.

quarell wyse as moche as wyll lyne your Iacket: this furre, for holsommes, is praysed aboue sables, or any other fur. Your exteryall aparel vse accordyng to your honour. In somm*e*r vse to were a scarlet petycote made of stamell or lynse wolse. In wynter and so*m*mer kepe not your bed to hote, nor bynde it to strayte;

Keep your neck warm.

kepe euer your necke warme. In somer kepe your

Wear goatskin gloves.

necke and face from the sonne; vse to wear gloues made of goote skyn, perfumed with Amber degrece.

[* Fol. E. iv. b.]

And beware in sta*n*dyng or lyeng on the *grounde in the reflection of the son*n*e, but be mouable. If thou

Don't stand long on grass or stones.

shalt com*m*on or talke w*i*t*h* any man: stande not styll in one place yf it be vpon ye bare grou*n*de, 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 vawte of stone. Also beware that you do not lye in olde cha*m*bres which be not occupyed,

Don't sleep in ratty rooms.

specyally suche chambres as myse and rattes and snayles resorteth vnto: lye not in suche chambres, the whiche be depreued cleane from the sonne and open ayre; nor lye in no lowe Chambre, excepte it be boorded. Be-

Don't take cold in your feet.

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 Compendyous Regyment or a Dyetary of helth, made in Mountpylior: Compyled by Andrewe Boorde, of Physicke Doctor.* (Colophon.) Imprinted by me Robert Wyer: Dwellynge at the sygne of seynt Johñ Euangelyst, in S. Martyns Parysshe, besyde 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 liue 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. 1. Stretch yourself.

(2) Secondarily, 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. 2. Rub yourself.

(3) Euacuate your selfe. 3. Go to stool.

(4) Put on your apparell: 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 friezeadow. 4. Put on your clothes.

(5) When you have apparelled your selfe hansomely, combe your head softly and easily with an Iuorie combe: for nothing recreateth the memorie more. 5. Comb your head.

(6) Picke and rub your teeth: and because I would not haue you to bestow much cost in making 6. Clean your teeth.

(How to keep the teeth sound and the breath sweet.

dentrifices for them; I will aduertise you by foure rules of importance how to keepe your teeth white and vncorruyt (*sic*), and also to haue a sweete breath. First, wash well your mouth when you haue 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 throate: then take a linnen 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 putrifieth them and infecteth the breath. But least peraduenture your teeth become loose and filthy, I

Use Vaughan's Water

will shew you a water farre better then pouders, which shall fasten them, scoure the mouth, make sound the gums, and cause the flesh to growe againe, if it were fallen

made after this recipe.

away. Take halfe a glasse-full of vineger, and as much of the water of the mastick tree (if it may easily be gotten) of rosemarie, myrrhe, mastick, bole Armoniake, Dragons herbe, roche allome, of each of them an ounce; of fine cinnamon halfe an ounce, and of fountaine water three glassefulles; 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 meate as after; if you hould some of it in your mouth a little while, it doth much good to the head, and sweetneth the breath. I take this water to be better worth then a thousand of

It's better than 1000 Dentrifices.)

their dentifrices.

7. Wash.

(7) Wash your face, eyes, eares and hands, with fountaine water. I have knowne diuers students which vsed to bathe their eyes onely in well water twise a day, whereby they preserued their eyesight free from all passions and bloudsheds, and sharpened

their memories maruaylously. You may sometimes bathe your eyes in rosewater, fennell water, or eyebright water, if you please; but I know for certaintie, that you neede them not as long as you vse good fountaine water. Moreouer, least you by old age or some other meanes 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 verueine, bettonie, and fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tntia (if you may easilie come by it) two drachmes of sugarcandy, one drachme of Aloes Epatick, two drachmes of womans 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 vse it when you list.

The best remedy for dim sight.

(8) When you haue finished these, say your morning prayers, and desire God to blesse you, to preserue you from all daungers, and to direct you in all your actions. For the feare of God (as it is written) is the beginning of wisedome: and without his protection whatsoeuer you take in hand, shall fall to ruine. Therefore see that you be mindfull of him, and remember that to that intent you were borne, to weet, to set foorth his glorie and most holy name.

8. Say your Prayers.

(9) Goe about your businesse circumspectly, and endeauour 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 receiue. And finally, imprint this saying deepely in your mind: A man is but a steward of his owne goods; wherof God one day will demaund an account.

9. Set to work.

Be honest.

(10) Eate three meales a day vntill you come to the age of fourtie yeares: as, your breakefast, dinner, and supper; yet, that betweene breakefast and dinner there

10. Eat only three meals a day.

be the space of foure houres, and betwixt dinner and supper seauen houres: the breakfast must be lesse then dinner, and the dinner somewhat lesse then supper.

Eat light food before heavy.

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 diuersities hurt the body, by reason that meats are not all of one qualitie: Some are easily digested, others againe are heauy, and will lie a long time vpon the stomack: also, the eating of sundrie sorts of meat require often pottes of drinke, which hinder concoction; 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 liue in temperate order: drinke not aboue foure times, and that moderately, at each meale: least the belly-God hale you at length captiue into his prison house of gurmandise, where you shall be afflicted with as many diseases as you haue deuoured dishes of sundry sorts.

Drink hinders digestion.

Use silver cups.

The cups whereof you drinke, should be of siluer, or siluer and gilt.

11. Don't work directly after meals, but talk,

(11) Labour not either your mind or body presently after meales: rather sit a while and discourse of some pleasant matters: when you haue ended your confabulations,

wash,

wash your face and mouth with cold waters

and clean your teeth.

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 necessitie 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. Undress by the fire in winter.

(12) Put of your clothes in winter by the fire side: and cause your bed to bee heated with a warming panne:

vnless 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 preserue your body from bad humours. 13. Before bed, chew Mastic, and

(14) Pray feruently 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 priuate: for that night, in so doing, you shall slepe more quietly. Make water at least once, and cast it out: but in the morning 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 haue a hole in the top, through which the vapour may goe out. 14. Pray to God. Look at your water in a Urinal. Have a hole in your nightcap.

(15) In the morning remember your affayres, and if you be troubled with rheumes, as soone as you haue risen, vse diatrion piperion, or eate white pepper now and then, and you shall be holpen. 15. Against rheums, eat white pepper.

FINIS.

The Dyet for ebery Day.

(FROM

Sir John Harington's 'Schoole of Salerne,'

2ND PART.

The Preseruation 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 meanes the *animal* spirits are drawne to the outward members, the *braine is made subtill, & 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 hinder-part 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 euening the cold doth offend more, then it doth about noone tide, by reason of the weaknes 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

Stretch your limbs,

[* Page 36.]

rub your body

and head;

protect yourself from cold;

dress, washing in Summer,

warming yourself in Winter.

vse of meat and drinke, and our life defended and preserued; and so our garments doe conserue the heat of our bodies, and doe driue away colds: so that as diet and apparel may seeme alike, so in either of them a like diligence is to be preferred.

In Summer [Page 37.] wear deer's and calves' skins,

In the Summer-time I chiefly commend garments of Harts-skinnes, and Calues-skins, for the Hart is a creature of long life, and resisteth poyson and Serpents; therefore I my selfe vse garments of the like sort for the winter season, also neuerthelesse lined with good linnen. Next I doe iudge 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, apparell of Silke and skinnes is condemned, because it doth easily admit and receiue the contagious ayre, and doth retain it long.

in Winter, wolf and fox skins.

Comb your head 40 times,

After the body is well clothed, kembe your head wel with an Iuory comb, from the forehead to the backe-part, drawing the comb some forty times at the least; then wash all the instruments of the sences, 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, immerg'd: and the gumme and foulnes of the eie-lids that do there stick, to remoue; somtimes 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 cheerefull, and conserueth the sight. In this place it pleaseth me to adioyne some Dentifrices or clensers of teeth, waters not only to make the teeth white, but also to conserue them, with some medicines also to conserue the sight. . . . .

wash your face,

clean your eyelids,

rub your neck well. [* Page 38.]

On Rising, Diet, and Going to Bed.

(FROM

Sir John Harington's 'Schoole of Salerne,'

2ND PART.

The Preseruation of Health, or a Dyet for the Healthfull Man, 1624, p. 358.)

On rising, empty your bladder and belly, nose and lungs.

Cleanse your whole body.

Say your Prayers.

Walk gently,

go to stool.
[* Page 42.]

Work in the forenoon.

Also to prosecute our former purpose, when you arise in the morning, to auoyd all superfluities, as well by vrine as by the belly, which doe at the least euery day. Auoid also from the nostrils and the lungs all filthy matter, as wel by clensing, as by spittle, and clense the face, head, and whole body; & loue you to be cleane and wel apparelled, for from our cradles let vs abhor vncleannes, which neither nature or reason can endure. When you haue done these things, remember to powre foorth your prayers vnto God with a cleare voice, that the day may be happy and prosperous vnto you, that God may direct your actions to the glory of his name, the profit of your country, & the conseruation of your bodies. Then walke ye gently, and what excrements soeuer do slip down to the inferiour parts, being excited by *naturall heate, the excretion thereof shall the better succeed.

As for your businesses, whether they be publike or priuate, let them be done with a certaine honesty; then afterwards let your hunting iourneyes bee performed; apply your selues to studie and serious businesse the

houres of the fore-noone, and so likewise in the after-noone, till twoor three houres before supper: alwaies in your hands vse eyther Corall or yellow Amber, or a Chalcedonium, or a sweet Pommander, or some like precious stone to be worne 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 Siluer, or else sometimes pure Sugar-candy. For *Aristotle* doth affirme, and so doth Albertus Magnus, that a Smaragd worne 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.

Always wear a precious stone

in a ring;

hold a crystal in your mouth;

for the virtue of precious stones is great.

[* Page 43.]

Feede onely twice a day, when yee are at mans age: neuerthelesse to those that are subiect to choller, it is lawfull to feede often: beginne alwayes your dinner and supper with the more liquid meates, sometimes with drinkes. In the time betweene dinner and supper, abstain altogether from cups, vnlesse necessitie or custome doe require the same: notwithstanding the same custome being so vitious, must be by little and little changed.

Eat only twice a day.

Don't drink between dinner and supper.

I would not that you should obserue a certaine houre, 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 doth imitate nature, and that which is accustomable, the very same thing is now become naturall.

Don't have one fixed hour for your meals.

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

hot well-aired places.

fire, and take it in hotte places, your parlors or Chambers being first purged and ayred with suffumigations, which I would not haue you to *enter before the suffumigation bee plainely extinct, lest you draw the fume by reason of the odour.

[* Page 44.]

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 vse of meats for a whole day together, because through hunger, the faults of the stomacke which haue beene taken eyther by much drinking or surfetting, or by any other meanes, may be depelled and remoued.

Fast for a day now and then.

By this meanes also your bodies shall be better accustomed to endure and suffer hunger and fasting, eyther in iourneyes or wars. Let your suppers bee more larger then your dinners, vnlesse nightly diseases or some distilations doe afflict you.

Eat more at supper than dinner.

After meat taken, neither labour in body nor mind must be vsed, and wash the face and mouth with cold water, clense the teeth either with Iuory, or a Harts horne, or some picker of pure siluer or gold.

After meals, wash your face, and clean your teeth,

After your banquets, passe an houre or two in pleasant talkes, or walke yee very gently and soberly, neither vse much watchings long in the night, but the space of two howres goe to your bed; but if honest * businesse 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 mooue distribution, whose time is best to be done in the morning.

chat and walk soberly.

Don't sit up late.

[* Page 45.]

Before bed.

rub your body gently.

In the Winter, sitting by the fire, put off your garments, and dry your feet by the fire, neuerthelesse auoyd the heat and the smoke, because it is very hurtfull both to the lungs, and the eyes.

Undress by a fire in Winter,

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 moysture. 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 priuate, 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.

and warm your garments well

Put off your cares with your clothes,

[* Page 46.]

But in the morning when you rise againe, resume to your selues your former dayes thoughts and cares; for this precept my Father had often in his mouth, therfore I deliuer it vnto you as the more worthy of your obseruation.

and take them up again in the morning.

Recipes.

[*From Harleian MS.* 5401, *ab.* 1480-1500 A.D.]

FRUTURS. (page 194 or fol. 69 b.)

Recipe [1] þe cromys of whyte brede, & swete apyls, & ȝokk*is* of egg*is*, & bray þa*m* wele, & temp*er* it w*ith* wyne, & make it to sethe; & when it is thyk, do þ*er*-to gode spyces, gyng*er* & gali*n*gay & canyll & clows, & *serve* it forth*e*. (See also *Liber Cure Cocorum*, p. 39-40.)

FRUTURS OF FYGIS. (p. 197 or fol. 98.)

Recipe & make batur*e* of flour*e*, ale, pep*er* & saferon, w*ith* oþ*er* spices; þan cast þa*m* [2] in to a frying pann w*ith* bat*ur*, & ole, & bake þa*m* & *serve*. (See another recipe in *Household Ordinances*, p. 450, under the head "Turtelettys of Fruture.")

IUSSELL. (p. 198 or fol. 98 b.)

Recipe brede gratyd, & egg*is*; & swyng þa*m* to-gydere, & do þ*er*to sawge, & saferon, & salt; þan take gode brothe, & cast it þ*er*-to, & bole it enforesayd, & do þ*er*-to as to charlete &c. (See also *Liber Cure Cocorum*, p. 11; Jussel of Flesh, *Household Ordinances*, p. 462; Jussel enforsed, p. 463; Jussel of Fysshe, p. 469.)

MAWMENY. (p. 201 or fol. 100.)

Recipe brawne of Capons or of hennys, & dry þa*m* wele, & towse þa*m* smalle; þan take thyk mylk of almonds, & put þe saide brawñ þ*er*-to, & styr it wele ou*er* þe fyre, & seson it w*ith* sug*er*, & powd*er* of Canelle, w*ith* mase, quibibs, & anneys in co*n*fete, & *serve* it forth*e*. (See also the recipe "For to make momene" in *Liber Cure Cocorum*, p. 26; for "Mawmene for xl. Mees" in *Household Ordinances*, p. 455; and "Mawmene to Potage," p. 430.)

FRETOURE. (*Harl. MS.* 276.)

Vyaunde leche. L.iiii. **Fretoure** Take whete Floure, Ale, ȝest, Safroun, & Salt, & bete alle to-gederys as þikke as þ*o*u schuldyst make oþ*er* bature in fleyssche 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 dyssche, & caste Sugr*e* þer-on, & serue forth. [The recipe for "Tansye" is No. l.vi.]

[1] The þ is always y in Harl. 5401.

[2] that is, the figs.

Recipes.

[*From Harl. MS.* 279, *ab.* 1430-40 A.D. *A pretty MS. that ought to be printed.*]

Potage dyuers .lxiij. (fol. 15 a.) **Harys in cyueye.** Take Harys, & Fle hem, & make hem clene, an hacke hem in gobettys, & sethe hem in Watere & Salt a lytylle; þan take Pepyr, an Safroun, an Brede, y-grounde y-fere, & temper it wyth Ale. þan take Oynonys & Percely y-mynced smal to-gederys, & sethe hem be hem self, & afterward take & do þer-to a porcyon of vynegre, & dresse in. (See also the recipe for "Harus in Cyue" in *Liber Cure Cocorum*, p. 21, & that for "Conyngus in cyue" p. 20. *Chive* is a kind of small onion.)

.lxxiii. (fol. 16 a.) **Conyngys in cyveye.** Take Conyngys, an fle hem & seþe hem, & make lyke þou woldyst make a sewe, saue alle to-choppe hem, & caste Safroun & lyer þer-to, & Wyne. (See also "Conyngus in cyue" in *L. C. C.*, p. 20; and "Conynges in Cyue" in *Household Ordinances*, p. 434.)

xv. (fol. 39 b.) **Doucettes.** Take Creme a gode cupfulle, & put it on a straynoure, þanne take ȝolkys of Eyroun, & put þer-to, & a lytel mylke; þen strayne it þrow a straynoure in-to a bolle; þen take Sugre [1 fol. 40.] y-now,[1] & put þer-to, or ellys hony for defaute of Sugre; þan coloure it *with* Safroun; þan take þin cofyns, & put it in þe ovynne lere, & lat hem ben hardyd; þan take a dyssshe y-fastenyd on þe pelys ende, & pore þin comade in-to þe dyssche, & fro þe dyssche in-to þe cofyns; & whan þey don a-ryse Wel, teke hem out, & serue hem forth.

xxxvij. (fol. 43 b.) **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, & serue forth.

xxxviij. **Doucettes a-forcyd.** Take Almaunde Milke & ȝolkys of Eyroun y-mellid to-gederys, Safroun, Salt, & Hony: dry þin cofyn, & ley þin Maribonys þer-on, & *serue forth.*

The Boke of Kerrynge.

The Boke of Keruynge,

[that is to say,

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. M.CCCC.xiij.
[and now reprinted,
1867.]

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The Boke of Keruynge.

[Fol. A 1.]

¶ Here begynneth the boke of keruynge and sewynge / and all the feestes in the yere, for the seruyce of a prynce or ony other estate, as ye shall fynde eche offyce, the seruyce accordynge, in this boke folowynge.

[Fol. A 1 b.] *The Book of Carving and Arranging; and the Dishes for all the Feasts in the year.*

¶ Termes of a Keruer.

Terms of a Carver:

BReke that dere
lesche ẏ brawne
rere that goose
lyft that swanne
sauce that capon
spoyle that henne
frusshe that chekyn
vnbrace that malarde
vnlace that cony
dysmembre that heron
dysplaye that crane
dysfygure that pecocke
vnioynt that bytture
vntache that curlewe
alaye that fesande
wynge that partryche
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
strynge that lampraye
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 ẏ purpos
tayme that crabbe
barbe that lopster

¶ Here hendeth the goodly termes.

¶ Here begynneth Butler and Panter.

Slice brawn,
splat a pike,
spoil a hen,
unbrace a mallard,
fin a chub,
untache a curlew,
barb a lobster,
border a pasty,
thigh small birds.

The Butler has 3 knives:

THou shalte be Butler and Panter all the fyrst yere / and ye muste haue thre pantry knyues / one knyfe to square tre*n*choure loues / an other to be a [1] chyppere / the thyrde shall be sharpe to make smothe tre*n*choures / than chyppe your soueraynes brede hote, and all other brede let it be a daye olde / housholde brede thre dayes olde / trenchour brede foure dayes olde / than loke your salte be whyte and drye / the planer made of Iuory, two inches brode & thre inches longe / & loke that youre salte seller lydde touche not the salte / tha*n* loke your table clothes, towelles, and napkyns, be fayre folden in a cheste or ha*n*ged vpon a perche / than loke your table knyues be fayre pullysshed, & your spones clene / than loke ye haue two tarryours, a more & a lesse, & wyne cannelles of boxe made accordynge / a sharpe gymlot & faucettes. And whan ye sette a pype on broche, do thus / set it foure fynger brede aboue ye nether chyme vpwardes aslaunte / and than shall ye lyes neuer a-ryse. Also loke ye haue in all seasons[2] butter, chese, apples, peres, nottes, plommes, grapes, dates, fygges & raysyns, compost, grene gynger and chardequynce. Serue fastynge butter, plommes, damesons, cheryes, and grapes. after mete, peres, nottes, strawberyes, hurtelberyes, & hard chese. Also brandrels or pepyns with carawey in confetes. After souper, rost apples & peres, with blaunche poudre, & harde chese / be ware of cowe creme, & of good strawberyes, hurtelberyes, Iouncat, for these wyll make your souerayne seke but he ete harde chese / harde chese hath these operacyo*n*s / it wyll kepe ye stomacke open / butt*er* is holsome fyrst & last, for it wyll do awaye all poyso*n*s / mylke, creme, & Iouncat, they wyll close the mawe, & so dooth a posset / therfore ete harde chese, & drynke romney modo*n* / beware of grene sallettes & rawe fruytes, for they wyll make your sourayne seke / therfore set no mo-[3] che by suche metes

[1 Fol. A ii.]
1. a squarer,
2. a chipper,
3. a smoother.

Trencher-bread must be 4 days old;

the Salt-Planer of ivory;

table cloths kept in a chest, or hung on a perch.

To broach a Pipe, have 2 augers,

funnels, and tubes, and pierce the Pipe 4 inches from the bottom.

Always have ready fruits

[2 *Orig.* seasous]

and hard cheese.

Beware of cow cream.

Hard cheese is aperient, and

keeps off poison.

Milk and Junket close the Maw.

[3 Fol. A ii. *b.*]

as wyll set your tethe on edge; therfore ete an almonde & harde chese / but ete non moche chese without romney modon. Also yf dyuers dry*n*kes, yf theyr fumosytees haue dyspleased your souerayne, let hy*m* ete a rawe apple, and ẽ fumosytees wyll cease: mesure is a mery mene & it be well vsed / abstyne*n*ce is to be praysed wha*n* god therwith is pleased. Also take good hede of your wynes euery nyght with a candell, bothe rede wyne and swete wyne, & loke they reboyle nor leke not / & wasshe ẽ pype hedes euery nyght w*ith* colde water / & loke ye haue a chynchynge yron, addes, and lynen clothes, yf nede be / & yf the[y] reboyle, ye shall knowe by the hyssynge / therfore kepe an empty pype with ẽ lyes of coloured rose, & drawe the reboyled wyne to ẽ lyes, & it shal helpe it. Also yf your swete wyne pale, drawe it in to a romney vessell for lessynge.

For food that sets your teeth on edge, eat an almond and hard cheese.

A raw apple will cure indigestion.

See every night that your wines don't boil over or leak.

You'll know their fermenting by their hissing.

¶ Here foloweth the names of wynes. *Names of Wines*

¶ Reed wyne / whyte wyne / clared wyne / osey / capryke / ca*m*polet / renysshe wyne / maluesey / bastarde / tyer, romney / muscadell / clarrey / raspys / vernage / vernage wyne cut / pymente and ypocras.

Campolet, Rhenish, &c

For to make ypocras. *To make Ypocras.*

¶ Take gy*n*ger / peper / graynes / canell / synamon / suger and tornsole / than loke ye haue fyue or syxe bagges for your ypocras to renne in, & a perche that your renners may ren on / than muste ye haue .vi. peautre basyns to stande vnder your bagges / than loke your spyce be redy / & your gynger 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 paradico [2] be*n* hote and moyste / gynger / graynes / longe peper / and suger, ben hote and moyst / synamo*n* /

Take spices; put 6 bags on a perch,

6 pewter basins under,

ginger and cinnamon.

[1 Fol. A iii.]

(Of the qualities of spices.)

[2 *sic*: o *for* e]

canell, & rede wyne, ben hote and drye / tornsole is holsome / for reed wyne colourynge. Now knowe ye the proporcyons of your ypocras / than bete your poudres eche by themselfe, & put them in bladders, & hange your bagges sure, that no bage touche other / but let eche basyn touche other; let the fyrste basyn be of a galon, and eche of the other of a potell / than put in your basyn a galo*n* of reed wyne, put thereto your poudres, and styre them well / than put them in to the fyrste bagge, and let it renne / than put them in to the seconde bagge / than take a pece in your hande, and assaye yf it be stronge of gynger / and alaye it with synamon / and it be stro[*n*]ge of synamon / alaye it with suger / and loke ye lette it renne thrughe syxe renners / & your ypocras shall be the fyner / than put your ypocras in to a close vessell, and kepe the receyte / for it wyll serue for sewes / than serue your souerayne with wafers and ypocras. Also loke your composte be fayre and clene / and your ale fyue dayes olde or men drynke it / tha*n* kepe your hous of offyce clene, & be curtoys of answere to eche persone, and loke ye gyue no persone noo dowled drynke / for it wyll breke ye scabbe. And whan ye laye the clothe, wype ye borde clene with a cloute / than laye a cloth, a couche, it is called, take your felawe that one ende, & holde you that other ende, than drawe the clothe straught, the bought on ye vtter edge / take the vtter parte, & hange it euen / than take the thyrde clothe, and lay ye bought on the inner [1] edge / and laye estat with the vpper parte halfe a fote brode / than couer thy cupborde and thyn ewery with the towell of dyaper / than take thy towell about thy necke, and laye that one syde of ye towell vpon thy lefte arme / and there-on laye your souerayne napkyn / and laye on thyn arme seuen loues of brede, with thre or foure trenchour loues, with the ende of ye towell in the lefte hande, as the

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, run 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 *couch*, then a second cloth,

the fold on the outer edge; a third, the fold on the inner edge.

[1 Fol. A iii. *b*.]

Cover your cupboard,

put a towel round your neck, one side lying on your left arm;

on that, 7 loaves of eating bread and 4 trencher loaves.

In your left hand a saltcellar,

maner is / than take thy salte seller in thy lefte hande, and take the ende of ye towell in your ryght hande to bere in spones and knyues / than set your salt on the ryght syde where your souerayne shall sytte, and on ye lefte syde the salte set your trenchours / than laye your knyues, & set your brede, one lofe by an other / your spones, and your napkyns fayre folden besyde your brede / than couer your brede and trenchoures, spones and knyues / & at euery ende of ye table set a salte seller with two treachour[1] loues / and yf ye wyll wrappe your souerayns brede stately, 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 towell of reynes of two yerdes and an halfe, and take the towell by ye endes double, and laye it on the table / than take the ende of ye 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 loues / than set your brede manerly in fourme / and whan your souerayns table is thus arayed, couer all other bordes with salte, trenchoures, & cuppes. Also so[2] thyn ewery be arayed with basyns & ewers, & water hote & colde / and se' ye haue napkyns, cuppes, & spones / & se your pottes for wyne [3]and ale be made clene, and to ye surnape make ye curtesy with a clothe vnder a fayre double napry / than take þe towelles ende nexte you / & the vtter ende of the clothe on the vtter syde of the table, & holde these thre endes atones, & folde them atones, that a plyte passe not a fote brode / than laye it euen there it sholde lye. And after mete wasshe with that that is at ye ryghte ende of the table / ye muste guyde it out, and the marshall must conuey it / and loke on eche clothe the ryght syde be outwarde, & drawe it streyght / than must ye reyse the vpper parte

In your right the towel.
Set the saltcellar on your lord's right, and trenchers on the left of it.

Lay knives, bread, spoons, napkins,

and cover 'em up.

[1 *sic*: a *for* n]

To wrap your Lord's bread stately.
Square the loaves;

take a Reynes towel 2½ yards long by the ends; put it on the table, pinch up a handful of one end,

and lay it between 2 towels, and on it lay your 6 or 7 loaves bottom to bottom.

Put salt, cups, &c., on the other tables.

[2 *for* se, *see*.]
See that your *Ewery* is properly supplied,

and your ale-pots kept clean.

[3 Fol. A 4.]
To arrange the Surnape.
Put a cloth under a double towel, hold 3 ends together,

fold them in a foot-broad pleat, and lay it smooth.

After washing,

the Marshal must carry the surnape out.

of ye towell, & laye it *with*-out ony gronynge / and at euery ende of ye towell ye must conuey halfe a yerde that ye sewer may make estate reuerently, and let it be. And whan your souerayne hath wasshen, drawe ye surnape euen / than bere the surnape to the myddes of the borde & take it vp before your souerayne, & bere it in to ye ewery agayne. And whan your souerayne it[1] set, loke your towell be aboute your necke / than make your souerayne curtesy / than vncouer your brede & set it by the salte & laye your napkyn, knyfe, & spone, afore hym / than knele on your knee tyll the purpayne passe eyght loues / & loke ye set at ye endes of ye table foure loues at a messe / and se that euery persone haue napkyn and spone / & wayte well to ye sewer how many dysshes be couered; ye so many cuppes couer ye / than serue ye forth the table manerly ye euery man may speke your curtesy.

Leave out half a yard to make estate.

When your lord has washed, remove the Surnape.

When he is seated,

[1 *for* is]

salute him, uncover your bread,

kneel on your knee till 8 loaves are served out (?)

Provide as many cups as dishes.

¶ Here endeth of the Butler and Panter, yoman of the seller and ewery. And here foloweth sewynge of flesshe.

ewynge of

[Fol. A 4 *b*.]

The *Sewer* or arranger of dishes

THe sewer muste sewe, & from the borde conuey all maner of potages, metes, & sauces / & euery daye comon with the coke, and vnderstande & wyte how many dysshes shall be, and speke with the panter and offycers of ye spycery for fruytes that shall be eten fastynge. Than goo to the borde of sewynge, and se ye haue offycers redy to conuey, & seruauntes for to bere, your dysshes. Also yf marshall, squyers, and seruauntes of armes, bo[2] there, than serue forth your souerayne withouten blame.

must ascertain what dishes and fruits are prepared daily for dinner; and he must have people ready to carry up the dishes.

[2 *for* be]

The Succession of Dishes.

¶ Seruyce.

1. Brawn, &c.

2. Pheasant, &c.

¶ Fyrste sette ye forthe mustarde and brawne, potage, befe, motton stewed. Fesande / swanne /

capon / pygge, venyson bake / custarde / and leche lombarde. Fruyter vaunte, with a subtylte, two potages, blaunche manger, and gelly. For standarde, venyson roste, kydde, fawne & cony / bustarde, storke, crane, pecocke with his tayle, heronsewe, bytture, woodcocke, partryche, plouer, rabettes, grete byrdes, larkes / doucettes, paynpuffe, whyte leche, ambre / gelly, creme of almondes, curlewe, brewe, snytes, quayle, sparowes, martynet, perche in gelly / petyperuys[1], quynces bake / leche dewgarde, fruyter fayge, blandrelles or pepyns with carawaye in confettes, wafers and ypocras, they be a-greable. Now this feest is done, voyde ye the table.

3. Meat Fritters, &c
4. For a standard,
a peacock with his tail.
5. Doucettes, Paynpuff, Brew, Snipe,
Petyperuys and [1 ?u *for* n]
Fayge,
Caraways, &c.
Clear the table

¶ Here endeth the sewynge of flesshe. And begynneth the keruynge of flesshe. *Keruynge of Flesshe.*

THe keruer must knowe the keruynge and the fayre handlynge of a knyfe, and how ye shall seche al maner of fowle / your knyfe muste be fayre and [2] your handes muste be clene; & passe not two fyngers & a thombe vpon your knyfe. In ye myddes of your hande set the halfe sure, vnlassynge ye mynsynge wich[3] two fyngers & a thombe; keruynge of brede, layenge, & voydynge of crommes, with two fyngers and a thombe / loke ye haue ye cure / set neuer on fysshe / flesshe / beest / ne fowle, more than two fyngers and a thombe / than take your lofe in your lefte hande, & holde your knyfe surely; enbrewe not the table clothe / but wype vpon your napkyn / than take your trenchouer lofe in your lefte hande, and with the edge of your table knyfe take vp your trenchours as nye the poynt as ye may / than laye foure trenchours to your soferayne, one by an other / and laye theron other foure trenchours or elles twayne / than take a lofe in your lyfte hande, & pare ye lofe rounde aboute / than cut the ouer cruste to your souerayne, and cut the nether cruste, & voyde

[2 Fol. A 5.]
Your hands must be clean: only two fingers and a thumb should be put on your knife.
[3 *for* with]
or on fish, flesh,
or fowl.
Wipe your knife on your napkin.
Lay 4 trenchers for your lord, with 2 or 4 on them
and the upper crust of a fine loaf.

the parynge, & touche the lofe no more after it is so serued / than clense the table that the sewer may serue youre souerayne. Also ye muste knowe the fumosytces[1] of fysshe, flesshe, and foules, & all maner of sauces accordynge to theyr appetytes / these ben the fumosytes / salte, soure, resty, fatte, fryed, senewes, skynnes, hony, croupes, yonge feders, heddes, pygous[2] bones, all maner of legges of bestees & fowles the vtter syde ; for these ben fumosytees ; laye them neuer to your souerayne.

[1 *sic* : c *for* e] Give heed to what is indigestible,

as resty, fat things,

feathers, heads,

[2 *sic* : u *for* n] legs, &c.

Keruynge of Flesshe.

¶ Seruyce.

How to carve Brawn,

¶ Take your knyfe in your ha*n*de, and cut brawne in ye dysshe as it lyeth, & laye it on your soueraynes trenchour, & se there be mustarde.

Venison,

Venyson with fourme*n*ty is good for your souerayne : touche not the venyson with your ha*n*de, but with your knyfe cut it .xii. draugh[3]tes with the edge of your knyfe, and cut it out in to ye fourmenty / doo in the same wyse with pesen & bacon, befe chyne and motto*n* / pare the befe, cut the motto*n* / & laye to your souerayne / beware of fumosytees / salte, senewe, fatte, resty & rawe.

[3 Fol. A 5 *b*.] (cut it in 12 bits and slice it into the furmity.)

Pheasant, Stockdoves,

In syrupe, fesande, partryche, stockdoue, & chekyns / in the lefte ha*n*de take them by the pynyo*n*, & with the fore-parte of your knyfe lyfte vp your wy*n*ges / than mynce it in to the syrupe / beware of sky*n*ne rawe & senowe.

(mince the wings into the syrup,)

Goose, Teal, &c., (take off the legs and wings,)

Goos, tele, malarde, & swa*n*ne, reyse[4] the legges, than the wynges / laye the body in ye 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,

Capo*n* or henne of grece, lyfte the legges, tha*n* the wynges, & caste on wyne or ale, than mynce the wynge & giue your souerayne.

(mince the wing with wine or ale,)

Fesande, partryche, plouer or lapwynge, reyse ye wynges, & after the legges.

Plover, Lapwing,

[4] The top of the *s* is broken off, making the letter look like an *l* rubbed at the top.

woodcocke, bytture, egryt, snyte, curlewe & heronsewe, vnlace them, breke of the pynyons, necke & becke / than reyse the legges, & let the fete be on styll, than the wynges. A crane, reyse the wynges fyrst, & beware of the trumpe in his brest. Pecocke, storke, bustarde & shouyllarde, vnlace them as a crane, and let ye fete be on styll. Quayle, sparow, larke, martynet, pegyon, swalowe, & thrusshe, ye legges fyrst, than ye wynges. Fawne, kyde, and lambe, laye the kydney to your souerayne, than lyfe vp the sholder & gyue your souerayne a rybbe. Venyson roste, cut it in the dysshe, & laye it to your souerayne. A cony, lay hym on the backe, cut away the ventes bytwene the hynder legges, breke the canell bone, than reyse the sydes, than lay the cony on ye wombe, on eche syde the chyne ye two sydes departed from the chyne, than laye the bulke, chyne, & sydes, in ye dysshe. * Also ye must mynce foure lesses to one morcell of mete, that your soverayne may take it in the sauce. All bake metes that ben hote, open them a-boue the coffyn ; & all that ben colde, open theym in the mydwaye. Custarde, cheke them inche square that your souerayne may ete therof. Doucettes, pare awaye the sydes & the bottom : beware of fumosytes. Fruyter vaunte, fruyter say, be good; better is fruyter pouche ; apple fruyters ben good hote / and all colde fruters, touche not. Tansey is good / hote wortes, or gruell of befe or of motton is good. Gelly, mortrus, creme almondes, blaunche manger, Iussell, and charlet, cabage, and nombles of a dere, ben good / & all other potage beware of.

Bittern, Egret.

How to carve a Crane, (mind the trump in his breast,) Shoveler.

Quail, Martins.

Swallow,

Fawn, Kid,

Roast Venison,

Cony,

(lay him on his belly with his two cut-off sides, on each side of him.)

[* Fol. A 6.] Cut 4 strips to each bit of meat, for your lord to pick it up by.

Open hot Meat-Pies at the top; cold in the middle.

Cut Custards in inch blocks.

Doucettes, pare off sides and bottom.

Fritters hot are good,

cold bad.

Tansey is good.

Jelly, Blanche Manger, Charlet, &c., are good, and

no other potages.

¶ Here endeth ye keruynge of flesshe. And begynneth sauces for all maner of fowles.

Sauces for all maner of Fowles.

MUstarde is good with brawne, befe, chyne, bacon, & motton. Vergius is good to boyled chekyns and capon / swanne with cawdrons / rybbes of

Mustard for beef; Verjuice for boiled chickens; Cawdrons for swans;

Garlick, &c., for beef. Ginger for lamb; Gamelyne for heronsewe, &c.; Salt, Sugar and Water of Tame for brew, &c.

befe with garlycke, mustarde, peper, vergyus; gyrger sauce to lambe, pygge, & fawne / mustarde & suger to fesande, partryche, and conye / sauce gamelyne to heronsewe, egryt, plouer, & crane / to brewe, curlewe, salte, suger, & water of tame / to bustarde, shouyllarde, & bytture, sauce gamelyne: woodcocke, lapwynge, larke, quayle, mertynet, venyson, and snyte, with whyte salte / sparowes & throstelles with salte & synamon / thus with all metes, sauce shall haue the operacyons.

White salt for lapwings, &c. Cinnamon and salt for thrushes &c.

¶ Here endeth the sauces for all maner of fowles and metes.

[Fol. A 6 b.]

The Dinner Courses from Easter to Whitsunday. From Easter to Pentecost, set bread, trenchers and spoons:

¶ Here begynneth the feestes and seruyce from Eester vnto whytsondaye.

6 or 8 trenchers for a great lord,

ON Eester daye & so forthe to Pentycost, after ye seruynge of the table there shall be set brede, trenchours, and spones, after the estymacyon of them that shall syt there; and thus ye shall serue your souerayne; laye [six or eight [1]] trenchours / & yf he be of a lower degre [or] estate, laye fyue trenchours / & yf he be of lower degre, foure trenchours / & of an other degre, thre trenchours / than cut brede for your souerayne after ye knowe his condycyons, wheder it be cutte in ye myddes or pared, or elles for to be cut in small peces. Also ye must vnderstande how ye mete shall be serued before youre souerayne, & namely on Eester daye after the gouernaunce & seruyce of ye countree where ye were borne. Fyrste on that daye he shall serue a calfe soden and blessyd / and than soden egges 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 serue potage, as wortes, Iowtes, or browes, with befe, mutton,

3 for one of low degree. Then cut bread for eating.

For Easter-day Feast: First Course: A Calf, boiled and blessed;

boiled Eggs and green sauce;

Potage, with beef,

[1] See above, in the Keruynge of Flesshe, p. 157, lines 5 and 4 from the bottom.

or vele / & capons that ben coloured with saffron, and bake metes. And the seconde course, Iussell with mamony, and rosted, endoured / & pegyons with bake metes, as tartes, chewettes, & flawnes, & other, after the dysposycyon of the cokes. And at soupertyme dyuers sauces of mottō or vele in broche[1], after the ordynaunce of the stewarde / and than chekyns with bacon, vele, roste pegyons or lambe, & kydde roste with ȳ heed & the portenaunce on lambe & pygges fete, with vinegre & percely theron, & a tansye fryed, & other bake metes / ye shall vnderstande this maner of seruyce [2]dureth to Pentecoste, saue fysshe dayes. Also take hede how ye shall araye these thynges before your souerayne / 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 reyse the capon.

saffron-stained Capons.
Second Course:
Mameny, Pigeons.
Chewets, Flawnes.
Supper:
[1 ? brothe]
Chickens, Veal,
roast Kid,
Pigs'-Feet,
a Tansey fried.
[2 Fol. B i.]
Green Sauces of sorrel or vines, for the first course.

¶ Here endeth the feest of Eester tyll Pentecoste. And here begynneth keruyng of all maner of fowles.

Keruyng of all maner of Fowles.

¶ Sauce that capon.

How to carve a Capon.

¶ Take vp a capon, & lyfte vp the ryght legge and the ryght wynge, & so araye forth & laye hym in the plater as he sholde flee, & serve your souerayne / & knowe well that capons or chekyns ben arayed after one sauce; the chekyn shall be sauced with grene sauce or vergyus.

Sauce: green sauce or verjuice.

¶ Lyfte that swanne.

Swan.

¶ Take and dyghte hym as a goose, but let hym haue a largyour brawne, & loke ye haue chawdron.

Chawdron is the sauce for him.

¶ Alaye that fesande.

Pheasant.

¶ Take a fesande, and reyse his legges & his wynges as it were an henne, & no sauce but onely salte.

No sauce but Salt.

¶ wynge that partryche.

Partridge.

¶ Take a partryche, and reyse his legges and his wynges as a henne / & ye mynce hym, sauce hym with

Sauce for Partridges.

wyn, poudre of gynger, & salte / that set it vpon a chaufyng-dysshe of coles to warme & serue it.

How to carve a Quail.

¶ wynge that quayle.

Sauce: salt.

¶ Take a quayle, and reyse his legges and his wynges as an henne, and no sauce but salte.

Crane.

Dysplaye that crane.

Sauce: ginger, mustard, vinegar, and salt.

¶ Take a crane, and vnfolde his 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.

[Fol. B i. b.]

Heron.

Dysmembre that heron.

Sauce as before.

¶ Take an heron, and reyse his legges and his wynges as a crane, and sauce hym with vynegre, mustarde, poudre of gynger, and salte.

Bittern.

Vnioint that bytture.

Salt, the sauce.

¶ Take a bytture, and reyse his legges & his wynges as an heron, & no sauce but salte.

Egret.

Breke that egryt.

Salt, the sauce.

¶ Take an egryt, and reyse his legges and his wynges as an heron, and no sauce but salte.

Curlew.

Vntache that curlewe.

Salt, as sauce.

¶ Take a curlewe, and reyse his legges and his wynges as an henne, and no sauce but salte.

Brew.

¶ Vntache that brewe.

Salt, as sauce.

¶ Take a brewe, and reyse his legges and his wynges in the same maner, and no sauce but onely salte, & serue your souerayne.

Cony (or Rabbit.)

Vnlace that cony.

Sauce: vinegar and ginger.

¶ Take a cony, and laye hym on the backe, & cut awaye the ventes / than reyse the wynges and the sydes, and laye bulke, chyne, and the sydes togyder; sauce, vynegre and poudre of gynger.

Breke that sarcell. *Sarcel or Teal.*

¶ Take a sarcell or a teele, and reyse his wynges & his legges, and no sauce but salte onely.

Mynce that plouer. *Plover.*

¶ Take a plouer, and reyse his legges and his wynges as an henne, and no sauce but onely salt.

A snyte. *Snipe.*

¶ Take a snyte, and reyse his wynges, his legges, and his sholdres, as a plouer; and no sauce but salte.

¶ Thye that woodcocke. [Fol. B ij.]

Woodcock.

Take a woodcocke, & reyse his legges and his wynges as an henne; this done, dyght the brayne. And here begynneth the feest from Pentecost vnto 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 feest of saynt Iohn baptyst. The fyrst course shall be befe, motton soden with capons, or rosted / & yf the capons be soden, araye hym in the maner aforesayd. And whan he is rosted, thou must caste on salte, with wyne or with ale / than take the capon by the legges, & caste on the sauce, & breke hym out, & laye hym in a dysshe as he sholde flee. Fyrst ye shall cut the ryght legge and the ryght sholdre, & bytwene the foure membres laye the brawne of the capon, with the croupe in the ende bytwene 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 geese, vele, porke, pygyons or chekyns rosted, with payne puffe / fruyters, and other bake metes after the ordynaunce of the coke. Also the goose ought to be cut membre to membre, begynnynge at the ryght legge, and so forth vnder the ryght wynge,

Sauces for the Second Course.

First Course: Beef and Capons.

How to sauce and carve a Roast Capon:

lay him out as if ready to fly.

Second Course: Potage, Charlet, young Geese, Payne Puffe, &c.

How to carve a Goose.

Goose must be eaten with green garlic or verjuice.

& not vpon the Ioynte aboue / & it ought for to be eten with grene garlyke, or with sorell, or tender vynes, or vergyus in somer season, after the pleasure of your souerayne. Also ye shall vnderstande that all maner of fowle that hath hole fete sholde be reysed vnder the wynge, and not aboue.

Dinner Courses from the Nativity of St John the Baptist,* (June 24,) *to Michaelmas.*

¶ Here endeth the feest from Pentecost to mydsomer. And here begynneth from the feest of saynt Iohn the baptist vnto Myghelmasse.

First Course: soups, vegetables, legs of Pork, &c.

IN the fyrst course, potage, wortes, gruell, & fourmenty, with venyson, and mortrus and pestelles of porke with grene sauce. Rosted capon, swanne with chawdron. In the seconde course, potage after the ordynaunce of the cokes, with rosted motton, vele, porke, chekyns or endoured pygyons, heron-sewes, fruyters or other bake metes / & take hede to the fesande: he shall be arayed in the maner of a capon / but it shall be done drye, without ony moysture, and he shall be eten with salte and pouder of gynger. And the heronsewe shall be arayed in the same maner without ony moysture, & he shulde be eten with salte and poudre. Also ye shall vnderstande that all maner of fowles hauynge open clawes as a capon, shall be tyred and arayed as a capon and suche other.

Second Course:

roast Mutton,

glazed Pigeons,

Fritters, &c.

Serve a Pheasant dry, with salt and ginger:

a Heronsewe with salt and powder (blauche?)

Treat open-clawed birds like capons.

Dinner Courses from Michaelmas to Christmas.

¶ From the feest of saynt Myghell vnto the feest of Chrystynmasse.

First Course: legs of Pork, &c.

IN the fyrst course, potage, befe, motton, bacon, or pestelles of porke, or with goose, capon, mallarde, swanne, or fesande, as it is before sayd, with tartes, or bake metes, or chynes of porke. In the second course, potage, mortrus, or conyes, or sewe / than roste flesshe, motton, porke, vele, pullettes, chekyns, pygyons, teeles,

Second Course:

* The feast of St John's Beheading is on Aug. 29.

wegyons, mallardes, partryche, woodcoke, plouer, bytture, curlewe, heronsewe / venyson roost, grete byrdes, snytes, feldefayres, thrusshes, fruyters, chewettes, befe with sauce gelopere, roost with sauce pegyll, & other ba[1]ke metes as is aforesayde. And yf ye kerue afore your lorde or your lady ony soden flesshe, kerue awaye the sky*n*ne aboue / than kerue resonably of ye flesshe to your lorde or lady, and specyally for ladyes, for ye[2] wyll soone be angry, for theyr thoughtes ben soone changed / and some lordes wyll be sone pleased, & some wyll not / as they be of co*m*pleccyo*n*. The goos & swanne may be cut as ye do other fowles yt haue hole fete, or elles as your lorde or your lady wyll aske it. Also a swa*n*ne w*i*th chawdron, capo*n*, or fesande, ought for to be arayed as it is aforesayd / but the skynne must be had awaye / & whan they be*n* kerued before your lorde or your lady / for generally the skynne of all maner clove*n* foted fowles is vnholsome / & the skynne of all maner hole foted fowles be*n* holsome for to be eten. Also wete ye well that all maner hole foted fowles that haue theyr lyuy*n*g vpon the water, theyr skynnes ben holsome & clene, for by ye clenes of the water / & fysshe, is theyr lyuynge. And yf that they ete ony stynkynge thynge, it is made so clene with ye water that all the corrupcyon is clene gone away frome it. And the sky*n*ne of capo*n*, henne, or chekyn, ben not so clene, for the[y] ete foule thynges in the strete / & therfore the skynnes be*n* not so holsome / for it is not theyr kynde to entre in to ye ryuer to make theyr mete voyde of ye fylth. Mallarde, goose, or swanne, they ete vpon the londe foule mete / but a-no*n*, after theyr ky*n*de, they go to the ryuer, & theyr they clense them of theyr foule stynke. A fesande as it is aforesayd / but ye sky*n*ne is not holsome / than take ye heddes of all felde byrdes and wood byrdes, as fesande, pecocke, partryche, woodcocke, and curlewe, for they ete in

Widgeon,

Fieldfares, Chewets, Beef, with sauces Gelopere and Pegyll.

[1 Fol. B iii.]

Cut the skin off boiled meats.

Carve carefully for

[2 *for* they]

Ladies; they soon get angry

Carve Goose and Swan like other birds.

The skin of cloven-footed birds is unwholesome;

of whole-footed birds

wholesome,

because the water washes all corruption out of 'em.

Chickens' skin is not so pure,

because their nature is not to enter into the river.

River birds cleanse their foul stink in the river.

Take off the heads of all field birds,

for they eat

worms, toads, and the like.

theyr degrees foule thynges, as wormes, todes, and other suche.

¶ Here endeth the feestes and the keruynge of flesshe, And here begynneth the sewynge of fysshe.

Sewynge of Fysshe.

First Course:

¶ The fyrst course.

Musculade.

TO go to sewynge of fysshe: musculade, menewes in sewe of porpas or of samon, bacon herynge with suger, grene fysshe, pyke, lampraye, salens, porpas rosted, bake gurnade, and lampraye bake.

Salens, &c., baked Gurnet.

Second Course:

¶ The seconde course.

Jelly, dates, &c.

¶ Gelly whyte and rede, dates in confetes, congre, samon, dorrey, brytte, turbot, halybut / for standarde, base, troute, molette, cheuene, sele, eles & lampraye roost, tenche in gelly.

For a standard,

Mullet, Chub, Seal, &c.

Third Course:

¶ The thyrde course.

Bream, Perch, Whelks; and pears in sugar candy. Figs, [1 *Orig.* raysyus] dates capped with minced ginger, &c.

¶ Fresshe sturgyon, breme, perche in gelly, a Ioll of samon, sturgyon, and welkes; apples & peres rosted with suger candy. Fygges of malyke, & raysyns,[1] dates capte with mynced gynger / wafers and ypocras, they ben agreable / this feest is done, voyde ye the table.

All over! Clear the table.

[Fol. B iii. b.]

¶ Here endeth sewynge of fysshe. And here foloweth keruynge of fysshe.

Carving and Dressing of Fish.

Put tails and livers in the pea broth and furmity.

THe keruer of fysshe must se to pessene & fourmentye the tayle and ye lyuer: ye must loke yf there be a salte purpos, or sele turrentyne, & do after ye fourme of venyson / baken herynge, laye it hole vpon your soueraynes trenchour / whyte herynge in a disshe, open it by ye backe, pyke out the bones & the rowe, & se there be mustarde. Of salte fysshe, grene fysshe, salt samon & congre, pare away ye skyn / salte fysshe, stocke fysshe, marlynge, makrell, and hake, with butter: take awaye the bones & the skynnes. A pyke, laye ye

How to carve Seal Turrentyne,

baked Herring,

white Herring,

Green Fish,

Merling, Hake,

Pike,

wombe vpon his trenchour *with* pyke sauce ynoughe.
A salte [1] lampraye, gobone it flatte in .vii. or .viii. peces, & lay it to your souerayne. A playce, put out the water / than crosse hym with your knyfe, caste on salte & wyne or ale. Gornarde, rochet, breme, cheuene, base, molet, roche, perche, sole, makrell & whytynge, haddocke and codlynge, reyse them by the backe, & pyke out the bones, & clense the refet in ye bely. Carpe, breme, sole, & troute, backe & belly togyder. Samon, congre, sturgyon, turbot, thorpole, thornebacke, hou*n*de-fysshe, & halybut, cut them in the dysshe as ye porpas aboute / tenche in his sauce, cut it / eles & lamprayes roost, pull of the skynne, pyke out ye bones, put therto vyneger & poudre. A crabbe, breke hym a-sonder in to a dysshe, make ye shelle clene, & put in the stuffe agayne, tempre it with vynegre & pouder, than couer it with brede, and sende it to the kytchyn to hete / than set it to your souerayne, and breke the grete clawes, and laye them in a disshe. A creues, dyght hym thus: departe hym a-sonder, & slytee[2] the belly, and take out ye fysshe; pare away the reed skynne, and mynce it thynne; put vynegre in the dysshe, and set in on ye table w*ith*out hete. A Iol of sturgyon, cut it in thynne morselles, & lay it rou*n*de aboute the dysshe. Fresshe lampraye bake: open ye pasty / than take whyte brede, and cut it thynne, & lay it in a dysshe, & with a spone take out galentyne, & lay it vpon the brede with reed wyne & poudre of synamon / than cut a gobone of the lampraye, & mynce the gobone thynne, and laye it in the galentyne; than set it vpo*n* the fyre to hete. Fresshe herynge with salte & wyne / shrympes wel pyked, flou*n*dres, gogyons, menewes & musceles, eles and lamprayes: sprottes is good in sewe / musculade in wortes / oystres i*n* ceuy, oysters in grauy, menewes in porpas, samo*n* & seele, gelly [3] whyte and reede, creme of almo*n*des, dates in

[1 Fol. B 4.] salt Lamprey, Plaice, Gurnard, Bream, Roach, Whiting, Codling, Carp Trout, Conger, Thornback, Halibut, Tench, and Crab. How to dress and serve up a Crab. How to dress and carve a Crayfish, [2 *sic*] a Joll of Sturgeon, a fresh Lamprey, pasty. (sauce, Galentyne with red wine and powdered cinnamon.) Fresh Herring, &c. Sprats, Musculade in worts, Oysters, [3 Fol. B 4 b.] Dates, pears,

Mortrewes of Dogfish.

comfetes, peres and quynces in syrupe, with percely rotes; mortrus of houndes fysshe, ryse standynge.

Sauces for Fish.

¶ Here endeth the keruynge of fysshe. And here begy*n*neth sauces for all maner of fysshe.

Mustard for Salmon, &c.;

Vinegar for salt Whale, &c.;

Galentyne for Lamprey; Verjuice for Roach, &c.; Cinnamon for Chub, &c.;

Green Sauce for Halibut, &c.

MUstarde is good for salte herynge / salte fysshe, salte congre, samo*n*, sparlynge, salt ele & lynge: vynegre is good with salte porpas, turrentyne salte / sturgyo*n* salte, threpole, & salt wale / lampray with galentyne / verġyus to roche, dace, breme, molet, base, flounders, sole, crabbe, and cheuene, with poudre of synamo*n*; to thornebacke, herynge, houndefysshe, haddocke, whytynge, & codde, vynegre, poudre of synamon, & gynger; grene sauce is good with grene fysshe & halybut, cottell, & fresshe turbot / put not your grene sauce awaye, for it is good with mustarde.

¶ Here endeth for all maner of sauces for fyssche accordynge to theyr appetyte.

The Duties of a Chamberlain.

¶ The chaumberlayne.

He must be cleanly, and comb his hair:

see to his Lord's clothes, and brush his hose;

in the morning warm his shirt,

and prepare his footsheet;

THe caumberlayne muste be dylyge*n*t & clenly in his offyce, with his heed kembed, & so to his souerayne that he be not recheles, & se that he haue a clene sherte, breche, petycote, and doublet / tha*n* brusshe his hosen within & without, & se his shone & slyppers be made clene / & at morne whan your souerayne wyll aryse, warme his sherte by the fyre / & se ye haue a fote shete made in this maner. Fyrst set a chayre by the fyre with a cuysshen, an other vnder his fete / tha*n* sprede a shete ouer the chayre, and se there be redy a kerchefe [1] and a combe / than warme his petycote, his doublet, and his stomachere / & than put on his hosen & his shone or slyppers, than stryke vp his hosen manerly, & tye them vp, than lace

[1 Fol. B 5.]

warm his petycote, &c.;

put on his shoes,

tie up his hose,

his doublet hole by hole, & laye the clothe aboute his necke & kembe his hede / than loke ye haue a basyn, & an ewer with warme water, and a towell, and wasshe his handes / than knele vpon your knee, & aske your souerayne what robe he wyll were, & brynge him such as your souerayne co*m*mau*n*deth, & 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 youre 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, & se the shetes be fayre & swete, or elles loke ye haue clene shetes / than make vp his bedde manerly, than lay the hed shetes & the pyllowes / than take vp the towel & the basyn, & laye carpentes aboute the bedde, or wyndowes & cupbordes layde with carpettes and cuysshyns. Also loke there be a good fyre brennynge bryght / & se the hous of hesement be swete & clene, & the preuy borde couered with a grene clothe and a cuysshyn / than se there be blanked, donne, or cotton, for your souerrayne / & loke ye haue basyn, & euer 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 / & kembe his heed, & put on his kercher and his bonet / than sprede downe his bedde, laye the heed shete and the pyllowes / & whan your souerayne is to bedde[1] drawe the curtynes / than se there be morter or waxe or perchoures be redy / than dryue out dogge or catte, & loke there be basyn and vrynall set nere your souerayne / than take your leue manerly that your souerayne may take his rest meryly.

comb his head.

wash his hands.

put on the robe he orders.

Make ready his Closet in the Church or Chapel.

then come home to his Bed-chamber, take off the bed-clothes.

Make his lord's bed again with clean sheets,

and lay hangings round the bed, and windows, &c.

Keep the privy clean, and the board covered with green cloth, and provide down or cotton for wiping.

When he goes to bed, let him wash; put him on a mantle, take off his shoes, &c.

Comb his head,

put on his night-cap,

[1 Fol. B 5 b.] draw the curtains round him,

drive out the dogs and cats, set the urinal near, and then take leave.

¶ Here endeth of the chaumberlayne.

Of the Marshal and Usher.

¶ Here foloweth of the Marshall and the vssher.

He must know the orders of precedence of all ranks.

THe Marshall and the vssher muste 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.

A Cardinal before a Prince.

¶ The estate of a cardynall.
¶ The estate of a kynges sone, a prynce.
¶ The estate of an archebysshop.
¶ 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 Mayor of London ranks with the 3 Chief Justices.

¶ The estate of the thre chefe Iuges & the Mayre of London.
¶ The estate of an abbot without a myter
¶ The estate of a knyght bacheler

The Knight's equals.

¶ The estate of a pryour, dene, archedeken, or knyght

[Fol. B 6.]

¶ The estate of the mayster of the rolles.
¶ The estate of other Iustices & barons of the cheker
¶ The estate of the mayre of Calays.
¶ The estate of a prouyncyall, a doctour dyvyne,
¶ The estate of a prothonat: he is aboue the popes collectour, and a doctour of bothe the lawes.

The ex-Mayor of London.

¶ The estate of him that hath ben mayre of London and seruaunt of the lawe.

The Esquire's equals.

¶ The estate of a mayster of the chauncery, and other worshypfull prechours of pardon, and clerkes that ben gradewable / & all other ordres of

chastyte, persones & preestes, worshypfull marchauntes & gentylmen, all this may syt at the squyers table.

¶ An archebysshop and a duke may not kepe the hall, but eche estate by them selfe in chaumbre or in pauylyon, that neyther se other. Who must dine alone.

¶ Bysshoppes, Marques, Erles, & Vycountes, all these may syt two at a messe. who 2 together.

¶ A baron, & the mayre of London, & thre chefe Iuges, and the speker of the parlyament, & an abbot with a myter, all these may svt two or thre at a messe who 2 or 3.

¶ And all other estates may syt thre or foure at a messe who 3 or 4.

¶ Also the Marshall muste vnderstande and knowe the blode royall, for some lorde is of blode royall & of small lyuelode. 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 lordes blode / & therfore the royall blode shall haue the reuerence, as I haue shewed you here before. The Marshall must know who are of royal blood. for that has the reverence.

¶ Also a marshall muste take hede of the byrthe, and nexte of the lyne, of the blode royall.

¶ Also he must take hede of the kynges offycers, of the Chaunceler, Stewarde, Chamberlayne, Tresourer, and Controller. He must take heed of the King's officers.

¶ Also the marshall must take heed vnto straungers, & put them to worshyp & reuerence; for and they haue good chere it is your soueraynes honour. do honour to strangers.

¶ Also a Marshall muste take hede yf the kynge sende to your souerayne ony message; and yf he send a knyght, receyue hym as a baron; and yf he sende a squyre, 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. and receive a Messenger from the King as if one degree higher than he is.

for a King's groom may sit at a Knight's table.

¶ Also it is noo rebuke to a knyght to sette a grome of the kynge at his table.

Here ends this Book

¶ Here endeth the boke of seruyce, & keruynge, and sewynge, and 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 M.CCCCC.xiij.

printed by Wynkyn de Worde.

A.D. 1513.

[Wynkyn .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. 157, l. 10). This may be for *Sage*, the herb, or a variety of Fritter, like *Fruyter vaunte* (p. 157, l. 2; p. 159, l. 24), *fruyter say* (p. 159, l. 24), or a dish that I cannot find, or a way of spelling figs.

Fruyter say, p. 159, l. 24. If *say* is not for *Sage*, then it may be a fish, contrasted with the *vaunte*, which I suppose to mean 'meat.' *Sey* is a Scotch name for the Coalfish, *Merlangus Carbonarius*. Yarrell, ii. 251.

Charlet (p. 159, l. 28). The recipe in 'Household Ordinances,' p. 463, is, Take swete cowe mylk and put into a panne, and cast in therto ȝolkes of eyren and the white also, and sothen porke brayed, and sage; and let hit boyle tyl hit crudde, and colour it with saffron, and dresse hit up, and serve hit forthe." Another recipe for Charlet Enforsed follows, and there are others for Charlet and Charlet icoloured, in Liber Cure, p. 11.

Jowtes, p. 160, last line. These are broths of beef or fish boiled with chopped boiled herbs and bread, *H. Ord.* p. 461. Others are made 'with swete almond mylke,' *ib.* See 'Joutus de Almonde,' p. 15, *Liber Cure*. For 'Joutes' p. 47; 'for oþer ioutes,' p. 48.

Browes, p. 160, last line. This is doubtless the Brus of Household Ordinances, p. 427, and the *bruys* of Liber Cure, p. 19, l. 3, brewis, or broth. Brus was made of chopped pig's-inwards, leeks, onions, bread, blood, vinegar. For 'Brewewes in Somere' see *H. Ord.* p. 453.

Chewettes, p. 161, 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*. *Chewit*, or small Pie; minced or otherwise. R. Holme. See also two recipes in MS. Harl. 279, fol. 38.

Flaunes (p. 161, 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* & *Pegyll* (p. 165, l. 4). Gelopere I cannot find, and can only suggest that its *p* may be for *f*, and that "cloves of gelofer," the clove-gillyflower, may have been the basis of it. These cloves were stuck in ox tongues, see "Lange de beof," *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.

Pegylle I take to be the *Pykulle* of Liber Cure Cocorum, p. 31, made thus;

'Take droppyng of capone rostyd wele
With wyne and mustarde, as have þou cele [bliss],
With onyons smalle schrad, and sothun in grece,
Meng alle in fere, and forthe hit messe.'

The new *Wine* is *Campolet*, p. 153. Henderson does not mention it; Halliwell has '*Campletes*. A kind of wine, mentioned in a curious list in MS. Rawl. C. 86.' [See the list in the Notes to Russell, above, p. 86.] I suppose it to be the wine from '*Campole*. The name of a certaine white grape, which hath very white kernels.' Cotgrave.

Of new *Fish* W. de Worde names the *Salens* (p. 166, l. 8), *Cottell* and *Tench* (p. 167). Torrentyne he makes *sele turrentyne* (p. 166, l. 8 from bottom) seemingly, but has *turrentyne salte* as a fish salted, at p. 168, l. 7.

Cottell, p. 168, l. 14, the cuttlefish. Of these, *Sepiæ vel Lolligines calamariæ*, Muffet says, they are called also 'sleewes' for their shape, and 'scribes' for their incky 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 ploughmans; therefore I fear me Galen rather commended them upon hear-say then upon any just cause or true experience.

For the *Salens* I can only suggest thunny. Aldrovandi, *de Piscibus*, treating of the synonyms of the Salmon, p. 482, says, "Græcam salmonis nomenclaturam non inuenio, neq*ue* est quod id miretur curiosus lector, cum in Oceano tantu*m* flumi*n*ibusq*ue* in eum se exonerantibus reperiatur, ad quæ veteres Græci nunquam penetrarunt. Qui voluerit, *Salangem* appellare poterit. Σαλάχξ enim boni, id est, delicati piscis nomen legitur apud Hesychium, nec præterea qui sit, explicatur: aut a migrandi natura καταναδρομος, vel δρόμας fluviatilis dicatur, nam Aristoteles in mari dromades vocat Thunnos aliosq*ue* gregales, qui aliunde in Pontum excurrunt, et vix vno loco conquiescunt; aut nomen fingatur a saltu, & ἅλμων dicitur. Non placet tamen, salmonis nomen a saltu deduci, aut etiam á sale, licet saliendi natura ei optimè quadret saleq*ue* aut muria inueturaria etiam soleat. Non enim latine sed a Germanis Belgisuè Rheni accolis, aut Gallis Aquitanicis accepta vox est." See also p. 318. 'Scardula, et Iucobia ex Pigis, et Plota, Sale*n*a.' *Gesner, de Piscibus*, p. 273. Can *salens* be the Greek 'σωλην, 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 fryed 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 Dict.

Sele turrentyne, p. 166, l, 8 from bottom. Seemingly a variety of seal, or of eel or sole if *sele* is a misprint. But I cannot suggest any fish for it.

Rochets, p. 167, l. 5. *Rubelliones*. *Rochets* (or rather Rougets, because they are so red) differ from Gurnards and Curs, in that they are redder by a great deal, and also lesser; they are of the like flesh and goodness, yet better fryed with onions, butter, and vinegar, then sodden. Muffett, p. 166.

The

Boke of Curtasye.

FROM THE SLOANE MS. 1986 IN THE BRITISH MUSEUM,
AB. 1460 A.D.

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The boke of Curtasye.

HEre begynnethe þe fyrst boke of curtasye.

[Fol. 12.]

QWo so wylle of curtasy lere,
In this boke he may hit here!
Yf thow be gentylmon, ȝomon, or knaue,
The nedis nurture for to haue.
Whenn thou comes to a lordis ȝate,
The porter þou shalle fynde ther-ate;
Take hym thow shalt þy wepyn tho,
And aske hym leue in to go
¶ To speke with lorde, lady, squyer, or grome.
Ther-to the nedys to take the tome[1];
For yf he be of loghe degre,
Than hym falles to come to the;
¶ Yf he be gentylmon of kynn,
The porter wille lede the to hym.
When thow come tho halle dor to,
Do of thy hode, thy gloues also;
¶ Yf þo halle be at the furst mete,
This lessoun loke thow noȝt for-ȝete:
þe stuard, countroller, and tresurere,
Sittand at de deshe, þou haylse in fere.
¶ Withinn þe halle sett on aythers side,
Sitten other gentylmen as falles þat tyde;
Enclyne þe fayre to hom also,
First to the ryȝht honde þou shalle go,

In this book you may learn Courtesy. Every one needs it.

On reaching a Lord's gate, give the Porter your weapon, and ask leave to go in.

If the master is of low degree, he will come to you; if of high, the Porter will take you to him.

At the Hall-door, take off your hood and gloves.

If the first meal is beginning,

greet the Steward, &c., at the dais,

bow to the Gentlemen on each side of the hall,

both right

[1] Toom or rymthe. *Spacium, tempus, oportunitas.* P. Parv.

and left;

¶ Sitthen to þo left honde þy neghe þou cast;
To hom þou boghe withouten wrast[1];
notice the yeomen, then stand before the screen
Take hede to ȝomon on þy ryght honde,
And sithen byfore the screne þou stonde
¶ In myddys þe halle opon þe flore,
till the Marshal or Usher leads you to the table.
Whille marshalle or vssher come fro þe dore,
And bydde the sitte, or to borde the lede.
Be sedate and courteous if you are set with the gentlemen.
Be stabulle of chere for menske[2], y rede;
¶ Yf he þe sette at gentilmonnes borde,
Loke þou be hynde[3] and lytulle of worde.
Cut your loaf in two, the top from the bottom;
Pare þy brede and kerue in two,
Tho ouer crust þo nether fro;
cut the top crust in 4,
¶ In fowre þou kutt þo ouer dole,
Sett hom to-gedur as hit where hole;
and the bottom in 3.
Sithen kutt þo nether crust in thre,
And turne hit downn̄, lerne þis at me.
Put your trencher before you,
¶ And lay thy trenchour þe be-fore,
And sitt vp-ryȝht for any sore.
and don't eat or drink till your Mess is brought from the kitchen, lest you be thought starved or a glutton.
Spare brede or wyne, drynke or ale,
To thy messe of kochyn̄ be sett in sale;
¶ Lest men sayne þou art hongur beten̄,
Or ellis a gloten þat alle men wyten̄,
Have your nails clean.
Loke þy naylys ben clene in blythe,
Lest þy felaghe lothe ther-wyth.
Don't bite your bread,
¶ Byt not on thy brede and lay hit doun,—
That is no curteyse to vse in townn̄;—
but break it.
But breke as myche as þou wylle ete,
The remelant to pore þou shalle lete.
Don't quarrel at table,
¶ In peese þou ete, and euer eschewe
To flyte[4] at borde; þat may þe rewe.
or make grimaces.
Yf þou make mawes[5] on any wyse,
A velany þou kacches or euer þou rise.

[1] AS. *wræsten*, to writhe, twist.

[2] grace, civility; from AS. *mennisc*, human; cp. our double sense of *humanity*. H. Coleridge.

[3] courteous.

[4] AS. *flytan*, dispute, quarrel.

[5] Mowe, or skorne. *Vangia, vel valgia, cachinna.* Promptorium.

¶ Let neuer þy cheke be Made to grete
With morselle of brede þat þou shalle ete ;
An apys mow men sayne he makes,
þat brede and flesshe in hys cheke bakes.
¶ Yf any mañ speke þat tyme to the,
And þou schalle onsware, hit wille not be
But waloande, and a-byde þou most ;
þat is a schame for alle the host.
¶ On bothe halfe þy mouthe, yf þat þou ete,
Mony a skorne shalle þou gete.
þou shalle not lauȝhe ne speke no þynge
Whille þi mouthe be fulle of mete or drynke ;
¶ Ne suppe not with grete sowndynge
Noþer potage ne oþer þynge.
Let not þi spone stond in þy dysche,
Whether þou be serued with fleshe or fische ;
¶ Ne lay hit not on thy dishe syde,
But clense hit honestly with-outen pride.
Loke no browynge on þy fyngur þore
Defoule þe clothe þe be-fore.
¶ In þi dysche yf þou wete þy brede,
Loke þer-of þat noȝt be lede
To cast agayne þy dysche in-to;
þou art vn-hynde yf þou do so.
¶ Drye þy mouthe ay wele *and* fynde
When þou schalle drynke oþer ale or wyne.
Ne calle þou noȝt a dysche a-ȝayne,
þat ys take fro þe borde in playne;
¶ ȝif þou sp[i]tt ouer the borde, or elles opoñ,
þou schalle be holden an vncurtayse mon ;
Yf þy nowñ dogge þou scrape or clawe,
þat is holden a vyse emong men knawe.
¶ Yf þy nose þou clense, as may be-falle,
Loke þy honde þou clense, as wythe-alle,
Priuely with skyrt do hit away,
Oþer ellis thurghe thi tepet þat is so gay.

[Fol. 13.]
Don't cram your cheeks out with food like an ape,

for if any one should speak to you, you can't answer, but must wait.

Don't eat on both sides of your mouth.

Don't laugh with your mouth full,

or sup up your potage noisily.

Don't leave your spoon in the dish or on its side,

but clean your spoon.
Let no dirt off your fingers soil [p. 27, bot.] the cloth.
Don't put into the dish bread that you have once bitten.

Dry your mouth before you drink.

Don't call for a dish once removed,

or spit on the table: that's rude.

Don't scratch your dog.

If you blow your nose, clean your hand; wipe it with your skirt or put it through your tippet.

Don't pick your teeth at meals,

¶ Clense not thi tethe at mete sittande,
With knyfe ne stre, styk ne wande.
While þou holdes mete *in* mouthe, be war

or drink with food in your mouth,

To drynke, þat is an-honest[1] char,

¶ And also fysike for-bedes hit,

as you may get choked, or killed, by its stopping your wind.

And sais þou may be choket at þat byt;
Yf hit go þy wrang throte into,
And stoppe þy wynde, þou art fordo.

Tell no tale to harm or shame your companions.

¶ Ne telle þou neuer at borde no tale
To harme or shame þy felawe *in* sale;
For if he then *with*holde his methe[2],
Eftsons he wylle forcast þi dethe.

¶ Where-sere þou sitt at mete in borde,

Don't stroke the cat or dog.

Avoide þe cat at on bare worde
For yf þou stroke cat oþer dogge,
þou art lyke an ape teyȝed *with* a clogge.

Don't dirty the table cloth with your knife.

¶ Also eschewe, *with*-outen stryfe,
To foule þe borde clothe *with* þi knyfe;

Don't blow on your food,

Ne blow not on þy drynke ne mete,
Neþer for colde, neþer for hete;

or put your knife in your mouth,

¶ *With* mete ne bere þy knyfe to mowthe,

or wipe your teeth [Fol. 14.] or eyes with the table cloth.

Wheþer þou be sett be strong or couthe;
Ne *with* þo borde clothe þi tethe þou wype,
Ne þy nyen þat rennen rede, as may betyde.

If you sit by a good man,

¶ Yf þou sitt by a ryȝht good mañ,
þis lessoñ loke þou þenke apoñ:

don't put your knee under his thigh.

Vndur his theȝghe þy kne not pit,
þou ar fulle lewed yf þou dose hit.

Don't hand your cup to any one with your back towards him.

¶ Ne bacwarde sittande gyf noȝt þy cupe,
Noþer to drynke, noþer to suppe;
Bidde þi frende take cuppe and drynke,
þat is holden an-honest thyng.

Don't lean on your elbow,

¶ Lene not on elbowe at þy mete,
Noþer for colde ne for hete;

[1] *an* privative, unhonest. [2] AS. *mod*, mood, passion, violence.

Dip not þi thombe þy drynke *into*, — or dip your thumb into your drink,
þou art vncurtayse yf þou hit do ; — or your food into the salt cellar :
¶ In salt saler yf þ*at* þou pit
O*þer* fisshe or flesshe þ*at* me*n* may wyt,
þ*at* is a vyce, as me*n* me telles, — That is a vice.
And gret wonder h*it* most be elles.
¶ After mete when þou shalt wasshe, — Don't spit in the basin you wash in
Spitt not in basyn, ne wat*er* þou dasshe ;
Ne spit not lorely, for no kyn mede, — or loosely (?) before a man of God.
Be-fore no mo*n* of god for drede.
¶ Who so eu*er* despise þis lessou*n* ry3t,
At borde to sitt he hase no my3t.
Here endys now our*e* fyrst talkyng,
Crist graunt vs alle his der*e* blessyng !

¶ Here endith*e* þe [first] boke of curtasye.

THE SECOND BOOK.

YF that þou be a 3ong enfaunt, — If you go to school
And thenke þo scoles for to haunt,
This lessou*n* schall*e* þy maist*ur* þe merke, — you shall learn:
Croscrist þe spede in all*e* þi werke ; — 1. Cross of Christ,
Sytthen þy *pater noster* he wille þe teche, — 2. Pater Noster,
As cristes owne postles con preche ;
Aft*ur* þy Aue mar*ia* and þi crede, — 3. Hail Mary and the Creed,
þat shall*e* þe saue at dome of drede ;
¶ Theñ aft*ur* to blesse þe w*ith* þe t*r*inité, — 4. In the name of the Trinity,
In no*min*e p*at*ris teche he wille þe ;
þen w*ith* marke, mathew, luke, *and* Ion, — 5. of the Apostles,
W*ith* þe p*er* cruc*is* and the hegh name ;
¶ To schryue þe in gen*er*al þou schall*e* lere — 6. the Confession.
þy Confiteor and misereat*ur* in fere.

Seek the kingdom of God, and

To seche þe kyngdam of god, my chylde,
156 Þerto y rede þou be not wylde.

worship Him.

¶ Ther-fore worschip god, bothe olde *and* 3ong,
To be in body and soule yliche stronge.

At church, take holy water;

When þou comes to þo chirche dore,
160 Take þe haly water stondand on flore;

pray for all Christian companions;

¶ Rede or synge or byd prayeris
To crist, for alle þy crysten ferys;

kneel to God on both knees,

Be curtayse to god, and knele doun
164 On bothe knees with grete deuocioun.

to man only on one.

¶ To mon þou shalle knele opon þe toñ,
Þe toþer to þy self þou halde aloñ.

At the Altar, serve the priest with both hands.

When þou ministers at þe heghe autere,
168 With bothe hondes þou serue þo prest in fere,
Þe ton to stabulle þe toþer
Lest þou fayle, my dere broþer.

Speak gently to your father and [Fol. 15.] mother, and honour them.

¶ Anoþer curtayse y wylle þe teche,
172 Thy fadur And modur, with mylde speche,
In worschip and serue with alle þy my3t,
Þat þou dwelle þe lengur in erthely ly3t.

Do to others as you would they should do to you.

¶ To anoþer man do no more amys
176 Then þou woldys be doñ of hym *and* hys;
So crist þou pleses, *and* getes þe loue
Of meñ *and* god þat sytt*is* aboue.

Don't be foolishly meek.

¶ Be not to meke, but in mene þe holde,
180 For ellis a fole þou wylle be tolde.

The seed of the righteous shall

He þat to ry3twysnes wylle enclyne,
As holy wry3t says vs wele and fyne,

never beg or be shamed.

His sede schalle neuer go seche hor brede,
184 Ne suffur of mon no shames dede.

Be ready forgive,

¶ To for-gyf þou shalle þe hast;
To veniaunce loke þou come on last;

and fond of peace.

Draw þe to pese with alle þy strengþe;
188 Fro stryf and bate draw þe on lengþe.

If you cannot give an asker goods,

¶ Yf mon aske þe good for goddys sake,
And þe wont thynge wher-of to take,

Gyf hym boner wordys on fayre manere, — give him good words.
With glad semblaunt [1] *and* pure good cher. — [1 MS. semblamt]
¶ Also of seruice þou shalle be fre — Be willing to help every one.
To euery mon in hys degré.
Þou schalle neuer lose for to be kynde ;
That on forȝetis, anoþer hase in mynde.
¶ Yf Any man haue part with þe in gyft, — Give your partner his fair share.
With hym þou make an euen skyft ;
Let hit not henge in honde for glose,
Þou art vncurtayse yf þou hyt dose.
¶ To sayntis yf þou þy gate hase hyȝt, — Go on the pilgrimages (?) you vow to saints,
Thou schalle fulfylle hit with alle þy myȝt,
Lest god þe stryk with grete veniaunce, — lest God take vengeance on you.
And pyt þe in-to sore penaunce.
¶ Leue not alle men that speke þe fayre, — Don't believe all who speak fair:
Whether þat hit ben comyns, burges, or mayre ;
In swete wordis þe nedder was closet, — the Serpent spoke fair words (to Eve).
Disseyuaunt euer and mysloset ;
Þer-fore þou art of adams blode,
With wordis be ware, but þou be wode : — Be cautious with your words, except when angry.
A schort worde is comynly sothe
Þat fyrst slydes fro monnes tothe.
¶ Loke lyȝer neuer þat þou be-come, — Don't lie, but keep your word.
Kepe þys worde for alle and somme.
Lawȝe not to of[t] for no solace, — Don't laugh too often,
For no kyn myrthe þat any man mase;
Who lawes alle þat men may se, — or you'll be called a shrew or a fool.
A schrew or a fole hym semes to be.
¶ Thre enmys in þys worlde þer are — Man's 3 enemies are:
Þat coueyteñ alle men to for-fare,—
The deuel, þe flesshe, þe worlde also, — the Devil, the Flesh, and the World.
That wyrkyn mankynde ful mykyl wo :
Yf þou may strye þes þre enmys, — Destroy these, and be sure of heaven.
Þou may be secur of heueñ blys.
¶ Also, my chylde, a-gaynes þy lorde — Don't strive with your lord,
Loke þou stryfe with no kyn worde,

or bet or play with him.

Ne waiour non *with* hym þou lay,
Ne at þe dyces *with* hym to play.

¶ Hym that þou knawes of gretter state,
Be not hys felaw in rest ne bate.

[Fol. 16.]

In a strange place

3if þou be stad in strange contré,

don't be too inquisitive or fussy.

Enserche no fyr þen falles to the,
Ne take no more to do on honde
Þen þou may hafe menske of alle *in* londe.

If a man falls, don't laugh, but help him up:

¶ 3if þou se any mon fal by strete,
Laweghe not þer-at in drye ne wete,
But helpe hym vp *with* alle þy my3t,
As seynt Ambrose þe teches ry3t;

your own head may fall to your feet.

Þou that stondys so sure on sete,
Ware lest þy hede falle to þy fete.

At the Mass, if the priest doesn't please you,

¶ My chylde, yf þou stonde at þo masse,
At vndur stondis bothe more and lasse,
Yf þo prest rede not at þy wylle,

don't blame him.

Repreue hym no3t, but holde þe stylle.

Don't tell your secrets to a shrew.

¶ To any wy3t þy counselle yf þou schewe,
Be war þat he be not a schrewe,
Lest he disclaundyr þe *with* tong
Amonge alle men, bothe olde *and* 3ong.

Don't beckon, point, or whisper.

¶ Bekenyng, fyngurying, non þou vse,
And pryué rownyng loke þou refuse.

When you meet a man, greet him,

Yf þou mete kny3t, 3omon, or knaue,
Haylys hym a-non, "syre, god 3ou saue."

or answer him cheerily if he greets you:

Yf he speke fyrst opon þe þore,
Onsware hym gladly *with*-outen more.

don't be dumb,

¶ Go not forthe as a dombe freke,
Syn god hase laft the tonge to speke;

lest men say you have no mouth.

Lest meñ sey be sibbe or couthe,[1]
"3ond is a mon *with*-outen mouthe."

Never speak improperly of women,

¶ Speke neuer vnhonestly of woman kynde,
Ne let hit neuer renne in þy mynde;

[1] to relation or friend.

Þe boke hym calles a chorle of chere,
That vylany spekes be wemen sere :
For alle we ben of wymmen born̄,
And oure fadurs vs be-forne ;
Þerfore hit is a vnhonest thyng
To speke of hem in any hethyng.[1]

for we and our fathers were all born of women.

¶ Also a wyfe be, falle of ryȝt
To worschyp hyr husbonde bothe day *and* nyȝt,
To his byddyng be obediente,
And hym to serue with-outen offence.

A wife should honour and obey her husband, and serve him.

¶ Yf two brether be at debate,
Loke noþer þou forþer in hor hate,
But helpe to staunche hom of malice ;
Þen þou art frende to bothe I-wys.

Try to reconcile brothers if they quarrel.

¶ ȝif þou go with a-noþer at þo gate,
And ȝe be bothe of on astate,
Be curtasye and let hym haue þe way,
That is no vylanye, as men me say ;
And he be comen of gret kynraden,
Go no be-fore þawgh þou be beden ;
And yf þat he þy maystur be,
Go not be-fore, for curtasé,
Noþer in fylde, wode, noþer launde,
Ne euen hym with, but he commaunde.

At a gate, let your equal precede you ; go behind your superior and your master unless he bids you go beside him.

¶ Yf þou schalle on pilgrimage go,
Be not þe thryd felaw for wele ne wo ;
Thre oxen in plowgh may neuer wel drawe,
Noþer be craft, ryȝt, ne lawe.

On a pilgrimage don't be third man : 3 oxen can't draw a plough.

[Fol. 17.]

¶ ȝif þou be profert to drynk of cup,
Drynke not al of, ne no way sup ;
Drynk menskely and gyf agayne,
Þat is a curtasye, to speke in playne.

Don't drink all that's in a cup offered you ; take a little.

¶ In bedde yf þou falle herberet to be,
With felawe, maystur, or her degré,

If you sleep with any man, ask what part of

[1] contempt, scorn, O.N. *heðung*. H. Coleridge.

the bed he likes, and lie far from him.

Þou schalt enquere be curtasye
In what par[t] of þe bedde he wylle lye ;
Be honest and lye þou fer hym fro,
Þou art not wyse but þou do so.

If you journey with any man, find out his name, who he is, where he is going.

¶ With woso men, boþe fer and negh,
The falle to go, loke þou be slegh
To aske his nome, and qweche he be,
Whidur he wille : kepe welle þes thre.

With friars on a pilgrimage, do as they do.

¶ With freres on pilgrimage yf þat þou go,
Þat þei wille ȝyme,[1] wilne þou also ;
Als on nyȝt þou take þy rest,
And byde þe day as tru mannes gest.

Don't put up at a red (haired and faced) man or woman's house.

¶ In no kyn house þat rede mon is,
Ne womon of þo same colour y-wys,
Take neuer þy Innes for no kyn nede,
For þose be folke þat ar to drede.

Answer opponents meekly,

¶ Yf any thurgh sturnes þe oppose,
Onswere hym mekely *and* make hym glose :

but don't tell lies.

But glosand wordys þat falsed is,
Forsake, and alle that is omys.

Before your lord at table,

¶ Also yf þou haue a lorde,
And stondes by-fore hym at þe borde,

keep your hands, feet, and

While þat þou speke, kepe welle þy honde,
Thy fete also in pece let stonde,
¶ His curtasé nede he most breke,—

fingers still.

Stirraunt fyngurs toos when he shalle speke.
Be stabulle of chere and sumwhat lyȝt,

Don't stare about, or at the wall,

Ne ouer alle wayue þou not thy syȝt ;
¶ Gase not on walles with þy neghe[2],

or lean against the post.

Fyr ne negh, logh ne heghe ;
Let not þe post be-cum þy staf,
Lest þou be callet a dotet daf ;

Don't pick your nose,

Ne delf þou neuer nose thyrle
With thombe ne fyngur, as ȝong gyrle ;

[1] AS. *glýman*, attend, regard, observe, keep. [2] thine eye

¶ Rob not þy arme ne noȝt hit claw, — scratch your arm, or stoop your head.
Ne bogh not doun þy hede to law;
Whil any man spekes with grete besenes, — Listen when you're spoken to.
Herken his wordis with-outen distresse.
¶ By strete or way yf þou schalle go,
Fro þes two þynges þou kepe þe fro,
Noþer to harme chylde ne best, — Never harm child or beast with evil eye (?)
With castyng, turnyng west ne est;
Ne chaunge þou not in face coloure, — Don't blush when you're chaffed,
For lyghtnes of worde in halle ne boure;
Yf þy vysage chaunge for noȝt, — or you'll be accused of mischief.
Men say 'þe trespas þou hase wroȝght.'
¶ By-fore þy lorde, ne mawes þou make — Don't make faces.
ȝif þou wylle curtasie with þe take.
With hondes vnwasshen take neuer þy mete; — Wash before eating.
Fro alle þes vices loke þou þe kepe.
¶ Loke þou sytt—*and* make no stryf— — Sit where the host [Fol. 18.] tells you; avoid the highest place unless you're told to take it.
Where þo est[1] commaundys, or ellis þo wyf.
Eschewe þe heȝest place with wyn,[2]
But þou be beden to sitt þer-in.
Of curtasie here endis þe secunde fyt,
To heuen crist mot oure saules flyt!

THE THIRD BOOK.

¶ De officiarijs in curijs dominorum. — *Of the Officers in Lords' Courts.*

NOw speke we wylle of officiers
Of court, and als of hor mestiers.
Foure men þer beñ þat ȝerdis schalle bere, — Four bear rods; three wands:
Porter, marshalle, stuarde, vsshere; — 1. Porter, the longest,
The porter schalle haue þe lengest wande,
The marshalle a schorter schalle haue in hande; — 2. Marshal,

[1] Read *ost*

[2] AS. *win*, contention, labour, war; *win*, *wyn*, joy, pleasure.

3. Usher, the shortest,
4. Steward, a staff, a finger thick, half a yard long.

The vssher of chambur smallest schalle haue,
The stuarde in honde schalle haue a stafe,
A fyngur gret, two wharters long,
To reule þe meñ of court ymong.

Of the Porter.

¶ De Ianitore.[1]

He keeps the Gate and Stocks, takes charge of misdoers till judged, also of clothes, and warns strangers.

¶ The porter falle to kepe þo ȝate,
þe stokkes with hym erly *and* late;
ȝif any mañ hase in court mys-gayne,
To porter warde he schalle be tane,
þer to a-byde þe lordes wylle,
What he wille deme by ryȝtwys skylle.
For wesselle clothes, þat noȝt be solde,
þe po[r]ter hase þat warde in holde.
Of strangers also þat comen to court,
þo porter schalle warne ser at a worde.

He is found in meat and drink.

Lyueray he hase of mete and drynke,
And settis with hym who so hym thynke.

On his lord's removing, he hires horses at 4d. a piece, the statute price.

When so euer þo lorde remewe schalle
To castelle til oþer as hit may falle,
For cariage þe porter hors schalle hyre,
Foure pens a pece 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 Hall

¶ De Marescallo aule.[2]

¶ Now of marschalle of halle wylle I spelle,[3]
And what falle to hys offyce now wylle y telle;

[1] See the duties of Prince Edward's Porters, A.D. 1474, in *Household Ordinances*, p. *30, and of Henry VIII.'s Porters, *ibid.* p. 239.

[2] Though Edward IV. had Marshals (*Household Ordinances*, p. 84, &c.), one of whom made the Surnape when the King was in the Hall (p. 32), or Estate in the Surnape (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 Ewars, their two Grooms and Page, p. 84, perform (nearly) the duties given above to the Usher and his Grooms.

[3] MS. spekle.

In absence of stuarde he shalle arest
Who so euer is rebelle in court or fest;
Ȝomon-vsshere, and grome also,
Vndur hym ar þes two:
Þo grome for fuelle þat schalle brenne
In halle, chambur, to kechyn, as I þe kenne,
He shalle delyuer hit ilke a dele,
In halle make fyre at yche a mele
Borde, trestuls, and formes also,
Þe cupborde in his warde schalle go,
Þe dosurs cortines to henge in halle.
Þes offices nede do he schalle;
Bryng in fyre on alhalawgh day,
To condulmas euen, I dar welle say.

He shall arrest rebels, when the steward is away. Yeoman-Usher and Groom are under him.

The Groom gets fuel for the fire,

and makes one in Hall for every meal;
looks after tables, trestles, forms, the cup-board, and hangings of the Hall.

Fires last from Allsaints' Day to Candlemas Eve, (Nov. 1 to Feb. 2.)

¶ Per quantum tempus armigeri habebunt liberatam et ignis ardebit in aula.

How long Squires shall have allowances, and Fire shall burn in the Hall,

So longe squiers lyuerés shalle hafe,[1]
Of grome of halle, or ellis his knafe;
But fyre shalle brenne in halle at mete,
To *Cena domini* þat men hase ete;
Þer browȝt schalle be a holyn kene,
Þat sett schalle be in erber grene,
And þat schalle be to alhalawgh day,
And of be skyfted, as y þe say.
In halle marshalle alle men schalle sett
After here degré, with-outen lett.[2]

and thus long, Squires receive their daily candle? (see l. 839.)

[Fol. 19.]

The Marshal shall seat men in the Hall.

[1] Edward IV.'s Esquiers for the Body, IIII, had 'for wynter lyverey from All Hallowentide (Nov. 1) tyll Estyr, one percher wax, one candell wax, ij candells Paris, one tallwood and dimidium, and wages in the countyng-house.' *H. Ord.* p. 36. So the Bannerettes, IIII, or Bacheler Knights (p. 32), who are kervers and cupberers, take 'for wynter season, from Allhallowentyde till Estyr, one tortays, one percher, ii candelles wax, ii candelles Paris, ii talwood, ii faggotts,' and rushes, litter, all the year; which the Esquiers have too. The Percy household allowance of Wax was cciiij score vij lb. dimid. of Wax for th' expensys of my House for oone hole Yere. Viz. Sysez, *Pryketts*, Quarions, and *Torches* after ix d. the lb. by estimacion; p. 12.

[2] The Liber Niger of Edw. IV. assigns this duty to one of the Gentylmen Usshers. *H. Ord.* p. 37.

Of the Butler, Panter, and Cooks serving him. They are the Marshal's servants.

¶ De pincernario, panetario, *et* cocis sibi seruientibus.

¶ The botelar, pantrer, and cokes also,
To hym ar seruauntis with-outen mo;
Þer-fore on his 3erde skore shalle he [2]

He shall score up all messes served, and order bread and ale for men,

Alle messys in halle þat seruet be,
Commaunde to sett bothe brede *and* ale
To alle men þat seruet ben in sale;

but wine for gentlemen.

¶ To gentilmen with wyne I-bake,
Ellis fayles þo seruice, y vnder-take;

Each mess shall be reckoned at 6d.

Iche messe at vj^{d} breue shalle he
At the countyng house with oþer mené;

and be scored up to prevent the cook's cheating.

Yf þo koke wolde say þat were more,
þat is þo cause þat he hase hit in skore.
Þe panter [1] also yf he wolde stryfe,
For rewarde þat sett schalle be be-lyue.

If bread runs short, the Marshal orders more, 'a reward.'

Whēn brede faylys at borde aboute,
The marshalle gares sett with-outen doute
More brede, þat calde is a rewarde,
So shalle hit be preuet be-fore stuarde.

Of the Butler's duties.

¶ De officio pincernarij.[2]

He shall put a pot and loaf to each mess.

¶ Botler shalle sett for yche a messe
A pot, a lofe, with-outen distresse;

He is the panter's mate.

Botler, pantrer, felawes ar ay,
Reken hom to-gedur fulle wel y may.

The Marshal shall see to men's lodging. The Lord's Chamber and Wardrobe are under the Usher of the Chamber.

The marshalle shalle herber alle men in fere,
That ben of court of any mestere;
Saue þe lordys chambur, þo wadrop to,
þo vssher of chambur schalle tent þo two.

Of the Usher and Grooms of the Chamber.

¶ De hostiario *et* suis seruientibus.[3]

1. Usher,

¶ Speke I wylle A lytulle qwyle
Of vssher of chambur, with-outen gyle.

[1] See the Office of Panetry, *H. Ord.* p. 70.
[2] See the Office of Butler of Englond, *H. Ord.* p. 73.
[3] See Gentylmen Usshers of Chaumbre, IIII, *H. Ord.* p. 37. 'This name ussher is a worde of Frenshe,' p. 38.

þer is gentylmen, 3omon-vssher also,
Two gromes at þo lest, A page þer-to.

2. Yeoman-usher,
3. Two grooms and a Page.

¶ De Officio garcionum.[1]

The Duties of the Grooms of the Chamber.

¶ Gromes palettis shyn fyle *and* make litere,[2]
436 ix fote on lengthe with-out diswere ;
vij fote y-wys hit shalle be brode,
Wele watered, I-wrythen, be craft y-trode,
Wyspes drawen out at fete *and* syde,
440 Wele wrethyn and turnyd a-3ayne þat tyde ;
On legh vnsonken hit shalle be made,
To þo gurdylstode hegh on lengthe *and* brade.
For lordys two beddys schalle be made,
444 Bothe vtter and inner, so god me glade,
þat henget shalle be with hole sylour,[3]
With crochettis[4] and loupys sett on lyour ;[5]
¶ þo valance on fylour[6] shalle henge with wyn,
448 iij curteyns stre3t drawen with-inne,
þat reche schalle euen to grounde a-boute,
Noþer more, noþer lesse, with-outen doute ;
He strykes hom vp with forket wande,
452 And lappes vp fast a-boute þe lyft hande ;

They shall make palets of litter 9 ft. long, 7 broad,

watered, twisted, trodden, with wisps at foot and side, twisted and turned back ; from the floor-level to the waist.

For lords, 2 beds,

outer and inner,

hung with hangings, hooks and eyes set on the binding; the valance hanging on a rod (?), four curtains reaching to the ground ;

these he takes up with a forked rod.

[1] Compare *H. Ord.* p. 39. 'Yeomen of Chambre, IIII, to make beddes, to bere or hold torches, to sette bourdes, to apparayle all chaumbres, and suche other servyce as the chaumberlayn, or usshers of chambre command or assigne.' Liber Niger Edw. IV. See also *H. Ord.* p. 40, Office of Warderobe of Beddes, p. 41, Gromes of Chambyr, X ; and the elaborate directions for making Henry VII.'s bed, *H. Ord.* p. 121-2.

[2] *Hoc stramentum*, lyttere, (the straw with which the bed was formerly made) p. 260, col. 2, Wright's Vocabularies.

[3] Sylure, of valle, or a nother thynge (sylure of a walle), *Celatura, Celamen*, Catholicon, in P. Parv. Fr. *Ciel*, Heauen, pl. *Ciels*, a canopie for, and, the Testerne and Valances of a Bed. Cotgrave. A tester over the beadde, *canopus*. Withals.

[4] *Crochet*, a small hooke.

[5] Lyowre, to bynde wythe precyows clothys. *Ligatorium*. P. Parv.

[6] Fylowre, of barbours crafte, *Acutecula, filarium*. P. Parv. See note 3, p. 160.

[Fol. 20.]

The counterpane is laid at the foot, cushions on the sides, tapestry on the floor

and sides of the room.

The Groom gets fuel, and screens.

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 syces.

The Usher of the Chamber walks about and sees that all is served right,

orders the table to be set and removed,

Þo knop vp turnes, and closes on ry3t,
¶ As bolde by nek *þat* henges fulle ly3t.
Þo count*ur*pynt he lays on beddys fete,
Qwysshenes on sydes shyn lye fulle mete.
Tapet*is* [1] of spayne on flore by syde,
Þat sprad shyn be for pompe and pryde;
Þo chambur sydes ry3t to þo dore,
He henges *with* tapet*is* þat ben fulle store;
And fuel to chymné hym falle to gete,
And screnes in clof to y-saue þo hete.
Fro þo lorde at mete when he is sett,
Borde, trestuls, and fourmes, *with*-oute*n* let;
¶ Alle thes þynges kepe schalle he,
And wat*er* in chafer for laydyes fre;
iij p*er*chers of wax þen shalle he fet,
A-boue þo chymné þat be sett,
In syce [2] ichoñ from o*þer* shalle be
Þe lenghthe of o*þer* þat me*n* may se,
To brenne, to voide, þat dronkyn is,
O*þer* ellis I wote he dose Amys.
Þo vssher alle-way shalle sitt at dore
At mete, and walke schalle on þe flore,
To se þat alle be s*er*uet on ry3t,
Þat is his office be day *and* ny3t;
And byd set borde when tyme schalle be,
And take hom vp when tyme ses he.

[1] Tapet, a clothe, *tappis*. Palsgrave, 1530. *Tapis*, Tapistrie, hangings, &c., of Arras. Cotgrave, 1611. *Tapis*, carpet, a green square-plot. Miege, 1684. The hangynges of a house or chambre, in plurali, *aulæa* . . *Circundo cubiculum aulæis*, to hange the chambre. The carpettes, *tapetes*. Withals.

[2] And he (a Grome of Chambyr) setteth nyghtly, after the seasons of the yere, torchys, tortays, candylles of wax, mortars; and he setteth up the *sises* in the King's chambre, *H. Ord.* p. 41, 'these torches, five, seven, or nine; and as many *sises* sett upp as there bee torches,' *ib.* p. 114; and dayly iiii other of these gromes, called wayters, to make fyres, to sett up tressyls and bourdes, with yomen of chambre, and to help dresse the beddes of sylke and arras. *H. Ord.* p. 41.

¶ The wardrop[1] he herbers and eke of chambur — takes charge of the Wardrobe and Bedchamber,
Ladyes with bedys of coralle and lambur, — bids the *Wardroper* get all
Þo vsshere schalle bydde þo wardropere — ready before the
Make redy for alle nyȝt be-fore þe fere ; — fire,
Þen bryngis he forthe nyȝt goun also, — nightgown,
And spredys a tapet and qwysshens two, — carpet, 2 cushions,
He layes hom þen opon a fourme, — a form with a
And foteshete þer-on *and* hit returne. — footsheet over it ;
¶ Þo lorde schalle skyft hys gowñ at nyȝt, — on which the lord changes his gown.
Syttand on foteshete tyl he be dyȝt.
Þen vssher gose to þo botré, — The Usher orders what's wanted from the Buttery :
" Haue in for alle nyȝt, syr," says he ;
Fyrst to þe chaundeler he schalle go, — a link from the Chandler,
To take a tortes lyȝt hym fro ;
¶ Bothe wyne and ale he tase indede, — and ale and wine.
Þo botler says, with-outen drede,
No mete for mon schalle sayed[2] be, — (No meat shall be assayed except
Bot for kynge or prynce or duke so fre ; — for King, Prince, Duke or Heirs-
For heiers of paraunce also y-wys, — apparent.)
Mete shalle be sayed, now thenkys on this.
Þen to pantré he hyȝes be-lyue, — From the Pantry the Usher takes
¶ " Syrs, haue in with-outen stryffe ; " — fine and coarse bread,
Manchet and chet[3] bred he shalle take,
Þo pantere assayes þat hit be bake ;
A morter of wax ȝet wille he bryng, — and a wax-light
Fro chambur, syr, with-out lesyng ;
Þat alle nyȝt brennes in bassyn clere, — that burns all night in a basin.
To saue þo chambur on nyȝt for fyre.
¶ Þen ȝomon of chambur shynne voyde with ryme, — (The Yeoman-Usher removes
The torches han holden wele þat tyme ; — the torches.)
Tho chambur dore stekes þo vssher thenne, — The Usher puts lights on the Bed-
With preket and tortes þat conne brenne ; — room door,

[1] Wardroppe, or closet—*garderobe*. Palsgrave.

[2] See the duties of Edward IV.'s Sewar, *H. Ord.* p. 36.

[3] Manchet was the fine bread; chet, the coarse. Fr. *pain rouffet*, Cheat, or boulted bread; houshold bread made of Wheat and Rie mingled. Cotgrave.

brings bread and wine,

Fro cupborde he brynges bothe brede *and* wyne,
And fyrst assayes hit wele a[nd] fyne.
But fyrst þe lorde shalle vasshe I-wys,
Fro þo fyr hous when he comen is ;
þen kneles þe vssher *and* gyfes hym drynke,
Brynges hym in bed where he shalle wynke ;
In strong styd on palet he lay,
At home tase lefe *and* gose his way ;
3omon vssher be-fore þe dore,
In vttur chambur lies on þe flore.

[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.

Of the Steward.

¶ De seneschallo.[1]

¶ Now speke I wylle of þo stuarde als,
Few ar trew, but fele ar[2] fals.
þo clerke of kechyn, countrollour,
Stuarde, coke, and surueyour,
Assenten in counselle, with-outen skorne,
How þo lorde schalle fare at mete þo morne.
Yf any deyntethe in countré be,
þo stuarde schewes hit to þo lorde so fre,
And gares by hyt for any cost,
Hit were grete syn and hit were lost.
Byfore þe cours þo stuarde comes þen,
þe seruer hit next of alle kyn men
Mays way and stondes by syde,
Tyl alle be serued at þat tyde.
At countyng stuarde schalle ben,
Tylle alle be breuet of wax so grene,
Wrytten in-to bokes, with-out let,
þat be-fore in tabuls hase ben sett,
Tyl countes also þer-on ben cast,
And somet vp holy at þo last.

Few are true, but many false. He, the clerk,

cook and surveyor consult over their Lord's dinner.

Any dainty that can be had, the Steward buys.

Before dishes are put on, the Steward enters first, then the Server.

The Steward shall post into books all accounts written on tablets,

and add them up.

[1] See the 'Styward of Housholde,' *H. Ord.* p. 55-6 : 'He is head officer.'

[2] MS. *and*

¶ De contrarotulatore.[1] *Of the Controller.*

¶ The Countrollour shalle wryte to hym, He puts down the
Taunt resceu, no more I myn ;
And taunt dispendu þat same day, receipt and consumption of every
Vncountabulle he is, as y 3ou say. day.

¶ De superuisore.[2] *Of the Surveyor.*

¶ Surueour and stuarde also,
Thes thre folke and no mo, He, the steward, and controller, receive nothing, but
For no3t resayuen bot euer sene see that all goes
þat noþyng fayle *and* alle be whene ; straight.
þat þo clerke of kechyn schulde not mys,
þer-fore þo countrollour, as hafe I blys, The Controller checks daily the
Wrytes vp þo somme as euery day, Clerk of the kitchen's account.
And helpes to count, as I 3ou say.

¶ De Clerico coquine.[3] *Of the Clerk of the Kitchen.*

¶ The clerke of þe cochyn̄ shalle alle þyng breue, He shall keep account of all
Of men of court, bothe lothe and leue,
Of achatis *and* dispenses þen wrytes he, purchases, and payments, and
And wages for gromes and 3emen fre ; wages,
At dressour also he shalle stonde, shall preside at the Dresser,
And fett forthe mete dresset with honde ;
þe spicery and store with hym shalle dwelle, and keep the spices, stores, &c.,
And mony thynges als, as I no3t telle,
For clethyng of officers alle in fere, and the clothes of the officers.
Saue þe lorde hym self and ladys dere.

¶ De cancellario.[4] *Of the Chancellor.*

¶ The chaunceler answeres for hor clothyng, He looks after the servants' clothes, and horses,
For 3omen, faukeners, *and* hor horsyng,

[1] See the "Countroller 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 'chyef clerke of kychyn,' t. Edw. IV., *H. Ord.* p. 70 ; and Henry VIII.'s Clerke of the Kitchen, A.D. 1539, *ib.* p. 235.

[4] The duties of the Chauncellor of Englond are not stated in Edw. IV.'s Liber Niger, *H. Ord.* p. 29 ; but one of the two Clerkys of Grene-Clothe was accustomed to 'delyver the clothinge of housholde,' p. 61.

For his wardrop and wages also ;
And asseles patentis mony *and* mo ;
Yf þo lorde gyf oȝt to terme of lyf,
The chaunceler hit seles with-outen stryf ;
Tan come nos plerra men seyne, þat* is *quando nobis placet*,
þat is, whille vs lykes hym noȝt omys ;
Ouer-se hys londes þat alle be ryȝt :
On of þo grete he is of myȝt.

[Fol. 22.] seals patents, and grants of land, &c., for life, or during the lord's pleasure.

He oversees the land too, and is a great man.

Of the Treasurer.

¶ De thesaurizario.[1]

¶ Now speke y wylle of tresurere,
Husbonde and houswyf he is in fere ;
Of þe resayuer he shalle resayue,
Alle þat is gedurt of baylé and grayue,[2]
Of þe lordes courtes and forfetis als,
Whether þay ben ryȝt or þay ben fals.
To þo clerke of cochen he payes moné
For vetayle to bye opon þo countré :
The clerke to kater and pulter is,
To baker and butler bothe y-wys
Gyffys seluer to bye in alle thyng
þat longes to here office, with-outen lesyng.
þe tresurer schalle gyfe alkyn wage,
To squyer, ȝomon, grome, or page.
þo resayuer and þo tresurer,
þo clerke of cochyn and chaunceler,
Grayuis, and baylys, and parker,
Schone come to acountes euery ȝere
By-fore þo auditour of þo lorde onone,
þat schulde be trew as any stone ;
Yf he dose hom no ryȝt lele,
To A baron of chekker þay mun hit pele.

He takes from the Receiver what is collected from bailiff and grieve, courts and forfeits.

He gives the Kitchen clerk money to buy provisions with, and the clerk gives some to the baker and butler.

The Treasurer pays all wages.

He, the Receiver, Chancellor, Grieves, &c.,

account once a year to the Auditor,

from whom they can appeal to a Baron of the Exchequer.

[1] See the 'Thesaurere of Housholde' in Edw. IV.'s Liber Niger, *H. Ord.* p. 56-8 : 'the grete charge of polycy and husbandry of all this houshold growyth and stondyth moste part by hys sad and dylygent pourveyaunce and conduytes.'

[2] AS. *gerefa*, reeve, steward, bailiff.

* MS. þer

¶ De receptore firmar*um*. *Of the Receiver of Rents.*

¶ Of þe resayuer speke wylle I,
þat fermys[1] resayuys wytt*ur*ly
Of grayuys, and hom aquetons makes, He gives receipts,
Sex pons þ*er*-fore to feys he takes, and gets a fee of 6d.
And pays feys to parkers als I-wys, He pays fees to park-keepers, and looks after castles and manor-houses.
þ*er*-of at acountes he loued[2] is,
And ou*er*-seys castels, man*er*s a-boute,
þat no3t falle w*ith*-in ne w*ith*-oute.
Now let we þes officers be,
And telle we wylle of smaller mené.

¶ De Auenario.[3] *Of the Avener.*

¶ þe Aueyn*er* schalle ordeyn pr*o*uande[4] good won, He shall give the horses in the stable
For þo lordys horsis eu*er*ychon ;
þay schyn haue two cast[5] of hay, two armsful of hay and a peck of oats, daily.
A pek of pr*o*uande on a day ;
Eu*er*y horse schalle so muche haue,
At racke and mang*er* þat standes w*ith* staue.
A mayst*ur* of horsys a squyer[6] þ*er* is, A Squire is Master of the Horse; under him are Avener and Farrier,
Aueyn*er* and fero*ur* vnd*ur* hym I-wys ;
þose 3omen þat olde sadels schyn haue,
þat schyn be last for kny3t and knaue,
For yche a hors þat ferroure[7] schalle scho, (the Farrier has a halfpenny a day for every horse he shoes,)
An halpeny on day he takes hym to ;

[1] Rents, in kind or money; AS. *feorme*, food, goods.

[2] *Or* loned.

[3] The Avener of Edw. IV. is mentioned in *H. Ord.* p. 69. See the Charge of Henry VIII.'s Stable, A.D. 1526, *ib.* p. 206-7.

[4] Prouender or menglid corne—fovrraige . . *provende*. Palsgrave.

[5] See 'two *cast* of brede,' l. 631. 'One caste of brede' for the Steward's yeoman, *H. Ord.* p. 56, &c.

[6] Mayster of the horses—*escvier de escvirie*. Palsg.

[7] See Rogers's *Agriculture and Prices in England*, v. 1, p. 280-1. The latest prices he gives for shoeing are in 1400; "Alton Barnes, Shoeing 5 horses, a year, 6s. 8d. Takley, Shoeing 2 cart horses [a year] 1s. 8d." A.D. 1466, 'fore shoyinge ij.d.' *Manners and Household Expenses* (ed. Dawson Turner), 1841, p. 380. (Sir Jn. Howard, Knt., 1462-9.) The Percy allowance in 1512 was "ij s

and grooms and pages hired

Vnd*ur* ben gromes and pages mony one,
Þat ben at wage eu*er*ychone;
Som at two pons on a day,

at 2d. a day, or 3 halfpence,

620 And som at iij ob., I 3ou say;

[Fol. 23.]

and footmen who run by ladies' bridles.

Mony of hem fote-me*n* þer ben,
Þa*t* renne*n* by þe brydels of ladys shene.

Of the Baker.

¶ De pistore.[1]

¶ Of þo baker now speke y wylle,
624 And wat longes his office vntylle;

Out of a London bushel he shall bake 20 loaves, fine and coarse.

Of a lunden buschelle he shalle bake
xx louys, I vndur-take;
Manchet and chet to make brom[2] bred hard,
628 For chaundeler and grehoundes *and* hu*n*tes reward.

Of the Huntsman and his Hounds.

¶ De venatore *et* suis canib*us*.

He gets a halfpenny a day for every hound.

¶ A halpeny þo hunte takes on þe day
For eu*er*y hounde, þo sothe to say:

The Feuterer 2 lots of bread if he has 2 leash of Greyhounds, and a bone for each,

þo vewt*er*, two cast of brede he tase,
632 Two lesshe of grehoundes yf þa*t* he hase;
To yche a bone, þat is to telle,
If I to 3ou þe sothe shalle spelle;

besides perquisites of skins, &c.

By-syde hys vantage þa*t* may be-falle,
636 Of skynnes and o*þer* thynges w*ith*-alle,
Þat hunte*r*es con telle bett*er* þa*n* I,
Þ*er*-fore I leue hit wytt[*ur*]ly.

viiij d. every Hors Shoynge for the hole Yere by estimacion, Viz. a Hors to be shodd oons in iij moneths withowt they jornay." p. 24. A horse's daily allowance was 'a Peck of Oats, or 4d. in Breade after iiij Loiffes, 4d. for Provaunder, from 29th Septr. 8 Hen. VIII. to 3rd May following,' p. 266.

[1] See Edw. IV.'s Office of Bakehouse, *H. Ord.* p. 68-70. 'The sergeaunt of thys office to make continually of every busshell, halfe chiete halfe rounde, besydes the flowre for the Kinges mouthe, xxvii loves, every one weying, after one daye olde, xxiii ounces of troye weyghtes.' p. 69.

[2] *Read* broun, brown.

¶ De aquario.[1]

Of the Ewerer or Water-bringer.

¶ And speke I wylle of oþer mystere
þat falles to court, as ȝe mun here;
An euwere in halle þere nedys to be,
And chandelew schalle haue and alle napere;
He schalle gef water to gentilmen,
And als in alle ȝomen.

He has all the candles and cloths

and gives water to every one.

¶ Qui debent manus lauare *et in* quorum domibus.

Who may wash his hands, and where.

¶ In kynges court and dukes also,
þer ȝomen schynne wasshe and no mo;—
In duke Ionys house a ȝoman þer was,
For his rewarde prayde suche a grace;
þe duke gete graunt þer-of in londe,
Of þe kyng his fader, I vndudurstonde.—(*so*)
Wosoeuer gefes water in lordys chaunber,
In presens of lorde or leuedé dere,
He schalle knele downe opoñ his kne,
Ellys he forȝetes his curtasé;
þis euwer schalle hele his lordes borde,
With dowbulle napere at on bare worde:
The seluage to þo lordes syde with-inne,
And douñ schalle heng þat oþer may wynne;
þo ouer nape schalle dowbulle be layde,
To þo vttur syde þe seluage brade;
þo ouer seluage he schalle replye,[2]
As towelle hit were fayrest in hye;
Browers[3] he schalle cast þer-opon,
þat þe lorde schulle clense his fyngers [on],
þe leuedy and whoseuer syttes with-inne,
Alle browers schynne haue bothe more *and* myñ.

The bringer of Water

shall kneel down.

The Ewerer shall cover the lord's table with a double cloth, the lower with the selvage to the lord's side; the upper cloth shall be laid double,

the upper selvage turned back as if for a towel.

He shall put on cleaners for every one.

[1] In Edward the Fourth's Court, 'Knyghts of Household, XII, bachelers sufficiant, and most valient men of that ordre of every countrey' had 'to serve the King of his bason.' *H. Ord.* p. 33.

[2] *Replier*, To redouble, to bow, fould, or plait into many doublings. Cotgrave.

[3] Napkins? O. Fr. *brueroi* is *bruyère*, heath.

Of the Panter.

¶ De panetario.

He carries 3 loaves cut square for trenchers,

¶ þenne comes þe pantere *with* loues thre,
668 þat square are coruyn of trencho*ur* fre,
To sett *with*-inne *and* oon *with*-oute,
And saller y-cou*er*yd and sett in route;
With þo ouemast lofe h*it* shalle be sett,
672 *With*-oute forthe square, *with*-out*en* lett;
Two keruyng knyfes *with*-oute one,
þe thrydde to þo lorde, and als a spone.

and the covered Saltcellar, [Fol. 24.]

2 Carving-knives, and sets the 3rd, and a spoon to his lord.

¶ De Cultellis d*omi*ni.

Of the Lord's Knives, (Bread, and Washing.) The hafts of 2 are laid outwards, that of the 3rd inwards, and the steel spoon by it. More trencher loaves are set, and wine served to the Duchess.

¶ Of þo two þo haftes schynne outwarde be,
676 Of þe thrydd þe hafte inwarde lays he,
þe spony stele þ*er* by schalle be layde;
Moo loues of trenchirres at a brayde
He settes, *and* seruys euyr in fer*e*
680 To duches his wyne þ*at* is so der*e*.
Two loues of trenchors *and* salt þo,
He settes be-fore his son also;
A lofe of trencho*ur*s and salt on last,
684 At bordes ende he settes in hast.

2 Trencher-loaves, and salt, to the lord's son; and 1 loaf and saltcellar set at the end of the table.

Then 3 loaves of white bread are brought, and 1 coarse loaf is put in the Alms-dish.

þen brede he brynges, in towell*e* wrythyñ,
Thre lofys of þo wyte schalle be geuyñ;
A chet lofe to þo elmys dyshe,
688 We þ*er* he seruyd be *with* flesshe or fysche;
At a þ*er* ende he castes a cope,
Layde dowñ on borde, þe endys plyed vp.
That he assayes knelande on kne,
692 þo keru*er* hym parys a schyu*er* so fre;
And touches þo louys y*n* quer*e* a-boute,
þo pantere hit etys *with*-oute dowte;
þo euwer*e* thurgh towell*e* syles [1] clene
696 His wat*er* into þo bassynges shene;
þo ou*er* bassyn þ*er*-on schalle close,
A towell*e* þ*er*-on, as I suppose,

To assay bread, the Panter kneels, the Carver cuts him a slice,

and he eats it.

The Ewerer strains water into his basins,

on the upper one of which is a towel

[1] ? Du. *zijgen* (*door een zifte ofte Stramijn*), to runne (through a Sift or a Strainer.). *een Suyle* a Pale or a Water-pale. Hexham.

þat folden schalle be with fulle grete lore, — folded dodgily.
Two quarters on lenkethe and sumdele more;
A qwyte cuppe of tre þer-by shalle be, — Then the water is assayed in a cup of white wood.
Þer-with þo water assay schalle he;
Quelmes[1] hit agayn by-fore alle men;
Þo kerver þe bassynges tase vp þenne; — The Carver takes up the basins; a knight takes down the towel, and wipes the cup, into which the Carver pours water; the
Annaunciande squier, or ellis a knyȝt,
Þo towelle downe tase by fulle good ryȝt;
Þo cuppe he tase in honde also,
Þo kerver powres wat[er] þe cuppe into;
The knyȝt to þo kerver haldes anon, — knight hands it to him; he assays it, and empties the cup.
He says hit ar he more schalle doñ;
Þo cuppe þen voyde is in þo flette,[2]
Þe euwer hit takes with-outen lette.
The towelle two knyȝhtis schyn halde in fere, — Two knights hold the towel before the lord's sleeves, and hold the upper basin while the Carver pours water into the lower;
Be-fore þe lordes sleues, þat ben so dere;
The ouer bassyn þay halde neuer þe queder,
Quylle þo kerver powre water in-to þe nedur.
For a pype þer is insyde so clene,
Þat water deuoydes, of seluer schene;
Þen settes he þe nethyr, I vnd[u]rstonde, — then he puts the lower into the upper, and empties both,
In þe ouer, and voydes with bothe is honde;
And brynges to þe euwer þer he come fro; — takes them to the Ewerer, returns to the lord's table, lays 4 trenchers for him, with 1 above.
To þo lordys bordes aȝayn con go;
And layes iiij trenchours þo lorde be-fore,
Þe fyft aboue by good lore; — The Carver takes 3 to cut the lord's messes on,
By hym self thre schalle he dresse,
To cut opon þe lordes messe; — [Fol. 25.]
Smale towelle a-boute his necke shalle bene, — and has a cloth round his neck to wipe his knives on.
To clens his knyfys þat ben so kene.

¶ De Elemosinario.[3] — *Of the Almoner.*

¶ The aumenere by þis hathe sayde grace, — He says grace,
And þo almes dysshe hase sett in place; — sets down the Alms-dish, and

[1] covers. 'Ovyr quelmyd or ouer hyllyde. *Obvolutus.*' P. Parv. [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.

the Carver puts the first loaf in it.

þer-in þe kerver a lofe schalle sette,
To serue god fyrst with-outen lette ;

The other loaves he pares round,

Þese oþer lofes he parys a-boute,
Lays hit myd dysshe with-outen doute.

cuts one in two, and gives the upper half in halves to him. The Almoner has a staff in his hand.

Þe smalle lofe he cuttis euen in twynne,
Þo ouer dole in two lays to hym.
The aumenere a rod schalle haue in honde,
As office for almes, y vndurstonde.

He keeps the broken food and wine left, for poor men at the gate,

Alle þe broken met he kepys y wate,
To dele to pore men at þe ȝate,
And drynke þat leues serued in halle ;
Of ryche *and* pore bothe grete *and* smalle.

and is sworn to give it all to them.

He is sworne to ouer-se þe seruis wele,
And dele hit to þe pore euery dele ;

He distributes silver as he rides.

Seluer he deles rydand by way ;
And his almys dysshe, as I ȝou say,
To þe porest man þat he can fynde,
Oþer ellys I wot he is vnkynde.

¶ De ferculario.

Of the Sewer (or setter-on of Dishes).

¶ This wyle þo squyer to kechyn shalle go,
And brynges a bof for assay þo ;

The Cook assays the meat before it's dished.

Þo Coke assayes þe mete vngryȝt,
Þo sewer he takes and kouers on ryȝt ;

The Sewer puts the cover on it,

Wo so euer he takes þat mete to bere,

and the cover must never be raised

Schalle not so hardy þo couertoure rere,
For colde ne hote, I warne ȝou alle,

for fear of treason. (A Dodge: If the silver dish burns you,

For suspecyoñ of tresoun as may befalle.
Yf þo syluer dysshe wylle algate brenne,

put bits of bread under it.)

A sotelté I wylle þe kenne,
Take þe bredde coruyn *and* lay by-twene,
And kepe þe welle hit be not sene ;
¶ I teche hit for no curtayse,
But for þyn ese.

The Sewer assays all the food:

When þe sewer comys vnto þe borde,
Alle þe mete he sayes at on bare worde,

Þe potage fyrst *with* brede y-coruyn,
Cou*er*ys hom agayn lest þey ben storuyn ;
With fysshe or flessh yf [they] be se*r*ued,
A morselle *þer*-of shalle he be keruyd ;
And touche þe messe ou*er* alle aboute,
Þo sewer h*i*t et*is* *with*-outen doute.
With baken mete yf he se*r*uyd be þo,
Þo lydes vp-rered or he fyr go,
Þe past or pye he sayes *with*-inne,
Dippes bredde in graué no mor*e* ne mynne ;
ʒif þe baken mete be colde, as may byfall*e*,
A gobet of þo self he sayes *with*-all*e*.
But þ*o*u þ*a*t berys mete in hande,
Yf þo sewer stonde, loke þ*o*u stande ;
Yf he knele, knele þ*o*u so longe for oʒt,
¶ Tylle mete be sayde þ*a*t þ*o*u hase broght.
As oft at hegh borde yf brede be nede,
The butler two louys takys indede ;
Þat on settes down, þ*a*t oþer agayn
He barys to cupborde in towell*e* playn.
As oft as þe keru*er* fettys drynke,
Þe butler assayes h*i*t how good hy*m* thynke ;
In þe lordys cupp þ*a*t leuys vndrynken,
Into þe almesdisshe h*i*t schall*e* be sonken.
The keru*er* anon *with*-outen thouʒt,
Vnkou*er*s þe cup þ*a*t he hase brouʒt ;
Into þe cou*er*toure wyn he powr*e*s owt,
Or in-to a spare pece, *with*-outen doute ;
Assayes, an gefes þo lorde to drynke,
Or settes h*i*t doun as hym goode thynke.
Þo keru*er* [1] schall*e* kerue þo lordes mete,

potage with a piece of bread ;

fish or flesh, he eats a piece ;

baked meats hot, he lifts up the crust,

and dips bread in the gravy ;
baked meats cold, he eats a bit.

The meat-bearer stands or kneels as the Sewer does.

[Fol. 26.]

When bread is wanted, the Butler puts one loaf on the table, the other on the cupboard.

The Butler assays all the wine.

What is left in the lord's cup goes to the Alms-dish.

The Carver fills the empty cup,

assays it, and gives it the lord or puts it down.

He carves the lord's meat,

[1] Edward IV. had 'Bannerettes, IIII, or Bacheler Knights, to be kervers and cupberers in his Courte.' 'The kerver at the boarde, after the King is passed it, may chese for hymself one dyshe or two, that plentie is among. . . Theis kervers and cupberers . . them nedeth to be well spede in taking of degree in *the schole of urbanytie*.' *H. Ord.* p. 32-3

Of what kyn pece þat he wylle ete;
and lays it on his trencher,
And on hys trenchour he hit layes,
On þys maner with-out displayes;
putting a piece of every thing in the Alms-dish,
In almesdysshe he layes yche dele,
þat he is with serued at þo mele;
But he sende hit to ony strongere,
except any favourite piece or potage sent to a stranger.
A pese þat is hym leue and dere,
And send hys potage also,
þat schalle not to þe almes go.
(To say more about the Carver would require another section, so I pass it over.)
Of keruer more, yf I shulde telle,
Anoþer fytt þenne most I spelle,
Ther-fore I let hit here ouer passe,
To make oure talkyng summedelasse.
After dinner the Sewer brings the Surnape, a broad towel and a narrow, and slides it down.
When þe lorde hase eten, þo sewer schalle bryng
þo surnape on his schulder bryng,
A narew towelle, a brode be-syde,
And of hys hondes he lettes hit slyde;
The Usher takes one end of the broad one, the Almoner the other, and when it is laid, he folds the narrow towel double before his lord and lady.
þe vssher ledes þat on hed ryȝt,
þo aumener þo oþer away shalle dyȝt.
When þe vssher comys to þe borde ende,
þo narow towelle he strecches vnkende;
Be-fore þo lorde and þe lady so dere,
Dowbelle he playes þo towelle þere;
After grace removes them,
Whenne þay haue wasshen and grace is sayde,
Away he takes at a brayde;
lays the table on the floor, and takes away the trestles.
Awoydes þo borde in-to þo flore,
Tase away þo trestis þat ben so store.

Of the Chandler.

¶ De candelario.[1]

¶ Now speke I wylle a lytulle whyle
Of þo chandeler, with-outen gyle,

[1] See the 'Office of Chaundlerye,' *H. Ord.* p. 82-3. Paris candles, torches, morters, tortayes, sizes, and smalle lightes, are mentioned there.

þat torches[1] *and* tortes[2] *and* preketes[3] con make,
Perchours,[4] smale condel, I vnder-take;
Of wax þese candels alle þat brennen,
And morter of wax þat I wele kenne;
þo snof of hom dose a-way
With close sesours, as I 3ow say;
þe sesours ben schort *and* rownde y-close,
With plate of irne vp-on bose.
In chambur no ly3t þer shalle be brent,
Bot of wax þer-to, yf 3e take tent;
In halle at soper schalle caldels (*so*) brenne
Of parys, þer-in þat alle men kenne;
Iche messe a candelle fro alhalawghe day
To candelmesse, as I 3ou say;
Of candel liueray squiyers schalle haue,
So long, if hit is mon wille kraue.
Of brede and ale also þo boteler
Schalle make lyueré thurgh-out þe 3ere
To squyers, and also wyn to kny3t,
Or ellys he dose not his office ry3t.
Here endys the thryd speche.
Of alle oure synnes cryst be oure leche,
And bryng vs to his vonyng place!
Amen, sayes 3e, for hys grete grace!
¶ Amen, par charite.

He can make all kinds of candles, little and big,

and mortars of wax.
He snuffs them with short scissors.

In bed-chambers wax lights only shall be burnt;

[Fol. 27.]
in hall, Candles of Paris,

each mess having one from Nov. 1 to Feb. 2 (see l. 395), and squires one too.

The Butler shall give Squires their daily bread and ale all the year, and Knights their wine.

May Christ bring us to His dwelling-place. Amen!

[1] Torche. *Cereus.* P. Parv.

[2] ? same as *tortayes*, p. 192, note[2]; p. 204, *n.*

[3] Pryket, of a candylstykke, or other lyke. *Stiga*, P. Parv. Candlesticks (says Mr Way) in ancient times were not fashioned with nozzles, but with long spikes or *prykets*. . . (See wood cut at the end of this book.) In the Memoriale of Henry, prior of Canterbury, A.D. 1285, the term *prikett* 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 welbilovede the Lady Lucy,' July 16, 1533, included 'at our Chaundrye barr, in Wynter, every night oon *preket* and foure syses of Waxe, with eight Candells white lights, and oon Torche.' *Orig. Letters*, ed. Ellis, Series I., vol. ii. p. 31.

[4] See note [1], p. 189.

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 Schoole of Vertve* by Richard Weste," 1619, 12mo.]

To the Reader.

R Ightly conceiue me, and obserue 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 Irecting 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 neuer 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, Serving at the table.
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, Silence
be carefull: not a word.

If thou doe give or fill the drinke, Serving or filling drinke.
with duty set it downe,
And take it backe with manlike cheere
not like a rusticke Lowne.

If on an errand thou be sent, [p. 6.] If on an errand.
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, To schoole againe.
remember thou repaire
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 warne.

With stedfast eye and carefull eare,
remember every word
Thy Schoole master shall speake to thee,
as memory shall afford.

To use the browes.

Let not thy browes be backward drawn, [p. 7.]
it is a signe of pride,
Exalt them not, it shewes a hart
most arrogant beside.

The eyes.

Nor let thine eyes be gloting downe,
cast with a hanging looke:
For that to dreamers doth belong,
that goodnesse cannot brooke.

The fore-head.

Let forehead joyfull be and full,
it shewes a merry part,
And cheerefulnesse in countenance,
and pleasantnesse of heart.

Counte-nance.

Nor wrinckled let thy countenance be,
still going to and fro:
For that belongs to hedge-hogs right,
they wallow even so.

The nose.

Nor imitate with Socrates, [p. 8.]
to wipe thy snivelled nose
Vpon thy cap, as he would doe,
nor yet upon thy clothes.

But keepe it cleane with handkerchiffe,
provided for the same,
Not with thy fingers or thy sleeve,
therein thou art too blame.

Blowing or breathing.

Blow not alowd as thou shalt stand,
for that is most absurd,

Iust like a broken winded horse.
it is to be abhord.

Nor practize snuffingly to speake, Snuffling in the nose when you speake.
for that doth imitate
The brutish Storke and Elephant,
yea and the wralling cat.

If thou of force doe chance to neeze, [p. 9.] Neezing.
then backewards turne away
From presence of the company,
wherein thou art to stay.

Thy cheekes with shamefac't modesty, The Cheekes.
dipt in Dame Natures die,
Not counterfet, nor puffed out,
observe it carefully.

Keepe close thy mouth, for why, thy breath Breathing.
may hap to give offence,
And other worse may be repayd
for further recompence.

Nor put thy lips out like a foole Lips.
as thou wouldst kisse a horse,
When thou before thy betters art,
and what is ten times worse,

To gape in such unseemely sort, [p. 10.] Yawning.
with ugly gaping mouth,
Is like an image pictured
a blowing from the south.

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 shewes 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 [p. 1.]
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 forbeare,
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, [p. 12.]
or coughing twixt thy words,
It doth betoken a liers smell,
that's all that it affords.

Belching.

To belch or bulch like *Clitipho*,
whom *Terence* setteth forth,

Commendeth manners to be base,
most foule and nothing worth.

If thou to vomit be constrain'd, Vomiting.
avoyd from company:
So shall it better be excus'd,
if not through gluttony.

Keep white thy teeth, and wash thy mouth Keeping the teeth cleane.
with water pure and cleane,
And in that washing, mannerly
observe and keep a meane.

Thy head let that be kembd and trimd, [p. 13.] Kembing the head.
let not thy haire be long,
It is unseemely to the eye,
rebuked by the tongue.

And be not like a slothfull wight, Hanging down the head
delighted to hang downe
The head, and lift the shoulders up,
nor with thy browes to frowne.

To carry up the body faire, Carriage of the body.
is decent, and doth shew
A comely grace in any one,
Where ever he doth goe.

To hang the head on any side, Hanging the head aside.
doth shew hypocrisie:
And who shall use it trust him not,
he deales with policie.

Let not thy privy members be [p. 14.] Privy members.
layd open to be view'd,
It is most shamefull and abhord,
detestable and rude.

Urine or winde.

Retaine not urine nor the winde,
which doth thy body vex,
So it be done with secresie,
let that not thee perplex.

Sitting.

And in thy sitting use a meane,
as may become thee well,
Not straddling, no nor tottering,
and dangling like a bell.

Curtesie.

Observe in Curtesie to take
a rule of decent kinde,
Bend not thy body too far foorth,
nor backe thy leg behind.

The gate in going.

In going keep a decent gate, [p. 15.]
not faining lame or broken,
For that doth seeme but wantonnesse,
and foolishnesse betoken.

Apparrell.

Let thy apparrell 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 lothsome 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.

[*No doubt incomplete, or to be inserted before* Cap. v. *of* Weste's Schoole of Vertue, *at the end of this Part.* F. J. F.]

Bp. Grossetest's Household Statutes.

[*Sloane MS.* 1986, *p.* 193, *ab.* 1450-60. *The last page mentions the* 19*th year of Henry VI.*, A.D. 1440-1.]

INcipiunt statuta familie bone Memorie don pni Roberti Grossetest, lincolnie episcopi.

LEt alle men be warned þat seruen 3ou, and warnyng be 3eue to alle men that be of howseholde, to serue god and 3ou trewly & diligently and to performyng, or the wyllyng of god to be performed and fulfyllydde. Fyrst let seruauntis doo perfytely in alle thyngis youre wylle, and kepe they 3oure commaundementis after god and ry3thwysnesse, and with-oute condicion and also with-oute gref or offense. And sey 3e, that be principalle heuede or prelate to alle 3oure seruauntis bothe lesse and more, that they doo fully, reedyly, and treuly, with-oute offense or ayenseyng, alle youre wille & commaundement that is not ayeynys god. T the secunde ys, that 3e commaunde them that kepe and haue kepyng of 3oure howseholde, a-fore 3oure meynye, that bothe with-in and with-oute the meynye be trewe, honest, diligent, bothe chast and profitabulle. ¶ the thrydde: commaunde ye that noman be admittyd in 3oure howseholde, nother inwarde nother vtwarde, but hit be trustyd and leuyd that 3e be trewe and diligent, and namely to that office to the whiche he is admyttyd; Also þat he be of goode maners ¶ The fowrethe: be hit sow3ht and examined ofte tymys yf ther be ony vntrewman, vnkunnyng, vnhonest, lecherous,

All servants should serve truly God and their Master;

primus uersiculus doing fully all that their Master orders,

without answering.

2us

The upper servants must be honest and diligent,

3us

and engage no untrusty or unfit man.

iv.

Dishonest,

[* p. 194] quarrelsome, and drunken servants must be turned out.

stryffulle, drunke*lewe, vnprofitabulle, yf there be ony suche yfunde or diffamydde vppon these thyngis, that they be caste oute or put fro the howseholde. ¶ The

v. All must be of one accord,

fyft: commaunde ȝe that in no wyse be in the howseholde men debatefulle or stryffulle, but that alle be of ooñ a-corde, of ooñ wylle, euen lyke as in them ys oon mynde and oon sowle. ¶ The

vi. obedient to those above them,

sixte: commaunde ȝe that alle tho that seruen in ony offyce be obedient, and redy, to them that be a-bofe them in thyngis that perteynyñ to there office. ¶ The

vii. dress in livery,

seuenthe: commaunde ȝe that ȝoure gentilmen yomen and other, dayly bere and were there robis in ȝoure presence, and namely at the mete, for ȝoure worshyppe, and not oolde robis and

and not wear old shoes.

not cordyng to the lyuerey, nother were they oolde schoon ne fylyd. ¶ The

viii. Order your Alms to be given to the poor and sick.

viij: Commaunde ȝe that ȝoure almys be kepyd, & not sende not to boys and knafis, nother in the halle nothe oute of þe halle, ne be wasted in soperys ne dyners of gromys, but wysely, temperatly, with-oute bate or betyng, be hit distribute and the[n] departyd to powre meñ, beggers, syke folke and febulle. ¶ The

ix. Make all the household dine together in the Hall.

ix.: Make ȝe ȝoure owne howseholde 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-gedur as mony as may, not here fowre and thre there: and when youre chef maynye be sett, then alle gromys may* entre, sitte, And ryse ¶

[* p. 195]

[1 MS. wyse]

x. Let no woman dine with you.

The x.: Streytly for-bede ȝe that no wyfe [1] be at ȝoure mete. And sytte ȝe euer in the myddul of the hye borde, that youre fysegge and chere be schewyd to

Let the Master show himself to all.

alle meñ of bothe partyes, and that ȝe may see lyȝhtly the seruicis and defawtis: and diligently see ȝe that euery day in ȝoure mete seson be two men ordeyned to ouer-se youre mayny, and of that they shalle drede ȝou ¶ The

xi. Let your servants go to their homes.

xi: commaunde ȝe, and yeue licence as lytul tyme as ye may with honeste to them that be in ȝoure howseholde, to go home. And whenne ȝe yeue licence

to them, Assigne ȝe to them a short day of comyng a yeyne vndur peyne of lesyng there seruice. And yf ony mañ speke ayen or be worthe,[1] say to hym, "what! wille ye be lorde? ye wylle þat y serue you after ȝoure wylle." and they that wylle not here that ȝe say, effectually be they ywarnyd, and ye shalle prouide other seruantis the whiche shalle serue you to youre wylle or plesyng. ¶ The xij is: command the panytrere with youre brede, & the botelare with wyne and ale, come to-gedur afore ȝou at the tabulle afore gracys, And let be there thre yomen assigned to serue the hye tabulle and the two syde tabullis in solenne dayes; ¶ And ley they not the vessels deseruyng for ale and wyne vppon the tabulle,* but afore you, But be thay layid vnder þe tabulle. ¶ The 13: commaunde ye the stywarde þat he be besy and diligent to kepe the maynye in hys owne persone inwarde and vtwarde, and namely in the halle and at mete, that they be-haue them selfe honestly, with-out stryffe, fowlespekyng, and noyse; And that they that be ordeynyd to sette messys, bryng them be ordre and continuelly tyl alle be serued, and not inordinatly, And thorow affeccion[1] to personys or by specialte; And take ȝe hede to this tyl messys be fully sett in the halle, and after tende ye to ȝoure mette. ¶ The xiiij: commaunde ȝe þat youre dysshe be welle fyllyd and hepid, and namely of entermes, and of pitance with-oute fat, carkyng that ȝe may parte coureteysly to thoo that sitte beside, bothe of the ryght hande and the left, thorow alle the hie tabulle, and to other as plesythe you, thowȝght they haue of the same that ye haue. At the soper be seruantis seruid of oon messe, & byȝth metis, & after of chese. ¶ And yf the[r] come gestis, seruice schalle be haued as nedythe. ¶ The xv: commaunde ye the officers that they admitte youre knowlechyd men, familiers frendys, and strangers, with mery chere, the

[1 t. i. wroth] Don't allow grumbling.

xii. Tell your Panter and Butler to come to the table before grace.

Tell off three yeomen to wait at table.

[* p. 196]

xiii. Tell the Steward to keep good order in the Hall,

and serve every one fairly.

[1 MS. affecciori]

xiv. Have your dish well filled

that you may help others to it.

xv. Always admit your special friends,

wh[i]che they knowen you to wille for to admitte and receyue, and to them the whiche wylle you worschipe, and* they wylleñ to do that ye wylle to do, that they may know them selfe to haue be welcome to ȝou, and to be welle plesyd that they be come. ¶ And al so muche as ȝe may *with*-oute *per*il of sykenes & werynys ete ȝe in the halle afore ȝoure meyny, ¶ For that schalle be to ȝou *pro*fyte and worshippe. ¶ The xvj: when youre ballyfs comyn a-fore ȝoure, speke to them fayre and gentilly in opyñ place, and not in *pri*uey, ¶ And shew them mery chere, & serche and axe of them "how fare owre meñ & tenaunt*is*, & how cornys dooñ, & cart*is*, and of owre store how hit ys multiplyed." Axe suche thyng*is* openly, and knowe ȝe certeynly that they wille the more drede ȝou. ¶ The xvij: com-maunde ȝe that din*er*is and sopers *pri*uely in hid plase be not had, & be thay forbeden that there be no suche dyners nother sopers oute of the halle, For of suche comethe grete destr[u]ccion, and no worshippe therby growythe to the lorde.

[* p. 197] and show them you are glad to see them.

xvi. Talk familiarly to your Bailiffs,

ask how your tenants and store do.

xvii. Allow no private meals; only those in Hall.

¶ Explici*unt* Statuta Familie bone Memorie.

Prof. Brewer has, I find, printed these *Statuta* in his most interesting and valuable *Monumenta Franciscana*, 1858, p. 582-6. He differs from Mr Brock and me in reading *drunkelewe* (drunken, in Chaucer, &c.) as 'drunke, lewe,' and *vessels* as 'bossels,' and in adding *e*'s[1] to some final *g*'s. He says, by way of Introduction, that, "Though entitled Ordinances for the Household of Bishop Grostete, this is evidently a Letter addressed 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 confidential 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 affection; none would have ventured to address him with so much familiarity. 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 supposition. See pp. 160, 170 (*Mon. Francisc.*). The MS. is a small quarto on vellum, in the writing of the 15th century It is in all probability a translation from a Latin original."

[1] In this he is probably right. The general custom of editors justifies it. Our printers want a pig-tailed or curly *g* to correspond with the MS. one.

Stanzas and Couplets of Counsel.

[*From the Rawlinson MS., C.* 86, *fol.* 31, *in the Bodleian Library.*]

Vtter thy langage wyth good avisement ;
Reule the by Reasoun in thy termoȝ alle ;
Mystruste not thy frende for none accusement, — Never mistrust or fail your friend.
Fayle him neuer at nede, what so euer befalle ;
Solace þi selfe when menn to sporte þee calle ;
Largely to speke be wele ware for þat cause ; — Don't talk too much.
Rolle faste this reasoun & thynke wele on þis clause.

What mann þou seruyst, alle wey him drede ; — Spare your master's goods as your own.
His good as þyñ owne, euer þou spare.
Lette neuer þy wylle þy witt ouer lede,
But be glad of euery mannys welfare.

Folus lade polys ; wisemenn ete þe fysshe ;
Wisemenn hath in þer hondis ofte þat folys after wysshe.

Who so in youthe no vertu vsith, — A lawless youth, a despised old age.
In age alle honour him refusith.

16 Deame þee best in eu*e*ry doute
Tyl þe trouthe be tryed oute.

A Gentleman says the best he can of every one.

It is þe properte of A gentilman*n*
To say the beste þ*a*t he can*n*.

20 Si vie3 dolere tua crimina dic miserere
Permiserere mei frangitur ira dei

[Follows:—Policronica.
Josephus of Iewes þ*a*t Nobyl was, the firste Auctou*r* of the booke of Policronica, &c.]

The ſchoole

of Vertue, and booke of

good Nourture for chyldren, and
youth to learne theyr dutie by.
Newely peruſed, corrected,
and augmented by the
fyrſt Auctour
F. S.[eager]

With a briefe declaracion of the
dutie of eche degree.

Anno. 1557.

Diſpiſe not councel, rebuking foly
Eſteme it as, nedefull and holy.

¶ Imprinted at London in Paules
Churchyarde at the ſigne of
the Hedgehogge by
Wyllyam Seares.

¶ THE AUCTOURS NAME IN VERDYT.

S	SAye well some wyll by this my labour
E	Euery man yet Wyll not say the same
A	Amonge the good I doubt not fauour
G	God them forgeue For it me blame
E	Eche man I wyshe It shall offende
R	Reade and then iudge Where faulte is amende.

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, Isocra, &c.,' are those of the original. The rest are the editor's, and he has added headlines, some stops, &c.]

The schoole of vertue.

FIrst in the mornynge when thou dost awake, [sign. A. ii.]
To God for his grace thy peticion then make ; First, say this prayer:
This prayer folowynge vse dayly to say,
Thy harte lyftynge vp ; Thus begyn to pray

¶ The mornynge prayer.

" O God, from whom al good gifts procede ! " O God !
To thee we repayre
That with thy grace in tyme of our nede, enable us to follow virtue.
Vertue to folowe thou wouldst vs endue
Heare this our request, and vyce to exchue :
O lorde ! moste humbly and graunt our desyre,
This day vs defende, we do the requyre ! [sign. A. ii. b.]
May do the thynge that we walkynge aryght Defend us this day.
That as we in yeares acceptable in thy syght,
So in good vertues And body do growe,
To thy honour, we may lykewyse flowe Let us abound with virtues,
Learninge to lyue well, and ioy of our parentes,
and kepe thy commaundmentes ;
In flyinge from all Vice, synne, and cryme, flee from vice,
Applyinge our bookes, not losynge our tyme,
May fructifye and go forwarde and go forward in good doing to our live's end."
In this vale of miserie here in good doynge
That after this lyfe vnto oure lyuees endynge,
We may attayne here transitory [sign. A. iii.]
The Lordes prayer then to greater glory."
So vsynge to do se thou recyte, Repeat the Lord's Prayer night and morning.
at mornynge and nyght.

How to wash and dress yourself.

¶ Howe to order thy selfe when thou rysest, and in apparelynge thy body.

Capitulo .i.

Cato.

Don't sleep too long.

FLye euer slouthe
In health the body
Muche slepe ingendereth
It dulles the the wyt
Early in the mornynge
Thy rayment put on,

Rise early; [sign. A. iii. *b.*]

cast up your bed,

To cast vp thy bed
Els may they say
So to departe
It is not semynge

and don't let it lie.

Go down,

Downe from thy chamber

salute your parents,

Thy parentes salute thou,

wash your hands,

Thy handes se thou washe,

comb your head,

And of thy rayment
Thy cappe fayre brusht,

brush your cap and put it on. [sign. A. iiii.]

Takynge it of

Cato.

Cato doth councel thee
Declarynge therby

Tie on your shirt-collar,

Thy shyrte coler fast

Comely thy rayment

fasten your girdle,

Thy gyrdell about

rub your breeches, clean your shoes,

Thy hose fayre rubd

wipe your nose on a napkin,

A napkyn se that
Thy nose to clense

pare your nails, clean your ears, wash your teeth. [A. sign. iiii. *b.*]

Thy nayles, yf nede be,
Thyne eares kepe cleane,

Have your torn clothes mended,

If ought about thee
Thy frendes therof shewe

or new ones obtained.

And they wyll newe
Or the olde mende,

Get your satchell and books, and haste to School,

This done, thy setchell
And to the scole

and ouer much slepe ; 50
therby thou shalte kepe.
diseases and payne, 54
and hurteth the brayne.
thy bed then forsake, 58
thy selfe redy make.
It shalbe thy parte, 62
that beastly thou art ;
and let the same lye, 66
nor yet manerly.
when thou shalte go, 70
and the famely also ;
and thy hed keame, 74
se torne be no seame ;
thy hed couer than, 78
In speakynge to any man.
thyne elders to reuerence
thy dutye and obedience.
to thy necke knyt ; 86
loke on thy body syt.
thy wast then fasten, 90
thy showes se be cleane.
thou haue in redines 94
from all fylthynes.
se that thou payre ; 98
thy teath washe thou fayre.
chaunce to be torne, 102
howe it is worne,
for thee prouyde, 106
In tyme beinge spyde,
and thy bokes take, 110
haste see thou make.

But ere thou go, with thy selfe forthynke. taking too
That thou take with thee pen, paper, and ynke ; pen, paper, and ink,
For these are thynges for thy study necessary, which are necessary
Forget not then with thee them to cary.
The souldiar preparynge hym selfe to the fielde
Leaues not at home his sworde and his shielde, [sign. A. v.]
No more shulde a scoler forget then truly
what he at scole shulde nede to occupy. for use at school.
These thynges thus had, Take strayght thy way Then start off.
Vnto the schole without any stay.

Howe to behaue thy selfe in going by the streate and in the schoole .ii.

How to behave going to, and at, School.

IN goynge by the way and passynge the strete, Take off your cap to those you meet;
Thy cappe put of, Salute those ye mete ; Isocra.
In geuynge the way to suche as passe by, Cato.
It is a poynte of siuilitie. give way to passers by.
And thy way fortune so for to fall, [sign. A. v. *b.*]
Let it not greue thee thy felowes to call. Call your playmates on your road.
when to the schole thou shalte resort, At School
This rule note well I do the exhort :
Thy master there beynge, Salute with all reuerence, salute your master,
Declarynge thereby thy dutye and obedience ;
Thy felowes salute In token of loue, and the scholars.
Lest of inhumanitie they shall thee reproue.
Vnto thy place appoynted for to syt, Go straight to your place,
Streight go thou to, and thy setchel vnknyt, undo your satchell,
Thy bokes take out, thy lesson then learne take out your
Humbly[1] thy selfe Behaue and gouerne. [1] [*Orig.* Huubly] [sign. A. vi.]
Therein takynge payne, with all thyne industry books and learn your lesson;
Learnynge to get thy boke well applye : stick well to your books.
All thynges seme harde when we do begyn,
But labour and diligence yet both them wyn ; Virgil.
we ought not to recken and coumpt the thyng harde
That bryngeth ioye and pleasure afterwarde ;
Leaue of then laboure, and the lacke rue, 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, had not Letters preserved them?

Lament and repent
Deades that deserued
Buried had ben,
If letters had not then
The truth of suche thynges
Applye thy minde

Cato. For learnynge in nede
Nothinge to science

Cicero. The swetenes wherof
And Cato the wyse

Cato. That man wantinge learnynge

Aristot. The rootes of learnynge
The fruites at last

Work hard then,

[sign. A. vii.]

Then labour for learnynge
The ignoraunt to teache,

and you'll be thought worthy to serve the state.
[1 *Orig.* ryme]

So shalte thou be thought
The common welth to serue
Experience doth teache
That many to honour

Men of low birth win honour by Learning,

That were of byrthe
Suche is the goodnes
For he that to honour

and then are doubly happy.
When you doubt, ask to be told.

Is double happy,
If doubte thou doest,
No shame is to learne,

[sign. A. vii. *b*.]

Ignoraunce doth cause
For wantynge of knowledge
Then learne to discerne

Wish well to those who warn you.
On your way home
walk two and two orderly
(for which men will praise you);

And suche as thee warne,
when from the schoole
Or orderly then go ye,
your selues matchynge
That men it seynge
In commendynge this
whiche must nedes sounde

when age doth insue. 180
Fame and greate prayse,
we se in olde dayes; 184
brought them to lyght
who coulde nowe resyght?
to learnynge and scyence,
wyll be thy defence. 192
compare we may well,
all thynges doth excell.
this worthy sayinge hath,

is as the image of death.
most bytter we deme; 202
Moste pleasaunt doth seme.
whyle here thou shalt lyue,
and good example geue;
A membre most worthy
In tyme[1] of necessitie. 212
And shewe to thee playne
By learninge attayne 216
But symple and bace,—
Of Gods speciall grace,—
by vertue doth ryse, 222
and counted most wyse.
Desyre to be toulde, 226
Beinge neuer so oulde;
Great errors in vs 230
Doubts to discusse;
the good from the yll, 234
Bere them good will.
ye shall take your waye,
twoo in aray, 240
So equall as ye may,
May well of you saye 244
your laudable wayes,
to your great prayse, 248

Not runnynge on heapes as a swarme of bees, — don't run in heaps like a swarm of bees
As at this day Euery man it nowe sees ; [sign. A. viii.]
Not vsynge, but refusynge, Suche foolyshe toyes 254 like boys do now.
As commonly are vsed In these dayes of boyes,
As hoopynge and halowynge as in huntynge the foxe, — Don't whoop or hallow as in fox-hunting
That men it hearynge Deryde them with mockes.
This foolyshnes forsake, this folly exchewynge,
And learne to followe this order insuynge. 264
In goynge by the way Neyther talke nor iangle, — don't chatter,
Gape not nor gase not at euery newe fangle, 268 — or stare at every new fangle,
But soberly go ye with countinaunce graue ; — but walk soberly,
Humblye your selues towarde all men behaue ; — Isocra.
Be free of cappe and full of curtesye ; 274 — [sign. A. viii. *b.*] taking your cap off to all,
Greate loue of al men you shall wyn therby.
Be lowly and gentyll and of meke moode ; 278 — and being gentle.
Then men con not but of you say good.
In passynge the strete Do no man no harme ; 282 — Do no man harm; speak few words.
Vse thou fewe wordes, and thy tounge charme,
Then men shal see that grace in the groweth
From whom vertues So aboundantly floweth.
when thou arte come where thy parentes do dwell, 290 — On reaching home
Thy leaue then takynge Byd thy felowes farewell ; — salute your parents reverently.
The house then entrynge, In thy parence presence
Humbly salute them with all reuerence. 296 — [sign. B. i.]

¶ Howe to behaue thi selfe in seruynge the table. Cap. iii.

How to wait at table.

VVhen thy parentes downe to the table shall syt,
In place be ready For the purpose moste fyt: — Look your parents in the face, hold up your hands, and say
With sober countinaunce Lokynge them in the face,
Thy handes holdynge vp, this begyn grace : 304
"GEue thankes to God with one accorde — Grace before meate.
For that shall be Set on this borde. 308

Grace before Meat.

And be not carefull
To eche thynge lyuynge
For foode he wyll not
[sign. B. i. b.] But wyll you fede,
Take well in worth
At this tyme be

¶ So treatablie speakyng
That the hearers therof
Grace beynge sayde,
Sayinge "muche good
Of stature then
It shall become thee
In bringynge to it
[sign. B. ii.] For thy parence vpon
Disshes with measure
Els mayste thou happen
On theyr apparell
whiche for to doe
Spare trenchers with napkyns
To serue afterwarde,
Be circumspecte ;
Of necessary thynges
As breade and drynke,
The voyders with bones
[sign. B. ii. b.] At hande be ready,
To fetche or take vp,
when they haue done,
The table vp fayre
Fyrste the saulte
Hauynge by thee
thynges from thy handes
That from the table
A voyder vpon
The trenchers and napkyns

what to eate,
the Lorde sends meate ;
Se you peryshe,
Foster, and cheryshe ;
what he hath sent,
therwith content,
Praysynge 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 nede
that tyme to fede.
thou oughtest to fyll,
thy seruyce to spyll
Or els on the cloth,
wolde moue them to wroth.

haue in redynes
If there come any gesse.
see nothynge do wante ;
that there be no skant,
se there be plentie ;
Ofte se thou emptie.
If any do call,
If ought fortune to fall.
then ready make
In order to take :
Se that thou couer,
Eyther one or other
then to conuaye
thou shalt take awaye.
the table then haue,
therein to receaue ;

Make a low curtesy; wish your parents' food may do 'em good.

If you are big enough, bring the food to table.

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 Voiders often.

Be at hand if any one calls.

When the meat is over, clear the table :

1. cover the salt,

2. have a tray by you to carry things off on,

3. put the trenchers, &c., in one Voider,

The croomes with a napkyn
It at the tables ende
Then before eche man
The best fyrste seruynge,
Then cheese with fruite
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 wantynge,
The bason and ewer
In place conuenient
when thou shalt see
The ewer take vp,
In powrynge out water
The table then voyde
All thynges thus done,
Before the table

together them swepe,
In a voyder them kepe.
A cleane treanchour 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 parence:

Do thou tourne in,
At the hygher ende begin.
On the table spreade, —
the cloth take in steade, —
to the table then brynge,
theyr pleasure abydynge.
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.

4. sweep the crumbs into [sign. B. iii.] another,
5. set a clean trencher before every one,
6. put on Cheese, Fruit, Biscuits, and
7. serve Wine, Ale or Beer.
When these are finished, clear the table,
and fold up the cloth.
[sign. B. iii. *b.*] Then spread a clean towel,
bring bason and jug,
and when your parents are ready to wash,
pour out the water.
Clear the table;
make a low curtsey.

¶ Howe to order thy selfe syttynge at the table. Capitulo .iiii.

[sign. B. iiii.] *How to behave at your own dinner.*

O Chyldren! geue eare
Howe at the table
your duties to learne,
you may your selues gouerne.
Presume not to hyghe,
In syttynge downe,
Suffer eche man
For that is a poynte
when they are serued,
For that is a sygne
I say, in no case;
to thy betters geue place.
Fyrste serued to be,
Of good curtesie.
then pause a space,
of nourture and grace.

Socra. Cato.
Let your betters sit above you.
See others served first,
then wait a while before eating.

Take salt with your knife, [sign. B. iiii. *b.*] cut your bread, don't fill your spoon too full,

Saulte with thy knyfe
The breade cut fayre,
Thy spone with pottage
For fylynge the cloth,

or sup your pottage.

For rudnes it is
Or speake to any,

Have your knife sharp.

Thy knyfe se be sharpe
Thy mouth not to full

Don't smack your lips or gnaw your bones: avoid such beastliness.

Not smackynge thy lyppes,
Nor gnawynge the bones
Suche rudenes abhorre,
At the table behaue

[sign. B. v.] Keep your fingers clean,

Thy fyngers se cleane
Hauynge a Napkyn

wipe your mouth before drinking.

Thy mouth therwith
The cup to drynke

Let not thy tongue

Plato.

And of no matter

Don't jabber or stuff.

Temper thy tongue
For "measure is treasure,"

Cicero.

And measure in althynges
what is without measure

Silence hurts no one, [sign. B. v. *b.*]

For silence kepynge
where as thy speache

Isocra.

Bothe speache and silence

and is fitted for a child at table.

But sylence is metest

Cato.

And Cato doth saye,
The fyrste of vertue

Don't pick your teeth, or spit too much.

Pyke not thy teethe
Nor vse at thy meate
this rudnes of youth

Behave properly.

thy selfe manerly

Don't laugh too much.

If occasion of laughter
Beware that thou vse

[sign. B. vi.] Learn all the good manners you can.

Of good maners learne
It wyll thee preferre

then reache and take,
And do not it breake.
to full do not fyll,
If thou fortune to spyll,
thy pottage to sup,
his head in the cup.
to cut fayre thy meate;
when thou dost eate;
As comonly do hogges,
As it were dogges;
Suche beastlynes flie,
thy selfe manerly.
that thou euer kepe,
thereon them to wype;
Cleane do thou make,
In hande yf thou take,
At the table walke,
Neyther reason nor talke.
and belly alway,
the prouerbe doth say,
Is to be vsed;
Ought to be refused.
thou shalt not be shent,
May cause thee repent.
are commendable,
In a chylde at the table.
that "in olde and yonge
Is to kepe thy tonge."
at the table syttynge,
Ouer muche spytynge;
Is to be abhorde;
Behaue at the borde.
at the table thou se,
the same moderately.
So muche as thou can;
when thou art a man.

Aristotle the Philosopher this worthy sayinge writ, Aristot.
That "maners in a chylde are more requisit
then playnge on instrumentes They are better than playing the fiddle,
and other vayne pleasure;
For vertuous maners Is a most precious treasure."
Let not this saynge In no wyse thee offende, though that's no harm,
For playnge of instrumentes He doth not discommende,
But doth graunt them for a chylde necessary, but necessary;
Yet maners muche more see here he doth vary. yet manners are more important.
Refuse not his councell, Nor his wordes dispise;
To vertue and knowledge By them mayste thou ryse. [sign. B. vi. *b.*]

¶ Howe to order thy selfe in the Churche. Cap. .v.

How to behave at Church.

VVhen to the Churche thou shalt repayer,
Knelynge or standynge, to God make thy prayer; Pray kneeling or standing.
All worldely matters From thy mynde set apart,
Earnestly prayinge, to God lyfte vp thy hart.
A contrite harte He wyll not dispyse, Psal. l.
whiche he doth coumpt A sweete sacrifice.
To hym thy sinnes shewe and confesse, Confess your sins to God.
Askynge for them Grace and forgyuenes;
He is the Phisition that knoweth thy sore, [sign. B. vii.] He knows your disease.
And can to health A-gayne thee restore.
Aske then in fayth, Not doubtynge to haue; Iames the .i. Ask in faith,
The thynges ye desyre ye shall then receaue; and what you ask you shall have;
So they be lawfull Of God to requyre,
He wyll the heare and graunt thy desyre;
More mercifull he is then pen can expresse, He is more merciful than pen can tell.
The aucthor and geuer here of all goodnesse.
"All ye that laboure and burdened be, Math. x.
I wyll you refreshe In commynge to me."
These are Chrystes wordes, the scripture is playne,
Spoken to all suche as here suffre payne; [sign. B. vii. *b.*]
Our wylles to his worde then let vs frame,
The heauenly habytacion therby we may clame.

Behave nicely in church,

In the churche comly thy selfe do behaue,
In vsage sober, thy countinaunce graue.

and don't talk or chatter.

whyle you be there, taulke of no matter,
Nor one with an other whisper nor chatter.

Behave reverently;

Reuerently thy selfe Order alwaye
when to the Churche thou shalt come to pray:

the House of Prayer Luke .xix. [sign. B. viii.] is not to be made a fair.

Eche thynge hath his tyme, Consyder the place,
For that is a token of vertue and grace,
The Lorde doth call it the house of prayer
And not to be vsed As is a fayer.

¶ The fruites of gamynge, vertue and learnynge. Capitulo .vi.

Avoid

O Lytle chylde, Eschewe thou euer game,—
For that hath brought Many one to shame,—

dicing and carding.

As dysynge, and cardynge, And suche other playes,
which many vndoeth, as we se nowe a dayes.

Cicero.

But yf thou delyght In any earthly thynge,

Delight in Knowledge, Virtue, and Learning.

Delyght in knowledge, Vertue, and learnynge,
For learnynge wyll leade thee to the schoole of vertue,

[sign. B. viii. *b.*]

And vertue wyll teache thee Vice to subdue.
Vice beynge subdued, thou canst not but floryshe;

Happy is he who cultivates Virtue.

Happy is the man that vertue doth norysh.
By knowledge lykewyse thou shalt doubtes discerne,
By vertue agayne thy lyfe well gouerne.
These be the frutes By them we do take,

Cursed is he who forsakes it.

Cursed is he then that doth them forsake.
But we erre in wyt In folowynge our wyll,
In iudgynge that good which playnly is yll.

Let reason rule you,

Let reason thee rule, and not will thee leade
To folowe thy fansie, A wronge trace to treade.

[sign. C. i.] and subdue your lusts.

But subdue thy luste, and conqeur thy wyll
If it shall moue thee to doe that is yll;

These ills come from gambling:

For what hurte by game to many doth growe,
No wyse man I thynke but doth it well knowe.

Experience doth shewe and make it manifeste
That all good men can it but deteste,
As strife and debate, murder and thefte, strife, murder, theft,
whiche amonge christians, wolde god were lefte,
with cursynge and bannynge, with swearyng and tearyng, cursing and swearing.
That no honest harte can abyde the hearyng:
These be the fruites that of them doth sprynge,
with many more as euill that cometh of gamynge. [sign. C. i. *b.*]

¶ How to behaue thy selfe in taulkynge with any man. Capitulo .vii. *How to behave when conversing.*

IF a man demaunde a question of thee,
In thine aunswere makynge be not to hastie; Isocra.
waie well his wordes, the case vnderstande Understand a question before you answer it;
Eare an answere to make thou take in hande,
Els may he iudge in thee little wit,
To answere to a thynge and not heare it.
Suffer his tale whole out to be toulde, let a man tell all his tale.
Then speake thou mayst, and not be controulde;
Low obeisaunce makyng, lokinge him in the face, [sign. C. ii.]
Tretably speaking, thy wordes see thou place. Then bow to him, look him in the face,
with countinaunce sober thy bodie vprighte and answer sensibly,
Thy fete iuste to-gether, thy handes in lyke plight;
Caste not thyne eies on neither syde. not staring about
when thou arte praised, therin take no pryde.
In tellynge thy tale, neither laugh nor smyle, or laughing,
Such folly forsake thou, banish and exyle;
In audible voice thy wordes do thou vtter, but audibly
Not hie nor lowe, but vsynge a measure.
Thy wordes se that thou pronounce plaine, and distinctly,
And that[1] they spoken Be not in vayne; [sign. C. ii. *b.*]
In vttryng wherof Kepe thou an order, your words in due order,
Thy matter therby thou shalte much forder; [1 *orig.* thai]
whiche order yf thou Do not obserue,
From the purpose nedes must thou swarue, or you'll straggle off,

And hastines of speche wyll cause thee to erre,
or stutter, or stammer, which is a foul crime. Or wyll thee teache to stut or stammer.
To stut or stammer is a foule crime,
Learne then to leaue it, take warnyng in tyme;
How euyll a chylde it doth become,
Thy selfe beynge iudge, hauinge wisedome;
[sign. C. iii.] And sure it is taken by custome and vre,
whyle yonge you be there is helpe and cure.
This generall rule yet take with the,
Always keep your head uncovered. In speakynge to any man Thy head vn-couered be.
The common prouerbe remember ye oughte,
Better unfed than untaught. "Better vnfedde then vn-taughte."

How to take a Message.

¶ How to order thy selfe being sente of message. Cap. viii.

IF of message forthe thou be sente,
Listen to it well; don't go away not knowing it Take hede to the same, Geue eare diligente;
Depart not awaye and beyng in doute,
[sign. C. iii. b.] Know wel thy message before thou passe out;
Then hurry away, with possible spede then hast thee right sone;
If nede shall requirr it so to be done.
give the message; After humble obeisaunce, the message forth shewe
Thy wordes well placinge in vttringe but fewe
As shall thy matter serue to declare.
get the answer, return home, and tell it to your master Thine answere made, then home againe repare,
And to thy master therof make relacion
As then the answere shall geue thee occasion.
Socra. Neither adde nor deminish any thynge to the same,
Lest after it proue to thy rebuke and shame,
[sign. C. iiii.] exactly as it was told to you. But the same vtter so nere as thou can;
No faulte they shall fynde to charge thee with than,
In most humble wyse loke done that it be,
As shall become beste a seruantes degre.

Against Anger, &c.

¶ A-gainste Anger, Enuie, and malice. Cap. ix.

The slave of Anger must fall. IF thou be subiecte and to anger thrall,
And reason thee rule not, nedes must thou fall.

Conquer thy wyll and subdue thy luste, 768 Pericles.
Thy fansy not folowing, thy cause though be iuste ;
For anger and furie wyll thee so chaunge 772 Anger's deeds are
That thy doynges to wise men wyll appeare straunge. [sign. C. iiii. *b.*] strange to wise men.
Thine anger and wrath seke then to appeace, 776
For wrath, saith Plato, Leades shame in a leace. Plato.
The hastie man wantes neuer trouble, 780 Isocra.
His mad moody mynde his care doth double. A hasty man is always in trouble.
And malyce thee moue to reuenge thy cause, 784
Dread euer god, and daunger of the lawes.
Do not reuenge, though in thy power it be, Take no revenge, but forgive.
Forgeue the offender being thine enemie. 790
He is perfectely pacient, we may repute plaine,
[That] From wrath and furye himselfe can refrayne. 794 Plato.
Disdayne nor enuie The state of thy brother, [sign. C. v.] Envy no one.
In worde nor dede not hurtyng one an other. Seneca.
Debate and disceate, contencion and enuie, 800 An ill body breeds debate.
Are the chiefe frutes of an euyll bodie.
And Salomon saithe "The harte full of enuie, Salomon.
Of him selfe hath no pleasure nor commoditie." 806

¶ The fruites of charitie, loue, and pacience. Cap. x.

The Fruits of Charity, &c.

CHaritie seketh not that to her doth belonge, Charity seeketh not her own,
But paciently a-bydinge, sustainynge rather wronge ;
Not enuiynge, but bearinge with loue and pacience,— but bears patiently.
So noble is her nature,— forgeuing all ofence. 814 [sign. C. v. *b.*]
And loue doth moue the mynde to mercie, Love incites to Mercy.
But malice againe doth worke the contrarie.
whiche in the wicked wyll euer beare stroke, 820
Pacience thee teacheth therof to beare the yoke. Patience teaches forbearance.
where pacience and loue to-gether do dwell 824
All hate and debate, with malice, they expell.

Pithagoras. Loue constant and faithfull, Pithagoras doth call
To be a vertue most principall.
Plato. Plato doth speake almoste in effecte
'where loue is not, no vertue is perfecte.'
[sign. C. vi.] Pray God to give thee Charity and Patience, to lead thee to Virtue's School, and thence to Eternal Bliss.
Desire then god to assiste thee with his grace
Charitie to vse and pacience to imbrace;
These three folowinge will thee instructe,
That to vertues schoole they wyll thee conducte,
And from vertues schoole to eternall blisse
where incessaunt ioie continually is.

Against Swearing.

¶ A-gainge (*so*) the horrible vice of swearynge.

Cap. xi.

Take not God's name in vain, IN vaine take not the name of god;
Swere not at all for feare of his rod.
or He will plague thee. The house with plagues he threteneth to visit
[sign. C. vi. *b.*] where othes are vsed: they shall not escape it.
Iuste are his iudgementes, and true is his worde,
And sharper then is a two edged sworde;
Beware of His wrath, and live well in thy vocation. wherfore beware thou his heauy indignacion,
And learne to lyue well in thy vocacion
wherin that god shall thee set or call;
Rysinge againe— if it fortune to fall—
By prayer and repentance, whiche is the onely waie.
Christ wolde not the death of a sinner, I saye,
But rather he turne From his wickednesse,
And so to lyue in vertue and goodnesse.
[sign. C. vii.] What is the good of swearing? what better art thou for this thy swearyng
Blasfamouslye, the name of god tearyng?
It kindles God's wrath against thee. Prouokynge his yre and kyndlinge his wrath
Thee for to plauge, that geuinge the hath
Knowlage and reason thy selfe for to rule,
And for to flee the thynge that is euyl.
Seneca. Senica doth councell thee all swerynge to refrayne,
Although great profite by it thou mighte gaine:
Pericles. Pericles, whose wordes are manifeste and playne,
From swerynge admonisheth thee to obstaine;

The lawe of god, and commaundement he gaue, God's law forbids [sign. C. vii. b.]
Swearynge amongst vs in no wyse wolde haue. swearing,
The councell of philosoph[ers] and so does the counsel of Philosophers.
Amongest whom sweryng I haue here expreste,
Much lesse amongest christians was vtterly deteste;
But vtterly of them ought it to be vsed,
cleane to be refused.

¶ A-gainste the vice of filthy talkynge. Cap. xii. *Against filthy talking.*

NO filthy taulke Thy tonge therby Never talk dirt.
Of euery idell worde for to abuse.
All men I woulde an accumpte we shall render;— For every word we shall give account
To god for it this sayinge to remember;— at the Day of Doom,
In earnest or sporte at the generall daie [sign. C. viii.]
whiche daye to the iuste we shall speake or saie;
And to the wicked shalbe most ioyfull,
As we here doe, againe as wofull.
Vnles we repente so shall we receaue, and be judged according to our deeds.
If god wyll deale and mercy of god craue.
For thinges that be with vs so straight
Then haue we cause of so small waight,
Our lyues lewdly to feare and dreade, Let lewd livers then fear.
Thy tonge take hede if we haue leade.
From speakyng wordes thou doe refrayne Keep your tongue from vain talking.
Thy wyll and witte that are moste vayne; [sign. C. viii. b.]
Thy mynde exercise to goodnes applie, Aristot.
in vertuous studie.

¶ A-gainste the vice of lyinge. Capitulo .xiii. *Against Lying.*

TO forge, to fayne, to flater and lye, Plato.
Requiere diuers collours with wordes fayre and slye,
But the vtteraunce of truthe is so simple and playne To speak the

truth needs no study, therefore always

That it nedeth no studie
wherfore saye truth,
So shalte thou fynde

practise it and speak it.

Vse truthe, and say truth,
For tyme of althinges

[sign. D. i.] Shame is the reward of lying.

Shame is the rewarde
Then auoyde shame,
A lyar by his lying
That whan he saith truth

Always speak the truth.

Then let thy talke
And blamed for it

Who can trust a liar?

Howe maie a man
But doubte his dedes,
In tellyng of truth
Where vttring of lyes

If a lie saves you once, [sign. D. i. b.] it deceives you thrice.

And though a lye
Thrise for that once
Truste then to truth,
And followe these pre-
ceptes:

to forge or to fayne;
how euer stand the case,
more fauour and grace.
in that thou goest aboute,
the truthe wyll bringe out.
For lying dewe;
and vtter wordes trewe.
this profet doth get,
no man wyll him credet;
with the truth agree,
thou shalte neuer bee.
a lyer ought truste?
his woordes being vniuste.
there lougeth no shame,
deserueth much blame;
from stripes ye once saue,
it wyll the desceue;
and neither forge nor fayne,
from liyng do refraine.

A bedward Prayer.

¶ A praier to be saide when thou goest to bedde.

God of mercy,

O Mercifull god!
And graunte vnto vs

take us into Thy care.

Into thy tuicion,
Our bodies slepynge,

Forgive us our sins.

Forgeue the offences
A-gainste thee and our
neighbour
And graunte vs thy grace

[sign. D. ii.]

And that a newe lyfe

Deliver us from evil, and our enemy the Devil.

Deliuer and defende vs
And from the daunger
whiche goeth a-boute
And by his crafte

heare this our requeste,
this nighte quiet reste.
oh lorde, do vs take!
our myndes yet maie wake.
this daye we haue wroughte
in worde, dede, and
thoughte!
hense forth to flie sinne,
we maie nowe beginne!
this night from all euell,
of our enemie, the diuell,
sekyng his praie,
whom we maie betraie.

Assiste vs, oh lorde, with thy holy sprite, 1012 Assist us
That valiantly against him we maie euer 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 and ascribe all honour to Thee.
For his defence bothe now and alwaies !"

¶ the dutie of eche degred. (*so*) brefely declared. [sign. D. ii. *b*.] *Each one's Duty.*

1 YE princes, that the earth rule and gouerne, 1024 The Duty of Princes,
Seke ye for knowledge doubtes to discerne.

2 Ye iudges, geue iudgement Judges,
According to righte 1028
As may be founde acceptable in the lordes sight.

3 Ye prelates, preache purely Prelates,
the worde of our lorde,
That your liuings & prechinges
in one maie accorde. 1034

4 Ye fathers and mothers, so your children instructe Parents,
As maye them to grace and uertue conducte. 1038

5 Ye chyldren, lykewyse obey your par*en*tes here ; [sign. D. iii.] Children,
In all godlinesse see that ye them feare.

6 Ye maisters, do you the thynge that is righte Masters,
Not lokynge what ye may do by mighte.

7 Ye seruauntes, applie your busines and arte, Servants,
Doinge the same in singlenesse of harte.

8 Ye husbandes, loue Husbands.
your wyues, and with them dwell,
All bitternesse set aparte, vsing wordes gentell. 1054

The Duty of Wives,

9 Ye wyues, to your husbandes
For they are your heades,
be obedient alwaie,
[sign. D. iii. b.] and ye bounde to obeie.

Parsons and Vicars,

10 Ye persons and vickers
Take hede to the same,
that haue cure and charge,
and roue 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.

Craftsmen,

12 Ye that be craftes men,
Geuing to all men
vse no disceite, 1068
tale, measure, and weighte.

Landlords,

13 Ye that be landlordes
At reasonable rentes
and haue housen to let,
do them forth set. 1074

[sign. D. iiii.] Merchants,

14 Ye merchauntes that vse
Vse lawfull wares
the trade of merchandise,
and reasonable prise. 1078

Subjects,

15 Ye subiectes, lyue ye
Fearyng gods stroke,
in obedience and awe,
and daunger of the lawe.

Rich Men,

16 Ye rych, whom god
Releue the poore
hath goods vnto sente,
and helpe the indigente.

Poor Men,

17 Ye that are poore,
Not hauinge wherwith
with your state be contente,
to lyue competente. 1090

Magistrates,

18 Ye magestrates, the cause
Defende againste suche
of the widdow and fatherles
[sign. D. iiii. b.] as shall them opresse.

Officers,

19 All ye that are called
Execute the same
to any other office, 1096
acordinge to iustice.

20 Let eche here so liue in his vocacion, 1100 The Duty of all Men.
As maie his soule saue, and profet his nacion.

21 This graunting god, that sitteth on hie, 1102 God grant us all to live and die well!
we shall here well lyue and after well die.

Famam virtutis mors
Abolire nequit quod. F. S.

¶ Imprinted at London in Paules Churchyearde. By william Seares.

Whate-ever thow sey, avyse thee welle!

[*MS.* O. 9. 38. *Trinity College, Cambridge.*]

Almyȝty godde, conserue vs fram care!
Where ys thys worle A-wey y-wente?
A man that schold speke, had nede to be ware,
ffor lytyl thyng he may be schente;
Tonggys beth y-turne to lyther entente;
Hertys, they beth bothe fykel and felle;
Man, be ware leste thow repente!
Whate eu*er* thow sey, A-vyse the welle!

A man must mind what he says:

hearts are fickle and fell.

A-vyse the, man, yn whate place and whare
A woord of conseyl thow doyst seyne;
Sum man may ley ther-to hys ere;
Thow wenyst he be thy frend; he ys thy foo *cer*teyne;
*Per*aventor aftyr A ȝere or tweyne—
Thow trowyst as tru as eny stele,—
Thys woord yn wreth thow schalt hyre A-gayne!
Whate eu*er* thow sey, A-vyse the welle!

Take care what you say.

A false friend may hear it,

and after a year or two will repeat it.

Meny man spekyth yn hastenys:
hyt hyndryth hym and eke hys frende;
hym were welle beter his tonge to sese
Than they both ther-for be schende.
Suche wordys beth not to be had yn meynde,
hyt makyȝt comforte *with* care to kele:
Man, yn the begynnyng thenk on þe eynde!
Whate eu*er* thow sey, A-vyse the welle!

Hasty speech hurts hearer and speaker.

In the beginning, think on the end.

To sum man thow mayste tel a pryuy tale :
Whan he fro the ys wente A-way,
ffor a draw3t of wyne other ale
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 ny3t & day,
Whate euer thow sey, A-vyse the welle !

You tell a man a secret, and he'll betray it for a drink of wine.

Mind what you say.

Be ware of bagbytynge, y the rede ;
ley flaterynge vndyr thy foote, loke ;
Deme the beste of euery dede
Tylle trowth haue serchyd truly þe roote ;
Rrefrayne malyce cruelle & hoote ;
Dyscretly and wysly speende thy spelle ;
Boost ne brage ys worth A Ioote ;
Whate euer thow sey, A-vyse the welle !

Avoid backbiting and flattering;

refrain from malice,

and bragging.

Dysese, wharre, sorowe and debate,
ys caused ofte by venemys tonge ;
haddywyst cometh euer to late
Whan lewyd woordis beth owte y-sprongе.
The kocke seyth wysly on his songe
'hyre and see, and hold the stylle,'
And euer kepe thys lesson A-monge,
Whate euer thow sey, A-vyse the welle !

A venomous tongue causes sorrow.
When words are said, regret is too late

Mind what you say.

y dere welle swery by the sonne,
yf euery man had thys woord yn thow3t
Meny thynggis had neuer be by-gunne
That ofte yn Ingelond hath be y-wro3t.
The wyse man hath hys sone y-taw3tte
yn ryches, poorte, woo, and welle,
Thys worthy reson for-3ete thow no3t,
Whate euer thow sey, A-vyse the welle !

Had men thought of this, many things done in England would never have been begun.

See *The Wise Man*, in *Babees Boke*, &c. p. 48.

To speak aright observe six things:

1. what; 2. of whom; 3. where; 4. to whom; 5. why; 6. when.

yf that thow wolte speke A-ry3t,
Ssyx thynggys thow moste obserue then:
What thow spekyst, & of what wy3t,
Whare, to wham, whye, and whenne.
Thow noost how soone thow schalt go henne;
As lome be meke, as serpent felle;
yn eu*er*y place, A-monge alle men,
Whate eu*er* thow sey, A-vyse the welle!

In every place mind what you say.

Almighty God,

grant me grace to serve Thee!

Mary, mother,

send me grace night and day!

"Almy3ty god yn personys thre,
W*ith* herte mylde mekly y praye,
Graunte me grace thy seruant to be
Yn woorde and dede eu*er* and aye!
Mary, moder, blessyd maye,
Quene of hevyn, Imp*er*es of helle,
Sende me grace both ny3t and daye!"
Whate eu*er* thow sey, A-vyse the welle!

Explicit &c.

A Dogg Lardyner, & a Sowe Gardyner.

[*MS.* O. 9. 38. *Trinity College, Cambridge.*]

Printed in Reliquiæ Antiquæ, v. i. p. 233, *from MS. Lansdowne No.* 762, *fol.* 16 *b.*

A dog in a larder, a sow in a garden, a fool with wise men, are ill matcht.

hoo so maky3t at crystysmas A dogge lardyner, And yn march A sowe gardyner, And yn may A foole of every wysmanys counsaylle, he schalle neu*er* haue goode larder, ne fayre gardyn, nother counsaylle welle y-keptt.

Maxims in -ly.

[*MS. Lansdowne* 762, *fol.* 16 *b*, *written as prose*.
Printed in Reliquiæ Antiquæ, v. i. p. 233.]

Aryse erly,
serue God devowtely
and the worlde besely,
doo thy werk wisely,
yeue 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 iocundely,
please thy loue duely,
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 formost, in all your thoughts, words, and deeds, have before your eyes the feare of God. . . . .

Fear God,

love and serve your lord willingly, faithfullye, and secretlye; love and live with your fellowes honestly, quiettlye, curteouslye, that noe man have cause either to hate yow for your stubborne frowardnes, or to malice yow for your proud ungentlenes, two faults which commonly yonge men soones[t] fall into in great men s service. Contemne noe poore man, mocke noe simple man, which proud fooles in cort like and love to doe; find fault with your selfe and with none other, the best waye to live honestlye and quiettly in the court. Carrye noe tales, be noe common teller of newes, be not inquisitive of other menn's talke, for those that are desirous to heare what they need not, commonly be readye to babble what they shold not. Vse not to lye, for that is vnhonest; speake not everye truth, for that is vnneedfull; yea, in tyme and place a harmlesse lye is a greate deale better then a hurtfull truth. Use not dyceing nor carding; the more yow use them the lesse yow wilbe esteemed; the cunninger yow be at them

serve your lord faithfully,

be courteous to your fellows.

Despise no poor man.

Carry no tales.

Tell no lies.

Don't play at dice or cards.

the worse man yow wilbe counted. for pastime, love and learne that w*hi*ch your lord liketh and vseth most, whether itt be rydeing, shooteing, hunting, hawkeing, fishing, or any such exercise. Beware of secrett corners and night sitting vp, the two nurses of mischiefe, unthriftines, losse, and sicknes. Beware cheifely of ydlenes, the great pathway that leadeth directly to all evills; be diligent alwayes, 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 alwayes that absence and negligence must needes be cause of greife and sorrowe to your selfe, of chideing and rueing to your lord, and that dutye done diligently and presently shall gaine yow profitt, 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 gladd man, and your aged mother a ioyfull woman, and breed your freinds great comforth. Soe I comitt and *com*mend yow to God's mercifull protecc*i*on and good guidance, who long preserve Your ever loving and affectionate brother in lawe.

Take to your lord's favourite sport.

Beware of idleness.

Always be at hand when you're wanted.

Diligence will get you praise.

God be with you!

R. ASKAM.

To my loveing Brother in Lawe, Mr C. H., Servant to the Rt. Ho*n*. the Earle of Warwick, these.

The Babees Book,

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

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

My God, support me while I translate this treatise from Latin.

IN this tretys the whiche I thenke to wryte
Out of latyn in-to my comvne 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 curtesye Resseyve shulle document,
And vertues knowe, by this lytil coment.

It shall teach those of tender age.

¶ And Facett seythe the Book of curtesye,
Vertues to knowe, thaym forto haue and vse,
Is thing moste heelfulle in this worlde trevly.
Therfore in feythe I wole me nat excuse
From this labour ywys, nor hit Refuse ;
For myn owne lernynge wole I say summe thing
That touchis vertues and curtesye havyng.

To know and practise virtues is the most profitable thing in the world.

Young Babies, adorned with grace,

I call on you to know this book (for Nurture should accompany beauty),

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

and not on aged men expert therein.

¶ And nouhte to hem of elde that bene experte
In governaunce, nurture, and honeste.

For what nedys to yeve helle peynes smerte,
Ioye vnto hevene, or water vnto 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 lernynge.

Why add pain to hell,
water to the sea,
or heat to fire?
[Fol. 86 b.]

Babies, my book is for you only,

¶ Therfore I pray that no man Reprehende
This lytyl Book, the whiche for yow I make;
But where defaute ys, latte ylke man amende,
And nouhte deme yt; [I] pray thaym for youre sake.

and so I hope no one will find fault with it, but only amend it.

For other mede ywys I kepe noone take
But that god wolde this Book myhte yche man plese,
And in lernynge vnto yow donne somme ese.

The only reward I seek is that my book may please all and improve you.

¶ Eke, swete children, yf there be eny worde
That yee kenne nouhte, spyrre whils yee yt ken;
Whanne yee yt knowe, yee mowe holde yt in horde,
Thus thurhe spyrryng yee mowe lerne at wyse men.

If you don't know any word in it, ask till you do,
and then keep hold of it.

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

And do not wonder at this being in metre.

¶ But amonge alle that I thenke of to telle,
My purpos ys first only forto trete
How yee Babees in housholde that done duelle
Shulde haue youre sylf whenne yee be sette at mete,
And how yee shulde, whenne men lyste yow Rehete,
Haue wordes lovly, swete, bleste, and benyngne.
In this helpe me O Marie, Modir dyngne!

I must first describe how you Babies who dwell in households should behave at meals,
and be ready with lovely and benign words when you are spoken to.

¶ And eke, O lady myn, Facecia!
My penne thow guyde, and helpe vnto me shewe;

Lady Facetia, help me!

[Fol. 87.] Thou art the Mother of all Virtue.

For as the firste off alle lettres ys the A,
So Artow firste Modir of alle vertue.
Off myn vnkunnynge, swete lady, now Rewe;
And thouhe vntauhte I speke of governaunce,
Withe thy swete helpe supporte myn ygnoraunce.

Help the ignorance of me untaught!

Fair Babies, when you enter your lord's place, say "God speed,"

ABele Babees, herkne now to my lore!
Whenne yee entre into your lordis place,
Say first, "god spede;" And alle that ben byfore
Yow in this stede, salue withe humble Face;
Stert nat Rudely; komme Inne an esy pace;
Holde vp youre heede, and knele but on oone kne
To youre sovereyne or lorde, whedir he be.

and salute all there.

Kneel on one knee to your lord.

If any speak to you, look straight at them, and listen well till they have finished; do not chatter or let

¶ And yf they speke withe yow at youre komynge,
Withe stable Eye loke vponе theym Rihte,
To theyre tales and yeve yee goode herynge
Whils they haue seyde; loke eke withe alle your myhte
Yee Iangle nouhte, also caste nouhte your syhte
Aboute the hovs, but take to theym entent
Withe blythe vysage, and spiryt diligent.

your eyes wander about the house.

Answer sensibly,

¶ Whenne yee Answere or speke, yee shulle be purveyde
What yee shalle say / speke eke thing fructuous;
On esy wyse latte thy Resone be sayde
In wordes gentylle and also compendious,
For many wordes ben rihte Tedious
To ylke wyseman that shalle yeve audience;
Thaym to eschewe therfore doo diligence.

shortly, and easily.

[Fol. 87 b.]

Many words are a bore to a wise man.

¶ Take eke noo seete, but to stonde be yee preste ; Stand till you are told to sit: keep
Whils forto sytte ye haue in komaundement,
Youre heede, youre hande, your feet, holde yee in reste ; your head, hands, and feet quiet:
Nor thurhe clowyng, your flesshe loke yee nat Rent ; don't scratch yourself,
Lene to no poste whils that ye stande present or lean against a post,
Byfore your lorde, nor handylle ye no thyng
Als for that tyme vnto the hovs touching. or handle anything near.

¶ At euery tyme obeye vnto youre lorde Bow to your lord when you answer.
Whenne yee answere, ellis stonde yee styl as stone
But yf he speke ; loke withe oon accorde
That yf yee se komme Inne eny persone If any one better than yourself comes in, retire and give place to him.
Better thanne yee, that yee goo bak anoone
And gyff him place ; youre bak eke in no way
Turne on no wihte, as ferforthe as ye may. Turn your back on no man.

¶ Yiff that youre lorde also yee se drynkynge,
Looke that ye be in rihte stable sylence Be silent while your lord drinks, not laughing, whispering, or joking.
Withe-oute lowde lauhtere or Iangelynge,
Rovnynge, Iapynge, or other Insolence.
Yiff he komaunde also in his presence
Yow forto sytte, fulfille his wylle belyve, If he tells you to sit down, do so at once.
And for youre seete, looke nat withe other stryve,

¶ Whenne yee er sette, take noone vnhoneste tale ; Then don't talk dirt, or scorn any [Fol. 88.] one, but be meek and cheerful.
Eke forto skorne eschewe withe alle your myhte ;
Latte ay youre chere be lowly, blythe, and hale,
Withe-oute chidynge as that yee wolde fyhte.
Yiff yee perceyve also that eny wihte If your better praises you,
Lyst yow kommende that better be thanne yee,
Ryse vp anoone, and thanke him withe herte free. rise up and thank him heartily.

When your lord or lady is speaking about the household,

¶ Yif that yee se youre lorde or youre lady
Touching the housholde speke of eny thinge,
Latt theym alloone, for that is curtesy,
And entremete yow nouhte of theyre doynge,
But be Ay Redy withe-oute feynynge
At hable tyme to done your lorde service,
So shalle yee gete anoone a name of price.

to bring drink, hold lights, or anything else,

¶ Also to brynge drynke, holde lihte whanne tyme ys,
Or to doo that whiche ouhte forto be done,
Looke yee be preste, 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 degre
Mihte yee desire thanne nurtred forto be.

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,

¶ Yif that youre lorde his owne coppe lyste commende
To yow to drynke, ryse vp whanne yee it take,
And resseyve it goodly withe boothe youre hende;
Of yt also to nōōne other profre ye make,
But vnto him that brouhte yt yee hit take
Whenne yee haue done, for yt in no kyn wyse
Auhte comvne be, as techis vs the wyse.

rise up, take it with both hands,

offer it to no one else, but give it back to him that brought it.
[Fol. 88 *b*.]

¶ Now must I telle in shorte, for I muste so,
Youre observaunce that ye shalle done at none;
Whenne that ye se youre lorde to mete shalle goo,
Be redy to fecche him water sone;
Summe helle[1] water; summe holde to he hathe done
The clothe to him; And from him yee nat pace
Whils he be sette, and haue herde sayde the grace.

At Noon, when your lord is ready for dinner,
[1 *helde*, pour out; A.S. *hyldan*, to incline, bend.]
some pour water on him, some hold the towel for him till he has finished, and don't leave till grace is said.

¶ Byfore him stonde whils he komaunde yow sytte,
Withe clene handes Ay Redy him to serve ;
Whenne yee be sette, your knyf withe alle your wytte
Vnto youre sylf bothe clene and sharpe conserve,
That honestly yee mowe your owne mete kerve.
Latte curtesye and sylence withe yow duelle,
And foule tales looke noone to other telle.

Stand by your lord till he tells you to sit,
then keep your knife clean and sharp
to cut your food.
Be silent, and tell no nasty stories.

¶ Kutte withe your knyf your brede, and breke yt nouhte ;
A clene Trenchour byfore yow eke ye lay,
And whenne your potage to yow shalle be brouhte,
Take yow sponys, and soupe by no way,
And in youre dysshe leve nat your spone, I pray,
Nor on the borde lenynge be yee nat sene,
But from embrowyng the clothe yee kepe clene.

Cut your bread, don't break it.
Lay a clean trencher before you, and eat your broth with a spoon,
don't sup it up.
Don't leave your spoon in your dish.
Don't lean on the table, or dirty the cloth.

¶ Oute ouere youre dysshe your heede yee nat hynge,
And withe fulle mouthe drynke in no wyse ;
Youre nose, your teethe, your naylles, from pykynge,
Kepe At your mete, for so techis the wyse.
Eke or ye take in youre mouthe, yow avyse,
So mekyl mete but that yee rihte welle mowe
Answere, And speke, whenne men speke to yow.

Don't hang your head over your dish, or eat with a full mouth, or
pick your nose, teeth, and nails,
[Fol. 89.]
or stuff your mouth so that you can't speak.

¶ Whanne ye shalle drynke, your mouthe clence withe A clothe ;
Youre handes eke that they in no manere
Imbrowe the cuppe, for thanne shulle noone be lothe

Wipe your mouth when you drink,
and don't dirty the cup with your hands.

Withe yow to drynke that ben withe yow yfere.
Don't dip your meat in the salt-cellar, The salte also touche nat in his salere
Withe nokyns mete, but lay it honestly
On youre Trenchoure, for that is curtesy.

or put your knife in your mouth. ¶ Youre knyf withe mete to your mouthe nat bere,
And in youre hande nor holdē yee yt no way ;
Taste every dish that's brought to you, and when once your plate is taken away, don't ask for it again. Eke yf to yow be brouhte goode metys sere,
Luke curteysly of ylke mete yee assay,
And yf your dysshe withe mete be tane away
And better brouhte, curtesye wole certeyne
Yee late yt passe and calle it nat ageyne.

If strangers dine with you, share all good food sent to you with them. ¶ And yf straungers withe yow be sette at mete,
And vnto yow goode mete be brouhte or sente,
Withe parte of hit goodely yee theym Rehete,
It's not polite to keep it all to yourself. For yt ys nouhte ywys convenyent
Withe yow at mete, whanne other ben present,
Alle forto holde that vnto yow ys brouhte,
And as wrecches on other vouchesauf nouhte.

[Fol. 89 *b*.] Don't cut your meat like field labourers, who have such an appetite they don't care how they hack their food. ¶ Kutte nouhte youre mete eke as it were Felde men,
That to theyre mete haue suche an appetyte
That they ne rekke in what wyse, where ne when,
Nor how vngoodly they on theyre mete twyte ;
Sweet children, let your delight be courtesy, and eschew rudeness. But, swete children, haue al-wey your delyte
In curtesye, and in verrey gentylnesse,
And at youre myhte eschewe boystousnesse.

Have a clean trencher and knife for your cheese, ¶ Whanne chese ys brouhte, A Trenchoure ha ye clene
On withe clene knyf [ye] your chese mowe kerve ;
and eat properly. In youre fedynge luke goodly yee be sene,

And from Iangelyng your tunge al-wey conserve, Don't chatter either, and you shall get a good repute for gentleness.
For so ywys yee shalle a name deserve
Off gentylnesse and of goode governaunce,
And in vertue al-wey youre silf avaunce.

¶ Whanne that so ys that ende shalle kome of mete, When the meal is over,
Youre knyffes clene, where they ouhte to be, clean your knives, and put them in their places: keep your seats till you've washed;
Luke yee putte vppe; and holde eke yee your seete
Whils yee haue wasshe, for so wole honeste.
Whenne yee haue done, looke thanne goodly that yee
Withe-oute lauhtere, Iapynge, or boystous worde, then rise up without laughing or joking, and go to your lord's table.
Ryse vppe, and goo vnto youre lordis borde,

¶ And stonde yee there, and passe yee him nat fro Stand there
Whils grace ys sayde and brouhte vnto an ende, till grace is said.
Thanne somme of yow for water owe to goo, Then some of you go for water, some hold the towel, some pour water over his hands.
Somme holde the clothe, somme poure vpõn his hende.
Other service thanne this I myhte comende [Fol. 90.]
To yow to done, but, for the tyme is shorte, Other things I shall not put in this little Report,
I putte theym nouhte in this lytyl Reporte,

¶ But ouere I passe, prayyng withe spyrit gladde 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
Of this labour that no wihte me detray,
But where to lytyl ys, latte him more adde,
And whenne to myche ys, latte him take away;
For thouhe I wolde, tyme wole that I no more say;
I leve therfore, And this Book I directe
To euery wihte that lyste yt to correcte.

¶ And, swete children, for whos love now I write, Sweet children, I beseech you
I yow beseche withe verrey lovande herte,

know this book, and may God make you so expert therein

To knowe this book that yee sette your delyte;
And myhtefulle god, that suffred peynes smerte,
In curtesye he make yow so experte,

that you may attain endless bliss.

That thurhe your nurture and youre governaunce
In lastynge blysse yee mowe your self auaunce!

¶ Lerne or be Lewde.

[Fol. 90 b.] Don't be too loving or angry, bold or busy, courteous or cruel or cowardly, and don't drink too often,

To Amerous, to Aunterous, ne Angre the nat to muche;
To Bolde, ne to Besy, ne Bourde nat to large;
To Curteys, to Cruelle, ne Care nat to sore;
To Dulle, ne to Dredefulle, ne Drynke nat to offte;

or be too lofty or anxious,

To Elenge, to Excellent, ne to Carefulle neythur;

but friendly of cheer. Hate jealousy,

To Fers, ne to Famuler, but Frendely of Chere;
To gladde, ne to Glorious, and Gelousy thow hate;

be not too hasty or daring;

To Hasty, to Hardy, ne to Hevy in thyn Herte;

joke not too oft;

To Iettyng, ne to Iangelyng, and Iape nat to ofte;

ware knaves' tricks.

To Kynde, ne to Kepyng, and warre Knavis tacches;

Don't be too grudging or too liberal,

To Lothe, ne to Lovyng, ne to Lyberalle of goode;

too meddling,

To Medlous, to Mury, but as goode Maner askithe;

too particular, new-fangled, or too daring. Hate oathe

To noyous, ne to Nyce, ne to Newfangylle;
To Orped, to Overtwert, and Othes, sir, thow hate;

To Preysyng, to Preve withe Prynces and Dukes; and flattery.

To Queynt, to Querelous, and Queme welle thy maistre; Please well thy master.

To Riotous, to Revelyng, ne Rage nat to muche; Don't be too rackety,

To Straunge, ne to Steryng, ne Stare nat abroode; or go out too much.

To Toyllous, to Talevys, for Temperaunce it hatithe; Don't be

To Vengable, to Envious, and waste nat to muche; too revengeful

To Wylde, to Wrathefulle, and Wade nat to depe; or wrathful, and wade not too deep.

A Mesurable Mene way ys beste for vs alle; The middle path is the best for us all.

¶ Yitte. Lerne. or. Be. Lewde.

[A Dietary given 'vnto Kyng Herry vte' 'by Sigismounde, Emperour of Rome,' follows, leaf 91. The colophon (leaf 98, back) is '¶ Thus endithe this Dyetarye Compyled And made by Plato and Petrus Lucratus, Grete Philosophers and Astronomers.']

A complete copy of the A B C Alliterative Poem of which the foregoing LERNE OR BE LEWDE *is a fragment, occurs in the Lambeth MS.* 853, *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 wilneþ to be wijs, & worschip desiriþ,
Lerne he oo lettir, & looke on anothir
Of þe .a. b. c. of aristotil: argue not aȝen þat:
It is coun*c*el for riȝt manye clerkis & knyȝtis 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 ony þing was neu*e*re holsum.
Reede ofte on þis rolle, & rewle þ*o*u þer aftir;
Who-so be greued in his goost, gou*e*rne hi*m* bettir;
Blame he not þe barn þat þis .a. b. c. made,
But wite he his wickid will & his werk aftir;
It schal neu*e*re greue a good man þouȝ þe gilti be meendid.
Now herkeneþ & heeriþ how y bigy*n*ne.

A to amerose, to au*n*terose, ne argue not to myche. [Page 31.]
B to bolde, ne to bisi, ne boorde not to large.
C to curteis, to cruel, ne care not to sore.
D to dul, ne to dreedful, ne drinke not to ofte.
E to elenge, ne to excellent, ne to eernesful nei*þer*.
F to fers, ne to famuler, but freendli of cheere.
G to glad, ne to gloriose, & gelosie þou hate.

H to hasti, ne to hardi, ne to heuy in þine herte.
I to iettynge, ne to iangelinge, ne iape not to ofte.
K to kinde, ne to kepynge, & be waar of knaue tacchis.
L to looth for to leene, ne to liberal of goodis.
M to medelus, ne to myrie, but as mesure wole it meeue.
N to noiose, ne to nyce, ne use no new iettis.
O to orped, ne to ouerþwart, & ooþis þou hate.
P to presing, ne to preuy with princis ne with dukis;
Q to queynte, ne [1] to quarelose, but queeme weel ȝoure souereyns.
R to riotus, to reueling, ne rage not to rudeli.
S to straunge, ne to stirynge, ne straungeli to stare.
T to toilose, ne to talewijs, for temperaunce is beest.
V to venemose, ne to veniable, & voide al vilonye.
W to wielde, ne to wraþful, neiþer waaste, ne waade not to depe,

¶ For a mesurable meene is euere þe beste of alle.

[1 Page 52.]

["Whi is þis world biloued" follows.]

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 wyse, and worspyppe to wynne, leerū he on lettur, and loke vpon an other of the .A. B. C. of Arystotle; nooū Argument agaynst that. ffor it is counselle for clerkis and knyghtis a thowsande. And also it myghte amende a meane man, fulle oft the lernyng of A lettur, and his lyf save. It shal not greve a good man though gylt be amende. rede on this ragment / and rule the therafter. The copy on fol. 228 has no Introduction.

Vrbanitatis.

[*MS. Cott. Calig. A.* II., *ab.* 1460 A.D., *fol.* 88, *col.* 2.]

Who-so wylle of nurtur lere,
Herken to me & ȝe shalle here.
When þou comeste be-fore a lorde
In halle, yn bowre, or at þe borde,
Hoode or kappe þou of þo.
Ere þou come hym alle vn-to,
Twyse or þryse *with*-outen dowte
To þat lorde þou moste lowte,
With þy Ryȝth kne lette hit be do,
Thy worshyp þou mayst saue so.
Holde of þy cappe & þy hood also
Tylle þou be byden hit on to do;
Alle þe whyle þou spekest *with* hym,
Fayr & louely holde vp þy chyn*n*,
So aft*ur* þe nurtur of þe book
In his face louely þou loke;
Foot & hond þou kepe fulle stylle
Fro clawyng or tryppy*ng*, hit ys skylle;
Fro spettyng & snetyng kepe þe also;
Be pr*i*uy of voydance, & lette hit go.
And loke þou be wyse & felle,
And þ*er*to also þ*at* þow gouerne þe welle.
In-to þe halle when þou dost wende
Amonge þe genteles gode & hende,
Prece þou not vp to hyȝ for no þy*ng*,
Nor for þy hyȝ blood, nere for þy ko*nn*y*ng*,
Noþ*ur* to sytte, neþ*ur* to lene,
For hit ys neyþ*ur* good ne clene.

When you come before a lord

take off your cap or hood,

and fall on your right knee twice or thrice.

Keep your cap off till you're told to put it on;

hold up your chin;

look in the lord's face;
keep hand and foot still;

don't spit or snot;

get rid of it quietly;

behave well.

When you go into the hall,

don't press up too high.

Lette not þy co*n*tynaunce also abate,
For good nurt*ur* wyll*e* saue þy state;
Fadyr & modyr, what eu*ur* þey be,
Welle ys þe chylde þ*a*t may the:
In halle, in chambur, or*e* where þ*o*u gon,
Nurtur & good maners makeþ man.
To þe nexte degre loke þ*o*u wysely
To do hem Reu*e*rence by and by:
Do hem no Reu*e*rens, but sette alle i*n* Rowe
But 3yf þ*o*u þe bett*ur* do hym knowe.
To þe mete when þ*o*u art sette,
Fayre & honestly thow ete hyt:
Fyrste loke þ*a*t þy handes be clene,
And þ*a*t þy knyf be sharpe & kene;
And cutte þy breed & alle þy mete
Ry3th euen as þ*o*u doste h*i*t ete.
If þ*o*u sytte be a worthyor man
Then þy self thow art on,
Suffre hym fyrste to towche þe mete
Ere þy self any þ*er*-of gete;
To þe beste morselle þ*o*u may not stryke
Thow3 þ*o*u neu*ur* so welle h*i*t lyke.
Also kepe þy hondys fayre & welle
Fro fylynge of the towelle,
Ther-on þ*o*u shalt not þy nose wype;
Noþ*ur* at þy mete þy toth þ*o*u pyke;
To depe i*n* þy cuppe þ*o*u may not synke
Thow3 þ*o*u haue good wylle to drynke,
Leste þy eyen water þere by,
Then ys hyt no curtesy.
Loke yn þy mowth be no mete
When þ*o*u begy*n*neste to dry*n*ke or speke;
Also when þ*o*u sest any man drynkyng
That taketh hede of þy karpyng,
Soone a-non þ*o*u sece þy tale,
Whe þ*ur* he drynke wyne or Ale.

Don't be shame-faced.

Wherever you go, good manners make the man.

Reverence your betters, but treat all equally whom you don't know.

[Fol. 86, back, col. 1.]

See that your hands are clean, and your knife sharp.

Let worthier men help themselves before you eat.

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 your neighbour is drinking.

Loke also þou skorne no mon
In what þe[gre][1] þou se hym gon ;
Nor þou shalte no mon Repreue[2]
68 3yf þou wylt þy owen worshyp saue,
For suche wordys þou my3th out kaste
Sholde make þe to lyue in euelle reste ;
Close þyn honde yn þy feste,
72 And kepe þe welle from hadde-y-wyste.
In chambur among ladyes bry3th,
Kepe þy tonge & spende þy sy3th ;
Law3e 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 dyskeuere 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 spylle.
3yf þou suwe a wordyer mon
84 Then þy self þou art on,
Lette þy Ry3th sholdur folow his bakke,
For nurtur þat 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 felle,
And what þou sayste a-vyse þe welle ;
And be-refe þou no mon his tale,
92 Noþur at wyne nere at Ale.
Now, criste of his grette grace
3eue 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 Vrbanitatis.

Scorn and reprove no man.

[1 Marg. has *gre* for insertion.]

[2 *repraue* is written above the line.]

Keep your fingers from what would bring you to grief.

[Fol. 86, back, col. 2.]

Among ladies, look, don't talk. Don't laugh loud, or riot with ribalds.

Don't repeat what you hear.

[3 *not* put in by a later hand.]

Words make or mar you.

If you follow a worthier man, let your right shoulder follow his back, and

don't speak till he has done.

Be austere (?) in speech;

don't stop any man's tale.

Christ gives us all wit to know this,

and heaven as our reward. Amen!

The Boris hede furst.

[*Porkington MS. No.* 10, *fol.* 202 ; *? ab.* 1460-70 A.D.]

Hey, hey, hey, hey, þe borrys hede is armyd gay ![1]
The boris hede *in* hond I bryng
W*i*tt garlond gay in porttoryng.
I pray yow all w*i*tt me to synge [Fol. 202 b.]
W*i*tt hay.

¶¶ Lordys, kny3tt*is*, and skyers,
Persons, prystis and wycars,
The boris hede ys þe fur[s]t mes,
W*i*tt hay.

¶¶ The boris hede, as I yow say,
He takis his leyfe, & gothe his way
Soñ aft*ur* þe xij theylffyt day,
W*i*tt hay.

¶¶ The*n* com*m*ys *in* þe secund kowrs w*i*th mekyll pryde,
þe crann*is* & þe heyrrou*n*s, þe bytt*ur*is by þe syde,
þe p*ar*trychys & þe plowers, þe wodcok*is* & þe snyt,
W*i*tt hay.

¶¶ Larkys i*n* hoot schow,[2] ladys for to pyk,
Good drynk þ*er*to, lycyvs and fyñ,
Blwet of allmayñ,[3] ro*m*nay and wyin,
W*i*tt hay.

¶¶ Gud[4] bred, alle & wyin, da*er* I well say,
þ^e^ boris hede w*i*tt musterd armyd soo gay,
¶¶ furm̄a*n*te to pó̇dtage,[5] w*i*tt we*n*nissu*n* fyñ,
& þ^e^ ho*m*buls of þe dow, & all þ*at* eue*r* co*m*mis in,
¶¶ Cappons I-bake w*i*tt þ^e^ pesys of þ^e^ roow,
Reysons of corrans, w*i*tt odyre spysis moo,

[*incomplete.*]

[1] "When you print I recommend that the first line of the MS. 'Hey, hey,' &c. should stand alone in two lines. They are the burthen of the song, and were a sort of accompaniment, or under-song, sung throughout, while an upper voice sang the words and tune. You will see numbers of the same kind in Wright's Songs and Carols printed by the Percy Society. It was common in the 14th and 15th centuries."—Wm. Chappell.

This Carol is printed in *Reliq. 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] ? sewe, stew. [3] ? the name of a wyne. Recipes for the dish *Brouet of Almayne* (H. O.), *Brewet of Almony*, *Breuet de Almonde*, are in Household Ordinances, p. 456 ; Forme of Cury, p. 29, and Liber Cure Cocorum, p. 12. [4] ? MS. End.

[5] Recipe for *Potage de Frumenty* in Household Ordinances, p. 425.

The Lytylle Childrenes Lytil Boke or Edyllys be.

[*Harl. MS.* 541, *fol.* 210 ; *and Egerton MS.* 1995 ; *ab.* 1480 A.D.]

Lytylle childrene, here ye may lere
Moche curtesy þat is wrytyne here ;
Clerks say that — For clerkis that the vij artes cunne,
courtesy came from heaven when Gabriel greeted our Lady. — Seyn [1] þat curtesy from hevyn come
Whan Gabryelle oure lady grette,
And Elizabeth with mary mette.
All virtues are included in it. — Alle vertues arne [2] closide yn curtesye,
And alle vices yn vylonye.
See that your hands and nails are clean. — Loke þyne hondis be [3] wasshe clene,
That no fylthe on [4] thy nayles be sene.
Don't eat till grace is said, — Take þou no mete tylle grace [5] be seyde,
And tylle þou see alle thyng arayede.
or sit down till you're told. — Loke, my son, þat thow not sytte
Tylle þe ruler of þe hous the bydde ; [6]
First, think on the poor; the full belly wots not what the hungry feels. — And at thy [7] mete, yn þe begynnyng,
Loke on [8] pore men that thow thynk,
For the fulle wombe without [9 any faylys]
Wot fulle lytyl [9 what the hungery aylys.]
Don't eat too quickly. — Ete [9 not thy mete to hastely,
A-byde and ete esely.

[1] Egerton MS. 1995, Synne [2] ben closyde
[3] that thy hondys benne [4] in [5] the fyrste gracys
[6] the halle 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 wylle thryue or the,
Muste vertus lerne, & curtas be;
Fore who in ȝowthe no vertus vsythe,
Yn Age All men hym refusythe.
Clerkys þat canne þe scyens seuene,
Seys þat curtasy came fro heuen
When gabryell owre lady grette,
And elyȝabeth with here mette.
All vertus be closyde in curtasy,
And Alle vyces in vilony.
Aryse be tyme oute of thi bedde,
And blysse þi brest & thi forhede,
Than wasche thi hondes & thi face,
Keme þi hede, & Aske god grace
The to helpe in All þi werkes;
Thow schall spede better what so þou carpes.
Than go to þe chyrche, & here A messe,
There aske mersy fore þi trespasse.
To whom þou metys come by þe weye,
Curtasly 'gode morne' þou sey.
When þou hast done, go breke thy faste
With mete & drynke of gode repaste:
Blysse þi mouthe or þou it ete,
The better schalle be þi dyete.

Whoever will thrive, must be courteous, and begin in his youth.

Courtesy came from heaven,

and contains all virtues, as rudeness does all vices.

Get up betimes; cross yourself;

wash your hands and face; comb your hair; say your prayers;

go to church and hear Mass.

Say 'Good Morning' to every one you meet.

Then have breakfast,

first crossing your mouth.

Touch nothing till you are fully helped.

Tylle þou haue thy fulle seruyse,
Touche noo messe in noo wyse.

Don't break your bread in two,

Kerue not thy brede to thynne,
Ne breke hit not on twynne:

or put your pieces in your pocket,

The mosselle that þou begynnysse to touche,
Cast them not in thy pouche.

your fingers in the dish,

Put not thy fyngerys on thy dysche,
Nothyr in flesche, nothyr in fysche.

or your meat in the salt-cellar.

Put not thy mete in-to the salte,
In-to thy Seler that thy salte halte,]

[Fol. 210, back.]

But ley it fayre [1] on þi trenchere
The byfore,[2] and þat is þyne honore.

Don't pick your ears or nose,

Pyke not þyne Eris ne thy nostrellis;
If[3] þou do, men wolle sey þou come of cherlis.[4]

or drink with your mouth full,

And[5] whylle þi mete yn þi mouth is,
Drynk þow not; for-gete not this.

or cram it full.

Ete þi mete by smalle mosselles;
Fylle not thy mouth as done[6] brothellis.

Don't pick your teeth with your knife.

Pyke not þi tethe with thy knyfe;
In no company begynne þow stryfe.[7]

Take your spoon out when you've finished soup.

And whan þou hast þi potage doone,[8]
Out of thy dyssh þow put thi spone.

Don't spit over or on the table, that's not proper.

Ne spitte þow not[9] over the[10] tabylle,
Ne therupon, for that is no þing abylle.[11]

Don't put your elbows on the table,

Ley not þyne Elbowe nor[12] thy fyst
Vpon the tabylle whylis þat thow etist.[13]

or belch as if you had a bean in your throat.

Bulk not as a Beene were yn þi throte,
[As a ka]rle þat comys oute of a cote.

Be careful of good food;

[[14] And thy mete be o]f grete pryce,
[Be ware of hyt, or þou arte n]ot wyse.
[Speke noo worde stylle ne sterke;

[1] Egerton MS. omits *fayre* [2] To-fore the [3] And
[4] comyste of karlys [5] But [6] dothe
[7] Whyle þou ettyste by thy lyffe [8] Idone [9] Spette not
[10] thy [11] Nor a-pon hyt, for hyt ys not able [12] nothyr
[13] whyle þou este
[14] The parts between square brackets [ ] are from the Egerton MS.

Be-fore þi mete sey þou þi *grace*, — Say grace,
Yt ocupys bot lytell space ;—
Fore oure mete, & drynke, & vs, — thank Jesus for your food,
Thanke we owre lord Ihesus ;—
A pat*er* noster & Aue mary — and say an Ave for the souls in pain.
Sey fore þe saulys þat in peyne ly ;
Than go labour as þou arte bownde, — Then set to work, and don't be idle.
And be not Idylle in no stounde :
Holy scryptour þus it seyth — Scripture tells you,
To þe þat Arte of cristen feyth,
"Yffe þou labour, þou muste ete — if you work, you must eat what you get with your hands.
That with þi hondes þou doyste gete ;"
A byrde hath wenges forto fle,
So man hath Armes laboryd to be.
Luke þou be trew in worde & dede, — Be true in word and deed;
Yn Alle þi werkes þan schall þou spede :
Treuth wyt neuer his master schame, — truth keeps a man from blame.
Yt kepys hym out offe synne & blame.
The weys to heuen þei bene þus tweyne, — Mercy and Truth are the two ways to heaven,
Mercy & treuthe, As clerkes seyne ;
Who so wyll come to þe lyfe of blysse, — fail not to go by them.
To go þe weys he may not mysse.
Make no promys bot it be gode, — Make only proper promises, and keep them
And kepe þou it with myght & mode ;
Fore euery promys, it is dette,
That with no falsed muste be lette. — without falsehood.
God & þi neybores lufe all wey ; — Love God and your neighbours,
Welle is þe, than may þou sey,
Fore so þou kepys All þe lawe — and so fulfil all the Law.
With-oute Any fere, drede, or awe.
Vn-callyd go þou to no counselle ; — Meddle only with what belongs to you.
That longes to þe, with þat thow melle.
Scorne not þe pore, ne hurte no mane ; — Scorn not the poor ;
Lerne of hym þat the teche cane ;
Be no glosere nor no mokere, — flatter no one ; oppress (?) not servants
Ne no seruantes no wey lokere.

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 grin, or talk too much,

or spill your food.

Keep your cloth before you.

[Fol. 207.]

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 behind no man's back.

Don't rush at the cheese,

or throw your bones on the floor.

52 And honowre and curtesy loke þou kepe,
And at the tabylle loke þou make goode chere;
Loke þou rownde not in nomannys ere.
With thy fyngerys þou towche and taste
56 Thy mete; And loke þou doo noo waste.
Loke þou laughe not, nor grenne;
And with moche speche þou mayste do synne.
Mete ne drynke loke þou ne spylle,
60 But sette hit downe fayre and stylle.]
Kepe thy cloth clene the byforne,
And bere the so [1] thow haue no scorne.
Byte not þi mete, but kerve it [2] clene,
64 Be welle ware no [3] drop be sene.
Whan 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 [7] drynk.
And yif thi lord drynk at þat tyde,
Drynk þou not, but hym abyde;
Be it at Evyne, be it at noone,[8]
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 do, thow art to lakke.[11]
And chese come forthe,[12] be not to gredy,[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 clene þi cloth byfore þe [16] alle;

[1] that [2] cut hit [3] that noo
[4] be in euery [5] be ware of [6] þou not [7] mete not
[8] morowe, (and omits next line.) [9] be sene
[10] Drynke þou not [11] blame [12] by-fore the
[13] redy [14] To cut there-of be not to gredy. [15] hem
[16] þe omitted.

The parts between square brackets [ ] are from the Egerton MS.

Be not prowd, bot meke & lynd, — Be meek,
And *with* thi bett*er* go þ*o*u be-hynd.
When þi bett*er* schewys his wylle, — and wait till your better has spoken.
To he haue seyd þ*o*u muste be stylle.
When þ*o*u spek*es* to Any man*e*, — When you speak to a man, keep still,
Hand*e*, fote, & fyng*er*, kepe þ*o*u styll þ*an*,
And luke þ*o*u vppe *in* to his face, — and look him in the face.
And *cur*tase be in eu*er*y place.
With þi fyng*er* schew þ*o*u no thyng*e*,
No*r* be not lefe to telle tydinge. — Don't be a tale-bearer.
Yff Any man sey welle of þ*e*, — Thank all who speak well of you.
Or of thi frend*es*, thankyd muste be.
Haue few word*es*, & wysly sette, — Use few words;
Fore so þ*o*u may thi worschyppe gete.
Vse no suerynge no þ*er* lyeng*e*, — don't swear or lie in your dealings.
Yn thi sellynge & thi byeng*e*,
Fore & þ*o*u do þ*o*u arte to blame,
And at þ*e* last þ*o*u wyll*e* haue scham*e*.
Gete þi gowd *with* trewe[t]h & wy*n*ne, — Earn money honestly, and keep out of debt.
And kepe þ*e* out of dette & sy*n*ne.
Be loth to greue, & leffe to ples; — Try to please;
Seke þ*e* pes, & lyfe in es. — seek peace;
Offe whom*e* þ*o*u spek*es*, where & when, — mind whom you speak to and what you say.
A-vyse þ*e* welle, & to what men.
When þ*o*u co*m*mys vn to A dore, — Wherever you enter, say "God be here,"
Sey "god be here," o*r* þ*o*u go ferre:
W*er*-eu*er* þ*o*u co*m*mys, speke honestly — and speak courteously to master and man,
To s*er* or dame, or þ*er* meny.
Stand, & sytte not furth-w*ith*-alle — Stand till you are told to sit at meat,
Tyll*e* he byde þ*e* þ*at* rewlys þ*e* halle;
Where he bydis, þ*er* must þ*o*u sytte, — and don't leave your seat before others.
And fore non*e* o þ*er* change ne flyte;
Sytt vp-ryght And honestly, — Sit upright;
Ete & drinke, & be feleyly, — be sociable, and share with your neighbours.
Parte *with* hem þ*at* sytes þ*e* by,
Thus teches þ*e* dame *cur*tasy.

Sit still till grace is said and you've washed your hands,

And sit þou stylle, what so be-falle,[1]
Tylle grace be said vnto þe ende,
And tylle þou haue wasshen with þi frend.
Let the more worthy þan[2] thow
Wassh to-fore[3] þe, & that is þī prow;
And spitte not yn[4] þi basyne,
My swete son, þat þow wasshist yne;
And aryse up soft & stylle,[5]
And iangylle nether with Iak ne Iylle,
But take þi leve of the hede[6] lowly,
And þank hym with thyne hert hyghly,
And alle þe gentyll*is*[7] togydre yn same,
And bare the so[8] thow haue no blame;
Than men wylle[9] say therafter
That a gentylleman was heere.
And he þat dispiseth this techyng,
He is not worthy, without lesyng,
Nether at[10] good mannes tabulle to[11] sitte,
Ner[12] of no worshipe for to wytte.
And therfore, chyldren, for[13] charyte,
Louyth this boke though yt lytil be![14]
And pray for hym þat made it thus,[15]
That hym may helpe swete Ihesus
To lyve & dye among his frendes,
[16]And neuer to be combred with no fendes;

and don't spit in the basin.

Rise quietly, don't jabber, but

[Fol. 207, 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 may help its author to die among his friends, and not be troubled with devils,

[1] stylle withalle [2] thenne
[3] by-fore [4] Spete not on (and omits next line.)
[5] And ryse with hym that sate with the stylle,
And thanke hym fayre and welle:
Aftyr, Iangely not with Iacke ne gylle.
[6] lorde [7] þe *gentylles* omitted. [8] soo that
[9] wylle they sey [10] Neuyr at a [11] for to
[12] Nothyr [13] pur
[14] Lernythe thys boke that ys callyd Edyllys be
[15] made thys
[16-16] And vs graunte in Ioy to a-byde!
Say ye alle Amen for charyde in euery syde

Take þe salt *with* thi clene knyfe ;
Be cold of spech, & make no stryfe ;
Bakbyte no man *þat* is A-weye,
Be glad of Alle men wele to sey.
Here & se, & sey thou nought,
Than schall *þou* not to *pro*fe be brought.
With mete & drynke be-fore þe sette,
Hold þe plesyd, & aske no bette.
Wype thi mouthe when *þou* wyll drinke,
Lest it foule thi copys brinke ;
Kepe clene thi fyng*er*es, lypes, & chine,
Fore so *þou* may thi wyrschype wy*n*ne.
Yn þi mouth when þi mete is,
To drinke, *or* speke, *or* lauȝh, I-wys
Dame *cur*tasy fore-byd*es* it the :
Bot *pray*se thi fare, w*er*-so-eu*er* *þou* be,
Fore be it gode *or* be it badde,
Yn gud worth it muste be had.
Whe*n* *þou* spyte*s*, be welle were
Where so *þou* spyte*s*, nyȝe or fere ;
Hold þi hand be-fore thi mouth
When *þou* spyte*s*, & hyde it couth.
Kepe þi knyfe both clene & scherpe,
And be not besy forto kerpe ;
Clens þi knyfe *with* some cutte bred,
Not *with* thi cloth, As I þe rede :
With Any fylth to fowle þe clothe,
A *cur*tase mane he wylle be lothe.
In þi dysch sette not þi spone,
No*þer* on þe brynke, as vn-ɬernyd done.
When *þou* sopys, make no no[y]se
With thi mouth As do boys.
The mete *þat* on þi trencher is,
Putte it not in-to þi dysch.
Gete þe sone A voyd*er*,
And sone A-voyd *þou* thi trenchere.

Take salt with a clean knife ;
talk no scandal, but speak well of all.
Hear and see ; don't talk.
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 full.
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 noise, like boys, when you sup.
Don't put meat off your plate into the dish, but into a voider.

but be in joy for ever. Amen!

And geve vs grace yn Ioy to be ;
Amen, Amen, for charytee ![16]

EXPLICIT. lerne or be lewde
q*uod* Whytyng.[17]

[17] AMEN.

HERE endythe the boke of Curtesy that ys fulle necessary vnto yonge chyldryn that muste nedys lerne the maner of curtesy.

EXPLICIT. AMEN.

When thi bett*er* take þe tho coppe,
Drinke thi selffe, & sett*e* it vppe,
Take tho coppe w*ith* thi hond*es*.
Lest it falle þ*er* As þ*o*u stond*es*.
When thi bett*er* spek*es* to the,
Do offe thi cape & bow þi kne.
At thi tabull no þ*er* crache ne claw,
Than men wyll*e* sey þ*o*u arte A daw.
Wype not thi nose nor þi nos-thirlys,
Than men*e* wyll*e* sey þ*o*u com*e* of cherlys.
Make þ*o*u no þ*er* cate ne hond (*so in MS.*)
Thi felow at þ*o*u tabull round ; („ „)
Ne pleye w*ith* spone, trenchere, ne knyffe.
Yn honesty & clenys lede þ*o*u thi lyffe.
This boke is made for chylder 3onge
At the scowle þ*at* byde not longe :
Sone it may be conyd & had,
And make them gode iff þei be bad.
God gyffe them *grace*, v*er*tuos to be,
Fore than þei may both thryff & the.
Amen ! q*uod* Kate.

If your superior hands you a cup, drink,
but take the cup with two hands.
When he speaks to you, doff your cap and bend your knee.
Don't scratch yourself at table,
wipe your nose,
or play with your spoon, &c.
This book is for young children who don't stay long at school.
God grant them grace to be virtuous!

Stans Puer ad Mensam.

ASCRIBED TO JOHN LIDGATE.

[MS. Harl. 2251, ? about 1460 A.D., fol. 153 or 148. The parts between brackets [ ], and various readings, are from Mr Halliwell's print in *Reliquiæ Antiquæ*, v. 1, p. 156-8, of a 15th-century MS. Q. Γ. 8, fol. 77, r°, in the Library of Jesus College, Cambridge.]

¶ [My dere childe, first thiself enable
With all thin herte to vertuous disciplyne
Afor thi soverayne standing at the table,
Dispose thi youth aftir my doctryne
To all norture thi corage to enclyne.
First when thu spekist be not rekles,
Kepe feete and fingeris and handes still in pese.]

BE symple of chiere, cast nat thyn ye aside,
Agenst the post lete nat thy bak abyde;
Gaase nat aboute, tournyng ouerall*e*;
Make nat thy myrrour also of the walle,
Pyke nat thy nose, and in especialle
Be right wele ware, and sette hieron thi thought,
By-fore thy souerayne cracche ne rubbe nought.

¶ Who spekith*e* to the in any manner place,
Rudely [1] cast nat thyn ye [2] adowne,
But with a sadde chiere loke hym in the face;
Walke demurely by strete in the towne,
Advertise the with*e* wisdom and Reasoun*e*.
With*e* dissolute laughters do thow non offence
To-fore thy souerayn, whiles he is in presence.

[1] *Rel. Ant.*, Lumbisshly [2] hede

The Book of Curteisie

That is Clepid

Stans Puer ad Mensam.

[*Lambeth MS.* 853, *ab.* 1430 A.D., *page* 150, *back.*
Part written as prose.]

Mi dere sone, first þi silf able
with al þin herte to vertuose discipline,—
A-fore þi souereyn stondinge at þe table
Dispose þou þee aftir my doctryne—
To al nortur þi corage to encline.
First while þou spekist, be not richelees;
Kepe boþe fyngir 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 þi looke a-side, [Page 151.]
gase not about, *tur*nynge þi siȝt oue*r*al.
aȝen þe post lete not þi bak abide,
neiþ*er* make þi myrro*ur* also of þe wal.
Pike not þi nose; & moost in especial
be weel waar, sette her-on þi þouȝt,
to-fore þi soue*r*eyn cratche ne picke þee nouȝt.

Don't stare about,

lean against a post, look at the wall, pick your nose, or scratch yourself.

¶ Who-so speke to þee in ony man*er* place,
lu*m*pischli caste not þin heed a-dou*n*,
but *with* a sad cheer loke him in þe face.
walke demurely bi streetis in þe tou*n*,
And take good hede bi wisdom & resou*n*
þat bi no wantowne lauȝinge þou do noo*n* offence
To-fore þi soue*r*eyne while he is i*n* pre*s*ence.

When spoken to, don't lumpishly look at the ground.

Walk demurely in the streets,

and don't laugh before your lord.

¶ Pare clene thy nailes, thyn handes wasshe also
To-fore mete, and whan thow dooest arise;
Sitte in that place thow art assigned to;
Prease nat to hye in no maner wise;
And til thow se afore the thy service,
Be nat to hasty on brede for to byte,
Of gredynesse lest men wolde the endwyte.[1]

¶ Grennyng and mowes at the table eschowe;
Cry nat to lowde; kepe honestly silence;
To enboce thy Iowis withe mete[2] is nat diewe;
Withe ful mowthe speke nat, lest thow do offence;
Drynk nat bretheles[3] for hast ne necligence;
Kepe clene thy lippes from fat of flesshe or fisshe;
Wype clene[4] thi spone, leve it nat in thy disshe.

¶ Of brede I-byten no soppis that thow make;
In ale nor wyne withe hande leve no fattenes;
Withe mowthe enbrewed thy cuppe thow nat take;
Enbrewe[5] no napery for no rekelesnes;
For to souppe [loude] is agenst gentiles;
[N]euer at mete begynne thow nat[6] stryf;
Thi tethe also thow pike nat withe no knyf.

[Fol. 153, back.]

¶ Of honest myrthe late be thy daliaunce;
Swere none othes, speke no ribawdrye;
The best morsel, have in remembraunce,
Hole to thyself alwey do nat applie;
Part withe thy felaw, for that is curtesie:
Laade nat thy trenchour withe many remyssailes;
And from blaknes alwey kepe thy nayles.

¶ Of curtesye also agenst the lawe,
Withe sowne[7] dishonest for to do offence;
Of old surfaytes abrayde nat thy felawe;
Toward thy souerayne alwey thyn aduertence;

[1] a-wite. [2] brede it [3] bridlid [4] fayre
[5] Foul [6] be warre gynne no [7] Which sou

Pare clene þi nailis; þin hondis waische also
to-fore þi mete, [&] whanne þou doist arise.
sitte þou in þat place þat þou art a-signed to;
Prece not to hie in no maner wise;
And whanne þou seest afore þee þi seruice,
be not to hasti upon breed to bite
lest men þerof Do þee edwite.

Clean your nails and wash your hands.
Sit where you're told to,
and don't be too hasty to begin eating.

[Page 152.]

Grennynge & mowynge at þi table eschewe;
Crie not to lowde: honestli kepe silence.
To enbrace þi iowis with breed, it is not dewe;
with ful mouþ speke not lest þou do offence;
Drinke not bridelid for haste ne necligence;
Kepe clene þi lippis from fleisch & fische;
Wipe faire þi spoon; leue it not in þi dische.

Don't grin, shout,
or stuff your jaws with food,
or drink too quickly.
Keep your lips clean, and wipe your spoon.

Of breed with þi teeþ no soppis þou make;
Lowde for to soupe is aȝen gentilnes:
With mouþ enbrowide þi cuppe þou not take,
In ale ne in wiyn with hond leue no fatnes;
Defoule not þe naprie bi no richelesnes.
Be waar þat at þe mete þou bigynne no striif;
þi teeþ also at þe table picke with no knyf.

Don't make sops of bread,
or drink with a dirty mouth.
Don't dirty the table linen,
or pick your teeth with your knife.

Of honest mirþe euere be þi daliaunce;
Swere noon ooþis; speke no ribaudie.
þe beste morsels,—haue þis in remembraunce,—
Holli alwey þi silf to take do not applie.
Parte with þi felawis, for þat is curteisie.
Lete not þi trenchour be with many morsels;
And fro blaknes kepe weel þi nailis.

Don't swear or talk ribaldry, or take the best bits;
share with your fellows.
Eat up your pieces, and keep your nails clean.

Of curtesie it is aȝen þe lawe,
With dishoneste, sone, for to do difence;
Of oolde forfetis vpbraide not þi felawe;
Towarde þi souereyn do euere reuerence.

[Page 153.]

It's bad manners to bring up old complaints.

Play withe no knyf, take heede to my sentence ;
At mete and soupper kepe the stille and soft ;
Eke to and fro meve nat thy foote to oft.

¶ Droppe nat thi brest withe sawce ne withe potage;
Brynge no knyves vnskoured to the table ;
Fil nat thy spone, lest in the cariage
It went beside, whiche were nat comendable ;
Be quyke and redy, meke and seruisable,
Wele awaityng to fulfille anone
What that thy souerayne comav[n]dithe the to be done.

¶ And whereso euer that thow dyne or soupe,
Of gentilesse take salt withe thy knyf ;
And be wele ware thow blow nat in the cuppe.
Reuerence thy felawe, gynne withe hym no stryf;
Be thy powere kepe pees al thy lyf.
Interrupt nat, where so thow wende,
None other mans tale, til he have made an ende;

¶ Withe thy fyngres make [1] thow nat thy tale ;
Be wele avised, namly in tendre age,
To drynk by mesure bothe wyne and ale ;
Be nat copious also of langage ;
As tyme requyrithe, shewe out thy visage,
To gladde ne to sory, but kepe atwene tweyne,
For losse or lucre or any case sodayne.

[Fol. 154 or 149.]

¶ Be meke in mesure, nat hasti, but tretable ;
Ouer moche is nat worthe in no maner thyng ;
To children it longithe nat to be [vengeable,[2]]
Sone meeved and sone forgyvyng ;
And as it is remembrid bi [3] writyng,
Wrathe of children is sone ouergone,
Withe an apple the parties be made atone.

[1] *Rel. Ant.*, marke [2] MS. Harl., tretable [3] *Rel. Ant.*, by olde

Pleie *with* no knif, take hede to my sentence ; Don't play with your knife,
At mete & at sop*er* kepe þee stille & softe, or shuffle
And eek to & fro meeue not þi feeþ to ofte. your feet about.

Droppe *not* þi brest *with* seew & o*þer* potage, Don't spill your broth on your chest, or use dirty knives, or fill your spoon too full.
Bri*n*ge no foule knyues vnto þe table ;
Fille not þi spoon lest i*n* þe cariage
It scheede bi side, it were not co*m*mendable.
Be quik & redi, meke & seruiable, Be quick to do whatever your lord orders.
Weel awaiti*n*ge to fulfille anoo*n*
What þ*a*t þi soue*r*eyn co*m*maun*d*iþ to be doon.

And whe*r*e-so-eue*r*e þ*o*u be to digne or to suppe, Take salt with your knife; don't blow in your cup, or begin quarrels.
Of gentilnes take salt *with* þi knyf,
And be weel waar þ*o*u blowe n*o*t i*n* þe cuppe.
Reue*r*ence þi felawis; bigy*n*ne *with* he*m* no strijf;
To þi power kepe pees al þi lijf.
Intrippe no ma*n* whe*r*e so þat þou wende, Interrupt no man in his story.
No man in his tale, til he haue maade an eende.

¶ *With* þi fyngris marke n*o*t þi tale ; [Page 154.]
be weel avysid, & nameli in tendir age, Drink wine and ale in moderation.
To dri*n*ke mesurabli boþe wiyn & ale.
Be n*o*t to copiose of langage ; Don't talk too much,
As tyme req*ui*riþ schewe out þi visage,
To glad, ne to sory, b*u*t kepe þee euene bitwene but keep a middle course.
For los, or lucre, or ony case sodene.

Be soft i*n* mesure, not hasti, but treteable ; Be gentle and tractable, but not too soft.
Ouer soft is nou3t in no maner þing
To childre*n* longiþ not to be ve*n*geable, Children must not be revengeful;
Soone meued and soone fi3tinge ;
And as it is reme*m*brid bi writynge,
wraþþe of childre*n* is oue*r*come soone, their anger is appeased with a bit of apple.
With þe p*a*rtis of an appil be*n* made at oon.

¶ In children werre [1] now myrthe and now debate,
In theyr quarel no grete violence ;
Now pley, now wepyng, sielde in one estate ;
To theyr playntes gyve no credence ;
A Rodde refo*ur*mythe al theyr insolence ;
In theyr corage no Ranco*ur* dothe abyde ;
Who sparithe the yerd, al vertu set aside.

LENVOYE.

¶ 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,
Whiche to al vertu shal theyr yowthe leede.
Of the writyng, thoughe ther be no date,
If ought be mysse,—worde, sillable, or dede,—
Put al the defaute vpon Iohne Lydegate.

[1] *Rel. Ant.*, In childre

In childre*n* werre is now mirþe & now debate, — Children's quarrels are first play, then crying;
In her quarel is no violence,
now pleie, now wepi*n*ge, & seelde i*n* oon state;
to her pleyntis ȝeue no credence; — don't believe their complaints; give 'em the rod.
A rodde reformeþ al her necligence;
in her corage no ranco*ur* dooþ abide, — Spare that, and you'll spoil all.
who þa*t* spariþ þe rodde all u*er*tues settiþ a-side.

A! litil balade, voide of eloquence, — [Page 155.]
I p*r*aie ȝou ȝonge children þa*t* þis schal se & rede, — Young children, pray take heed to my little ballad, which shall lead you into all virtues.
Þouȝ ȝe be copious of sentence,
ȝit to þese clausis for to take hede
Which al i*n*to v*er*tues schal ȝo*ur*e ȝouþe lede.
In þis writynge, þouȝ þer be no date,
Yf ouȝt be mys i*n* word, sillable, or dede, — My mistakes I submit to correction.
I submitte me to correccio*un* w*ith*oute ony debate.

Thus eendith þe book of curteisie þat is clepid stans puer ad mensam.

NOTES TO THE BOOK OF CURTASYE.

p. 188, 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 *Foure pens* of l. 376 of the *Boke of Curtasye* was the price fixed by "the kyngis crye" or Proclamation, l. 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 Deceit & 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 Impoverishment & 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 nag's real burden: "tentatum 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 *Herbergeator* is to pro-

vide Henry le Scrop, knight, with all that he wants "Proviso semper quòd idem Henricus pro hujusmodi Fœnis, Equis, Carectis, Cariagiis, & aliis necessariis, per se, seu Homines & Servientes suos prædictos, ibidem capiendis, fideliter 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 Cariagio Gunnorum Regis capiendis.

A.D. 1413 (1 Sept.), An. 1. Hen. V. Pat. 1, Hen. V. p. 3, m. 19. Rex, Dilectis sibi, *Johanni Sprong*, Armigero, & *Johanni Louth* Clerico, Salutem.

Sciatis quod Assignavimus vos, conjunctim & divisim, ad tot Equos, Boves, Plaustra, & Carectas, quot pro Cariagio certorum Gunnorum nostrorum, ac aliarum Rerum pro eisdem Gunnis necessarium, a Villa Bristolliæ usque Civitatem nostram Londoniæ, indiguerint, tàm infra Libertates, quàm extea (Feodo Ecclesiæ dumtaxat excepto) pro Denariis 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 *Brodoges*—? brood geese—) to make arrows for our archers, says that the feathers are *rationabiliter solvendis*. See also p. 653.

p. 188, l. 358. *The stuarde* and his *stafe*. 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 bare always within his house their white staves.*

"Then had he a cofferer, 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.

p. 190, l. 409. *Ale.* See in *Notes on the Months*, p. 418, the Song "Bryng us in good ale," copied from the MS. song-book of an Ipswich Minstrel of the 15th century, read by Mr Thomas Wright before the British Archæological Association, August, 1864, and afterwards published in *The Gentleman's Magazine*. P.S.—The song was first printed complete in Mr Wright's edition of *Songs & Carols* for the Percy Society, 1847, p. 63. He gives Ritson's incomplete copy from Harl. MS. 541, at p. 102.

Bryng us in good ale, and bryng us in good ale;
For owr blyssyd lady sak, bryng us in good ale.

Bryng us in no browne bred, fore that is made of brane,
Nor bryng us in no whyt bred, for therin is no game;
But bryng us in good ale.

Bryng us in no befe, for there is many bonys;
But bryng us in good ale, for that goth downe at onys,
And bryng us in good ale.

Bryng us in no bacon, for that is passing fate;
But bryng us in good ale, and gyfe us i-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 clene;
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 ellys,
And bryng us in good ale.

Bryng vs in no butter, for therin ar many herys
Nor bryng us in no pygges flesch, 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 venesen, for that is not for owr blood;
But bryng us in good ale.

Bryng us in no capons flesch, for that is ofte der;
Nor bryng us in no dokes flesche, 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 mane to have a doty poll.

p. 191, l. 435, *Gromes*. "the said four groomes, or two of them at the least, shall repaire 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 groomes so comen to the said chamber, shall not onely avoyde the pallets, but also make ready the fire, dresse and straw the chamber, purgeing and makeing cleane of the same of all manner of filthynesse, in such manner and wise as the King's highnesse, at his upriseing and comeing 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.

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INDEX.

To save the repitition 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, so that 5 / 115 stands for page 5, line 115. Where no line is named, then *p.* for *page* is prefixed. 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, 76/1141-4.

Abbot with a mitre, 70/1013, 72/1051; without one, l. 1015; 72/1059.

A B C of Aristotle, p. 260, p. 258.

A bofe, 216/9, above.

Abrayde, 277/52, upbraid.

Abremon, a fish, p. 113.

A-brode, 62/906, spread open.

Abstinence, 8/108; 153/6.

Abylle, 267/44, fit, convenient, beseeming; L. *habilis*, suitable, fit.

Accounts, yearly, taken to the Auditor, 196/590.

Achatis, 201/555, purchases. Fr. *achet*, a bargaine, or purchase. Cotgrave.

Addes, 153/11, adze.

Aduertence, p. 277, attention, respect, reverence.

Affeccion, 52/763, disposition.

After-dinner nap, 65/947-54, to be taken standing against a cupboard, p. 128.

Ages of man, the four, p. 53, p. 104.

Ahuna, a monster of the sea, p. 114.

Alay, 16/232, temper.

Alaye, p. 151, carve.

Aldermen, the old, rank above the young, 77/1157.

Ale; is to be 5 days old, 12/178; p. 92; 154/19. Fr. *Gutale* ou *Guttale*. Ale, good Ale. Cot.

Ale or wine, the sauce for capons, 26/411.

Algate, 26/400, always.

Aliene, 75/1109, foreigners.

Alle, p. 216, No. ix. hall.

Allhallows Day, fires in hall begin on, 189/393.

Allhallowsday, 205/837.

Alloft, 69/996, above, over the vessel of herbs.

Almandes, 5/74, almonds.

Almond, 44/625, a whelk's operculum.

Almonds, good against sour food, 8/102; eat it with raw fruit, 153/1.

Almond, iardyne, cream of, 52/744; cream and milk of, 35/520; cream of, 49/705; 56/825; 157/8; p. 167, last line.

Almoner, his duties, 201/729; to remove a towel, 204/814.

Alms to be given to the poor, p. 216, No. viii.

Alms-dish, 23/346; 200/687; 201/730; loaf for, 202/731; it has the leavings in the lord's cup, 203/787, and a piece of everything he is served with, 204/799. See John Fitz Roberts's account for altering and ornamenting an almsdish for Hen. VI., that belonged to the *Duk d'Excestre*, in Rymer X. 388, col. 1.

Aloes epatick, 135/12; Fr. *hepatique*, Liuer-helping; comforting a whole, or curing a diseased, liuer. Cot.

Als, 197/599, also.

Altar, minister at the high, with both hands, 182/167.

Alycaunt, p. 86, p. 89, a wine.

Amber, 141/3; *adj.* 49/699.

Amberdegrece, 132/9, a scent.

Angel and 3 Shepherds, device of, 49/702.

Anger, avoid, 236/764.

Anhonest, 180/96, unmannerly, improper; 180/124, unpolite.

Annaunciande, 201/705, announcing, who announces guests?

Answer sensibly, 252/71.

Answer, servants mustn't, 215/13.

Ape tied with a clog, 180/108.

Apparel, rules for, 214/159, &c.

Apple fritter, 33/502, &c.

Apple, a raw, cures indigestion, 153/5; and the fumes of drink, 8/105.

Apples, 52/757; 55/813; 152/19. "The dyvell choke hym, he hath eaten all the *appels* alone." Palsgrave, p. 484, col. 2.

Apples and pears roasted, 164/17, &c.

Apprentise of lawe, rank of, 73/1070.

Apprentices, thievish, hanging good for, p. 125.

Apys mow, 179/59; apes grimace.

Aquarius, p. 199, the Ewerer or Water-bearer.

Aquetons, 197/597, acquittance.

Ar, 201/710, before.

Archbishop, 72/1047.

Archbishop ranks with a prince, 70/1010; is to dine alone, 171/4.

Archdeacon, rank of, 70/1016; 72/1060.

Areche, 19/290, retch?

Areise, 43/609, tear off?

Arere, 26/407, cut.

Areyse, 27/418, 425; 28/429, &c.; tear or cut off.

Aristotle's A B C, p. 260, p. 258.

Arm, don't claw it, 193/329.

Armes, servauntes of, 156/28, ? in livery, or men-at-arms.

Artificers, rich; rank of, 71/1037.

Asche, 45/643, ask.

Ashore, 5/71, slantwise, aslope; 20/299, astraddle.

Asise, 60/879, way, manner.

Aslout, 39/560; aslant.

Aspidochelon, a great whale-fisshe, p. 114.

Assaying bread, by the panter, 200/691; water, 201/702; meat, by the sewer, 202/764. *See* Credence, and Tasting.

Asseles, 196/566, sets the lord's seal to.

Astate, 185/276; rank.

At, 256/182, with; 184/242, that.

Aþer, 200/689, either, each.

Attend at school, 209/21.

Attirling, 287/41, shrew; A.S. *Attor*, *Ater*, poison.

Atwytynge, 18/274, twitting, blaming others.

Audibly, speak, 235/687.

Auditor, the lord's, all officers to account to, once a year, 196/587-94.

Aunterose, p. 260, l. A, venturesome.

Aurata (a fish), p. 114.

Autumn, the device of, 53/766; p. 54.

Ave, 48/692.

Ave-Maria, 181/147.

Aveyner, his duties, p. 197.

Avise, 35/525, opinion, learning.

Awoydes, 204/821, removes, puts off.

Ayselle, 42/596, a kind of vinegar.

Baase (the fish), 58/842. *See* Base.

Babulle, 1/12. Au fol la marotte. Prov. We say also, Giue the foole his *bable;* or what's a foole without a *bable?* Cotgrave, under *fol.*

Back; turn it on no one, 253/90; not on him you give a cup to, 180/121.

Backbite no man, 272/99.

Bacon and peas, 54/797.

Bailiffs of a city, rank of, 71/1033.

Bailiffs of farms, &c., to be talked to pleasantly, p. 218, No. xvi.

Baked herrings with sugar, 166/7.

Bakemete, 54/802, meat-pie.

Bake metes, 30/476-7, game pies, &c.; ? sweet pies, 54/809; how to carve, 159/19; how assayed, 203/771-6.

Baker, gets money from the treasurer, 196/582; his duties, 198/623-28.

Bakes, 179/60, as *bokes*, bulges, stuffs.

Balena, a whale or mermaid, pp. 115, 123, 119, last line.

Banker, 63/924, cloth to cover a bench.

Barbe, p. 151, cut up.

Barme, 61/891, bosom.

Barnard's blowe, p. 126, a secret blow by a highwayman.

Baron, 70/1013, 72/1051; of the Exchequer, 70/1014; 72/1061.

Baron of the Exchequer, appeal lies to, from an Auditor, 196/594.

Base, the fish, 51/735; 166/13; 167/6.

Bason, 63/926, washing basin.

Basshe, 45 / 645, be abashed, ashamed.

Bastard, 9/119 ; 89/7 ; 153/20 ; a sweet wine.

Bate, 182/188, quarrelling.

Bath, how to make one, p. 66-7 ; a medicated one, p. 67-9.

Bayle, 196/576, bailiff.

Bearer of meat to stand or kneel as the sewer does, 203/777.

Beastlynes, 232/460 ; nasty practise, t. i., gnawing bones.

Beaver, considered as a fish, 37/547. "The beuer, whose hinder feet and taile onlie are supposed to be fish. Certes the taile of this beast is like vnto a thin whetstone, as the bodie vnto a monsterous rat. . It is also reported that their said tailes are a delicate fish." Harrison, *Desc. Brit.*, i. 225, col. 2. See Giraldus Cambrensis, *Works*, vol. v. p. 59, ed. 1867.

Beckoning, don't use it, 184/249.

Bed, how to undress a lord for, p. 65-6.

Bed and Bedroom, how to air and prepare, 63/919-30.

Bed, offer your bed-fellow his choice of place in, 185/293.

Bed, prayer on going to, 240 / 987-8.

Bedchamber, how to prepare your master's, pp. 63, 65.

Bedchamber door, lights stuck on, 193/509.

Bedes, for church service, 63/918.

Bedrooms, don't sleep in ratty ones, or those deprived of sun, p. 132.

Beds of straw, &c., to be 9 ft. long and 7 ft. broad, 191/436-7.

Beef, 34/517 ; 48/688 ; p. 105 ; powdered, p. 102, note to l. 694 ; stewed, 54/798 ; how to carve, 25 / 393. "Touchyng the *befe:* I do estymate him of nature melancolyke, and engendre and produce grosse blode well norisshyng folkes robustes and of stronge complexion, whiche occupy them in great busynesse and payne." — *Du Guez's Introductorie*, p. 1071.

Behight, 41/605, direct.

Behoveable, 54/804, necessary.

Belch not, 178/113.

Believe fair words, don't, 183/205.

Bengwine, p. 134 ; Fr. *Benjoin*, the aromaticall gumme called Benjamin or Benzoin. Cot.

Benym, 24/368, deprive.

Be-sene, 21/318, become, suit.

Bete, 63/930, feed, nourish.

Bete, 67/990, remedy, cure.

Betowre, 37 / 541, the bittern, q. v. ; 49/696 ; how to carve, 27/421 ; p. 162.

Better, give place to your, 253/89.

Bilgres, 69/994; bugloss? p. 110.

Birds, how to carve, pp. 25-8, 30-1, 161-62.

Birth to be looked to first, 74/1105.

Bishop, rank of, 70/1012.

Bisketes, 231/389, biscuits.

Bite not thy bread, 178/49.

Bithe, 47/678, are.

Biting your lips is bad, 178/89.

Bittern, to unjoint or carve, p. 162 ; 165/1. *See* Betowre.

Blaknes, 278, 277/49, black dirt.

Blamanger and Blanchmanger, p. 101, bottom. *See* Blanger mangere and Blaunche manger.

Blandrelles, 157/10, white apples. *See* Blaundrelles.

Blanger mangere, 49/693.

Blanked, 169/23. *See* Blanket.

Blanket, 64/935. Fr. *blanchet*. A blanket for a bed; also, white woollen cloth. Cot. Is to be kept in the privy.

Blasting, 20/304; cp. Fr. *Petarrade:* f. Gunshot of farting. Cotgrave.

Blaunche manger, 157/3.

Blaunche powder, 6/80, note; p. 85, p. 10, note 3; 152/26.

Blaunderelle, 50/714; Blawndérelles, 6/79; p. 85, white apples.

Blaynshe powder, p. 10, note 3.

Blow and puff not, 20/303.

Blow not like a broken-winded horse, 210/53.

Blow, don't, on your food to cool it, 180/111.

Blood Royal, Babees of, *The Babees Book*, addressed to, 250/15.

Blood Royal ranks above property, 74/1094; 171/16.

Blush or change colour, don't, 187/337.

Blysse, 266/12, 23, make the sign of the cross on or over.

Blythe, 178/47, joy? = (in) faith.

Boar pasty, 31/489.

Boar, 48/686.

Boards of the privy to be covered with green cloth, 63/932.

Body to be kept upright, 235/676.

Bof, 202/750, ? not "*boeuf*, an ox, a beefe," Cot.; but *a-bof* (dishes), above, up.

Boke, the, 185/261.

Bold, don't be too, p. 258, p. 260, l. B.

Bolde, 192/454, finely?

Bole Armoniake, p. 134. Fr. *Armoniac*, a gumme spring from the Cyrenian *Ferula* or *Fennell-giant*.

Bolkynge, 19/298, belching. A.S. *bealcian*, to belch; to bolke belche, *roucter*. Palsgrave.

Bombace, p. 139, cotton; cp. bombast.

Boner, 183/191. Fr. *bonaire*, gentle, courteous, affable. Cot.

Bones not to be thrown on the floor, 269/79; to be put into voyders, 230/358.

Bonet, 169/29, nightcap.

Book, stick to it well, 227/168.

Boorde, p. 260, l. B, joke, play. "To *bourde* or iape with one in sporte, *truffler*, *border*, *iouncher*." Palsgrave.

Boorde, bourde, p. 258, p. 260, l. B; Fr. *bourder*, to toy, trifle, dally; bourd or ieast with. Cot.

Borbotha, a slippery fish, p. 115.

Borclothe, 30/468, table-cloth.

Bordclothe, 4/62, table-cloth. "The table clothes and towelles shoulde be chaunged twyes every weeke at the leste; more if neede require." H. Ord. p. 85.

Borde, 178/31, table.

Borde, Andrew, extracts from, pp. 89, 91, &c.; on *Sleep*, *Rising*, *and Dress*, p. 128-32.

Border, p. 151, carve.

Botery, 12/176-7.

Botre, 193/489, buttery.

Bouȝt, 13/188, 189 *n*, 191, fold; 268/27, 29; 269/17; '*Mal feru*, A malander in the *bought* of a horse's knee.' Cot.

Bow when you answer, 253/83.

Boxyng, p. 124, smacking the face.

Boys to walk two and two from school, not hooping and hallooing, 228/238-264.

Boystous, 257/195, rude; Boystows, *rudis*. Prompt.

Boystousnesse, 256/182; *Ruditas*. Prompt.

Brade, 199/666, broad.

Bragot, 55/817; p. 107.

Brandrels, 152/24, blaundrels, white apples.

Brawn of boar, 48/686; 54/796.

Brawn of a capon, 163/27.

Brawn, how to carve, 24/378; pp. 94, 156.

Brayd, at a, 15/226, sharply, quickly.

Brayde, 13/188, instant, same time.

Brayde, 11/146, start, slip.

Brayde, at a, 200/678, quickly.

Bread to be cut, not broken, 255/141; 267/24; at dinner to be cut in two, 178/35.

Bread, how to chop, p. 4; how assayed, 200/691-2.

Bread and cheese, 55/815.

Break your bread, 178/51.

Break not wind, 20/304.

Bream, 51/736; 58/841; pp. 108, 115.

Bream, sea-, 40/578; 49/698; 52/746; 58/848.

Breath, as it may smell, keep your mouth shut, 211/69.

Breche (? drawers), clean, 60/871.

Brede, 13/192, breadth.

Breke, 21/315; p. 151, carve venison.

Breke a cony, 29/448.

Bresewort, 68/993. "In the curious treatise of the virtues of herbs, Royal MS. 18 A. vi., fol. 72 b, is mentioned '*brysewort*, or bon-wort, or daysye, *consolida minor*, good to breke bocches.'" Way, Promptorium, p. 52, note [1].

Brest, 19/288, ? for fist.

Bret, Brett, a fish, 41/583; 51/735; 59/852. Fr. *Limaude*, f. A Burt or *Bret*-fish. Cot.

Breue, 190/413, book, score-up.

Breuet, 194/536, briefed (with green wax).

Breve, 195/553, set down in writing, keep accounts of.

Brewe, 36/540, a bird; 49/706; 157/8; how to carve, 27/422; to untache or carve, p. 160.

Bridelid, 278/33, ? a wrong reading; or, with food in one's mouth; Fr. *boire sa bride*, A horse to draw vp his bit into his mouth with his tongue. Cot.

Broach a pipe of wine, how to, 5/69, p. 152, 121/69.

Broche ?, 161/6.

Broiled herrings, 52/748.

Broke-lempk, 69/994; p. 68, note.

Broken, 214/158, with hernia ?, E. Engl. *bursten*.

Broken meat or food for the poor, 202/739.

Brothellis, 267/38, low rude people. Fr. *bordeau*, a brothell

or bawdie house; *bordelier*, a wencher, haunter of baudie-houses. Cotgrave. Adulterous friars are called *brothels* in Piers Plowman's Crede, l. 1540, v. 2, p. 496, ed. Wright. See Arth. and Merlin, &c., in Halliwell;—a blackguard, Towneley Mysteries, p. 142, "stynt, *brodels*, youre dyn."

Browers, 199/663; *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 explains *broo*, top of anything. 'Tak a knyf & shere it smal, the rute and alle, & sethe it in water; take the *broo* of that, and late it go thorow a clowte'—evidently the juice. Ital. *broda*, broth, swill for swine, dirt or mire; *brodare*, to cast broth upon."—H. Wedgwood.

Browes, p. 160, last line; p. 173. A.S. *briw*, es.; m. Brewis, the small pieces of meat in broth; pottage, frumenty, &c., *briwan*, to brew. Somner.

Brows, how to use the, 210/29; 213/132.

Browynge, 179/75, broth, grease. *See* Browes.

Brush your master well, 62/913; all robes lightly, 64/940-3; your cap, 228/78.

Brushed (well), breeches, 60/873.

Brydelynge, 19/288, ? the passage seems corrupt.

Brytte, a fish, 166/12.

Buche, 31 / 492, in squares. Sloane MS. 1315, reads "Custarde, enche square checke hit with your knyfe."

Buffe, p. 133, leather made of buck's skin.

Bulch not, 294/113.

Bulk, 267/47. A.S. *bealcian*, to belch. "Bolkyn, *ructo*, eructo, orexo." Prompt.

Bulke, 29 / 452, thorax, breast; 159/16.

Bulleyn, Wilyam; on Boxyng and Neckeweede, p. 124-7.

Bultelle clothe, 12/164.

Bun, 14/211; 15/218.

Bushel of flour to make 20 loaves, 198/625-6.

Business, attend to your own, 268 56.

Bustard, 28/433; 37/541; p. 97; 49/695; p. 102; 157/4.

Butler and Panter's duties, p. 152-1.

Butler, his duties, 196/423-30; is the panter's mate, /425.

Butt or fresh-water flounder, p. 115.

Butter, sweet, of Claynos or hakeney, 39/559.

Butter, one of the *fruits* to be eaten before dinner, 46/667-8.

Butter and fruits to be eaten before dinner, 152/22.

Butter, wholesome first and last, 7/89; 152/31.

Butter, 7/89-92; p. 85; 152/20, 22.

Buttiler, p. 3, l.40-1. 'Butler, the officer in charge of the *buttery* or collection of casks; as Pantler, the officer in charge of the pantry.' Wedgwood.

Buying, swear & lie not in, 270/76.

Bydene, 4/62, properly.

Cabages, 35/521 ; p. 97 ; 159/29.

Calf, boiled, on Easter-day, p. 160.

Calves-foot jelly, 34/515.

Calves-skin garments to be worn in summer, p. 139.

Camamelle, 68/992, chamomile.

Camelyne sauce, p. 36, note [6].

Camphire, 135/13.

Campolet wine, 153/20, p. 174.

Cancer, the creuyce or cray-fish, p. 115.

Candelarius, 204 / 822-3, the chandler.

Candle, one to each mess at dinner, 205/837.

Candlemas-eve, squires' allowances stop on, 189/394 ; 205/837. "*Aujourd'huy Febvrier demain Chandelier:* Prov. (For Candlemas day is euer the second of Februarie.)" Cot.

Candles, 34/510.

Canel, 5/66 ; p. 84, a spout.

Canelle, 11/142 ; 10/135 ; 153/24, 31 ; a spice.

Canelle-boon, 29 / 449 ; 159/14. Fr. *Clavicules*, f. The kannell bones, channell bones, neckebones, craw-bones, extending (on each side one) from the bottom of the throat vnto the top of the shoulder. Cot. The merry-thought of a bird. The haunch-bones below correspond to the clavicles or kannell bones above.

Canne, 266/4 ; cunne, 265/3, know.

Cannelles, 152 / 15, channels, spouts.

Canterbury, Bp. of, 73/1077. *See* Archbishop.

Canterbury, the prior of, 77/1145.

Cap, take it off before a lord, 262/4 ; before your better, 274/137 ; when speaking to any man, 226/80 ; be free of, 229/274, salute every one.

Capitaius, a fish, p. 116.

Capon, 48/689 ; 54/801 ; p. 106. "Of all meates the best and most utille to the body of man is of capons, chyckyns, faisantes, partriches, yonge partriches, *plouuiers*, *pigeons*, quailles, snites (*becasses*§), wodcockes, turtell doves, knyghtes (*cheualiers*†), stares, sparows, or *passeriaux*, finches, *uerdieres*,* *frions*, gold finches, linotes, thrushe, felde fare, and all kyndes of small byrdes (whereof the names ben without nombre) ben metes norisshyng and of litell degestion, and that engendre good blode." *Du Guez's Introductorie*, p. 1071-2.

Capon, how to carve, 26/409 ; to sauce or carve, p. 161.

Capon, boiled, 54/799 ; verjuice its sauce, 36/534. "Capons boyled, and chekyns, ben lykewyse of good nourysshyng, and doth engender good blode, but whan they ben rosted, they ben somewhat more colloryke, and all maner of meates rosted, the

§ *Beccasse*, f. A Woodcock. *Becasse petite*, A Snite or Snipe. † *Chevalier*, A daintie Water-fowle, as big as a Stock-doue, and of two kinds, the one red, the other blacke. Cot. * *Verdrier*, m. The Gold-hammer, Yellow-hammer, Yowlring. Cot.

tone more the tother lesse." Du Guez, p. 1071.

Capon pie, 31/481.

Capon, roast, how to carve, 161/21.

Cappe, 65/964, night-cap.

Cappe-de-huse, 62/909, ? cape for the house, Fr. *cappe*, a short cloake, or loose and sleeuelesse garment, which hath, instead of a Cape, a Capuche behind it. Cot.

Caprik, 9/120; p. 91, No. 13, a sweet wine.

Caraway, Careawey, 6/79, caraway-seeds, (from καρον, cumin; Lat. *careum*; Ar. *karawiya*; Mahn,) 50/713; 152/25; 157/11; 231/389.

Cardinal, rank of a, 70/1008; 72/1045.

Carding, eschew, 234/599.

Cariage, p. 280, 279, l. 59, act of carrying.

Carowayes, 231/389, caraway-seed cakes.

Carp, 40/578; 51/735; 58/842; p. 116.[1]

Carpentes, 169/9, 18, carpets under foot? *See* carpettes for cupbordes, l. 19.

Carpets, about a bed, windows, &c., 63/927-8.

Carry your body up, 213/133.

Carver, his duties, p. 24-32; assays the wine?, and carves the lord's meat, 209/789-95. *See* Keruynge.

Carving of fish, p. 166-7; of flesh, p. 157.

Carving-knives, panter to lay two, 200/673.

Cast, 197/607, armful or pitch-fork-full.

Cast of bread, 198/631, ? armful, lot taken up at one heave.

Cast up thy bed, 226/61.

Castles, the Receiver sees to repairs of, 197/601.

Castyng, 187/336, ?

Cat, don't stroke it at meals, 180/107.

Cate, 274/143, ? cat (*hond*, hound).

Cathedral prior sits above others, 77/1150.

Cato quoted, 232/491.

Cats to be turned out of bedrooms, 66/969; p. 108, p. 109; 169/34.

Caucius, a fish, p. 116.

Cawdrons, the sauce for swans, p. 159, last line. *See* Chawdon.

Cellar, yeomen of the, 21/311.

Celle, 12/176, cell.

Cena Domini, fires in hall stop on, 95/398; Shere Thursday or Maundy Thursday, day before Good Friday.

Cetus, the greatest whale, p. 116.

Ceuy, 55/822, chive-sauce.

Chafer, 192/466, a heater.

Chaffire, 45/639. "Chafowre to make whote a thynge, as watur. *Calefactorium*." Prompt.

Chalcedony to be worn in a ring, p. 141.

Chambur, bason for, 66/971.

Chamberlain, the duties of one, p. 59-69, p. 168-9.

[1] And of the carp, that it is a deyntous fyssche, but there ben but fewe in Englonde; and therefore I wryte the lasse of hym.—*Jul. Berners's Book of St Alban's.*

Chancellor, his duties, 195/563.

Chandelew, 199/642, chandlery, stock of candles.

Chandler, his bread, 198/628; his duties, p. 204-11.

Change (countenance or temper?) don't, 270/92

Char, 180/96, turn, trick.

Chardequynce, 152/21, chare de quynces, 5/75; conserve of quinces, or quince marmalade. *Charequynses*, 10℔. the boke, vs--2t., 10s. A.D. 1468, *H. Ord.* p. 103. Marmalet of Quinces. R. Holme, Bk. III., p. 80, col. 1.

Charger, 44/633; Chargere, 26/405, a kind of dish.

Charity, the fruits of, p. 233, cap. x.

Charlet, 159/28; p. 173.

Chat after meals, p. 142.

Chatter, don't, 253/94; 257/186.

Chaufing-dysshe, 162/2, heating dish.

Chaundeler, 299/492, chandler, officer in charge of the candles.

Chawdon (chawdron, p. 161), the sauce for swan, 36/535; p. 97.

Chawdwyn, the sauce for swans, 48/688.

Cheeks, don't puff 'em out, 211/65; don't stuff yours out like an ape's, 179/57.

Cheese, hard, 6/78; 7/85; p. 84, p. 85; 7/84-8; 8/102; 152/24.

Cheese, 55/815; 152/19.

Cheese, the best cement for broken pots, p. 85. Ruin cheese, p. 7, note [3]; 85/3.

Cheese, have a clean trencher for, 256/183.

Cheese, fruit, and biscuits, for dessert, 231/388.

Cheese, only take a little, 269/76. *Fourmage est bon quand il y en a peu:* Prov. The lesse cheese the better; or, cheese is good when a miserable hand giues it. Cot.

Chekker, 196/594, the Exchequer.

Chekkid, 25/389; 31/492, cut into chequers or squares.

Chekmate, 8/96.

Cherlis, 267/34, 48, poor, rude, and rough people.

Cherries, 6/77; 46/668; 152/23.

Chet, 199/501, coarse bread; chet loaf to the almsdish, 200/687.

Cheven (Cheuene, 166/13), chub, 51/736, note [3]; 58/842. Fr. *Vilain*, the *Cheuin* or Pollard fish (called so because it feedes vpon nothing but filth). Cot. *See* Chub.

Cheve, 24/369, end.

Chewettes, 161/4; p. 171; 173/3.

Chicken, boiled, 54/799; roast, 54/808; chicken pie, 31/481.

Chickens, how to carve, 25/397.

Chide not, 253/102. "I lyken the to a sowe, for thou arte ever chyding at mete." Palsgrave, p. 611, col. 2.

Chief Justices, rank of, 70/1014; 72/1052.

Childe, or young page, the King's, 75/1124.

Children soon get angry, 279, 280/81; 281, 282/85; give 'em an apple then, 280/84; and a rod when they're insolent, 281, 282/89.

Children, to wait on their parents at dinner before eating their own, 229/297; 231/423; the duty of, 241/5.

Chin, hold it up when you speak, 262/14; keep it clean at dinner, 272/107.

Chine, 25/393. Fr. *Eschinon:* m. The *Chyne*, or vpper part of the backe betweene the shoulders. *Eschine:* f. The *Chyne*, backe bone, ridge of the backe. 1611, Cotgrave.

Chip, p. 84; 152/4. "I chyppe breed. *Je chappelle du payn . . je descrouste du pain . .* and *je payre du pain.* Chyppe the breed at ones, for our gestes be come." Palsgrave, p. 484, col. 1. *See* "choppe" and "chyppere."

Choke, don't, by drinking with your mouth full, 180/98.

Choppe (loaves), 4/51; p. 184.

Chub, p. 51, note [3]. *See* Cheuen.

Church, how to behave in, 233/332 (this is the part that would follow at the end of the *Booke of Demeanor*, p. 296).

Church, behave well at; go to, 266/17.

Chyme of a pipe, 152/18, rim.

Chymné, 192/461, fire-place or brasier.

Chyne, 5/70, rim of a cask.

Chyne, 25/393; 159/15, 16, back, loin. *See* Chine.

Chyne, p. 151, carve.

Chynchynge, 153/11, pinching. Metaphorically "*chynchyn* or sparyn mekylle, *perparco.*" Prompt.

Chyppere, 152/4, a knife to chip bread with.

Cinnamon and salt as sauce for venison, &c., 37/542-3.

Cinnamon, eaten with lamprey-pie, 44/636; with fish, 58/842, 847; 168/11.

Cinnamon, 153/30.

Ciryppe, 56/826, syrop.

Civeye (chive sauce), hares and conies in, p. 309; 55/822.

Clared wyne, 153/19.

Clarey, 9/120; p. 91, No. 14; Clarrey, 153/21. Sp. *Clarea:* f. Clary drinke of hony and wine. Some say Muscadell, others call it Nectar or kingly drinke. 1591, Percivale, ed. Minsheu, 1623.

Clarke of the crowne and th'eschekere, 70/1019.

Claryfinynge, 9/124.

Claw, don't, 253/81; 262/18; 274/139.

Claw not your head, &c., 18/279. "I clawe, as a man or beest dothe a thyng softely with his nayles. *Je grattigne . .* Clawe my backe, and I wyll clawe thy toe." Palsgrave.

Claynos buttur, 39/559.

Cleanse your spoon, 179/74.

Clene, 262/28, fitting, courteous.

Clerk of the Kitchen, 195/549; his duties, 195/553-62; gets money from the Treasurer, 196/579.

Clof, 192/462, ?

Cloke, 62/909, cloak.

Cloos-howse, 80/1202, lock-up place for food.

Cloth, how to lay the, 13/187, &c., 154/23; how to take it off the table, 231/399.

Cloth, keep it clean, 269/61, 81; 272/123; 277/39; 278/40; don't wipe your knife on it, 272/122; or your nose, 263/53.

Clothes, don't wipe your nose on, 210/48. *See* Apparel. "Graue clothes make dunces often seeme great clarkes." Cot., u. *fol.*

Clothing of officers, given out by the clerk of the kitchen, 195/561; of lord and lady, by the chancellor, 195/563.

Cloven-footed fowls, skin of, is unwholesome, 163/18.

Clowche, 33/503, belly? Not "clowchyn or clowe (clewe), *glomus, globus.*" Prompt.

Clutch at the best bit, don't, 263/29.

Coat, long, 60/872.

Cock and hen, p. 105.

Cock, shooting at; girls not to go to, 289/81.

Cockes, 24/375, cooks.

Cod, 58/845; 168/12.

Cod, how to carve, 40/576; names of, p. 99.

Codling, a fish, p. 59, note; 167/7.

Codware not to be clawed, 19/286; not to be exposed, 20/305.

Coffyn, cofyn, 30/478; 31/481; 96/2, 22, &c., crust of a pie.

Cold, head and feet to be kept from, p. 138.

Cold fritter is not to be eaten, 33/502.

Colericus, 53/772; p. 54; p. 104.

Colice, 56/824, broth.

Collector, the Pope's, 70/1023; 72/1063.

Cologne, the kings of, 50/712.

Colombyne gynger, 10/131; Columbyne gyngre, 52/758; a kind of ginger. ? what.

Coloure de rose, 9/114. *See* note there; it was a wine, p. 86, extract from the *Four Elements.*

Colvering, 126/3, ?

Comade, 96/4; sauce of whipped eggs and milk.

Comb for the hair, 61/885.

Comb your head often, p. 130; nothing recreateth the memorie more, p. 128.

Comb your head, 266/14; do it 40 times every morning, p. 139.

Comb your lord's head, 65/963; 169/2, 28.

Comedies, 34/510, quaint dishes?

Comenynge, 81/1220, communication, teaching.

Comfit, 50/714; p. 104.

Commende, 254/120. Fr. ? *Commander*, to recommend, or to commit ouer vnto the care of another. *A Dieu vous command.* God be with you. Cot.

Commensed, 77/1154, taken a degree.

Commyn, 46/671, communicate, talk.

Companions, pray for your, 182/161.

Compleccion, 52/764, device.

Compleccyon, 165/11, disposition.

My *complexcyon* a-cordyth to eny mete,
But rere sopers j refowse, lest j shuld surfett.
Piers of Fullham, l. 197-8.

Compostes, 5/75, note; 6/79; 152/21; 154/19. *See* Recipe 100, *Forme of Cury*, p. 49.

Conche or muscle fish, p. 116.

Concoction, 136/12, digestion.

Concordable, 54/796, suitable.

Condel, smale, 205/826, tapers.

Confiteor, the, to be learnt, 181/154.

Confites, 5/75; p. 85, note to l. 82, comfits.

Confyte, 51/731, a comfit.

Congaudence, 79/1190, congratulation, satisfaction.

Conger, 38/555; 41/583; 51/733; p. 117. Richard Sheale, the minstrel and ballad-writer, says,

"I can be content, if it be out of Lent,
A piece of beef to take, my hunger to aslake.
Both mutton and veal is good for Richard Sheale;
Though I look so grave, I were a very knave
If I would think scorn, either evening or morn,
Being in hunger, of fresh salmon or *congar*." Knight's Life of Caxton, p. 48.

Conger, salt, 57/833.

Congettynge, 80/1202, conspiracy, tricks.

Connynge, 81/1220-2, learning, knowledge.

Contrarotulator, p. 195, the controller.

Controller, his work, 195/541, 550; sits on the dais in hall, 177/20. "I feel by William Peacock that my nephew is not yet verily acquainted in the king's house, nor with the officers of the king's house he is not taken as none of that house; for the cooks be not charged to serve him, nor the sewer to give him no dish, for the sewer will not take no men no dishes till they be commanded by the *controller*." Clement Paston, P. Letters, ed. 1841, v. 1, p. 144 (XV. vol. iv. p. 53, orig.).

Cold of speech, be, 272/98.

Cony, 34/517; 49/694; 54/807; p. 107. "And conÿs, hares, rabettes (*laperaus*), buckes, does, hartes, hyndes, robuckes, or lepers (*cheureus ou saillanz*), holde also all of melancoly." Du Guez.

Cony, how to carve, 29/447; 159/12; to unlace or cut up, p. 162.

Cony, with mustard and sugar, 36/538.

Conyd, 274/149, learnt.

Coochele, sea-snails, p. 116.

Cook must obey a marshal, 79/1182.

Cooks are always finding out new dishes, and nearly killing people, 33/505.

Coost, 49/705, rank, succession? Fr. *coste à coste*, in euen ranke, side by side. Cotgrave.

Cope, 200/689, covering, towel?

Copious of talk, don't be, 279, 280/74.

Coral, 141/3.

Coretz, a fish, p. 119.

Cornys, p. 218, No. xvi. different kinds of grain.

Cote, 267/48, cot, cottage.

Cottell, 168/14, cuttle-fish.

Cotyn, cotton, to be kept in the privy, 64/935.

Couche, 154/25.

Couertoure, 202/753, dish-cover; 203/791, cover, or lid of a wine-cup.

Cough not, 18/271 ; before your lord, 19/297.

Counturpynt, 192/455, counterpane.

Countyng, 194/535, reckoning.

Courteous, be, to God, and kneel at prayers, 182/163.

Courtesy came from heaven, 265/4 ; 266/6 ; all virtues are included in it, 265/8 ; 266/10.

Courtesy and gentleness, delight in, 256/180.

Courts (fines of), 196/577.

Couth, 272/118, ? truly, indeed, A.S. *cudlice*, certainly.

Couthe, 180/114, known persons, friends.

Coverlet of a bed, 63/923.

Cowd, 3/34-5, knew.

Cowche, 13/187, and note, the undermost table-cloth.

Cowheels mixed with jellies, 34/515.

Crab, how to carve and dress one, 42/590-601 ; 165/14.

Crache, 274/139 ; 275/14 ; 276/14. 'Clawyn or cracchyn, scratche, *Scalpo, scrato, grado.*' Cath. in P. Pl. ; '*Krauwen, krabben*, kratsen, *ofte schrabben.*' Hexham.

Craftsmen, their duty, 242/12.

Cram your mouth full, don't, 267/38.

Crane (the bird), 36/539 ; p. 97 ; 49/695 ; p. 102, and note *, for their fighting pigmies.

Crane, how to carve, 28/429 ; or dysplaye, p. 162.

Crane's trump, take care of it, 28/431 ; 157/4.

Crawe, 19/288 ; Fr. *iabot*, the craw, crop, or gorge of a bird. Cotgrave.

Crayfish, how it catches oysters, p. 115 ; p. 117 ; freshwater, p. 116. *See* Creues, &c.

Cream, cow- and goat-, 7/81 ; 8/93 ; p. 85 ; 54/803 ; is bad, 152/27. "The dyvell burst him, he hath eaten all the *creame* without me." Palsgrave, p. 472, col. 2.

Credence, 80/1195-9, tasting food against poison. Only done for the highest ranks, down to an earl.

Creed, to be learnt by boys, 181/167.

Creues (crayfish), how to carve, 167/20.

Crevice, freshwater, 58/848.

Crevis dewe douȝ, fresh-water cray-fish ; how to carve, 43/618.

Crevise, freshwater, 50/707.

Crevise or cray-fish, how to carve, 42/602 ; the names of, p. 100.

Crochettis, 197/446, hooks.

Cropyns, 24/362, crops, craws, of birds.

Croscrist, 181/144.

Cross, make the sign of, on rising, 266/12.

Croups of birds indigestible, 158/7.

Cruddes, 8/93, curds.

Culpon, p. 151, cut into chunks.

Cup, don't ask a friend to take it, but give it him yourself, 180/123.

Cupboard, 13/193, table or stand for cups, &c., to stand on ; is in the marshal's charge, 189/390 ; to be covered with carpets, 169/19.

Cupborde, bread and wine stand on (or in), 194/511.

Cuppeborde in a bed-room, 63/928.

Cups to be silver, p. 136.

Cure, 78/1174, charge.

Cure, 21/324; 31/492; custom, way of doing a thing.

Cure, 28/435, directions.

Cure, 24/375, craft, art, practice.

Curies, 33/506, dodges, curious dishes.

Curlew, 49/706; 157/8; how to carve, 27/421; to untache or cut up, p. 162. *Sir Degrevant*, l. 1406, p. 235, has

ffatt conyngus and newe,
ffesauntys and corelewe.

Cursie, 230/328, curtsey.

Curtains, bed-, 66/968; four to a bed, 191/448.

Curtasye, the Boke of (Sloane MS. 1986), p. 175-205.

Curtesy, 156/9, a bow or salutation.

Curtsey, make your, decently, 214/153.

Cury, 34/513, dodges, sleights.

Cushion, to be put on the chair, 61/882.

Cuspis, p. 32, note [2].

Custade costable, 54/802, a kind of custard.

Custard, how to carve, 31/492; p. 95; 157/1; 159/21.

Cut your meat, don't bite it, 269/63.

Cut, 153/22, cute wine.

Cute, 9/118; p. 87, No. 3, a sweet wine. Fr. *Vin cuict.* Wine boyled on the fire to a certaine thicknesse, and then put into vessells, and reserved for sweet sawces. Cot.

Cute, 10/138, baking.

Cute, gynger of iij, 11/159.

Cuttid, 20/305, short-coated.

Cuttlefish, p. 174.

Cyueye (chive or onion sauce), hares and conies in, p. 309.

Dace, 40/575; p. 98, bottom, 58/841; Fr. *Sophie* . . . the Dace or Dare-fish. Cot.

Damsons, 6/77; p. 91, last note (wrongly headed, l. 177); 46/668; 152/23.

Dangle like a bell, don't, 214/152.

Dates, 5/74; p. 32, note [2]; 51/731; 152/21, 23; p. 167, last line.

Dates in confite, 56/825; in confetes, 166/11; capte with mynced ginger, 166/19.

Daungeresnes, 46/659, of great difficulty.

Daw, a, sticks its neck askew, 19/285.

Dean, rank of, 70/1016; 72/1060.

Debt, keep out of, 270/80.

Degree, University; rank of clerks that have taken one, 71/1028.

Degree (of men), the duty of each, p. 241-8.

Delicatis, 50/713; delicacies.

Delphin, or mermaid, p. 117.

Demeanor, The Booke of, p. 207-14.

Demeene, 78/1163; learn ? or arrange.

Demurely, walk in the streets, 275, 276/18.

Depelled, 142/12, driven out.

Dere, 47/684, injury.

Deshe, 177/20, dais.

Despisers of courtesy are not fit to sit at table, 271/99; 181/137.

Dewe, 43/618, of water.

Dewgarde, leche, 157/10.

Dewynge, 51/732, service.

Deynteithe, 52/752, ? inclination, desire.

Deynteithly, 55/814, toothsomely.

Deyntethe, adj., 50/723, toothsome, dainty.

Deyntethe, sb., 194/527, dainty.

Diaper towel, 154/31.

Diapery, towelle of, 13/193.

Diatrion piperion, to be used against rheums, p. 137.

Dice, don't play at with your lord, 184/228.

Diet, 31/488, food.

Diet, one for every day, p. 133.

Difence, 278/51; ? Fr. *defense*, a reply, answer, argument, or allegation vsed, or vrged in defence. Cot. *Faire defense* is now to forbid, prohibit.

Dig your thumb into your nose, don't, 186/327.

Digest his stomak, his food, 65/947.

Digne, 71/1024, worthy.

Diligences, 79/1183, duties.

Dim sight, remedy for, p. 135.

Dinner described, from the laying of the cloth, 199/655, to the removal of the board and trestles, 204/822.

Dinner of flesh, p. 48-50, p. 100; of fish, p. 50-2; fruits to be eaten before, 46/667-8.

Dinner at noon, what the page is to do at, 254/128.

Dinner and supper, the only meals allowed, p. 141.

Dip your meat in the saltcellar, don't. *See* Salt.

Dipping slices of meat in sauce, 30/467.

Dirty clothes forbidden, 214/167.

Disallow, 29/1181.

Dise, 8/112, an adze?

Dish taken away, don't ask for it again, 256/166; 179/83.

Dish-side, spoon not to be laid on, 179/73; 272/126.

Dismember, p. 151, carve.

Dispendu, 201/543 (? eatables, &c., not money), disposed of, consumed.

Dispenses, 195/555, payments, expenditure.

Dissolute laughters, avoid, 275/20.

Diswere, 191/436, doubt. Halliwell. "Platt-D. *waren* is to certify, assure; to prove by witnesses, &c.; *wahr*, true, is, I believe, what is certain, sure. '*Ik will jou de Waarschup darvan bringen*,' I will bring you the truth of it, will bring you certain intelligence of it. *Diswere* then would be uncertainty."—H. Wedgwood.

Do to others as you would they'd do to you, 182/175.

Doctor of both laws (Canon and Civil), *utriusque juris*, 71/1024; 72/1062.

Doctor of divinity, rank of, 70/1021; 72/1062.

Doctors of 12 years' standing, rank above those of nine, 77/1153.

Document, 250/6, L. *documentum*, that which teaches, a lesson, example for instruction; Fr. *document*, precept, instruction, admonition. Cot.

Dog, don't claw yours at dinner, 179/87.

Dogs to be turned out of bedrooms, 66/969; p. 109; 169/33. One reason for turning dogs out of the bedroom at night is given in Palsgrave's "I wolde gladly yonder dogge were hanged, he never ceased whowlyng all nyght," p. 784-5.

Donne, 169/23, down.

Dorray, 51/733, dorée.

Doree, the fish, 41/582; 166/12.

Dosurs, 189/391, canopies, hangings: 'Docere of an halle: *Dorsorium, auleum.*' Prompt. Fr. *Vn* dossier *de pavillon.* The head of a Pauillion, or Canopie; the peece that hangs down at the head thereof. Cot.

Doted daf (confounded ass, stupid fool), don't be one, 186/326.

Doublet, 60/872; 61/892; 62/899; 169/1.

Douȝ, 43/618, soft, fresh (water).

Dowcetes, dowcettes, a dish, 32/494; recipe at p. 309; 49/699; 54/809.

Dowled drink not to be given to any one, 154/22; *dowld*, dead, flat (Yorkshire), Halliwell; not '*dollyd*, sum what hotte, *tepefactus.*' Prompt.

Dowt, 79/1188, fear.

Doyle, 19/285, skew.

Draconites, 141/7, the dragonstone.

Dragons herbe, p. 134.

Drapery, 64/946, cloths.

Draughtes, 25/388, drawn lines, scorings.

Dresser, in the kitchen, 195/557.

Dressing described, p. 168-9.

Drink hinders digestion, p. 136.

Drink, how assayed, 203/785-93; how to hand, 209/9.

Drink not behind a man's back, 269/75; wipe your mouth first, 272/105.

Drink all in the cup, don't, 185/289.

Drink with full mouth, don't, 272/110.

Drink moderately, 279, 280/73.

Drivel not with your mouth, 19/292.

Drop soup on your breast, don't, 279, 280/57.

Dropynge from the eyes, 18/283.

Drunk, don't get, p. 258, p. 260, l. D.

Drunkelewe, 216/1, drunken; 'drunkelew *ebriosus.* Prompt. For the *-lewe* = *-ly*; cp. 'delicat horses that ben holden for delyt, that they ben so faire, fat, and *costlewe.* Chaucer. *Parsones Tale*, Poet. Works, ed. Morris, iii. 298; *costlewe* furring in here gownes, *ib.* p. 296.

Drunken servants to be turned away, 216/1.

Dry thy mouth before drinking, 179/81.

Duchess, 200/680.

Duck: see *Mallard.* 'The ducke maketh a clere voyce, & causeth man to lay gladdly in the armes & geueth hym the sede of nature / & the sewet is

of it very good to souple all maner of paynes in the bodi of man."—*Noble Lyfe.* L. i. back.

Dugard, leche, 50/708.

Duke of royal blood, 70/1011; 72/1048.

Duke to dine alone, 171/4.

Dumb, don't be, 184/255.

Dysfygure, p. 151, carve.

Dysplaye, p. 151, carve.

Earl, the lowest rank for which food was tasted by a servant, 80/1198.

Ears, not to be picked, 267/33; 19/289; to be kept clean, 226/99.

Ease (quiet), live in, 270/82.

Easter-day feast, p. 160.

Easter to Whit-sunday, feasts and service from, p. 160.

Eat properly, 263/40; not hastily, 265/19.

Eat, don't, till your mess is brought from the kitchen, 178/43.

Echeola, the pearl-muscle, p. 117.

Echynus, p. 118.

Edwite, 278/28, blame, reproach, turt; A.S. *edwítan.*

Eel, salt, 57/834.

Eels, bred from slime, p. 114.

Eels, roasted, 41/588; 58/848.

Eels, names of, p. 99.

Eels, 50/719; 51/737; 55/820; p. 104

Eernesful, p. 260, l. E; A.S. *geornes*, earnestness; *geornfull*, full of desire, eager, anxious.

Egestyon, 130/15, evacuations.

Egge, 22/335, edge.

Eggs, 54/803; p. 106.

Egre, 57/837; Fr. *aigre*, eagre, sharpe, tart, biting, sower. Cot.

Egret, 36/539; p. 97; 49/697, great white heron.

Egret, how to carve, 27/421; to breke or carve, p. 162.

Elbows, don't lean on, at meals, 267/45; 180/125.

Elemosinarius, 201/728-9, the Almoner.

Elenge, p. 260, l. E.

Elephant, don't you snuffle like he does, 211/59.

Elizabeth, 265/6; 266/8.

Embrowyng, 255/147, dirtying, soiling; Fr. *embroué*, bedurtied, soiled, defiled. Cot.

Emperialle, 15/231, set out, deck, adorn.

Emperor, after the pope, 70/1006.

Empty your mouth before speaking, 263/59; 272/110; 277/32; 278/32.

Enboce, p. 277, } l. 31, stuff out;
Enbrace, p. 278, } ? Fr. *emboucher*, to mouth or put into the mouth of.

Enbrewe, 22/331, dirty, soil.

Enbrowide, 278/39; Fr. *embroué*, . . bedurtied, soiled, defiled. Cotgrave.

Enbrowynge, 30/468, soiling, dirtying.

Enclyne, 177/23, bow.

End of a meal, what to do at the, 257/190.

Endoured, 161/3, glazed; endoured pygyons, 164/15.

Endure, 35/524, make to last; '*endurer faut pour durer:*' Pro. To dure we must endure. Cotgrave.

Enemies, man's three, 183/219.

Englandis gise, a flesh feast after, 35/526.

Enlased, 26/412, cut up, carved.

Enourmyd, 250/17, adorned; O. Fr. *aorner*, L. *adornare;* not *enorer*, honour.

Entende, 64/936, 939, attend.

Entendyng, 46/665, listening for orders, attending.

Enter a lord's place, how to, 252/58.

Entremete, 254/109, interfere.

Envy no one, 237/795.

Equal, give way to your, 185/276; don't play with him, 264/77.

Errands, going, 209/13.

Esox, a fish of the Danube, p. 118.

Esquyere, þe body, 70/1016, the Esquire of the King's person.

Est, 187/346, host.

Estate, how to lay or make, with a cloth, 13/192; 17/152; p. 92.

Estate, 65/957, rank, 73/1072-3.

Estates, 72/1053, ranks, persons.

Euwere, 199/641, water-bringer; L. *aquarius*, Fr. *eaüer*, is a gutter, channell, sinke, sewer, for the voiding of foule water. Cotgrave.

Evacuate yourself, p. 133.

Evy, 7/91, heavy.

Ewer, 64/937; 231/413, jug of water; water-bearer, 199/641, 655, &c.

Ewerer, strains water into the basins, 200/695.

Ewery, 13/192, drinking vessels.

Ewery, 154/31, stand or cupboard for water-vessels; how to dress it, 155/23.

Exonerate, 130/16, unload, disburden.

Eyebright water, 135/2.

Eyes, don't make 'em water by drinking too much, 263/57.

Eyes, don't wipe 'em on the table-cloth, 180/116; wash them, p. 134; p. 139.

Eyes, how to use the, 210/33.

Eyes, not to be cast about, 275, 276/8; 231/679.

Eyroun, p. 146, eggs.

Facche, 42/599, fetch.

Face, look in the man's you're speaking to, 262/16; 270/67.

Facett, 250/8; Fr. *Facet:* m. A Primmer, or Grammer for a young scholler. Cotgrave. Faceet, booke, *Facetus* (well-speaking, polite). Pr. Parv.

Falconers, 195/564.

Fall, if any one does, don't laugh at him, 184/235.

Familiar, don't be too, p. 258, F; p. 260, line F.

Familiar friends, always admit, p. 217, No. xv.

Fande, 76/1143, try, experience?

Fangle, 229/268, toy, thing.

Farsed, 23/358; p. 94, stuffed.

Fast now and then, p. 142.

Father and mother; worship and serve them, 182/172.

Fathers and mothers, duty of, 241/4.

Fatnes, 277/37; 278/39, fat, grease.

Faucettes, 152/16, taps.

Fawcet, 5/68; p. 84; 152/16, a tap. Yn tyme therfore tye vp your tryacle tappe; Let

not to long thy *fawset* renne. Piers of Fullham, l. 228-9. *Early Pop. P.*, v. 2, p. 10. Stryke out the heed of your vesselles, our men be to thrustye to tarye tyll their drinke be drawen with a *faulsed*. Palsgrave, p. 740, col. 1. Fr. *Guille:* f. The quille or *faucet* of a wine vessell. Cot.

Fawn, 49/694; how to carve, 28/441.

Fawn, and ginger sauce, 36/537.

Fawte, 82/1238, make default or mistakes.

Fayge, fruyter, 157/10; p. 173.

Featherbed to be beaten, 63/921; 169/12.

Feed elegantly, 256/185.

Feede onely twice a day, p. 141.

Feet to be kept still, 270/66; 275/7; 279, 280/56.

Feet and hands together, 235/677.

Feet, what birds to be served with their, 28/435.

Fele, 11/155, 157, perceive, taste; 24/364, ?taste or see; 23/349, understand.

Feleyly, 270/94, fellowly, sociable.

Felle, 262/21; 264/89; ?stern, or discreet. *See* Cold.

Fende, 82/1233, defend.

Fenel-water, p. 139.

Fenelle, the brown, 67/991.

Fercularius, 202/749, the Sewer.

Fere, 50/719, company; *in fere*, together.

Fere, 83/774, companion.

Fermys, 197/596, rents; Fr. *ferme*, a farme or lease, a thing farmed, a toll, rent, mannor or demesne in farme. Cot.

Ferour, 197/612, 615, farrier; Fr. *Mareschal ferrant*. Cot.

Few words, use, 270/73.

Fieldfares, 165/3.

Fieldmen, how they fly at their food, 256/176.

Figs, fritters of, p. 145.

Figs, 152/21; 166/18, in Cornwall, raisins are called figs, 'a thoomping *figgy* pudden,' a big plum pudding. *Spec. of Cornish Dialect*, p. 53.

Filthy talking, against, p. 239, cap. xii.

Finger, don't point with, 270/69; don't mark your tale with, 279, 280/71.

Fingering, avoid it, 184/249.

Fingers, meat to be eaten with, 269/55; nose not to be blown with, 262/19; 118/284; 210/51; not to be put in one's cup, 118/272; or on the dish, 267/27; keep 'em clean, 272/107; wipe 'em on a napkin, 232/465.

Fingers, two, & a thumb, to be put on a knife, 21/320-4; 22/326.

Fingers and hands, keep still, 275/7; 276/7.

Fingers and toes to be kept still, 186/320.

Fins of fish to be cut off, 39/560.

Fire at meals in winter, p. 142.

Fire, have a good one, 169/20.

Fire in bed-room, p. 128.

Fire in hall at every meal from Nov. 1 to Feb. 2, 189/393-8.

Fire to dress by, 61/888.

Fire to be clear, 60/877.

Fire-screens for a lord, 192/462.

First course of fish, p. 166.

Fish, a dinner of, three courses, & one of fruit, p. 50. *Ieune chair vieil poisson:* Prov. Old flesh and young fish (is fit for the dish). Cot.

Fish, carving & dressing of, p. 37; p. 98, &c.; p. 166; how assayed, 203/767-70; sauces for, p. 56; 168/4; sewynge or courses of, p. 166.

Fish, salt, 57/833.

Fish, names of, from Yarrell, p. 152; extracts from Laurens Andrewe on, p. 113.

Fisshe, p. 121, p. 122, the flesh or body of fish.

Fist, close your hand in it, 264/71; keep your opinions to yourself.

Fist, not to be put on the table, 267/45.

Fit servants only to be engaged, p. 215.

Flapjack, 96/13, a fried cake.

Flasche, 65/985, dash.

Flauer, 130/11, warm & air.

Flaunes, 161/4; p. 173; flawne, 96/12, a kind of tart; Fr. *flans:* m. Flawnes, Custards, Egge-pies. Cotgrave. Du. *een kees vlaeye*, a Cheese-cake or Flawne. Hexham.

Flax, wild, 69/994.

Flea, don't scratch after one, 18/279.

Flemings, great drinkers, p. 131, note.

Flesche-mought, 18/280, louse.

Flesh, carving of, p. 26; p. 157; how assayed, 203/767-70; sauces for, p. 39; sewynge or succession of dishes of, p. 156.

Flesh, a dinner of, p. 40.

Flette, 201/711, room, floor.

Fleumaticus, 54/792; p. 104.

Flewische, 53/777, melancholy.

Flounders, 55/819; 58/842; 168/10.

Flyte, 178/54, quarrel; don't, 270/92.

Focas or phocas, p. 118.

Follow your better, how to, 264/83-6.

Foole, 96/12, as in gooseberry-fool.

Foot-cushion, 61/882-4.

Footmen to run by ladies' bridles, 198/621.

Foot-sheet, how to prepare it, 61/879-84; 65/956; 67/988.

Foot-sheet, the lord sits on it while he is undressed for bed, 193/488.

For, 3/34, because; 178/42, notwithstanding.

For, 18/275, against, to stop or prevent.

Forcast, 180/104, plot, scheme for.

Forder, 235/698, further.

Fordo, 180/100, done for, killed.

Forehead, to be joyful, 170/37.

Forenoon, work in the, p. 141.

Forewryter, 77/1243, transcriber?

Forfeits to a lord, go to the treasurer, 196/577.

Forfetis, 281/52; Fr. *forfaict:* m. A crime, sinne, fault, misdeed, offence, trespasse, transgression. Cot.

Forgive, 182/185.

Formes, 189/389; 192/464, forms, benches.

Foul tales, don't tell, at table 255/140.

Fourpence a piece for hire of horses, 188/376. *See* Notes, p. 283.

Four slices in each bit of meat, 159/18.

Foxskin garments for winter, p. 139.

Franklin, a feast for one, p. 54.

Franklins, rank of, 71/1071.

Fray, 81/1210, fright.

Freke, 184/255, man, fellow; A.S. *freca*, one who is bold.

Fretoure powche, 49/700; fruture sage, 50/708.

Friars, give way to them on pilgrimages, 186/303.

Fricacion, or rubbing of the body, is good, p. 130 n.

Fried things are fumose or indigestible, 21/358; 30/500; 32/ /512; 54/6. They generally came in the last course (see *Modus Cenandi*). Du Guez, after speaking of the English dishes in order, pottage, beef, mutton, capons, river birds, game, and lastly, small birds, says, "howbeit that in Spaine and in Fraunce the use [succession at dinner] of suche metes is more to be commended than ours . . for they begynne always with the best, and ende with the most grosse, which they leave for the servantes, where-as we do al the contrary," p. 1072.

Friend, don't mistrust or fail him, 219/3.

Friendly, don't be too, p. 258, p. 260, line F.

Friezeadow coats for winter, p. 127.

Fritters, 33/501; 34/511; 51/ 725, 737; 54/810; 157/24-6; 161/32; 163/3. *See* Fruter, &c.

Friture, a, 51/725.

Frogs shelter themselves under the leaves of *Scabiosa*, p. 109, note on l. 987.

Frote, 19 / 288, wring, twist. Fretyn or chervyn (chorvyn), *Torqueo*. Prompt.

Frown, don't, 173/132.

Froyze, 96/13, pancake, or omelet.

Fruits to be eaten before dinner, 46/667-8. But of all maner of meate, the moost daungerous is that whiche is of fruites (*fruitz crudz*), as cheres, small cheryse (*guingues*[1]), great cherise (*gascongnes*), strauberis, fryberis (*framboises*) mulberis, *cornelles*,[2] preunes, chestaynes nuts, fylberdes, walnuttes, cervyse, medlers, aples, peres, peches, melons, *concombres*, and all other kyndes of fruites, howbeit that youth, bycause of heate and moystnesse, doth dygest them better than age dothe. *Du Guez's Introductorie*, p. 1073-4.

Frumenty potage, 25/391, furmity.

Frumenty, 37 / 547; 38 / 549; with venesoun, 33/518.

Frusshe, p. 151, carve.

Fruter Crispin & Napkin, p. 96.

[1] *Guisnes*: f. A kind of little, sweet, and long cherries; tearmed so because at first they came out of Guyenne; also any kind of Cherries. Cotgrave.

[2] *Corneille*, a Cornill berrie; *Cornillier*, The long cherrie, wild cherrie, or Cornill tree. Cotgrave.

Fruture viant, sawge & pouche, 33/501, ? meat, sage, & poached fritters.

Fruturs, 34/511 ; Fruyters, 161/32, fritters ; recipes for, p. 145.

Fryture, a, 51/737, fritter.

Fuel, a groom for, 189/385.

Full belly and hungry, 265/17.

Fumose, 23 / 353, fume-creating, indigestible.

Fumositees, p. 23-4.

Fumosities, p. 23 ; p. 94 ; 151/4 ; p. 158, indigestibilities, indigestible things creating noxious fumes in the belly that ascend to the brain ; such to be set aside, 25/396.

Fumosity, 8/105 ; p. 86.

Furs to be brushed every week, 64/943.

Fustian, 63 / 922, a cloth over and under the sheets of a bed.

Fustyan, whyte, 130/2.

Fygges, 5/74 ; p. 84, figs.

Fyle, 191/435, fill ?

Fylour, 191/447, a rod on which the bed-curtains hung. "*Fylour* looks like *felloe*, G. *felge*, which is explained as something bent round; it would apply to the curtain-rod round the top of the bed." Wedgwood.

Fylynge, 263/52, dirtying ; A.S. *fúlian*, to foul ; *fýlnes*, foulnes ; *fýld*, filth.

Fynne, p. 151, cut up.

Fyr, 184/232, further.

Fyr hous, 194/514, privy ?

Fysegge, p. 216, No. x, phiz, face.

Fytt, 213/806, section of a poem.

Fytte, 67/980, while, time.

Fyxfax, to be taken out of the neck, 28/444.

Gabriel, angel, 265/5 ; 266/7 ; 148/692.

Galantyne sauce, 40 / 569 ; 58/840 ; 167/27, 29 ; 168/9.

Galantyne, to be mixed with lamprey pie, 44/634 ; recipe for, p. 100.

Galingale, p. 44, last line but one ; p. 100.

Gallants, shortcoated, denounced, 20/305.

Galleymawfrey, 96/14, a dish.

Gallowgrass, p. 124.

Game, some, to be played before going to business, p. 131.

Gamelyn sauce, 36/539 ; 37/541.

Gaming, the fruits of, p. 234, cap. vi.

Ganynge, 19 / 294, yawning : Ganynge or ȝanynge, *Oscitus*. Prompt. I gane, or gape, or yane, *ie baille*. Palsgrave, *ib.* "I *yane*, I gaspe or gape. *Je baille*." Palsgrave.

Gape not, 19/294 ; when going to eat, 272/65.

Gaping is rude, 211/77.

Garcio, 191/434-5, groom (of the chamber).

Gardevyan, 80/1202, a safe for meat.

Gares, 190/420, causes.

Garlic, 58/843.

Garlic, the sauce for roast beef and goose, 36/536.

Garlic, green, with goose, 164/2.

Gastarios, a fish, p. 118.

Gate, on coming to a lord's, what to do, 177/5. See also 252/58.

Gaze about, don't, 192/175.

Gele, p. 49, note [2]; gelly, 166/11, jelly.

Gelopere sauce, 165/4; p. 173.

Gentilmen welle nurtured, 71/1038.

Gentilwommen, rank of, 71/1039.

Gentlemen, one property of, 220/18.

Gentlemen of the chamber, 191/433.

Gentlemen's table in hall, 178/33.

Gentyllis, 273/93, gentlefolk.

Geson, 54/803, scarce.

Gesse, 230/350, guest.

Gestis, 79/1189, guests.

Getting-up in the morning, a lord, how dressed, p. 61.

Gild, 25/231, gilt plate.

Ginger, white and green, 5/75; colombyne, valadyne, and maydelyn, 10/131-2; columbyne, 52/758; green, 152/21.

Ginger sauce with lamb, kid, &c., 36/537.

Ginger, 58/847; with pheasant, 164/19.

Girdle, 64/907.

Girls, young, pick their noses, 186/328.

Glaucus, a white fish, p. 118.

Glorious (boasting), don't be too, p. 258, p. 260, line G.

Glosand, 186/313, lying.

Glose, 183/199, deceit, lie.

Glosere, 268/59. Fr. *flateur*, a flatterer, *glozer*, fawner, soother, foister, smoother; a claw-backe, sycophant, pickthanke. Cot.

Gloves to be taken off on entering the hall, 177/16.

Gloves, perfumed, 132/8-9. Cp. in the account of Sir John Nevile, of Chete, in *The Forme of Cury*, p. 171, "for a pair of perfumed Gloves, 3*s.* 4*d.*; for a pair of other Gloves, 4*d.*"

Gloucester, Humphrey, Duke of, 79/1177; 82/1230; p. lxxxii.

Glowtynge, 18/281, looking sulky, staring. Halliwell. Sw. *glutta;* Norse, *glytta, gletta,* look out of the corner of the eye. Wedgwood.

Gnastynge, 20/301, note [5].

Gnaw bones, don't, 232/457.

Goatskin gloves, 132/9.

Goben, 39/566, cut into lumps.

Gobone, 167/2, cut in lumps; 167/29, a piece.

Gobyn, 41/580; p. 99, gobbets.

Gobyns, 45/638, lumps, pieces.

'God be here!' say on entering, 270/86.

Good cheer, make, at table, 269/53, be jolly.

Good manners, learn, 232/507.

'Good Morning;' say it to all you meet, 266/20.

Goodly, 62/908, nattily.

Goose, how to carve, 26/402; p. 163, last line but one; garlic its sauce, 36/536; roast, 54/801; p. 222.

Goshawk, p. 103, note on Heironsew.

Gown, a man's, 62/904.

Gowt of a crayfish, 43/607.

Grace, 46/663, the prayer before dinner, 229/305-322; to be said by the Almoner, 221/729.

Grace after dinner, sit still till it's said, 271/82; pages to stand by

their lord while it's said, 257/197.

Gradewable, p. 170, graduated, have taken degrees.

Gramed, 23/348, angered, vexed.

Granat, 141/11, a garnet.

Grapes, 6/77 ; 46/668 ; 152/21.

Gravelle of beeff or motoun, 34/519.

Gravus, a fish, p. 120.

Graynes, 9/123 ; 10/137, 141 ; p. 91. Fr. *Maniguet*, the spice called Graines, or graines of Paradise. Cot.

Graynes of paradice, 151/32.

Graytly, 61/886 ; entirely, quite.

Grayue, 196/576, 589, 597, reeve, outdoor steward.

Greable, 13/192, suitable.

Great birds, 49/698.

Grece (fat), hen of, 158/29.

Green cheese, p. 84, n. to l. 74.

Green fish, 58/851 ; 188/8, 29, ling. Fr. *Moruë:* f. The Cod, or Greenefish (a lesse and dull-eyed kind whereof is called by some, the Morhwell). *Moruë verte.* Greenefish. *Moruyer. Poissonnier moruyer.* A Fish-monger that sells nothing but Cod, or Greenefish. Cot.

Green sauce, 58/851 ; 168/13, 14.

Green wax, accounts to be briefed with, 192/536.

Greet the men you meet, 200/251.

Greithe, 61/880, ready.

Greke, 9/120 ; 86/31 ; p. 90, No. 12, a sweet wine.

Grene metis, 8/97, green vegetables.

Greve, 81/1214. Fr. *grief*, trouble.

Greyhounds fed on brown bread, 198/628 ; p. 84, note on l. 51 ; each has a bone, &c., 198/633. "*Eau & pain, c'est la viande du chien.* Prov.: Bread and water is diet for dogs." Cot.

Greyn, 62/914, a crimson stuff or cloth.

Grin, don't, 269/57 ; 277, 278/29.

Grisynge, 20/301, grinding.

Groan not, 19/298.

Groggynge, 18/273, grumbling. Grutchyn, gruchyn, *murmuro.* Prompt. *Gruger*, to grudge, repine, mutter. Cot.

Grone fische, 38/555.

Groom of the King may sit with a knight, 75/1122-5 ; 204/1.

Grooms of the Chamber, their duties, p. 191-2.

Groos, 29/461, large.

Grossetest, Bp., his Household Statutes, p. 207-10.

Grouellynge, *adv.* 129/8, 12, face downwards.

Growelle of force, 34/519 ; p. 97.

Gruell of befe or motton, 159/27.

Grumbling of servants to be put down, p. 208.

Gudgeons, 55/819 ; p. 118.

Guns blasting, (breaking wind,) to be avoided, 20/304. The parallel passage in Sloane MS. 2027 (fol. 42, last line), is. "And alle wey be ware thyn ars be natte carpyng."

Gurdylstode, 191/442, girdle-stead, waist.

Gurnard, 40/574 ; 51/725 ; 58/849 ; baked, 198/9.

ȝyme, 186/304, attend to, wish, like.

Gymlet, 5/67, 71.

Gynger, 3 kinds of, 10/131-2; p. 91.

Haberdine, 'Mouschebout: m. The spotted Cod whereof Haberdine is made.' Cot.

Hable, 254/111, fitting, due.

Had, 274/149, ? held in the memory.

Hadde-y-wyste, 264/72; vain after-regret, 'had I but known how it would have turned out.'

Haddock, 58/845, 200/11.

Haddock, how to carve, 39/576.

Haft of a knife, 200/675.

Hair, don't scratch, for lice, 18/280; to be combed, 173/125.

Hake, 58/845; p. 107; 166/31.

Hakenay buttur, 39/559.

Halata, p. 118.

Hale, 253/101, A.S. *hál*, healthy.

Half-penny; farrier paid one a day, 197/616; hunter one for every hound, 198/629.

Halke, 2/24; A.S. *hylca*, hooks, turnings. Somner.

Hall, who should not keep it (? meaning), 72/1048; who seated in, 217/19-22.

Hall, head of the house to eat in, p. 209, No. xv

Halybut, a fish, 41/584; 39/735; 166/12; 167/11.

Hammering in speech is bad, 212/109.

Hand to be cleaned when you blow your nose in it, 199/90; put it on your stomach to warm the latter, p. 129.

Handkerchief for the nose, 210/49; 'Jan. 1537-8, my ladys grace lanes handekerch*ers* silk*ys*.' P. P. Exp. of Princess Mary, p. 54.

Handle nothing while you are spoken to, 253/83.

Hands and feet, keep 'em quiet, 216/317.

Hands, to be washed, 277, 278/22; before meals, 187/343, 201/713-21; to be wiped before taking hold of the cup, 255/156.

Hands to be clean at meals, 263/41, 51; 265/9; 266/13.

Hang in hand, 183/199; be delayed.

Hanging down your head is wrong, 213/130.

Hard cheese, the virtues of, 150/29. *See* Cheese.

Hare, 34/517; chive sauce to, *see* Ceuye.

Harington, Sir John; the Dyet for every day, p. 138-9; on Rising and going to Bed, p. 140-1.

Harm of others, don't talk, at table, 180/102.

Harpooning whales, p. 116.

Harts-skin garments to be worn in summer, p. 139.

Harvest, the device of, 52/754.

Hastily, don't eat, 265/19.

Hasty, don't be, 279, 280/78.

Hat, 62/909.

Haylys, 184/253, salute. O. N. *heilsa*, Dan. *hilsa*, to salute, to cry hail to. Wedgwood.

Head and hands, keep quiet, 253/80.

Head, don't hang it, 255/148; don't cast it down, 276/16; don't bend it too low, 193/330.

Heads of field- and wood-birds

unwholesome ; they eat toads, p. 197-8.

Headsheet, 63/925 ; 65/950 ; 66/965.

Hede, 271/91, host, master or lord of a house at a meal.

Hedge-hogs' countenances, 210/43.

Heelfulle, 250 / 10, health-ful, help-ful.

Heere, 35 / 524 ; Sloane MS. 1315 reads *hele*, health.

Heironsew (the heron), 49/696 ; p. 103. *See* Heron.

Hele, 199/655, cover.

Helle, 254/131, ? not 'clear, A.S. *helle*,' but from *hyldan*, to incline, bend, and so pour.

Help all, be ready to, 183/193.

Help others from your own dish, p. 217, No. xiv.

Hemp, the names of, p. 124 ; its advantages, p. 125-6.

Hen, fat, how to carve, 26/409 ; 34/517.

Henchman, p. ii. ; Mayster of the henshmen — *escvier de pages dhonnevr*. Palsgrave.

Hende, 254/122, hands.

Henderson's Hist. of Ancient and Modern Wines, p. 87, &c.

Her, 185/294, higher.

Herald of Arms, 71/1035 ; king or chief herald, l. 1036.

Herber, 190/427, lodge, accommodate.

Herbe benet, 68/993.

Herbe John, 68/992.

Herbs in sheets to be hung round the bath-room, 67/977.

Herne, 2/24, corner.

Heron, to dysmembre or carve, p. 162. *See* Heyron-sewe.

Heronsew, 157/5 ; to be cooked dry, 165/20.

'I wol nat tellen of her straunge sewes,
Ne of her swannes, ne here *heron-sewes*.'
Chaucer, March. Tale, l. 60, v. 2, p. 357, ed. Morris.

Herring, L. Andrewe on the, p. 114.

Herrings, baked, 50/722 ; fresh, 58 / 844 ; fresh, broiled, 52 / 748 ; salt, 57/832.

Herrings, how to carve and serve, 38/550-3.

Herrings, white, or fresh, how to serve up, 45/641-5, 166/28.

Hethyng, 185/266, contempt.

Heyhove, 68/993, a herb.

Heyriff, 68/993, a herb.

Heyron-sewe, 36 / 539 ; p. 97, the heron: how to carve it, 27/422.

Hiccup not, 19/298.

High name, the, 181/152, God ?

Highest place, don't take unless bidden, 187/347.

Hit, *for* his, 29/456.

Hithe, 53/783, it.

Hold your hand before your mouth when you spit, 272/115-18.

Hole of the privy to be covered, 64/933.

Holy water, take it at the church-door, 182/160.

Holyhock, 67/991.

Holyn, 189/399. ?

Hom, 185/273, them.

Homes, servants to visit their own, p. 207, No. xi.

Honest, 269/74, fitting, proper.

Honeste, 65 / 954, propriety, decency.

Honey not clarified, used for dressing dischmetes, 34/514.

Hood, a man's, 62/909.

Hood, take it off, 217/16.

Hoopid, 12 / 167, made round like a hoop.

Hor, 187/272, their.

Hornebeaks, p. 97, note on l. 533.

Horse-hire, 4*d.* a day, 188/375.

Horsyng, 195/564, being horsed, horses.

Hose, p. 108 ; to be rubbed, 226/91. Du. *koussen*, Stockins or Hosen ; *opper-koussen*, Hose or Breeches ; *onder koussen*, Nether-stockins; *boven koussen*, Upper-hosen, or Briches. Hexham.

Hosen, 130/10 ; 168/31.

Hosyn, 60/873 ; 62/895-8 ; 65/961 ; p. 108, breeches.

Hostiarius, 190/430-1, usher.

Hot dishes, a dodge to prevent them burning your hands, 202/757-60.

Hot wines, p. 83, in extract from A. Borde.

Houndfisch, 41/584 ; p. 99 ; 56/827 ; 58/844 ; 167/11, dogfish.

'He lullith her, he kissith hir ful ofte ;
With thikke bristlis on his berd unsofte,
Lik to the skyn of *houndfisch*, scharp as brere,
(For he was schave al newe in his manere,)
He rubbith hir about hir tendre face.'
Chaucer, Marchaundes Tale, v. 2, p. 223, ed. Morris.

Houndes-fysshe, mortrus of, 168/2.

Household bread, 4/55 ; to be 3 days old, 152/6.

Housholde, Babees that dwelle in, 251/45 ; Forewords, pp. ii., x., xi., &c.

Howndes Dayes, p. 118, Cap. xv., dog-days.

Humphrey, Duke of Gloucester, 82/1230 ; App. to Russell Pref.

Hunte, 198/629, huntsman ; pl.,

Huntes, 198/628, huntsmen.

Hure, 24/376, hood, cap.

Hurtilberyes, 7/82 ; p. 85, n. to l. 81, 152/24.

Husbands, the duty of, 237/8.

Hyacinth, 141/11, jacinth, a precious stone.

Hyȝt, 183/201, promised, vowed.

Jack and Jill, don't chatter with, 271/90.

Iangelynge, 253/94, chattering, (don't be), p. 258, p. 261, line I.

Iangle (chatter), don't, 252/68 ; 229/266.

Iangylle, 271/90, chatter ; 'iangelyn, or iaveryn, iaberyn, *garrulo blatero.*' P. Parv.

Janitor, 188/360-1, the porter.

Iapynge, 253/95, joking.

Iardyne, almond, 52/744.

Idle, don't be, 268/32.

Jealousy, hate it, p. 258, p. 260, line G.

Jelies, 34/511 ; iely, 49/693.

Jelly, 34 / 511 ; 35 / 520 ; 51/731 ; 56/825 ; p. 97.

Iestis, 59/858, proceedings, dinners.

Iettis, p. 261, l. N, fashions.

Iettynge, p. 261, l. I, showing-off,

'I *iette* w^t facyon and countenaunce to set forthe myselfe, *ie braggue*.' Palsgrave, in Way.

Iettynge, 20 / 300, note [3]. Fr. *Poste* a rakehell, or Colledge-seruant, thats euer gadding or *ietting* abroad. Cot.

Ignorance, the evils of, 228/230.

Imbrowe, 255/157, dirty, soil.

Improberabille, 54 / 795, very proper?

Impytous, p. 132, impetuous (last line).

Infect, 83 / 1249. Fr. *infecter*, to infect; poison; depraue, corrupt. Cot.

Ingredyentes, 11/144, materials.

Inhumanitie, 225/155, discourtesy.

Interrupt no one, 282/69.

Intrippe, 283/69, interrupt.

John the Baptist's day to Michaelmas, feasts from, p. 164.

John, Duke, a yeoman in his house got a reward, 199/647.

Iolle of þe salt sturgeoun, 44/622; p. 99; 167/23.

Ioncate, 7 / 82; p. 85; 152 / 28, junket, orig. cream-cheese made in wicker-baskets, from L. *juncus*, a rush. Mahn. '*Junkets*, 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.

Iowtes, p. 160, last line; p. 171.

Irweue, 85/3. ? Fr. *Mulette* . . the maw of a Calfe, which being dressed is called the Renet-bag, *Ireness*-bag, or Cheslop-bag. Cot.

Judges, the duty of, 241/2.

Iusselle, 35/520; 54/805; 159/28; recipe for, p. 145.

Justices, the under, rank of, 70/1018; 72/1061.

Ivory comb, 62/902.

Karle, 267/48, churl, poor man.

Karpyng, 263/62, talking. Carpynge, *Loquacitas, collocutio*. Prompt.

Kater, 196/580, cater, provide.

Kepe, 202/760, take care.

Kepyng (stingy), don't be, p. 258, p. 261, line K.

Kercheff, 61/885.

Kerpe, 272/120, ? is it complain, or only talk, chatter; 'carpyn or talkyn, *fabulor, confabulor, garrulo*,' Pr. Parv. 'to carpe, (Lydgate) this is a farre northen verbe, *cacqueter*.' Palsgrave, *ib.* note. Or is it break wind? *See* Guns. The Sloane MS. 2027, fol. 42, has for l. 304 of Russell, p. 20, 'And alle wey be ware thyn ars be natte *carpyng*.'

Keruynge of flesshe, p. 157; of fysshe, p. 166.

Kerver, termes of a, p. 149.

Keuer, 17/265-6, cover, put covers or dishes for.

Kickshaw, 96/14, a tart.

Kid, 49 / 694; 54 / 807; with ginger sauce, 46/537; how to carve, 28/441.

Kidney of fawn, &c. to be served, 159/9.

Kind, be always, 183/195.

Kind, don't be too, p. 258, p. 261, line K.

King ranks with an emperor, 70/1007; 72/1045.

King's Messengers, 171/31.

King's officers, 171/25.

King's servants to be received as one degree higher than they are, 75/1117-27.

Knaves' tricks, beware of, p. 258, p. 261, line K.

Knee, don't put yours under other men's thighs, 180/119.

Kneel on one knee to men, on both to God, 182/163-6.

Kneel, the Ewerer to do so, on giving water to any one, 199/653.

Kneel to your lord on one knee, 252/62.

Knife, don't play with your, 279, 280/54; don't put it in your mouth, 256/162; 180/113; take salt with it, 272/97. (When were saltspoons introduced?)

Knife, don't pick your teeth with, 180/94.

Knives to be clean, 279, 280/58; to be sharp, 263/42; to be clean and sharp, 255/137; 272/119; to be wiped on a napkin, not on the tablecloth, 22/332.

Knives to be put up after meals, 257/191.

Knives, for bread, 4/50-2; for the table, *ib.*, l. 63.

Knives, the Butler's three, p. 152; the lord's, 200/675.

Knight, the rank of a, 70/1016; 72/1058.

Knop, 192/453, knob, bunch?

Kommende, 253/104, this may possibly be like 254/120, commend (*q. v.*) a cup to you to drink; but 270/71, 'sey welle', looks as if praise were meant.

Kymbe, 61/886, comb.

Kyn, 217/13, birth.

Kynraden, 185/279; A.S. *cynn-ryne*, a family course, parentage.

Labour not after meals, p. 136.

Lace- or buckle-shoes, 62/896.

Ladies, how to behave to, 264/73.

Ladies soon get angry, 165/8.

Lady of low degree has her lord's estate or rank, 171/19.

Lakke, 269/76, blame; Du. *laecken*, to vituperate, blame, or reproach. Hexham.

Lamb, 54/807; p. 106; how to carve, 28/441.

Lamb and ginger sauce, 36/537.

Lambur, 193/480. ? has it anything to do with Fr. *lambrequin*, the point of a labell, or Labell of a file in Blazon; *Lambel*, a Labell of three points, or a File with three Labells pendant (Cot.). Ladies wore and wear ornaments somewhat of this kind.

Lambskins, p. 131.

Lamprey, 50/724; 58/840; p. 119. See Henry V.'s commission to *Guillielmus de Nantes de Britanniâ* to supply him and his army with Lampreys up to Easter, 1418. From the Camp at Falaise, Feb. 6. *Rymer*, ix. 544.

Lamprey, names of a, p. 99, bottom.

Lamprey pasty, 167/25.

Lampreys, fresh, pie of, how to serve, 44/630-45; p. 99.

Lamprey, salt, how to carve, 39/566; 167/2.

Lampron, names of a, p. 100.

Lampurnes, 50/719; 55/820; 58/848; bake, 51/725; rost, 51/737; 41/588, lamperns.

Landlords, their duty, 242/13.

Lands of a lord, his Chancellor oversees, 196/571.

Lapewynk, 37/542; p. 98, lapwing.

Lappes, 191/452, wraps.

Lapwing, how to carve, 27/417; p. 158, last line.

Lark (the bird), 28/437, 37/542, 49/698, p. 103.

Laske, 7/91, loose (in the bowels).

Last, 15/227, uppermost.

Laugh, don't, with your mouth full, 179/67; 272/109.

Laugh loudly, don't, 264/75.

Laugh not, 269/57; not too often, 183/215.

Laughing always is bad, 212/85.

Lauour, 16/232, washing-basin?. *Lavacrum*, a lavour, Reliq. Ant. i. 7. *Esguiere:* f. An Ewer, a Lauer. Cotgrave (see Halliwell).

Law, how kept, 268/53.

Law, men of, their duty, 242/11.

Law, 187/330, low.

Lawes, 183/217, laughs.

Lawnde, 2/16, and note.

Lay the Cloth, how to, 13/187; 154/23.

Leaking of wine pipes, 8/110; 153/10.

Lean not on the table, 255/146.

Learning, its roots bitter, its fruits pleasant, 228/202.

Leche, a, 51/725, 737; 54/810.

Leche dugard, 50/708.

Leche fryture, 52/749.

Leche Lombard, 48/689; 157/2. See 'Lumber' in *Nares*. The recipe in *Forme of Cury*, p. 36, is

Take rawe Pork, and pulle of the skyn, and pyke out þe skyn [&] synewis, and bray the Pork in a morter with ayreñ rawe; do þerto sugur, salt, raysoñs, coraūce, datis mynced, and powdour of Peper, powdour gylofre, and do it in a bladder, and lat it seeþ til it be ynowh3. and whan it is ynowh, kerf it, leshe it in likenesse of a peskodde, and take grete raysoñs and grynde hem in a morter, drawe hem up wiþ rede wyne, do þerto mylke of almāndis, colour it with saūders and safroñ and do þerto powdour of peper and of gilofre, and boile it. and whan it is iboiled, take powdour of canel and gynger, and temper it up with wyne. and do alle þise thyngis togyder. and loke þat it be rēnyns, and lat it not seeþ after that it is cast togyder, and serue it forth.

Leche, whyte, 157/7.

Leeches, 34/516, strips of meat, &c., dressed in sauce or jelly.

Lees, 26/407; 30/466, strips; 43/610, slices.

Leessez, 33/504; 34/546, strips of meat in sauce.

Lede, 179/78, leaved, left.

Left hand only to touch food, 22/329.

Legate, 70/1013; the pope's, l. 1023.

Legh, 191/441, ? *law*, hill, elevation, A.S. *hlæw;* or *lea* land, ground.

Legs not to be set astraddle, 20/299.

Legs of great birds, the best bits, 26/403, 410; 27/426; 30/471.

Lele, 196/593, loyally ?, justly.

Lemman, 44/635, dear young friend; A.S. *leof*, dear.

Lengthe, 31/488, lengthen.

Lered, 65/956, taught, told.

Lerynge, 56/831, teaching.

Lesche, *v. tr.*, p. 151, slice.

Lessynge, 153/17, remedy, cure.

Lesynge, 9/116, curing, restoring to good condition.

Lete, 8/110; p. 86, leak.

Letters, the use of, 228/186.

Leues, 202/741, remains.

Leuys, 203/787, remains.

Lewd livers to dread, 239/933.

-lewe, *see* drunkelewe.

Liar, don't be one, 19/292; 183/213.

Liberal, don't be too, 260/11, p. 263, line L.

Lice, 18/280; p. 93.

Lick not the dish, 19/295.

Licoure, 25/382, sauce, dressing.

Lie not, 270/75.

Lie far from your bedfellow, 186/297.

Lies, 9/116, deposit, settlement.

Light payne, 22/339, fine bread for eating.

Lights to be put above the Hall chimney or fire-place, p. 192/467-8.

Line of the blood royal, 171/24.

Linen, body-, to be clean, 60/876.

Linen, used to wipe the nether end, 64/935.

Ling (the fish), 38/555; p. 98; p. 58, note 8; 59/852; 168/6.

Lining of a jacket, the best, p. 131.

Lips; don't put 'em out as if you'd kiss a horse, 211/73.

Lips, keep 'em clean, 277, 278/34.

Lis, 3/31, relieve. 'ac *a-lys* us of yfele,' but deliver us from evil, Lord's Prayer. Rel. Ant. i. 204.

Listen to him who speaks to you, 187/331.

Lite, 56/830, little.

Litere, 191/435, litter, straw or rushes for beds.

Livery of candles, Nov. 1 to Feb. 2, 205/839. Fr. *La Livrée des Chanoines.* their liverie, or corrodie; their stipend, exhibition, dailie allowance in victuals or money. Cot.

Loaf, small, to be cut in two, 202/735.

Loaves, *two* to be brought when bread is wanted, 203/781-4.

Lobster. 'Finallie of the legged kinde we have not manie, neither haue I seene anie more of this sort than the *Polypus* called in English the lobstar, crafish or creuis, and the crab, [q. v.]. *Carolus Stephanus* in his *maison rustique*, doubted whether these lobstars be fish or not; and in the end concludeth 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.

Lokere, 268/60, ? not look, oversee, superintend, and so oppress; but from Dutch *Loker*, an allurer, or an inticer, *locken*, to allure or entise, Hexham; *lokken*, to allure, bait. Sewel.

Lombard, leche, 48/689; 157/2. *See* Leche Lombard. 'Frutour *lumbert* . . Lesshe *lumbert*.' Oxford dinner, 1452. Reliq. Ant. i. 88.

Look steadily at whoever talks to you, 252/65.

London bushel, 20 loaves out of a, 198/625.

London, Mayor of, 76/1137.

Londoner, an ex-Mayor, 71 / 1025 ; 73/1067.

Long hair is unseemely, 213/126.

Long pepper, 153/33.

Longe wortes, 34/518, ?carrots, parsnips, &c.

Lord, a, how dressed, p. 61-2 ; p. 168 ; how undressed and put to bed, p. 65-6 ; p. 169 ; his pew and privy, p. 63 ; washing before dinner, 254 / 129 ; after, 257/199. *See* Hands, &c.

Lord, how to behave before one, 262/3 ; how to serve one at table, p. 275-6.

Lord, let yours drink first, 269/69.

Lord or lady when talking, not to be interrupted, 254/106.

Lordes nurrieris, 71 / 1039 ; p. 110.

Lords' beds, 191/443.

Lorely, 181/135, loosely about? A.S. *leóran, leósan*, to go forth, away, or forward, leese, lose.

Lothe (be loth to lend), p. 258, p. 261, line L.

Lothe, 178/48, be disgusted.

Loud talking and laughing to be avoided, 19/290-1.

Loued, 197/600, allowed, given credit for.

Love God and your neighbour, 268/51.

Love, the fruits of, 237/815.

Lowly, be, 229/278.

Lowne, 209/12, lout.

Lowt, 41/579, lie.

Lowte, 262/8, do obeisance, bow. 'I lowte, I gyue reuerence to one, *Ie me cambre, Ie luy fais la reuerence.*' Palsgrave, in Way. A.S. *hlútan*, to bow.

Lumpischli, 276/16, 'to be lumpish, *botachtigh zijn : botachtigh*, Rudish, Blockish, or that hath no understanding.' Hexham.

Lyer, 146/11, ?the cook's *stock* for soup ; glossed 'a mixture' by Mr Morris in *Liber Cure Cocorum*. And make a *lyoure* of brede and blode, and *lye* hit þerwithe . . *ib.* p. 32, in 'Gose in a Hogge pot.' ?Lat. *liquor*, or Fr. *lier* to soulder, vnite, combine. Cot.

Lyft, p. 151, carve.

Lying, against, p. 239, cap. xiii.

Lykorous, 19/292, lip-licking?

Lynse wolse, 132/5, linsey-woolsey.

Lynd, 270/61, Du. *lindt*, soft, milde, or gentle. Hex.

Lyour, 191/446, a band.

Lytulle of worde, 178/34, sparing in speech.

Lyvelode, 74/1087-8, property.

Lyueray, 188/371, pl. lyuerés, 189/395, allowances of food, &c. *See* Livery.

Lyuerey, p. 216, No. vii. servant's dress. Fr. *livrée* . . One's cloth, colours, or deuice in colours, worn by his seruants or others. Cotgrave.

Mackerel, 39 / 559 ; p. 41 ; p. 98 ; salt, 57 / 834 ; how to carve, 40/575-6.

Mackeroone, 96/14, a tart.

Magistrates, their duty, 242/18.

Make, 274/143, stroke?

Malencolicus, p. 54; p. 104.

Malice, 237/783, 817.

Mallard, 164/28; how to carve it, 26/402; 158/25.

Mallard, &c., how they get rid of their stink, 165/32-3.

Maluesy, 153/20; Malvesyn, 9/120; p. 86; p. 90, No. 12; p. 93, No. 6; the sweet wine Malmsey.

Malyke or Malaga, figs of, 166/18.

Mameny, 49/705; 52/744; recipe at p. 145.

Manchet, 198/627, fine bread.

Manerable, 75/1113, well-trained.

Manerly, 13/195; 63/923, neatly.

Maners, 197/601, dwelling-houses, mansions, Fr. *manoir*, a Mansion, Mannor, or Mannor-house. Cot.

Manger, a horse's, 197/610.

Mangle your food, don't, 256/176-9. 'I mangle a thing, I disfygure it with cuttyng of it in peces or without order. *Je mangonne* . . and *je mutille*. You have mangylled this meate horrybly, it is nat to sette afore no honest men (*nul homme de bien*) nowe.' Palsgrave.

Manners maketh man, 263/34; are more requisite than playing, 233/513.

Man's arms, the use of, 268/38.

Mansuetely, 61/887. Fr. *mansuet*, gentle, courteous, meeke, mild, humble. Cot.

Mantle, 65/957, cloak or dressing-gown.

Mantle of a whelk, 44/625.

Many words are tedious, 252/75.

Mark, Matthew, Luke, and John, bless yourself by, 181/151.

Marquess and Earl are equal, 70/1012; 72/1049.

Marshal of the Hall, p. 69-78, p. 170-2; his duties, p. 188-90; arrests rebels, 189/381; seats men by their ranks, 189/403; has a short wand, 187/356; attends to all bed-chambers except the lord's, 190/427-30.

Marshal or usher comes up to a guest, 178/30.

Marshallynge, 78/1165, arranging of guests.

Martyn, skin or fur of, for garments, p. 139.

Martynet, 157/9; 159/7, the martin (bird).

Mary, the Virgin, 48/691.

Mase, 183/216, makes.

Mass, hear one daily, 266/17.

Mass heard by the nobles every morning, but not by business men, p. 130.

Master, don't go before your, 185/281; don't waste his goods, 4/47; 219/9.

Master, don't strive with your, 183/226. *Iamais ne gaigne qui plaide à son seigneur; ou, qui procede à son Maistre.* Pro. No man euer throue by suing his Lord or Maister; (for either God blesses not so vndutifull a strife, or successe followes not in so vnequal a match.) Cot.

Master of a craft sits above the warden, &c., 78/1159.

Master of the Rolls, rank of, 70/1017; 72/1060.

Masters, duties of, p. 241/6.

Mastic, to be chewed before you rest, p. 139.

Maistirs of the Chauncery, rank of, 71/1027 ; 73/1068.

Mawes, 178/55, mocks ; 187/341.

Mawmeny, recipe for, p. 145.

Maydelyne gynger, 10/132.

Mayor of Calais, 70/1020 ; 72/1064.

Mayor of London, 70 / 1014 ; 72/1051.

Mays, 194/533, makes.

Mead, p. 107.

Meals, 3 a day to be eaten, p. 135 ; only 2 a day, p. 141.

Measure is treasure, 232/477.

Mede, 181/135, reward ; *for no kyn mede*, on no account whatever.

Medelus (meddlesome), don't be too, p. 258, p. 261, line M.

Medicinable bath, how to make, p. 67-9.

Meek, don't be too, like a fool, 182/179.

Meene, 261 / 15, mean, middle course. *See* Moderation.

Melle, 268/56, mix, meddle.

Men must work, 268/31.

Mené, smaller, 197/604, lower officers of the household.

Menewes in sewe of porpas, 166/6 ; in porpas, 167/35.

Menske, 178/32, civility ; 184/234, favour. From A.S. *mennisc*, human : *cf.* our double sense of 'humanity.' H. Coleridge. Cp. also 'kind' and 'gentle.'

Menskely, 185/291, moderately.

Menuce, 55/819 ; menuse, 52/747, minnows.

Meny, 270/88, household.

Merchants, duty of, 242/14 ; rank of, 71/1037 ; 73/1071.

Merlynge, 39/558, the fish whiting ; 57/834 ; 166/31.

Mermaid, p. 117.

Merry, be, before bed-time, p. 128.

Merry, don't be too, p. 258, p. 261, line M.

Mertenet, 37 / 542 ; p. 98, the martin ; Mertenettes, 49/706.

Mertinet, 28/437 ; p. 95, martin.

Mess, each, at dinner, to be booked at 6d., 190/413.

Mess, who may sit 2 or 3 at a, 72 / 1055 ; who 3 or 4, l. 1057 ; who 4 and 4, l. 1066.

Message, when sent on, how to behave, p. 236, cap. viii.

Mesurabli, p. 261, l. ¶, moderate. Mesurably, *Mensurate* (*moderate*). Prompt.

Mesure, 8/107, moderation.

Metely, 61/890, meet, fitting.

Metes, 58/845, fish.

Methe, 58/817, mead.

Metheglin, p. 107.

Metis, 8/95, vegetables ; *ib.* l. 101, food.

Michaelmas to Chrismas, feasts from, p. 164.

Milk, 8/93. '*Vin sur laict, c'est souhait ; laict sur vin, c'est venin.*' Prov. Milke before wine, I would twere mine ; milke taken after, is poisons daughter. Cot. u. *Souhait.*

Minnows, p, 104 ; 166/6.

Misereatur, to be learnt, 181/154.

Misty, *adj.*, 62/911.

Mocker, don't be a, 268/59.

Moderation, 8/107 ; 153/5 ; 232/477. *See* Meene. Cp. p. 104 of the *Old English Homilies*, ed. Morris, 1868. 'Brutes eat as soon as they get it, but the wise man shall have times set apart for his meals, and then in reason keep to his regimen.'

Mood, temper, passion.

Morning prayer, p. 225.

Morter, 66 / 968, bed-candle ; 160/32 ; 193/503, a kind of candle used as a night-light. Morter, *a Mortarium*, a light or taper set in churches, to burn possibly over the graves or shrines of the dead. *Cowel.* Qu. if not a cake of wax used for that purpose. Note in Brit. Mus. copy of Hawkins's Hist. of Music, ii. 294.

Mortrowes, 35/520 ; 54/805 ; 56/827.

Mortrus, 164/31.

Motes, 16/236 ; 18/272, bits of dust, &c.

Moths in clothes, p. 115, last line.

Mought, flesche-, 18/280, flesh-moth, louse. 'Mowȝte, clothe wyrme (mouhe, mow, mowghe), *Tinea ;* Mought that eateth clothes, *uers de drap.*' Palsgrave ; A.S. *moðde.* Prompt.

Moughtes, 64/945 ; p. 108, moths.

Mouth, don't eat on both sides of, 179/65.

Mouth, drink not with a full, 255/149 ; nor speak, 255/152.

Mouth, wipe it before drinking, 255/155.

Mowes (faces), don't make, 277, 278/29. Fr. 'Monnoye de Singe. *Moes,* mumps, mouthes ; also, friskes, leaps, gambolls. . . . Mopping, mumping, *mowing ;* also friskes, gambolls, tumbling tricks.' Cotgrave.

Mowynge, 278/29 ; 19/291 ; making faces in derision, grimacing ; 'mowe or skorne,' *vangia vel valgia.* Pr. Parv.

Mullet, 58/841, 850 ; 166/13.

Mulus, a sea-fish, p. 119.

Muscadelle, 9/118 ; p. 89, No. 6 ; 153/21, a sweet wine.

Musclade of almonds, 55 / 821 ; in wortes, 55/821 ; 167/34 ; of minnows, 50/719.

Muscles (fish), 55/819 ; p. 107 ; p. 116.

Musculade, 166/6 ; 167/34.

Musculus, the cocke of balena, p. 119.

Mustard, 48/686 ; p. 100 ; 54/796 ; 58/843 ; 159/33.

Mustard and sugar, the sauce for pheasants, &c., 36/538.

Mustard for brawn, &c., 36 / 533 ; with fish, 59/853 ; with salt fish, 38/557 ; 57/832.

Mustela, the see-wesyll, p. 119.

Mutton, 48/688 ; p. 105. 'The moton boyled is of nature and complexion sanguyne, the whiche, to my jugement, is holsome for your grace.' *Du Guez,* p. 1071.

Mutton, salt, to be eaten with mustard, 36 / 533 ; stewed, 54/798.

Mutton, loin of, how to carve, 25/393.

Mylet, 51/735, mullet.

Myllewelle, the fish, 38 555 ; 50/723.

Myñ, 199/666, less.

Mynce, p. 151, carvė.

Mynse, 26/400, mince.

Mysloset, 183/208, ? mispraised or misgoing, misleading.

Mystere, 199/639, craft, service.

Nails to be clean, 265/10 ; 277-8/22 ; 18/270 ; not to be picked at meals, 255/150 ; to be kept from blackness, 277-8/49.

Nape in the neck, the cony's to be cut out, 29/455.

Nape, 199/659, tablecloth.

Naperé, 199/642, napry, tablecloths and linen ; /656, tablecloth.

Napery, 4/61.

Nature, all soups not made by, are bad, 35/523.

Neckweed, p. 124, a hempen halter.

Neck-towel, 13/194 ; p. 82 ; to wipe knives on, 201/727.

Neghe, 178/25, eye.

Neeze, 211/61, sneeze.

Nereids, p. 119 ; p. 115.

Nesche, 45 / 644, tender ; 67 / 985, soft.

Newfangled, don't be, 258/13.

Nice, 33/508, foolish.

Nice, don't be too, p. 258, p. 261, line N.

Night-cap to be of scarlet stuff, p. 129 ; must have a hole in the top, to let the vapour out, p. 137.

Night-gown, 193/483.

No fixed time for meals, p. 141.

Noble Lyfe and Natures of Man, &c., by Laurens Andrewe, p. 113, &c. &c.

Nombles, 35 / 521 ; see Promptorium, p. 360, note 1.

Nombles of a dere, 159/29, entrails, from *umbilicus*.

Noon, dinner at, 254/128.

Norture, give your heart to it, 275, 276/5.

Nose, don't blow it on your dinner napkin, 263/53; when you blow it on your fingers, wipe 'em, 179/90.

Nose, don't pick it, 275, 276/12 ; at meals, 255/150 ; at table, 267/38.

Nose *not* to be wiped, 274/141 ; not to be wiped on your cap, &c., 210/47-52.

Nose-napkin, 226/94.

Nottys, 6/78 ; p. 85, nuts.

Nowelte, 53/784, novelty.

Nowne, 179/87, own.

Nurrieris, 71/1039 ; p. 110.

Nurture, 45/651, correct way.

Nurture makes a man, 263/34, 30; needful for every one, 177/4.

Nurtured, pray to be, 254/117.

Nuts, 152/19, 20.

Nyen, 180/116, eyes.

Oaths, hate 'em, p. 258, p. 261, line O.

Oats, green, in a bath, 69/995.

Ob. 198/620, halfpence.

Obedient, servants to be, p. 207, No. vi.

Office, 202/738, mark of office?

Officers in Lords' courts, 187/327.

Officers, their duty, 242/19.

Officers of shires, cities, and boroughs, their ranks to be understood, 76/1130-2.

Onions with salt lamprey, 40/569 ; p. 198.

Onone, 196/591, anon, at once.

Open-clawed birds to be cooked like a capon, 164/23.

Opon, 196/580, up in ?, about, over.

Opponents, answer them meekly, 186/311.

Orchun, a sea-monster, p. 120.

Order in speech, keep, 235/696.

Orders of chastity and poverty, monks, rank of, 71/1030.

Orped, 258/14 ; p. 261, l. O, daring ; orpud *audax*, bellipotens. Pr. Parv.

Oryent (jelly), 52/746, bright.

Osey, 153/19 ; p. 206, a sweet wine.

Osprey, how to carve, 26/402 ; p. 95.

Osulle, 28/438, the blackbird.

Ouemast, 200/671, uppermost.

Ouerþwart (don't be), p. 258, p. 261, l. O ; Fr. *Pervers*, peruerse, crosse, aukeward, *ouerthwart*, skittish, froward, vntoward. Cot.

Oyster, p. 120.

Oysters in ceuy (chive sauce), 55/822, and grauey ; 167/34.

Ox ; he is a companionable beast, p. 105.

Oxen, three in a plough never draw well, 185/287.

Ozey, 9/119 ; p. 90, No. 10, a sweet wine.

Page, the King's, 75/1123.

Pagrus, a fish, p. 120.

Pale, 101/16, grow pale ?

Palettis, 197/435, pallets, beds of straw or rushes.

Palled, 13/183, stale, dead.

Panter, 200/667.

Pantere, 3/40 ; pantrer, 190/405, 425 ; originally the keeper and cutter-up of bread, see his duties, p. 4 ; '*Panetier*, a Pantler.' Cot. His duties, to lay the bread, knives, &c., 200/667.

Panter and butler, p. 208, No. xii.

Pantry, 193/499.

Paraunce, heiers of, 193/497, heirs apparent.

Parelle, 23 / 343, 'the thoþer parte' in Sloane MS. 1315.

Parents, salute them, 226/71 ; 229/294 ; wait on 'em at table, 230/337. 'What man he is your father, you ought to make courtesye to hym all though you shulde mete hym twenty tymes a daye.' Palsgrave, ed. 1852, p. 622, col. 1.

Paris, candles of, 205/836.

Parish priests, rank of, 71/1032.

Parker, 196/589 ; 197/599, park-keeper.

Parsley roots, 56/826.

Parsons, the duty of, 242/10 ; rank of, 71/1031 ; 73/1069.

Partridge, 49/697 ; p. 103 ; how to carve, 25/397 ; 26/417 ; or wynge, p. 161.

Partridge, with mustard and sugar, 36/538.

Passage, 33/507, ?passage through the bowels, or passing out of the world.

Past, 203/773, pasty.

Pastey of venison, &c., 31/490.

Pasty, lamprey, 44/631 ; p. 100.

Patentis, 196/566, letters patent, grants, gifts by deed.

Paternoster, 181/145.

Patience, the fruits of, 237/821.

Pavilowne, 73 / 1079, pavilion, tent.

Payne puff, 32 / 497, a kind of pie, 49/699 ; 157/7 ; 163/32.

Peacock in hakille ryally, 49/695 ; p. 103.

Peacock, 28/433 ; and tail, 157/5.

Pearl-muscle, the, p. 117.

Pearl-oyster, p. 120.

Pearls from your nose, do not drop, 18/283.

Pears, 52/757 ; 55/813 ; 57/826 ; 152/19. 'Apres la poire, le vin ou le prestre. Prov. After a (cold) Peare, either drinke wine to concoct it, or send for the Priest to confesse you.' Cot.

Peas and bacon, 25/392 ; 34/518.

Peautre, 153/28, pewter ; cp. Margaret Paston's Letter, Dec., between 1461 and 1466, 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* vessell, 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, 203/792, cup.

Peck of oats a day for a horse, 197/608.

Pecocke of the se, p. 120.

Pecten, a fish that winks, p. 120.

Peeres, 6/78, 80, pears.

Pegyll sauce, 165/4 ; p. 174. A malard of the downghyll ys good y-nogh for me wythe plesaunt *pykle*, or yt ys elles poyson, perde. Piers of Fullham, l. 196-7. *E. Pop. P.* vol. 2, p. 9.

Pen, paper, and ink, to be taken to school, 217/116.

Pentecost to Midsummer, feasts from, 163/13.

Pepper, 58/843, eaten with beef and goose, 36/536.

Pepyns, 6/79 ; p. 85, pippins. Fr. *pepin-percé*, (The name of) a certaine drie sweet apple. Cot.

Percely, 168/1, parsley.

Perceue, 62/917, look to, see.

Perch, 56/824 ; 58/850.

Perch (*percus*), p. 120.

Perch in jelly, 50/707 ; 52/746 ; 157/9 ; 166/16.

Perche, 10/128 ; 11/146, suspended frame or rod.

Perche, to hang cloths on, 152/14.

Perche for ypocras strainers, 153/26.

Percher, 66 / 968, a kind of candle.

Perchers, 192/467 ; Perchoures, 169 / 32 ; 205 / 826, candles, lights.

Per-crucis, the, 181/152.

Peregalle, 70/1010, quite equal.

Pereles, 72/1231, peerless, without equal.

Pericles, the advice of, 238/891.

Peritory, 67/991.

Perueys, or perneys, 32/499 ; p. 96, a sweet pie.

Peson, 37/547.

Peson and porpoise, good potage, 50/720.

Pessene, 166/23, peason, pease-broth?

Pestelles, 164/11, 28, legs. Pestle is a hock, Fr. *Faucille* (in a horse), the bought or pestle of the thigh. Cot.

Pestilence, silk and skins not to be worn during, p. 139.

Petipetes, or pety-pettys, p. 32, note [2]; l. 499, note [3]. '*Petipetes*, are Pies made of Carps and Eels first roasted, and then minced, and with Spices made up in Pies.' R. Holme.

Petycote, 60/872; 61/891; 168/22, 30. 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 Imbrauthered 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 Loope, or set with a rich Jewel.' He gives a drawing of it two pages before.

Petycote of scarlet over the skirt, p. 131.

Pety peruaunt, 32/note [2]; 96/xx.

Pety perueis, or perneis, 50/707; 52/748.

Petyperuys, 157/9.

Pewter basons, 153/28.

Pheasant, how to carve, 27/417; to alaye or carve, p. 161.

Pheasant to be cooked dry, and eaten with ginger, 163/17; with mustard and sugar, 36/538; stewed, 48/688; p. 101.

Pick not your nose, teeth, or nails, 255/150; 18/283. *See* Nose, &c.

Pick not your teeth with your knife, 277, 278/42.

Pick yourself, don't, 276/14.

Pick your teeth with a knife, or fingers, don't, 180/93.

Pie, how to carve a, 31/482.

Pie, 203/773.

Pig, how to carve, 28/446; 48/689; roast, 54/801.

Pig and ginger sauce, 36/537.

Pig's feet, 161/9.

Pigeon, 28/438; baked, 29/491; roast, 54/808.

Pight, 76/1134, placed.

Pigmies, p. 102, note.

Pike, 50/724; p. 119; 57/839; how to carve, 39/562; p. 164, last line; colice of, 56/824.

Pike, names of a, p. 99.

Pike not your nose, 18/283.

Pilgrimages vowed, to be performed, 183/201.

Pillow, 53/925; 66/965.

Piment, 153/22, a sweet wine. *See* Notes to Russell, p. 86-8.

Pincernarius, 190/422-3, butler.

Pinions indigestible, 24/363.

Pinna, a fish, p. 120.

Pippins, 50/713; 152/25.

Pistor, 198/622-3, the baker.

Plaice, p. 120; how to carve, 40/570; 167/3.

Plaice with wine, 57/839.

Planer, 4/58, (ivory) smoother (for salt); 152/9.

Platere, 26/408; plater, 44/633, platter.

Playes, 204/818, folds.

Pliȝt, 16/242, fold.

Plite, 28/434, manner.

Plommys, 6/77, plums.

Plover, 36/539; p. 97; 49/697; p. 158, last line; 165/1.

Seththe sche brouȝt hom in haste
Ploverys poudryd in paste.
Sir Degrevant, p. 235, l. 1402.

Plover, how to carve, 27/417; to mynce or carve, p. 163.

Plummets of lead, 131/4.

Plums, 46/668; 152/20.

Plyed, 200/690, folded.

Plyte, 155/31, plait.

Points, truss your masters, 62/898. To *truss . . the points* was to tie the laces which supported the hose or breeches. Nares.

Polippus, a fish, p. 117, p. 120.

Pommander, p. 141, a kind of perfume made up in a ball and worn about the person. *See* recipes in Halliwell's Gloss.

Poor, think of them first, 265/16.

Poor men, their duty, 242/17.

Pope has no peer, 70/1006; 72/1045; his father or mother is not equal to him, 74/1097-1104.

Pork, 164/12, 28, 30, 32.

Porpoise, 41/582; 55/823; p. 97, note on l. 533.

Porpoise, fresh, 58/849; salt, 38/548; 57/835; 166/25.

Portenaunce, 161/9, belongings, an animal's intestines. Palsgrave (in Halliwell).

Porter at the gate, 177/6; to have the longest wand, 187/355; his duties and perquisites, p. 188.

Port-payne, 17/262; p. 93; a cloth for carrying bread. Cp. 'þen brede he brynges, in towelle wrythyñ,' 200/685; cp. 203/784.

Possate, 8/94; p. 85; posset, 152/33.

Post, don't lean against it, 253/82; 275/9; 276/10; 186/325.

Potage, 34/516-17; p. 102; 49/693; 52/745; 56/829; 159/30; 164/10, 13.

Potage to be served after brawn, 48/687; p. 102; 'physicions ben of opynyon that one ought to begyn the meate of vitayle (*uiandes liquides*) to thende that by that means to gyve direction to the remenant.' 1532-3. Giles du Guez's *Introductorie*, ed. 1852, p. 1071.

Potage, how assayed, 203/765; how to be supped, 234/443-50; to be supped quietly, 179/70; eat it with a spoon, don't sup it, 255/144.

Potelle, 11/148, a liquid measure.

Potestate, 62/915, man of power, noble.

Pouder, 167/16, ? ginger or pepper.

Poudre, 164/22, ? ginger, see l. 19.

Poudres, 163/17, spices?

Powche, 33/501, ? poached-egg, p. 96, 49/700.

Powder, 42/589, 597; ? salt & spice, 43/620. *The Forme of Cury* 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 galyngal (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 powders*, 83. 130. and in Editor's MS. 17. 37. 38 (but see the next article,) or *powder* simply No. 169. 170. (p. 76), and p. 103, No. xxxv.'

Powder, 40/573, ? not *sprinkle* verb, but *brine* or *salt* sb.

Powders for sauce, 26/412.

Powdred, 36/533; p. 97, salted. Dutch *besprenght vleesch*, Powdered or Salted meate. Hexham. Cotgrave has 'Piece de laboureur salé. A peece of *powdered* beefe. Salant . . salting; *powdering* or seasoning with salt. Charnier, a *poudering* tub. Saliere . . a salt-seller, also, a *powdering* house.' 'Item that theire be no White Salt [see p. 30] occupied in my Lordis Hous withowt it be for the Pantre, or *for castyng upon meit*, or for seasonynge of meate.' *North. Hous. Book*, p. 57. The other salt was the *Bay-Saltt* of p. 32. '*Poudred* Eales or Lamprons 1 mess. 12d.' *H. Ord.* p. 175.

Powdur, 57 / 838; 58 / 847, ? blanche powder. Fr. '*Pouldre blanche*, A powder compounded of Ginger, Cinnamon, and Nutmegs; much in vse among Cookes.' Cotgrave.

Powt not, 19/294.

Praised, when, rise up and return thanks, 253/104.

Praising (flattering), don't be, p. 259, p. 261, line P.

Pray, pp. 137, 140.

Prayer, morning, p. 225; evening, p. 240.

Prayer, the best, 254/117-19.

Prayers to be said, p. 135.

Precedence, the degrees of, p. 70-78; p. 110.

Prechoure of pardon; rank of one, 71/1028; 73/1069.

Precious stone, to be worn in a ring, p. 141.

Preket, 193/510, ? not a spike to stick a light on, but a kind of candle. See note [3] on 214/825. One of the said groomes of the privy chamber to carry to the chaundrie all the remaine of morters, torches, quarries, *prickets*, wholly and intirely, withoute imbesseling or purloyning any parte thereof. *H. Ord.* p. 157.

Prelates, the duty of, 241/3.

Press up among the gentlefolk, don't, 262/25.

Press not too high, 277, 278/25.

Prest, 28/434; preste, 254/115; ready.

Prestly, 62/910, readily.

Pricks, Pref. p. ci.-ciii.; Sp. *fiél*, the pinne set at buts or *pricks* which archers measure to. Minsheu.

Priest, don't blame him, 184/244.

Primate of England, 73/1082.

Prince, rank of a, 70/1009.

Princes & dukes, don't be privy with them, p. 259, p. 261, line P.

Princes, the duty of, 241/1.

Prior of a Cathedral, 70 / 1015 ; simple, l. 1016 ; 72 / 1059 ; the ranks of.

Priors of Canterbury & Dudley not to mess together, 77 / 1145-8.

Private dinners and suppers not to be allowed, p. 218, No. xvii.

Privehouse, 63/931, privy (to be kept clean).

Privy members not to be exposed, 20/305 ; 213/141 ; or clawed, 19/286.

Privy seat, cover it with green cloth, 169/21.

Promises, keep your, 268/48.

Property, the difference it makes in the way men of the same rank are to be treated, p. 76-7.

Prothonat, p. 170; prothonotary, 72/1063.

Prouande, 197/605 ; provender, forage for horses, used in l. 608 for oats.

Provyncialle, 70/1021 ; 72/1062 ; ? governor of a province.

Prow, 271/86, advantage, duty, the correct thing to do.

Prowe, 16/236 ; advantage.

Prowl not for fleshmoths in your head, 18/280.

Puff not, 20/303.

Pullets, p. 164, last line.

Pulter, 196/581. Fr. *Poullailler*, a Poulter or keeper of pullaine. Cot.

Purpayne, 154/11. *See* Port-payne.

Purpose, 50/720, porpoise; roasted on coals, 50/724.

Purveyde, 252 / 71, provided beforehand.

Pyment, 9/118 ; p. 97, No. 4 ; p. 96, a sweet wine.

Pyndynge, 33/507, tormenting, torturing, A.S. *pinan*.

Pyntill, a whelk's, 44/625.

Quail, to wynge or carve, p. 162.

Quails, 28/437 ; 37/544 ; p. 98 ; 49/706.

Quarelose, p. 261, l. Q, querulous; Quarel, or querel, or playnt, *Querela*. Prompt.

Quarell (square) of a glasse wyndowe, p. 131, last line.

Queder, 201/715, whether of two ; *neuer þe queder*, never mind which of the two ?

Queeme, p. 261, l. Q; A.S. *cweman*, to please.

Quelmes, 201/703, covers.

Queneborow, the Mayor of, not to be put beside the Mayor of London, 76/1138.

Quere, 200/693, circle ?

Questions, three, to ask your companions, 186/299.

Queynt, don't be, p. 259, p. 261, l. 2.

Quick in serving, be, 279, 280/61.

Quinces, 56/826 ; baked, 50/708 ; in sirup, 168/1.

Quosshyns, 63/924, cushions.

Qweche, 186/301, who, what.

Qwyle, 190/431, while.

Qwysshenes, 192/456, cushions for a bed, ? pillows.

Qwyte, 201/701, white.

Rabettes sowkers, 29 / 457 ; p. 95 ; 49/697, sucking rabbits.

Rack for horses, 197/610.

Rage not too much, 259/17 ; p. 261, l. R.

Rage, p. 264, l. 76, break bounds, riot.

Rain, the peacock's cry a token of, p. 103, note on Peacock.

Raisins, 5/74 ; 152/21.

Rakke, 9/115, rake, go, move, Sw. *råcka*, to stretch or reach to. Wedgwood, u. *rake*.

Rash and reckless, be not, 19/296.

Raspise, 9/118 ; p. 98 ; raspys, 153/21, a sweet wine.

Raw fruits are bad, 8/97 ; 152/35.

Ready to serve, always be, 254/110, 115.

Raynes, towaile of, 14/213 ; p. 92. Rennes, in Brittany.

What avayleth now my feather bedds soft ?
Sheets of *Raynes*, long, large, and wide,
And dyvers devyses of clothes chaynged oft.
Metrical Visions, by George Cavendish, in his Life of Wolsey, ed. Singer, ii. 17.

In *Sir Degrevant* the cloths are ' Towellys of Eylyssham, Why3th as the seeys fame,' 225/1385.

Reason, be ruled by, 219/2 ; 234/627.

Rebels in court to be arrested, 189/382.

Reboyle, 8/110 ; 9/113 ; p. 86 ; 153/9, ferment and bubble out of a cask.

Reboyle, 8/115, fermentation.

Rechy, 23/359, ? causing belches.

Receiver of rents, forfeits, &c., the, 196/575, 587 ; his duties, p. 197.

Receyte, 154/17, sediment, dregs.

Receytes, 33 / 508, takings-in, stuffing themselves with choice dishes.

Red landlord or landlady, don't go to any, 186/307.

Red wyne, properties of, 10/140.

Refet, 167/8, fish entrails, roe, &c.

Refett, 40 / 576 ; p. 99 ; ? roe, 57/839 ; p. 108.

Regardes, 52 / 756, things to look at.

Rehete, 256/171 ; Fr. *rehaiter*, to reuiue, reioyce, cheere vp exceedingly ; Cotgrave. 'ranimer, réjouir, refaire.' Burguy.

Rekles, richelees, 275, 276/6, careless.

Remelant, 178/52, remnant.

Removing from castle to castle, 188/373.

Remyssailes, 277/48, ? pieces put on ; Fr. *remettre*, to commit or put vnto. Cot.

Renners, 10/127, strainers ; 153/27 ; 154/15.

Renysshe wine, 153/20, Rhenish.

Sche brou3the hem Vernage and Crete,
And wyne of the *Reyne*, l. 1704.
And evere sche drow hem the wyn,
Bothe the Roche and the *Reyn*,
And the good Malvesyn, l. 1415.
Sir Degrevant, Thornton Romances.

Repairs of castles, &c., the Receiver sees to, 197/601.

Repeat gossip and secrets, don't, 264/78.

Replye, 199/661, fold back.

Reprove no man, 264/67.

Rere, p. 151, carve ; 202/754, raise, lift up.

Rerynge, 26/399, cutting.

Resayue, 196/575, receive.

Resceu, 195/542, received.

Residencers, rank of, 73/1069.

Resty, 13/359, mouldy, as rusty bacon, wheat, &c., 156/6.

Retch not, 18/271.

Revelling, don't be, 259/17 ; p. 261, l. R.

Revengeful, don't be, 259/20 ; p. 261, l. V.

Reverence thy fellows, 279, 280/67.

Rewarde, 190/421, 418, name of the second supply of bread at table.

Rewe, A.S. *hreówan*, to rue, repent ; *hreówian*, to feel grieved, be sorry for.

Reynes, 155/14. *See* Raynes.

Reynes, a kercher of, 169/28.

Reyse, p. 158, last line, cut off ; 159/14. 'how many bestis berith lether, and how many skyn? Alle that be . . *arracies*, that is to say, the skyn pullyd ovyr the hed, beryth skyn.' Twety, in *Rel. Ant.*, i. 152.

Reysons, 5/74, raisins ; 152/21.

Rialte, 59/858, royalty, courtly customs?

Ribaldry, avoid, 264/76 ; don't talk, 277, 278/44.

Rice, standing and liquid, 56/827-8 ; standing, 168/2.

Rich, their duty, 242/16.

Right hand, the carver's, not to touch the food, 22/327.

Right shoulder after your better's back, 264/85.

Right side, sleep on it first, p. 129.

Righteousness, the reward of, 182/181.

Riotous, don't be, 259/17 ; p. 261, l. R.

Rise when your lord gives you his cup, 254/120.

Rise early, 266/11 ; 226/58.

Rising, what to do on, p. 130, 133.

River-birds, p. 165. 'And all foules (*uolatilles*) and byrdes of water (*riuiéres*), as ben swannes, gese, malardes, teales, herons, bytters (*butors*), and all suche byrdes ben of nature melancolyke, lesse neverthelesse rosted then boyled.' *Du Guez*, p. 1071.

River water in sauce, 36/540.

Roach, 40/574 ; p. 98 ; 58/841, 849.

> But in stede of sturgen or lamprons
> he drawyth vp a gurnerd or gogeons,
> kodlynges, konger, or suche queyse fysche
> As wolwyche *roches* that be not worth a rusche.

Piers of Fullham, l. 17-20, *E. Pop. P.*, v. 2, p. 3.

Roast apples and pears, 152/26.

Roast beef; garlic its sauce, 36/536.

Roast porpoise, 166/8.

Rob, 187/327, rub.

Robe, 62/908. *Robbe d'autruy ne fait honneur à nulluy :* Prov. No apparell can truly grace him that owes [=owns] it not. Cotgrave, u. *Autruy*.

Robes ; yeomen and servants to wear, p. 216, No. vii.

Roche alum, p. 134.

Rochet, 167/5 ; p. 174, roach. 'Rutilus, the Roach or *Rochet ;* a Fish.' Phillips.

Rods, four officers to bear, 187/353.

Romney modoun, 8/96, 104 ; 9/116, 119 ; p. 86 ; p. 89, note 7 and 6 ; 152/34 ; 153/3, 21.

Roppes, 34/512, bowels.

Rose, coloured, 153/14, a wine ? 'Eau clairette. A water (made of Aquauite, Cinnamon, Sugar, and old red Rose water) excellent against all the diseases of the Matrix.' Cot.

Rosewater, 135/2 ; p. 139 ; after a bath, 67/985.

Roughe, 45/644, roe.

Rovnynge, 253/95, whispering.

Rounde, 269/54 ; Fr. *suroreiller*, to round, or whisper in the eare. Cot.

Rownyng, 184/250, whispering.

Rub yourself every day, p. 133 ; p. 138, 139, 142.

Rub yourself, don't, 275/14.

Rub your teeth, p. 133.

Rubus, a fish, p. 121.

Ruffelynge, 16/250, ruffling.

Rumbus, a fish, p. 120.

Russell, John : his *Boke of Nurture*, p. 1-83 ; describes his position and training, p. 79, 81, 82.

Rybbewort, 68/992.

Ryme, 193/507 ? haste ; A.S. *hrým, hrúm* is soot ; *rúm*, room, space ; *ryman*, to make room, give place, make way. Bosworth

Ryoche, a fish, p. 121.

Sad, 276/17, steady, fixed.

Saddles, old, for yeomen, 197/613.

Sadly, 43/621, quietly ?

Sadnes, 21/308, sobriety.

Saffron, capons coloured with, 161/1.

Sage, fruture, 50/708.

Salads, 8/97 ; green, are bad, 152/35. 'He that wine drinkes not after a (cold) *sallate*, his health indangers (and does wrong to his pallate).' Cot. See a recipe for Salat of 14 vegetables, &c., in *The Forme of Cury*, p. 41, No. 76.

Sale, 178/44, hall.

Salens, 166/8 ; p. 174, a fish.

Salere, 256/159 ; saller, 200/670 ; Fr. *saliere*, a salt-cellar, a table or trencher salt. Cot.

Salmon, 41/583 ; 57/833 ; p. 121 ; 167/10.

Salmon bellows, 50/179 ; salted, 38/555.

Salmon's belly, 55/823.

Salpa, a fish, p. 121.

Salt to be white, 4/57 ; put some on your trencher, 256/161 ; take it with your knife, 279, 280/65 ; 232/440 ; don't dip meat into it, 267/29. *See* Salt-cellar.

Salt as sauce, p. 161-2.

Salt and wine, fresh-herring sauce, 45/645.

Salt fish and salmon, 166/30.

Salt-fish, how to serve up, p. 38-9.

Saltcellar, 14/199 ; 155/1, 3.

Saltcellar, dip no food into it, 256/159 ; 267/29 ; 181/129.

Salt-sellere, 4/60, salt-cellar.

Salute thy school-master and -fellows, 227/150-4.

Samoun bellows, 50/719.

Sanguineus or Spring, 51/729 ; p. 104 ; 53/769, 787.

Sans, 63/922, sense, smell.

Saphire, 141/7.

Sarcell (Fr. *cercelle*, (the water-fowle called) a Teale, Cot.), how to breke or carve, p. 163.

Sargeaunt of law, rank of, 71/1026 ; 73/1067.

Satchell for school-books, 226/110 ; 227/160.

Satin, a lord's cloak of, 62/914.

Sauce, p. 151, carve.

Sauces for flesh, p. 35-7 ; for fish, p. 56-9 ; 166/4 ; for fowles, p. 159 ; for the second course of a dinner, p. 163.

Sauerly, 26/415, as if he liked it.

Sawcere, 32/495.

Sawge, 33/501, ? sage.

Say, fruyter, 159/24 ; p. 173.

Sayed, 193/495, 498, tried, tasted against poison.

Sayes, 202/764, assays, tastes.

Sayntis, 183/201, saints' shrines.

Scabiose, 69/994 ; p. 109.

Scandal, don't talk, 272/99.

Scarlet, 62/914, scarlet stuff or cloth.

Schone, 196/590, shall.

Schyn, shall, 197/607.

School, boy going to, how to behave, p. 227 ; what to learn at, p. 181, The Second Book.

School, go to, after dinner, 209/19.

Schrubbynge, 20/300, rub, scrub.

Schyuer, 200/692, slice ; "schyvyr, *fissula, abscindula.*" Prompt.

Scilla, a sea-monster, p. 121.

Scissors for candle-snuff, 205/829.

Scorn no one, 253/100 ; 264/65.

Scorn not the poor, 268/57.

Scoring on a rod the messes for dinner, 190/407 ; done to check the cook, 190/415.

Scorning to be avoided, 19/291.

Scorpion of the sea, p. 122.

Scratch yourself before your lord, don't, 276/14.

Screen in hall, 178/28.

Screens against heat to be provided, 192/462.

Sea-bull (*focas*), p. 118.

Seager's Schoole of Vertue, p. 221-43 ; Pref. to Russell, p. lxxviii.

Seal, 55/823 ; 166/13 ; 167/35.

Seal ? (ȝele), 38/548 ; 39/583.

Sea-mouse, p. 119.

Sea-snails, p. 116.

Seaward, 45/642, just from the sea.

Seche, 21 / 315, carve certain birds ?

Secrets, don't tell 'em to a shrew, 184/245.

Seeke, 9/116, sick, (wine) out of condition.

Seew, 280/57, ? a stew ; sew, *repulatum*. Prompt. *See* Sewes.

Sege, 65/954, evacuating oneself ; p. 63, note [2].

Seluage, 199/657, 661, edge of a table-cloth.

Semblaunt, 183/192, seeming, countenance.

Semble, 76 / 1140, putting together.

Semethe, 43/621, seems good to, it pleases.

Sen, 250/3, since.

Sendell, 62 / 914, a fine silk stuff; Fr. *cendal*. H. Coleridge.

Seneschallus, 194 / 520-1, the steward.

Sentory, 68/992, centaury.

Seneca's advice, 238/887.

Sere, 256/164; 185/262, several, different.

Serjeant of arms, rank of, 71/ 1034.

Serra, a fish, p. 71.

Seruice, 278, 277/26, food served to a person, allowance.

Servants, duties of, p. 215; 241 /7.

Servants to sit at meals together, not here 4 and there 3, p. 216, No. ix.

Server with the dishes, follows the steward, 194/532.

Service to be fairly to all, p. 217, No. xiii.

Serving at table, how to behave when, p. 229-31.

Servitors to carry dishes to the dinner-table, 49/682-3.

Set not an hawe, 8/99, value not a haw.

Sewe, p. 146; 164/31, ? stew.

Sewe, 55/819, course.

Sewere, 45/654, 657, the arranger of dishes on a table. Du. *een opperste Tafel-dienaer*, A Master-suer, or a Stuard that sets the courses or messes of meate on the table. Hexham.

Sewer, his duties, p. 46-7; p. 156-7.

Sewes (service, courses), on fish-dayes, p. 55.

Sewes, 154/17, stews or dishes of food?

Sewes, 33/509; 35/523, soups or stews.

Sewynge, borde or table of, 156/ 26, serving-up.

Sewynge of flesshe, p. 156.

Sewynge, in, 51 / 734, serving, course; ? not *inseuynge*, ensuing.

Shall, 169/14, *for* shake. *See* Pref. p. lxxxix. l. 5.

Shame the reward of lying, 240/ 960.

Share with your fellows, 270/95; 277, 278/47.

Share fairly a joint gift, 183/197.

Sheets to be clean, 63/922; to be sweet and clean, 169/14.

Shene, 198/622, fair, beautiful.

Shewethe, 45 / 657, arranges courses and dishes.

Shirt, a clean, 60/871; 168/22; to be warmed, l. 25.

Shirt-collar, 226/85.

Shoes to be clean, 226/92; servants not to wear old ones, p. 216, No. vii.

Shoeing horses, ½ a day for, 197/ 616.

Shoñ, shoes, 60/874; 65/961.

Shore, a-; Shaylyng with the knees togyther, and the fete a sonder, *a eschais*. Palsgrave, p. 841,

col. 2. *Fauquet*, A shaling wry-legd fellow. Cotgrave.

Short word, the first, is generally true, 183/211.

Shovelar, Shoveller, 28 / 433 ; 37 / 541 ; p. 98, 157 / 6, the bird.

Show out thy visage, 279, 280/75.

Shrimps, how to serve up, 45 / 646-9 ; 52/748 ; 56/824 ; 58/ 850 ; 167/32.

Shrukkynge, 19/287, shrugging. Schruggyn, *frigulo*. Prompt.

Shyn, shall, 191/435.

Sicurly, 73 / 1080, surely, certainly.

Side, 16/248, breadth.

Sigh not before your lord, 19/ 297.

Signet, 36/535, cygnet, swanling.

Skyft, 183/198. A.S. *scyft*, division; *scyftan*, to divide.

Skyfted of, 189/402, shifted off.

Silence fittest for a child at table, 232/489.

Silent, be, 209 / 8 ; while your lord drinks, 253/92.

Silk to be worn in summer, p. 133.

Silk garments, p. 139.

Silver, the dishes of, 202/757.

Silver given away by the almoner as he rides, 202/743.

Sinews indigestible, 24/362.

Siren or Mermaid, 'a dedely beste,' p. 121-2.

Sirippe, 51/733, syrup.

Sireppis, 33/509 ; 35/524, syrops, t. i. stews or gravies.

Siruppe, 25/397 ; 26/400 ; sauce for partridges, &c.

Sit, don't, till bidden, 265/14 ; 270/89 ; sit properly, 214/149 ; sit down when you're told to, 253/97 ; and where you're told, 270 / 91 ; 187 / 345. "*Il se peut seoir sans contredit qui se met là ou son hoste luy dit :* Prov. He needs not feare to be chidden that sits where he is bidden ; (the like is) *Il se peut bien seoir a table quand le maistre luy commande :* Prov. Well may he sit him downe whom he that may sets downe.

Sixpence, the value of each mess at dinner, 190/413.

Sixpence the receiver's fee, 197/ 598.

Skynnery, 64/946, skins, furs.

Skins, indigestible, 24/367 ; of cloven-footed birds not wholesome, 165/28 ; to be cut off boiled flesh, 165/7 ; to be pared off salt fish, 38/553.

Skins the huntsman's perquisite, 198/636.

Skirt of a man's dress, 179/91.

Slake, appease ; A.S. *slacian*, to slacken.

Slake, 31/483-4, cut.

Slander, don't talk, 180/101.

Sleep at mid-day not wholesome, 65/952.

Sleep, how much to be taken, 130/5 ; evils of too much, 226/ 54.

Slegh, 186/300, cunning, careful.

Sling, p. 19, note ; blow your nose with and through your fingers. 'Still in use in America.' G. P. Marsh.

Slippers brown as the waterleech, 60/874 ; 67/987 ; 168/31.

Slutt, 42/590, awkward animal.

Smack your lips, don't, 232/455

Small pieces, eat, 267/37.

Smallache, 68/993.

Small birds, how to carve, 30/473.

Sneeze ; turn your back to people when you sneeze, 211/61.

Smaragd (an emerald) good against falling-sickness, p. 141.

Snetyng, p. 262, l. 19, snotting, wiping your nose with your fingers. 'Mouchement : u. A *snyting*, or wiping of the nose.' Cot.

Sniff not too loud, 18/284.

Snite not (blow with your fingers) your nose too loud, 18 / 284. 'Deux pour vn. The *Snyte*-knave ; tearmed so, because two of them are worth but one good *Snyte*.' Cotgrave. 'To *Snite*. To wipe, or slap. *Snite* his snitch ; wipe his nose, i. e. give him a good knock.' 1796. *Dict. of the Vulgar Tongue.*

Snyte or snipe, how to carve, 27/421 ; p. 163 ; 37/544 ; 98/2 ; 49/706 ; p. 104 ; 165/3.

Snuff of candles taken away with scissors, 205/829.

Snuffers, 205/830.

Snuffle, don't, 211/57.

Socks, 60/873 ; 61/894 ; 62/895 ; 65/961 ; 67/987 ; 130/12.

Socrates wiped his nose on his cap, a bad example, 210/45.

Soil the cloth, don't, 255/147.

Solaris, a fish, p. 122.

Soles, 40/578 ; 50/724 ; p. 122 ; 58/841.

Soleyn, 50/709, solemn.

Solopendria, a fish, p. 122.

Somet, 194/540, summed.

Somon, 51/733, salmon.

Sops, 33/509.

Sore, 178/42, sorrow, pain.

Sorrel with goose, 164/2.

Sotelte, 202/758, dodge, way.

Sotelte, a device after each course of a dinner, 48/690 ; 49/702 ; 50/710 ; 52/726, 738 ; 52/750, 765 ; p. 53-54 ; 157/2. Does Chaucer allude to these when speaking of the 'excesse of divers metis and drinkis, and namely of suche maner of bake metis and dische metes brennyng of wilde fuyr, and *peynted and castelid with papire*, and semblable wast, so that is abusion for to thinke.' *Persones Tale*, ed. Morris, iii. 299. 'A soteltie with writing of balads' came at the end of the first course of Hen. VII.'s marriage-feast in 1487. *Italian Relation*, p. 115. Rabett sowker, in 2nd course, *ib.*

Souls in purgatory, pray for, 268/30.

Sowkers, 29/457, suckling.

Sows fed with fish, p. 104, note on l. 737.

Sowse, 23/360, pickled.

Spain, tapetis or carpets of, 192/457.

Sparling, names of a, p. 99.

Sparlynge, 59 / 833, the fish sperling. Fr. *esperlan*, a smelt, Cot. Spurlin, a smelt, Fr. *esperlan*. Skinner, in Prompt.

Sparrows, 28/437 ; 37/543 ; 49/706 ; p. 104.

Speak well of all men, 272/100.

Speaker of the Parliament, rank of, 72/1052.

Speche, 205/845, book or division of a poem.

Speech mars or makes a man, 264/81-2.

Speke, 156/17, speak of.

Spermyse chese, p. 84-5, note to l. 74.

Spiced cakes, 55/816.

Spicery, 12/171, spices; p. 91.

Spicery and store; Clerk of the Kitchen keeps the, 195/559.

Spicery, the officer of the, 46/666.

Spices, 55/813.

Spill the gravy on your parents' clothes, don't, 230/342.

Spill your food, don't, 269/59.

Spit not, 18/271; modestly, 212/101; not over much at meals, 232/498.

Spit on or over the table, don't, 267/43; 179/85; 167/43.

Spit in the washing basin, don't, 271/87; or loosely about, 181/134.

Spit, when you do, cover your mouth with your hand, 272/117.

Spit and snite, don't, 262/19; when you do, tread it out, 212/107.

Splat, 40/576, split open.

Splatte, p. 151, carve.

Splaye, p. 151, carve.

Splayd, 13/186, set out; 63/928, displayed, decked.

Sponges for bathing, 66/978; 67/979-84.

Spony stele, 200/677, the spoon handle.

Spoon, don't leave yours in the dish, 255/145.

Spoon, not to be filled full, 279, 280/59; not to be put in the dish, 272/125; not to stand in the dish, 179/71.

Spoon; wipe it clean, 277, 278/35; take it out of the dish when you've finished, 267/42.

Spowt not with your mouth, 19/293.

Spoyle, p. 151, carve.

Spring, the device of, 53/771.

Sprottes, 167/33, sprats.

Spycery, 156/25.

Spyrre, p. 251, l. 37; A.S. *spyrian*, to track, seek, inquire, investigate, Sc. *speir*. O.N. *spiria*.

Spyrryng, p. 251, l. 39, seeking, inquiring.

Squatinus, a fish, p. 123.

Squire's table, who may sit at, 66/1040; 169/3.

Squirt not with your mouth, 19/293.

Squyer, his wages paid by the treasurer, 196/586.

Stabulle, 182/169, support.

Stamell, 132/5, a kind of fine worsted. Halliwell; Fr. *estamé*, worsted. Cot.

Stammering is a foul crime, 236/708.

Stand, if you do, be ware of falling, 184/239.

Stand not still on stones, p. 132.

Stand upright, 276/16; 213/1.

Stans Puer ad Mensam, two English texts, p. 275-82.

Standard, 49/694, ? the chief dish at a dinner, served standing, 157/3. 'A large or standing dish,' says Pegge, on Sir J. Nevile's 'a Roe roasted for

Standert,' *Forme of Cury*, p. 173, 'for a Standert, Cranes 2 of a dish,' p. 174, l. 3.

Standarde, 166/12, ? chief dish of fish.

Stapulle, 72/1064, Calais.

Stare about, don't, 252/68; 259/18; p. 261, l. S; 209/3.

State, 17/252, a grand curl-up or arrangement of a cloth or towel.

State, 17/253; p. 83, master of the house.

States, 55/821, nobles? '*de twaelf Genooten ofte Staten van Vranckrijck*, The twelve Peeres or *States* of the Kingdome of France.' 1660. Hexham.

Staunche, 12/174; Fr. *estancher*, to stanch or stop the flow of liquid. Sp. *estancar*, to stop a leak; *estanco*, water-tight. A *stanch* vessel is one that will hold the water in or out, whence fig. *stanch*, firm, reliable. Wedgwood.

Staunche, 185/273, stop, stay.

Stealing dishes, to be watched against, 47/680.

Sted, 43/614, treated, served.

Steward, his duties, 194/521 (many are false, l. 522); he sits on the dais in hall, 177/20; carries a staff, 187/354; 188/358; is to keep good order in hall, p. 217, No. xiii.

Stewe or bath, p. 66.

Stewed beef or mutton, 54/798.

Stewed pheasant, 48/688.

Stinking breath not to be cast on your lord, 20/302.

Stirring, don't be too, 259/18; p. 261, l. S.

Stockdove, 25/397.

Stockfish, 39/558; p. 98; 58/845; p. 121. 'The Icelandic fare is not more inviting than the houses. Stockfish and butter eaten in alternate mouthfuls form the ordinary materials of a meal. The former, however, has to be pummelled on a stone anvil with a sledge hammer before even the natives can bite it; and, after it has undergone this preparation, seems, according to Mr Shepherd, to require teeth to the manner born. The latter is made from sheep's milk, and as it is kept through the winter in skins, becomes "rancid beyond conception in the early spring."'—*Chronicle*, Aug. 10, 1867, on *Shepherd's North-West Peninsula of Iceland*.

Stocks, the porter keeps the, 188/362.

Stomach the body's kitchen, 136/14-15.

Stomacher, 61/893; 168/30.

Stop strife between brothers, 185/271.

Stork; it snuffles, don't you, 211/59.

Stork, 28/433; 49/695; 157/4. *See* Pigmies.

Storuyn, 212/766, spoilt by cold.

Stounde, 66/965, moment.

Straddle, don't, 214/151.

Strangers, honour them, 171/28; always admit, p. 217, No. xv.; share good food with them, 256/169; the porter warns them, 188/368.

Strangers, visitors and residents, 75/1109-10.

Strawberies, 6/78; 7/82; p. 85, note to l. 81; 152/24.

Straynoure, p. 146/14, strainer.

Streets, how boys are to walk in, 227/134.

Stretch your limbs, pp. 130, 133, 138.

Strife not to be allowed in a household, p. 216, No. v.

Strive not with your lord, 183/226. *See* Master.

Strongere, 204 / 801, stranger, guest.

Strye, 183/223, destroy.

Stryke 18 / 280, stroke. 'I stryke ones heed, as we do a chyldes whan he dothe well. *Je applanie*. . . My father sayeth I am a good sonne, he dyd stryke my heed by cause I had conned my lesson without the booke.' Palsgrave. See also 'I stryke softely' and 'I stroke ones heed,' p. 741, ed. 1852.

Strynge, p. 151, carve.

Stuff, 42/592, 594, crab's flesh; 167/16, a crab's inside.

Stuff, 31/485, gravy?

Stuff your jaws, don't, 277, 278/31.

Sturgeon, 41/583; 52/746; 58//850; p. 122; 166/16; salt, 57/836.

Stut, 236/706, to stutter, is a foul crime.

Subjects, their duty, 242/15.

Suffrigan, 70/1013; Fr. *suffragant*, A Suffragan, a Bishops deputie. Cot.

Sugar and mustard, the sauce for partridges, &c., 36/538.

Sugar and salt as a sauce, with Curlews, &c., 36/540.

Sugar, strewed on baked herrings, 50/722; 38/550.

Sugar candy (sugre candy, 10/139); 52/757; 135/11; p. 141; 166/18

Summedelasse, 204/808, some deal less.

Summer, the device of, 51/739-43.

Sun, face and neck to be kept from, 132/8.

Sup not your food up lowdly, 272/127; 277/40; 278/37; 179/69.

Supervisor, 195/544-5, surveyor.

Suppers to be light, p. 131; to be larger than dinners, p. 142. See the one in Sir Isumbras, *Thornton Romances*, p. 235, &c.

Surnape, how to lay, p. 16-17; p. 92-3; 155/26; 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, 204/809-20.

Surueynge borde, 47/675, table or dresser on which the cook is to put the dishes for dinner.

Surveyor of the dishes for dinner, 46/672; 47/674, 676.

Surveyor, his duties, 195/545.

Suwe, 264/83; O.Fr. *seure*, *sevre*, Fr. *suivre*, L. *sequor*, follow.

Swallow, 28/438 (the bird).

Swan, 48/688; p. 91; how to carve, 26/402; to lyfte or carve, p. 161.

Swan; its sauce is chaudon, 56//535; p. 97; its skin is to be cut off, 165/15.

Swashbucklers, hanging good for, p. 125.

Swear not, 270/75.

Swear no oaths, 277, 278/44.

Swearing, against, p. 236, cap. xi. *See* Ascham's account and condemnation of it in 1545, *Toxophilus*, p. 45, ed. Giles, and in his *Schoolmaster*, p. 131, of the little child of four roundly rapping out his ugly oaths.

Sweet words, ware; the serpent was in 'em, 183/207.

Swenge, 96/1, beat up.

Swordfish, 41 / 582; p. 118; salt, 57/836.

Swyng, p. 145, beat, whip, mix.

Syce, 192/469, candle-stick or holder; but 'Syse, waxe candell, *bougee*.' Palsgrave in Halliwell.

Syde, p. 151, carve.

Syles, 200 / 695, strains. See *Corrigenda*.

Sylour, 191/445, tester and valances of a bed.

> Hur bede was off aszure,
> With testur and *celure*,
> With a bryȝt bordure
> Compasyd ful clene.

Sir Degrevant, l. 1473-6; p. 238. A tester ouer the beadde, *canopus*. Withals.

Symple condicions (how to behave when serving at table, &c.), p. 18; p. 83.

Synamome, 10/131, 136.

Syngeler, 79/1184, single.

Syngulerly, 73/1074, 1079, by itself.

Table for dinner, how the ewer and panter are to lay it, p. 199-201.

Table, how to lay and serve the, pp. 13-18; how to wait at, p. 229, cap. iii.

Table, how to behave when sitting at, 231/423; 255/136; 263/39; 265/15; 270/94.

Table-cloth, don't dirty it with your knife, 180/110; 272/119; 277/39; 278/40; or wipe your teeth on it, 180/115.

Table-knife, 22 / 334, ? a broad light knife for lifting bread-trenchers on to the table.

Table-knives, 152/13.

Tacches, 20/306, faults, ill manners.

Tacchis, p. 261, l. K; 258/10; tricks, ways; tetch'e, or maner of condycyone, *mos*, *condicio*. Prompt. He that gentyl is, wylle drawe hym vnto gentil *tatches*, and to folowe the custommes of noble gentylmen. Caxton's Maleore, v. i. p. 250, ed. 1817.

Take leave of all the company after dinner, 271/91-3.

Take the best bit, don't, 277, 278/45.

Talwijs, p. 261, l. T; 259 / 19; full of slander; A.S. *tál*, reproach, blame, slander, accusation, false witness, a fable, tale, story. Bosworth (from whom all the A.S. words are quoted). Du. *taalvitter*, a censorious critick. Sewel. '*Talu* has for its first signification *censure*; and "*wise at censure*," *censorious*, is an ancient Momus.' Cockayne.

Talk at meals, don't, 267/51; 272/101.

Talk loud, don't, 277, 278/30.

Talk too much, don't, 269/58; 219/6; 279, 280/74.

Talking to any man, how to behave when, p. 235, cap. vii.; 252/64; 270/65; 275, 276/16.

Tamed, 23/345, trimmed, or ? cut down.

Tampyne, 5/68, a stopper.

Tansey, 159/26; is good hot, 33/503.

Tansy cake, p. 96.

Tansye fryed, 161/10.

Tansey gyse, a, 52/749, a dish of tansey of some kind.

Tantablin, 96/14, a kind of tart.

Tapet, 193/484, cloth.

Tapetis, 192/457, 460, cloths, carpets, or hangings.

Tarrer, p. 5, l. 65, l. 71, an auger. *Tarere* por percier. *De L'Oustillement au Villain.* ed. 1833, p. 10. *Tarré* . . Hauing an ouerture or hole. *Taré*, wormeeaten, or full of holes. Cot.

Tarryours, 152/14, augers.

Tartlett, 35/521.

Tarts, 161/4; 164/29.

Tast, 63/922, test, try.

Taste every dish, 256/165.

Tastynge, 80/1195-9 (tasting or testing food to see that there's no poison in it), is only done for a king, &c., down to an earl, 193/495-6. *See* Credence.

Tattle, don't, 264/78.

Tayme, p. 151, cut up.

Teal, p. 164, last line; how to carve, 26/401; p. 95; p. 163.

Teal pie, 31/481.

Teeth, to be washed, 226/100; to be kept white, 213/121; how to keep clean, p. 134.

Teeth not to be picked at meals, 255/150; 263/54; 20/301; 232/495; not to be picked with a knife, 277, 278/42; or a stick at meals, 180/93.

Temper, 42/595, season, sauce; 44/636, mix.

Temper thy tongue and belly, 232/476.

Temperance is best, p. 261, l. T; 259/19.

Temporaunce, 130/4, moderate temperature.

Tenants, to be asked after, p. 218, No. xvi.

Tench, how to carve, 41/586; p. 122.

Tenche in gelly, 166/14.

Tene, 21/319, trouble.

Tene, 64/934, vex, trouble.

Tent, heed, attention.

Tent, 190/430, attend to, take charge of.

Tepet, 179/92, a man's tippet.

Testudo, p. 123, the tortoise or turtle.

Þan, 53/785, that, which.

Thank him who gives you food, 271/92.

Þaughe, 52/761, though.

The, 263/32, thrive.

Þegre, 264/66, degree, state.

Theologicum, 87/7, the monks wine.

Think before you speak, 252/71.

Third man, never be, 185/287.

Þo, 262/5, do, put.

Thornback, 41/584; p. 99, two notes; 58/844; 167/10; 168/11.

Thorpole, 167/10. *See* Thurlepolle.

Three or four at a mess, 171/13 ; 72/1057.

Threpole, 168/8 ; ?thurlepolle.

Throat, don't get food into your wrong one, or it will do for you, 180/99.

Thrushes, 28/438 ; 37/543 ; 165/3.

Thumb, don't dip yours into your drink, 181/127.

Thurle-polle, 41/584 ; p. 99 ; salt, 57/837.

Thye, p. 151, carve.

Tiȝt, 74/1095, draws, grows, from A.S. *teon*.

Time (a) for all things, 234/587.

Tintern, the abbot of, the poorest of all abbots, 76/1142.

Tintinalus, a fish, p. 122.

Toes, keep 'em still, 186/320.

Tome, 177/10, opportunity.

Tongue ; don't let yours walk, 232/472 ; don't poke it out and in, 212/97 ; charm it, 229/284.

Tooth-picker (A.D. 1602), p. 136, p. 142 ; Sp. *escarvadientes*, a tooth-picker, a tooth-scraper. 1591, Percivale, by Minsheu, 1623.

Top crust for the lord, 139/342 ; p. 271.

Torches, 193/508 ; 205/825.

Torn clothes to be mended, 226/102.

Tornsole, 153/25 ; 154/1 ; 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. 38. *See* Turnsole.

Torrentyne of Ebrew, 9 / 119 ; p. 90, No. 11 ; a sweet wine.

Torrentyne, 57 / 835 ; p. 107 ; the trout. Fr. *torrentin* is 'Belonging to, or abiding in, torrents, or swift and violent streames.' Cot. *See* Turrentyne.

Torrentille, 38/548 ; p. 98, a fish. ? what.

Tortes, 193/492 ; p. 193, note [2], a kind of light ; 193/510 ; 205/825 ; 204/note [1].

Totter, don't, 214/151.

Towel, don't dirty it at dinner, 263/52.

Towel, a narrow and a broad, to wash with after dinner, 204/811.

Towel, 2 knights to hold before the lord's sleeves, 201/713.

Towse, 53/781, ? oakum.

Trace, 46/664, way ; 234/630, track, path.

Trample not with your feet, 20/299.

Transsene, p. 151, cut up.

Traunche, p. 151, cut up.

Tre, 201/701, wood.

Treasurer, his duties, 196/573-94 ; he sits on the dais in hall, 177/20.

Treatablie, 230/323, distinctly.

Trencher bread, 4/56 ; p. 84 ; to be 4 days old, 152/7. 'Item that the *Trenchor Brede* be maid of the Meale as it cummyth frome the Milne.' *Northumberland H. Book*, p. 58.

Trenchere lovis, 14/197 ; p. 84 ; 154/35 ; p. 157 ; loaves of coarse unsifted meal ; the panter to bring in three, 200/667.

Trencher-knife, p. 22, note [2]; 152/3.

Trencher, no filth to be on, 269/73; not to be loaded with scraps, 277/48; 278/48.

Trenchers, how to be laid on table, p. 22; four to the lord, and one a-top, 201/723; p. 160, and the collations of the first edition.

Trestis, 204/822, trestles.

Trestuls, 189/389; trestles, 192/464.

Tretably, 235/673, ? Fr. *traictable*, courteous, gracious, tractable, pliant, facile, intreatable. Cotgrave.

Trete, 43/612, trouble ?

Treteable, 279, 280/78; Fr. *traictable*.

Trifelynge, 19/287, ? rocking, swaying about.

Trinity, bless oneself with, 181/149.

Trompe, the crane's, 28/431-2; 159/5.

Trout, 40/578; 51/735; p. 123; 167/9.

True, be, in word and deed, 268/41.

Trusse, 62/898, pull.

Tunny, p. 97, note on l. 533.

Turbot, 41/583; 51/735; 167/10; fresh, 59/852.

Turnsole, 9/123; 11/143; p. 91; turnesole is used to make *pownas* colour (? *pownas*, puce) in *Forme of Cury*, recipe 68, p. 38. *See* Tornsole.

Turrentyne salt, 168/7.

Turrentyne, sele, 166/25; p. 174.

Tursons, p. 50, note [6].

Tuske, p. 151, carve.

Tutia, 135/10, for Tutia; Fr. *Tuthie:* f. Tutie; a medicinable stone or dust, said to be the heauier foyle of Brasse, cleauing to the vpper sides and tops of Brasse-melting houses: and such doe ordinary Apothecaries passe away for *Tutie;* although the true *Tutie* be not heauie, but light and white like flocks of wooll, falling into dust as soon as it is touched; this is bred of the sparkles of brasen furnaces, whereinto store of the minerall Calamine, beaten to dust, hath been cast. Cotgrave.

Two at a mess, who may sit, 72/1049; 179/7; who, two or three, 72/1051-5; carver is to put on, 179/9.

Two fingers and thumb, carver is to put, on a knife, 21/320; p. 157.

Two fingers, a lord to eat with, 30/467.

Twopence or threepence a day, the wages of a groom or page, 198/619-20.

Twynkelynge, 18/281, blinking.

Twyte, 256/179, hack; 'telwyn, or thwytyn (twhytyn, twytyn). *Abseco, reseco.*' P. Parv.

Tyer, 153/21, Tyrian wine.

Tyere, p. 151, cut up.

Tymbre that fyre, p. 151, put wood on it.

Tyre, 9/119; p. 90, No. 9, a sweet wine.

Unbrace, p. 151, carve.

Unbrushen, 64/944.

Uncleanness to be abhorred, p. 140.

Uncountabulle, 195/544, not accountable to any other officer of the household ?

Uncover thy head when talking to any man, 236/722.

Undefied, 23/359, ? unqualified, unguarded against, uncooked.

Undercrust of a loaf to be cut in three, 178/39.

Undertraunche, p. 151, cut up.

Undress by the fire, p. 136 ; in winter, p. 142.

Undressing described, p. 169 ; and going to bed, 193/487, &c., 194/516.

Unfed, better than untaught, 236/725.

Unjoint, p. 151, carve.

Unlace, 21 / 315, 322 ; p. 151, carve (a cony) ; 26 / 410 (a capon).

Unsunken, 191/441.

Untache, p. 151, carve.

Upbrayde, 25/395, reproach.

Upper-crust of a loaf for the lord, 23/342 ; p. 157 at foot ; to be cut in four, 178/37.

Upright, sit, 270/93.

Upright, p. 129, with the face upwards. "I throwe a man on his backe or *upright*, so that his face is upwarde. *Je renuerse.*" Palsgrave.

Urinal, 169/34. *See* Vrnelle.

Urine, retain it not, 214/145.

Usher, the duties of one, p. 69-78 ; p. 170-2.

Usher of the Chamber, 190/432 ; his duties, 192/473 to 194/520 ; he carries the smallest wand, 187/354.

Usher and marshal ; all other household officers obey him, 79/1180.

Valadyne gynger, 10/132.

Valance, 191/447, hangings of a bed.

Vampeys, 61/894.

Vantage, 198/635, gain, perquisites.

Vaunte, fryter, 157/2, ? meat.

Veal, 54/807.

Veal, verjuice its sauce, 36/534.

Veele, 31/486, veal.

Velany, 178/56, abusing.

Velvet, 62/914.

Venator, 198/628-9, the huntsman.

Venemous, don't be, p. 261, l. V.

Venesoun, how to carve, 25 / 383-91 ; Andrew Borde's opinion of, p. 94-95.

Veniable, p. 261, l. V, revengeful.

Venison, 37/542 ; how to carve, 158/13.

Venison baked, 48/689 ; p. 101 ; roast, 28/444 ; 49/694 ; 165/2.

Venison pastey, 31/489.

Venprides, 55/820. ?

Ventes, 159/13, anus ; p. 162, l. 3 from foot.

Venure, 31/489, beast that is hunted.

Vewter, 198/631, fewterer ; '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 maistiffe ; fit for the chase of wild bears and boars. Cot. 'The Gaulish hounds of which Martial and Ovid speak, termed *vertagi*, or *veltres*, appear to have been greyhounds, and hence the appellations *veltro*, Ital., *viautre*, *vaultre*, Fr., *Welter*, Germ. The Promptorium gives

"Grehownde, *veltres*," p. 209. Various details regarding the duties of the "foutreres," and their fee, or share of the produce of the chace, will be found in the Mayster of Game, Vesp. B. xii., fol. 99, 104, b.' Way in *Promptorium*, p. 291.

Verjuice, 58/841, 843.

Verjuice, p. 159, 168/9, at foot.

Verjuice, the sauce for boiled capon, &c., 36/534; for crab, 42/596; with goose, 164/3.

Vernage, 9/118; p. 87, No. 1; 153/22.

Ryche she tham drewe
Vernage and Crete.

Sir Degrevant, p. 235, l. 1408, l. 1703.

Vernagelle, 9/118; p. 87, No. 2.

Viant, 33/501, ? meat.

Viaunt, fruture, 48 / 689, meat fritters?

Vicars, rank of, 71/1031.

Vice, avoid, 234/610.

Vilony, 265 / 8; 266 / 10, discourtesy, rudeness; p. 261, l. V.

Vinegar, 57/835; 58/847.

Vinegar as a sauce, 36/536.

Vinegar for crayfish, 43/611.

Vines, tender, with goose, 164/2.

Virtue, the first of, 232/493.

Viscount, rank of, 70 / 1013; 72/1049.

Vngry3t, 202/751, undished?, not uncooked.

Vnhynde, 179/80, ungentle, uncourteous.

Vnkende, 204/816, ? unsuitably; A.S. *uncynd*, unnatural, unsuitable.

Vnkunnynge, 252/54, want of knowledge.

Vnskilfully, without reason; O. N. *skil*, reason.

Voider, put your scraps into it, 272/131; one to be on the table, 230 / 376, 358; 231 / 382. 'A Voider to take vp the fragmentes, *vasculum fragmentarium*, *analactarium*, *vel aristophorum*.' Withals. Fr. *Portoire*, Any thing that helpes to carry another thing; as a *Voyder*, Skep, Scuttle, Wheelebarrow, &c. Cotgrave.

Vomit away from company, 213 /117.

Voyd, 50/716, clear.

Voydance, 262/20. The side-note is doubtless wrong; the getting it out of the way applies to the *snetyng* of the line above. But see 214/145-7.

Voyder, 272/131, vessel to empty bones and leavings into.

Vrbanitatis, p. 262-4.

Vre, 78/1173; 236/716, custom, practice.

Vrinal, 137/15, a glass vessel in which urine could be looked at and through.

Vrnelle, 63/926; 66/971; Fr. *Vrinal*, an Vrinall; also, a Jordan, or Chamberpot. Cot.

Wade not too deep, 259/21; p. 261, l. W.

Wadrop, 190/429, wardrobe.

Wafers to eat, 50/715; 52/759; 55/816; 157/11; 166/19.

Wager, don't lay with your lord, 184/227.

Wages of grooms and yeomen kept account of by the Clerk of the Kitchen, 195/556; of

grooms and pages, 197/617-20; paid by the Treasurer, 196/585.

Walk gently in the morning, p. 140.

Walk decently, 214/157.

Wall, don't make it your mirror, 275, 276/11.

Walle-wort, 68/992.

Waloande, 179/63, guggling, speaking with the mouth full.

Wand, teeth not to be picked with, 180/94.

Wanhope, 3/30, despair.

Wanton laughing is wrong, 276/20.

Wantons, young, want hanging, p. 125.

Warden of a craft, 78/1160.

Wardrobe, 64/940; is in the Usher's charge, 193/479.

Wardrop, 196/565.

Wardropere, 193/481, keeper of the wardrobe.

Warm water to wash hands in, 62/902.

Warm your clothes in winter, p. 143.

Warming-pan, p. 136, last line.

Wash (vasshe) before going to bed, a lord does, 194/513.

Wash in summer, not winter, p. 138.

Wash on rising, your hands, 226/74; before eating, 187/343; 265/9; and face, 266/13; before leaving the table, 271/84; after meals, 257/193; p. 142.

Washing after dinner, how done, 201/713-21; 231/403-416; 257/200.

Washing directed, p. 130; p. 139.

Wastable, 13/179.

Waste not, 259/20; p. 261, l. W; 269/56.

Wate, 201/739, know.

Water, how to assay, 202/702.

Water, Ewerer to give, to all, 200/643.

Water for the teeth, W. Vaughan's, p. 134.

Water-leech, slippers to be brown like one, 60/874.

Watery, 18/282.

Wax, all candles & morters of, 204/827-33.

Wayte, 17/265, watch; 28/436 take care.

Wayue, 186/322, glance, move, let wander.

Wearisome, 52/751.

Weldsomly, 2/17, at will.

Welke, *marceo*, to welke, *sicut flores. marcidus*, welked. *emerceo*, to wax drie and welkynge. Gloss. *Reliq. Ant.* v. 1, p. 6.

Wesselle clothes, 188/367, ? cloths, for vessells.

Weste, Richard, his *Schoole of Vertve*, referred to, p. 207; his acrostic, p. 208.

Westminster, the Abbot of, 76/1141.

Wether or ram, p. 105, note on l. 779.

Whale, likes harmony, p. 116. Fr. *Tinet:* m. The Whall tearmed a Horlepoole, or Whirlepoole. Cot.

Whale, roast, how to carve, 41/581; salt, 57/837; 168/8.

Whelk, how to carve a, 44/624.

Whelks, 52/747 ; 166/17. Fr. *Turbin.* The shell-fish called a *Welke* or Winkle. Cot.

Whene, 195/548, ? same as *cweme*, agreeable.

Whileere, 24 / 377, a time ago, before.

Whils, 254/133, until.

Whisper, don't, 253/95 ; 269/54.

Whispering, avoid it, 184/250.

White bread, 7/92 ; 200/686.

White herrings, 45/642.

White payne or bread, 14/204.

Whiting, 40/575 ; 58/845 ; how to carve, 167/6.

Whole-footed fowls, skin of, is wholesome, 165/19.

Whot, 52/757, ?white, not "hot," as in side note : cf. blaundrelle, 50/714.

Widgeon, 165/1.

Wife, is to honour her husband, 185/267 ; takes her husband's rank, 74/1092. On the first of June, 1582, John Wolfe paid the Stationers' Company 8*d.* for a licence "to imprinte two ballades," of which the latter was "a settinge forth of the variety of mens mindes, esteaminge rather welth with a wanton wife, then vertue in a modeste 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, quick, nimble. Swed. *vig.*

Wild, don't be, 182/156.

Wild boar, 48/686.

Sche brouȝt fram the kychene
A scheld of a wylde swyne,
Hastelettus in galantyne.

Sir Degrevant, p. 235, l. 1397-9.

Wind, let it out with secresy, 214/145.

Windows of a bedroom to be shut at night, p. 129.

Wine, livery or allowance of, 205/843.

Wines, 8/109 ; sweet, p. 9 ; p. 86-7 ; the names of, p. 153.

Wing, cut under, not over, in whole-footed birds, 164/5.

Wings of smaller birds, the best bits, 27/418 ; 30/473.

Winter, the Device of, 52/766.

Wipe your mouth before drinking, 272/105.

Wipe your nose, don't, 274/141.

Wise men eat the fish, 219/12.

Wisps of straw for bed-making, 191/439.

Wite, wet, know, A.S. *witan.*

Withy leaves in a bath, 69/995.

Wives, the duty of, 242/9.

Wolfskin garments for winter, p. 139.

Woman (?) not to sit at a Bishop's table, p. 216, No. x.

Woman-kind, speak never uncourteously of, 184/259.

Woman's milk, 135/13.

Wombelonge, 29/451, belly-wise, on its belly.

Won, 197/605, supply.

Wont, 182/190, wants, fails.

Woodcock, 37/542 ; p. 98 ; 49/697 ; 165/1 ; how to carve, 27/421 ; p. 163.

Woollen cloth to be brushed every week, 64/943.

Work after meals to be avoided, p. 131.

Worship God, 182/157.

Worshipfulle, sb., 45/655, worshipful person.

Worth, 272/114, estimation.

Worthier men, let them be helped first, 263/45.

Wortus, 34 / 517 ; A.S. *wyrt*, *wurt*, 1. wort, a herb, plant, a general name for all sorts of herbs, scented flowers, and spices ; 2. a root. (Bosworth.)

Wralling, 211/60, wawling, caterwauling, 'quarrelling or contending with a loud voice.' Halliwell.

Wrap bread stately, how to, 14/209 ; 155/10.

Wrappe, sb., 14/212 cover.

Wrappe, 14/212, wrap, cover.

Wrapper, 15/224 ; 155/13.

Wrast, 178/26, wresting, twist.

Wrawd, 42/590, froward.

Wrinkled, don't let your countenance be, 210/41.

Wry not your neck askew, 19/285.

Wyn, 191/447 ; A.S. *wyn*, joy, pleasure.

Wyneberries, 6/78 ; p. 85.

Wynge, p. 151, carve.

Wynkyn de Worde's *Boke of Keruynge*, p. 147-74.

Wynkynge, 18/282.

Wynne, 270/79 ; A.S. *win*, labour (not *wyn*, *win*, pleasure).

Wyt, 268/41, will.

ȝane, 19/294, yawn ; A.S. *ganian*.

Yardchok, 67/991.

Yawn not, 19/294 ; when you do, hide behind a napkin, 211/82.

Y-chaffed, 61/893, warmed ; Fr. *chauffé*.

Ycoruyn, 203/765, carved, cut.

Yeoman of the Crown, 71/1033.

Yeoman-usher is under the marshal, 189/383.

Yeomen in hall, 178/27.

Yerbis, 48/687, herbs.

ȝett, 22/339, formerly ȝ, see l. 204.

Yȝes, 35/527, eyes.

Ygraithed, 15/225, prepared.

Ynons, 40/569 ; p. 98, onions.

Yn-same, 271/93, in the same way. Cut out the hyphen.

ȝomon of chambur, 193/507.

ȝomon-ussher, sleeps all night on the floor at his lord's door, 194/519.

York, Archbp. of, 73/1078 ; Bps. of, l. 1081.

Youth, if lawless, old age despised, 219/14.

Ypocras, how to make it, p. 9-12 ; p. 153.

Ypocras, 52/759 ; 166/19.

Ypocras to drynk, 50/715.

Yoxinge, 19/298, note [4]. I *yeske*, I gyue a noyse out of my stomacke. *Je engloute*. When he *yesketh* next, tell hym some straunge newes, and he shall leave it. Palsg.

Ypullished, 4/63, polished.

Yse, 81/1222, look at.

Ywys, 250/12 ; A.S. *gewis*, certainly.

Zole, 51/737, sole ?

ADDITIONS TO INDEX.

Brawn of boar: this was the first dish at dinner in Harrison's time, 1577-87; see his *Description* of Britain, bk. iii, ch. 1 (N. Sh. Soc.).

Dischmetes, 34/514.

Galingale: Sp. *Júncia avellanda*, *Júnca odoróso*, galingale.—Minsheu.

Girls: home-education, xxv, xv, &c.

Leche fryture: see *Leschefrites*, *leschefrayes*, in the index to the *Ménagier de Paris*.

Musclade is Span. *mezclada*, mixture. Ital. *mescolanza* is used, in Genoa at least, for a fry of small fish.—H. H. Gibbs. Minsheu has *mézela*, *méscla* or *mezcladura*, a medlie, mingling.

Peacock: as to his voice, see Roberts's *Fables Inédits*, T. Wright's *Piers Plowman*, ii. 548.

Raspise: All maner of wynes be made of grapes, excepte *respyce*, the whiche is made of a berye.—A. Borde, *Dyetary of Wynes*, sign. F. i.

Remyssailes: leavings.

[*Postscript, added after the Index had been printed.*]

Ffor 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. lxxii., 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. 356, the confusion of the terms of a Carver, 'unlose *or* tire *or* display,' p. 357—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,

[1] Though 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. 355, 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 *Boke of Curtasye* 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:

> " Welcombe you bretheren godely in this hall!
> Joy be unto you all
> that en[1] this day it is now fall!
> that worthy lorde that lay in an Oxe stalle
> mayntayne your husbonde and you, *with* your gystys all!"

[I. *Of laying the Cloth and setting out the Table.*]

Ffirst, in servise of all thyngys in pantery and botery, and also for the ewery. ffirst, table-clothis, towelles longe and shorte, covertours[2] and napkyns, be ordeyned clenly, clene and redy accordyng to the tyme. Also basyns, ewers, Trenchours of tree or brede, sponys, salte, and kervyng knyves.

1. Have your table-cloths and napkins ready,

also trenchers, salts, &c.

Thenne ayenst tyme of mete, the boteler or the ewer shall brynge forthe clenly dressed and fayre applyed[3] Tabill-clothis, and the cubbord-clothe, cowched uppon his lefte shulder, laying them uppon the tabill ende, close applied[3] unto the tyme that he have firste coverd the cubbord; and thenne cover the syde-tabillis, and laste the principall tabill with dobell clothe draun, cowched, and spradde unto the degre, as longeth therto in festis.

2. Bring your cloths folded,

lay them on the table,

then cover the cupboard, the side-table, and the chief table.

Thenne here-uppon the boteler or panter shall bring forthe his pryncipall salte, and iiij or v loves of paryd brede, havyng a towaile aboute his nekke, the tone half honge or lying uppon his lefte arme unto his hande, and the kervyng knyves holdyng in the ryght hande, iuste unto the salte-seler beryng.

3. Bring out the chief salt-cellar, and pared loaves,

and hold the carving-knives in your right hand.

[1] on.

[2] For bread, see § III., p. 352.

[3] Folded. Cf. 'a towaile applyed dowble' below. Fr. *plier*, to fould, plait, plie. 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 kervyng knyves, the poynts to the seler benethe the trenchours.

4. Put your chief salt-cellar before the chief person's seat, his bread by it, and his trenchers before it.

Thenne the seconde seler att the lower ende, with ij paryd loves[1] therby, and trenchours of brede yf they be ordeyned; and in case be that trenchours of tree shalbe ordeyned, the panter shall bryng them with nappekyns and sponys whenne the soverayne is sette att tabill.

5. Put the second salt-cellar at the lower end. If wooden trenchers are used, bring them on.

Thenne after the high principall tabill sette with brede & salte, thenne salte-selers shall be sette uppon the syde-tablys, but no brede unto the tyme such people be sette that fallith to come to mete. Thenne the boteler shall bryng forth basyns, ewers, and cuppis, Pecys,[2] sponys sette into a pece, redressing all his silver plate, upon the cubbord, the largest firste, the richest in the myddis, the lighteste before.

6. Put salt-cellars on the side-tables.

7. Bring out your basins, &c., and set all your plate on the cupboard.

[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 tyme 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 principall servitours to

8. Let the chief servants have basins, &c., ready, and after Grace, hold the best

[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.

[2] Goblets or cups: ? also ornamental pieces of plate. 'A *peece* of wyne' occurs in *Ladye Bessiye*, Percy Folio, Ballads & Romances, vol. iii., and in the Percy Society's edition. John Lord Nevill of Raby, in 1383, bequeaths 48 silver salt-cellars .. 32 *peces*, 48 spoons, 8 chargers, 27 jugs, &c. *Domestic Architecture*, ii. 66. '*Diota*. Horat. Any drinking *peece* having two eares, a two-eared drinking cup.' *Nomenclator* in Nares.

basin to the chief lord, with the towel under:

and then let his messmates wash.

holde the towell under the basyn in lenght before the sovrayne; and after that the sovrayne hath wasshe, to yeve thenne 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.*]

9. The chief lord takes his seat, then his mess-mates theirs;

then the lower-mess people theirs.

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 sittyng, the servitorys moste diligently a-wayte to serve them of qussyons, and after that done, to make such personys to be sette at the lower messe as the principall soverayne aggrees that be convenyent.

(When Grace begins, the bread cover is to be taken away.)

10. The Carver takes 4 trenchers on his knife-point,

and lays them before the chief lord,

(one to put his salt on,)

and 3 or 2 before the less people.

Be it remembrid that evermore at the begynnyng of grace the covertour of brede shalbe avoyded and take away. thenne the karver, havyng his napkyn at all tymes uppon his left hand, and the kervyng knyf in his right hande, and he shall take uppon the poynte of his knyf iiij trenchours, and so cowche them iustely before the principall, iij lying iustely to-geder, ij 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 therto, and soo thorowe the borde.

11. The Butler gives each man a spoon and a napkin.

12. The Carver pares 2 loaves,

lays 2 before his lord, and 2 or 1 to the rest.

Thenne the kerver 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 kerver or sewer most asserve[1] every

[1] ? Assewe.

disshe in his degre, after order and course of servise as folowith : first, mustard and brawne, swete wyne shewed therto.[1] 13. Serve brawn,

POTAGE.

Befe and moton. swan or gese. grete pies, capon or fesaunt ; leche or fretours. Thenne yef potage be chaungeabill after tyme and season of the yere as fallith, as here is rehercid : by example, ffor befe and moton ye shall take beef, swan, pheasant, fritters. As a change for beef,

Pestelles or chynys of porke, have legs or chines of pork, or
or els tonge of befe, tongue of ox or
or tonge of the harte powderd ;[2] hart.
Befe stewed,
chekyns boylyd, and bacon.

[*The Second Course.*]

Thenne ayenste the secunde cours, be redy, and come in-to the place. the kerver muste avoyde and take uppe the service of the first cours,—begynnyng at the lowest mete first,—and all broke cromys, bonys, & trenchours, before the secunde cours and servise be served. thenne the seconde cours shall be served in manner and fourme as ensample thereof here-after folowyng : 14. Clear away the 1st course, crumbs, bones, and used trenchers. 15. Serve the Second Course :

Potage. pigge	la*m*me stewed	Small birds, lamb, kid, venison,
Conye	Kidde rosted	
Crane	Veneson rosted	
heronsewe	heronsewe	
betoure	betoure	
Egrete	pigeons	
Corlewe	Rabetts	rabbits,
wodecok	a bake mete	meat pie,
Pert[r]igge		
Plover	Stokke-dovys stewed	
Snytys	cony | malard	
quaylys	telys | wodecok	teal, woodcock,
ffretours	grete byrdys	Great birds,
leche		

[1] Sewed or served therewith.

[2] salted or pickled.

[V. *How to clear the Table.*]

16. Fill men's cups and remove their trenchers.

After the seconde cours served, kerved, and spente, hit must be sene, cuppys 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,[1] the panter or boteler muste gader uppe the sponys ; after that done by leyser, the sewer or carver shall be-gynne at the loweste ende, and in order take uppe the lowest messe ; after the syde-tabill be avoyded and take uppe, and thenne to procede to the Principall tabill, and ther honestly and clenly avoyde and withdrawe 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 thyng save the salte-seler, hole brede (yf any be lefte), and cuppys.

17. Collect the spoons.

18. Take up the lowest dishes at the side-tables, and then clear the high table.

19. Sweep all the bits of bread, trenchers, &c., into a voyder.

[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 procede in rule unto the laste,[2] and theruppon the kerver to have redy a voyder, and to avoyde all man*er* trenchours [&] broke brede in a-nother clene disshe voyder, and cromys, which with the kervyng-knyf[3] shall be avoyded from the tabill, and thus p*ro*cede unto the tabill be voyded. Thenne the kerver shall goo unto the cuppebord, and redresse and ordeyne 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

20. Take away the cups, &c., from all the messes, putting the trenchers, &c., in a voyder,

and scraping the crumbs off with a carving-knife.

21. Serve wafers in towels laid on the table,

[1] ? a'oweth

[2] ? firste. 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 requere : therto moste be servid swete wyne ☙ and in feriall[1] tyme serve chese shraped with sugur and sauge-levis,[2] or ellis that hit be faire kervid hole, or frute as the yere yeveth, strawberys, cherys, perys, appulis; and in winter, wardens,[3] costardys roste, rosted on fisshe-dayes with blanche pouder, and so serve hit forth ☙ Thenne aftur wafers and frute spended, all maner thinge shalbe take uppe and avoyded, except the principall salt-seler, hole brede, and kervyng-knyves, the which shalbe redressed in man*er* and fourme as they were first sette on the table; the which, principall servitours of the pantre or botery, havyng his towaile, shall take uppe, and bere hit into his office in like wyse as he first brought hit unto the Tabill.

and sweet wine. In holiday time serve cheese, or fruit;

in winter, roast apples.

22. Clear away all except the chief salt-cellar, whole bread, and carving-knives;

take these to the pantry.

[VII. *How the Diners shall wash after Dessert.*]

Thenne the principall servitours, as kerver and sewer, moste have redy a longe towaile applyed dowble, to be cowched uppon the principall ende of the table; and that towell must be iustely drawen thorowe the tabill unto the lower ende, and ij servitours to awayte theruppon that hit be iustely cowched and sprad. after that done, ther muste be ordeyned basyns, and ewers *with* water hote or colde as tyme of the yere requerith, and to be sette uppon the tabill, and to stonde unto the *grace* be saide; and incontynent after grace seide, the servitours to be redy to awayte and attende to yeve water, first to the principall messe, and after that to the

23. Lay a fresh cloth all along the chief table.

24. Have ready basons and jugs with hot or cold water;

and after Grace, hand basins and water to the first mess,

then the second

[1] Fr. *ferial*, of or belonging to a holyday. *Vn ferial beuveur*, a square drinker, a faithfull drunkard; one that will take his liquor soundly. Cotgrave. *Feries*, Holydaies, feastiuall 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 Nevile, daughter of Sir John Nevile, the 14th of January in the 17th year of Henry the VIIIth. (A.D. 1526.) *Forme of Cury*, p. 174.

[3] Wardens are baking pears; 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 delyvered to the officer of pantery or botery.

25. Take off and fold up the towels and cloth, and give 'em to the Panter.

[VIII. *Of the Removal of the Table, and the separate Service to grand Guests in the Chamber.*]

Thenne uprysyng, servitours muste attende to avoyde tabills, trestellis, formys and stolys, and to redresse bankers and quyssyons. then the boteler shall avoyde the cupborde, begynnyng at the lowest, procede in rule to the hieste, and bere hit in-to his office. Thenne after mete, hit moste be awayted and well entended 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 clenly appareld and dressed according to the tyme of the yere, as in wynter-tyme, fyer, in somur tyme the bedd couerd with pylawes and hedde-shetys in case that they woll reste. and after this done, they moste have chere of neweltees in the chamber.[1] as Iuncate,[2] cheryes, pepyns, and such neweltees as the tyme of the yere requereth; or ellis grene ginger comfetts,[3] with such thynge as wynter requereth; and swete wynes, as ypocrasse, Tyre, muscadell, bastard

26. Clear away tables, trestles, forms; and put cushions on other seats.
27. Butler, put the cups, &c., back into your office.
28. Serve knights and ladies with bread and wine, kneeling.

29. Conduct strangers to the Chamber.

30. Serve them with dainties:

junket, pippins,

or green ginger;

and sweet wines.

[1] I do not suppose 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."—*Domestic Architecture*, iii. 94-5.

[2] See *Ioncate* in Index, and Russell, l. 82.

[3] See Russell, l. 75, and, for wines, l. 117, and notes p. 86-91.

vernage, of the beste that may be had, to the honor and lawde of the principall of the house.

[IX. *How to Carve.*]

to lose and t[i]re or sawse a capon:[1] begynne at the lifte legge first of a Swan;[2] & lyfte a gose y-reared at the right legge first, and soo a wilde fowle. To unlose, tire, or display a crane:[3] cutte away the nekke in a voyde plate, rere legge and whyngge as of a capon; take of ij leches of the briste, and cowche legge and whyngge and lechis into a faire voyde plater; mynse the legge, and poyntes of whinge; sawse hym *with* mustard, vinager, and pouder gynger, and serve hit before the sovrayne, and the carcas in a charger besyde: serve it hole before the sovrayne. and he[4] may be served and dressed as a capon, save one thyng, his breste 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 mynsed, sawse hym with mustard, burage,[7] suger, and powder of gynger.

How to carve a Swan, Goose,

Wild-fowl, Crane.

Heronsew

To lose or untache a bitorn:[8] kitte his nekke, and lay hit by the hedde in the golette; kitte his whynge by the joynte; rere hym legge and whynge, as the heron; serve him fourth; no sawse unto hym but only salte.

Bittern,

To lose or spoyle an Egrete[9]: rere uppe his legge

Egret,

[1] There must be some omission here. See Russell, l. 409, and W. de Worde, pp. 161, 163.

[2] See Russell, l. 403. Wynkyn de Worde, p. 161, directs the swan to be carved like the goose is, on p. 163.

[3] See Russell, l. 427-32; Wynkyn de Worde, p. 162. *Rere* is cut off.

[4] that is, the crane.

[5] See Russell, l. 431 and note; W. de Worde, p. 159, l. 5; p. 162.

[6] Russell, l. 422; Wynkyn de Worde, p. 162, p. 164, l. 20.

[7] Borage is a favourite flavouring for cups and other drinks.

[8] Russell, l. 421; Wynkyn de Worde, p. 162.

[9] Russell, l. 421; Wynkyn de Worde, p. 162.

and whynge, as of a henne, aboute the carcas: no sawse to him but salte.

Partridge, Quail, To tyre or to ele[1] a partorich[2] or a quayle[3] y-whyngged: rere uppe whynge and legge, as of an henne; cowche them aboute the carcas; no sawse save salte, or mustard and sugar. To lose or unlase a Pheasant. fesaunt:[4] rere uppe legge and whynge as an henne; cowche legge and whynge aboute the carcas; 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 Bridal Feast. First Course.

ffor to make a feste for a bryde.

Boar's head, and a Device The ffirst cours: brawne, with the borys hed,[5] lying in a felde, hegge[6] about *with* a scriptur, sayng on this wyse;

of Welcome. "Welcombe you bretheren godely in this hall![7]
Joy be unto you all
that en[8] this day it is now fall!
that worthy lorde that lay in an Oxe stalle
mayntayne your husbonde and you, *with* your gystys, alle!"

Venison and Custard, with a Device of Ffurmente *with* veneson, swanne, pigge.
Ffesaunte, *with* a grete custard, *with* a sotelte,

Meekness. A lambe stondyng in scriptour, sayng on this wyse:
"I mekely unto you, sovrayne, am sente,
to dwell with you, and ever be present."[7]

[1] Fr. *aile*, wing; but *ailer*, to give wings unto. Cotgrave.
[2] Russell, l. 397, l. 417; W. de Worde, p. 161.
[3] Russell, l. 437; W. de Worde, p. 162.
[4] Russell, l. 417; Wynkyn de Worde, pp. 161, 164.
[5] See the carol from the Porkington MS., "The Boris hede furste," in *Reliq. Ant.* vol. ii., and above, p. 264*, and p. 388.
[6] hedged or edged. [7] The verse is written as prose. [8] on

The second course. *Second Course.*

Veneson in broth, viaunde Ryalle,[1] veneson rosted, crane, cony, a bake mete, leche damaske,[2] *with* a sotelte: An anteloppe sayng[3] on a sele that saith with scriptour Venison, Crane, &c., and a Device of

"beith all gladd & mery that sitteth at this messe,
and prayeth for the kyng and all his."[4] Gladness and Loyalty.

The thirde course. *Third Course.*

Creme of Almondys, losynge in syruppe, betoure, p*ar*trich, plover, snyte, poud*er* veal, leche veal, wellis[5] in sotelte, Roches in sotelte,[6] Playce in sotelte; a bake mete *with* a sotelte: an angell *with* a scriptour, "thanke all, god, of this feste." Sweets, &c., Game, with a Device of Thankfulness.

The iiij cours. *Fourth Course.*

Payne puff,[7] chese, freynes,[8] brede hote, with a cake,[9] and a wif lying in childe-bed, *with* a scriptour Cheese and a cake with a Device of Child-bearing

[1] Here is the Recipe in *Household Ordinances*, &c., p. 455, for "Viande Riall for xl. Mess:"

Take a galone of vernage, and sethe hit into iij. quartes, and take a pynte therto, and two pounde of sugre, ii lb. of chardekoynes [quinces? 'Quynce, a frute, *pomme de quoyn*, Palsgrave], a pounde of paste-roiale, and let hit sethe untyl a galone of vernage. Take the yolkes of 60 eyren, and bete hom togeder, and drawe hom thurgh a straynour, and in the settynge doune of the fyre putte the ȝolkes therto, and a pynte of water of ewrose, and a quartrone 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 Seint Andrews crosse wyse above the potage; and then take sugre plate or gynger plate, or paste royale, and kutte hom of losenges, and plante hom in the voide places betweene the barres: and serve hit forthe.

[2] Leyse Damask. Leland, Coll. iv. p. 226; Leche Damaske, ibid. vi. p. 5; in *Forme of Cury*, p. 141.

[3] ? Fr. *seoir*, to sit.

[4] Written as prose, which it is.

[5] ? welkis.

[6] Roches or Loches in Egurdouce. *H. Ord.* p. 469.

[7] See the Recipe for it, p. 32, note [2]; and in *Household Ordinances*, p. 450.

[8] flaunes? see p. 173; or *chese-freynes* for cheese-cakes.

[9] Were the cheese and cake meant as a symbol of the Groaning

and a promise of babies.

saing in this wyse, "I am comyng toward your bryde. yf ye dirste onys loke to me ward, I wene ye nedys muste."[1]

Another course or servise.

Brawne with mustard, umblys 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, *Pop. Ant.* ii. 44, ed. 1841, or was the cake the wedding-cake?

[1] ? must get a baby: or is *ye* = *I*?

[2] sheep.

Suffer, & hold your tongue.

[Balliol MS. 354, ffl ij Cxv, or leaf 231.]

On the subject of this song, compare, among many others, "Whate-ever thow sey, avyse thee welle," above, p. 244; "I hold hym wyse and wel i-tauȝt, Can ber an horn and blow it nauȝt," in the Percy Society's Songs and Carols, p. 23. Lydgate's "Lyke thyn Audience, so vttyr thy Langage," in my *Polit. Rel. & Love Poems*, p. 25; &c.

he is wise, so most I goo,
that cañ be mery, & suffer woo.

Be mery, & suffer, as I thé vise.
wher-eu*er* thow sytt or rise,
be weⁿ ware whom̃ thow dispise.
*tho*u shalt kysse who is thy ffoo.
he is wise, so most I goo,
that cañ be mery, & suffer woo.

Beware to whom̃ *tho*u speke thy wiⁿ,
ffor thy speche may greve thé yⁿ;
here & see, & goo than stiⁿ;
but weⁿ is he *tha*t can do soo.
he is wise, so most I goo,
that cañ be mery, & suffer woo.

Many a ma*n* holdyth hy*m* so stowght,
what-so-eu*er* he thynk*e*, he seyth it owt;
but if he loke weⁿ a-bowt,
his tonge may be his most ffoo.
he is wise, so most I goo,
that cañ be mery, & suffer woo.

Be mery now, is aⁿ my songe;
the wise ma*n* tawght both old & yonge,
'who ca*n* suffer & hold his tonge,
he may be mery, & no-thyng woo.'
he is wise, so most I goo,
that cañ be mery, & suffer woo.

Yff any mañ displese thé owght,
Suffer w*ith* a mery thowght,
let care away, & greve *thee* nowght,
& shake thy lappe, & lat it go.
he is wise, so most I goo,
that cañ be mery, & suffer woo.

Explicit.

The Houshold Stuff occupied at the Lord Mayor's Feast, a.d. 1505.

[*Balliol MS.* 354, *ffl* C iii. *All the final* ll's *are crossed in the MS.*]

here ffolowith suche howshold stuff as must ned*is* be ocupied at *the* mayres fest yerely kepte at *the* yelde hall.

napery

ffirst, v diap*er* table clothes // iiij Cowchers[1] of playñ clothe // iiij longe towell*is* of dyap*er* // It*em* x doz napkyns / It*em* ij doz Ewry towell*is*. It*em* viij shet*is* for coberde clothes // It*em* a doz cou*er*-payns[2] ffor wafere.

¶ Receyte for ypocras.

¶ Item Cynamo*n* x ll / Gyng*er* iiij ll / Grayns j ll / Sug*er* iiij ll //

¶ Butlers towell*is*.

¶ xxxvj butlers towell*is*, *the* length of a towell an ell *& a half*[3] // & q*uarter* brode / *that* is, iiij towell*is* of an ell *& a half*,[3] of ell brode clothe.

¶ ffor *the* mayres offessers.

¶ ffirst ffor sewers & carwers / iiij towell*is* of fyne clothe, ij ell*is* longe, & half a yarde brode, *summa* iiij ell*is*.

[1] Cp. Russell, l. 187, p. 13.
[2] See Russell's *portpayne*, l. 262, p. 17.
[3] MS. ell d.

ffor drawers of ale & wyne. [ffl C iij back

viij apurns, *summa* viij ell*is* ¶ I*tem* x portpayns to bere in brede / ¶ *sum*ma xxxviij ell*is*.

¶ wyne.

Rede wyne, a tonne / Claret wyne, a pipe; whit wyne, a hogg*is*hede / ypocras xl. galons.

¶ Brede.

viij quarters of chet brede / In m*a*nchettis vij^{s} [1] In tre*n*char brede viij^{s} / In ob [2] brede iiij ; I*tem* in wafers ix^{xx} messe [3] / & *the* waferer must brynge Cou*er*payns for to s*er*ue owt his wafers.

¶ Ale pott*is* & Tappis.

xxviij barrell*is* ale / Erthen̄ pott*is* for wyne & ale lx doz // pychars xij doz / ij doz stenys [4] I*tem* viij C asshen̄ cuppis / iiij doz tappis.

¶ plate.

I*tem* iiij doz stondyng Cuppis / xxiiij doz boll*is* I*tem* v doz salt*is* : xl doz spones / ij doz gilt sponys /

[1] I suppose this and the following s'es to mean *shillings*.

[2] *ob* bred is ha'penny bread. On ffl C xviij of the MS. is

The Assise of Bred with-in London.

The q*uarter* whet at iij^{s} // aft*er* v^{s}.

The fferdyng whit loff coket / xvij oz & d [=½] & ob weight *

The ob [ha'penny] whit loff	xxxv vnc*is* & j d weight
The q^{a} † symnell	xv oz ij d ob in weight
The ob whet loff	lij oz d. & j d ob weight
The peny whet loff	Cv oz d & q*uarter* & ob weight
The ob lof of all graynes	lxx oz & ij d weight

[3] ix ^{xx} = 9 × 20, = 180. *messe* may be *in effe :* the long s'es are crossed like f 's.

[4] *Stean*, a stone vessel. 'A great pot or *stean*,' Hollyband's Dictionarie, 1593. Halliwell.

* Half a pennyweight. † ? *quadranta*, farthing.

xviij basons *with* ewers / a payy*er* of gilt basons // xx silu*er* pott*is*.

Explic*it* *the* butlers charge
that he must speke ffor.

---

pewt*er* at the feste

ffirst i*n* platters gret & small xij^{xx} x doz*en* [1]
Item dyshis gret & small—xij^{xx} x doz*en* [1]
Ite*m* i*n* sawse*rs* gret & small xij^{xx} x doz*en* [1]
Ite*m* i*n* chargers gret & small x doz*en*

At *the* gyvyng vp of *the* verder of *the* wardmot
Inquest*is* afte*r* xijth day.

In dishis xx doz*en* // In plate*rs* x doz*en* //
In sawse*rs* iij doz*en* // In chargers j doz*en*

ffor the wacche at mydsomer

In platte*rs* xij doz*en* // In dyshes xxiiij doz*en*

all this was i*n* *the* tyme of Iohñ wyngar, mayre of london.

for *the* hire viij^{d} *the* garnyshe of pew*ter*

Lord Mayor Whyngar was Richard Hill's master. On ffl C lxxvj of the MS. is the entry, "Iste liber pertineth Rycardo Hill, seruant *with* M*aster* Wynger alde*r*man of londo*n*."

At the back of ffl ijC xx of the MS., in the list of Mayres & Sheryff*is*, is this entry:

[1]505 Johñ Wyngar — Roger Acheley, Will*ia*m brown } A° xx°
(Kyng Henry the vijth).

[1] ? (12 × 20 + 10) 12=3000.

The ordre of goyng or sittyng.[1]

[*Balliol MS.* 354, *ffl* C lxxxxi, *or leaf* 203, *back.*]

A pope hath no pere[2]
An emprowre A-lone
A kyng A-lone
An high cardynall
A prince, A kyngis son
A duke of blod Royall
A busshop
A markes
An erle
A vycownt
A legate
A baroñ
An abbot mytered
the ij cheff Iugys
the mayre of londoñ
the chif baroñ of the cheker //
An Abbot without myter
A knyght
A pryoure
A deañe
An Arche-dekoñ
the Master of the rollis
the vnder Iugis
the vnder barons of the cheker
the mayre of caleis
A provyncyall
A doctur of diuinite
A prothonotory ys boue[3]
the popes colectour[4]
A doctur of both lawes
A sergeant of lawe
the Masters of channsery
A personñ of Chyrche
A seculer prest
A marchañt
A gentylmañ
An Artificer
A yeman of good name

[1] Compare with Russell, p. 70-71, and Wynkyn de Worde, p. 170-1. 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.]

A general Grace.

The grace *that* shuld be said affore mete & after mete / all the tymes in the yere.

The eyes of all wait upon thee, O Lord.

Benedicite; dominus. Oculi omnium in te sperant, domine / et tu das escam illorum in tempore oportuno. Aperis tu manum tuam / & Imples omne Animal benedictione.

Glory be to the Father, &c.

Gloria patri & filio: & spiritui sancto. Sicut erat in principio, & nunc, et semper: & in secula seculorum. Amen. kyrieleyson, christeleyson, kyrieleyson: pater noster. Et ne nos: Sed libera nos: Oremus.

Lord, have mercy upon us.

Lord, bless us.

Benedic, domine, nos, & dona tua que de tua largitate sumus sumpturi / per / Iube domine benedicere.

Make us partakers of the heavenly table.

Mense celestis participes faciat nos Rex eterne glorie / Amen / Deus caritas est: & qui manet in caritate, in deo manet, & deus in eo: Sit deus in nobis, & nos maneamus in ipso. Amen.

Grace after Dinner.

post prandium.

May the God of peace be with us!

Deus pacis & dilectionis maneat semper nobiscum: Tu autem, domine, miserere nostri: Deo gracias / Confiteantur tibi, domine, omnia tua. Et sancti tui benedicant tibi / Gloria: Agimus tibi gracias, omnipotens deus, pro vniuersis beneficijs tuis. Qui viuis & regnas deus: Per omnia secula seculorum: Amen.

We thank thee, O Lord, for thy benefits.

Laudate d*omi*n*u*m, o*mn*es ge*n*tes : laudate eu*m*, o*mn*es populi. *Quoni*am co*n*firmata est sup*er* nos mi*seri-cordi*a eius : & veritas d*omi*ni manet *in* et*er*n*um*. Gloria p*at*ri : Sicut erat : kyrieleyson, *christ*eleyso*n*, kirieleyson / **P***at*er *nost*er / Et ne nos. S*ed* libera.

Lord, have mercy upon us ! Christ, have mercy upon us!

Disp*er*sit, dedit pauperibus : Iusticia eius manet *in* seculu*m* *seculi* : **B***ene*dica*m* d*omi*nu*m* *in* o*mni* te*m*pore : Se*m*per laus ei*us* *in* ore meo : **I**n d*omi*no laudabitur a*nim*a mea : Audiant ma*n*sueti, & letent*ur* : **M**agnificate d*omi*nu*m* mecu*m*. Et exaltem*us* [1] nome*n* ei*us* *in* id ipsu*m* : **S**it nomen d*omi*ni bene*dictum* : Ex hoc nu*nc* & vsq*ue* *in* *seculum* : Oremus : **R**etribuere dignare, d*omi*ne deus, o*mnibus* nobis bona ffacientib*us* p*ro*p*ter* nome*n* sanct*um* tuu*m*, vita*m* et*er*nam : Amen : Bene-dicamus d*omi*no : Deo gra*cias*. **A**ue regina celor*um*, mat*er* reg*is* angelor*um* : O maria, flos v*er*ginu*m*, velut rosa vel lili*um*, fu*n*de p*re*ces ad filiu*m* p*ro* salute fidelium. Aue maria. **M**erit*is* & p*re*cib*us* sue pie matris, bene*dicat* nos fili*us* dei p*at*ris / Amen.

I will bless the Lord alway.

May the name of the Lord be blessed for ever!

Hail, Queen of Heaven,

flower of virgins! pray thy Son to save the faithful!

Grace on Fish-Days.

On ffisshe days.

B*ene*dicite ; d*omi*n*us*. Ede*nt* pauperes, & satura-bu*ntur* : et laudabu*nt* d*omi*nu*m* q*ui* requiru*nt* eu*m* ; viue*nt* corda eor*um* in *seculum* *seculi* : Glo*ria* p*at*ri. Sicut erat &c. kyrieleyson. *christ*eleyson / kyrieleyson / p*at*er *nost*er. Et ne nos : S*ed* libera : Orem*us* : **B**enedic d*omi*ne : **I**ube d*omi*ne : **C**ibo sp*irit*ualis alimonie reficiat nos rex eterne gl*o*rie / Amen. **G**racia d*omi*ni nostri Ihesu *christi*, & caritas dei, & co*mm*unicacio *sancti* sp*irit*us sit semp*er* cu*m* o*mnibus* nobis. Amen / & in lent leve / Gra*cia* d*omi*ni // & say // **F**range esurienti panem tuu*m*, & egenos vagosq*ue* induc *in* domu*m* tua*m* : cu*m* videris nudu*m* operi eu*m*. [et c]arne*m* tua*m* ne despexeris : ait d*omi*nus o*mni*pote[ns].

Bene. Dicite ; dominus. Edent pauperes, & saturabuntur : et laudabunt dominum qui requirunt eum ; viuent corda eorum in seculum seculi : Gloria patri. Sicut erat &c. kyrieleyson. christeleyson / kyrieleyson / pater noster. Et ne nos : Sed libera : Oremus : Benedic domine : Iube domine : Cibo spiritualis alimonie reficiat nos rex eterne glorie / Amen. Gracia domini nostri Ihesu christi, & caritas dei, & communicacio sancti spiritus sit semper cum omnibus nobis. Amen / & in lent leve / Gracia domini // & say // Frange esurienti panem tuum, & egenos vagosque induc in domum tuam : cum videris nudum operi eum. [et c]arnem tuam ne despexeris : ait dominus omnipote[ns].

Bene. Dicite ; dominus. Edent pauperes, & saturabuntur : et laudabunt dominum qui requirunt eum ; viuent corda eorum in seculum seculi : Gloria patri. Sicut erat &c. kyrieleyson. christeleyson / kyrieleyson / pater noster. Et ne nos : Sed libera : Oremus : Benedic domine : Iube domine : Cibo spiritualis alimonie reficiat nos rex eterne glorie / Amen. Gracia domini nostri Ihesu christi, & caritas dei, & communicacio sancti spiritus sit semper cum omnibus nobis. Amen / & in lent leve / Gracia domini // & say // Frange esurienti panem tuum, & egenos vagosque induc in domum tuam : cum videris nudum operi eum. [et c]arnem tuam ne despexeris : ait dominus omnipote[ns].

The poor shall eat and be satisfied.

Glory be to the Father, &c.

The grace of our Lord Jesus Christ be with us all.

In Lent.
Break thy bread to the hungry, and take the wanderer to thy home.

Grace after dynere.

Grace after Dinner.

Deus paci[s &c. Memori]am [2] fecit mirabilium suorum

[1] MS. exultem*us*.

[2] Only half the *ã* is left.

misericors & [miserator dominu]s ; escam dedit timentibus se. Gloria. Sic[ut erat, &c.]

Four Short Graces.

Short grace affore dyner.

1. *Before Dinner.*

Benedicite; dominu[s].[1] . . . . Apponenda benedicat dei dextera. [In nomine patris &] filii & spiritus sancti / amen.

[leaf 2, back.]

Shorte grace after dyner / & after soper / bothe.

2. *After Meals.*

Bless the Lord for this meal.

Pro tali conuiuio benedicamus domino : Deo gracias. **M**ater, ora filium vt post hoc exilium nobis donet gaudium sine fine. **A**ue maria : / Oremus. Meritis & precibus.

Mary, pray for us!

3. *Before Supper.*

Grace affore soper.

Giver of all, sanctify this supper.

Benedicite[2] ; dominus : Cenam sanctificet qui nobis omnia prebet : **I**n nomine patris.

4. *After Supper.*

¶ Grace after soper.

The Lord is holy in all his works.

Blessed be the name of the Lord.

Benedictus deus in donis suis : Et sanctus in omnibus operibus suis / **A**diutorium 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 benedicat nos filius dei patris.

On Easter-Eve.

¶ In vigilia pasche.

Benedicite ; dominus. **E**dent pauperes &c. **G**loria patri, Sicut erat : kirieleyson. *christe*leyson. kyrieleyson. Pater noster : Et ne nos. Set libera. Oremus / Benedic domine : **I**ube domine benedicere / **C**ibo spiritualis alimonie & cetera / leccio / Si consurrexistis cum *christo*, que sursum sunt, querite vbi *christus* est in dextera dei sedens.

Christ, have mercy upon us!

Seek those things that are above.

Grace after Dinner.

post prandium.

God of Peace,

Deus pacis & dileccionis : **M**emoriam fecit / Gloria

[1] An inch of the MS. broken away.

[2] MS. Benedictus, *altered to* Benedicite.

patri Sicut erat; Agimus tibi gracias. Laudate dominum omnes gentes: Quoniam confirma[ta]: Gloria patri: Sicut erat. Dominus vobiscum: Et cum spiritu tuo. Oremus / Spiritum in nobis, domine, tue caritatis infunde, vt quos sacramentis paschalibus saciasti: tua facias pietate concordes // Per eundem dominum nostrum ihesum christum, filium tuum: qui tecum viuit & regnat in vnitate eiusdem spiritussancti, deus / per omnia secula seculorum. Amen.

We give thee thanks, O Lord.

Pour into us thy Spirit,

through Jesus Christ our Lord.

¶ In die pasche.

On Easter-Day.

Benedicite. dominus. Hec dies quam fecit dominus, exultemus & letemur in ea. Gloria patri. Sicut: kirieleyson. christeleyson. kyrieleyson: Pater noster / Et ne / Oremus. Benedic domine: Iube domine benedicere / Mense celestis Expurgate vetus fermentum [1] vt sitis noua conspersio, sicut estis asimi: Etenim pascha nostrum immolatus est christus, itaque epulemur in domino.

This is the day which the Lord hath made: Let us rejoice and be glad in it.

Bless us, O Lord!

Our passover is slain, even Christ

¶ post prandium.

After Dinner.

Qui dat escam omni carni, confitemini deo celi. Tu autem: Laudate dominum. Quoniam confirmata / Gloria patri. In resurreccione tua, christe. Celi & terra letentur / alleluia. Oremus. Spiritum in nobis &cetera. Per eundem: In vnitate eiusdem. Benedicamus domino, deo gracias / ¶ Eodem modo dicitur per totam ebdomadam. Retribuere.

Of thy resurrection, Christ, the heavens and the earth are glad.

Thanks be to God!

Ante cenam.

Before Supper.

Benedicite. dominus. cenam sanctificet qui nobis omnia prebet / In nomine patris & filii & spiritussancti: Amen.

¶ post cenam.

After Supper.

Hec dies / : / versus. In resurreccione tua, christe / Celi & terra letentur. alleluia. Dominus vobiscum: Et cum spiritu tuo. Spiritum in nobis: Benedicamus domino: Deo gracias.

This is the day, &c.

Hallelujah.

Let us bless the Lord!

Explicit.

[1] MS. sermentum.

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 responds, or suffrages. If your

THE GRACE THAT SHULD BE SAID AFFORE METE AND AFTER METE ALL THE TYMES IN THE YERE.

1.1

(*Sacerdos*) Benedicite.
(*Resp.*) Dominus.
(*Psalm*) Oculi omnium in te sperant, domine: et tu das escam illorum in tempore oportuno.
Aperis tu manum tuam: et imples omne animal benediccione.
Gloria patri et filio: et spiritui sancto.
Sicut erat in principio, et nunc, et semper; in secula seculorum. Amen.
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 tua que de tua largitate sumus sumpturi. Per [christum dominum nostrum.]
[*Resp.* Amen.]
(*Lector*) Iube domine benedicere.
(*Sacerdos*) Mense celestis participes faciat nos rex eterne glorie. Amen.
(*Lectio*) Deus caritas est, et qui manet in caritate, in deo manet, et deus in eo. Sit deus in nobis, et nos maneamus in ipso.
(*Resp.*) Amen.

ON FISSHE DAYS.

1.2

(*Sacerdos*) Benedicite.
(*Resp.*) Dominus.
(*Psalm*) Edent pauperes, et saturabuntur, 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 . . . .

(*Lector*) Iube domine . . . .
(*Sacerdos*) Cibo spiritualis alimonie reficiat nos rex eterne glorie. Amen.
*(*Lectio*) Gracia domini nostri ihesu christi, et caritas dei, et communicatio sancti spiritus, sit semper cum omnibus nobis.
(*Resp.*) Amen.
* *And in lent leve* 'Gracia Domini,' *and say:*
(*Lectio*) Frange esurienti panem tuum, et egenos vagosque induc in domum tuam: cum videris nudum, operi eum, et carnem tuam ne despexeris. 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 PASCHE. 1.3

(*Sacerdos*) Benedicite.
(*Resp.*) Dominus.
(*Psalm*) Edent pauperes . . . .

Gloria patri . . . .

Sicut erat . . . .

Kyrieleyson.
Christeleyson.
Kyrieleyson.
Pater noster . . . .

(*Sacerdos*) Et ne nos . . . .

(*Resp.*) Sed libera . . . .
(*Sacerdos*) Oremus.
Benedic domine . . . .

(*Lector*) Iube domine benedicere.
(*Sacerdos*) Cibo spiritualis alimonie, &c.

(*Leccio*) Si consurrexistis cum christo, que sursum sunt querite, ubi christus est in dextera dei sedens.

[*Resp.* Amen.]

IN DIE PASCHE. 1.4

(*Sacerdos*) Benedicite.
(*Resp.*) Dominus.
(*Psalm*) Hec dies quam fecit dominus: exultemus et letemur in ea.

Gloria patri . . . .

Sicut erat . . . .

Kyrieleyson.
Christeleyson.
Kyrieleyson.
Pater noster . . . .

(*Sacerdos*) Et ne . . . .

(*Sacerdos*) Oremus.
Benedic domine nos . . . .

(*Lector*) Iube domine benedicere.
(*Sacerdos*) Mense celestis . . . .

(*Lectio*) Expurgate vetus fermentum, ut sitis nova conspersio sicut estis asimi: etenim pascha nostrum immolatus est christus. Itaque epulemur in domino.

[*Resp.* Amen.]

POST PRANDIUM. 2.1

(*Sacerdos*) Deus pacis et dilec-cionis maneat semper nobiscum. Tu autem domine, miserere nostri.

(*Resp.*) Deo gracias.

(*Psalm*) Confiteantur tibi, domine, omnia tua: et sancti tui benedicant tibi.

Gloria [patri] . . . .

(*Capitulum*) Agimus tibi gracias, omnipotens deus, pro universis beneficiis 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 . . . .

Kyrieleyson.

Christeleyson.

Kyrieleyson.

Pater noster . . . .

(*Sacerdos*) Et ne nos . . . .

(*Resp.*) Sed libera . . . .

(*Sacerdos*) Dispersit, dedit pauperibus:

(*Resp.*) Iustitia ejus manet in seculum seculi.

(*Sacerdos*) Benedicam dominum in omni tempore:

(*Resp.*) Semper laus ejus in ore meo.

(*Sacerdos*) In domino laudabitur anima mea:

(*Resp*) Audiant mansueti, et letentur.

(*Sacerdos*) Magnificate dominum mecum:

(*Resp.*) Et exaltemus nomen ejus in id ipsum.

[*On Fish Days.*]

GRACE AFTER-DYNER. 2.2

(*Sacerdos*) Deus pacis . . . .

(*Psalm*) [Memoriam] fecit mirabilium suorum misericors, et miserator dominus: escam dedit timentibus se.

Gloria . . . .

Sic[ut erat . . . (*an inch of the MS. broken away.*) . .]

[*On Easter Eve.*]
POST PRANDIUM. 2.3

(*Sacerdos*) Deus pacis et dilec-cionis . . . .

(*Psalm*) Memoriam fecit . . . .

Gloria . . . .
Sicut erat . . . .

(*Capitulum*) Agimus tibi gracias . . . .

(*Psalm*) Laudate dominum omnes gentes . . . .
Quoniam confirmata . . . .

Gloria patri . . . .
Sicut erat . . . .

. . . .

. . . .

. . . .

[*On Easter Day.*]
POST PRANDIUM. 2.4

(*Sacerdos*) Qui dat escam omni carni: confitemini deo celi. Tu autem . . . .

[*Resp.* Deo gracias.]

. . . .

. . . .

(*Psalm*) Laudate dominum . . . .

Quoniam confirmata . . . .

Gloria patri . . . .

. . . .

. . . .

(*Sacerdos*) In resurrectione tua, Christe:

(*Resp.*) Celi et terra letentur. alleluia.

[*After Dinner.*] 3.1

(*Sacerdos*) Sit nomen domini benedictum:

(*Resp.*) Ex hoc nunc, et usque in seculum.

. . . .

(*Sacerdos*) Oremus.

Retribuere dignare, domine deus, omnibus nobis bona facientibus, propter nomen sanctum tuum, vitam eternam. amen.

(*Sacerdos*) Benedicamus domino:

(*Resp.*) Deo gracias.

(*Antiphona de sancta maria.*)

Ave regina celorum
Mater regis angelorum
O maria flos verginum
Velut rosa vel lilium
Funde preces ad filium
Pro salute fidelium.

(*Vers.*) Ave Maria . . . .

(*Oratio*) Meritis et precibus sue pie matris, benedicat nos filius dei patris. amen.

[*On Fish Days.*] 3.2

[*Blank.*]

[*On Easter Eve.*] 3.3

(*Sacerdos*) Dominus vobiscum :
(*Resp.*) Et cum spiritu tuo.
(*Sacerdos*) Oremus.

Spiritum in nobis, domine, tue caritatis infunde, ut quos sacramentis paschalibus saciasti, tua facias pietate concordes. *Per eundem* dominum nostrum ihesum christum, filium tuum, qui tecum vivit et regnat *in unitate* ejusdem spiritus sancti, deus per omnia secula seculorum. amen.

. . . .

[*On Easter Day.*] 3.4

(*Sacerdos*) Oremus.

Spiritum in nobis, &c. Per eundem, &c., in unitate . . . . .

(*Sacerdos*) Benedicamus domino :
(*Resp.*) Deo gracias.

Et eodem modo dicitur per totam ebdomadam.

Retribuere . . .

. . . .

4.1 [*On Fish Days.*] 4.2

SHORT GRACE AFFORE DYNER.

(*Sacerdos*) Benedicite. [*Blank.*]

(*Resp.*) Dominus.

(*Sacerdos*) . . . . apponenda benedicat dei dextera . . . . [In nomine patris et] filii et spiritus sancti. amen.

SHORTE GRACE AFTER DYNER & AFTER SOPER BOTHE.

(*Sacerdos*) Pro tali convivio benedicamus domino.

(*Resp.*) Deo gracias.

(*Antiphona de sancta maria*)

Mater ora filium
Ut post hoc exilium
Nobis donet gaudium
Sine fine.

(*Vers.*) Ave Maria . . .

(*Sacerdos*) Oremus

Meritis et precibus . . . .

[*On Easter Eve.*] 4.3 [*On Easter Day.*] 4.4

[*Blank.*] [*Blank.*]

5.1 [*On Fish Days.*] 5.2

GRACE AFFORE SOPER.

(*Sacerdos*) Benedicite. [*Blank.*]

(*Resp.*) Dominus.

(*Sacerdos*) Cenam sanctificet qui nobis omnia prebet. In nomine patris . . . .

GRACE AFTER SOPER.

(*Sacerdos*) Benedictus deus in donis suis:

(*Resp.*) Et sanctus in omnibus operibus suis.

(*Sacerdos.*) Adjutorium nostrum in nomine domini:

(*Resp.*) Qui fecit celum et terram.

(*Sacerdos*) Sit nomen domini benedictum:

(*Resp.*) Ex hoc nunc et usque in seculum.

. . . .

(*Sacerdos*) Oremus.

Meritis et precibus sue pie matris, benedicat nos filius dei patris.

[*On Easter Eve.*] 5.3

[*Blank.*]

[*On Easter Day.*] 5.4

ANTE CENAM.

(*Sacerdos*) Benedicite.
(*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.*) Celi et terra letentur. 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.

	Common Days.	Fast Days.	Easter Eve.	Easter Day.	
Before dinner	1.1 A	1.2 D	1.3 H	1.4 L	Before dinner
After dinner	2.1 B	2.2 E	2.3 I	2.4 M	After dinner
	3.1 C	3.2 blank	3.3 K	3.4 N	
Short Graces	4.1 F	4.2 blank	4.3 blank	4.4 blank	Short Graces for either dinner or supper
Before and after *supper*	5.1 G	5.2 blank	5.3 blank	5.4 O	Before and after *supper*
	Common Days.	Fast Days.	Easter Eve.	Easter Day.	

The alphabetical order is that in which the matter is found written in the manuscript.

HENRY BRADSHAW.

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 — Children, attend
A leffon of wyfedome þat ys wryte here!
My chyld, y rede þe be wys, and take hede of þis ryme!
Old men yn prouerbe fayde by old tyme
'A chyld were beter to be vnbore — You'd be better unborn than
Than to be vntaught, and fo be lore.'[1] untaught.
The chyld þat hath hys wyll alway — You mustn't have your own way always.
Shal thryve late, y thei[2] wel fay,
And þer-for euery gode mannys chyld
That is to wanton and to wyld,
Lerne wel this leffon for fertayn,
That thou may be þe beter man.
Chyld, y warne þee yn al wyfe
That þu tel trowth & make no lyes. — Tell the truth,
Chyld, be not froward, be not prowde, — don't be froward,
But hold vp þy hedde & fpeke a-lowde; — hold up your head,
And when eny man fpekyth to the, — take off your hood when you're spoken to.
Do of þy hode and bow thy kne,
And wayfch thy handes & þy face, — Wash your hands and face.
And be curteys yn euery place. — Be courteous.

[1] Compare "Better vnfedde then vntaughte" in *Seager's Schoole of Vertue*, above, p. 236, l. 725.

[2] thee

And where þou comyſt, with gode chere
In halle or bowre, bydde "god be here!"
Loke þou caſt to no mannes dogge,
With ſtaff ne ſtone at hors ne hogge;
Loke þat þou not ſcorne ne iape
Noþer with man, maydyn, ne ape;
Lete no man of þee make playnt;
Swere þou not by god noþer by ſaynt.
Loke þou be curteys ſtondyng at mete;
And þat men ȝeuyth þee, þou take & ete;
And loke that þou nother crye ne crave,
And ſay "that and that wold y have;"
But ſtond þou ſtylle be-fore þe borde,
And loke þou ſpeke no lowde worde.
And, chyld, wyrſhep thy fader and moder,
And loke þat þou greve noþer on ne oþer,
But euer among þou ſhalt knele adowne,
And aſke here bleſſyng and here beneſowne.
And, chyld, kepe thy cloþes fayre & clene,
And lete no fowle fylth on hem be ſene.
Chyld, clem þou not ouer hows ne walle
For no frute [1], bryddes, ne balle;
And, chyld, caſt no ſtonys ouer men hows,
Ne caſt no ſtonys at no glas wyndowys;
Ne make no crying, yapis, ne playes,
In holy chyrche on holy dayes.
And, chyld, y warne þee of anoþer thynge,
Kepe þee fro many wordes and yangelyng.
And, chyld, whan þou goſt to play,
Loke þou come home by lyght of day.
And, chyld, I warne the of a-noþer mater,
Loke þou kepe þee wel fro fyre and water;
And be ware and wyſe how þat þou lokys
Ouer any brynk, welle, or brokys;

Don't throw stones at dogs and hogs.

Mock at no one.

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 bird's-nesting, 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 wells and brooks.

[1] Cp. Lydgate's Tricks at School, *Forewords*, p. xliv.

And when þou ſtondyſt at any ſchate [1],
By ware and wyſe þat þou cacche no ſtake,
For meny chyld *with-out* drede
Ys dede or dyſſeyuyd throw ywell hede.
Chyld, kepe thy boke, cappe, and glouys, (leaf 175.) Take care of your book, cap, and gloves,
And al thyng þat þee behouys; or you'll be birched on your bare bottom.
And but þou do, þou ſhat fare the wors,
And þer-to be bete on þe bare ers.
Chyld, be þou lyer noþer no theffe; Don't be a liar or thief,
Be þou no mecher [2] for myſcheffe.
Chyld, make þou no mowys ne knakkes or make faces at any man.
Be-fore no men, ne by-hynd here bakkes,
But be of fayre ſemelaunt and contenaunce,
For by fayre manerys men may þee a-vaunce.
Chyld whan þou goſt yn eny ſtrete, When you meet any one,
Iff þou eny gode man or woman mete,
Avale thy hode to hym or to here, lower your hood and wish 'em "god speed."
And bydde, "god ſpede dame or fere!"
And be they ſmalle or grete,
This leſſon þat þou not for-gete,—
For hyt is ſemely to euery mannys chylde,—
And namely to clerkes to be meke & mylde. Be meek to clerks.
And, chyld, ryſe by tyme and go to ſcole, Rise early, go to school.
And fare not as Wanton fole,
And lerne as faſt as þou may and can, and learn fast
For owre byſchop is an old man,
And þer-for þou moſt lerne faſt
Iff þou wolt be byſſhop when he is paſt. if you want to be our bishop.
Chyld, y bydde þe on my bleſſyng
That þou for-ȝete nat þis for no thyng,
But þou loke, hold hyt wel on þy mynde, Attend to all these things,

[1] ? meaning. *Skathie*, a fence. Jamieson. *Skaith*, hurt, harm. Halliwell.

[2] A mychare seems to denote properly a sneaking thief. Way. Prompt., p. 336. *Mychare*, a covetous, sordid fellow. Jamieson. Fr. *pleure-pain*: m. A niggardlie wretch; a puling *micher* or miser. Cotgrave.

For þe beſt þu ſhalt hyt fynde;
for a good child needs learning,
For, as þe wyſe man ſayth and preuyth,
A leve chyld, lore he be-houyth;
(leaf 175 *b*.)
and he who hates the child spares the rod.
And as men ſayth þat ben leryd,
He hatyth þe chyld þat ſparyth þe rodde;
And as þe wyſe man ſayth yn his boke
Off prouerbis and wyſedomes, ho wol loke,
As a spur makes a horse go,
so a rod makes a child learn and be mild.
"As a ſharppe ſpore makyth an hors to renne
Vnder a man that ſhold werre wynne,
Ryȝt ſo a ȝerde may make a chyld
To lerne welle hys leſſon, and to be myld."
Lo, chyldryn, here may ȝe al here and ſe
How al chyldryn chaftyd ſhold be;
So, children, do well, and you'll not get a sound beating.
And þerfor, chyldere, loke þat ye do well,
And no harde betyng ſhall ye be-falle:
Thys may ȝe al be ryght gode men.
May God keep you good!
God graunt yow grace ſo to preſerue yow.
Amen!

Symon.

The Birched School-Boy

OF ABOUT 1500 A.D.

(From the Balliol MS. 354, ffl ij C xxx.)

[As old Symon talks of the rod (p. 383-4, ll. 62, 90), as Caxton in his Book of Curtesye promises his 'lytyl John' a breechless feast, or as the Oriel MS. reads it, a 'byrchely' one,[1] & as the Forewords have shown that young people did get floggings in olden time, it may be as well to give here the sketch of a boy flea-bitten, no doubt, with little bobs 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 flogging 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 bade them.']

hay ! hay ! by this day !
what avayleth it me thowgh I say nay ?

¶ I wold ffayñ be a clarke ; — Learning is strange work ;
but yet hit is a strange werke ;[2]
the byrchyñ twyggis be so sharpe, — the birch twigs are so sharp.
hit makith me haue a faynt harte.
what avaylith it me thowgh I say nay ?

¶ On monday in the mornyng whañ I shall rise — I'd sooner go 20 miles than go to school on Mondays.
at vj. of the clok,[3] hyt is the gise

[1] See Caxton's Book of Curtesye, in the Society's Extra Series, 1868.

[2] Compare the very curious song on the difficulty of learning singing, in *Reliquiæ Antiquæ*, i. 291, from Arundel MS. 292, leaf 71, back.

[3] See Rhodes, p. 72, l. 61 ; and Seager, p. 226, l. 58.

to go to skole *with*out a-vise
I had lever go xx^{ti} myle twyse !
what avaylith it me thowgh I say nay ?

My master asks where I've been.

¶ My master lokith as he were madde :
" wher hast *tho*u be, thow sory ladde ? "

'Milking ducks,' I tell him,

" Milked dukk*is*, my moder badde : "
hit was no m*er*vayle thow I were sadde.
what vaylith it me thowgh I say nay ?

and he gives me pepper for it.

¶ My mast*er* pep*er*ed my ars *with* well good spede :
hit was worse thañ ffynkll sede ;
he wold not leve till it did blede.
Myche sorow haue be for his dede !
what vaylith it me thowgh I say nay ?

I only wish he was a hare, and my book a wild cat,

¶ I wold my mast*er* were a watt [1]
& my boke a wyld Catt,
& a brase of grehownd*is* in his toppe :
I wold be glade for to se that !
what vayleth it me thowgh I say nay ?

¶ I wold my mast*er* were an hare,

and all his books dogs.

& all his bok*is* hownd*is* were,
& I my self a Ioly hontere :

Wouldn't I blow my horn ! Don't I wish he was dead !

to blowe my horñ I wold not spare !
ffor if he were dede I wold not care.
what vaylith me thowgh I say nay ?

Explicit.

[1] a hare.

The Song of the School Boy at Christmas.

[Printed also in *Reliquiæ Antiquæ*, i. 116, 'From MS. Sloane, No. 1584, of the beginning of the sixteenth century, or latter part of the fifteenth, fol. 33ro., 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 ffine*m* te*r*mini Baculus portamus,
Caput hustiarii ffrangere debemus ;
Si p*re*ceptor nos petit quo debemus Ire,
Breuiter respondem*us*, "no*n* est tibi scire."
O p*ro* nobilis docter, Now we youe pray,
Vt velitis concedere to gyff h*us* leff to play.
Nunc p*ro*ponimus Ire, w*ith*out any ney,
Scolam dissolvere ; I tell itt youe in fey,
Sicut istud festum, merth-is for to make,
Accipim*us* no*st*ram diem, owr leve for to take.
Post natale festu*m*, full sor shall we qwake,
Qu*um* nos Revenim*us*, latens for to make.
Ergo nos Rogamus, hartly and holle,
Vt isto die possimus, to brek upe *th*e scole.

Non min*us* hic peccat q*ui* sens*um* condit in agro,
Qua*m* qui doctrinam Claudet in ore suo.

The Boar's Head.

[*Balliol MS.* 354, *ff* ij C xij, *or leaf* 228.]

Caput Apri Refero,
Resonens laudes d*omi*no. } fote[1]

The boris hed In hond*is* I brynge
with garlond*is* gay & byrd*is* syngynge ;
I p*ray* you all helpe me to synge,
Qui estis in conviuio.

The boris hede, I vnderstond,
ys cheffe s*er*uyce in all this londe :
wher-so-ever it may he fonde,
Seruitur cu*m* sinapio.

The boris hede, I dare well say,
anon after the xijth day
he taketh his leve & goth a-way,
Exiuit tu*n*c 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.

[1] I suppose this means the *foot*, the burden.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finisht *Partenay;* Dr. McKnight of Ohio *King Horn* and *Floris and Blancheflour;* and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest.* Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wülfing; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englisht in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helpt by a contribution from the Common Council of the City,—and will be publisht by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Locock; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare;* Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

[1] He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library.

[5] According to Lord Aldenham's MS.

[6] These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,[1] and Additional 22,937[2] and 25,594[3]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[4] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translater, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition ; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[5] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock ; Holland, Prof. H. Logeman, who is now working in Belgium ; France, Prof.

1 15th cent., containing only the *Vie humaine*.
2 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
3 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame* : both incomplete.
4 Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.
5 Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.
Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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