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Early English
Meals and Manners:

John Russell’s Boke of Nyncture,
Wynkyn de Worde’s Boke of Keruyng,
The Boke of Curtusye,
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 serue a Lord, Old Symon, The Pirched School-Yoy,
&c. &c.,

with some
Forewords on Education in Early England.

EDITED BY
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DEDICATED

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).*
# CONTENTS

<table>
<thead>
<tr>
<th>Forewords, or General Preface</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education in Early England</td>
<td>iv</td>
</tr>
<tr>
<td>Cleanliness, or Dirt, of Men, Houses, &amp;c.</td>
<td>lxiii</td>
</tr>
<tr>
<td>Notice of the separate Poems up to Russell</td>
<td>lxviii</td>
</tr>
</tbody>
</table>

| Preface to Russell's Boke of Nurture, and the Poems and Treatises following it (except those in the Postscript) | ixix |

| Collations and Corrections | xci |

<table>
<thead>
<tr>
<th>John Russell's Boke of Nurture</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Contents thereof, inserted after title; Notes thereon, p. 84.)</td>
<td></td>
</tr>
<tr>
<td>Wilyam Bulleyn on Boxyng and Neckewecede</td>
<td>124</td>
</tr>
<tr>
<td>Andrew Borde on Sleep, Rising, and Dress</td>
<td>128</td>
</tr>
<tr>
<td>William Vaughan's Fifteen Directions to preserve Health</td>
<td>133</td>
</tr>
<tr>
<td>The Dyet for every Day (from Sir John Harington's Schoole of Salerne)</td>
<td>138</td>
</tr>
<tr>
<td>On Rising, Diet, and Going to Bed (from the same)</td>
<td>140</td>
</tr>
<tr>
<td>Recipes (for Fritters, Jussell, and Mawmeny)</td>
<td>145</td>
</tr>
<tr>
<td>Recipes (for Hares and Conies in Civeye, and for Doucettes)</td>
<td>146</td>
</tr>
</tbody>
</table>

| Wynkyn de Worde's Boke of Keruynge (ed. 1513) | 149 |
| (Contents thereof, p. 150; Notes thereon, p. 173. Note on the first edition of 1508, p. Ixxxvii.) | |

| The Boke of Curtasye (from the Sloane MS. 1986, ab. 1460 A.D.) | 175 |
| Contents thereof, p. 176. Notes thereto, p. 283 | |

| The Booke of Demeanor (from The Schoole of Vertue by Richard Weste) | 207 |
| Stanzas and Couplets of Counsel (from the Rawlinson MS. C. 86) | 219 |

| The Schoole of Vertue by F. Seager (a.d. 1557) | 221 |
| Whate-ever thou say, ayse thee welle! | 244 |
| A Dagg Lardyner, & a Sowe Gardyner | 246 |
| Maxims in -ly | 247 |
| Roger Aschem's Advice to Lord Warwick's Servant | 248 |

| The Babees Book, (or a 'lytyl Reporte' of how Young People should behave) | 250 |
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lerne or be Lewde</td>
<td>258</td>
</tr>
<tr>
<td>The A B C of Aristotle</td>
<td>260</td>
</tr>
<tr>
<td><em>Urbanitatis</em></td>
<td>262</td>
</tr>
<tr>
<td>The Boris Hede furst</td>
<td>261*</td>
</tr>
<tr>
<td>The Lytylle Childrenes Lytil Bokc, or Edyllys be (on left-hand pages to p. 273)</td>
<td>265</td>
</tr>
<tr>
<td>The Young Children's Book (on right-hand pages to p. 274)</td>
<td>266</td>
</tr>
<tr>
<td>Stans Puer ad Mensam (in English, from MS. Harl. 2251; on left-hand pages to p. 281)</td>
<td>275</td>
</tr>
<tr>
<td>The Book of Curtasie that is elepid <em>Stans Puer ad Mensam</em> (from Lambeth MS. 853; on right-hand pages to p. 282)</td>
<td>276</td>
</tr>
<tr>
<td>Notes to the Boke of Curtasye, &amp;c.</td>
<td>283</td>
</tr>
<tr>
<td>Index to the Poems, &amp;c. (before the Postscript)</td>
<td>286</td>
</tr>
</tbody>
</table>

**POSTSCRIPT** (added after the Index was printed).

- For to serve a Lord (see Preface to Russell, p. lxxii.), with *A Feste for a Bryde*, p. 358 349
- Suffer, and hold your tongue                                           361
- The Househould Stuff occupied at the Lord Mayor's Feast, A.D. 1505  362
- The Ordre of goyng or sittyng                                          365
- Latin Graces                                                          366
- Symon's Lesson of Wysedome for all maner Chyldryn                     381
- The Birched School-Boy of about 1500 A.D.                            385
- The Song of the School-Boy at Christmas                              387
- The Boar's Head                                                       388
"The naturall maister Aristotell saith that every body be the course of nature is enclyned to here & se all that refresheth & quickeneth the sprety of man⁴ / wherfor I hane 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—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.
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 alive)," 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, whom bleode Royalle**

Withe grace, fecture, and hyhe habylite

**Hathe enournyd,**

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
Maisty of Henxmen, whose duty it was

"to shew the schooles 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 harnecys; to haue all curtesy in wordes,
dedes, and degrees; diligently to kepe them in rules of goynges and
sittinges, after they be of honour. Moreover to tche 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 conveniency,
with corrections in theyre chambres, according to suche gentylmen;
and ech of them to be used to that thinge of vertue that he shall be
mooste apt to lerne, with remembrancce dayly of Goddes servyce acus-
tuned. This maisty 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 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

² p. 79, Item the same daye paiied 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 barneyes, 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 Esquires of householde of old [were] accustomed, wynter and summer, in afternoones and in eveninges, to drawe to lords chambres within courte, there to kepe honest company after theyre cunnynge, in talkyng of cronicles of Kings and of other polycyes, or in pypenyng or harpyng, synging, or other actes martialles, to help occupy the courte, and accompany strangers, 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 40s. 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 (henchemann) Gerlocesta, duorum generum (gerlocesta)," and Mr Way in his note says, "The pages of distinguished personages were called henchmen, 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. II. Book, p. 362) the Hencemen are mentioned next to the Earl's own sons and their tutor (?) in the list of "Persons 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 Lores Thurde Son as Sewer.  
A Gentillman that shall attende upon my Lorde's Eldest Son in the rewarde, and appoynted Because he shall allwayes be with my Lorde's Sonnes for seynge the Orderynge of them.  
My Lordes first Harneshman to serve as Cupberer to my Lorde.  
My Lords ijde Harneshman to serve as Cupberer to my Lady.  
See also p. 300, p. 254, The Hansmen to be at the fyndynge of my Lord, p. 47.
him at Edward's court was no doubt that of drawing, for we find that
' He was buried with much pomp at Thetford Abbey under a tomb
designed by himself and master Clarke, master of the works at King's
College, Cambridge, & Wassel a freemason of Bury 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, and I therefore throw
together such few notices as the kindness of friends and my own chance
grubbings have collected; these as a sort of stopgap till the appear-
ance 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. 4. At Foreign Universities, p. xii.
2. At Home and at Private 5. At Monastic and Cathedral
  Tutors', p. xvii. (Girls, p. xxv.) Schools, p. xlii.
3. At English Universities, p. xxvi. 6. At Grammar Schools, p. iii.

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

1 When writing this I had forgotten Warton's section on the Revival of Learn-
It should be read by all who take an interest in the subject. Mr Bruce also refers
to Kynaston's *Museum Minervae.* P.S.—Mr Bullein and Mr Watts have since
referred me to Henry, who has in each volume of his *History of England* a regular
account of learning in England, the Colleges and Schools founded, and the learned
men who flourished, in the period of which each volume treats. Had I seen these
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 pione mestere,
Of wude and of riucere;
And tech him to harpe
Wip his nayles scharpe;
Biwore me to kerue,
And of pe cupé serue;
pu tech him of alle pe liste (craft, AS. list)
at pu cure of wiste;
[And] his feiren pou wise (mates thou teach)
Into opere servise.
Horn pu undernonge,
And tech him of harpe and songe.


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.


It was the worthy Lord of learen,
he was a lord of his degree;
he had noe more children but one sonne,
he sett him to scoole to leare curtesie.


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 flowtyng, al the day . . .
Wel cowde he sitte on hors, and wel cowde ryde.
He cowde songses wel make and endite,
Justne and eek damnce, and wel purtray and write . . .
Curteys he was, lowly, and servysable,
And carf befor his fadur at the table.

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 esquier, esquire. He waits at table on knights, squires, valets, boys and messengers. After table, the ladies keep him to talk French with them.
1. The chief places of education for the sons of our nobility and gentry were the houses of other nobles, and specially those of the Chancellors of our Kings, men not only able to read and write, talk Latin and French themselves, but in whose hands the Court patronage lay. As early as Henry the Second’s time (a.d. 1154-62), if not before, this system prevailed. A friend notes that Fitz-Stephen says of Becket:

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

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 boacher’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 bearæth 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, plaing, 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 waiies 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 beating1 of boys by schoolmasters—whom he

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

1 Compare also the quotation from Piers Plowman's Crede, under No. 5, p. xliv, and Palsgrave, 1530 A.D., "I mase, I stonysshe, Je bestourne. You mased the boye so sore with beating that he could not speake a worde." See a gross instance of
calls in different places "sharp, fond, & lewd"—Ascham denounces strongly in the first book of his *Scholmaster*, 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* (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 (domisellos⁴),—since he was not descended from a noble lineage, but from humble (parents)—is said to have answered fearlessly, "In the house or guest-


¹ "And thence do I the more lament that soch [hard] wittes commonlie be either kepte from learning by fond fathers, or bet from learning by lewd schol-
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 enmoges verie wise men, to finde out rather a cunninge man for their horse than a cunninge 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, langeth their choice to skorne, and rewardeth their liberalitie as it should: for he suffrith them to have tame and well ordered horse, but wilde and unfortunite Children." *Ib.* p. 20

²⁺ *Saneae memorie Robertum Cognominatum Grodsted dedit Lincolniiendem Episcopum, Regi Henrico quasi admirando, cum interrogavit, ubi Noratueam didicit, quia Filios Nobilium Procerum Regni, quos secum habuit Domisellos, instruxerat, cum non de nobili prosapia, sed de simplicibus traxisset Originem, furtur intrepide responsi-
disse, In Domno seu Hospitio Majorum Regum quam sit Rex Anglie ; Quin Regum, David, Salomonis, & aliorum, vicendi morem didicerat ex Intellectu scripturarum.

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

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

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

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

In these Instructions is the following paragraph, "You shall in all Things reverence honour and obey my Lord Bishop of Norwich, as you would do any of your Parents, esteeming whatsoever He shall tell or Command you, as if your Grandmother of Arundell, your Mother, or my self, should say it; and in all things esteem your self as my Lord's Page; a breeding which youths of my house far superior to you were accustomed unto, as my Grandfather of Norfolk, and his Brother my good Uncle of Northampton were both bred as Pages with 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 Beleyn than with any other; so that there grew such a secret love between them that, at length they were insured together, intending to marry."

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

In the household of the Earl of Northumberland in 1511 were "...yong gentlemen at their fryndes fynding,\(^2\) in my lords house for

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\(^1\) 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 Houseold, 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 r[j] (As to say, Haunsmen 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 (l 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 corum. 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 Grainer j", p. 254; "Lyverays for the Maister of Grammer" in Housholde: Item Half a Loof of Houshold Breide, a Pottell of Beere, and two White Lyghts," p. 97. "Every Scolemaster techyng Grammer in the Hons C s." (p. 47, 51). Edward IV.'s haunxmen 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. iij Carvers for my Loords Boorde, and a Servant bitwixt theym both, except thai be at their friendis 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.—iij Cupherers for my Lorde and my Lady, and a Servant allowed bitwixt theym, except they be at their Friendis fyndynge, And than ather of theym to have a Servant allowed.

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

Item, my Lordis Hansmen iij. Yonge Gentillymen in Houshold at their Frendis fyndynge iij = 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 opinion of our gentry as to the study of Letters, before and about 1500 A.D., is probably well represented by the opinion of one of them stated by Pace, in his Prefatory Letter to Colet, prefixed to the former's De Fructu².

¹ The exceptions must have been many and marked.
² Richardi Pacei, ineditissimi Regis Anglie primarri Secretarii, eiusque apud Electios Oratoris, De Fructu qui ex Doctrina percipitur, Liber.

Colophon. Basilicae apud Io. Frobenium, mense vnius, an. M.D.XVII.

Restat ut iam tibi explicem, quid me moeucat ad libellum hoc titulo conscribendum et publicandum. Quam duobus annis plus minus iam prateritis, ex Romana urbe in patriam redijsem, inter-fui cuidam conuiuo multis ineognitus. Vbi quoniam satis fuisse potatum, unus, nescio quis, ex conuiuis, non imprudente, ut ex urbibus multae cohniperce lieuit, caput mentionem facer e de libris suis bene instituendi. Et primam omnium, bonum praeceptorem illis sibi querendum, et scholarum omnino frequentandum censuit. Aderat forte unus ex his, quos nos generosos uocamus, et qui semper cornu aliquid a terto pendens gestant, acsi etiam inter prandendum uenarentur. Is audita literarum laude, pereitius repetit ira, furibundus prouicit in haec uerba. Quid nugas, inquit, amice? abeant in malam rem iste stulta literae, omnes docti sunt mendici, etiam Erasmus ille doctissimus (ut audio) pauper est, et in quaedam sua epistola vocat την κατάπαθον παιων uxorum suam, id est, exercedam paupertatem, et nehementer conquitur se son posse illam numeris suis usque in βαβυκήτα πόνον, id est, profundum mare excutere. (Corpus dei iuro) uolo filius meus pendert potius, quam litteris studeat. Decet enim generosorum filios, apte inflare cornu, perite uenari, accipitrem pulchre gestare et educare. Studia uero literarum, rusticorum filii sunt relinquenda. Hie ego cohibere me non potui, quin aliquid homini loquacissimo, in defensionem bonarum literarum, responderem. Non uideris, inquam, mili bone uir recte sentire, nam si uneiret ad regem aliiquis uir externus, quales sunt principum oratores, & ei dandum esset responsum, filius tuus sic ut tu uis, institutus, inflaret du taxat cornu, & rusticorum filii docti, ad respondendum uocarentur, ac filio tuo uenatori uel aureiique longe anteponentur, & 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 τὴν κατώρατον πειναν (that is, execrable
poverty) his wife, and vehemently complains that he cannot shake
her off his shoulders right into βαθικότερα τῶν τῶν, 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

usu libertate, tibi in faciem dicerent, Nos malumus docti esse, & per doctrinam
non imprudentes, quam stultus gloriaris nobilitate. Tunc ille hincinde cirenmispiciens,
Quis est iste, inquit, qui haec loquitur? hominem non cognosco. Et quam diceretur
in auro ei quisnam esset, nescio quid submissa noce sibimet susurrans, &
stulto usus audito, illico arripuit unum poculum. Et quam nihil haberet respon-
dendum, cepit bibere, & in alia sermonem transferre. Et sic me liberavit, non
Apollo, ut Horatium a garrulo, sed Bacchus a usani hominis disputazione, quam
diutius longe duraturam uuehementer 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 Contravolulatoris Garderobec Edw. Ist 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 Editor2 however says it was the case with the children of the first nobility, and gives the terms for the Duke of Buckingham's children with Mrs 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.

"Nevertheless, upon the assured Confidence, that your love to me shall descend to my Childrenne, and that your Lordship will declare yourself a Friend to me, both alive and dead, I have willed Mr Waterhouse to shew unto you how you may with Honor and Equity do good to my Sonne Hereford, and how to bind him with perpetual Friendship to you and your House. And to the Ende I wold have his Love towards 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 upon 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 Gravity, and lay up your Counsells and Advises in the Treasury of his Hart."

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

1 As to agricultural labourers and their children A.D. 1388-1406, see below, p. 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 Love-day 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 maried 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 Claudia, daughter to Lewis XII. and wife to Francis I. then Queene (it is likely upon the commendation of Mary the Dowager), who not long after dying, an. 1524, not yet weary of France she went to live with Marguerite, Dutchess of 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. Cor. 1. 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 mov'd her to displace my coson
Hulton. She told me much according to what she had sayd unto my coson Hulton, with this addition, that she had respect in it as well unto her good as her owne convenience, for haung 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 service 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 upon 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 over with a slight excuse that she had acquainted my wife . . . but for my satisfaction she told me that she would be as mindfull of her when God should call her as if she were with her, and in testimony of her good likinge of her service she would allowe her forty shillings yearly towards her maintaineance as longe as herself should live. 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 Hulton's credit, as I gauue her noe thankes. Mr Downes (I heare) is sent for home by his father with an intent to kepe him with him, but I doe imagine that when my coson Hulton 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 obscurd betwene my coson Hulton and Mr Downes, I did put it by with my coson Hulton's protestation to the contrary, and was willinge by that neglect to have suffered it to have come to pass (if it mought have bin) because I thought it would haue bin to her advantage, 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 question 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."—*Ordoric*, 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 1.’s) bastard son, was honourably brought up (festeirc 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 conselalres terre sue, 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.

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 studi ad mensam domini vicitaniitibus, cum garciunibus suis ipsos comitantibus, hoc anno, xviii. ixs. Capiendo pro’...” This, by the way,

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

was more extraordinary, as William of Wykeham's celebrated seminary was so near. And this seems to have been an established practice of the abbot of Glastonbury, "whose apartment in the abbey was a kind of well-disciplined court, where the sons of noblemen and young gentlemen were wont to be sent for virtuous education, who returned thence home excellently accomplished." Richard Whitting, the last abbot of Glastonbury, who was cruelly executed by the king, during the course of his government educated near three hundred ingenious youths, who constituted a part of his family; beside many others whom he liberally supported at the universities. Whigift, 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 oftentimes said) that he had been advanced to the episcopal dignity on account of his learning. For he had gained, with the highest commendation, the distinctions of each law (as they say now-a-days). Also he so highly prized the study of Humanity that he had boys and youths

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2 utrinque juris, Canon and Civil.

3 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."

Palsgrave in 1530 speaks of "maister Petrus Vallenys, scol maister to his [Charles, Duke of Suffolk's] excellent yong some the Erle of Lyncolne."

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

"was receiv'd 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 paucum inter pueros illustravit. Nam Thomas Langton Vynontiensis episcopus, decessor huius qui nunc [1517 A.D.] nunt, cui eram a manu minister, quam notasset me longe supra etatem (ut ipse nuniis fortasse annus mei indicabat, & dictatabat) in musicis proficere, Huius, inquit, pueri ingenium ad maiora naturam est. & puæcos post dies in Italian ad Patauinnm gymnasium, quod tum florentissimum erat, ad bonas literas descendes me misit, annuasque imperias benigne suppediantit, ut omnibus literatis mirifice faebat, & etate sua alterum Mecenatem agebat, probe memnor (ut frequentar dictatabat) sese doctrine causâ ad episcopalem dignitatem promuebat. Adeptus enim fuerat per summam laudem, utriusque iuris (ut nunc loquuntur) insignia. Item humaniores litteras tantùm aestimabat, ut domestica schola pueros & inuenes illis erudirens curaret. Et summopere oblectabatur audire scholasticos dictata interiun a preceptore, sibi nocta reddere. In quo certamine qui præclare se gesserat, is aliqua re personæ sue accommodata, donatus abibat, & humanissimis erbis laudatus. Habebet enim semper in ore ille optimus Præsul, uirtutem laudatam crescre.
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, platenge att weapons, castinge of accomplis, pastimes of instruments, and suche others, hath bene devised and directed by the prudent wisdome of Mr Southwell; who with a fatherly zeale and amitie muche desiringe to have 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 affecteion towards hime, serchinge by all meanes possible howe he may moste profittte, daillie heringe hime to rede sumwhat in th Englishe tongue, and advertisenge hime of the naturell and true kynde of pronuntiacion therof, expoundinge also and declaringe the etimologie and native signification of suche wordes as we have borrowed 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 emploieith themselves, accompaniengh Mr Gregory in lerninge, amonge whome ther is a perpetuall contention, strife, and confictie, and in maner of an honest envie who shall do beste, not oonlie in the fircenche tongue (wherin Mr Vallence after a wondersely compendious, facile, prompte, and reely wave, nott wouten painfull delegence and laborious industric doth enstructe them) but also in writynge, playenge at weapons, and all other their eexercises, so that if continuance in this bihalf may take place, whereas the laste Diaña, this shall (I truste) be consecrated to Apollo and the Muses, to their no small profecete and your good contention and pleasure. And thus I beseeche the Lord to have you in his moste gratious tuition.

At Reisinge in Noriffolk] the last daie of Aprill.
Your faithfull and most bounden servaunte

HENRY DOWES.

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


The next Letter gives further details of Gregory's studies—
"But forcause somer was spente in the servyce of the wyldes goddes, it is so moche to be regarded after what fashion yeouth is educate and brought upp, in whiche tyme that that is lerned (for the moste parte) will not all holieie be forgotten in the older yeres, I thinke it my dutie to asserteyne yo'm Maistershippe how he spethid his tyme. . . . . And firste, after he hath herde Masse he taketh a lecture of a Diologe of Erasmus Colloquium, called Pietas Puerilis, wherin is described a veray picture of none that shold be vertuouslie brought upp; and forcause it is so necessary for him, I do not onelie cause him to rede it over, but also to practise the preceptes of the same, and I have also translated it into Englishe, so that he may conferre theim both to-githers, whereof (as lerned men affirm) cometh no smalle profecte 1 . . . . after that, he exerciseth his hande in writing one or two hours, and redith upon Fabian's Chronicle as longe; the residue of the day he doth spende upon the lute and virginals. When he rideth (as he doth very ofte) I tell him by the way some historic of the Romanes or the Greekes, which I cause him to rehearse agayn in a tale. For his recreation he useth to hawke and hunte, and shothe in his long bowe, which frameth and succeedeth so well with him 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 Archaeologia, vol. 36, Part 2, p. 339, Article xxxi. 2 "Before he became Lord Keeper, Sir Nicholas Bacon had been Attorney of that Court" [the Court of Wards and Liveries] "a most lucrative appointment; and on the 27th May, 1561, he addressed a letter to Sir William Cecil, then recently (Jan., 1561) made Master of the Wards, followed by a paper thus entitled:—'Articles devised for the bringing up in vertue and learning of the Queenes Majesties Wardes, being heires males, and whose landes, descending in possession and coming to the Queenes Majestie, shall amount to the cleere yearly value of e. 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 wardeniship, 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.—Scholomaster, 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 govern-
ance hath bin to the land, being the meaneste; and to the bodie,
becing the better, very small; but to the mynde, being the best, none
at all, which methinks is playnely to sett the carte before the horse”
(p. 343). Mr Collier then summarises Bacon’s Articles for the
bringing up of the Wards thus: “The 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 music2; but it only serves to
confirm the notion that the science was then most industriously cul-
tivated 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 knows 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 Archeol., vol. xx, p. 60-1, with its references. ‘Music constituted
a part of the quadrievium, 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 practice 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 1574 our rich people, according to Harrison, attended properly to the education of their children. After speaking "of our women, whose beautie commonlie exceedeth the fairest of those of the maine," he says:

"This neuertheless I vitterlie mislike in the poorer sort of them, for the wealthier doo sildome offend herein: that being of themselves without competent wit, they are so carelesse in the education of their children (wherein their husbands also are to be blamed,) by means whereof vere manie of them neither fearing God, neither regarding either manners or obedience, do oftentimes come to confusion, which (if amie correction or discipline had beene vsed toward them in youth) might have prooued good members of their common-wealth & countrie, by their good service and industrie."—Deser. 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 decree, from seven to seventene, yong gentlemen 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 lizens in their owne hand, and speciallie soch as do live in the Court. And that which is most to be mervied 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 cunning and bold, in making him to lyve trimlie when he is yong, than by learning and travell to be able to serve his Prince & his countrie, both wiselie in peace, and stoutlie in warre, when 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 counsellours, and greatest doers, in the weightie affaires of this realme."—Scholaster, 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, 'quaedam matrona quae liberos ejus (sc. militis, Herberi de Farcis) educare consueverat.' She appears to be treated as one of the family: e. g. they wait for her when she goes into a chapel to pray. I think a nurse would have been 'ancilla quae liberos ejus nutriendos susceperat.'" Walter de Biblesworth was the tutor of the "Lady Dionysia de Monchensi, a Kentish heiress, the daughter of William de Monchensi, baron of Swanescombe, and related, apparently, to the Valences, earls of Pembroke, and wrote his French Grammar, or rather Vocabulary¹, 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, queene Mary, dougier of France," and no doubt wrote his *Lesclaireissement 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 clericke, 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 tretytz ke monsire Gauter de Biblesworthe fist à ma dame Dyonisie de Mounchensy, pur aprise de langwage.
University education in early England.

Englande, daughter 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, like Chaucer's 'poore scolares tuo that dwelten in the soler-halle of Cante-bregge,' his Clerk of Oxenford, and those students, gifts to whom are considered as one of the regular burdens on the husbandman, in "God speed the Plough." Mr Froude says, Hist. of England, I. 37:

"The universities were well filled, by the sons of yeomen chiefly. The cost of supporting them at the colleges was little, and wealthy men took a pride in helping forward any boys of promise (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 ali Serientes 41; at Magdalené the latter are 76; at New College, 18, to 70 Socii; at Brasenose (Emeresense Coll.) the Communarii are 145, and the Pauperes Scholares 17; at Exeter, the latter are 37, to 13 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, 1517 (ed. Giles, i. p. 140-1),


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

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

In the reign of Stephen it is said that Vacarius, a Lombard by birth, who had studied the civil law at Bologna, came into England, and formed a school of law at Oxford... he remained in England in the reign of Henry II. On account of the difficulty and expense of obtaining copies of the original books of the Roman law, and the poverty of his English scholars, Vacarius [ab. 1149, a.d.] compiled an abridgment of the Digests and Codex, in which their most essential parts were preserved, with some difference of arrangement, and illustrated from other law-books. It bore on its title that it was "pauperibus presentationis 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 Professor Rogers says: "There is no evidence that Vacarius lectured at Oxford. The statement is a mistake made by Hallam on a passage in John of Salisbury quoted by Selden."
to him, aged 15, not having wherewithal to live, or finding proper masters: "because he was obliged to serve those who gave him necessaries, during two years found no one to teach him a word in the things he learned." — *Opus Tertium*, cap. xx. In 1214 the Commonalty of Oxford agreed to pay 52s. yearly for the use of poor scholars, and to give 100 of them a meal of bread, ale, and pottage, with one large dish of flesh or fish, every St Nicholas day. — *Wood's Ann.* 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:


Hoc etiam in eadem domo specialiter observari volo et decerno, ut circa eos, qui ad hujusmodi eleemosina participationem admittendi fuerint, diligentis sollicitudine caveatur, ne qui praeter castos, honestos, pacificos, humiles, *indigentes*, ad studium habiles ac proficere volentes, admittantur. Ad quorum aquisitionem singulis, cum in dicta societate fuerint admittendi sustentationis gratia in eadem, ad annum unum utpote probationis causa primitus concedatur, ut sic denuum 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 dekyn*, 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 | Magdalen College 1458
Balliol Coll., betw. 1263 & 1268 | The King’s Hall and Collage of Brasenose 1509
Merton College, founded at Corpus Christi College 1516
Maldon, in Surrey, in Christ Church 1526
1261, removed to Oxford Trinity College 1554
Exeter College 1314 | St John’s 1555
Oriel 1326 | Jesus 1571
The Queen’s College 1340 | Wadham 1613
New 1386 | Pembroke 1624
Lincoln 1427 | Worcester 1714
All Souls 1437

HALLS

St Edmund Hall 1317 | Magdalen Hall 1487
St Mary’s 1333 | St Alban 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. 124²); 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’might (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:

\[ \begin{array}{ccc}
\text{£} & \text{s.} & \text{d.} \\
5 & 17 & 6 \\
6 & 5 & 5\frac{3}{4}
\end{array} \]

And that \( \equiv \) what\) cometh over my receipts & my expenses I have borrow'd of Master Edmund, & it draweth to

\[ \begin{array}{cccc}
\text{£} & \text{s.} & \text{d.} \\
8 & 0 & 0
\end{array} \]

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

On this account Fenn says,

"he (Wm. Paston) had expended \£6 5s. 5\frac{3}{4}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 10s. 11\frac{1}{2}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:

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

\[ \begin{array}{ccc}
\text{£2} & 7 & 0\frac{1}{2} \\
\text{£31} & 17 & 8
\end{array} \]

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 11s. 6d. 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 eighteen-pence 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:

<table>
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<tr>
<th>College</th>
<th>Date</th>
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<tbody>
<tr>
<td>St Peter's</td>
<td>1257</td>
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<tr>
<td>(date of charter, 1264)</td>
<td></td>
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<tr>
<td>Clare Hall</td>
<td>1326</td>
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<tr>
<td>Pembroke</td>
<td>1347</td>
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<td>Caius</td>
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<td>Trinity Hall</td>
<td>1350</td>
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<td>Corpus Christi</td>
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<td>King's</td>
<td>1441</td>
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<td>Queen's</td>
<td>1446</td>
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<tr>
<td>(refounded 1465)</td>
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<tr>
<td>St Catherine's Hall</td>
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<td>Jesus</td>
<td>1496</td>
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<td>Christ's</td>
<td>1505</td>
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<td>St John's</td>
<td>1511</td>
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<tr>
<td>Magdalene</td>
<td>1519</td>
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<td>Trinity</td>
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<tr>
<td>Emmanuel</td>
<td>1584</td>
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<tr>
<td>Sidney</td>
<td>1598</td>
</tr>
<tr>
<td>Downing</td>
<td>1800</td>
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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. Malrevers were soch two examples to the Courte for learning, 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,

1591 Sir Roger Ormston, knight, died. Had been High Steward of the University.

1594 Sir John Mordaunt, High Steward.

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

1488 Robert Layburn, 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 Daynbrigge, 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.

ab. 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.


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

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


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

Archbp. Whitgift¹, when B.D. at Pembroke Hall, Cambridge, A.D. 1563, "bestowed some of his time and abilities in the instruction of ingenious youth, sent to the college for education, in good learning and Christian manners. And among such his pupils, were two noblemen's sons, viz. the Lord Herbert, son and heir to the Earl of Pembroke; and John, son and heir to the Lord North." (Life, by Strype, ed. 1822, vol. i. p. 14.)

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

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

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

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 Harweldon in
Northamptonshire (not the Poet, Lord Vaux).

end of
John Bourchier, Lord Berners, eldest son of Sir John
Edw. IV. Bourchier, knight, Lord Berners of Hertfordshire: was in-
structed in several sorts of learning in the university in
the latter end of K. Edw. IV.; in whose reign, and
before, were the sons of divers of the English nobility
educated in academical literature in Balliol Coll.,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
sister of Anne Bulleyn.

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

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

? 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 Seymour, son of Sir John Seymour, or St
Maure of Wolfhull in Wilts, knight, was educated in
trivials, and partly in quadrivials for some time in this
university. He was Jane Seymour's brother, and after-
wards 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 Magis-
trates), 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

³ Andrew Borde, who writes himself Andreas Perforatus, was born, as it seems,
at Pevensey, commonly called Pensey [now Pensey], 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 Abber-roding 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 back, of arts, and on the 19th Jan. 1559 was admitted true and perpetual fellow. In 1560 he left his fellowship. Ath. Ox. p. 547, col. 2.)

? ab. 1570 Reynolde Scot, a younger son of Sir John Scot of Scots-hall, near to Smeeh 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. 11, col. 2. John Soile, a Carmel of London.


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

By Harrison’s time, a.d. 1577, rich men’s sons had not only pressed into the Universities, but were 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 if a pore mon set his son to Oxford to seole,
   Bothe the fader and the moder hyndryd they schal be;
   And if they faile a benefyse, hit schal be if a folc,
   To a clerke of a kachyn, ore into the chaunceire... 
Clerkys that han cunyn,
   . . thai may get no vaunsyng
Without symony.

p. 54, col. 2. Thomas Spenser, a Carthusian at Henton in Somersetshire; ‘wheneer for a time he receeded 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. 278, col. 2. Cardinal Pole, educated among the Carthusians, and Carmelites or ‘White-friers.’
p. 363, col. 2. William Barlowe, an Austin of St Osith in Essex.

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 canonicit 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 inconvenience spread itself, that it is in my time an hard matter for a pore man's child to come by a fellowship (though he be never 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 whom 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 brilierie is used; for yer the scholer can be preferred, such brierie 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 sonsne, 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 debonairte and pité; and therfore thise flies than men clepen bees, whan they make here king, they chosen oue that hath no pricke wherwith he may styenge.'—Pereos 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 in-
standing upon their reputation and libertie, they ruffle and roist it out, exceeding in apparell, and hunting riotous companie (which draweth them from their books 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.

"Every one of those colleges hane in like manner their professors or readers of the tongues and severall sciences, as they call them, which daie by trade up the youth there abiding privatiie in their halles, to the end they may be able afterwards (when their turns 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 civil law, physicke, the Hebrew and the Greek tongues. And for the other lectures, as of philosophic, logike, rhetorike and the quadriniars, although the latter (I mean, arithmetike, musike, geometric 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 inducent animum suum, ut abundanti aliqua perfectaque eruditione perpeliuntur, sed ut ad alia reipublice munera obunda levi aliqua et inchoata cognitione paratores efficiantur. Et hic singularis quedam inuaria bifariam academicae intentata est; vel quia hoc modo omnis expletæ absolutaque doctrine spes longe ante messem, in ipsa quasi herbescenti viriditate, praeeditur; vel quia omnis pauperum inopumque expectatio, quorum etates omnes in literarum studio conteruntur, ab his fusis corum sedes occupantibus, exclusa illusua preriipitur. Ingenium, enim, doctrina, inopia judicium, nihil quæam domi valent, ubi gratia, favor, magnatum literæ, at alie persimiles extraordi nariae illegitimaque rationes vim foris adferunt. Hine quoque illud accedit incommodum, quod quidam prudentes viri nimis æregerentur partem aliquam regio pecunie in collegiorum socios inpartiri; quasi illi non maxime indigent, aut quasi ulla spei perfectæ eruditionis in ullis aliis residere potest, quam in his, qui in perpetuo literarum studio perpetuum vitæ supra 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; and from him the famous Groceyne learned the first Elements thereof.

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

"It is certain that even Erasmus himself did little understand Greek, when he came first into England, in 1497 (13 Hen. VII.), and that our Countryman Linacer taught it him, being just returned from Italy with great Skill in that Language: Which Linacer and William Groceyne 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" (lab. 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. yeer,

Goo to oxenford, or lerne lawe.

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 Vniversities, who prove most ingenuous and towdayly, and who, in a loue of learning, will begin to

1 Ante enim Cornelius Vitellius, homo Italus Cornelii, quod est maritimunm Hetruriae Oppidum, natus nobili Prosapia, vir optimus gratiosusque, omnium primus Oxonii bonas litteras docuerat. [Pol. Verg. lib. xxvi.]

2 Ante annos ferme triginta, nihil tradebatur in schola Cantabrigiensi, praeter Alexandri Parva Logica, ut vocant, & vetera illa Aristotelis dictata, Scoticaeque Questiones. Progressus temporis accesserunt bonae literae; accessit Mathesos Cognitio; accessit noxus, aut certe novatus, Aristotes; accessit Graecarum literarum peritia; accesserunt Auctores tam multi, quorum alim ne nominem tenebamur, &c. [Erasmi Epist. Henrico Bovillo, Int. Roffie 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 Angliec.
take paines of themselves, having attained in some sort the former parts of learning; being good Grammarians at least, able to understand, write and speake Latine in good sort.

"Such as have good discretion how to governe themselves 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 University, as I take it."

1. 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 England1) 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,
Sie pretaxatos referunt artaxata mores.

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

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

1 Mores habent barbarus, Latinus et Graecus;
Si sacerdos, ut plebs est, eecum ducit eexus:
Se mares effeminant, et equa fit equus,
Expectes ab homine usque ad pecus.

Et quia non metuunt animae discrimen,
Principes in habitum verterunt hoc crimem,
Varium viro turpiter jungit novus hymen,
Exagitata procul non intrat femina limen.
his first arrival in Paris, composed by Negel Wircker, an English student there, A.D. 1170:

The stranger dress'd, the city first surveys,
A church he enters, to his God he prays,
Next to the schools he hastens, each he views,
With care examines, anxious which to choose.
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 ablatus tandem progressus in urbem,
Intrat in ecclesiam, vota precosque facit.
Inde scholas adiensis, secum deliberat, utrum
Expediat potius illa vel ista schola.
Et quia subtilis sensu considerat Anglos,
Pluribus ex causis se sociavit iis.
Moribus egregii, verbo vultuque venusti,
Ingenio pollent, consiliisque vigent.
Dona pluunt populis, et detestantur avaros,
Fercula multiplicant, et sine lege bibunt.


² That Colet used his travels abroad, A.D. 1493-7, for a different purpose, see his Life by Dr Knight, pp. 23-4.
are comprehended, cathedral and collegiate churches, 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 music without any expense to them."

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

1 Fuller, book vi. p. 297. Collier, vol. ii. p. 165. Stillingfleet's Orig. 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 calcul, et la musique.' See Démangeot'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 intituled 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, Rhetorick, Logick, Theology, and Church-Music."—Ibid. p. 442.

2 Fuller and Collier, as before; Bishop Burnet (Reform. vol. i. p. . . ) saith so of Godstow. Arch bishop 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 pontiff. 6. M. Hutton. ex registr. ejus, p. 207. In the accounts of the cellares 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 prehendimat, ibidem xi. septimanas xiii s. iv d. . . pro mensa unius famulae dictae Margeriae 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, he was probably sent as a boy to a monastic school. At any rate, as he sketches his early escapades—apple-stealing, playing truant, &c.—for us in his Testament, I shall quote the youth’s bit of the poem here:

Harleian MS. 2255, fol. 60.

During the tyume / of this sesoun ver
I meene the sesoun / of my yeeris greene
Gynnyng fro childhood / strecchith^3 vp so fer
to be yeeris / accownty'd ful Fifteene
bexperience / as it was weel seen
The gerissh^e sesoun / strange of condiciouns
Dispoosyd to many vnbridlyd passionns

In my boyhood, up to 15,
I loved no work but play,
yet I was afraid of being scored by the rod,
I came to school late,
talked,
lies to get off blame,
and mocked my masters.

[fol. 61] To my bettre / did no reverence
Of my sovereyns / gaf no fors at al
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

\[ \text{I stole apples and grapes,} \]

\[ \text{played tricks and mocked people,} \]

\[ \text{liked counting cherry-stones better than church.} \]

\[ \text{Late to rise, I was; dirty at dinner,} \]

\[ \text{deaf to the snubbings of my friends,} \]

\[ \text{[fol. 61 b.] reckless in God’s service,} \]

\[ \text{chief shammer of illness when I was well,} \]

\[ \text{always unsteady,} \]

\[ \text{ill-conducted,} \]

\[ \text{sparing none for my pleasure.} \]

\[ \text{wex obstynat / by inobedience} \]

\[ \text{Ran in to garydns / applys ther I stal} \]

\[ \text{Te: gadre fruyls / sparfy hedgs\textsuperscript{1} nor wal} \]

\[ \text{to plankke grapyys / in othir memys vynys} \]

\[ \text{Was mowr reedy / than for to seyn\textsuperscript{2} matynes} \]

\[ \text{My lust was al / to scorne folk and iape} \]

\[ \text{Shrowde tornys / evir among to vse} \]

\[ \text{to Skolle and mowe\textsuperscript{3} / lyk a wantoun Ape} \]

\[ \text{when I did evil / other I did\textsuperscript{4} accuse} \]

\[ \text{My wittys live / in wast I did abuse\textsuperscript{5} .} \]

\[ \text{Rediere chistoonys / for to\textsuperscript{6} telle} \]

\[ \text{Than gon to chirche / or beere the sacry\textsuperscript{7} belle} \]

\[ \text{Loth to ryse / lother to bedde at eve} \]

\[ \text{with vnwassh handys\textsuperscript{8} / reedy to dyner} \]

\[ \text{My pater noyster / my Cread / or my beleeve} \]

\[ \text{Cast at the\textsuperscript{9} Cok / hoo this was my maner} \]

\[ \text{Wavid with eche wynd / as doth a reed speer} \]

\[ \text{Snybbyyd\textsuperscript{10} of my frendys / such teechys farta-} \]

\[ \text{mende\textsuperscript{11} Made deft cre / lyst nat / to them attende} \]

\[ \text{A child resembling / which was nat lyk to thryve} \]

\[ \text{Froward to god / reckles\textsuperscript{12} in his servise} \]

\[ \text{loth to correccioyn / slouhe my sylf to thryve} \]

\[ \text{Al good thewys / reedy to despise} \]

\[ \text{Cheef bellwedir / or feyned\textsuperscript{13} trauandise} \]

\[ \text{this is to meene / my sylf I cowde feyne} \]

\[ \text{Syk lyk a travaunt / felte\textsuperscript{14} no manceer peyne} \]

\[ \text{My poort my pas / my foot alwey vnstable} \]

\[ \text{my look my eyen / vnsyre and vagabounde} \]

\[ \text{In al my werkys / sodeynly chaungable} \]

\[ \text{To al good thewys / contrary I was founde} \]

\[ \text{Now ovir sarl / now moomyng / now iocounde} \]

\[ \text{Willful rekles / mad\textsuperscript{15} stertyng as an hare} \]

\[ \text{To folwe my lust / for no man wold I spare.} \]

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

\[ \text{\textsuperscript{1 nedir hegge.} \]
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,
And ich a beggeres bro' on the book lerne,
And worth to a writere: and with a lorde dwellte,
Other falsly to a frere: the fend for to serven;
So of that beggares bro' a [bychop?] shal worthen,
Among the peres of the lond: prese to sytten,
And lordes sones: lowly: to tho losels alowte,
Knyghtes crouketh hem to: and crucheth ful lowe;
And his syre a soutere: y-suled in grees,
His teeth with tolyng of lether: tatered as a sawe.

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

Alas! that lordes of the londe: leveth swiche wrecchen,
Lords
And leveth swyc horels: for her lowe wordes,
They shulden maken [bichopes]: her owen brethren childre,
Other of son gentil blod: And so yt best sene,
And fostre none faytours: ne swich false freres,
To maken fat and fulle: and her flesh combren.
For her kynde were more: to y-clense diches
Than ben to sopers y-set first: and served with sylver.
A grete bolle-ful of benen: were beter in hys wombe,
And with the bandes: of bakun: his baly for to fillen
Than pertriches or plowers: or pecockes y-rosted,
And comeren her stomakes: with curiuse drynkes
That makeyth swyche harlotes: hordom usen,
And with her wikkid word: wymmen bitrayeth.
God wold her wonyyng: were in wildernesse,
And fals freres forboden: the fayre ladis chaumbres;
For knewe lordes her craft: treuly I trowe
They shuldenought haunten her house: so hot[m]ly
on nyghtes,

Now every cobbler's son and beggar's brat
turns writer, then Bishop,
and lordes' sons crouch to him,
a cobbler's son

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.

No beelden swich brothels, in so brude sheotes,

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:


*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 henceforth they shall abide at the same Labour; without being put to any Mystery or Handicraft; and if any Covenant or Bond of Apprentice (so) be from henceforth made to the Contrary, the same shall be holden for none.

A.D. 1405-6. 7th Henry 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 establishd. 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. viii 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. 1., fol. 3, &c.)

The fourthe artycul thy moste be,
That the mayster hym wel be-se
That he no boudemon prentys make,
Ny for no covetyse do hym take;
For the lord that he ys bond to,
May fache the prentes whersever he go.
3ef yn the logge he were y-take,
Muche desese hyt my3th ther make,
And suche case hyt my3th befalle
That hyt my3th greve summe or alle;
For alle the masonus that ben there
Wol stonde togedur hol y-fere.
3ef suche won yn that craft schulde dwelle,
Of dyvers deseys 3e my3th telle.
For more 3ese theme, and of honesté,
Take a prentes of herre1 degré.
By olde tym, wryten y fynde
That the prentes schulde be of gentyl kynde;
And so sumtyme grete lordys blod
Toke thyss geometry that ys ful góod.

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 Peter-
borough. 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 hand-
writing, recites that they were established 'To the intente that Gods
wordes myght the better be sett forthe, eyldroen brought up in lernynges,
clerces mwyngnyd in the universytes, olde servantys decayed, to have
lyving, allyns housys for pour folke to be sustayned in, Reders of
grece, ebrez, and latymp to have good stypende, dayly almes to be
myynistrate, mending of hyght wavys, and exhybision for mynnisters of the
chyreche.'"

"A general idea of the scope and nature of the cathedral estab-
lishments, 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 the entire number of those who have their sustentation (qui
sustentantur) in the cathedral and metropolitical church of Can-
terbury:

"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, two 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, one butcher, and one under butler,
one cook, and one under-cook, who, indeed, in the number pre-
scribed, are to serve in our church every one of them in his own
order, according to our statutes and ordinances.'"
In the Durham statutes, as settled in the first year of Philip and Mary, the corresponding chapter is as follows:

On the total number of those who have their sustentation (qui 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 sub-sacrist, two vergers, two porters, one of whom shall also be barber-tensor, one butler, one under-butler, one cook, and one under-cook."

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

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

"The nature of these schools, and the desire to perpetuate and improve them, may be inferred from 'certain articles noted for the reformation of the cathedral 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 scape, the scolemaster to have yerly of the said pastor and prechar 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 vii. viii1. for a gowne; they to be bownd dayly to synge 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 preists hereafter to be spoke off, to see them well ordered at the meat and to reforme their manners."

Article the eleventh, submitted. "That ther may be a fre grammer scape within the same Cathedral churche, the scole-master to have xx11. by yere and his howss fre, the ussher xii1. & his howss

1 MS. No. 688 in Lambeth Library. MS. Harl. cod. 1594, art. 38, in Brit. Mus.
fore, and that the said pastor and preachers may be bound to fynd xl. children at the said grammer scole, giving to every one of the children xii. wekely, to go to commons within the citie at the pleasaun of the frendes, so long to continew as the scolemaster do se them diligent to lerne. The pastor to appointe viii. every preacher iii. and the scolemaster iii.; the said children serving in the said churche and going to scole, to be preferred before strangers; provided always, that no childe be admitted to the exhibition of the said churche, whose father is knowne to be worthie in goodes above £50, or elles may dispand above xli. yerly inheritance."—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 Grammer, 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.' Whereunto 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 dull, 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 whatsoever 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 choisteres 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 Alcuin’s. Free Grammar School.
1198 St Edmund’s, Bury. Fr. Sch.
1328 Thetford. Gr. Sch.
2 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. Fr. Gr. Sch.
1484 Wainfleet. Fr. Gr. Sch.
1482-1509 (Hen. VII.) or before.
Kibbrooth, 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 Winborne 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 Girenecer. Fr. Gr. Sch.
1509 Guildford. Royal Gr. Sch.
t. Hen. VIII. 1509-47 Warwick. College or Gr. Sch.
1512 Southover and Lewes. Fr. Gr. Sch.
1513 Nottingham. Fr. Sch.
1515 Wolverhampton. Fr. Gr. Sch.
1517 Aylesham. Fr. Gr. Sch.
1512-18 London. St Paul’s Sch.

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1 Farewell, in Oxford my college cardynall!
   Farewell, in Ipswiche, my shole grammaticall!
   Yet oons farewell! I say, I shall you never see!
   Your somptious byldyng, what now avaylethe 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 Tamerton. Fr. Gr. Sch.
1522 Bid infections, near Cranbrook.
Free Latin. Gr. Sch.
bef. 1524-5 Manchester. Fr. Gr. Sch.
1524 Berkhamstead. 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 Stamford. Fr. Gr. Sch.
1530 Newark-upon-Trent. 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 London² 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.
forewords.

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 Fescemine licentiousness, and discharging their scolls and sarcasms against them; touching the foibles of their school-fellows, 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. 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., 1417, four Grammar Schools were appointed to be opened in London2 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 8d. sent him in a letter to buy a pair of slippers with. William Paston, a younger brother of John's, when about nineteen years old, and studying at Eton, writes on Nov. 7, 1478, to thank his brother for a noble in gold, and says,

"My 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 Universitie of England (t. i. London). He notices the old schools of the monasteries, &c., 'in whose stead there be some few founded lately by good men, as the Merchant Taylors, and Thomas Sutton, founder of the great new Hospital in the Charter house, [who] hath translated the Tennis court to a Grammar Schoole... for 30 schollers, 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 *Athenae Oxonienses* (ed. Bliss) except two, who had first taken degrees at Cambridge, Robert Aldrich and William Alley, the latter admitted at Cambridge 1528 (Wood, p. 375, col. 2). Plenty of London men are named in Wood, vol. 1. No doubt in early times the Eton men went to their own foundation, King's (or other Colleges at) Cambridge, while the Winchester men went to their foundation, New College, or elsewhere at Oxford. In the first volume of Bliss's edition of Wood, the following Winchester men are noticed:


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


402, col. 2, Thomas Hardyng " " " 1536.

450, col. 2, Henry Cole " " " 1523.

469, col. 1, Nicholas Saunders," " " 1548.


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.
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 20l. [or some such poor allowance.] and the rest, being no small sum, was impropriated. And so thereby, no preacher there; but the people, being trained up and led in blindness for want of instruction, became obstinate: and therefore advised that this should be seen to, and impropriations redressed, notwithstanding the laws already made [which 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 Grammar Schools throughout the realm, and those verie liberallie endued for the better relief of pore scholers, so that there are not manie corporate townes, now under the queene's dominion that have not one Grammer 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, Winchester, 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 tongues, 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, where they are received & trained up in the points of higher knowledge in their privat halls till they be adjudged meet to show their faces in the schooles, as I have said alreadie.

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

1 The perversion of these elections by bribery is noticed by Harrison in the former extract from him on the Universities.
College, Oxford (Warton, iii. 282). In his Elementarie, 1582, he has a long passage on the study of English, the whole of which I print here, at Mr Quick’s desire, as it has slipped 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 pople as teach childern to read and write English, and the reading must nedes be such as the writing leads vnto, therefor, (sic) befor I medle with anie particular precept, to direct the Reader, I will thoroughly rip vp the hole certaintye of our English writing, so far furth and with such assurance, as probability can make me, bycause it is a thing both proper to my argument, and profitable to my countrie. For our naturall tung being as beneficiall vnto vs for our nedefull delurie, as anie other is to the peple which vse it: & haung as pretie, and as fair observations 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 countries haue don to find the like in theirs: & so much the rather, bycause it is pretended, that the writing thereof is meruellous uncertaint, and scant to be recovered 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 uncertainitie for confusion, or impossibilitie for direction, that both the natural English maie haue wherein to rest, & the desirous stranger 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 antiqutie 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 denise 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 vnctainse force of all our letters, in as much certaintie, as anie writing can be, by these seven precepts,—1. Generall rule, which concerneth the propertie and vse of eac letter: 2. Proportion which reduceth all words of one sound to the same writing: 3. Composition, which teacheth how to write one word made of mo: 4. Derivation, which examineth the ofspring of euerie originall: 5. Distinction which bewraiceth the difference of sound and force in letters by som written figure or accent: 6. Enfranchisment, which directeth the right writing of all incorporat foren words: 7. Prerogative, which declareth a reservation, wherein common vse will continue his precedence in our English 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 caution will ech a common rule. In all these seven I will so examin the particularities of our tung, as either nothing shall
sene strange at all, or if anie thing do sene, yet it shall not sene so strange, but that either the self same, or the verie like vnto it, or the more strange then it is, shall 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 see will help manie to write right by a sene president, which either cannot understand, or cannot entend to understand the reason of a rule, therefore in the end of this treatis for right writing, I purpos to set down a generall table of most English words, by wee of president, to help such plane peple, as cannot entend the understanding of a rule, which requireth both time and conceit in perceiving, but can casilie run to a generall table, which is reader to their hand. By the which table I shall also confirm the right of my rules, that theie hold throughont, & by multitude of examples help som maine (so) in precepts. Thus much for the right writing of our English tongue, which maie sene (so) for a prefacie to the principle of Reading, as the matter of the one is the maker of the other.—1582. Richd. Mulcaster. The First Part of the Elementarie, pp. 53-4.

Brinsley follows Mulcaster in exhorting to the study of English:

"there seemes vnto mee, to bee a verie maine want in all our Grammar schooles generally, or in the most of them ; whereof I have heard som great learned men to complain ; That there is no care had in respect, to traine 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 industrie 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 use of, both in speech & writing, is our owne native tongue. 2. The purity and eleganice of our owne language is to be esteemed a chiefe part of the honour of our nation : which we all ought to advance as much as in vs lieth. As when Greece and Rome and other nations haue most flourished, their languages also haue beene most pure : and from those times of Greece & Rome, wee fetch our chiefe patterns, for the learning of their tongues. 3. Because of those which are for a time trained vp in schooles, there are very feue which proceede in learning, in comparision 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.
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, inter-
missions 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 hour before seven'.
—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 terour. . . Thus they are to continue vntill nine [at work
in class], signifiied 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 breakesfast . . 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, upon the knocking of the dore or some other
sign . . so to continue vntill eleuen of the clocke, or somewhat after,
to counternaile 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'.

FOREWORDS.
that half hour to countermaile the time at three; then to end so as
was shewed, with reading a pece of a Chapter, and with singing two
stannes of a Psalme: lastly with prayer to be said by the Master.

To the objecters to these intermissions at nine and three, who may
reproach the schoole, thinking that they do nothing but play,
Brinsley answers,—"2. By this means also the Schollars may bee
kept ever in their places, and hard to their labours, without that
running out to the Campo (as the[y] t'earne it) at school times, and
the manifolde disorders thereof; as watching and strinuing for the
clubbe, 1 and loyttering 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, cyther the Thursday, after the vsmall 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 passage in Edward the Fourth's Liber Niger, even the King himself did not use his footpan every Saturday night, and would not have been the worse for an occasional tubbing:

"This barbour shall have, every 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 wayssh... the stuffe for the Kingses propyr persone' (II. 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 "woemen lavendryes" for a Queen, and further that "these officers oughte to bee sworne to kepe 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-
goten Worthies"¹ and Raleigh, no doubt hated those nasty new oak houses and chimneys, and sighed for the good old times:

"And yet see the change, for when our houses were builded of willow, then had we eken men; but now that our houses are come to be made of oke, our men are not only became willow, but a great manie through Persian delicacie crept in among vs, altogether of straw, which is a sore alteration... Now have we manie chimnies, and yet our tenderlings complain of rheumes, catarhs and poses. Then had we none but reredosses, and our heads did never aké.²

For as the smoke in those daies was supposed to be a sufficient hardning for the timber of the house; so it was reputed a far better medicine to kepe the goodman and his familie from the quack or pose, wherewith as then verie few were oft acquainted." 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' nights as well as worked by day, beslobbered (or by-voled, 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
All so torn and bandy·and ful of lys crepyng,
But if that a lous³ conthe·han lopen the bettre,

¹ See Mr Fronge'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 Monoffet is learned on the Louse.

"In the first beginning whilst man was in his innocence, and free from wickedness, 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 Louwe... is a beastly Creature, and known better in Innes and Armies then it is wellcome. The profit it bringeth, Achilles sheweth, Hillard. In these words: I make no more of him then I doe of a Louwe; as we have an English Proverb of a poor man, He is not worth a Louwe. 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, Passas 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 troubled 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-cloun,
The quene was tukked wel on high;
The lauender perceived 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 Mounfet's Theater of Insects, p. 1090, ed. 1658 (published in Latin, 1634). By this date we had improved. Mounfet 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-lie, 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 months they wash their shirts again, putting fresh Saffron into the Lye.' Rowland's Mounfet (1634), Theater of Insects, p. 1092, ed. 1658.

I
NAKED SCULLIONS AND DIRTY STREETS.

"And for the better avoydying of corruption and all uncleannesse out of the Kings house, which doth ingender danger of infection, and is very noisome and displeasent unto all the noblemen and others repairing unto the same; it is ordyned by the Kings Highnesse, that the thre master cookes of the kitchen shall have erie of them by way of reward yearly twenty marks, to the intent they shall provide and sufficiently furnish the said kitches of such scolyons as shall not goe naked or in garments of such vilenesse as they now doe, and have been accustomed to doe, nor lie in the nights and dayes in the kitches or ground by the jireside; 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 (I), 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 ceelo 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'), 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,


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. 135, 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 coimtises 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. Maepherson 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 Medieval 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 (sa- 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 *Agenbite*, &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— 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, 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 gouvernance off Kyngis and Pryncis," or Liber Aristotilis 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 cooks¹, putting them down with imperial dignity, "we may allow and disallow; our office is the chief!" A simple-minded religious man too,—as the close of his Treatise shows,—and one able to appreciate the master he served, the "prynce fulle royalle," the learned and munificent Humphrey Duke of Gloucester, the patron of Lydgate, Occleve, Capgrave, Withamstede, Leonard Arctine, 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 revived², "that prince peerless," as Russell calls him, a man who, with all his faults, loved books and authors, and shall be respected by us as he was by Lydgate. But our business is with the Marshal, not the Master, and we will hear what John Russell says of himself in his own verse,

an vsshere y Am / ye may beholde / to a prynce of highe degre, 
pat eniyethen to enforce & teche / alle po thatt wille thrive & thec, 
Of suche thynges as here-aftur shalle be shewed by my diligence 
To them pat nought Can / with-owt gret exspierence ; 
Therfore yf any mañ pat y mete withe, pat for fawt of necligence, 
y wylle hym enforce & teche, for hurtynge of my Conscience. 
To teche vertew and comynge, me thynketh hit charitable, 
for moche youthe in comynge / 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 lef but loth to obey an usher and marshal.

² Warton, ii. 264-8, ed. 1840. For further details about the Duke see the Appendix to this Preface.
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-føre a soveryne
demewre,
A sewr / or a mershalle : in þes science / y suppose ye hyûn sewr,
Which in my dayes y lernyd withe a pryncse fulle royalle,
with whom þvschere in chambur was y, & mershalle also in halle,
vnto whom alle þese officeres foreseday / þey enuer entendu shalle,
Evir to fullfille my commandemente when 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 couynyng y Cast not me to contreve :
ym tyme is not to tary, hit drawest fast to eve.
þis tretysse þat y haue entitled, if it ye entendu to preve,
y assayd me self in youthe with-outen any greue.
while y was yonge y-nough & lusty in dede,
y enjoyd þese maters foresayed / & 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 spedu."

And again, at line 1227,

"Now, good soñ, thy self, with other þat shalle þe succede,
which þus boke of nurtuere shalle note / lerne, & ouer rede,
pray for the sowle of Iohn Russelle, þat god do hym mede,
Som tyme serviande with duke vnfrey, due1 of Glouceter in dede.
For þat prynce pereles prayethe / & for suche other mo,
þe sowle of my wife / my fadur and modir also,
vnto Mary modyr and mayd / she fende us from owre foe,
and brynge vs alle to bhis when we shalle hens geo. AMEN."

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

Go forthe lyttel boke, and lowly þow me commend
vnto alle yonge gentilmen / þat lust to lerne or entendu,
and specially to þem þat han exsperience, prayynge þe[m] to amendu
and correcte þat is amyyse, þere as y fawte or offende.
And if so þat any be founde / as þrouȝ myûn necligence,
Cast þe cawse on my copy / rude / & bare of eloquence,
whichþe to drawe out [I] haue do my besy diligence,
redily to reforme hit / by resoûn and bettur sentence.
As for ryme or resoûn, þe forewryter was not to blame,
For as he founde hit aforne hym, so wrote he þe same,
and þaughter he or y in oure matere digres or degrade,
blame neithur of vs / For we nenyre hit made ;

1 The due has a red stroke through it, probably to cut it out.
Symple as y had insight / somewhat be ryme y correcte;
blame y cowde no man / y hane no persone suspecte.
Now, good god, grant vs grace / ourse sowles never to Infecte!
Jan may we regne in ji regioun / eternally with thyne electe.
(l. 1235-50.)

If John Russell was the writer of the Epilogue quoted above,
lines 1235-50, then it would seem that in this Treatise he only
corrected and touched up some earlier Book of 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 century¹,
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 Daven-
port 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 im-
agined their Poems on their own heads, as Hampole has it in his
Mr Tennyson makes believe that Everard Hall wrote his Morte d' Ar-
thur, and some Leonard his Golden Year. On the other hand, the
existence of the two Sloane MSS. is more consistent with Russell's
own statement (if it is his own, and not his adapter's in the
Harleian MS.) that he did not write his Boke himself, but only
touched up another man's. Desiring to let every reader judge for
himself on this point, I shall try to print in a separate text², for con-
venience of comparison, the Sloane MS. 1315, which differs most
from Russell, and which the Keeper of the MSS. at the British
Museum considers rather earlier (ab. 1440-50 A.D.) than the MS. of
Russell (ab. 1460-70 A.D.), while of the earliest of the three, Sloane
MS. 2027 (ab. 1430-40 A.D.), the nearer to Russell in phraseology, I
shall give a collation of all important variations. If any reader of the

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

Sloane 1315.
Omits lines 1-4 of Russell.
Inserts after l. 48 of R. a passage about behaviour which it nearly repeats, where Russell puts it, at l. 276, *Symple Condictions*.
Omits Russell's stanza, l. 305-8, about 'these cuttid galauntes with their codware.'
Omits a stanza, l. 319-24, p. 21.
Contracts R.'s chapter on Fumositees, p. 23-4.
Transfers R.'s chapters on *Seves on Fische Dayes* and *Sawcis for Fishe*, l. 519-54, p. 55-9, to the end of his chapter on *Kerryng of Fishe*, l. 649, p. 45.
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.
Winds up at the end of the *Bathe or Stere*, 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.

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

Contains this stanza (fol. 42, b.).
Contracts the Fumositees too (fol. 45 and back).
Has one verse of *Lenvoy* altered (fol. 45 b.).
Transfers as Sl. 1315 does (see fol. 48).

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

Has 3 winding-up stanzas, as if about to end as Sloane 1315 does, but yet goes on (omitting the *Bathe Medicinable*) with the *Fisher and Marshall*, 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 vschere 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 Torture 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 Stanz Puer (or its original) in his Symple Condidionis, 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; we are told how nearly all the birds that fly, the animals that walk the earth, the fish that swim in river and sea, are food for the pot: we hear of dishes strange to us, beaver’s tail, osprey, brewe, venprides, whale, swordfish, seal, torrentyne, pety perverse or perneis, and gravell of beef. 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. I am not going to try my hand at the sketch, as I do not write for men in the depths of that dedicated 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. Tortoisae 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 Ploughman, v. 1, p. 17, l. 533-4, after reading the lists of things eatable, and dishes, in Russell’s pages. The later feeds that Phyllothen Physiologus exclaims against* are nothing to them: “What an Hody-potch do most that have Abilities make in their Stomachs, which must wonderfully oppress and distract Nature: For if you should take Flesh of various sorts, Fish of as many, Cabbage, Parsnops, Potatoes, Mustard, Butter, Cheese, a Padden that contains more then ten several Ingredients, Tarts, Sweet-meats, Custards, and add to these Churries, Plums, Currons, Apples, Capers, Olives, Anchories, Mangoes, Cevare, &c., and jumble them altogether into one Mass, what Eye would not loath, what Stomach not abhor such a Galtemansfrey? 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 Chancier’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, (lsprats, as in Sloane 1315), and torrentibre (l. 548); almond iurlyne (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 Frutre viant / Fruter sawge byn good / better is Fruter powche ;
Appulle frutre / is good hoot / but pe 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 Bulley, Borde, Vaughan, and Harrington are in the nature of notes, but their length gave one the excuse of printing them in bigger type as parts of a Text. In the same way I should have treated the many extracts from Laurens Andrew, 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 eat in their 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;
be wynges ye areyse / fulle large evyn thare;
of hyre trompe in be brest / loke pat ye beware

Wynkyn de Worde directed his Carver thus: "A crane, reyse the wynges fy rst, & beware of the trumpe in his brest." Let any one compare the second and third pages of W yn k yn 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 Keraynge 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 corrections1, and was worthy of a thousand times wider circulation than it had had; therefore a new edition from the MS. was added to this volume. Relying on Members reading it for themselves, I have not in the notes indicated all the points of coincidence and difference between this Boke and Russell's. It is of wider scope than Russell's, takes in the duties of outdoor officers and servants as well as indoor, and maybe those of a larger household; it has also a fyrst Boke on general manners, and a Second Booke 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 grayne, Scotch greive, A.S. gerefa, a kind of bailiff; reseeyme, ll. 517, 575, is rescueye, 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 Cartasye be used in illustration of the Nurture. The MS. of the Cartasye 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 Aece, 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, 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 suite before his Lord the King; or wipe his nose on the table-cloth. The next tracts, The Lytylle Chyldecrenes Lytil Boke or Edyllys Be¹ (a title made up from the text) and The Young Children's Book, are differing versions of one set of maxims, and are printed opposite one another for contrast sake. The Lytil Boke was printed from a later text, and with an interlinear French version, by Wynkyn de Worde in 'Here begins a lytell treatise for to lerne Englishe and Frentish.' 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, Stanes Puercad 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. edel is noble, edeling, 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 Reliquiae Antiquae, v. 1, p. 156-8, and reprinted by Mr W. C. Hazlitt in his Early Popular Poetry, ii. 23-8. Mr Hazlitt notices 3 other copies, in Harl. MS. 4011, fol. 1, &c.; Lansdowne MS. 699; and Additional MS. 5467, which he collated for his text. There must be plenty more about the country, as in Ashmole MS. 61, fol. 16, back, in the Bodleian. Of old printed editions Mr Hazlitt notes one "from the press of Caxton, but the only copy known is imperfect. It was printed two or three times by Wynkyn de Worde. Lowndes mentions two, 1518, 4to, and 1524, 4to; and in the public library at Cambridge there is said by Hartsorne (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 Stanse Puer is Rhodes's own expansion of one of the shorter English versions of the original Latin.

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. 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!—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 1401 (that is, 1424, says Hearne), by Dr Gilbert Kynmer, 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 dictarium de sanitatis custodia preincitissimo principi ac metuendissimo domino, domino humfrido, duci Gloucestric, Alijsqne preclaris titulis insignito, Scriptum & compilatum, per venerabilem doctorem, Magistrum Gilbertum Kym mer, Medicinarum professorem, arcium ac philosophie Magistrum & in legibus bacallarium prelibati principis phisicum, Caius dictarii colleccionem (i) dilucidancia & effectum viginti sex existuunt capitula, quorum consequenter hic ordo ponitur Rubricarum.  

Capitulum 1⁰ est epistola de laude sanitatis & utilitate bone diece.  
Capitulum 2⁰ est de illis in quibus consistit dieta.  
Capitulum 3⁰ de tocius coris & parcum disposicione.  
Capitulum 4⁰ est de Ayere eligendo & corrigendo.  
Capitulum 5⁰ de quantitate cibi & potus sumenda.  
Capitulum 6⁰ de ordine sumendi cibum & potum.  
Capitulum 7⁰ de tempore sumendi cibum & potum.  
Capitulum 8⁰ de quantitate cibi & potus sumendorum.  
Capitulum 9⁰ de pane eligendo.  
Capitulum 10⁰ de generibus potagiorum sumendis.

1 The letters are to me more like ct, or coll than anything else, but I am not sure what they are.  
2 The MS. runs on without breaks.
Capitulum 11th de carnis vtendis & vitandis.
Capitulum 12th de ovis sumendis.
Capitulum 13th de lacticiinis vtendis.
Capitulum 14th de piscibus vtendis & vitandis.
Capitulum 15th de fructibus sumendis.
Capitulum 16th de condimentis & speciebus vtendis.
Capitulum 17th de potu eligendo.
Capitulum 18th de regimine replectionis & inanicionis.
Capitulum 19th de vsu coitus.
Capitulum 20th de exercicio & quiete.
Capitulum 21th de somnii & vigilie regimine.
Capitulum 22th de vsu accidencium anime.
Capitulum 23th de bona consuetudine diete tenenda.
Capitulum 24th de medicinis vicissim vtendis.
Capitulum 25th de aduersis nature infortuniijs precauendis.
Capitulum 26th 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.”

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 prefaxes one of his voluminous works, with a panegyric upon him, written during the king’s absence on his French

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

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

[Fol. 4.]  

Eck in this lond—I dar afferme a thyng—  
Ther is a prince Ful myhty of payssauence,  
A kynge's sone, vncele to the kynge  
Henry the sexte which is now in frauence,  
And is lieutenant, & hath the gouernance  
Off our breteyne; thoruh was discrecion  
He hath conserved in this regione  

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

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

Due off Gloucestre men this prince calle;  
And natwithstaidyng his staat & digynte,  
His corage neuer doth appalle  
To studie in bookis off antiquite;  
Therin he hathe so gret felicite  
Vertuousi hym siff to ocupie,  
Off vicious slouth to hane the maistrie.  

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 Bildcr 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 trunken Trägheit männlich bezwängt."  

The reader should by all means consult this chapter, which is headed "Herzog
And with his prudence & wit his manheed
Trouthe to susteyne he favour set a side;
And hooli chirche meynentynge in dede,
That in this land no lollard dar abide.
As verrai support, vpholdere, & eek guyde,
Spareth non, but maketh hym silli strong
To punyssh alle tho that do the chirche wrong.

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

And to do plesance to our lord ihesu
He studieth 2 cuere to haue intelligence.
Reedinge off bookis bringithe in vertu,—
Vices excludyng, slouthe & necligence,—
Maketh a prince to haue experience
To know hym silli in many sundry wise,
Wher he trespasseth, 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 Eng-

P.S. When printing the 1513 edition of Wynkyn de Wordc's Boke of
Keruinge, 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 Jahrhun-
derte” (Humphrey Duke of Glocester. Sketch of the life of a prince in the
fifteenth century). There is an excellent English translation of this book, published

1 The t 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 somne. The yere of our lorde M.CCCCC.YIII;" 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 “noche” is divided into mo-ehe in both editions, the “-ehe” beginning Fol. A ii. b. Neither is altogether free from misprints, but these are not very numerous nor of much importance. It may be observed that marks of contraction are hardly ever used in the older edition, the word “ye” being written “the” at length, and instead of “haged” 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] lyte that swanne A (a misprint).  
frasche that echyn] fruche that echyn A.  
thy all maner of small byrdes] A omits of.  
fyne that cheuen] fyne that cheuen A.  
trassene that ele] trasseue that ele A.  
Here hendeth, &c.] Here endeth, &c. A.  
{Butler] Butteler A.  

P. 152, l. 5. trenchourers] trenchours A.  
l. 12. hanged] hanged A.  
l. 15. cannelles] canelles A.  
l. 18, 19. ye] the (in both places) A.  
l. 20. seasons] seasons A.  
l. 23. after] After A.  
l. 27. good] goot A.  
l. 30. y'] the A.  
l. 34. wodon] modon A.  
l. 36. sourayne] sourayne A.
P. 153. ye] the A (several times).
  l. 5. weyll] wyl A.
  l. 9. rede] reed A. reboyle] reboyle not A.
  l. 12. the reboyle] they reboyle A.
  l. 17. lessyng] lesyng A.
  l. 20. campolet] campolet A.
  l. 21. tyer] tyrre A.
  l. 22. ypocras] Ipoems 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 trasene for transse (cp. Pr. transon, a truncheon, peec of, Cot.); on p. 152, good 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 lesyng for lessyng, 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 ren 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 trenchour 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 bc.

P. 157, l. 29. For wich read with.

P. 158, l. 3. For fumosytees read fumosytees.
  l. 7. For pygous read pynions (whence it appears that the pinion-bones, not pigeon's-bones, are meant).
  l. 25. The word "reyfe" is quite plain.

P. 160, ll. 15, &c. There is some variation here; the first edition has, after the word soneraygne, the following:—"laye trenchours before hym / & he be a grete estate, lay fynye trenchours / & he be of a lower degre, four trenchours / & of an other degre, the trenchours," &c. This is better; the second edition is clearly wrong about the fice 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 raysyns read raysyns.
P. 167, l. 21. For slyte 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 pynyns 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!

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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 conceived of the same) make a large discourse of such honorable ports, of such graue counsellors, and noble personages, as give their dailie attendance vpon the queenes maiestie there. I could in like sort set forth a singular commendation of the vertuous beautie, or beautifull vertues of such ladies and gentlewomen as wait vpon hir person, betweene whose amiable countenances and costlinesse of attire, there seemeth 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 have
not the use and skill of sundrie speaches, beside an excellent vein of writing before time not regarded. Would to God the rest of their lines and conversations were correspondent to these gifts! for as our common courtiers (for the most part) are the best 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 Grécce 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!

"Beside these things I could in like sort set downe the waies and meanes, wherby our ancient ladies of the court doo shun and avoid idlenesse, some of them exercising their fingers with the needle, other in caulworke, diverse in spinning of silke, some in continuall reading either of the holy scriptures, or histories of our owne or forren nations about vs, and diverse in writing volumes of their owne, or translating of other mens into our English and Latine toong, whilst the youngest sort in the meane time applie their lutes, citharnes, prickesong, and all kind of musike, which they use onelie for recreation sake, when they haue leisure, and are freé 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 pertaining to the ornament and commendations of their bodies,
I might (if I listed to deale further in this behalfe) easilie declare, but I passe ouer such maner of dealing, least I should seeme to glauer, and currie fauour with some of them. Neuerthelesse this I will generallie saie of them all, that as eech of them are cunning in somthing wherby they keepe themselves occupied in the court, so there is in maner none of them, but when they be at home, can helpe to supplie the ordinarie want of the kitchen with a number of delicat dishes of their owne denising, wherein the Portingall is their cheefe counsellor, as some of them are most commonlie with the clarke of the kitchen, who vseth (by a tricke taken vp of late) to gaine in a breese rehearsall of such and so manie dishes as are to come in at euery course through-out the whole service in the dinner or supper while: which bill some doo call a memoriall, other a billet, but some a fillet, because such are commonly hanged on the file, and kept by the ladie or gentlewoman vnto some other purpose. But whither am I digressed?"—1577, W. Harrison, in Holinshe'd's Chronicies, vol. I. p. 196, ed. 1586.
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.

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

Tytelle Tytelle Tytelle than Esta Amen.
The Lytylle Childrenes Lytil Boke

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 lasse ende wyth the swete Ihesus. Amen. Here endeth the boke of curtesye.')
p. 267, ll. 28-30, are Ne yeu they met, feys, ne feys.

Put not thy mete ye salt scelyr

1. 32, is Be-fore the, that ye worship
1. 33, for ne read nether
1. 34, for If read And; for come read comest
1. 35, for And read Scelve; put the is before ye
1. 37, for Ette . . by read Kot . . ye
1. 38, prefix And if Ylle; omit done
1. 40, is Weyles thou hetys, bey they leyffe
1. 42, for bow put read take owt
1. 43, for Ne read Nether
1. 44, is For no cortesey hct ye not habell
1. 45, for Elbowe . . fyst read Elbowhes . . fystys
1. 46, for whylis þat read whycle
1. 47, is Bolk not as a bolle ye the crofte
1. 48, for karle þat read charle; for cote read cotte
1. 50, for of hyt or þou art read the or ye be
1. 51, for sterke read lowde

p. 269, l. 32, is all of curtessy loke ye carpe
1. 53, for at read all; omit loke þou
1. 54, for Loke þou rownde not read And loke ye
1. 55, omit thy; for and read ne
1. 56, for doo read make
1. 57, for laughe not read noþer laughe
1. 58, for with moche speche read thow meche speke; for mayst read may
1. 59, for fist ne read ner; and for the second ne read not
1. 60, for fayre and stille read stere het not
1. 61, for thy read the
1. 66, omit a
1. 67, for I rede of read of þe redde þe of
1. 68, for neþer read neuer; omit yn þi before drynk
1. 69, for þat read they
1. 73, for þou see read be saye
1. 76, for þou read yow; for thow art read yow ar
1. 77, for forthe read before yow
1. 78, omit þow not
1. 79, for ynto read ye

p. 271, l. 83, for ende read henyng
1. 84, for washen read was
1. 85, for worthy read wortheyor
1. 86, for to- read be-; omit þe; for þi prow read gentyll cortesey
ll. 87, 88, 89, are omitted.
1. 90, for nether read not; for ne read ne with
1. 91, omit þi; for the hede read they lorde
1. 92, for hyghly read mekeley
1. 93, for togy dre ynsame read ye the same manere
p. 271, l. 94, *for no blame* read *the same*
  l. 95, *for thereafter* read *hereafter*
  l. 96, *after that add he ys*; *for was heere* read *her after*
  l. 97, *omit And*; *for dispiseth* read *dispite*
  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 lesen*
  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* Expleyeyt the Boke of cortedey.
CORRIGENDA, ADDITIONAL NOTES, &c.

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,

'Summetrike is a lore: pat of figours al is & of draughtes as me draweth in pondre: & in nombre ivis.

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 Cramner, in A.D. 1548, is, "Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispense an hundred pound, do not find, competently, one scholar in the University of Cambridge or Oxford, or some grammar school; and for as many hundred pounds as every of them may dispense, so many scholars likewise to be found [supported] by them; and what be their names that they so find." Toulmin Smith, The Parish, p. 95. Compare also in Church-Wardens’ Accompts of St Margaret’s, Westminster (ed. Jn. Nichols, p. 41).

1631. Item, to Richard Busby, a king’s scholler of Westminster, towards enabling him to proceed master of arts at Oxon, by consent of the vestrie £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. "Tune leges et causidici in Anglia prima vocati sunt," he says in his account of Theobald in the Acts of the Archbishops, "quorum primus erat magister Vacarius. Hic in Oxonofordiâ legem docuit."' E. A. F.
p. xxxiii. note, l. 1, for St Paul's read St Anthony's
p. xxxiv., for sister read brother
p. xlv. l. 2, for poor read independent. 'Fitz-Stephen says on the parents of St Thomas, "Neque fenerantibus neque officioso negotiantibus, sed de reditibus 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 Houshold read Household
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 green sauce to cate with roasted meat . . . Sauce for Mutton, Veaile and Kid, is green sauce, made in Summer with Vineger or Verjuice, with a few spices, and without Garlike. Otherwise with Parsley, white Ginger, and tosted bread with Vineger. In Winter, the same sauces are made with many spices, and little quantity of Garlike, and of the best Wine, and with a little Verjuice, 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 visitation 1. 9. 8.
1625 Item paid to the dog-killer for killing of 2½ dozen of dogs 1. 8.
See the old French satire on the Lady and her Dogs, in Rel. Aut. 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 comedus crustrum, colorum quis quia giguit adustum... the Author in this Text warneth vs. to beware of crusts eating, because they ingender a-dust cholor, or melancholy humour, 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. chappis, 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 commandeth on the Kynges bialhe, yt alle maner of Brewers y't shall brewe to sale wtnyne this Cite, kepe y'e assise accordyn to ye Statute, & upon payne ordeyned. And whereas berme, otherwise elepid goddis good, w'oute tymne of mynde hath frelye be goven or deleyvered for brede, whete, malte, egges, or other honest rehearde, to y'e valewe only of a ferythyng at y'e uttermost, & noon warned, because it cometh of y'e grete grace of God, Certeyn persons of this Cite, callynge themselves common Brewers, for their singler lucre & avayll have nowe newlye bigonne to take money for their scid goddis good, for y'e leest parte thereof, be it never so litil and insufficient to serve the payer therefore, an halfpenny or a peny, & furthermore exalting y'e price of y'e scid Goddis good at their proper will, aegyns the olde & landable custome of alle Englande, & specially of this Cite, to grete hurre & slander of y'e same Cite. Wherefore it is ordeyned & provided, That no maner of Brewer of this Cite shall from this time forth take of any person for lyvering, gevyng, or grauntyng of y'e sd goddis good, in money nor other rehearde, abowe y'e valewe of a ferthyng. He shall, for no malice feyned ne sought, colour, warne, ne restregne y'e sd goddis good to eny persone y't will honestly & lefully aske it, & paye therefore y'e valewe of a ferthyng, &c."

p. 93, last note, on l. 253, Rosemary, should be at p. 110, as a note on l. 991, p. 67.

p. 107, for l. 828 read l. 835, note 4; for l. 838 read l. 845.

p. 108, for l. 840 read l. 839.

p. 115, l. 34, or 10 from bottom, for crenes read crenes

p. 119, for Malus in side-note, Cap. lxi. read Malus

p. 131, last side-note, for Have a jacket of, read Line a jacket with


p. 175, l. 4, for 1430-40 read 1460

p. 180, l. 124, for an honest read an-honest (unpolite)

p. 291, col. 2, under Broach, add 121/69

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

p. 151, l. 144, Crocrist. La Croix de par Dieu. The Christ's-croise-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 Religions Ceremonies, vol. i. p. 131. *Nares.*

p. 185, l. 267, *for bc, 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. 539, would be only part of the allowances. The rest would continue all the year. See *Household Ordinances & North. Homs. Book.* Dr. Roek says that the *holy* or holly and *erberre grene* refer to the change on Easter Sunday described in the *Liber Festivalis*—‘*In die pasehē. Good friends ye shall know well that this day is called in many places God's Sunday. Know well that it is the manner in every place of worship at this day *to do the fire out of the 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 stewed with green rushes all about, showing a great ensemple 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 stew in your souls flowers of faith and charity, and thus make your souls able to receive your Lord God at the Feast of Easter.’—*Roek’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. Roek quotes from the *Liber Festivalis*—‘First if a man asked why Shere-thursday is called so, ye may say that in Holy Church it is called *Cena Domini,* our Lord's Supper Day; for that day he supped with his disciples openly. ... It is also in English called Shere-thursday; for in old fathers' days the people would that day shear their heads and clip their beards, and poll their heads, and so make them honest against Easter-day.’—Roek, *ib.*, p. 235.

p. 192, l. 462-4, *cut out. after hete; put; after sett, and; after let; l. 465-9, for sett, In syce, read sett In syce; l. 470, ? some omission after this line.

p. 193, note $^3,*$ for course *read coarse*

p. 195, l. 513, side note, *for residue read receipt; l. 562, for dere. read dere*

p. 198, side-notes, l. 4, *for farthings read halfpence.*

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

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


p. 254, l. 131, *side-note, alter to 'some pour water on him, others hold,' &c.*

p. 271, l. 93, *for ym-same read yn same*

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

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

p. 310, col. 1. *Green sauce: for 200/ read 168/.*

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 Huler tree,' *Ancren Riuile, 418 note *, and *Rel. Ant., ii. 280,* have it too. See Stratmann's Diet.

p. 312, col. 2, *under Heyron-sewe, for 239 read 539*

p. 317, col. 2, *The extract for Iopster should have been under crewis or crab.*

p. 318, col. 1, *Lorely may be lorely, like a lorel, a loose, worthless fellow, a rascal.*
p. 322, col. 2. Ob. for pence read halfpence.
p. 334, col. 2, Side, for l. 248 read 16/248.
p. 336, col. 2, Stand upright: for 20/ read 213/
p. 338, col. 2, Summedclasse, for 806 read 808
p. 339, col. 1, Syles is strains. Sile, n., to strain, to purify milk through a straining dish; Su.-Got. sila, colare.—Sile, s., a fine sieve or milk strainer; Su.-Got. sil, eolum. Brockett. See quotations in Halliwell's Gloss., and Stratmann, who gives Swed. sila, colare.


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.
The
Boke of Nuture
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

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AND EARLY ENGLISH TEXT SOCIETIES; LOVER OF OLD BOOKS.
CONTENTS.

PROLOGUE .............................................. 1
INTRODUCTION. MEETING OF MASTER AND PUPIL .......... 2-3
THE PANTER OR BUTLER. HIS DUTIES .................. 3-9
AND HEREOF BROACHING WINE, OF FRUITS AND CHEESE,
AND OF THE CARE OF WINES IN WOOD)

NAMES OF SWEET WINES .................................. 9
HOW TO MAKE YPOCRAS .................................... 9-12
THE BOTERY ............................................. 12-13
HOW TO LAY THE TABLE-CLOTH, ETC. .................... 13-14
HOW TO WRAP UP BREAD STATELY ....................... 14-14
HOW TO MAKE THE SURNAPE ............................... 16-17
HOW TO MANAGE AT TABLE ................................ 17-18
SYMPLE CONDICIONS, ..................................... 18-21
(OR RULES FOR GOOD BEHAVIOUR FOR EVERY SERVANT)

THE CONNYNGE OF KERVYNGE ............................. 21-3
FUMOSITEES ............................................ 23-4
KERVYNG OF FLESH ...................................... 24-30
BAKE METES (HOW TO CARVE) ............................. 30-2
FRIED METES; WITH L'ENVOY ............................... 33-4
POTAGES .................................................. 34-5
DIUERCE SAWCES ......................................... 35-7
KERVYNG OF FISCHLE ..................................... 37-45
OFFICE OF A SEWER ...................................... 46-7
(OR ARRANGER OF THE DISHES ON THE TABLE, ETC.)

A DYNERE OF FISCHLE:

THE FURST COURSE ...................................... 48
THE SECOND COURSE ..................................... 49
THE üjö COURSE ......................................... 49-50
CONTENTS.

A DINERE OF FISCHE:

THE FURST COURSE . . . . . . . 50-1
THE SECOND COURSE . . . . . . . 51
THE THRID COURSE . . . . . . . 52
THE .iii. COURSE OF FRUTE, WITH FOUR SOTELTEES 52-3
THE SUPERSCRIPTIOUN OF THE SUTILTEES ABOVE SPECIFIED . . . . . . . 53-4
A FEST FOR A FRANKLEN . . . . . . . 54-5
SEWES ON FISHE DAYES . . . . . . . 55-6
SAWCE FOR FISCH£ . . . . . . . 56-9
THE OFFICE OFF A CHAMBURLAYNE . . . . . . . 59-64

(HOW TO DRESS YOUR LORD, PREPARE HIS PEW IN CHURCH,
STRIP HIS BED, PREPARE HIS PRIVY, ETC.)

THE WARDEBEBES . . . . . . . 64-6

(HOW TO PUT YOUR LORD TO BED, AND PREPARE HIS BED-
ROOM, ETC.)

A BATHE OR STEWE SO CALLED . . . . . . . 66-7

(HOW TO PREPARE ONE FOR YOUR LORD)

THE MAKYNG OF A BATHE MEDICINABLE . . . . . . . 67-9

THE OFFICE OF YSHER & MARSHALLE . . . . . . . 69-78

(WITH THE ORDER OF PRECEDENCY OF ALL RANKS)

THE SUMMARY . . . . . . . 78-82

L'ENVOY. . . . . . . . 82-3

THE AUTHOR ASKS THE PRAYERS OF HIS READERS, AND HE OR
THE COPIER COMMENDS THIS BOOK TO THEM)

NOTES . . . . . . . . . . 84-123

(WITH BITS FROM LAWRENS ANDREW£, ON FISH, &c.)

ILLUSTRATIVE EXTRACTS.

WILYAM BULLEYN ON BOXYNG AND NECKEWEEDE . . . . . . . 124-7
ANDREW BORDE ON SLEEP, RISING, AND DRESS . . . . . . . 128-32
WILLIAM VAUGHAN'S 15 DIRECTIONS TO PRESERVE
HEALTH . . . . . . . . . . 133-7
SIR JN. HARINGTON’S DYET FOR EVERY DAY . . . . . . . 138-9
SIR JN. HARINGTON ON RISING, DIET, AND GOING TO BED 140-3
In nomine patris, god kepe me / et filij for charite,  
Et spiritus sancti, where that y goo by lond  
or els by see!  
an vsshere y Am / ye may beholde / to a  
prynce of highe degre,  

4 pat enioyethe to enseme & teche / alle po thatt  
wille thrive & thee¹,  

Of suche thynges as here-aftur shall be shewed by  
my diligence  
To them pat nought Can / with-owt gret exsperience;  
Therfore yf any mañ pat y mete withe, pat² for fawt  
of necligence,  

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

To teche vertew and conynyge, me thynkethe hit  
charitable,  
for moche youthe in conynyge / is bareñ & fulle ignorant yuths,  
vnable;  
per-fore he pat no good cañ / ne to noonñ wille be  
agreeable.  

12 he shalle neuer y-thryve / perfore take to hym a  
babulle.  

¹ do, get on.  
² ? pat = nought can.
John Russell meets with his pupil.

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

y met with þe forster / y prayed hym to say me not nay,

16 þat y myght[w]talke in to his lawnde 1 where þe deere lay.

as y wandered weldsome ly2 / in-to þe lawnde þat was so grene,

per lay iiij. herdis of deere / a semely syght for to sene;

y behild on my right hand / þe sóñ þat shoñ so shene;

20 y saw where walked / a semely yonge mañ, þat sklendur was & leene;

his bowe he toke in hand toward þe deere to stalke;

y prayed hym his shote to leue / & softely with me to walke.

þis yonge mañ was glad / & louyd with me to talke,

24 he prayed þat he myȝt with þe me goo / in to som herne3 or halke4;

þis yonge mañ y frayned5 / with hoom þat he wozned þañ,

“So god me socoure,” he said / “Sir, y serue myself / & els noon oper mañ.”

“is þy gouernaunce good?” y said, / “soñ, say me jiff pow can.”

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


2 at will. A.S. wilsum, free willed.

3 A.S. hirne, corner. Dan. hörne.

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

5 AS. fregnan, to ask; Goth., frauhnan; Germ., fragen.
"Sey nought so, good son, beware / me thynketh the poy menyst amyssye ;
for god forbedithe wanhope, for pa[a horrible synne ys,
perfore So[n, open thyn hert / for peraveuntur y cowd the lis ;
32 "when bale is next / pa[n bote is next" / good sone,
le[n welle pis.”
"In certey[n, sir / y hane y-sought / Ferre & nere many a wilsom way
to gete mete a mastir ; & for y cowd nouzt / every man seid me nay,
y cowd no good, ne noon y shewde / where euer y ede day by day
36 but wantoun & nyce, recheles & lewde / as Lange-lynge as a Lay.”

"Now, son, yiff y the teche, wiltow any thynge lere ?
wiltow be a seruaunde, plow[man], or a laborere, Courtyour or a clerk / Marchaund / or masou[n, or an artificere,
40 Chamburlayn, or buttillere / pantere or karver[e?”

"The office of buttiller, sir, trewly / pantere or chamburlayne,
The connynge of a kervere, specially / of pat y wold lerneayne
alle pese connynges to haue / y say yow in certay[n,
44 y shuld pray for youre sowle nevyr to come in payne.”

"Son, y shalle teche p[e withe ryght a good wille,
So pat pow loue god & drede / for pat is ryght and skylle,
1 AS. lis remissio, lenitas ; Dan. liis, Sw. lisa, relief. 2 for me to
true to your master.

A Panter or Butler must have

three knives:

1 to chop loaves,
1 to pare them,
1 to smooth the trenchers.

Give your Sovereign new bread,

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

Have your salt white,

and your salt-planer of ivory,
two inches broad, three long.

Have your table linen sweet and clean,

your knives bright,

spoons well washed,

and to thy mastir be trew / his goodes pat pow not spille,

48 but hym lone & drede / and hys commaundemement
dew / fulfylle.

The first yer, my son, pow shalle be pantere or buttilare,
pow must haue iij. knyffes kene / in pantry, y sey the, enermare:
On knyfe pe loves to choppe, anothere them for to pare,

52 the iij. sharpe & kene to smothe pe trenchurs and
square.

alwey thy soueraynnes bred thow choppe, & pat it be
newe & able;

se alle oper bred a day old or pow choppe to pe table;
alle howsold bred iij. dayes old / so it is profitable;

56 and trencher bred iij. dayes is convenyent & agree-
able.

loke py salte be sutille, whyte, fayre and drye,

and py planere for thy salte / shalle be made of
yverye /

pe brede pebrof ynces two / pen pe length, ynce
told thrye;

60 and py salt sellere lydde / towche not thy salt bye.

Good son, loke pat py napery be soote / & also
feyre & clene,
bordclothe, towelle & napkytn, foldyn alle bydene.
bryght y-pullished your e table knyve, semely in
syxt to sene;

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

1 In Sir John Fastolfe's Botre, 1455, are "ij. kerving knyves;
iij. knyffes in a schethe, the haftys of every (ivory) withe naylys
Hec mensaules, a dressyng-knyfe, p. 256; trencher-knyves, mensae-
culos. Jn. de Garlande, Wright's Vocab. v. 123
looke pow hauere tarrers¹ two / a more & lasse for two wine-augers

wyne;

wyne canels² accordyng to þe tarrers, of box fetice & fyne;

also a gymlet sharpe / to broche & perce / some to a broaching
turne & twyne,

68 with fawce³ & tampyne⁴ redy / to stoppe when ye a pipe and bung.

se tyme.

So when pow settyst a pipe abroche / good [sone,] To broach a pipe,
do after my lore:

iiij fyngur ouer / þe nere chyne⁵ pow may perce or bore;

with tarrere or gymlet perce ye vpward þe pipe ashorse, pierce it with an

72 and so shalle ye not cause þe lies vp to rysse, y may not rise.

warne yow ener more.

Serve Fruit ac-

Good sone, alle maner frute / pat longethe for seso-
cord-ing to the

of þe yere, season,

Fygges / reysons / almandes, dates / buttur, chese⁶ / fruit of some

nottus, apples, & pere, kind;

Compostes⁷ & confites, chare de quynces / white &
grene gynge;

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

² A Cannell or gutter. Canalis. Baret. Tuyau, a pipe, quill,
cane, reed, cannell. 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 con-

quene with water, as an instrument of Musick. Fisłula . . Tübulus.
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 fourc fingers of
the chine, &c.' II. Ord. p. 295, (referred to by Halliwell).

⁶ This may be butter-cheese, milk- or cream-cheese, as contrasted
with the 'hard chese' l. 81-5; but butter is treated of separately,
l. 89.

⁷ Fruit preserves of some kind; not the stew of chickens, herbes,
honey, ginger, &c., for which a recipe is given on p. 18 of Liber
Cure Cocorum. Cotgrave has Composte: f. A condiment or compo-
OF FRUITS BEFORE DINNER AND AFTER SUPPER.

76 and for after question, or by lord sylte / of hym how know & equire.

Serve fastyne / plommys / damsons / cherries / and grapes to plese;

after mete / peeres, nottys /strawberies, wyneberie, and hardhese,
also blawnderelles,\(^2\) pepyns / careawy in compy / Composten\(^3\) ar like to pese.

80 after supper, rosted apples, peres, blanche powder,\(^4\) your stomak for to eke.

sitton; a wet sucket (wherein sweet wine was vse in stead of sugar), also, a pickled or winter Sallet of hearbes, fruits, or flowers, condite in vinegar, salt, sugar, or sweet wine, and so keeping all the yere long; any hearbys, fruit, or flowers in pickle; also pickle it sylf. 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 rasen. scrape hem and waische hem clene. take rapys & cabochys ypared and icorne. take an erthen panne with clene water, & set it on the fire. cast all pise berime. Whan pise buth boiled, cast perto peeris, & parboile hem wel. take pise thynge up, & lat it kele on a fair cloth, do perto salt whan it is colde in a vessel; take vingac, & powdour, & safroun, & do perto, & lat alle pise pingis lye berin al nyzt ope al day, take wyne greke and hony clarifie to godur, lumbarde mustard, & raisouns corance al hool. & grynde powdour of canel, powdour donce, & aneys hole. & fennel seed. take alle pise pingis, & cast toguydar in a pot of erthe. and take pere of whan pone wilt, & serve forth.”

\(^1\) not A.S. wimberie, 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.

\(^4\) Poudré 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 “Peiris in compy,” p. 62-3, we find “wan þei [the pears] buth ysoede, take hem up, make a syrump of wyne greke, oþer vernage with blanche powdwr, oþer white suger, and powdour gyngar, & do the peris þerin.” It is needless to say that if a modern recipe said take
JOHN RUSSELLS DOKE OF NURTURE.

Bewar at eve * / of crayne of cowe & also of the
  goote, paus it be late,
of Strawberies & hurtiberies / with the cold
Ioncate, 1

For these may marre many a man changege his
astate,

84 but ziff he haue aftar, hard cheze / wafurs, with
wyne ypocrate. 2

hard cheze hathe pis condicion in his operacion:

Furst he wille a stomak kepe in the botom open, 3
the helthe of every creature ys in his condicioun;

88 yf he diete hym thus dayly / he is a good conclusion.

buttur is an holsom mete / first and eke last, 4
For he wille a stomak kepe / & helpe poysen a-wey
to cast,

also he norishethe a man to be laske / and evy
humerus to wast,

92 and with white bred / he will e kepe pynouthe in tast.

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

1 Ioncated: 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 Curie,
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 cheze, and more
liberally of fresh Cheze, so we are not to taste any further of old
and hard Cheze, then to close up the mouth of our stomacks after
meat,' p. 131.

4 In youth and old age. Muffett says, p. 129-30, 'according
to the old Proverb, Butter is Gold in the morning, Silver at noon,
and Lead at night. It is also best for children whilst they are
growing, and for old men when they are declining; but very un-
wholesom 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, Pussel, &c., are binding. Eat hard cheese after them.

Beware of green meat; it weakens your belly.

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

but not more than half an ounce.

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

Moderation is best sometimes, at others abstinence.

Look every night that your wines don't ferment or leak (the t of the MS. has a k over it); and wash the heads of the pipes with cold water.

Always carry a gimlet, adze, and linen cloths.

Milk, crayne, and cruddes, and eke the Ioncate,1 pey close a mannes stomak / and so dothe pe possate; perfore ete hard chese aftir, yet ye sowpe late, 96 and drynk romney modoun,2 for feere of chekmate.3 beware of saladis, grene metis, & of frutes rawe for pey make many a mañ haue a feble mawe. Perfore, of suche fresch lustes set not an haue, 100 For suche wantoun appetites ar not worth a strawe.

alle maner metis pat by tethe on egge doth sette, take almondes perfore; & hard chese loke poun not for-gette.

hit wille voide hit away / but looke to moche perof not poun etc;

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

3iff dyuerse drynkes of theire fumosite haue pe dis-sesid,

Ete an appulle rawe, & his fumosite wille becesed; mesure is a mery meene / whañ god is not dis-plesed;

108 abstynens is to prayse what body & sowle ar plesed. Take good hede to pe wynes / Red, white / & swete,

looke euery ny3t with a Candelle pat pey not reboyle / nor lete;

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

112 & alle-wey haue a gymlet, & a disc,4 with lynnen clowtes smalle or grete.

1 See note to 1. 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.
If the wine boil over,
put to it the lees of red wine,

[Fol. 172 b.] and that will cure it.

Romney will bring round sick sweet wine.

Swete Wynes.

The names of Sweet Wines.

The namys of swete wynes y wold pat ye them knewe:
Vernage, vernagelle, wyne Cute, pyment, Raspise,
Muscadelle of grew,
Rompney of modon, Bastard, Tyre, Osey, Torren-tyne of Ebrew.

116 If swete wyne be seeke or pallid / put in a Romney for lesynge. 2

Sweet Wines.

The names of Sweet Wines.

Good soñ, to make ypocras, hit were gret lernynge,
and for to take þe spice perto aftur þe propor-
cionyng,
Gynger, Synamome / Graynis, Sugur / Turnesole,
pat is good colourynge ;
124 For commyñ peple / Gynger, Canelle / longe pepur / hony aftur claryfyngye.

120 Greke, Malevesyn, Caprik, & Clarey whan it is newe.

Ypocras.

Recipe for making Ypocras.

Take spices thus,
Cinnamon, &c.,
for lorde 4 [MS].
long Pepper
forr commynthe

For commyñ peple / Gynger, Canelle / longe
pepur / hony aftur claryfyngye.

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. Diet. 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.
Look ye haue of pectur basons oon, two, & thre, For to kepe in youre powdurs / also be licour
perin to renne when pat node be;
to iij. basons ye must haue iij bagges renners / so
clepe ham we,

128 & hange perin on a perch, & looke pat Sure they be.

Se pat youre gynger be welle y-pared / or hit to
powder ye bete,
and pat hit be hard / with-owt worne / hytynge,
& good hete;
For good gynger colombyne / is best to dryuke
and etc;

132 Gynger valadyne & maydelyn ar not so holsom
in mete.

looke pat your stikkes of synamome be thyñ,
bretille, & fayre in colewre,
and in youre mowthe, Fresche, hoot, & swete / pat
is best & sure,
For canelle is not so good in pis cratfe & cure.

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

Graynes of paradise,1 hoot & moyst pêy be :
Sugre of .ij. cute2 / white / hoot & moyst in his
proprute ;
Sugre Candy is best of alle, as y telle the,

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

Graynes1 / 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 Cuîte, a seething, baking. Cot.
3 Spices. Of those for the Percy Household, 1512, the yearly
cost was £25 19s. 7d., for Piper, Rasnys of Corens, Prones, Gynger,
Mace, Clouvez, Sugour, Cinamon, Almonds, Daytts, Nuttmuggs,
Grants, Tornesole, Saunders, Powder of Annes, Rice, Coundfetts,
Synamome / Cannelle \(^1\) / red wyne / hoot & drye in peire doyng ;
Tournesole \(^2\) is good & holsom for red wyne colowrynge :

144 alle pese ingredyentes, pey ar for ypoeras makynge.

Good son, youre powdurs so made, vche by pam self in bleddur laid,
hange sure youre perche & bagges pat pey from yow not brayd,
& pat no bagge touche oper/do as y haue yow saide;

148 pe furst bag a galoun / alle oper of a potelle, vchen by oper teied.

Furst put in a basoun a galoun iiij. or iij. wyne so red ;
peñ put in youre powdurs, yf ye wille be sped,
and aftyr in-to pe rennere so lett hym be fed,

152 pañ in-to pe second bagge so wold it be ledde.

loke pou take a pece in þyne hand euermore amonge,
and assay it in þy mouthe if hit be any thyngestronge,
and if pou feele it welle bope with mouthe & tonge,

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

And pañ jiff pou feele it be not made perfete,
pat it cast to moche gynger, with synamome alay pat hete ;
and if hit haue synamome to moche, with gynger of iij. cute ;

160 pañ if to moche sigure per be / by discretion ye may wete.

Thus, son, shalownt make perfite ypocras, as ye the say ;

---

\(^1\) Canel, spyce. *Cinnamomum, amomum.* Promt. Parv. *Cannelle,* ou moderne Cannell or Cinnamon. 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 *Turnesole* make it of a high murrey [mulberry] colour." Markham's Houswife. p. 70.
Mind you keep tasting it.

Strain it through bags of fine cloth,

hooped at the mouth,

the first holding a gallon, the others a pottle,

and each with a basin under it.

The Ypocras is made.

Use the dregs in the kitchen.

Put the Ypocras in a tight clean vessel,

and serve it with wafers.

The Buttery.

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

but with thy mouth to prove hit, / be pow tasyng alle-way;
let hit reume in iiiij. or vj bagges; gete them, if pow may,
164 of bultelle clothe, if thy bagges be pe fynere with-owten nay.

Good son loke thy bagges be hoopid at pe mothe a-bove,
pe sureere mayst pow put in thy wyne vn-to thy behoue,
pe first bag of a galoun / alle oper of a potelle to prove;
168 hange thy bagges sure by pe hoopis; do so for my loue;

And vndur cuery bagge, good son, a basoun clere & bryght;
and now is pe ypocras made / for to plese many a wight.

pe draf of pe spicery / is good for Sewes in kychn
dizt;
172 and jiff pow cast hit awey, powdost py mastirnori3t.

Now, good son, pyne ypocras is made parfite & welle;
y wold pan ye put it in staunche & a clene vesselle, and pe mouthe per-off y-stopped cuer more wisely & felle,
176 and serve hit forth with wafurs bope in chambur & Celle.

The botery.

Thy cuppes / thy pottes, pou se be clene bope with-in & owt;

[T]hyne ale .v. dayes old er pow serve 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 that is newe is wastable with-owte new dowt:

And looke that alle hyuage be pure & clene that ye go about.

Be fayre of answere / redy to serue / and also gentelle of chere,

and that men wil say 'pere gothe a gentille officere,'

be ware that ye geue no persone palled drynke, for feere

hit myt brynge many a man in disesse / durynge many a yere.

Son, hit is tyme of that day / that table wold be layde. [Fol. 173 b.]

Furst wipe that table with a clothe or that hit be splayd,

that lay a clothe on that table / a cowche; it is called & said:

take thy fellow oon ende perof / & thou that other that brayde,

Then draw streight thy clothe, & ley that bouzt on that vitte egge of that table,
take that vpper part / & let hyt hange eyyn able:

that take that .ijj. clothe, & ley the bouzt on that Inner side plesable,

and ley estate with that vpper part, that brede of half fote is greable.

Cover thy cuppeborde of thy ery with the towelle of diapery;
take a towelle about thy nekke / for that is curtesy,
lay that oon side of that towaile on thy lift arme manerly,

1 Stale, dead. Pallyd, as drynke (palled, as ale). *Emortus.* P. Purv. 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 maniere à la couvrir. *Revêtir un mur d’une couche de plâtre, de mortier, &c.*’

196 an on þe same arme ley þy soueraignes napkyñ honestly;

þañ lay on þat arme viij. louys bred / with iiij. or

iiij. trenchere lovis;

Take þat oo ende of þy towaille / in þy lift hand,
as þe manner is,

and þe salt Sellere in þe same hand, looke þat ye do

this;

200 þat oþer ende of þe towaille / in riȝt hand with

spones & knyffes y-wis;

Set youre salt on þe right side / where sittes youre

sovereayne,

oþ þe lyft_side ofþoure salt / sett youre trencher

oon & twayne,

oþ þe lift side of your trenchoure lay youre knyffe

synguler & playñ;

204 and on þe ... * side of youre kynffes / oon by oon

þe white Payne;

tyre spone vppon a napkyñ fayre / þet folden

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

Cover your spone / napkyñ, trencher, & kynñ, þat

no man hem se.

208 at þe oþer ende of þe table / a salt with iij. trench-

ers sett ye.

Sýr,† þe þow wilt wrappe þy soueraynes bred

stately,

Thow must square & proporcione þy bred clene &
evenly,

and þat no loof ne bunne be more þañ oþer pro-

porcionly,

212 and so shaltow make þy wrappe for þy master

manerly;

þañ take a towaille of Raynes,1 of iij. yarde and

half wold it be,

1 Fine cloth, originally made at Rennes, in Bretagne.
take by towaile by the endes dowble / and faire on long by the ends, a table lay ye, 
\[\textit{pan} \text{ take by end of } \textit{pat} \text{ bought / an handfulle in hande, now here ye me} :\]
216 wrap ye hard \textit{pat} handfulle or more it is \textit{pe} styffler, y telle \textit{pe},
\[\text{\textit{pan} ley betwene \textit{pe} endes so wrapped, in myddes of \textit{pat} towelle},\]
\[\text{vij} \text{ loves or bonnes, botom to botoin, forsothe it wille do welle,} \]
\[\text{and when \textit{pe} looffes ar betwen, \textit{pan} wrappe hit wisely \& felle ;}\]
220 and for youre enformacione more playnly y wille yow telle, 
\[\text{ley it on \textit{pe} vpper part of \textit{pe} bred, y telle yow honestly ;} \]
\[\text{take bope endis of \textit{pe} towelle, \& draw \textit{pe}m straytly,} \]
\[\text{and wrythe an handfulle of \textit{pe} towelle next \textit{pe} bred myghtily,} \]
224 and se \textit{pat} thy wrappere be made strayt \& evyn \textit{stiffely}. 
\[\text{when he is so y-graithed,}^{1} \text{as ri3t before y haue saide,} \]
\[\text{\textit{pe}n shalle ye open hym thus / \& do hit at a brayd,} \]
\[\text{open \textit{pe} last end of \textit{by} wrappere before \textit{pi} souerayne laid,} \]
228 and youre bred sett in maner \& forme: \textit{pe}n it is honestly arayd. 
\[\text{\textit{S}o\textit{n}, when \textit{by} souereignes table is drest in \textit{bus} After your lord's array,} \]
\[\text{kouer alle oper bordes with Saltes; trenchers \& cuppes \textit{boro\textit{n} ye lay ;} \]
\[\text{\textit{pan} emperialle by Cuppeborde / with Siluer \& gild fulle gay,} \]
1 A.S. \textit{ger\textacutenian}, to make ready, arrange, prepare.
HOW TO LAY THE SURNAPE AND TABLE.

232 By Everie bordle with basons & louour, watre hoot & cold, eche oper to alay.

loke pat ye haue napkyns, spone, & cuppis ever y-nowe to your soueraynes table, youre honeste for to allowe, also pat pottes for wyne & ale be as clene as pyle mowe;

236 be euermore ware of flies & motes, y telle pe, for by prove.

The surnape1 ye shulle make with lowiy curtesye with a clothe vndir a doable of riyt feire napry; take thy towailles endes next yow with-out vilanye, and pe ende of pe clothe on pe vtur side of pe towelle bye;

Thus alle iij. endes hold ye at onys, as ye welle may;

now fold ye alle there at oonys pat a pli3t passe not a fote brede alle way,

pañ lay hyt fayre & evyn þere as ye cañ hit lay;

244 þus aftur mete, þiff youre mastir wille wasche, pat he may.

at þe riyt ende of þe table ye must it owt gyde, þe marchalle must hit convey alonge þe table to glide;

So of alle iij clothes vppeward þe riyt half pat tide, 248 and þat it be draw strayt & evyn boþe in lengthe & side.

Then must ye draw & reyse / þe vpper parte of þe towelle,

Ley it with-out ruffelynge strei3t to þat oper side, y þe telle;

pañ at every end þerof convey 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 \( \text{pat} \) \( \text{pe} \) \( \text{sewre} \) \( \text{may} \) \( \text{make} \) \( ^{1} \) \( \text{a} \) \( \text{state} \) \& \( \text{plese} \) \( \text{his} \) \( \text{mastir} \) welle.

whan \( \text{pe} \) \( \text{state} \) \( \text{hath} \) wasche, \( \text{pe} \) \( \text{surnap} \) \( \text{drawne} \) playne,
\( \text{pa} \) \( \text{n} \) must ye bere forpe \( \text{pe} \) \( \text{surnape} \) before \( \text{youre} \) souerayne,
and so must ye take it vppe with the youre \( \text{armes} \) twayne,
256 and to \( \text{pe} \) \( \text{Ewery} \) bere hit \( \text{youre} \) sifl agayne.

a-bowt \( \text{youre} \) nekke a towelle ye bere, so to serve \( \text{youre} \) lorde,
\( \text{pa} \) \( \text{n} \) to hym make curtesie, for so it wille accorde.
\( \text{vnkeuer} \) \( \text{youre} \) brede, \& \( \text{by} \) \( \text{pe} \) salt sette hit enu\( \text{u} \) on \( \text{pe} \) borde;
260 looke \( \text{tere} \) be knyfe \& spone / \& napky\( \text{n} \) without[\( \text{e} \)] any wordes.

\( \text{Euer} \) whan ye departe from \( \text{youre} \) soueraigne, looke \( \text{ye bowe} \) your \( \text{knees} \);
to \( \text{pe} \) port-payne\( ^{2} \) forthe ye passe, \& \( \text{tere} \) viij.
loues ye leese:
Set at eipur end of \( \text{pe} \) \( \text{table} \) .iiiij. loofes at a mese,
264 \( \text{pa} \) \( \text{n} \) looke \( \text{pat} \) ye haue napky\( \text{n} \) \& spone euery persone to plese.

wayte welle to \( \text{pe} \) Sewere how many potages keuered he;
keuer ye so many personis for youre honeste.
\( \text{pa} \) \( \text{n} \) serve forthe youre table / vche persone to his dege,
268 and \( \text{pat} \) \( \text{per} \) lak no bred / trenehoure, ale, \& wyne / enermore ye se.

\( ^{1} \) 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, linthcum panarium.' Withals.
SYMPE CONDICYONS: HOW TO BEHAVE.

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

Coughhe * not, ner spitte, nor to lowd ye recche,
272 ne put youre fyngars in the cuppe / mootes for to
seehe.

yet to alle pe lordes haue ye a sight / for grog-
gyngye & atwytyngye

of fellows pat be at pe mete, for peire bakbytyngye;
Se pey be servued of bred, ale, & wyne, for com-
playnyngye,

276 and so shalle ye haue of alle men / good loue &
praysyngye.

**Symple condicions.**

**Symple Condicyons of a persone pat is not taught,**
y wille ye eschew, for evermore pey be nowght.
youre hed ne bak ye claw / a fleigh as paughe ye
sought,

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

Glowtyngye 4 ne twynkelyngye with youre yse / ne to
heuy of chere,
watyry/wynkyngye/ne droppyngye/but of sight cler
e. pike not youre nose / ne pat hit be droppyngye
with no peerlis cler,

284 Snyff nor snityngye 5 hyt to lowd / lest youre
sonrayne hit here.

* Mark over h. 1 A.S. ætwitan, twit; Ætwitan, 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 (\'). Gloutyng round her rock, to fish she falls.
Chapman, in Todd's Johnson. Horror and glouting admiration.
5 Snytyn a nese or a candyl. Emungo, mungo. Prompt. Parv.
Emungo, to make cleane the nose. Emunctio, smuffyng or wypynge.
wrye not your e nek a doyle¹ as hit were a dawe; or twist your neck.
put not your e handes in your e hosen your e codware² for to clawe,
nor pikynge, nor trifelynge / ne shrukkynge as Don't claw your
dau; ye wold sawe;
288 your hondes frote ne rub / brydelynge with brest rub your hands,
vppon your craue;
with your e 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
Speke not lowd / be war of mowyng ne
scornyng;
292 be no lier with your e mouth / ne lykorous, ne Don't tell lies,
dryvelynge.
with your e mouth ye vse nowpær to squyrt, nor
spowt;
be not gapynge nor ganynge, ne with py mouth
to powt
lik not with py tongue in a disch, a mote to haue owt. put your tongue
296 Be not rasche ne recheles, it is not worth a clowt.
in a dish to pick
with your e brest / sighe, nor cowghe / nor brethe, dust out.
youre souerayn before;
be yoxinge,⁴ ne bolkyng / ne gronyng, neuer be hiccup, or belch,
more;
of the nose. Cooper. Snuyp uw neus, Blow your nose. Sewel, 1740; but snuyen, øft 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 sliny. 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 sliny," and being philologically disposed, he asked the attendant the meaning of the word.
² Codde, of mannys pryuyte (preuy membris). Piga, mentula.
Promptorium Parvulorum.
³ Mowe or skorne, Vangia vel valgia. Catholicon, in P. P.
⁴ 3xyyi Singulio. 3xyynge 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.
with youre feet trampelynge, ne settyng yeoure leggis a shore \(^1\);  
300 with youre body be not shrubbynge \(^2\); Ietztyng \(^3\) is no loore.

Good son, by teth be not pikyng, grisynge,\(^4\) no gnastyng \(^5\);  
ne styntkyng of brethe on youre souerayn castyng;  
with pufflyng ne blowynge, nowper fulle no fastyng;  
304 and alle wey be ware of by hyndur part from guannes blastynge.  

These Cuttid\(^6\) galauentes with theire codware; pat is an vngoodly gise; —  
Other tacches\(^7\) as towchyng / y spare not to mysprune after myne avise,—

\(^1\) shorewise, as shores. 'Schore, undur settyng of a hyng which wolde falle,' P. Parv. Du. Schooren, To Under-prop. Aller eschayns, To shale, stradle, goe crooked, or wide betweene the feet, or legs. Cotgrave.  
\(^2\) Dutch Schrobben, To Rubb, to Scrape, to Scratch. Hexham.  
\(^3\) Ietzyn vero. P. Parv. Mr Way quotes from Palsgrave, "I Iette, I make a countenaunce with my legges, i.e me iamboye,"
and from Cotgrave, "Iamboyer, to iet, or wantonly to go in and out with the legs," &c.  
\(^4\) grinding.  
\(^6\) Short coats and tight trousers were a great offence to old writers accustomed to long nightgown clothes. Compare Chaucer's complaint in the Canterbury Tales, The Parsones Tale, _De Superbiā_, p. 193, col. 2, ed. Wright. "Upon that other syde, to speke of the horrible disordinat seantnes of clothing, as ben these cuttid sloppis or anslets, that thurgh her schortnes ne covereth not the schamful membre of man, to wicked 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 gowyns thrifflesse" are also noted in the song in Harl. MS. 372. See Weste, _Book of Denenour_, l. 141, below.  
\(^7\) Fr. tache, spot, staine, blemish, reproach. C.
when he shalle serve his mastir, before hym on the table hit lyes;

308 Every souereyne of sadnesalle suche sort shalle dispise.

Many moo condicions a man myght fynde / pañ now ar named here, perfore Every honest seruand / avoyd alle thoo, & worshippe lat hym leere.

Panter, yoman of pe Cellere, butlere, & Ewere,

312 y wille pat ye obeye to pe marshall, Sewere, & kervere.2

"G ood syr, y yow pray pe connynge3 of kervynge ye wille me teche, and pe fayre handlynge of a knyfe, y yow beseche, and alle wery where y shalle alle maner fowles / breke, vnlace, or seche,4

316 and with Fysche or flesche, how shalle y demene me with eche."

"S on, thy knyfe must be bryght, fayre, & clene, and pyne handes faire wasche, it wold pe welle beseene. hold alwey thy knyfe sure, by self not to tene,

320 and passe not ij. fyngurs & a thombe on thy knyfe so kene;

In mydde wey of thyne hande set the ende of pe haft Sure,

Vnlasynge & mynsyng4 ij. fyngurs with pe thombe/ pat may ye endure.

kervynge / of bred leiynge / voydynge / of cromes

& trenchewre,

324 with ij. fyngurs and a thombe/loke ye haue pe Cure.

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. conynge.

4 See the Terms of a Keruer in Wynkyn de Worde's Boke of Keruynge below.
Sett never oñ fysche nor flesche / beest / nor fowle,
trewly,
Moore þan ij. fyngurs and a thombe, for þat is
curtesie.
Touche never with youre right hande no maner
mete surely,
328 but with your lyft hande / as y seid afore, for þat
is goodlye.
Alle-vey with youre lift hand hold your loof with
myght,
and hold youre knyfe Sure, as y haue gene yow sight.
enbrewe¹ not youre table / for þaþ ye do not ryght,
332 ne þer-þiþþ ye wipe youre knyffes, but oñ youre
napkyn plight.
Furst take a loofe of trenchers in þy lyft hande,
þaþ take þy table knyfe,² as y haue seid afore
hande ;
with the egge of þe knyfe youre trenchere vp be
ye reysande
336 as nyghe þe poynt as ye may, to-fore youre lord hit
leyande ;
right so .iiiij. trenchers oon by a-nothur .iiiij. square
ye sett,
and vppoþ þo trenchurs .iiiij. a trenchur sengle
with-out lett ;
þaþ take youre loof of light Payne / as y haue said
340 and with the egge of þe knyfe nyghe your hand ye
kett.
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.
pañ kutt þe upper crust / for youre souerayne, & to hym alowt.

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

344 so ley hym of þe cromes a quarter of þe looff Saunc3
dowt ;

Touche neuer þe loof aftur he is so tamed,
put it, [on] a platere or þe almes disch þer-fore
named.

Make clene youre bord enuer, pañ shalle ye not be blamed,

348 pañ may þe sewere his lord serve / & neythur of yow be gramed 3

Fumositees.

Of alle maner metes ye must thus know & fele þe fumositees of fysch, flesche, & fowles dyuers & feele,
And alle maner of Sawces for fische & flesche to preserve your lord in heele ;

352 to yow it behousyth to know alle þese euery deele."

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

"In certeyn, my son, þat sone shalle y shew the by letturs dyuers tolde by thries thre,
F, R; and S / in dyuers tyme and tyde
F is þe furst / þat is, Fatt, Farsed, & Fried ;
R, raw / resty, and rechy, ar comberous vndefied ;
360 S / salt / sowre / and sowse 4 / alle suche þow set
a-side,

1 : Fr. parcil, A match or fellow. C. 2 MS. may be coomes.
3 A.S. gramian, to anger. 4 Sowce mcte, Succidium. P. Parv.
with other of the same sort, and lo thus ar thay, Senowis, skynnes / heere / Cropyns¹ / yonge fedurs
for certeñ y say,
heedis / pyrynys, boonis / alle þese pyke away,
³64 Suffir neuer þy souerayyne / to fele þem, y the pray /
Alle maner leggis also, bothe of fowle and beestis,
the vttur side of the thyghhe or legge of alle fowlis
in feestis,
the fumosite of alle maner skynnes y promytt þee
by heestis,
³68 alle þese may benym.² þy souerayyne / from many
nyghtis restis."

"N ow fayre befalle yow fadur / & welle must ye
cheve,³
For these poyntes by practik y hope fulle welle to
preve,
and yet shalle y pray for yow / dayly while þat y
lene /
³72 bothe for body and sowle / þat god yow gyde from
greve;
Praynge yow to take it, fadur / for no displesure,
yf y durst desire more / and þat y myghte be sure
to know þe kervynge of fische & flesche / aftur
cockes eure :
³76 y hed leuer þe sight of that / than A Scarlet hure."⁴

Carving of Meat.

Cut brawn on the
dish, and lift

Herunng of Flesh:

"S on, take þy knyfe as þy 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),
Chunis. 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 py soucreynes trenchoure / with pe knyfe / slices off with your knyfe; ye hit bere:

380 pare pe fatt per-from / be ware of hide & heere.

Thaû whan ye haue it so y-leid / oû py lordes trenchoure,

looke ye haue good mustarde per-to and good licoure;

Fatt venesoun with frumenty / hit is a gay

pleseure

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

Towche not pe venisoun with no bare hand
but withe pe knyfe; pis wise shalle ye be doande,
withe pe fore part of pe knyfe looke ye be hit parand,

388 xij. draughtes with pe egge of pe knyfe pe venison crossande.

Thaû whaû ye ïat venesoun so haue chekkid hit,
with pe fore parte of youre knyfe / ïat ye hit owt kytt,

In pe frumenty potage honestly ye convye hit,

392 in pe same forme with pesyû & bakeû whaû sesoun
per-to dothe sitt.

Withè youre lift hand touche beef / Chyne¹ / Touch with your left hand,

motoun, as is a-fore said,

& pare hit clene or ïat ye kerve / or hit to your pare it clean,

lord be layd;

and as it is showed afore / beware of vpbrayde;

396 alle fumosite, salt / senow / Raw / a-side be hit put away the
conveyde.

In sirippe / partriche / stokdove / & chekyns, in Partridges, &c.:

serveynge,

with your lift hand take ïem by pe pynoû of pe take up

whyngë,

¹ Chyne, of bestys bakke. Spina. P. Parv.
& fat same with the fore part of the knife be ye vp 

rerynge,

Larger roast birds, as the Osprey, &c.,
raise up [cut off] the legs, then the wings,
lay the body in the middle,
with the wings and legs round it,
in the same dish.

Capons:
take off the wings and legs;
pour on ale or wine,
mince them into the flavoured sauce.

Give your lord the left wing,
and if he want it,
the right one too.

1 slices, strips.
2 MS. may be yo.
3 'De haute graisse, Full, plumpe, goodlie, fat, well-fed, in good liking.' Cotgrave.
Feysaunt, partichie, plouer, & lapewynk, y yow say,
areys 1 pe whynges forst / do as y yow pray;
In pe dische forthe-withe, bope pat ye ham lay,
420 pañ aftur pat / pe leggus / without lengur delay.

wodeok / Betowre2 / Egret3 / Snyte4 / and Curlew,
hevronasew5 / resteratif pey ar / & so is the brewe;6
pes .vij. fowles / must be vnlace, y telle yow trew,
424 breke pe pynons / nek, & beek, pus ye must pe shew.

Thus ye must pum vnlace / & in thus manere :
areys pe leggis / suffire peire feete stille to be on there,
pañ pe whynges in pe dische / ye may not pe forberé,

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, Vber. P.P. A snipe or snite: a bird lesse than a woodcocke. Gallinago minor, &e. Barct.
5 A small Heron or kind of Heron; Shakspere’s editors’ handsaw. The spelling heronshaw misled Cotgrave, &c.; he has Hai-ronniere. A herons neast, or ayric; a heron-shaw, or shaw of wood, wherein herons breed. ‘An Hearne. Ardea. A hearnew, Ardea,’ Baret, 1580. ‘Fr. heroneau, a young heron, gives E. heronshaw,’ Wedgwood. I cannot find heroneau, only heronneau. ‘A yong heronnew is lyghter of dygestyon than a crane. A. Borde. Regyment, fol. F i, ed. 1567. ‘In actual application a heronshaw, heronshaw or hernew, 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 (Numenii Thaupus) 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 (Opren) says the numbers of the Whimbrel are lessening from their being sought as food. Atkinson.
lay the body between them.

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

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

Quails, larks, pigeons: give your lord the legs first.

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

Pig: 1. shoulder, 2. rib.

428 be body pañ in pe middes laid / like as y yow leere.

The Crane is a fowl / pat stronge is with to fare; be whynges ye areyse / fulle large evyn thare; of hyre trompe ¹ in pe brest / loke pat ye beware.

432 towche not hir trompe / enuermore pat ye spare.

Pecok / Stork / Bastarde / & Shovellewre, ye must vnlace fem in pe plite ² / of pe crane prest & pure,

so pat vehe of peñ haue peyre feete after my cure, and ener of a sharpe knyff wayte pat ye be sure.

Of quayle / sparow / larke / & litelle / mertinet, pygeoune / swalow / thrusche / osulle / ye not for-gete,

be legges to ley to your souereyne ye ne lett,

440 and afterward be whyngus if his lust be to ete.

Off Fowen / kid / lambe, / pe kyndey furst it lay, pañ liift vp the shuldur, do as y yow say, ³iff he wille perof ete / a rybbe to hym convoy;

444 but in pe nek pe fyxfax ³ pat pow do away.

venesoun rost / in pe dische if yowre souerayne hit chese,

be shuldir of a pigge furst / pañ 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 merr-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.
pe cony, ley hym on pe bak in pe dish, if he have
greee,
418 while ye par awaye pe skyyn on vehe side / & pan
breke hym or y[c] see
betwene pe hyndur legges breke pe canelle boon,1
pan with youre knyfe areyse pe sides alonge pe
chyne Alone;
so lay your cony wombelonge vehe side to pe
chyne / by craft as y conne,
452 betwene pe bulke, chyne, pe sides to-gedure lat pan
be doon;
The ij. sides departe from pe chyne, bus is my
loore,
pan ley bulke, chyne, & sides, to-gedire / as pey
were yore.
Furst kit owte pe nape in pe nek / pe shuldurs
before;
456 with pe sides serve youre souerayne / hit state to
restore.
Rabett[es sowk[ers],2 pe furper parte from pe hyndur,
ye devide;
pan pe hyndur part at tweyyn ye kut pat tyde,
pare pe skyyn away / & let it not pare abide,
460 pan serve youre souerayne of pe same / pe deynteist
of pe side.
The maner & forme of kervynge of metes pat hym
groos,
afftur my symplenes y haue shewed, as y suppose:
yet, good so[n, amongst oper estates ever as bow goose,

Rabbit: lay him on his back;
pare off his skin:
break his haunch bone, cut him
down each side of the back, lay him
on his belly,
separate the sides from the chine,
put them together again,
cutting out the
nap of the neck;
give your lord
the sides.
Sucking rabbits:
cut in two, then
the hind part
in two; pare the
skin off,
serve the daintiest
bit from the side.
[Pop. 177 b.]
Such is the way
carving groes
meats.

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, Canicellus. 1. Parv. 'The Conie beareth
er Rabettes xxx dayes, and then kindeleth, and then she must be
bucked againe, for els she will cat e[r hir Rabets. 1575. Geo.
HOW TO CARVE LARGE AND SMALL BIRDS.

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

But furpermore enforme yow y must in metis kervynge;

Mynse ye must iiiij lees! / to oon morcelle hangynge, pat youre mastir may take with iij. fyngurs in his sawce dippynges,

468 and so no napkyyn / brest, ne borclothe, in any wise enbrowynge.

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

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

To youre souerayne pe gret fowles legge ley, as is pe gise,

472 and pus mowe ye neuer mysse of alle connynge seruise.

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

with pe poynt of youre knyfe / pe flesche to pe boon end ye brynge,

and so conveye hit oñ pe trenchere, pat wise your souerayne plesynges,

476 and with faire salt & trenchoure / hyyn also oft renewynge.

How to carve Baked Meats.

Open hot ones at the top of the crust,

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

But furpermore enforme yow y must in metis kervynge;

Mynse ye must iiiij lees! / to oon morcelle hangynge, pat youre mastir may take with iij. fyngurs in his sawce dippynges,

468 and so no napkyyn / brest, ne borclothe, in any wise enbrowynge.

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

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

To youre souerayne pe gret fowles legge ley, as is pe gise,

472 and pus mowe ye neuer mysse of alle connynge seruise.

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

with pe poynt of youre knyfe / pe flesche to pe boon end ye brynge,

and so conveye hit oñ pe trenchere, pat wise your souerayne plesynges,

476 and with faire salt & trenchoure / hyyn also oft renewynge.

How to carve Baked Meats.

Open hot ones at the top of the crust,
and alle pat byn cold / & lusteth yourse soucreyn to note,

480 alwey in pe mydway open hem ye mote.

Of capon, chikeñ, or teele, in coffyn bake,

Owt of pe pye orst pat ye hem take,

In a dische besyde / pat ye pe whyngus slake,

484 thynk1 y-mynsed in to pe same with your knyfe ye slake,

And sterve welle pe stuff per-in with pe poynt of your knyfe;

Mynse ye thynnre pe whyngis, be it in to veele or byffe;

with a spone lightely to etc your souerayme may be leeff,

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

Venesoun bake, of boor or othyr venyre,

Kut it in pe pastey, & ley hit on his treunchure.

Pygeon bake, pe leggis leid to youre lord sure,

492 Custard,2 chekkid buche,3 square with pe knyfe;

bus is pe 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 fleshe 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 Book 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 Prov'l Diet), 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 Concell,' &c., had each
Dowcetes; pare away the sides; serve in a sawcer.

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

Fried things are indigestible.

Payne, the souerayne, with his spone whan he lusteth to ete.

of dowcetes,¹ pare avey the sides to be botom, & put ye lete,

In a sawcer afore youre souerayne semely ye hit sett

whan hyin likethe to atast: looke ye not forgete.

Payne puff,² pare be botom nyxe pe stuff, take hade, Kut of be toppe of a payne puff, do thus as ye rede;

Also pety perneys³ be fayre and clene /so god be youre spede.

500 off Fryed metes⁴ be ware, for bey ar Fumose in dede.

¹for 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.

²See the recipe, end of this volume. In Sir John Howard's Household Books is an entry in 1467, 'for viij boshelles of flour for dowcetes vjs. viij d.' p. 396, ed. 1841. See note 5 to l. 699, below.

³The 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.

THE PETY PERVAUNT.*  

Take male Marow, hole parade, and kerve it rawe; powder of Glyncur, yolkis of Ayren, datis mynced, raisoons of coraïce, salt a lytel, & loke pat poy make by past with 30lkes of Ayren, & pat no water come perto; and fourme by coffyn, and make up by past.

PAYN PUFF

Eodem modo fait payn puff. but make it more tendre by past, and loke by past be rounde of be 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-petys, and cuspis and doucettis,' are mentioned among the last dishes of a service on Flessh-Day (II. Ord., p. 450), but no recipe for either is given in the book.

³In lines 707, 748, the pety perneys come between the fish and pasties. I cannot identify them as fish. I suppose they were pies, perhaps The Pety Pervaunt of note 2 above; or better still, the fish-pies, Petipetes (or pety-petys 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.'

⁴De cibi eleccione: (Sloane MS. 1986, fol. 59 b, and elsewhere,) "Frixa noccet, elixa souent, assata coherent."
**Fried metes.**

Frutyre viant 1 / Frutur sawge, 1 byn good / bettur is Frutur poweche ;

Appulle fruture 2 / is good hoot / but pe cold ye not towche.

Tansey 3 is good hoot / els cast it not in youre clowche.

504 alle maner of leesse;  4 / ye may forbere / herbere in yow none sowche.

Cookes with peire newe conceytes, choppynge / stampynge, & gryndynge,
Many new curies / alle day pey ar contrvyynge & Fyndynge

pat provoketh pe peple to perelles of passage /
prouz peyne soore pyndynge,

508 & prouz nice excesse of suche receytes / of pe life to make a endynge.

Some with Sireppis 5 / Sawces / Sewes, 6 and soppes, 7

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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 anoideth 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 (*Diet. 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 Taysant,’ *H. Ord.* p. 440.
6 potages, soups.
Frotages.

Comedies, Jellles, that stop the bowels.

Some dishes are prepared with un-clarified honey.

Cow-heels and Calves' feet are sometimes mixed with unsugared leches and Jellies.

Furmiti with venison.

Wortus with an henne / Cony / beef, or els an haare,

Frumenty\(^6\) with venesoun / pesyñ with bakon, longe wortes not spare;

Growelle of force\(^7\) / Gravellè of beef\(^8\) / 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 Fleshe, 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 pescodes,' p. 439,—and also a stew or dish in which strips of pork, &c., are cooked. See Leche Lumarbe, H. Ord. p. 438-9. Fr. lesche, a long slice or shiue of bread, &c. Cot. Hic lesca Ac, seywe (shive or slice), Wright's Vocab. p. 198: hee 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.


\(^7\) Recipe 'For gruel of fors,' Lib. C. p. 47, and H. Ord. p. 425.

\(^8\) Minced or powdered beef: Fr. gravellè, small granell or sand. Cot. 'Powdred motoun,' l. 533, means sprinkled, salted.
520 Gely, mortrows\(^1\) / creyme of almondes, pe mylke\(^2\) mortrewes, 
per-of is good fare. 

Iusselle\(^3\), tartlett\(^4\), cabages\(^5\), & nombles\(^6\) of 
vennure,\(^7\) 
alle pese potages ar good and sure 
of oper sewes & potages pat ar not made by nature, 
524 alle Suche siropis sett a side youre heere to endure. 

Now, soñ, y haue yow shewid somewhat of myne 
avise, 
pe service of a flesche feest folowynge englondis 
gise; 
Forgete ye not my loore / but looke ye bere good 
yyes 
528 vppeñ opur conynge kervers: now haue y told 
yow twise. 

Diverse Sauces.\(^8\) 

Also to know youre sawces for flesche conveni- 
ently, 
hit provokithe a fyne apetide if sawce youre a fine appetite. 
mete be bie; 
to the lust of youre lord looke pat ye haue per Have ready 
redy 

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\(^1\) Recipes for ‘Mortrewes de Chare,’ *Lib. C.* p. 9; ‘of fysshe,’ p. 
19; blanched, p. 13; and *H. Ord.* pp. 438, 454, 470. 
\(^3\) See the recipe, end of this volume. 
\(^4\) Recipe for *Tartlotes* in *Lib. C.* C. p. 41. 
\(^5\) Recipe for *Cabaches* in *H. Ord.* p. 426, and *caboche,* p. 454, 
both the vegetable. There is a fish *caboch* in the 15th cent. 
Nominale in Wright’s Vocab. *Hie caput,* *Ac.* 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 
The long r and curl for e in the MS. look like f, as if for 
vennuf. 
\(^7\) For Sauces (*Salsamenta*) see Part II. of *Liber Cure,* p. 27—34.
Mustard for brawn, &c.,
Verjuice for veal, &c.,
Chaudon for eyght and swan,
Garlic, &c., for beef and goose,
Ginger for fawn, &c.,
Mustard and sugar for pheasant, &c.,
Gamelyn for heronsew, &c.,
Sugar and Salt for brew, &c.,

532 suche sawce as hym likethe / to make hym glad & mery.

Mustard ¹ is mette for brawne / beef, or powdred ² motoun ;
verdins ³ to boyled capoun / veel / chiken / or bakon ;
And to signet / & swain, convenient is pe chawdon ⁴ ;

536 Roost beef / & goos / with garlek, vinegre, or pepar, in conclusion.

Gynger sawce ⁵ to lambe, to kyd / pigge, or fawn / in ferre ;
to feysand, partriche, or cony / Mustard with pe sugure ;
Sawce gamelyn ⁶ to heyroñ-sewe / egret / crane / & plover ;

540 also / brewe ⁷ / Curlew / sugre & salt / with water of pe ryver ;

¹ Recipe 'for lambardus 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 Chaudwynn, l. 688 below. See a recipe for "Chauderm for Swannes" in Household Ordinances, p. 441 ; and for "bandon (MS. chaudon *) for wylde digges, swannus and pigges," 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 Sausë" in H. Ord. p. 441, and "For sawce gynger," L. C. C. p. 52.
⁷ A bird mentioned in Archaeologia, xiii. 341. Hall. See note, l. 422.

* Sloane 1886, p. 48, or fol. 27 b. It is not safe to differ from Mr Morris, but on comparing the C of 'Chaudon for swannus,' 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 Cutellis, fol. 24, l. 5, are of the same shape.
Also for bustard / betowre / & shoveler,\(^1\) gamelyn\(^2\) is in sesoun ;
Wodcock / lapewynk / Mertenet / lurke, & venysoun,
Sparows / thrusches / alle ÿse .vij. with salt &
synamome :
544 Quayles, sparowes, & snytes, whan þeire sesoun
com,\(^3\)
Thus to provoke an appetide þe Sawce hathe is
operaciously.

Herbyng of Fische.\(^4\)

Now, good soñ, of kervynge of fysche y wot y
must þe leere :
To peson\(^5\) or frumenty take þe tayle of þe bevere,\(^6\)

\(^1\) 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. \textit{Muffett},
p. 109. \textit{Hie populus}, a schevelard (the \textit{anas elyceata} 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 refer-
ces to him, see the list at the end of this \textit{Boke of Nurture}.

\(^5\) Recipes for “Grene Pesen” are in \textit{H. Ord.} p. 426-7, p. 470 ;
and Porre of Pesen, &c. p. 444.

\(^6\) Topsell in his \textit{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-days, although the body that beareth them be
flesh and unclean for food. The manner of their dressing is, first
roasting, and afterward scething in an open pot, that so the evil
vapour may go away, and some in pottage made with Saffron ;
other with Ginger, and many with Brine; it is certain that the
tail and forefoot taste very sweet, from whence came the Proverbe,
\textit{That sweet is that fish, which is not fish at all}.”
548 or 3ill ye have salt purpose¹ / 3eie² / torrentille³, 
deynteithus fulle dere, 
ye must do afftrue þe forme of frumenty, as ȝ 
said while ere. 

Bakeñ herynge, dressid & diȝt with white sugure;  
þe white herynge by þe bak a brode ye splat hyûn 
sure,  

552 bothe roughe & boonus / voyded / þeû may youre 
lorde endure 
to ote merily with mustard þat tyme to his plesure. 

Of alle maner salt fische, looke ye pare awaye the 
ffe,  
Salt samounw / Congur⁴, grone⁵ fische / boþe lynge⁶ 
& myllewelle⁷, 

556 & ou youre soueraynes trencheur ley hit, as y 
yow telle.  
þe sawce þer-to, good mustard, alway accordethe 
velle.

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 
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, 
rasted or bakt; but all other fish of a firm substance and drier con-
stitution is rather to be sodden." Muffett, p. 115.
⁵ So MS., but grone may mean green, see l. 851 and note to it. 
If not, it for Fr. gronan, a gurnard. The Scotch crowner is a species of 
gurnard.
⁶ Lynde, fysshe, Colin, Palsgrave; but Colin, a Sea-cob, or 
⁷ Fr. Merlus on Merluz, A Mellwell, or Keeling, a kind of small 
Cod whereof Stockfish is made. Cotgrave. And see Prompt. Parv. 
p. 318, note 4. "Cod-fish is a great Sea-whiting, called also a Keel-
ing or Melwel." Bennett's Muffett on Food, p. 148.
Saltfysche, stokfysche\textsuperscript{1}/ merlynge\textsuperscript{2}/ make-relle, but-
tur ye may

with swete buttur of Claynos\textsuperscript{3} or els of hakenay,
560 pe boonus, skynnes /& fynnes, furst y-fette a-way,
peñ sett youre dische pere as youre soureyn may
tast & assay.

Pike\textsuperscript{4}, to youre soureyn ¥ wold ßat it be layd,
pe wombe is best, as y haue herd it saide,
564 Fysche & skyn to-gedir be hit convaied

with pike sawee y-nough he ver-to /& hit shalle not
be denayd.

The salt lamprey, goben hit a slout\textsuperscript{5} .vij. pecis y
assigne ;

peñ pike owt pe boonus nyçe pe bak sypye,

\textsuperscript{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 sanoire, which of
it selfe is vnavourie ... 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 "ex Stok fisch for the expensys of my house
for an hole Yere, after ij.d. obol. the pce," p. 7, and "Deccexlij
Salt fisch ... after ijij the pce," besides 9 barrels of white and 10
cades of red herring, 5 cades of Sprats (sproatís), 400 score salt
salmon, 3 firkins of salt sturgeon and 5 cags of salt eels.

\textsuperscript{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.

\textsuperscript{3} M.S. may be Claynes. ? what place can it be ; Clayness, Clay-
nose ? Claybury is near Woodford in Essex.

\textsuperscript{4} A recipe for Pykes in Bracey is in II. 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 relishing.
Muffett, p. 177.

\textsuperscript{5} Cut it in gobets or lumps a-slope. "Aslet or a-slowe (aslope,
a slope), Oblique." P. Parv. But slout may be slot, bolt of a door,
and so aslout = in long strips.
serve with onionous and galantine.

Take: cut off the fins, cross it with a knife,
sauce with wine, &c.

Gurnard, Chub, Roach, Pike, Cod, \\ &c.; split up and spread on the dish.

568 and ley hit on your bordes trenchere wher he sowpe or dyne,
& fat ye have ssoddyyn ymons \(^1\) to meddille with galantyne.\(^2\)

Off playce,\(^3\) looke ye put a-way pe watuer clene,
aftur fat pe fynnes also, fat pey be not scent;

572 Crosse hym pen with your knyflfe fat is so kene;
wyne or ale / powder per-to, youre souerayn welle
to quemce.

Gurnard / roche \(^4\) / breme / chevyyn / base / melet /
in her kervynge;
Perche / rooche \(^5\) / darce \(^6\) / Makerelle, & whitynge,

576 Codde / haddock / by pe bak / splat pen in pe
dische liynge,
pike owt pe boonus, clese pe refett \(^7\) in pe bely
bydynge;

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 vs than to tast: for he that eateth curie day tender Onions with Honey to his breakfast, shall line the more healthfull, so that they be not too new.' *Maison Rustique,* p. 178, cd. 1616.

\(^2\) Recipes for this sauce are in *Liber C.* p. 30, and *H. Ord.* p. 411: powdered crusts, galingale, ginger, and salt, steeped in vine-
gar and strained. See note to l. 634 below.

\(^3\) See "Plays in Cene," that is, Cene, chives, small onions somewhat like eschalots. *H. Ord.* p. 452. See note 5, l. 822.

\(^4\) Of all sea-fish Rochets and Garnards 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 m.m. *Mouffet,* p. 164.

\(^5\) Roches or Loches in Egurdouce, *H. Ord.* p. 469.

\(^6\) Or darce.

\(^7\) *Rivet,* roe of a fish. Halliwell. *Dan. raven, rogn* (rowne of Pr. Parv.) under which Molbech refers to AS. *hræfe* (raven, Bosworth) as meaning roe or spawn. G. P. Marsh. But see *refegegon,* P. Parv.

\(^8\) See "Soles in Cyne," that is, Cyne, *H. Ord.* p. 452.

\(^9\) Black Sea Bream, or Old Wife. *Cantharus griseus.* Atkinson.

\(^{10}\) Abramides Marine. Breams of the Sea be a white and solid
The in 1-f. It they also turbut, gieg I 1 take J)e they His the they I Congur'.

584 substance, good juice, most easie digestion, and good nourishment."

Muffett, p. 148.

1 gobbets, pieces, see l. 638.

2 Fr. Dorée: f. The Dorée, 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 Birt. ... It is by the Germans termed a Bret-fish or Brett-cock. Randle Holme.

4 Ree. 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 Hantfisch: the Skin is hard and redish, best with hard and sharp scales; sharp and rough and black, the Belly is more white and softer. Bk II. Ch. XIV. No. 1v, 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, putrefie in the stomach, and bring a man that much cats them to infinite diseases ... they are worst being fried, best being kept in jelly, made strong of wine and spices.' Muffett, p. 189.


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. 630-10 of this poem.
How to carve Crabs and Crayfish.

Cast vinegar & powder pepon / furst fette pe bonus pein fro.

Crabbe is a slutt / to kerve / & a wraed wight;
breke every Clawe / a sondur / for pat is his ryght:

592 In pe brode shelle putt youre stuff / but furst haue a sight
pat it be clene from skyyn / & senow / or ye begyn to dight.
And what ye haue piked / pe stuff owt of every shelle
with pe poynpt of youre knyff, loke ye temper hit welle,

596 put vinegre / perto, verdjus, or aysell,\(^3\)
Cast peron powdur, the bettur it wille smelle.

Send pe Crabbe to pe kychyyn / per for to hete,
agayn hit facche to by souerayne sittynge at mete;

600 breke pe clawes of pe crabe / pe smalle & pe grete,
In a disch pein ye lay / if hit like your souerayne to etc.

The sea Crayfish:
put vinegre / perto, verdjus, or aysell,\(^3\)
Cut it asunder,

604 Slytt pe bely of the hyndur part / & so do ye right,
and alle hoole take owt pe fische, like as y yow behight.

2 for *whan*, when.
3 A kind of vinegar; A.S. *cisile*, vinegar; given to Christ on the Cross.

\(^4\) *Escrevisse*: f. A Crevice, or Crayfish [see l. 618]; (By some Authors, but not so properly, the Crab-fish is also treamed so.) *Escrevisse de mer*. A Lobster; or, (more properly) a Sea-Crevice. 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 Granwell. R. Holme, p. 338, col. 1, § xxx.
Pare away pe red skyln for dyuers cause & dowe, and make clene pe place also / pat ye calle his gowt,¹

608 hit lies in pe myddles of pe bak / looke ye pike it owt;
areise hit by pe pryknes of a grote / pe fische round about.
put it in a dische leese by lees² / & pat ye not forgete to put vinegre to pe same / so it towche not pe mete;

612 breke pe gret clawes youre self / ye nede no cooke to tretc,
Set pem on pe table / ye may / with-owt any maner heete.
The bak of pe Crevise, þus he must be sted:
array hym as ye dothe / pe crabbe, if þat any be had,
616 and bope endes of pe shelle / Stoppe them fast with bred,
& serve / youre soureceyn þer with / as he likethe to be fedd.

Of Crevis dewe dou;³ Cut his bely away,
þe fische in A dische clenly þat ye lay
620 with vineger & powdure þer yppon, þus is vsed ay,
þaþ youre soureyne / whaþ 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 pilling; 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.

Whelk: cut off its head and tail, throw away its operculum, mantle, &c., cut it in two, and put it on the sturgeon, adding vinegar.

Carve Baked Lampreys thus: take off the pie-crust, put thin slices of bread on a Dish, pour galantyne over the bread, add cinnamon and red wine.

The Iolle of the salt sturgeon / thyyn / take hode ye slyt;
& round about the dische dresse ye musten hit.

624 the whilke / looke at the hed / and tayle away be kytt,
his pytill & gutt / almond & mantille, awey per fro ye fict;
Theen kat ye the whelk asondur, even pecis two,
and ley the peris perof / vppon ye sturgeon so,

628 round all about the disch / while put hit wille go;
put vinegre per-vppon / be bettur pañ wille hit do.
Fresche lamprey bake / pus it must be dight:
Open the pastey lid, per-in to have a sight,

632 Take the white bred pyrı́ y-kut & list,
lay hit in a chargere / dische, or plater, ryght;
with a spone the take owt the gentille galantyne,
In the dische, on the bred / ley hit, lemmayn myne,

636 the take powdure of Synamome, & temper hit with red wyne:

2 For to make a potage of welkes, Liber Care, 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 Pistle 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 almon, but on looking at the drawing of the male Whelk (Bucinum undatum) creeping, in the Penny Cyclopedia, v. 9, p. 454, col. 2 (art. Entomostomata), it is quite clear that the almon 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 Molluses, 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 Care, p. 38.
6 A sauce made of crumbs, galangale, ginger, salt, and vinegar. See the Recipe in Liber Care, p. 30.
be same wold plese a pore man / y suppose, welle & fyne.

Mynse ye be gobyns as thyyn as a grote,
pan lay peyn vppoyn youre galantynge stondynge on a chaffire hoote:

640 pus must ye dijt a lamprey owt of his coffyn cote, and so may youre soureyne ete merily be noote.

White herynge in a dische, if hit be seaward & fresshe,
your soureyn to ete in seesom of yere / per-
after he wille Asche.

644 looke he be white by be boon / be roughe white
& nescie;
with salt & wyne servte ye hym be same / boldly,
& not to basset.

Shrympes welle pyked / be scales awey ye cast,
Round abowt a sawcer / ley ye peem in hast;

648 be vinegre in pe same sawcer, pat youre lord may
attast,
pan with pe said fische / he may fede hym / &
of peem make no wast."

"N Ow, fadir, feire falle ye / & Crist yow haue in
cure,

For of be nurture of kervynge y suppose pat y be sure,
but yet a-nodur office peir is / saue y dar not endure
to frayne yow any further / for feere of displesure:
For to be a seure y wold y hed pe cownynge,
pan durst y do my devoire / with any worship-
fulle to be wownynge;

656 sen pat y know pe course / & pe craft of kervynge,
y wold se pe sijt of a Sewere1 / what wey he /
shewethe in seruynge."

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 asswer, p. 36.
The Duties of a Sewer.

"Son, since you wish to learn,

I will gladly teach you.

Let the Sewer, as soon as the Master begins to say grace,

to enforme yow faithfully with ryght gladsom chere,
& yf ye wolde lysteñ my lore / somewhat ye shalle here:

Take hede whan pe worshipfulle hed / pat is of any place
hath wasche afore mete / and bigynnethe to sey pe grace,

the to the kitchen.

661 Vn-to pe kechyñ þan looke ye take youre trace,
Entendyng & at youre commaundynge pe serv-

660 toforme yow faithfully with ryght gladsom chere,
& yf ye wolde lysteñ my lore / somewhat ye shalle here:

L. Ask the Panter for fruits (as butter,grapes,&c.),

Furst speke with þe pantere / or officere of þe spicery

For frutes a-fore mete to ete þem fastyngely,

668 as buttur / plommes / damesyns, grapes, and cherie,
Suche in sesons of þe yere / ar served / to make meñ mery,

if they are to be served.

Serche and enquire of þe þe ðe seruyse
shall be þat day;

II. Ask the Cook þan commyn þe þe cooke / and looke what he

will say;

672 þe surveyoure & he / þe certeynte telle yow wille þay,

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 escuiler, or the scuttellarius, 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 / pey dyd fore puruay.

And when pe surveoure & pe Cooke / with yow done acorde, peu shalle pe cooke dresse alle pynge to pe surveynge borde, 676 pe surveoure sadly / & soburly / with-owten any discorde Deluyer forthe his disches, ye to convey peñ to pe lorde; And when ye bithe at pe borde / of servyce and surveynge, se pat ye haue officers bope courtly and comynge, 680 For drede of a dische of youre course stelynge 1, whyche myght cause a vileny lightly in youre servyce sewyngye.

And se pat ye haue servyours semely / pe disches for to bere, Marchalles, Squyers / & serjeauntes of armes 2, if pat Pey be there, 684 pat youre lordes mete may be brought without dows or dere; to sett it surely ou pe borde / youre self nede not seere.

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 forty Squyers of Household who help serve the King's table from the surveying bourde' are to see that 'of every mese that com-myth from the dressing bourde . . . thereof be nothing withdrawe by the squires.' ib. p. 45.

2 Squyers of Household xl . . xx squires attendant upon the Kings (Edw. IV.) person in ryding . . and to help serve his table from the surveying bourde. H. Ord. p. 45. Serjeauntes of Armes III., whereof ii alway to be attending upon the Kings person and chambre. . . In like wise at the conveyanne of his meate at every course from the surveying bourde, p. 47.
A dinere of flesche.  

The First Course.

1. Mustard and brawn.
2. Potage.
3. Stewed Pheasant and Swan, &c.
4. Baked Venison.
5. A Device of

Gabriel greeting Mary.

Furst set forthe mustard / & brawne / of boore, 2
be wild swyne,
Suche potage / as be cooke hathe made / of yerbis /
spice / & wyne,
688 Beef, moton 3 / Stewed feysaund / Swañ 4 with
the Chawdwyñ, 5
Capoun, pigge / vensoun bake, leche lombard 6 /
fruite viuant 7 fyne;
And pañ a Sotelte:
Maydon mary pat holy virgyne,
692 And Gabrielle gretynge hur / with
an Ave.

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 Egardouce, in H. Ord. p. 435.

3 Chair de monton manger de glouton: Pro. Flesh of a Mutton is food for a glutton; (or was held so in old times, when Beef and Bacon were your onely dainties.) 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.

Two potages, blanger mangere, & Also Iely: For a standard / venetoun rost / kyf, fayne, or cony, bustard, stork / crane / peck in hakille ryally, 696 heiron-sew or / betowre, with-serve with bred, yf pat drynk be by;

Partriche, wodcok / plovere / egret / Rabettes sowkere; Gret briddes / larkes / gentille breme de mere, dowcettes, payne puff, with leche / Ioly Ambere, 700 Fretoure powche / a sotelte folowygne in fere, je course for to fullfylle, An angelle goodly kañ appere, and syngyne with a mery chere, 704 Vn-to iij. sheperdes vpboñ an hille.

The iij Course.

"Creme of almondes, & mameny, je iij. course in coost, Curlew / brew / snytes / quayles / sparows / mertenettes rost,

1 See "Blumangere to Potage" p. 430 of Household Ordinances; Blawmangere, p. 455; Blonde Manger, L. C. C. p. 9, and Blonde Manmgere of fysshe, p. 19.


3 See the recipe "At a Feeste Royall, Pecockes shall be dight on this Manery" 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 stomach. Muffett, p. 110.

5 Recipe at end of this volume. Dowcet mete, or swete cake mete (bake mete, P.) Dulcenon, ducitens. P. Parv. Dousette, a lytell flawne, doriolle. Palsgrave. Fr. flamet; 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.

Forche in gely / Crevise dewe don; / pety perseveris 1 with pe moost,

708 Quynces bake / leche dugard / Fruture sage / y speke of cost,

and sotelles fulle soleyn :

fat lady pe consenyal by the holygost
hyln pe distroyed pe fendez boost,

712 presentid plesantly by pe kynges of coleyn.

After pis, delicatis mo.

Blaunterelle, or pepyns, with caraway in confite,
Waflurs to etc / ypecras to drynk with delite.

716 now pis fest is fynysched / voyd pe table quyte
Go we to pe fysche fest while we haue respite,
& pan with goddes grace pe fest wille be do.

A Fish Dinner.

First Course.

1. Minnows, &c.

"Musclade or 3 menows // with pe Samoun bellows 4 // eles, lampurns in fere ;

720 Peson with pe purpose // ar good potage, as y suppose //
as falieth for tyme of pe yere :

Baken herynge // Sugre peron strewynge //
grene myllewelle, deyntethe & not dere ;

[Fol. 182.]

3. Fresh Millwell.

4. Roast Pike.

724 pike 5 / lamprey / or Soolis // purpose rosted on 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 pe freshe samoun,' l. 823 in Sewes on Fische Dayes; or it may be for the sounds or breathing apparatus.
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. Mouflet, p. 165.
The second course.

5. A Device:
A young man
piping
on a cloud, and
called Sanguineus, or Spring.

Second Course.

1. Dates and
Jelly.

2. Doree in Syrup.

3. Turbot, &c.,

4. Eels, Fritters,

5. A Device:
A Man of War,
red and angry
called Estas, or
Summer.

51

A young man,
piping
on a cloud, and
called Sanguineus, or Spring.

"Dates in confyte // Iely red and white //
732 pis is good dewynge1;
Congur, somoñ, dorry // In sirippe if pey lay //
with other dishes in sewynge.
Brett / turbut2 / or halybut // Carpe, base / mylet,
or trowt //
736 Cheven,3 breme / renewyne;
3ole / Eles, lampurnes / rost // a leche, a fryture, y
make now bost //
be second / sotelte sewynge.
A man of warre symynge he was,

740 A roughe, a red, angry syre,
An hasty mañ standynge in fyre,
As hoot as somer by his attyre;
his name was peroñ, & cleped Estas.

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. "Pegcons, buttes, and elis," are paid
for as hakys (hawks) mete, on x Sept. 6 R. II(curry VII) in the
Howard Household Books, 1481-90, p. 508.
3 Gulls, Gulls, Pulches, Cherins, and Millers-thombs are a kind
of jolt-headed Gudgins, very sweet, tender, and wholesome. Muffett,
p. 180. Randle Holme says, 'A Cheryn or a Tollarde; it is in
Latin called Capitus, from its great head; the Germans Schwall, or
Alet; and Myn or Mone; a Schupfish, from whence we title it a
Chub fish.' ch. xiv. § xxvii.
The third course.

1. Almond Cream, &c.,

744 Creme of almond\(^1\) tardyne // & mameny\(^2\) // good & fyne //

Potage for pe .iiij\(^3\) seruyse.

Fresch sturgeñ / breme de mere // Perche in Iely / orient & cler //

whelkes, menuse; pas we devise:

3. Shrimps, &c.,

748 Shrympis / Fresch herynge bryled // pety perueis

leche fryture,\(^3\) a tansey gyse //

The solutte / a man with sikelle in his bande, In a ryvere of watver stande /

wrapped in wedes in a werysom wyse,

752 hauynge no deynteithe to daunce :

pe thrid age of man by liklynes ;

hervist we clepe hym, fulle of werynes

get per folowythe mo pat we must dres,

756 regards riche pat ar fulle of plesaunce.

The .iiiij. course of frute.

760 Now pis fest is fynysched / for to make glad chere :

and taughe so be pat pe vse & manere

not afore tyme be seyn has,

Neuerthelese after my symple affection

y must conclude with pe fourth compleccion,

\('\text{yemps}' pe cold terme of pe yere,\)

Wyntur / with his lokkys grey / febille & old,

Syttynge vpon pe stone / bothe hard & cold,

768 Nigard in hert & hevy of chere.

\(^1\) "Creme of Almond Mylk." \textit{II. Ord.} p. 447.

\(^2\) See the recipe, end of this volume.

\(^3\) Compare "leche fryes made of frit and friture," \textit{II. Ord.} p. 449; Servise on Fishe Day, last line.
The first sotelte, as y said, 'Sanguineus' hight
The first age of man / Iocund & light,
pe springynge tyme clepe 'ver.'

772 The second course / 'colericus' by callynge,
Fulle of Fyghtynge / blasfemyinge, & brallynge,
Fallynge at veryanunce with felow & fere.

776 'Autumnus,' pat is pe .iij. age of man,
With a fiewische 1 countenaunce.

780 pe last age of man fulle of grevaunce.

These iij. soteltes devised in towse, 3
wher pey byn shewed in an howse,
hithe dothe gret plesaunce

784 with ope sightes of gret Nowelte
peñ han be shewed in Rialle feestes of solemnnyte,
A notable cost pe ordynaunce.

These Devices represent the Ages of Man:
Sanguineus, the 1st age, of pleasure.
Colericus, the 2nd, of quarrelling.

Autumnus
the 3rd,
of melancholy.

Winter, the 4th,
of aches and troubles.

These Devices give great pleasure, when shown in a house.

Inscriptions for the Devices.

Spring.

Largus, amans, hillaris, ridens, rubei quæ
coloris,

Sanguineus.
788 Cantans, carnosus, satís audax, atque
benignus.

1 Melancholy, full of phlegm: see the superscription l. 792 below.
'Flew, complecyon, (flewme of complecyon, K. flewe, P.) Flegma,'
Catholicion in P. Parv.

2 Mistake for Sotelte.

3 The first letter of this word is neither a clear t nor e, though
more like t than e. 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; 'heraper, to
discheuell, towse, or disorder the haire.' Cot.
Summer.
Prickly, angry, crafty, lean.

Colericus.
Astutus, gracilis / Siccus / croei que coloris.

Autumn.
Sleepy, dull, sluggish, fat, white-faced.

Winter.
Envious, sad, timid, yellow-coloured.

Malencolicus.
Non expers fraudis, timidus, lutei que coloris.

A Fest for a Franklen.

"A Franklen may make a feste Improberabille, brawne with mustard is concordable, bakoν served with peson, beef or moton stewed servysable, Boyled Chykon or capoν agreeable, convenyent for je seson; Rosted goose & pygge fulle profitable, Capoν / Bakemete, or Custade Costable, when eggis & crayme be geson.

Second Course.
Mortrewes, veal, rabbit.

Chykon or pigge roston tendurly, bakemetes or dowcettes² with alle. peν followynge, frytowrs & a leche lovely; Suche servysce in sesoun is fulle semely

To seyne with bothe chambur & halle.

1 See Recipe at end of volume. 2 See Recipe at end of volume.
Then  appuls & peris with spices delicately
After pe terme of pe yere fulle deynteithly,
with bred and chese to calle.

816 Spised cakes and wafurs worthily
withe bragot 1 & methe, 2 bus men may meryly
plese welle bothe gret & smalle.”

Selwes on Æshe days.

“F lowndurs / gogeons, muskels, 3 menuce in
sewe,

820 Elcs, lampurnes, venprides / quyk & newe,
Musclade in wortes / musclade 4 of almondes for
states fulle dewe,
Oysturs in Ceuy 5 / oysturs in grauey, 6 your helthe
to renewe,
The baly of pe fresche samon / els purpose, or
secle 7,

1 See a recipe for making it of ale, honey, and spices, in [Cog-
an’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 Muscles in Sewe and Cadel of Muscles to Potage,
at p. 445 H. Ord. Others ‘For musul (? muscul or Mustela, the
cel-powte, Fr. Mustelle, the Powte or Eccle-powte) pic,’ and ‘For
porray of musult,’ in Liber Cure, p. 46-7.

4 * A preparation of Muscles, as Applade Ryal (Harl. MS. 279,
Recipe Cxxv.) of Apples, Quinade, Rec, Cxv of Quines, Pynade
(fol. 27 b.) of Pynotis (a kind of nut) ; or is it Musclade or Msclade,
fol. 33, an omelette—‘to every good msclade take a powsand cyroun
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 Escalotte : f. A Cive or Chine. Escurs, The little sallade
heurb called, Cues, or Chines. Cotgrave.

6 For to make potage of oysturs, Liber Cure, p. 17. Oysturs in
brevette, p. 53.

7 Scales 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 stomachs it is fittest, and who know the
best way how to prepare it. Muffett, p. 167.
SAUCE FOR FISH.

pike culis. 824 Colice\(^1\) of pike, shrympus\(^2\) or perche, ye know fulle wele;

jelly, dates. Partye gely / Creme of almondes\(^3\) dates in conlote / to rekuer heele,

quinces, pears. Quinces & peris / Ciryppe with perceley rotes / riñ so bygyn your mele.

houndfish, rice. Mortrowis of houndfische\(^4\) / & Rice standynge\(^5\) white,

maneny. 828 Maneny,\(^6\) mylke of almondes, Rice rennynge liqnyte, —

If you don't like these potages, taste them only,

Fishe Sauces.

"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 sante, healthful shrimps; because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. Muffett, p. 167. In cooking them, he directs them to be "unsealed, to vent the 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.


5 See "Rys Lumbarde," H. Ord. p. 438, l. 3, 'and if thow wilt have hit stondynge, take rawe yolkes 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 is 1 / is metest with alle maner salt herynge,
Salt fishe, salt Congor, samoun, with sparlynge, 2
Salt ele, salt makerelle, & also withe merlynge. 3
Vyneur is good to salt purpose & torrentyne, 4
Salt sturgeon, salt swyrd-fishe savery & fyne.
Salt Thurlepolle, salt Avhale, 5 is good with egre wyne,
with the powdwr put per-on shalle cause oon welle
to dye.
Playce with wyne; & pike with his reffett;
moist, of little nourishment, engendring watrish and thin blood.'
Muffett, p. 146, with a curious continuation. Hoc Sinapium, Anc.

Mustard for salt herring,

conger.
mackerel, &c.

Vinegar for salt porpoise,
swordfish, &c.

Sour wine for whale,

with powder.

Wine for plaice.

1: is repeated by mistake.

2 Sprurlings are but broad Sprats, taken chiefly upon our Northern coast; which being drest and pickled as Anchovac 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 Merling, 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 Rondelct and Belon in vain for the word, and then suggested Aldrovandi as the last resource. In the De Pisibus, Lib. V., I accordingly found (where he treats of Trout), "Scoppa, grammaticus Italus, Torrentinam nominat, rectius Torrentinam vocaturus, à torrentibus nimium: in his n[ominatim] & riuis montanis abundat." (ed. 1644, cum indice copiosissimo.)

5 Whales flesh is the hardest of all other, and unusual 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.
Sauce for Fish.

840 He galantyne\(^1\) for he lamprey, where they may be gete:

verdins\(^2\) to roche, dance, breme, soles, & molett;

Bause, now \(\pi\) [durr] Carpe, Cheven, Synanome ye per-to sett.

Garlick or mustard, vergeus \(\pi\)erto, peupr \(\pi\) powderynge—

844 For \(\pi\)ornehak, houndfysche, & also fresche herynge,

hake\(^3\), stokfysche\(^4\), haddok\(^5\)/cod\(^6\)/& whyntyge—

ar moost metist for thes metes, as techithe \(\pi\) powderynge.

Vinegre/powdur withe synanome & gynge,\(^7\)

to rost Elles, lampurnes, Creve\(^3\) dew dou, &

breme de meve,

For Gurnard, for roche, & fresche purpose, if

hit appere,

Fresche sturgeo\(^7\)/shrympes, perche, molett, &

y wold it were here.

Grene sawce\(^8\) is good with grene fish\(^7\), y here say;

1 See the recipe in Liber Care Coerumn, p. 30; and Fellettes in Galantyne, H. Ord. p. 433.

2 Veriuse, or sauce 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 fysche, 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 heareth Cules a Cod Fish argent, by the name of Codling. Of others termed a Stockfish, or an Haberdime: In the North part of this Kingdom it is called a Keling. In the Southern parts a Cod, and in the Western parts a Welwell.'

7 See the Recipes for 'Pur verde sawce,' Liber Care, p. 27, and 'Vert Sause' (herbs, bread-crums, vinegar, pepper, ginger, &c.), H. Ord. p. 411. Grene Sause, condimentum harbachumm. Withals.

8 Ling perhaps looks for great extolling, being counted the becke of the Sea, and standing every fish day (as a cold supporter) at my
\textbf{JOHN RUSSELLS BOKE OF NURTURE.}

852 botte lync \textsuperscript{1} / bret \textsuperscript{1} \& fresche turbret / gete it who so may, yet make moche of mustard, \& put it not away, For \textit{with} every dische he is dewest / who so lust to assay.

Other sawces to sovereyns ar served in som solempne festis, but these will plese them fulle welle / \textit{put} ar but hoomly gestis.

Now have y shewyd yow, my soñ, somewhat of dyverse Iestis \textit{put} ar remembred in lordes courte / \textit{perc} as all rialte restis."

"N\textsuperscript{2} Ow fayre falle yow fadir / in faythe y am full fayn, for louesomly ye han lered me pe nurtur \textit{pat} ye han sayn; plesethe it you to certifye me with ooñ worde or twayn pe Curtesy to concene conveniently for \\textit{every} chamburlayn."

\textbf{The office off a chamburlayne.} \textsuperscript{2}

"The Curtesy of a chamburlayn is in office to be diligent,

Lord Maiors table; yet it is nothing but a long Cod: whereof the greater sised is called Organe Ling, and the other Codling, because it is no longer then a Cod, and yet hath the taste of Ling: \textit{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 \ldots{} the better it is, waxing in the end as yellow as the gold noble, at which time they are worth a noble a piece. \textsuperscript{1}Muffett, p. 151-5.

\textsuperscript{1} A brit or turbret, \textit{rhombus.} Withals, 1556. Bret, Brut, or Burt, a Fish of the Turbot-kind. Phillips.

\textsuperscript{2} These duties of the Chamberlain, and those of him in the Wardrobe which follow, should be compared with the chapter \textit{De Officio Gaccionum} of \textit{"The Boke of Curtasye"} II. 435—520 below. See also the duties and allowances of \textit{"A Chamberlayn for the King"}
neatly dressed, clean washed.
careful of fire and candle.
attentive to his master.
light of ear.
looking out for things that will please.
The Chamberlain must prepare for his lord
a clean shirt.
under and upper coat and doublet,
breeches, socks,
and slippers as brown as a water-leech.
In the morning,
must have clean linen ready,
warmed by
a clear fire.

864 Cleni clad, his ehopis not all to-rent;
handis & face wasken fayre, his hed well kempt;
& war ener of fyre and candillé pat he be not necelegent.

To your mastir looke ye gené diligent attend-
aunce;

868 be curteyse, glad of chere, & light of eve in every
semblance,
en or waytynge to pat thynge pat may do hym
plesaunce:
to these propynete if ye will apply, it may yow
welle aventure.

Se that youre souerayne have clene shurt &
breche,

872 a petycote,1 a dublett, a lunge coote, if he were
suce,
his hosyn well brusshed, his sokkes not to seche,
his shon or slyppers as browne as is pe watur-
leche.

In pe morow tyde, agaynst youre souerayne doth
ryse,

876 wayte hys lynnyñ pat hit be clene; þen warme
hit in þis wise,
by a clere fyre withoutw smoke / if it be cold or
frese,
and so may ye youre souerayñ plese at þe best
asise.

H. Ord. p. 31-2. He has only to see that the men under him do
the work mentioned in these pages. See office of Warderobe of
Bedds, H. O. p. 40; Gromes of Chambyr, x, Pages of Chambre,
III, H. O., p. 41, &c. The arraying and unarraying of Henry
VII. were done by the Esquires of the Body, H. Ord. p. 118, two
of whom lay outside his room.

1 A short or small coat worn under the long over-coat. Petycote,
tunica, P. P., and ' j. petticote of luyen clothe withought slyres,'
there cited from Sir J. Fastolfe's Wardrobe, 1459. Archreol. xxi.
253. subaeula, le, est etiam genus intimo vestis, a petticote. Withals.
Agayne he riseth vp, make reedy youre fote shete in pis maner made greithe / & pat ye not forgete first a chayere a-fore pe fyre / or som ooper honest sete

WITH a coschyni per vppoñ / & a noþur for the feete /

aboue pe coschyni & chayere pe said shete over sprad

So pat it keuer pe fote coschyni and chayere, riþt as y bad;

Also combe & kercheff / looke þere bothe be had youre soureyñ hed to kymbc or he be graytly clad:

Than pray youre soureyñ with wordus man-suetely
to come to a good fyre and aray hym ther by, and there to sytt or stand / to his persone ples-aunty, and ye euere reedy to awayte with maners metely.

Furst hold to hyme a petycote aboue youre brest and barme,

his dublet þañ aftur to put in boþe hys arme, his stomachere welle y-chaffed to kepe hym fro harme, his vampeys1 and sokkes, þañ all day he may go .warme ;

When his lord rises, he gets ready the foot-sheet; puts a cushioned chair before the fire.

(Old 184 b) a cushion for the feet, and over all spreads the foot-sheet:

has a comb and kerchief ready, and then asks his lord

to come to the fire and dress while he waits by.

1. Give your master his under coat,

2. His doublet,

3. Stomacher well warmed,

4. Vampeys and socks,

Vamps or Vampays, an odd kind of short Hose or Stockings that cover'd the Feet, and came up only to the Anele, 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. Vautpée of a hose—uantpie.' Palsgrave, A.D. 1467, 'fore vampyngc of a payre for the said Lew vj.d.' p. 396, Manners & Household Expenses, 1841.
5. Draw on his socks, breeches, and shoes.
6. Pull up his breeches.
7. Tie em up.
8. Lace his doublet.
9. Put a kerchief round his neck.
10. Comb his head with an ivory comb.
11. Give him warm water to wash with.
12. Kneel down and ask him what gown he will wear;
13. Get the gown,
14. Hold it out to him;
15. Get his girdle,
16. His Robe (see l. 957),
17. His hood or hat.

Before he goes brush him carefully.
Before your lord goes to church,

Then drawe on his sokkis / & hosyn by the fure,
his shoũ laced or bokelid, draw them on sure;
Strike his hosyn uppewarde his legge ye endure,
peũ trusse ye them vp strayte / to his plesure,
Then lace his dublett enery hoole so by & bye;
on his shuldur about his nek a kercheif ſere
must lye,
and curteisly paũ ye kymbe his hed with combe
of yver,
and watur warne his handes to wasche, & face
also clenly.

Thuũ knele a down ſo youre kne / & þus to youre
souerayũ ye say

“Syr, what Robe or goũ pleseth it yow to were
to day ?”
Suche as he axeth fore / loke ye plese hym to pay,
peũ hold it to hym a brode, his body þer-in to
array;
his gurdelle, if he were, be it strayt or lewse;
Set his garment goodly / aftur as ye know pe vse;
take hym hode or hatt / for his hed cloke or
cappe de huse;
So shalle ye plese hym prestly, no nede to make
excuse
Wheþur hit be feyre or foule, or mysty alle withe
reyũ.

Or youre mastir depart his place, afore þat þis be
seyũ,
to brusche besily about hym ; loke all be pur and
playũ
wheþur he were saten / sendell, yvelwet, scarlet,
or greyũ.

Prynce or prelate if hit be, or any ſer poteſtate,
or he entur in to þe churche, be it erly or late,
perceue all pryng for his pewe but it be made prepare,
bope coxshyn / carpet / & curtyn / bedes & boke, forgete not that.

Tha$n to youre souereynes chambur walke ye in hast;
920 all pe clopes of pe bed, them aside ye cast;
pe Etheurbed ye bete / without hurt, so no feddurs ye wast,
Fustian1 and shetis clene by sight and sans ye tast.
Kover with a keuerlyte clenyly / pat bed so manely made;
924 pe bankers & quosslyns, in pe chambur se pe$n
feire y-sprad,
bope hedshete & pillow also, pat pe[y] be saafi vp stad,
the vrnelle & baso$n also that they awey be had.
Se the carpettis about pe bed be forth spred & laid,
928 wyndowes & cuppeborde with carpettis &
coshyns splayd;
Se pe be a good fyre in pe chambur conveyed,
with wood & fuelle redy pe fuyre to bete & aide.
Se pe privehouse for esement2 be fayre, soote, & clene,
932 & pat pe bordes per vppon / be keuered with e
clothe fayre & grene,

1 Henr$ 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 see to drinke altogether.' H. Ord. p. 122.
2 A siege house, sedes excrementorum. A draught or priuie, {latrina}. Withals.
In the Wardrobe take care to keep the clothes well, and brush 'em

with a soft brush

at least once a week,

for fear of moths.

Look after your Drapery and Skinnery.

so that no wood shows at the hole, put a cushion there.

and have some blanket, cotton, or linen to wipe on;

have a basin, jug, and towel, ready for your lord to wash when he leaves the privy.

& pe hole / hym self, looke per no borde be sene, peren a feire quoschyn / pe ordoure no man to tene

looke per be blanket / cotyn / or lynyn to wipe pe nepur ende1;

and euer when he clepithe, wayte redy & entende, basoun and ewere, & on your shulk dur a towelle, my frende2;

In pis wise worship shalle ye wyn / where pat ever ye wende

The Warderobe.3

IN pe warderobe ye must muche entende besily

the robes to kepe well / & also to brusche pem cloely ;

with the ende of a soft brusche ye brusche pem cloely,

and yet euer moche bruschyng ye wrethe the cloth lyghtly.

lett neuer wollyn cloth ne furre passe a seuyenght to be vnbroosheñ & shayyn / tend pertola aright, for moughtes be redy euer in pem to gendur & a-

list ;

perfore to drapery / & skynnery euer hawe 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 'Wardrober,' p. 37, and the 'office of Warderobe of Robes,' in *H. Ord.* p. 39.
If your lord will take a nap after his meal, you're souerayn aftir mete / his stomak to digest yef he will take a slepe / hym self [ere for to rest, looke bothe kercheff & combe / pat ye haue [ere prest, bothe pillow & hedshete / for hym [e[y] must be [ere drest ;
yet be ye nott ferre hym fro, take tent what y say, For moche slepe is not mede[able in myddis of [e day. wayte pat ye haue watur to wasche / & towelle water and towel. alle way after slepe and sege / honeste will not hit denay. When he goes to bed, W hañ youre souerayne hathe supped / & to chamber takithe his gate, pañ sprede forthe youre fote shete / like as y lered yow late ; than his gowne ye gadir of, or garment of his estate, by his licence / & ley hit vpp in suche place as ye best wate. vppoñ his bak a mantell ye ley / his body to kepe from cold, Set hym on his fote shete 1 / made redy as y yow told ; his shon, sokkis, & hosyn/ to draw of be ye bolde; [e hosyn oñ youre shulldyr cast / oñ vppoñ your arme ye hold ; youre soureynes hed ye kembe / but furst ye knele to ground ; [e kercheff and cappe oñ his hed / hit wolde be warmly wounde ;

1 To lorde schalle shyt hys gowne at nyzt, Syttand on foteshete ty l he be dyzt.

The Boke of Curtasye, 1. 487-8.
his bed / y-spreid / pe shete for pe hed / pe
pelow prest put stounde,
pat when youre soveryne to bed shall go / to
slepe pere saaf & sounde,
The curteyns let draw pein pe bed round about;
se his morter\(^1\) with wax or perchere\(^2\) pat it go not
owt;
dryve out dogge and catte, or els gene pein a
clovt;
Of youre soveryne take no leue\(^3\); / but low to
hym alowt.
looke pat ye haue pe basoon for chambur & also
pe vrnalle
rely at alle howres when he will e clepe or calle;
his node performed, pe same recceu agayn ye
shalle,
& pus may ye haue a thank / & reward when pat
cuer hit falle.

\(\text{A bathe or steve so called.}\)

Beff youre soveryne wille to pe bathe, his
body to wasche clene,
hang shetis round about pe rooff; do thus as y
meene;
cvery shete full of flowres & herbis soote & grene,
and looke ye haue sponges .v. or vj. peron 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 com-
monly 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
\(\text{somow vshzer be-for pe dor}\)
In utter chambr\(\) lies on pe flore.
looke per be a gret sponge, per-ōn your souer-
ayne to syt;

980 pe-roñ a shete, & so he may bathe hym pe-re a
fytte;

vndir his feete also a sponge, ziff per be any to
putt;

and alwaye be sure of pe dur, & se pat he be shutt.

A basyn full in youre hand of herbis hote &
fresche,

984 & with a soft sponge in hand, his body pat ye
wasche;

Rynse hym with rose watur warme & feire
vppon hym flasche,

peñ lett hym go to bed / but looke it be soote &
nesche;

but first sett on his sokkis, his slyppers on his
feete,

988 pat he may go fyerre to pe fyre, pe-re to take his
fote shete,

peñ withe a clene clothe / to wype awey all wete ;
than brynge hym to his bed, his bales there to
bete.”

The making of a bath medicinable.¹

]\[H\]oly hokke / & yardehok² / peritory³ / and
pe brown fenelle,"⁴

¹ See note at end. Mr Gillett, of the Vicarage, Runham, Filby,
Norwich, sends me these notes on the herbs for this Bath Medicin-
able:—"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 potess. 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 Pterica.—⁴ Brown fennelle
= probably Pevendanum officinale, or Hess fennel, a dangerous plant;
Malva sylvestris, as distinguished from the *Malva sativa*, or "*Rosa ulmariina*, that is to say, the Beyondesca Rose, in Frenche, *Malue de ierdin or cultive*, in English, Holyhockes, and great tame Mallow, or great Mallowes of the Garden." The "Dwarff Mallowe... is called *Malua sylvestris pumila,*"


4: The sweet Fennel, *Anethum Gravoilens*, formerly much used in medicine (Thomson). The gigantic fennel is (Ferula) *Assaefetida*.


7 Centaury.


9 Haylife, an herbe. Palsgr. *Galium operine*, A.S. *hegerifin 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 / scabious,
is good for ache;

wethy leves / grene otes / boyled in  fere fulle soft,

Cast peñ hote in to a vesselle / & sett youre
soverayn alloft,

and suffire pat hete a while as hoot as he may a-bide;
se pat place be covered welle ouer / & close on
every side;

and what dissese ye be vexed with, grevaunce
oper peyn,

1000 pis medicyne shalle make yow hoole surely, as
tim sip seyn."

The office of bssher & marshall. 3

my lorde, my master, of lilleshulfe abbot 4

"The office of a counynge vschere or mar-
shall with-owt fable

the devil hath carnal commerce."

12 Herbe a fonton. Fullers hearbe, Sophewort, Macke-gillouers,
Anagallis, brisewort." Gl. Rawlinson, c. 506, Gl. Harl. 3388.
minor. Dayse is an herbe hat sum men callet hembrisworte oper
13 Persil de marais. Smalage; or, wild water Parsley. Cot.
1 Brokelyme fabaria. Withals. Veronica Beccabunga, Water-
Speedwell. 'Hleomac, Hleomac, brooklime (where lime is the Saxon
name (Hleomac) in decay), Veronica beccabunga, with V. anagallis .
"It waxeth in brooks". Both sorts Lemike, Dansk. They were
the greater and the less "brokelenke," Gl. Bodley, 536. "Fabaria
Gloss. to Leechedoms, v. 2. It is prescribed, with the two cent-
uries, for suppressed menses, and with pulegium, to bring a dead
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 Gentlymen Usshers of
Chambre IIII. of Edw. IV., in H. Ord. p. 37; and the duties of
Henry VIII's Knight Marshal, ib. p. 150.
4 This line is in a later hand.
The pope hath no peer;

Emperor is next hym every where;

Kynge correspondent; pus nurture shalle yow lere.

high Cardynell, pe dignyte dothe requere;

Kyngis soone, prynce ye hym Calle;

Archebishoppe is to hym percgalle.

Duke of pe blode royalle,

bishoppe / Marques / & erle / coequelle.

Vyeount / legate / baroune / suffrigani / abbot

with mytwh feyre,

barovni of peschekere / iij. pe cheff Justice3 / of londoñ pe meyre;

Pryoure Cathedrallle, mytur abbot without / a knyght bachillere

Pryoure / deane / archedekoñ / a knyght / pe body Esquyere,

Mastir of the rolles / ri3t pus rykeñ y,

Vndir Justice may sitte hym by:

Clerke of the crowne / & theschekere Convenently

Meyre of Calice ye may preferre plesauntly.

Provyncialle, & doctur diuyne,

Prothonotur, aperli to-gedur þey may dyne.

De popes legate or collectoure, to-gedur ye assigne,
Doctor of bothe lawes, beyng in science dign.

Hym pat hath bȳn meyre / & a londynere,
Sargeaunt of lawe / he may with hym compere;
The mastirs of the Chauncery with comford & chere,
pe worshipfulle prechoure of pardoun in pat place to appere.

The clerkes of connynge that hān takēn degre,
And alle oth̄r ordurs of chastite chosyn, & also of pouerte,
alle persons & vicaries pat ar of dignyte,
parische prestes kepyinge eure, vn-to þem loke ye se.

For þe baliffes of a Cite purvey ye must a space.
A yeman of þe crowne / Sargeaunt of armes with mace,
A herrowd of Armes as gret a dygnyte has,
Specially kyng harrawd / must haue þe princi-
palle place ;
Worshipfulle merchaundes and riche artyficeris,
Gentilmēn welle nurtured & of good maneris,
With gentilwommen / and namely lordes nur-
rieris,
alle these may sit at a table of good squyereis.

Lō, sōn, y haue shewid the aftur my symple wytte
every state aftur þeire degre, to þy knowleche y shallè comnytte,
and how þey shallè be servèd, y shallè shew the jett,
in what place aftur þeire dygnyte how þey owght to sytte:

C. (The Squire's rank.)
1. Doctor of Laws.
2. Ex-Mayor of London.
3. Serjeant of Law.
5. Preacher.
7. Other Religious.
8. Parsons and Vicars.
10. City Bailiffs.
11. Serjeant at Arms.
12. Heralds (the King's Herald has first place),
13. Merchants,
14. Gentlemen,
15. Gentlewomen may all eat with squires.

II. Bishop, Marquis, Vicount, Earl.

III. The Mayor of London, Baron, Mitred Abbot, Three Chief Justices, Speaker, may sit together, two or three at a mess.

IV. The other ranks (three or four to a mess) equal to a Knight, namely, unmitred Abbot, Dean, Master of the Rolls, Doctor of Divinity, Prothonotary, Mayor of Calais.

V. Other ranks equal to a Squire, four to a mess.

Pope, Emperowre / kyngge or cardynalle,

Prynne with goldyn rodde Royalle,

Archebiscoppe / vsyng to were he palle,

Duke / alle jese of dygnyte owyt not kephe he halle,

Bisshoppes, Merques, vicount, Erle goodly,

May sytte at .ij. messe3 yf he be lovyngely.

pe meyre of londoun, & a baron, an abbot myterly,

the iij. chef Justice3, pe spekere of pe parlement, properly

alle these Estates ar gret and honorable,

pey may sitte in Chambur or halle at a table, .ij. or els iij. at a messe / zeff pey be greable :

pus may ye in youre office to every mañ be plesable.

Of alle oþer estates to a messe / iij. or iiiij. pus may ye sure,

And of alle estatis pat ar egalle with a knyght /

digne & demure,

Off abbot & prioure saunc3 myt?r, of convent

pey hau cure ;

Deane / Archedecoñ, mastur of pe rolles, aftur

yourse pleasure,

Alle the vndir:Justice3 and baronnes of pe kynges Eschekiere,

a provinca|le / a doctoure devine / or bope

lawes, pus yow lere,

A prothonotur aperdi, or pe popis collectoure, if

he be there,

Also pe meyre of pe stapulle / In like purpose

per may appere.

Of alle oþur estates to a messe ye may sette

foure / & four, as suche persones as ar peregalle to a squyere of

honoure :
Sargeaunides of lawe / & hym pat hath bryn meyre of londo[n] aforen, 1068 and pe mastyrs of pe chauncery, pey may not be forborne.

Alle preechers / residencers / and persones pat ar greable,
Apprentise of lawe In courtis pletable,
Marchaundes & Frankloun, worshipfulle & honorable,
1072 pey may be set semely at a squyers table.
These worthy 1 Estates a-foreseid / high of renowne,
Vehe Estate syngulerly in halle shalle sit a-downe,
that none of hem se othure / at mete tyme in feld nor in towne,
1076 but vehe of pe[mi] self in Chambur or in pavil-owne.

Ye[ff pe] bischoppe of pe provynce of Caunturbury be in pe presence of the archebischoppe of yorke reuerently,
peire service shalle be kouered / vehe bisshoppes syngulerly,
1080 and in pe presence of pe metropolytane none o[per] sicuuly.
Ye[ff bischopps of yorke provynce be fortune be syttynge
In pe presence of pe primate of Englund pa[ñ beyynge,
pey must be covered in alle peyre servynghe,
1084 and not in presence of pe bischoppe of yorke pere apperynge.

N ow, so[ñ, y perceue pat for dyuerse causes / Sometimes as well e as for ignorance,
a merchalle is put oft tymes in grete comberaunce a Marshal is 1 royalle is written over worthy.
puished by Lords of royal blood being poor, and others not royal being rich.

also by a Lady of royal blood marrying a knight, and rise worse.

The Lady of royal blood shall keep her rank; the Lady of low blood shall take her husband's rank.

Property is not so worthy as royal blood, so the latter prevails over the former, for royal blood may become King.

The parents of a Pope or Cardinal must not presume to equality with their son,

and must not want to sit by him,

but in a separate room.

[Fol. 187 b] A Marshal must look to the rank of every estate.

For some lords 'pat ar of blood royal / & litelle of lyvelode per chance,

and some of gret lyvelode / & no blood royal to avance;

And some knyght is weddid / to a lady of royalle blood,

and a poore lady to blood ryal, manfulle & myghty of mode:

be lady of blood royalle shalle kepe be state / pat she afore in stode,

the lady of low blood & degre / kepe her lordis estate, y make hit good.

The substance of lyvelode is not so digne / as is blood royalle,

before blood royalle opteyneth be souereynte in chambur & in halle,

For blood royalle somtyne tijt to be kyng in palle;

of be whiche materre y meve no more: let god gouerne alle!

There as pope, or cardynalle in beire estate beynge,

pat hau fadur & modur by theire dayes lyvyngne, beire fadur or modir ne may in any wise be pre-sumynge

1100 to be egalle with theire soñ standynge ne sittynge:

Therfore fadir ne moder / þey owe not to desire to sytte or stond by þeyre son / his state wille hit not require,

but by þem self / a chambur assigned for them sure,

1104 Vn-to whom vche office ought gladly to do plesure.

To the birthe of vche estate a marshalle must se, and þeñ next of his lyne / for þeyre dignyte;
pen folowyng to officers afftere peire degre,

As chauncelere, Steward / Chamburleye / tresorere if he be:

More ouer take hedhe he must / to alienes / comm-
mers straungeres,
and to straungers of pis land, resi[d]ent dwell-
eres,
and exalte pem to honoure / if pe be of honest maneres;

In a manerable mershalle pe connynge is moost commendable
to have a fore sight to straungers, to sett pem at
pe table;
For if pey have gentille chere / & gydynge manerable,

e fow be a mershalle to any lord of pis land, yff pe kynges send to py souereyn eny his seruand by sand,

knynght
Squyere
yomañ of pe crown
grome
page
Childte

knynght
Squyere
yomañ of pe crown
grome
page
Childte

baromni honorand
knynght with hand
Squyere
yomañ in maner
grome goodly in fere
grome gentille lernere.

hit rebuketh not a knyght / pe knyges grome to sytte at his table,
no more hit dothe a mershalle of maners plesable;
and so from pe hiest degre / to pe lowest honor-
able,

if pe mershalle have a sight perto, he is commendable.
A Marshal must also understand the rank of County and Borough Officers.

Wisdom wolle a marshall manercably put he understand alle ye worshipfulle officers of the commuintie of pis land, of Shires / Citees / borowes; like as ey ar ruland, ey must be sett after yeire astate dewe in dege as ey stand.

hit belongethe to a marshall to haue a fore sight of alle estatis of pis land in every place pight, For pesestate of a knyght of blode, lyvelode, & myght,

is not peregalle to a symple & a poouere knyght.

Also pe meyre of london, notable of dignyte, and of queneborow 1 pe meire, no pynge like in dege, at one messa pey owght in no wise to sitt ne be ;

hit no pynge besemethe / perforre to suche semble ye se /

Also pe abbote of Westmynstere, pe hiest of pis lande /
The abbote of tynterne 2 pe pooreste, y vndirstande, ey ar bope 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 employme of the inhabitans 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.

<table>
<thead>
<tr>
<th>Summa totalis clares valoris dec’ predict’</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<tbody>
<tr>
<td>Decima inde</td>
<td>xxv</td>
<td>xxv</td>
<td>ij</td>
</tr>
<tr>
<td>Those of the Monasterium Sancti Petri Westm. are given at v. 1, p. 410–24, and their net amount stated to be 1470 0 2d.</td>
<td></td>
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<tr>
<td>£ s. d.</td>
<td>14470</td>
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<table>
<thead>
<tr>
<th>Et remament clares</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<tbody>
<tr>
<td>Decima inde</td>
<td>iiij</td>
<td>xxv</td>
<td>q'</td>
</tr>
</tbody>
</table>
1144 3et Tynterne with Westmynster shalle now per sitte ne stonde.

Also pe Pryoure of Caunturbury, a cheff churche of dignyte,
And pe prioure of Dudley, no pynge so digne as he:—
3et may not pe prioure of dudley, symple of degre,
1148 Sitte with pe prioure of Caunturbury: per is why, a dyuersite.

And remembre euermore / an rule per is generalle:
A prioure pat is a prelate of any churche Cathedrall,
above abbot or prioure with-in the diocese sitte he shalle,

1152 In churche / in chapelle / in chambr & in halle.

Right so reuerend docturs, degre of xij. yere, pem ye must assigne to sitte aboue hym / pat commensed hath but ix.
and paughe pe yonger may larger spend gold red & fryne,

1156 3et shalle pe eldor sitte aboue / whepur he drynke or dyne.

like wise the aldremen, 3et pey be eny where,

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.

Rem'

Decima pers inde

while that of Prioratus de Dudley is only

£  s.  d.

£  s.  d.


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

1. the Master of a craft.
2. the ex-warden.

Before every feast, then, think what people are coming, and settle what their order of precedence is to be.

7S

1160  If in doubt, you may choose whether ye shall sitte or stonde, with ye elder ri; and do ye caste as ye mastir, rule & manere, and set ye eldest of them, pat warden was for yere.

1164  Thus may ye devise youre marshallinge, like as yow lere, ye honour and worshippe of youre souereyn euery where;

If in doubt, ask your lord or the chief officer,

and then you'll do wrong to no one,

but set all

according to their birth and dignity.

Now I have told you of

Court Manners, how to manage

in Pantry, Buttery, Carving, and as Sewer,

and Marshal,

Thus shall ye to any state / do wronge ne pre-

judice,

to sette euery persone accordyng with owten mys,

as aftur ye birthe / livelode / dignite / a-fore y taught yow this,

1172  alle degrees of highe officere, & worthy as he is.

Now good son, y haue shewed the / & brought ye in vre,

to know ye Curtseie of court / & these poy may take in cure,

In pantry / botery / or cellere / & in kerynge a-fore a souereyne demewre,

1176  A sewer / or a marshalle: in pes science / ye sup-

pose ye byn sewre,
Which in my dayes y lernyd with a pryunce fulle royalle,  
with whom vschere in chambur was y, & mer-shalle also in halle,  
unto whom alle pese officeres foresaid / pey euer entende shalle,  
1180 Evir to fulfille my commaundement when pat y have to obey me,  
to pemy calle :  
For we may allow & dissalow / oure office is pe cheeff  
In cellere & spicery / & the Cooke, be he loothe or leeff.¹  

Thus pe diligences of dyuerse office; y hau shewed to pe allone,  
1184 the which science may be shewed & doon by  
a syngle or persone ;  
but pe dignyte of a prince requirethe vche office  
must haue oon  
to be rewlere in his rome / a seruaund hym waytyngge oon.  

Moore-over hit requyrethe euerich of pemi in office  
to haue perfecte science,  
1188 For dowt and drede doynge his souereyn dis-plicence,  
hym to attende, and his gestis to plese in place  
where pey ar presence,  
that his souereyn proughhe his service may make  
grete congudence.  

For a prynce to serve, ne dowt he not / and god  
be his spede !

¹ Two lines are wanting here to make up the stanza. They must have been left out when the copier turned his page, and began again.  
² The word in the MS. is syngle or syngle with a line through the t. It may be for synguler, singulus, i. unus per se, sunderly, vocab. in R. l. Ant. v. 1, p. 9, col. 1.
take good heed to your duties,

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

1192 Further bān his office / & per-to let bym take good heed,

and his warde wayte wisely " & euermore per-in haue drede;

thus doyng his dewte dewly, to dowte he shalle not nede.

**Tastyng**e and credence 1 longethe to blode & birth royalle, 2

1196 As pope / emperours / Emperatrice, and Car-dynalle,

kynge / queene / prynce / Archebischoppe in palle,

Duke / Erle, and no mo / pat y to remembraunce / calle.

**Credence** is used, & tastyng, for drede of poy-senyng,

1200 To alle officers y-sworne / and grete othe by chargynge;

perfore vehe mañ in office kepe his rone sewre,

closynge

Cloos howse / chest / & gardevyañ 3, for drede of congettyng.

**Steward and Chamburlayn** of a prince of royaltc,

1204 þey haue / knowleche of homages, servuce, and fewte;

so þey haue oversight of every office / after þeir degre,

1 ***Credence*** as creance . . . a taste or essay taken of another man's meat. Cotgrave.

2 Compare *The Duke of Curtasye*, l. 495-8,

No mete for mon schalle sayed be

Bot for kyngye or prynce or duke so fre;

For heiers of paranunce also y-wys

Mete shalle be sayed.

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 pe knowleche / & pe Credence to and of tasting, one se ;

Therfore in makyng of his credence, it is to and they must drede, y sey,

1208 To mershalle / sewere and kervere pey must tell the Marshal, sewe and Carver allowte allwey,
to teche hym of his office / pe credence hym to how to do it.
pu shalle he not stond in makyng of his cre-
dence in no fray.

Moore of pis conmyng y Cast not me to con-
treve:

1212 my tyne is not to tary, hit drawest fast to eve.
pis tretysse pat y haue entitlet, if it ye entende to preve,
y assayed me self in youthe with-outen any greve.
while y was yonge y-noughe & lusty in dede,

1216 y enjoyed pese maters foreseid / & to lerne y toke good hede ;
but croked age haeth compelled me / & leue court y must nede,
ferfore, sone, assay thy self / & god shalle be pry sped.

"N ow feire falle yow, fadur / & blessid mote ye be,

1220 For pis conmenyng / & pe conmynge / pat y[c] hauwe here shewed me !
now dar y do service diligent to dyuers of dignyte,
where for scantnes of conmyng y durst no man y-se.

The Beke of Curtasye makes the Sewer alone assay or taste 'alle the mete' (line 763—76), and the Butler the drink (line 786).
I will try, and shall learn by practice.

May God reward you for teaching me!

"Good son, and all readers of this Boke of Nurture, pray for the soul of me, John Russell, (servant of Humphrey, Duke of Gloucester;) also for the Duke, my wife, father, and mother, that we may all go to bliss when we die."

Little book, commend me to all learners, and to the experienced, whom I pray to correct its faults.

Any such, So perfitly sethe y hit perceue / my parte y wolde prene and assay;

1224 hope by practike and exercise / yet som good lerne y may:

and for youre gentille lernynge / y am bound ever to pray

that ourlorde rewardeth you in blis that lasteth aye."

"Now, good son, thy self with other pat shalle pe suceede,

whiche pus boke of nurture shalle note / lerne, & ouer rede,

pray for the sowle of Iohn Russell, pat god do hym mede,

Som tyme servaunde with duke vmfrey, due 1 of Gloucester in dede.

For pat prynce pereles prayethe / & for suche other mo,

1232 pe sowle of my wife / my fadur and modir also, vn-to Mary modyr and mayd / she fendeth us from owre foe,

and brynga vs alle to blis when we shalle hens goo.

AMEN."

God forthe lytelle boke, and lowly pow me commende

1236 vnto alle yonge gentilmen / pat lust to lerne or entende,

and specially to hem pat han exsperience, praynge pe[yn] to amende

and correcte pat is amysse, pere as y fawte or offende.

And if so pat any be founde / as prou3 myn negligence,

1 The due has a red stroke through it, probably to cut it out.
Cast be cause on my copy / rude / & bare of eloquence,
which to drawe out [I] haue do my besy diligence,
redily to reforme hit / by reson and bettur sentence.

As for ryme or reson, be forewryter was not to blame,
For as he founde hit aforne hym, so wrote he the same,
and paughe he or y in oure matere digres or degrade,
blame neither of vs / For we neuyre hit made ;
Symple as y had insight / somwhat pe ryme y correcte :
blame y cowde no man / y haue no persone suspecte.
Now, good god, graunt vs grace / oure sowles neuer to infecte!
Pañ may we regne in þi regioun / eternally with thyne electe.

The transcriber is not to blame ;
he copied what was before him,
and neither of us wrote it,
I only corrected the rhyme.

God ! grant us grace
to rule in Heaven
with Thine elect !
NOTES.

1. 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.

1. 49. See the interesting "Lord Fairfax's Orders for the Servants of his Household" [after the Civil Wars], in Bishop Percy's notes to the Northumberland Household Book, p. 421-4, ed. 1827.

1. 51. Chip. 'other .ij. pages... them oweth to ellippe breddc, but not too nve 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.

1. 56. Trencher bread. Item that the Trencher Brede be maid of the Meale as it cummyth frome the Milne. Percy Household Book, p. 58.


1. 68. Faucet. Also he [the yeoman of the Butler of Ale] asketh allowance for tubbys, treyes, and faucettes, occupied all the yeare before. H. Ord. p. 77.

1. 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 servicue, 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... Fyges 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 pronouke a man to sweate: wherfore they doth ingendre lyce.'

Il. 74-95. Chese. 'there is iiiij. 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 cuyll 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 Irwce [rewene, ed. 1567] chese, the whiche, if it be well ordered, doth passe all other cheses, none excess taken.' A. Borde, *Reg.* fol. i. i. See note on l. 85.

1. 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 thou not for sotho that ther stode womus a coke on Seynt Pale stepull toppe, and drewe up the strapuls of his breech. How preves thu that? Be all the iiij. doctors of Wymbere *hylles*, that is to saye, Vertas, Gadatryme, Trumpas, and Dadyltrymsert.

1. 79. *Fruits*. These officers make provysyons in seasons of the yere accordyng as fruytes to be had of the Kings gardynes withoute prises; as cherries, pears, 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.

1. 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.

1. 81-93. *Crayme*. 'Itawe crayme undeecoct, eaten with strawberies, or hurttes, is a rurall mannes basket. I have knowen such bankettes hath put men in ieobardy of theyr lyues.' A. Borde, *Regyment*, fol. 1. ij.

1. 82, 1. 93. *Junket*. The auncient manner of grateful suitors, who, hauing prevailed, were woont to present the Judges, or the Reporters, of their causes, with Confets or other *Junkets*. Cotgrave, *w. espier*.

1. 85. *Cheese*. Whan stone pottes be broken, what is better to glew them againe or make them fast; nothing like the Synnunt made of Cheese; know therefor it will quickly build a stone in a drie body, which is ful of choler adjut. And here in Englande be diuers kindes of Cheeses, as Sull. Essex, Banburie &c. according to their places & feeding of their cattel, time of ye yere, layre of their Kine, cleenliness of their Dayres, quantitie of their Butter; for the more Butter, the worse Cheese. *Bullein*, fol. lxxxv.

1. 89. *Butter*. A. Borde, *Introduction*, makes the *Flesynge* say,

Buttermouth Flesyng, men doth me call.

Butter is good meate, it doth relent the gall.

1. 91. *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.

1. 94. *Posset* ale is made with hote mylke and colde ale; it is a temperate drynke. A. Borde, *Reg.*, iij.

1. 95. *Trencher*. The College servant 'Scrape Trencher,' R. Holme, Bk. III., Chap. iv., p. 699 [199], notes the change of material from bread to wood.
1. 105. Hot wines & sweet or confectioned with spieces, 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 brains: Sir Jn. Harrington. *Pres. of Heath, 1621, p. 23.

1. 109. Reboyle. *If any wynes be corrupted, rebogled, or unwholsome for mannys body, then by the controller it to be shewed at the counting bourde, so that by assent all suche pypes or vesselles defective be dammup and east upon the losses of the seyd chiefe Butler.' *H. Ord. p. 73.

1. 109. Lete, leck. *'Purveyours of Wyne ... to ride and oversee the places there as the Kinges wynes be lodged, that it be saufely kept from peril of leeking and breaking of vesselles, or lacke of hoopinge or other couperage, and all other crafte for the rakinge, coyynge, rebatinge, and other salvations of wynes, &c.' *H. Ord. p. 74.

SWETE WYNES, p. 8, l. 118-20.*

α. Generally:

Halivell gives under *Piment* the following list of wines from MS. Rawlinson. C. 86.

Malumyses, Tires, and Ramweys,
With Caperekis, Completes †, and Osweys,
Vermume, Cate, and Raspays also,
Whippet and Pyngmedo, that that ben lawyers therto ;
And I will have also wyne de Ryne,
With new maid Clarge, that is good and fyne,
Muscadell, Terumyne, and Bastard,
With Ypocras and Pyment comying afterwarde.

And under Malvesyne this:
Ye shall have Spayneche wyne and Gaseoyne,
Rose coloure, whyt, claret, rampyon,
Tyre, capryck, and malvesyne,
Sak, raspye, alyeaunt, ranney,
Greke, ipocrase, new made clary,
Sueltie 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 use 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 Farne*, p. 630-1, as to the qualities of Sweet Wines.

† See *Campole* in "The Boke of Keruyng."
&c., which amount to about fifty-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, Cale, payment, Raspis, Muscadell, Ronnie, Bastard, Tire, Oowie, Caprike, Clarrie, and Malmesie, are, not least of all aecompted of, because of their strength and value. For as I have said in meat, so the stronger the wine is, the more it is desired, by means whereof in old time, the best was called Theologicum, because it was had from the ecclesie and religious men, vuto whose houses manie of the laitie would ofen send for bottels filled with the same, being sure that they would neither drinke nor be serverd of the worst, or such as was anie waies mingled or brued by the vintener: naie the merchant would have thought that his soule should have gone streight-waie to the diuell, if he should have serverd them with other than the best."

On Wine, see also Royal Rolls, B.M. 14 B. xix.

3. 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. 1.118. Cale. "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 Haemorrhiose alone, of all other serpents," p. 148. "Of new pressed wine is made the wine called Cale, 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 Cale, called of the Latines Debitum, and this is by boiling of the new wine onely so long, as till the halfe part he consumed, and the rest become of the thicknesse of honey." Maison Rustique, p. 622. 'Cale. A.S. Carea, L. carena, wine boiled down one-third, and sweetened.' Cockayne, Gloss. to Leechdoms.

4. Payment. 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 as Vernaccia in Tuscan 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 *pigmentaria* 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* & *Clairy*. 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. *Clairy*, on the other hand, which (with wine of Osey) we have seen noticed in the Act 5 Richard II. (St. 1, c. 4, *cin douter, ou claire*), 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 *Clairy* and other liquors for the king's table at York (due dolia albi vini et garthioliacum et numm doliurn rubri vini ad *claretum faciendum*). *Henderson*, p. 284. *Hippocras*, vinum Aromaticum. Withals. "Artificial stuff, as *yppocras* & wormwood wine." *Harrison*, Deser. Brit., p. 167, col. 2, ed. 1586.


The highly-praised *Raspatum* of Baccius, p. 30-2, of which, after quoting what Pliny says of secondary wines, he declares, "id primum animaduerit volumus à nostra posteritate, quod Lora Latinorum, quas deuterium cum Græcis, et secundarium Vinum dixit Plinius, *etnopia*, seu *πομον* Dioscorides, quoque *ποργον* vocavit Galenus, cum Aquatis quibus hodie vitumur in tota Italia, & cùm nouo genere, quod à delectabilis in gustu asperitate, *Raspatum* vocat.; similem omnes ha *Voaces habent significantiam fæctitii.* .*s. ex aqua Vini. p. 30. Quod uini genus in Italia, ubi alterius uini copia non sit, parari simpliciter consuevit colore splendidio rubentis purpureae, sapore austero, ac dulcicido primis mensibus max tamen exolescere, p. 31-2. &c. *Raspice* was also a name for Raspberries. *Hem.*, *Purse Expenses of the Princess Mary*, p. 31; and in his Glossary to this

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*B*esides this meaning of *rapé* (same as *raspè*), 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 Greve**: Bastard: Greke: Malcesyn. "The wines which Greece, Languedoe, and Sapine doe send vs, or rather, which the delicate and voluptuousnesse of our French throats cause to be fetched from beyond the Sea, such as are Sacks, Muscadels of Frontignam, 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 use them as our common drinke. Notwithstanding, we prove them very singular good in cold diseases, but chiefly and principally Malmesey." Stevens and Liebault's *Maison Rustique*, or The Countrie Farme, by R. Surlet, reviewed by Gerv. Markham, 1616. **Muscadell**, vinum apianum. Withals. Mulsum, wine and honyd sodden together, swiete wine, basterde or **Muscadell**. Withals. William Vaughan says, "Of Muscadell, Malmesic, and browne Bastard. These kindes of wines are onely for married folkes, because they strengthen the back." *Naturell and Artificial Directions for Health*, 1602, p. 9.

Andrewe Borde, of Physicke, Doctor, in his Regyment or Dyctary of helth made in Mounyplyor, says, "Also these hote wynes, as Malmesey, wyne corse, wyne greke, Romanyke, Romney, Seeke, Alyganne, 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 grosse wynes, doth make a man fatte."

7. **Romney**. 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, Rummy, Romane, or Romagna. That it could not be the produce of the Ecclesiastical State, as the two last corruptions of the word would seem to imply, may be safely averred; for at no period, since the decline of the empire, has the Roman soil furnished any wines for exportation; and even Bacci, with all his partiality, is obliged to found his eulogy of them on their ancient fame, and to confess that, in his time, they had fallen into 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 **Romney of Modene** or Modena, just outside the Western boundary of the Romagna,—not Meudon, in France, "amongst all the wines which we use at Paris, as concerning the red, the best are those of Coussy, Scure, Vaunes, and Meudon." *Maison Rustique*, p. 642.—Who will hold to John Russell, and still consider Romney an Italian wine? Romney, vinum resinatum. Withals.
8. **Bastard.** Henderson argues against the above quoted (No. 6) supposition of Charles Errienne's (which is supported by Cotgrave's *Vin melée*, honied wine, *bastard*, Metheglin, sweet wine), and adopts Venner's account (*Vin Recta ad Vitam Longam*), that "Bastard is in virtue somewhat like to muscadell, and may also in stead thereof be used; it is in goodness so much inferior to muscadell, as the same is to madsexy." 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 English Polyeje*, 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. **Osey.** 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 *osey* was an Alsatian wine; *Ausvois or Osay* being, in old times, the name constantly used for Alsace. If this conjecture is well-founded, we may presume that *osey* 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*, 1653, 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, *torens*) in which peculiarly rich grapes grew, like the wady of Esched 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 Malecesyō.** "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 ancietly a promontory called Minoa, but is now an island connected with the coast of Laconia by a bridge. The name of
Monem via, derived from the circumstances of its position (μόνη ἱματια, single entrance), was corrupted by the Italians to Mal casia; and the place being celebrated for the fine wines produced in the neighbourhood, Mal casia changed to Mal vaisir in French, and Mal vese in English came to be applied to many of the rich wines of the Archipelago, Greece, and other countries.” (Researches in Greece, p. 197.) Maulvasey, vinum eretieum, vel ere tieum. Withals.

13. Caprik may have been a wine from the island of Capri, or Cyprus.

14. Claray. See above under Pynaet, and the elaborate recipe for making it, in Household Ordinancees, p. 473, under the heading “Medicina optima et experta pro Stomacho et pro Capite in Antiquo hominem.” Claray Wine, vinum sanguineum subrubrum, vel rubellum. Withals. “The seconde wine is pure Claray, of a ecarc Iacent, or Yellow choler; this wine doth greatly norish and warme the body, and it is an holsome wine with meate.” Bullein, fol. xj.

1. 122. Spice; l. 171. Spicery. Of “The commoditees and nyoctees of Venieyanys and Florentynes,” the author of the Libelle says, p. 171,

The grete galees of Veneces and Florence
Be wel ladene wyth thynge of complaence,
Alle spicery and of grocers ware,
Wyth swete wynes, alle maners of cheffare,
Apes, and japes, and marmusettes taylede,
Niles, trifles, that litelle have availede,
And thynge wyth which they fetely blear our eye,
Wyth thynge not enduryag that we bye.


1. 123. Tornesole. Achillea tormentosa, A.S. Solcheff. ‘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.’ Leechdows, ed. Cockayne, v. 1, p. 155.

1. 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. II. Book.


1. 141. Peper. “Pepir blake” is one of the commoditees of the Januays (or Genoese). Libelle, p. 172.

1. 177. In his chapter Of Prunes and Damysens, Andrew Borde says, Syx or seuen Damysens eaten before dyner, be good to pronoke a mannes appe-
tyde; they doth mollifie the holy, and be abstersyue, the skynnec and the stones must be ablated and cast away, and not vsed. *Regiment*, N. i. b.

1. 178. *Ale.* See the praise of the unparalleled liquor called Ale, Metheglin, &c., in John 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 thyng to ale than is rehearsed, except yest, barme, or goddes good,* doth sophysticall there ale. Ale for an Englysshe man is a naturall drynke. Ale muste have these properties, it must be freshe and cleare, it muste not be ropy, nor smoky, nor it muste hane no werte nor tylye. Ale shulde not be drunke under v. dayes olde. Newe Ale is vnholesme for all men. And Cove ale, and dead ale, and ale the whiche dothe stande a tylte, is good for no man. Barly malte maketh better Ale than Othen malte or any other corne doth: it doth ingenoure grosse 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 Englynde to the detrayment of many Englysshe men; specially it kylleth them the whiche be troubled with the Coleyke and the stone, and the strayne eclylon; for the drycke 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, *Regiment*, fol. G. ii.


1. 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 trencheours, to make *saltes*, &c. *H. Ord.*, p. 71.


1. 237. *The Surnape.* In the Articles ordained by King Henry VII. for the Regulation of his Household, 31 Dec., 1494, are the following directions, p. 110.

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 goinge before the Kinge, doeing his reverence to the King on the same side the surnape bee gone upp, and on that side make an estate with his rodd; and then goinge before the Kinge doeing his reverence, and soe make another estate on the other side of the King, and soe goinge to the boards end againe, kneele downe to amend the towell, that there bee noe wrinkles

* Halliwell says it means yeast. It cannot do so here.
save the estates; and then the usher doing his due reverence to the King; going right before the Kinge with his rodd, the side of the same towell there as the hason shall stand; and doing his reverence to the Kinge, to go 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.)


1. 277. Symple Conditions. 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 nouse, 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."


1. 250. Lice. See Thomas Phaire's Regiment of Life, The boke of Chyldren, H. b. 5; and A. Borde's Introduction, of the Irishe man,

Pediculus other whyle do byte me by the baeke,  
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 owl.

1. 253. 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 lyzt and joly,  
And also lykyng and jowuly.

MS. of C. W. Loscombe, Esq., in Reliquiae Antiquae, i. 196.
1. 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.

1. 328. Forks were not introduced into England till Coryat's time. See
his Credities p. 90-1, 4to. London, 1611, on the strange use of the Fork in
Italy. "I observ'd a custom in all those Italian Cities and Townes through
the which I passed, that is not used in any other country that I saw in my
travels, neither do I think that any other nation of 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 eat their

1. 348-9. Fumpsitcees. But to wash the feete in a decoction of Baye
leaves, Rosemary, & Fennel, I greatly disallow not: for it turneth away from
the head vapours & fumes dimming and ouercasting the mynde. Now the
better to repressse 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 wherein Maioram hath
bin decocked, & then thinly crusted or covered over with Sugar. It is
scarce credible what a special commoditie this bringeth to y's memory. No
lesse vertuous & souerain is the confecion of Conserue of Quineses.
Quines called Dicodion, if a pretie quantity thereof be likewise taken
after meate. For it disperseth fumes, & suffireth not vapours to strike
vpwarde. T. Newton, Lemmie's Touchstone, ed. 1581, fol. 126. See note
on l. 105 here.

1. 358. Forced or Farced, a Forced Leg of Mutton, is to stuff or fill it
(or any Fowle) with a mincèd Meat of Beef, Veal, &c., with Herbs and
Spices. Furcing is stuffling of any kind of Meats with Herbs or the like;
some write it Forsing and Farsing. To Farce is to stuff anything. R. Holme.

1. 378. Brawn. In his chapter on Pygge, Brawne, Bacon, Andrew Borde
says of bacon as follows: "Bacon is good for Carters, and plowe men,
the which be ever labouryng in the earth or dunge; but & yt they haue the
stone, and vse to eate it, they shall syngue 'wo be to the pye!' Wherefore
I do say that coloppes and eggs 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 swyne at all these thinges,
notwithstandinge." Regyment, fol. K. iii. b.

1. 382 & l. 515. Vensson. I extract part of Andrewse Borde's chapter on
this in his Regyment, fol. K. 4. b.

[| Of wylde Beastes fleshe.

I haue gone rounde about Chrystendome, and ouertharte 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
fleshe be dispraysed in physicke, I praye God to sende me parte of the fleshe
to eate, physicke notwithstanding . . all physicians (phyon suchons, orig.) sayth
that Vensen . . doth ingendre coloryeke humours; and of trueth it doth so: Wherefore let them take the skynne, and let me haue the flesshie. I am sure it is a Lordes dysshe, and I am sure it is good for an Englysheman, for it doth anymte hym to be as he is: whiche is stronge and hardy. But I do aduertyse every man, for all my worde, not to kyll and so to cate 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.

1. 393. Chine, the Back-bone of any Beast or Fish. R. Holme.
2. 397. Stock Dove, Columba anas, Yarrell ii. 293.
3. Doues haue this propertie by themselues, to bill one another and kiss before they tread. Holland's Plinic, v. 1, p. 300.

1. 401. Osprey or Fishing Hawk (the Mullet Hawk of Christchurch Bay), Pandion haliaetus, Y. i. 30.
2. 401, 482. Teal, Anas crecca, Y. iii. 282.
3. 402. Mallard or Wild Duck, Anas boschas, Y. iii. 265.

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, & y Bittour sooner then the Hearon.' Sir T. Eliot, Castell of Health, fol. 31.


1. 437. Martins are given in the Bill of Fare of Archbp. Nevill's Feast, a.d. 1466, 3rd Course. R. Holme, p. 78.

1. 449. Cunnell Bone. 'Suselaviere. Vpon the kunnell bone; whence Veine suselaviere. The second maine ascendant branch of the hollow veine.' Cot.


1. 492. Custard, open Pies, or without lids, filled with Eggs and Milk; called also Egg-Pie. R. Holme.

See the Recipes for 'Crustade Ryal,' 'Crustade' (with Chikonys y-smute 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 boneys as hool as þon may. þen take þe boneys an seþe hem in Watere or þat þe broche be þat y-now. þen take Almaundys & waysshe hem elene & bray hem, & temper hem vppe with þe fat broche; þen wyl þe mylke be broun. þen take pouneder Canelle, Gyngere, & Suger, & caste her-on. þen take Roysonyes of coraunce & lay in þe cofynne, & taylid Datys
& ky t a long. "Ten take Eyroum a fewe y-strayned, & sewenge among he Milke p e yolke. Ten take the hoton of pe cofynne pe r e Marow scall stonde, & steke por gret an long gobettys poron yppe ryst. & lat bake a while. Ten por in comade por-on halful, & lat bake, & whan yt a-rysth, it is ynow, ten 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 Foele, or Froyze,* or Tantz, or Pancake, or Fritter, or Flap iack,† or Posset, or Gallcyman frey, Mackeroone, Kiekshaw, or Tantalbin!"  

1. 500, 706, 730. Pety Perneis. *Perneis should be *Perneis, as the Sloane MS. 1985 shows. Alter text accordingly. Under the head of bake *Metis or *Vynando *Farse3, in Harl. MS. 279, fol. 10 h, we have No. xiiij *Pety *Pernaldys. Take fayre Floure Cofyns. Ten take 3olkys of Eyroun & trye hem fro pe whyte. & lat pe 3olkys be al hole & noit to-broke. & lcy.iiij. or .iiij. 3olkys in a cofyn. & pan take marow of bonys, to or .iiij. gobettys, & eowche in pe cofyn. Ten take pouter Gyngere, Sugre, Roysonys of coranucce, & caste a-boue, & pan kynere bin cofyn with pe same past. & bake hem & frye hem in fayre grece & serve forth.  


1. 501, 701. Pouche. I suppose this to be poached-egg fritters; but it may be the other pouche: 'Take the Pouche and the Lymoure [? liver] of haddok, coddlyng, and bake.' Forme of Cury, p. 47. Receipe 94.  

1. 501. Fritters are small Panakes, 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.  

1. 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 tansy at the head, or as near the pillow as the smell may be agreeable.' T. Cosnett's Footman's Directory, p. 292.  

* Froyze, or pancake, *Fritilla, Frittur, rigulet. Baret. *Omet of Eggs is Eggs beaten together with Minceed suet, and so fried in a Pan, about the quantity of an Egg together, on one side, not to be turned, and served with a sauce of Vinegar and Sugar. An *Omet of Froyse. R. Holme.  

† Flapjack is "a fried cake made of butter, apples, &c." Jennings. It is not a pancake here, evidently. "Until 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.
1. 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.

1. 517-18. Potages. All manner of liquide thynges, as Potage, sewe and all other brothes doth replete a man that eteth them with ventosyte. Potage is not so moche used in all Cristendome as it is used in Englaunde. Potage is made of the licour in the whiche fleshe is sod in, with puttyne to, chopped herbes, and Otmel and salte. A. Borde, Reg. fol. H. ii.

1. 517,731. Jelly, a kind of oily or fat liquor drawn from Calves or Neats feet boiled. R. Holme.

1. 519. Grevel is a kind of Broth made only of Water, Grottes bruised and Currons; some add Mace, sweet Herbs, Butter and Eggs and Sugar: some call it Pottage Gruel. R. Holme.

1. 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. 1554. Notes and Queries, May 6, p. 424, col. 1.

1. 533. Powdered is contrasted with fresh in Household Ordinances: 'In beef daily or moton, fresh, or elles all poudred is more availle, 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 poudred 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 Nicolaus, 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. 375, 689, here.


'¶ Chaudow sauz of swanne. ¶ Tak ye issu of ye swannes, & wasche hem wel, skoure ye guttys with salt, seth al to-gidre. Tak of ye fleysche; swee it smal, & ye guttys with alle. Tak bred, gyngeare & galingsale, Canel, gynd it & tempre it vp with bred; colour it with blood ore with broth bred, seson it vp with a lytyl vinegre;semble it al to-gydere.' And see the Chaudonn potage of Pyggs, fol. 19, or p. 37.

1. 540. Crane, the Common, Crus cinerea, Y. ii. 530.

1. 540. Egret, or Great White Heron, Ardea alba Y. ii. 549. (Buff-coloured, Bull-backed, and Little Egret, are the varieties.)

1. 540. Hernshaw or Common Heron, Ardea cinerea. Y. ii. 537 (nine other varieties).

1. 541. Plover, the Great (Norfolk Plover and Stone Curlew), Eulicenus crepitans, Y. ii. 465 (10 other varieties).

1. 541. Curlew the Common, Numenius arquata, Y. ii. 610 (there are other varieties).

1. 542. Bustard, the Great, Otis tarda, Y. ii. 428; the Little (rare here) ii. 452.
l. 512. Shoveler (blue-winged, or Broad-Bill), Anas clypeata, Y. iii. 217. Snipe, the Common, Scolopax gallica, Y. iii. 38 (11 other sorts).

l. 513. Woodcoek, Scolopax rusticola, Y. iii. 1.

l. 513. Lapwing or Peewit, Vanellus cristatus, ii. 515.

l. 513. The Martin, or House Martin, Hirundo urbica, Y. ii. 255; the Sand or Bank Martin, Hirundo riparia, ii. 261.

l. 514. Quail, the Common, Coturnix vulgaris, Y. ii. 413.

l. 516. On Fish wholesome or not, see Bullein, fol. lxxxiiij., and on Meats, fol. 52.

l. 518. Torrentille: Mr Skeat suggests ‘? Torrent-cel.’ Though the spelling of Randle Holme’s A Sandile or a Sandele (Bk. II. p. 333), and Aldrovandí’s (p. 252 h.) “De Sandile Anglorum” may help this, yet, as Dr Günther says, cels have nothing to do with torrents. Torrentille may be the Italian Tarentella: see note on Torrentynye, l. 528 below.


l. 558. Stockfish. Vocatur autem ‘Stoeckishe’ à truneco, cui hic piscis aridus tundendus imponitur. ariditate enim ita riget, ut nisi praemacerratus aqua, aut prætunsus, coqui non possibilit. Gesner, p. 210. ‘Le celeray 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 Polyeye’ is headed ‘Of the countiuds stochysshe of Yselonde,’ &c., &c., and begins

Of Yseland to wryte is lyllle nede,
Save of stochyshe.

A. Borde, in his Introduction to Knowledge, under Island, says,

And I was borne in Island, as brute as a best;

When I ete candels ends I am at a feest;

Talow and raw stockfishe I do lone to ete,

In my countrey it is right good mate.

. . . In stede of bread they do eate stochyshe, and they wyll eate rawe fysho & fleshe; they be beastly creatures, vnmannered and vntaughte. The people be good fyshers; moonche of theyr fishe they do barter with English men for melc, 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 dazelinge dimnesse through a heate vapour. T. Newton, Touchstone, ed. 1581, fol. 125 b.

l. 572. A Rochet or Ratbarm 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 Zientfische, or Weyfish; by all which the Germans call it, which in Latin is named Lencorius. And the French Vengeron, which is English’d to me a Dace, or Dace-fish. R. Holme.
I. 577. Refetti. "I thought it clear that refetti was roe, and I do not yet give it up. But see P.P., Refeceyon, where the editor gives 'refet of fishe K., refet or fishe H., renet P.,' from other manuscripts, and cites in a note Roquefort from Fr. refait (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 refeceyon, and defined refectio, refactura, it rather embarrasses the matter. Halliwell cites no authority for rivet, roe." G. P. Marsh. See note to I. 540 here, p. 108.

1. 550. Gobbin, or Gobbel, or Gubber, or Gubbins: Meat cut in large pieces, as large as an Egg. R. Holme.

1. 584. A Thornbake, so called from the Sharp Crooked Pricks set on Studs, all down the middle of the Back. R. Holme.

1. 581. Hound Fyseh. A Sow-Hound-Fish. So it is called from its resemblance of a Dog, and its fatness like to a Steine: though most term it a Dog-Fish. It hath a small Head, great Eyes; wide Mouth, rough, sharp and thick skinned. R. Holme.


Thornback, Raia. 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.

1. 596. Verjuce is the juice of Crabs or sour Apples. R. Holme.

1. 622. Jole of Sturgeon or Salmon is the two quarters of them, the head parts being at them. R. Holme.

1. 630. Lamprey pie. In the Hengrave Household Accounts is this entry “for presenting a lamprey pye vj d.” “Item. the xiiiij day of January [1503] to a servant of the Pryour of Lanthouy in reward for bryning of two bakyln Lampreys to the Queene 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. 321-5, R. Holme gives

An Eel, first a Fauser, then a Grigg, or Snigg, then a Seaflling, 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 Lampren, first a Barle, than a Barling, then a Lamprell, and then a Lampco or Lampren.

A Crecior, first a Spron Frey, then a Shrimp, then a Sprawn, and when it is large, then called a Crecioe.

The curious Burlesques, pp. 81-2, 85-6, vol. 1 of Reliquie Antiqua, contain a great many names of fish.

1. 631. Pasty is paste rouléd 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.

1. 634, note. Galingale. Harman (ed. Strother, 1727), notices three varieties, Cypem rotundus, round Galingal; Galanga major, Galingal; Galanga minor, lesser Galingal.


‘Galdynye is a sauce for any kind of roast Fowl, made of Grated Bread, beaten Cinnamon and Ginger, Sugar, Clarol-wine, and Vinegar, made as thick as Grewell.’ Randle Holme, Bk. III., chap. III., p. 82, col. 2. See also Receiptes in Markham’s Houswife, the second p. 70, and the first p. 77.


1. 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.

1. 686. Mustard is a kind of sharp biting sauce, made of a small seed bruised and mixed with Vinegar. R. Holme.

1. 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 kyngye than gane he stonde,
And sone he set hym on his knee,
And sernd the kyngye ryght royally
With deynty meates that were dere,
With Partryche, Picocke, and Plouere,
With byrdes in bread ybake,
The Tele, the Ducke, and the Drake,
The Coke, the Corlewe, and the Crane,
With Pesauntes fayre, theyr ware no wane,
Both Storkes and Saytes ther were also,
And venyson freshe of Bucke and Do,
And other deuytez many one,
For to set afore the kyngye anone.

1. 312-27, E. Popular Poetry, v. 2, p. 36.

Several of the names of the dishes in Russell are used burlesquely in the

1. 688, Swan. "Cap. xxviiij. The Swanwe is veri a fayr birde, with whyte feders / & it hath a blacke skinne & fleshe / the mariner seeth hym gladly / for when he is mery, the mariner is without sorowe or damager; & all his strengthe is in his wyyges / and he is coleryke of complexio[n] / & when they will engender, than they styrike wyth their nebbys togeder, and cast theyr neckes ouer cebe other as ye thei wilden brace eche other; so come they togeder, but the male doth hurt the female / & as soon 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 wasshethe her with her byle in the water / and elenseth herselfe agaynne."—L. Andrewes, Noble Lyfe. Pt. II. sign. m. 1.

1. 688, Peysaund. "Cap. xlv. Fascianus is a wyld cooke or a fesant cooke that byde in the forestes, & it is a fayre byrede with goodly feders. but he hath no commbe as other cookes have / and they be alway alone except whanne they wylle be by the hemne. and they that will take this bierd / and in many places the byrdes doth thus, they payntethe the figure of this fayre byrde in a cloth, & holdeth it before hym / & when this birde seeth so fayre a figure of hym selfe / he goeth nother forward nor bawarde / 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 bowle weder, & bideth hym from the rayne vnder the busshe. Towardes the morninge and towards night, than commeth he out of the busshe, and is oftimes so taken, & he putteth his hede in the ground, & he wenethe that all his body is hyden / and his fleshe is very light and good to diest."—L. Andrewes, Noble Lyfe. Pt. II. (m. 4.)

1. 689. Venosun 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 concoective 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 Pulsies and trembling in mans body, begetting grosse humors, which stop the Milt and Liver: and Anicen proveth, that by eating thereof men incur the quartane Ague; wherefore it is good to powder them with salt before the dressing, and then seasoned with Peper and other things, known to every ordinary Cook and woman, they make of them Pasties in most Nations," p. 163, ed. 1658.

1. 69. Blanche-manger, a made dish of Cream, Eggs, and Sugar, put into an open puff paste bottom, with a loose cover. Blanmanger, is a Capon roast
or boke, minced small, planched (sic) Almonds heaten to paste, Cream, Eggs, Grated Bread, Sugar and Spices boile to a pap. R. Holme.

1. 694. Pottage 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.

1. 694, Fensonne; and l. 696, Heironsew.

But many men hyrn nowe so Iekerous
That they can not leve by store of howse,
As brawne, bakyyn, or powderd beef;
Such lyvelod now ys no man leef,
But venyson, wyldflowe or heronsewes,
So newfangell be these men of her thewes;
Mocye medyled wyne all day men drynke;
\[ j haue wyste wyldflowe sum tymc styuke. \]


1. 695, Bastard. "Cap. xv. The Bistarda is a birde as great as an egle, of the maner of an egle, and of suche colour, sane in the winges & in the tayle it hath some white feders; he hath a crooked byll, & longe talants. and it is sowe of flight / & whan he is on the grousde, than must he ryse \( iij. \) or \( iiij. \) tymes or he can come to any fulle flight. he taketh his mete on the erth; for \( n. \) or \( vi. \) of them togeder be so bold that they festen on a shepe & tere hym a-sonder / & so ete the fleshe of him / & this birde dothe ete also of dede bestes & stinkyn caryon, and it eteth also grasse & grene erbes / & it layth his eggis upon the grousde, & bredeceth them out the while that the corne groweth on the feldc."—L. Andrawe, Noble Lyffe, L iij back.

1. 695, Crane. "Cap. lix. The Crane is a great byrde / and when they flye, they be a great many of them to-gyder in ordre, and a-monge them they chese a kyngye the whiche they obey / whan the crane sleepeith, than standeth he vpon one fote with his hede vnder his winges / & ther is one that kepeth the wache with his hede vpyght to-warde the ayre / & whan they ete, than the kyngye 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 .e. & .xvi. chapter.*

The Operacion.

Rasi. The fleshe of him is grosse, & not good to disiest / & it maketh melancholious blode. \( \ddagger \) The crane that is kille in somer shalbe hanged vp one

* Pigméis be men & women, & but one cubite longe, dwelling in the mount-aynes of ynde | they be full grownen 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 oftentimes, & do them great seathe | but these folke couer their houses with the cranes feders & egshcls. fol. h. iij. back.
daye / and in winter season .ij. dayes or it be eten, and than it is the more diseitious."—L. Andrewe, Noble Lyfe. Pt. II. (n. iii.)

l. 695, Peacock. "Paon revestu. A Peacocke flayed, parboyled, larded, and stucke thick with Cloues; then rosteto, with his feete wrapped vp to kepe them from scorcheing; then couered againe with his owne skinne as soone as he is cold, and so vuderpropped that, as alio, hee seemes to stand on his legs: In this equipage a gallant, and daintie service."—1611, Cotgrave.

l. 695, Peacock. "Paon / the peacocke 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 whyehe he setteth on hye very rychelt, but when he loketh on hys lothly fete, he lateth his tayle sinke. Be nyght, when the Peacocke can nat see hymselfe, thane he eyreth ernefully, and thykneth that he hath lost hys beautye / and with his erie he feareth all serpentes / in suche maners that they dare not abyde in those places whereas they here hym erie / and when the peecooe elynmeth hye, that is a token of rayne . . also the peecoko is envious & wylle nat knowe his yonges tijyl that they haue the crowne of feders vpon their hede, and that they begynne to lyken hym . . . The fleshe of hym will nat lightly rote nor styke / and it is euyll fleshe to diest, for it can nat lightly be rosted or soden ynooph."—L. Andrewe, Noble Lyfe (o. iv.), Cap. xci.

l. 696, Heironese. Ardea is a byrde that fetcheth his mete in ye water, & yet he byldeth vpon the heytest trees that he can. This birde defendeth his yonges from ye goshawke, castinge his dougne vpon him / & than the fedders of the goshawke rote of ye dougne of ardea as far as it toucheith. Nob. Lyfe, L. i.

l. 696, Partrich. "Cap. xvi. Perdix is a byrde very wylle, & the coeokes feght ofteentimes for the hennes and these byrdes flye of no heigt / and they put their hedes in the erthe, & they thinke that they than be well hyden, for when she seeth nobody she thinketh that nobody seeth here. & she bredeth out other partriches egges / for whan she hath lost her egges, than she stelte other egges & bredeth them / & whan they be hatched that they can go on the ground / than this davme setteth them out of the nest / but when they be a-breode, & here the wyse of their owne davmes, incontinent they lene theyr davme that brought them up, & go to their owne natural davme / & than she that brought them vp hath lost her labour. The Operacion. The flesshe of a partriche is most holmosest of all wyde fowles, the breste & vppermoste parte of the bodie is the sweetest, & hath the best saumoure / but the hinder parte is nat so sweet." L. Andrewe, Noble Lyfe, sign. p. i. & back.

l. 698, Tarck. Alauda: the larker is a lytel birde, & with euerie man well bekownen through his songe / in the somer thei begynneth to singe in the dawning of the daye, geaynge knowlege to the people of the cominge of the daye; and in fayre weeder he rejoyseth sore / but whan it is rayne weeder, than it singeth selden / he singeth nat sittinge on the grounde nouther / but whan he assendith vpwarde, he syngeth mereli / & in the desendinge it falleth to the grownde lyke a stone. The Operacion. The larkers flesshe hardeneth the beli, and the brothe of hym that he was soden in, shaketh the beli. L. Andrewe, Noble Lyfe, sign. L. iv. back, and L. i.
1. 706. Sayle or Snipe. "Cap. lxxxiiiij. Nepa is a byrde with a longe 
yyll / & he putteth his byll in the erthe for to seke the worms in the grounde 
/ and they put their bylles in the erthe sometyme so depe that they can nat 
geate it vp agayne / & than they serate the thyr billes out agayn with thyr 
fete. This birde resteth betynnes at night / and they be eryly abroad on the 
morninge / & they have swete fleshe to be eaten." L. Andrewe, Noble Lyfe.

1. 706. Sparowe. "Passer / The Sparowe is a lyttel byrde / and whan the 
cucko fyndeth the sparowes nest / than he suppeth vp the egges, & layeth 
newe egges hym self therin agayne / & the sparowe bredeth vp these yonge 
cuckors tyll they can flece; than a great many of olde sparowes geder to-geder 
to thentent that thei sholdol holde vp the yonge sparowes that can nat flece / & 
theyr mete is worms of the erthe. All sparowes fleshe 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.

1. 713. Comfits are round, long or square pellets of Sugar made by the 
Art of a Confectioner. R. Holme.

1. 737. Eles. Trevisa in his Higden says of Britaine 'ye lond ys noble, 
corphious, & ryche of noble welles, & of noble ryvers wip plente of fyseh. Jar 
ys gret plente of smal fyseh & of eles, so pat cherles in som place feedep 
sowes wip fyseh.' Morris's Specimen, p. 33 l.

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, II. 71-3, Early Pop. Poetry, v. 2, p. 4 (and see II. 7-10).

1. 747. S12. Minours, 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 Minimum: 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.


1. 782. Sotilteses were made of sugar and wax. Lel. Coll. VI. p. 31. Pegge.

1. 788-795, Sanguinens, Colericus, Fleutanicus, Maleniculicus. 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 diners sortes 
of lyymes / as seewes / vaynes / fatte / fleshe & skyme. And also of the 
foure moistours / as sanguyne / flematyke / colerike & melanelyc." (fol. a iv. 
back) col. 2. In his Chapter "Howe that man commeth into the house 
of deth," he has drawings of these four types of man, on either side of King 
Death & the skeleton under him. Men die, he says in three ways. 1. by one 
of the four elements of which they are made, overcoming the others; 2. by 
humidum radicale or 'naturall moystour' forsaking them; 3. by wounds; " & 
these thre maners of dethes be contained in the four complexeions of man / 
as in the sanguyne / colerike / flematike / & melanely. The sanguyne 
wareth oftentymes so olde through gode gourmannce / that he must occuppy
spectacles, & line longe or hummidum radicale departe frome him / but than he dyeth. The celerike cometh oftentimes to *
dethe be accidentall maner through his hastines, for he is of nature hote & drye. The flematike cometh often
to dethe thorough great excesse of mete & drinke, or other great
labours doinge / for his nature is colde and moyste, & can not well diesti.
And melancoly is heuy / full of care & heunyes / whereof he engendereth
moche cwyll blode that causeth great sekenes, which bringeth him vnto dethe.
Thus go we al vnto the howse of dethe / the one through ensuyenge of his
complexioun / the other through the ordenances of almyghty god. The thirde
through the planetis & signes of the firmament." fol. a vi.

I. 799, Brev. Laurens Andrewe, Noble Lyfe. sign. C. i., Pt. i. says, "Of the
oxee, ca. xiiiij. "The oxee is a companiable beste, & amonge his compa
pani he is very meke / & alwaye he seket his felowe that was wont to go in the plowgh
wyth hym / and whan he fyndeth nat his felow, than cwyht he wyth a lowde
voyce, makyng grete mone / as it were one that wolde make a mourninge
complaynt. A bull lyneth xv. yere, and a oxee xx. yere. ¶ Isaac sayth
that an oxee flesch is the dryest flesse amonge all other / & his blode is nat
holsome to be eten, for it wyll nat lightely diesiene. & therefore it fedeth sore,
& it maketh cuyll humours, & bredeth melancoly / & they melancholious that
eat moche suche metes be like to suffer many diseases, as to gete an harde
mylt / the febris quartayn / the dropecy / mangnics, lepry, &c."

I. 799, Mutton. Wether mutton was rightly held the best. See "The
operacion" below. ¶ Of the Ramme or waddr. Ca. iiij. Ysydorus sayth
that the raumme or wedder is the lodyman 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 begin-
neth 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
lone amonge the shepe / and the Ramme or wedder wyll feght boldly for theyr
wyues one with another . . .

The Operacion.

¶ The flesse 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 flesch of an oled raumme wyll
nat lightely digest, & that is very cuyll." L. Andrewe, Noble Lyfe, Pt. I. sign.
b. i. back.

I. 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 heneley & light in the morninge / & is fare herd with the
wyrde. The lyon is afrayed of the cocke / & specially of the whyte / the
crowynge of the cocke is swete & profitable; he wakeneth the sleper / he
comorteth the sorrowful / & rejoyseth the wakers in tokenyng that the night
is passed . . . The flesse of the eoseke is groser than the flesse of the

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NOTES TO nUSSELLH IJOKE OF NURTURl!.

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Tlu; ilesshe of the
yc shall lay oddc cgges vnder her for to hatche /
yongc luv/ne or she hauc laydc / is better than of the olde hc/nic / also
the grese of the chekcn is mochc hotcr than of liie 1kv/iic." Aohle Ljfc, n. i.
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back.
diligent to thcyr rest

fere

y"-"

gese
be heuy in fleinge, gredi at Ihcir mole,
therwith liicy
they cryc the houres of yc night,

"The tame

S02, Goofie.

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hillis

of alpis be gese as great, nere ha«de, as an

ostrichc: they be so heuy of body that they cannat

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Koble
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SU3, Capon.

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back. Part ii. cap. 10.
" Gallinaeius / the capon

is

gelded he waxeth the soner fatte

a gelded cockc
/

&

take

tliein

/

&

because

thougli he go with the

henucs, he dothe nat defende them / nor he croweth nat."
A'oO/e Li/fe,

me

very grose of nature in disicstion."

L. Andrewe,

fol. n. ij.

" the new lyde egges be better than the olde / the henne
1. SOi, Effffis.
cgges be better tha« ani other egges, whan thei be fresshe, & specialli whan
tliei be rerc, thaw they make gode blode / but the egges that be harde rostcd
be of

grose metis.

f//e

The Operacion.
waken a man to the worke of Icchcrie, & specialli
Auice;ma
The ducke egges & suche like make grose

All mancrs of egges

sparowes egges.

:

is the yolke, & that causeth sperma / the
white of the egge enclineth to be cole, whan an,he«ne shall bredo, take hede
of those egges that be blout on bothe endes, & thei shal be hc«ue ehekens /

The best

humoures.

&

those that be longe

Andrewe.

JVodle

L;>/fe

of the egges

&
(o

sharpe on bothe endes shall be cocke ehekens."
iij.

L.

back).

1. 808, Lamb. Laurens AndrcM'C, Pt. i. says. ^ Of the Lawme.
Cap. p;7'mo.
In the bcgi^mynge we haue the Lawme, because he is the moste mekest beste
leuiuge, for it offe«deth nobody / and all that he bathe on him is gode / y"
llcsshe for to eate, the skynne to make parcheme«t or ledder / the donge for

to do;?ge the felde / the elawes

wolfe sore

/

amonge many
The Lam;«e

&

he kuoweth his

&

homes be medicinable / he dredeth the
dawme best be her bletiug, though she be

shepe.

that soucketh his

The Operacion.
damwe hath his

flesshe very slymie, Sc nat

and it will nat be disgested, principally of them that haue cold
stomakes. lawmes of a yere olde be better & lighter to disgest / & they make
gode blode / and specyally they be gode for theym that be bote & drye of
comple\cyou & dwell in a bote & drye lande / lawmes flesshe is very godc for
one that is bole & lusti, but for theim thai be seke it is very cnyll though
lowable

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it lightly digest and descende out of the man / yet it is euyll for other partes of the body, for it maketh slimy humours. sign. b. i.

1. 808, Cony. "The cony is a lytel beste dwellynge in an hole of the erthe / & thore as he vseth he enercaseth very moche, and therothere he is profitable for man, for he casteth oftentymes in the yere . . Ysaac sayth. That conys flesshe hath properli the vertue to strengeth the mawe and to dissolve the bely / and it casseth moche vryne." *The Noble Lyfe*, sign. e. i.

1. 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. miol.

1. 811. Braggot. This drinke is of a most hot nature, as being compos'd of Spices, and if it once seale the seonce, and enter within the cireumclusion of the Perrieranion, it doth much accelerate nature, by whose foreible 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.

1. 812. Mussels (*Mylci, Cnmac*) were never in credit, but amongst the poorer sort, till lately the lilly-white Mussel was found out about Romerswall, as we saw 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 disases follow the eating of English Mussels) did fill my self with those Mussels of the Low Country, being never a whit distempered with my bold adventure. *Muffett*, p. 159.

1. 824, Samon.

Also sumtyme where samons vsen for to haunte, Lampsreys, luces, or pykkes pleasaunte, wenyth the fyscher suche fysche to fynde.

*Piers of Fullham*, ii. 11-13.

1. 828. Torrentyne. The passage before that quoted from Aldrovandi, de Piscibus, p. 555, 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 appellast, aceeptum. Rhaet qui Italica lingua corpora vtuntur, Crines vocant, teste Gesnero." The special fish from the Tarentine gulf is the "Tarentella, Piscis genus. Tract. MS. de Pise. cap. 26 ex Cod. reg. 6838. C.: Magnus thurnus, is sciatic qui a nostris Ton vocatur . . dicitur Italis Tarentella, a Tarentino, unde adechitur, sima?" Ducange, ed. 1846.

1. 838. Hake. Merluceus (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 commodites of Irelonde mentioned in the *Libelle* (A.D. 1136), p. 186.
1. 840, refete. In the following extract refete has the Promptorium meaning: eteth of the [full grown] fysehe, and be not so lykerous, Let the yong leve that well be so plenteous; for though the bottomles helyes be not stylyd with such refete, Yet the sayer of sauze may make yt good mete. 


1. 842. brewe.

  ... y schall none pondes with pykes store, 

  Brewe, perche, ne with teneche none the more.—*Ibid.* II. 51-2.

1. 843, flowerders, 

   But now men on deynysse so hem delyte, 
   To fede hem vpon the fysehes lyte, 
   As flowerders, perches, and such pykyng ware; 
   Thes can no man gladly now-a-day spare 
   To sufllyr them wex vnto resonable age.—*Ibid.* II. 74-8.

1. 867. Hose. For eight pair of hose of cloth of divers colours, at xiiij s. iiiij d. the pair; and for four pair “of sokks of fustian” at iiij d. the pair (p. 118)... for making and lyning of vi pair of hose of puke lyned with cloth of the goodes of the saide Richard, for lynyng of every pair ij s. iiiij d. xx s.Wardrobe Accounts of Edw. IV. (ed. Nicolas) p. 120.

1. 879. Combing the head was specially enjoyned by the doctors. See A. Borde, Vaughan, &c., below.

1. 915. Fustian. March, 1503, ‘for v yerdes fustian for a cote at viij d. the yerd ij s. xj d.’ Nicolas’s Elizabeth of York, p. 105. See A. Borde, below. ‘Coleyne threde, fustianne, and canvase’ are among the ‘comodites... fro Pruse ibroughte into Flaundres,’ according to the *Libelle*, p. 171.

   But thae Flemmyngis amonche these things dcre 
   In comen lowen beste bacon and bere: 
   Thus ayr thy hoggys, and drynkayye wele staunte; 
   Farre wele Flemyngye, hay, horys, hay, avaunte. (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 craufl with many a pore man.

1. 941-5. See the extracts from Andrew Borde, W. Vaughan, &c., below.

1. 943. The Motte brede the amonche clothes tyll they have byten it a sonder / & it is a maniable worm, and yet it hydeth him in ye clothe that it can scantly be sene / & it brede the gladly in clothes that have 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 amonche suche clothes / as the baye leuis, cypres wode. *The Noble Lyfe* (i. 3.) Pt. i. Cap. c.xlij. sign. i. 3.

1. 969. Catte. The mouse hounter or catte is an onelene beste, & a
poyson ennemy to all myse / and when she hath goten [one], she playeth therwith / but yet she eteth it / & ye catte hath londe here on her mouth / and when her heres be gone, than hath she no boldnes / and she is gladli in a warme place / and she licketh her forefete & wassheth therwith her face. Laurens Andwe, The Noble Lyfe (g. iv.), Part I. cap. c.i.

1. 970, dogge. Here is the first part of Laurens Andwe's Chapter.

Of the dogge. ca. xxiii. The dogge is an oneley beste / that eteth so moche that he vomyteth it out & eteth it vp agayne / it is lightly angry, and byteth gladly strawinge dogges / he barketh moche / he koweth his name well / he is hered [all over his body, he loneth his mast[er, and is eselye] lernd to many games / & he night he kepeth the house. There be many houndes that for the loue of theyr maister they will romne in their owne dethe / & when the dogge is seke / he seketh grasse or other erbes / & that he eteth, and heleth hiselde so / and there be many maner of dogges or houndes to hawke & hunt, as grayhounds / braches / spanyellis, or suche other, to hunt hert and hynde / & other bestes of chase & venery, &c. and suche be named geayyll houndes. The bitche hath mylke. or vij. dayes or she litter her whelpes / and that milke is thicker than any other mylke excepte swynes mylke or hares mylke. fol. c. iv.

1. 970, Catte. L. Andwe says

"Of the Catte. ca. xxv. The catte is a beste that seeth sharpe, and she byteth sore / and scratcheth right perlyously / & is principall ennemy to rattis & myee / & her colour is of nature graye / and the cause that they be other wyse colowred, that commethe 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 nesse & soffte." Noble Lyfe, Part II. c. iv.

1. 983. Bathe. 'Bathing is harmful to them [who are splenitie] chiefly after meat, and copulation (following) on surfet. . . 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. 215.

1. 987. Scabiosa, so named of old tyme, because it is ginen in drinke inwardly, or ointmentes outwardly, to heale scabbes, sores, corrupcion in the stomacke, yea, and is most fренд among 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 upper leaues ragged, and the leaues next the grose rootes be plainer. Under whom often tymes, Frogs will shadowe theim selves, from the heat of the daie: hoppyng and playyng vnder these leaues, whiche to them is a pleasant Tent or pavillion, saieth Aristophanes, whiche meane a plade
To Kiṭiřiū, unKi: ur Ni'iiiriū', wlicroiii Frop[gcs made pasi mi'. llilius hillici, l2, or, 'J'Af hookr of Simples, fol. xvj. h.

For Scldcn's Chaplor on recdcdc, sec his V/Avv of Honour, ch. xi. Hillcius]hiliairJe, l1C)2, or, can this be bni/loxs s* 1 lliul lliiul this, as here, in juxtaposition with srabiusr, in Bulleiu's Bulca'rce of Defence, Book of Simples, fol. xvj. b. G. P. Miush. 1. 1004. For Selden's Chapter on Precedence, see his Titles of Honour, ch. xi. Ronge 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.


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.

<table>
<thead>
<tr>
<th>English Names</th>
<th>Latin Names</th>
<th>Yar., vol., page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basse</td>
<td>Perca labrax</td>
<td>i 8</td>
</tr>
<tr>
<td>Bleak</td>
<td>Luciscus, or Cyprinus alburnus</td>
<td>i 419</td>
</tr>
<tr>
<td>Bream or Carp-Bream</td>
<td>Abramis, or Cyprinus brama</td>
<td>i 382</td>
</tr>
<tr>
<td>Brill, or Pearl, Kite, Brett, Bonnet-Fleuk</td>
<td>Pogellus centrodontus</td>
<td>i 123</td>
</tr>
<tr>
<td>Butt, Fleok, or Flounder</td>
<td>Rhombus vulgaris, or Pleuronectes rhombus</td>
<td>ii 231</td>
</tr>
<tr>
<td>Common Cod, or Keeling</td>
<td>Pleuronectes flesus, or Pleuronectes flesus</td>
<td>ii 303</td>
</tr>
<tr>
<td>Common Cod</td>
<td>Perca labrax</td>
<td>i 8</td>
</tr>
<tr>
<td>Green Cod</td>
<td>Gadus morhua (Jenyns)</td>
<td>ii 221</td>
</tr>
<tr>
<td>Conger</td>
<td>Merlangus virens (Cuvier)</td>
<td>ii 256</td>
</tr>
<tr>
<td>Dace, Dare, or Dait</td>
<td>Gatus virens (Linneus)</td>
<td></td>
</tr>
<tr>
<td>Dog Fish (the common), The Picked Dog-Fish, or Bone Dog (Sussex), Hoc (Orkney)</td>
<td>Conger vulgaris, or Murcena conger</td>
<td>ii 402</td>
</tr>
<tr>
<td>Small Spotted Dog Fish or Morgay (Scotl.), Robin Huss (Sussex Coast)</td>
<td>Luciscus vulgaris, or Cyprinus luciscus</td>
<td>i 404</td>
</tr>
<tr>
<td>Large Spotted Dog Fish, or Bounce (Scotl. &amp; Devon)</td>
<td>Spinax acanthias, or Squalus acanthias</td>
<td>ii 524</td>
</tr>
<tr>
<td>Large Spotted Dog Fish</td>
<td>Scyllium canicula, or Squalus canicula</td>
<td>ii 487</td>
</tr>
</tbody>
</table>

The following list of Names of Fish, from Yarrell, may be found convenient for reference.
English Names. | Latin Names. | Var., 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 levis | ii 512
Dory, or Dorée | Zeus faber | i 183
Sharp-nosed Eel | Anguilla acutirostris, or vulgaris | ii 381
Broad-nosed Eel | Anguilla laticaudis | 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 euculus, or lineata | i 38-63
Haddock | Morrhua aglefinus, or Gadus aglefinus | ii 233
Hake | Merlucius vulgaris, or Gadus merlucius | ii 253
Herring | Clupea harengus | ii 183
Holibut | Hippoglossus vulgaris, or Pleuronectes hippoglossus | ii 321
Hornfish, Garpish, Sea-pike, Long Nose, &c. | Belone vulgaris, or Esox belone | i 442
Keeling. See Common Cod | Petromyzon fluviatilis | ii 604
Lamprey | Petromyzon marinus | ii 598
Ling | Lota molea (Cuvier), or Gadus molea (Linnæus) | ii 264
Luce, or Pike | Esox lucius | i 434
Lamp-fish | Scomber scombrus, or vulgaris | i 187
Mackarel | Merlangus vulgaris (Cuvier), or Gadus merlangus (Linnæus) | ii 244
Merling, or Whiting | Leuciscus, or Cyprinus phoxinus | i 423
Minnow | Mugil capito, or ephalus | ii 234
Mullet, grey, or Common | Mugil capito | i 406
Muraena | Perca fluviatilis | i 1
Pike | Esox lucius | i 434
Plaice | Platessa vulgaris | ii 297
Roach | Cyprinus rutilus | i 399
Salmon | Salmo Salar | ii 1

* The Lamperns have been taken in the Thames at Teddington this autumn (1866) in extraordinary quantities.
<table>
<thead>
<tr>
<th>English Names</th>
<th>Latin Names</th>
<th>Var., vol., page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smelt, <em>Spirling</em> and <em>Sparling</em> in Scotland</td>
<td><em>Salmo Sperlanus</em>, or <em>Osmerus Sperlanus</em></td>
<td>ii 75 &amp; 129</td>
</tr>
<tr>
<td>Sturgeon, the Common, the Broad-nosed</td>
<td><em>Acipenser Sturio</em>, <em>Acipenser latirostris</em></td>
<td>ii 475 479</td>
</tr>
<tr>
<td>Swordfish</td>
<td><em>Xiphias gladius</em>, <em>Tinea vulgaris</em>, or <em>Cyprinus tinea</em></td>
<td>i 164 375</td>
</tr>
<tr>
<td>Tench</td>
<td><em>Salmo fario</em>, <em>Rhombus maximus</em>, or <em>Pleuronectes maximus</em></td>
<td>ii 583 85 324</td>
</tr>
<tr>
<td>Thornback</td>
<td><em>Salmo clavata</em>, <em>Coregonus Willughbi</em>, or <em>Coregonus Marcanula (Jenyns)</em></td>
<td>ii 146</td>
</tr>
<tr>
<td>Trout, Common</td>
<td><em>Salmo furio</em></td>
<td>ii 85</td>
</tr>
<tr>
<td>Turbot, or Rawn Fleuk and Bannock Fluck (Scot.)</td>
<td><em>Rhombus maximus</em>, or <em>Pleuronectes maximus</em></td>
<td>ii 324</td>
</tr>
<tr>
<td>Vendace or Vendis (Venpries, l. 821, Russell)</td>
<td><em>Coregonus Marcanula (Jenyns)</em></td>
<td>ii 146</td>
</tr>
<tr>
<td>Whiting, or Merling</td>
<td><em>Merlangus vulgaris</em> (Cuvier)</td>
<td>ii 244</td>
</tr>
<tr>
<td></td>
<td><em>Gadus merlangus</em> (Linnaeus)</td>
<td></td>
</tr>
</tbody>
</table>
Extracts about Fish from "The noble lyfe & natures of man, Of bestes / serpents / fowles & fisshes y be moste known."

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 "y be moste known." The illustrations to each chapter are wonderfully quaint. The author of it says in his Prologus "In the name of ower sauiour eriste Jesu, maker & rede mour of al mankynd / I Lawrens Andrewe of the towne of Calis haue translated for Johannes does-borrowe, 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 vnderstaande / Wherof I wyll wryte be the helpe and grace of almighty god, to whose laude & prayse this mater ensueth.

Cap. Primo.

Abremon* is a fruteful fissh 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 saunde / and is sharpe in handelinge / & salt of sauour / and this fissh saueth her yonges in her bely whan it is tempestius weder / & when the weder is ouerpast, than she vomyteth them out agayne.

*Aβραμίς, a fish found in the sea and the Nile, perhaps the bream, Opp. Hal. i. 244. Liddell & Scott.
Cap. ii.

A Xguilla the Ele is lyke a serpent of fasyon, & may lence eight yere, & without water vi. dayes whan the wind is in the northe / in the winter they wyll haue moche water, & that elles ammage them is nought male nor female / for they become fisshes of the slyme of other fisshes / they must be flayne / they suffer a longe dethe / they he best rosted, but it is longe or they he ymouge / the droppinge of it is gode for paines in the cares.

Cap. iij.

A Ice, the heringe, is a Fishe of the see / & very many be taken betwene bretayn & germaia / & also in denmark aboute a place named schonen / And he is best from the beginnynge of August to december / and when he is freshe taken / he is a very delicious to be eten. And also whan he hath ben salted he is a speeayl fode vnto man / He can nat lence without water, for as sone as he felthe the ayre he is dede / & they be taken in greet hepis togeder / & specially where they se light, there wyll they be, than so they be taken with nettis / which commeth be the diuynge Pruydens of almighty God.

Cap. v.

A Spidochelon / as Phisiologus saith, it is a monstrous thinge in the see, it is a greet whale fishe, & hath an ouer-grown rowgh skynne / & he is moste parte with his bake on hye aboue the water in such maner that some shypmen that see him, wene that it is a lyttel ylnde / & whan they come be it, they cast their ankers upon him / & go out of theyr shippes & make a fyre upon hym to dresse theyr metys / and as sone as he felthe the heet of the fyre / thanne he swymmeth fro the place, & drowneth them, & draweth the shippe to the grounde / And his proper nature is, whan he hath yonges, that he openeth his mouthe wyde open / & out of it fleseth a swete ayre / to the which the fisshes resorte, and than he eteth them.

A Aurata is a fyssh in the see that hath a hede shynenge lyke golde.

Cap. xi.

A Huna is a monster of the see very glorisshe, as Albertus 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 onfayonet hysselfe as rownde as a bowle, withdraw-yenge his hede into his bely / whan he hathe then hounger / He
dothe ete a parte of hisnselfe rather than the other fisshes sholde ete him hole and all.

Cap. xiii.

Borbotha be fisshes very slepery, somewhat lyke an ecle / hauinge wyde mouthes & great hesdes / it is a swete mete / and when it is xij. yere olde, than it waxeth bigge of body.

Nota / Botte that is a flounder of the fresshe water / & they swimme on the flatte of their body, & they haue finnes rounde about their body & with a sothern wynde they waxe fatte / & they have rede spottis. Breana is a breme, & it is a fische of the riner / & when he seeth the pyke that wyll take hym / than he sinketh to the botom of the water & maketh it so trobelous that the pyke can nat se hym.

Cap. xiii.

Balena is a great beste in the see, and bloweth moche water from him, as if it were a clowde / the shippes be in great daunger of him somtyne / & they be sene moste towards 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 flheet above 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 mouth / and wha' it is past she voydeth them out agayne / & they growe x. yere.

Cap. xvi.

Ancer the creuyce is a Fishe of the see that is closed in a harde shellle, hauynge many fete and clawes / and euer it crepeth baeward / & the he hath two pyynes on his bely, & the she hath none / when he wyll engender, he eliamount his body on her bake, and she turneth her syde towards him, & so they sullyfyll their workes. In maye they change their cotes, & in winter they hyde them flue monethes duringe / whan the crenes hath drucken milke it may lerne longe without water. When he is olde, he hath ij. stones in his hed with rede spottes that haue great vertue / for if they be layde in drynke / they withdrayne the Payne frome the herte, the creuyce eteth the Oysters, & geteth them be polieye / for whan the oyster gapeth, he throweth lytell stones in him, and so geteth his fishe out, for it bydeth than open.

The Operacion.

How the Crayfish maneges to eat Oysters.

Grewere (Sea and Fresh Water Crayfish). (Russell, l. 962, l. 618.)

How they engender, and hybernate.

NOTES TO RUSSELL. LAWRENS ANDREWE ON FISH.
helth mangynes. The creuyce of the fresshe water genueth
gret fode, but it is an heuy mete to diesieste.

Cap. xviij.

C Aucins is a fissehe that will nat be taken with no hokes / but
eteth of the bayte & goth his way quyte. Capitanus
is a lytel fissehe with a great hede / a wyde rounde mouth / &
it hydeth him vnder the stones.Nota.Carpera is a carpe, &
it is a fysshe that hathe great scales / & the female hathe a
great rowgte, & she can bringe forthe no yonges tyll she haue
recceyued mylke of her make / & that she recceyneth at
the mouth / and it is yll for to take / for whan it pereceyneth that
it shalbe taken with the net, than it thrusteth the hede into
the muddle of the water / and than the nette slyppeth oner
him whiche waye soecer it come ; & some holde them fast be
the grounde, grasse / or erbis, & so sauc thenselffe.

Cap. xix.

C Etus is the greatest whale fissehe of all / his mouthe is so
wyde that he bloweth vp the water as yf it were a clowde /
wherwith he drowneth many shippes / but whan the marynere
spy where he is / than thei accompany them a great many of
shyppes togeder about him with diners instrumentis of musike,
& they play with grete armony / & the fissehe is very gladde
of this armony / & communeth fletynge a-bone the water to
here the melody, & than they haue amounge them an instru-
ment of yron, the whiche they festen in-to the harde skine, &
the weght of it synketh downwarde in to the fat & grese / &
sodenly with that all the instrumentes of musike be styll, &
the shyppes departe frome thems, & anone he sinketh to the
grounde / & he feleth that the salt watere smarthe in the
wounde, than he turneth his bely vpwaerd and rubbith his
wounde agaynst the ground, & the more he rubbith, the
depere it entreth / & he rubbith so longe that he sleeth hym-
self / & whan he is dede, than communeth he vp agayne and
sheweth him selde dede / as he dyd before quicke / & than
the shippes gader them togeder agayne, and take, & so lede
hym to loude, & do theyr profyte with hym.

Cap. xxij.

C Onche be abydynges in the harde shellis: as the mone
growth or wancheth, so be the conches or muscles fulle or
not full, but smale / & there be many sortes of conches or
muselys / but the best be they that haue the perles in.

Cap. xxiiij.

C Oochele / is a snayle dwellinge in the water & also on the
loude / they go out of theyr howses / & they thruste out
Cap. xxiiiij.

He Conger is a se fisshes facioned like an ele / but they be moche greter in quantyte / & when it bloweth sore, than waxe they fatte. Polippus is also a stronge fisshes that onwarsthe wyll pull a man out of a shyp. yet the conger is so stronge that he wyll tere polippus asonder with his teth, & in winter the conger layth in the depe cauernes or holes of the water. & he is not taken but in somer. Eseulapins sayth. Corets is a fisshes that hydeth hym in the depe of the water whan it rayneth / for yf he receiued any rayne, he sholde waxe blynde, & dye of it. Iorath sayth. The fisshes that be named se eranes / whanne they haue yonges / they make suche noise that through their noyse they be founde and taken.

Cap. xxvij.

Elphinus is a monaster of the sec, & it hath no voyce, but it singeth lyke a man / and toward a tempest it playeth vpon the water. Some say whanne they be taken that they were. The delphin hath none cares for to here / nor no nose for to smelle / yet it smelleth very well & sharpe. And it slepeth vpon the water very hardely, that thei be hard ronke a farre of / and thei leuе C.xl. yer. & they here gladly playinge on instrumentes, as lutes / harpes / tabours / and pypes. They lone 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 will burye them depe in the gorwand [sic] of the sec / because other fisshes sholde nat ete thys dede delphyn; so well they lone 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 pyteous wepynge / and lamentynge, that the kinge coude nat for pyte / but let hym go agayne.

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 hevenly dewe, where through the growtheth 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 / & when he is taken, all the other scater a brode, and geteth them away.
NOTES TO RUSSELL. LAWRENS ANDREWE ON FISH.

Cap. xxxvi.

Echynus is a lytell fyssh of half a fote longe / & hath sharpe prykeles under his bely in stede of fete.

Cap. xxxvii.

Euzox is a very grete fissh in that water danowe be the londe of hungarye / he is of suche bygnes that a carte with iiiij. horses can nit cary hym awaye / and he hath nut many bones, but his hede is full / and he hath swete fisshie lyke a porke, and whan this fissshie is taken, thanue geue hym mylke to drynyke, and ye may carye hym many a myle, and kepe hym longe quieke.

Cap. xxxviii.

Ocas is a see bulle, & is very stronge & dangerous / and he feighteth 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 tyll he dye / or tyll his wyfe ouerence him and kylle hym / he bydeth alway in one place / and he and his youges leue be suche as they can gete. ♫ Halata is a beste that dothe on-naturall dedys / for wha she felteh her youges quycke, or sterke in her body / than she draweth them out & loketh vpun them / yf she so they be to youge, than she putteeth them in agayne, & lateth them grow tyll they be bygger.

Cap. xv.

Ladies is a fisshie so named because he is mouthed after the facyez of a sworde point / and therfore often tymes he perseth the shyppes thorough, & so causeth them to be drowned. Aristotiles. Gastarios is a fisshie lyke the scorpion / and is but lytell greter than a spyder / & it styngeth many fisshies with her poyson so that they can nat endure nowhere / and he styngeth the dolphin on the hede that it entreteth in-to the brayne. ♫ Isidorus. Glaneus is a whyte fissh that is but seldom sene except in darke rayne weder / and is nat in season but in the howndes dayes.

Cap. xli.

Obio is a smale longe fisssh with a rounde body / full of scales and littell blacke spottys / and some saye they leue of drownde caryon / & the fisshers say contrarye, that they leue in clere watere in sandye graneil / and it is a holson mete. ♫ Graunus is a fisshie that hath an iye abone on hys hede, and therwith he loketh vp, and saueth hym from them that wyll cat hym.
Ucius is a pike / a fishe of the riuere with a wyde mouth & sharpe teeth: when the perch spight him / he turneth his tayle towards 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 venimous bestes, as todes, frogges, & suche like; yet it is sayde that he is very holsom for seke pepie. He eteth fisshes almost as moche as himselfe / whan they be to bigge, than he bytet them in ij. pees, & swaloweth the one halfe first, & than the other / he is engendered with a westerne wynde.

Cap. lvii.

Us marinus, the see mouse, gothe out of the water, & there she laith her egges in a hole of the erthe, & eonereith the egges, & goth her way & bydeth frome them xxx. dayes, and than commeth agayn and oneouereth them, & than there be yonges, and them she ledeth into the water, & they be first al blynde. Musculus is a fishe that layth harde shellis, and of it the great monster balena receyveth her nature, & it is named to be the cocke of balena. Mustela is the see wesyll / she casteth her yonges lyke other bestes / & whan she hath cast them, yf she perceiue that they shall be founde, she swaloweth them agayn into her body, and than seketh a place wher as they may be surer without daunger / & than she speweth them out agayn.

Cap. lx.

Urena is a longe fishe with a weke skinne lyke a serpent / & it conceyueth of the serpent vipera / it liueth longest in the tayle, for whan that is cut of, it dyeth inequiment / it must be soden in gode wyn with herbes & spices, or ellis it is very daungerous to be eten, for it hath many venymous humouris, and it is eryll to disieste.

Cap. lxii.

Ulus 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 have ij. berdes vnder the mouthe / & whan it is fayre weder, than they waxe fatte / whan he is dede than he is of many colours.

Cap. lxiii.

Ereydes be monsters of the see, all rowgne of body / & whan any of them dyeth, than the other wepe. of this is spoken in balena, the xiiiij. chapter.
Orchum.  

Orchum is a monster of the sea / whose lykenes can nat  
lightely be shewed / & he is mortal enemy to the  
balene, & tereth asonder the bely of the balene / & the balene  
is so boystoys that he can nat turne hym to defende him, and  
that costeth him his lyfe / for as sone as he feleth him selfe  
wounded, then he sinketh downe to the botom of the water  
agayn / & the Orchum throweth at him with stones / & thus  
balena endith his lyfe.

Cap. lxvi.

Pearl-Oyster.  

Ostreii 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  
lyttell regarded, as Isidorus saith.

Cap. lxvij.

Pagrus.  

Pagrus is a fissh that hath so harde tethe that he byteth the  
yoster shellles in pces, & eteth out the fisshes of them.  
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 fisshes. Nota. Pereus is of diuers colours, &  
swift in roynynge in the water, & hath shere fynnes, & is a  
holsome mete for seke people. Peeten is a fissh that is in  
sandy grounde, & where he is mened or stered, he wynketh.

Cap. lxx.

Pinna.  

Pinna is a fissh that layeth alwaye in the mudde, and hath  
alway a lodisman, & some name it a lytel hoge, & it hath  
a rounde body, & it is in a shell lyke a muscle; it lyeth in  
the mone as it were dede, gapynge open / and than the smale  
fisshes come into his shell, wening of him to take their repaste /  
but when he feleth that his shell is almoste ful / than he  
closeth his mouthe, & taketh them & eteth them / & partieth  
them amouge his felowes. The playee is well knowen fissh,  
for he is brode & blake on the one syde, and whyte on the  
other.

Cap. lxvij.

Polippus.  

Olippus hath gret strength in his fete / what he therin  
cacheth, he holdeth it fast / he springeth somtyme vp to  
the shippes syde, & smacheth a man with him to the grounde  
of the see, & there eteth him / & 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 fisssh stronge & bolde / but he is very  
slow in swimynge, therfor can he gete his mete but
soberly with swimyng / theryfor he layth him downe in the grounde or mudde, & hideth him there / and all the fisshes
that he can overcome / commyng forby him, he taketh and
cetteth them.

Cap. ixxvij.
Rubus is a fissh of the grekes se & of the sees of ytaly / they be rounde lyke a ringle, & hauu many rede spottes / &
is full of sharpe finnes & pinnis / he is slow in swimyng
because he is so brode / he goth be the grounde, & wayteth
there his praye / & suche fisshes as he can gete he burieth
in the sandes, & it is a very swete fissh. Ryache be fisshes
that be rounde / somtyyme they be in length & brede two
cubites / & it hath a long tayle / theron be sharpe pinnes / &
it is slowe in swimyng.

Cap. lxxix.
Salmo is a fissh engendered 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
never seareth tyll he haue ben in the se and returned agayn
to his olde home, as Phisiologua saith / his fissh1 is rede, & he
may nat liue in a swet standinge water / he must be in a
fresshe riuere that he may playe up and downe at his plesure.
Salpa is a fowle fissh and lytell set by / for it will never be
ynough for no maner of dressinge tyll it haue ben beten
with grete hamers & staues.

Cap. lxxij.
Serra is a fissh with great teth, and on his backe he hathe
sharpe fynnes lyke the comb of a cocke / and lagged
lyke a sawe wherewith thys monstrous fissh cutteth a ship
thorough, & when he seeth a shippe commyng, than he
setteth vp his fynnes & thinketh to sayl with the shippe as
fast as it / but when he seeth that he can nat continue / than
he latteth his fynnes fall agayn & destroicth the shippe with
the people, and than cetteth the dede bodyes. Nota. Scilla is
a monster in the see betwene Italay & Sieill / it is great
ennemyu vnto man. It is faced & handed lyke a gentylwoman /
but it hath a wyde mouthe & ferfull teth / & it is belied like
a beste, & tayled lyke a dolphin / it hereth gladly singinge. It
is in the water so stronge that it can nat be overcome / but
on the land it is but weke.

Cap. lxxxij.
Sirene. the mermayde is a dedely beste that bringeth a man
gladly to dethe / frome the nauyly vp she is lyke a woman
Siren is like an eagle below, with a dreعدد face / a long slymye here, a grete body, & is lyke the egle in the nether parte / hauinge fece and taleatis to tear asonder suche as she geteth / her tail is scaled like a fishe / and she singeth a manner of sweate song, and therwith deecyuctor many a gode mariner / for when they here it, they fall on slope commonly / & than she commeth, and draweth them out of the shippe, and tereth them asonder / they bere their yonges in their armes, & gene them souke of their papis whiche be very grete, hauinge at their brestis / but the wyse maryners stoppe there eares when they se her / for when she playth on the water, all they be in fear, & than they cast out an empty torne to let her play with it tylle they be past her / this is specified of they that haue sene it. Ther be also in some places of arabye, serpents named sirenes, that roone faster than an horse, & haue wynges to flye.

[Cap. lxxxv.]

Solaris.

S Olaris is a fishe so named becausse it is gladly be the londes syde in the same / he hathe a great hede, a wyde mouth, & a blake skine, & slipper as an ele / it waxeth grete, & is gode to be eten. Solca is the sole, that is a sweate fishe and holson for seke people.

Cap. lxxxvi.

Solopendria.

S Olopendria is a fishe / when he hathe swalowe 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. Plinies saith that the dede creuyce that layeth on the drye sonde be the see syde, becommeth scorpyons.

Cap. lxxxix.

Sturgeon.

S Turio / the sturgeon is a grete fishe in the rossinge waters / and he taketh no fode in his body, but luyeth of the styl and sweete 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 fishe of ix. fote longe whan he is ful growen / he hath whayte sweete fleshe & yolow fatte / & he hathe no bone in all his body but only in his hede.

Cap. xei.

Teena is a tenche of the fresshe water, and is fedde in the muddle lyke the ele / & is moche lyke of colours: it is a sweete fishe, but it is eyuell to disiest. \(\text{\textsuperscript{f}}\) Tintinalus is a fayre
mery fishe, & is swete of saunour, & well smellinge lyke the tyme, where of it bereth the name. *Torpedo is a fishe. Torpedo.* but who-so handeleth hym shalbe lame & defe of lymes / that he shall fele no thynge / & it hath a maner of Squatina that is spoken of in the viiiiiii. chapter, & his nature. 

Cap. xciij.

. . . . . . *Trucka* / the trowte is a fishe of the ryuer, & hathe scales, & vpon his body spottys of yelow and blodye coloure. & his fishe is rede frome the monthe of July to the monthe of November / and is moche sweter then the fresche samon; and all the other part of the yere his fishe is whyte. 

Cap. xev.

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 / & when they have eten theyr bely full / then they slepe swymming vpon the water. then ther come iij. fisshers botes / of the wiche iij. twyyn take one of these muskles. Solinus sayth. *that this muskle hathe his wppernest 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 laythe an hundred egges as grete as gose eggis / and couer them with erth / & ofte-tymes be night it gothe to the eggys & layeth vpon them with her brest, & than become they yonges."

\[This copy of Admiral Swinburne's *Andræwe* ends with the next column of this page, sign. v. i. back, with an illustration not headed, but which is that to Cap. xevij.\]

1 Squatinus is a fishe in the se, of fiue cubites longe; his tayle is a fote brode, & he bideth him in the slimy mudde of the se, & marrith al other fisshes that come nigh him: it hath so sharpe a skine that in som places they shauen wode with it, & bone also / on his skine is blacke short here. The nature hathe made him so harde that he can nat almoiste be persed with nother yron nor stele.

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Note to Balena, p. 115. *bar [in the se of Brytain] bup ofte ytake dolphyns, & se-calves, & balones, (gret fisch, as hyt were of whoales kinde) & dyvers manere schyl-fysch, among he whoche schyl-fysch bup moskles bat habbe wipynne ham margey perles of al manere colour of hu& of rody & red, of purpre & of blu, & 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.
For saucy louts, the best cure is boxing.

Sicknes.

Will boxing doe any pleasure?

Health.

Yea forsothe, verie moche: As example, if you have any sausie loughte, or loitryng lubber within your house, that is either too 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 boxing is: iii. or .iii. 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.

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The names of Hemp.

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.

Hillarius.

What, you speake of Hempe? mary, you terme it with manie pretie names. I never 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 Neckewede 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 Physicke so longe that he or they can giue his Masters purse a Piu:- is good for thievish gacion, or his Ghist, 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 recover it againe, but be utterly vndone, and cast either into miserable pouertie, prisonment, bankeroute &c. If this come to passe, then the best rewarde for this practicioner, is this Neckewede: if there be any swashbuckler, common theefe, raffen, or murtherer past grace, ye nexte remedie is this Lace or Corde. For them which neverloued 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 line in a common wealth, no more then Foxes amonke sheepe, or Thistles amonke 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 viciously, idle, vlearnedly, yea or rather beastly brought vp: after the death of their said parentes, their fruities wil spryng foorth which they haue learned in their wicked youthe: then bankets and brothels will approche, the Harlots will be at hande, with delightes and intisementes, the Baude wil doe hir diligence, robbynge not onlie the pursses, but also the hartes of suche yongemen, whiche when they be trapped, can neuer skape, one amonge
an hundreth, vntill Hempe breaketh the bande amonge 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-
full borne Gentilmen, miserable beggers, or theefes, yet for the time “a-loft syrs, hoyghc childe and tourne thee, 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 Barnards blowe, lurkyng in some lane, wodde, or hill top, to get that with falshead in an hower, whiche with trueht, labour, & paine, hath bene gathered for per-
happes .xx. yeares, to the ytter 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 is, I feare me, in vaine to talke of him, whose ende was good; but a greate number of these flee from grace, and come to endes moste vngracious, finished only life by this Hempe. Although sometime the innocente man dieth that way, through periurie for their one propper gooddes, as Naboth died for his owne Vineyarde, miserable in the eies of the worlde, but precious in the sight of God. This is one service whiche Hempe doeth.

The use of Hemp Also this worthy noble herbe Hempe, called Cannabis in Latten, can not bee wanted in a common wealth,
no Shippe can sayle without Hempe, \( \checkmark \) sayle clothes, the
shroudes, staies, tacles, yarde lines, warps & Cables can to the Sailor,
not be made. No Plowe, or Carte can be without
ropes \( \checkmark \) halters, trace &c. The Fisher and Fouler
muste haue Hempe, to make their nettes. And no
Archer can waunte his bowe string; and the Malt
man for his sackes. With it the belle is rong, to
service in the Church, with many mo thynges profit-
able whiche are commonly knowen of euery man, be
made of Hempe.
Andrew Borde on
Sleep, Rising, and Dress.

[From his Regyment, 1557.]

Whole men of what age or complexion so ever they be of, shulde take their naturall rest and sleepe in the nyght: and to eschewe merydyall sleepe. But and neede shall compell a man to slepe after his meate: let hym make a pause, and than let hym stande & lene and slepe agaynst a cupboard, or els let hym sytte upryght in a chayre and sleepe. 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 sleepe, 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 bedwarde be you mery, or hauue mery company aboute you, so that to bedwarde no angre, nor heuynes, sorowe, nor pensyfulnes, do trouble or dysquyet you.

To bedwarde, and also in the mornynge, vse to have a fyre in your chambr, to wast and consume the euyl vapowres within the chambr, for the breath of man may putryfye the ayre within the chambr: I do advertyse you not to stande nor to sytte by the fyre, but stande or sytte a good way of from the fyre, takynge the flauour of it, for fyre doth arysie and doth drye vp a mannes blode, and doth make sterke the synewes and ioyntes of man. In the nyght let the wyndowes of
your howse, speciallye of your chambre, be closed. When you * be in your bedde, lye a lytle whyle on your lefte syde, and slepe on your ryght syde. And when 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 is utterly to be abhorred: when 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 which 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 thyeke quylyte of cotton,

1 Compare what Bulley says: — slepe. The night is the best time: the daie is ennui: to slepe in the fielde is perilous. But vpon, or in the bedde, lying 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 obstruction of the sinewes, of the places vitalle, animall, and nutrimentalle. Bulleyn’s Bulworke, The booke of the use of sicke men and medicines, fol. lxx. See also Sir John Harrington’s directions from Ronsovius: “They that are in health, must first sleeepe 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 slepe prostrate on their bellies, or to haue their bare hands on their stomackes: and to lye vpright on the backe, is to bee utterly abhorred.” p. 19.

2 This weneche lay vpright, and faste slepte. Chaucer. The Reeves Tale, l. 4192, ed. Wright.
Have a flock bed over your featherbed.

On rising, remember God, brush your breeches, put on your hose, stretch,

[* Fol. b. 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.

or els of pure flockes or of cleane wolle, and let the couerynge of it be of whyte fastyan, and lave it on the fetherbed that you do lye on; and in your bed lye not to hote nor to colde, but in a temporanee. 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. When 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: than 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 restrycion in kepynge your egestyon or your vrye, or ventosyte, it maye put you to dyspleasure in breadynge dyuers infynyties.

After you haue euacuacated 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 yf 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

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1 Fricacion is one of the euacuacions, yea, or eulensynges of mankinde, as all the learned affirmeth: that mankinde should rise in the morning, and haue his apparell warme, stretchyng foorthe his handes and legges. Preparing 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 Bullen's Bulwarke, The booke of the vse of sicke men and medicenes, fol. lxvij. See Vaughan below, No. 2, p. 133.
ANDREW BORDE ON SLEEP, RISING, AND DRESS. 131

for their offences. And before you go to your reflec-
tion, moderately exercise your body with some labour,
or playeng at the tennys, or casyng a bowle, or paysyng
weyghtes or plommettes of leede in your handes, or
some other thyng, to open your poores, & to augment
naturall heate. At dyner and supper v use not to drynke
sundry drynkes, and eate not of dyuers meates: but
feede of .ii. or .iii. dysshes at the moste. After that
you have dyned and suped, laboure not by and by
after, but make a pause, synnyng or stondynge vpyght
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.

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 Jacket vnder this fasshyon
or maner. Bye you fyne skynnes of whyte lambe &
blacke lambe. And let your skynner cut both y 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

1 Drunkards, bench-wislers, that will quaffe untill thei are stareke
staring madde like Marche Hares: Fleming-like Sineckars; brain-
lesse like infernall Furies. Drinkyng, braulyng, tossyng of the
pitcher, staryng, pissyng*, and sauyng your reverence, beastly
spuyng vntill midnight. Therefore let men take hede of dronken-
nes to bedward, for feare of sodain death: although the Flemish
† nacion vse of 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 jacket; this furre, for holsummes, is prayed aboue sables, or any other fur. Your exteryall aparel vse according to your honour. In sommer vse to were a scarlet petytote made of stamell or lynse wolse. In wynter and sommer kepe not your bed to hote, nor bynde it to strayte; kepe ener your necke warme. In somer kepe your necke and face from the sonne; vse to wear glones made of goote skyn, perfumed with Amber degrece. And beware in standingly or lyeng on the *grounde in the reflection of the sonne, but be mouable. If thou shalt commen or talke with any man: stande not styll in one place yf it be vpon y bare grounde, or grasse, or stones: but be mouable in suche places. Stande nor syt vpon no stone or stones: Stande nor syt longe barched vnder a vawte of stone. Also beware that you do not lyce in olde chambers which be not occupied, specyally suche chambers as myse and rattes and snyales resorteth vnto: lyce not in suche chambers, the whiche be depreued cleane from the sonne and open ayre; nor lyce in no lowe Chambre, excepte it be boorded. Beware 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 Impytaus wyndes. (A Compendyous Regiment 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 John Evangelyst, 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 live in health, and not trouble my selfe in Physicke.

(1) I will: first of all in the morning when you are about to rise vp, stretch your self strongly: for thereby the animall heate is somewhat forced into the outward partes, the memorie is quickned, and the bodie strengthened.

(2) 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.

(3) Evacuate your selfe.

(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.

(5) When you have apparelled your selfe hansomely, combe your head softly and easily with an luorie combe: for nothing recreateth the memorie more.

(6) Picke and rub your teeth: and because I would not have you to bestow much cost in making
Except Vaughan's Water

It's better than
1000 Dentifrices.)

Use Vaughan's
Water

made after this
recipe.

(How to keep the
teeth sound and
the breath sweet.

dentifrices for them; I will advertise you by four
rules of importance how to keepe your teeth white and
vexcorruyt (sic), and also to have a sweete breath. First,
wash well your mouth when you have eaten your
meat: secondly, sleepe with your mouth somewhat
open. Thirdly, spit out in the morning that which is
gathered together that night in the 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
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
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 aUome, of each of them an
ounce; of fine cinnamon halfe an ounce, and of foun-
taine water three glassefulles; mingle all well to-
gether 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
their dentifrices.

(7) Wash your face, eyes, cares and hands, with
fountaine water. I have knowne dners students
which vsed to bathe their eyes onely in well water
twice a day, whereby they preserved their eyesight
free from all passions and bloudsheds, and sharpened
their memories maruaylyously. 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. Moreover, least you by old age or some other means doe waxe dimme of sight, I will declare vnto you, the best and safest remedie which I knowe, and this it is: Take of the distilled waters of verueine, bettonie, and fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tintia (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 powder, which are to be beaten, and infuse them together for foure and twenty hours space, and then straine them, and so vse it when you list.

(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 forth his glorie and most holy name.

(9) Goe about your businesse circumspectly, and endeavour to banish all cares and cogitations, which are the onely baits of wickednesse. Defraud no man of his right: for what measure you giue vnto your neighbour, that measure shall you receiue. And finally, imprint this saying deeply in your mind: A man is but a steward of his owne goods; wherof God one day will demand an account.

(10) Eate three meales a day vntill you come to the age of fourtie yeares: as, your breakefast, dinner, and supper; yet, that betweene breakefast and dinner there...
be the space of four hours, and betwixt dinner and supper seven hours: the breakfast must be lesse then dinner, and the dinner somewhat lesse then supper.

In the beginning of meales, eat such meates as will make the belly soluble, and let grosse meats be the last. Content your selfe with one kind of meate, for diversities hurt the body, by reason that meats are not all of one qualitie: Some are easily digested, others againe are heavy, 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 line in temperate order: drinke not above four 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 have devoured dishes of sundry sorts. The cups whereof you drinke, should be of siluer, or siluer and gilt.

(11) Labour not either your mind or body presently after meales: rather sit a while and discourse of some pleasant matters: when you have ended your confabulations, wash your face and mouth with cold waters then go to your chamber, and make cleane your teeth with your tooth-picker, which should be either of inorie, 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) Put of your clothes in winter by the fire side: and cause your bed to bee heated with a warming panne:
unless your pretence bee to harden your members, and
to apply your selfe vnto militarie discipline. This
outward heating doth wonderfully comfort the inward
heat, it helpeth concoction, and consumeth moisture.

(13) Remember before you rest, to chew down two
or three drachmes of mastick: for it will preserve your
body from bad humours.

(14) Pray fervently to God, before you sleepe, to
inspire you with his grace, to defend you from all
perils and subtelties of wicked fiends, and to prosper
you in all your affaires: and then lay aside your cares
and businesse, as well publicke as private: for that
night, in so doing, you shall sleepe more quietly. Make
water at least once, and cast it out: but in the morn-
ing make water in an urinal: that by looking on it,
you may ghesse some what of the state of your body.
Sleep first on your right side with your mouth open,
and let your night cappe have a hole in the top, through
which the vapour may goe out.

(15) In the morning remember your affayres, and if
you be troubled with rheumes, as soone as you have
risen, vse diatrition piperion, or eate white pepper now
and then, and you shall be holpen.

FINIS.
The Dyet for every Day.

(FROM

Sir John Harington's 'Schoole of Salerne,' 2nd part.

The Preservation of Health, or a Dyet for the Healthfull Man, 1624, p. 358.)

... first I will begin with the dyet for every day.

In the beginning when you arise from the bed, extend forth all your members, for by this means the *animal* spirits are drawn to the outward members, the *brane* 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 linen: 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 evening 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
vse of meat and drinke, and our life defended and preserved; and so our garments doe conserve the heat of our bodies, and doe drive away colds: so that as diet and apparel may seeme alike, so in either of them a like diligence is to be preferred.

In the Summer-time I chiefly commend garments of Harts-skinnes, and Calues-skins, for the Hart is a creature of long life, and resisteth poysou and Serpents; therefore I my selfe vse garments of the like sort for the winter season, also neu ertheless lined with good linen. Next I doe judge it not to bee much amisse to vse garments of Silke or Bombace, or of purple: also of Martyn or Wolfe-skinnes, or made of Fox skinnes, I suppose to be good for the winter; notwithstanding in the time of Pestilence, apparell of Silke and skinnes is condemned, because it doth easily admit and receive the contagious ayre, and doth retain it long. After the body is well clothed, kembe your head wel with an Ivory 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, immers'd: and the gumme and fouldnes 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 linen napking somewhat course, for these things doe confirme the whole body; it maketh the mind more cheerefull, and conserveth the sight. In this place it pleaseth me to adioyne some Dentifrices or cleniers of teeth, waters not only to make the teeth white, but also to conserue them, with some medicines also to conserue the sight. . . .
On Rising, Diet, and Going to Bed.

(FROM

Sir John Harington’s ‘Schoole of Salerne,’

2ND PART.

The Preservation of Health, or a Diet for the Healthfull Man, 1624, p. 358.)

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 every 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 apparellled, for from our eradles let vs abhor vncleanenes, which neither nature or reason can endure. When you have done these things, re-member 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 conservacion 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 private, let them be done with a certaine honesty; then afterwards let your hunting jorneyes bee performed; apply your selues to studie and serious businesse the
hours of the fore-noone, and so likewise in the after-
noon, till two or three hours before supper: alwaies in
your hands use either Corall or yellow Amber, or a
Chalcedonium, or a sweet Pommander, or some like
precious stone to be worn in a ring upon the little
finger of the left hand: have in your rings either a
Smaragd, a Saphire, or a Draconites, which you shall
bear 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 either a Hyacinth, or a Crystall, or a Granat,
or pure Gold, or Siluer, or else sometimes pure Sugar-
candy. For Aristotle doth affirm, and so doth Albertus
Magnus, that a Smaragd worn 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.

Feede onely twice a day, when yee are at mans
age: neuerthelesse to those that are subject to choller,
it is lawfull to feede often: beginne alwaies your
dinner and supper with the more liquid meates, some-
times with drinkes. In the time between 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.

I would not that you should obserue a certaine
hour, 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
dothe imitate nature, and that which is accustomable,
the very same thing is now become naturall.

Take your meate in the hotte time of Summer in
cold places, but in the Winter let there bee a bright
in Winter eat in
fire, and take it in hot places, your parlors or Chambers being first purged and aired with suffumigations, which I would not have you to enter before the suffumigation be plainly extinct, lest you draw the fume by reason of the odour.

And seeing one and the same order of diet doth not promiscuously agree with all men, take your meat in order, as is before said, and sometimes also intermit the use of meats for a whole day together, because through hunger, the faults of the stomacke which have beene taken eyther by much drinking or surfetting, or by any other meanes, may be depelled and removed.

By this meanes also your bodies shall be better accustomed to endure and suffer hunger and fasting, eyther in iourneyes or wars. Let your suppers bee more larger then your dinners, vnlesse nightly diseases or some distilations doe afflict you.

After meat taken, neither labour in body nor mind must be used, and wash the face and mouth with cold water, cleanse the teeth either with Ivory, or a Harts horn, or some picker of pure siluer or gold.

After your banquets, passe an houre or two in pleasant talkes, or walke yee very gently and soberly, neither use much watchings long in the night, but the space of two howres goe to your bed; but if honest 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.

In the Winter, sitting by the fire, put off your garments, and dry your feet by the fire, neuertheless ayoyd the heat and the smoke, because it is very hurtfull both to the lungs, and the eyes.
In the Winter time, warme well your garments at the fire, and warm the linings of the same, for it helpeth concoction, and remoueth all humidity and 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 private, for when all your members be free from all cares, you shall then sleep the quieter, concoction and the other naturall actions shall best be performed.

But in the morning when you rise againe, resume to your 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 observation.
Recipes.

[From Harleian MS. 5401, ab. 1480-1500 A.D.]

FRUTURS. (page 194 or fol. 69 b.)

Recipe 1 of cromys of whyte brede, & swete apyls, & zokkis of eggis, & bray jam wele, & temper it with wyne, & make it to sethe; & when it is thyk, do per-to gode spyces, gynger & galingay & canyll & clows, & serve it forth. (See also Liber Cure Cocorum, p. 39-40.)

FRUTURS OF FYGIS. (p. 197 or fol. 98.)

1 Pele & make bature of floure, ale, peper & saferton, with oper spicies; pan cast jam 2 in to a frying pann with batur, & ole, & bake jam & serve. (See another recipe in Household Ordinances, p. 450, under the head "Turtelettys of Fruture.”)

JUSSELL. (p. 198 or fol. 98 b.)

Recipe brede gratyd, & eggis; & swyng jam to-gydere, & do per-to sawge, & saferton, & salt; pan take gode brothe, & cast it per-to, & bole it enforesayd, & do per-to as to charlete &c. (See also Liber Cure Cocorum, p. 11; Jussel of Flesh, Household Ordinances, p. 462; Jussel enforced, p. 463; Jussel of Fysshe, p. 469.)

MAWMENY. (p. 201 or fol. 100.)

Recipe brawne of Capons or of hemys, & dry jam wele, & towse jam smalle; pan take thyk mylk of almonds, & put ple saide brawn per-to, & styry it wele ouer ple fyre, & seson it with suger, & powerd of Canelle, with mase, quibibs, & anneys in confete, & serve it forth. (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. FRETOURE. Take whyte Floure, Ale, Jess, Safroun, & Salt, & bete alle to-gederys as pikke as pan schulldyst make oper bature in fleyssche tyme, & pan take fairy Applys, & kut hem in maner of Fretourys, & wete hem in pe bature vp on downe, & fye hem in fayre Oyle, & caste hem in a dysche, & caste Sugre per-on, & serve forth. [The recipe for “Tansye” is No. l.vi.]

1 The p is always y in Harl. 5101. 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

**Harys in cyueye.** Take Harys, & Fle hem, & make hem clene, an hacke hem in gobettys, & sethe hem in Watere & Salt a lytyll; pan take Pepyr, an Safroun, an Brede, y-grounde y-vere, & temper it wyth Ale. pan take Oyonys & Percely y-mynced smal to-gederys, & sethe hem be hem self, & afterward take & do þer-to a poreyon 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.)

**Conyngys in cyveye.** Take Conyngys, an fle hem & sepe hem, & make lyke þou woldyst make a sewe, saue alle to-choppe hem, & caste Safroun & lyer þer-to, & Wyne. (See also “Conyngus in cyue” in L. C. C., p. 20; and “Conynges in Cyue” in Household Ordinances, p. 434.)

**Doucettes.** Take Creme a gode cupfulle, & put it on a straynoure, þanne take 3olkys of Eyroun, & put þer-to, & a lytel mylke; þen strayne it þrow a straynoure in-to a bolle; þen take Sugre y-now, & put þer-to, or ellys hony for defaute1 of Sugre; þan coloure it with Safroun; þan take þin cofyns, & put it in þe oyynmc 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.

**Doucettes a-forcyd.** Take Almaunde Milke & 3olkys of Eyroun y-mellid to-gederys, Safroun, Salt, & Hony: dry þin cofyn, & ley þin Maribonys þer-on, & serue forth.
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.xiiij.

[and now reprinted, 1867.]
## CONTENTS

(From the Headings in the Text, &c.)

<table>
<thead>
<tr>
<th>Termes of a Keruuer</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>151</th>
</tr>
</thead>
<tbody>
<tr>
<td>Butler and Panter (Yoman of the Seller and Ewery)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>152</td>
</tr>
<tr>
<td>The Names of Wynes</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>153</td>
</tr>
<tr>
<td>For to make Ypocras</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>153</td>
</tr>
<tr>
<td>To laye the Clothe</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>154</td>
</tr>
<tr>
<td>To wrappe your Soueraynes Brede stately</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>155</td>
</tr>
<tr>
<td>Of the Surnape</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>155</td>
</tr>
<tr>
<td>Sewyng of Flesshe, &amp; Seruyce (Succession of Dishes)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>156</td>
</tr>
<tr>
<td>The Keruynge of Flesshe, &amp; Seruyce (How to carve)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>157</td>
</tr>
<tr>
<td>Sauces for all maner of Fowles</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>159</td>
</tr>
<tr>
<td>Feestes and Seruyce from Eester vnto Whytsondaye</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>160</td>
</tr>
<tr>
<td>Keruyng of all maner of Fowles</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>161</td>
</tr>
<tr>
<td>Of the First &amp; Second Courses, &amp; the Sauces for them</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>163</td>
</tr>
<tr>
<td>Feestes and Seruyce from the feest of Saynt Iohn the Baptist vnto Myghelmasse</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>164</td>
</tr>
<tr>
<td>Feestes and Seruyce from the feest of Saynt Myghell vnto the feest of Chrystynmasse</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>164</td>
</tr>
<tr>
<td>Of the skin &amp; wholesomeness of certain Birds</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>165</td>
</tr>
<tr>
<td>Sewynge of Fysshe</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>166</td>
</tr>
<tr>
<td>Keruynge of Fysshe</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>166</td>
</tr>
<tr>
<td>Sauces for all maner of Fysshe</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>168</td>
</tr>
<tr>
<td>The Chaumberlayne</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>168</td>
</tr>
<tr>
<td>Of the Marshall and the Vssher</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>170</td>
</tr>
<tr>
<td>Notes</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>173</td>
</tr>
</tbody>
</table>
The Boke of Keruynge.

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 offfyce, the seruyce accordynge, in this boke folowyng.

Termes of a Keruer.

B Reke that dere lesche ÿ brawne ryte 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 dysfygyure that pecocke vnioynt that bytture vnbrace that curlew vntaiche that fesande wynge that partryche wynge that quayle mynce that plouer thyte that pegyon border that pasty thyte that wedcocke thyte all maner of small byrdes tymbre that fyre
tyte that egge chyne that samon stryngye 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 cle traunche that sturygon vndertraunche ÿ purpos tayme that crabbe barbe that lobster

Here hendeth the goodly termes.

Here begynneth Termes of a Carver:

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:

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. seasons]

and hard cheese.

Beware of cow cream.

Hard cheese is aperient, and keeps off poison.

Milk and Junket close the Maw.

The Butler and Panter's Duties.

Thou shalt be Butler and Panter all the first year: and ye must have three pantry knyues / one knyfe to square trenchoure lines / an other to be a chyppere / the thyrde shall be sharpe to make smothe trenchours / than chyppye your soueraynes brede hole, and all other brede let it be a daye olde / housholde brede thre dayes olde / trenchour brede fourde dayes olde / than loke your salte be whyte and drye / the planer made of Ivory, two inches brede & thre inches longe / & loke that youre salte seller lyddle touche not the salte / than loke your table clothes, towelles, and napkynts, be fayre folden in a cheste or hanged vpon a perche / than loke your table knyues be fayre pullysshed, & your spones cleene / than loke ye haue two tarryours, a more & a lesse, & wyne cannelles of boxe made accordyng / a sharpe gymnlot & fauchettes. And when ye sette a pye on broche, do thus / set it foure fynger brede aboue y nether chyme vpwardes aslaunte / and than shall y lyes neuer a-ryse. Also loke ye haue in all seasons 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 brandels or pepyns with carawey in confetes. After souper, rost apples & peres, with blanche 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 those operacyons / it wyll kepe y stomacke open / butter is holsome fyrst & last, for it wyll do awaye all poysons / mylke, creme, & Iouncat, they wyll close the mawe, & so dooth a posset / therfore ete harde chese, & drynke romney modon / beware of grene sallettes & rawe fraytes, for they wyll make your sourayne seke / therfore set no mo. che by suche metes.
as wyll set your tethe on edge; therfore etc an almonde & harde chese / but etc non moche chese without romney modon. Also yf dyners drynkes, yf theyr fumosytes haue dyspleased your sonerayne, let hym etc a rawe apple, and yf fumosytes wyll cease: mesure is a mery mene & it be well vsed / abstynence is to be prayed whan god therwith is pleased. Also take good hede of your wynes enery nyght with a candell, bothe rede wyne and swete wyne, & loke they reboyle nor leke not / & wasshe yf pype hedes enery nyght with colde water / & loke ye haue a chynchynge yron, addes, and lynyen clothes, yf nede be / & yf the[y] reboyle, ye shall knowe by the hyssynge / therfore kepe an empty pype with yf lyses of coloured rose, & draue the reboyled wyne to yf lyses, & it shal helpe it. Also yf your swete wyne pale, draue it in to a romney vessell for lessyng.

Here foloweth the names of wynes.

Names of Wines

Reed wyne / whyte wyne / clared wyne / osey / capryke / campolet / renysse wyne / maluesey / bas-tarde / tyer, romney / muscadell / clarroy / raspys / vernage / vernage wyne cut / pymente and ypoeras.

For to make ypocras.

Take gynger / peper / graynes / canell / synamon / suger and tornsole / than loke ye haue fyne 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 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 ben hote and moyste / gynger / graynes / longe peper / and suger, ben hote and moyst / synamon /
canell, & rede wyne, ben hote and drye / turnsole is
holsome / for reed wyne colouryng. Now knowe ye the
proporeyons of your ypocras / than bete your poudres
eche by themselffe, & 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 galon 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 receytc / for it wyll serue for sewes / than serue
your souerayne with wafers and ypocras. Also loke
your composite be fayre and clene / and your ale fye
dayes olde or men drynke it / than kepe your hous of
offyce clene, & be curtoys of answere to eche persone,
and loke ye gyne no persone noo dowled drynke / for it
wyll breke y sebbe. And whan ye laye the clothe,
wype ye borde clene with a cloute / than laye a clath,
a couche, it is called, take your felawe that one ende, &
holde you that other ende, than drawe the clothe
straight, the bought on ye vter edge / take the vter
parte, & hange it even / than take the thyrdre clothe,
and lay ye bought on the inner 1 edge / and laye estat
with the vpper partie 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 arm / and there-on
laye your soueraynes napky / and laye on thyn arm:
seven lones of brede, with thre or foure trenehour lounes,
with the ende of ye towell in the lefte hande, as the
maner is / than take thy salte seller in thy lefte hande, and take the ende of \y\ towell in thy ryght hande to bere in spones and knyues / than set thy salt on the ryght syde where thy souerayne shal sytte, and on \y\ lefte syde the salte set thy trenchours / than laye thy knyues, & set thy brede, one lofe by an other / thy spones, and thy napkyns fayre folden besyde thy brede / than coper thy brede and trenchours, spones and knyues / & at enery ende of \y\ table set a salte seller with two treachour\loues / and \y\ ye wyll wrappe thy soueraynes brede stately, ye muste square and proporcyon thy brede, and se that no lofe be more than an other / and than shall ye make thy wrapper man\er\l\ly / than take a towell of reynes of two yerdes and an halfe, and take the towell by \y\ endes double, and laye it on the table / than take the ende of \y\ bought a handfull in thy hande, and wrappe it harde, and laye the ende so wrapped bytwene two towelles; vpon that ende so wrapped, lay thy brede, botom to botom, syxe or seuen loues / than set thy brede manerly in fourme / and when thy soueraynes table is thus arayed, coper all other bordes with salte, trenchours, & cuppes. Also se\s\ thy ewery be arayed with basyns & ewers, & water hote & colde / and se\s\ ye haue napkyns, cuppes, & spones / & se thy pottes for wyne \s\ and ale be made cleene, and to \y\ surnappe make ye curtesy with a clothe vnder a fayre double napry / than take \y\ towelles ende nexte you /& the vther ende of the clothe on the vther syde of the table, & holde these thre endes atones, & folde them atones, that a plyte passe not a fote brode / than laye it even there it sholde lye. And after mete washe with that\at\that is at \y\ ryghte ende of the table / ye muste guyde it out, and the marshall must conuuey it / and loke on ech clothe the ryght syde be outwarde, & drawe it streyght / than must ye reye 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.

[\l\ sic ; a for n] To wrap your Lord's bread stately.

Square the loaves;

take a Reynes towel 21 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 leaves bottom to bottom.

Put salt, cups, &c., on the other tables.

[\l\ for se, see.] See that your Every is properly supplied, and your ale pots kept cleane.

To arrange the Surveyne.

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 surveyne out.
of \( y \) towell, & laye it with-out ony gronynge / and at every ende of \( y \) towell ye must conney halfe a y ende that \( y \) sewer may make estate reuerently, and let it be. And whan your souerayne hath wasshen, drawe \( y \) surnape even / than bere the surnape to the myddles of the borde & take it vp before your souerayne, & bere it in to \( y \) ewery agayne. And whan your souerayne it 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 \( y \) ends of \( y \) table foure loues at a messe / and se that euery persone hau e napkyn and spone / & wayte well to \( y \) sewer how many dysshes be couered; \( y \) so many cuppes couer ye / than serve ye forth the table manerly \( y \) every man may speke your curtesy.

Here endeth of the Butler and Panter, yoman of the seller and ewery. And here foloweth sewynge of flesshe.

The sewer muste sewe, & from the borde conuye 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 offyrcers of \( y \) spycery for fruytes that shall be eten fastynge. Than goo to the borde of sewynge, and se ye haue offyrcers redy to conuye, & seruauntes for to bere, your dysshes. Also ye marshall, squyers, and seruauntes of armes, bo there, than serve forth your souerayne withouten blame.

Seruyce.

Fyrste sette ye forthe mustarde and brawne, potage, bife, motton stewed. Fesande / swanne /
capon / pygge, venyson bake / custarde / and leche lombarde. Fruyter vaunte, with a subtylte, two pot-
ages, blanche manger, and gelly. For standarde, 
venyson roste, kydde, fawne & cony / bustarde, storkes, 
crane, peecoke with his tayle, herouzewe, byttture, wood-
cocke, partryche, plouer, rabettes, grete byrdes, larkes / 
doucettes, paynpuffe, whyte leche, ambre / gelly, creme 
of almondes, curlewse, brewe, snutes, quayle, sparowes, 
martynst, perche in gelly / petyperuys1, 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.

Here endeth the sewynge of flesshe. And begyn-
neth the kereynge of flesshe.

The kerner must knowe the kereynge 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 y myddes of your hande 
set the halfe sure, vnlassynge y mynsynge whiche two 
fyngers & a thrombe; kereynge of brede, layenge, & 
voydyng of crommes, with two fyngers and a thrombe / 
loke ye haue y cure / set neuer on fysshe / flesshe / 
beest / ne fowle, more than two fyngers and a thrombe / 
thane take your lofe in your lefte hande, 
& holde your knyfe surely ; enbrewe not the table clothe / but wype 
vp your knyfe in your napkyn / than take your trencher 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 
y lofe ronade aboute / than cut the ouer cruste to 
your sonerayne, and cut the nether cruste, 

1. Meat Fritters, 
&c
3. For a standard,
a peacock with his 
tail.
4. Doucettes, 
Paypuff, 
Brew, Snipe, 
Petyperuys and 
Fayge, 
[1? u for n] 
Caraways, &c.
Clear the table.

Kereynge of 
Flesshe.
the parynge, & touche the lefe no more after it is so
served / than clense the table that the sewer may serve
youre soueraynne. Also ye muste knowe the fumositytes'
of fysshe, flesse, and foules, & all maner of sauces
accordynge to theyr appetytes / these ben the fumositytes /
salte, soure, resty, fatte, fried, seneewe, skynnes, honie,
croupes, yonge fiders, heddles, pygous bones, all maner
of legges of bestees & fowlues the vitre syde ; for these
ben fumositytes ; laye them neuer to your soueraynne.

Keruyngge of Flesse.

How to carve
Brawn,

Venison,

[3 Fol. A 5 b.] (cut it in 12 bits
and slice it into the furmity.)

Pheasant,
Stockdoves,

(mince the wings
into the syrupy)

Goose, Teal, &c.,
(take off the legs
and wings.)

Capon,

(mince the wing
with wine or ale)

Plover, Lapwing,

Seruyce.

Take your knyfe in your hande, and cut brawne
in dysshe as it lyeth, & laye it on your soueraynes
trenchour, & se there be mustarde. Venyson with
fourmenty is good for your soueraynne : touche not the
venyson with your hande, but with your knyfe cut it
xii. draugh 3 tes with the edge of your knyfe, and cut it
out in to fourmenty / doo in the same wyse with
pesen & bacon, befe chyne and motton / pare the befe,
cut the motton / & laye to your soueraynne / beware of
fumositytes / salte, senewe, fatte, resty & rawe. In
syruppe, fesande, partryche, stockdoue, & chekynes / in
the lefte hande take them by the pynyon, & with the fore-
parte of your knyfe lyfte vp your wynge / than mynce
it in to the syrupe / beware of skynne rawe & senowe.
Goos, tele, malarde, & swanne, reyse 4 the legges, than the
wynge / laye the body in myddes or in a nother
plater / the wynge in the myddes & the legges ; after
laye the brawne bytwene the legges & / the wynges in
the plater. Capon or henne of grece, lyfte the legges,
than the wynge, & caste on wynge or ale, than mynce
the wynge & giue your soueraynne. Fesande, partryche,
pluer or lapwyng, reyse wynges, & after the legges.

4 The top of the s is broken off, making the letter look like an
l rubbed at the top.
woodcoke, hytture, egryt, snyte, curlewé & heronsewe, 
vulace 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 fyrrst, & beware 
of the trampe in his brest. Pescocke, storke, bustarde 
& shonyllarde, vulace them as a crane, and let 6 fete 
be on styll. Quayle, sparow, larke, martynet, peggyn, 
swalowe, & thrusshe, 6 legges fyrrst, than 6 wynges. 
Fawne, kyde, and lambe, laye the kyndye to your 
soverayn, than lyfe vp the sholdeir & guye your sover-
ayn a rybbe. Venyson roste, cut it in the dysshe, & 
laye it to your soverayne. 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 6 wombe, on eche syde the chyne 6 two 
sydes departed from the chyne, than laye the bulke, 
chyne, & sydes, in 6 dysshe. * Also ye must myyne 
foure lesser to one morcell of mete, that your soverayn 
may take it in the sauce. All bake metes that ben 
hote, open them a-bone the coffyn; & all that ben colde, 
open theym in the mydwayne. Custarde, cheke them 
inche square that your soverayn may ete therof. Dou-
cettes, pare awaye the sydes & the bottom: beware of 
fumosytes. Fruyter vaunte, fruyter say, be good; better 
fruyter pouche; apple fruyters ben good hote / and all 
colde fruters, touche not. Tausey is good / hote wortes, 
or gruell of befe or of motton is good. Gelly, mortrus, 
creme almondes, blancke manger, Iussell, and charlet, 
cabbage, and nombles of a dere, ben good / & all other 
potage beware of.

* Here endeth 6 keruynge of flesshe. And begyyneth sauces for all maner of fowles.

Mustarde is good with brawne, befe, chyne, bacon, 
& motton. Vergius is good to boyled cheekys, 
and capon / swanne with cawdrons / rybbes of
Sauce for Fowles. Feastes and Seruyc.

Garlick, &c., for beef.
Ginger for lamb. Gauncelyne for heronsewe, &c.
Salt, Sugar and Water of Tanne for brew, &c.

White salt for lapwynges, &c.
Cinnamon and salt for thrushes &c.

Befe with garlycke, mustarde, peeper, vergyns; gynger sauce to lamb, pygge, & fawne / mustarde & suger to fesande, partryche, and conye / sauce gamelyne to heronsewe, eyght, plouer, & crane / to brewe, curlew, salte, suger, & water of tame / to bustarde, shonyllarde, & bytture, sauce gamelyne: woodcocke, lapwung, larke, quyle, merynyet, venyson, and snyte, with whyte salte / sparowes & throstelles with salte & synanon / thus with all metes, sauce shall stawe the operacions.

Here endeth the sauces for all maner of fowles and metes.

Here begynneth the feestes and seruyc from Ester vnto whytsundaye.

On Ester daye & so forthe to Pentycost, after y seruynge of the table there shall be set brede, trenchours, and spones, after the estymacyon of them that shall sylt there; and thus ye shall servye your souerayne; laye [six or eight t trenchours / & yf he be of a lower degre [or] estate, laye fyne trenchours / & yf he be of lower degre, four trenchours / & of an other degre, thre trenchours / than cut brede for your souerayne after ye knowe his condycyons, wheder it be cutte in y myddes or pared, or elles for to be cut in small peces. Also ye must understande how y mete shall be serued before youre souerayne, & namely on Ester daye after the governaunce & seruyc of y countree where ye were borne. Fyrste on that daye he shall servye 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 servye potage, as wortes, lowtes, or browes, with befe, motton,

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, Russell with mamony, and rosted, endoured / & pegyons with bake metes, as tartes, chewettes, & flawnes, & other, after the dysposycyon of the cokes. And at souptyme ynyers sauces of motton or vele in broche', after the ordynaunce of the stewarde / and than chekyns with bacon, vele, roste pegyons or lambe, & kydde roste with ye head & the portenaunce on lambe & pygges fete, with vinegre & percely theron, & a tensye fried, & other bake metes / ye shall vnderstaunde this maner of servyce 2 durth to Pentecoste, same fysshe dayes. Also take hede how ye shall araye these thynges before your souerayne / yrste ye shall se there be grene sauces of sorell or of vynes, that is holde a sauce for the yrste course / and ye shall begyn to reye the capon.

Here endeth the feest of Eester tyll Pentecoste. And here begynneth keruyng of all maner of fowles.

Sauce that 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.

Lyfte that swanne.

Take and dyghte hym as a goose, but let hym haue a laryour brawne, & loke ye haue chawdron.

Alaye that fesande.

Take a fesande, and reye his legges & his wynges as it were an henne, & no sauce but onely salte.

wynge that partryche.

Take a partryche, and reye his legges and his wynges as a henne / & ye mynce hym, sauce hym with

Keruyng of all maner of Fowles.

How to carwe a Capon.

Sauce; green sauce or verjuice.

Swan.

Chawdron is the sauce for him.

Pheasant.

No sauce but Salt.

Partridge.
Sauce for Partridges.

How to carve a Quail.

Sauce: salt.

Crane.

Sauce: ginger, mustard, vinegar, and salt.

Heron.

Sauce as before.

Bittern.

Salt, the sauce.

Egret.

Salt, the sauce.

Curlew.

Salt, as sauce.

Brew.

Salt, as sauce.

Cony (or Rabbit.)

Sauce: vinegar and ginger.

wyne, poudre of gynger, & salte / that set it vpon a chafyng-dysshe of coles to warme & serve it.

wyng that quayle.

Take a quayle, and reyse his legges and his wynges as an henni, and no sauce but salte.

Dysplaye that crane.

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.

Dysmembre that heron.

Take an heron, and reyse his legges and his wynges as a crane, and sauce hym with vynegre, mustarde, poudre of gynger, and salte.

Vnioint that bytture.

Take a bytture, and reyse his legges & his wynges as an heron, & no sauce but salte.

Breke that egryt.

Take an egryt, and reyse his legges and his wynges as an heron, and no sauce but salte.

Vntache that curlewe.

Take a curlewe, and reyse his legges and his wynges as an henni, and no sauce but salte.

Vntache that brewe.

Take a brewe, and reyse his legges and his wynges in the same maner, and no sauce but onely salte, & serve your souerayne.

Vnlace that cony.

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 Sarcel.

Take a Sarcel or a teele, and reyse his wynges & his legges, and no sauce but salte onely.

Mynce that Plouer.

Take a Plouer, and reyse his legges and his wynges as an Henne, and no sauce but onely salt.

A Snyte.

Take a Snyte, and reyse his wynges, his legges, and his sholdres, as a Plouer; and no sauce but salte.

Thye that Woodcocke.

Take a Woodcocke, & reyse his legges and his wynges as an Henne; this done, dyght the brayne. And here begynneth the feest from Pentecost unto mydsummer.

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 / & ye the capons be soden, araye hym in the maner aforesayd. And when 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 fice. Fyrst ye shall cut the ryght legge and the ryght sholdre, & bytwene the foure members 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, Russell, charlet, or mortrus, with yonge geese, vele, porke, pygynos or chekyns rosted, with Payne puffe / fruyters, and other bake metes after the ordynauenge of the coke. Also the goose ought to be cut membre to membre, begynnynge at the ryght legge, and so forth vnder the ryght wyngye.
& not upon the joint above / & it ought for to be eten with grene garlyke, or with sorell, or tender vynes, or vergyns in somer season, after the pleasure of your souerayne. Also ye shall understande that all maner of fowle that hath hole fete shold be reysed vnder the wynge, and not aboue.

Here endeth the feast from Pentecost to mydsummer. And here begynneth from the feast of saynt John the baptist unto Myghelmasse.

First Course: soups, vegetables, legs of Pork, &c.
Second Course: roast Mutton, glazed Pigeons, Fritters, &c.
Serve a Pheasant dry, with salt and ginger:
- a Heronsewe with salt and powder (blanche?)
- Treat open-clawed birds like capons.

From the feast of saynt Myghell vnto the feast of Chrystynmasse.

- 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 balke metes as is aforesayde. And ye ye kerue afore your lorde or your lady ony soden flesshe, kerue awaye the skynne abowe / than kerue resonably of ye flesshe to your lorde or lady, and specally for ladyes, for ye wyll soone be angry, for theyr thoughtes ben soone changed / and some lordeys wyll be some pleased, & some wyll not / as they be of complexyon. The goos & swanne may be cut as ye do other fowles ye haue hole fete, or elles as your lorde or your lady wyll aske it. Also a swanne with chawdron, capon, or fesande, ought for to be arayed as it is aforesayd / but the skynne must be had awaye / & when they ben kered before your lorde or your lady / for generally the skynne of all maner cloven foted fowles is vnholosome / & the skynne of all maner hole foted fowles ben holosome for to be eten. Also wete ye well that all maner hole foted fowles that haue theyr lyuyng upon the water, theyr skynnes ben holosome & clene, for by clenes of the water / & fysshe, is theyr lyuyng. And ye that they ete any stynkyng thynge, it is made so clene with " water that all the corrupcyon is clene gone awaye frome it. And the skynne of capon, henne, or chekyn, ben not so clene, for the[y] ete foule thynges in the strete / & therefore the skynnes ben not so holosome / for it is not theyr kynde to entre in to y ryuer to make theyr mete voyde of y fylth. Mallarde, goose, or swanne, they ete upon the londe foule mete / but a-non, after theyr kynde, they go to the ryuer, & theyr they clense them of theyr foule stynke. A fesande as it is aforesayd / but y skynne is not holosome / than take y heddes of all felde byrdes and wood byrdes, as fesande, pecoke, partryche, woodcocke, and curlewe, for they ete in for they cat.

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 them.

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,
theyr degrees foule thynges, as wormes, todes, and other suche.

Here endeth the feestes and the keruynge of fysshe, And here begynneth the sewyng of fysshe.

The fyrst course.

To go to sewyng of fysshe: musculade, menewcs in sewe of porpas or of samon, bacon herynge with suger, grene fysshe, pyke, lampraye, salens, porpas rosted, bake gurnade, and lampraye bake.

The seconde course.

Gelly whyte and rede, dates in confetes, congre, samon, dorrey, brytte, turbot, halibut / for standarde, base, troute, molette, cheuene, sele, eles & lamprayes roost, tenche in gelly.

The thyrde course.

Fresshe sturygon, breme, perche in gelly, a Joll of samon, sturygon, and welkes; apples & peres rosted with suger candy. Fyges of malyke, & raysyns, dates capte with myneed gynger / wafers and ypocras, they ben agreeable / this feest is done, voyde ye the table.

Here endeth sewyng of fysshe. And here foloweth keruynge of fysshe.

The keruer of fysshe must se to pessene & fourmen-tye the tayle and Æ lyuer: ye must loke ye there be a salte purpos, or sele turrentyne, & do after Æ fourme of venyson / baken herynge, laye it hole vpon your soueraynes trenchour / whyte herynge in a dishe, open it by Æ backe, pyke out the bones & the rowe, & se there be mustarde. Of salte fysshe, grene fysshe, salt samon & congre, pare away Æ skyn / salte fysshe, stocke fysshe, marlynge, makrell, and hake, with butter: take awaye the bones & the skynnes. A pyke, laye Æ
wombe vpon his trenchour with pyke sauce ymough.
A salt e lampraye, gborne 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. Garnarde, rochet, breme, cheneuene,
base, molet, roche, perche, sole, makrell & whytynge,
haddocke and codlynyge, reys them by the backe, &
pyke out the bones, & clense the refet in e bely.
Carpe, breme, sole, & troute, backe & belly togyder.
Samon, congare, sturgyon, turbot, thorpole, thornebacke,
honde-fysshe, & halybut, cut them in the dyssh e as y
porpas aboute / tenche in his sauce, cut it / eles &
lamprayes roost, pull of the skynne, pyke out e bones,
put therto vyneger & poudre. A crabbe, breke hym
a-sonder in to a dysshe, make e shelle clenye, & 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 the belly, and take out y fysshe; pare away the
reed skynne, and mynce it thynne; put vynegre in the
dyssh e, and set in on e tabyl without hete. A Iol of
sturgyon, cut it in thynne morselles, & lay it rounde
aboute the dysshe. Fresshe lampraye bake: open y
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 & pouder of
synamon / than cut a gobone of the lampraye, & mynce
the gobone thynne, and laye it in the galentyne ; than
set it vpon the fyre to hete. Fresshe herynge with
alte & wyne / shrympes wel pyked, flowadres, gogyons,
mewes & muscelles, eles and lamprayes; sprottes is
good in sewe / musculade in wortes / oystres in cyan,
oysters in grany, mewes in porpas, samon & seele,
gelly whyte and reede, creme of almoundes, dates in
Sauces for Fish.

Sauces for Fish.

Mustard for Salmon, &c.;

Vinegar for salt Whale, &c.;

Galantyne for Lamprey;

Vergiance for Roach, &c.;

Cinnamon for Chub, &c.;

Green Sauce for Halibut, &c.

comites, fore and quynes in syruple, with percyed rotes; mortus of houndes fyssh, ryse standyng.

Here endeth the kernyng of fyssh. And here begynmeth sauces for all maner of fyssh.

Mustarde is good for salte herynge / salte fyssh, salte congre, samon, sparlynge, salt cle & lynge: vynegre is good with salte porpas, turrentyne salte / sturgyon salte, threpol, & salt wale / lampray with galantyne / vergyus to roche, dace, breme, molet, base, flounders, sole, crabbe, and cheuene, with poudre of synamon ; to thornebaeke, herynge, houndefysshe, had-docke, whytyngre, & coddle, vynegre, poudre of synamon, & gynger; grene sauce is good with grene fyssh & 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 accordyng to theyr appetyte.

The Duties of a Chamberlaine.

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;

[i Fol. b 5.] warn his petycote, &c.;

put on his shoes,

tie up his hose,

The chaumberlayne.

The chaumberlayne muste be dylygent & clenly in his offyce, with his heed kemberd, & so to his souerayn that he be not recheles, & se that he haue a clene sherte, breche, petycote, and doublet / than brushe his hosen within & without, & se his shone & slyppers be made clene / & at morne when your souerayne wyll ayrse, 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 cuyshen, an other vnder his fete / than 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
his doublet hole by hole, & laye the clothe aboute his necke & keme his hede / than loke ye haue a basyn, & an ewer with warme water, and a towell, and washe his handes / than knele vpon your knee, & aske your souerayne what robe he wyll were, & brynge him such as your souerayne commanaudeth, & put it vpon hym; than doo his gyrdel aboute hym, & take your leve 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 leve goodly, & go to youre soueraynes chamber, & 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 & sweete, or elles loke ye haue clene shetes / than make vp his bedde manerly, than lay the hed shetes & the pylowes / than take vp the towel & the basyn, & laye carpentes aboute the bedde, or wyndowes & cupbordes layde with carpettes and cuyysshyns. Also loke there be a good fyre brennynge bryght / & se the hous of hesement be sweete & clene, & the preny borde covered with a grene clothe and a cuysshyn / than se there be blanked, donne, or cotton, for your souerayne / & 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 / & keme his heed, & put on his kercher and his bonet / than sprede downe his bedde, laye the heed shete and the pylowes / & when your souerayne is to bedde 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 leve manerly that your souerayne may take his rest merly.

Here endeth of the chaumberlayne.
Here foloweth of the Marshall and the vssher.

The Marshall and the vssher muste knowe all the estates of the chyrche, and the hyghe estate of a kynge, with the blode royall.

1. The estate of a Pope hath no pere.
2. The estate of an Emperour is nexte.
3. The estate of a kynge.
4. The estate of a cardynall.
5. The estate of a kynges sone, a prynce.
6. The estate of an archebysshop.
7. The estate of a duke
8. The estate of a bysshop
9. The estate of a marques
10. The estate of an erle
11. The estate of a vycount
12. The estate of a baron.
13. The estate of an abbot with a myter
14. The estate of the thre chefe Iuges & the Mayre of London.
15. The estate of an abbot without a myter
16. The estate of a knyght bacheler
17. The estate of a pryour, dene, archedeken, or knyght
18. The estate of the mayster of the rolles.
19. The estate of other Iustices & barons of the cheker
20. The estate of the mayre of Calays.
21. The estate of a prouyncyall, a doctour dyvyne,
22. The estate of a prothonat: he is aboue the popes collectour, and a doctour of bothe the lawes.
23. The estate of him that hath ben mayre of London and servaunt of the lawe.
24. The estate of a mayster of the chauncery, and other worshipfull prechours of pardon, and clerkes that ben gradewable / & all other ordres of
chastitye, persones & preestes, worshipfull mar-
chauntes & 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 chaumbr
e or in panylyon, that neyther se other.

Bysshoppes, Marques, Erles, & Vycountes, all these
may syt two at a messe.

A baron, & the mayre of London, & thre chese
Iuges, and the speker of the parlyament, & an
abbot with a myter, all these may syt two or
thre at a messe.

And all other estates may syt thre or foure at a
messe.

Also the Marshall muste vnderstande and knowe
the blode royall, for some lorde is of blode royall & of
small lyuclode. And some knyght is wedded to a
lady of royal blode; she shal kepe the estate that she
was before. And a lady of lower degree shal kepe the
estate of her lorde's blode / & therfore the royall blode
shall hane the reverence, as I haue shewed you here
before.

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.

Also the marshall must take heed vnto stranggers,
& put them to worshyp & reverence; for and they hane
good chere it is your soueraynes honour.

Also a Marshall muste take hede yf the kynges
sende to your souerayne ony message; and yf he send
a knygnt, receyue hym as a baron; and yf he sende a
squer, receyue hym as a knygnt / and yf he sende you
a yoman, receyue hym as a squyer / and yf he sende
you a grome, receyue hym as a yoman.
Also it is noo rebuke to a knyght to sette a gromo of the kynge at his table.

Here endeth the boke of servyce, & kenyng, 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 strette at the sygne of the sonne. The yere of our lorde god M.CCCCC.xiiij.

[Wyynkyn 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—

Frage (p. 157, l. 10). This may be for Sage, the herb, or a variety of Fritter, like Frager vauntes (p. 157, l. 2; p. 159, l. 24), frager say (p. 159, l. 24), or a dish that I cannot find, or a way of spelling figs.

Frager 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 zolkes of cyren and the white also, and sothen porke brayed, and sage; and let hit boyle tvl hit crudde, and colour it with saffron, and dresse hit up, and serve hit forthe.” Another recipe for Charlet Enforced follows, and there are others for Charlet and Charlet icoloured, in Liber Cure, p. 11.


Browes, p. 160, last line. This is doubtless the Brus of Household Ordinances, p. 427, and the brus of Liber Cure, p. 19, l. 3, brewis, or broth. Brus was made of chopped pig’s-inwards, leeks, onions, bread, blood, vinegar. For ‘Brewowes in Somere’ see II. Ord. p. 453.

Cheuwettes, 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 Chuewets 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. 11. Markham’s Recipe for ‘A Chewet Pye’ is at p. 80-1 of his English Housewife. Chevett, or small Pie; minced or otherwise. R. Holme. See also two recipes in MS. Harl. 279, fol. 38.

Flaines (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 Flaine 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.” II. 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 beet,” Liber Cure. p. 12.
26. Muffett also recommends Gilly-flour Vinegar as the best sauce for sturgeon in summer, p. 172; and Vinegar of Clove-Gillyflowers is mentioned by Culpepper, p. 97, Physical Directory, 1649.

"Peggye I take to be the Pykulle of Liber Cure Coecorum, p. 31, made thus;

'...Take dropping of capone roystyd wele

With wyne and mustarde, as have bou cele [bliss],

With onyons smalle schrad, and sothum in greece,

Meng alle in fere, and forthe hit mesure.'

The new Wine is Campole, p. 153. Henderson does not mention it; Halliwell has 'Campeles. 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 certain white grape, which hath very white kernels.' Cotgrave.

Of new Fish W. de Worde names the Salens (p. 166, l. 8), Cottell and Teach (p. 167). Torrentyne he makes sele turrentyke (p. 166, l. 8 from bottom) seemingly, but has turrentyke salte as a fish salted, at p. 168, l. 7.

Cottell, p. 168, l. 14, the cuttlefish. Of these, Sepia vel Lolligines calamariae, Muffet says, they are called also 'sleewe' for their shape, and 'seripes' for their lucky humour wherewith they are replenished, and are commended by Galen for great nourishers; their skins be as smooth as any women, 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 thummy. Aldrovandi, de Piscibus, treating of the synonyms of the Salmon, p. 482, says, "Græcan salmonis nomenclaturam non inuenio, neque est quod id miretur curiosus lector, eum in Oceano tantum flumiaibusque in eum se exonerantibus reperiatur, ad quæ veteres Græci nunquam penetrarunt. Qui voluerit, Salangem appellare poterit. Σαλόχες enim boni, id est, delicati pisces nomen legitur apud He- sychium, nec preterea qui sit, explicatur: aut a migrandi natura καταμαύρωσε, vel ἐφώμας flaviatilis dicatur, nam Aristoteles in mari dromades vocat Thunnos aliosque gregales, qui aliunde in Pontum excurrit, et vix vno loco conquiscent; aut nomen fingatur a salta, & ἀλμος diecurt. Non placeat tamen, salmonis nomen a saltu deduci, aut etiam a sale, licet saliendi natura ei optimè quadret saleque aut moria inmeturaria etiam solet. Non enim latine sed a Germanis Belgisue Rheni acceolis, aut Gallis Aquitaniae accepta vox est." See also p. 313. "Scarudula, et Incobia ex Pigis, et Plota, Salena." Gesner, de Piscibus, p. 273. Can salens be the Greek 'σαλήν, a shell-fish, perhaps like the razor-fish. Epich. p. 22."—Liddell and Scott.—I presume not. 'Solæ. The flesh is sweet; they may be eaten fried or boiled.' 1661, R. Lovell, Hist. of Animals, p. 240. 'Solen: A genus of bivalve mollusks, having a long slender shell; razor-fish.' Webster's Dict.

Sele turrentyke, 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 fried with onions, butter, and vinegar, then sodden. Muffett, p. 166.
The

Boke of Curtasye.

FROM THE SLOANE MS. 1986 IN THE BRITISH MUSEUM, AB. 1430—40 A.D.


<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Here begynnethe the fyrst boke of curtasye</td>
<td>177</td>
</tr>
<tr>
<td>The second book</td>
<td>181</td>
</tr>
<tr>
<td>The third book:</td>
<td></td>
</tr>
<tr>
<td>De officiarijs in curijs dominorum</td>
<td>187</td>
</tr>
<tr>
<td>De Ianiore</td>
<td>188</td>
</tr>
<tr>
<td>De Marescallo aule</td>
<td>188</td>
</tr>
<tr>
<td>Per quantum tempus armigeri habe bunt liberatam et ignis ardebit in aula</td>
<td>189</td>
</tr>
<tr>
<td>De pincernario, panetario, et cocis sibi servientibus</td>
<td>190</td>
</tr>
<tr>
<td>De officio pincernarij</td>
<td>190</td>
</tr>
<tr>
<td>De hostiario et suis servientibus</td>
<td>190</td>
</tr>
<tr>
<td>De Officio garcionum</td>
<td>191</td>
</tr>
<tr>
<td>De seneschallo</td>
<td>194</td>
</tr>
<tr>
<td>De contrarotulatore</td>
<td>195</td>
</tr>
<tr>
<td>De superisore</td>
<td>195</td>
</tr>
<tr>
<td>De Clerico cochine</td>
<td>195</td>
</tr>
<tr>
<td>De cancellario</td>
<td>195</td>
</tr>
<tr>
<td>De thesaurizario</td>
<td>196</td>
</tr>
<tr>
<td>De receptore firmarum</td>
<td>197</td>
</tr>
<tr>
<td>De Anenario</td>
<td>197</td>
</tr>
<tr>
<td>De pistore</td>
<td>198</td>
</tr>
<tr>
<td>De venatore et suis canibus</td>
<td>198</td>
</tr>
<tr>
<td>De aquario</td>
<td>199</td>
</tr>
<tr>
<td>Qui debent manus lauare et in quorum domibus</td>
<td>199</td>
</tr>
<tr>
<td>De panetario</td>
<td>200</td>
</tr>
<tr>
<td>De Cultellis domini</td>
<td>200</td>
</tr>
<tr>
<td>De Elemosinario</td>
<td>201</td>
</tr>
<tr>
<td>De serculario</td>
<td>202</td>
</tr>
<tr>
<td>De candelario</td>
<td>204</td>
</tr>
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The boke of Curtasye.

Here begynnethe ye fyrst boke of curtasye.

In this boke he may hit here!
Yf thow be gentylmon, somon, or knaue,

4 The nedis nurture for to haue.
When thou comes to a lordis gate,
The porter pou shalle fynde ther-ate;
Take hym thow shalt py wepyn tho;

8 And aske hym leue in to go
To speke with lorde, lady, squyer, or grome.
Ther-to the nedys to take the tome;  
For yf he be of loghe degre,

12 Than hym falles to come to the ;
Yf he be gentylmon of kyñ,
The porter wille lede the to hym.
When thow come tho halle dor to,

16 Do of thy hode, thy gloues also ;
Yf po halle be at the furst mete,
This lessoun loke thow no3t for-3ete :  
be stuard, countroller, and tresurere,

20 Sittand at de deshe, pou haylse in fere.
Within pe halle set on ayther side,
Sitten other gentylmen as falles pat tyde ;
Enlyne pe fayre to hom also,

24 First to the ry3ht honde pou shalle go,

1 Toom or rymthe. Spacium, tempus, oportunitas. P. Parv.
and left;

notice the yeomen, then stand before the screen.

till the Marshal or Usher leads you to the table.

Be sedate and courteous if you are set with the gentlemen.

Cut your loaf in two, the top from the bottom;
cut the top crust in 4,
and the bottom in 36.

Put your trencher before you,

and don't eat or drink till your Mess is brought from the kitchen, lest you be thought starved or a glutton.

Have your nails clean.

Don't bite your bread,

but break it,

Don't quarrel at table,
or make grimaces.

HOW TO BEHAVE AT TABLE.

Sitthen to po left honde by neghe pou cast;
To hom pou boghe withouten wrast 1;
Take hede to 3omon on by ryght honde,
28 And sitthen byfore the serene pou stonde

In myddys pe halle opon pe flore,
Whille marshall or vssher come fro pe dore,
And bydle the sitte, or to borde the lede.

Be stabulle of chere for menske 2, y rede;

Yf he pe sette at gentilmoynes borde,
Loke pou be hynde 3 and lyttulle of worde.
Pare by brede and kerne in two,

Tho ouer crust po nether fro;

In fowre pou kutt po ouer dole,
Sett hom to-gedur as hit where hole;
Sithen kutt po nether crust in thre,

And turne hit down, lerne pis at me.

And lay thy trenchour be be-fore,
And sitt vp-ryght for any sore.
Spare brede or wyne, drynke or ale,

To thy messe of kochyn be sett in sale;

Lest men sayne pou art honcur beten,
Or ellis a gloten pat alle men wyte,
Loke by naylys ben clene in blythe,

Lest by felaghe lothe ther-wyth.

Byt not on thy brede and lay hit down,—
That is no curteyse to vse in towñ ;—
But breke as myche as pou wylle ete,

The remelant to pore pou shalle lete.

In peese pou ete, and euere escheue
To flyte 4 at borde ; pat may pe rewe.
Yf pou make mawes 5 on any wyse,

A velany pou kacches or euere pou rise.

1 AS. _wresten_, to writhe, twist.
2 grace, civility; from AS. _mennisc_, human; cp. our double sense of _humanity_. H. Coleridge.
3 courteous.
4 AS. _fydan_, dispute, quarrel.
5 Mowe, or skorne. _Vangia, vel valgia, cachina_. Promptorium.
Let neuer 

With morselle of brede \textit{pat} \textit{pou} shalle etc ;

\textit{pat} brede and flesshe in hys cheke bakes.

If any man speke \textit{pat} tyme to the,

\textit{pat} is a scheame for alle the host.

On bothe halfe \textit{py} mouthe, \textit{yf} \textit{pat} \textit{pou} cte,

\textit{ne} suppe not with grete sowndynge

\textit{Ne} lay hit not on thy dishe syde,

\textit{pou} art vn-hynde \textit{yf} \textit{pou} do so.

\textit{Dy}ne mouthe ay wele and fynde

\textit{bl}e pat ys take fro \textit{pe} borde in playne;

\textit{If} \textit{pou} sp[\textit{i}]t ouer the borde, or elles opon,

\textit{pou} schalle be holden an vacurtayse mon ;

\textit{If} \textit{py} nose \textit{pou} clense, as may be-falle,

\textit{pat} is holden a vyse emong men knawe.

\textit{Yf} \textit{py} nose \textit{pou} clense, as may be-falle,

\textit{Oper} ellis thurghe thi tepet \textit{pat} is so gay.
180

Don't pick your teeth at meals,

or drink with food in your mouth,

as you may get choked, or killed, by its stopping your wind.

Tell no tale to harm or shame your companions.

Don't stroke the cat or dog.

Don't dirty the table cloth with your knife.

Don't blow on your food,

or put your knife in your mouth,

or wipe your teeth [Fol. 14.]
or eyes with the table cloth.

If you sit by a good man,

don't put your knee under his thigh.

Don't hand your cup to any one with your back towards him.

Don't lean on your elbow;

Clense not thei thete at mete sittande,  
With knyfe ne stre, styk ne wande.  
While pou holdes mete in mouth, be war  
96 To drynke, pat is an-honest 1 char,

And also tysike for-bedes hit,  
And sais pou may be choket at pat byt;  
Yf hit go py wrang throte into,  
100 And stoppe py wynde, pou art fordo.

Ne telle pou never at borde no tale  
To harme or shame py felawe in sale;  
For if he then withholde his methe 2,  
104 Eftsons he wylle foreast pi dethe.

Where-sere pou sitt at mete in borde,  
Avoide pe cat at on bare worde  
For yt pou stroke cat ower dogge,  
108 Pou art lyke an ape teyed with a clogge.

Also eschewe, with-ousen sryfe,  
To foule pe borde clothe with pi knyfe;  
Ne blow not on py drynke ne mete,  
112 Ne per for colde, neper for hete;

With mete ne bere py knyfe to mowthe,  
Wheper pou be sett be strong or couthe;  
Ne with po borde clothe pi teth pou wype,  
116 Ne py nyen pat rennen rede, as may betyde.

Yf pou sitt by a ryght good man,  
pis lessoñ loke pou penke apoñ:  
Vndur his theghe py kne not pit,  
120 Pou ar fulle lewed yt nou dose hit.

Ne bacwarde sittande gyf noxt py cupe,  
Noper to drynke, noper to suppe;  
Bidde pi frende take cuppe and drynke,  
124 Pat is holden an honest thyng.

Lene not on elbowe at py mete,  
Noper for colde ne for hete;

1 an privative, unhonest. 2 AS. mod, mood, passion, violence.
Dip not thy thombe thy drynke into,
128 \(\text{you art vncurtayse }\text{you hit do} ;
\]
\(\text{In salt saler }\text{you }\text{feed you pit}
\]
\(\text{Oper fisse or fleshe }\text{you men may wyt,}
\]
\(\text{hit is a vye, as men me telles,}
\]
132 \(\text{And gret wonder hit most be elles.}
\]
\(\text{After mete when you shalt washe,}
\]
\(\text{Spitt not in basyn, ne water you dasshe ;}
\]
\(\text{Ne spitt not lostey, for no kyn mede,}
\]
136 \(\text{BEfore no mon of god for drede.}
\]
\(\text{Who so euer despise pis lessoun ryȝt,}
\]
\(\text{At borde to sitt he hase no myȝt.}
\]
\(\text{Here endys now oure fyrst talkyng,}
\]
140 \(\text{Crist graunt vs alle his dere blessyng !}
\]
\(\text{Here endithe }\text{pe [first] boke of curtasye.}
\]

---

**THE SECOND BOOK.**

_Yf that you be a young enfaunt,
And thenke you to scoles for to haunt,
This lesson schalle by maistur pe merke,
You shall learn:
1. Cross of Christ,
2. Pater Noster,
3. Hail Mary and the Creed,
4. In the name of the Trinity,
5. of the Apostles,
6. the Confession.

144 \(\text{Crossris }\text{pe spede in ale }\text{pi werke ;}
\]
\(\text{Sytthen }\text{pater noster he wille }\text{pe teche,}
\]
\(\text{As cristes owne postles con preche ;}
\]
\(\text{After }\text{Aue maria and }\text{pi crede,}
\]
148 \(\text{hit shalle }\text{pe saute at dome of drede ;}
\]
\(\text{Then after to blesse }\text{pe with }\text{pe trinité,}
\]
\(\text{In nomine patris teche he wille }\text{pe ;}
\]
\(\text{pen with marke, mathew, luke, and Ion,}
\]
152 \(\text{With }\text{pe per crucis and the hiegh name ;}
\]
\(\text{To schryue }\text{pe in general you schalle here}
\]
\(\text{by Confiteor and miscreatur in fere.}
\)
Seek the kingdom of God, and worship Him.

At church, take holy water;

pray for all Christian companions;

kneel to God on both knees,
to man only on one.

At the Altar, serve the priest with both hands.

Speak gently to your father and mother, and honour them.

Do to others as you would they should do to you.

Don't be foolishly meek.

The seed of the righteous shall never beg or be shamed.

Be ready forgive,

and fond of peace.

If you cannot give an asker goods,

To seeke pe kyngdum of god, my chylde, 156 therfore worship god, bothe olde and yong, To be in body and soule yliche stronge.

When pou comes to po chirche dore,

Take pe haly water stondand on flore;

Reade or syngge or byd prayeris

To crist, for alle py crysten ferys ;

Be curtayse to god, and knele doun

On bothe knees with grete deuocioun.

To mon pou shalle knele opon pe ton, pe topere to py self pou halde alon. When pou ministers at pe heghe autere,

With bothe hondes pou servye po prest in fere, pe ton to stabulle pe topere

Lest pou payle, my dere broper.

Another curtayse y wyle pe teche,

Thy fadur And modur, with mylde speche, In worship and servye with alle py myyst, pat pou dwelle pe lengur in erthely lyyst.

To anofer man do no more amys

Then pou woldys be doñ of hym and hys; So crist pou pleses, and getes pe loue Of men and god pat sytis aboue.

Be not to meke, but in mene pe holde,

For ellis a folle pou wylle be tolde. He put to ry3twysnes wylle enclyne, As holy wry3t says vs wele and fyne, His sede schalle neuer go seehe hor brede,

Ne suffur of mon no shames dede.

To for-gyf pou shalle pe hast ; To veniaunce loke pou come on last ; Draw pe to pese with alle py strenge pe ;

Fro stryf and bate draw pe on lengpe.

Yf mon aske pe good for goddys sake, And pe wont thynge wher-of to take,
Gyf hym boner wordys on fayre manere,

With glad semblaunt  \(^1\) and pure good cher.

Also of service \(\textit{pou}\) shalle be fre
To every mon in his degré,
\(\textit{pou}\) shalle never lose for to be kynde;

That on forsetis, another hase in mynde.

Yf Any man have part with \(\textit{pe}\) in gyft,
With hym \(\textit{pou}\) make an euen skyft;
Let hit not henge in honde for close,

\(\textit{pou}\) art vncurtayse yf \(\textit{pou}\) hyt dose.

To sayntis yf \(\textit{pou}\) \(\textit{by}\) gate hase hy3t,
Thou shalle fulylle hit with alle \(\textit{by}\) my3t,
Lest god \(\textit{pe}\) stryk with grete veniaunce,

And pyt \(\textit{pe}\) in-to sore penance.

Lene not alle men that speke \(\textit{pe}\) fayre,
\(\textit{Wher}\) \(\textit{pou}\) hit ben comyns, burges, or mayre;
In swete wordis \(\textit{pe}\) nedder was closet,

Disseyuaut etuer and myslosset;
\(\textit{per}\)-fore \(\textit{pou}\) art of adams blode,
With wordis be ware, but \(\textit{pou}\) be wode:
A schort worde is comynly sothe

\(\textit{bat}\) fyurst slydes fro mounes tothe.

Loke ly3er never \(\textit{bat}\) \(\textit{pou}\) be-come,
Kepe \(\textit{pys}\) worde for alle and somme.
Lawye not to off[\(t\)] for no solace,

For no kyn myrthe \(\textit{bat}\) any man mase;
Who lawes alle \(\textit{bat}\) men may se,
A schrew or a folc hym semes to be.

The enmys in \(\textit{pys}\) worlde \(\textit{per}\) are

\(\textit{bat}\) coueyte\(\text{\textit{n}}\) alle men to for-fare,—
The deuel, \(\textit{pe}\) flesshe, \(\textit{pe}\) worlde also,
That wyrkyn mankynde ful mykyl wo:
Yf \(\textit{pou}\) may strye \(\textit{pes}\) pre enmys,

\(\textit{pou}\) may be secur of heuen blys.

Also, my chylde, a-gaynes \(\textit{by}\) lorde
Loke \(\textit{pou}\) stryfe with no kyn worde,
THE RULE OF GOOD MANNERS.

or let or play with him.

[Fol. 16.]
In a strange place

or Iwt or I:iy

Ilh
him.

Ill
1stmngc

place
don't
do

bitive
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

irnmnn
falls,
don't

liingli,
but

lielp

him
up:
your

own
head
may
fall
to
your

feet.

At the Mass, if the priest doesn't please you,

'don't blame him.

Don't tell your secrets to a shrew.

Don't beckon, point, or whisper.

When you meet a man, greet him,
or answer him cheerily if he greets you;
don't be dumb,

lest men say you have no mouth.

Never speak improperly of women,

Ne waiour non with hym þou lay,

228 Ne at þe dyees with hym to play.

Hym that þou knowes of greter state,
Be not hys felaw in rest ne bate.

3if þou be stad in strange contré,

232 Ensereche no fyr þen falles to the,
Ne take no more to do on honde
þen þou may hafe menske of alle in londe.

3if þou se any mon fal by strete,

236 Laweghe not þer-at in drye ne wete,
But helpe hym vp with alle þy myȝt,
As seynt Ambrose þe teches ryȝt;
þou that stondys so sure on sete,

240 Ware lest þy hede falle to þy fete.

My chylde, yf þou stonde at þo masse,
At vndur stondis bothe more and lasse,
Yf þo prest rede not at þy wylle,

244 Repreue hym noȝt, but holde þe stylle.

To any wyȝt þy counselle yf þou schewe,
Be war þat he be not a schrewe,
Lest he disclanndyr þe with tong

248 Amonge alle men, bothe olde and ȝong.

Bekenying, fynguryng, non þou vse,
And pryue rowynyng loke þou refuse.

Yf þou mete knyȝt, ȝomon, or knaue,

252 Haylys hym a-non, “syre, god þou sane.”
Yf he speke fyrst opon þe þore,
Onsware hym gladly with-outer more.

Go not forthe as a dombe freke,

256 Syn god hase laft the tonge to speke;
Lest mean sey be sibbe or couthe,1
“3ond is a mon with-outer mouthe.”

Speke neuer vnhonestly of woman kynde,

260 Ne let hit neuer renne in þy mynde;

1 to relation or friend.
The Boke of Curtasye (Sloane, 1986).

The boke hym calles a chole of chere,
That vylany spekes be wemen sere:
For alle we ben of wymmen born,

Andoure fadurs vs be-forne;
Herfore hit is a vnhonest thyng
To speke of hem in any hethyng.¹

Also a wyfe be, falle of ryȝt

To worscypp yr hyr husbonde bothe day and nyȝt,
To his byddyng be obediente,
And hym to serve with-outen offence.

Yf two brether be at debate,

Loke noȝp pou forȝp in hor hate,
But helpe to staunche hom of malice;
Pen pou art frende to bothe I-wys.

3if pou go with a-noȝp at po 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,
Nopere in fyld, wode, noþer launde,

Ne euyn hym with, but he commaundte.

Yf pou schalle on pilgrymage go,
Be not þe thryd felaw for wele ne wo;
Thre oxen in plowgh may neuer wel drawe,

Nopere be craft, ryȝt, ne lawe.

3if pou be profert to drynk of cup,
Drynke not al of, ne no way sup;
Drynke menskely and gyf agayne,

pat is a curtasye, to speke in playne.

In bedde yf pou falle herberet to be,
With felawe, maystur, or her degré,

for we and our fathers were all born of women.

A wife should, honour and obey her husband,

and serve him.

Try to reconcile brothers if they quarrel.

At a gate, let your equal precede you;

go behind your superior

unless he bids you go beside him.

On a pilgrimage don't be third man:

3 oxen can't draw a plough.

Don't drink all that's in a cup offered you; take a little.

If you sleep with any man, ask what part of

¹ contempt, scorn, O.N. heȝtening. H. Coleridge.
186 HOW TO BEHAVE.

If you journey with any man, find out his name, who he is, where he is going.

With friars on a pilgrimage, do as they do.

Don't put up at a red (haired and faced) man or woman's house.

Answer opponents meekly, but don't tell lies.

Before your lord at table, keep your hands, feet, and fingers still.

Don't stare about, or at the wall, or lean against the post.

Don't pick your nose.

In what pur[t] of pe bedde he wylle lye; Be honest and lye pou fer hym fro, pou art not wyse but pou do so.

With woso men, bope fer and negh, The falle to go, loke pou be slegh To aske his name, and qweche he be, Whidur he wille: kepe welle pes thre.

With freces on pilgrimage yf pat pou go, pat pei wille 3yme, wilne pou also; Als on ny3t pou take by rest, And byde pe day as tru mannes gest.

In no kyn house pat rede mon is, Ne womon of pe same colour y-wys, Take neuer by Innes for no kyn nede, For pose be folke pat ar to drede.

Yf any thurgh sturnes pe oppose, Pat ferr, wilne pou of the same.

Onswere hym mekely and make hym close: But glosand wordys pat falsed is, Forsake, and alle that is omys.

Also yf pou hane a lorde, And stondes by-fors hym at pe borde, While pat pou speke, kepe welle by honde, Thy fete also in pece let stonde,

His curtasé nede he most breke,— Stirraunt fyngurs toos when he shalle speke. Be stabulie of chere and sumwhat ly3t, Ne ouer alle wayne pou not thy sy3t;

Gase not on walles with by neghe?, Fyr ne negh, logh ne heghe;

Let not pe post be-cum by staf, Lest pou be callet a dotet daf; Ne delf pou neuer nose thyrle

With thombe ne fyngur, as zong gyrl;
Rob not by arme ne nost hit claw,
Ne bogh not doue by hede to law;
Whil any man spekes with grete besenes,

Herken his wordis with-outen distresse.

By strete or way yf pou schalle go,
Fro pes two pynges pou kepe pe iro,
Noper to harme chylde ne best,

With castyng, turnyng west ne est;
Ne chanenge pou not in face coloure,
For lyghtnes of worde in halle ne boure;
Yf py vysage chanenge for nost,

Men say 'pe trespas pou hase wroght.'

By-for py lorde, ne mawes pou make
3if pou wyll curtasie with pe take.
With hondes vnwasshen take neuer py mete;

Eft pou sytt—and make no stryf—
Where po est\(^1\) commandys, or ellis po wyf.
Eschewe pe he\(^2\)est place with wyn,

But pou be beden to sitt per-in.
Of curtasie here endis pe secunde fyt,
To heuen crist mot oure saules flyt!

---

THE THIRD BOOK.

De officiarijs in curijs dominorum.

Ow speke we wyll of officiers
Of court, and als of her mestiers.

Four men per ben pat zerdis schalle berc,
Porter, marshalle, stuarde, vsshere;
The porter schalle haue pe lengest wande,
The marshalle a schorter schalle haue in hande;

---

1 Read ost
2 AS. win, contention, labour, war; win, wyn, joy, pleasure.
The porter of chamber smallest schalle hane,  
The stuarde in honde schalle hane a staffe,  
A fyngeur grete, two wharters long.

360 To rule pe men of court ymong.  

De Iamitore.1

The porter falle to kepe po gate,  
pe stokkes with hym erly and late;  
3if any man hase in court mys-gayne,  

364 To porter warde ho schalle be tane,  
per to a-byde pe lordes wylle,  
What he wille deme by ry3twys skylle.  
For wesselle clothes, pat noxt be solde,  

368 pe po[r]ter hase pat warde in holde.  
Of strangers also pat comen to court,  
po porter schalle warne ser at a worde.  
Lyueray he hase of mete and drynke,  

372 And setis with hym who so hym thanke.  
When so ever po lorde remewe schalle  
To castelle til oper as hit may falle,  
For cariage pe porter hors schalle hyre,  

376 Fouru pens a pce with-in po schyre;  
Be statut he schalle take pat on pe day,  
pat is pe kyngis crye in faye.

De Marescallo aule.2

Now of marschalle of halle wylle I spelle;3

380 And what falle to hys ofyce 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. 33), 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. speckle.
In absence of stuarde he shalle areset
Who so euer is rebelle in court or fest;
30
do grome for fuele pat schalle brenne
In halle, chambur, to keechyn, as I pe kenne,
38
He shalle delyuer hit ilke a dele,
In halle make fyre at yche a mele
Borde, trestuls, and formes also,
39
pe cupborde in his warde schalle go,
392
pe dosurs cortines to henge in halle,
Bryng in fyre on allhalawgh day,
To condulemas euen, I dar welle say.

Per quantum tempus armigeri habeunt liberatam et
ignis ardebit in aula.

So longe squiers lyuerés shall hafe, 1
396
Of grome of halle, or ellis his knafe;
But fyre shall hale in halle at mete,
To Cena domini pat men bese etc;
400
pat sett schalle be in erber grene,
And pat schalle be to allhalawgh day,
And of be skyfted, as y pe say.
In halle marshallalle men schalle sett

After here degré, with-outen lett. 2

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
Hail for every
meal;
looks after tables,
trestles, forns,
the cup-board,
and hangings of
the Hall.

Fires last from
Allsaints' Day to
Candlemas Eve,
(Nov. 1 to Feb. 2.)
How long Squires
shall have allow-
ances, and Fire
shall burn in the
Hall,
and thus long,
Squires receive
their daily candle?
(see 1. 399.)

The Marshal
shall seat men in
the Hall.

1 Edward IV.'s Esquires for the Body, IIII, had 'for wynter
lyvere' from All Hallowentide (Nov. 1) tyll Estyr, one percher
wax, one candell wax, ij candells Paris, one tallwood and dimid-
utum, and wages in the countyng-house.' II. Ord. p. 36. So the
Bannerettes, III, or Bachelor Knights (p. 32), who are kervers
and cupberers, take 'for wynter season, from Alhallowentydke till
Estyr, one tortays, one percher, ii candelles wax, ii candelles Paris,
ii tallwood, ii faggotts,' and rushes, litter, all the year; which the
Esquires have too. The Percy household allowance of Wax was
ceiij score viij lb. dimid. of Wax for th' expensys of my House for
oone hole Yere. Viz. Sysex, Trefiletts, 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. II. Ord. p. 37.
Of the Butler, Panter, and Cooks serving him.

They are the Marshal's servants, he shall score up all messes served, and order bread and ale for men, but wine for gentlemen.

Each mess shall be reckoned at 6d, and be scored up to prevent the cook's cheating.

If bread runs short, the Marshal orders more, 'a reward.'

Of the Butler's duties.

He shall put a pot and loaf to each mess, he is the panter's mate.

The Marshal shall see to men's lodging:
The Lord's Chamber and Wardrobe are under the Usher of the Chamber.

Of the Usher and Grooms of the Chamber.

1. Usher,

De piscernario, pancetario, et cecis sibi seruientibus.

The butler, panter, and cokes also,

To hym ar servauntis with-outen mo; Before on his yerde skore shalle he

All messys in halle pat servet be, Commaunde to sett bothe brede and ale To alle men pat servet ben in sale;

To gentilmen with wyne I-bake,

Ellis fayles po service, y under-take; Iche messe at vj brene shalle he
At the countynge house with oper mené; Yf po koke wolde say pat were more,

Pat is po cause pat he hase hit in skore. De panter also yf he wolde stryfe, For rewarde pat sett schalle be be-lyne.

When bredeys fayles at borde aboute,

The marshall gares sett with-outen doute More brede, pat calde is a rewarde, So shalle hit be preuet be-fore stuarde.

De officio piscernariij.

Botler shalle sett for yche a messe

A pot, a lofe, with-outen distresse; Botler, panter, felawes ar ay,
Reken hom to-gedur fulle wel y may.

The marshall shalle herber alle men in fere, That ben of court of any mestere;
Sane pe lordys chamber, po wadrop to, po vsshers of chamber schalle tent po two.

De hostiario et suis seruientibus.

Speke I wylle A lytulle qwyle

Of vsshers of chambrur, with-outen gyle.

1 See the Office of Panetry, H. Ord. p. 70.
2 See the Office of Butler of England, H. Ord. p. 73.
4 This name ussher is a worde of Fresnesh, p. 38.
per is gentylmen, 3omon-vsshers also,
Two gromes at po lest, A page per-to.

De Officio gercionum.¹

Gromes palettis shyn fyle and make litere,²
ix fote on lengthe with-out diswere;
vij fote y-wys hit shalle be brode,
Wele watered, I-wrythen, be craft y-trode,
Wyspes drawn out at fete and syde,
440 Wele wrethyn and turnyd a-saye pat tyde;
On legh vsnokn hit shalle be made,
To po gurdylstode hegh on lengthe and brade.
For lordys two beddys schalle be made,
444 Bothe vtter and inner, so god me glade,
pat hengset shalle be with hole sylour;³
With crochettis⁴ and loupys sett on lyour;⁵
Po valance on fylour⁶ shalle henge with wyn,
448 iij curteyns stre3t drawn with-inne,
pat reche schalle euen to grounde a-boute,
Noper more, noper lesse, with-outen doute;
He strykes hom vp with forket wande,
452 And lappes vp fast a-boute pe lyft hande;

¹ Compare H. Ord. p. 39. 'Yeomen of Chambre, IIII, to make beddes, to bere or hold torches, to sette bourdes, to apparnyle all chaumbres, and suche other servyce as the chaumberlyn, or usshers of chambre command or assijine.' 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 vallo, or a nothcr thyngye (sylure of a walle), Celatum, Celamen, Catholicon, in P. Parv. Fr. Ciell, Heauen, pl. Ciels, a canopic for, and, the Testerne and Valances of a Bed. Cotgrave, A tester over the beadde, canopis. Withals.

⁴ Crochet, a small hooke.

⁵ Lyowre, to bynde wythe precyous clothys. Ligatorium. P. Parv.

OF THE GROOMS AND USHER OF THE CHAMBER.

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 set right, orders the table to be set and removed.

Po knep vp turns, and closes on ry3t,

As bolde by nok put henges fullé ly3t.

Owysshennes on sydes shyn lyce fulle mete.

Tapetis 1 of spayne on flore by syde,

Put spard shyn be for pompe and pryde;

Po chambur sydes ry3t to po dore,

He henges with tapetis put ben fullé store;

And fuel to chyrmé hym falle to gete,

And serenes in clof to y-sane po lycet. Fro po lorde at mete when he is sett,

Borde, trestals, and fourmes, with-outen let;

Alle thes pynges kepe schalle he,

And water in chafet for laydyes fie;

IIj perchers of wax þen shalle he fet,

A-bone po chymnë put be sett,

In syce 2 ichon from oþer schalle be

Be lengthe of oþer þut men may se,

To bremee, to voiîde, þut dronkyn is,

Oþer ellis I wote he dose Amys.

Po vssher alle-way schalle sitt at dore

At mete, and walke schalle on þe flore,

To se þat alle be servet on ry3t,

Þat is his office be day and ny3t;

And hyd set borde when tyme schalle be,

And take hom vp when tyme ses he.


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 sices in the King's chambre, H. Ord. p. 41, 'these torches, five, seven, or nine; and as many sices sett upp as there bee torches,' ib. p. 114; and dayly iii other of these gromes, called wayters, to make fyres, to sett up tressyls and bordes, with yomen of chambre, and to help dresse the beddes of sylke and arras. H. Ord. p. 41.
THE BOKE OF CURTASYE (SLOANE, 1986).

The wardrop, he herbers and eke of chambur

480 Ladyes with bedys of coralle and lambur, 
Jo vsshere schalle hydele Jo wardropere
Make redy for alle nyȝt be-fore þe fere ; 
þen brynȝis he forthe nyȝt goun also,

484 And spredys a tapet and qwysshens two, 
He layes hom þen opon a fourme, 
And foteshete þer-on and hit returne.

488 Syttand on foteshete skyft hyȝ gwn at nyȝt, 
þen vssher gose to þo botré,
"Hane in for alle nyȝt, syr," says he;
Fyrst to þe chaundeler he schalle go,

492 To take a tortes-lyȝt hym fro ;

496 To take a tortes-lyȝt hym fro ;
Bothe wyne and ale he tase indede, 
þo botler says, with-outen drede, 
No mete for mon schalle sayed be,

500 "Syrs, haue in with-outen stryffe ;"
Manchet and chet bred he schalle take, 
þo pantere assayes þat hit be bake ; 
A Morton of wax þet wille he brynȝ, 

504 Fro chambur, syr, with-out lesyn ; 
Þat alle nyȝt brennes in bassyn clere, 
To saue þo chambur on nyȝt for fyre.

508 The torches han holden wele þat tyme ; 
Tho chambur dore stekes þo vssher thenne, 
With þrecket and tortes þat come brenne ; 

(No meat shall be assayed except for King, Prince, Duke or Heirs-apparent.)

The Usher orders what's wanted from the Buttery:

(No meat shall be assayed except for King, Prince, Duke or Heirs-apparent.)

From the Pantry the Usher takes fine and coarse bread,

and ale and wine.

and a wax-light

that burns all night in a basin.

(The Yeoman-Usher removes the torches.)

The Usher puts lights on the Bedroom door.
OF THE STEWARD.

... brings bread and wine,...

[512] Fro cupborde he brynges bothe brede and wyne.

And fyrst assayes hit wele a[nd] fyne.

But fyrst pe lorde shalle vasshe I-wys,
Fro pe fyr hous when he comen is;

pen kneles pe vscher 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;

Somon vssher before pe dore,
In vttur chambar lies on pe flore.

Of the Steward.

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.

516 Brynges hym in bed where he shalle wynke;

In strong styd on palet he lay,
At home tase lefe and gose his way;

Somon vssher before pe dore,
In vttur chambar lies on pe flore.

520 De seneschallo.¹

¹ Now speke I wylle of po stuarde als,
Few ar trew, but fele ar ² fals.
po clerke of kechyn, countrollower,

524 Stuarde, coke, and surneyour,
Assenten in counsell, with-outen skorne,
How po lorde schalle fare at mete po morne.
Yf any deynte the in countré be,
po stuarde schewes hit to po lorde so fre,

528 And gares by hyt for any cost,
Hit were grete syn and hit were lost.
Byfore pe cours po stuarde comes pen,

532 pe seruer hit next of alle kyn men
Mays way and stondes by syde,
Tyl alle be served at dat tyde.

At countyng stuarde schalle ben,

536 Tylle alle be breuet of wax so grene,
Wrytten in-to bokes, with-out let,

pat be-fore in tabuls hase ben sett,
Tyl countes also per-on ben cast,

540 And somet vp holly at po last.

¹ See the 'Styward of Housholde,' II. Ord. p. 55:6: 'He is head officer.'
² MS. and
De contrarotulatore.¹

The Countrollour shalle wryte to hym,
Taunt rescen, no more I myn;
And taunt dispendu pat same day,

Vnountabulle he is, as y you say.

De superuisore.²

Surueour and stuande also,
The thre folke and no mo,
For no3t resayuen but ever sene

pat nopyng fayle and alle be whene;
pat po clerke of kechyn schulde not mys,
per-fore po countrollour, as hafe I blys,
Wrytes vp po somme as every day,

And helps to count, as I you say.

De Clerico coquine.³

The clerke of pe cochyyn shalle alle pyng brene,
Of men of court, bothe lothe and leue,
Of achatis and dispenses pen wrytes he,

And wages for gromes and 3emen fre;
At dressour also he shalle stonde,
And fett forthe mete dresset with honde;
Be spicery and store with hym shalle dwelle,

And mony thynges als, as I no3t telle,
For clethyng of officers alle in fere,
Sane pe lorde hym self and ladys dere.

De cancellario.⁴

The chaunceler answeres for hor clothyng,

For 3omen, faukeners, and hor horsyng,

¹ See the "Controller of this household royall," H. Ord. p. 58-9.
² See the duties and allowances of A Surveyour for the Kyng, in Household Ordinances, p. 37.
³ See the 'cheyf clerke of 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 Chaunceller of England 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 householde,' p. 61.
For his wardrop and wages also;
And these patentis mony and mo;
Yf po lorde gyf o3t to terme of lyf,
The channeler hit seles with-outen stryf;
Tut came nos plicra men seyne, pat* is quando
nobis place,
pat is, whille vs lykes hym no3t omys;
Ouer-se hys londes pat alle be ry3t:
On of po grete he is of my3t.

De thesaurizario.1

Now speke y wylle of tresurere,
Husbande and houswyf he is in fere;
Of pe resayuer he shalle resayne,
Alle pat is gadurt of baylé and grayne,2
Of pe lordes courtes and forfetis als,
Wheper pay ben ry3t or pay ben fals.
To po clerke of cochen he payes moné
For vetyale to bye opon po countré:
The clerke to kater and pulter is,
To baker and butler bothe y-wys
Gyffys seluer to bye in alle thyng
pat longes to here office, with-outen lesyng.
Ye tresurer schalle gyfe alkyn wage,
To squyer, 3omon, grome, or page.
po resayuer and po tresurer,
po clerke of cochen and channeler,
Grayuis, and baylys, and parker,
Schone come to acontes euery 3ere
By-fore po auditour of po lorde onone,
pat schulde be tres as any stone;
Yf he dose hom no ry3t lele,
To A baron of chekker pay nun hit pele.

1 See the 'Thesaurere of Housholde' in Edw. IV.'s Liber Niger, H. Ord. p. 56-8: 'the grete charge of polye 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. per
Of the Receiver of Rents.

He gives receipts, and gets a fee of 6d.

He pays fees to park-keepers, and looks after castles and manor-houses.

Of the Avenario.

He shall give the horses in the stable two armsful of hay and a peck of oats, daily.

A Squire is Master of the Horse; under him are Avenier and Farrier.

An halpeny on day he takes hym to;

Rents, in kind or money; AS. feorme, food, goods.

Or loned.


Prouender or menglid corne—fovraille. Palsgrave.


The latest prices he gives for shoeing are in 1100; "Alton Barnes, Shoeing 5 horses, a year, 6s. 8d. Takley. Shoeing 2 cart horses [a year] 1s. 8d." A.D. 1163, 'fore shoyinge ij.d.' Manners and Household Expenses (ed. Dawson Turner), 1841, p. 380. (Sir Jn. Howard, Kn., 1462-9.) The Percy allowance in 1512 was "ij s.
and grooms and pages hired

at 24. a day, or 3 farthings, [Vol. 25.]

and footmen who run by ladies' bridles.

Of the Baker.

Of the Huntsman and his Hounds.

He gets a half-penny a day for every hound.

The Feuterer 2 lots of bread if he has 2 leash of Greyhounds, and a bone for each,

besides perquisites of skins, &c.

Of the Baker and Huntsman.

Vndur ben gromes and pages mony one, Pat ben at wage everychone;
Som at two pons on a day,

And som at ij ob., I 3ou say;
Mony of hem fote-men per ben, Pat remnen by pe brydels of ladys shene.

De pistore.¹

Of po baker now speke y wylle,

Out of a London bushel he shall bake 20 leaves, fine and coarse.

Of the Baker.

Of the Huntsman and his Hounds.

De venatore et suis canibus.

A halpeny po hunte takes on pe day
For every hounde, po sothe to say:
Po vewter, two cast of brede he tase,

Two lesshe of grehounds yf pat he hase;
To yche a bone, pat is to telle,
If I to zou pe sothe shalle spelle;
By-syde hys vantage pat may be-falle,
Of skynies and oper thynges with-alle,
Pat hunteres con telle better pan I,
Per-fore I leue hit wytt[ur]ly.

vioj d. every Hors Shoynge for the hole Yere by estimacion, Viz. a Hors to be shodd oons in iiij moneths without they jornay:” p. 24.
A horse’s daily allowance was ‘a Peck of Oats, or 4d. in Bredec 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 Bakhouse, H. Ord. p. 68-70. ‘The sercaunt of thys office to make continually of every bussell, halfe chieta halfe rounde, besydes the flowre for the Kings mouthe, xxvii loves, every one weying, after one daye olde, xxiii ounces of troye weyghtes.’ p. 69.
² Read brown, brown.
De aquario.  

And speke I wylle of oþer mystere

But falles to court, as 3e mun here;
An euere in halle þere nedys to be,
And chandelwe schalle haue and alle napere;
He schalle gef water to gentilmen,

And als in alle zomen.

Qui debent manus lauare et in quorum domibus.

In kynges court and dukes also,
þer zomen schynne wassehe and no mo;—
In duke Ionys house a 3oman þer was,
For his rewarde prayde suche a grace;
þe duke gete graunt þer-of in londe,
Of þe kyng his fader, I vndadurstonde.—(so)
Wosoeter gefes water in lordys chaumber,

In presens of lord or leunedé dere,
He schalle knele downe opon his kne,
Ellys he foryetes his curtase;
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,  
As towelwe hit were rayfarest in hye;
Browers he schalle cast þer-opon,

þat þe lord or schulde clense his fyngers [on],
þe leuedy and whosoeter syttes with-inne,
Alle browers schynnne haue bothe move and myñ.

1 In Edward the Fourth's Court, 'Knights of Household, XII, bachelers sufficiant, and most valiante 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 plaite into many doublings. Cotgrave.
3 Napkins: O. Fr. brueroi is bruyere, heath.
Of the Panter.

He carries 3 loaves cut square for trenchers,
and the covered Saltcellar,
[Fol. 24.]

2 Carving-knives,
and sets the 3rd,
and a spoon to his lord.

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.

Then 3 loaves of white bread are brought, and 1 coarse leaf is put in the Alms-dish.

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

De panetario.

\[\text{De pane comes pe pantere with lones thre,}\]
\[\text{pat square are coruyn of trenchour fre,}\]
\[\text{To sett with-inne and oon with-out,}\]
\[\text{And saller yourlyd and sett in route ;}\]
\[\text{With pe ouenast lofe hit shalle be sett,}\]
\[\text{With-out forthe square, with-outen lett ;}\]
\[\text{Two kermyng knyfes with-oute one,}\]
\[\text{pe thrydde to pe lorde, and als a spoon.}\]

De Cultellis domini.

\[\text{Of pe two po haftes schynne outwarde be,}\]
\[\text{Of pe thrydd pe haft inwarde lays he,}\]
\[\text{pe spony stele per by schalle be layde ;}\]
\[\text{Moo lones of trenchirres at a brayde}\]
\[\text{He settes, and seruys eyr in fere}\]
\[\text{To duches his wyne pat is so dere.}\]
\[\text{Two lones of trenchers and salt po,}\]
\[\text{He settes be-fore his son also ;}\]
\[\text{A lofe of trenchours and salt on last,}\]
\[\text{At bordes ende he settes in hast.}\]
\[\text{pen brede he brynges, in towelle wrytyn,}\]
\[\text{Thre lofys of po wyte schalle be geuyyn ;}\]
\[\text{A chet lofe to po elmys dyshe,}\]
\[\text{Weper he seruyd be with flesehe or fysche ;}\]
\[\text{At aper ende he castes a cope,}\]
\[\text{Layde down on borde, pe endys plyed vp.}\]
\[\text{That he assayes knechande on kne,}\]
\[\text{bo keruer hym parys a schyuer so fre ;}\]
\[\text{And touches bo lounys yn quere a-boute,}\]
\[\text{bo pantere hit ctyts with-oute dowte ;}\]
\[\text{bo euwere thurgh towelle syles 1 clene}\]
\[\text{His water into bo bassynges shene ;}\]
\[\text{bo ouer bassyn per-on schalle close,}\]
\[\text{A towelle per-on, as I suppose,}\]

\[1 \text{Du. zijzen (door een zifte ofte Stramijn), to runne (through a Sift or a Strainer). een Suyde a Pale or a Water-pale. Hexham.}\]
De Elemenario. 3

The aumenere by jis hathe sayde grace,
And in almes dysshe haste set in place;

1 covers. 'Ovr quelmyd or ouer hyllide. *Obelutus.' P. Parv.
2 A.S. flét, room, hall.
the Carver puts
the first loaf in it.

The other leaves
he pares round,
cuts one in two,
and gives the
upper half in
halves to him.
The Almoner has
a staff in his
hand.

He keeps the
broken food and
wine left, for poor
men at the gate,
and is sworn to
give it all to them.

He distributes
silver as he rides.

Of the Sewer (or
setter-on of
Dishes).

The Cook assays
the meat before
it's dished.
The Sewer puts
the cover on it,
and the cover
must never be
raised
for fear of
treason.
(A Dodge: If the
silver dish burns
you,
put bits of bread
under it.)

The Sewer assays
all the food:

per-in be kerner a lofe schalle sette,
To serve god fyrst with-outen lette;
these oper lores he parys a-boute,
Lays hit myd dysshel with-outen doute.
be smalle lofe he cuttis eneu in twyynne,
do ouer dole in two lays to hym.
The aumenere a rod schalle haue in honde,
As office for almes, y vndurstonde.

Alle be broken met he keps y wate,
To dele to pore men at pe 3ate,
And drynke pat leues served in halle;
Of ryche and pore bothe grete and smalle.
He is sworne to ouer-se be servis wele,
And dele hit to be pore euery dele;
Scluer he deles ryland by way;
And his almys dysshel, as I 3on say,
To be porest man pat he can fynde,

Oper ellys I wot he is vnkynde.

De ferculario.

This wyle po squyer to keehyn shalle go,
And brynges a bof for assay po;
po Coke assayes be mete vngry3t,
752
po sewer he takes and koners on ry3t;
Wo so ouer he takes pat mete to bere,
Schalle not so hardy po couertoure re,
For colde ne hote, I warne 3ou alle,
For suspecyoâ of tresoun as may befall.
Yf po syluer dysshel wylle algate brenne,
A sotelté I wylle be kenne,
Take be breddle cornyn and lay by-twene,
760
And kepe be welle hit be not sene;
I teche hit for no curtauysc,
But for pyn ese.

When be sewer comys vnto be borde,
Alle be mete he sayes at on bare worde,
pe potage fyrist with brede y-cornyn,
Conors hom agayn lest pey ben storuyyn;
With fysshke or flessh yf [they] be serued;

768 A morselle per-of shalle he be keruyd;
And touche pe messe over alle aboute,
po sewer hit etis with-outen doute.
With baken mete yf he seruyd be po,

772 po lydes vp-rered or he fyr go,
past or pye he says with-inne,
Dippes breddde in graue no more ne mynne;
3if pe baken mete be colde, as may byfaile,

776 A gobet of po self he says with-alle.
But pou pat berys mete in hande,
Yf po sewer stonde, loke pou stande;
Yf he knele, knele pou so longe for ost,

780 4 Tylle mete be sayde put pou hase broth.
As oft at hegh borde yf brede be nede,
The butler two louys takys indecde;
Fat on settes down, pat ober agayn

784 He barys to cupborde in towelle playn.
As oft as pe kuerer fettyys drynyke,
pe butler assayes hit how good hym thynke;
In pe lordys cupp pat louys vndrynken,

788 Into pe almesdissh hit schalle be sonken.
The kuerer anon with-outen thouxt,
Vnkuers pe cup pat he hase brouyt;
Into pe couertoure wyn he poweres owt,

792 Or in-to a spare pece, with-outen doute;
Assayes, an gefes po lorde to drynyke,
Or settes hit doun as hym goode thynke.

po kuerer 1 schalle kerue po 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,
When bread is wanted, the Butler puts one loaf on the table, the other on the cupboard.
The Butler assayes 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, III, or Bachelor Knights, to be kervers and cupberers in his Courte.' 'The kuerer 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 urbantie.' II. Ord. p. 32-3
and lays it on his trencher,

putting a piece of everything in the Alms-dish,

except any favourite piece or potage sent to a stranger.

(To say more about the Carver would require another section, so I pass it over.)

After dinner the Sewer brings the Surnape, a broad towel and a narrow, and slides it down. The Usher takes one end of the bread, the Almoner the other, and when it is laid, he folds the narrow towel double before his lord and lady. After grace removes them, lays the table on the floor, and takes away the trestles.

Of the Chandler.

796 Of what kyn pese put he wylle ete;
And on hys trenchour he hit layes,
On pys maner with out displayes;
In almesdyssh he layes yche dele,
800 But he is with served at po mele;
But he sende hit to ony strongere,
A pese put is hym leue and dere,
And send hys potage also,
804 But schalle not to be almes go.
Of kerner more, yf I shulde telle,
Anoother fytt penne most I spelle,
Therfore l let hit here oner passe,
808 To make oure talkyng summedelasses.

When pe lorde base eten, po sewer schalle bryng
po surnape on his schulder bryng,
A narow towelle, a brode he syde,
812 And of hys hondes he lettes hit slyde;
pe vssher ledes put on hed ryzt,
po aumener po ower away shalle dyzt.
When pe vssher comys to pe borde ende,
816 Po narow towelle he streches vnkende;
Be fore po lorde and pe lady so dere,
Dowbelle he playes po towelle pe re;
Whenne pe pay haue wassen and grace is sayde,
820 Away he takes at a brayde;
Awoydes po borde in to po flore,
Tase away po trewis put ben so store.

 CGSizeMake De candelario.

言った] Now speke I wylle a lyttulle whyle
824 Of po chandeler, with-outer gyle,

1 See the 'Office of Chaundlere,' H. Ord. p. 82-3. Paris candles, torches, morters, tortayes, sizes, and smalle lightes, are mentioned there.
pat torches\(^1\) and tortes\(^2\) and preketes\(^3\) can make, He can make all
Porchours,\(^4\) snale condel, I vnnder-take; kinds of candles, little and big,
Of wax these candels alle pat brennen,
He snuffs them and mortars of
828 And morter of wax pat I wele kenne; wax, with short
\(\text{po} \) snof of hom dose a-way scissors.
With close sesours, as I 3ow say;
\(\text{be} \) sesours ben schort and rownde y-close, In bed-chambers
832 With plate of irne vp-on bose. wax lights only shall be burnt;
In chambur no ly3t \(\text{per} \) shalle be brent,
Bot of wax \(\text{per}-to, \) yf \(\text{je} \) take tent;
In halle at soper schalle caldels (so) brenne in hall, Candles of
836 Of parys, \(\text{per}-in \) pat alle men kenne;
Iche messe a candelle fro alhalawghe day each mess having
To candelmesse, as I 3ou say;
one from Nov, 1
Of candel liueray squyers schalle haue, to Feb. 2 (see 1.
c895), and squires

840 So long, if hit is mon wille kraue. one too.
Of brede and ale also \(\text{po} \) boteler The Butler shall
Schalle make lyuer\text{\-'}e thurgh-out \(\text{je} \) zere give Squires their
to squyers, and also wyn to kny3t,
844 Or ellys he dose not his office ry3t.
Here endys the thryd speche.
Of alle oure synnes cryst be oure leche,
And bynq vs to his vonyng place!

848 Amen, sayes 3e, for hys grete grace!

\(^1\) Torche. \textit{Cerens.} P. Parv.
\(^2\) ? same as \textit{tortayes}, p. 192, note\(^2\); p. 204, \(n\).
\(^3\) Pryket, of a candystykke, or other lyke. \textit{Stiga}, P. Parv.
Candlesticks (says Mr Way) in ancient times were not fashioned
with nozzles, but with long spikes or \textit{prykets} . . (See wood cut at
the end of this book.) In the Memoriale of Henry, prior of
Canterbury, a.d. 1285, the term \textit{pricklet} 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 welbilovde the Lady
Lucy,' July 16, 1533, included 'at our Chaundrye barr, in Wynter,
every night oon \textit{preket} and foure syes of Waxe, with eight Candells
white lights, and oon Torche.' \textit{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 Vertue by Richard Weste," 1619, 12mo.]
To the Reader.

R Iightly conceine me, and obserue me well,
I Doc 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 never cease to call.

[N.B.—The stops and sidenotes are those of the original, but that has no Headlines.]
The Booke of Demeanor.

Stand straight vpright, and both thy feet together closely standing,
Be sure on't, ever let thine eye be still at thy commanding.

Observe that nothing wanting be which should be on the bord.
Vnlesse a question moved be,
be carefull: not a word.

If thou doe give or fill the drinke,
with duty set it downe,
And take it backe with manlike cheere not like a rusticke Lowne.

If on an errand thou be sent,
make haste and doe not stay,
When all have done, observe the time,
serve God and take away.

When thou hast done and dined well,
remember thou 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 careful care,  
remember every word  
Thy Schoole master shall speake to thee,  
as memory shall afford.  

Let not thy browes be backward drawn,  
it is a signe of pride,  
Exalt them not, it shewes a hart  
most arrogant beside.  

Nor let thine eyes be gloting downe,  
cast with a hanging looke:  
For that to dreamers doth belong,  
that goodnesse cannot brooke.  

Let forehead joyful be and full,  
it shewes a merry part,  
And cheerefulnesse in countenance,  
and pleasantnesse of heart.  

Nor wrinklel let thy countenance be,  
still going to and fro:  
For that belongs to hedge-hogs right,  
they wallow even so.  

Nor imitate with Socrates,  
to wipe thy snivelled nose  
Upon 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.  

Blow not alowd as thou shalt stand,  
for that is most absurd,
Just like a broken winded horse.

it is to be abhord.

Nor practize snufflingly to speake, for that doth imitate
The brutish Storke and Elephant,
yea and the wralling cat.

If thou of force doe chance to neeze, then backwards turne away
From presence of the company,
wherein thou art to stay.

Thy cheekes with shamefac't modesty, dipt in Dame Nature's die,
Not counterfet, nor puffed out,

observe it carefully.

Keepe close thy mouth, for why, thy breath may hap to give offence,
And other worse may be repayd for further recompence.

Nor put thy lips out like a foole as thou wouldst kisse a horse,
When thou before thy betters art, and what is ten times worse,

To gape in such unseemely sort, 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 hear, 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 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, 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,
avoyd from company:
So shall it better be excus'd,
if not through gluttony.

Keep white thy teeth, and wash thy mouth
with water pure and cleane,
And in that washing, mannerly
observe and keep a meane.

Thy head let that be kembd and trimd,
let not thy haire be long,
It is unseemly to the eye,
rebuked by the tongue.

And be not like a slothfull wight,
delightened to hang downe
The head, and lift the shoulders up,
nor with thy browes to frowne.

To carry up the body faire,`
is decent, and doth shew
A comely grace in any one,
Where ever he doth goe.

To hang the head on any side,
doth shew hypocrisie:
And who shall use it trust him not,
he deales with policie.

Let not thy privy members be
layd open to be view'd,
It is most shamefull and abhord,
detestable and rude.
Urine or wind.

Retaine not urine nor the winde,
which doth thy body vex,
So it be done with secrsies,
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,
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 scene.

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.]
Ny. Grossetest's Household Statutes.

Incipit statuta familie bone Memoriae doni pai
Roberti Grossetest, lincolnie episcopi.

Let alle men be warned pat serven 3ou, and waryng
be zon to alle men that be of housedolde, to
serve god and 3ou trewly & diligently and to perform-
yng, or the wylyng of god to be performed and fullfyll-
ynde. Fyrst let servauntis doo perfytely in alle thynge
youre wylle, and kepe they youre commandementis
after god and rythwysnesse, and with-oute condicioun
and also with-oute gref or offensive. And sey ye, that be
principalle heuende or prelate to alle youre servauntis
bothe lesse and more, that they doo fully, reedly, and
trewly, with-oute offensive or ayenceyng, alle youre wille
& commandement that is not ayeynys god. T the secunde ys, that ye
commande them that kepe and
hauke kepyng of youre housedolde, a-fore youre meynye,
that bothe with-in and with-oute the meynye be trewe,
honest, diligent, bothe chast and profitabulle. If the
thrydde: commande ye that noman be admittyd in
youre housedolde, nother inwarde nother wtwarde, but
hit be trusstyd and leyud that ye be trewe and dil-
gent, and namely to that office to the whiche he is
admyttyd ; Also pat he be of goode maners ¶ The
fowrthe: be hit sowyht and examined ofte tymys yf ther is.
be ony untrewe, vnkunnyng, vn honest, lecherous, Dishonest,
strayfulle, drunkē*lewe, vnprofitabulle, yt there be ony suche ysynode or diisamyde vpon these thyngis, that they be caste oute or put fro the howseholde. ¶ The fyft: commaundede 3e that in no wyse be in the howseholde men debatefulle or strayfulle, but that alle be of oon a-corde, of oon wylle, cuen lyke as in them ys oon mynde and oon sowle. ¶ The sixte: commaundede 3e that alle tho that serven in ony offfyce be obedient, and redy, to them that be a-bufe them in thyngis that per-teynyn to there office. ¶ The seuenthe: commaundede 3e that 3oure gentilmen women and other, dayly bere and were there robis in 3oure presence, and namely at the mete, for 3oure worshippe, and not oole robis and not coryng to the lyvrey, nother were they oole schoon ne fyllyd. ¶ The viij: Commaundede 3e that 3oure almys be kepyd, & not sende not to boys and knaflis, nother in the halle nothe oute of pe 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 men, beggers, syke folke and febulle. ¶ The ix.: Make 3e 3oure 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 hero fowre and thre there: and when yeoure chef maynye be sett, then alle gromys may* entre, sitte, And ryse ¶ The x.: Stretyly for-bede 3e that no wyfe I be at 3oure mete. And sytte 3e euere in the myddul of the hye borde, that yeoure fyssegge and chere be schewyd to alle men of bothe partyes, and that 3e may see lyshflly the servaiciis and defaustis: and diligently see 3e that euery day in 3oure mete seson be two men ordeyned to euere-se yeoure mayny, and of that they shalle drede 3ou ¶ The xi: commaundede 3e, and yene licence as lyful tyme as ye may with honeste to them that be in 3oure howseholde, to go home. And whenne 3e yene licence
to them, Assigne 3e to them a short day of comyng a yeone under peyne of lesyng there service. And yf any man speke ayen or be worthe,1 say to hym, "what! wilt ye be lorde? ye wylle pat y servye you after youre wylle," and they that wylle not here that 3e say, effectuallye be they ywarnyd, and ye shalle proyde other servantis the whiche shalle servye you to youre wylle or plesyng. ¶ The xij is: commaund the panytrere with youre brede, & the botelare with wyne and ale, come to-geder afore you at the tabulle afor grace, and let be there thre women assigned to serve the hye tabulle and the two syde tabullis in solene dayes; ¶ And ley they not the vessels deseryng for ale and wyne vppon the tabulle, but afore you, But be they layd vnder ye tabulle. ¶ The 13: commaunde ye the stywarde pat he be besy and diligent to kepe the maynye in hys owne persone inwarde and ytward, and namely in the halle and at mete, that they be-haue them selfe honestly, with-out stryff, fowlespekyng, and noyse; And that they that be ordeynyd to sette messys, bryng them be ordre and continuellly tyl alle be servyd, and not inordinatly, And thorow affecion to personys or by specialte; And take 3e hede to this tyl messys be fully sett in the halle, and after tende ye to youre mette. ¶ The xiiiij: commaunde ye the stywarde pat youre dysshe be welle fyllyd and hepid, and namely of enternes, and of pitance with-oute fat, carkyng that 3e may parte courtesyly to thoo that sitte beside, bothe of the ryght hande and the left, thorow alle the hye tabulle, and to other as plesythe you, thowght they haue of the same that ye haue. At the soper be servantis servyd of ouen messe, & by3th metis, & after of chese. ¶ And yf the[i] come gestis, service schalle be haned as nedythe. ¶ The xv: commaunde ye the officers that they admittte youre knowleechyd men, familiers frendys, and strangers, with mery chere, the
and show them you are glad to see them.

Talk familiarly to your Bailiffs,

ask how your tenants and store do.

Allow no private meals; only those in Hall.

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 drunkelow (drunken, in Chaucer, &c.) as ‘drunk, lewe,’ and vessels as ‘bassels,’ and in adding e’s¹ to some final g’s. He says, by way of Introduction, that, "Though entitled Ordinances for the Household of Bishop Grossete, 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 Grossete’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 termo; alle;
Mystruste not thy frende for none accusation,
4 Fayle him neuer at nede, what so euere befallt;
Solace þi selfe when menz to sporte þee calle;
Largely to speke be wele ware for þat cause;
Rolle faste this reasoun & thynke wele on þis clause.

8 What mann þou seraynyst, alle wey him drede;
His good as þyn owne, euere þou sparc.
Lette neuer þy wylle þy witt ouer lede,
But be glad of euery manyns welfare.

12 Folus lade polys; wisemenz ete þe fysshæ;
Wisemenz hath in þer hondis ofte þat folys
after wysshæ.

Who so in youthe no vertu vsith,
In age alle honour him refusith.

Never mistrust or fail your friend.

Don't talk too much.

Spare your master's goods as your own.

A lawless youth, a despised old age.
STANZAS AND COUPLETS OF COUNSEL.

16 Deame be best in every doute
    Ty1 be trouthe be tryed oute.

A Gentleman says the best he can of every one.

It is be propre of A gentilman
To say the beste hat he can.

20 Si vies dolere tua crimina die miserere
    Permiserere mei frangitur ira dei

[Follows:—Policronica.
Josephus of Iewes hat Nobyl was, the firste Auctour of the booke of Policronica, &c.]
The schoole
of Tertue, and booke of
good Nourture for chyldren, and
youth to learn their dutie by.
Newely perused, corrected,
and augmented by the
first Auctour
F. S. [eager]

With a briefe declaration of the
dutie of eche degree.

Anno. 1557.

Dispite not counsel, rebukiing soly
Esteeme it as, nedefull and holy.

Imprinted at London in Paules
Churchyarde at the signe of
the Hedgehogge by
Wylliam Scares.
THE AUCTOURS NAME IN VERDYT.

S
E
A
G
E
R

Saye well some whyll  by this my labour
Every man yet     Wyll not say the same
Amonge the good    I doubt not faunour
God them for gence  For it me blame
Eche man I wyshe    It shall offende
Reade and then judge Where faulte is amende.

Face aut Tace.
## CONTENTS.

*(Taken from the headings in the Text.)*

<table>
<thead>
<tr>
<th>The mornynge prayer</th>
<th>PAGE 225</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cap. i.</strong> Howe to order thy selfe when thou ryseth, and in apparelynge thy body</td>
<td>226</td>
</tr>
<tr>
<td><strong>Cap. ii.</strong> Howe to behaue thy selfe in going by the strete and in the schoole</td>
<td>227</td>
</tr>
<tr>
<td><strong>Cap. iii.</strong> Howe to behaue thi selfe in seruynge the table</td>
<td>229</td>
</tr>
<tr>
<td><strong>Cap. iv.</strong> Howe to order thy selfe syttyng at the table</td>
<td>231</td>
</tr>
<tr>
<td><strong>Cap. v.</strong> Howe to order thy selfe in the Churche</td>
<td>233</td>
</tr>
<tr>
<td><strong>Cap. vi.</strong> The fruytes of gamynge, vertue and learnynge</td>
<td>234</td>
</tr>
<tr>
<td><strong>Cap. vii.</strong> How to behaue thy selfe in taulkyng with any man</td>
<td>235</td>
</tr>
<tr>
<td><strong>Cap. viii.</strong> How to order thy selfe being sente of message</td>
<td>236</td>
</tr>
<tr>
<td><strong>Cap. ix.</strong> A-gainste Anger, Enuiie, and malice</td>
<td>236</td>
</tr>
<tr>
<td><strong>Cap. x.</strong> The fruytes of charitie, lone, and pacience</td>
<td>237</td>
</tr>
<tr>
<td><strong>Cap. xi.</strong> A-gaine (so) the horrible vice of swearynge</td>
<td>238</td>
</tr>
<tr>
<td><strong>Cap. xii.</strong> A-gainste the vice of filthy talkynge</td>
<td>239</td>
</tr>
<tr>
<td><strong>Cap. xiii.</strong> A-gainste the vice of lyinge</td>
<td>239</td>
</tr>
<tr>
<td>A praier to be saide when thou goest to bedde</td>
<td>240</td>
</tr>
<tr>
<td>The dutie of eche degrded. (so) brefely declared</td>
<td>241</td>
</tr>
</tbody>
</table>
[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, Isoera, &c.,' are those of the original. The rest are the editor's, and he has added headlines, some stops, &c.]
The school of vertue.

First in the mornynge
To God for his grace
This prayer followynge
Thy harte lyftynge vp;
when thou dost awake,
thy petition then make;
vse dayly to say,
Thus begin to pray

"O God, from whom
To thee we repayre
That with thy grace
Vertue to folowe
Heare this our request,
O lorde! moste humbly
This day vs defende,
May do the thynge
That as we in yeares
So in good vertues
To thy honour,
Learninge to lyue well,
In flyinge from all
Applyinge our bookes,
May fructifye and go for-warde
In this vale of miserie
That after this lyfe
We may attayne
The Lords prayer then
So vsyne to do al good gifts procede!

[sign. A. ii.]
First,
say this prayer:

"O God!
in tyme of our nede, thou wouldst vs endue and vyce to exclue:
and graunt our desyre, we do the requyre!
that we walkynge aryght acceptable in thy syght,
And body do growe, we may lykewyse flowe
and ioy of our parentes, and kepe thy commaund
mentes; Vice, synne, and cryme, not losyne our tyme,
here in good doynge into oure lyues endyngue, here transitory
to greater glory." se thou recyte, at mornynge and nyght.

[sign. A. ii. b.]
Defend us this day.

[sign. A. iii.]
Repeat the Lords Prayer night and morning.
How to rise and dress yourself.

Cato.

Don't sleep too long.

Rise early;

[sign. A. iii. b.]

cast up your bed,

and don't let it lie.

Go down,

salute your parents,

wash your hands,

comb your head,

brush your cap and put it on.

[sign. A. iii.]

Cato.

Tie on your shirt-collar,

fasten your girdle,

rub your breeches, clean your shoes,

wipe your nose on a napkin,

pare your nails, clean your ears, wash your teeth.

[A. sign. III. b.]

Have your torn clothes mend, or new ones obtained.

Get your satchell and books, and haste to School,

Howe to order thy selfe when thou rysest,

and in apparelinge thy body.

Capitulo i.

LYE ever slouthe

In health the body

Muche slepe ingendereth

It dulles the the wyt

Early in the mornynge

Thy rayment put on,

To cast vp thy bed

Els may they say

So to departe

It is not semynge

Downe from thy chamber

Thy parentes salute thou,

Thy handes se thou washes,

And of thy rayment

Thy cappe faire brusht,

Takyng it of

Cato doth counsel thee

Declarynge therby

Thy shyrte coler fast

Comely thy rayment

Thy gyrdell about

Thy hose faire rubd

A napkyn se that

Thy nose to clense

Thy nayles, yt nede be,

Thyne eares kepe cleane,

If ought about thee

Thy frendes therof shewe

And they wyll newe

Or the olde mende,

This done, thy setchell

And to the scole

and over much slepe; 50

therby thou shalt 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 shalt go, 70

and the famely also;

and thy hed keame, 74

se torne be no scame;

thy hed couer than, 78

In speakyng 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.

channce to be torne, 102

howe it is wore,

for thee prouyde, 106

In tyme beinge spyde,

and thy bokes take, 110

haste see thou make.
But ere thou go,
That thou take with thee
For these are thynges
Forget not then
The souldiar preparynge
Leaues not at home
No more shulde a scoler
what he at scole
These thynges thus had,
Vnto the schole

Howe to behaue thy selfe in going by
the streate and in the schoole ii.

In goynge by the way
Thy cappe put of,
In geuynge the way
It is a poynte
And thy way fortune
Let it not greue thee
when to the schole
This rule note well
Thy master there beynge,
Declarynge thereby
Thy felowes salute
Lest of inhumanitie
Vnto thy place
Straight go thou to,
Thy bokes take out,
Humbly thy selfe
Therein takyng peace,
Learnynge to get
All thynges some harde
But labour and diligence
we ought not to reckon
That bryngeth ioye
Leaue of then laboure,
with thy selfe forthyneke.
pen, paper, and ynke ;116
for thy study necessary,
with thee them to cary.
hym selfe to the fielde 122
his sworde and his shielde,
forget then truly 126
shulde neede to occupy.
Take straught thy way
without any stay. 132

I N goyynge by the way
Thy cappe put of,
Salute those ye mete ; 136
to suche as passe by,
of siuilitie.
so for to fall,
thy felowes to call. 144
thou shalte resort,
I do the exhort : 148
Salute with all reuerence,
thy dutye and obedience ;
In token of lone, 154
they shal thee reprooue.
appoynted for to syt, 158
and thy setchel vnknyt,
thy lesson then learne 162
Behaue and gouerne.
with all thyne industry
thy boke well applye : 168
when we do begyn,
yet both them wyn ; 172
Virgil.
and coumpt the thyng harde
and pleasure afterwarde ;
and the lacke rue, 178

[sign. A. v.]

Isocr.a.

Cato.
give way to passers by.
(sign. A. v. b.)

Call your playmates on your road.
At School

I do the exhort:
salute your master,
and the scholars.

Go straight
to your place,
undo your setchell,
take out your
1 [Orig. Humbly]
[sign. A. vi.]
books and learn
your lesson ;
stick well to your
books.

If you don't work,
you'll repent it
when you grow up.
Who could now
speak of famous
[sign. A. vi. b.]
edels of old,
had not letters
preserved them?
Cato.
Cicero.
Cato.
Aristot.

Work hard then,
[sign. A. vii.]
and you'll be
thought
worthy to serve
the state.
[t orig. ryme]
Men of low birth
win honour by
Learning,
and then are
doubly happy.
When you doubt,
ask to be told.
[sign. A. vii. b.]
Wish well to
those who warn
you.
On your way
home
walk two and two
orderly
(for which men
will praise you);

Lament and repent
Decades that deserved
Buried had been,
If letters had not then
The truth of suche thynges
Applye thy minde
For learnynge in nede
Nothynge to science
The swttenes wherof
And Cato the wyse
That man wantinge learn-
ynge
The rootes of learnynge
The fruites at last
Then labour for learnynge
The ignorante to teache,
So shalte thou be thought
The common welth to scrue
Experience doth teache
That many to honour
That were of byrthe
Suche is the goodnes
For he that to honour
Is double happy,
If doubte thou dost,
No shame is to learne,
Ignorance doth cause
Forwantynge of knowledge
Then learne to discerne
And suche as thee warne,
when from the schoole
Or orderly then go ye,
your selues matchynge
That men it scyng
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 could nowe resyght?
to learnynge and seyence,
wyll be thy defence. 192
compare wo may well,
all thynges doth excell.
this worthy sayinge hath,
is as the image of death.
most bytter we deme; 202
Moste pleasaunt doth sene.
whyle here thou shalt lyne,
and good example gene ;
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 oule;
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 runnyge on heapes
As at this day
Not vsyne, but refusyne,
As commonly are vsed
As hoopynge and halowyng
That men it hearynge
This follyshnes forsake,
And learne to followe
In goynge by the way
Gape not nor gase not
But soberly go ye
Humblye your selues
Be free of cappe
Create loue of al men
Be lowly and gentyll
Then men con not
In passynge the strete
Vse thou fewe wordes,
Then men shal see
From whom vertues
when thou arte come
Thy leave then takynge
The house then entrynge,
Humbly salute them

as a swarme of bees,
Every man it nowe sees ;
Suche follyshe toyes 254
In these dayes of boyes,
as in huntyng the foxe,
Deryde them with mockes.
this follysh exchewynge,
this order insuyngye. 264
Neyther talke nor iangle,
at every newe fangle, 268
with countinaunce graue ;
towarde all men behaue ;
and full of curtesye ; 274
you shall wyn therby.
and of meke moode ; 278
but of you say good.
Do no man no harme ; 282
and thy tounge charme,
that grace in the groweth
So abundantly floweth.
where thy parentes do dwell,
Byd thy felowes farewell ;
In thy parence presence
with all reuerence. 296

Howe to behaue thi selfe in seruynge

the table. Cap. iii.

When thy parentes downe
In place be ready
With sober countinaunce
Thy handes holdynge vp,

Eue thankes to God
For that shall be
to the table shall syt,
For the purpose moste fyt;
Lokyng them in the face,
this began grace : 304
with one accord
Set on this borde. 308

Look your parents
in the face,
hold up your hands, and say
Grace before
meate.
Grace before Meat.

And be not careful
To eche thynge lynyng
For foode he wyll not
But wyll you fede,
Take well in worth
At this tymbe be

So treatable speakyng
That the hearers therof
Grace beyng sayde,
Sayinge "muche good
Of stature then
It shall become thee
In bringyng to it
For thy parence vpon
Disshes with measure
Els mayste thou happen
On theyr apparell
whiche for to doe
Spare trenchers with nap-
kyns
To serue afterwarde,
Be circumspecte ;
Of necessary thynges
As breade and drynke,
The voyders with bones
At hande be ready,
To fetche or take vp,
when they have done,
The table vp fayre
Fyrste the saulte
Hauynge by thee
thynges from thy handes
That from the table
A voyder vpon
The trenchers and napkyns
what to cate,
the Loude sends meate ;
Se you persyhe, 314
Foster, and cheryshe ;
what he hath sent, 318
therwith content,
Praysynge God." 322
as possible thou can,
May thee understan. 326
Lowe cursie make thou,
May it do you." 330
yf thou be able,
to serve the table 334
Suche meate as shall nede
that tymbe to fede. 338
thou oughtest to fyll,
thy seruicye to spyll 342
Or els on the cloth,
wolde move them to wroth.

See there's plenty
of everythink wanted,
Empty the
Voyders often. 348
Be at hand if any one calls,
When the meat
is ever,
clear the table : 352
1. cover the salt,
2. have a tray by you to carry
things off on,
3. put the
trenchers, &c., in one Voyder,

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.

If there come any gesse.
see nothyng do wante ;
that there be no skant, 354
se there be plentie ;
Ofte se thou emptie. 358
If any do call,
If ought fortune to fall.
then ready make 364
In order to take :
Se that thou couer, 368
Eyther one or other
then to conuaye 372
thou shalt take awaye,
the table then haue, 376
therein to receaue ;
The croomes with a napkyne
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 convenient
when thou shalt see
The ewer take vp,
In powryynge out water
The table then voyde
All thynges thus done,
Before the table
together them swepe, 380
In a voyder them kepe.
A cleane treanchour lay,
As iudge thou soone may;
On the table set, 388
As you may get.
Els ale or beare; 392
If any there were.
Attende with all diligence,
when done haue thy
parence: 398
Do thou tourne in,
At the hygher ende begin.
On the table spreda, —
the cloth take in steade, —
to the table then brynge,
theyr pleasure abydyng.
them rety to washe, 412
and be not to rashe
More then wyll suffise. 416
that they may ryse.
forget not thy dutie, 420
Make thou lowe cursie.

Howe to order thy selte syttynghe at the table.
Capitulo iii.

Children! geue eare
to thy duties to learn,
you may your selues
gouerne.
I say, in no case; 428
Socr. Cato.
Let your betters sit above you.

Presume not to hyghe,
In syttynghe downe,
Suffer eche man
For that is a poynte
when they are serued,
For that is a sygne
of nourture and grace.
HOW TO BEHAVE AT ONE'S OWN DINNER.

Take salt with your knife,
[sign. B. lii. b.] cut your bread, don’t fill your spoon too full, or sup your pottage.

Have your knife sharp.

Don’t smack your lips or gnaw your bones: avoid such beastliness.

[sign. B. v.] Keep your fingers clean, wipe your mouth before drinking.

Plato.
Don’t jabber or stuff.

Cicero.

Silence hurts no one,
[sign. B. v. b.] Isocra.
and is fitted for a child at table.

Cato.

Don’t pick your teeth, or spit too much.

Behave properly.
Don’t laugh too much.

[sign. B. vi.] Learn all the good manners you can.

Saulte with thy knyfe
The breade cut fayre,
Thy spone with pottage
For fyllynge the cloth,
For rudnes it is
Or speake to any,
Thy knyfe se be sharpe
Thy mouth not to full
Not smackyng thy lyppes,
Nor gnawyng the bones
Suche rudenes abhorre,
At the table behaue
Thy fyngers se cleane
Hauynge a Napkyn
Thy mouth therwith
The cup to drynke
Let not thy tongue
And of no matter
Temper thy tongue
For “measure is treasure,”
And measure in althynge
what is without measure
For silence kepynge
where as thy speache
Bothe speache and silence
But sylene is metest
And Cato doth saye,
The fyrst of vertue
Pyke not thy teethe
Nor vse at thy meate
this rudnes of youth
thy selfe manerly
If occasion of laughter
Beware that thou vse
Of good maners learne
It wyll thee preferre
then reache and take, 440
And do not it breake.
to full do not fyll, 444
If thou fortune to spyll,
thy pottage to sup, 448
his head in the cup.
to cut fayre thy meate;
when thou dost cate; 454
As comonly do hogges,
As it were dogges; 458
Suche beastlynes flie,
thy selfe manerly.
that thou euer kepe,
thereon them to wyre;
Cleane do thou make, 468
In hande yf thou take,
At the table walke, 472
Neyther reason nor talke.
and belly alway, 476
the prouerbe doth say,
Is to be vse’d; 480
Ought to be refused.
      thou shalt not be shent,
      May cause thee repent.
      are commendable, 488
      In a chylde at the table.
      that “in olde and yonge
      Is to kepe thy tongue.” 494
at the table syttyng,
Ouer muche spytynge;
Is to be abhorde; 500
Behaue at the borde.
at the table thou se, 504
the same moderately.
So muche as thou can;
when thou art a man. 510
Aristotle the Philosopher
That "maners in a chylde
then playnge on instrumentes
For vertuous maners
Let not this saynge
For playnge of instrumentes
But doth graunt them
Yet maners suche more
Refuse not his counsell,
To vertue and knowledge

this worthy sayinge writ, Aristot.
are more requisit than playing the fiddle,
and other vayne pleasure;
Is a most precious treasure."
In no wyse thee offende,
He doth not discommende,
for a chylde necessary,
see here he doth vary.
Nor his wordes dispise;
By them mayste thou ryse. [sign. B, vi. b.]

Howe to order thy selfe in the Churche.

Cap. v.

When to the Churche
Knelynge or standinge,
All worldely matters
Earnestly prayinge,
A contrite harte
whiche he doth coumpt
To hym thy sinnes
Askynge for them
He is the Phisition
And can to health
Aske then in fayth,
The thynges ye desyre
So they be lawfull
He wyll the heare
More mercifull he is
The auctor and geuer
"All ye that laboure
I wyll you refreshe
These are Chrystes wordes,
Spoken to all suche
Our wylls to his worde
The heavenly habytacion

thou shalt repayer, to God make thy prayer;
From thy mynde set apart,
to God lyfte vp thy hart.
A sweete sacrifice.
shewe and confesse,
Grace and forguyenes;
that knoweth thy sore,
A-gayne thee restore.
Not doubtynge to haue;
ye shall then receaue;
Of God to requyre,
and graunt thy desyre;
then pen can expresse,
He is more mercifull than pen can tell.
and burdened be,
the scripture is playne,
as here suffre payne;
then let vs frame,
therby we may clame. [sign. B, vii. b.]
Avoid

dicing and carding.

Cicero.
Delight in Knowledge, Virtue, and Learning.

Happy is he who cultivates Virtue.

Cursed is he who forsakes it.

Let reason rule you,

[sign. C. i.]

and subdue your lusts.

These ills come from gambling:

In the church comly
In vsage sober,
whyle you be there,
Nor one with an other
Reuerently thy selfe
when to the Church.
Eche thynge hath his tyme,
For that is a token
The Lorde doth call it
And not to be vsed

thy selfe do behaue,
thauke of no matter, 580
whisper nor chatter.
Order alwaye 584
thou shalt come to pray:
Consedy the place, 588
of vertue and grace,
the house of prayer 592
As is a fayer.

The fruites of gamynge, vertue and learnynge.

Capitulo .vi.

Lytte chylde,
For that hath brought
As dysynge, and cardynge,
which many vndoeth,
But yf thou delysthight
Delyght in knowledge,
For learnynge wyll leade thee

And vertue wyll teache thee
Vice beynge subdued,
Happy is the man
By knowledge lykewyse
By vertue agayne
These be the frutes

Cursed is he then
But we erre in wyt
In judgyng that good
Let reason thee rule,
To folowe thy fansie,
But subdue thy luste,
If it shall moue thee

For what hurte by game
No wyse man I thynke

Eschewe thou euergame,—
Many one to shame,—598
And suche other playes,
as we se nowe a dayes. 602
In any earthly thynge,
Vertue, and learnynge, 606
to the schoole of vertue,
Vice to subdue. 610
thou canst not but floryshe;
that vertue doth norysh.
thoushalt douhtes discerne,
thy lyfe well gouerne. 618
By them we do take,
that doth them forsake.
In folowyng ouer will,
which playnly is yll. 626
and not will thee leade
A wronge trace to treads.
and conqeur thy wyll 632
to doe that is yll;
to many doth growe, 636
but doth it well knowe.
Experience doth shewe
That all good men
As strife and debate,
whiche amonge christians,
with cursyng and bannynge,
That no honest harte
These be the fruities
with many more as euill

† How to behaue thy selfe in taulkynge
with any man.

If a man demaunde
In thine aunswere makynge
waie well his wordes,
Eare an aunswere to make
Els may he judge
To answere to a thynge
Suffer his tale
Then speake thou mayst,
Low obeisaunce makynge,
Tretably speaking,
with countinaunce sober
Thy fete inuste to-gether,
Caste not thyne eies
when thou arte praised,
In tellyng thy tale,
Such folly forsake thou,
In audibyl voice
Not hie nor lowe,
Thy wordes se that
And that they spoken
In yttryng wherof
Thy matter therby
whiche order yf thou
From the purpose

and make it manifeste 640
can it but deteste,
murder and thefte, 644
wolde god were lefte,
with swearyng and tearyng,
can abyde the hearyng :
that of them doth spryngye,
that cometh of gamynge.

[sign. C. i. b.]

How to behave
when conversing.

Isocra.
Understand a
question before
you answer it;

[sign. C. ii.]
Then bow to him,
look him in the
face,
and answer
sensibly,
not staring about
or laughing,
but audible
and distinctly,

[sign. C. ii. b.]
your words in due
order;
[1 orig. thal]
or you'll straggle off,
And hastines of speche
Or wyll thee teache
To stut or stammer
Iarne then to leave it,
How enyll a.chylde
Thy selfe beynge judge,
And sure it is taken
whyle yonge you be
This generall rule
In speakyng to any man
The common prouerbe
"Better vnfederde

How to order thy selfe being sente of message.

Cap. viii.

IF of message
Take hede to the same,
Depart not awaye
Know wel thy message
with possible spede
If nede shall requerr it
give the message;
Thy wordes well placinge
As shall thy matter
Thine answere made,
And to thy master
As then the answere
Neither adder nor diminish
Lest after it prone
But the same vtter
No faulte they shall fynde
In most humble wyse
As shall become beste

A Against Anger, Enuie, and malice.

Cap. ix.

IF thou be subjicete
Andreason theerule not,
wyll cause thee to erre, 704
to stut or stammer.
is a foule crime, 708
take warynyng in tyme;
it doth become, 712
hauinge wisedome;
by custome and vre, 716
there is helpe and cure.
yet take with the, 720
Thy head vn-covered be,
remember ye oughte, 724
then vn-taughte."

Against Anger, etc.

The slave of
Anger must fall.
Conquer thy will
Thy fancy not following,
For anger and furie
That thy doyngs to wise men
Thine anger and wrath
For wrath, saith Plato,
The hasty man
His mad moody mynde
And malice thee mone
Dread ever god,
Do not revenge,
For the offender
He is perfectly pacient,
[That] From wrath and furye
Disdaigne nor enuiie
In wordes nor dede
Debate and discruction,
Are the chiefe frutes
And Salomon saith the
Of himself hath
and subdue thy luste, 768 Pericles.
thy cause though be just;
ye will thee so change 772 Anger's deeds are
[sign. C. iii. b.] strange to wise men.
wyll appeare strange.
seke then to appeace, 776
Leades shame in a leace. Plato.
wantes never trouble, 780 Isocra.
his care doth double.
to revenge thy cause, 784
and danger of the lawes.
though in thy power it be,
being thine enemy. 790
we may repute plaine,
himself can refrayne. 794
[sign. C. v.]
The state of thy brother,
not Hurtyng one an other.
contencion and enuiie, 800
of an euyll bodie.
"The harte full of enuiie,
no pleasure nor commoditie." 806

The Fruites of Charitie, love, and pacience.

Cap. x.

Charitie seeketh not
But paciently a-bidinge,
Not enuiyne, but bearinge
So noble is her nature,—
And love doth mone
But malice againe
whiche in the wicked
Pacience thee teacheth
where pacience and love
All hate and debate,
that to her doth belonge.
sustaynyng rather wronge;
with love and pacience,—
forgyuing all ofence. 814
the mynde to mercie,
dothe work the contrarie.
wyll ever beare stroke, 820
therof to beare the yoke.
to-gether do dwell 824
with malice, they expell.

Charity seeketh not her own,
but bears patiently.

Love inlethes to Mercy.

Patience teaches forbearance.
Pithagoras.

Louve constant and faithfull, Pithagoras doth call most principall.

To be a vertue Plato doth speake almoste in effecte 832

"where loue is not, no vertue is perfecte."

Desire then god to assiste the with his grace

Charitie to vse and patience to imbrace;

These three folowinge will the instructe, 840

That to vertues schoole they wyll the conducte,

And from vertues schoole to eternall blisses 844

where incessant ioie continually is.

A-gainge (so) the horrible vice of swearynge. Cap. xi.

Take not God's name in vain, the name of god; 848

or He will plague thee, for fear of his rod.

Pray God to give thee Charity and patience, they shall not escape it.

to lead thee to Virtue's School, and true is his worde, 856

and thence to Eternal Bliss. a two edged sworde;

Against Swearyng.

Beware of His wrath, his heauy indignacion, 860

and live well in thy vocation in thy vocacion

Take not God's name in vain, shall thee set or cal; 864

or He will plague thee. if it fortune to fall —

Pray God to give thee Charity and patience, whiche is the onely waie.

to lead thee to Virtue's School, of a sinner, I saye, 870

and thence to Eternal Bliss. From his wickednesse,

And fear of his rod. in vertue and goodnesse.

If it fortune to fall —

what better art thou for this thy swearyng 876

Blasfamouslye, the name of god tearyng?

Pronokynge his yre and kyndlinge his wrath

Thee for to plague, that geninge the hath

Knowlage and reason thy selfe for to rule, 884

And for to flee the thyng that is euyl.

what better art thou all swearynge to refrayne,

Seneca. And so to lyue by it thou mighte gaine:

Senior doth counsell thee are manifeste and playne,

Although great profite thee to obstaine; 894

Pericles. From sweryngadmonisheth
The lawe of god,
Swearinge amongst vs
The counsell of philosophers
Amongst whom swearing
Much lesse amongst christians
But utterly of them

|| Against the vice of filthy talkynge.  
\textit{Cap. xii.}

\textbf{NO} filthy taulke
Thy tongue therby
Of every idell worde

All men I woulde
To god for it
In earnest or sporte
wichche daye to the iuste
And to the wicked
As we here doe,
Vnles we repente
If god wyll deale
For thinges that be
Then haue we cause

Our lynes lewdly
Thy tongue take hede
From speakyng wordes
Thy wyll and witte
Thy mynde exercise

and commande\lend target="_blank" href="https://example.com"\rangle
\text{God's law forbids gaue,}\text{[sign. C. vii. b.]}\text{swearing,}
\text{and so does the counsel of Philosophers.}
in no wyse haue.
I haue here exprest, was utterly deteste;
ought it to be vsed, cleane to be refused.

|| Against the vice of lyinge.  
\textit{Capitulo xiii.}

\textbf{TO} forge, to fayne,
Requered divers collours
But the utterance of truthe

\text{to flater and lye,}\text{Plato.}
\text{with wordes fayre and slye,}
\text{is so simple and playne  To speak the}
Against Lying. A Nightly Prayer.

That it nedeth no studie
wherefore saye truth,
So shalte thou fynde
Vse truthe, and say truthe,
For tyme of allthings
Shame is the rewarde
Then anoyde shame,
A lyar by his lying
That when he saith truthe
Then let thy talke
And blamed for it
Howe maie a man
But double his dedes,
In tellyng of truthe
Where vthering of lyes
And though a lye
Thrise for that once
Truste then to truthe,
And followe these preceptes:

To forge or to fayne; 950
how euermore stande the case,
more favour and grace. 954
in that thou goest aboute,
the truthe wyll bringe out.
For lying dewe; 960
and vther wordes trewe.
this profet doth get, 964
no man wyll him credet;
with the truth agree, 968
thou shalte nener bee.

A prayer to be saide when thou
goest to bedde.

Meriefull god!
And graunte vn.to vs
Into thy tuicoin,
Our bodies slepyng,
Forguee the ofences
A-gainste thee and our
neighbour
And graunte vs thy grace
And that a newe lyfe
Delierer and defende vs
And from the daunger
whiche goeth a-boute
And by his crafte

heare this our requeste,
this nighte quiet reste. 990
oh lorde, do vs take!
our myndes yet maie wake.
this daye we haue wroghte
in worde, dede, and
thoughte! 998
hense forth to flie sinne,
we maie nowe beginne!
this night from all euell,
of our enemie, the diuell,
sekyng his praiie, 1008
whom we maie betraie.
Assiste vs, oh lorde,  
That valiantly against him
And winning the victorie,
And in his strength
Saying, "to the lorde  
For his defence  

with thy holy sprite, 1012  
we maie ever fighte ;
maie lifte vp our voice,
faithfully reioice, 1018  
be all honour and praise
bothe now and alwaies !"  

\[ \text{the dutie of eche degred.} \quad (\text{so}) \]

brefely declared.

1 **YE princes, that the**  
earth  
Seke ye for knowledge  

rule and gouerne, 1024  
doubtes to discerne.

2 **Ye iudges, gene iudgement**  
As may be founde  

according to righte 1028  
acceptable in the lordes  
sight.

3 **Ye prelates, preache purely**  
That your liniings &  
prechinges  

the worde of our lorde,  
in one maie accorde. 1034

4 **Ye fathers and mothers,**  
As maye them to grace  

so your children instructe  
and nertue conducte. 1038

5 **Ye chyldren, lykewyse**  
In all godlinesse  

obey your parentes here ;  
see that ye them feare.

6 **Ye maisters, do you**  
Not lokynge what  

the thynge that is righte  
ye may do by mighte.

7 **Ye servaunte, applie**  
Doinge the same  

your busines and arte,  
in singlenesse of harte.

8 **Ye husbandes, loue your wyues,**  
All bitterness set  
aparte,  

and with them dwell,  
using wordes gentell. 1054
The Duty of Wives,
9 Ye wyues, to your husbands For they are your heads, be obedient alwaie.

Parsons and Vicars,
10 Ye persons and vickers Take heed to the same, and ye bounde to obeie. that have cure and charge, and rouse 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, Gewing 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

Merchants,
14 Ye merchauntes that vse Vse lawfull wares the trade of merchandise, and reasonable prisc. 1078

Subjects,
15 Ye subjectes, lyue ye Fearyng gods stroke, in obedience and awe, and daunger of the lawe.

Rich Men,
16 Ye rych, whom god Releeue the poore hath goods vnto sente, and helpe the indigente.

Poor Men,
17 Ye that are poore, Not hauinge wherwith with your state becontente, to lyue competente. 1090

Magistrates,
18 Ye magestrates, the cause Defende againste suche of the widdow and fatherles as shall them opresse.

Officers,
19 All ye that are called Execute the same to any other office, 1096 accordinge to justice.
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.

Samum birtulis mors
Abolire requit quod. F. S.

What-ever thou say, abyse the welle!

[MS. O. 9. 38. Trinity College, Cambridge.]

A man must mind what he says:

A man that schold speke, had nede to be ware,
4 for lytly thyng he may be schente;
Tonggys beth y-turne to lyther entente;
Hertys, they beth bothe fykel and felle;
Man, be ware lest thou repent e!

Whate eu er thou say, A-vyse the welle!

A-vyse the, man, yn whate place and whare
A woord of conseyl thou dost seyne;
Sum man may ley ther-to hys ere;

Thow wenyst he be thy frend; he ys thy foo
certeyne;

Peraventor aftyr A zere or tweyne—
Thow trowyst as tru as eny stele,—
Thys woord yn wreth thow schalt hyre A-gayne!

Whate eu er thou say, A-vyse the welle!

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 maky3t conforte with care to kele:
Man, yn the begynnyng thenk on pe eynde!

Whate eu er thou say, A-vyse the welle!
To sum man thow mayste tel a pryuy tale:
Whan he fro the ys wente A-way,
Ffor a draw3t of wyne other ale
28 he wolde the wrey, by my fay,
And make hyt worse (hyt ys noo nay)
Than euere hyt was, A thowsend dele.
Thys ys my songe both ny3t & day,
32 Whate euere thow sey, A-vyse the welle!

Be ware of bagbytynge, y the rede;
ley flaterynge vndyr thy foote, loke;
Deme the beste of euery dede
36 Tyle trowth haue serchyd truly pe roote;
Rre frayne malyce cruell & hoote;
Dyscretly and wysly speende thy spelle;
Boost ne brage ys worth A foote;
40 Whate euere thow sey, A-vyse the welle!

Dysese, wharre, sorowe and debate,
ys caused ofte by venemys tongue;
haddywyst cometh euere to late
44 Whan lewyd woordis beth owte y-spronge.
The kocke seyth wysly on his songe
'hyre and see, and hold the stylle,'
And euere kepe thys lesson A-monge,
48 Whate euere thow sey, A-vyse the welle!

y dere welle swery by the sonne,
yf euery man had thys woord yn thow3t
Meny thynggis had neuer be by-gunne
52 That ofte yn Ingelond hath be y-wro3t.
The wyse man hath hys sone y-taw3t
yn ryches, poorte, woo, and welle;
Thys worthy reson for-3ete thow no3t,
56 Whate euere 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.
Avoid backbiting and flattering;
A venemous tongue causes sorrow.
When words are said, regret is too late
Mind what you say.
Had men thought of this, many things done in England would never have been begun.
See The Wise
Man, in Babees Bokes, &c. p. 48.
A dog in a larder,  
a sow in a garden,  
a fool with wise men, are ill matcht.

ho so makyst at crystysmas A dogge lardyner,  
And yn march A sowe gardyner, And yn may A foole  
of every wysmanys counsaylle, he schalle neuer hauie  
goode larder, ne fayre gardyn, nother counsaylle welle y-  
keptt.

A Dogg Lardyner, and a Sowe Gardyner.

[MS. O. 9. 38. Trinity College, Cambridge.]

Printed in Reliquiae Antiquae, v. i. p. 233, from MS. Lansdowne  
No. 762, fol. 16 b.
Maxims in -ly.

[MS. Lansdowne 762, fol. 16 b, written as prose. Printed in Reliquiae Antiquæ, v. i. p. 233.]

Aryse erly,
serue God devowtely
and the worlde besely,
doo thy werk wisely,
yeue thyne almes secretly,
goo by the waye sadly,
answer the people demuerly,
goo to thy mete apetitely,
sit therat discretely,
of thy tung be not to liberally,
aris 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. . . . . love and serve your lord willingly, faithfullye, and secretlye; love and live with your fellows honestly, quietlye, 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 quietly 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 dyeing nor carding; the more yow use them the lesse yow wilbe esteemed; the cunninger yow be at them.
the worse man yow wilbe counted. for pastime, love
and learne that which 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, un-
thriftines, losse, and sicknes. Beware cheifely of
ydlenes, the great pathway that leadeth directly to all
evills; be diligent always, be present every where in
your lord's service, be at hand to call others, and be not
ofte sent for yourselfe; for marke this as part of your
creed, that the good service of one whole yeare shall
never gett soe much as the absence of one howre may
lose, when your lord shall stand in need of yow to send.
if yow consider always that absence and negligence
must needs be cause of greife and sorrowe to your
selfe, of chideing and ruing to your lord, and that
dutye done diligently and presently shall gaine yow
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 joyfull woman, and breed your freinds great
comforth. Soe I comitt and commend yow to God's
mercifull proteccion and good guidance, who long
preserve Your ever loving and affectionate brother in
lawe.

R. ASKAM.

To my loveing Brother in Lawe, Mr C. H., Servant
to the Rt. Hon. the Earle of Warwick, these.
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.

It shall teach those of tender age.

To know and practise virtues is the most profitable thing in the world.

Young Babees, adorned with grace,
I call on you to know this book (for Nurture should accompany beauty),

and not on aged men expert therein.

In this treatys the whiche I thanke to wryte
Out of latyn in-to my comyn 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 comenent.

And Facett seythe the Book of curtesye,
Vertues to knowe, thaym forto haue and vse,
Is thing moste heelfulle in this world trevly.
Therefore in seythe I wole me nat excuse
From this labour ywyys, nor hit Refuse;
For myn owne lernyng wole I say summe thing
That touchis vertues and curtesye havyng.

But, O yonge Babees, whome bloode Royalle
With grace, Fetur, 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 speyalle,

And nouhte to hem of elde that bene experte
In gouvernance, nurture, and honeste.
For what nedys to yeve helle peynes smerte, 
Joye 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.

Therefore 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.

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.

Eke, swete children, yt 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.

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

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 sylfe whenne yee be sette at mete, 
And how yee shulde, whenne men lyste yow Re- 
hete, 

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

And eke, O lady myn, Facecia! 
My peyne thow guyde, and helpe vnto me shewe;
For as the firste off alle lettres ys the A,
So Artow firste Modir of alle vertue.
Off myn unknawyng, sweete lady, now Rewe;
And thou the vtlaunte I speke of governaunce,
Withe thy sweete helpe supporte myn ygnor-aunce.

A, Bele Babees, herkne now to my lore!
Whene yee entre into your lordis place,
Say first, “god spede;” And alle that ben by-
fore
Yow in this stede, salue with the humble Face;
Stert nat Rudely; kommen Inne an esy pace;
Hodle vp youre heede, and knele but on oone kne
To youre sovereyne or lorde, whedir he be.

And yf they speke with the yow at youre komynge,
Withe stable Eye loke vpone theym Rihnte,
To theyre tales and yeve yee goode herynge
Whils they haue seyde; loke eke with the alle your myhte
Yee Iangle nouhte, also caste nouhte your sylte
Aboute the hovs, but take to theym entent
Withe blythe theysage, and spiryt diligent.

Whene yee Answer or speke, yee shulle be purveyde
What yee shalle say / speke eke thing fructuous;
On esy wyse latte thy Resone be sayde
In wordes gentyple and also compendious,
For many wordes ben rihte Tedious
To ylke wyseman that shalle yeve audience;
Thaym to eschewe therfore doo diligence.
Take eke noo secte, but to stonde be yee prest e; stand till you are
Whils forto sytte ye have in komaunadement, told to sit: keep
80 Youre heede, youre hande, youn feet, holde youy
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 stonde present
Byfore your lorde, nor handylle ye no thyng
or lean against a
Als for that tyme vtnto the hovs touching.
post,
or handle any-
things near.

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

Yiff that youre lorde also yee se drynkyng, Be silent while
93 Looke that ye be in rihte stable sylence your lord drinks,
Withe-oute lowde laughtere or Iangelynge, not laughing,
Rovnynge, Lapyngne, or other Insolence.
96 Yiff he komaunade also in his presence If he tells you to
Yow forto sytte, fulfille his wylle belyve, sit down, do so at
And for youre secte, looke nat wihte other stryve,
one.

Whene yee er sette, take noone vnhoneste tale ;
100 Eke forto skorne escheewe withe alle your myhte;
Latte ay youre chere be lowly, blythe, and then don’t talk
hale,
Withe-oute chidyng as that yee wolde fyhte. If your better
Yiff yee perceyve also that eny wihte praises you,
If your better
104 . Lyst yow kommende that better be thanne yee, rise up and thank
Ryse vp anoone, and thanke him withe herte him heartily.
free.
When your lord or lady is speaking about the household,

don't you interfere,

but be always ready to serve at the proper time,

to bring drink, hold lights, or anything else,

and so get a good name.
The best prayer you can make to God is to be well mannered.

If your lord offers you his cup,

rise up, take it with both hands,

offer it to no one else, but give it back to him that brought it.

[Fol. 88 c.]

At Noon, when your lord is ready for dinner,

[helden, pour out; A.S. hyldan, to incline, bend.]
some pour out water, some hold the towel for him till he has finished, and don't leave till grace is said.

Yif that yee se youre lorde or youre lady Touching the household speke of any thinge,

108 Latt theym allone, for that is cupnes,

And entremete yow nouhte of they're doynges,

But be Ay Redy withe-oute feynynges

At hable tyme to done your lorde service,

112 So shalle yee gete anoone a name of price.

Also to brynge drynkke, 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 world, better in noo degre

Mhte yee desire thanne nurtred forto be.

Yif that youre lorde his owne coppe lyste commendes

121 To yow to drynkke, ryse vp whanne yee it take,

And resseyve it goodly withe boote youre hende;

Of yt also to noone other profre ye make,

124 But vnto him that brouhte yt yee hit take

Whanne yee haue done, for yt in no kyn wyse

Aughte comvne be, as techis vs the wyse.

Now must I telle in shorte, for I muste so,

128 Youre observaunce that ye shalle done at none;

Whene that ye se youre lorde to mete shalle goo,

Be redy to fecche him water sone;

Summe helde water; summe holde to he hathe done

132 The clothe to him; And from him yee nat pace

Whils he be sette, and haue herde sayde the grace.
Before him stonde whils he komaunde yow sytte,  
Withe clene handes Ay Redy him to serve;  
Stand by your lord till he tells you to sit,  
then keep your knife clean and sharp

Whenne yee be sette, your knyf withe alle your wytte  
Unto youre sylf bothe clene and sharpe conserve,  
That honestly yee move your owne mete kerve.  
to cut your food.

And foule tales looke noone to other telle.  
Be silent, and tell no nasty stories.

Kutte withe your knyf your brede, and breke yt noulte;  
A clene Trenchour byfore yow eke ye lay,  
And whenne your potage to yow shalle be brouhte,  
Cut your bread, don't break it.

Take yow sponys, and soupe by no way,  
And in youre dyssh he leve nat your spone, I pray,  
Lay a clean trencher before you, and eat your broth with a spoon,  
don't sup it up.

Nor on the borde lenyng be yee nat sene,  
But from embrowyng the clothe yee kepe clene.  
Don't leave your spoon in your dish,  
Don't lean on the table, or dirty the cloth.

Oute ouere youre dyssh he yeede yee nat hynge,  
And withe fulle mouthe drynke in no wyse;  
Youre nose, your teeth, your nailles, from pykyng,  
Don't hang your head over your dish, or eat with a full mouth, or

Kepe At your mete, for so techis the wyse.  
[fol. 89.]  
or stuff your mouth so that you can't speak.

Eke or ye take in youre mouthe, yow avyse,  
So mekyl mete but that yee rihte welle move  
Answere, And speke, whenne men speke to yow.  
And don't dirty the cup with your hands.

Whanne ye shalle drynke, your mouthe clence withe A clothe;  
Wipe your mouth when you drink,

Your handes eke that they in no manere  
Imbrowe the cuppe, for thanne shulle noone be lothe
Don't dip your meat in the salt-cellar,

or put your knife in your mouth.

Taste every dish that's brought to you, and when once your plate is taken away, don't ask for it again.

If strangers dine with you, share all good food sent to you with them.

It's not polite to keep it all to yourself.

Don't cut your meat like field labourers, who have such an appetite they don't care how they hack their food.

Sweet children, let your delight be courtesy, and eschew rudeness.

Have a clean trencher and knife for your cheese,

and eat properly.

WITH the yow to drynte that ben with the yow yfere.
The salt also touche nat in his salere

WITH the nokyns mete, but lay it honestly
On yeoure Trenchoure, for that is curtessy.

If Your knyf with the mete to your mouthe nat bere,
And in youre hande nor holde yee yt no way;
Eke yt to yow be brouhte goode metys sere,
Luke curteysly of ylke mete yee assay,
And yt your dysshe withe mete be tane away
And better brouhte, curteys ye ole certyne

Yee late yt passe and calle it nat ageyne.

And yt strangeurs withe yow be sette at mete,
And vnto yow goode mete be brouhte or sente,
Withe parte of hit goodely yee theym Rehete,

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.

Kutte nouhte your 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;
But, swete children, hane al-wey your delye
In curtessy, and in verrey genteynesse,
And at your myhte eschewe boystousnesse.

Whanne chese ys brouhte, A Trenchoure ha ye clene
On whiche withe clene knyf [ye] your chese mowe kerve;
In youre fedynge luke goody yee be sene,
And from Iangelyng your tunge al-wey conserve,
For so ywys yee shalle a name deserve

188 Off gentynesse and of goode governaunce,
And in vertue al-wey youre silf avanuice.

Whanne that so ys that ende shalle kome of mete,
Youre knyffes cleene, where they ouhte to be,

192 Luke yee putte vypp ; 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, Iapyng, or boystous worde,

196 Ryse vypp, and goo vnto youre lordis borde,

And stonde yee there, and passe yee him nat fro
Whils grace ys sayde and brouhte vnto an ende,

200 Somme holde the clothe, somme pour vpon his hende.
Other service thanne this I myhte comende
To yow to done, but, for the tyme is shorte,
I putte theym nouhte in this lytyl Reporte,

But ouere I passe, prayyng withe spyrit gladde
Of this labour that no whyte me detray,
But where to lytyl ys, latte him more adde,
And whanne to mychte ys, latte him take away ;

208 For thouhe I wolde, tyme wole that I no moresay ;
I leve therfore, And this Book I directe
To evry whyte that lyste yt to correcte.

And, swete children, for whos love now I write,

212 I yow beseeche withe verrey lovande herte,
To knowe this book that yee sette your delyte;
And myhtefull god, that suffered poynes smerte,
In curtesye he make you so experte,
That thurhe your nurture and your governance
In lastynge blysse yee mowe your self auance!

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 Drodefulle, ne Drynke nat to ofte;
To Elenge, to Excellent, ne to Carefull neythur;
To Fers, ne to Famuler, but Frendely of Chere;
To gladde, ne to Glorious, and Gelousy thow hate;
To Hasty, to Hardy, ne to Hevy in thy thyn Herte;
To Icttyng, nc to Iangelyng, and Iape nat to ofte;
To Kynde, ne to Kepyng, and warre Knavis taches;
To Lothe, ne to Lovyng, nc to Lyberalle of goode;
To Medlous, to Mury, but as goode Maner askithe;
To noyous, nc to Nyce, nc to Newfangylle;
To Orped, to Overtwert, and Othes, sir, thow hate;
To Prysyng, to Preve withe Prynces and and flattery.
Dukes;

16 To Queynt, to Querelous, and Queene welle thy maistre;
To Riotous, to Reveling, no Rage nat to Don't be too muche;
To Straunge, ne to Sterying, ne Stare nat or go out too abroode;
To Toyllous, to Talevys, for Temperaunce it Don't be hatithe;

20 To Vengable, to Envious, and waste nat to Don't be too too revengeful muche;
To Wylde, to Wrathefulle, and Wade nat to or wrathful, depe;
A Mesurable Mene way ys beste for vs alle; and wade not too deep.
The middle path is the best for us all.

† Ytte, Lerne. or. Be. Lewde.

[A Dietary given 'vnto Kyng Herry vte' 'by Sigismounde, Emperor of Rome,' follows, leaf 91. The colophon (leaf 98, back) is 'If 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 Llewde 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 wilnep to be wijs, & worschip desirip, Lerne he oo lettir, & looke on anothir Of pe .a. b. c. of aristotil : argne not azen pat:
4 It is counsellorri for rijt manye clerkis & kny3tis a thousand, And cek it my3te amende a man ful ofte For to leerne lore of oo lettir, & his lijf sauc ; For to myche of ony ping was neuere holsum. 8 Reede ofte on pis rolle, & rewle pou per aftir ; Who-so be greued in his goost, gouerne him bettr ; Blame he not pe barn pat pis .a. b. c. made, But wite he his wickid will & his werk aftir ; 12 It schal neuere greue a good man pou ; pe gilti be meendid. Now herkenep & heerip how y bigyne.

A to amerose, to anisterose, 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 dreadful, ne drinke not to ofte.
E to elenge, ne to excellent, ne to cernesful neiper.
F to fers, ne to famuler, but freendli of cheere.
G to glad, ne to gloriose, & gelosie pou hate.
to hasti, ne to hardi, ne to heuy in pine herte.
to iettynge, ne to iangelinge, ne iape not to ofte.
to kinde, ne to kepynge, & be waar of knaue tacchis.
to looth for to leene, ne to liberal of goodis.
to medelus, ne to myrie, but as mesure Wolfe it mceeue.
to noiose, ne to nyce, ne use no new iettis.
to orped, ne to ouerpwart, & oopis pou hate.
to presing, ne to preuy with princis ne with dukis;
to queynte, ne to quarclose, but queeme weel 3oure soucreyns.
to riotus, to reueling, ne rage not to rudeli.
to straung, ne to stirynge, ne straungeli to stare.
to toilose, ne to talewijs, for temperaunce is beest.
to venemose, ne to veniable, & voide al vilonye.
to wielde, ne to wrapful, neiwer waaste, ne waade not to depe,
[For a mesurable mceeue is euere be beste of alle.

[1 Page 32.]

["Whi is pis 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, leern he on lettur, and loke vpon an other of the .A. B. C.
of Arystotle; noon Argument agaynst that. ffor it is counselle for clerkis and
knyghtis a thousands. And also it myghte amende a meane man, fulle oft the
lernynge 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 thereafter. The copy on fol. 228 has
no Introduction.
Urbanitatis.

[MS. Cott. Calig. A. ii., ab. 1460 A.D., fol. 88, col. 2.]

Who-so wylle of nurtur lere,
Herken to me & ye shalle here.
When yow comeste be-fore a lorde
4 In halle, yn bowre, or at pe borde,
Hooke or kappe yow of pe.
Ere yow come hym alle vn-to,
Twyse or pryse within-outen dowte
8 To pat lorde yow moste lowte,
With py Ry3th kne lette hit be do,
Thy worship yow mayst saue so.
Holde of py cappe & py hood also
12 Tyll yow be byden hit on to do;
Alle pe whyle yow spekest with hym,
Fayr & louely holde vp py chynn,
So aftar pe nurtur of pe book
16 In his face louely yow loke;
Foot & hond yow kepe fulle stille
Fro clawyng or trypyng, hit ys skylene ;
Fro spettyng & snetyng kepe pe also ;
20 Be pryuy of voydance, & lette hit go.
And loke yow be wyye & selle,
And yerto also pat yow gouerne pe welle.
In-to pe halie when yow dost wende
24 Amonge pe gentees gode & hende,
Prece yow not vp to hy3 for no byng,
Nor for py hy3 blood, nere for py konnyng,
Nopur to sytte, neper to lene,
28 For hit ys nypur good ne elene.
Lette not by contynuance also abate,
For good nurtur wylle sanc by state;
Fadyr & modyr, what euyr be ye,

32 Welle ys be chylde pat may the:
In halie, in chambr, ore where pou gon,
Nurtur & good maners make a man.
To be nexte degre loke pou wylse

36 To do hem Reuerence by and by:
Do hem no Reuerens, but sette alle in Rowe
But ysf pou be better do hym knowe.
To be mete when pou art sette,

40 Fayre & honestly thow e'te hyt:
Fyrste loke pat by handes be elene,
And pat by knyf be sharpe & kene;
And cutte by breed & alle by mete

44 Ry3th'even as pou doste hit etc.
If pou sytte be a worthyor man
Then by self thow art on,
Suffre hym fyrste to towche be mete

48 Ere by self any per-of gete;
To be beste morselle pou may not stryke
Thow3 pou neuar so welle hit lyke.
Also kepe by hondys fayre & welle

52 Fro fylyng of the towelle,
Ther-on pou shalt not by nose wype;
Nopar at by mete by toth pou pyke;
To depe in by cuppe pou may not synke

56 Thow3 pou haue good wylle to drynke,
Leste by eyen water here by,
Then ys hit no curtesy.
Loke yn by mouth be no mete

60 When pou begynemeste to drynke or speke;
Also when pou sest any man drynyng
That taketh hede of by karpyng,
Soone a-non pou seece by tale,

64 Wherar he drynke wyne or Ale.
Loke also | you skorne no mon
in what | se hym gon;
Nor | shalte no mon Repreue
3yf you wylt | Owen worship saue,
For suche wordlys | your laste;
Sholde make you to lyue in cuelle reste;
Close your honde in thy feste,
And kepe you wel from hadde-y-wyste.
In chamber among ladyes brythe,
Kepe thy tongue & spende thy syth;
Lawre you not with no grette cry,
Ne Rasse you not with Rybawdry.
Pley you not but with thy peres;
Ne telle you not pat you heres,
Nor dyskeuere you not 3 your owen desde
For no myrth nor for no mede;
With fayr speche you may haue thy wylle,
And with thy speche you may pe spylle.
3yf you suwe a wordyer mon
Then thy self you art on,
Lette thy Rythe sholdur follow his bakke,
For nurture pat ys, with-owten lakke.
When he doth speke, holde thy style;
When he hath don, say thy wylle;
Loke you thy speche you be felle,
And what you sayste a-vysse pe welle;
And be-refe you no mon his tale,
No pur at wyne nere at Ale.
Now, criste of his grette grace
3eue vs alle bothe wytte & space
Welle pis to knowe & Rede,
And heuen to haue for our mede!
Amen, Amen, so moot hit be,
So saye we alle for charyte!

Explicit Tractus Urbanitatis.
The Boris hede forst.

[Portington MS. No. 10, fol. 202; ? ab. 1460-70 A.D.]

Hey, hey, hey, hey, þe borrys hede is armyd gay!

The boris hede in hond I bryng
Witt garlond gay in porttoryng.
I pray yow all witt me to syng
Witt hay.

Lordys, knyttis, and skyers,
Persons, prytestis and wycars,
The boris hede ys þe fur[s]t mes,
Witt hay.

The boris hede, as I yow say,
He takis his leyfe, & gothe his way
Son aftur þe xij theylfyt day,
Witt hay.

Then commys in þe secund kowrs with meyll pryde,
þe crannis & þe heyrrouns, þe bytturis by þe syde,
þe partrychs & þe plowers, þe wodcokis & þe snyt,
Witt hay.

Larkys in hoot schow, ladys for to pyk,
Good drynk þerto, lcyvs and fyñ,
Blwet of allmayñ, romnay and wyyn,
Witt hay.

Gud 4 bred, alle & wyyn, daer I well say,
þe boris hede witt musterld armyd soo gay,
Witt hay.

furmane to pôdtage, witt wenissunfyñ,
& þe hombuls of þe dow, & all þat euer commis in,
Witt hay.

Cappons I-bake witt þe pesys of þe roow,
Reysons of corrans, witt 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. Chapell.

This Carol is printed in Relig. Antiq., vol. ii., and is inserted
here—copied from and read with the MS.—to fill up a blank page.
The title is mine.

2 ? sewe, stew.

3 ? the name of a wyne. Recipes for
the dish Brouet of Almayne (II. O.), Brouet of Almany, Brouet de
Almonde, are in Household Ordinances, p. 456; Forme of Cury,
p. 29, and Liber Curo Cocorum, p. 12.

4 ? MS. End.

5 Recipe for Potage de Frumenty in Household Ordinances, p. 425.
The Lytylle Childrenes Lutill Boke
or Edyllus be.

[Harl. MS. 541, fol. 210; and Egerton MS. 1995; ab. 1480 A.D.]

Lyttylle childrene, here ye may lere
Moche curtesy pat is wrytyne here;
For clerkis that the vij arte3 cunne,
All virtues arne² closeide yn curtesye,
And alle vices yn vylonye.

Loke pylne hondis be³ wasshe clene,
That no fylthe on⁴ thy nayles be sene.
Take þou no mete tyllle grace⁵ be seyde,
And tyllle þou see alle thyng arayede.

Loke, my son, þat thow not sytte
tulle þe ruler of þe hous þe bydde;⁶
And at þy⁷ mete, yn þe begynnyng,

Loke on⁸ pore men that thow thynk,
For the fullle wombe without [⁹ any faylys]
Wot fullle lytyl [⁹ what the hungery ayls.]
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 fyrisce graceys
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 ever wyle thryue or the,
Muste vertus lerne, & curtas be;
Fore who in sowthe no vertus vsythe,

4 Yn Age All men hym refusythe.
Clerkys pot cane pe seyens seuene,
Seys pot curtasy came fro heuen
When gabryell owre lady grette,

And elyzabeth with here mette.
All vertus be closyde in curtasy,
And Alle vyces in vilony.

Aryse be tyme oute of thi bedde,
And blysse pi brest & thi forhede,
Than wasche thi hondes & thi face,
Keme pi hede, & Aske god grace
The to helpe in All pi werkes;

Thaw schall spede better what so pou carpes.
Than go to pe chyrche, & here A messe,
There aske mersy fore pi trespasse.
To whom pou metys come by pe weye,

Curtasly 'gode morne' pou sey.
When pou hast done, go breke thy faste
With mete & drynke of gode repaste:
Blysse pi mouthe or pou it ete,

The better schalle be pi 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.
Don't break your bread in two,
or put your pieces
in your pocket,
your fingers in
the dish,
or your meat in
the salt-cellar.

Don't pick your ears or nose,
or drink with
your mouth full,
or cram it full,
Don't pick your
teeth with your
knife,
Take your spoon
out when you've
finished soup,
Don't spit over
or on the table,
that's not proper,
Don't put your
elbows on the
table,
or belch as if you
had a bean in
your throat.
Be careful of good
food;

Tylle þou hauie thy fulle seruyse,
Touche noo messe in noo wyse.
Kerne not thy brede to thynne,

24 Ne breke hit not on twynne:
The mosselle that þou begynnysse to touche,
Cast them not in thy ponghe.
Put not thy fyngerys on thy dysche,

28 Nothyr in flesche, nothyr in fysche.
Put not thy mete in-to the salte,
In-to thy Seler that thy salte halte,]
But ley it fayre ¹ on þi trenchedere

32 The byfore,² and pat is þyne honore.
Pyke not þyne Eris ne thy nostrellis;
If³ þou do, men wolde sey þou come of cherlis.⁴
And⁵ whylle þi mete yn þi mount is,

36 Drynk þow not ; for-gete not this.
Ete þi mete by smalle mosselles;
Fylle not thy mouth as done ⁶ brothellis.
Pyke not þi tethe with thy knyfe ;

40 In no company begynne þow stryfe.⁷
And whan þou hast þi potage doone,⁸
Out of thy dyssh þow put thi spone.
Ne spitte þow not ⁹ over the ¹⁰ tabylle,

44 Ne therupon, for that is no ping abylle.¹¹
Ley not þyne Elbowe nor ¹² thy fyst
Vpon the tabylle whylès þat thow etist.¹³
Bulk not as a Beene were yn þi throte,

48 [As a karlë þat comys oute of a cote.
[¹⁴ And thy mete be of grete pryce,
[Be ware of hyt, or þou arte n]ot wyse.
[Speak 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 etyste by thy lyffe ⁸ Done 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 pi mete sey pou pi grace,
Yt ocupys bot lytell space ;—
Foreoure mete, & drynke, & vs,

28

Thankwe owre lord Ihesus ;—
A pater noster & Ae mary
Sey fore pe saulys put in peyne ly ;
Than go labour as pou arte bownde,

32

And be not Idylle in no stounde:
Holy scryptour pas it seyth
To pe pat Arte of cristen feyth,

36

That with pi hondes pou doyste gete ;”
A byrde hath wenjes forto fle,
So man hath Armes laboryd to be.
Luke pou be trew in worde & deye,

40

Yn Alle pi werkes pas schall pou spede :
Treuth wyt neuer his master schame,
Yt kepys hym out offe syvne & blame.
The weys to heuen bei bene pas tweyne,

44

Mercy & treuthe, As clerkes seyne;
Who so wyll come to pe lyle of blysse,
To go pe weys he may not mysse.
Make no promys bot it be gode,

48

And kepe pou it with myght & mode ;
Fore every promys, it is dette,
That with no falsed muste be lette.
God & pi neybores lufe all wey ;

52

Welle is pe, than may pou sey,
Fore so pou kepys All pe lawe
With-oute Any fere, drede, or awe.
Vn-callyd go pou to no counselle ;

56

That longes to pe, with put thow mellere.
Sorne not pe pore, ne hurte no mane ;
Lerne of hym put the teche cane ;
Be no glosere nor no mokerne,

60

Ne no servantes 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.

And honowre and curtesy loke þou kepe,
And at the tabylle loke þou make gode chere;
Loke þou rounde not in nomannys ere.
With thy fyngerys þou towche and taste

Thy mete; And luke þou doo noo waste.
Loke þou langhe not, nor grenne;
And with moche speche þou mayste do synne.
Mete ne drynke luke þou ne spylle,

But sette hit downe fayre and stylle.
Kepe thy cloth clene the byforne,
And bere the so¹ thow haue no scorne.
Byte not þi mete, but kerve it ² clene,

Be welke ware no ³ drop be sene.
Whan þou etyst, gape not to wyde
That þi mouth be sene on yche a⁴ syde.
And son, beware, l rede, of ⁵ on thyng,

Blow neþer⁶ yn thi mete nor yn þi⁷ drynk.
And yif thi lord drynk at þat tyde,
Drynk þou not, but hym abyde;
Be it at Evyne, be it at noone,⁸

Drynk þou not tylle he haue done.
Vpon þi trencher no fyllth þou see,⁹
It is not honest, as I telle the;
Ne drynke ¹⁰ behynde no mannes bakke,

For yf þou do, thow art to lakke.¹¹
And chese come forthe,¹² be not to gredy,¹³
Ne cutte þou not therof to hastely.¹⁴
Caste not þi bones ynto the flore,

But ley þem ¹⁵ fayre on þi trenchore.
Kepe elene þi cloth byfore þe ¹⁶ alle;

¹ that ² cut hit ³ that noo
⁴ be in euer ⁵ be 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 the-re-of he not to gredy. ¹⁵ hem
¹⁶ þe omitted.

The parts between square brackets [,] are from the Egerton MS.
Be not proud, but meke & lynd,
And with thi better go þou be-hynd.
When þi better schewys his wylle,
64 To he haue seyd þou muste be styyle.
When þou spekes to Any mane,
Hande, fote, & fynger, kepe þou styyl þan,
And luke þou vppe in to his face,
68 And curtase be in evry place.
With þi fynger schew þou no thynge,
Nor be not lefe to telle tydinge.
Yff Any man seyd wylle, to have seyde you miстве be styyle.
When fi better'schevys bis wylle, to have seyde you miстве be styyle.
To he haue seyd þou miсте be stylle.
Wlien fi better'schevys his wylle,
To he haue seyd þou miﬆe be stylle.
When þou spekes to Any mane,
Hande, fote, & fynger, kepe þou styyl þan,
And luke þou vppe in to his face,
68 And curtase be in evry place.
With þi fynger schew þou no thynge,
Nor be not lefe to telle tydinge.
Yff Any man seyd wylle, to have seyde you miﬆe be stylle.
When fi better'schevys his wylle,
To he haue seyd þou miﬆe be stylle.
When þou spekes to Any mane,
Hande, fote, & fynger, kepe þou styyl þan,
And luke þou vppe in to his face,
68 And curtase be in evry place.
With þi fynger schew þou no thynge,
Nor be not lefe to telle tydinge.
Yff Any man seyd wylle, to have seyde you miﬆe be stylle.
When fi better'schevys his wylle,
To he haue seyd þou miﬆe be stylle.
When þou spekes to Any mane,
Hande, fote, & fynger, kepe þou styyl þan,
And luke þou vppe in to his face,
Sit still till grace
is said and you've
washed your
hands,

and don't spit in
the basin.

Rise quietly,
don't jabber, but

[bol. 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,

And sit you stylle, what so be-falle,"
Tyll e grace be said vnto pe ende,
81 And tylle you haue wasshen with pi frend.
Let the more worthy þan 2 thow
Wassh to-foro 3 þe, & that is þi prow ;
And spitte not yn 4 þi basyne,
88 My sweete son, þat þow wasshist yne ;
And aryse up soft & stylle,5
And iangylle nether with Iak ne Iylys,
But take þi leve of the hede 6 lowly,
92 And þank hym with thyne hert hyghly,
And alle þe gentyllis 7 togydre yn-same,
And bare the so 8 thow haue no blame ;
Than men wylle 9 say therafter
96 That a gentylleman was heere.
And he þat dispiseth this techyng,
He is not worthy, withoute Iesyng,
Nether at 10 good manners tabulle to 11 sitte,
100 Nor 12 of no worshippe 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
104 That hym may helpe sweete Ihesus
To lyve & dye among his frendes,
16 And neuer to be combed with no fendes ;

1 stylle withalle
2 thanne
3 by-fore
4 Spete not on (and omits next line.)
5 And aryse with hym that sate with the stylle,
   And thanke hym fayre and welle :
   Aftyr, Iangely not with Iacke ne gylle.
6 lorde
7 þe gentyllis omitted.
8 soo that
9 wylle they say
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 charyle in euery syde.
Take the salt with thy clean knife;  
Be cold of speech, and make no stryfe;  
Bakbyte no man put is A-weye,  

100 Be glad of Alle men wele to sey.  
Here & se, & sey thou nought,  

Than schall pou not to profe be brought.  
With mete & drynke be-føre pe sette,  

104 Hold pe plesyd, & aske no bette.  
Wype thi mouthe when pou wyll drinke,  
Lest it foule thi copy[s] brinke;  
Kepe clene thi fyngeres, lypes, & chine,  

108 Fore so pou may thi wyrshype wyzne.  
Yn pi mouth when pi mete is,  
To drinke, or speke, or lau3h, I-wys  
Dame courtasy fore-byses it the :  

112 Bot prayse thi fare, wer-so-euer pou be,  
Fore be it gode or be it badde,  
Yn gud worth it muste be had.  
When pou spytes, be welle were  

116 Where so pou spytes, ny3e or fere ;  
Hold pi hand be-føre thi mouthe  
When pou spytes, & hyde it couth.  
Kepe pi knyfe both clene & scherpe,  

120 And be not besy forto kerpe ;  
Clens pi knyfe with some cutte bred,  
Not with thi cloth, As I pe rede :  
With Any fythl to fowle pe clothe,  

124 A courtase mane he wyll[e] be lothe.  
In pi dysch sette not pi spone,  
No[pe]r on pe brynke, as vn-lernyd done.  
When pou sopys, make no no[y]se  

128 With thi mouthe As do boys.  
The mete pat on pi trencher is,  
Putte it not in-to pi dysch.  
Gete pe sone A voylder,  

132 And sone A-voyd pou thi trencher.
but be in joy for ever. Amen

And geve vs grace yn Ioy to be;
108 Amen, Amen, for charytee! 16

Explicit. lerne or be lowde

quod Whytyng.17

17 Amen.

Here endythe the boke of Curtesy that ys fulle necessery vnto yonge chyldryn that musto nedys lerne the maner of curtesy.

Explicit. Amen.
When thi better take pe tho coppe,
Drinke thi selfe, & sette it vppe,
Take tho coppe with thi hondes.

136 Lest it falle per As pou stondes.
When thi better spekes to the,
Do offe thi cape & bow pi kne.
At thi tabull noiper crache ne claw,

140 Than men wylle sey pou arte A daw.
Wype not thi nose nor pi nos-thirlys,
Than mene wylle sey pou come of cherlys.
Make pou noiper cate ne hond (so in MS.)

144 Thi fellow at pou tabull round ; ( " " )
Ne pleye with spone, trenchere, ne knyffe.
Yn honesty & clenys lede pou thi lyffe.
This boke is made for chylder zonge

148 At the scowle pat byde not longe:
Sone it may be conyd & had,
And make them gode iff pei be bad.
God gyffe them grace, vertuos to be,

152 Fore than pei may both thryst & the.
Amen! quod 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 Reliquiae Antiquae, v. 1, p. 156-8, of a 15th-century MS. Q. R. 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 doctrine
To all nurturing thi corage to enlyne.
First when thu spekist be not rekles,
Kepe feete and fingeris and handes still in pese."

"E symple of chiere, cast nat thy nose aside,
Agenst the post lete nat thy bak abyde;
Gaase nat aboute, tournyng oueralle;
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 soueraynne cracche ne rubbe nought."

"Who spekithe to the in any maner place,

Rudely 1 cast nat thyne ye 2 adowne,
But with a sadde chiere loke hym in the face;
Walke demurely by strete in the towne,
Advertise the withe wisdom and Reasoun.

With the dissolute laughters do thow non offence
To-fore thy souerayn, whiles he is in presence.

1 Rel. Ant., Lumbissily 2 hede
The Book of Curteisie

That is Clepid

Stanz Puer ad Mensam.

[Lambeth MS. 853, ab. 1430 A.D., page 150, back.
Part written as prose.]

Mi dere sone, first pi siffable
with al pi herte to vertuose discipline,—
A-fore pi souereyn stondinge at pe table
4 Dispose pou pee aftir my doctrine—
To al nortur pi corage to encline.
First while pou spekist, be not richelees;
Kepe bope syngir and hond stille in pees;

8 Be symple in cheer; caste not pi looke a-side,
gase not about, turnynge pi si3t oueral.
a3en pe post lete not pi bak abide,
neijer make pi myrrowr also of pe wal.
12 Pike not pi nose; & moost in especial
be wel waar, sette her-on pi pou3t,
to-fore pi souereyn cratche ne picke pee nou3t.

† Who-so speke to pee in ony maner place,
16 lumpischli caste not pi heed a-doun,
but with a sad cheer loke him in pe face.
walke demurely bi streetis in pe tou3,
And take good hede bi wisdom & resoun
20 pat bi no wantowne la3zinge pou do noon offence
To-fore pi souereyne while he is in presence.
Par cleene thy nailes, thy handes washe also
To-fore mete, and whan thou doest arise;

24 Sitte in that place thow art assigned to;
Prease nat to hede in no maner wise;
And til thow se afore the thy service,
Be nat to hasty on brede for to byte,

28 Of gredynesse lest men wolde the endwyte.¹

|| Grenmyng and nowes at the table eschowe;
Cry nat to lowde; kepe honestly silence;
To enboce thy Iowis withe mete² is nat dieuwe;

32 Withe ful mowthe spoke nat, lest thou do offence;
Drynk nat bretheles³ for hast no neeligence;
Kepe cleene thy lippes from fat of flesche or fisshe;
Wype cleene⁴ thi spone, leve it nat in thy dissse.

³ Of brede l-hyten no soppis that thow make;
37 In ale nor wyne withe hande leve no fattenes;
Withemowthenbrewed thy cuppe thow nat take;
Embrowe⁵ no napery for no rekesesnes;
40 For to soupe [loude] is agetn gentiles;
[N]ewer at mete begynne thow nat⁶ stryf;
Thi tethe also thow pike nat withe no knyf.

[9ol. 153, back.]

|| Of honest myrthe late be thy daliaunce;
44 Swere none othes, speke no ribawdrye;
The best morsel, have in remembrance,
Hole to thyself alwey do nat applie;
Part withe thy felaw, for that is curtesie:

48 Laade nat thy trenehowr withe many remyssales;
And from blaknes alwey kepe thy nayles.

|| Of curtesye also agetn the lawe,
Withe sowne⁷ dishonest for to do offence;
52 Of old surfaytes abrayde nat thy felawe;
Toward thy souerayne alwey thynd aduentence;

¹ a-witc. ² brede it ³ bridid ⁴ fayre
⁵ Foul ⁶ be warre gyne no ⁷ Which sou
Pare clene pi nailis; pin hondis wasche also to-fore pi mete, [&] whanne pou doist arise.

sitte pou in pat place pat pou art a-signed to; Prece not to hie in no maner wise;
And whanne pou seest afore see pi service,
be not to hasti upon breed to bite

lest men perof Do see edwite.

Grennyge & mowyng e at pi table eschewe;
Crie not to lowde: honestli kepe silence.
To embrace pi iowis with breed, it is not dewe;
32 with ful moup speke not lest pou do offence;
Drinke not bridelid for haste ne negligence;
Kepe clene pi lippis from fleisch & fische;
Wipe faire pi spoon; leue it not in pi dische.

Of breed with pi teep no soppis pou make;
Lowde for to soupe is azen gentilnes:
With moup enbrowide pi coppe pou not take,
In ale ne in wiyn with hond leue no fatnes;

Defoule not pi naprie bi no richelesnes.
Be waar pat at pi mete pou bigyne no striif;
pi teep also at pi table picke with no knyf.

Of honest mirpe eucre be pi daiaunce;
44 Swere noon copis; speke no ribaudie,
be beste morsels,—haue pis in remembraunce,—
Holli alwey pi silf to take do not applie.
Parte with pi felawis, for pat is curteisie.

Lete not pi trenchour be with many morsels;
And fro blaknes kepe weel pi nailis.

Of curteisie it is azen pe lawe,
With dishoneste, sone, for to do difence;
52 Of oolde forsetis vpbraide not pi felawe;
Towarde pi souereyn do eucre reverence.
Play with no knyf; take heed to my sentence; 
At mete and soupper kepe the stille and soft;

56  Eke to and fro meve nat thy foote to oft.

Droppe nat thi brest withe sawee ne withe potage;
Brynge no knyves vnskoured to the table;
Fil nat thy spone, lest in the cariage
60  It went beside, whiche were nat comendable;
Be quyke and redy, meke and servisable,
Wele awaityng to fulfille anone
What that thy souerayne comav[u]dithe the to
be done.

64 And whereso enor that thou dyne or soupe,
Of gentilesse take salt withe thy knyf;
And be wele ware thou blow nat in the cuppe.
Reuerence thy felawe, gynne withe hym no stryf;

68  Be thy powere kepe pees al thy lyf.
Interrupt nat, where so thou wende,
None other mans tale, til he have made an ende;

Withe thy fyngres make 1 thou nat thy tale;

72  Be wele avised, namly in tendre age,
To drynk by mesure both the wyne and ale;
Be nat copious also of langage;
As tyme requyrithe, shewe out thy visage,

76  To gladde no to sory, but kepe atmene twyne,
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;

80  To children it longithe nat to be [vengeable,]
Sone meved and sone forgvyng;
And as it is remembrid bi 3 wrytyng,
Wrathe of children is sone ouergone,

84  Withe an apple the partes 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;
   At mete & at soper kepe pee stille & softe,
   And eek to & fro meene not pi feep to ofte.

Droppe not pi brest with seew & opher potage,
   Bringe no foule knyues vnto pee table;
   Fille not pi spoon lest in pee cariage
60 It scheede bi side, it were not commendable.
   Be quik & redi, meke & seruiable,
   Weel awaitinge to fulille anoon
   What pat pi soucreyn commaundip to be doon.

And where-so-euer pou be to digne or to suppe,
   Of gentilnes take salt with pi knyf,
   And be weel waar pou blowe not in pee cuppe.
   Reuerence pi felawis; bigynne with hem no strijf;
68 To pi power kepe pees al pi lijf.
   Intripppe no man where so pat pou wende,
   No man in his tale, til he haue maade an eende.

With pi fyngris marke not pi tale;
72 be weel avysid, & nameli in tendir age,
   To drinke mesurabli bope wiyn & ale.
   Be not to copiose of langage;
   As tyme requiri p schewe out pi visage,
76 To glad, ne to sory, but kepe pee euene bitwene
   For los, or lucre, or ony case sodene.

Be soft in mesure, not hasti, but treteable;
   Ouer soft is nouzt in no maner ping
80 To children longip not to be vengeable,
   Soone meued and soone fisstinge;
   And as it is remembrid bi wrytynge,
   wrrpppe of children is overcome soone,
84 With pee partis of an appil bene made at oon.

Don't play with your knife,
   or shuffle your feet about.

Don't spill your broth on your chest, or use dirty knives, or fill your spoon too full.

Be quick to do whatever your lord orders.

Take salt with your knife; don't blow in your cup,
   or begin quarrels.

Interrupt no man in his story.

[Page 154.]

Drink wine and ale in moderation.

Don't talk too much,

but keep a middle course.

Be gentle and tractable, but not too soft.

Children must not be revengeful;

their anger is appeased with a bit of apple.
In children were now myrthe and now debate,

In theyr quarrel no grete violence;

Now pley, now wepyng, sieldie in one estate;

To theyr playntes gyve no credence;

A Rodde refor mythe al theyr insolence;

In theyr corage no Rancour 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, thoughgh ther be no date,

If ought be mysse,—worde, sillable, or dede,—

Put al the defaute vpon Iohn Lydegate.

1 Rel. Ant., In children
In children were is now mirpe & now debate,
In her quarel is no violence,
now pleie, now wepinge, & seelde in oon state;
88 to her pleyntis 3eue no credence;
A rodde reforme al her nceligence;
in her corage no rancour doоп abide,
who pat sparip pe rodde all ueru枝 settip a-side.

92 A litil balade, voide of eloquence,
I praie you 3onge children pat pis schal se & rede,
пou3 se be copious of sentence,
3it to пese clausis for to take hede
96 Which al into vertues schal 3oure 3ouпе lede.
In pis writynge, пou3 per be no date,
Yf ou3 be mys in word, sillable, or dede,
I submitte me to correcciu枝 withoute ony debate.

Thus eendith pe book of curteisie pat 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 Fourc pens of l. 376 of the Boke of Curtasye was the price fixed by "the kyngis orye" 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 Serop, knight, with all that he wants “Proviso semper quòd idem Henricus pro hujusmodi Fennis, Equis, Carectis, Caragiis, & aliis necessariis, per se, seu Homines & Servientes suas 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 Caragiio Gunnorum Regis capiendis.


Sciatis quod Assignavinus vos, conjunctim & divisim, ad tot Equos, Boves, Plaustra, & Carectas, quot pro Caragiio certorum Gunnorum nostrorum, ac aliarum Rerum pro eisdem Gunnis necessarium, a Villa Bristoliae usque Civitatem nostram Londoœc, indiguerint, tām infra Libertates, quàm extea (Foedo Ecclesie duntaxat 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 stuaarde and his staffe. 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 16th century, read by Mr Thomas Wright before the British Archaeological 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, purginge and makeing cleane of the same of all manner of filthynesse, in such manner and wise as the King's highnesse, at his uprisinge and cominge thereunto, may finde the said chamber pure, cleane, wholsome, and mete, 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.
INDEX.

To save the repetition of p. and l. for page and line, I have adopted Mr Morris's plan, in his Chaucer Glossary, of putting a / between the numbers of the page and line, 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 bofe, 216/9, above.
Abrayde, 277/52, upbraid.
Abremon, a fish, p. 113.
A-brode, 62/906, spread open.
Abstinence, 8/108; 153/6.
Abyle, 267/44, fit, convenient, beseeing; 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.

Affection, 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. Guttale 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'Excester, in Rymer X. 388, col. 1.
Aloes epatick, 135/12; Fr. hepaticque, Liver-helping; comforting a whole, or curing a diseased, liver. 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.
Amberdegreece, 132/9, a scent.
Angel and 3 Shepherds, device of, 49/702.
Anger, avoid, 236/764.
Anhonest, 180/96, unmannerly, improper; 180/124, unpolite.
Annauciande, 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.
Ayps 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?
Aeree, 26/407, cut.
Areyse, 27/418, 425; 28/429, &c.; tear or cut off.
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.
Aslant, 39/560; aslant.
Aspidochelone, a great whale-fishe, 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.
Aper, 200/689, either, each.
Attend at school, 209/21.
Attirling, 287/41, shrew; A.S. Ater; Ater, poison.
Atwytyng, 18/274, twitting, blaming others.
Audibly, speak, 235/687.
Auditor, the lord's, all officers to account to, once a year, 196/587-94.
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.

Babolule, 1/12. Au fol la marotte. Prov. We say also, Give 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.
Barne, 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.
INDEX. 289

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.

Beastlyties, 232/460; nasty practise, t. i., gnawing bones.

Beaver, considered as a fish, 37/547. "The beuer, whose hinder feet and tail onlie are supposed to be fish. Ceres the tail of this beast is like vnto a thin whetstone, as the bodie vnto a monstrous 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, 54/795; how to carve, 25/393. "Touchyng the befe: I do estymate him of nature melancolyke, and engendre and produce grosse blade well norisshyng folks 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.


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 Blunche manger.
Blandrelles, 157/10, white apples. See Blundrelles.
Blanked, 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.
Blaunche manger, 157/3.
Blaunche powder, 6/80, note; p. 85, p. 10, note 3; 152/26.
Blaundrelle, 50/714; Blaunderelles, 6/70; 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 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.
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 “boenf, an ox, a beefe,” Cot. ; but a-bof (dishes), above, up.
Boke, the, 185/261.
Bold, don’t be too, p. 258, p. 260, 1. B.
Bole, 192/454, finely?
Bole Ammoniaka, p. 134. Fr. Armoniaca, a gumme spring from the Cyrenian Ferula or Fennell-giant.
Bolkynge, 19/298, belching. A.S. beulate, to belch; to bolke belche, roweter. Palsgrave.
Bombace, p. 139, cotton; ep. bombast.
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, bourde, p. 258, p. 260, 1. B; Fr. bourder, to toy, trifle, daily; bourd or least with. Cot.
Borbotha, a slippery fish, p. 115.
Boreclothe, 30/468, table-cloth.
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.
Boujt, 13/188, 189 v, 191, fold; 208/27, 29; 269/17; Mal fera, 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 halloving, 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, blaimdrels, 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, 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 'bryse-wort, 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. Limauide, f. A Burt or Bret-fish. Cot.
Brene, 190/413, book, score-up.
Breuet, 194/536, briefed (with green wax).
Brewe, 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.
Broche I, 161/6.
Broiled herrings, 52/748.
Broke-tempk, 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 bawdie-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, *"stytut, brodels,* youre dyn.*

Browes, 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. *briu*, es. ; m. Brewis, the small pieces of meat in broth; pottage, frumenty, &c., *brician*, 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.*

Bryte, a fish, 166/12.

Buche, 31/492, in squares.

Sloane MS. 1315, reads "Cus-tarde, enche square checke hit with your knyfe."

Buffe, p. 133, leather made of buck's skin.

Bulch not, 294/113.


Bulke, 29/452, body, trunk; 159/16.

Bulleywn, Wilyam; *on Boxyn* 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, 425/6.

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.

Buttiller, p. 3, l.40-1. 'Butler, the officer in charge of the *buttery* or collection of casks; as Panter, 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.


Cancer, the crevce 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. "Atjourd'hui Fevrier demain Chandelier: Prov. (For Candlemas day is ever the second of Februarie.)" Cot.

Candles, 34/510.

Canel, 5/66; p. 84, a spout.

Canelle-boon, 29/449; 159/14.

Fr. Clavicules, f. The kannell bones, channell bones, neckbones, 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 utile to the body of man is of capons, chyckyns, faisantes, partriches, yonge partriches, ploumiers, pigeons, quailles, snites (becasses*), woodcocks, tutrell doves, knyghtes (cheualiers†), stares, sparows, or passeriuue, finches, verdieres,* 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. “Capones boyled, and chyckyns, ben lyke-wyse of good norrysshyng, and doth engender good blode, but when they ben rosted, they ben somewhat more colloryke, and all maner of meates rosted, the red, the other blacke. Cot. * Verd-rier, m. The Gold-hammer, Yellow-hammer, Yowrling. Cot.
INDEX.

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 sleeveless 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, cara-way-seeds, (from καρω, cumin; Lat. careum; Ar. كوك; Mahn,) 50/713; 152/25; 157/11; 231/389.
Cardinal, rank of a, 70/1008; 72/1045.
Carding, eschew, 234/599.
Carriage, 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 Une. 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.
Chalcedony to be worn in a ring, p. 141.
Chambur, basou for, 66/971.
Chamberlain, the duties of one, p. 59-69, p. 168-9.
1 And of the carp, that it is a deyntous fysche, but there ben but fewe in Eng- londe; and therefore I wryte the lasse of hym.—Jul. Berners's Book of St Alban's.
INDEX.

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. Chardequynes, 10/2.
Charger, 44/633; Chargere, 26/405, a kind of dish.
Charity, the fruits of, p. 2.33, 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.
Chaufler, 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 gives it. Cot.
Chekker, 196/594, the Exchequer.
Chekkid, 25/389; 31/492, cut into chequers or squares.
Checkmate, 8/96.
Cheiris, 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 upon 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 upper 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 chyppre breed. Je chappelle du payn... je descrouste du pain... and je payre du pain. Chyppre 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.


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.

Chymnë, 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.

Chynnynge, 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.

Cirype, 56/826, syrop.

Civeye (chive sauce), hares and conies in, p. 309; 55/822.

Clared wyne, 153/19.


Clarke of the crowne and th'eschekere, 70/1019.

Clarynynge, 9/124.

Claw, don't, 253/81; 262/18; 274/139.

Claw not your head, &c., 18/279. "I clawe, as a man or beast dothe a thyng softly with his nayles. Je grattigne... Clawe my bæcke, 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. "Garments clothes make dunces often seem 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 clole (clewe), glomus, globus." Prompt.

Clutch at the best bit, don't, 233/29.

Cock and hen, p. 105.

Codling, a fish, p. 59, note; 167/7.

Codware not to be clawed, 19/286; not to be exposed, 20/305.

Cold fritter is not to be eaten, 33/502.

Cold fritter, 136/12, digestion.

Concewh, 33/503, belly? Not "clowchyn or clole (clewe), glomus, globus." Prompt.

Coffyn, coftyn, 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.

Cologny, coline, 53/772; p. 54; p. 104.

Collecter, the Pope's, 70/1023; 72/1063.

Cologne, the kings of, 50/712.

Colombyne gynger, 10/131; Columbyne gynge, 52/758; a kind of ginger. ? what.
no dishes till they be commanded by the controller."
Cold of speech, be, 272/98.
Cony, 34/517; 49/694; 54/807; p. 107. "And conys, hares, rabettes (laperans), buckes, does, hartes, hyndes, robuckles, or lepers (cheureus ou saillanz), holde also all of melancholy." Du Guez.
Cony, how to carve, 29/447; 159/12; to unlace or cut up, p. 162.
Cony, with mustard and sugar, 36/538.
Cony'd, 274/149, learnt.
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, 285/180.

Courts (fines of), 190/577.

Couth, 272/118, Uruly, indeed, A.S. cudlice, certainly.

Couthe, 180/114, Icnown persons, friends.

Coverlet of a bed, 03/923.

Cowd, 3/34-5, knew.

Cowche, 13/187, and note, the undermost table-cloth.

Cows wheels mixed with jellies, 34/515.

Crab, how to carve and dress one, 42/590-001; 105/14.

Crache, 274/139; 275/14; 276/14. 'Clawyn or creechyn, scratche, Scalpo, serato, grado.' Cath. in P. Pl.; 'Krauwen, kraben, 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; 157/1.

Crawe, 19/288; Fr. iabet, 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.

Crevise, freshwater, 58/848.

Crevis dewe dou3, fresh-water cray-fish; how to carve, 43/618.

Crevis, freshwater, 50/707.

Crevis or cray-fish, how to carve, 42/602; the names of, p. 100.

Crochettis, 197/446, hooks.

Cropyns, 24/362, crops, craws, of birds.

Crocrist, 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, 189/300; 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, 28/135, directions.
Cure, 21/375, craft, art, practice.
Curies, 33/506, dodges, curious dilies.
Ciu-lew, 49/700; 157/8; how to carve, 27/421; to untache or cut up, p. 102.
Sir Degrevant, 1. 1400, p. 235, has fift conyngus and newe, flesauntyys and corelew.
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.
Curtesy, 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 thicennes, 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 cones 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 confeetes, 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.
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.
Demeene, 78/1163; learn for arrange.
Demurely, walk in the streets, 275, 276/18.
INDEX.

Depelled, 142/12, driven out.
Dere, 47/684, injury.
Despisers of courtesy are not fit to sit at table, 271/99; 181/137.
Dewe, 43/618, of water.
Dewgarde, leclie, 157/10.
Dewynge, 51/732, service.
Deyntcitlie, 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.
Diet, 31/488, food.
Diet, one for every day, p. 133.
Difence, 278/51; Fr. defence, a reply, answer, argument, or allegation used, or urged 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 saltecell, don't. See Salt.
Dipping slices of meat in sauce, 30/467.
Dirty clothes forbidden, 214/167.
Disallow, 29/1181.
Dis, 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.
Dipendo, 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. ware 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.

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 howlyng all nyght," p. 784-5.

Donne, 169/23, down.

Dorray, 51/733, dorée.

Dorée, the fish, 41/582; 166/12.

Dosurs, 189/391, canopies, hangings: 'Docere of an halle: *Dorsorium, auleum.*' Prompt. Fr. Va dossier de parillon. The head of a Paullion, or Canopie; the pice 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.

Dou3, 43/618, soft, fresh (water).

Dowceetes, dowcettes, a dish, 32/494; recipe at p. 309; 49/699; 54/809.

Dowled drink not to be given to any one, 154/22; douht. dead, flat (Yorkshire), Halliwell; not 'dollyd, sum what hotte, tepe-factus.' Prompt.

Dowt, 79/1188, fear.

Doyle, 19/285, skew.

Draconites, 141/7, the dragon-stone.

Dragons herbe, p. 134.

Drapery, 64/916, 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, i. D.

Drunkelew, 216/1, drunken; 'drunkelew ebriosus.' Prompt. For the *-lewe* = *-ly*; ep. 'delicat horses that ben holden for deltyt, that they ben so faire, fat, and *costlewe*. Chaucer. *Parsones Tale*, Poets' Works, ed. Morris, iii. 298; *costlewe* furring in here gowns, *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 gladly in the armes & geneth 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.

Dyfysygar, 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; nothaslily, 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, tart; A.S. edwitan.

Ecl, 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; geornjall, full of desire, eager, anxious.

Egestyon, 130/15, evacuations.

Egge, 22/335, edge.

Eggs, 54/803; p. 106.

Egre, 57/837; Fr. aigre, cagre, 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.

Elemosinarhis, 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. embronc, 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;

Embrace, p. 278, Fr. emboucher, to mouth or put into the mouth of.

Embrowne, 22/331, dirty, soil.

Embrowide, 278/39; Fr. embronc, . . bedurtied, soiled, defiled. Cotgrave.

Embrowyng, 30/468, soiling, dirtying.

Enclyne, 177/23, bow.

End of a meal, what to do at the, 257/190.

Endured, 161/3, glazed; endured pygyons, 164/15.

Endure, 35/524, make to last; 'endurer fiant pour durer:' Pro. To dure we must endure. Cotgrave.

Enemies, man's three, 183/219.
INDEX.

Englandis gise, a flesh feast after, 35/526.

Enlased, 26/412, cut up, carved.
Enourmyd, 250/17, adorned; O. Fr.  
   a dorner, L. adornare; not  
   adorn, honour.

Entende, 64/937, 939, attend.
Entendyng, 46/663, 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.

Esquyere, 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.

Ewouere, 199/641, water-bringer;  
   L. aquarius, Fr. eauier, is a  
   gutter, channell, sink, sewer,  
   for the voiding of foule water.  
   Cotgrave.

Evacuate yourself, p. 133.

Ev, 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 cup-  
   board for water-vessels; how  
   to dress it, 155/23.

Exonerate, 130/16, unload, dis-  
   burden.

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.

Face, 42/599, fetch.

Face, look in the man's you're  
   speaking to, 262/16; 270/67.

Faccett, 250/8; Fr. Facet: m. A  
   Primer, or Grammar for a  
   young scholler. Cotgrave.

Faccet, 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.

Fawct, 5/68; p. 84; 152/  
   16, a tap. Yn tyme therfore  
   tye vp your tryacle tappe; Let
INDEX.


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.
Feye, 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.
Fernys, 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 pudding,' 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, 232/165.
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-screen for a lord, 192/462.
First course of fish, p. 166.
Fish, a dinner of, three courses, & one of fruit, p. 50. *Ienne chair vivil 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.
Flamines, 161/4; p. 173; flawne, 96/12, a kind of tart; Fr. *flans:* m. Flawnes, Custards, Egge-pies. Cotgrave. Du. *cen koeve cloeye,* a Cheese-cake or Flawe. 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.
Flete, 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. *forfait:* m. A crime, sinne, fault, misdeed, offence, trespass, transgression. Cot.
Forgive, 182/185.
Formes, 189/389; 192/464, forms, benches.
INDEX.

307

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.
Freeto 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 France 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.

1 Guînes: f. A kind of little, sweet, and long cherries; termed so because at first they came out of Guînne; also any kind of Cherries. Cotgrave.

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 manner of meate, the moost daungerous is that whiche is of fruites (fruits crudz), as cheres, small cheryse (guinques1), great cherise (gascouges), straberis, fryberis (framboises)mulberis, cornelles2, preumes, chestaynes nuts, fylberdes, walnuttes, cerves, 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 Introductory, 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.

2 Cornelle, a Cornill berrie; Cornillier, The long cherrie, wild cherrie, or Cornill tree. Cotgrave.
Fruturo viant, sawgo & pouche, 33/501, mete, 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.
Fumosities, 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, 25/390.
Fuming, 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, 191/447, a rod on which the bed-curtains hung. "Fylour looks like felloe, G. judge, 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. fylton, to foul; fylnes, foulnes; fylld, 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.
INDEX.

Gaze about, don't, 192/175.
Gel, p. 49, note 2; gelly, 166/11, jelly.
Gelopere sauce, 165/4; p. 173.
Gentilmen well nurtured, 71/1038.
Gentilwomen, rank of, 71/1039.
Gentlemen, one property of, 220/18.
Gentlemen of the chamber, 191/433.
Gentlemen's table in hall, 178/33.
Gentlefolk, 273/93.
Geson, 54/803, plentiful.
Gesse, 230/350, guest.
Gestation, 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.
Glose, 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.
Gloucester, Humphrey, Duke of, 79/1177; 82/1230; p. lxxxii.
Gnastynge, 20/301, note 5.
Gnaw bones, don't, 232/457.
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.
Grangled, 23/348; angered, vexed.
Granat, 141/11, a garnet.
Grapes, 6/77; 46/668; 152/21.
Gravellc of beef or motoun, 34/519.
Gravus, a fish, p. 120.
Graynes, 9/123; 10/137, 141; p. 91. Fr. Maniguet, the spice called Graines, or grains of Paradise. Cot.
Graynes of paradise, 151/32.
Graytly, 61/886; entirely, quite.
Grayne, 196/576, 589, 597, reeve, outdoor steward.
Greable, 13/192, suitable.
Great birds, 49/698.
Greece (fat), hen of, 158/29.
Green cheese, p. 84, n. to l. 74.
Green sauce, 58/851; 200/13, 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.
Grey, 62/914, a crimson stuff or cloth.
Grin, don't, 269/57; 277, 278/29.
Grisyngc, 20/301, grinding.
Groan not, 19/298.
Groggyngc, 18/273, grumbling.
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 thy nars be natte carpyng."
Gurdylstode, 191/442, girdlestead, waist.
Gurnard, 40/574; 51/725; 58/849; baked, 198/9.
3yme, 186/304, attend to, wish, like.

Gymlet, 5/67, 71.

Gynger, 3 kinds of, 10/131-2; p. 91.

Haberline, '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, to be washed, 277, 278/22; before meals, 187/343, 201/713-21; to be wiped before taking hold of the cup, 255/156.

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 (q meaning), 72/1048; who seated in, 217/19-22.

Hall, head of the house to eat in, p. 209, No. xv

Halbyt, 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 lady's grace lanes handekershers silkys.' 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, 31/517; chive sauce to, see Ceuye.

Harington, Sir John; the Dyct 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.

Harpoooning 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.

Harlyys, 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 cat toads, p. 197-8.
Headsheet, 63/325; 65/350; 66/965.
Hede, 271/91, host, master or lord of a house at a meal.
Hedge-hogs' countenances, 210/43.
Heelsfulle, 250/10, healthful, helpful.
Heere, 35/524; Sloane MS. 1315 reads hele, health.
Ileironsew, the heron, 49/169; p. 103. See Heron.
Ileironsew, 157/5; to be cooked dry, 165/20.
'I wol nat tellen of her strangue sewes,
Ne of her swannes, ne here heron-sewes.'
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.
Huyhove, 68/993, a herb.
Huyriff, 68/993, a herb.
Heyron-sewe, 36/239; 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. ?
Horn, 185/273, them.
Homes, servants to visit their own, p. 207, No. xi.
Honest, 269/74, fitting, proper.
INDEX.

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.

Horse-liire, id. a day, 188/375.
Horsing, 195/564, being horsed, horses.
Hose, p. 108; to be rubbed, 226/91. Du. *koussen*, Stockins or Hosen; *opper-koussen*, Horse 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.
Hosyn, 195/564, being horsed, horses.
Hose, p. 108; to be rubbed, 226/91. Du. *koussen*, Stockins or Hosen; *opper-koussen*, Horse or Breeches; *onder koussen*, Nether-stockins; *boven koussen*, Upper-hosen, or Briches. Hexham.

Housholde, Babees that dwelle in, 251/45; Forewords, pp. ii., x., xi., &c.
Houndes 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.
Hurtiberyes, 7/82; p. 85, n. to l. 81, 152/24.

Husbands, the duty of, 237/8.
Hyacynth, 141/11, jacinth, a precious stone.
Hyyt, 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.
Iangylyle, 271/90, chatter; 'iangle-lyn, or iaveryn, iaberyn, *garrulo blatero*.' P. Parv.

Janitor, 188/360-1, the porter.
Iapyng, 253/95, joking.
Iardyne, almond, 52/744.
Idle, don't be, 268/32.
Jealousy, hate it, p. 258, p. 260, line G.

Jelles, 34/511; iely, 49/693.
Jelly, 34/511; 35/520; 51/731; 56/825; p. 97.
Iestis, 59/858, proceedings, dinners.
Iettynge, p. 261, l. I, showing-off,
INDEX.

"I intte w'd facyon and countenace to set forthe myselfe, 
* In bragge.* Palsgrave, in Way.

Iettyng, 20/300, note 3, Fr. *Poste* a rachell, or Colledge-

servant, thats ever gadding or 

*telling* 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. *infector*,

to infect; poison; depraue, 

corr upt. Cot.

Ingredycntes, 11/144, materials.

Inhumanitie, 225/155, discour-

tesy.

Interrupt no one, 282/69.

Intrippe, 283/69, interrupt.

John the Baptist's day to Michael-

mas, feasts from, p. 164.

John, Duke, a yeoman in his 

house got a reward, 199/647.

Tolle of pe salt sturgeon, 44/ 

622; p. 99; 167/23.

Ioneate, 7/82; p. 85; 152/ 

28, junket, orig. cream-cheese 

made in wicker-baskets, from 

L. *junca*, a rush. Mahn. 

*Junkets*, Cakes and Sweet-

meats with which Gentle-

women entertain one another, 

and Young-men their Sweet-

hearts; any sort of delicious 

Fare to feast and make merry 

with.* Philipps.

Iowtes, p. 160, last line; p. 171.


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. Carpy-

nge, *Loquacitas, collocutio.* 

Prompt.

Kater, 196/580, eater, provide.

Kepe, 202/760, take care.

Kephyng (stingy), don't be, p. 258, 

p. 261, line K.

Kercheff, 61/885.

Kerpe, 272/120, is it complain, or 

only talk, chatter; 'carpyyn 

talkyn, *fabulor, confabulor, 
garrulo', Pr. Parrv. 'to carpe, 

(Lydgate) this is a farre nor-
then verbe, caequeter.' 

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 thy nars be 

natte *carpyng.*'

Keruynge of fleshe, p. 157; of 

fysshe, p. 166.

Kerver, termes of a, p. 149.

Kener, 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.
INDEX.  

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.  
Knave's tricks, beware of, p. 258, p. 261, line K.  
Kneel, 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, 199/253.  
Kneel to your lord on one knee, 252/62.  
Knife, don't play with your, 279, 250/54; 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., 1. 63.  
Knives, the Butler's three, p. 152; the lord's, 200/675.  
Knight, the rank of a, 70/1016; 72/1058.  
Knob, 192/453, knob, bunch?  
Kommande, 253/104, this may possibly be like 254/120, commend (g. v.) a cup to you to drink; but 270/71, 'say wello', looks as if praise were meant.  
Kymbe, 61/886, comb.  
Kyn, 217/13, birth.  
Kynraden, 185/279; A.S. cyn-ryne, a family course, parentage.  
Labour not after meals, p. 136.  
Lace- or buckle-shoes, 62/896.  
Ladies, how to behave, 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 Guillaume de Nantes de Britannia 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.
INDEX.

Lampurnes, 50/719; 55/820; 58/848; lake, 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, 27/117; 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.
Lawour, 16/232, washing-basin?.
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 Oury, p. 36, is.
Take rawe Pork, and pulle of the skyn, and pyke out the skyn [&] synewis, and bray the Pork in a morter with ayren rawe; do infer sugar, salt, raysonis, corauce, datis myneed, and powdour of Peper, powdour glylofrc, and do it in a bladder, and lat it seb til it be ynowh. and when it is ynowh, kerf it, lesche it in likenesse of a pescodde, and take grette raysonis and grynde hem in a morter, drawe hem up wip rede wyne, do infer mylke of almânde, colour it with sâlders and safroù, and do infer powdour of pepers and of gilofre, and boile it, and when it is iboiled, take powdour of canel and gynger, and temper it up with wyne, and do alle pise thynge togtyder, and loke pat it be ânyens, and lat it not seb after that it is caste togtyder, and serve it forth.
Leche, whyte, 157/7.
Lecehes, 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.
Leghe, 191/441, ?law, hill, elevation, A.S. hlew; 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.
from evil, Lord’s Prayer. Rel. Ant. i. 204.

Listen to him who speaks to you, 187/331.

Lite, 56/830, little.

Litere, 191/135, litter, straw or rushes for beds.

Livery of candles, Nov. 1 to Feb. 2, 205/839. Fr. La Livrée des Chanoines. their livery, or corrodie; their stipend, exhibition, daily allowance in victuals or money. Cot.

Leaf, 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 have I scene anie more of this sort than the Polypus called in English the lobstar, crafish or creus, 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 entice, Hexham; lokken, to allure, bait. Sewel.

Look steadily at whoever talks to you, 252/65.
London bushel, 20 leaves out of a, 198/625.
London, Mayor of, 76/1137.
Londoner, an ex-Mayor, 71/1025; 73/1067.
Long hair is unseemly, 213/126.
Long pepper, 153/33.
Longe wartes, 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.
Lords' nurrieris, 71/1039; p. 110.
Lords' beds, 191/443.
Lorely, 181/135, loosely about? A.S. leôrain, leôsan, to go forth, away, or forward, lease, 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.
Loud, 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.

Lowe, 44/579, lie.
Lowte, 262/8, do obeisance, bow.
"I bowte, I gyne reverence to one, le me cumber, le lay fays la reverence,' Palsgrave, in Way. A.S. hláton, to bow.
Lumpischli, 276/16, 'to be lumpish, bolachtlijg zyn: bolacht-lijgh, 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 perwithe... ib. p. 32, in 'Gose in a Hogge pot.' Lat. liquor, or Fr. l tier to souldier, 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 hand.
Lytulle of vorde, 178/31, sparing in speech.
Lyvelode, 74/1087-8, property.
Lynenay, 188/371, pl. lyneres, 189/395, allowances of food, &c. See Livery.
Lynere, p. 216, No. vii. servant's dress. Fr. têrée... One's cloth, colours, or denice in colours, worn by his servantes or others. Cotgrave.

Mackerel, 39/559; p. 41; p. 98; salt, 57/834; how to carve, 40/575-6.
INDEX.

Mackerooue, 96/14, a tart.
Magistrates, their duty, 242/18.
Make, 274/143, stroke?
Malencolique, 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, i^ 197 / 601, dwelling-houses, mansions, Fr. manoir, a Mansion, Mennon, or Manor-house. Cot.
Manger, a horse’s, 197/610.
Mangle your food, don’t, 256 / 176-9. ‘I mangle a thing, I disfigyure it with cuttyng of it in peces or without order. Je mangonne . . and je mutille. You have mangyled this meate horriblely, 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.
Mantle, 65/957, cloak or dressing-gown.
Mantle of a whelk, 44/625.
Many words are tedious, 252/75.
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. Jamais ne guinge qui plaide à son seigneur; ou, qui procede à son Maistre. Pro. No man ever throwe 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 Chamecery, rank of, 71/1027; 73/1068.
Mawes, 178/55, mocks; 187/341.
Mawmeny, recipe for, p. 145.
Maydelynye gynger, 10/132.
Mayor of Calais, 70/1020; 72/1051.
Mayor of Loudon, 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 whit- ing; 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.
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 Christmas, 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.
INDEX.

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.

Mortus, 164/31.

Motes, 16/236; 18/272, bits of dust, &c.

Mothes in clothes, p. 115, last line.

Mought, flesche-, 18/280, flesh-moth, louse. 'Mowyte, clothe wyrmme (mowbe, mow, mowghe), *Tinea*; Mought that eateth clothes, *vers de drag*.' Palsgrave; A.S. *modde*. Prompt.

Moughtes, 64/545; 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, *mowinge*; also friskes, gambolls, tumbling tricks.' Cotgrave.

Mowyng, 278/29; 19/291; making faces in derision, grimacing; 'mowe or skorne,' *vagnia vel valgia*. Pr. Parv.

Mullet, 58/841, 850; 166/13.

Mulus, a sea-fish, p. 119.

Muscelade, 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.

Musclade, 166/6; 167/34.

Musculus, the cooke 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 5; 50/723.

Myñ, 199/666, less.
Mynde, p. 151, carve.
Mynse, 26/400, mine.
Mysleset, 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, 277-8/19.
Nape in the neck, the cony's to be cut out, 29/455.
Nape, 199/659, tablecloth.
Napery, 199/642, napery, tablecloths and linen; 656, tablecloth.
Napery, 4/61.
Nature, all soups not made by, are bad, 35/523.
Neck, 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 X.
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.

Nombres, 35/521; see Prompatorium, p. 360, note 1.
Nombres of a dore, 159/29, entrails, from umbilicus.
Noon, dinner at, 254/128.
Nurture, 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, pence.
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.
Onon, 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. 0, daring; orped audax, bellipotens. Pr. Parv.
Oryent (jelly), 52/746, bright.
Osley, 153/19; p. 206, asweetwine.
Osprey, how to carve, 26/402; p. 95.
Osule, 28/438, the blackbird.
Ouemast, 200/671, uppermost.
Ouerjwart (don't be), p. 258, 1.
Ox; he is a companionable beast, p. 105.
Oxen, three in a plough never draw well, 185/287.
Osley, 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, 3/10; pantrer, 190/105, 425; originally the keeper and cutter-up of bread, sechisduties, p. 4; 'Punctier, a Pantler.' Cot. His duties, to lay the bread, knives, &c., 200/667.
Panter and butler, p. 208, No. xii.
Pantry, 193/499.
Parronuce, heiers of, 193/497, heirs apparent.
Parelle, 23/343, 'the thoper 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 courtesie 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, parkkeeper.
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 wyng, 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., 31/190.
Pasty, lamprey, 44/631; p. 100.
Patentis, 196/566, letters patent, grants, gifts by deed.
INDEX.

Paternoster, 181/115.
Patience, the fruits of, 237/821.
Pavilion, 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.
Peacock, 28/433 ; and tail, 157/5.
Pea, 153/28, pewter ; ep. 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 was well done ye should do purvey a garnish or twain of pewter vessels, two basins and two ewers, and twelve candlesticks, for ye have too few of any of these to serve this place.’ Orig. ed. vol. iv. p. 107, Letter xxx.
Pece, 203/792, cup.
Peck of oats a day for a horse, 197/608.
Peacocke of the se, p. 120.
Pecten, a fish that winks, p. 120.
Peers, 6/78, 80, pears.
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.
Percedly, 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-cnicis, the, 181/152.
Peregalle, 70/1010, quite equal.
Pereles, 72/1231, peerless, without equal.
Pericles, the advice of, 238/391.
Peritory, 67/991.
Perneys, or perneys, 32/499 ; p. 96, a sweet pie.
Peson, 37/547.
Peson and porpoise, good potage, 50/720.
Pessene, 166/23, peason, peas-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 Imbranthered 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.

Petyperuyx, 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; eolice 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.


Pincernarius, 190/122-3, butler.

Pinions indigestible, 24/363.

Pinna, a fish, p. 120.

Pippins, 50/713; 152/25.

Pistor, 198/822-3, 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, 26/108 : plater, 44/633, platter.
Playes, 201/818, folds.
Plitt, 16/212, fold.
Plite, 28/434, manner.
Plommys, 6/77, plums.
Plume, 28/434, manner.
Plume, 28/434, manner.
Plume, 28/434, manner.
Plume, 28/434, manner.
Plover, 33/539; p. 97; 49/697; p. 158, last line; 165/1.

Setthhe sche brou3t hom in haste

Plovers poudryd in paste.
Sir Degrevant, p. 235, 1. 1402.
Plover, how to carve, 27/417; to mynce or carve, p. 163.
Plumets of lead, 13/1.
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.
Polander, 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; 72/1015; 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.
Portenaunche, 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.
Porterpayne, 17/262; p. 93; a cloth for carrying bread. C.p. 'pen brede he brynges, in towelle wrythyn,' 200/685; ep. 203/784.
Possate, 8/94; p. 85; posset, 152/33.
Post, don't lean against it, 253/82; 275/9; 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 begun the meate of vitayle (uiaudes liquides) to thende that by that means to gyve direction to the remenant.' 1352-3. 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.
Pounder, 167/16, ? ginger or pepper.
Poudre, 164/22, ? ginger, see l. 19.
Poudres, 163/17, spices?
Pouche, 33/501, ? poached-egg, p. 96, 49/700.
Powder, 42/589, 507; ? salt & spice, 43/620. The Forme of Cury mentions 'poudour fort,'
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.
Prehoure 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 grooms of the privy chamber to carry to the chaundrie all the remainder of morters, torches, quarries. prick- ells, wholly and entirely, without 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; prestes, 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.
INDEX.

Princes, the duty of, 241/1.
Prior of a Cathedral, 70/1015; simple, 1. 1016; 72/1059; the ranks of.
Prior of Canterbury & Dudley not to mess together, 77/1145-8.
Private dinners and suppers not to be allowed, p. 218, No. xvii.
Privyhouse, 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.
Proynde, 197/605; provender, forage for horses, used in 1. 608 for oats.
Provyncealle, 70/1021; 72/1062; q 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.
Pullers, p. 164, last line.
Pulter, 196/581. Fr. Poulailler, a Pouler 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. pinnan.
Pyntill, a whelk's, 44/625.
Quail, to wyne or carve, p. 162.
Quails, 28/437; 37/544; p. 98; 49/706.
Quarcelose, p. 261, L.Q. querulous; Quarel, or querel, or playnt, Querela. Prompt.
Quarrell (square) of a glasse wyndowe, p. 131, last line.
Quedder, 201/715, whether of two; never be queder, never mind which of the two?
Queene, p. 261, L.Q.; A.S. ecweman, to please.
Queldmes, 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, 1. 2.
Quick in serving, be, 279, 280/61.
Quinces, 56/826; baked, 50/708; in sirup, 168/1.
Quosshyns, 63/924, cushions.
Qwche, 186/301, who, what.
Qwyle, 190/431, where.
Qwysshenes, 192/456, cushions for a bed, i. pillows.
Qwyte, 201/701, white.
Rabettes sowkers, 29/457; p. 95; 49/697, sucking rabbits.
Rack for horses, 197/610.
INDEX.

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. r i c k a, 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, towaiile of, 14/213; p. 92, Rennes, in Brittany.
What awayleth 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, Whyth as the seys 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, 180/307.
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. rehauiter, to reuine, rejoyce, cheere vp exceedingly; Cotgrave. ‘ranimer, réjouir, refaire,’ Burguy.
Rekles, richeeles, 275, 276/6, careless.
Remelant, 178/52, remnant.
Removing from castle to castle, 188/373.
Remyssails, 277/48, ? pieces put on; Fr. remettre, to commit or put vnto. Cot.
Remners, 10/127, strainers; 153/27; 154/15.
Renysse wine, 153/20, Rhenish.
Sche brouȝte the hem Vernage and Crete,
And wyne of the Reyne, l. 1704.
And evere sche drow hem the wyn,
Bothe the Roche and the Reyne,
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.
Resayne, 196/575, receive.
Resceu, 195/542, received.
Residencers, rank of, 73/1069.
Resty, 13/359, mouldy, as rusty bacon, wheat, &c., 15G/G.
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. hrebwan, to rue, repent; hrebvian, 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 berth lether, and how many skyn? Alle that be... arracies, that is to say, the skyn pullyd ovr 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 (notatilles) and byrdes of water (rivieres), as ben swannes, gese, malardes, teales, herons, bytters (buters), and all suche byrdes ben of nature melancholyke, lesse nevertheless 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 garnerd or gogones,
kodlynges, konger, or suche queuse fysche
As wolwyche roches that be not worth a rusch.
Roast apples and pears, 152/25.
Roast beef; garlicits sauce, 36/536.
Roast porpoise, 166/8.
Rob, 187/327, rub.
Robe, 62/908. Robbe d'autry
ne fait honneur à nulluy: Prov.
No apparell can truely grace
him that owes [=owns] it not.
Cotgrave, u. Autruiy.
INDEX.

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.
Rounde, 269/54; Fr. suoreiller, to round, or whisper in the ear. 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.
Rufflynge, 16/250, ruffling.
Russell, John: his Boke of Nurture, p. 1-83; describes his position and training, p. 79, 81, 82.
Ryb bewort, 68/992.
Ryme, 193/507 ? haste; A.S. hrým, hrúm is soot; rám, room, space; rymen, 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, frutere, 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 palate).’ 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; saler, 200/670; Fr. saliere, a salt-cellar, a tabic 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, 45/615.
Salt fish and salmon, 166/30.
Salt-fish, how to serve up, p. 38-9.
Saltecellar, 14/199; 155/1, 3.
Saltecellar, dip no food into it, 256 /159; 267/29; 181/129.
Salt-sellere, 4/60, salt-cellar.
Salute thy school-master and -fellows, 227/150-1.
Samoun bellows, 50/719.
Sanguineus or Spring, 51/729 ; p. 104; 53/769, 787.
Sams, 63/922, sense, smell.
Saphiro, 141/7.
Sareell (Fr. cercelle, (the water-fowl called) a Teale, Cot.),
how to brake or carve, p. 163.
Sergeant of his, 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.
Sawcre, 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.
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.
Schrubbyeuge, 20/300, rub, scrub.
Schyuer, 200/692, slice; "schy-vyr, fissa, absceindula."
Prompt.
Selina, 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, 190/107; done to check the cook, 190/115.
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, 192/162.
Seager's Schoole of Vertue, p. 221-43; Pref. to Russell, p. lxxviii.
Seal, 55/823; 166/13; 167/35.
Seal? (ele), 38/548; 39/583.
Sea-mouse, p. 119.
Seaward, 45/642, just from the sea.
Seeke, 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, la stew; sew, cepulatum. 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, 43/621, seems good to, it pleases.
Sen, 250/3, since.
Sendell, 62/914, a line silk stiiii'; Fr. cendal. H. Coleridge.
Seneschallus, 194/520-1, the steward.
Sentory, 68/992, centaury, Seneca's advice, 238/887.
Sere, 256/164, several, different.
Sergeant of arms, rank of, 71/1034.
Serra, a fish, p. 71.
Service, 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.
Seweere, 45/654, 657, the arranger of dishes on a table. Du. een upperste Tafel-dienaar, A Master-suer, or a Stuard that sets the courses or messes of meate on the table. Hexham.
Sewer, his duties, p. 467; 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.
Shoû, shoes, 60/874; 65/961.
Shore, a-; Shaylyng with the knees togther, and the fete a sonder, a eschais. Palsgrave, p. 841,

Short word, the first, is generally true, 183/211.

Shoveler, 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.

Shrinking, 19/287, shrugging.

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. *seuf*, division; *seuflan*, to divide.

Skyfted of, 189/402, shifted off.

Silence fittest for a child at table, 232/489.

Silent, be, 200/8; 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.

Sicnews indigestible, 24/362.

Siren or Mermaid, 'a dedely beste,' p. 121-2.

Sirippe, 51/733, syrup.

Sireppis, 33/509; 35/524, syrops, t. 1. 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. "It se peut voir sans contredit qui se met à ou son hoste buy dit : Prov. He needs not feare to be chidden that sits where he is bidden; (the like is) It se peut bien voir a table quand le maistre buy 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.

Skynner, 64/946, skins, furs.

Skins, indigestible, 24/367; of cloven-footed birds not wholesome, 165/23; 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.

Slack, appease; A.S. *slacian*, to slacken.

Slack, 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.
Smalllache, 68/993.
Small birds, how to carve, 30/473.
Sneeze; turn your back to people when you sneeze, 211/61.
Smraradl (an emerald) good against falling-sickness, p. 141.
Snetynge, p. 262, l. 19, snooting, wiping your nose with your fingers. 'Mouchement: u. A snooting, 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; tearm'd 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, 46/578; 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 peyned and castelid with papire, and semblable wast, so that is abusion for to thinken.' 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 1. 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. 164.
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, 261/81-2.

Speke, 156/17, speak of.

Spermyse chese, p. 84-5, note to 1.74.

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, 232/198.

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.

Sploye, p. 151, carve.

Spring, the device of, 53/771.

Sprottes, 167/33, sprats.

Spycery, 156/25.

Spyrre, p. 251, 1.37; A.S. spyrían, to track, seek, inquire, investigate, Sc. speir. O.N. spiria.

Spyrryng, p. 251, 1.39, 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; 209/1.

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

Staunche, 166/12, chief dish of fish.

Stapulle, 72/1064, Calais.

Stare about, don't, 252/68; 259/18; p. 261, l. 8; 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 tweelf Genooten ofte Staten van Vranckrijk*, 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. *estancer*, 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. 322); 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. 8.

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.

Stormyn, 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.

Strawberries, 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.

Stronger, 204/801, stranger, guest.

Strye, 183/223, destroy.

Stryke 18/280, stroke. 'I stryke ones heed, as we do a chylde when he dothe well. Je applanié... 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 softly' 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. sùffra-gant, 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, 10/130); 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 Isambra, Thornton Romances, p. 235, &c.

Surnape, how to lay, p. 16-17; p. 92-3; 155/20; 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 sewor to bring it after dinner, 204/809-20.

Surveyenge 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, 261/83; O.Fr. seure, serre; Fr. suire, 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.
Sweyn, p. 145, beat, whip, mix.
Syce, 192/469, candle-stick or holder; but 'Syse, waxe candel, 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 of azure,
    With testur and celure,
    With a bryzt bordure
    Comasyd ful clene.
Sir Degrevant, 1. 1473-6; p. 238. A tester over the beadle, 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.
Talk too much, don't, 269/58; 219/6; 279, 280/74.

Talking to any man, how to behave when, p. 235, cap. vii.; 252/61; 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.

Tansey cake, p. 90.

Tansey fried, 101/10.

Tansey dried, a dip of tansey of some kind.

Tantalus, 90/14, a kind of tart.

Tapet, 193/484, cloth.

Tapetis, 192/457, cloths, carpets, or hangings.


Tarryours, 152/14, augers.

Tartlett, 35/521.

Tarts, 161/4; 161/29.

Tast, 63/922, test, try.

Taste every dish, 256/165.

Tasting, 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, 26/101; 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, 232/176.

Temperance is best, p. 261, l. T; 259/19.

Temperance, 130/4, moderate temperature.

Tenants, to be asked after, p. 218, No. xvi.

Tench, how to carve, 41/586; p. 122.

Tench in jelly, 166/14.

Tene, 21/319, trouble.

Tene, 04/934, 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.

Thau, 53/785, that, which.

Thank him who gives you food, 271/92.

Thaughe, 52/761, though.

The, 263/32, thrive.

Pegre, 264/66, degree, state.

Theologicum, 87/7, the monks wine.

Think before you speak, 252/71.

Third man, never be, 185/287.

Po, 262/5, do, put.

Thornback, 41/584; p. 99, two notes; 58/844; 167/10; 168/11.

Thorpe, 167/10. See Thurbpole.
Three or four at a mess, 171/13; 72/1057.
Threpole, 168/8; ?thurlepole.
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.
Tigt, 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.
Tintinabulus, 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. escaradientes, 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.
Trencher-knife, p. 22, note 2; 152/3.

Trencher, no filth to be on, 269/73; not to be loaded with scraps, 277/48; 278/18.

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. tractable, courteous, gracious, tractable, pliant, facile, intreatable. Cotgrave.

Tret, 43/612, trouble.

Tretetable, 279, 280/78; Fr. tractable.

Trifelynge, 19/287, Crocking, 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 i. 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 (f 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 heanier foyle of Brasse, cleaning to the upper sides and tops of Brasse-melting houses; and such doe ordinary Apothecaries passe away for Tutie; although the true Tutie be not heanie, 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 mineral 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.

Twepence or threepence a day, the wages of a groom or page, 198/619-20.

Twynkelynge, 18/281, blinking.

Twyte, 256/179, hack; telwyn, or thw7tyn (twhtyn, twytyn). Abseco, reesco. 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.

Undecidy, 23/359, unqualified, unguarded against, uncooked.

Under-crust of a loaf to be cut in three, 178/39.

Undertraunch, 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.

Unlac'd, 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 to be cut in four, 178/39.

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.

Vannte, 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.


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. Vaul tre, a mongrel between a hound and a mastiff; 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., vautre, vauttre, Fr., Welter, Germ. The Promptorium gives
Various details regarding the duties of the "fountreres," and their fee, or share of the produce of the chase, will be found in the Mayster of Game, Vesp. B. xii., fol. 99, 104, b. Way in Promptorium, p. 291.

Verjuice, 58/841, 813.
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 than drewe Vernage and Crete.
Sir Degrevant, p. 235, l. 1408, l. 1703.
Vernagelle, 9/118; p. 87, No. 2.
Viant, 33/501, ?meat.
Viant, 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.
Vngryzt, 202/751, undished?, not uncooked.
Vnhynde, 179/80, ungentle, uncourteous.
Vnkende, 204/816, ? unsuitably; A.S. ungeyn, unnatural, unsuitable.
Vnkynnynge, 252/54, want of knowledge.

Vnskillfully, 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 up the fragmentes, vasculum fragmentarium, analectarium, vel aristophorum.' Withals. Fr. Portoire, Any thing that helps to carry another thing; as a Voyder. Skep, Scuttle, Wheelbarrow, &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 suetynge of the line above. But see 214/145-7.
Voyder, 272/131, vessel to empty bones and leavings into.
Vrbanitas, 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.
Vrinelle, 63/926; 66/971; Fr. Vrnal, 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
IXDKX.

Walk gently in the morning, p. 140.
Walk decently, 214/157.
Wall, don’t make it your mirror, 275, 276/11.
Wall-e-wort, 68/992.
Wall-oande, 179/63, guggling, speaking with the mouth full.
Wardrobe, 64/940; is in the Usher’s charge, 193/479.
Wardropere, 193/481, keeper of the wardrobe.
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. Vaughn’s, p. 134.
Water-leech, slippers to be brown like one, 60/874.
Watery, 18/282.
Wax, all candles & morters of, 204/827-33.
Waye, 17/265. watch; 28/436 take care.
Wayue, 186/322, glance, move, let wander.
Wearisome, 52/751.
Weldsomly, 2/17, at will.
Wesselle clothes, 188/367, telcloths, for vessells.
Weste, Richard, his Schoole of Vertue, referred to, p. 207; his acrostic, p. 208.
Westminister, the Abbot of, 76/1141.
Wether or ram, p. 105, note on l. 779.
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, 195/518, ? same as creme, 
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. 
What, 52/757, ? white, not "hot," 
as in side note : cf. blaudrellc, 
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 8d. for 
a licence "to imprinte two 
ballades," of which the latter 
was "a settinge forth of the 
variety of mens mindes, es- 
teaminge rather welth with a 
wanton wife, then vertue in 
a moderate mayde." Collier's 
Extracts, ii. 165. For variety 
in this entry, Mr Collier pro- 
poses to read vanity. See also 
the ballad, 
Faine would I have a ver- 
tuous wife 
Adorned with all modestie, 
in Collier's Extracts, i. 162-3. 
Wight, quick, nimble. Swed. cig. 
Wild, don't be, 182/156. 
Wild boar, 48/686. 
Schebrount fram the kychene 
A sechel of a wyde swyne, 
Hastelettus in galantyne. 
Wind, let it out with seeresy, 
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, wot, 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 un- 
courteously 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.
Worshipful, sb., 45/655, worshipful person.
Worth, 272/114, estimation.
Worthier men, let them be helped first, 263/45.
Wortus, 34/517; A.S. wyrt, vurt, 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, 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, wrestling, twist.
Wrawd, 42/590, roward.
Wrinkled, don't let your countenance be, 210/41.
Wry not your neck askew, 19/285.
Yardholok, 67/991.
Yawn not, 19/294; when you do, hide behind a napkin, 211/82.
Y-chaffed, 61/893, warmed; Fr. chauffé.
Ycorwyn, 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.
Yett, 22/339, formerly ?, see l. 204.
Yyes, 35/527, eyes.
Ygraithed, 15/225, prepared.
Ypons, 40/569; p. 98, onions.
Yn-same, 271/93, in the same way. Cut out the hyphen.
Ycomon of chambur, 193/507.
Ycomon-usher, sleeps all night on the floor at his lord's door, 194/519.
York, Archbp. of, 73/1078; Bps. of, 1. 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 stomache. Je engloute. When he yesketh next, tell hym some strange newes, and he shall leave it. Palsg.
Ypullished, 4/63, polished.
Yse, 81/1222, look at.
Ywys, 250/12; A.S. gewis, certainly.
Zane, 19/294, yawn; A.S. ganian.
Zole, 51/737, sole?
[Postscript, added after the Index had been printed.]

For to serve a lord.

[From the Rev. Walter Sneyd's copy of Mr Davenport Bromley's MS.]

Mr Sneyd has just told me that Mr Arthur Davenport's MS. How to serve a Lord, referred to in my Preface to Russell, p. 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.

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 godcly in this hall!
Joy be unto you all
that en¹ this day it is now fall!
that worthy lorde that lay in an Oxe stalle
maytenant your husbonde and you, with your gystys all!"

[1. Of laying the Cloth and setting out the Table.]

First, in servise of all thyngys in pantry and botery, and also for the ewery. First, table-clothis, towelles longe and shorte, covertours² and napkyns, be ordeyned clene, clene and redy accordyng to the tyme. Also basyns, ewers, Trenchours of tree or brede, sponys, salte, and kervynge knyves.

Thenne ayeast tyme of mete, the boteler or the ewer shall brynge forthe clene dressed and fayre applied ³ Tabill-clothis, and the cubbord-cloth, 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 drawn, cowched, and spradde unto the degre, as longeth therto in festis.

Thenne here-uppon the boteler or panter shall bring forthe his pryncipall salte, and iiiij 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 holdynge in the ryght hande, inste unto the salte-seler beryng.

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 poynets to the seler benethe the trenchours.

Thenne the seconde seler att the lower ende, with ij paryd loves therby, and trenchours of brede yf they be ordeyneyd; and in case be that trenchours of tree shalbe ordeyneyd, the panter shal bryng them with nappeckyns and sponys whenne the soverayn is sette att tabill.

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, Peceys, sponys sette into a pece, redressing all his silver plate, upon the cubbord, the largest firste, the richest in the myddys, the lighteste before.

[II. Of Washing after Grace is said.]

Thenne the principall servitours moste take in ij handys, basyns and ewers, and towell, and therwith to awayte and attende unto the tyme that the grace be fully saide; and thenne incontyneynt after grace saide, to serve water with the principall basyn and ewer unto the principall soverayne, and ij principall servitours to

1 What is done with these loaves does not appear. The carver in Motion 12, Section IV., pares the loaves wherewith he serves the guests.

holde the towell under the basyn in length 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.]

Thenne after the wesshing servid, the sovrayne will take his place to sitte, and to hym such persons as hit pleaseth hym to have, uppon which tyme of sittynge, the servitorys moste diligently a-wayte to servem them of quseyons, and after that done, to make such personys to be sette at the lower messe as the principall sovrayne aggree that be convenyent.

Be it remembrid that evermore at the begynnyng of grace the covertour of brede shalbe avoyded and take away. thennne 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 iiiij trenchours, and so cowche them iustely before the principall, iiij lying iustely to-geder, ij under, and one uppon, and the fowerth before, iustely for to lay uppon salte. and the next, lay iiij trenchours; and soo iiij or ij after her degree, therto the boteler most be rody with sponys and napkyns, that ther as the trenchours be cowched, lay the spone and the napkyn therto, and soo thorowe the borde.

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' every

1 ? Assewe.
dishe in his degree, after order and course of servise as folowith: first, mustard and brawne, swete wyne shewed therto.¹

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

Pestelles or chynys of porke,
or els tonge of befe,
or tonge of the hartepowderd;²
Befe stewed,
chekyms 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:

| Potage. pigge | lamme stewed |
| Conye | Kidde rostèd |
| Crane | Veneson rostèd |
| heronsewe | heronsewe |
| betoure | betoure |
| Egrete | pigeons |
| Corlewe | Rabetts |
| wodecok | a bake mete |
| Pert[r]ligge | Stokke-dovys stewed |
| Plover | cony malard |
| Snytys | telys wodecok |
| quaylys | grete byrdys |
| fretours | leche |

¹ Sowed or served therewith. ² salted or pickled.

¹ Servo brawne.

As a change for beef, have legs or chines of pork, or tongue of ox or hart.

13. Clear away the 1st course, crumbs, bones, and used trenchers.

14. Serve the Second Course:

Small birds, lamb, kid, venison.

rabbits, meat pie.

Great birds.
16. Fill men's cups and remove their trenchers.

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.

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.


[V. How to clear the Table.]

After the second course served, kerved, and spent, hit must be see, cuppys to be fillid, trenchours to be voyded. Then by good avysement the tabill muste be take uppe in manner as folowith:—first, when tymo foloweth, the panter or boteler muste gader uppe the spoons; after that done by leyser, the sewer or carver shall be-gymne 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 Principal tabill, and ther honestly and clenedly 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 salt-seler, hole brede (yf any be lefte), and cuppys.

[VI. How to serve Dessert.]

After this done by good deleyberacion and avysement, the kerver shall take the servise of the principal mess in order and rule, begynnynge at the lowest, and so procede in rule unto the laste, and theruppon the kerver to have redy a voyder, and to avoyde all maner trenchours [&] broke brede in a-ther clene disse voyder, and cromys, which with the kervyng-knyf shall be avoyded from the tabill, and thus procede 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 sayre and honestly upon the tabill, and thenne serve the principall messe first, and so thorowe the

1 ? aloweth
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, or ij yf hit so require: therto moste be servid sweete wyne \( \odot \) and in feriall\(^1\) tyme serve cheese shraped with suger 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 poudrer, and so serve hit forth \( \odot \) Thenne after wafers and frute spended, all maner thinge shall be take uppe and avoyded, except the principall salt-seler, hole brede, and kervyng-knyves, the which shall be redressed in maner 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.

[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 muste be iustely drawen thorowe the tabill unto the lower ende, and ij servitours to awayte therupon 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 incontinynt after grace seide, the servitours to be redy to awaye and attende to yeve water, first to the principall messe, and after that to the

\( ^1 \) Fr. *ferial*, of or belonging to a holyday. In *ferial beuwear*, a square drinker, a faithfull drunkard; one that will take his liqour soundly. Cotgrave. *Ferias*, Holydaics, feastinall daies, properly such holydaics as Monday and Tuesday in Easter week, &c. Cot.

\( ^2 \) So "Apples and Cheeso scraped with Sugar and Sage" at the end of the Second Course of the Dinner at the Marriage of Roger Roekeyl & 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.
26. Take off and fold up the towels and cloth, and give 'em to the Panter.

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.

356

[FFOR TO SERVE A LORD.]

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.

seconde, incontyent after this done, the towayle and tabill-clothis must 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 pantry or botery.

[VIII. Of the Removal of the Table, and the separate Service to grand Guests in the Chamber.]

Thenne uprysing, servitours muste attende to avoyde tabills, trestellis, formys and stolys, and to redresse bankers and quyssyons. then the boteler shall avoyde the cupborde, begynnynge at the lowest, proccede 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 elenly appareld and dressed according to the tyme of the yere, as in wynter-tyme, fyre, in somar 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 Tuncate,2 cheryes, pepyns, and such neweltes as the tyme of the yere requereth; or ellis grene ginger com-fetts,3 with such thynge as wynter requereth; and swete wynes, as ypocrasse, Tyre, muscadell, bastard

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 Tuncate in Index, and Russell, l. 82.

3 See Russell, l. 75, and, for wines, l. 117, and notes p. 86-91.
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 necke in a voyde 
plate, rere legge and whynge 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 necke being upon the golet: serve 
him forth, and yf he be mynsed, sawse hym with 
mustard, burage, 7 suger, and powder of gynger. 

To lose or untache a bitorn: 8 kitte his necke, and 
lay hit by the hedde in the golette; kitte his whynge 
by the joynte; rere hym legge and whyngge, as the heron; 
serve him fourth; no sawse unto hym but only salte. 

To lose or spoyle an Egrete 9: rere uppe his legge 

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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. 121; Wynkyn de Worde, p. 162.
9 Russell, l. 421; Wynkyn de Worde, p. 162.
and whynge, as of a henke, aboute the carcas: no sawse to him but salte.

To tyre or to cle1 a partorich2 or a quayle3 y-whyngeed: reere uppe whynge and legge, as of an henke; cowche them aboute the carcas; no sawse save salte, or mustard and sugar. To lose or unlae a fesaunt:4 reere uppe legge and whynge as an henne; cowche legge and whynge aboute the carcas; serve hym fourth; no sawse but salte: but and ye he be mynsed, take whyte wyne, sugur, mustard, and a lytell of powder gynger.

**A Bridal Feast.**

First Course.

Paraidge, Quail,

To make a feste for a bryde.

Beare's head, and a Device of Welcome.

The first cours: brawne, with the borys hcd,5 lying in a felde, legge6 about with a scriptur, sayng on this wyse;

"Welcombe you bretheren godeily in this hall!7 Joy be unto you all
that en8 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 Meekness.

Ffurmente with veneson, swanne, pigge.
Ffesaunte, with a grete custard, with a soteltc,

A lambe stondyng in scriptour, sayng on this wyse:
"I mekely unto you, sovmayne, am sente,
to dwell with you, and ever be present."7

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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.
6 hedged or edged. 7 The verse is written as prose. 8 on
The second course.

Venison in broth, viaunde Ryalle,\(^1\) veneson rosted, crane, cony, a bake mete, leche damaske,\(^2\) with a sotelte: An anteloppe sayng\(^3\) on a sole that saith with scriptour

"beith all gladd & mery that sitteth at this messe, and prayeth for the kyng and all his."\(^4\)

The thirde course.

Creme of Almondys, losynge in syruppe, betours, partrich, plover, snyte, pouder 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."

The iiiij cours.

Payne puff,\(^7\) cheese, freynes,\(^8\) brede hote, with a cake,\(^9\) and a wif lying in childe-bed, with a scriptour

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\(^1\) Here is the Recipe in *Household Ordinances*, &c., p. 455, for "Viane Riall for xl. Mess:"

Take a galone of vernage, and sethe hit into iiij. quartes, and take a pynte therto, and two pounde of sugre, ii lb. of chardekoynes [quinces? 'Quyne, a frute, *pomme de quyn*, 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 douue of the fyre putte the yolkes 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.


\(^3\) *Fr. seoir,* to sit.

\(^4\) Written as prose, which it is.

\(^5\) ? welkis.

\(^6\) Roches or Loches in Egurdonce. *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-freyes* for cheese-cakes.

\(^9\) Were the cheese and cake meant as a symbol of the Groaning
saying in this wyse, "I am comyng toward your bryde. yf ye dirste onys loke to me ward, I wene ye nedys muste." 

Another course or servise.

Brawne with mustard, umbllys of a dore or of a sepe;\(^2\) swanne, capon, lambe.

Cake & Cheese (so called in allusion to the mother's complaints at her delivery) mentioned by Brand, *Top. Ant.* ii. 44, ed. 1841, or was the cake the wedding-cake?

\(^1\) ? must get a baby: or is ye = I? \(^2\) sheep.
Suffer, & hold your tongue.

[Balliol MS. 354, fl. ij Cxv, or leaf 231.]


he is wise, so most I goo,
that can be mery, & suffer woo.

Be mery, & suffer, as I the vise.
where-er thow sytt or rise,
be welȝ ware whom thou dispise.

thou shalt kysse who is thy fłoo.
he is wise, so most I goo,
that can be mery, & suffer woo.

Beware to whom thou speke thy wilȝ,
for thy speche may greve thé yff;
here & see, & goo than stilȝ;
but welȝ is he that can do soo.
he is wise, so most I goo,
that can be mery, & suffer woo.

Many a man holdeȝth hym so stowght,
what-so-euer he thynke, he seyth it owt;
but if he loke welȝ a-bowt,
his tonge may be his most floo.
he is wise, so most I goo,
that can be mery, & suffer woo.

Be mery now, is all my songe;
the wise man tawght both old & yonge,
who can suffer & hold his tonge,
he may be mery, & no-thyng woo.'
he is wise, so most I goo,
that can be mery, & suffer woo.

Yff any man displese the owght,
Suffer with a mery thought,
let care away, & greve thee nowght,
& shake thy lappe, & lat it go.
he is wise, so most I goo,
that can be mery, & suffer woo.

Explicit.
The Household Stuff occupied at the Lord Mayor's Feast, a.d. 1505.

[Balliol MS. 354, fil C iii. All the final ll's are crossed in the MS.]

here folowith suche howshold stuff as must nedis be occupied at the mayres fest yerely kepte at the yelde hall.

first, v diaper table clothes // iiiij Cowchers¹ of playn clothe // iiiij longe towellis of dyaper // Item x</p> <p>napery doz napkyns / Item ij doz Ewry towellis. Item viij shetis for coberde clothes // Item a doz couer-payns² for wafer.

† Receyte for ypocras.

† Item Cynamon x ll / Gynger iiiij ll / Grayns j ll / Suger iiiij ll //

† Butlers towellis.

† xxxvj butlers towellis, the length of a towell an ell 3\% a half³ // & quarter brode / that is, iiiij towellis of an ell 3\% a half³ of ell brode clothe.

† for the mayres offessers.

† first for sewers & earwers / iiiij towellis of fyne clothe, ij ellis longe, & half a yarde brode, summa iiiij ellis.

² See Russell's portpayne, l. 262, p. 17.
³ MS. ell d.
for drawers of ale & wyne.

viij apurns, summa viij ellis Item x portpays to bere in brede / summa xxxvij ellis.

wyne.

Rede wyne, a tonne / Clarct wyne, a pipe; whit wyne, a hoggishede / ypocras xl. galons.

Brede.

viij quarters of chet brede / In mancettis viij In trenchar brede viij / In ob brede iiij ; Item in wafers ix\textsuperscript{xx} messe / & the waferer must brynge Courtpayns for to servue owt his wafers.

Ale pott\textit{s} & Tappis.

xxvij barrellis ale / Erthe\textit{n} pott\textit{i} for wyne & ale lx doz // pychars xij doz / ij doz stenys Item viij C asshe\textit{n} cuppis / iiij doz tappis.

plate.

Item iiij doz stondyng Cuppis / xxiiiij doz boll\textit{i}s Item v doz salt\textit{i}s : xl doz spones / ij doz gilt sponys /

\begin{itemize}
  \item I suppose this and the following s'es to mean \textit{shillings}.
  \item \textit{ob} bred is ha'penny bread. On fil C xviij of the MS. is the Assise of Bred with-in London.
  \begin{itemize}
    \item The quarter whet at iiijs // after vs.
    \item The sferdyng whit loff cokct / xviij oz & d [\textasciitilde=\textfrac{1}{8}] & ob weight \texttt{*}
    \item The ob [ha'penny] whit loff xxxv vnc\textit{is} & ij d weight
    \item The q\texttt{a\texttt{t}} symnell xv oz ij d ob in weight
    \item The ob whet loff liij oz d. & j d ob weight
    \item The peny whet loff Cvi oz d & quarter & ob weight
    \item The ob lof of all graynes lxx oz & ij d weight
  \end{itemize}
  \item ix xx\times 9 \times 20,=180. \textit{messe} may be \textit{in effe} : the long s'es are crossed like f's.
  \item \texttt{steam}, a stone vessel. 'A great pot or \textit{steam},' Hollyband's Dictionarie, 1593. Halliwell.
  \item Half a pennyweight.
  \item \texttt{quadrania}, farthing.
\end{itemize}
xviiij basons with ewers / a payyer of gilt basons // xx silver pottis.

Explicit the butlers charge
that he must speke fior.

pewter at the feste
first in platters gret & small xij xx x dozen
Item dyshis gret & small—xij xx x dozen
Item in sawsers gret & small xij xx x dozen
Item in chargers gret & small x dozen

At the gyvyng vp of the verder of the wardmot
Inquestis after xij th day.
In dishis xx dozen // In platers x dozen //
In sawsers iij dozen // In chargers j dozen

for the wacche at mydsomer
In platters xij dozen // In dyshes xxiiij dozen

all this was in the tyme of Iohn wyngar, mayre
of london.

for the hire viijd the garnyshe of pewter

Lord Mayor Whyngar was Richard Hill's master.
On fl C lxxvj of the MS. is the entry, "Iste liber pertineth Rycardo Hill, servant with Master Wynger alderman of london."

At the back of fl ijc xx of the MS., in the list of Mayres & Sheryffis, is this entry:

\[ \text{[1]505 John Wyngar} \quad \text{Roger Acheley} \quad \text{William brown} \] \[ \Delta^o \times x^x \]
(Kyng Henry the viijth).

\[ 1? (12 \times 20 + 10) 12 = 3000. \]
The ordre of goyng or sitting.\textsuperscript{1}

[Balliol MS. 354, f\textit{f}l C lxxxiii, or leaf 203, back.]

A pope hath no pere\textsuperscript{2}  A deane
An emprowre A-lone  An Arche-deko\text{"}n
A kyng A-lone  \textit{the Master of the rollis}
An high cardynall  \textit{the vnder Ingis}
A prince, A kyngis son  \textit{the vnder barons of the}
A duke of blod Royall  cheker
A bussshop  the mayre of caeleis
A markes  A provyncyall
An erle  A doctor of diuinite
A vycowent  A \textit{prothonotory ys boue}\textsuperscript{3}
A legate  the popes colectour\textsuperscript{4}
A baron  A doctor of both lawes
An abbot mytered  A serjeant of lawe
the ij cheff Ingys  the Masters of chaunsery
\textit{the mayre of londo\text{"}n}  A perso\text{"}n of Chyrche
\textit{the chif baro\text{"}n of the} cheker //
An Abbot without myter  A seculer prest
A knyght  A marchaunt
A pryoure  A gentylma\text{"}n

\textsuperscript{1} Compare with Russell, p. 70-71, and Wynkyn de \textit{Worde}, p. 170-1. It differs little from them.
\textsuperscript{2} This is struck through with a heavy black-line.
\textsuperscript{3} Last letter blotched.
\textsuperscript{4} Struck through with several thin lines.
Latin Graces.

(From the Bulliot 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 eyes of all wait upon thee, O Lord.

Glory be to the Father, &c.

Lord, have mercy upon us.

Lord, bless us.

Make us partakers of the heavenly table.

Grace after Dinner.

May the God of peace be with us!

We thank thee, O Lord, for thy benefits.

The grace that should be said afore mete & after mete / all the tymes in the yere.

Benedicite; dominus. Oculi omnium in te sperant, domine / et tu das escam illorum in tempore oportuno. Aperis tu manum tuam / & Imples omne Animal benedicione.


Benedic, domine, nos, & dona tua que de tua largitate sumus sumpturi / per / Iabe domine benedicere.

Mense celestis participes faciat nos Rex eterne glorie / Amen / Deus caritas est: & qui manet in aritate, in deo manet, & deus in eo: Sit deus in nobis, & nos maneamus in ipso. Amen.


On fiisshe days.


Grace after dyner.

Deus pacis &c. Memorius fecit mirabilium suorum
misericors & [miserator domini]s; escam dedit timentibus se. Gloria. Sic[ut erat, &c.]

Short grace before dinner.

Benedicite; domini[1]. . . . Apponenda benedicat dei dextera. [In nomine patris &] filii & spiritus sancti / amen.

Short grace after dinner / & after soper / bothe.


Grace before soper.

Benedicite 2; domini: Cenam sanctificet qui nobis omnia prebet: In nomine patris.

Grace after soper.

Benedictus deus in donis suis: Et sanctus in omnibus operibus suis / Adiutorium nostrum in nomine domini: Qui fecit celiun 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.

In vigilia pasche.


post prandium.

Deus pacis & dileccionis: Memoriam fecit / Gloria

1 An inch of the MS. broken away.
2 MS. Benedictus, altered to Benedicite.
patri Sicut erat; Agimus tibi gracias. Laudate domi-num
omnes gentes: Quoniam confirmata: Gloria patri: Sicut
erat. Dominus vobiscum: Et cum spiritu tuo. Oremus/
Spiritum in nobis, Domine, tue caritatis infunde, ut quos
sacramentis paschalibus saciasti: tua facias pietate con-
cordes. Per eundem dominum nostrum ihesum christium,
filium tuum: qui tecum vivit & regnat in unitate eiusmod
spiritus sancti, deus / per omnia sæcula sæculorum.
Amen.

† In die pasche.

Benedicite, dominus. Hec dies quam fecit dominus,
exultemus & letemur in ea. Gloria patri. Sicut:
kirieleyson. christelelyson, kyrieleyson: Pater noster/
Et ne / Oremus. Benedic domine: Iube domine bene-
dicere / Mense celestis Expurgate vetus fermentum ¹
vt sitis nova conspersio, sicut estis assimi: Etenim pascha
nostrum immaculatus est Christus, itaque epulemur in
domino.

† post prandium.

Qui dat escap omni carni, confitemini deo celei. Tu
antem: Laudate dominum. Quoniam confirmata / Gloria
patri. In resurrectione tua, christe. Celi & terras leten-
Per eundem: In unitate eiusmodm. Benedicamus domino,
deo gracias / † Eodem modo dicitur per totam ebdoma-
dam. Retribuere.

Ante cenam.

Benedicite, dominus. cenam sanctificet qui nobis
omnia premet / In nomine patris & filii & spiritus sancti:
Amen.

† post cenam.

Hec dies / / versus. In resurrectione tua, christe / Celi & terras leten-tur. alleluia. Dominus vobiscum:
Et cum spiritu tuo. Spiritum in nobis: Benedicamus
domine: Deo gracias.

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 SHOULD BE SAID AFFECT METE AND AFTER METE ALL THE TYMES IN THE YRE.

1.1

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Psalm) Osiuui omnium in te sperant, domine: et tu das escam illorum in tenpore oportuno.
Aperis tu manum tuam: et imples omne animal benediceione.
Gloria patri et filio : et spiritui sancto.

Kyrialeyson.
Christaleyson.
Kyrialeyson.

Pater noster . . . [i.e. the Lord’s prayer.]

(Sacerdos) Et ne nos [indueas in tentationem.]
(Resp.) Sed libera nos [a malo.]
(Sacerdos) Oremus.
Benedie, domine, nos, et dona tua que de tua largitate sumus sumpturi.
Per [christum dominum nostrum.]

(Resp. Amen.)
(Lector) Iube domine benedicere.

(Lector) Deus caritas est, et qui manet in caritate, in deo manet, et deus in eo. Sit deus in nobis, et nos mancamos in ipso.
(Resp.) Amen.

1.2

(Sacerdos) Benedicite.
(Resp.) Dominus.

Gloria patri . . .
Sicut crat, &c. . . .
Kyrialeyson.
Christaleyson.
Kyrialeyson.
Pater noster . . .

(Sacerdos) Et ne nos . . .
(Resp.) Sed libera . . .
(Sacerdos) Oremus.
Benedie domine . . .

(Lector) Iube domine . . .

(Sacerdos) Cibo spiritualis alimonie refiectiat nos rex eterne glorie. Amen.

*(Lector) Graeia domini nostri ihesu christi, et caritas dei, et communicatio sanci spiritus, sit semper cum omnibus nobis.
(Resp.) Amen.

*And in lent leve ‘Gracia Domini,’ and say:

(Lector) Frange esurienti panem tuum, et egens vagosque inde in domum tuam : eum videris nudum, operi eum, et caruem tuam ne despexeris. Ait dominus omnipotens.

[Resp. Amen.]
vajTiN GU.

"It is to give people of the present day an idea of the meaning of these things, it is almost useless to print them straight as they are in the MS. Even as I have written them out, inserting nothing whatever except the names of the speakers in a bracket, you will perhaps not catch much of the thread. You may remember that at Trinity even now it takes two people to say what is substantially the same Grace as this."

**IN VIGILIA PASCHAE.**

1.3

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Psalms) Edent pauperes . . .

Gloria patri . . .
Sicut erat . . .

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster . . .

(Sacerdos) Et ne nos . . .
(Resp.) Sed libera . . .
(Sacerdos) Oremus.
Benedicite domine . . .

(Lector) Iube domine benedicere.
(Sacerdos) Cibo spiritualis alimonia, &c.

(Lector) Si consurrexistis cum Christo, quae subsum sunt querite, ubi Christus est in dextera dei sedens.

[Resp. Amen.]

**IN DIE PASCHAE.**

1.4

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Psalms) Hoc dies quam fecit dominus: exultemus et letemur in ea.

Gloria patri . . .
Sicut erat . . .

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster . . .

(Sacerdos) Et ne . . .
(Resp.) Sed libera . . .
(Sacerdos) Oremus.
Benedicite domine nos . . .

(Lector) Iube domine benedicere.
(Sacerdos) Cibo spiritualis alimonia, &c.

(Lector) Expurgate vetus fermentum, ut sitis nova conspersio sicut estis asini: etenum pascha nostrum immolatus est christus. Itaque equemur in domino.

[Resp. Amen.]
I. ATIN

OIIACKS.

POST PRANDIUM. 2.1

(Sacerdos) Deus pacis et dilec-
cionis maneat semper nobiscum. Tu
antem domine, miserece nostri.
(Resp.) Deo gracios.

(Psalms) Confitemur tibi, domine,
onnia tua: et sancti tui beneficet-
tibi.

Gloria [patris] . . .

(Capitulum) Agimus tibi gracias,
onnipotens deus, pro universis bene-
ficiis tuis, qui vivis et regnas deus per
omnia seculam seculorum. amen.

(Psalms) Laudate dominum omnes
gentes: laudate eum omnes populi.

Quoniam confirmata est super nos
miscericordia ejus: et veritas domini
manet in aeternum.

Gloria patri . . .

Sicut crat . . .

Kyrieleyson.

Christeleyson.

Kyrieleyson.

Pater noster . . .

(Sacerdos) Et ne nos . . .

(Resp.) Sed libera . . .

(Sacerdos) Dispersit, dedit pau-
peribus:

(Resp.) Justitia ejus manet in
seculum seculi.

(Sacerdos) Benedicam dominum
in omnium tempore:

(Resp.) Semper laus ejus in ore
meo.

(Sacerdos) In domino laudabitur
anima mea:

(Resp.) Audiam mansueti, et le-
tentur.

(Sacerdos) Magnificet dominum
meum:

(Resp.) Et exaltemus nomen ejus
in ilium.

[On Fish Days.] 2.2

GRACE AFTER-DYNER.

(Sacerdos) Deus pacis . . .

(Psalms) [Memoriam] fecit mira-
bilium suorum miscricors, et miscer-
tor dominus: escam dedit timentibus se.

Gloria . . .

Sic[ut crat . . . (an inch of the
MS. broken away.) . .]

[Oh Fish Days.]
(Sacerdos) Deus pacis et dilectionis.

(Psalm) Memoriam fecit.

Gloria. Sicut erat.

(Capitulum) Agimus tibi gracias.

(Psalm) Laude domínun omnes gentes. Quoniam confirmata.

Gloria patri. Sicut erat.

(Psalm) Laude domínun. Quoniam confirmata.

Gloria patri.

(Sacerdos) In resurrectione tua, Christe: (Resp.) Celi et terra letentur, alleluia.
(Sacerdos) Sit nomen domini benedictum:
(Resp.) Ex hoc nunc, et usque in seculum.

(Sacerdos) Oremus.
Retribuere dignare, domine deus,
onmibus nobis bona facientibus,
propter nomen sanctum tuum, vitam
eternam. amen.

(Sacerdos) Benedictamus domino:
(Resp.) Deo gracias.

(Antiphona de sancta maria.)
Ave regina celorum
Mater regis angelorum
O maria flos virginum
Velut rosa vel lilium
Funde preces ad filium
Pro salute fidelium.
(Vers.) Ave Maria . . .
(Oratio) Meritis et precibus sue
pie matris, benedicat nos filius dei
patris. amen.
(Sacerdos) Dominus vobiscum:
(Resp.) Et cum spiritu tuo.
(Sacerdos) Oremus.
Spiritum in nobis, domine, tue caritatis iufunde, ut quos sacramentis paschalibus saciasti, tua facias pictate concordes. Per eundem dominum nostrum ibesum christum, filium tuum, qui tecum vivit et regnat in unitate ejusdem spiritus sancti, deus per omnia secula seculorum. amen.

... ...

(Sacerdos) Oremus.
Spiritum in nobis, &c. Per eundem, &c., in unitate . . . .

(Sacerdos) Benedicamus domino:
(Resp.) Deo gracias.
Et eodem modo dicitur per totam ebdsonam.
Retribuere . . .
... .
short grace before dinner.

(Sacerdos) Benedicite.
(Resp.) Dominus.
(Sacerdos) . . . apponenda benedicit dei dextera . . . [In nomine patris et] filii et spiritus sancti. amen.

short grace after dinner &
after supper both.

(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.]
GRACE AFFORE SOPER.

(Sacerdos) Benedicite.
(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 celiim et terram.
(Sacerdos) Sit nomen domini benedictum:
(Resp.) Ex hoc nunc et usque in seculum.

(Sacerdos) Oremus.
Meritis et precibus sue pie matris, benedictat nos filius dei patris.
LATIN GRACES.

[On Easter Eve.] 5.3

[Blank.]

[On Easter Day.] 5.4

ANTE CENAM.

(Sacerdos) Benedicte.

(Resp.) Dominus.

(Sacerdos) Cenam sanctificat 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)

Spiritus in nobis . . .

(Sacerdos) Benedictamus domino:

(Resp.) Deo gracias.

EXPLICIT.
SCHEME OF THE LATIN GRACES.

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The alphabetical order is that in which the matter is found written in the manuscript.

HENRY BRADSHAW.
Symon's Lesson of Wysedome for all Maner Chyldryn.

[From MS. Bodl. 832, leaf 174.]

[The Rev. J. R. Lumby has kindly sent me the following amusing 'lesson of wysedome' to 'all maner chyldryn', signed Symon, which he found in the Bodleian. Mr G. Parker has read the proof with the MS. Lydgate sinned against most of its precepts. It makes the rod the great persuader to learning and gentleness.]

All maner chyldryn, ye lyften & lere
A lesson of wysedome pat ys wryte here!
My chyld, y rede pe be wys, and take hede of
pe's ryme!

Children, attend:

4 Old men yn prouerbe fayde by old tyme
'A chyld were beter to be vnborne
Than to be vntaught, and so be lore.'
The chyld pat hath hys wyll alway

You'd be better unborn than untaught.

8 Shal thryve late, y thei wel fay,
And pe-for every gode manys chyld
That is to wanton and to wyld,
Lerne wel this lesson for fertyyn,

You mustn't have your own way always.

12 That thou may be pe beter man.
Chyld, y warne pe yn al wyfe
That pu tel trowth & make no lyes.
Chyld, be not froward, be not prowde,

Tell the truth,
don't be froward,
hold up your head,
take off your hood when you're spoken to.

16 But hold vp pe hedde & speke a-lowde;
And when eny man spekyth to the,
Do of pe hode and bow thy kne,
And wayfch thy handes & pe face,

Wash your hands and face.
be courteous.

20 And be curteys yn euery place.

1 Compare "Better vnfeilde then vntaughte" in Scager's Schools of Vertue, above, p. 236, l. 725.
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-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.

And where you comyst, with gode chere
In halle or bowre, bydde "god be here!"

Looke you cast to no mannes dogge,

With staffe ne stone at hors ne hogge;

Looke pot you not sorne ne iape

Nooper with man, maydyn, ne ape;

Leve no man of pee make playnt;

Swere you not by god nooper by saynt.

Looke you be curteys stondyng at mete;

And pot men zeynth pee, you take & etc;

And looke that you nither crye ne crave,

And say "that and that wold y have;"

But stond you stylle be-fore pe borde,

And looke you speke no lowde worde;

And, chyld, wyrshep thy fader and thy moder,

And looke pot you greve nooper on ne opere,

But ouer among you shalt knele adowne,

And afke here bleffyng and here benefowne.

And, chyld, kepe thy cleses fayre & clene,

And lete no fowle fyth on hem be fene.

Chyld, clem you not ouer hows ne walle
For no frute ¹, bryddes, ne balle;

And, chyld, cast no ftonys ouer men hows,

Ne cast no ftonys at no glas wyndowys;

Ne make no crying, yapis, ne playes,

In holy chyrche on holy dayes.

And, chyld, y warne pee of anooper thynge,

Kepe pee fro many wordes and yangelyng.

And, chyld, whan you gost to play,

Looke you come home by lyght of day.

And, chyld, I warne the of a-nooper mater,

Looke you kepe pee wel fro fyre and water;

And be ware and wyfe how pot you lokys

Ouer any brynk, welle, or brokys;

¹ Cp. Lydgate's Tricks at School, Forewords, p. xlv.
And when *pou* stondyft at any fchate ¹,

56 By ware and wyfe *pat* *pou* caché no flake,
For meny chylde *with-out* drede
Ys dede or dysseyuyd throw ywell hede.
Chyld, kepe thy boke, cappe, and glouys,

60 And al thyngh *pat* *pee* behouys;
And but *pou* do, *pou* fhat fare the wors,
And *per-to* be bete on *pee* bare urs.
Chyld, be *pou* lyer no *per* no theffe;

64 Be *pou* no mecher² for mychesse.
Chyld, make *pou* no mowys ne knakkes
Be-fore no men, ne by-hynd here bakkes,
But be of fayr femelaunt and contenaunce,

68 For by fayre manerys men may *pee* a-vauce.
Chyld whan *pou* goft yn eny ȝtrete,
Iff *pou* eny gode man or woman mete,
Avale thy hode to hym or to here,

72 And byddde, "*god* spede dame or ferre!"
And be they finale or grete,
This leffon *pat* *pou* not for-gete,—
For hyt is femely to euery mannys chylde,—

76 Andnamely to clerkes to be meeke & mylde.
And, chylde, ryfe by tyme and go to scole,
And fare not as Wanton scole,
And lerne as faft as *pou* may and can,

80 For owre byfhop is an old man,
And *per-for* *pou* moft lerne faft
Iff *pou* wolt be byfhop when he is paft.
Chyld, y bydde *pee* on my bleffyng

84 That *pou* for-jete nat pis for no thyng,
But *pou* loke, hold hyt wel on *py* mynde,


for a good child needs learning.

(leaf 175 b.) and he who hates the child spares the rod.

As a spur makes a horse go, so a rod makes a child learn and be mild.

So, children, do well, and you'll not get a sound beating.

May God keep you good!

For he best pu shalt hyt fynde; For, as pe wyfe man sayth and preuyth,

A leve chyld, lore he be-houyth; And as men sayth put ben leryd,

He hatyth pe chyld put sparyth pe rodde; And as pe wyfe man sayth yn his boke

Off prouerbis and wysegomes, ho wol loke, "As a tharppe spore makyth an hors to renne

Vnder a man that shold weere wynne,

Ryst fo a zerde may make a chyld

To lerne welle hys leffon, and to be myld." Lo, chyldryn, here may 3e al here and fe

How al chyldryn chaftyd shold be;

And perfyr, chyldere, loke pot ye do well,

And no harde betyngh shall ye be-falle:

Thys may 3e al be ryght gode men.

God grant yow grace fo to preterue yow.

Amen!

Symon.
The Birched School-Boy

OF ABOUT 1500 A.D.

(From the Balliol MS. 354, ff i j 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, & 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 though I say nay?

I wold fisayn be a clarke;
but yet hit is a strange werke;²
the byrychyn twyggis be so sharpe,
hit makith me haue a faynt harte.
what avaylith it me though I say nay?

On monday in the mornynge whan I shall rise
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 Reliquiae Antique, i. 291, from Arundel MS. 292, leaf 71, back.
³ See Rhodes, p. 72, l. 61; and Scager, p. 226, l. 58.
to go to skole without a-vise
I had lever go xxth myle twyse!
what avaylith it me thowgh I say nay?

¶ My master lokith as he were madde:
"wher hast thou be, thow sory ladde?"
"Milked dukkis, my moder badde:"
hit was no merwylde thow I were sadde.
what avaylith it me thowgh I say nay?

¶ My master pepered my ars with well good spede:
hit was worse than flynikl sede;
he wold not leve till it did blede.
Myche sorow haue be for his dede!
what avaylith it me thowgh I say nay?

¶ I wold my master were a watt
& my boke a wyld Catt,
& a brase of grehowndis in his topppe:
I wold be glade for to se that!
what avy leth it me thowgh I say nay?

¶ I wold my master were an hare,
& all his bokis houndis were,
& I my self a Ioly hontere:
to blowe my horn I wold not spare!
for if he were dede I wold not care.
what avaylith me thowgh I say nay?

Explicit.

1 a hare.
The Song of the School Boy at Christmas.

[Printed also in Reliquiae Antiquae, i. 116, 'From MS. Sloane, No. 1584, of the beginning of the sixteenth century, or latter part of the fifteenth, fol. 33<sup>vo</sup>, written in Lincolnshire or Nottinghamshire, perhaps, to judge by the mention of persons and places, in the neighbourhood of Grantham or Newark.' J. O. Halliwell.]

Ante finem termini Baculus portamus,
Caput hustiarii frangere debemus;
Si preceptor nos petit quo debemus Ire,
Breuiter respondemus, "non est tibi scire."
O pro nobilis docter, Now we youe pray,
Vt velitis concedere to gyff hus leff to play.
Nunc proponimus Ire, without any ney,
Scolam dissolvere; I tell it youe in fey,
Sicut istud festum, merth-is for to make,
Accipimus nostram diem, owr leve for to take.
Post natale festum, full sor shall we qwake,
Quum nos Revenimus, latens for to make.
Ergo nos Rogamus, hartly and holle,
Vt isto die possimus, to brek up<sup>e</sup> the scole.

Non minus hic peccat qui sensum condit in agro,
Quam qui doctrinam Claudet in ore suo.
The Boar's Head.

[Balliol MS. 354, fl ij C xij, or leaf 228.]

Caput Apri Refero, } fote
Resonens laudes domino. }

The Boris hed In hondis I brynge
with garlondis gay & byrdis syngyng:;
I pray you all helpe me to syngye,
Qui estis in conviuio.

The Boris hede, I vnderstond,
ys cheffe seruyce in all this londe:
wher-so-ever it may he fonde,
Seruitur cum sinapio.

The Boris hede, I dare well say,
anon after the xijth day
he taketh his leve & goth a-way,
Exiuit tune 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.