

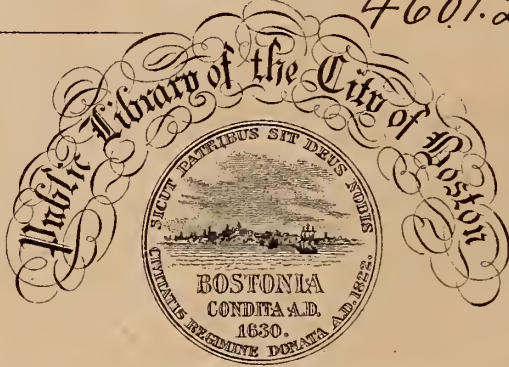


Accessions

PROPERTY OF THE



4601.2



*From the Bates Fund.  
Added Nov 15, 1867.*



6/6/42

9/14/44

2/10/45

3/23/46



Digitized by the Internet Archive  
in 2013

<http://archive.org/details/bokeofnurture00russ>



# The Boke of Nurture

by

John Russell, ab. 1460-70 a.d.

---

# The Boke of Heruynge

by

Wynkyn de Worde, a.d. 1513.

---

# The Boke of Nurture

by

Hugh Rhodes, a.d. 1577.

---

EDITED FROM THE ORIGINALS IN THE BRITISH MUSEUM LIBRARY, &c.

BY

FREDERICK J. FURNIVALL, M.A.,

TRIN. HALL, CAMBRIDGE; MEMBER OF COUNCIL OF THE PHILOLOGICAL  
AND EARLY ENGLISH TEXT SOCIETIES.

PRINTED FOR THE EDITOR

BY JOHN CHILDS AND SON, BUNGAY.

1867.

Ms.  
Nov 15 1867

\* 46012

WALL CLUB  
SET TO  
NOT REPLY TO

John Russell's  
Book of Nurture.





The  
Boke of Nurture  
Following Englondis gise,

BY ME

John Russell,

SUM TYME SERUANDE WITH DUKE VMFREY OF GLOWCETUR,  
A PRYNCE FULLE ROYALLE, WITH WHOM VSCHERE IN  
CHAMBUR WAS Y, AND MERSHALLE ALSO  
IN HALLE.

*Edited from the Harleian MS. 4011 in the British Museum*

BY

FREDERICK J. FURNIVALL,

M.A., TRIN. HALL. CAMB.; MEMBER OF COUNCIL OF THE PHILOLOGICAL  
AND EARLY ENGLISH TEXT SOCIETIES; LOVER OF OLD BOOKS.

C

JOHN CHILDS AND SON, PRINTERS.



## P R E F A C E.

---

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<sup>1</sup>—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<sup>2</sup>, 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

<sup>1</sup> This MS. contains a copy of "The Rewle of the Moone," fol. 49-67, which I hope to edit for the Society.

<sup>2</sup> The next treatise to Russell in this MS. is "The booke off the gouernaunce off Kyngis and Pryncis," or *Liber Aristotiles ad Alexandrum Magnum*, a book of Lydgate's that we ought to print from the best MS. of it. At fol. 74 b. is a heading,—

Here dyed this translatur and noble poette Lidgate and the yong follower gau his prolog on this wys.

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—give us a list of the MSS. and early printed books of it! What time and trouble such a Catalogue would save!

But to return to John Russell and his Boke. He describes himself at the beginning and end of his treatise as Usher and Marshal to Humphrey, Duke of Gloucester, delighting in his work in youth, quitting it only when compelled by crooked age, and then anxious to train up worthy successors in the art and mystery of managing a well-appointed household. A man evidently who knew his work in every detail, and did it all with pride; not boastful, though upholding his office against rebellious cooks, 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, Oeceleve, Capgrave, Withamstede, Leonard Aretine, Petrus Candidus, Petrus de Monte, Tito Livio, Antoyne de Beccara, &c. &c., the lover of Manuscripts, the first great donor to the Oxford University Library which Bodley revived<sup>1</sup>, “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 enioyethe to enforme & teche / alle þo thatt wille thrive & thee.  
 Of suche thynges as here-aftur shalle be shewed by my diligence  
 To them þat nought Can / with-owt gret experiance;  
 Therfore yf any mañ þat y mete withe, þat for fawt of necligence,  
 y wylle hym enforme & teche, for hurtyng of my Conscience.  
 To teche vertew and connyng, me thynketh hit charitable,  
 for moche youth in connyng / 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:

<sup>1</sup> Warton, ii. 264-8, ed. 1840. For further details about the Duke see the Appendix to this Preface.

Now good soñ, y haue shewed the / & brought þe in vre,  
to know þe Curtesie of court / & these þow may take in cure,  
In pantry / botery / or cellere / & in kervynge a-fore a sovereyne  
demewre,

A sewer / or a mershalle : in þes science / y suppose ye byñ sewre,  
Which in my dayes y lernyd with a prynce fulle royalle,  
with whom vschere in chambur was y, & mershalle also in halle,  
vnto whom alle þese officeres foresaid / þey euer entende shalle,  
Evir to fulfille my commaundement 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 connyng y Cast not me to contreve :  
my tyme is not to tary, hit drawest fast to eve.  
þis treyse þat y haue entitled, if it ye entende to preve,  
y assayed me self in youthe *with-outeñ* any greve.

while y was yonge y-noughe & lusty in dede,  
y enjoyed þese maters foresaid / & to lerne y toke good hede ;  
but croked age hath compelled me / & leue court y must nede.  
þefore, sone, assay thy self / & god shalle be þy spced."

And again, at line 1227,

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

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

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

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

And if so þat any be founde / as prou3 myñ negligence,  
Cast þe cawse oñ my copy / rude / & bare of eloquence,  
whiche to drawe out [I] haue do my besy diligence,  
redily to reforme hit / by resoñ and bettur sentence.

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

<sup>1</sup> The *duc* has a red stroke through it, probably to cut it out.



Symple as y had insight / somewhat þe ryme y correcte ;  
 blame y cowde no mañ / y haue no persone suspecte.  
 Now, good god, graunt vs grace / oure sowles neuer to Infecte !  
 þañ may we regne in þi regioun / eternally with thyne electe.  
 (l. 1235-50.)

If John Russell was the writer of the Epilogue quoted above, lines 1235-50, then it would seem that in this Treatise he only corrected and touched up some earlier Book of Norture which he had used in his youth, and which, if Sloane 2027 be not its original, may be still extant in its primal state in Mr Arthur Davenport's MS., "How to serve a Lord," said to be of the fourteenth century<sup>1</sup>, and now supposed to be stowed away in a hayloft with the owner's other books, awaiting the rebuilding and fitting of a fired house. I only hope this MS. may prove to be Russell's original, as Mr Davenport has most kindly promised to let me copy and print it for the Society. Meantime it is possible to consider John Russell's Book of Norture as his own. For early poets and writers of verse seem to have liked this fiction of attributing their books to other people, and it is seldom that you find them acknowledging that they have imagined their Poems on their own heads, as Hampole has it in his *Pricke of Conscience*, p. 239, l. 8874 (ed. Morris, Philol. Soc.). Even Mr Tennyson makes believe that Everard Hall wrote his *Morte d'Arthur*, and some Leonard his *Golden Year*. On the other hand, the existence of the two Sloane MSS. is more consistent with Russell's own statement (if it is his own, and not his adapter's in the Harleian MS.) that he did not write his Boke himself, but only touched up another man's. Desiring to let every reader judge for himself on this point, I shall try to print in a separate text<sup>2</sup>, for convenience of comparison, the Sloane MS. 1315, which differs most from Russell, and which the Keeper of the MSS. at the British Museum considers rather earlier (ab. 1440-50 A.D.) than the MS. of Russell (ab. 1460-70 A.D.), while of the earliest of the three, Sloane MS. 2027 (ab. 1430-40 A.D.), the nearer to Russell in phraseology, I shall give a collation of all important variations. If any reader of the

<sup>1</sup> 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.

<sup>2</sup> For the Early English Text Society.

present text compares the Sloanes with it, he will find the subject matter of all three alike, except in these particulars :

Sloane 1315.	Sloane 2027.
Omits lines 1-4 of Russell.	Contains these lines.
Inserts after l. 48 of R. a passage about behaviour which it nearly repeats, where Russell puts it, at l. 276, <i>Symple Conditions</i> .	Inserts and omits as Sl. 1315 does, but the wording is often different.
Omits Russell's stanza, l. 305-8, about 'these cuttid galauntes with their codware.'	
Omits a stanza, l. 319-24, p. 137.	Contains this stanza (fol. 42, b.).
Contracts R.'s chapter on Fumositees, p. 139.	Contracts the Fumositees too (fol. 45 and back).
Omits R.'s <i>Lenvoy</i> , under Fried Metes, p. 149-50.	Has one verse of <i>Lenvoy</i> altered (fol. 45 b.).
Transfers R.'s chapters on <i>Sewes on Fische Dayes</i> and <i>Sawcis for Fische</i> , l. 819-54, p. 171-5, to the end of his chapter on <i>Kervyng of Fische</i> , l. 649, p. 161.	Transfers as Sl. 1315 does (see fol. 48).
Gives different Soteltes (or Devices at the end of each course), and omits Russell's description of his four of the Four Seasons, p. 164-70; and does not alter the metre of the lines describing the Dinners as he does, p. 167-171.	Differs from R., nearly as Sl. 1315 does.
Winds up at the end of the <i>Bathe or Stewe</i> , l. 1000, p. 183, R., with two stanzas of peroration. As there is no <i>Explicit</i> , the MS. may be incomplete, but the next page is blank.	Has 3 winding-up stanzas, as if about to end as Sloane 1315 does, but yet goes on (omitting the <i>Bathe Medicinable</i> ) with the <i>Vssher and Marshalle</i> , R. p. 185, and ends suddenly, at l. 1062, p. 188, R., in the middle of the chapter.

In occasional length of line, in words and rhymes, Sloane 1315 differs far more from Russell than Sloane 2027, which has Russell's long lines and rhymes throughout, so far as a hurried examination shows.

But the variations of both these Sloane MSS. are to me more like those from an original MS. of which our Harleian Russell is a copy, than of an original which Russell altered. Why should the earliest Sloane 2027 start with

“ An vsschere .y. am / as ye may se : to a prynce Of hyghe degre ”

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

But whether we consider Russell's Boke another's, or as in the main his own,—allowing that in parts he may have used previous pieces on the subjects he treats of, as he has used *Stans Puer* (or its original) in his *Symple Conclitions*, 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<sup>1</sup>, go to Chapel and meals, entertain at feasts in Hall, then undress and retire to rest; we hear how his head was combed with an ivory comb, his stomacher warmed, his petycote put on, his slippers brown as the waterleech got ready, his privy-seat prepared, and his urinal kept in waiting; how his bath was made, his

<sup>1</sup> I have put figures before the motions in the dress and undress drills, for they reminded me so of “Manual and Platoon: by numbers.”



table laid, his guests arranged, his viands carved, and his salt smoothed<sup>1</sup>; 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<sup>2</sup>, beaver's tail, osprey, brewer, venprides, whale, swordfish, seal, torrentyne, pety perveis or perneis, and gravell of beef<sup>3</sup>. 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.<sup>4</sup> I am not going to try my hand at the sketch, as I do not write for men in the depths of that deducated Philistinism which lately made a literary man say to one of our members on his printing a book of the 15th century, "Is it possible that you care how those barbarians, our ancestors, lived?" If any one who takes up this tract, will not read it through, the loss is his; those who do work at it will gladly acknowledge their gain. That it is worthy of the attention of all to whose ears tidings of Early England come with

<sup>1</sup> Mr Way says that the *planere*, l. 58, is an article new to antiquarians.

<sup>2</sup> Randle Holme's tortoise and snails, in No. 12 of his Second Course, Bk. III., p. 60, col. 1, are stranger still. "Tortoise need not seem strange to an alderman who eats turtle, nor to a West Indian who eats terrapin. Nor should snails, at least to the city of Paris, which devours myriads, nor of Ulm, which breeds millions for the table. Tortoises are good; snails excellent." Henry H. Gibbs.

<sup>3</sup> "It is nought all good to the goost that the gut asketh" we may well say with William who wrote *Piers Ploughmon*, v. 1, p. 17, l. 533-4, after reading the lists of things eatable, and dishes, in Russell's pages. The later feeds that Phylotheus Physiologus exclaims against\* are nothing to them: "What an *Hody-poteh* do most that have Abilities make in their Stomachs, which must wonderfully oppress and distract Nature: For if you should take *Flesh* of various sorts, *Fish* of as many, *Cabbages*, *Parsonsops*, *Potatoes*, *Mustard*, *Butter*, *Cheese*, a *Pudden* that contains more then ten several Ingredients, *Tarts*, *Sweet-meats*, *Custards*, and add to these *Churries*, *Plums*, *Currans*, *Apples*, *Capers*, *Olives*, *Anehovies*, *Mangoes*, *Caveare*, &c., and jumble them altogether into one *Mass*, what Eye would not loath, what Stomach not abhor such a *Gallenaufrey*? yet this is done every Day, and counted *Gallent Entertainment*."

<sup>4</sup> See descriptions of a dinner in Parker's *Domestic Architecture of the Middle Ages*, iii. 74-87 (with a good cut of the Cupboard, Dais, &c.), and in Wright's *Domestic Manners and Customs*. Russell's description of the Franklin's dinner, l. 795-818, should be noted for the sake of Chaucer's Franklin, and we may also notice that Russell orders butter and fruits to be served on an empty stomach before dinner, l. 77, as a whet to the appetite. *Modus Cenandi* serves potage first, and keeps the fruits, with the spices and biscuits, for dessert.

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

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<sup>1</sup>, or to any words in them that may offend his ear, let him excuse them for the sake of what he thinks rightly present. There are still many subjects and words insufficiently illustrated in the comments, and for the names *venprides* (l. 820); *sprotis*, (?sprats, as in Sloane 1315), and *torrentille* (l. 548); almond *iardyne* (l. 744); ginger *colombyne*, *valadyne*, and *maydelyne* (l. 132-3); leche *dugard*, &c., I have not been able to find meanings. Explanations and helps I shall gladly receive, in the hope that they may appear in another volume of like kind for which I trust soon to find more MSS. Of other MSS. of like kind I also ask for notice.

The reason for reprinting Wynkyn de Worde's *Boke of Keruyng*, 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<sup>2</sup>, leaving out others there,—or else that both writers copied a common original. The most cursory perusal will show this to be the case. It was not alone by happy chance that when Russell had said

O Fruture viant / Fruter sawge byñ good / bettur is Frutur powche ;  
Appulle fruture / is good hoot / but þe cold ye not towche (l. 501-2)

Wynkyn de Worde delivered himself of

“Fruyter vaunte, fruyter say be good ; better is fruyter pouche ;  
apple fruyters ben good good hote / and all colde fruters, touche  
not,”

<sup>1</sup> The extracts from Bulleyn, Borde, Vaughan, and Harington are in the nature of notes, but their length gave me the excuse of printing them in bigger type as parts of a Text. In the same way I should have treated the many extracts from Laurens Andrewe, had I not wanted them intermixed with the other notes, and been also afraid of swelling this book to an unwieldy size.

<sup>2</sup> The *Termes* of a Kerver so common in MSS. are added, and the subsequent arrangement of the modes of carving the birds under these *Termes*, p. 15-17. The Easter-Day feast (p. 14) is also new, the bit why the heads of pheasants, partridges, &c., are unwholesome—‘for they ete in theyr degrees foule thynges, as wormes, todes, and other suche’—and several other pieces.

altering *not's* place to save the rhyme ; or that when Russell had said of the Crane

The Crane is a fowle / that stronge is *wiþ* to fare ;  
 þe whynges ye arcyse / fulle large evyñ thare ;  
 of hyre trompe in þe brest / loke þat ye beware

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

Russell's *Boke of Nurture* should be compared with *The Boke of Curtasye* in the Sloane MS. 1986, edited by Mr Halliwell for the Percy Society and by me for the Early English Text Society. The *Boke of Curtasye* is of wider scope than Russell's, takes in the duties of outdoor officers and servants as well as indoor, and maybe those of a larger household ; it has also a *fyrst Boke* on general manners, and a *Second Book* on what to learn at school, how to behave at church, &c., but it does not go into the great detail as to Meals and Dress which is the special value of Russell's *Boke*, nor is it associated with a writer who tells us something of himself, or a noble who in all our English Middle Age has so bright a name on which we can look back as "good Duke Humphrey." This personality adds an interest to work that anonymity and its writings of equal value can never have ; so that we may be well content to let the *Curtasye* be used in illustration of the *Nurture*. The MS. of the *Curtasye* is about 1460 A.D., Mr Bond says.

The woodcuts Messrs Virtue have allowed me to have copies of for a small royalty, and they will help the reader to realize parts of the text better than any verbal description. The cuts are not of

course equal to the beautiful early illuminations they are taken from, but they are near enough for the present purpose. The dates of those from British Museum MSS. are given on the authority of trustworthy officers of the Manuscript Department. The dates of the non-Museum MSS. are copied from Mr Wright's text. The line of description under the cuts is also from Mr Wright's text, except in one instance where he had missed the fact of the cut representing the Marriage Feast at Cana of Galilee, with its six water-pots.

The MS. of Russell is on thick folio paper, is written in a close—and seemingly unprofessional—hand, fond of making elaborate capitals to the initials of its titles, and thus occasionally squeezing up into a corner the chief word of the title, because the *T* of *The* preceding has required so much room.<sup>1</sup> 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

<sup>1</sup> The MS. has no title. The one printed I have made up from bits of the text.

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* <sup>1</sup>!

3, *St George's Square*, N.W.

16 *Dec.*, 1866.

<sup>1</sup> Still one is truly thankful for the material in these unindexed books.



## HUMPHREY, DUKE OF GLOUCESTER.

Mr C. H. Pearson has referred me to a most curious treatise on the state of Duke Humphrey's body and health in 1404 (that is, 1424, says Hearne), by Dr Gilbert Kymer, his physician, part of which (chapters 3 and 19, with other pieces) was printed by Hearne in the appendix to his *Liber Niger*, v. ii. p. 550 (*ed. ult.*), 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.

**I**ncipit dietarium de sanitatis custodia preineltissimo principi ac metuendissimo domino, domino humfrido, duci Gloucestrie, Alijsque preclaris titulis insignito, Scriptum & compilatum, per venerabilem doctorem, Magistrum Gilbertum Kymer, Medicinarum professorem. arcium ac philosophie Magistrum & in legibus bacallarium prelibati principis phisicum, Cuius dietarij<sup>1</sup> colleccionem (!) dilucidancia & effectum viginti sex existunt capitula, quorum consequenter hic ordo ponitur Rubricarum<sup>2</sup>.

Capitulum 1<sup>m</sup> est epistola de laude sanitatis & vtilitate bone diete.

Capitulum 2<sup>m</sup> est de illis in quibus consistit dieta.

Capitulum 3<sup>m</sup> de tocius co[r]poris & parcium dispoicione.

Capitulum 4<sup>m</sup> est de Ayere eligendo & corrigendo.

Capitulum 5<sup>m</sup> de quantitate cibi & potus sumenda.

Capitulum 6<sup>m</sup> de ordine sumendi cibum & potum.

Capitulum 7<sup>m</sup> de tempore sumendi cibum & potum.

Capitulum 8<sup>m</sup> de quantitate cibi & potus sumendorum.

Capitulum 9<sup>m</sup> de pane eligendo.

Capitulum 10<sup>m</sup> de generibus potagiorum sumendis.

<sup>1</sup> The letters are to me more like *ei*, or *coll* than anything else, but I am not sure what they are.

<sup>2</sup> The MS. runs on without breaks.



*Capitulum* 11<sup>m</sup> de *carnibus* vtendis & vitandis.

*Capitulum* 12<sup>m</sup> de *ouis* sumendis.

*Capitulum* 13<sup>m</sup> de *lacticinijs* vtendis.

*Capitulum* 14<sup>m</sup> de *piscibus* vtendis & vitandis.

*Capitulum* 15<sup>m</sup> de *fructibus* sumendis.

*Capitulum* 16<sup>m</sup> de *condimentis* & *speciebus* vtendis.

*Capitulum* 17<sup>m</sup> de *potu* eligendo.

*Capitulum* 18<sup>m</sup> de *regimine* replccionis & inanicionis.

*Capitulum* 19<sup>m</sup> de *vsu* coitus.

*Capitulum* 20<sup>m</sup> de *exercicio* & *quiete*.

*Capitulum* 21<sup>m</sup> de *sompni* & *vigilie* regimine.

*Capitulum* 22<sup>m</sup> de *vsu* *accidencium* anime.

*Capitulum* 23<sup>m</sup> de *bona consuetudine* diete tenenda.

*Capitulum* 24<sup>m</sup> de *medicinis* vicissim vtendis.

*Capitulum* 25<sup>m</sup> de *aduersis* nature infortunijs precauendis.

*Capitulum* 26<sup>m</sup> 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 at-

tendants, 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 sullyng 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."<sup>1</sup>

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 cruditon. One is called, in a public record, his poet and orator ; and Lydgate prefaces one of his voluminous works, with a panegyric upon him, written during the king's absence on his French

<sup>1</sup> Sharon Turner's *History of England*, vol. v. pp. 496—8.

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

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

[Fol. 4.] Eek in this lond—I dar afferme a thyng—  
 Ther is a prince Ful myhty of puyssaunce,  
 A kynges sone, vncle to the kyng  
 Henry the sexte which is now in fraunce,  
 And is lieftenant, & hath the gouernaunce  
 Off our breteyne; thoruh was discrecion  
 He hath conserued in this regioun

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

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

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

<sup>1</sup> These e-s represent the strokes through the h-s.

<sup>2</sup> MS. thaunges.

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

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

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

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

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

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

---

P.S. When printing the 1513 edition of Wynkyn de Worde's *Boke of Keruyng*, 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 Jahrhundert" (Humphrey Duke of Gloucester. Sketch of the life of a prince in the fifteenth century). There is an excellent English translation of this book, published by Macmillan, and entitled "Pictures of Old England."—W. W. Skeat.

<sup>1</sup> The *l* is rubbed.

<sup>2</sup> So in MS.

## NOTE ON THE 1508 EDITION OF

*The Boke of Keruyng,*

BY THE REV. WALTER SKEAT, M.A.

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

The two editions resemble each other very closely, running page for page throughout, and every folio in the one begins at the same place as in the other. Thus the word "moche" is divided into mo-che in both editions, the "-che" beginning Fol. A ii. b. Neither is altogether free from misprints, but these are not very numerous nor of much importance. It may be observed that marks of contraction are hardly ever used in the older edition, the word "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. 5-7 of the present edition), where the readings of the first edition are denoted by the letter A. The only variations are these:—

- P. 5. *lyft* that swanne] *lyfte* that swanne A; (*a misprint*).  
*frusshe* that chekyn] *fruche* that chekyn A.  
 thye all maner of small byrdes] A omits of.  
*fynne* that cheuen] *fyne* that cheuen A.  
*transsene* that elc] *trassene* that cle A.  
 Here *hendeth*, &c.] Here *endeth*, &c. A.  
*Butler*] *Butteler* A.
- P. 6, l. 5. *trenchoures*] *trenchours* A.  
 l. 12. *hanged*] *hanged* A.  
 l. 15. *cannelles*] *canelles* A.  
 l. 18, 19. *ye*] the (*in both places*) A.  
 l. 20. *seasous*] *seasons* A.  
 l. 23. *after*] *After* A.  
 l. 27. *good*] *goot* A.  
 l. 30. *ye*] the A.  
 l. 34. *modon*] *modon* A.  
 l. 36. *sourayne*] *souerayne* A.



- P. 7. *y<sup>e</sup>* the A (*several times*),  
 l. 5. *wyll*] *wyl* A.  
 l. 9. *rede*] *reed* A. *reboyle*] *reboyle* not A.  
 l. 12. *the reboyle*] *they reboyle* A.  
 l. 17. *lessynge*] *lesynge* A.  
 l. 20. *campolet*] *campolet* A.  
 l. 21. *tyer*] *tyerre* A.  
 l. 22. *ypocras*] *Ipocras* A (*and in the next line, and l. 26*).  
 l. 24. *gynger*] *gynger* A.  
 l. 27. *ren*] *hange* A.  
 l. 29. *your*] *youre* A.

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

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

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

- P. 9, l. 10. *For treachour read trenchour.*  
 l. 23. *For so read sc.*  
 l. 24. *For sc' read sc.*  
 P. 10, l. 1. *ony*] on A.  
 l. 7. *For it read is.*  
 l. 15. *y<sup>e</sup> so*] and *soo* A. (*No doubt owing to confusion between & and y<sup>e</sup>.*)  
 l. 16. *your*] *you* A.  
 l. 29. *For bo read be.*  
 P. 11, l. 20. *For wich read with.*  
 P. 12, l. 3. *For fumositytees read fumositytees.*  
 l. 7. *For pygous read pynyons* (whence it appears that the *pinion*-bones, not *pigeon*'s-bones, are meant).  
 l. 25. The word "reyfe" is quite plain.  
 P. 14, ll. 18, &c. There is some variation here; the first edition has, after the word *sonerayne*, the following:—"laye trenchours before hym / yf he be a grete estate, lay fyue trenchours / & he be of a lower degre, foure trenchours / & of an other degre, thre trenchours," &c. This is better; the second edition is clearly wrong about the *five* trenchers. This seems another error made in reprinting, the words *lower degre* being wrongly repeated.  
 P. 15, l. 6. It may be proper to note the first edition also has *broche*.  
 P. 19, l. 8. *For for y<sup>e</sup> read for they.*



P. 19, l. 27. *the[y]*; in A *they is printed in full*.

P. 20, l. 18. *For raysyus read raysyns*.

P. 21, l. 21. *For slytee read slytte*.

P. 23, 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 *pynnyons* on p. 12, and the variation of reading on p. 14; in the latter case perhaps neither edition seems quite right, though the first edition is quite intelligible.

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



# CONTENTS.

---

	Page
PROLOGUE .. .. .	1
INTRODUCTION. MEETING OF MASTER AND PUPIL ..	2-3
THE PANTER OR BUTLER. HIS DUTIES .. ..	3-9
(AND HEREIN OF 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 .. .. .	14-16
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
KERUYNG 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 FISCHÆ .. .. .	37-45
OFFICE OF A SEWER .. .. .	46-7
(OR ARRANGER OF THE DISHES ON THE TABLE, ETC.)	
A DYNERE OF FLESCHÆ:	
THE FURST COURSE .. .. .	48
THE SECOND COURSE .. .. .	49
THE iij <sup>d</sup> COURSE .. .. .	49-50

CONTENTS.

	Page
A DINERE OF FISCHĒ:	
THE FURST COURSE .. .. .	50-1
THE SECOND COURSE .. .. .	51
THE THRID COURSE .. .. .	52
THE .iiij. COURSE OF FRUTE, WITH FOUR SOTELTEES	52-3
THE SUPERSCRIPCION OF THE SUTILTEES ABOVE SPECIFIED .. .. .	53-4
A FEST FOR A FRANKLEN .. .. .	54-5
SEWES ON FISHE DAYES .. .. .	55-6
SAWCE FOR FISCHĒ .. .. .	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 WARDEROBES .. .. .	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 VSSHER & 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 ANDREWE, 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

John Russells

Boke of Nurture.

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

- I**n nomine patris, god kepe me / et filij for charite, In the name of  
Et spiritus sancti, where that y goo by lond and Holy Ghost,  
or els by see ! God keep me !
- an vsshere y Am / ye may beholde / to a I am an Usher  
prynce of highe degre, to a Prince, and
- 4 þat enioyethe to enforme & teche / alle þo thatt delight in  
wille thrive & thee <sup>1</sup>, teaching
- Of suche thynges as here-aftur shalle be shewed by  
my diligence
- To them þat nought Can / with-owt gret exsperience; the inex-  
Therefore yf any mañ þat y mete with, þat<sup>2</sup> for fawt perenced.
- 8 y wylle hym enforme & teche, for hurtyng of my  
Conscience.
- To teche vertew and connyng, me thynkethe hit It is charitable to  
charitable, teach
- for moche youthe in connyng / is bareñ & fulle ignorant youths.  
vnable ;
- þerfore he þat no good cañ / ne to noon wille be If any such won't  
agreable. learn,
- 12 he shalle neuer y-thryve / þerfore take to hym a give them a toy.  
babulle.

<sup>1</sup> do, get on.

<sup>2</sup> þat = nought can.

One May I went  
to a forest,

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

where I saw three  
herds of deer

in the sunshine.

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

but I asked him  
to walk with me,

and inquired  
whom he served.

'No one but  
myself,

and I wish I was  
out of this world.'

**A**s 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 mygh[t] walke in to his lawnde<sup>1</sup> where þe  
deere lay.

as y wandered weldsomy<sup>2</sup> / in-to þe lawnd þat was  
so grene,  
þer lay iij. herdis of deere / a semely syght for to  
sene ;  
y behild oñ my right hand / þe soñ þat shoñ so  
shene ;  
20 y saw where walked / a semely yonge mañ, þat  
sklendor was & leene ;

his bowe he toke in hand toward þe deere to stalke ;  
y prayed hym his shote to leue / & softly *with* me  
to walke.  
þis yonge mañ was glad / & louyd *with* me to talke,  
24 he prayed þat he myzt withe me goo / in to som  
herne<sup>3</sup> or halke<sup>4</sup> ;

þis yonge mañ y frayned<sup>5</sup> / *with* hoom þat he  
worned þañ,  
"So god me socoure," he said / "Sir, y serue my-  
self / & els nooñ *oper* mañ."  
"is þy gouernaunce good?" y said, / "soñ, say me  
þiff þow cañ."

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

<sup>1</sup> The Lawnd in woodes. *Saltus nemorum*. Barct, 1580. *Saltus*, a launde. Glossary in *Rel. Ant.*, v. 1, p. 7, col. 1. *Saltus*, a forest-pasture, woodland-pasture, woodland ; a forest.

<sup>2</sup> at will. A.S. *wilsum*, free willed.

<sup>3</sup> A.S. *hírne*, corner. Dan. *hórne*.

<sup>4</sup> Halke or hyrne. *Angulus, latibulum* ; A.S. *hylea, sinus*. *Promptorium Parvulorum* and note.

<sup>5</sup> A.S. *fregnan*, to ask ; Goth., *fraihnan* ; Germ., *fragen*.



- “ Sey nought so, good soñ, beware / me thynkethe ‘ Good son,  
 þow menynt amysse ;  
 for god forbedithe wanhope, for þat a horrible synne despair is sin ;  
 ys,  
 þefore Soñ, open thyn hert / for peraveñture y tell me what the  
 coud the lis <sup>1</sup> ; matter is.”
- 32 “ when bale is hext / þañ bote is next” / good sone, When the pain is  
 lerne welle þis.” greatest the cure  
 is nearest!
- “ In certeyñ, sir / y haue y-sought / Ferre & nere ‘ Sir, I’ve tried  
 many a wilsom way everywhere for a  
 to gete mete <sup>2</sup> a mastir ; & for y coud nouzt / euery master ; but be-  
 mañ seid me nay, cause I know  
 y coud no good, ne noon y shewde / where euer y nothing, no one  
 ede day by day will take me.”
- 36 but wantoun & nyce, recheles & lewde / as linge-  
 lyng as a Iay.”

- “ **N**ow, son, ziff y the teche, wiltow any thyng [Fol. 171 b.]  
 lere ? ‘ Will you learn if  
 I’ll teach you ?  
 wiltow be a seruaunde, plowmañ, or a laborere, What do you  
 want to be ?’  
 Courtyour or a clark / Marchaund / or masoun, or  
 an artificere,  
 40 Chamburlayn, or buttillere / pantere or karvere ?”

- “ **T**he office of buttiler, sir, trewly / pantere or ‘ A Butler, Sir,  
 chamburlayne, Panter, Chamber-  
 lain, and Carver.  
 The connynges of a kervere, specially / of þat y wold Teach me the  
 lerne fayne duties of these.’  
 alle þese connynges to haue / y say yow in certayñ,  
 44 y shuld pray for youre sowle nevyr to come in  
 payne.”

- “ **S**on, y shalle teche þe withe ryght a good wille, ‘ I will, if you’ll  
 So þat þow loue god & drede / for þat is ryght and love God and he  
 skylle,

<sup>1</sup> AS. *lis* remissio, lenitas ; Dan. *lise*, Sw. *lisa*, relief. <sup>2</sup> for me to

true to your master. <sup>7</sup>	and to þy mastir be trew / his goodes þat þow not spille, 48 but hym loue & drede / and hys <i>commaundement</i> ; dew / fulfyllen.
A Panter or Butler must have	The first yere, my soñ, þow shalle be pantere or buttilare,
three knives :	þow must haue iij. knyffes kene / in pantry, y sey the, <i>euer</i> mare :
1 to chop loaves, 1 to pare them,	Oñ knyfe þe loves to choppe, another them for to pare,
1 to smooth the trenchers.	52 the iij. sharpe & kene to smothe þe trenchurs and square. <sup>1</sup>
Give your Sove- reign new bread,	alwey thy <i>soueraynes</i> bred thow choppe, & þat it be newe & able ;
others one-day- old bread ; for the house, three-day bread ; for trenchers four-day bread ;	se alle oþer bred a day old or þou choppe to þe table ; alle howsold bred iij. dayes old / so it is <i>profitable</i> ; 56 and trencher bred iij. dayes is <i>conuenyent</i> & <i>agre-</i> <i>able</i> .
Have your salt white, and your salt- planer of ivory,	loke þy salte be sutille, whyte, fayre and drye, and þy planere for thy salte / shalle be made of yverye /
two inches broad, three long.	þe brede þerof ynches two / þen þe length, ynche told thrye ; 60 and þy salt sellere lydde / towehe not thy salt bye.
Have your table linen sweet and clean,	Good soñ, loke þat þy napery be soote / & also feyre & clene, bordclothe, towelle & napkyñ, foldyñ alle bydene.
your knives bright,	bryght y-pullished youre table knyve, semely in syȝt to sene ;
spoons well washed,	64 and þy spones fayre y-wasche / ye wote welle what y meene.

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

- looke þow haue tarrers<sup>1</sup> two / a more & lasse for two wine-augers,  
wyne ;
- wyne canels<sup>2</sup> accordyng to þe tarrers, of box fetice some box taps,  
& fyne ;
- also a gymlet sharpe / to broche & perce / sone to a broaching  
turne & twyne, gimlet,
- 68 with fawcet<sup>3</sup> & tampyne<sup>4</sup> redy / to stoppe when ye a pipe and bung.  
se tyme.
- So when þow settyst a pipe abroche / good [sone,] To broach a pipe,  
do aftur my lore :
- iiij fyngur ouer / þe nere chyne<sup>5</sup> þow may percer or pierce it with an  
bore ; auger or gimlet,  
four fingers-
- withtarrereorgymlet perce ye vpward þe pipe ashore, breadth over the  
lower rim,  
so that the dregs  
may not rise.
- 72 and so shalle ye not cawse þe lies vp to ryse, y
- Good sone, alle maner frute / þat longethe for seson Serve Fruit ac-  
ording to the  
season,
- Fygges / reysons / almandes, dates / buttur, chese<sup>6</sup> / ngs, dates,  
nottus, apples, & pere,
- Compostes<sup>7</sup> & confites, char de quynces / white & quince-mar-  
malade, ginger,  
&c.
- grene gyngere ;

<sup>1</sup> An Augre, or wimble, wherewith holes are bored. Terebra & terebrum. *Vng tarriere*. Baret's *Alvearie*, 1580.

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

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

<sup>4</sup> *Tampon*, a bung or stopple. Cot. *Tampon* for a gon—*tampon*. *Palsg*.

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

<sup>6</sup> This may be *butter-cheese*, milk- or cream-cheese, as contrasted with the 'hard chese' l. 84-5 ; but butter is treated of separately, l. 89.

<sup>7</sup> Fruit preserves of some kind ; not the stew of chickens, herbs, honey, ginger, &c., for which a recipe is given on p. 18 of *Liber Cure Cocorum*. Cotgrave has *Composte* : f. A condiment or compo-

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

[Fol. 172.]  
Before dinner,  
plums and grapes;  
after, pears, nuts,  
and hard cheese.

Serve fastyngē / plommys / damsons / cheries /  
and grapys to plese ;

aftur mete / peeres, nottys / strawberries, wȳneberies,<sup>1</sup>  
and hardchese,

also blawnderelles,<sup>2</sup> pepyns / careaway in comfyte /  
Compostes<sup>3</sup> ar like to þese.

After supper,  
roast apples, &c.

80 aftur sopper, roasted apples, peres, blanche powder,<sup>4</sup>  
your stomak for to ese.

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

<sup>1</sup> ? not A.S. *wīnberie*, 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.

<sup>2</sup> *Blandureau*, m. The white apple, called (in some part of England) a Blaudrell, Cotgrave. <sup>3</sup> See note to l. 75.

<sup>4</sup> *Poudre blanche*. A powder compounded of Ginger, Cinnamon, and Nutmegs; much in use among Cookes. Cotgrave. Is there any authority for the statement in *Domestic Architecture*, v. 1, p. 132; that sugar 'was sometimes called *blanch powdre*'? P.S.—Probably the recollection of what Pegge says in the Preface to the *Forme of Cury*, "There is mention of *blanch-powder* or *white sugar*," 132 [p. 63]. They, however, were not the same, for see No. 193, p. xxvi-xxvii. On turning to the Recipe 132, of "Peeris in conyft," p. 62-3, we find "whan þei [the pears] both ysode, take hem up, make a syrup of wyne greke. oþer vernage with blanche powdur, oþer white sugar, and powdour gyngur, & do the peris þerin." It is needless to say that if a modern recipe said take

- Bewar at eve \* / of crayme of cowc & also of the  
 goote, þau; it be late,  
 of Strawberies & hurtilberyes / with the cold  
 Ioncate,<sup>1</sup>  
 For þese may marre many a mañ changynge his  
 astate,  
 84 but ;iff he haue aftur, hard chese / wafurs, with  
 wyne ypoerate.<sup>2</sup>  
 hard chese hathē þis condicioun in his operacioun:  
 Furst he wille a stomak kepe in the botom open,<sup>3</sup>  
 the helthe of euery creature ys in his condicioun ;  
 88 yf he diete hyñ thus dayly / he is a good conclusion.  
 buttir is an<sup>4</sup> holsom mete / furst and eke last,<sup>4</sup>  
 For he wille a stomak kepe / & helpe poyson a-wey  
 to cast,  
 also he norishethe a mañ to be laske / and evy  
 humerus to wast,  
 92 and with white bred / he wille kepe by mouthe in tast.

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

unless you eat  
 hard cheese with  
 them.

Hard cheese  
 keeps your bowels  
 open.

Butter is whole-  
 some in youth and  
 old age, anti-  
 poisonous,

and aperient.

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

<sup>1</sup> *Ioncate*: f. A certaiue spoone-meat made of creame, Rose-water and Sugar. Cotgrave.

<sup>2</sup> See the recipe to make it, lines 121-76; and in *Forme of Cury*, p. 161.

<sup>3</sup> Muffett held a very different opinion. ‘Old and dry cheese hurteth dangerously: for it stayeth siege [stools], stoppeth the Liver, engendereth cholera, melancholy, and the stone, lieth long in the stomack undigested, procureth thirst, maketh a stinking breath and a scurvy skin: Whereupon Galen and Isaac have well noted, That as we may feed liberally of ruin cheese, and more liberally of fresh Cheese, so we are not to taste any further of old and hard Cheese, then to close up the mouth of our stomacks after meat,’ p. 131.

<sup>4</sup> In youth and old age. Muffett says, p. 129-30, ‘according to the old Proverb, *Butter is Gold in the morning, Silver at noon, and Lead at night*. It is also best for children whilst they are growing, and for old men when they are declining; but very unwholesom betwixt those two ages, because through the heat of young stomacks, it is forthwith converted into cholera [bile]. The Dutchmen have a by-Verse amongst them to this effect,

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

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

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

Beware of green  
meat ; it weakens  
your belly.

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

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

alle maner metis þat þy tethe oñ egge doth sette,  
take almondes þerfore ; & hard chese loke þou not  
for-gette.

but not more than  
half an ounce.

hit wille voide hit away / but looke to moche þerof  
not þou ete ;  
104 for þe wight of half an vnce with-owt rompney is  
gret.

If drinks haue  
given you indi-  
gestion, eat a raw  
apple.

þiff dyuerse drynkes of theirre fumosite haue þe dis-  
sesid,

Moderation is  
best sometimes,  
at others  
abstinence.

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

Look every night  
that your wines

108 abstynens is to prayse what body & sowle ar plesed.

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.

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

Always carry a  
gimlet, adze,  
and linen cloths.

looke euery nyzt with a Candelle þat þey not  
reboyle / nor lete ;  
euery nyzt with eold watur washe þe pipes hede,  
& hit not forgete,

112 & alle-wey haue a gymlet, & a dise,<sup>4</sup> with lynneñ  
clowtes smallle or grete.

<sup>1</sup> See note to l. 82.

<sup>2</sup> See 'Rompney of Modoñ,' among the sweet wines, l. 119.

<sup>3</sup> *Eshec & mat.* Checke-mate at Chests ; and (metaphorically)  
a remedillesse disaster, miserie, or misfortune. Cot.

<sup>4</sup> ? *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 *Diechschel*, A Carpenter-axe, or a Chip-axe.  
Hexham.



- 3iff þe wyne reboyle / þow shalle know by hys syngyngē ;  
 þefore a pipe of coloure de rose<sup>1</sup> / þou kepe þat was spend in drynkynge  
 the reboyle to Rakke to þe lies of þe rose / þat shalle be his amendyngē.  
 116 3iff swete wyne be seeke or pallid / put in a Rompney for lesyngē.<sup>2</sup>

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.<sup>3</sup>

**T**he namys of swete wynes y wold þat ye them knewe :

*The names of Sweet Wines.*

Vernage, vernagelle, wyne Cute, pyment, Raspise,  
 Muscadelle of grew,  
 Rompney of modon, Bastard, Tyre, Ozey, Torrentyne of Ebrew.

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

### Ypocras.

**G**ood soñ, to make ypocras, hit were gret lernyngē,

*Recipe for making Ypocras.*

and for to take þe spice þerto aftur þe proportionyngē,

Take spices thus,

Gynger, Synamome / Graynis, Sugur / Turnesole, þat is good colouryngē ;

Cinnamon, &c.,  
for lordes<sup>4</sup>  
[MS.]

- 124 For commyñ peple / Gynger, Canelle / longe pepur / hony aftur claryfyngē.

long Pepper  
for commynte

<sup>1</sup> ? The name of the lees of some red wine. Phillips has *Rosa Solis*, a kind of Herb; also a pleasant Liquor made of Brandy, Sugar, Cinnamon, and other Ingredients agreeable to the Taste, and comfortable to the Heart. (So called, as being at first prepared wholly of the juice of the plant *ros-solis* (sun-dew) or *drosera*. Dict. of Arts and Sciences, 1767.)

<sup>2</sup> See note, l. 31. <sup>3</sup> See note on these wines at the end of the poem.

<sup>4</sup> In the Recipe for Jussel of Flesch (Household Ord., p. 462), one way of preparing the dish is 'for a Lorde,' another way 'for Commons.' Other like passages also occur.

- Have three basins look ye haue of pewtur basons oon, two, & thre,  
For to kepe in youre powdurs / also þe licour  
þerin to renne when þat nede be ;
- and three strain-  
ing-bags to them ; to iij. basouns ye must haue iij bagges renners / so  
clepe ham we,
- hang 'em on a perch. 128 & hange þem oñ a perche, & looke þat Sure they be.
- Let your gynger be well pared, Se þat youre gynger be welle y-pared / or hit to  
powder ye bete,
- hard, not worm-  
eaten, and þat hit be hard / with-owt worme / bytynge,  
& good hete ;
- (Colombyne is  
better For good gynger colombyne / is best to drynke  
and ete ;
- than Valadyne or 132 Gynger valadyne & maydelyñ ar not so holsom  
Maydelyne); in mete.
- your sticks of  
Cinnamon thin, looke þat your stikkes of synamome be thyn,  
bretille, & fayre in colewre,
- hot and sweet ; and in youre mowthe, Fresche, hoot, & swete / þat  
is best & sure,
- Canel is not so  
good. 136 For canelle is not so good in þis craft & cure.  
Cinnamon is hot  
and dry, Synamome is hoot & dry in his worchyng while  
he wille dure.
- Cardamons are  
hot and moist.  
Take sugar or Graynes of paradise,<sup>1</sup> hoot & moyst þey be :  
Sugre of .iij. cute<sup>2</sup> / white / hoot & moyst in his  
propurte ;
- sugar candy, Sugre Candy is best of alle, as y telle the,
- red wine, 140 and red wyne is whote & drye to tast, fele, & see.
- graines,  
gynger, pepper, Graynes<sup>1</sup> / gynger, longe pepur, & sugre / hoot &  
moyst in worchyng ;<sup>3</sup>

<sup>1</sup> Graines. *Cardamomum*, *Graine de paradis*. Baret. 'Graines of Paradise; or, the spice which we call, Graines.' Cotgrave.

<sup>2</sup> *Cuite*, a seething, baking. Cot.

<sup>3</sup> *Spices*. Of those for the Perey Household, 1512, the yearly cost was £25 19s. 7d., for *Piper*, Rasyns of Corens, Prones, *Gynger*, Mace, Clovvez, Sugour, *Cinamom*, Allmonds, Daytts, Nuttmuggs, *Granes*, *Tornesole*, Saunders, *Powder of Annes*, Riee, Coumfetts, *Galynnga*, *Longe Piper*, *Blaynshe Powder*, and Safleron, p. 19, 20. Household Book, ed. Bp. Perey.

- Synamome / Canelle<sup>1</sup> / red wyne / hoot & drye in cinnamon, spice,  
 þeire doynge ;
- Turnesole<sup>2</sup> is good & holsom for red wyne colow- and turnesole, and  
 ryng :
- 144 alle þese ingredyentes, þey ar for ypocras makynge.  
 Good soñ, youre powdurs so made, vche by þam put each powder  
 self in bleddur laid, in a bladder by  
 itsef.
- hange sure youre perche & bagges þat þey from Hang your strain-  
 yow not brayd, ing-bags so that
- & þat no bagge touche oþer / do as y haue yow saide ; they mayn't  
 touch,—first bag  
 148 þe furst bag a galoun / alle oþer of a potelle, vchoñ a gallon, others  
 by oþer teied. a pottle.
- Furst put in a basoun a galoun ij. or iij. wyne so red ; Put the powders  
 in two or three  
 þeñ put in youre powdurs, yf ye wille be sped, gallons of red  
 wine; then into  
 and aftyr in-to þe rennere so lett hym be fed, [Fol. 173.]  
 the runner,  
 152 þañ in-to þe second bagge so wold it be ledde. the second bag,
- loke þou take a pece in þyne hand euermore amonge,  
 and assay it in þy mouthe if hit be any thyngestronge, (tasting and  
 trying it now and  
 then),  
 and if þow fele it welle boþe with mouth & tonge, and the third  
 vessel.
- 156 þañ put it in þe iij. vesselle / & tary not to longe.  
 And þañ ziff þou feele it be not made parfete, If it's not right,  
 þat it cast to moche gynger, with synamome alay  
 þat hete ;
- and if hit haue synamome to moche, with gynger add cinnamon,  
 ginger, or sugar,  
 of iij. cute ; as wanted.
- 160 þañ if to moche sigure þer be / by discessioun ye  
 may wete.

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

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

<sup>2</sup> *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* staped wel in wyne, and colour the potage with that wyne, *ibid.* 'And then with a little *Turnsole* make it of a high murrey [mulberry] colour.' Markham's Houswife, p. 70.

- Mind you keep  
tasting it. but *with þy mowthe* to prove hit, / be þow tastyngē  
alle-way ;
- Strain it through  
bags of fine cloth, let hit renne in iiij. or vj bagges<sup>1</sup>; gete þem, if þow  
may,  
164 of bultelle clothe<sup>2</sup>, if þy bagges be þe fynere with-  
owteñ nay.
- hooped at the  
mouth, Good soñ loke þy bagges be hoopid at þe mothe  
a-bove,  
þe surere mayst þow put in þy wyne vn-to þy behoue,  
the first holding  
a gallon, the  
others a pottle, þe furst bag of a galoun / alle oþer of a potelle to  
prove ;  
168 hange þy bagges sure by þe hoopis; do so for my loue ;
- and each with a  
basin under it. And vndur every bagge, good soñ, a basoun clere  
& bryght ;
- The Ypoeras is  
made. and now is þe ypoeras made / for to plese many a  
wight.
- Use the dregs in  
the kitchen. þe draff of þe spicery / is good for Sewes in kychyn  
dizt ;  
172 and ziff þow cast hit away, þowdost þy mastir norizt.
- Put the Ypoeras  
in a tight clean  
vessel, **N**ow, good son, þyne ypoeras is made *parfite &*  
*welle ;*  
y wold þan ye put it in staunche & a clene vesselle,  
and þe mouthe þer-off y-stopped euer more wisely  
& felle,
- and serve it with  
wafers. 176 and *serue* hit forth *with wafurs* þope in chambur  
& Celle.

*The Buttery.*

### The botery.

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

**T**hy cuppes / þy pottes, þou se be clene þope  
*with-in & owt ;*  
[T]hyne ale .v. dayes old er þow *serue* it abowt,

<sup>1</sup> Manche : f. A sleeue; also a long narrow bag (such as Hypo-  
cras is made in). Cotgrave.

<sup>2</sup> bouling or straining cloth. 'ij bulteclothes.' Status Domus de  
Fynchall, A.D. 1360. *Dom. Arch.* v. 1, p. 136, note f.

for ale þat is newe is wastable *wit*h-owteñ dowl :  
 180 And looke þat alle þynge be pure & clene þat ye go  
 about.

Be fayre of answeve / redy to *serue* / and also gen- Be civil and  
 telle of chere, obliging,

and þañ meñ wille sey ' þere gothe a gentille officere.'  
 be ware þat ye geue no persone palled<sup>1</sup> drynke, for and give no one  
 feere stale drink.

184 hit myzt brynge many a man in dissese / durynge  
 many a zere.

**S**on, hit is tyme of þe day / þe table wold be layde. [Fol. 173 b.]  
 Furst wipe þe table *wit*h a clothe or þat hit To lay the Cloth.  
 &c.  
 be splayd, Wipe the table.

þañ lay a clothe oñ þe table / a cowche<sup>2</sup> it is Put a cloth on it  
 called & said : (a cowche);

188 take þy felow ooñ ende þerof / & þou þat othere you take one end,  
 that brayde, your mate the  
 other;

Thañ draw streight þy clothe, & ley þe bouzt<sup>3</sup> cñ þe lay the fold of the  
 vttur egge of þe table, second cloth (?) on  
 the outer edge of  
 the table,

take þe vpper part / & let hyt hange evyñ able : that of the third  
 þañ take þe .iiij. clothe, & ley the bouzt oñ þe cloth (?) on the  
 Inner side plesable, inner.

192 and ley estate *wit*h the vpper part, þe brede of half  
 fote is greable.

Cover þy cuppeborde of thy ewery *wit*h the towelle Cover your cup-  
 of diapery ; board with a  
 diaper towel,

take a towelle about thy nekke / for þat is curtesy, put one round  
 lay þat ooñ side of þe towaile oñ þy lift arme your neck, one  
 manerly, side on your left  
 arm

<sup>1</sup> Stale, dead. Pallyd, ás drynke (palled, as ale). *Emortuus*.  
 P. Parv. See extract from A. Borde in notes at end.

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

<sup>3</sup> Fr. *repli* : m. A fould, plait, or bought. Cotgrave. cf. *Bow*, bend.

- with your sove- 196 an oñ þe same arme ley þy soueraignes napkyñ  
reign's napkin ; honestly ;
- on that, eight þañ lay oñ þat arme viij. louys bred / with iij. or  
loaves to eat, and iiiij. trenchere lovis ;  
three or four  
trencher loaves : Take þat oo ende of þy towaile / in þy lift hand,  
in your left hand as þe maner is,  
the salt-cellar. and þe salt Sellere in þe same hand, looke þat ye do  
this ;
- In your right 200 þat oþer ende of þe towaile / in riȝt hand with  
hand, spoons and spones & knyffes y-wis ;  
knives.
- Put the Salt on Set youre salt oñ þe right side / where sittes youre  
the right of your soverayne,  
lord ;  
on its left, a oñ þe lyfft Side of youre salt / sett youre trencher  
trencher or two ; oon & twayne,  
on their left, a oñ þe liff side of your trenchoure lay youre knyffe  
knife, synguler & playñ ;
- then white rolls, 204 and oñ þe . . . \* side of youre knyffes / oon by oñ  
[\* a space in the þe white payne ;  
MS.]
- and beside them youre spone vppoñ a napkyñ fayre / zet folden  
a spoon folded in wold he be,  
a napkin. besides þe bred it wold be laid, soñ, y telle the :
- Cover all up. Cover your spone / napkyñ, trencher, & knyff, þat  
no mañ hem se.
- At the other end 208 at þe oþer ende of þe table / a salt with ij. trench-  
set a Salt and two ers sett ye.  
trenchers.
- [† ? MS.]  
How to wrap up  
your lord's bread  
in a stately way.
- S**ir, † 3eff þow wilt wrappe þy soueraynes bred  
stately,  
Thow must square & proporcioun þy bred clene &  
evenly,  
and þat no loof ne bunne be more þañ oþer pro-  
porcionly,
- Cut your loaves 212 and so shaltow make þy wrappe for þy master  
all equal. manerly ;
- Take a towel two þañ take a towaile of Raynes,<sup>1</sup> of ij. yardes and  
and a half yards half wold it be,

<sup>1</sup> Fine cloth, originally made at Rennes, in Bretagne.



- take þy towaile by the endes dowble / and faire oñ long by the ends,  
a table lay ye,
- þaṅ take þe end of þat bought / an handfulle in fold up a handf  
hande, now here ye me : from each end,
- 216 wrap ye hard þat handfulle or more it is þe styffer,  
y telle þe,
- þaṅ ley betwene þe endes so wrapped, in myddes of and in the middle  
þat towelle, of the folds lay
- viiij loves or bonnes, botom to botoṁ, forsothe it eight loaves or  
wille do welle, buns, botom to  
and when þe looffes ar betweñ, þaṅ wrappe hit put a wrapper  
wisely & felle ; bottom ;
- 220 and for youre enformacioun more playnly y wille  
yow telle,
- ley it oñ þe vpper part of þe bred, y telle yow [Fol. 174.]  
honestly ; on the top,
- take bope endis of þe towelle, & draw þem straytly, twist the ends of  
and wrythe an handfulle of þe towelle next þe bred the towel to-  
myghtily, gether,
- 224 and se þat thy wrappere be made strayt & evyñ smooth your  
styffely. wrapper,
- when he is so y-graithed,<sup>1</sup> as riȝt before y haue  
saide,
- þeñ shalle ye open hym thus / & do hit at a and quickly  
brayd,
- open þe last end of þy wrappere before þi souerayne open the end  
laid, of it before your  
lord.
- 228 and youre bred sett in maner & forme: þeñ it is  
honestly arayd.
- S**oñ, when þy souereignes table is drest in þus After your lord's  
array,
- kouer alle oþer bordes with Saltes ; trenchers & lay the other  
cuppes þeroñ ye lay ; tables.
- þan emperialle þy Cuppeborde / with Siluer & gild Deck your cup-  
fulle gay, board with plate,

<sup>1</sup> A.S. *gerædian*, to make ready, arrange, prepare.

- your washing-  
table with basins,  
&c.
- 232 þy Ewry borde *with* basons & lauour, watur hoot  
& cold, eeche oþer to alay.
- Have plenty of  
napkins, &c.,
- loke þat ye haue napkyns, spones, & euppis euer  
y-nowe  
to your soueraynes table, youre honeste for to  
allowe,
- and your pots  
clean.
- also þat pottes for wyne & ale be as elene as þey  
mowe ;
- 236 be euermore ware of flies & motes, y telle þe, for  
þy prowē.
- Make the *Surnape*  
with a cloth under  
a double napkin.
- T**he surnape<sup>1</sup> ye shulle make *with* lowly eurtesyē  
with a elothe vndir a dowble of riȝt feire napry ;  
take thy towailes endes next yow *with*-out vilanye,
- Fold the two ends  
of your towel, and  
one of the cloth,
- 240 and þe ende of þe elothe oñ þe vttur side of þe  
towelle bye ;
- Thus alle iij. endes hold ye at onis, as ye welle  
may ;  
now fold ye alle there at oonys þat a plizt passe  
not a fote brede alle way,
- a foot over,
- and lay it smooth  
with your lord to  
wash with.
- 244 þus aftur mete, ȝiff yowre mastir wille wasche, þat  
he may.
- at þe riȝt ende of þe table ye must it owt gyde,  
þe marehalle must hit conuey alonge þe table to  
glide ;  
So of alle iij. eloths vppeward þe riȝt half þat tide,
- The marshal  
must slip it along  
the table,
- and pull it  
smooth.
- 248 and þat it be draw strayt & evyñ boþe in lengthe  
& side.
- Then raise the  
upper part of the  
towel,
- and lay it even,
- Then must ye draw & reyse / þe vpper parte of þe  
towelle,  
Ley it *with*-out ruffelynge streizt to þat oþer side, y  
þe telle ;  
þañ at euery end þerof conuay half a yarde or an elle,

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

- 252 þat þe sewer<sup>e</sup> may make<sup>1</sup> a state / & plese hīs mastir  
welle. so that the Sewer  
(arranger of  
dishes) may make  
a state.
- whan þe state hath wasche, þe surnap drawne  
playne, When your lord  
has washed,
- þeñ must ye bere forþe þe surnape before youre  
souerayne, take up the Sur-  
nap with your
- and so must ye take it vppe withe youre armes  
twayne, two arms,
- 256 and to þe Ewery bere hit youre silf agayne. and carry it back  
to the Ewery.
- a-bowt youre nekke a towelle ye bere, so to serue  
your lorde, Carry a towel  
round your neck.
- þañ to hym make curtesie, for so it wille accorde.  
vnkeuer youre brede, & by þe salt sette hit euyñ  
oñ þe borde ; Uncover your  
bread ;
- 260 looke þere be knyfe & sponne / & napkyñ with-  
outy[n] any worde. see that all diners  
have knife, spoon,  
and napkin.
- Euer whañ ye departe from youre soueraigne, looke  
ye bowe your knees ; [Fol. 174 b.]  
Bow when you  
leave your lord.
- to þe port-payne<sup>2</sup> forthe ye passe, & þere viij.  
loues ye leese : Take eight loaves  
from the bread-  
cloth,
- Set at eijþur end of þe table .iiij. loofes at a mese,  
and put four at  
each end.
- 264 þañ looke þat ye haue napkyñ & sponne euery  
persone to plese.
- wayte welle to þe Sewere how many potages  
keuered he ; Lay for as many  
persons as the
- keuer ye so many personis for youre honeste.  
þañ serve forthe youre table / vche persone to his  
degre, Sewer has set  
potages for,
- 268 and þat þer lak no bred / trenchoure, ale, & wyne /  
euermore ye se. and have plenty  
of bread and  
drink.

<sup>1</sup> *make* is repeated in the MS.

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

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

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

Don't spit or put  
your fingers into  
cups.

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

Stop all blaming

yet to alle þe lordes haue ye a sight / for grog-  
gyngye & atwytyngye<sup>1</sup>

and backbiting,  
and prevent  
complaints.

of fellows þat be at þe mete, for þeire bakbytyngye ;  
Se þey be serued of bred, ale, & wyne, for com-  
playnyngye,

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

*General Directions  
for Behaviour.*

### Simple condicions.

Don't claw your  
back as if after  
a flea;  
or your head, as if  
after a louse.

**S**ymple Condicyons of a persone þat is not taught,  
y wille ye eschew, for euermore þey be nowght.  
youre hed ne bak ye claw / a fleigh as þaughe ye  
sought,

280 ne youre hecre ye stryke, ne pyke / to pralle<sup>2</sup> for a  
flesche mought.<sup>3</sup>

See that your eyes  
are not blinking

Glowtyngye<sup>4</sup> ne twynkelyngye *with* youre y3e / ne to  
heuy of chere,

and watery.

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

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

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

or blow it too  
loud,

284 Snyff nor snityngye<sup>5</sup> hyt to lowd / lest youre  
souerayne hit here.

\* Mark over *h*. <sup>1</sup> A.S. *ætwtitan*, *twit*; *oðwtitan*, blame.

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

<sup>3</sup> Louse is in English in 1530 'Louse, a beest—*por*. Palsgrave. And see the note, p. 19, *Book of Quinte Essence*.

<sup>4</sup> To look sullen (?). *Glouting* round her rock, to fish she falls. *Chapman*, in *Todd's Johnson*. *Horror* and *glouting* admiration. *Milton*. *Glouting* with sullen spight. *Garth*.

<sup>5</sup> Snytn yn a nese or a candyl. *Emungo*, *mungo*. *Prompt. Parv*. *Emungo*, to make cleane the nose. *Emunetio*, snuffyng or wpyngye

- wrye not youre nek a doyle<sup>1</sup> as hit were a dawe ; or twist your neck.  
 put not youre handes in youre hosen youre codware<sup>2</sup> Don't claw your  
 for to clawe, cods,  
 nor pikyngē, nor trifelyngē / ne shruckkyngē as  
 þauꝝ ye wold sawe ;  
 288 your hondes frote ne rub / brydelyngē with brest rub your hands,  
 vppoñ your crawe ;  
 with youre eris pike not / ner be ye slow of heryngē ; pick your ears,  
 areche / ne spitt to ferre / ne haue lowd laughyngē ; retch, or spit too  
 Speke not lowd / be war of mowyngē<sup>3</sup> & far.  
 scornynge ;  
 292 be no lier with youre mouthe / ne lykorous, ne Don't tell lies,  
 dryvelyngē.  
 with youre mouthe ye vse nowþer to squyrt, nor or squirt with  
 spowt ; your mouth,  
 be not gapyngē nor ganyngē, ne with þy mouth gape, pout, or  
 to powt ;  
 lik not with þy tonge 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  
 dust out.  
 with youre brest / sighe, nor cowghe / nor brethe, [Fol. 175.]  
 youre souerayne before ; Don't cough,  
 be yoxinge,<sup>4</sup> ne bolkyngē / ne gronyngē, neuer þe hiccup, or belch,  
 more ;

of the nose. Cooper. *Snuyt uw neus*, Blow your nose. Sewel, 1740 ; but *snuyven, ofte snuffen*, To Snuffe out the Snot or Filth out of ones Nose. Hexham, 1660. A learned friend, who in his bachelor days investigated some of the curiosities of London Life, informs me that the modern Cockney term is *sling*. In the dress-circle of the Bower Saloon, Stangate, admission 3d., he saw stuck up, four years ago, the notice, "*Gentlemen* are requested not to *sling*," and being philologically disposed, he asked the attendant the meaning of the word.

<sup>1</sup> askew. *Doyle*, squint. Gloucestershire. Halliwell.

<sup>2</sup> Codde, of mannys pryuyte (prey membrs). *Piga, mentula*. Promptorium Parvulorum.

<sup>3</sup> Mowe or skorne, *Vangia vel valgia*. Catholicon, in P. P.

<sup>4</sup> ʒyxyñ *Singulcio*. ʒyxyngē *singultus*. P. P. To yexe, sobbe, or haue the hicket. *Singultio*. Baret. To yexe or sobbe, *Hicken*, To Hick, or to have the Hick-hock. Hexham.

straddle your legs,	with youre feet trampelynge, ne settinge youre leggis a shore <sup>1</sup> ;
or scrub your body.	300 with youre body be not shrubbynge <sup>2</sup> ; Iettyng <sup>3</sup> is no loore.
Don't pick your teeth,	Good soñ, þy tethe be not pikyng, grisynge, <sup>4</sup> ne gnastyng <sup>5</sup> ;
cast stinking breath on your lord,	ne stynkyng of brethe oñ youre souerayne castyng ; with puffynge ne blowynge, nowþer fulle ne fastyng ;
fire your stern guns, or expose	304 and alle wey be ware of þy hyndur part from gunnes blastyng.
your codware	These Cuttid <sup>6</sup> galauntes with their codware ; þat is añ vngoodly gise ;— Other tacches <sup>7</sup> as towchyng / y spare not to myspraue aftur myne avise,—

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

<sup>2</sup> Dutch *Schrobben*, To Rubb, to Scrape, to Scratch. Hexham.

<sup>3</sup> Iettyng *verno*. P. Parv. Mr Way quotes from Palsgrave, "I iette, I make a countenance with my legges, *ie me iamboye*," &c. ; and from Cotgrave, "*Iamboyer*, to iet, or wantonly to go in and out with the legs," &c. <sup>4</sup> grinding.

<sup>5</sup> gnastyn (gnachyn) *Fremo, strideo*. Catholicon. Gnastyng of the tethe—*stridevr, grincement*. Palsg. Du. *gnisteren*, To Gnash, or Creak with the teeth. Hexham.

<sup>6</sup> 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 Superbiã*, p. 193, col. 2, ed. Wright. "Upon that other syde, to speke of the horrible disordinat scantnes of clothing, as ben these cuttid sloppis or anslets, that thurgh her schortnes ne covereth not the schamful membre of man, to wickid entent. Alas ! som men of hem schewen the schap and the boce of the horrible swollen membres, that semeth like to the maladies of birnia, in the wrapping of here hose, and eek the buttokes of hem, that laren as it were the hinder part of a sche ape in the fulle of the moone." The continuation of the passage is very curious. "Youre schort gownys thriftlesse" are also noted in the song in Harl. MS. 372. See Weste, *Booke of Demeanour*, l. 141, below.

<sup>7</sup> Fr. *tache*, spot, staine, blemish, reproach. C.



- when he shall *serue* his mastir, before hy $\bar{m}$  o $\bar{n}$  before your  
 þe table hit lyes ; master.
- 308 Euery souereyne of sadnes <sup>1</sup> alle suche sort shalle  
 dispise.
- Many moo condicions a ma $\bar{n}$  myght fynde / þa $\bar{n}$  Many other  
 now ar named here, inproprieties
- þerfore Euery honest *seruand* / avoyd alle thoo, & a good seruant  
 worshippe lat hym leere. will avoid.'
- Panter, yoma $\bar{n}$  of þe Cellere, butlere, & Ewere,
- 312 y wille þat ye obeye to þe marshalle, Sewere, &  
 kervere.<sup>2</sup>"
- "G<sup>o</sup>od syr, y yow pray þe connyng<sup>3</sup> of keryng<sup>e</sup> 'Sir, pray teach  
 ye wille me teche, me how to carve,
- and þe fayre handlyng<sup>e</sup> of a knyfe, y yow beseche, handle a knyfe,  
 and alle wey where y shalle alle maner fowles / and cut up birds,
- breke, vnlace, or seche,<sup>4</sup>
- 316 and *with* Fysche or flesche, how shalle y demene fish, and flesh.'  
 me *with* eche."
- "So $\bar{n}$ , thy knyfe must be bryght, fayre, & clene,  
 and þyne handes faire wasche, it wold þe welle be sene.  
 hold alwey thy knyfe sure, þy self not to tene,
- 320 and passe not ij. fyngurs & a thombe o $\bar{n}$  thy knyfe 'Hold your knife  
 so kene ; tight, with two  
 fingers and a  
 thumb,
- In mydde wey of thyne hande set the ende of þe in your midpalm.
- haft Sure,
- Vnlasynge & mynsynge .ij. fyngurs *with* þe thombe / Do your carving,  
 þat may ye endure.
- keryng<sup>e</sup> / of bred leiyng<sup>e</sup> / voydyng<sup>e</sup> / of cromes lay your bread,  
 & trenchewre, and take off  
 trenchers, with  
 two fingers and  
 thumb.
- 324 *with* ij. fyngurs and a thombe / loke ye haue þe Cure.

<sup>1</sup> sobriety, gravity.

<sup>2</sup> Edward IV. had 'Bannerettes IIII, or Bachelor Knights, to be kervers and cupberers in this courte.' *H. Ord.*, p. 32.

<sup>3</sup> MS. conyng.

<sup>4</sup> See the *Termes of a Keruer* in Wynkyn de Worde's *Boke of Keryng* below.

- Sett neuer oñ fysche nor flesche / beest / nor fowle,  
trewly,  
Moore þañ ij. fyngurs and a thombe, for þat is  
curtesie.
- Never touch  
others' food with  
your right hand,  
but only with the  
left. 328 Touche neuer *with* youre right hande no maner  
mete surely,  
but *with* your lyft hande / as y seid afore, for þat  
is goodlye.
- [Fol. 175 b.] Alle-vey *with* youre lift hand hold *your* loof *with*  
myght,  
and hold youre knyfe Sure, as y haue geue yow sight.  
enbrowe<sup>1</sup> not youre table / for þañ ye do not ryght,  
332 ne þer-vppoñ ye wipe youre knyffes, but oñ youre  
napkyñ plight.
- Don't dirty your  
table  
or wipe your  
knives on it. 332 ne þer-vppoñ ye wipe youre knyffes, but oñ youre  
napkyñ plight.
- Take a loaf of  
trenchers, and Furst take a loofe of trenchurs in þy liff hande,  
þañ take þy table knyfe,<sup>2</sup> 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 ;
- with the edge of  
your knife raise  
a trencher, and  
lay it before your  
lord ; right so .iiij. trenchurs oon by a-nothur .iiij. square  
ye sett,  
and vppoñ þo trenchurs .iiij. a trenchur sengle  
*with*-out lett ;  
þañ take youre loof of light payne / as y haue said  
3ett,  
340 and *with* the egge of þe knyfe nyghe your hand ye  
kett.
- lay four trenchers  
four-square,  
and another on  
the top. Furst pare þe quarters of the looff round alle  
a-bowt,
- Take a loaf of  
light bread,  
340 and *with* the egge of þe knyfe nyghe your hand ye  
kett.
- pare the edges,

<sup>1</sup> to embrow. *Ferrum tingere sanguine.* Baret.

<sup>2</sup> 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.

- þaṅ kutt þe vpper crust / for youre souerayne, & cut the upper  
crust for your  
lord,  
to hym alowt.  
Suffere youre parelle <sup>1</sup> to stond stille to þe botom /  
& so nyze y-spend owt,  
344 so ley hym of þe cromes<sup>2</sup> a quarter of þe looff Sauncz  
dowt ;  
Touche neuer þe loof aftur he is so tamed, and don't touch  
it after it's  
trimmed.  
put it, [on] a platere or þe almes disch þer-fore  
named.  
Make clene youre bord euer, þaṅ shalle yc not be Keep your table  
clean.  
blamed,  
348 þaṅ may þe sewere his lord serue / & neythur of  
yow be gramed<sup>3</sup>.

### Fumositees.

*Indigestibilities.*

- O**f alle maner metes ye must thus know & fele You must know  
what meat is  
indigestible,  
þe fumositees of fysch, flesche, & fowles dyuers  
& feele,  
And alle maner of Sawces for fische & flesche to and what sauces  
are wholesome.  
preserue your lord in heele ;  
352 to yow it behouyth to know alle þese euery deele.”  
“**S**yr, hertyly y pray yow for to telle me Certenle  
of how many metes þat ar fumose in þeire  
degre.”  
“**I**n certeyn, my soñ, þat sone shalle y shew the These things are  
indigestible :  
356 by letturs dyuers tolde by thries thre,  
**F**, **R**, and **S** / in dyuerse tyme and tyde  
**F** is þe furst / þat is, **Fatt**, **Farsed**, & **Fried** ; Fat and Fried,  
**R**, raw / resty, and rechy, ar comberous vndefied ; Raw and Resty,  
360 **S** / salt / sowre / and sowse<sup>4</sup> / alle suche þow set  
a-side,

<sup>1</sup> ? Fr. *pareil*, A match or fellow. C.    <sup>2</sup> MS. *may be* coomes.

<sup>3</sup> A.S. *gramian*, to anger.    <sup>4</sup> Sowce mete, *Succidium*. P. Parv.

also sinews, skin,  
hair, feathers,  
crops,

with other of the same sort, and lo thus ar thay,  
Senowis, skynnes / heere / Cropyns<sup>1</sup> / yonge fedurs  
for certen y say,

heads,  
pinions, &c.,

364 heedis / pynnyns, boonis / alle pese pyke away,  
Suffir neuer py souerayne / to fele þem, y the pray /

legs,  
outsides of thighs,

Alle maner leggis also, bothe of fowle and beestis,  
the vttur side of the thyghe or legge of alle fowlis  
in feestis,

skins :

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

these destroy  
your lord's rest.'

368 alle pese may benym<sup>2</sup> py souerayne / from many  
nyghtis restis."

'Thanks, father,

"**N**ow fayre befallē yow fadur / & welle must ye  
cheve,<sup>3</sup>

I'll put your  
teaching into  
practice,

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

and pray for you.'

and yet shalle y pray for yow / dayly while þat y  
leue /

372 bothe for body and sowle / þat god yow gyde from  
greve ;

But please

Praynge yow to take it, fadur / for no displesure,  
yf y durst desire more / and þat y myghte be sure  
to know þe keryunge of fische & flesche / aftur  
cockes cure :

tell me how to  
carve fish and  
flesh.'

376 y hed leuer þe sight of that / thañ A Scarlet hure."<sup>4</sup>

*Carving of Meat.*

### Carving of Flesh :

Cut *brawn* on the  
dish, and lift

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

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

<sup>2</sup> A.S. *beniman*, take away, deprive.

<sup>3</sup> Fr. *achever*, To atchieue; to end, finish. Cot.

<sup>4</sup> Hwyr, cappe (hure H.), *Tena. A.S. hufe*, a tiara, ornament.  
*Promptorium Parv.*

- and to þy souereynes trenchoure / with þe knyfe / slices off with  
ye hit bere : your knife ;
- 380 pare þe fatt þer-from / be ware of hide & heere.
- Thañ whan ye haue it so y-leid / oñ þy lordes tren-  
choure,
- looke ye haue good mustarde þer-to and good serve it with  
licoure ; mustard.
- Fatt venesoun with frumenty / hit is a gay Venison with  
plesewre furnity.
- 384 youre souerayne to serue with in sesoun to his  
honowre :
- Towche not þe venisoun with no bare hand Touch Venison  
but with þy knyfe ; þis wise shalle ye be doande, only with your  
with þe fore part of þe knyfe looke ye be hit parand, knife,  
pare it,
- 388 xij. draughtes with þe egge of þe knyfe þe venison cross it with 12  
crossande. scores,
- Thañ whañ ye þat venesoun so haue chekkid hit, [Fol. 176 b.]  
with þe fore parte of youre knyfe / þat ye hit owt cut a piece out,  
kytt, and put it in the  
furnity soup.
- In þe frumenty potage honestly ye convey hit,  
392 in þe same forme with pesyñ & bakeñ whañ sesoun  
þer-to dothe sitt.
- Withe youre lift hand touche beeff / Chyne<sup>1</sup> / Touch beeff with  
motoun, as is a-fore said, your left hand,
- & pare hit clene or þat 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  
convayde. sinews, &c.
- In sirippe / partriche / stokdove / & chekyns, in Partridges, &c. :  
seruyng, take up
- with your lift hand take þem by þe pynon of þe by the pinion,  
whyng,

<sup>1</sup> Chyne, of bestys bakke. *Spina*. P. Parv.

- & þat same *with* þe fore *parte* of þe knyfe be ye vp  
rerynge,
- and mince them 400 Mynse hem smalle in þe siruppe : of fumosite algate  
small in the  
sirrup. be ye feerynge.
- Larger roast  
birds,  
as the *Osprey*, &c., Good soñ, of alle fowles rosted y telle yow as y Cañ,  
Every goos / teele / Mallard / Ospray / & also  
swanne,
- raise up [? cut off]  
the legs, then the  
wings, 404 *afftur* þat, þe whynges large & rownd / þañ dare  
blame þe no man ;
- lay the body in  
the middle, Lay the body in myddes of þe dische / or in a-nodur  
chargere,
- with the wings  
and legs round it, of vche of þese *with* whynges in myddes, þe legges  
so aftir there.
- in the same dish. 408 & ley þeñ betwene þe legges, & þe whynges in þe  
same plater.
- Capons :* Capoñ, & hen of hawt grees<sup>3</sup>, þus wold þey be  
dight :—
- take off the wings  
and legs ;  
pour on ale or  
wine, Furst, vn-lace þe whynges, þe legges þan in sight,  
Cast ale or wyne oñ þeñ, as þer-to belongeth of  
ryght,
- mince them into  
the flavoured  
sauce. 412 & mynse þeñ þañ in to þe sawce *with* powdurs  
kene of myght.
- Give your lord the  
left wing, Take capoun or heñ so enlased, & deuide ;  
take þe lift whynge ; in þe sawce mynce hit eueñ  
beside,
- and if he want it, and yf youre souerayne ete sauerly / & haue þerto  
appetide,
- the right one too. 416 þañ mynce þat oþur whynge þer-to to satisfye hyñ  
þat tyde.

<sup>1</sup> slices, strips.<sup>2</sup> MS. *may be yo.*<sup>3</sup> ' *De haute graisse*, Full, plumpe, goodlie, fat, well-fed, in good liking.' Cotgrave.



- Feysaunt, *partriche*, *plouer*, & *lapewynk*, y yow *Pheasants, &c.*  
 say,  
 areyse<sup>1</sup> þe whynges furst / do as y yow pray ; take off the wings,  
 In þe dische forthe-withe, boþe þat ye ham lay, put them in the  
 dish,  
 420 þañ aftur þat / þe leggus / without lengur delay. then the legs.
- wodcok / Betowre<sup>2</sup> / Egret<sup>3</sup> / Snyte<sup>4</sup> / and Curlew, *Woodcocks,*  
 heyrounsew<sup>5</sup> / resteratiff þey ar / & so is the brewe;<sup>6</sup> *Heronshaws,*  
 þese .vij. fowles / must be vnlaced, y telle yow *Brew, &c.*  
 trew,  
 424 breke þe pynons / nek, & beek, þus ye must þem break the pinions,  
 shew. neck, and beak.
- Thus ye must þem vnlace / & in thus manere : [Fol. 177.]  
 areyse þe leggis / suffire þeire feete stille to be oñ Cut off the legs,  
 there,  
 þañ þe whynges in þe dische / ye may not þem then the wings,  
 forbere,

<sup>1</sup> Fr. *arracher*. To root vp . . pull away by violence. Cotgrave.

<sup>2</sup> The Bittern or Bittour, *Ardea Stellaris*.

<sup>3</sup> *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.

<sup>4</sup> Snype, or snyte, byrde, *Ibez*. P.P. A snipe or snite: a bird lesse than a woodcocke. *Gallinago minor*, &c. Baret.

<sup>5</sup> A small Heron or kind of Heron; Shakspeare's editors' *hand-saw*. The spelling *heronshaw* misled Cotgrave, &c.; he has *Hairronniere*. A herons neast, or ayrie; a *herne-shaw*, or shaw of wood, wherein herons breed. 'An Hearne. *Ardea*. A hearnsew, *Ardeola*.' Baret, 1580. 'Fr. *heronceau*, a young heron, gives E. *heronshaw*,' Wedgwood. I cannot find *heronceau*, only *heronneau*. 'A yong *herensew* is lyghter of dygestyon than a crane. A. Bordc. *Regy-ment*, fol. F i, ed. 1567. 'In actual application a *heronshaw*, *hernshaw* or *hernsew*, is simply a Common Heron (*Ardea Vulgaris*) with no distinction as to age, &c.' Atkinson.

<sup>6</sup> The Brewe is mentioned three times, and each time in connection with the Curlew. I believe it to be the Whimbrel (*Numenius Phaeopus*) or Half Curlew. I have a recollection (or what seems like it) of having seen the name with a French form like Whimbrea. [Pennant's British Zoology, ii. 347, gives *Le petit Courly*, ou *le Courlieu*, as the French synonym of the Whimbrel.] Morris (Orpen) says the numbers of the Whimbrel are lessening from their being sought as food. Atkinson.

lay the body between them.	428 þe body þaī in þe middes laid / like as y yow leere.
<i>Crane</i> : take off the wings, but not the trompe in his breast.	The Crane is a fowle / þat stronge is with to fare ; þe whynges ye areyse / fulle large evyñ thare ; of hyre trompe <sup>1</sup> in þe brest / loke þat ye beware.
<i>Peacocks, &amp;c.</i> :	432 towche not hir trompe / euermore þat ye spare.
carve like you do the Crane,	Pecok / Stork / Bustarde / & Shovellewre, ye must vnlace þem in þe plite <sup>2</sup> / of þe crane prest & pure,
keeping their feet on.	so þat vche of þeīn haue þeyre feete aftur my cure, 436 and euer of a sharpe knyff wayte þat ye be sure.
<i>Quails, larks, pigeons</i> :	Of quayle / sparow / larke / & litelle / mertinet pygeoun / swalow / thrusche / osulle / ye not for- gete,
give your lord the legs first.	þe legges to ley to your souereyne ye ne lett, 440 and afturward þe whyngus if his lust be to ete.
<i>Fawn</i> : serve the kidney first,	Off Foweñ / kid / lambe, / þe kydney furst it lay, þaī lifft vp the shuldur, do as y yow say,
then a rib. Pick the fyxfax out of the neck.	3iff he wille þerof ete / a rybbe to hyñ convey ; 444 but in þe nek þe fyxfax <sup>3</sup> þat þow do away. venesoun rost / in þe dische if youre souerayne hit chese, þe shuldir of a pigge furst / þaī a rybbe, yf hit wille hym plese ;
<i>Pig</i> : 1. shoulder, 2. rib.	

<sup>1</sup> "The singular structure of the windpipe and its convolutions lodged between the two plates of bone forming the sides of the keel of the sternum of this bird (the Crane) have long been known. The trachea or windpipe, quitting the neck of the bird, passes downwards and backwards between the branches of the merry-thought towards the inferior edge of the keel, which is hollowed out to receive it. Into this groove the trachea passes, . . . and after making three turns passes again forwards and upwards and ultimately backwards to be attached to the two lobes of the lungs." Yarrell, *Brit. Birds* ii. 441. Atkinson.

<sup>2</sup> Way, manner. Plyte or state (plight, P.). *Status*. P. Parv.

<sup>3</sup> A sort of gristle, the tendon of the neck. Germ. *flachse* Brockett. And see Wheatley's *Diet. of Reduplicated Words*.

- þe cony, ley hym oñ þe bak in þe disch, if he haue grece, *Rabbit: lay him on his back;*
- 448 while ye par away þe skyñ oñ vche side / & þañ breke hyñ or y[e] sece *pare off his skin;*
- betwenc þe hyndur leggis breke þe canelle boon,<sup>1</sup> þañ *with* youre knyfe areyse þe sides alonge þe chyne Alone; *break his haunch bone, cut him down each side of the back, lay him on his belly,*
- so lay *your* cony wombelonge vche side to þe chyne / by craft as y *conne*,
- 452 betwene þe bulke, chyne, þe sides to-gedure lat þem be doon;
- The .ij. sides departe from þe chyne, þus is my loore, *separate the sides from the chine,*
- þen ley bulke, chyne, & sides, to-gedire / as þey were yore. *put them together again,*
- Furst kit owte þe nape in þe nek / þe shuldurs before; *cutting out the nape of the neck;*
- 456 *with* þe sides serve youre souerayne / hit state to restore. *give your lord the sides.*
- Rabettes sowkers,<sup>2</sup> þe furþer parte from þe hyndur, ye deuide;
- þañ þe hyndur part at tweyñ ye kut þat tyde, þe skyñ away / & let it not þere abide, *the hind part in two; pare the skin off,*
- 460 þañ *serue* youre souerayne of þe same / þe deynteist of þe side. *serve the daintiest bit from the side.*

**T**he maner & forme of kervynge of metes þat byñ groos,

[Fol. 177 b.]  
Such is the way of carving gross meats.

afftur my symplenes y haue shewed, as y suppose :  
yet, good soñ, amonge oþer estates euer as þow goose,

<sup>1</sup> 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.

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

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

But furþermore enforme yow y must in metis  
kervynge ;

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

Mynse ye must iiij lees<sup>1</sup> / to oon morselle hangynge,  
þat youre mastir may take with .ij. fyngurs in his  
sawce dippyngē,

468 and so no napkyñ / brest, ne borclothe<sup>2</sup>, in any wise  
enbrowynge.

Of large birds'  
wings,

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

put only three  
bits at once in the  
sauce.

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

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

472 and þus mowe ye neuer mysse of alle connyngē  
seruise.

Of small birds'  
wings,

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

scrape the flesh to  
the end of the  
bone,

with þe poynt of youre knyfe / þe flesche to þe  
boon end ye bryngē,

and put it on  
your lord's  
trencher.

and so conveye hit oñ þe trenchere, þat wise your  
souerayne plesynge,

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

*How to carve  
Baked Meats.*

### Bake metes.<sup>3</sup>

Almanere bakemetes þat byñ good and hoot,

Opeñ hem about þe brym of þe coffyn<sup>4</sup> cote,

Open hot ones at  
the top of the  
crust,

<sup>1</sup> slices, or rather strips.

<sup>2</sup> board-cloth, table-cloth.

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

<sup>4</sup> rere a *cofyn* of flowre so fre. *L. C. C.*, p. 38, l. 8. The crust  
of a raised pie.

- and alle þat byn cold / & lusteth youre souereyn to  
note, cold ones
- 480 alwey in þe mydway opeñ hem ye mote. in the middle.
- Of capon, chikeñ, or teele, in coffyn bake, Take Teal, &c., out  
of their pie,
- Owt of þe pye first þat ye hem take,  
In a dische besyde / þat ye þe whyngus slake, and mince their  
wings,
- 484 thynk<sup>1</sup> y-mynsed in to þe same *with your knyfe* ye  
slake,
- And stere welle þe stuff þer-in *with* þe poynt of stir the gravy in:  
*your knyfe* ;
- MyNSE ye thynne þe whyngis, be it in to veele or  
byffe ;
- with* a spone lightely to ete *your souerayne* may your lord may eat  
it with a spoon.  
be leeff,
- 488 So *with* suche diet as is holsom he may lengthe  
his life.
- V**enesoun bake, of boor or othur venure, [Fol. 178.]  
Cut Venison, &c.,  
in the pasty.
- Kut it in þe pastey, & ley hit oñ his trenchure.
- Pygeon bake, þe leggis leid to youre lord sure,
- 492 Custard,<sup>2</sup> chekkid buche,<sup>3</sup> square *with* þe knyfe ; Custard: cut in  
squares with a  
knife.  
þus is þe cure

<sup>1</sup> for thin ; see line 486.

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

<sup>3</sup> ? *buche de bois*. A logge, backe stocke, or great billet. Cot. I suppose the *buche* to refer to the manner of *checkering* the custard, buche-wise, and not to be a dish. Venison is 'chekkid,' l. 388-9. This rendering is confirmed by *The Boke of Keruynges* "Custarde, cheke them inch square" (in Keruynges of Flesshe). Another possible rendering of *buche* as a dish of batter or the like, seems probable from the 'Bouce Jane, a dish in Ancient Cookery' (Wright's *Provl. Diety*), but the recipe for it in *Household Ordinances*, p. 431, shows that it was a stew, which could not be checkered or squared. It consisted of milk boiled with chopped herbs, half-roasted chickens or capons cut into pieces, 'pynes and raysynges of corance,' all boiled together. In *Household Ordinances*, p. 162-4, *Bouche*, or *Bouche of court*, is used for allowance. The 'Knights and others of the King's Councell,' &c., had each

þaṅ þe souerayne, with his sponne whaṅ he lustethe  
to ete.

Dowcets: pare  
away the sides;

of dowcetes,<sup>1</sup> pare away the sides to þe botom, &  
þat ye lete,

serve in a  
sawcer.

In a sawcere afore youre souerayne semely ye hit sett  
496 whaṅ hyṁ likethe to atast: looke ye not forgeete.

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

Payne puff,<sup>2</sup> pare þe botom nyze þe stuff, take hede,  
Kut of þe toppe of a payne puff, do thus as y rede;

(? porneys)

Also pety perueys<sup>3</sup> be fayre and clene / so god be  
yourspe.

Fried things are  
indigestible.

500 off Fryed metes<sup>4</sup> be ware, for þey ar Fumose in dede.

‘for their *Bouch* in the morning one chet loafe, one manchett, one  
gallon of ale; for aftermoone, one manchett, one gallon of ale;  
for after supper, one manchett, &c.’

<sup>1</sup> See the reeipe, end of this volume. In Sir John Howard’s  
Household Books is an entry in 1467, ‘for viij boshelles of flour for  
*dowcetes* vj s. viij d.’ p. 396, ed. 1841. See note 5 to l. 699, below.

<sup>2</sup> The last reeipe in *The Forme of Cury*, p. 89, is one for Payn  
Puff, but as it refers to the preceding receipt, that is given first  
here.

XX  
THE PETY PERUAUNT.\* IX.XV.[=195]

Take male Marow. hole parade, and kerue it rawe; powdour of  
Gyngur, yolks of Ayrene, datis mynced, raisoṅs of corañee, salt a  
lytel, & loke þat þou make þy past with zolkes of Ayren, & þat no  
water come þerto; and fowme þy coffyn, and make up þy past.

XX  
PAYN PUFF IX.XVI.[=196]

Eodem modo fait payn puff. but make it more tendre þe past, and  
loke þe past be rounde of þe payn puf as a coffyn & a pye.

Randle Holme treats of Puffe, Puffs, and Pains, p. 84, col. 1, 2,  
but does not mention *Payn Puff*. ‘Payn puffe, and pety-pettys,  
and cuspis and doucettis,’ are mentioned among the last dishes  
of a service on Flessh-Day (*H. Ord.*, p. 450), but no reeipe for  
either is given in the book.

<sup>3</sup> In lines 707, 748, the *pety perueys* come between the fish  
and pasties. I cannot identify them as fish. I suppose they were  
pies, perhaps *The Pety Peruaunt* of note 2 above; or better still,  
the fish-pies, *Petipetes* (or *pety-pettys* of the last note), which  
Randle Holme says ‘are Pies made of Carps and Eels, first roasted,  
and then minced, and with Spices made up in Pies.’

<sup>4</sup> De cibi eleccione; (Sloane MS. 1986, fol. 59 b, and else-  
where.) “Frixā nocent, elixa fouent, assata coherent.”

\* Glossed *Petypanel*, a *Marchpayne*. Leland, Coll. vi. p. 6. Pegge.



## Fried metes.

- O** Fruture viant<sup>1</sup> / Frutur sawge,<sup>1</sup> byñ good / Poached-egg (?)  
bettur is Frutur powche ;<sup>1</sup> fritters are best.
- Appulle fruture<sup>2</sup> / is good hoot / but þe cold ye not  
towche.
- Tansey<sup>3</sup> is good hoot / els cast it not in youre Tansey is good  
clowche. hot.
- 504 alle maner of leessez<sup>4</sup> / ye may forbere / herbere in Don't eat Leessez.  
yow none sowche.
- Cookes with þeire newe conceytes, choppynge /  
stampyng, & gryndyng, Cooks are always  
Many new curies / alle day þey ar contryvyng  
& Fyndyng inventing new  
þat provokethe þe peple to perelles of passage / dishes  
prouþ peyne soore pyndyng, that tempt people
- 508 & þrouþ nice excesse of suche receytes / of þe and endanger  
life to make a endyng. their lives :
- Some with Sireppis<sup>5</sup> / Sawces / Sewes,<sup>6</sup> and Syrups  
soppes,<sup>7</sup>

<sup>1</sup> Meat, sage, & poached, fritters? <sup>2</sup> Recipe in *L. Cure*, p. 39.

<sup>3</sup> There is a recipe 'for a Tansy Cake' in *Lib. C.*, p. 50. Cogan says of *Tansie*,—"it auoideth fleume. . . Also it killeth worms, and purgeth the matter whereof they be engendred. Wherefore it is much vsed among vs in England, about Easter, with fried Eggs, not without good cause, to purge away the fleume engendred of fish in Lent season, whereof worms are soone bred in them that be thereto disposed." Tansey, says Bailey (*Dict. Domesticum*) is recommended 'for the dissipating of wind in the stomach and belly. He gives the recipe for 'A Tansy' made of spinage, milk, cream, eggs, grated bread and nutmeg, heated till it's as thick as a hasty pudding, and then baked.

<sup>4</sup> Slices or strips of meat, &c., in sauce. See note to l. 516, p. 34.

<sup>5</sup> Recipe 'For Sirup,' *Liber Cure*, p. 43, and 'Syrup for a Capon or Faysant,' *H. Ord.* p. 440.

<sup>6</sup> potages, soups.

<sup>7</sup> Soppes in Fenell, *Slitte Soppes*, *H. Ord.* p. 445.

Comedies,	Comedies / Cawdelles <sup>1</sup> cast in Cawdrons /	} Leu-voy
	ponnes, or pottes,	
Jellies, that stop	leesses / Ielies <sup>2</sup> / Fruturs / fried mete þat stoppes	
the bowels.	512 and distemperethe alle þe body, bothe bak,	
	bely, & roppes : <sup>3</sup>	
Some dishes are	Some maner cury of Cookes craft Sotelly y	
prepared with un-	haue espied,	
clarified honey.	how þeire dischmetes ar dressid with hony not	
	claryfied.	
Cow-heels and	Cow heelis / and Calves fete / ar dere y-bouȝt	
Calves' feet are	some tide	
sometimes mixed		
with unsugared	516 To medille amonge leeches <sup>4</sup> & Ielies / whaȝ	
leches and Jellies.	suger shalle syt a-side.	

### Potages.<sup>5</sup>

[Fol. 178 b.]	<b>W</b> ortus with an henne / Cony / beef, or els aȝ
	haare,
Furnity with	Frumenty <sup>6</sup> with venesoun / pesyȝ with bakoȝ,
venison,	longe wortes not spare ;
	Growelle of force <sup>7</sup> / Gravelle of beef <sup>8</sup> / or motoun,
	haue ye no care ;

<sup>1</sup> Recipe for a Cawdel, *L. C. C.* p. 51.

<sup>2</sup> Recipes for Gele in Chekyns or of Hennes, and Gele of Flesshe, *H. Ord.* p. 437.

<sup>3</sup> A.S. *roppas*, the bowels.

<sup>4</sup> "leeche" is a slice or strip, *H. Ord.* p. 472 (440), p. 456 (399)—'cut hit on leches as hit were pescoddes,' p. 439,—and also a stew or dish in which strips of pork, &c., are cooked. See Leche Lumbarde, *H. Ord.* p. 438-9. Fr. *lesche*, a long slice or shiue of bread, &c. Cot. *Hie lesca Ae*, scywe (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.

<sup>5</sup> For Potages see Part I. of *Liber Cure Cocorum*, p. 7—27.

<sup>6</sup> Recipe for Potage de Frumenty in *H. Ord.* p. 425, and for Furment in *Liber Cure*, p. 7, *H. Ord.* 462.

<sup>7</sup> Recipe 'For gruel of fors,' *Lib. C.* p. 47, and *H. Ord.* p. 425.

<sup>8</sup> 'minced or powdered beef: Fr. *gravelle*, small granell or sand. Cot. 'Powdred motoun,' l. 533, means sprinkled, salted.

- 520 Gely, mortrows<sup>1</sup> / creyme of almondes, þe mylke<sup>2</sup> mortrewes,  
þer-of is good fare.
- Iusselle<sup>3</sup>, tartlett<sup>4</sup>, cabages<sup>5</sup>, & nombles<sup>6</sup> of jussell, &c., are  
vennure,<sup>7</sup> good.
- alle þese potages ar good and sure.
- of oþer sewes & potages þat ar not made by nature, Other out-of-the-  
way soups
- 524 alle Suche siropis sett a side youre heere to endure. set aside.
- N**ow, soñ, y haue yow shewid somewhat of myne Such is a  
avise,
- þe service of a flesche feest folowyng englondis flesh feast in the  
gise ; English way.
- Forgete ye not my loore / but looke ye bere good
- y3es
- 528 vppoñ oþur connyng kervers : now haue y told  
yow twise.

### Diuerse Sauces.<sup>8</sup>

Sauces.

**A**lso to know youre sawces for flesche conveni- Sauces provoke  
ently,

hit provokithe a fyne apeteide if sawce youre a fine appetite.  
mete be bie ;

to the lust of youre lord looke þat ye haue þer Have ready  
redy

<sup>1</sup> Recipes for 'Mortrewes de Chare,' *Lib. C. p.* 9; 'of fysshe,' p. 19; blanched, p. 13; and *H. Ord.* pp. 438, 454, 470.

<sup>2</sup> Butter of Almonde mylke, *Lib. C. p.* 15; *H. Ord.* p. 447.

<sup>3</sup> See the recipe, end of this volume.

<sup>4</sup> Recipe for *Tartlotes* in *Lib. C. C. p.* 41.

<sup>5</sup> Recipe for *Cabaches* in *H. Ord.* p. 426, and *caboches*, p. 454, both the vegetable. There is a fish *caboche* in the 15th cent. Nominale in Wright's Vocab. *Hic caput, A<sup>e</sup>.* *Caboche*, p. 189, col. 1, the bullhead, or miller's thumb, called in French *chabot*.

<sup>6</sup> See two recipes for *Nombuls* in *Liber Cure*, p. 10, and for 'Nombuls of a Dere,' in *H. Ord.* p. 427.

<sup>7</sup> The long *r* and curl for *e* in the MS. look like *f*, as if for *vennuf*.

<sup>8</sup> For Sauces (*Salsamenta*) see Part II. of *Liber Cure*, p. 27—34.

	532	suche sawce as hym likethe / to make hym glad & mery.
Mustard for brawn, &c.,		Mustard <sup>1</sup> is meete for brawne / beef, or powdred <sup>2</sup> motoun ;
Verjuice for veal, &c., Chawdon for cygnet and swan,		verdius <sup>3</sup> to boyled capoun / veel / chikeñ / or bakoñ ; And to signet / & swañ, conveyent is þe chawdoñ <sup>4</sup> ;
Garlic, &c., for beef and goose,	536	Roost beeff / & goos / with garlek, vinegre, or pepur, in conclusioun.
Ginger for fawn, &c.,		Gynger sawce <sup>5</sup> to lambe, to kyd / pigge, or fawñ / in fere ; to feysand, partriche, or cony / Mustard with þe sugure ;
Mustard and sugar for pheasant, &c.,		Sawce gamelyñ <sup>6</sup> to heyroñ-sewe / egret / crane / & plover ;
Gamelyn for heronsew, &c.,		
Sugar and Salt for brew, &c.,	540	also / brewe <sup>7</sup> / Curlew / sugre & salt / with watre of þe ryvere ;

<sup>1</sup> Recipe 'for lumbardus Mustard' in *Liber Cure*, p. 30.

<sup>2</sup> Fleshe *poudred* or salted. *Caro salsa, vel salita*. Withals.

<sup>3</sup> The juic of unripe grapes. See *Maison Rustique*, p. 620.

<sup>4</sup> Chaudwyn, l. 688 below. See a recipe for "Chaudren for Swannes" in *Household Ordinances*, p. 441; and for "þandon (MS. chawdon \*) for wylde digges, swannus and piggus," in *Liber Cure*, p. 9, and "Sawce for swannus," *Ibid.* p. 29. It was made of chopped liver and entrails boiled with blood, bread, wine, viuegar, pepper, cloves, and ginger.

<sup>5</sup> See the recipe "To make Gynger Sause" in *H. Ord.* p. 441, and "For sawce gynger," *L. C. C.* p. 52.

<sup>6</sup> No doubt the "sawce fyne þat men ealles camelyne" of *Liber Cure*, p. 30, 'raysons of eorouns,' nuts, bread crusts, cloves, ginger, cinnamon, powdered together and mixed with vinegar. "Camelin, sauce cameline, A certaine daintie Italian sauce." Cot.

<sup>7</sup> A bird mentioned in *Archæologia*, xiii. 341. Hall. See note, l. 422.

\* Sloane 1986, p. 48, or fol. 27 b. It is not safe to differ from Mr Morris, but on comparing the C of 'Chawdoñ 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 Chawdon 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 *Cuttellis*, fol. 24, l. 5, are of the same shape.

Also for bustard / betowre / & shoveler,<sup>1</sup> Gamelyn for  
 gamelyn<sup>2</sup> is in sesoun ; bustard, &c.,

Wodcok / lapewynk / Mertenet / larke, & venysoun, Salt and Cinna-  
 Sparows / thrusches / alle pese .vij. with salt & mon for wood-  
 &c.,

544 Quayles, sparowes, & snytes, whān peire sesoun and quails, &c.  
 com,<sup>3</sup>

Thus to provoke an appetite þe Sawce hathe is  
 operacioun.

### Kerbyng of Fische.<sup>4</sup>

*How to carve  
 Fish.*

**N**ow, good soñ, of kervynge of fysche y wot y  
 must þe leere :

To peson<sup>5</sup> or frumeñty take þe tayle of þe bevere,<sup>6</sup> With pea soup or  
 firmity serve a  
 Beaver's

<sup>1</sup> Shovelers feed most commonly upon the Sea-coast upon cockles and Shell-fish : being taken home, and dieted with new garbage and good meat, they are nothing inferior to fatted Gulls. *Muffett*, p. 109. *Hic populus*, a schevelard (the *anas clypeata* of naturalists). *Wright's Voc.*, p. 253.

<sup>2</sup> See note 6 to line 539, above.

<sup>3</sup> 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.

<sup>4</sup> For the fish in the Poem mentioned by Yarrell, and for refer- ences to him, see the list at the end of this *Boke of Nurture*.

<sup>5</sup> Recipes for "Grene Pesen" are in *H. Ord.* p. 426-7, p. 470 ; and *Porre of Pesen*, &c. p. 444.

<sup>6</sup> Topsell in his *Fourfooted Beasts*, ed. Rowland, 1658, p. 36, says of Beavers, "There hath been taken of them whose tails have weighed four pound weight, and they are accounted a very delicate dish, for being dressed they eat like Barbles : they are used by the Lotharingians and Savoyans [says Bellonius] for meat allowed to be eaten on fish-dayes, although the body that beareth them be flesh and unclean for food. The manner of their dressing is, first roasting, and afterward seething in an open pot, that so the evill vapour may go away, and some in pottage made with Saffron ; other with Ginger, and many with Brine ; it is certain that the tail and forefeet taste very sweet, from whence came the Proverbe, *That sweet is that fish, which is not fish at all.*"

tail, salt Porpoise, &c.	548 or 3iff ye haue salt purpose <sup>1</sup> / 3ele <sup>2</sup> / torrentille <sup>3</sup> , deynteithus fulle dere, ye must do afture þe forme of frumenty, as y said while ere.
Split up Herrings.	Bakeñ herynge, dressid & di3t with white sugure; þe whitè herynge by þe bak a brode ye splat hyñ sure,
take out the roe and bones,	552 bothe roughe & boonus / voyded / þeñ may youre lorde endure
eat with mustard.	to ete merily with mustard þat tyme to his plesure.
Take the skin off salt fish,	Of alle maner salt fische, looke ye pare away the felle,
Salmon, Ling, &c.,	Salt samouu / Congur <sup>4</sup> , grone <sup>5</sup> fische / boþe lynge <sup>6</sup> & myllewelle <sup>7</sup> ,
and let the sauce be mustard,	556 & oñ youre soueraynes trencheur ley hit, as y yow telle. þe sawce þer-to, good mustard, alway accordethe welle.

<sup>1</sup> See the recipe for "Furmente with Purpeys," *H. Ord.* p. 442.

<sup>2</sup> I suppose this to be Seal. If it is Eel, see recipes for "Eles in Surre, Browet, Gravê, Brasyle," in *H. Ord.* p. 467-8.

<sup>3</sup> Wynkyn de Worde has 'a salte purpos or sele turrentyne.' If this is right, torrentille must apply to 3ele, and be a species of seal: if not, it must be allied to the Trout or Torrentyne, l. 835.

<sup>4</sup> Congur in Pyole, *H. Ord.* p. 469. 'I must needs agree with Dioeles, 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, Coekles, Mustles, aud Scallopes) are best broild, rosted or bakt; but all other fish of a firm substance and drier constitution is rather to be sodden.' *Muffett*, p. 145.

<sup>5</sup> So MS., but *grone* may mean *green*, see l. 851 and note to it. If not, ? for Fr. *gronan*, a gurnard. The Scotch *crownier* is a species of gurnard.

<sup>6</sup> Lynge, fysshc, *Colin*, Palsgrave; but *Colin*, a Sea-eob, or Gull. Cotgrave. See Promptorium, p. 296.

<sup>7</sup> Fr. *Merlus ou Merluz*, A Mellwell, or Keeling, a kind of small Cod whereof Stockfish is made. Cotgrave. And see Prompt. Parv. p. 348, note 4. "Cod-fish is a great Sea-whiting, ealled also a Keeling or Melwel." *Bennett's Muffett on Food*, p. 148.



- Saltfysche, stokfische<sup>1</sup> / merlynge<sup>2</sup> / makerelle, but-  
 tur ye may but for Mackarel,  
&c., butter
- with swete buttur of Claynos<sup>3</sup> or els of hakenay, of Claynes or  
Hackney. (2)
- 560 þe boonus, skynnes / & fynnes, furst y-fette a-way,  
 þeñ sett youre dische þere as youre souereyn may  
 tast & assay.
- Pike<sup>4</sup>, to youre souereyn y wold þat it be layd, Of Pike, the belly  
is best,
- þe wombe is best, as y haue herd it saide,
- 564 Fysche & skyn to-gedir be hit conuaied  
 with pike sawce y-noughe þer-to / & hit shalle not with plenty of  
sauce.  
 be denyd.
- The salt lamprey, gobeñ hit a slout<sup>5</sup> .vij. pecis y Salt Lampreys.  
cut in seven  
gobbets,  
pick out the back-  
bones,  
 assigne ;  
 þañ pike owt þe boonus nyze þe bak spyne,

<sup>1</sup> Cogan says of stockfish, "Concerning which fish I will say no more than Erasmus hath written in his *Colloquio*. *There is a kind of fishe, which is called in English Stockfish : it nourisheth no more than a stock*. Yet I haue eaten of a pie made onely with Stockefishe, whiche hath been verie good, but the goodnesse was not so much in the fishe as in the cookerie, which may make that sauorie, which of it selfe is vnsauourie . . . it is sayd a good Cooke can make you good meate of a whetstone. . . Therefore 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 "exl Stok fisch for the expensys of my house for an hole Yere, after ij.d. obol. the pece," p. 7, and "ðecccxlj Salt fisch . . . after iiij the pece," besides 9 barrels of white and 10 cades of red herring, 5 cades of Sprats (*sprootis*), 400 score salt salmon, 3 firkins of salt sturgeon and 5 cags of salt eels.

<sup>2</sup> Fr. *Merlan*, a Whiting, a Merling. Cot. 'The best Whittings are taken in Tweede, called *Merlings*, of like shape and vertue with ours, but far bigger.' *Muffett*, p. 174.

<sup>3</sup> MS. may be Cleynes. ? what place can it be; Clayness, Claynose? Claybury is near Woodford in Essex.

<sup>4</sup> A recipe for Pykes in Brasey is in *H. Ord.* p. 451. The head of a Carp, the *tail* of a Pike, and the Belly of a Bream are most esteemed for their tenderness, shortness, and well rellishing. *Muffett*, p. 177.

<sup>5</sup> Cut it in gobets or lumps a-slope. "Aslet or a-slowte (asloppe, a slope), *Oblique*." P. Parv. But *slout* may be *slot*, bolt of a door, and so *aslout* = in long strips.

	568 and ley hit oñ <i>your</i> lordes trenchere wheþer he sowpe or dyne, & þat ye haue ssoddyñ ynons <sup>1</sup> to meddille <i>with</i> galantyne. <sup>2</sup>
serve with onions and galentine.	
Plaice: cut off the fins, cross it with a knife, sauce with wine, &c.	Off playce, <sup>3</sup> looke ye put a-way þe watur clene, aftur þat þe fynnes also, þat þey be not sene ; 572 Crosse hym þeñ <i>with your</i> knyffe þat is so kene ; wyne or ale / powder þer-to, youre souerayñ welle to queme.
Gurnard, Chmb,	Gurnard / roche <sup>4</sup> / breme / chevyñ / base / melet / in her kervynge,
Roach, Dace, Cod, &c., split up and spread on the dish.	Perche / rooche <sup>5</sup> / darce <sup>6</sup> / Makerelle, & whitynge, 576 Codde / haddock / by þe bak / splat þeñ in þe dische liynge, pike owt þe boonus, clense þe refett <sup>7</sup> in þe bely bydynge ; Soolus <sup>8</sup> / Carpe / Breme de mere, <sup>9</sup> & trowt,
[Fol. 179 b.]	

<sup>1</sup> Onions make a man stink and wink. Berthelson, 1754. 'The Onion, though it be the Countrey mans meat, is better to vse than to tast: for he that eateth euerie day tender Onions with Honey to his breakfast, shall liue the more healthfull, so that they be not too new.' *Maison Rustique*, p. 178, ed. 1616.

<sup>2</sup> Reciepes for this sauce are in *Liber C.* p. 30, and *H. Ord.* p. 441: powdered crusts, galingale, ginger, and salt, steeped in vinegar and strained. See note to l. 634 below.

<sup>3</sup> See "Plays in Cene," that is, Ceue, chives, small onions somewhat like eschalots. *H. Ord.* p. 452. See note 5, l. 822.

<sup>4</sup> Of all sea-fish Rochets and Gurnards are to be preferred; for their flesh is firm, and their substance purest of all other. Next unto them Plaice and Soles are to be numbered, being eaten in time; for if either of them be once stale, there is no flesh more carrion-like, nor more troublesome to the belly of man. *Mouffet*, p. 164.

<sup>5</sup> Roches or Loches in Egurdouee, *H. Ord.* p. 469.

<sup>6</sup> *Or dacee.*

<sup>7</sup> *Rivet*, roe of a fish. Halliwell. Dan. *ravn, rogn* (rowne of Pr. Parv.) under which Molbech refers to AS. *hræfe* (raven, Bosworth) as meaning roe or spawn. G. P. Marsh. But see *refoccyon*, P. Parv.

<sup>8</sup> See "Soles in Cyne," that is, Cyue, *H. Ord.* p. 452.

<sup>9</sup> Black Sea Bream, or Old Wife. *Cantharus griseus*. Atkinson. "Abramides Marinæ. Breams of the Sea be a white and solid

þey must be takyñ of as þey in þe dische lowt,  
 580 bely & bak / by gobyñ<sup>1</sup> þe boon to pike owt,  
 so serve ye lordes trenchere, looke ye welle about.

Soles, Carp, &c.,  
 take off as served.

Whale / Swerdfysche / purpose / dorray<sup>2</sup> / rosted  
 wele,

Whale, porpoise,

Bret<sup>3</sup> / samoñ / Congur<sup>4</sup> / sturgcoun / turbut, &  
 3ele,

congur, turbot,

584 þornebak / thurle polle / hound fysch<sup>5</sup> / halybut, to  
 hym þat hathe h cele,

Halybut, &c.,

alle þese / cut in þe dische as youre lord etethe at  
 mee.

cut in the dish.

Tenche<sup>6</sup> in Iely or in Sawce<sup>7</sup> / loke þere ye kut  
 hit so,

and also Tench in  
 jelly.

and oñ youre lordes trenchere se þat it be do.

588 Elis & lampurnes<sup>8</sup> rosted / where þat euer ye go,  
 substance, good juice, most easie digestion, and good nourishment.”  
*Muffett*, p. 148.

On roast  
 Lamprons

<sup>1</sup> gobbets, pieces, see l. 638.

<sup>2</sup> Fr. *Dorée* : f. The Doree, or Saint Peters fish ; also (though not so properly) the Goldfish or Goldenie. Cotgrave.

<sup>3</sup> *Brett*, § xxi. He beareth Azure a *Birt* (or *Burt* or *Berte*) proper by the name of *Brit*. . . It is by the Germans termed a *Brett-fish* or *Brett-cock*. Randle Holme.

<sup>4</sup> Rec. for Congur in Sause, *H. Ord.* p. 401 ; in Pyole, p. 469.

<sup>5</sup> This must be Randle Holme's “ *Dog fish* or *Sea Dog Fish*. It is by the Dutch termed a *Flackhund*, and a *Hundfisch* : the Skin is hard and redish, beset with hard and sharp scales ; sharp and rough and black, the Belly is more white and softer. Bk II. Ch. XIV. No. lv, p. 343-4. For names of Fish the whole chapter should be consulted, p. 321—345.

<sup>6</sup> ‘ His flesh is stopping, slimy, viscous, & very unwholesome ; and (as Alexander Benedictus writeth) of a most unclean and damnable nourishment . . . they engender palsies, stop the lungs, putrifie in the stomach, and bring a man that much eats them to infinite diseases . . . they are worst being fried, *best being kept in gelly*, made strong of wine and spices.’ *Muffett*, p. 189.

<sup>7</sup> Recipes for Tenches in grave, *L. C. C.* p. 25 ; in Cylk (wine, &c.), *H. Ord.* p. 470 ; in Bresyle (boiled with spices, &c.), p. 468.

<sup>8</sup> Lamprons in Galentyne, *H. Ord.* p. 449. “ Lampreys and Lamprons differ in bigness only and in goodness ; they are both a very sweet and nourishing meat . . . The little ones called Lamprons are best broild, but the great ones called Lampreys are best baked.” *Muffett*, p. 181-3. See l. 630-40 of this poem.

- cast vinegar, &c.,  
and bone them. Cast vinegre & powder þeroñ / furst fette þe bonus  
þeñ fro.
- Crabs are hard to  
carve: break  
every claw, Crabbe is a slutt / to kerve / & a wrawd<sup>1</sup> wight ;  
breke euery Clawe / a sondur / for þat is his  
ryght :
- put all the meat  
in the body-shell, 592 In þe brode shelle putt youre stuff / but furst  
haue a sight  
þat it be clene from skyñ / & senow / or ye  
begyñ to dight.
- And what<sup>2</sup> ye haue piked / þe stuff owt of euery  
shelle
- and then season it  
with with þe poynt of youre knyff, loke ye temper hit  
welle,
- vinegar or verjuice  
and powder. (?) 596 put vinegre / þerto, verdjus, or ayselle,<sup>3</sup>  
Cast þer-oñ powdur, the bettur it wille smelle.
- Heat it, and give  
it to your lord. Send þe Crabbe to þe kychyñ / þere for to hete,  
agayñ hit facche to þy souerayne sittyngge at mete ;
- Put the claws,  
broken, in a dish. 600 breke þe clawes of þe crabbe / þe smalle & þe grete,  
In a disch þeñ ye lay / if hit like your souer-  
ayne to ete.
- The sea Crayfish :  
cut it asunder, Crevis<sup>4</sup> / þus wise ye must them dight :  
Depart<sup>e</sup> the crevis a-sondire euyn to youre sight,
- slit the belly of  
the back part, 604 Slytt þe bely of the hyndur part / & so do ye  
right,
- take out the fish, and alle hoole take owt þe fische, like as y yow  
behight.

<sup>1</sup> Wraw, froward, ongoodly. *Perversus . . . exasperans*. Pr. Parv.<sup>2</sup> for *whan*, when.<sup>3</sup> A kind of vinegar ; A.S. *eisile*, vinegar ; given to Christ on the Cross.<sup>4</sup> *Eservisse* : f. A Creuice, or Crayfish [see l. 618] ; (By some Authors, but not so properly, the Crab-fish is also tearmed so.) *Eservisse de mer*. A Lobster ; or, (more properly) a Sea-Creuice. Cotgrave. A *Crevice*, or a *Crefish*, or as some write it, a *Crevis Fish*, are in all respects the same in form, and are a Species of the Lobster, but of a lesser size, and the head is set more into the body of the *Crevice* than in the *Lobster*. Some call this a *Ganwell*. R. Holme, p. 338, col. 1, § xxx.

- Pare away þe red skyñ for dyuers eawse & dowt,  
and make elene þe place also / þat ye ealle his  
gowt,<sup>1</sup> clean out the *gowt*  
in
- 608 hit lies in þe myddes of þe bak / looke ye pike  
it owt ; the middle of the  
sea Crayfish's  
back; pick it out,
- areise hit by þe þyknes of a grote / þe fisehe  
rownd about. tear it off the fish,
- put it in a disehe leese by lees<sup>2</sup> / & þat ye not  
forgete
- to put vinegre to þe same / so it towehe not þe  
mete ; and put vinegar  
to it;
- 612 breke þe gret elawes youre self / ye nede no  
eooke to trete, break the claws
- Set þeñ oñ þe table / ye may / with-owt any  
maner heete. and set them on  
the table.
- The lak of þe Crevise, þus he must be sted : Treat the back  
like the crab,
- array hym as ye dothe / þe erabbe, if þat any be  
had,
- 616 and boþe endes of þe shelle / Stoppe them fast  
with bred, stopping both  
ends with bread. 3
- & serue / youre souereyn þer with / as he likethe  
to be fedd.
- Of Crevis dewe douz<sup>3</sup> Cut his bely a-way, [Fol. 180.]
- þe fisehe in A dische clenly þat ye lay The fresh-water  
Crayfish: serue  
with vinegar and  
powder.
- 620 with vineger & powdur þer vppoñ, þus is vsed ay,  
þañ youre souerayne / whañ hym semethe, sadly  
he may assay.

<sup>1</sup> No doubt the intestinal tract, running along the middle of the body and tail. Dr Günther. Of Crevisses and Shrimps, Muffett says, p. 177, they "give also a kind of exercise for such as be weak: for head and brest must first be divided from their bodies; then each of them must be dis scaled, and clean picked with much pidling; then the long gut lying along the back of the Crevisse is to be voided."

<sup>2</sup> slice by slice.

<sup>3</sup> 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 galyntyne  
over the bread,
- add cinnamon  
and red wine.
- The Iolle<sup>1</sup> of þe salt sturgeon / thyñ / take hede  
ye slytt,  
& rownd about þe dische dresse ye musteñ hit.
- 624 þe whelke<sup>2</sup> / looke þat þe hed / and tayle away  
be kytt,  
his pyntill<sup>3</sup> & gutt / almond & mantille,<sup>4</sup> away  
þer fro ye pitt ;
- 628 Theñ kut ye þe whelk asondur, evenñ pecis two,  
and ley þe pecis þerof / vppon youre sturgeon so,  
rownd all abowt þe disch / while þat hit wille go ;  
put vinegre þer-vppon / þe bettur þañ wille hit do.
- 632 Fresche lamprey bake<sup>5</sup> / þus it must be dight :  
Opeñ þe pastey lid, þer-in to haue a sight,  
Take þeñ white bred þyñ y-kut & liȝt,  
lay hit in a chargere / dische, or plater, ryght ;  
with a spone þeñ take owt þe gentille galantyne,<sup>6</sup>  
In þe dische, oñ þe bred / ley hit, lemmanñ myne,
- 636 þeñ take powdur of Synamome, & temper hit  
with red wyne :

<sup>1</sup> Iolle of a fyssh, *teste*. Palsgrave. Ioll, as of salmon, &c., *caput*. Gouldm in *Promptorium*, p. 264.

<sup>2</sup> For to make a potage of welkes, *Liber Cure*, p. 17. "Perwinkles or Whelks, are nothing but sea-snails, feeding upon the finest mud of the shore and the best weeds." *Muffett*, p. 164.

<sup>3</sup> *Pintle* generally means the penis; but Dr Günther says the whelk has no visible organs of generation, though it has a projecting tube by which it takes in water, and the function of this might have been misunderstood. Dr G. could suggest nothing for *almond*, but on looking at the drawing of the male Whelk (*Buccinum undatum*) creeping, in the Penny Cyclopaedia, v. 9, p. 454, col. 2 (art. Entomostomata), it is quite clear that the *almond* must mean the animal's horny, oval *operculum* on its hinder part. "Most spiral shells have an *operculum*, or lid, with which to close the aperture when they withdraw for shelter. It is developed on a particular lobe at the posterior part of the foot, and consists of horny layers, sometimes hardened with shelly matter." *Woodward's Mollusca*, p. 47.

<sup>4</sup> That part of the integument of mollusca which contains the visera and secretes the shell, is termed the *mantle*. Woodward.

<sup>5</sup> Recipe "For lamprays baken," in *Liber Cure*, p. 38.

<sup>6</sup> A sanee made of erumbs, galingale, ginger, salt, and vinegar. See the Recipe in *Liber Cure*, p. 30.



- þe same wold plese a pore mañ / y suppose, welle &  
fyne.
- Mynse ye þe gobyns as thyñ as a grote,  
þañ lay þe m̄ vppoñ youre galantyne stondynge oñ a  
chaffire hootē :
- 640 þus must ye diȝt a lamprey owt of his coffyñ cote,  
and so may youre souerayne ete merily be noote.
- White herynge in a dische, if hit be seaward &  
fresshe,  
your souereyñ to ete in seesoun of yere / þer-  
aftur he wille Asche.
- 644 looke he be white by þe boon / þe roughe white  
& nesche ;  
with salt & wyne serue ye hym þe same / boldly,  
& not to basshe.
- Shrympes welle pyked / þe scales away ye cast,  
Round about a sawcer / ley ye þem in hast ;
- 648 þe vinegre in þe same sawcer, þat youre lord may  
attast,  
þañ with þe said fische / he may fede hym / &  
of þem make no wast."
- "**N**OW, fadir, feire falle ye / & crist yow haue in  
cure,
- For of þe nurture of kerynge y suppose þat y be sure,  
652 but yet a-nodur office þer is / saue y dar not endure  
to frayne yow any further / for fecre of displeure :
- For to be a sewere y wold y hed þe comynge,  
þañ durst y do my devoire / with any worship-  
fulle to be wonnyngē ;
- 656 señ þat y know þe course / & þe craft of kerynge,  
y wold se þe siȝt of a Sewere<sup>1</sup> / what wey he /  
shewethe in seruyngē."

Mince the lam-  
preys,  
lay them on the  
sauce, &c., on a  
hot plate,

serve up to your  
lord.

White herrings  
fresh ;

the roe must be  
white and tender :

serve with salt  
and wine.

Shrimps picked :  
lay them round  
a sawcer, and  
serve with  
vinegar."

"Thanks, father,

I know about  
Carving now,  
[Fol. 180 b.]

but I hardly dare  
ask you about  
a Sewer's duties,

how he is to  
serve."

<sup>1</sup> See the duties and allowances of "A Sewar for the Kyngē,"  
Edw. IV., in *Household Ordinances*, pp. 36-7 ; Henry VII., p. 118.  
King Edmund risked his life for his assewer, p. 36.

*The Duties of a  
Sewer.*

Office of a sewer.<sup>1</sup>

- Son, since you wish to learn,  
 " **N**ow sen yt is so, my son / þat science ye wold  
 fayn lere,  
 drede yow no þynge daungeresnes; þus<sup>2</sup> y shalle  
 do my devere
- I will gladly teach you. 660 to enforme yow feithfully *with* ryght gladsom chere,  
 & yf ye wolle lysteñ my lore / somewhat ye shalle  
 here :
- Let the Sewer, as soon as the Master begins to say grace,  
 Take hede whañ þe worshipfulle hed / þat is of  
 any place  
 hath wasche afore mete / and bigymethe to sey þe  
 grace,
- hie to the kitchen. 664 Vn-to þe kechyñ þañ looke ye take youre trace,  
 Entendyng & at youre commaundyng þe ser-  
 uaundes of þe place ;
- I. Ask the Panter for fruits (as butter, grapes, &c.),  
 Furst speke *with* þe pantere / or officere of þe  
 spicery
- 668 For frutes a-fore mete to ete þem fastyngely,  
 as buttur / plommes / damesyns, grapes, and chery,  
 Suche in sesons of þe yere / ar served / to make  
 meñ mery,
- if they are to be served  
 Serche and enquere of þem / yf suche seruyse  
 shalle be þat day ;
- II. Ask the Cook and Surveyor  
 þan comynñ *with* þe cooke / and looke what he  
 wille say ;
- 672 þe surveyoure & he / þe certeynte telle yow wille  
 þay,

<sup>1</sup> The word Sewer in the MS. is written small, the flourishes of the big initial O having taken up so much room. The name of the office of *sewer* is derived from the Old French *esculier*, or the *scutellarius*, i. e. the person who had to arrange the dishes, in the same way as the *scutellery* (scullery) was by rights the place where the dishes were kept. *Domestic Architecture*, v. 3, p. 80 n.

<sup>2</sup> Inserted in a seemingly later hand.

- what *metes* // & how many *disches* / þey dyd what dishes are  
fore *puruay*. prepared.
- And wha<sup>n</sup> þe *surveoure*<sup>1</sup> & þe *Cooke* / *with* youw  
done *accorde*,
- þen shall þe *cook* *dresse alle þynge* to þe *sur-* III. Let the Cook  
*veynge borde*, serve up the  
dishes.
- 676 þe *surveoure* *sadly* / & *soburly* / *with-owte<sup>n</sup>* any the Surveyor  
*discorde*
- Delyuer* forthe his *disches*, ye to *convey* þe<sup>m</sup> to deliver them.  
þe *lorde* ;
- And 'whēn ye *bithe* at þe *borde* / of *seruyce* and [Fol. 181.]  
*surveynge*, and you, the  
Sewer, have
- se þat ye haue *officers boþe courtly* and *comynge*, skilful officers to  
prevent any dish  
being stolen.
- 680 For drede of a *dische* of your *course stelynge*<sup>1</sup>,  
whyche myght *cawse* a *vileny* *lyghtly* in your  
*seruice sewynge*.
- And se þat ye haue *seruytours* *semely* / þe *disches* IV. Have proper  
*for to bere*, servants,
- Marchalles*, *Squyers* / & *sergeauntes* of *armes*<sup>2</sup>, if Marshals, &c.,  
þat þey be there,
- 684 þat your *lordes* *mete* may be brought *without* to bring the dishes  
*dowt* or *dere* ; from the kitchen.
- to sett it surely o<sup>n</sup> þe *borde* / your *self* *nede* not V. You set them  
*feere*. on the table  
yourself.

<sup>1</sup> 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 messe that cummyth from the dressing bourde . . . thereof be nothing withdrawe by the squires.' *ib.* p. 45.

<sup>2</sup> Squyers of Houshold xl . . . xx squires attendaunt upon the Kings (Edw. IV.) person in ryding . . . and to help serve his table from the surveying bourde. *H. Ord.* p. 45. Sergeauntes of Armes IIIL, whereof ii alway to be attending upon the Kings person and chambre. . . . In like wise at the conveyance of his meate at every course from the surveying bourde, p. 47.

*A Meat Dinner.*A dynerre of flesche.<sup>1</sup>*First Course.*

## The Furst Course.

- |   |  |             |
|---|--|-------------|
| 1. Mustard and<br>brawn.                    | <b>F</b> urst set forthe mustard / & brawne / of boore, <sup>2</sup><br>þe wild swyne,                   |             |
| 2. Potage.                                  | Suche potage / as þe cooke hathe made / of yerbis /<br>spice / & wyne,                                   |             |
| 3. Stewed Phea-<br>sant and Swan, &c.       | 688 Beeff, moton <sup>3</sup> / Stewed feysaund / Swan <sup>4</sup> with<br>the Chawdwyne, <sup>5</sup>  |             |
| 4. Baked Venison.                           | Capoun, pigge / vensoun bake, leche lombard <sup>6</sup> /<br>frutture viaunt <sup>7</sup> fyne ;        |             |
| 5. A Device of<br>Gabriel greeting<br>Mary. | And þan a Sotelte :<br>Maydon mary þat holy virgyne,<br>692 And Gabrielle gretynge hur / with<br>an Ave. | } A Sotelte |

<sup>1</sup> 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 'Diuerre 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.'

<sup>2</sup> See Recipes for Bor in Counfett, Boor in Brascy, Bore in Egurdooue, in *H. Ord.* p. 435.

<sup>3</sup> *Chair de mouton manger de glouton* : Pro. Flesh of a Mutton is food for a glutton ; (or was held so in old times, when Beefe and Bacon were your onely dainties.) Cot.

<sup>4</sup> 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.

<sup>5</sup> See note to l. 535 above.

<sup>6</sup> See the Recipe for Leche Lombard 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.

<sup>7</sup> Meat fritter ð, mentioned in l. 501.

## The Secōnd Course.

## Second Course.

- Two potages, blanger mangere,<sup>1</sup> & Also Iely<sup>2</sup> :  
 For a standard / vensoun rost / kyd, favne, or  
 cony,  
 bustard, stork / crane / pecok in hakille ryally,<sup>3</sup>  
 696 heiron-sew or / betowre, *with-serue* with bred,  
 yf þat drynk be by ;
- Partriche, wodcock / plovere / egret / Rabettes  
 sowkere<sup>4</sup> ;
- Gret briddes / larkes / gentille breme de mere,  
 dowcettes,<sup>5</sup> payne puff, *with leche* / Ioly<sup>6</sup> Ambere,  
 700 Fretoure powche / a sotelte folowyng in fere,  
 þe course for to fullfyllen,  
 An angelle goodly kañ appere,  
 and syngyng *with* a mery chere,  
 704 Vn-to .iiij. sheperdes vppon añ hille.

1. Blanc Mange (of Meat).

2. Roast Venison, &amp;c.

3. Peacocks,

heronsew.

egrets, sucking rabbits,

larks, bream, &amp;c.

4. Dowcets, amber Leche, poached fritters.

5. A Device of an Angel appearing

to three Shepherds on a hill.

The iiij<sup>d</sup> Course.

## Third Course.

- “ Creme of almondes, & mameny, þe iiij. course  
 in coost,  
 Curlew / brew / snytes / quayles / sparrows /  
 mertenettes rost,

1. Almond cream.

2. Curlews, Snipes, &amp;c.

<sup>1</sup> See “Blawmanger to Potage” p. 430 of *Household Ordinances*; Blawmangere, p. 455; Blone Manger, *L. C. C.* p. 9, and Blane Maungere of fysshe, p. 19.

<sup>2</sup> “Gele in Chekyns or of Hennes,” and “Gelle of Flesshe,” *H. Ord.* p. 437.

<sup>3</sup> See the reeipe “At a Feeste Roiall, Peeokes shall be dight on this Manere,” *H. Ord.* p. 439; but there he is to be served “forthe with the last cours.” The *hackle* refers, I suppose, to his being sown in his skin when cold after roasting.

<sup>4</sup> The fat of *Rabet-suckers*, and little Birds, and small Chickens, is not discommendable, because it is soon and lightly overcome of an indifferent stomack. *Muffett*, p. 110.

<sup>5</sup> Reeipe at end of this volume. Doweet mete, or swete eake mete (bake mete, P.) *Dulceum, ductileus*. P. Parv. Dousette, a lytell flawne, *daviolle*. Palsgrave. Fr. *flannet*; m. A doucet or little eustard. Cot. See note 1 to l. 494 above.

<sup>6</sup> May be *Iely*, amber jelly, instead of a beautiful amber leche.

3. Fresh-water crayfish, &c. *Perche* in gely / *Crevisse* dewe douz / pety *perueis* <sup>1</sup>  
with þe moost,
4. Baked Quinces, Sage fritters, &c. 708 *Quynces* bake / *leche dugard* / *Fruture sage* / y  
speke of cost,  
and *soteltees fullø soleyñ* :
5. Devices :  
The Mother of Christ, presented by the Kings of Cologne. 712 þat lady þat conseuyd by the holygost  
hyñ þat dæstroyed þe fendes boost,  
presentid plesauntly by þe kynges of coleyñ.  
*Afftur pis, delicatis mo.*
- Dessert.*  
White apples, caraways, wafers and Ypocras. 716 *Blaunderelle*, or *pepyns*, with *caraway* in *confite*,  
*Waffurs* to ete / *ypocras* to drynk with *delite*.  
now þis fest is fynysched / voyd þe table quyte :  
Go we to þe fysche fest while we haue respite,  
& þañ with *goddes grace* þe fest wille be do.

A Fish Dinner.

A Dinere of Fische.<sup>2</sup>

First Course.

## The First Course.

1. Minnows, &c. “Musclade or<sup>3</sup> menows // with þe *Samoun* bel-  
lows<sup>4</sup> // eles, lampurns in fere ;
2. Porpoise and peas. 720 *Pesoñ* with þe purpose // ar good potage, as y  
suppose //  
as fallethe for tyme of þe yere :
- [Fol. 182.] Bakeñ herynge // *Sugre þesoñ* strewyngge //  
grene myllewelle, deyntethe & not dere ;
3. Fresh Millwell. 724 *pike*<sup>5</sup> / *lamprey* / or *Soolis* // purpose rosted oñ  
coles<sup>6</sup> //

<sup>1</sup> See the note to line 499.<sup>2</sup> Compare “For a servise on fysshē day,” *Liber Cure*, p. 54, and *Houshold Ordinances*, p. 449.<sup>3</sup> For of. See ‘Sewes on Fische Dayes,’ l. 821.<sup>4</sup> ? for *bellies* : see ‘the baly of þe fresch samoun,’ l. 823 in *Sewes on Fische Dayes*; or it may be for the *sounds* or *breatbing apparatus*.<sup>5</sup> Pykes in *Brasey, H. Ord.* p. 451.<sup>6</sup> *Purpesses*, *Tursous*, or *sea-hogs*, are of the nature of swine, never good till they be fat . . it is an unsavoury meat . . yet many Ladies and Gentlemen love it exceedingly, bak’d like venison. *Mouffet*, p. 165.



- gurnard / lampurnes bake / a leche, & a friture ;  
 a semely sotelte folowyng evyñ þere. 5. A Device :  
 A galaunt yonge mañ, a wanton wight, A young man  
 728 pypynge & syngynge / lovyng & lyght, piping  
 Standynge oñ a clowd, Sanguineus he hight, on a cloud, and  
 þe begynnynge of þe sesoñ þat cleped is ver." called *Sanguin-*  
*eus*, or Spring.

## The second course.

Second Course.

- “ Dates in confyte // Iely red and white // 1. Dates and  
 732 þis is good dewyng<sup>1</sup> ; Jelly,  
 Congur, somoñ, dorray // In sirippe if þey lay // 2. Doree in Syrup,  
 with oþer disches in sewynge.  
 Brett / turbut<sup>2</sup> / or halybut // Carpe, base / mylet, 3. Turbot, &c.,  
 or trowt //  
 736 Cheveñ,<sup>3</sup> brems / rencwyng ;  
 3ole / Eles, lampurnes / rost // a leche, a fryture, y 4. Eels, Fritters,  
 make now bost //  
 þe second / sotelte sewynge. 5. A Device :  
 A mañ of warre semynge he was, A Man of War,  
 740 A roughe, a red, angry syre, red and angry,  
 An hasty mañ standynge in fyre,  
 As hoot as somer by his attyre ;  
 his name was þeroñ, & cleped Estas. called *Estas*, or  
 Summer.

<sup>1</sup> ? due-ing, that is, service ; not moistening.

<sup>2</sup> *Rhombi*. Turbuts . . some call the Sea-Pheasant . . whilst they be young . . they are called Butts. They are best being sodden. *Muffett*, p. 173. “Pegeons, *buttes*, and *elis*,” are paid for as *hakys* (hawks) *mete*, on x Sept. 6 R. H(enry VII) in the Howard Household Books, 1481-90, p. 508.

<sup>3</sup> Gulls, Guffs, Pulches, *Chevins*, and Millers-thombs are a kind of jolt-headed Gudgins, very sweet, tender, and wholesome. *Muffett*, p. 180. Randle Holme says, ‘A *Chevyn* or a *Pollarde* ; it is in Latin called *Capitus*, from its great head ; the Germans *Schwall*, or *Alet* ; and *Myn* or *Mouen* ; a *Schuyfish*, from whence we title it a *Chub fish*.’ ch. xiv. § xxvii.

*Third Course.**The thrid course.*

1. Almond  
Cream, &c., 744 Creme of almond<sup>1</sup> Iardyne // & mameny<sup>2</sup> // good  
& fyne //  
Potage for þe .iiij<sup>d</sup> seruyse.
2. Sturgeon, Fresch sturgen / breme de mere // Perche in  
Iely / oryent & clere //
- Whelks, Minnows,  
3. Shrimps, &c., 748 Shrympis / Fresch herynge bryled // pety perueis  
may not be exiled,  
leche fryture,<sup>3</sup> a tansey gyse //
4. Fritters.  
5. A Device :  
A Man with a  
Sickle, The sotelte / a mañ *with* sikelle in his hande, In a  
ryvcre of watur stande /  
wrapped in wedes in a werysom wyse,
- tired, 752 hauynge no deyntheithe to daunce :  
þe thrid age of mañ by liklynes ;  
hervist we clepe hyñ, fulle of werynes :
- called Harvest. 3et þer folowythe mo þat we must dres,  
756 regardes riche þat ar fulle of plesaunce.

*Fourth Course.**The .iiij. course of frute.*

- [Fol. 182 b.]  
Hot apples,  
Ginger, Wafers,  
Ypocras.  
760 Now þis fest is fynysched / for to make glad chere :  
and þaughe so be þat þe vse & mancre  
not afore tyme be seyñ has,  
Neuerthelese aftur my symple affeccioñ
- The last Device, 764 y must conclude *with* þe fourth compleccioñ,  
'yemps' þe cold terme of þe yere,  
Wyntur / *with* his lokkys grey / febille & old,  
Syttynge vppoñ þe stone / bothe hard & cold,
- Yemps or  
Winter, with grey  
locks,  
sitting on a stone. 768 Nigard in hert & hevye of chere.

<sup>1</sup> "Creme of Almond Mylk." *H. Ord.* p. 447.<sup>2</sup> See the recipe, end of this volume.<sup>3</sup> Compare "leche fryes made of frit and friture," *H. Ord.* p. 449; Service on Fisse Day, last line.

- T**he furst Sotelte, as y said, 'Sanguineus' hight  
 [T]he furst age of mañ / Iocond & light,  
 þe sprýngynge tyme clepe 'ver.'
- 772 ¶ The second course / 'colericus' by callynge,  
 Fulle of Fyghtynge / blasfemynge, & brallynge,  
 Fallynge at veryaunce *with* felow & fere.
- ¶ The thrid sotelte, y declare as y kan,
- 776 'Autumpnus,' þat is þe .iiij<sup>d</sup> age of mañ,  
*With* a flewische<sup>1</sup> countenaunce.
- ¶ The iiij<sup>th</sup> countenaunce<sup>2</sup>, as y seid before,  
 is wyntur *with* his lokkes hoore,
- 780 þe last age of mañ fulle of grevaunce.
- T**hese iiij. soteltees devised in towse,<sup>3</sup>  
 wher þey byñ shewed in an howse,  
 hithe dothe gret plesaunce
- 784 *with* oper sightes of gret Nowelte  
 þañ hañ be shewed in Rialle feestes of solempnyte,  
 A notable cost þe ordynaunce.

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

*Autumpnus*,  
 the 3rd,

of melancholy.

*Winter*, the 4th,  
 of aches and  
 troubles.

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

The superscriptioun of þe sutfiltees about  
 specified, here folowethe **Versus**

*Inscriptions for  
 the Devices.*

### Ver

*Spring.*

- Largus, amans, hillaris, ridens, rubei que  
 coloris,  
 Cantans, carnosus, satis audax, atque  
 benignus.
- Sanguineus.  
 788
- Loving,  
 laughing,  
 singing,  
 benign.

<sup>1</sup> Melancholy, full of phlegm: see the superscription l. 792 below.

<sup>2</sup> Flew, complecyon, (fleume of complecyon, K. flewe, P.) *Flegma*,  
 Catholieon in P. Parv.

<sup>3</sup> Mistake for *Sotelte*.

<sup>4</sup> The first letter of this word is neither a clear *t* nor *c*, though  
 more like *t* than *c*. It was first written *Couse* (as if for *cou[r]se*,  
 succession, which makes good sense) or *touse*, and then a *v* was put  
 over the *u*. If the word is *towse*, the only others I can find like  
 it are tow, 'towe of hempe or flax,' Promptorium; 'heruper, to  
 discheuell, *towse*, or disorder the haire.' Cot.

<i>Summer.</i>		¶ <b>Estas</b>
[Fol. 183.]		
Prickly, angry,	<b>Colericus.</b>	Hirsutus, Fallax / irascens / prodigus, satis andax,
crafty, lean.		Astutus, gracilis / Siccus / crocei que coloris.
<i>Autumn.</i>		¶ <b>Autumpnus</b>
Sleepy, dull,		Hic sompnolentus / piger, in sputamine
sluggish, fat,	<b>Fleumaticus.</b>	multus,
white-faced.	792	Ebes hinc sensus / pinguis, facie color albus.
<i>Winter.</i>		¶ <b>yemps</b>
Envious, sad,	<b>Malencolicus.</b>	Invidus et tristis / Cupidus / dextre que tenacis,
timid, yellow- coloured.		Non expers fraudis, timidus, lutei que coloris.

*A Franklin's  
Feast.*

### A fest for a franklen.

		“ <b>A</b> Franklen may make a feste Improberrabile,
Brawn, bacon and pease,	796	brawne <i>with</i> mustard is concordable, bakoñ <i>serued with</i> pesoñ,
beef and boiled chickens,		beef or motoñ stewed <i>seruysable</i> ,
		Boyled Chykoñ or capoñ agreeable,
	800	convenyent for þe pesoñ ;
roast goose, capon, and custade.		Rosted goose & pygge fuller profitable,
		Capoñ / Bakemete, or Custade Costable. when eggis & crayme be gesoñ.
<i>Second Course.</i>	804	þefore stuffe of household is behoveable.
Mortrowes,		Mortrowes or Iusselle <sup>1</sup> ar delectable for þe second course by resoñ.
veal, rabbit.		Thañ veel, lambe, kyd, or cony,
chicken, dowcettes,	808	Chykoñ or pigeoñ roasted tendurly, bakemetes or dowcettes <sup>2</sup> <i>with alle</i> .
fritters, or leche,		þeñ followyng, frytours & a leche lovely :
		Suche <i>seruyse</i> in sesoun is fuller semely
	812	To <i>serue with</i> bothe chambur & halle.

<sup>1</sup> See Recipe at end of volume.    <sup>2</sup> See Recipe at end of volume.

- Theñ appuls & peris *wit*h spices delicately  
 Aftur þe terme of þe yere fulle deynteithly,  
*wit*h bred and chese to calle.
- 816 Spised cakes and wafurs worthily  
 withe bragot<sup>1</sup> & methē,<sup>2</sup> þus meñ may meryly  
 plese welle bothe gret & smallē.”

spiced pears,

bread and chese,

spiced cakes,

bragot and mead.

### Sewes on fishe dayes.

[Fol. 183 b.]  
*Dimners on Fish-  
 days.*

- “**F**lowndurs / gogeons, muskels,<sup>3</sup> menuce in  
 sewe,
- 820 Eles, lampurnes, venprides / quyk & newe,  
 Musclade in wortes / musclade<sup>4</sup> of almondes for  
 states fulle dewe,  
 Oysturs in Ceuy<sup>5</sup> / oysturs in grauey,<sup>6</sup> your helthe  
 to renewe,  
 The baly of þe fresche samoñ / els purpose, or  
 seele<sup>7</sup>,

Gudgeons,  
minnows,

venprides (?)

musclade (?) of  
almonds,

oysters dressed.

porpoise or seal,

<sup>1</sup> See a recipe for making it of ale, honey, and spices, in [Cogan's] Haven of Health, chap. 239, p. 268, in Nares. Phillips leaves out the ale.

<sup>2</sup> Mead, a pleasaut Driuk made of Honey and Water. Phillips.

<sup>3</sup> A recipe for Muscals in Sewe and Cadel of Muscals to Potage, at p. 445 *H. Ord.* Others 'For mustul (? muscul or *Mustela*, the eel-powt, Fr. *Mustelle*, the Powte or Eecle-powte) pie,' and 'For porray of mustuls,' in *Liber Cure*, p. 46-7.

<sup>4</sup> ? a preparation of *Museles*, as *Applade* Ryal (Harl. MS. 279, Reeipe Cxxxv.) of Apples, *Quinade*, Ree. Cxv of Quinces, *Pynade* (fol. 27 b.) of *Pynotis* (a kind of nut); or is it *Mesclade* or *Meslade*, fol. 33, an omelette—'to euery good meslade take a þowsand eyroun or mo.' *Herbelade* (fol. 42 b.) is a liquor of boiled lard and herbs, mixed with dates, currants, and 'Pynez,' strained, sugared, coloured, whipped, & put into 'fayre round cofyns.'

<sup>5</sup> *Eschalotte*: f. A Cive or Chiue. *Escours*, The little sallade hearb called, Ciues, or Chiues. Cotgrave.

<sup>6</sup> For to make potage of oysturs, *Liber Cure*, p. 17. Oysturs in brewette, p. 53.

<sup>7</sup> Seales flesh is counted as hard of digestion, as it is gross of substance, especially being old; wherefore I leave it to Mariners and Sailers, for whose stomachs it is fittest, and who know the best way how to prepare it. *Muffett*, p. 167.

pike cullis,	824	Colice <sup>1</sup> of pike, shrympus <sup>2</sup> / or perche, ye know fulle wele ;
jelly, dates,		Partye gely / Creme of almondes <sup>3</sup> / dates in confite / to rekeuer heele,
quinces, pears,		Quinces & peris / Cirypppe with parcely rotes / riȝt so bygyñ your mele.
houndfish, rice,		Mortrowis of houndfische <sup>4</sup> / & Rice standyng <sup>5</sup> white,
mameny.	828	Mameny, <sup>6</sup> mylke of almondes, Rice rennyng <sup>e</sup> liquyte,—
If you don't like these potages, taste them only.		þese potages ar holsom for þem þat hañ delite perof to ete / & if not so / þeñ taste he but a lite.”

*Fish Sauces.*

### Sauce for fische.<sup>7</sup>

“**Y**owre sawces to make y shalle geue yow  
leryng :

<sup>1</sup> 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 reeipe for making a colcise of a eoeke or eapon, 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.

<sup>2</sup> Shrimps are of two sorts, the one erookbacked, the other straitbacked : the first sort is ealled of Frenchmen *Caranots de la santé*, healthful shrimps; because they reeover sick and consumed persons; of all other they are most uimble, witty, and skipping, and of best juice. *Muffett*, p. 167. In eooking them, he direets them to be “unsealed, to vent the windiness which is in them, beuig sodden with their seales; whereof lust and disposition to venery might arise,” p. 168.

<sup>3</sup> See the reeipe for “Creme of Almonde Mylk,” *Houshold Ordinances*, p. 447.

<sup>4</sup> “Mortrewes of Fysshe,” *H. Ord.* p. 469; “Mortrews of fysshe,” *L. C. C.* p. 19.

<sup>5</sup> See “Rys Lumbarde,” *II. Ord.* p. 438, l. 3, ‘and if thow wilt have hit stondyng, take rawe 3olkes of egges,’ &c.

<sup>6</sup> See the Reeipe at the end of this volume.

<sup>7</sup> Let no fish be sodden or eaten without salt, pepper, wine, onions or hot spices; for all fish (eompared with flesh) is eold aud



- 832 Mustard is<sup>1</sup> / is metest *with alle maner salt herynge*, Mustard for salt herring.
- Salt *fysche*, salt Congur, samoun, *with sparlynge*,<sup>2</sup> conger.
- Salt cle, salt makerelle, & also *withe merlynge*.<sup>3</sup> mackerel, &c.
- Vynegur is good to salt purpose & *torrentyne*,<sup>4</sup> Vinegar for salt porpoise, swordfish, &c.
- 836 Salt sturgeoñ, salt *swyrd-fysche savery & fyne*. Sour wine for whale.
- Salt Thurplelle, salt whale,<sup>5</sup> is good *with egre wyne*,  
*withe powdur put þer-oñ shalle cawse ooñ welle to dyne*. with powder.
- Playce *with wyne* ; & pike *withe his reffett* ; Wine for plaice.

moist, of little nourishment, engendring watrish and thin blood.<sup>7</sup>  
*Muffett*, p. 146, with a curious continuatiou. *Hoc Sinapium, Antee.*  
 mustarde.

Salgia, sirpillum, piper, alia, sal, petrocillum,  
 Ex hiis sit salsa, non est sententia falsa.

15th cent. Pict. Vocab. in Wright's Voc. p. 267, col. 1.

<sup>1</sup> ? is repeated by mistake.

<sup>2</sup> Spurlings are but broad Sprats, taken chiefly upon our Northern coast; which being drest and pickled as Anchovaes be in Provence, rather surpass them than come behind them in taste and goodness. . . As for Red Sprats and Spurlings, I vouchsafe them not the name of any wholesome nourishment, or rather of no nourishment at all; commending them for nothing, but that they are bawdes to enforce appetite, and serve well the poor mans turn to quench hunger. *Muffett*, p. 169.

<sup>3</sup> A Whiting, a Merling, Fr. *Merlan*. '*Merling* : A Stock-fish, or *Marling*, else *Merling* ; in Latine *Marlanus* and *Marlangus*.' R. Holme, p. 333, col. 1.

<sup>4</sup> After searching all the Dictionaries and Glossaries I could get hold of in the Museum for this *Torrentyne*, which was the plague of my life for six weeks, I had recourse to Dr Günther. He searched Rondelet and Belou in vain for the word, and then suggested ALDROVANDI as the last resource. In the *De Piscibus*, Lib. V., I accordingly found (where he treats of *Trout*), "Scoppa, grammaticus Italus, *Torentinam* nominat, rectius *Torrentinam* vocaturus: à torrentibus nimirum: in his n[ominatim] & riuus montanis abundat." (ed. 1644, cum indice copiosissimo.)

<sup>5</sup> *Whales* flesh is the hardest of all other, and unusuall to be eaten of our Countrymen, no not when they are very young and tenderest; yet the livers of Whales, Sturgeons, and Dolphins smell like violets, taste most plesantly being salted, and give competent nourishment, as Cardan writeth. *Muffett*, p. 173, ed. Bennet, 1655.

Galantine for lamprey.	840	þe galantync <sup>1</sup> for þe lamprey / where þey may be gete ;
Verjuice for mullet. Cinnamon for base, carp, and chub.		verdius <sup>2</sup> to roche / darce / breme / soles / & molett ; Baase, flow[n]durs / Carpe / Cheveñ / Synamome ye þer-to sett.
Garlic, verjuice, and pepper,		Garlek / or mustard, vergeus þerto, pepur þe powderynge—
for houndfish,	844	For þornbak / houndfysche / & also fresche herynge,
stockfish, &c.		hake <sup>3</sup> , stokfyshe <sup>4</sup> , haddock <sup>5</sup> / cod <sup>6</sup> / & whytynge— ar moost metist for thes metes, as techithe vs þe wrytynge.
[Fol. 184.] Vinegar, cinnamon, and ginger, for fresh-water crayfish,	848	Vinegre / powdur with the synamome / and gyngere, to rost Eles / lampurnes / Crevez dew douz, and breme de mere,
fresh porpoise.		For Gurnard / for roche / & fresche purpose, if hit appere,
sturgeon, &c.		Fresche sturgeoñ / shrympes / perche / molett / y wold it were here.

Green Sauce for green fish (fresh ling):

**G**rene sawce<sup>7</sup> is good with grene fisch<sup>8</sup>, y here say ;

<sup>1</sup> See the recipe in *Liber Cure Cocorum*, p. 30 ; and Felettes in Galentyne, *H. Ord.* p. 433.

<sup>2</sup> Veriuse, or sauce made of grapes not full ripe, *Ompharium*. Withals.

<sup>3</sup> Hakes be of the same nature [as Haddocks], resembling a Cod in taste, but a Ling in likeness. *Muffett*, p. 153.

<sup>4</sup> 'Stocke fysshe, they [the French] have none,' says Palsgrave.

<sup>5</sup> 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.

<sup>6</sup> Keling. R. Holme, xxiv, p. 334, col. 1, has "He beareth Cules a *Cod Fish* argent, by the name of *Codling*. Of others termed a *Stockfish*, or an *Haberdine* : In the North part of this Kingdome it is called a *Keling*, In the Southerne parts a *Cod*, and in the Westerner parts a *Welwell*."

<sup>7</sup> See the Recipes for 'Pur verde sawce,' *Liber Cure*, p. 27, and 'Vert Sause' (herbs, bread-crumbs, vinegar, pepper, ginger, &c.), *H. Ord.* p. 441. Grene Sause, condimentum herbaceum. Withals.

<sup>8</sup> Ling perhaps looks for great extolling, being counted the beefe of the Sea, and standing every fish day (as a cold supporter) at my

852 botte lynge / brett<sup>1</sup> & fresche turbut / gete it who  
so may.

yet make moche of mustard, & put it not away,  
For *with* euery dische he is dewest / who so lust  
to assay.

Mustard is best  
for every dish.

Other sawces to sovereyns ar *serued* in som  
solempne festis,

Other sauces are  
served at grand  
feasts, but the  
above will please  
familiar gñests."

856 but these will plesē them fulle welle / þat ar but  
hoomly gestis.

Now have y shewyd yow, my soñ, somewhat of  
dyuerse Iestis

þat ar remembred in lordes courte / þere as all  
rialte restis."

"**N**OW fayre falle yow fadir / in faythe y am  
full fayñ,

"Fair fall you,  
father!

860 For lousomly ye han lered me þe nurtur þat ye  
han sayñ;

You have taught  
me lovesomely;  
but

plesethe it you to certifye me with ooñ worde or  
twayñ

please tell me,

þe Curtesy to conceue conveniently for euery  
chamburlyañ."

too, the duties of  
a Chamberlain."

### The office off a chamburlyañne.<sup>2</sup>

*The Chamberlain's  
Duties*

"**T**he Curtesy of a chamburlyañ is in office to  
be diligent,

He must be  
diligent.

Lord Maiors table; yet it is nothing but a long Cod: whereof the greater sised is called Organe Ling, and the other Codling, because it is no longer then a Cod, and yet hath the taste of Ling: *whilst it is new it is called GREEN-FISH*; when it is salted it is called Liug, perhaps of lying, because the longer it lyeth . . . the better it is, waxing in the end as yellow as the gold noble, at which time they are worth a noble a piece. *Muffett*, p. 154-5.

<sup>1</sup> A brit or turbret, *rhombus*. Withals, 1556. Bret, Brut, or Burt, a Fish of the Turbot-kind. Phillips.

<sup>2</sup> These duties of the Chamberlain, and those of him in the Wardrobe which follow, should be compared with the chapter *De Officio Garcionum* of "The Boke of Curtasye" ll. 435—520 below. See also the duties and allowanees of '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 Clenli clad, his clopis not all to-rent ;  
handis & face wascheñ fayre, his hed well kempt ;  
& war euer of fyre and candille þat he be not  
neccligent.  
To youre mastir looke ye geue diligent attend-  
aunce ;
- 868 be curteyse, glad of chere, & light of ere in eueri  
semblaunce,  
euer waytyng to þat thyng þat may do hym  
plesaunce :  
to these *propurtees* if ye will apply, it may yow  
welle avaunce.  
Se that youre souerayne haue clene shurt &  
breche,
- 872 a petycote,<sup>1</sup> a dublett, a longe coote, if he were  
suche,  
his hosen well brusshed, his sokkes not to seche,  
his shoñ or slyppers as browne as is þe water  
leche.  
In þe morow tyde, agaynst youre souerayne doth  
ryse,
- 876 wayte hys lynnyñ þat hit be clene ; þeñ warme  
hit in þis wise,  
by a clere fyre withowt smoke / if it be cold or  
frese,  
and so may ye youre souerayñ plesse at þe best  
asise.

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

<sup>1</sup> A short or small coat worn under the long over-coat. *Petycote*, *tunieula*, P. P., and ‘.j. *petticoote* of lynen clothe without slyves,’ there cited from Sir J. Fastolfe’s Wardrobe, 1459. *Archæol.* xxi. 253. *subucula*, *le*, est etiam *genus intima vestis*, a *petieote*. Withals.

- Agayne he riseth vp, make redy youre fote shete  
 880 in þis maner made greithe / & þat ye not forgete  
 furst a chayere a-fore þe fyre / or som oþer honest  
 sete  
 Withe a cosshyñ þer vppoñ / & a noþur for the  
 feete /  
 aboute þe coschyñ & chayere þe said shete ouer  
 sprad  
 884 So þat it keuer þe fote coschyñ and chayere, rizt  
 as y bad ;  
 Also combe & kercheff / looke þere bothe be had  
 youre souereyñ hed to kymbe or he be graytly  
 clad :  
**T**han pray youre souereyñ *with* wordus man- asks his lord  
 suetely  
 888 to com to a good fyre and aray hym ther by,  
 and there to sytt or stand / to his persone ples-  
 auntly,  
 and ye euer redy to awayte *with* maners metely.  
 Furst hold to hym a petycote aboute youre brest  
 and barme,  
 892 his dublet þañ aftur to put in boþe hys arme,  
 his stomacherø welle y-chaffed to kepe hym fro  
 harme,  
 his vampeys<sup>1</sup> 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,  
 [Fol. 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,

<sup>1</sup> Vamps or *Vampays*, an odd kind of short Hose or Stockings that cover'd the Fect, and came up only to the Ancle, just above the Shooe; the Breeches reaching down to the Calf of the Leg. Whence to graft a new Footing on old Stockings is still call'd *Vamping*. Phillips. Fairholt does not give the word. The Vampeys went outside the sock, I presume, as no mention is made of them with the socks and slippers after the bath, l. 987; but Strutt, and Fairholt after him, have engraved a drawing which shows that the Saxons wore the sock over the stocking, both being within the shoe. 'Vampey of a hose—*avant pied*. Vauntpe of a hose—*uantpie*.' Palsgrave, A.D. 1467, 'fore *vaunpyng*e of a payre for the said Lew vj.d.' p. 396, *Manners & Household Expenses*, 1841.

5. Draw on his socks, breeches, and sboes, 896
6. Pull up his breeches,  
7. Tie 'em up,
8. Lace his doublet,  
9. Put a kerchief round his neck, 900
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'll wear: 904
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, 908
18. Before he goes  
brush him carefully.  
Before your lord goes to church, 916
- Theñ drawe oñ his sokkis / & hosyñ by the fure,  
his shoñ laced or bokelid, draw them oñ sure ;  
Strike his hosyñ vppewarde his legge ye endure,  
þeñ trusse ye them vp strayte / to his plesure,  
Then lace his dublett euery hoole so by & bye ;  
oñ his shuldur about his nek a kercheff þere  
must lye,  
and curteisly þañ ye kymbe his hed with combe  
of yvery,  
and watur warme his handes to wasche, & face  
also clenly.  
**T**han knele a dowñ oñ youre kne / & þus to youre  
souerañ ye say  
“ Syr, what Robe or govñ pleseth it yow to were  
to day ? ”  
Suche as he axeth fore / loke ye plesse hym to pay,  
þañ hold it to hyñ 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 þe vse ;  
take hyñ hode or hatt / for his hed cloke or  
cappe de huse ;  
So shalle ye plesse hyñ prestly, no nede to make  
excuse  
Wheþur hit be feyre or foule, or mysty alle withe  
reyñ.  
912 Or youre mastir depart his place, afore þat þis be  
seyñ,  
to brusche besily about hyñ ; loke all be pur and  
playñ  
wheþur he were sateñ / sendell, vellewet, scarlet,  
or greyñ.  
Prynce or prelate if hit be, or any oþer potestate,  
916 or he entur in to þe church, be it erly or late,



- perceue all þynge for his pewe þat it be made see that his pew  
 preparate, is made ready,
- boþe cosshyn / carpet / & curteyn / bedes & boke, cushion, curtain,  
 &c.  
 forgete not that.
- T**hañ to youre souereynes chambur walke ye in Return to his  
 hast ; bedroom,
- 920 all þe cloþes of þe bed, them aside ye cast ; throw off the  
 þe Fethurbed ye bete / without hurt, so no clothes,  
 feddurs ye wast, beat the feather-  
 bed,
- Fustiañ<sup>1</sup> and shetis clene by sight and sans ye see that the fustian  
 tast. and sheets are  
 clean.
- Kover with a keuerlyte clenly / þat bed so Cover the bed  
 manerly made ; with a coverlet.
- 924 þe bankers & quosshyns, in þe chambur se þeñ spread out the  
 feire y-sprad, bench-covers and  
 cushions,  
 boþe hedshete & pillow also, þat þe[y] be saaff set up the head-  
 vp stad, sheet and pillow,
- the vrnelle & basoñ also that they away be had. remove the urinal  
 and basin,  
 [Fol. 185.]  
 Se the carpettis about þe bed be forth spred & lay carpets round  
 the bed, and with  
 laid,
- 928 wyndowes & cuppeborde with carpettis & others dress the  
 cosshyns splayd ; windows and  
 cupboard,  
 Se þer be a good fyre in þe chambur conveyed, have a fire laid.  
 with wood & fuelle redy þe fuyre to bete & aide.
- S**e þe privehouse for esement<sup>2</sup> be fayre, soote, & Keep the Privy  
 clene, sweet and clean,
- 932 & þat þe bordes þer vppoñ / be keuered withe cover the boards  
 clothe feyre & grene, with green cloth.

<sup>1</sup> Henry VII. had a fustian and sheet under his feather bed, over the bed a sheet, then 'the over fustian above,' and then 'a pane of ermines' like an eider-down quilt. 'A head sheete of raynes' and another of ermines were over the pillows. After the ceremony of making the bed, all the esquires, ushers, and others present, had bread, ale, and wine, outside the chamber, 'and soe to drinke altogether.' *II. Ord.* p. 122.

<sup>2</sup> A siege house, *sedes excrementorum*. A draught or priuie, *latrina*. Withals.

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.

& þe hoole / hym self, looke þer no borde be sene,  
þeroñ a feire quoschyñ / þe ordoure no mañ to  
tene

looke þer be blanket / cotyñ / or lynyñ to wipe  
þe neþur ende<sup>1</sup>;

936 and euer when he clepithe, wayte redy & entende,  
basoun and ewere, & oñ your shuldur a towelle,  
my frende<sup>2</sup>;

In þis wise worship shalle ye wyñ / where þat  
euer ye wende

### The Warderobe.<sup>3</sup>

In the Wardrobe  
take care to keep  
the clothes well,  
and brush 'em

940 **I**N þe warderobe ye must mucche entende  
besily  
the robes to kepe well / & also to brusche  
þem clenly;

with a soft brush

with the ende of a soft brusche ye brusche þem  
clenly,  
and yet ouer moche bruschyngre werethe cloth  
lyghtly.

at least once a  
week,

944 lett neuer wollyñ cloth ne furre passe a seuenyght  
to be vnbrossheñ & shakyñ / tend þerto aright,  
for moughtes be redy euer in þem to gendur & a-  
lyzt;

for fear of moths.

Look after your  
Drapery and  
Skinnery.

þerfore to drapery / & skynnery euer haue ye a  
sight.

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> See the 'Warderobe,' p. 37, and the 'office of Warderobe of Robes,' in *H. Ord.* p. 39.

- youre souerayn aftir mete / his stomak to digest  
 948 yef he wille take a slepe / hym self þere for to  
 rest,  
 looke bothe kercheff & combe / þat ye haue þere  
 prest,  
 bothe pillow & hedshete / for hyñ þe[y] must be  
 drest ;
- yet be ye nott ferre hym fro, take tent what y say,  
 952 For moche slepe is not medecynable in myddis of  
 þe day.  
 wayte þat ye haue watur to wasche / & towelle  
 alle way  
 aftur slepe and sege / honeste will not hit denay.
- W**hañ youre souerayne hath supped / & to  
 chambur takithe his gate,
- 956 þañ sprede forthe youre fote shete / like as y lered  
 yow late ;  
 thañ 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,
- 960 Set hyñ oñ his fote shete <sup>1</sup> / made redy as y yow  
 told ;  
 his shoñ, sokkis, & hosityñ / to draw of be ye bolde ;  
 þe hosityñ oñ youre shuldyr cast / oñ vppoñ your  
 arme ye hold ;  
 youre souereynes hed ye kembe / but furst ye  
 knele to ground ;
- 964 þe kercheff and cappe oñ his hed / hit wolde be  
 warmly wounde ;

<sup>1</sup> þo lorde schalle shyft hys gowne at nyzt,  
 Syttand on foteshete tyl he be dyzt.

9. Have the bed,  
and headsheet,  
&c. ready.
- his bed / y-spred / þe shete for þe hed / þe  
pelow prest þat stounde,  
þat wheñ youre souerayñ to bed shall go / to  
slepe þere saaf & sounde,
10. Draw the  
curtains,  
11. Set the night-  
light, 968
- The curteyns let draw þeñ þe bed round about ;  
se his mortar<sup>1</sup> with wax or perchere<sup>2</sup> þat it go not  
owt ;
12. Drive out  
dogs and cats,
- dryve out dogge and catte, or els gene þeñ a  
clovt ;
13. Bow to your  
lord,
- Of youre souerayne take no leue<sup>3</sup> ; / but low to  
hyñ alowt.
14. Keep the  
night-stool and  
urinal ready for  
whenever he calls,  
972
- looke þat ye haue þe basoñ for chambur & also  
þe vrnalle  
redy at alle howres wheñ he wille clepe or calle :  
his nede performed, þe same receue agayñ ye  
shalle,  
& þus may ye haue a thank / & reward wheñ þat  
euer hit falle.
- and take it baek  
when done with.

*How to prepare  
a Bath.*

### A bathe or stewe so called.

- 3eff youre souerayne wille to þe bathe, his  
body to wasche elene,
- Hang round the  
roof, sheets 976
- hang shetis round about þe roof; do thus as y  
meene ;
- every shete full of flowres & herbis soote & grene,  
and looke ye haue sponges .v. or .vj. þeroñ to  
sytte or lene :
- full of sweet  
herbs,  
have five or six  
sponges to sit or  
lean on,

<sup>1</sup> 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.

<sup>2</sup> Perchers, the Paris-Candles formerly us'd in England; also the bigger sort of Candles, especially of Wax, which were commonly set upon the Altars. Phil.

<sup>3</sup> The Boke of Curtasye (l. 519-20) lets the (chief) usher who puts the lord to bed, go his way, and says

3omou vssher be-fore þe dore  
Iu vtter chamber lies on þe flore.

- looke þer be a gret sponge, þer-oñ youre souer- and one great  
ayne to sytt ; sponge to sit on
- 980 þeroñ á shete, & so he may bathe hyñ þere a with a sheet over  
fytte ;
- vndir his feete also a sponge, ziff þer be any to and a sponge  
putt ; under his feet.
- and alwey be sure of þe dur, & se þat he be shutt. Mind the door's  
shut.
- A basyñ full in youre hand of herbis hote & With a basinful of  
fresche, hot herbs,
- 984 & with a soft sponge in hand, his body þat ye wash him with a  
wasche ; soft sponge,
- Rynse hyñ with rose watur warme & feire throw rose-water  
vppoñ hym flasche, on him ;
- þeñ lett hyñ go to bed / but looke it be soote & let him go to bed.  
nesche ;
- but furst sett oñ his sokkis, his slyppers oñ his Put his socks  
feete, and slippers on,
- 988 þat he may go feyre to þe fyre, þere to take his stand him on his  
fote shete, footsheet,
- þañ withe a clene clothe / to wype away all wete ; wipe him dry,  
thañ brynge hyñ to his bed, his bales there to take him to bed  
bete." to cure his  
troubles.

### The makynge of a bathe medicinable.<sup>1</sup>

To make a  
Medicinal Bath.

“ Holy hokke / & yardehok<sup>2</sup> / peritory<sup>3</sup> / and  
þe brown fenelle,<sup>4</sup>

[Fol. 186.]  
Boil together  
hollyhock

<sup>1</sup> See note at end. Mr Gillett, of the Vicarage, Runham, Filby, Norwich, sends me these notes on the herbs for this Bathe Medicinable:—“<sup>2</sup> 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*.—<sup>3</sup> PARITORY is Pellitory of the wall, *parietaria*. Wall pellitory abounds in nitrate of potass. There are two other pellitories: ‘P. of Spain’—this is *Pyrethrum*, which the Spanish corrupted into *pelitre*, and we corrupted *pelitre* into pellitory. The other, bastard-pellitory, is *Achillea Ptarmica*.—<sup>4</sup> BROWN FENNELLE = probably *Peucedanum officinale*, or Moss fennel, a dangerous plant ;

centaury.

992 walle wort<sup>5</sup> / herbe Iohn<sup>6</sup> / Sentory<sup>7</sup> / rybbe-  
wort<sup>8</sup> / & camamelle,

herb-benet.

hey hove<sup>9</sup> / heyriff<sup>10</sup> / herbe benet<sup>11</sup> / brese-  
wort<sup>12</sup> / & smallache,<sup>13</sup>

certainly not *Anethum Graveolens*, which is always dill, dyle, dile, &c.—<sup>5</sup>RYBBEWORT, *Plantago lanceolata*, mucilaginous.—<sup>9</sup>HEYHOVE = *Glechoma hederacea*, bitter and aromatic, abounding in a principle like camphor.—<sup>10</sup>HEYRIFF = harif = *Galium Aparine*, and allied species. They were formerly considered good for scorbutic diseases, when applied externally. Lately, in France, they have been administered internally against epilepsy.—<sup>12</sup>BRESEWORT; if = brisewort or bruisewort, it would be *Sambucus Ebulus*, but this seems most unlikely.—BROKE LEMPK = brooklime. *Veronica Beccabunga*, formerly considered as an anti-scorbutic applied externally. It is very inert. If a person fed on it, it might do some good, i.e. about a quarter of the good that the same quantity of water-ress would do.—BILGRES, probably = henbane, *hyoscyamus niger*. Compare Dutch [Du. *Bilsen*, Hexham,] and German *Bilse*. *Bil* = byle = boil, modern. It was formerly applied externally, with marsh-mallow and other mucilaginous and emollient plants, to ulcers, boils, &c. It might do great good if the tumours were unbroken, but is awfully dangerous. So is *Peucedanum officinale*. My Latin names are those of Smith: *English Flora*. Babington has re-named them, and Bentham again altered them. I like my mumpsimus better than their sumpsimus.”

<sup>2</sup> The common Mallowe, or the tawle wilde Mallow, and the common Hoekes' of Lyte's Dodoens, 1578, p. 581, *Malua sylvestris*, as distinguished from the *Malua sativa*, or “*Rosa ultramarina*, that is to say, the Beyondsea Rose, in Frenche, *Maulue de iardin* or *cultiuée* . . in English, Holyhoekes, and great tame Mallow, or great Mallowes of the Garden.” The “Dwarffe Mallowe . . is called *Malua sylvestris pumila*.”

<sup>3</sup> Peritory, *parietaria*, *vrscolaris*, vel *asterieum*. Withals.

<sup>4</sup> The sweet Fennel, *Aethum Graveolens*, formerly much used in medicine (Thomson). The gigantic fennel is (*Ferula*) *Assafetida*.

<sup>5</sup> *Sambucus ebulus*, Danewort. See Mr Gillett's note for Book of Quintessence in Hampole's Treatises. Fr. *hieble*, Wallwort, dwarfe Elderne, Danewort. Cotgr.

<sup>6</sup> Erbe Iōn', or Seynt Ionys worte. *Perforata*, *fuga demonum*, *ypericon*. P. Parv.

<sup>7</sup> Centaury.

<sup>8</sup> Ribwort, *arnoglossa*. Ribwoort or ribgrasse, *plantago*. Withals. *Plantain petit*. Ribwort, Ribwort Plantaine. Dogs-rib, Lambes-tongue. Cotgrave. *Plantago lanceolata*, A.S. *ribbe*.

<sup>10</sup> Haylife, an herbe. Palsgr. *Galium aparine*, A.S. *hegerifon 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<sup>1</sup> / Scabiose<sup>2</sup> / Bilgres / wildflax / scabious,  
 is good for ache ;
- wethy leves / grene otes / boyled in fere fulle soft, withy leaves ;
- 996 Cast peñ hote in to a vesselle / & sett youre throw them hot  
 soverayñ alloft, into a vessel, set
- and suffire pat hete a while as hoot as he may a-bide ; your lord on it ;  
 se pat place be couered welle ouer / & close oñ let him bear it as  
 hot as he can,  
 euery side ;
- and what disese ye be vexed with, grevaunce and whatever  
 ouper peyn, disease he has
- 1000 pis medicyne shall make yow hoole surely, as will certainly be  
 men seyñ." cured,  
 as men say.

The office of ussher & marshalle.<sup>3</sup>  
<sup>4</sup>my lorde, my master, of lilleshulle abbot<sup>4</sup>

*The Duties of an  
 Usher and  
 Marshal.*

**T**he office of a connyng vschere or mar-  
 shallle with-owt fable

the devil hath carnal commerce."

<sup>11</sup> *Herba Benedicta*. Avens.

<sup>12</sup> *Herbe a foulon*. Fullers hearbe, Sopewort, Mocke-gillouers,  
 Bruisewort. Cotgrave. "AS. 1. *brysewyrt*, pimperl, *anagallis*.  
*Anagallis*, brisewort." Gl. Rawlinson, c. 506, Gl. Harl. 3388.  
 Leechdoms, vol. 1, p. 374. 2. *Bellis perennis*, MS. Laud. 553, fol.  
 9. Plainly for Hembriswyrt, daisy, AS. *dæges eage*. "Consolida  
 minor. Daysie is an herbe pat sum men callet hembrisworthe oper  
 bonewort." Gl. Douce, 290. Cockayne. *Leechdoms*, v. 2, Glossary.

<sup>13</sup> *Persil de marais*. Smallage ; or, wild water Parseley. Cot.

<sup>1</sup> Brokelyme *fabaria*. Withals. *Veronica Becabungua*, Water-  
 Speedwell. "Hleomoc, Hleomoc, brooklime (where lime is the Saxon  
 name (*Hleomoc*) in decay), *Veronica becabungua*, with *V. anagallis* . .  
 "It waxeth in brooks" . . Both sorts *Lemmike*, Dansk. They were  
 the greater and the less "brokelemke," Gl. Bodley, 536. "Fabaria  
 domestica lemke." Gl. Rawl. c. 607. . . Islandic *Lemiki*. Cockayne.  
 Gloss. to *Leechdoms*, v. 2. It is prescribed, with the two cent-  
 auries, for suppressed menses, and with *pulegium*, to bring a dead  
 child away, &c. *ib.* p. 331.

<sup>2</sup> 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.

<sup>3</sup> See the duties and allowances of 'The Gentylnen Usshers of  
 Chaumbre .IIII. of Edw. IV., in *H. Ord.* p. 37 ; and the duties of  
 Henry VIII's Knight Marshal, *ib.* p. 150.

<sup>44</sup> This line is in a later hand.'

He must know  
the rank and pre-  
cedence of all  
people.

must know alle estates of the church goodly &  
greable,  
1004 and þe excellent estate of a kynge *with* his blode  
honorable :  
hit is a notable nurture / *connynge*, curyouse,  
and commendable.

- I. 1. The Pope.  
2. Emperor.  
3. King.

**T**he pope hath no peere ;  
{ Emperowre is nex hym *euery* where ;  
Kynge corespondent ; þus nurture shalle yow  
lere.  
1008 highe Cardynelle, þe dignyte dothe requere ;  
Kyngis soñe, prynce ye hym *Calle* ;  
Archebisshoppe is to hym *peregalle*.  
Duke of þe blode royalle,  
1012 bishoppe / Marques / & erle / coequalle.

- III. 1. Viscount.  
2. Mitred abbot.

3. Three Chief  
Justices.  
4. Mayor of  
London.  
IV. (The Knight's  
rank.)

The estate  
off a

{ **V**ycount / legate / baroune / suffrigañ / abbot  
*with* mytur feyre,  
barovñ of þeschekere / iij. þe cheff Iustice; / of  
london þe meyre ;  
Pryoure Cathedrale, mytur abbot *with*out /  
a knyght bachillere  
1016 Prioure / deane / archedekoñ / a knyght / þe  
body Esquyere,

1. Cathedral  
Prior, Knight  
Bachelor.  
2. Dean, Arch-  
deacon.  
3. Master of the  
Rolls.  
4. Puisné Judge.  
5. Clerk of the  
Crown.

Mastir of the rolles / riȝt þus rykeñ y,  
Vndir Iustice may sitte hym by :  
Clerke of the crowne / & theschekere *Con-*  
*venyently*

6. Mayor of  
Calais.

1020

{ Meyre of Calice ye may *preferre* plesauntly.

- (Fol. 186 b.)  
7. Doctor of  
Divinity.  
8. Prothonotary.  
9. Pope's Legate.

{ Provinciale, & doctur diuyne,  
Prothonotur, *aperfli* to-gedur þey may dyne.  
**Þ**e popes legate or collectoure, to-gedur ye  
assigne,

- Thestate  
 of a
- Doctur of bothe lawes, beyng in science digne. V. (The Squire's rank.)
- 1028 **H**ym þat hath byñ meyre / & a londynere,  
 Sargeaunt of lawe / he may *with* hym com-  
 pere ;  
 The mastirs of the Chauncery *with* comford &  
 chere,  
 þe worshipfulle prechoure of pardoun in þat  
 place to appere.
- 1032 The clerkes of connyng that hañ taken degre,  
 And alle othur ordurs of chastite chosyn, & also  
 of pouerte,  
 alle parsons & vicarics þat ar of dignyte,  
 parische prestes keypyng cure, vn-to þem loke ye  
 se.
- 1036 For þe baliffes of a Cite purvey ye must a space,  
 A yemañ 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 ;
- 1040 Worshipfulle merchaundes and riche artyficeris,  
 Gentilmeñ welle nurtured & of good maneris,  
*With* gentilwommen / and namely lordes nur-  
 rieris,  
 alle these may sit at a table of good squyeris.
- L**o, soñ, y haue shewid the aftur my symple  
 wytte  
 euery state aftir þeire degre, to þy knowlehc y  
 shalle *commytte*,  
 and how þey shalle be *serued*, y shalle shew the  
 zett,  
 1044 in what place aftur þeire dignyte how þey owght  
 to sytte :
1. Doctor of  
 Laws.  
 2. Ex-Mayor of  
 London.  
 3. Serjeant of  
 Law.  
 4. Masters of  
 Chancery.  
 5. Preacher.  
 6. Masters of  
 Arts.  
 7. Other  
 Religious.  
 8. Parsons and  
 Vicars.  
 9. Parish Priests.  
 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.  
 I have now told  
 you the rank of  
 every class,  
 and now I'll tell  
 you  
 how they may be  
 grouped at table.

I. Pope, King,  
Prince,  
Archbishop  
and Duke.

Wysstate  
of a

{ Pope, Emperowre / kyngre or cardynalle,  
Prynce *with* goldyñ rodde Royalle,  
Archebischope / vsyng to were þe palle,  
Duke / alle þese of dygnyte owzt not kepe þe  
halle.

II. Bishop, Mar-  
quis, Viscount,  
Earl.

Bisshoppes, *Merques*, vicount, Erle goodly,  
May sytte at .ij. messeȝ yf þey be lovyngely.  
þe meyre of london, & a baron, an abbot myterly,  
1052 the iij. chef Iusticeȝ, þe spekere of þe parlement,  
*propurly*

may sit together,  
two or three at a  
mess.

1056

alle these Estates ar gret and honorable,  
þey may sitte in Chambur or halle at a table,  
.ij. or els iij. at a messe / ȝeff þey be greable :  
þus may ye in youre office to eury mañ be  
plesable.

IV. The other  
ranks (three or  
four to a mess)

equal to a  
Knight,  
namely,

unmitred Abbot,

Dean, Master of  
the Rolls,

[Fol. 187.]  
under Judges,

Doctor of  
Divinity.

Prothonotary,

Mayor of Calais.

1060

Of alle *oper* estates to a messe / iij. or iiij. þus  
may ye sure,  
And of alle estatis þat ar egalle *with* a knyght /  
digne & demure,  
Off abbot & prioure sauncȝ mytur, of convent  
þey hañ cure ;  
Deane / Archedecoñ, mastur of þe rolles, aftur  
yours plesure,  
Alle the vndirIusticeȝ and barounes of þe kynges  
Eschekiere,  
a provincialle / a doctoure devine / or boþe  
lawes, þus yow lere,  
A prothonotur aperfli, or þe popis collectoure, if  
he be there,  
1064 Also þe meyre of þe stapulle / In like purpose  
þer may appere.  
Of alle *oper* estates to a messe ye may sette  
fourre / & fourre,  
as suche persones as ar peregalle to a squyere of  
honoure :

V. Other ranks  
equal to a Squire,  
four to a mess.

- Sargeaundes of lawe / & hyñ þat hath byñ meyre  
of london aforne, Serjeants of Law,  
ex-Mayor of  
London,
- 1068 and þe mastys of þe chauncery, þey may not be  
forborne. Masters of  
Chancery,
- Alle prechers / residencers / and persones þat  
ar greable, Preachers and  
Parsons,
- Apprentise of lawe In courtis pletable, Apprentices of  
Law,
- Marchaundes & Frankloñz, worshipfulle &  
honorable, Merchants and  
Franklins.
- 1072 þey may be set semely at a squyers table.
- These worthy<sup>1</sup> Estates a-foreseid / high of re-  
nowne,
- Vche Estate syngulerly in halle shalle sit a-  
downe, Each estate or  
rank shall sit at
- that none of hem se othure / at mete tyme in  
feld nor in towne, meat by itself,  
not seeing  
another.
- 1076 but vche of þem self in Chambur or in pavil-  
owne.
- Y**eff þe bischoppe of þe provynce of Caunturbury  
be in þe presence of the archebischoppe of yorke  
reuerently, The Bishop of  
Canterbury shall  
be served apart  
from the Arch-  
bishop of York,
- þeire service shalle be kouered / vche bischoppe  
syngulerly,
- 1080 and in þe presence of þe metropolytane none  
oper sicurly. and the Metro-  
politan alone.
- yeff bischopps of yorke provynce be fortune be  
syttyng The Bishop of  
York
- In þe presence of þe primate of Englonð þañ  
beynge, must not eat  
before the  
Primate of  
England.
- þey must be couered in alle þeyre seruyng,
- 1084 and not in presence of þe bischoppe of yorke  
þere apperyng.
- N**ow, soñ, y perceue þat for dyuerse cawses / Sometimes  
as welle as for ignoraunce,
- a merchalle is put oft tymes in gret comberaunce a Marshal is  
<sup>1</sup> royalle is written over worthy.

- puzzled by Lords  
of royal blood  
being poor, and  
others not royal  
being rich;
- 1088 For som lordes þat ar of blod royalle / & litelle  
of lyvelode *per* chaunce,  
and some of gret lyvelode / & no blode royalle  
to avaunce;
- also by a Lady of  
royal blood marry-  
ing a knyght,  
and *vice versa*.
- And som knyght is weddid / to a lady of royalle  
blode,  
and a poore lady to blod ryalle, manfulle &  
myghty of mode :
- The Lady of  
royal blood shall  
keep her rank ;  
the Lady of low  
blood shall take  
her husband's  
rank.
- 1092 þe lady of blod royalle shalle kepe þe state / þat  
she afore in stode,  
the lady of low blode & degre / kepe her lordis  
estate, y make hit good.
- Property is not so  
worthy as royal  
blood,  
so the latter  
prevails over the  
former,
- The substauce of lyvelode is not so digne / as  
is blode royalle,  
*þerfore* blode royalle opteyneth þe souereynthe in  
chambur & in halle,
- for royal blood  
may become King.
- For blode royalle somtyme tizt to be kynge in  
palle ;  
1096 of þe whiche matere y meve no more : let god  
*gouerne alle* !
- The parents of a  
Pope or Cardinal
- T**here as pope or cardynalle in þeire estate  
beynge,  
þat hañ fadur & modur by theire dayes lyvynge,  
þeire fadur or modir ne may in any wise be *pre-*  
*sumynge*
- must not presume
- to equality with  
their son,
- 1100 to be egalle *with* theire soñ standynge ne sit-  
tynge :
- and must not  
want to sit by  
him,
- Therefore fadir ne moder / þey owe not to desire  
to sytte or stond by þeyre son / his state wille  
hit not require,
- but in a separate  
room.
- but by þem self / a chambur assigned for them  
sure,
- [Fol. 137 b.] 1104 Vn-to whom vche office ought gladly to do  
plesure.
- A Marshal must  
look to the rank  
of every estate,
- To the birthe of vche estate a *marshalle* must se,  
and þeñ next of his lyne / for þeyre dignyte ;



- þen folowyngē, to officers afttere þeire degre,  
 1108 As chauncelere, Steward / Chamburleyñ /  
 tresorere if he be :
- More ouer take hede he must / to aliene / com- and do honour  
 mers straungeres, to foreign visitors  
 and to straungers of þis land, resi[d]ent dwell- and residents.  
 eres,  
 and exalte þem to honoure / if þe be of honest  
 maneres ;
- 1112 þeñ alle oþer aftur þeire degre / like as cace  
 requeres.
- In a manerable mershalle þe connyngē is moost A well-trained  
 commendable Marshal  
 to haue a fore sight to straungers, to sett þem at should think  
 þe table ; beforehand where  
 For if þey haue gentille chere / & gydyngē to place strangers  
 manerable, at the table.
- 1116 þe mershalle doth his souereyñ honoure / & he  
 þe more lawdable.
- ¶ 3eff þow be a mershalle to any lord of þis land, If the King sends  
 yff þe kyngē send to þy souereyñ eny his seruand any messenger to  
 by sand, your Lord
- |            |                         |                   |   |                      |  |
|------------|-------------------------|-------------------|---|----------------------|--|
| If he be a | }                       | knyght            | } | barouñ honorand      | receive him one<br>degree higher<br>than his rank. |
|            |                         | Squyere           |   | knyght with hand     |  |
|            |                         | yomañ of þe crown |   | Squyere              |  |
|            |                         | grome             |   | yemañ in manere      |  |
|            |                         | page              |   | grome goodly in fere |  |
| Childe     | grome gentille lernere. |                   |   |                      |  |
- 1125 ¶ hit rebuketh not a knyght / þe knyges grome to The King's groom  
 sytte at his table, may dine with a  
 no more hit dothe a mershalle of maners plesable ; Knight or  
 and so from þe hiest degre / to þe lowest honor- Marshal,  
 able,
- 1128 if þe mershalle haue a sight þerto, he is com-  
 mendable.

A Marshal must also understand the rank of County and Borough Officers,

¶ Wisdom wolle a *mershalle* manerably þat he vndirstand

alle þe worshipfulle officers of the comunialte of þis land,

of Shires / Citees / borowes ; like as þey ar rulant,

1132 þey must be sett aftur þeire astate dewe in degre as þey stand.

¶ hit belongethe to a *mershalle* to haue a fore sight of alle estatis of þis land in euery place pight,

For þestate of a knyght of blode, lyvelode, & myght,

[Fol. 188.]  
and that a Knight of blood and property is above

a poor Knight.

1136 is not *peregalle* to a symple & a pouuere knyght.

the Mayor of London above the Mayor of Queenborough,

¶ Also þe meyre of london, notable of dignyte, and of queneborow<sup>1</sup> þe meire, no þynge like in degre,

at one messe þey owght in no wise to sitt ne be ;

1140 hit no þynge besemethe / þefore to suche semble ye se /

the Abbot of Westminster above the poor Abbot of Tintern, [Fol. 188 a.]

¶ Also þe abbote of Westmynstere, þe hiest of þis lande /

The abbot of tynterne<sup>2</sup> þe poorest, y vndirstande, þey ar hoþe abbotes of name, & not lyke of fame to fande ;

<sup>1</sup> Queenborough, an ancient, but poor town of Kent, in the Isle of Sheppey, situated at the mouth of the river Medway. The chief employment of the inhabitants is oyster-dredging. *Walker's Gazetteer*, by *Kershaw*, 1801.

<sup>2</sup> The Annual Receipts of the Monastery "de Tintern in Marchia Wallie," are stated in the *Valor Ecel.* vol. iv. p. 370-1, and the result is

	£	s.	d.
Summa totalis clare valoris dec' predict'	cclviij	v	x ob'
Decima inde	xxv	xvj	vj ob' q'

Those of the Monasterium Sancti Petri Westm. are given at v. 1, p. 410-24, and their net amount stated to be £4470 0 2d.

	£	s.	d.
Et remanent clare	m <sup>l</sup> xlviij <sup>l</sup> xlxx	—	ij q'
Decima inde	iiij <sup>l</sup> xlviij	—	— q'

1144 3et Tynterne *with* Westmynster shalle nowþer  
sitte ne stande.

¶ Also þe Pryoure of Caunturbury,<sup>1</sup> a cheff churche the Prior of  
of dignyte, Canterbury

And þe prioure of Dudley,<sup>2</sup> no þynge so digne above the Prior of  
as he :— Dudley,

3et may not þe prioure of dudley, symple of degre,

1148 Sitte *with* þe prioure of Caunturbury : þer is  
why, a dyuersite.

¶ And remembre euermore / añ rule þer is  
generalle :

A prioure þat is a prelate of any churche Cathed- the Prior who is  
dralle, Prelate of a  
above abbot or prioure *with-in* the diocise sitte Cathedral Church  
he shalle, above any Abbot  
or Prior of his  
diocese,

1152 In churche / in chapelle / in chambur / & in  
halle.

¶ Right so reuerend docturs, degre of xij. yere, þem a Doctor of 12  
ye must assigne years' standing

to sitte aboute hym / þat commensed hath but .ix. above one of 9  
and þaugh þe yonger may larger spend gold red (though the latter  
& fyne, be the richer).

1156 3et shalle þe eldur sitte aboute / wheþur he  
drynke or dyne.

¶ like wise the aldremen, 3ef þey be eny where, the old Aldermen

<sup>1</sup> The clear revenue of the Deanery of Canterbury (Decan' Can-  
tuar') is returned in Valor Ecl. v. 1, p. 27—32, at £163 0 21d.

	£	s.	d.
Rem'	clxiiij	—	xxi
Decima pars inde	xvj	vj	ij

while that of Prioratus de Dudley is only

	£	s.	d.
Summa de claro	xxxiiij	—	xvj
Decima pars inde	iiij	viiij	j ob'q'

Valor Ecclesiasticus, v. 3, p. 104-5.

<sup>2</sup> 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.
- 1160 þe yongere shalle sitte or stande benethe þe elder riȝt þere ;  
 and of euery craft þe mastir aftur rule & manere,  
 and þeñ þe eldest of þem, þat wardeñ was þe fore yere.
- ¶ Soche poyntes, with many oþer, belongethe to a mershall ;  
 þefore whensoever youre sovereyñ a feest make shall,  
 demeene what estates shalle sitte in the hall,  
 1164 þañ resoñ with youre self lest youre lord yow calle ;
- ¶ Thus may ye devise youre marshallynge, like as yow lere,  
 to þe honoure and worshippe of youre souereyn euery where ;  
 And ȝeff ye haue eny dowl / euer looke þat ye enquere,  
 If in doubt,
- 1168 Resorte euer to youre souereyne / or to þe cheff officere ;  
 ask your lord or the chief officer,
- ¶ Thus shalle ye to any state / do wronge ne preiudice,  
 to sette euery persone accordyng with-owteñ mys,  
 and thou you'll do wrong to no one,
- but set all  
 according to their birth and dignity.
- 1172 alle degrees of highe officere, & worthy as he is.  
 as aftur þe birthe / livelode / dignite / a-fore y taught yow this,
- ¶ **N**ow good soñ, y haue shewed the / & brought þe in vre,  
 to know þe Curtesie of court / & these þow may take in cure,  
 Now I have told you of
- in Pantry, Buttery, Carving, and as Sewer,  
 and Marshal,
- 1176 A sewer / or a mershalle : in þes science / y suppose ye byñ sewre,  
 In pantry / botery / or cellere / & in keryng  
 a-fore a sovereyne demewre,

- ¶ Which in my dayes y lernyd withe a prynce fulle  
royalle,  
with whom̄ vschere in chambur was y, & mer-  
shalle also in halle,  
vnto whom̄ alle þese officeres foreseid / þey euer  
entende shalle,
- 1180 Evir to fulfille my commaundement when̄ 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.<sup>1</sup>
- ¶ Thus þe diligences of dyuerse officiēz y haue  
shewed to þe allone,
- 1184 the which science may be shewed & dooñ by  
a syngeler<sup>2</sup> persone ;  
but þe dignyte of a prince requirethe vche office  
must haue ooñ  
to be rewlere in his rome / a seruaund hym̄  
waytynge oñ.
- ¶ Moore-ouer hit requirethe euerich of þem in office  
to haue perfite science,
- 1188 For dowl and drede doynge his souereyn̄ dis-  
plicence,  
hym to attende, and his gestis to plesse in place  
where þey ar presence,  
that his souereyn̄ þroughe his seruice may make  
grete congaudence.
- ¶ For a prynce to serue, ne dowl he not / and god  
be his spede !

as I learnt with a  
Royal Prince

whose Usher and  
Marshal I was.

All other officers

have to obey me.

Our office is the  
chief,

whether the Cook  
likes it or not.

[Fol. 188 b.]  
All these offices  
may be filled by  
one man,

but a Prince's  
dignity requires  
each office to  
have its officer,  
and a servant  
under him,

(all knowing  
their duties  
perfectly)

to wait on their  
Lord and please  
his guests.

Don't fear to serve  
a prince ;

<sup>1</sup> 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.

<sup>2</sup> The word in the MS. is *syngle* or *synglr* with a line through the *l*. It may be for *synguler*, *singulus*, *i. unus per se*, sunderly, vocab. in *Rel. Ant.* v. 1, p. 9, col. 1.

take good heed to your duties,  
 watch,  
 and you need not fear.

1192 Furþer þañ his office / & þer-to let hyñ take  
 good hede,  
 and his warde wayte wisely // & euermore þer-in  
 haue drede ;  
 þus doynge his dewte dewly, to dowte he shall  
 not nede.

*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

¶ **T**astyng and credence<sup>1</sup> longethe to blode &  
 birth royalle,<sup>2</sup>

1196 As pope / emperoure / Emperatrice, and Car-  
 dynalle,  
 kynge / queene / prynce / Archebischope in  
 palle,  
 Duke / Erle, and no mo / þat y to remembraunce /  
 calle.

¶ **C**redence is vsed, & tastyng, for drede of poy-  
 senynge,

1200 To alle officers y-sworne / and grete othe by  
 charyngge ;  
 þerfore vche mañ in office kepe his rome sewre,  
 closynge  
 Cloos howse / chest / & gardevyañ<sup>3</sup>, for drede  
 of congettyng.

¶ **S**teward and Chamburlyañ of a prince of  
 royalte,

1204 þey haue / knowleche of homages, seruice, and  
 fewte ;  
 so þey haue ouersight of euery office / aftur  
 þeire degre,

<sup>1</sup> *Credence* as *creance* . . . a taste or essay taken of another man's meat. Cotgrave.

<sup>2</sup> Compare *The Boke of Curtasye*, l. 495-8,  
 No mete for mon schalle sayed be  
 Bot for kynge or prynce or duke so fre ;  
 For heiirs of paraunce also y-wys  
 Mete shall be scyed.

<sup>3</sup> *Gardmanger* (Fr.) a Storehouse for meat. Blount, ed. 1681,  
*Garde-viant*, a Wallet for a Soldier to put his Victuals in.  
 Phillipps, ed. 1701.



- by wrytynge þe knowleche / & þe Credence to and of tasting,  
ouerse ;
- ¶ Therefore in makynge of his credence, it is to and they must  
drede, y sey,
- 1208 To marshalle / sewere<sup>1</sup> and kervere þey must tell the Marshal,  
allowte allwey, Sewer, and Carver  
to teche hyñ of his office / þe credence hym to how to do it.  
prey :  
þus shalle he not stond in makynge of his cre-  
dence in no fray.
- ¶ **M**oore of þis connyng y Cast not me to con- I don't propose  
treve : to write more on  
this matter.
- 1212 my tyme is not to tary, hit drawest fast to eve.  
þis tretyse þat y haue entitled, if it ye entende I tried this  
to preve, treatise  
y assayed me self in youthe with-outeñ any myself, in my  
youth,  
greve.
- 1216 while y was yonge y-noughe & lusty in dede,  
y enioyed þese maters foreseid / & to lerne y and enjoyed these  
matters,  
toke good hede ;  
but croked age hathe compelled me / & leue court but now age  
compels me to  
leave the court ;  
y must nede.  
þerfore, sone, assay thy self / & god shalle be þy so try yourself."  
spede."
- “**N**ow feire falle yow, fadur / & blessid mote “Blessing on you,  
ye be, Father, for this
- 1220 For þis comenyng / & þe connyng / þat y[e] your teaching of  
me!  
haue here shewed me !  
now dar y do seruice diligent / to dyuers of Now I shall dare  
to serve  
dignyte,  
where for scantnes of connyng y durst no mañ where before I  
was afraid.  
y-se.

<sup>1</sup> The Boke of Curtasye makes the Sewer alone assay or taste  
‘alle the mete’ (line 763—76), and the Butler the drink (line  
786).

[Fol. 189.]  
I will try, and  
shall learn by  
practice.

May God reward  
you for teaching  
me!"

"Good son, and  
all readers of this

*Boke of Nurture,*

pray for the soul  
of me, John  
Russell, (servant  
of Humphrey,  
Duke of Glou-  
cester;) 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 ex-  
perienced, whom  
I pray

to correct its  
faults.

Any such,

So perfetely sethe y hit perceue / my parte y  
wolle preue and assay;

1224 bope by practike and exercise / yet som good  
lerne y may :

and for youre gentille lernynge / y am bound  
euer to pray

that oure lorde rewarde you in blis that lasteth  
aye."

"**N**ow, good soñ, thy self *with* other þat  
shalle þe succede,

1228 whiche þus boke of nurture<sup>e</sup> shalle note / lerne,  
& ouer rede,

pray for the sowle of Iohñ Russelle, þat god  
do hym mede,

Som tyme *seruaunde with* duke vmfrey, duc<sup>1</sup> of  
Glowcetur in dede.

For þat prynce pereles prayethe / & for suche  
other mo,

1232 þe sowle of my wife / my fadur and modir also,  
vn-to Mary modyr and mayd / she fende us  
from owre foe,

and brynge vs alle to blis when we shalle hens  
goo. **AMEN."**

**G**O forthe lytelle boke, and lowly þow me  
commende

1236 vnto alle yonge gentilmeñ / þat lust to lerne or  
entende,

and specially to þem þat han exsperience, praynge  
þe[m] to amende

and correcte þat is amysse, þere as y fawte or  
offende.

¶ And if so þat any be founde / as þrouz myñ  
necligence,

<sup>1</sup> The *duc* has a red stroke through it, probably to cut it out.

- 1240 Cast þe cawse oñ my copy / rude / & bare of eloquence, put to my copy-  
ing,  
 whiche to drawe out [I] haue do my besy dili- which I haue  
done as I best  
could.  
 gence,  
 redily to reforme hit / by resoñ and bettur  
 sentence.
- ¶ As for ryme or resoñ, þe forewryter was not to The transcriber is  
not to blame ;  
 blame,
- 1244 For as he founde hit aforne hyñ, so wrote he he copied what  
was before him,  
 þe same,  
 and þaughe he or y in oure matere digres or  
 degrade,  
 blame neithur of vs / For we neuyre hit made ; and neither of us  
wrote it,
- ¶ Symple as y had insight / somewhat þe ryme y I only corrected  
the rhyme.  
 correcte ;
- 1248 blame y cowde no mañ / y haue no persone sus-  
 pecte.  
 Now, good god, graunt vs grace / oure sowles God ! grant us  
grace  
 neuer to Infecte !  
 þañ may we regne in þi regioun / eternally with to rule in Heaven  
with Thine elect !  
 thyne electe.

[Some word or words in large black letter have been cut off at the bottom of the page.]

## NOTES.

---

l. 11-12. John Russell lets off his won't-learns very easily. Willyam Bulleyn had a different treatment for them. See the extract from him on "Boxyng & Neckweede" after these *Notes*.

l. 49. See the interesting "Lord Fairfax's Orders for the Servants of his Houshold" [after the Civil Wars], in Bishop Percy's notes to the Northumberland Household Book, p. 421-4, ed. 1827.

l. 51. Chip . 'other .ij. pages . . . them oweth to chippe bredde, but not too nye the crumme.' *H. Ord.* p. 71-2. The "Chippings of Trencher-Brede" in Lord Percy's household were used "for the fedyinge of my lords houndis." *Percy H. Book*, p. 353.

l. 56. *Trencher bread*. ITEM that the *Trencher Brede* be maid of the Meale as it cummyth frome the Milne. *Percy Household Book*, p. 58.

l. 66. Cannell, a Spout, a tap, a coeke in a conduit. *Epistomium. Vue canelle, vn robinet.* Baret.

l. 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.

l. 74. *Figs*. A. Borde, *Introduction*, assigns the gathering of figs to "the Mores whych do dwel in Barbary," . . . "and christen men do by them, & they wil be diligent and wyl do al maner of seruice, but they be set most comonli to vile things; they be called slaues, thei do gader grapes and *fygges*, and with some of the *fygges* they wyl wip ther tayle, & put them in the frayle." Figs he mentions under Judæa. "Iury is called y<sup>e</sup> lande of Iude, it is a noble countre of ryches, plenty of wine & corne. . . *Fygges* and Raysions, & all other frutes." In his *Regyment*, fol. M. iii., Borde says of 'Fygges'. . . They doth stere a man to ventryous actes, for they doth auge and increase the seede of generacion. And also they doth prouoke a man to sweate: wherfore they doth ingendre lyce.'

ll. 74-95. *Chese*. 'there is iiij. sortes of Chese, which is to say, grene Chese, softe chese, harde chese, or spermyse. Grene chese is not called grene by y<sup>e</sup> reason of colour, but for y<sup>e</sup> newnes of it, for the wlay 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 Irweue [rewene, ed. 1567] chese, the whiche, if it be well ordered, doth passe all other cheses, noue excesse taken.' A. Borde, *Reg.* fol. I. i. See note ou l. 85.

l. 78, 83. The Bill-berry or *Windberry*, R. Holme, Bk. II., p. 52, col. 1 ; p. 79, col. 1 ; three Wharl Berries or Bill-Berries. . They are termed Whortle Berries or *Wind Berries*, p. 81, col. 2. § xxviii. See the prose Burlesques, *Reliq. Antiq.*, v. 1, p. 82. Why hopes thu nott for sothe that thur stode wonus a coke on Seyut Pale stepull toppe, and drewe up the strapuls of his breech. How preves thu that? Be all the .iiij. doctors of *Wynbere hylles*, that is to saye, Vertas, Gadatryme, Trumpas, and Dadylytrymsert.

l. 79. *Fruits*. These officers make provysyons in seasons of the yere accordyuge for fruytes to be had of the Kinges gardynes withoute prises ; as cherries, peares, apples, nuttes greete and smalle, for somer season ; and lenten, wardeus, quinces and other ; and also of presentes gevyn to the Kinge ; they be pourveyours of *blaunderelles*, pepyns, and of all other fruytes. *H. Ord.* p. 82.

l. 80. Mr Dawson Turner's argument that the "ad album pulverem" of the Leicester Roll, A.D. 1265, was white sugar pounded (Pref. to Household Expenses, ed. 1841, p. li.), proves only that the *xiiij lib. Zucari* there mentioned, were not bought for making *White powder* only.

ll. 81-93. *Crayme*. 'Rawe crayme undecocted, eaten with strawberycs, or hurttes, is a rurall mannes banket. I haue knowen such bankettes hath put men in iebardye of theyr lyues.' A. Borde, *Regyment*, fol. I. ij.

l. 82, l. 93. Juuket. The auncieut manner of grateful suitors, who, hauing prevailed, were woont to present the Judges, or the Reporters, of their causes, with Comfets or other *Jonkets*. Cotgrave, w. *espice*.

l. 85. Cheese. Whan stone pottes be broken, what is better to glew them againe or make them fast ; nothing like the Symunt made of Cheese ; know therfore it will quickly build a stoue in a drie body, which is ful of choler adust. And here in Englande be diuers kiudes of Cheeses, as Suff. Essex, Banburie .&c. according to their places & feeding of their cattel, time of ye yere, layre of their Kine, clenliness of their Dayres, quantitie of their Butter ; for the more Butter, the worse Cheese. *Bullein*, fol. lxxxv.

l. 89. *Butter*. A. Borde, *Introduction*, makes the *Flemynge* say,  
Buttermouth Flemynge, men doth me call.  
Butter is good meate, it doth relent the gall.

l. 94. *Posset* is hot Milk poured ou Ale or Sack, having Sugar, grated Bisket, Eggs, with other ingredients boiled in it, which goes all to a Curd. R. Holme.

l. 94. *Poset* ale is made with hote mylke and colde ale ; it is a temperate drynke. A. Borde, *Reg.* G. iij.

l. 98. *Trencher*. The College servant 'Serape Trencher,' R. Holme, Bk. III., Chap. iv., p. 099 [199], notes the change of material from bread to wood.

l. 105. Hot wines & sweet or confectioned with spices, or very strong Ale or Beere, is not good at meales, for thereby the meat is rather corrupted then digested, and they make *hot and stinking vapours* to ascend vp to the braines. Sir Jn. Harrington. *Pres. of Health*, 1624, p. 23.

l. 109. Reboyle. 'If any wyne be corrupted, *reboyled*, or unwholsome for manys body, then by the controller it to be shewed at the counting bourde, so that by assent all suche pypes or vesselles defectife be dampned and cast uppon the losses of the seyd chiefe Butler.' *H. Ord.* p. 73.

l. 109. Lete, leek. 'Purveyours of Wyne . . . to ride and oversee the places there as the Kinges wyne be lodged, that it be safely kept from peril of *leeking* and breaking of vessels, or lacke of hoopinge or other couperage, and all other crafte for the rackinge, coynyuge, rebatinge, and other salvations of wyne, &c.' *H. Ord.* p. 74.

SWETE WYNES, p. 8, l. 118-20.\*

a. Generally:

Halliwell gives under *Piment* the following list of wines from MS. Rawlinson. C. 86.

*Malvasyes, Tires, and Rumneys,*  
 With *Caperikis, Campletes* †, and *Osueys,*  
*Vernuge, Cule, and Raspays* also,  
 Whippet and Pyngmedo, that that ben lawyers therto;  
 And I will have also wyne de Ryne,  
 With new maid *Clarye*, that is good and fyne,  
*Muscadell, Terantyne, and Bastard,*  
 With *Ypocras* and *Pymment* comyng afterwarde.

MS. Rawl. C. 86.

And under *Malvesyne* this:

Ye shall have Spayneche wyne and Gascoyne,  
*Rose coloure, whyt, claret, rampyon,*  
*Tyre, capryck, and malvesyne,*  
 Sak, *raspyce, alycaunt, rumney,*  
*Greke, ipocrase, new made clary,*  
 Snelche as ye never had.

Interlude of the Four Elements (no date).

Of the wine drnk 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 nnumber of costlie dishes, so these forget not to vse the like excesse in wine, in so much as there is no kind to be had (neither anie where more store of all sorts than in England, although we have none growing with us, but yearlie to the proportion of 20,000 or 30,000 tun and vpwards, notwithstanding the dailie restrinets of the same brought over vnto vs) wherof at great meetings there is not some store to be had. Neither do I meane this of small wines onlie, as *Claret, White, Red, French,*

\* See *Maison Rustique* or *The Country Farme*, p. 630-1, as to the qualities of Sweet Wines.

† See *Campolet* in "The Boke of Keruyng."



&c., which amount to about fiftie-six sorts, according to the number of regions from whence they come: but also of the thirtie kiuds of Italian, Grecian, Spanish, Canarian, &c., whereof *Vernage*, *Cate*, *pument*, *Raspis*, *Muscadell*, *Romnie*, *Bastard*, *Tire*, *Oseie*, *Caprike*, *Clarie*, and *Malmesie*, are not least of all accompted of, bicause of their strength and valure. For as I haue said in meat, so the stronger the wine is, the more it is desired, by means wherof in old time, the best was called *Theologicum*, because it was had from the cleargie and religious meu, vnto whose houses manie of the laitie would often send for bottels filled with the same, being sure that they would neither driuke nor be serued of the worst, or such as was anie waies mingled or brued by the vintener: naie the merchant would haue thought that his soule should haue gone streight-waie to the diuell, if he should haue serued them with other than the best."

On Wine, see also Royal Rolls, B.M. 14 B. xix.

β. Specially: The following extracts are from Henderson's *History of Ancient and Modern Wines*, 1824, except where otherwise stated:—

1. *Vernage* was a red wine, of a bright colour, and a sweetish and somewhat rough flavour, which was grown in Tuscany and other parts of Italy, and derived its name from the thick-skinned grape, *vernaccia* (corresponding with the *vinaciola* of the ancients), that was used in the preparation of it (See Bacci. Nat. Viuor. Hist., p. 20, 62). It is highly praised by Redi.\*

2. *Vernagelle* is not mentioned by Henderson. The name shows it to have been a variety of *Vernage*.

3. l. 118. *Cute*. "As for the *cuil* 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 *cuil*, 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 *cuil* which is made thereof hath a speciall power and virtue against the Hæmorrhoids alone, of all other serpents," p. 148. "Of new pressed wine is made the wine called *Cute*, in Latin, *Sapa*; and it is by boiling the new pressed wine so long, as till that there remaine but one of three parts. Of new pressed wine is also made another *Cute*, called of the Latines *Defrutum*, and this is by boiling of the new wine onely so long, as till the halfe part be consumed, and the rest become of the thicknesse of honey." *Maison Rustique*, p. 622. 'Cute. A.S. *Cæren*, L. *carenum*, wine boiled down one-third, and sweetened.' Ceckayne, Gloss. to Leechdoms.

4. *Pymment*. 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 Tuscany was always of a white or golden colour. *Henderson*, p. 396.

— † See the recipe for making *Piment* in Halliwell's Dictionary, s. v.

originally prepared by the *pigmentarii* or apothecaries; and they were used much in the same manner as the *liqueurs* of modern times. *Head.* p. 283.

The varieties of Piment most frequently mentioned are the

*Hippocras* & *Clarry*. The former was made with either white or red wine, in which different aromatic ingredients were infused; and took its name from the particular sort of bag, termed Hippocrates's Sleeve, through which it was strained. *Clarry*, on the other hand, which (with wine of *Osey*) we have seen noticed in the Act 5 Richard II. (St. 1, c. 4, *vin douce, ou clarre*), was a claret or mixed wine, mingled with honey, and seasoned in much the same way, as may be inferred from an order of the 36th of Henry III. respecting the delivery of two casks of white wine and one of red, to make *Clarry* and other liquors for the king's table at York (duo dolia albi vini et garhiofilacum et unum dolium rubri vini ad *claretum* faciendum). *Henderson*, p. 284. *Hippocras*, vinum Aromaticum. Withals. "Artificiall stuffe, as *ypocras* & wormewood wine." *Harrison, Descr. Brit.*, p. 167. col. 2, ed. 1586.

*Raspice*. "Vin Rapé," says *Henderson*, p. 286, note *y*. "a rough sweetish red wine, so called from its being made with unbruised grapes, which, having been freed from the stalks, are afterwards fermented along with them and a portion of other wine."\* *Ducange* has *Raspice*. RASPATICIUM, Ex racemis vinum, cujus præparationem tradit J. Wecker. Antidot. special. lib. 2, § 6, page 518 et 519. Paratur autem illud ex *raspatiis* et viuaeis, nna cum uris musto immissis. *Raspacia* itaque snnt, quæ Varroni et Columellæ *scopi*, *scopiones*, si bene legitur; unde nostrum *Raste*. *Ducange*, ed. 1845. *Raspeia*. . Sed ex relato longiori contextu palam est, *Raspeiam* nihil aliud esse quam vinum mixtis acinis aliisve modis renovatum, nostris vulgo *Rapé*; hujusmodi enim vinum alterationi minus obnoxium est, ut hic dicitur de *Raspeia*. Vide mox *Raspetum*, Vinum recentatum, Gallis *Raspé*. Charta Henrici Ducis Brabantie pro Communia Bruxellensi ann. 1229: *Qui vinum supra uvas habuerit, quod Raspetum vocatur, in tavernis ipsum vendere non potest*. Vide *Recentatum*. *Ducange*, ed. 1845.

The highly-praised *Raspetum* of *Baccius*, p. 30-2, of which, after quoting what *Pliny* says of secondary wines, he declares, "id primùm animaduerti volumus à nostra posteritate, quod Lora Latinorum, quam deuterium cum Græcis, et secundarium Vinum dixit *Plinius*, δευτερία, seu ποτιμόν *Dioscorides*, quodque τρυγὸν vocauit *Galenus*, cum Aquatis quibus hodie vtitur in tota Italia, & cum nouo genere, quod à delectabili in gustu asperitate, *Raspetum* vocat; similem omnes hæ Voces habent significantiam factitii .s. ex aqua Viui. p. 30. Quod uini genus in Italia, ubi alterius vini copia non sit, parari simpliciter consuevit colore splendido rubentis purpure, sapore austero, ac dulcacido primis mensibus mox tamen exolescente, p. 31-2, &c. *Raspice* was also a name for Raspberries. Item, geuene to my lady Kingstone seruaunte bringing Strawberes and *Respecces* to my ladys grace xij d. *Privy Purse Expenses of the Princess Mary*, p. 31; and in his Glossary to this

\* Besides this meaning of *rapé* (same as *raspé*), *Cotgrave* gives first "A verie small wine comming of water cast vpon the mother of grapes which have been pressed!"

book Sir F. Madden says, 'In a closet for Ladies 12mo. London, 1654, is a receipt "To preserve *Raspices*," and they are elsewhere called "*Raspis-berries*." See "Delights for Ladies," 12mo. 1654.'

6. *Muscadelle of Grew: Bastard: Greke: Malvesyn*. "The wines which Greece, Languedoc, and Sapine doe send vs, or rather, which the delicacie and volnptuousnesse of onr French throats cause to be fetched from beyond the Sea, such as are Sacks, *Muscadels* of Frontignan, *Malmcsies*, *Bastards* (which seeme to me to be so called, because they are oftentimes adulterated and falsified with honey, as we see wine Hydromell to be prepared) and Cor-sick wines, so much vsed of the Romanes, are very pernicious unto vs, if we vse them as onr common drinke. Notwithstanding, we proue them very singular good in cold diseases . . . but chiefly and principally Malmesey.' Stevens and Liebault's *Maison Rustique*, or The Countrey Farme, by R. Surflet, reviewed by Gerv. Markham, 1616. *Muscadell*, vinum apianum. Withals. Mulsum, wine and honie sodden together, swiete wine, basterde or *Muscadell*. Withals. William Vaughan says, "Of Muscadell, Malmesie, and browne Bastard. These kindes of wines are onely for married folkes, because they strengthen the back." *Naturall and Artificial Directions for Health*, 1602, p. 9.

Andrewe Borde, of Physicke, Doctor, in his Regymnt or Dyetary of helth made in Mountpylior, says, "Also these hote wynes, as Malmesey, wyne corse, wyne greke, Romanyke, Romney, Secke, Alygaune, Basterde, Tyre, Osaye, Muscadell, Caprycke, Tynt, Roberdany, with other hote wynces, be not good to drynke with meate, but after mete and with Oysters, with Saledes, with fruyte, a draughte or two may be suffered . . . Olde men may drynke, as I sayde, hygh wynes at theyr pleasure. Furthermore all swete wynes, and grose wynes, doth make a man fatte."

7. *Rompney*. Henderson, p. 288, says, "Another of the above-mentioned wines (in the *Squire of Low Degree*) designated by the name of the grape, was the Romenay, otherwise Romenay, Runney, Romaine, or Romagnia. That it could not be the produce of the Ecclesiastical State, as the two last corruptions of the word would seem to imply, may be safely averred; for at no period, since the decline of the empire, has the Roman soil furnished any wines for exportation; and even Bacci, with all his partiality, is obliged to found his eulogy of them on their ancient fame, and to confess that, in his time, they had fallen into disrepute." He argues also against the notion that this wine came from Romana in Aragon, and concludes that it was probably a Greek wine, as Bacci (*Nat. Vin. Hist.* p. 333) tells us that the wine from the Ionian Islands and adjoining continent was called in Italian *Romania*,—from the Saracen *Rum-ili*. Now this is all very well, but how about the name of *Rompney of Modena* or Modena, just outside the Western boundary of the Romagna,—not Mendon, in France, "amongst all the wines which we use at Paris, as concerning the red, the best are those of Conssy, Seure, Vannes, and *Mcudon*." *Maison Rustique*, p. 642.—Who will hold to John Russell, and still consider *Romney* an Italian wine? *Runney*, vinum resinatum. Withals.

8. *Bastard*. Henderson argues against the above-quoted (No. 6) supposition of Charles Etienne's (which is supported by Cotgrave's *Vin miellé*, honied wine, *bastard*, Metheglin, sweet wine), and adopts Venner's account (*Via Reeta ad Vitam Longam*), that "Bastard is in virtue somewhat like to muskadell, and may also in stead thereof be used; it is in goodness so much inferiour to muskadell, as the same is to malmsey." It took its name, Henderson thinks, from the grape of which it was made, probably a bastard species of museadine. "One of the varieties of vines now cultivated in the Alto Douro, and also in Madsira, is called *bastardo*, and the must which it yields is of a sweetish quality. Of the Bastard wine there were two sorts,—white and brown (brown and white bastard, *Measure for Measure*, Act iii. sc. 2), both of them, according to Markham's report, "fat and strong; the tawny or brown kind being the sweetest." In *The Libelle of Englysch Polycye*, A.D. 1436 (Wright's *Political Songs*, v. 2, p. 160), 'wyne bastarde' is put among the commoditytees of Spayne.

9. *Tyre*, if not of Syrian growth, was probably a Calabrian or Sicilian wine, manufactured from the species of grape called *tirio*. *Tyre*, vinum Tyrcense, ex Tyro insula. Withals.

10. *Ozey*. Though this is placed among the "commodities of Portugal" in some verses inserted in the first volume of Haeklyt's *Voyages*, p. 188—Her land hath wine, *osey*, waxe, and grain,—yet, says Henderson, "a passage in Valois' Description of France, p. 12, seems to prove, beyond dispute, that *oseye* was an Alsatian wine; *Aurois* or *Osay* being, in old times, the name constantly used for Alsace. If this conjecture is well-founded, we may presume that *oseye* was a luscious-sweet, or straw-wine, similar to that which is still made in that province. That it was a rich, high-flavoured liquor is sufficiently shown by a receipt for imitating it, which may be seen in Markham (*English Housewife*, 1683, p. 115), and we learn from Baeei 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 commoditytees of Portingalle,' *Libelle*, p. 163.

11. *Torrentyne of Ebrew*. Is this from Tarentum, Tarragon, or Toledo? Whence in Ebrew land did our forefathers import wine? Mr G. Grove says, "I should at first say that Torrentyne referred to the wine from some wady (Vulgate, *torrens*) in which peculiarly rich grapes grew, like the wady of Esehool 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 Malevesyā*. "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 Limeria. "It was anciently a promontory called Minoa, but is now an island connected with the coast of Laconia by a bridge. The name of



*Monemvasia*, derived from the circumstances of its position (μόνη ἔμβασία, single entrance), was corrupted by the Italians to *Malvasia*; and the place being celebrated for the fine wines produced in the neighbourhood, *Malvasia* changed to *Malvoisie* in French, and *Malmsey* in English came to be applied to many of the rich wines of the Archipelago, Greece, and other countries." (*Researches in Greece*, p. 197.) *Maulmsey*, vinum ereticum, vel eretenn. Withals.

13. *Caprik* may have been a wine from the island of Capri, or Cyprus.

14. *Clarey*. See above under *Pymet*, and the elaborate recipe for making it, in Household Ordinances, p. 473, under the heading "Medieina optima et experta pro Stomacho et pro Capite in Antiquo hominem." *Claret Wine*, vinum sanguineum subrubrum, vel rubellum. Withals. "The seconde wine is pure *Claret*, of a cleare lacent, or Yelow cholere; this wine doth greatly norish and warme the body, and it is an holsome wine with meate." *Bullein*, fol. xj.

l. 122. *Spice*; l. 171. *Spicery*. Of "The commoditees and nycetees of Venieyans and Florentynes," the author of the *Libelle* says, p. 171,

The grete galees of Venees and Florenee  
Be wel ladene wyth thynges of complacence,  
Alle *spicerye* and of *grocers ware*,  
Wyth *sweete wynes*, alle maners of cheffare,  
Apes, and japes, and marmusettes taylede,  
Niftes, trifles, that litelle have availede,  
And thynges wyth which they fetely blere onre eye,  
Wyth thynges not enduryng that we bye.

l. 123. *Turnsole*. Newton's Herbal, plate 49, gives Yellow Turnsole G(erarde), the Colouring Turnsole P(arkinson).

l. 123. *Tornesole*. *Achillea tormentosa*, A.S. *Solcherf*. 'This wort hath with it some wonderful divine qualities, that is, that its blossoms turn themselves according to the course of the sun, so that the blossoms when the sun is setting close themselves, and again when he upgoeth, they open and spread themselves.' *Leechdoms*, ed. Coekayne, v. 1, p. 155.

l. 123, 141. *Granes* are probably what are now called "Granes of Paradise," small pungent seeds brought from the East Indies, much resembling Cardamum seeds in appearance, but in properties approaching nearer to Pepper. See Lewis's *Materia Medica*, p. 298; in *North. H. Book*.

l. 131-2. I cannot identify these three sorts of Ginger, though Gerarde says: "Ginger groweth in Spaine, Barbary, in the Canary Islands, and the Azores," p. 6. Only two sorts of Ginger are mentioned in Parkinson's Herbal, p. 1613. 'Ginger grows in China, and is cultivated there.' Strother's Harman, 1727, v. 1, p. 101.

l. 141. Peper. "Pepir blake" is one of the commoditees of the Januays (or Genoese). *Libelle*, p. 172.

l. 177. In his chapter *Of Prunes and Damysens*, Andrew Borde says, Syxe or senen Damysens eaten before dyner, be good to prouoke a mannes appe-

tyde; they doth mollyfie the bely, and be abstersyue. the skynne and the stones must be ablated and east away, and not vsed. *Regyment*, N. i. b.

l. 178. *Ale*. See the praise of the unparallelled liquor called Ale, Methelglin, &c., in Iohn Taylor's *Drink and Welcome*, 1637. In his *Regiment*, A. Borde says, "Ale is made of malte and water; and they the whiche do put any other thynge to ale than is rehersed, execept yest, barme, or goddes good,\* doth sophystieall there ale. Ale for an Englysshe man is a naturall dryuke. Ale muste haue these properties, it must be fresshe and cleare, it muste not be ropy, nor smoky, nor it muste haue no werte nor tayle. Ale shulde not be dronke under .v. dayes olde. Newe Ale is vnholsome for all men. And sowre ale, and dead ale, and ale the whiche doth stande a tylte, is good for no man. Barly malte maketh better Ale than Oten malte or any other eorne doth: it doth ingendre grosse humours: but it maketh a man stronge.

Beere is made of malte, of hoppes, and water. It is a naturall dryuke for a doeheman. And nowe of late dayes [1557?] it is moche vsed in England to the detryment of many Englysshe men; speccially it kylleth them the whiche be troubled with the Colycke and the stone, and the strayne coylyon; for the drynke is a cold drynke. Yet it doth make a man fatte, and doth inflate the belly, as it doth appere by the doehemen's faeces and belyes." A. Borde, *Regyment*, fol. G. ii.

l. 194. Neck-towel. The *neck-towelles* of the pantrey, ewerye, confection-arye, eomters, hangers, ligggers, and all that is the Kinges stuffe. *II. Ord.* p. 85.

l. 201. *Salts*. Other two groomes in this office [of Panetry] to help serve the hall, or other lordes, in absenee of the yoman, and to cutte trenchours, to make *saltes*, &c. *II. Ord.*, p. 71.

l. 213. Raynes. Towelles of *raynes*, towelles of worke, and of playne elothe. *II. Ord.*, pp. 72, 84.

l. 237. *The Surnape*. In the Artieles ordained by King Henry VII. for the Regulation of his Household, 31 Dec., 1494, are the following directions, p. 119.

As for the Sewer and Usher, and laying of the Surnape.

The sewer shall lay the surnape on the board-end whereas the bread and salte standeth, and lay forth the end of the same surnape and towell; then the usher should fasten his rodd in the foresaid surnape and towell; and soe drawing it downe the board, doeing his reverence afore the Kinge till it passe the board-end a good way, and there the sewer kneeling at the end of the board, and the usher at the other, stretching the said surnape and towell, and soe the usher to laie upp the end of the towell well on the boarde, and rise goeing before the Kinge, doeing his reverence to the King on the same side the surnape bee gone uppon, and on that side make an estate with his rodd; and then goeing before the Kinge doeing his reverence, and soe make another estate on the other side of the King, and soe goeing to the boards end againe, kneele downe to amend the towell, that there bee noe wrinkles

\* Halliwell says it means *yeast*. It cannot do so here.



save the estates ; and then the usher doeing his due reverence to the King ; goeing right before the Kinge with his rodd, the side of the same towell there as the bason shall stand : and doeing his reverence to the Kinge, to goe to the boards end againe ; and when the King bath washed, to bee ready with his rodd to putt upp the suruape and meete the sewer against the Kinge, and then the sewer to take it upp. (The French name was *Serre-napé.*)

l. 253. *Statc.* Divers Lords and *Astates*, p. 155 ; divers *astates* and gentils, p. 160. *Wardrobe Accounts of King Edward IV.*

l. 262. The Pauntry Towells, *Purpayncs*, Coverpaynes, Chipping-knyffs. Percy or Northumberland Hd. Book, p. 387.

l. 277. *Symple Condicions.* Compare these moderu directions to a serving man : “ While waiting at dinuer, 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 doeing 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 suuffling up the *mucus*, which is a filthy trick. Do not yawn or gape, or even sneeze, if you can avoid it ; and as to hawking and spitting, the name of such a thing is enough to forbid it, without a command. When you are standing behind a persou, 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 euen 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 situatiou which you are in. Be well dressed, and have light shoes that make no noise, your face and hauds well washed, your finger-nails cut short and kept quite clean underneath ; have a nail-brush for that purpose, as it is a disgusting thing to see black dirt under the nails. Let the lapels of your coat be buttoned, as they will only be flying in your way.” 1825. T. Cosnett. *Footman’s Directory*, p. 97-8. Lord A. Percy’s Waiters were changed every quarter. See the lists of them in the *Percy Household Book*, p. 53-4.

l. 280. Lice. See Thomas Phaire’s Regiment of Life, The boke of Chyldren, H. h. 5 ; and A. Borde’s Introduction, of the Irishe man,

Pediculus other whyle do byte me by the backe,  
Wherfore dyvers times I make their 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 *pediculus* owt.

l. 283. Rosemary is not mentioned among the herbs for the bath ; though a poem in praise of the herb says :

Moche of this herbe to seeth thu take  
In water, and a bathe thow make ;  
Hyt schal the make lyzt and joly,  
And also lykyng and zowuly.

*MS. of C. W. Loscombe, Esq., in Reliquiæ Antiquæ*, i. 196.

## l. 300. Jet.

Rogue why Winkest thou,  
Jenny why *Jettest* thon.

are among R. Holme's Names of Slates, Bk. III. ch. v. p. 265, col. 1.

l. 328. Forks were not introduced into England till Coryat's time. See his *Crudities* p. 90-1, 4to. London, 1611, on the strange use of the Fork in Italy. "I observ'd a custom in all those Italian Cities and Townes through the which I passed, that is not used in any other conuntry that I saw in my travels, neither do I thinke that any other nation of Christendome doth use it, but only Italy. The Italian and also most Strangers that are comorant in Italy, doe always at their meals use a *Little Forke* when they eat their meat." Percy's notes, p. 417-18, North. H. Book.

l. 348-9. Finnositees. But to wash the feete in a decoction of Baye leanes, Rosemary, & Fenel, I greatly disalow not: for it turneth away from the head vapours & *fumes* dimming and ouercasting the mynde. Now the better to repress *fumes* and propulse vapours from the Brain, it shalbe excellent good after Supper to chaw *with* the teeth (the mouth heing shnt) a few graynes of Coriander first stieped in veneiger wheriu Maioram hath bin decocted, & then thinly crusted or couered ouer *with* Sugar. It is scarree credible what a special commoditye this bringeth to y<sup>e</sup> memory. No lesse vertuous & soueraign is the confection of Conserue of Quiuces. Quinces called *Diacidonion*, if a prety quantity thereof be likewise taken after meate. For it disperseth *fumes*, & suffreth not vapours to strike vpwarde. T. Newton, *Lemnie's Touchstone*, ed. 1581, fol. 126. See note on l. 105 here.

l. 358. *Forced* or *Farced*, a Forced Leg of Mutton, is to stuff or fill it (or any Fowl) with a minced Meat of Beef, Veal, &c., with Herbs and Spices. *Farcing* is stuffing of any kind of Meats with Herbs or the like; some write it *Forsing* and *Farsing*. To *Farce* is to stuff anything. R. Holme.

l. 378. Brawu. In his chapter on Pygge, Brawne, Bacon, Andrew Borde says of hacon as follows: "Bacon is good for Carters, and plowe men, the which he ener labouryug in the earth or dunge; but & yf they hane the stone, and vse to eate it, they shall syng 'wo be to the pye!' Wherefore I do say that coloppes and egges is as holsome for them as a talowe caudell is good for a horse mouth, or a peece of powdred Beeffe is good for a hlere eyed mare. Yet scensnall appetyde must haue a swynge at all these thynges, notwithstandinge." *Regyment*, fol. K. iii. b.

l. 382 & l. 515. *Venison*. I extract part of Andrew Borde's chapter on this in his *Regyment*, fol. K. 4, b.

¶ Of wyld Beastes fleshe.

¶ I haue gone rounde about Chrystendome, and ouerthwarte Chrystendome, and a thousande or two and moore myles out of Chrystendome, Yet there is not so moche pleasure for Harte and Hynde, Bucke and Doe, and for Roo-Bucke and Doe, as is in Englande lande: and although the fleshe be disprayed in physicke, *I praye God to scnde me parte of the flesshe to eate, physicke notwithstanding* . . . all physicians (phyon suchons, *orig.*) sayth

that Venson . . doth ingendre colorycke humours ; and of trueth it doth so : Wherefore let them take the skynne, and let me haue the flesshe. I am sure it is a Lordes dysshe, and I am snre it is good for an Englysheman, for it doth anymate hym to be as he is : whiche is stronge and hardy. But I do aduertise euery man, for all my wordes, not to kyll and so to eate of it, excepte it be lawfully, for it is a meate for great men. And great men do not set so moche by the meate, as they doth by the pastyme of kyllynge of it.

l. 393. *Chine*, the Back-bone of any Beast or Fish. R. Holme.

l. 397. Stock Dove, *Columba œnas*, Yarrell ii. 293.  
 Doues haue this propertie by themselues, to bill one another and kisse before they tread. Holland's Plinie, v. 1, p. 300.

l. 401. Osprey or Fishing Hawk (the Mullet Hawk of Christehreh Bay), *Pandion Haliaëtus*, Y. i. 30.

l. 401, 482. Teal, *Anas crecca*, Y. iii. 282.

l. 402. Mallard or Wild Duck, *Anas boschas*, Y. iii. 265.

l. 421, 542. *Betoure*. Bittern, the Common, *Botaurus stellaris*, Y. ii. 571. In the spring, and during the breeding season, the Bittern makes a loud booming or bellowing noise, whence, probably, the generic term *Botaurus* was selected for it ; but when roused at other times, the bird makes a sharp, harsh cry on rising, not unlike that of a Wild Goose. Yarrell, ii. 573. The Bittern was formerly in some estimation as an article of food for the table ; the flesh is said to resemble that of the Leveret in colour and taste, with some of the flavour of wild fowl. Sir Thomas Browne says that young Bitterns were considered a better dish than young Herons . . ii. 574. 'Hearon, Byttour, Shouelar. Being yong and fat, be lightlier digested then the Crane, & y<sup>e</sup> Bittour sooner then the Hearon.' Sir T. Eliot, *Castell of Health*, fol. 31.

l. 422. Heron. Holland (Plinie, p. 301) gives—1. A Criell or dwarfe Heron ; 2. Bittern ; 3. Carion Heron, for Pliny's—1. *Leucon* ; 2. *Asterias* ; 3. *Pellon*.

l. 437. *Martins* are given in the Bill of Fare of Archbp. Nevill's Feast, A.D. 1466, 3rd Course. R. Holme, p. 78.

l. 449. Cannell Bone. 'Susclavier. Vpon the *kannell bone* ; whence Veine susclaviere. The second maine ascendand branch of the hollow veine.' Cot.

l. 457. Compare *Rabbit Ronners* 1 doz., 2 s., temp. Hen. VIII., a<sup>o</sup> 33. *H. Ord.* p. 223.

l. 492. *Custard*, open Pies, or without lids, filled with Eggs and Milk ; called also Egg-Pie. R. Holme.

See the Recipes for 'Crustade Ryal,' 'Crustade' (with Chikonys y-smete or smal birdys), and 'Crustade gentyle' (with ground pork or veal), fol. 43, Harl. MS. 279. The Recipe for Crustade Ryal is, "Take and pike out þe marow of bonys as hool as þon may. þen take þe bonys an seþe hem in Watere or þat þe broþe be fat y-now. þen take Almandys & wayssche hem elene & bray hem, & temper hem vppe with þe fat broþe ; þan wyl þe mylke be broonn. þen take pouder Canelle, Gyngere, & Snger, & caste þer-on. þen take Roysonys of coranne & lay in þe cofynne, & taylid Datys

& kyt a-long. þen take Eyroun a fewe y-straynid, & swenge among þe Milke þe zolke. þen take the botmon of þe cofynue þer þe Marow schal stonde, & steke þer gret an loug gobettys þeron vppe ryzt. & lat bake a whyle. þen pore in comade þer-on halful, & lat bake, & whan yt a-rysith, it is ynow; þen serue forth."

Sir F. Madden in his note on *Frees* pasties, in his Privy Purse Expenses of the Princess Mary, p. 131, col. 1, says, "The different species of Confectionary then in vogue are enumerated by Taylor the Water Poet, in his Tract intitled 'The Great Eater, or part of the admirable teeth and stomach'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-pyc*, or *Cheese-cake*, or *Flawne*, or *Foole*, or *Froyze*,\* or *Tanzy*, or *Pancake*, or *Fritter*, or *Flap iacke*,† or *Posset*, or *Galley-mawfrey*, *Mackeroone*, *Kickshaw*, or *Tantablin!*'"

l. 500, 706, 730. *Pety Perueis*. *Perueis* should be *Perneis*, as the Sloane MS. 1985 shows. Alter text accordingly. Under the head of *bake Metis* or *Vyaunde Furnez*, in Harl. MS. 279, fol. 40 b, we have No. xiiij *Pely Pernollys*. Take fayre Flourc Cofyns. þen take zolkys of Eyroun & trye hem fro þe whyte. & lat þe zolkys be al hole & nozt to-broke. & ley .iiij. or .iiij. zolkys in a cofyn. and þan take marow of bonys, to or .iiij. gobettys, & cowehe in þe cofyn. þen take pouder Gyngere, Sugre, Roysouys of corauce, & caste a-boue. & þan kyure þin cofyn with þe same past. & bake hem & frye hem in fayre grece & *serue forth*.

xx *Pety Peruaunt*. Take fayre Flowre, Sugre, Safroun, au Salt. & make þeroffe fayre past & fayre cofyns. þan take fayre y-tryid zolkys Raw & Sugre an pouder Gyngere, & Raysonys of Corauce, & myncyd Datys, but not to small. þan caste al þis on a fayre bolle, & melle al to-gederys, & put in þin cofyn, & lat bake oþer Frye in Freyssehe grece. Harl. MS. 279.

l. 501, 701. *Powche*. I suppose this to be poached-egg fritters; but it may be the other *powche*: 'Take the Powche and the Lynour [? liver] of haddock, codlyng, and hake.' Forme of Cury, p. 47. Recipe 94.

l. 501. *Fritters* are small Pancakes, having sliccs of Apples in the Butter. R. Holme. Frutters, Fruter Napkin, and Fruter Crispin, were dishes at Archbp. Nevill's Feast, 7 Edw. IV. 1467-S. A. D.

l. 503. *Tansy Cake* is made of grated Bread, Eggs, Cream, Nutmeg, Ginger, mixt together and Fried in a Pan with Butter, with green Wheat and Tansy stamped. R. Holme. 'To prevent beug Bug-bitteu. Put a sprig or two of *tansy* at the bed head, or as near the pillow as the smell may be agreeable.' T. Cosnett's Footman's Directory, p. 292.

\* Froize, or pancake, *Fritilla*, Frittur, rigulet. Baret. *Omlct 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 *Omlct* or *Froise*. R. Holme.

† Flapjack is "a fried cake made of butter, apples, &c." Jennings. It is not a pancake here, evidently. "Untill at last by the skill of the cooke, it is transform'd into the forme of a *flapjack*, which in our translation is cald a *pancake*." Taylor's Jack-a-lent, i. p. 115, in Nares.



l. 504, 511, &c. *Leach*, a kind of Jelly made of Cream, Ising-glass, Sugar, and Almonds, with other compounds (the later meaning, 1787). R. Holme.

l. 517-18. *Potages*. All maner of liquyde thynges, as Potage, sewe and all other brothes doth replete a man that eteth them with ventosyte. *Potage is not so moche vsed in all Chrystendome as it is vsed in Englande.* Potage is made of the licour in the whiche flesshe is sod in, with puttyng to, chopped herbes, and Otmell and salte. A. Borde, *Reg.* fol. H. ii.

l. 517, 731. *Jelly*, a kind of oily or fat liquor drawn from Calves or Neats feet boiled. R. Holme.

l. 519. *Greuel* is a kind of Broth made only of Water, Grotes brused and Currans; some add Mace, sweet Herbs, Butter and Eggs and Sugar: some call it Pottage Gruel. R. Holme.

l. 521. *Cabages*. 'Tis scarce a hundred years since we first had cabbages out of Holland; Sir Anthony Ashley, of Wiburg St Giles, in Dorsetshire, being, as I am told, the first who planted them in England. Jn. Evelyn, *Acetaria*, § 11. They were introduced into Scotland by the soldiers of Cromwell's army. 1854. Notes and Queries, May 6, p. 424, col. 1.

l. 533. *Powdered* is contrasted with *fresh* in Household Ordinances: 'In beef daily or motou, fresh, or elles all *pou dred* is more availe, 5d.' *II. 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 *pou dred* with salt, viuegar, coriander, and hot spices.' In p. 154 it may be either salt or pickled; 'Horne-beaks are ever leau (as some think) because they are ever fighting; yet are they good and tender, whether they be eaten fresh or *pou dred*.' *Powdered*, says Nicolas, meant sprinkled over, and "powdered beef," i.e. beef sprinkled with salt, is still in use. *Pricy Purse expenses of Elizabeth of Yorke, &c.*, p. 254, col. 1. See note to l. 378, 689, here.

l. 535-688. *Chaudoun*. MS. Harl. 1735, fol. 18, gives this Recipe. '¶ Chaudoun sauz of swannes. ¶ Tak y<sup>e</sup> issu of y<sup>e</sup> swannes, & wasche hem wel, skoure y<sup>e</sup> guttys with salt, sethz al to-gidre. Tak of y<sup>e</sup> fleysche; hewe it smal, & y<sup>e</sup> guttys with alle. Tak bred, gyngere & galingale, Canel, grynd it & tempre it vp with bred; colour it with blood ore with brest bred, seson it vp with a lytyl vinegre; welle it al to-gydere.' And see the Chaudoun potage of Pygys, fol. 19, or p. 37.

l. 540. Crane, the Common, *Crus cinerea*, Y. ii. 530.

l. 540. Egret, or Great White Heron, *Ardea alba* Y. ii. 549. (Buff-coloured, Buff-backed, and Little Egret, are the varieties.)

l. 540. Hernshaw or Common Herou, *Ardea cinerea*. Y. ii. 537 (nine other varieties).

l. 541. Plover, the Great (Norfolk Plover and Stoue Curlew), *Ædicnemus crepitans*, Y. ii. 465 (10 other varieties).

l. 541. Curlew the Common, *Numenius arquata*, Y. ii. 610 (there are other varieties).

l. 542. Bustard, the Great, *Otis tarda*, Y. ii. 428; the Little (rare here). ii. 452.

l. 542. Shoveler (blue-winged, or Broad-Bill), *Anas clypeata*, Y. iii. 247. Suipe, the Commou, *Scolopax gallinago*, Y. iii. 38 (11 other sorts).

l. 543. Woodcock, *Scolopax rusticola*, Y. iii. 1.

l. 543. Lapwing or Peewit, *Vanellus cristatus*, ii. 515.

l. 543. The Martiu, or House Martin, *Hirundo urbana*, Y. ii. 255; the Sand or Bank Martin, *Hirundo riparia*, ii. 261.

l. 544. Quail, the Common, *Coturnix vulgaris*, Y. ii. 413.

l. 546. On Fish wholesome or not, see Bullein, fol. lxxxij., and on Meats, fol. 82.

l. 548. Torrentille: Mr Skeat suggests ‘? Torrent-eel.’ Though the spelling of Randle Holme’s A *Sandile* or a *Sandecle* (Bk. II., p. 333), and Aldrovandi’s (p. 252 h.) “De *Sandilz* Anglorum” may help this, yet, as Dr Günther says, eels have nothing to do with torrents. *Torrentille* may be the Italian *Tarentella*; see note on Torrentyne, l. 828 below.

l. 555. *Ling*. There shall be stryken of every Saltfische called a Lyng Fische vj Stroks after iij Strooks in a Side. *Percy Household Book*, p. 135.

l. 558. *Stockfish*. Vocatur autem ‘Stockfisch’ à trunco, cui hic piscis aridus tundendus impouitur. ariditate enim ita riget, ut nisi præmacceratus aqua, ant prætensus, coqui non possit. *Gesner*, p. 219. ‘*Ie te frotteray à double carillon*. I will beat thee like a *stockfish*, I will swinge thee while I may stand ouer thee.’ Cotgrave. ‘The tenne chapitule’ of ‘The Libelle of Englysch Polycye’ is headed ‘Of the coundius *stokfysse* of Yselonde,’ &c., &c., and begins

Of Yseland to wryte is lytille nede,  
Save of *stockfische*.

A. Borde, in his Introduction to Knowledge, under Islond, says,

And I was borne in Isloud, as brute as a beest;  
Whan I etc candels euds I am at a feest;  
Talow and raw *stockefysh* I do lone to etc,  
In my countrey it is right good meate.

. . . In stede of bread they do eate *stocfyshe*, and they wyll eate rawe fyshe & fleshc; they be beastly creatures, vnmanuered and vntaughte. The people be good fyshers; muche of theyr fishe they do barter with English men for mcle, lases, and shoes & other pelfery. (See also under Denmarke.)

l. 559. *Mackrel*. See Muffett’s comment on them, and the English and Freuch ways of cooking them, p. 157.

l. 569. Ouious. Walnuts be hnrftull to the Memory, and so are *Onyons*, because they amoy the Eyes with dazeling dimnesse through a hoate vapour. T. Newton, *Touchstone*, ed. 1581, fol. 125 b.

l. 572. A *Rochet* or *Rotbart* is a red kind of *Gurnard*, and is so called in the South parts of England; and in the East parts it is called a *Curre*, and a *Golden polle*. R. Holme.

l. 575. A *Dace* or a Blawling, or a Gresling, or a Zieufische, or Weyfish; by all which the Germans call it, which in Latin is named *Leucorinus*. And the French *Vengeron*, which is English’d to me a *Dace*, or *Dace-fish*. R. Holme.



l. 577. *Refett*. "I thought it clear that *refett* was roe, and I do not yet give it up. But see P.P., *Refeccyon*, where the editor gives '*refet of fische K., refet or fische H., reuct P.*,' from other manuscripts, and cites in a note Roquefort from Fr. *reffait* (refait) as meaning a fish, the *rouget*, &c., &c. The authority of Roquefort is not much, and he gives no citation. If, however, in K. H. and P. these forms are used instead of the spelling *refeccyon*, and defined *refectio*, *refectura*, it rather embarrasses the matter. Halliwell cites no authority for *riuct*, roe." G. P. Marsh. See note to l. 840 here, p. 108.

l. 580. *Gobbin*, or *Gobbet*, or *Gubbins*: Meat cut in large peeces, as large as an Egg. R. Holme.

l. 584. *A Thornbacke*, soe called from the Sharp Crooked Pricks set on Studs, all down the middle of the Back. R. Holme.

l. 584. *Hound Fysch*. A Sow-Hound-Fish. . . So it is called from its resemblance of a *Dog*, and its fatness like to a *Swine*: though most term it a *Dog-Fish*. It hath a small Head, great Eyes; wide Mouth, rough, sharp and thick skinned. R. Holme.

l. 584, l. 830. *Thorlepollc*. Aldrovandi, describing the *Balæna vera Rondel[etii]* says: Hec belua Anglis, (vt dixi) Hore vocatur, & alio nomine Horlepoole & VVirlepoole etiam, ni fallor, earum nimirum omnium significatione, quòd impetuo suo & flatu vorticosas in mari tanquam palude procillas excitet. Oleum ex ea colligi aiunt. p. 677. See Holland's Plinie on the Whales and Whirlepooles called Balænae, which take up in length as much as foure acres or arpens of land, v. 1, p. 235, &c.

*Thornback, Raja*. *Thornback*, which Charles Chester merily and not unfity calleth Neptune's beard, was extolled by Antiphanes in Athenæus history for a dainty fish; indeed it is of a pleasant taste, but of a stronger smell than Skate, over-moist to nourish much, but not so much as to hinder lust, which it mightily encreaseth. Muffett, p. 172.

l. 596. *Verjuice* is the juice of Crabs or sour Apples. R. Holme.

l. 622. *Jole of Sturgion or Salmon* is the two quarters of them, the head parts being at them. R. Holme.

l. 630. *Lamprey pie*. In the Hengrave Household Accounts is this entry "for presenting a *lamprey pye* vj d." "Item. the xiiij day of January [1503] to a servant of the Pryour of Lanthony in reward for brynging of two bakyn laumpreys to the Quene v s. Nicolas's Elizabeth of York, p. 89, and Glossary."

Under 'How several sorts of Fish are named, according to their Age or Growth,' p. 324-5, R. Holme gives

'An *Eel*, first a *Fauser*, then a *Grigg*, or *Snigg*, then a *Scaffling*, then a little *Eel*; when it is large, then an *Eel*, and when very large, a *Conger*.

A *Pike*, first a *Hurling pick*, then a *Pickerele*, then a *Pike*, then a *Luce* or *Lucie*.

A *Smelt* or *Sparling*, first a *Sprat*, then a small *Sparling*, then a *Sparling*.

A *Codd*, first a *Whiting*, then a *Codling*, then a *Codd*.

A *Lamprey*, first a *Lampron Grigg*, then a *Lampret*, then a *Lamprell*, then a *Lamprey*.

A *Lampron*, first a Barle, than a Barling, then a Lamprell, and then a *Lamprey* or *Lampron*.

A *Crevice*, first a Spron Frey, then a Shrimp, then a Sprawn, and when it is large, then called a *Crevice*.

The curious Burlesques, pp. 81-2, 85-6, vol. 1 of *Reliquiæ Antiquæ*, contain a great many names of fish.

l. 631. *Pasty* is paste rould broad, and the Meat being laid in Order on it, it is turned over, and made up on three sides, with garnishes about. R. Holme.

l. 634, note. *Galingale*. Harman (ed. Strother, 1727) notices three varieties, *Cyperus rotundus*, round Galingal; *Galanga major*, Galingal; *Galanga minor*, lesser Galingal.

Gallinga, Lat. Galanga, says Bp Percy, is the root of a grassy-leaved plant brought from the East Indies, of an aromatic smell and hot biting bitterish Taste, anciently used among other Spices, but now almost laid aside. Lewis, *Mat. Med.* p. 286. See Mr Way's note 4 in Pr. Parv. p. 185.

'*Galendyne* is a sauce for any kind of roast Fowl, made of Grated Bread, beaten Cinnamon and Ginger, Sugar, Claret-wine, and Vinegar, made as thick as Grewell.' Randle Holme, Bk. III., chap. III., p. 82, col. 2. See also Recipes in Markham's *Houswife*, the second p. 70, and the first p. 77.

l. 657. A sewer, *appositor ciborum*. *Appono*, to sette vpon the table. Withals.

l. 686. See Randle Holme's 'relation of the Feast made by George Nevill, Arch-Bishop of York, at the time of his Consecration, or Installation, 7. Edw. IV. 1467-8,' and his other Bills of Fare, p. 77-81, Book III. Chap. III.

l. 686. *Mustard* is a kind of sharp biting sauce, made of a small seed bruised and mixed with Vinegar. R. Holme.

l. 686. *Dynere*. Compare the King's dinner in *The Squyr of Louce Degree*. The Squyer

He toke a white yeard in his hande,  
 Before the kyng than gane he stande,  
 And sone he sat hym on his knee,  
 And serued the kyng ryght royally  
 With deynty meates that were dere,  
 With Partryche, Pecocke, and Plouere,  
 With byrdes in bread ybake,  
 The Tele, the Ducke, and the Drake,  
 The Cocke, the Corlewe, and the Crane,  
 With Fesauntes fayre, theyr warc no wane,  
 Both Storkes and Snytes ther were also,  
 And venyson freshe of Bucke and Do,  
 And other deyntés many one,  
 For to set afore the kyng anone.

l. 312-27, *E. Popular Poetry*, v. 2, p. 36.

Several of the names of the dishes in Russell are used burlesquely in the

Feest of the Turnament of Tottenham, *E. Pop. P.*, v. 3, pp. 94-6, "saduls scwys, mashefatts in mortrewys, mylstones in mawmary, iordans in iussall, chese-crustis in charlett," &c.

l. 688, *Swan*. "Cap. xxviiij. The Swanne is veri a fayr birde, with whyte feders / & it hath a blacke skinne & flesshe / the mariner seeth hym gladly / for whan he is mery, the mariner is without sorowe or daunger; & all his strengthe is in his wynges / and he is coleryke of complexion / & whan they will engender, than they stryke wyth theyr nebbys togeder, and cast theyr neckes ouer eche other as yf thei wolden brace eche other; so come they togeder, but the male doth hurt the female; & as sone as he beknoweth that he hathe hurte her, than he departeth frome her compani in all the haste possible / and she pursueth after for to reuenge it / but the anger is sone past, & she wassheth her with her bylle in the water / and clenseth herselfe agayne."—L. Andrewe, *Noble Lyffe*. Pt. II. sign. m. l.

l. 688, *Feysaund*. "Cap. xlvi. Fascianus is a wyld cocke or a fesant cocke that hyde in the forestes, & it is a fayre byrde with goodly feders. but he hath no combe as other cockes haue / and they be alway alone except whane they wylle be by the henne. and they that will take this bird / and in many places the byrders doth thus, they paynte the figure of this fayre byrde in a cloth, & holdeth it before hym / & whan this birde seeth so fayr a figure of hym selfe / he goeth nother forward nor bacwarde / but he standeth still, staringe vpon his figure / & sodenly commeth another, and casteth a nette ouer his hede, and taketh hym. Thys byrde morneth sore in fowle weder, & hideth hym from the rayne vnder the busshe. Towarde the morninge and towards night, than commeth he out of the busshe, and is oftentimes so taken, & he putteth his hede in the ground, & he weneth that all his boddy is hyden / and his flesshe is very light and good to disiest."—L. Andrewe, *Noble Lyffe*. Pt. II. (m. 4.)

l. 689. *Vensoun bake*, or Venison Pasty. Of the Hart and Hinde, Topsis 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. *Simcon Sethi*, speaking of the hot Countries, forbiddeth to eat them in Summer, because then they eat Serpents, and so are venemous; which falleth not out in colder Nations, and therefore assigneth them rather to be eaten in Winter time, because the concoctive powers are more stronger through plenty of inward heat; but withal admonisheth, that no man use to eat much of them, for it will breed Palsies and trembling in mans body, begetting grosse humors, which stop the Milt and Liver: and *Auicen* proveth, that by eating thereof men incur the quartane Ague; wherefore it is good to powder them with salt before the dressing, and then seasoned with Peper and other things, known to every ordinary Cook and woman, they make of them Pasties in most Nations," p. 103, ed. 1658.

l. 694. *Blanchmanger*, a made dish of Cream, Eggs, and Sugar, put into an open puff paste bottom, with a loose cover. *Blamanger*, is a Capon roast

or boile, minced small, planched (sic) Almonds beaten to paste, Cream, Eggs, Grated Bread, Sugar and Spices boiled to a pap. R. Holme.

l. 694. *Po = tage* is strong Broth of Meat, with Herbs and Spices Boiled. *Pottage* is the Broth of Flesh or Fowl, with Herbs and Oatmeal boiled therein. R. Holme.

l. 694, *Vensoun*; and l. 696, *Heironsew*.

But many meu byn nowe so lekerous  
That they can not leve by store of howse,  
As brawne, bakyn, or powderd beef;  
Sneh lyvelod now ys no man leef,  
But venyson, wyldfowle or heronsewes,  
So newfangell be these men of her thewes;  
Moche medlyd wyne all day men drynke;  
j haue wyste wyldfowle sum tyme stynke.

*Piers of Fullham*, ll. 171-8, p. 8, v. 2, of *Early Popular Poetry*,

ed. Hazlitt, 1866.

l. 695, *Bustard*. "Cap. xv. The Bistarda is a birde as great as an egle, of the maner of an egle, and of suche colour, sanc in the winges & in the tayle it hath some white feders; he hath a crooked byll, & longe talants. and it is slowe of flight / & whan he is on the grownde, than must he ryse .iiij. or .iiij. tymes or he can come to any fulle flight. he taketh his mete on the erth; for .v. or .vi. of them togeder be so bold that they festen on a shepe & tere hym a-sonder / & so ete the flesshe of him / & this birde dothe ete also of dede bestes & stinkyn caryon, and it eteth also grasse & grene erbes / & it layth his eggis vpon the grownde, & bredeth them out the while that the corne groweth on the felde."—L. Andrewe, *Noble Lyffe*, L ij baek.

l. 695, *Crane*. "Cap. lix. The Crane is a great byrde / and whan they flye, they be a greate many of them to-gyder in ordre, and a-monge them they chose a kynge the whiche they obey / whan the crane slepeth, than standeth he vpon one fote *with* his hede vnder his winges / & ther is one *that* kepeth the wache *with* his hede vpryght to-wardes the ayre / & whan they ete, than the kynge kepeth the wache fore them, and than the cranes ete *without* sorowe. Aristotiles sayth *that* abone Egipt in farre londes come the cranes in the winter / and there the fight *with* the pygmeis as before is shewed in the .c. & .xvi. chapter.\*

#### The Operacion.

Rasi. The flesshe of him is grosse, & not good to disiest / & it maketh melancholious blode. ¶ The crane that is kille in somer shalbe hanged vp one

\* Pigmeis be men & women, & but one eubite longe, dwellinge in the mountaynes of ynde | they be full grown 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 eggis, & 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 scathe | but these folke couer their houses *with* the cranes feders & egshels. fol. h. ij. baek.



daye / and in winter season .ij. dayes or it be eten, and than it is the more disicstious."—L. Andrewe, *Noble Iyffe*. Pt. II. (n. iij.)

l. 695, *peacock*. "Paon revestu. A Peacocke flayed, parboyled, larded, and stucke thicke with Cloues; then roasted, with his feet wrapped vp to keepe them from scorching; then couered againe with his owne skinne as soone as he is cold, and so vnderpropped that, as aliuc, hee scemes to stand on his legs: In this equipage a gallant, and daintie seruice."—1611, *Cotgrave*.

l. 695, *Peacock*. "Pauo / the pecocke is a very fayre byrde / and it hath a longe necke, and hath on his hede feders lyke a lytell crowne / he hathe a longe tayle the whyche he setteth on liye very rycheli, but whan he loketh on hys lothly fete, he lateth his tayle sinke. Be nyght, whan the Peecoche can nat see hymselfe, than he cryeth ernefully, and thynketh that he hath lost hys beautye / and with his crye he feareth all serpentis / in suche maners that they dare nat abyde in those places whereas they herc hym crye / and whan the pecocke clymmeth hye, that is a token of rayne. . . also the pecocke is envious & wylle nat knowe his yonges tyll that they haue the crowne of feders vpon theyr hede, and that they begynne to lyken hym. . . . The flesshe of hym will nat lightly rote nor stynke / and it is euyll flesshe to disiest, for it can nat lightly be rosted or soden ynough."—L. Andrewe, *Noble Iyffe* (o. iv.), Cap. xci.

l. 696, *Heironsew*. Ardea is a byrde that fetcheth his mete in y<sup>e</sup> water, & yet he byldeth vpon the hiest trees that he can. This birde defendeth his yonges from y<sup>e</sup> goshawke, castinge his dounge vpon him / & than the fidders of the goshawke rote of y<sup>e</sup> dounge of ardea as far as it touchet[h]. *Nob. Iyffe*, L. ij.

l. 696, *Partrich*. "Cap. xvi. Perdix is a byrde very wylde, & the cockes fecht oftentymes for the hennes. and these byrdes flye of no heght / and they put theyr hedes in the erthe, & they thinke that they than be well hyden, for whan she seeth nobody she thinketh that nobody seeth here. & she bredeth out other partriches egges / for whan she hath lost her eyes, than she steleth other egges & bredeth them / & whan they be hatched that they can go on the grounde / than this damme setteth them out of the nest / but whan they be a-brode, & here the wyse of theyr owne dammes, incontinent they leue theyr damme that brought them up, & go to their owne natural damme / & than she that brought them vp hath lost her labour. The Operacion. The flesshe of a partriche is most holsomest of all wylde fowles, the brest & vppermoste parte of the bodie is the swetest, & hathe the best sauoure / but the hinder parte is nat so swete." L. Andrewe, *Noble Iyffe*, sign. p. i. & back.

l. 698, *Lark*. Alauda: the lark is a lytel birde, & with euery man well beknown through his songe / in the somer thei begynneth to singe in the dawning of the day, geuyng knowlege to the people of the cominge of the daye; and in fayre weder he reioyseth sore / but whan it is rayne weder, than it singeth selden / he singeth nat sittinge on the grownde nouthur / but whan he assendith vwarde, he syngeth mereli / & in the descending it falleth to the grownde lyke a stone. The Operacion. The larkes flesshe hardeneth the beli, and the brothe of hym that he was soden in, slaketh the beli. L. Andrewe, *Noble Iyffe*, sign. L. iv. back, and L. i.

l. 706, *Snyte* or Snipe. "Cap. lxxxiiij. Nepa is a byrde with a longe byll / & he putteth his byll in the erthe for to seke the worms in the grounde / and they put their bylles in the erthe sometyme so depe that they can nat gete it vp agayne / & than they scratche theyr billes out agayn with theyr fete. This birde resteth betimes at nyght / and they be erly abrode on the morninge / & they haue swete flesshe to be eaten." L. Andrewe, *Noble Lyffe*.

l. 706, *Sparow*. "Passer / The Sparowe is a lytell byrde / and whan the cucko fyndeth the sparowes nest / than he suppeth vp the egges, & layeth newe egges hym self theriu agayne / & the sparowe bredeth vp these yonge cuckoes tyl they can flee; than a great many of olde sparowes geder to-geder to thentent that thei sholde holde vp the yonge sparowes that can nat flee / & theyr mete is wormes of the erthe. . . All sparowes flesshe is euyl / and their egges also. The flessch is very hote, and moueth to the operacion of lchery." L. Andrewe, *Noble Lyffe* (o. iv.), Cap. xci.

l. 713. *Comfits* are round, long or square pellets of Sugar made by the Art of a Confectioner. R. Holme.

l. 737, *Eles*. Trevisa in his *Higden* says of Britain 'þe lond ys noble, copious, & ryche of noble welles, & of noble ryvers wiþ plente of fysch. þar ys gret pleinte of smal fysch & of eeles, so þat cherles in som place fecded sowes wiþ fysch.' *Morris's Specimens*, p. 334.

Comyth ther not al day owt of hollond and flaundre  
Off fatte *eles* full many a showte,

And good chepe, who that wayteth the tyddys abowte ?

*Piers of Fullham*, ll. 71-3, *Early Pop. Poetry*, v. 2, p. 4 (and see ll. 7-10).

l. 747, 812. *Minoes*, so called either for their littleness, or (as Dr. Cajus imagined) because their fins be of so lively a red, as if they were died with the true Cinuabre-lake called *Minium*: They are less than Loches, feeding upon nothing, but licking one another. . . they are a most delicate and light meat. . . either fried or sodden. *Muffett*, p. 183.

l. 758. *Towse*. Can this be a form of *dough*? G. P. Marsh.

l. 782. Sotiltces were made of sugar and wax. *Lel. Coll. VI.* p. 31. Pegge.

l. 788-795, *Sanguineus*, *Colericus*, *Pleumaticus*, *Malencolicus*. Men were divided into these four classes, according to their humours. Laurens Andrewe says, in his *Noble Lyffe*, "And the bodij of man is made of many diuers sortes of *lymmes* / as senewes / vaynes / fatte / flesshe & skynne. And also of the four moistours / as sanguyne / flematyke / coleryke & melaucoyl." (fol. a iv. back) col. 2. In his Chapter "Howe that man commeth into the house of dethe," he has drawings of these four types of man, on either side of King Death & the skeleton under him. Men die, he says in thre ways. 1. by one of the four elements of which they are made, overcoming the others; 2. by *humidum radicale* or 'naturall moystour' forsaking them; 3. by wounds; " & these thre maners of dethe be contained in the four complexicious of man / as in the sanguyne / colerike / flematike / & melancoly. The sangayne wareth oftentymes so olde through gode gouernauce / that he must ocoopy



spectacles, & liue longe or *hummidum radicale* departe frome him / but than he dyeth. The colerike *commeth* oftentimes to\* dethe be *accidental* maner through his hastines, for he is of nature hote & drye. The flematike *commeth* often to dethe thorough great excesse of mete & drinke, or other great labours doinge / for his nature is colde and moyste, & can not well disiest. And *melancoly* is heuy / full of care & heuynes / whereof he engendereth moche euyll blode that causeth great sekenes, which bringeth him vnto dethe. Thus go we al vnto the howse of dethe / the one through ensuyng of his complexion / the other through the ordenances of almyghty god. The thirde through the planetis & signes of the firmament." fol. a vi.

l. 799, *Beef*. Laurens Andrewe, *Noble Lyffe*, sign. C. i., Pt. i. says, "Of the oxce, ca. xiiij. "The oxce is a companable beste, & amonge his compani he is very meke / & alwaye he seketh his felowe that was wont to go in the plowghe wyth hym / and whan he fyndeth nat his felow, than cryeth he wyth a lowde voyce, makyng gret mone / as it were one *that* wolde make a mourninge complaynt. A bull lyueth .xv. yere, and a oxce .xx. yere. ¶ Isaac sayth that an oxce flesshe is the dryest flesshe amonge all other / & his blode is nat holsome to be eten, for it wyll nat lightly disieste. & therefore it fedeth sore, & it maketh euyll humoures, & bredeth *melancoly* / & they *melancolicus* that eat moche suche metes be like to suffer many diseases, as to gete an harde mylte / the febris quartayn / the dropecy / mangnies, lepy, &c."

l. 799, *Mutton*. Wether mutton was rightly held the best. See "The operacion" below. "¶ Of the Ramme or weddr. Ca. iij. Ysydorus sayth that the ramme or wedder is the lodysman of other shepe / and he is the male or man of the oye, and is stronger than the other shepe / & he is also called a wedder because of a worme that he hath in his hede / & whan that beginneth for to stirre, than wyll he tucke and feght / and he fereth naturally the thonder, as other shepe dothe. For whan a shepe is with frute, hering the thonder, she casteth her frute, and bryngeth it dede to the worlde. and the wedder in the tyme that he bespryngeth the oye, than is it in the tyme of loue amonge the shepe / and the Ramme or wedder wyl feght boldly for theyr wyues one with another . . .

#### The Operacion.

¶ The flesshe of a yonge wether that is gelded is moch better than any other motton / for it is nat so moyste as other motton, and it is hote, and whan it disgesteth well it maketh gode blode / but the flesshe of an oled ramme wyll nat lightly disgest, & that is very euyll." L. Andrewe, *Noble Lyffe*, Pt. I. sign. b. i. back.

l. 800, *Chykon*. On the cocke & hen L. Andrewe discourses as follows : "the Cocke is a noble byrde with a combe on his hed & vnder his iawes / he croweth in the night heuely & light in the morninge / & is farc herd with the winde. The lyon is afraid of the cocke / & specially of the whyte / the crowyng of the cocke is swete & profitable; he wakeneth the sleper / he conforteth the sorowful / & reioyseth the wakers in tokenyng *that* the night is passed . . . The flesshe of the coscke is groscher than the flesshe of the

\* orig. do.

hezne or capon. Nota / the olde eockes flesshe is tenderer than the yonge. The capous flesshe is mightiest of all fowles & maketh gode blode. Auiceana. The cokerels flesshe *that* neuer crewe is better than *the* olde eockes flesshe: the stones be gode for *them* that haue to light a diestiyon / the brothe of hym is gode for the payn in *the* mawe *that* eommeth of wyude." *Noble Lyffe*, n. i. back. Of the hen, L. Andrew says: "the hezne is the wyfe of the cocke / & ye shall lay odde egges vnder her for to hache / . . . The flesshe of the yonge hezne or she haue layde / is better than of the olde hezne / also the grese of the chekeu is moche hoter than of the hezne." *Noble Lyffe*, n. i. back.

l. 802, *Goose*. "The tame gese . . . be heuy in fleinge, gredi at their mete, & diligent to their rest / & they crye the houres of y<sup>e</sup> night, & therwith they fere y<sup>e</sup> theues. In the hillis of alpis be gese as great, nere hande, as an ostriche: they be so heuy of body that they cannat flee, & so me take them with the hande . . . The gese flesh is very grose of nature in disiestion." *Noble Lyffe*, L. i. back. Part ii. cap. 10.

l. 803, *Capon*. "Gallinacius / the capon is a gelded cocke / & because *that* he is gelded he waxeth the soner fatte / & though he go with the henues, he dothe nat defeude them / nor he croweth nat." L. Andrew, *Noble Lyffe*, fol. n. ij.

l. 804, *Eggis*. "the new lyde egges be better than the olde / the henue egges be better than any other egges, whan thei be fresshe, & speciali whan thei be rere, than they make gode blode / but the egges that be harde roasted be of *the* grose metis.

#### The Operacion.

All maners of egges waken a man to the worke of lecherie, & speciali sparowes egges. Auiceana: The ducke egges & suche like make grose humoures. The best of the egges is the yolke, & that causeth sperma / the white of the egge enelineth to be cole. whan an hezne shall bred, take hede of those egges that be blont on bothe endes, & thei shal be hezne chickens / & those that be longe & sharpe on bothe endes shall be cocke chickens." L. Andrew, *Noble Lyffe* (o iij. back).

l. 808, *Lamb*. Laurens Andrew, Pt. i. says. ¶ Of the *Lamme*. Cap. primo. In the begynnyng we haue the *Lamme*, because he is the moste mekest beste leuinge, for it offendeth nobody / and all that he hathe on him is gode / y<sup>e</sup> flesshe for to eate, the skynne to make parchement or ledder / the donge for to donge the felde / the elawes & hornes be medicinable / he dredeth the wolfe sore / & he knoweth his *damme* best be her bleting, though she be amonge many shepe.

#### The Operacion.

The *Lamme* that souketh his *damme* hath his flesshe very slymie, & nat lowable / and it will nat be digested, principally of them that haue cold stomakes. *lammes* of a yere olde be better & lighter to digest / & they make gode blode / and specially they be gode for them that be hote & drye of complexeyon & dwell in a hote & drye lande / *lammes* flesshe is very gode for one that is hole & lusti, but for them *that* be seke it is very euyll: though

it lightly digest and descende out of the man / yet it is enyll for other partes of the body, for it maketh slimy humours. sign. b. i.

l. 808, *Cony*. "The coney is a lytel beste dwellynge in a holec of the crthe / & thore as he vseth he encreaseth very moche, and therefore he is profitable for man, for he casteth oftentimes in the yere . . . Ysaac sayth. That conys flosshe hath properli the vertue to strenge the mawe aud to dissolue the bely / and it casseth moche vryne." *The Noble Lyffe*, sign. e. i.

l. 811. *Mead* or *Meath*, a drink made of Ginger, Sugar, Honey and Spring water boiled together. R. Holme.

*Metheglin*, a driuk made of all sorts of wholesome Herbs boiled and strained with Honey and Water, and set to work with Bearn, as Ale or Beer. R. Holme. Dan. *miod*.

l. 811. *Braggot*. This drinke is of a most hot nature, as being compos'd of Spices, and if it once scale the sconce, and enter within the circumclnsion of the *Perricarianion*, it doth much accelerate nature, by whose forcible attraction and operation, the drinker (by way of distribution) is easily enabled to afford blowes to his brother. In Taylor. *Drink & Welcome*, 1637, A 3, back.

l. 812. Mussels (*Mityli, Chamæ*) were never in credit, but amongst the poorer sort, till lately the lilly-white Mnsel was found out about Romerswall, as we sail betwixt Flushing and Bergen-up-Zon, where indeed in the heat of Sommer they are commonly and much eaten without any offence to the head, liver, or stomach: yea my self (whom once twenty Mussels had almost poisoned at Cambridg, and who have seen sharp, filthy, and cruel diseases follow the eating of English Mussels) did fill my self with those Mussels of the Low Country, being never a whit distempered with my bold adventure. *Muffett*, p. 159.

l. 824, *Samon*.

Also sumtyme where samons vsen for to hauute,  
Lampreys, luces, or pykkes plesaunte,  
wenyth the fyscher suche fysche to fynde.

*Piers of Fullham*, ll. 11-13.

l. 828. *Torrentyne*. The passage before that quoted from Aldrovandi, de Piscibus, p. 585, in the note, is, "Trutta, siue ut Platina scribit Truta, siue Trotta Italicum nomen est, à Gallis, quibus Trontte vel potius Truette, vel ab Anglis quibus à Trute, vel Trovvt appellant, acceptum. Rhæti qui Italica lingua corrupta vtuntur, Criues vocant, teste Gesnero." The special fish from the Tarentine gulf is the "Tarentella, Piscis genus. Tract. MS. de Pisc. cap. 26 ex Cod. reg. 6838. C.: *Magnus thunnus, is scilicet qui a nostris Ton vocatur . . . dicitur Italis Tarentello, a Tarentino, unde adrehitur, sinu.*" Ducange, ed. 1846.

l. 838. *Hake*. *Merlucius* (or *Gadus*) *vulgaris* Y. ii. 258, 'the Scapike. . . 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 commodities of Irelande mentioned in the *Libelle* (A.D. 1436), p. 186.

- l. 840, *reffett*. In the following extract *refete* has the *Promptorium* meaning:  
 eteth of the [full grown] fysche, and be not so lykerous,  
 Lct the yong leve that woll be so plenteous;  
 ffor though the bottomles belyes be not ffyllyd with such *refete*,  
 Yet the saver of sauze may make yt good mete.

*Piers of Fullham*, ll. 80-3, *E. Pop. P.*, v. 2, p. 5.

- l. 842. *Breme*.

. . y schall none poudes with pykes store,  
*Breme*, perche, ne with tenche none the more.—*Ibid.* ll. 51-2.

- l. 843, *floundurs*.

But now men on deyntees so hem delyte,  
 To fede hem vpon the fysches lyte,  
 As *floundres*, perches, and such pykyng ware;  
 Thes can no man gladly now-a-day spare  
 To suffyr them vex vnto resonable age.—*Ibid.* ll. 74-8.

l. 867. *Hose*. For eight pair of *hosen* of cloth of divers colours, at xiiij s. iiij d. the pair; and for four pair "of sokks of fustian" at iij d. the pair (p. 118). . . for making and lyning of vj pair of *hosen* of puke lyned with cloth of the goodes of the saide Richard, for lynnyng of every pair iij s. iiij d. xx s. Wardrobe Accounts of Edw. IV. (ed. Nicolas) p. 120.

l. 879. Combing the head was specially enjoined by the doctors. See A. Borde, Vaughan, &c., below.

l. 915. *Fustian*. March, 1503, 'for v yerdes *fustyen* for a cote at vij d. the yerd ij s. xj d.' Nicolas's Elizabeth of York, p. 105. See A. Borde, below. 'Coleyne threde, *fustiane*, and canvase' are among the 'commodites . . fro Pruse ibroughte into Flaundres,' according to the *Libelle*, p. 171.

But tha Flemmyngis amonge these thinges dere  
 In comen lowen beste bacon and bere:  
 Thus arn thy hogges, and drynkye wele staunt;  
 Fare wele Flemynge, hay, horys, hay, avaunt. (See *n.* p. 131, below.)

A. Borde, in his *Introduction*, makes one of the Januayes (Genoese) say,

I make good treacle, and also *fustian*,  
 With such thynges I crauft with many a pore man.

l. 941-5. See the extracts from Andrew Borde, W. Vaughan, &c., below.

l. 945. The Motte bredethe amouge clothes tyll that 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 bredethe gladly in clothes that haue ben in an eyll 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 amouge suche clothes / as the baye leuis, cypres wode. *The Noble Lyffe* (i. 3.) Pt. i. Cap. c.xliij. sign. i. 3.

l. 969. *Catte*. The mouse hounter or catte is an onclene beste, & a



poyson enemy to all myse / and whan she hath gotten [one], she playeth therwith / but yet she eteth it / & y<sup>e</sup> catte hath longe here on her mouthe / and whan her heres be gone, than hathe she no boldnes / and she is gladli in a warme place / and she licketh her forefete & wasseth therwith her face. Laurens Andrewe, *The Noble Lyffe* (g. iv.), Part I. cap. c.i.

l. 970, *dogge*. Here is the first part of Laurens Andrewe's Chapter.

Of the dogge. ca. xxiiiij.

The dogge is an onclenly beste / *that* eteth so moche that he vomyteth it out & eteth it vp agayne / it is lightly angry, and byteth gladly strauunge dogges / he barketh moche / he kn[oweth] his name well / he is hered [all over his b]ody, he loueth his mast[er], and is eselye] lerned to many games / & be night he kepeth the house. There be many houndes *that* for the loue of theyr maister they wyll rozne in their owne dethe / & whan the dogge is seke / he seketh grasse or other erbes / & that he eteth, and heleth himselfe so / and there be many maner of dogges or houndes to hawke & hunt, as grayhoundes / braches / spanyellis, or suche other, to hunt hert and hynde / & other bestes of chace & venery, &c. and suche be named *geatyll houndes*. The bitehe hath mylke .v. 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.

l. 970, *Catte*. L. Andrewe says

"Of the Catte. ca. xxv.

The catte is a beste *that* seeth sharpe, and she byteth sore / and scratcheth right perylously / & is principall enemye to rattis & myce / & her colour is of nature graye / and the cause *that* they be other wyse coloured, that *cometh* 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 nesses & soffte." *Noble Lyffe*, Part II. c. iv.

l. 983. *Bathe*. 'Bathing is harmful to them [who are splenic] chiefly after meat, and copulation (following) on surfeit. . . Let him also bathe himself in sweet water. Without, he is to be leeched and smeared with oil of roses, and with onlayings (or poultices made of) wine and grapes, and often must an onlay be wrought of butter, and of new wax, and of hyssop and of oil; mingle with goose grease or lard of swine, and with frankincense and mint; and when he bathes let him smear himself with oil; mingle (it) with saffron.' *Leechdoms*, v. 2, p. 245.

l. 987. *Scabiosa*, so named of old tyme, because it is giuen in drinke inwardly, or ointmentes outwardly, to heale scabbes, sores, corrupcion in the stomacke, yea, and is most frend among all other herbes in the tyme of the Pestilence, to drinke the water with Mithridatum a mornynge. . . the flowers is like a Blewe or white thrummed hatte, the stalk rough, the vpper leaues ragged, and the leaues next the grose rootes be plainer. Under whom often tymes, Frogges will shadowe them selues, from the heate of the daic: hoppyng and playng vnder these leaues, whiche to them is a pleasaut Tente or paullion, saith Aristophanes, whiche maie a plade

(= made a play), wherein Frogges made pastime. *Bullein's Bulwarke*, 1562, or, *The booke of Simples*, fol. xvj. b.

l. 995. *Bilgrecs*. Can this be *bugloss*? I find this, as here, in juxtaposition with *scabiose*, in Bullein's *Bulwarke of Defence*, Book of Simples, fol. xvj. b. G. P. Marsh.

l. 1004. For Selden's Chapter on Precedence, see his *Titles of Honour*, ch. xi. Rouge Dragon (Mr G. Adams) tells me that the order of precedence has varied from time to time, and that the one now in force differs in many points from Russell's.

l. 1040. *Nurriers*. I find no such name in Selden's chap. ix., Of Women. Does the word mean 'foster-mothers or fathers,' from the Latin "Nutricarii, Matricularii, quibus nutriendi ac educandi infantes projectos cura incumbat: *Nourissiers*. Vita S. Goaris cap. 10: *Hæec consuetudo erat, ut quando aliquis homo de ipsis infantibus projectis misericordia vellet curam habere, ab illis, quos Nutricarios vocant, matriculariis S. Petri compararet, et illi Episcopo ipsum infantem præsentare deberent, et postea Episcopi auctoritas eundem hominem de illo Nutricario confirmabat. Id clarius explicatur a Wandelberto in Vita ejusdem Sancti*, cap. 20." Ducange, ed. 1845.

The following list of Names of Fish, from Yarrell, may be found convenient for reference.

*Names of Fish from Yarrell's History of British Fish, 1841, 2nd ed.*

English Names.	Latin Names.	Yar., vol., page
Basse	<i>Perca labrax</i>	i 8
Bleak	<i>Lueiscus</i> , or <i>Cyprinus alburnus</i>	i 419
Bream or Carp-Bream	<i>Abramis</i> , or <i>Cyprinus brama</i>	i 352
„ the common Sea-	<i>Pagellus centrodontus</i>	i 123
Brill, or Pearl, Kite,	<i>Rhombus vulgaris</i> , or	
BRETT, Bonnet-Fleuk	<i>Pleuronectes rhombus</i>	ii 231
Butt, Flook, or Flounder	<i>Pleuronectes flesus</i> , or	ii 303
	<i>Platessa flesus</i>	
Common Cod, or Keeling	<i>Morrhua vulgaris</i> , or	ii 221
	<i>Gadus morrhua</i> (Jenyns)	
Green Cod	<i>Merlangus virens</i> (Cuvier)	ii 256
	<i>Gadus virens</i> (Linnæus)	
Conger	<i>Conger vulgaris</i> , or <i>Muræna conger</i>	ii 402
Dace, Dare, or Dait	<i>Leuciscus vulgaris</i> , or <i>Cyprinus leuciscus</i>	i 404
Dog Fish (the common),	<i>Spinax aeanthias</i> , or	ii 524
The Picked Dog-Fish, or	<i>Squalus aeanthias</i>	
Bone Dog (Sussex), Hoe		
(Orkney)		
Small Spotted Dog Fish	<i>Seyllium canieula</i> , or	ii 457
or Morgay (Scotl.), Robin	<i>Squalus canieula</i>	
Huss (Sussex Coast)		
Large Spotted Dog Fish, or	<i>Seyllium stellaris</i>	ii 493
Bounce (Scotl. & Devon)		



English Names.	Latin Names.	Yar., vol., page
Black-mouthed Dog-Fish, or Eyed Dog-Fish (Cornwall)	<i>Scyllium melanostomum</i>	ii 495
The Smooth Hound or Shate-toothed Shark, Ray-mouthed Dog (Cornwall)	<i>Squalus mustelus</i> , or <i>Mustelus lævis</i>	ii 512
Dory, or Dorée	<i>Zeus faber</i>	i 183
Sharp-nosed Eel	<i>Anguilla acutirostris</i> , or <i>vulgaris</i>	ii 381
Broad-nosed Eel	<i>Anguilla latirostris</i>	ii 396
Flounder, or Flook (Merret). Mayock, Fluke (Edinb.), Butt.	<i>Platessa flesus</i>	ii 303
Grayling	<i>Thymallus vulgaris</i> , or <i>Salmo thymallus</i>	ii 136
Gudgeon	<i>Gobio fluviatilis</i> , or <i>Cyprinus gobio</i>	i 371
Red Gurnard	<i>Trigla cuculus</i> , or <i>lineata</i>	i 38-63
Haddock	<i>Morrhua æglefinus</i> , or <i>Gadus æglefinus</i>	ii 233
Hake	<i>Merlucius vulgaris</i> , or <i>Gadus merlucius</i>	ii 253
Herring	<i>Clupea harengus</i>	ii 183
Holibut	<i>Hippoglossus vulgaris</i> , or <i>Pleuronectes hippoglossus</i>	ii 321
Hornfish, GARFISH, Sea-pike, Long Nose, &c.	<i>Belone vulgaris</i> , or <i>Esox belone</i>	i 442
Keeling. See Common Cod		ii 221
Lampern, or River Lamprey *	<i>Petromyzon fluviatilis</i>	ii 604
Lamprey	<i>Petromyzon marinus</i>	ii 598
Ling	<i>Lota molva</i> (Cuvier), or <i>Gadus molva</i> (Linnæus)	ii 264
Luce, or PIKE	<i>Esox lucius</i>	i 434
Lump-fish		ii 365
Mackarel	<i>Scomber scombrus</i> , or <i>vulgaris</i>	i 137
Merling, or Whiting	<i>Merlangus vulgaris</i> (Cuvier), or <i>Gadus merlangus</i> (Linnæus)	ii 244
Minnow	<i>Leuciscus</i> , or <i>Cyprinus phoxinus</i>	i 423
Mullet, grey, or Common	<i>Mugil capito</i> , or <i>cephalus</i>	i 234
Muræna	<i>Muræna Helena</i>	ii 406
Perch	<i>Perca fluviatilis</i>	i 1
Pike	<i>Esox lucius</i>	i 434
Plaice	<i>Platessa vulgaris</i>	ii 297
Roach	<i>Cyprinus rutilus</i>	i 399
Salmon	<i>Salmo Salar</i>	ii 1

\* The Lamperns have been taken in the Thames at Teddington this autumn (1866) in extraordinary quantities.

English Names.	Latin Names.	Yar., vol., page
Smelt. <i>Spirling</i> and <i>Sparling</i> in Scotland	<i>Salmo Sperlanus</i> , or <i>Osmerus Sperlanus</i>	ii 75 & 129
Sturgeon, the Common,	<i>Acipenser Sturio</i>	ii 475
„ the Broad-nosed	<i>Acipenser latirostris</i>	ii 479
Swordfish	<i>Xiphias gladius</i>	i 164
Tench	<i>Tinca vulgaris</i> , or <i>Cyprinus tinca</i>	i 375
Thorback	<i>Raia clavata</i>	ii 583
Trout, Common	<i>Salmo furio</i>	ii 85
Turbot, or Rawn Fleuk and Bannock Fluck (Scotl.)	<i>Rhombus maximus</i> , or <i>Pleuronectes maximus</i>	ii 324
Vendace or Vendis (? Venprides, l. 821, Russell)	<i>Coregonus Willughbii</i> , or <i>Coregonus Maranula</i> (Jenyns)	ii 146
Whiting, or Merling	<i>Merlangus vulgaris</i> (Cuvier) <i>Gadus merlangus</i> (Linnæus)	ii 244

Extracts about Fish from "The noble lyfe & natures  
of man, Of bestes / serpentys / fowles & fisshes  
þ̄ be moste knowen."

A VERY rare black-letter book, without date, and hitherto undescribed, except perhaps incorrectly by Ames (vol. 1, p. 412, and vol. 3, p. 1531), has been lent to me by Mr Algernon Swinburne. Its title is given above: "The noble lyfe and natures of man" is in large red letters, and the rest in smaller black ones, all surrounded by woodcuts of the wonderful animals, mermaids, serpents, birds, quadrupeds with men's and women's heads, a stork with its neck tied in a knot, and other beasts "þ̄ be most knowen." The illustrations to each chapter are wonderfully quaint. The author of it says in his Prologus "In the name of ower sauour criste Iesu, maker & redemour of al mankynd / I Lawrens Andrewe of the towne of Calis haue translated for Johannes doesborowe, booke prenter in the cite of Andwarpe, this present volume deuyded in thre partes, which were neuer before in no maternall langage prentyd tyl now /" As it is doubtful whether another copy of the book is known, I extract from the Third Part of this incomplete one such notices of the fish mentioned by Russell or Wynkyn de Worde, as it contains, with a few others for curiosity's sake: —

here after followeth of the natures of the fisshes of the See whiche be right profitable to be vnderstande / Wherof I wyll wryte be the helpe and grace of almighty god, to whose laude & prayse this mater ensueth.

CAP. PRIMO.

**A** Bremon\* 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 sande / 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.

*Abremon*;  
?not *Bream* (see  
Cap. xiii; p. 115  
here).

\* *ἀβραμῖς*, a fish found in the sea and the Nile, perhaps the *bream*, Opp. Hal. i. 244. Liddell & Scott.

## Cap. ij.

*Eel* (Russell, l. 719).

Is of no sex;

is best roasted.

**A** Nguilla / the Ele is lyke a serpe<sup>nt</sup> of faseyon, & may leue eight yere, & without water vi. dayes when the wind is in the northe / in the winter they wyll haue moche water, & that clere / amonge them is nouthr male nor female / for they become fisshes of *the* slyme of other fisshes / they must be flayne / they suffer a longe dethe / they be best roasted, but it is longe or they be ynouge / the droppinge of it is gode for paines in the eares.

## Cap. iij.

*Herring* (Russell, l. 722).

Is delicious when fresh,  
(Russell, l. 748)  
or salted.

Dies when it feels  
the air.

**A** Lec, the heringe, is a Fisshe of the see / & very many be taken betweene bretayn & germaia / & also in denmarke aboute a place named schonen / And he is best from the begynnyng of August to december / and when he is fresshe taken / he is a very delicious to be eten. And also whan he hath ben salted he is a specyall fode vnto man / He can nat leue without water, for as sone as he feleth the ayre he is dede / & they be taken in gret hepis togeder / & specially where they se light, there wyll they be, than so they be taken with nettis / which commeth be the diuyue Prouydens of almighty God.

## Cap. v.

*Whale* ? (Russell, l. 582).

Shipmen cast  
anchor on him,

and make a fire  
on him.

He swims away,  
and drowns them.

**A** Spidochelon / as Physiologus saith, it is a monstrous thinge in the see, it is a gret whale fissh, & hath an ouer-growen rough skine / & he is moste parte with his bake on hys aboute the water in such maner that some shypmen that see him, wene that it is a lytell ylande / & 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 feleth the hete of the fyre / thanne he swymmeth fro the place, & drowmeth 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 fleeth a swete ayre / to the which the fisshes resorte, and than he eteth them.

*Goldenpoll* ?

**A** Aurata is a fyssh in the see that hath a hede shinyng as lyke golde.

## Cap. xi.

*Aluna.*

When the Aluna  
is in danger,

he puts his head  
in his belly, and

**A** Huna is a monster of the see very glorisshe, as Albertus saith / what it eteth it tourneth to greas in his body / it hath 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 / thau he onfacyoneth himselfe as rounde as a bowle, withdrawyng his hede into his bely / whan he hath then honnger / He

dothe ete a parte of himselfe rather than *the* other fisses sholde ete him hole and all. eats a bit of himself.

## Cap. xiii.

**B**orbotha be fisses very slepery, somewhat lyke an ele / haurige wyde mouthes & great hedes / it is a swete mete / and whan 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 theyr body & *with* a sothern wynde they waxe fatte / & they haue rede spottis. Breana is a breme, & it is a fische of the riuer / & whan he seeth the pyke that wyll take hym / than he sinketh to the botom of *the* water & maketh it so trobelous that the pyke can nat se hym.

*Borbotha.**Butt, or Flounder* (Russell, 1. 735, and note 2).*Bream* (Russell, 1. 745, 578).

## Cap. xiiii.

**B**alena is a great beste in the see, and bloweth moche water from him, as if it were a clowde / the shippes be in great daunger of him somtyme / & they be sene moste 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 fleteth about the water as one desiringe helpe / his mouth is in the face, & therefore he casteth the more water / she bringeth her yonges forthe lyke other bestis on erthe, & it slepeth / in tempestius weder she hydeth her yonges in her mouthe / and whan it is past she voydeth them out agayne / & they growe x. yere.

*Balena.* (The woodcut is a big Merman. See note, p. 123, here. ?Whale. Russell, 1. 582.) Are seen most in winter; breed in summer.

In rough weather Balena puts her young in her mouth.

## Cap. xvi.

**C**ancer the creuyce is a Fische of *the* see that is closed in a harde shelle, hauyng many fete and clawes / and euer it crepeth baeward / & the he hathe two pyones on his bely, & *the* she hathe none / whan he wyll engender, he climmeth on her bake, and she turneth her syde towards him, & so they fulfyll their workes. In maye they chaunge their cotes, & in winter they hyde them fiue monethes duringe / whan the crenes hath drowken milke it may leue longe without water. when he is olde, he hathe ij. stoncs in his hed with rede spottis that haue great vertue / for if they be layde in drynke / they withdryue the payne frome the herte. the creuyce eteth the Oysters, & geteth them be policye / for whan the oyster gapeth, he throweth lytell stoncs in him, and so geteth his fische out, for it bydeth than open.

*Crevice* (Sea and Fresh Water Crayfish). (Russell, 1. 602, 1. 618.) How they engender,

and hibernate.

How the Crayfish manages to eat Oysters.

## The Operacion.

¶ The Asshes of hym is gode to make white tethe / & to kepe the motes out of the clothes / it withdryueth byles, &

Fresh-Water  
Crayfish is hard  
to digest.

heleth mangynes. The creuyee of the fresshe water geueth gret fode, but it is an heuy mete to disieste.

Cap. xviiiij.

Caucius.  
Capitaius.

**C**AUCIUS is a fische that will nat be taken *with* no hokes / but eteth of *the* bayte & goth his way quyte. CAPITAIUS is a lytel fische *with* a great hede / a wyde rounde mouthe / & it hydeth him vnder the stones. Nota. Carpera is a carpe, & it is a fysshe that hathe great seales / and the female hathe a great rowghe, & she can bringe forth the no yonges tyll she haue receuyed mylke of her make / & that she receyueth at the mouth / and it is yll for to take / for whan it pereyueth that it shalbe taken *with* the net, than it thrusteth the hede into the mudde of the water / and than the nette slyppeth ouer him whiche waye soeuer it come; & some holde them fast be the grounde, grasse / or erbis, & so saue themselfe.

Cap. xix.

Whale.

**C**ETUS is the greatest whale fische of all / his mouthe is so wyde that he bloweth vp the water as yf it were a clowde / wher*with* he drowneth many shippes / but whan the maryners spye where he is / than thei aecompany them a gret many of shippes togeder about him with diuers instrumentis of musike, & they play with grete armonye / & the fische is very gladd of this armonye / & commeth fletynge a-boue the watere to here the melody, & than they haue amonge them an instrument of yron, *the* whiche they festen in-to the harde skynne, & the weght of it synketh downwarde in to *the* fat & grese / & sodenly *with* that al *the* instrumentes of musike be styll. and *the* shippes departe frome thens, & anone he sinketh to the grounde / & he feleth *that* the salt watere smarteth in *the* wounde, than he turneth his bely vpwaerd and rubbeth his wounde agaynst *the* ground, & the more he rubbeth, the depere it entreth / & he rubbeth so longe *that* he sleeth hymself / and whan he is dede, than commeth he vp agayne and sheweth him selfe dede / as he dyd before quicke / and than the shippes gader them togeder agayne, and take, & so lede hym to loude, & do theyr profyte with hym.

Cap. xxij.

Conche, or  
Muscle.

**C**ONEHE be abydyng in *the* harde shellis: as *the* mone growth or waneth, so be the conches or muscles fulle or nat full, but smale / & there be many sortes of conches or musclys / but *the* best be they that haue the perles in.

Cap. xxiiij.

Sea-snails.

**C**OOCHELE / is a snayle dwellinge in the water & also on the loude / they go out of theyr howses / & they thruste out



.ij. longe hornes wherwith they fele wether they go / for they se nat where they crepe.

## Cap. xxiiiij.

**T**He Conger is a se fische facioned like an ele / but they be *Conger.*  
moche greter in quantyte / & whan it bloweth sore, than waxe they fatte. ¶ Polippus is also a stronge fische *Polippus.* *that* onwarse he wyl pull a man out of a shyp. yet *the* conger is so stronge that he wyll tere polippum asonder *with* his teth, & in winter *the* conger layth in *the* depe caurnes or holes of the water. & he is nat taken but in somer. ¶ Eseulapius sayth. Coretz is a fische that hydeth hym in the depe of *the* water *Coretz.* whan it rayneth / for yf he receiued any rayne, he sholde waxe blynde, and dye of it. ¶ Iorath sayth. The fisses that be named se eraues / whanne they haue *yonges* / they make suehe *Sea-crevice.* noise *that* through theyr noyse they be founde and taken.

## Cap. xxvij.

**D**Elphinus is a monster of the see, & it hath no voyee, but *Dolphin or Mermaid.*  
it singheth lyke a man / and towarde a tempest it playeth vpon the water. Some say whan they be taken that they wepe. The delphin hath none cares for to here / nor no nose for to smelle / yet it smelleth very well & sharpe. And it slepeth vpon the water very hartely, that thei be hard ronke a farre of / and thei leue C.xl.yere. & they here gladly playnge on instrumentes, as lutes / harpes / tabours / and pypes. They loue their yonges very well, and they fede them longe with the mylke of their pappes / & they haue many yonges, & amonge them all be .ij. olde ones, that yf it fortunede one of *the* yonges to dye, than these olde ones wyll burye them depe in the gorwnd [*sic*] of the see / because othere fisses sholde nat ete thys dede delphyn; so well they loue theyr yonges. There was ones a kinge *that* had taken a delphin / whyche he caused to be bounde *with* chaynes fast at a hauen where as the shippes come in at / & there was alway the pyteoust wepynge / and lamentynge, that the kinge coude nat for pyte / but let hym go agayne.

## Cap. xxxi.

**E**Cheola is a muskle / in whose fysshe is a preeceious stone / *Echeola, & Muscle.*  
& be night they flete to the water syde / and there they receyue the heuenly dewe, where throughe there groweth in them a costly margaret or orient perle / & they flete a great many togeder / & he *that* knoweth *the* water best / gothe before & ledeth the other / & whan he is taken, all the other seater a brode, and geteth them away.

## Cap. xxxvi.

Echinus.

**E**chynus is a lytell fysshe of half a fote longe / & hath sharpe pryckles vnder his bely in stede of fete.

## Cap. xxxvii.

Esox.

**E**sox is a very grete fissue in that water danowe be the londe of hungarye / he is of suche bygnes that a carte with .iiij. horses can nat cary hym awaye / and he hath nat many bones, but his hede is full / and he hath swete fissue lyke a porke, and whan this fysshe is taken, thane geue hym mylke to drynke, and ye may carye hym many a myle, and kepe hym longe quicke.

## xxxviii.

Phocas.

Kills his wife and gets another.

**F**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 tyl he dye / or tyll his wyfe ouercome him and kille hym / he bydeth alway in one place / he and his yonges leue be suche as they can gete. ¶ Halata is a beste that dothe ou-naturall dedys / for whan she feleth her yonges quycke, or sterc in her body / than she draweth them out & loketh vpon them / yf she se they be to yonge, than she putteth them in agayue, & lateth them grow tyll they be bygger.

Halata.

Takes her young out of her womb to look at 'em.

## Cap. xv.

Sword-Fish.

**G**ladius is a fissue so named because he is mouthed after the facyon of a sworde poynt / and ther-fore often tynes he perseth the shyppes thorough, & so causeth them to be drowned. Aristotiles. Gastarios is a fissue lyke the scorpion / and is but lytell greter than a spyder / & it styngeth many fissues with her poyson so that they can nat endure nowhere / and he styngeth the dolphin on the hede that it entreth in-to the brayne. ¶ Isidorus. Glaucus is a whyte fissue that is but seldeu sene except in darke rayne weder / and is nat in season but in the howndes dayes.

Gastarios.

Glaucus.

## Cap. xli.

Gudgeon.

**G**obio is a smale longe fissue with a rounde body / full of scales and litell blacke spottys / and some saye they leue of droudc caryon / & the ffishers say contrarye, that they leue in clere watere in sandye graueil / and it is a holsom mete. ¶ Grauus is a fissue that hath an iye aboue on hys hede, and therwith he loketh vp, and saueth hym from them that wyll eat hym.

Gravus.

## lii.

**L**ucius is a pike / a fische of *the* riuer *with* a wyde mouthe & sharpe teth : whan *the* perche spieth him / he turneth his tayle towardes him / & than *the* pike dare nat byte him because of his finnes, or he can nat swalowe him because he is so sharpe / he eteth venimous bestes, as todes, frogges, & suche like ; yet it is sayde *that* he is very holsom for seke peple. He eteth fisses almost as moche as himselfe / whan they be to bigge, than he byteth them in ij. peces, & swaloweth the one halfe first, & than the other / he is engendered *with* a westerne wynde.

*Pike :*  
  
*eats venomous  
beasts ;*  
  
*is begotten by a  
West Wind.*

## Cap. lvii.

**M**us marinus, the see mouse, gothe out of the water, & there she laith her egges in a hole of the erthe, & couereth the egges, & goth her way & bydeth frome them x x x. dayes, and than commeth agayne and oncouereth them, & than there be yonges, and them she ledeth into *the* water, & they be first al blynde. Musculus is a fische *that* layth harde shellis, and of it the great monster balena receyueth her nature, & it is named to be the cocke of balena. Mustela is the see wesyll / she casteth her yonges lyke other bestes / & whan she hath cast them, yf she perceiue that they shall be founde, she swaloweth them agayne into her body, and than seketh a place wher as they may be surer without daunger / & than she speweth them out agayne.

*Sea-Mouse.*  
  
*Musculus is the  
cock of Balena.*  
  
*Sea-weazle.*

## Cap. lix.

**M**urena is a longe fische *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 incontinent / it must be soden in gode wyne *with* herbes & spices, or ellis it is very dangerous to be eten, for it hath many venymous humours, and it is euyll to disieste.

*Lamprey.*  
  
*Must be boiled in  
wine.*

## Cap. lxi.

**M**ulus is a see fyssh *that* is smale of body / & is only a mete for gentils : & there be many maners of these / but the best be those *that* haue ij. berdes vnder the mouthe / & whan it is fayre weder, than they waxe fatte / whan he is dede than he is of many colours.

*Malus :*  
  
*has 2 beards,*

## Cap. lxiiij.

**N**ereydes be monsters of *the* see, all rowghe of body / & whan any of them dyeth, than the other wepe. of this is spoken in balena, the .xiiij. chapter.

*Nereids.*

Orchun. ¶ **O**rchun is a monster of *the se* / whose lykenes can nat lightly be shewed / & he is mortal enemye to *the* balene, & tereth asonder the bely of the balene / & the balene is so boystous *that* he can nat turne hym to defende him, and *that* costeth him his lyfe / for as sone as he feleth *him* selfe wounded, than he *sinketh* donne to the botom of the water agayne / & the *Orechun* throweth at him *with* stones / & thus balena endith his lyfe.

Cap. lxxvi.

Pearl-Oyster. **O**Streñ is an oyster that openeth his shell to receyue *the* dewe & swete ayre. In *the* oyster groweth naturali orient perles that oftentimes laye on the see stronde, & be but lytell regarded, as Isidorus saith.

Cap. lxxvij.

Pagrus. **P**agrus is a fische that hath so harde tethe *that* he byteth *the* oyster shelles in pees, & eteth out the fische of *them*.  
 Sea-Peacock. Nota. Pannus maris is the Peeoeke of the Se, & is lyke the peeoeke of the londe, bothe his baek, neeke, & hede / & the nether body is fische. Nota. Pereus is of diuers colours, & swift in *romnyng* in *the* water, & hath sharpe finnes, & is a holosome mete for seke people. Peeten is a fische that is in sandy grounde, & whan he is meued or stered, he wynketh.

Cap. lxx.

Pinna. **P**inna is a fische *that* layeth alwaye in the midde, and hath alway a lodisman, & some name it a lytel hoge, & it hath a rounde body, & it is in a shell lyke a munsele: it layth in the mone as it were dede, gapyng open / and than the smale fisses come into his shel, weni<sup>ng</sup>g of him to take their repaste / but whan he feleth *that* his shell is almoste ful / than he eloseth his mouthe, & taketh them & eteth them / & parteth them am<sup>ng</sup>e his felowes. The playee is well knowen fische, for he is brode & blake on the one syde, and whyte on the other.

Cap. lxxvij.

Polippus. **P**olippus hath gret strength in his fete / what he therin catcheth, he holdeth it fast / he spr<sup>ng</sup>geth somtyme vp to the shippes syde, & snaetheth a man *with* him to the grounde of the see, & there eteth him / & that *that* he leneth, he casteth it out of his denne agayn / they be moeche 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.

Rambus. **R**ambus is a great fische stronge & bolde / but he is very slow in *swiminge*, therfor can he gete his mete but

soherly *wilh swimmyng* / therfor he layth him down in the grounde or mudde, & hideth him there / and all the fisses that he can ouereome / *commynge* forhy him, he taketh and eteth them.

## Cap. lxxviii.

**R**Uhus is a fisse of the grekes se & of the sees of ytaly / Rubus. they he rounde lyke a ringe, & haue many rede spottes / & is full of sharpe finnes & pinnis / he is slow in *swimmyng* hecause he is so hrode / he gothe be the grounde, & wayteth there his praye / & suehe fisses as he can gete he burieth in the sandes, & it is a very swete fisse. Ryache be fisses Ryache. that be rounde / somtyme they he in length & brede two eubites / & it hath a long tayle / theron be sharpe pinnes / & it is slowe in *swimmyng*.

## Cap. lxxix.

**S**almo is a fyssh engendred in the swete water, & he waxeth Salmon. longe & gret / & also he is heuy / & his colour nor sauour is nat gode tyll he haue hen in the salt water & proued it / thus draweth the samon to the water agaynst *the* streme; he neuer seareth tyll he haue ben in the se and returned agayn to his olde home, as Physiologua saith / his fisse<sup>1</sup> is rede, & he may nat liue in a swet standinge water / he must be in a fresshe riuer that he may playe up and doune at his plesure.

**S**alpa is a fowle fisse and lytell set by / for it will neuer be Salpa. Stockfish? ynough for no maner of dressinge tyll it haue ben beten with grete hamers & staus.

## Cap. lxxij.

**S**erra is a fyssh with great tethe, and on his baek he hath Serra. sharpe fynnes lyke the combe of a coeke / and iagged lyke a sawe wherewith thys monstrous fisse eutteth a ship thorough, & whan he seeth a shippe *commynge*, than he setteth vp his finnes & thynketh to sayl with the shippe as fast as it / hut whan he seeth that he can nat continue / than he latteth his finnes fall agayn & destroieth the shippe with the people, and than eteth the dede bodyes. Nota. Seilla is Scylla. a monster in the see betwene Italye & Sicill / it is great enemye vnto man. It is faced & handed lyke a gentywoman / but it hath a wyde mouthe & ferfull tethe / & it is belied like a beste, & tayled lyke a dolphin / it hereth gladly singinge. It is in the water so stronge that it can nat be ouereome / hut on *the* lond it is hut weke.

## Cap. lxxxij.

**S**yrene. the mermayde is a dedely heste that bringeth a man Siren. gladly to dethe / frome the nauyll vp she is lyke a woman



Siren is like an eagle below,  
 sings sweet songs to mariners,  
 and tears them to pieces.  
 Sirens, serpents.

*wit*h a dredfull face / a long slymye here, a grete body, & is lyke the egle *in* the nether parte / hauinge fete and talentis to tear asonder suche as she geteth / her tayl is sealed like a fisse / and she singeth a mauer of swete song, and therwith deeeuyeth many a gode mariner / for whan they here it, they fall on slepe commonly / & thau she commeth, aud draweth them out of the shippe, and tereth them asonder / they bere their yonges in their armes, & geue them souke of their papis whiche be very grete, hanginge at their brestis / but *the* wyse maryners stoppe their eares whan they se her / for whau she playth on the water, all they be in fear, & than they cast out an empty tonne to let her play *wit*h it tyll they be past her / this is specified of *them that* haue sene it. Ther be also in some places of arabye, serpentis named sirenes, that ronne faster than an horse, & haue wynges to flye.

[Cap. lxxxv.]

Solaris.  
*Sole.*

Solaris is a fische so named because it is gladly be the londes syde in the soune / he hathe a great hede, a wyde mouth, & a blake skiue, & slipper as an ele / it waxeth gret, & is gode to be eten. Solea is the sole, that is a swete fisse and holsom for seke people.

Cap. lxxxvi.

Solopendria.  
 Sea-Scorpion.  
 [1 orig. Tge]

Solopendria is a fisse / whan he hathe swallowed *in* an angle, thau he spueth out al his guttes till he be quyt of the hoke / and than he gadereth *in* all his guttes agayne. The<sup>1</sup> Scorpion of the see is so named because whan he is taken in auy mannys handes he prieketh him *wit*h his stinge of his tayle. Plinius saith that the dede ereuyee that layeth on the drye soude be the see syde, becommeth scorpions.

Cap. lxxxix.

Sturgeon.  
 Eats no food,  
 has no mouth,  
 grows fat on east wind.  
 Has no bones in his body.

STurion / the sturcion is a gret fisse in the ronninge waters / and he taketh no fode *in* his body, but lyueth of *the* styl and swete ayres therefore he hathe a small bely / *wit*h 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 groude / it is a fisse of ix. fote longe whau he is ful growen / he hath whyte swete flesshe & yolow fatte / & he hathe no bone in all his body but only in his hede.

Cap. xxiij.

Tench.  
 Tintinalus.

TEna is a teneche of the fresshe water, and is fedde in the mudde lyke *the* ele / & is moeche lyke of colours: it is a swete fisse, but it is euyl to disiest. ¶ Tintinalus is a fayre



mery fische, & is swete of sauour, & well smellinge lyke the tyme, where of it bereth the name. ¶ Torpido is a fische. Torpido. but who-so handeleth hym shalbe lame & defe of lymes / that he shall fele no thyng / & it hathe a maner of Squitana that is spoken of in the lxxxiii. chapter<sup>1</sup>, and his nature.

## Cap. xciiij.

. . . . . ¶ Trunca<sup>2</sup> / the trowte is a fische of the ryuer, & hathe scales, & vpon his body spottys of yelow and blodye colour. & his fische<sup>3</sup> is rede frome the monthe of July to the monthe of Nouember / and is moche sweter than the freshe samon; and all the other part of the yere his fische<sup>3</sup> is whyte. Trout. [2 for Trutta] : [3 ? fleshe]

## Cap. xcv.

¶ Testudo is a fysshe in a shelle / & is in the se of Inde / & his shelle is very great & like a muskle / & be nyght they go out for their mete / & whan they haue eten theyr bely full / than they slepe swymming vpon the water. than ther come iij. fishers botes / of the wiche .iij. twayn take one of these muskles. Solinus sayth. that this muskle hathe his vppermost shell so brode that it may couere a howse / where many folke may hyde them vnder / And it gothe out the water vpon the londe / & there it layth an hondred egges as grete as gose eggis / and couer them with erth / & oftentimes be night it gothe to the eggys & layeth vpon them with her brest, & than become they yonges. Testudo.

[This copy of Admiral Swinburne's *Andrewe* ends with the next column of this page, sign. v. i. back, with an illustration not headed, but which is that to Cap. xcviij.]

<sup>1</sup> Squatinus is a fische in the se, of fiue cubites longe: his tayle is a fote brode, & he hideth him in the slimy mudde of the se, & marreth al other fishes that come nigh him: it hath so sharpe a skizne that in som places they shaue wode with it, & bone also / on his skinne is blacke short here. The nature hathe made him so harde that he can nat almoste be persed with nouthur yron nor stele.

Note to *Balena*, p. 115. þar [in þe se of Brytain] þuþ ofte ytake dolphyns, & sc-calves, & balenes, (gret fisch, as hyt were of whaales kinde) & dyvers mancre schyl-fisch, among þe whoche schyl-fisch þuþ moskles þat habbeþ wipynne ham margey perles of al manere colour of huþ, of rody & red, of purple & of bluþ, & spcialych & 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.

Wilgram Bulleyn on  
Boxyng & Neckeweede.

(From *The Booke of Compoundes*, fol. lxxviii.)

*Sicknes.*

Will boxyng doe any pleasure?

*Health.*

For saucy louts,

the best cure is  
Boxing.

**Y**Ea forsothe, verie moche: As example, if you haue any sausie loughte, or loitryng lubber within your house, that is either to busy of his hand or tongue: and can do nothing but plaie one of the partes of the .24. orders of knaues. There is no pretier medicen for this, nor soner prepared, then boxyng is: iiii. or .iiii. tymes well set on, a span long on bothe the chekes. And although perhaps this will not alter his lubberly condicions, yet I assure you, it wil for a time chaunge his knauishe complexion, and helpe him of the grene sicknes: and euery man maie practise this, as occasion shall serue hym in his familie, to reforme them. *Bulleins Bulwarke of Defence*, 1562.

---

(From *The booke of Simples*, fol. xxvii. back.)

*Marcellus.*

The names of  
Hemp.

**T**Here 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.*

**W**Hat, you speake of Hempe? mary, you terme it with manie pretie names. I neuer heard the like

termes giuen to any simple, as you giue to this ; you  
 cal it neckwede. A, well, I pray you, woulde you  
 know the propertie of this Neckeweede in this kinde ?  
 beinge chaunged into such a lace, this is his vertue. Neckweed (a  
halter)  
 Syr, if there be any yonkers troubled with idelnesse  
 and loytryng, hauyng neither learyng, nor willyng  
 handes to labour : or that haue studied Phisieke so  
 longe that he or they can giue his Masters purse a Pur-  
 gacion, or his Chist, shoppe, and Countinghouse, a is good for thievisli  
apprentices,  
 strong vomit ; yea, if he bee a very cunning practitioner  
 in false accomptes, he may so suddenly and rashly  
 minister, that he may smite his Father, his Maister, or  
 his friende &c. into a sudden incurable consumption,  
 that he or they shall neuer recouer it againe, but be  
 vtterly vndone, and cast either into miserable pouertie,  
 prisonment, bankeroute &c. If this come to passe, then  
 the <sup>1</sup> best rewarde for this practitioner, is this Necke- [1 Fol. xxviii.]  
 weede: if there be any swashbuckler, common theefe,  
 ruffen, or murtherer past grace, <sup>e</sup> nexte remedie is for swashbucklers  
past grace,  
 this Lace or Corde. For them which neuerloued concored,  
 peace nor honestie, this wil ende all the mischief ; this  
 is a purger, not of Melancholy, but a finall banisher of  
 all them that be not fit to liue in a common wealth, no and all scamps.  
 more then Foxes amonge sheepe, or Thistles amonge  
 good Corne, hurters of trew people. This Hempe, I  
 say, passeth the new Diat, bothe in force and antiquitee.  
 If younge wantons, whose parentes haue left them fayre Also for young  
spendthrifts  
 houses, goods and landes, whiche be visiciously, idle,  
 vnlearnedly, yea or rather beastly brought vp: after the  
 death of their saied parentes, their frutes wil spryng who after their  
parents' death  
 forth which they haue learned in their wicked youthe :  
 then bankets and brothels will approche, the Harlots waste their all  
with harlots  
 will be at hande, with dilightes and intisementes, the  
 Baude will doe hir diligence, robberyng not onlie the  
 purses, 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  
 and in gambling these loytring louers. The Dice whiche be bothe smalle  
 and light, in respecte vnto the Coluering, or double  
 Cannon shotte or Bollet, yet with small force and noyse  
 can mine, break downe, and destroy, and caste away  
 their one Maisters houses, faire felde, 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 beggars, or theefes, yet  
 for the time "a-loft syrs, hoyghe childe and tourne thee,  
 which makes men full beggars, or thieves.  
 A life of reckless debauchery  
 and robbery  
 ends with  
 Hemp.

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  
 trueth, labour, & paine, hath bene gathered for per-  
 happes .xx. yeares, to the vtter vndoing 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 seruice whiche Hempe  
 doeth.

The use of Hemp Also this worthy noble herbe Hempe, called *Canna-*  
*bis* in Latten, can not bee wanted in a common wealth,

no Shippe can sayle without Heme, y<sup>e</sup> sayle clothes, the shroudes, staies, tacles, yarde lines, warps & Cables can not be made. No Plowe, or Carte can be without ropes <sup>1</sup>halters, trace &c. The Fisher and Fouler muste haue Heme, to make their nettes. And no Archer can wante his bowe string: and the Malt man for his sakes. With it the belle is rong, to seruice in the Church, with many mo thynges profitable whiche are commonly knowen of euery man, be made of Heme.

to the Sailor,

Plowman,

[<sup>1</sup> Fol. xxviii. b.]  
Fisher and

Archer.'

Andrew Borde on  
Sleep, Rising, and Dress.

[From his Regyment, 1557.]

[Fol. E. i.] Whole men of what age or complexion so euer they be of, shulde take theyr naturall rest and slepe in the nyght : and to eschewe merydyall sleep. But and nede shall compell a man to slepe after his meate : let hym make a pause, and than let hym stande & lene and slepe agaynst a cupborde, or els let hym sytte upryght in a chayre and slepe. Slepynge after a full stomacke doth ingendre dyuers infyrmyties, it doth hurte the splene, it relaxeth the synewes, it doth ingendre the dropses and the gowte, and doth make a man looke euyl colored. <sup>1</sup> Beware of veneryous actes before the fyrste slepe, and specyally beware of suche thynges after dyner or after a full stomacke, for it doth ingendre the crampe and the gowte and other displeasures. To bedwarde be you mery, or haue mery company aboute you, so that to bedwarde no angre, nor heuynes, sorowe, nor pensyfulnes, do trouble or dysquet you. To bedwarde, and also in the mornynge, vse to haue a fyre in your chambre, to wast and consume the euyl vapowres within the chambre, for the breath of man may putryfye the ayre within the chambre: I do aduertise you not to stande nor to sytte by the fyre, but stande or syt a good way of from the fyre, takynge the flauour of it, for fyre doth aryfie and doth drye vp a mannes blode, and doth make sterke the synewes and ioyntes of man. In the nyght let the wyndowes of

After Dinner, sleep standing

against a cupboard.

[1 Fol. E. i. b.]

Before bedtime be merry.

Have a fire in your bedroom,

but stand a good way off it.

Shut your windows.



your howse, specyallye of your *chambre*, be closed.

When you \* be in your bedde,<sup>1</sup> lye a lytle whyle on [\* Fol. E. ii.]

your lefte syde, and slepe on your ryght syde. And Lie first on your  
left side.

whan you do wake of your fyrste slepe, make water yf you feel your bladder charged, & than slepe on the lefte side; and looke as ofte as you do wake, so oft

turne your selfe in the bedde from one syde to the other. To slepe grouellynge vpon the stomacke and

To sleep grovel-  
ing on the belly,  
is bad;

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<sup>2</sup> is

on the back  
upright, is worse.

vtterly to be abhorred<sup>1</sup>: whan that you do slepe, let not your necke, nother your sholders, nother your

hands, nor feete, nor no other place of your bodye, lye bare vndiscovered. Slepe not with an emptye stomacke,

nor slepe not after that you haue eaten meate one howre or two after. In your bed lye with your head

somwhat hyghe, leaste that the \* meate whiche is in your stomacke, thorowe eructuacions or some other

[\* Fol. E. ii. b.]

cause, ascende to the oryfe (*sic*) of the stomacke. Let your nyght cap be of scarlet: and this I do aduertise

Wear a scarlet  
nightcap.

you, to cause to be made a good thycke quylte of cotton,

<sup>1-1</sup> Compare what Bulleyn says: —slepe. The night is the best time: the daie is euill: to slepe in the field is perilous. But vpon, or in the bedde, liyng fyrste vpon the right side, untill you make water: then vpon the lefte side, is good.

But to lye vpon the backe, with a gaping mouth, is daungerous: and many thereby are made starke ded in their slepe: through apoplexia, and obstruccion of the sinewes, of the places vitale, animall, and nutrimentalle. *Bullein's Bulwarke, The booke of*

How to lie in bed.

*the vse of sicke men and medicines*, fol. lxx. See also Sir John Harrington's directions from Ronsovius: "They that are in health, must first slepe on the right side, because the meate may come to the liuer, which is to the stomaek as a fire vnder the pot, and thereby is digested. To them which haue but weake digestion, it is good to sleepe prostrate on their bellies, or to haue their bare hands on their stomackes: and to lye vpright on the backe, is to bee vtterly abhorred." p. 19.

Who should put  
their hands on  
their stomachs.

<sup>2</sup> This wenehe lay *upright*, and faste slepte. Chaucer. *The Reeves Tale*, l. 4192, ed. Wright.

Have a flock bed  
over your  
featherbed.

or els of pure flockes or of cleane wolle, and let the couerynge of it be of whyte fustyan, and laye it on the fetherbed that you do lye on ; and in your bed lye not to hote nor to eolde, but in a temporaunce. Olde auneyent Doetors of physicke sayth .viii. howres of slepe in *sommer*, and ix. in wynter, is suffyceent for any man : but I do thynke that slepe oughte to be taken as the complexion of man is. Whan you do

On rising, re-  
member God,  
brush your  
breeches, put on

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 lymmen soekes, or lymmen hosen nexte your legges : whan you be out of your bedde, stretche forth your

your hose,

stretch,

[\* Fol. E. iii.]

go to stool.

\*legges & armes, & your body ; eough, 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 keypyng

Truss your  
points, comb  
your head,

wash your hands  
and face,

take a stroll,

pray to God.

your egestyon or your vryne, or ventosyte, it maye put you to dyspleasure in breadynge dyuers infyrmyties. After you haue euacuated your bodye, & trussed your poyntes,<sup>1</sup> kayme your heade oft, and so do dyuers tymes in the day. And wasshe your handes & wrestes, your faee, & eyes, and your teeth, with eolde water ; and after y<sup>t</sup> 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 thanks to hym for hys manyfolde goodnes, with askynge mereye

Of Friction

and combing the  
head.

<sup>1</sup> Friction is one of the euacuacions, yea, or clensynges of mankinde, as all the learned affirmeth : that mankinde should rise in the mornynge, and haue his apparell warme, stretchyng foorth the his handes and legges. Preparyng the bodie to the stoole, and then begin with a fine Combe, to kembe the heere vp and down : then with a course warme clothe, to chafe or rubbe the hedde, necke, breast, armeholes, bellie, thighes, &c., and this is good to open the pores. 1562 *Bullein's Bulwarke*, The booke of the vse of sicke men and medicenes, fol. lxxij. See Vaughan below, No. 2, p. 133.

for they offences. And before you go to your refecti\*on, moderately exercise your body with some labour, [\* Fol. e. iii. b.] or playeng at the tennys, or castyng a bowle, or paysyng weyghtes or plommettes of leede in your handes, or Play at tennis, or wield weyghts. or some other thyng, to open your poores, & to augment naturall heate. At dyner and supper<sup>1</sup> vse not to drynke At meals, sundry drynkes, and eate not of dyuers meates : but feede of .ii. or .iii. dysshes at the moste. After that eat only of 2 or 3 dishes; you haue dyned and suppte, laboure not by and by after, but make a pause, syttyng or standyng vpryght the space of an howre or more with some pastyme : drynke not moch after dyner. At your supper, vse lyght meates of dygestyon, and refrayne from grose meates ; go not to bed with a full nor an emptye stomacke. And after your supper make a pause or you go to bed ; and go to bed, as I sayde, with myrth.

Furthermore as concernyng your apparell. In wynter, next your shert vse you to weare a petycote of scarlet : your dowb\*let vse at plesure : But I do aduertise you to lyne your Iacket vnder this fasshyon [Wear a scarlet petycote. [\* Fol. e. iv.] Have a jacket of white and black lambskin sewn diamond-wise. or maner. Bye you fyne skynnes of whyte lambe & blacke lambe. And let your skynner cut both y<sup>e</sup> sortes of the skynnes in smale peces triangle wyse, lyke halfe a quarell of a glasse wyndowe. And than sewe together a\* whyte pece and a blacke, lyke a whole quarell of a glasse wyndowe : and so sewe vp together [\* MS. a a]

<sup>1</sup> Drunkards, bench-wislers, that will quaffe untill thei are starcke staring madde like Marche Hares : Fleming-like Sinckars ; brainlesse like infernall Furies. Drinkyng, braulyng, tossyng of the pitcher, staryng, pissyng\*, and sauyng your reuerence, beastly spuyng vntill midnight. Therefore let men take hede of dronkenness to bedward, for feare of sodain death : although the Flemishe † nacion vse this horrible custome in their vnnaturall watching all the night. *Bullein*, fol. lxxix-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 moeche as wyll lyne your Iacket: this furre, for holsommes, is prayd aboue sables, or any other fur. Your exteryall aparel vse aecordyng to your honour. In sommer vse to were a searlet peteyeote made of stamell or lynse wolse. In wynter and sommer kepe not your bed to hote, nor bynde it to strayte; kepe euer your neeke warme. In somer kepe your neeke and faee from the sonne; vse to wear gloues made of goote skyn, perfumed with Amber degrece.

Keep your neck warm.  
Wear goatskin gloves.

[\* Fol. E. iv. b.]

And beware in standyng or lyeng on the \*grounde in the reflection of the sonne, but be mouable. If thou shalt eommon or talke *with* any man: stande not styll in one place yf it be vpon <sup>e</sup>y bare grounde, or grasse, or stones: but be mouable in suche plaees. Stande nor syt vpon no stone or stones: Stande nor syt longe barehed vnder a vawte of stone. Also beware that you do not lye in olde ehambres which be not occupied, specyally suche chambres as myse and rattes and snayles resorteth vnto: lye not in suche ehambres, the whiche be depreued cleane from the sonne and open ayre; nor lye in no lowe Chambre, excepte it be boarded. Be-

Don't sleep in ratty rooms.

Don't take cold in your feet.

ware that you take no colde on your feete and legges. And of all weather beware that you do not ryde nor go in great and Impytous wyndes. (*A Compendyous Regiment or a Dyetary of helth, made in Mountpylior: Compyled by Andrew Boorde, of Physicke Doctor.* (Colophon.) Imprinted by me Robert Wyer: Dwellynge at the sygne of seynt Johñ Euangelyst, in S. Martyns Parysshe, besyde Charynge Crosse.)

William Vaughan's  
Fifteen Directions to preserve Health.

(From his *Naturall & Artificial Directions  
for health*, 1602, p. 57-63.)

Declare vnto mee a dayly dyet, whereby I may liue in health, and not trouble my selfe in Physicke.

(1) I will: first of all in the morning when you are about to rise vp, stretch your self strongly: for thereby the animall heate is somewhat forced into the outward partes, the memorie is quickned, and the bodie strengthened. 1. Stretch yourself.

(2) Secondly, rub and chafe your body with the palmes of your hands, or with a course linnen cloth; the breast, back, and belly, gently: but the armes, thighes, and legges roughly, till they seem ruddy and warme. 2. Rub yourself.

(3) Euacuate your selfe. 3. Go to stool.

(4) Put on your apparell: which in the summer time must be for the most part silke, or buffe, made of buckes skinne, for it resisteth venime and contagious ayres: in winter your vpper garment must be of cotton or friezeadow. 4. Put on your clothes.

(5) When you have apparelled your selfe handsomely, combe your head softly and easily with an Iuorie combe: for nothing recreateth the memorie more. 5. Comb your head.

(6) Picke and rub your teeth: and because I would not haue you to bestow much cost in making 6. Clean your teeth.

(How to keep the  
teeth sound and  
the breath sweet.

Use Vaughan's  
Water

made after this  
recipe.

It's better than  
1000 Dentrifices.)

7 Wash.

dentrifices for them ; I will aduertise you by foure rules of importance how to keepe your teeth white and vncorruyt (*sic*), and also to haue a sweete breath. First, wash well your mouth when you haue eaten your meat : secondly, sleepe with your mouth somewhat open. Thirdly, spit out in the morning that which is gathered together that night in the throate : then take a linnen cloth, and rub your teeth well within and without, to take away the fumositie of the meat and the yellownesse of the teeth. For it is that which putrifieth them and infecteth the breath. But least peradventure 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 allome, of each of them an ounce ; of fine cinnamon halfe an ounce, and of fountaine water three glassefulles ; mingle all well together and let it boile with a small fire, adding to it halfe a pound of honie, and taking away the scumme of it ; then put in a little bengwine, and when it hath sodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and wash your teeth therewithall as well before meate as after ; if you hould some of it in your mouth a little while, it doth much good to the head, and sweetneth the breath. I take this water to be better worth then a thousand of their dentrifices.

(7) Wash your face, eyes, eares and hands, with fountaine water. I have knowne diuers students which vsed to bathe their eyes onely in well water twice a day, whereby they preserued their eyesight free from all passions and bloudsheds, and sharpened



their memories maruaylously. You may sometimes bathe your eyes in rosewater, fennell water, or eyebright water, if you please; but I know for certaintie, that you neede them not as long as you vse good fountaine water. Moreouer, least you by old age or some other meanes doe waxe dimme of sight, I will declare vnto you, the best and safest remedie which I knowe, and this it is: Take of the distilled waters of verueine, bettonie, and fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tutia (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 houres space, and then straine them, and so vse it when you list.

The best remedy  
for dim sight.

(8) When you haue finished these, say your morning prayers, and desire God to blesse you, to preserue you from all daungers, and to direct you in all your actions. For the feare of God (as it is written) is the beginning of wisdome: and without his protection whatsoever 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 fourth his glorie and most holy name.

8. Say your  
Prayers.

(9) Goe about your businesse circumspectly, and endeauour to banish all cares and cogitations, which are the onely baits of wickednesse. Defraud no man of his right: for what measure you giue vnto your neighbour, that measure shall you receiue. And finally, imprint this saying deeply in your mind: A man is but a steward of his owne goods; wherof God one day will demaund an account.

9. Set to work.

Be honest.

(10) Eate three meales a day vntill you come to the age of fourtie yeares: as, your breakefast, dinner, and supper; yet, that betweene breakefast and dinner there

10. Eat only three  
meals a day.

be the space of foure houres, and betwixt dinner and supper seauen houres: the breakfast must be lesse then dinner, and the dinner somewhat lesse then supper.

Eat light food  
before heavy.

In the beginning of meales, eate such meates as will make the belly soluble, and let grosse meates be the last. Content your selfe with one kind of meate, for diuersities hurt the body, by reason that meates are not all of one qualitie: Some are easily digested, others againe are heauy, and will lie a long time vpon the stomaek: also, the eating of sundrie sorts of meat

Drink hinders  
digestion.

require often pottes of drinke, which hinder concoction; like as we see often putting of water into the meat-potte to hinder it from seething. Our stomack is our bodies kitchin, which being distempered, how can we liue in temperate order: drinke not aboue foure times, and that moderately, at each meale: least the belly-God hale you at length captiue into his prison house of gurmaidise, where you shall be afflicted with as many diseases as you haue deuoured dishes of sundry sorts.

Use silver cups.

The cups whereof you drinke, should be of siluer, or siluer and gilt.

11. Don't work  
directly after  
meals, but talk,

(11) Labour not either your mind or body presently after meales: rather sit a while and discourse of some pleasant matters: when you haue ended your confabulations, wash your face and mouth with cold waters, then go to your chamber, and make cleane your teeth with your tooth-pieker, which should be either of iuorie, silver, or gold. Watch not too long after supper, but depart within two hours to bed. But if necessitie eompell 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.

wash,

and clean your  
teeth.

12. Undress by  
the fire in winter.

(12) Put of your clothes in winter by the fire side: and ease your bed to bee heated with a warming panne:

vnless your pretence bee to harden your members, and to apply your selfe vnto militarie discipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and consumeth moisture.

(13) Remember before you rest, to chew down two or three drachmes of mastick : for it will preserue your body from bad humours.

13. Before bed, chew Mastic, and

(14) Pray feruently to God, before you sleepe, to inspire you with his grace, to defend you from all perils and subtelties of wicked fiends, and to prosper you in all your affaires : and then lay aside your cares and businesse, as well publicke as priuate: for that night, in so doing, you shall slepe more quietly. Make water at least once, and cast it out : but in the morning make water in an vrial : that by looking on it, you may ghesse some what of the state of your body. Sleep first on your right side with your mouth open, and let your night cappe haue a hole in the top, through which the vapour may goe out.

14. Pray to God.

Look at your water in a Urinal.

Have a hole in your nightcap.

(15) In the morning remember your affayres, and if you be troubled with rheumes, as soone as you haue risen, vse diatrion piperion, or eate white pepper now and then, and you shall be holpen.

15. Against rheums, eat white pepper.

FINIS.

## The Dyet for every Day.

(FROM

Sir John Harrington's 'Schoole of Salerne,'

2ND PART.

The Preservation of Health, or a Dyet for the Healthfull  
Man, 1624, p. 358.)

. . . first I will begin with the dyet for every day.

Stretch your limbs,  [* Page 36.] rub your body  and head;  protect yourself from cold;  dress, washing in Summer,  warming yourself in Winter.	In the beginning when you arise from the bed, extend forth all your members, for by this meanes the <i>animal</i> spirits are drawne to the outward members, the *braine is made subtill, & the body strengthened. Then rub the whole body somewhat with the palmes, the brest, back and belly gently, but the armes and legs with the hands, either with warm linnen : next, the head is to be scrubbed <i>from</i> the forepart to the hinder- part very lightly. After you are risen, I will that you defend with all care and diligence your head, necke, and feet, from all cold in the morning ; for there is no doubt, but in the morning and euening the cold doth offend more, then it doth about noone tide, by reason of the weaknes of the Sun-beames. Put on your clothes neat and cleane : in the Summer season, first wash with cleane pure water, before described ; but in the Winter season sit somewhat by the fire, not made with turfe or stinking coale, but with oake or other wood that burneth cleare, for our bodies are somewhat affected with our clothes, and as strength is increased by the
--	---

vse of meat and drinke, and our life defended and preserued ; and so our garments doe conserue the heat of our bodies, and doe driue away colds : so that as diet and apparell 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 poyson and Serpents ; therefore I my selfe vse garments of the like sort for the winter season, also neuerthesse lined with good linnen. Next I doe iudge it not to bee much amisse to vse garments of Silke or Bombace, or of purple : also of Martyn or Wolfe-skinnes, or made of Fox skinnes, I suppose to be good for the winter ; notwithstanding in the time of Pestilence, apparell of Silke and skinnes is condemned, because it doth easily admit and receiue the contagious ayre, and doth retain it long. After the body is well clothed, kembe your head wel with an Iuory comb, from the forehead to the backepart, drawing the comb some forty times at the least ; then wash all the instruments of the sences, as the eies, the ears, the nostrils, the mouth, the tongue, the teeth, and all the face with cold water ; and the eyes are not only to be washed, but being open plainly, immerg'd : and the gumme and foulnes of the eie-lids that do there stick, to remoue ; somtimes also to besprinkle the water with Rose-water or Fenel-water, also rubb the neck well with \*a linnen napking somewhat course, for these things doe confirme the whole body ; it maketh the mind more cheerefull, and conserueth the sight. In this place it pleaseth me to adioyne some Dentifrices or clensers of teeth, waters not only to make the teeth white, but also to conserue them, with some medicines also to conserue the sight. . . .

In Summer  
[Page 37.]  
wear deer's and  
calves' skins,

in Winter, wolf  
and fox skins.

Comb your head  
40 times,

wash your face,

clean your  
eyelids,

rub your neck  
well.  
[\* Page 38.]

# On Rising, Diet, and Going to Bed.

(FROM

Sir John Harington's 'Schoole of Salerne,'

2ND PART.

The Preservation of Health, or a Dyet for the Healthfull  
Man, 1624, p. 358.)

On rising,  
empty your  
bladder and  
belly, nose and  
lungs.

Cleanse your  
whole body.

Say your Prayers.

Walk gently,

go to stool.  
[\* Page 42.]

Work in the  
forenoon.

Also to prosecute our former purpose, when you arise in the morning, to auoyd all superfluities, as well by vrine as by the belly, which doe at the least 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 apparelled, for from our cradles let vs abhor vncleannes, which neither nature or reason can endure. When you haue done these things, remember to powre foorth your prayers vnto God with a cleare voice, that the day may be happy and prosperous vnto you, that God may direct your actions to the glory of his name, the profit of your country, & the conseruation of your bodies. Then walke ye gently, and what excrements soeuer do slip down to the inferiour parts, being excited by \*naturall heate, the excretion thereof shall the better succeed.

As for your businesses, whether they be publike or priuate, let them be done with a certaine honesty; then afterwards let your hunting iourneyes bee performed; apply your selues to studie and serious businesse the



houres of the fore-noone, and so likewise in the after-noone, till twoor three houres before supper : alwaies in your hands vse eyther Corall or yellow Amber, or a Chalcedonium, or a sweet Pommander, or some like precious stone to be worne in a ring vpon the little finger of the left hand : haue in your rings eyther a Smaragd, a Saphire, or a Draconites, which you shall beare for an ornament : for in stones, as also in hearbes, there is great efficacie and vertue, but they are not altogether perceived by vs : hold sometime in your mouth eyther a Hyacinth, or a Crystall, or a Granat, or pure Gold, or Siluer, or else sometimes pure Sugar-candy. For *Aristotle* doth affirme, and so doth *Albertus Magnus*, that a Smaragd worne about the necke, is good against the Falling-sicknes : for surely the vertue of an hearbe is great, but much more the vertue of a precious \*stone, which is very likely that they are endued with occult and hidden vertues.

Always wear a precious stone

in a ring ;

hold a crystal in your mouth ;

for the vertue of precious stones is great. [\* Page 43.]

Feede onely twice a day, when yee are at mans age : neuertheless to those that are subiect to choller, it is lawfull to feede often : beginne alwayes your dinner and supper with the more liquid meates, sometimes with drinckes. In the time betweene dinner and supper, abstain altogether from cups, vnlesse necessitie or custome doe require the same : notwithstanding the same custome being so vitious, must be by little and little changed.

Eat only twice a day.

Don't drink between dinner and supper.

I would not that you should obserue a certaine houre, either for dinners or suppers, as I haue sufficiently told you before, lest that daily custome should be altered into nature : and after this intermission of this custome of nature, hurt may follow ; for custome doth imitate nature, and that which is accustomed, the very same thing is now become naturall.

Don't have one fixed hour for your meals.

Take your meate in the hotte time of Summer in cold places, but in the Winter let there bee a bright

In Winter eat in

hot well-aired  
places.

[\* Page 44.]

fire, and take it in hotte places, your parlors or Chambers being first purged and ayred with suffumigations, which I would not haue you to \*enter before the suffumigation bee plainely extinct, lest you draw the fume by reason of the odour.

Fast for a day  
now and then.

And seeing one and the same order of diet doth not promiscuously agree with all men, take your meate in order, as is before said, and sometimes also intermit the vse of meats for a whole day together, because through hunger, the faults of the stomacke which haue beneene taken eyther by much drinking or surfetting, or by any other meanes, may be depelled and remoued.

Eat more at  
supper than  
dinner.

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 meals, wash  
your face, and  
clean your teeth,

After meat taken, neither labour in body nor mind must be vsed, and wash the face and mouth with cold water, cense the teeth either with Iuory, or a Harts horne, or some picker of pure siluer or gold.

chat and walk  
soberly.

After your banquetts, passe an houre or two in pleasant talkes, or walke yee very gently and soberly, neither vse much watchings long in the night, but the space of two howres goe to your bed; but if honest \* businesse doe require you to watch, then sleepe afterwards so much the longer, that your sleepe may well recompence your former watchings. Before that you go to your bed, gently smooth down your head, armes, and shoulders, the back and all the body, with a gentle and soft rubbing, vnlesse you meane to do it in the morning to mooue distribution, whose time is best to be done in the morning.

Don't sit up  
late.

[\* Page 45.]

Before bed,  
rub your body  
gently.

Undress by a fire  
in Winter,

In the Winter, sitting by the fire, put off your garments, and dry your feet by the fire, neuerthelesse auoyd the heat and the smoke, because it is very hurtfull both to the lungs, and the eyes.

In the Winter time, warme well your garments at the fire, and warm the linings of the same, for it helpeth concoction, and remoueth all humidity and moysture. But my father did not allow of this custome, warning men of strength, and those that are borne for the Common-wealth, not to accustom themselves to such kind of softnesse, which doe weaken our bodies. Also when you put off your garments to go to bed, then put away all your cogitations, & lay them aside, whether they be publike or priuate, for when all your \*members be free from all cares, you shall then sleep the quieter, concoction and the other naturall actions shall best be performed.

and warm your  
garments well

Put off your cares  
with your clothes,

[\* Page 46.]

But in the morning when you rise againe, resume to your selues your former dayes thoughts and cares ; for this precept my Father had often in his mouth, therefore I deliuer it vnto you as the more worthy of your obseruation.

and take them  
up again in the  
morning.



## Recipes.

[From Harleian MS. 5401, ab. 1480-1500 A.D.]

FRUTURS. (page 194 or fol. 69 b.)

*Recipe* <sup>1</sup> þe cromys of whyte brede, & swete apyls, & 3okkis of eggis, & bray þam wele, & temper it with wyne, & make it to sethe; & when it is thyk, do þer-to gode spyces, gynger & galingay & canyll & clows, & serve it forthe. (See also *Liber Cure Cocorum*, p. 39-40.)

FRUTURS OF FYGIS. (p. 197 or fol. 98.)

*Recipe* & make bature of floure, ale, peper & saferon, with oper spices; þan cast þam<sup>2</sup> in to a frying pann with batur, & ole, & bake þam & serve. (See another recipe in *Household Ordinances*, p. 450, under the head "Turtelettys of Fruture.")

IUSSELL. (p. 198 or fol. 98 b.)

*Recipe* brede gratyd, & eggis; & swyng þam to-gydere, & do þerto sawge, & saferon, & salt; þan take gode brothe, & cast it þer-to, & bole it enforesayd, & do þer-to as to charlete &c. (See also *Liber Cure Cocorum*, p. 11; Jussel of Flesh, *Household Ordinances*, p. 462; Jussel enforsed, p. 463; Jussel of Fysshe, p. 469.)

MAWMENY. (p. 201 or fol. 100.)

*Recipe* brawne of Capons or of hennys, & dry þam wele, & towse þam smalle; þan take thyk mylk of almonds, & put þe saide brawñ þer-to, & styr it wele ouer þe fyre, & seson it with suger, & powder of Canelle, with mase, quibibs, & anneys in confete, & serve it forthe. (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 whete Floure, Ale, 3est, Safroun, & L.iii. Salt, & bete alle to-gederys as þikke as þou schuldyst make oper bature in fleyssche tyme, & þan take fayre Applys, & kut hem in maner of Fretourys, & wete hem in þe bature vp on downe, & frye hem in fayre Oyle, & caste hem in a dyssche, & caste Sugre þer-on, & serue forth. [The recipe for "Tansye" is No. l.vi.]

<sup>1</sup> The þ is always y in Harl. 5401.

<sup>2</sup> that is, the figs.

## Recipes.

[From *Harl. MS.* 279, ab. 1430-40 A.D. A pretty MS. that  
ought to be printed.]

**lxxiiij.** **Potage dyuers Harys in cyueye.** Take Harys, & Fle hem, & make hem clene, an hacke hem in gobettys, & sethe hem in Watere & Salt a lytylle; þan take Pepy, an Safroun, an Brede, y-grounde y-fere, & temper it wyth Ale. þan take Oynonys & Percely y-mynced smal to-gederys, & sethe hem be hem self, & afterward take & do þer-to a porcyon of vynegre, & dresse in. (See also the recipe for "Harus in Cyue" in *Liber Cure Cocorum*, p. 21, & that for "Conyngus in cyue" p. 20. *Chive* is a kind of small onion.)

**lxxiii.** **Conyngys in cyveye.** Take Conyngys, an fle hem & seþe hem, & make lyke þou woldyst make a sewe, saue alle to-choppe hem, & caste Safroun & lyer þer-to, & Wyne. (See also "Conyngus in cyue" in *L. C. C.*, p. 20; and "Conynges in Cyue" in *Household Ordinances*, p. 434.)

**xv.** **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 defaute<sup>1</sup> of Sugre; þan colore it *with* Safroun; þan take þin cofyns, & put it in þe ovyne lere, & lat hem ben hardyd; þan take a dyssshe y-fastenyd on þe pelys ende, & pore þin comade in-to þe dyssshe, & fro þe dyssshe in-to þe cofyns; & whan þey don a-ryse Wel, teke hem out, & serue hem forth.

**xxxviij.** **Doucettes.** Take Porke & hakke it smal, & Eyroun y-mellyd to-gederys, & a lytel Milke, & melle hem to-gederys *with* Hony & Pehir, & bake hem in a cofyn, & serue forth.

**xxxviij.** **Doucettes a-foreyd.** 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 Hermyngge.



The

# Boke of Keruyngge,

that is to say,

The boke of Seruyce & Keruyngge and Sewyngge  
& 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.xij.  
and now reprinted,  
1866.

JOHN CHILDS AND SON, PRINTERS.

# The Boke of Keruyng.

[Fol. A 1.]

¶ Here begynneth the boke of keruyng and  
sewyng / and all the feestes in the yere, for the seruyce  
of a pryncce or ony other estate, as ye shall fynde eche  
offyce, the seruyce accordyng, in this boke folowyng.

[Fol. A 1 b.]  
*The Boke of Carving  
and Arranging;  
and the Dishes  
for all the Feasts  
in the year.*

## ¶ Termes of a Keruer.

Terms of a Carver.

**B**Reke that dere  
lesche  $\frac{1}{2}$  brawne  
rere that goose  
lyft that swanne  
sauce that capon  
spoyle that henne  
frusshe that chekyn  
vnbrace that malarde  
vnlace that cony  
dysmembre that heron  
dysplaye that crane  
dysfygure that pecocke  
vnioynt that bytture  
vntache that curlewe  
alaye that fesande  
wyng that partryche  
wyng that quayle  
mynce that plouer  
thye that pegyon  
border that pasty  
thye that wodcocke  
thye all maner of small byrdes  
tymbre that fyre

tyere that egge  
chyne that samon  
stryng that lampraye  
splatte that pyke  
sauce that playce  
sauce that tenche  
splaye that breme  
syde that haddocke  
tuske that barbell  
culpon that troute  
fynne that cheuen  
transsene that ele  
traunche that sturgyon  
vndertraunche  $\frac{1}{2}$  purpos  
tayme that crabbe  
barbe that lopster

Slice brawn,

splat a pike,

spoil a hen,

vnbrace a mallard,

fin a chub,

untache a curlew,

barb a lobster,

¶ Here hendeth the  
goodly termes.

border a pasty,

¶ Here begynneth  
Butler and  
Panter.

thigh small birds.

The Butler has 3  
knives :

[1 Fol. A ii.]

1. a squarer,
2. a chipper,
3. a smotherer.

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  
apricient, and

keeps off poison.

Milk and Junket  
close the Maw.

[3 Fol. A. ii b.]

**T**Hou shalte be Butler and Panter all the fyrst yere /  
and ye muste haue thre pantry knyues / one  
knyfe to square trenchoure loues / an other to be a  
<sup>1</sup> chyppere / the thyrde shall be sharpe to make smothe  
trenchoures / than chyppe your soueraynes brede hote,  
and all other brede let it be a daye olde / housholde  
brede thre dayes olde / trenchour brede foure dayes  
olde / than loke your salte be whyte and drye / the  
planer made of Iuory, two inches brode & thre inches  
longe / & loke that youre salte seller lydde touche not  
the salte / than loke your table clothes, towelles, and  
napkyns, be fayre folden in a cheste or hanged vpon a  
perche / than loke your table knyues be fayre pullysshed,  
& your spones clene / than loke ye haue two tarryours,  
a more & a lesse, & wyne cannelles of boxe made  
accordynge / a sharpe gymlot & faucettes. And whan  
ye sette a pype on broche, do thus / set it foure fynger  
brede aboue y nether chyme vpwardes aslaunte / and  
than shall  $\frac{e}{y}$  lyes neuer a-ryse. Also loke ye haue in  
all seasons<sup>2</sup> 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 bran-  
drels or pepyns with caraway in confetes. After  
souper, rost apples & peres, with blaunche poudre, &  
harde chese / be ware of cowe creme, & of good straw-  
beryes, hurtelberyes, Iouncat, for these wyll make your  
souerayne seke but he ete harde chese / harde chese  
hath these operacyons / it wyll kepe  $\frac{e}{y}$  stomacke  
open / butter is holosome 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 fruytes, for they wyll make your  
sourayne seke / therfore set no mo-<sup>3</sup> che by suche metes



as wyll set your tethe on edge ; therefore ete an almonde & harde chese / but ete non moche chese without romney modon. Also yf dyuers drynkes, yf theyr fumosytees haue dyspleased your souerayne, let hym ete a rawe apple, and y<sup>e</sup> fumosytees 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 wyne euery nyght with a candell, bothe rede wyne and swete wyne, & loke they reboyle nor leke not / & wasshe y<sup>e</sup> pype hedes euery nyght with colde water / & loke ye haue a chynchyng yron, addes, and lymen clothes, yf nede be / & yf the[y] reboyle, ye shall knowe by the hyssyng / therefore kepe an empty pype with y<sup>e</sup> lyes of coloured rose, & drawe the reboyled wyne to y<sup>e</sup> lyes, & it shal helpe it. Also yf your swete wyne pale, drawe it in to a romney vessell for lessyng.

For food that sets your teeth on edge, eat an almond and hard cheese.

A raw apple will cure indigestion.

See every night that your wines don't boil over or leak.

You'll know their fermenting by their hissing.

¶ Here foloweth the names of wyne.

*Names of Wines.*

¶ Reed wyne / whyte wyne / clared wyne / osey / capryke / campolet / renysshe wyne / maluesey / bastarde / tyer, romney / muscadell / clarrey / raspys / vernage / vernage wyne cut / pymente and ypocras.

Campolet, Rhenish, &c.

For to make ypocras.

*To make Ypocras*

¶ Take gynger / peper / graynes / canell / synamon / suger and tornsole / than loke ye haue fyue or syxe bagges for your ypocras to renne in, & a perche that your renners may ren on / than muste ye haue .vi. peautre basyns to stande vnder your bagges / than loke your spyce be redy / & your gynger well pared or it be beten <sup>1</sup> 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 <sup>2</sup> ben hote and moyste / gynger / graynes / longe peper / and suger, ben hote and moyst / synamon /

Take spices ; put 6 bags on a perch,

6 pewter basins under,

ginger and cinnamon. [ Fol. A. iii.]

(Of the qualities of spices.)

[2 sic, o for e]

canell, & rede wyne, ben hote and drye / tornsole is  
 holsome / for reed wyne colourynge. Now knowe ye the  
 Pound each spice separately, put 'em  
 in bladders, and  
 hang 'em in your  
 bags,  
 put a gallon of  
 red wine to 'em,  
 stir it well, run  
 it through two  
 bags,  
 taste it,  
 pass it through 6  
 runers, and put  
 it in a close vessel.  
 Keep the dregs for  
 cooking.  
 Have your Com-  
 post clean, and  
 your ale 5 days  
 old,  
 but not dead.  
*To lay the Cloth.*  
 Put on a *couch*,  
 then a second  
 cloth,  
 the fold on the  
 outer edge; a  
 third, the fold on  
 the inner edge.  
 [Fol. A iii. b.]  
 Cover your cup-  
 board,  
 put a towel round  
 your neck, one  
 side lying on your  
 left arm;  
 on that, 7 loaves of  
 eating bread and  
 4 trencher loaves.  
 In your left hand  
 a saltcellar,

proporcyons of your ypocras / than bete your poudres  
 eche by themselfe, & put them in bladders, & hange  
 your bagges sure, that no bage touche other / but let  
 eche basyn touche other; let the fyrste basyn be of a  
 galon, and eche of the other of a potell / than put in  
 your basyn a 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 receyte / for it wyll serue for sewes / than serue  
 your souerayne with wafers and ypocras. Also loke  
 your composte be fayre and clene / and your ale fyue  
 dayes olde or men drynke it / than kepe your hous of  
 offyce clene, & be curtoys of answerc to eche persone,  
 and loke ye gyue no persone noo dowled drynke / for it  
 wyll breke y<sup>e</sup> scabbe. And whan ye laye the clothe,  
 wye y<sup>e</sup> borde clene with a cloute / than laye a cloth,  
 a couche, it is called, take your felawe that one ende, &  
 holde you that other ende, than drawe the clothe  
 straught, the bought on y<sup>e</sup> vtter edge / take the vtter  
 parte, & hange it enen / than take the thyrde clothe,  
 and lay y<sup>e</sup> bought on the inner <sup>1</sup> edge / and laye estat  
 with the vpper parte halfe a fote brode / than couer thy  
 cupborde and thyn ewery with the towell of dyaper /  
 than take thy towell about thy necke, and laye that one  
 syde of y<sup>e</sup> towell vpon thy lefte arme / and there-on  
 laye your soueraynes napkyn / and laye on thyn arme  
 seven loues of brede, with thre or foure trenchour loues,  
 with the ende of y<sup>e</sup> towell in the lefte hande. as the

maner is / than take thy salte seller in thy lefte hande,  
 and take the ende of <sup>e</sup>ȝ towell in your ryght hande to  
 bere in spones and knyues / than set your salt on the  
 ryght syde where your souerayne shall sytte, and on <sup>e</sup>ȝ  
 lefte syde the salte set your trenehours / than laye your  
 knyues, & set your brede, one lofe by an other / your  
 spones, and your napkyns fayre folden besyde your  
 brede / than eouer your brede and trenehoures, spones  
 and knyues / & at euery ende of <sup>e</sup>ȝ table set a salte  
 seller with two treachour<sup>1</sup> loues / and yf ye wyll wrappe  
 your soueraynes brede stately, ye muste square and  
 proporeyon your brede, and se that no lofe be more  
 than an other / and than shall ye make your wrapper  
 man[er]ly / than take a towell of reynes of two yerdes  
 and an halfe, and take the towell by <sup>e</sup>ȝ endes double,  
 and laye it on the table / than take the ende of <sup>e</sup>ȝ  
 bought a handfull in your hande, and wrappe it harde,  
 and laye the ende so wrapped bytwene two towelles ;  
 vpon that ende so wrapped, lay your brede, botom to  
 botom, syxe or seuen loues / than set your brede  
 manerly in fourme / and whan your soueraynes table is  
 thus arayed, eouer all other bordes with salte, tren-  
 choures, & euppes. Also so<sup>2</sup> thyn ewery be arayed with  
 basyns & ewers, & water hote & colde / and se' ye haue  
 napkyns, euppes, & spones / & se your pottes for  
 wyne<sup>3</sup> and ale be made elene, and to <sup>e</sup>ȝ surnape make  
 ye eurtesy with a clothe vnder a fayre double napry /  
 than take þe towelles ende nexte you / & the vtter ende  
 of the clothe on the vtter syde of the table, & holde  
 these thre endes atones, & folde them atones, that a  
 plyte passe not a fote brode / than laye it euen there it  
 sholde lye. And after mete wasshe with that that is  
 at <sup>e</sup>ȝ ryghte ende of the table / ye muste guyde it  
 out, and the marshall must conuey it / and loke  
 on eche elothe the ryght syde be outwarde, & drawe  
 it streyght / than must ye reyse the vpper parte

in your right the  
 towel.  
 Set the Saltcellar  
 on your lord's  
 right, and  
 trenchers on the  
 left of it.

Lay knives, bread,  
 spoons, napkins,  
 and cover 'em up.

[1 sic, a for n] *To wrap your  
 Lord's bread  
 stately.*  
 Square the loaves :

take a Reynes  
 towel 2½ yards  
 long by the ends ;  
 put it on the  
 table, pinch up a  
 handful of one  
 end,

and lay it between  
 2 towels, and on it  
 lay your 6 or 7  
 loaves bottom to  
 bottom.

Put salt, cups, &c.,  
 on the other  
 tables.

[2 for se, see.]  
 See that your  
*Every* is properly  
 supplied,  
 and your ale-pots  
 kept clean.

[3 Fol. A 4.]  
*To arrange the  
 Surnape.*  
 Put a cloth under  
 a double towel,  
 hold 3 ends  
 together,

fold them in a  
 foot-broad pleat,  
 and lay it smooth.

After washing,

the Marshal must  
 carry the surnape  
 out.

of  $\bar{y}$  towell, & laye it *with-out* ony gronyng / and at every ende of  $\bar{y}$  towell ye must conuey halfe a yerde that  $\bar{y}$  sewer may make estate reuerently, and let it be. And whan your souerayne hath wasshen, drawe  $\bar{y}$  surnape euen / than bere the surnape to the myddes of the borde & take it vp before your souerayne, & bere it in to  $\bar{y}$  ewery agayne. And whan your souerayne it<sup>l</sup> 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  $\bar{y}$  endes of  $\bar{y}$  table foure loues at a messe / and se that every persone haue napkyn and spone / & wayte well to  $\bar{y}$  sewer how many dysshes be couered;  $\bar{y}$  so many cuppes couer ye / than serue ye forth the table manerly  $\bar{y}$  every man may speke your curtesy.

Leave out half a yard to make estate.

When your lord has washed, remove the Surnape.

When he is seated, - [1 for is]

salute him, uncover your bread,

kneel on your knee till 8 loaves are served out (?)

Provide as many cups as dishes.

*Sewynge of Fleshe.*

¶ Here endeth of the Butler and Panter, yoman of the seller and ewery. And here foloweth sewynge of fleshe.

[Fol. A 4 b.]  
The Sewer or arranger of dishes

must ascertain what dishes and fruits are prepared daily for dinner; and he must have people ready to carry up the dishes.

[2 for be]

**T**He sewer muste sewe, & from the borde conuey all maner of potages, metes, & sauces / & every daye comon with the coke, and vnderstande & wyte how many dysshes shall be, and speke with the panter and offycers of  $\bar{y}$  spycery for fruytes that shall be eten fastynge. Than goo to the borde of sewynge, and se ye haue offycers redy to conuey, & seruauntes for to bere, your dysshes. Also yf marshall, squyers, and seruauntes of armes, bo<sup>2</sup> there, than serue forth your souerayne withouten blame.

*The Succession of Dishes.*

1. Brawn, &c.
2. Pheasant, &c.

¶ Seruyce.

¶ Fyrste sette ye forthe mustarde and brawne, potage, befe, motton stewed. Fesande / swanne /

capon / pygge, venyson bake / custarde / and leche lombarde. Fruyter vaunte, with a subtylte, two potages, blanche manger, and gelly. For standarde, venyson roste, kydde, fawne & cony / bustarde, storke, crane, pecocke with his tayle, heronsewe, bytture, wood-cocke, partryche, plouer, rabettes, grete byrdes, larkes / doucettes, paynpuffe, whyte leche, ambre / gelly, creme of almondes, curlewe, brewe, snytes, quayle, sparowes, martynet, perche in gelly / petyperuys, quynces bake / leche dewgarde, fruyter fayge, blandrelles or pepyns with carawaye in cozfettes, wafers and ypocras, they be a-greable. Now this feest is done, voyde ye the table.

3. Meat Fritters, &c.

4. For a standard.

a peacock with his tail.

5. Doucettes, Paynpuff, Brew, Snipe.

Petyperuys and

Fayge.

Caraways, &c.

Clear the table.

¶ Here endeth the sewynge of flesshe. And begyn-  
neth the keruyng of flesshe.

*Keruyng of Flesshe.*

**T**He keruer must knowe the keruyng and the fayre handlyng of a knyfe, and how ye shall seche al maner of fowle / your knyfe muste be fayre and <sup>1</sup> your handes muste be clene; & passe not two fyngers & a thombe vpon your knyfe. In <sup>e</sup> <sup>e</sup> myddes of your hande set the halfe sure, vnlassynge <sup>e</sup> <sup>e</sup> mynsynge wich <sup>2</sup> two fyngers & a thombe; keruyng of brede, layenge, & voydyng of crommes, with two fyngers and a thombe / loke ye haue <sup>e</sup> <sup>e</sup> cure / set neuer on fysshe / flesshe / beest / ne fowle, more than two fyngers and a thombe / than take your lofe in your lefte hande, & holde your knyfe surely; enbreme not the table clothe / but wpe vpon your napkyn / than take your trenchouer lofe in your lefte hande, and with the edge of your table knyfe take vp your trenchours as nye the poynt as ye may / than laye foure trenchours to your soferayne, one by an other / and laye theron other foure trenchours or elles twayne / than take a lofe in your lyfte hande, & pare <sup>e</sup> <sup>e</sup> lofe rounde aboute / than cut the ouer cruste to your souerayne, and cut the nether cruste, & voyde

[<sup>1</sup> Fol. a 5]

Your hands must be clean: only two fingers and a thumb should be put on your knife,

[<sup>2</sup> for with]

or on fish, flesh,

or fowl.

Wipe your knife on your napkin.

Lay 4 trenchers for your lord, with 2 or 4 on them; and the upper crust of a fine loaf.



the parynge, & touche the lofe no more after it is so serued / than clense the table that the sewer may serue youre souerayne. Also ye muste knowe the fumosyttes<sup>1</sup> of fysshe, flesshe, and foules, & all maner of sauces accordynge to theyr appetytes / these ben the fumosytes / salte, soure, resty, fatte, fryed, senewes, skynnes, hony, croupes, yonge feders, heddes, pygous<sup>2</sup> bones, all maner of legges of bestees & fowles the vtter syde ; for these ben fumosyttes ; laye them neuer to your souerayne.

<sup>[1 sic]</sup>  
Give heed to what  
is indigestible,

as resty, fat things,  
feathers, heads,  
<sup>[2 sic]</sup>  
legs, &c.

*Keruyng of  
Fleshe.*

¶ Seruyce.

How to carve  
Brawn.

Venison.

<sup>[3 Fol. A 5 b.]</sup>  
(cut it in 12 bits  
and slice it into  
the firmity.)

Pheasant,  
Stockdoves,

(mince the wings  
into the syrupe.)

Goose, Teal, &c.,  
(take off the legs  
and wings.)

Capon.

(mince the wing  
with wine or ale.)

Plover. Lapwing.

¶ Take your knyfe in your hande, and cut brawne in  $\frac{e}{y}$  dysshes as it lyeth, & laye it on your soueraynes trenchour, & se there be mustarde. Venyson with fourmenty is good for your souerayne : touche not the venyson with your hande, but with your knyfe cut it .xii. draugh<sup>3</sup>tes with the edge of your knyfe, and cut it out in to  $\frac{e}{y}$  fourmenty / doo in the same wyse with pesen & bacon, befe chyne and motton / pare the befe. cut the motton / & laye to your souerayne / beware of fumosyttes / salte, senewe, fatte, resty & rawe. In syrupe, fesande, partryche, stockdoue, & chekyns / in the left hande take them by the pynyon, & with the foreparte of your knyfe lyfte vp your wynges / than mynce it in to the syrupe / beware of skynne rawe & senowe. Goos, tele, malarde, & swanne, reyse<sup>4</sup> the legges, than the wynges / laye the body in  $\frac{e}{y}$  myddes or in a nother plater / the wynges in the myddes & the legges ; after laye the brawne bytwene the legges / & the wynges in the plater. Capon or henne of grece, lyfte the legges, than the wynges, & caste on wyne or ale, than mynce the wynges & giue your souerayne. Fesande, partryche, plouer or lapwyng, reyse  $\frac{e}{y}$  wynges, & after the legges.

<sup>4</sup> The top of the s is broken off, making the letter look like an l rubbed at the top.



woodcocke, bytture, egryt, snyte, curlewe & heronsewe, Bittern, Egret.  
 vnlace them, breke of the pynions, necke & becke /  
 than reyse the legges, & let the fete be on styll, than  
 the wynges. A crane, reyse the wynges fyrst, & beware How to carve a  
Crane, (myn the  
trump in his  
breast.)  
 of the trumpe in his brest. Pecoocke, storke, bustarde Showcler,  
 & shouyllarde, vnlace them as a crane, and let  $\overset{c}{y}$  fete  
 be on styll. Quayle, sparow, larke, martynet, pegyon, Quail, Martins,  
 swalowe, & thrusshe,  $\overset{c}{y}$  legges fyrst, than  $\overset{c}{y}$  wynges. Swallow,  
 Fawne, kyde, and lambe, laye the kydney to your Fawn, Kid,  
 souerayne, than lyfe vp the sholder & gyue your souer-  
 ayne a rybbe. Venyson roste, cut it in the dysshe, &  
 laye it to your souerayne. A cony, lay hym on the Roast Venison,  
 backe, cut away the ventes bytwene the hynder legges, Cony,  
 breke the canell bone, than reyse the sydes, than lay (lay him on his  
belly with his two  
cut-off sides, on  
each side of him.)  
 the cony on  $\overset{c}{y}$  wombe, on eche syde the chyne  $\overset{c}{y}$  two  
 sydes departed from the chyne, than laye the bulke,  
 chyne, & sydes, in  $\overset{c}{y}$  dysshe. \* Also ye must mynce [\* Fol. A 6.]  
Cut 4 strips to  
each bit of meat,  
for your lord to  
pick it up by.  
Open hot Meat-  
Pies at the top ;  
cold in the middle.  
Cut Custards in  
inch blocks.  
Douceetes, pare  
off sides and  
bottom.  
 foure lesse to one morecell of mete, that your soverayne  
 may take it in the sauce. All bake metes that ben  
 hote, open them a-boue the coffyn ; & all that ben colde,  
 open theym in the mydwaye. Custarde, cheke them  
 inche square that your souerayne may ete therof. Dou-  
 cettes, pare away the sydes & the bottom : beware of  
 fumosytes. Fruyter vaunte, fruyter say, be good ; better Fritters hot are  
good,  
 is fruyter pouche ; apple fruyters ben good hote / and all  
 colde fruters, touche not. Tansey is good / hote wortes,  
 or gruell of befe or of motton is good. Gelly, mortrus,  
 creme almondes, blanche manger, Iussell, and charlet,  
 cabage, and nombles of a dere, ben good / & all other Jelly, Blanche  
Manger, Charlet,  
&c., are good, and  
 potage beware of. no other potages.

¶ Here endeth  $\overset{c}{y}$  keruyng of flesshe. And Sauces for all  
manner of Fowles.  
 begynneth sauces for all maner of fowles.

**M**Ustarde is good with brawne, befe, chyne, bacon, Mustard for beef,  
&c.  
 & motton. Vergius is good to boyled chekyns  
 and capon / swanne with cawdrons / rybbes of Verjuice for  
boiled chickens ;  
Cawdrons for  
swans ;

Garlick, &c., for  
beef.  
Ginger for lamb,  
Gamelyne for  
heronsewe, &c.  
Salt, Sugar and  
Water of Tame for  
brew, &c.

White salt for  
lapwings, &c.  
Cinnamon and  
salt for thrushes,  
&c.

befe with garlycke, mustarde, peper, vergyus; gynger  
sauce to lambe 'pygge' & fawne / mustarde & suger to  
fesande, partryche, and conye / sauce gamelyne to  
heronsewe, egryt, plouer, & crane / to brewe, curlewe,  
salte, suger, & water of tame / to bustarde, shouyllarde,  
& bytture, sauce gamelyne: woodcocke, lapwyng,  
larke, quayle, mertynet, venyson, and snyte, with whyte  
salte / sparowes & throstelles with salte & synamon /  
thus with all metes, sauce shall haue the operacyons.

¶ Here endeth the sauces for all maner of fowles  
and metes.

[Fol. a 6 b.]  
*The Dinner  
Courses from  
Easter to  
Whitsunday.*  
From Easter to  
Pentecost,  
set bread,  
trenchers and  
spoons:

6 or 8 trenchers  
for a great lord,

3 for one of low  
degree. Then ent  
bread for eating.

For Easter-day  
Feast:  
First Course:  
A Calf, boiled and  
blessed;

boiled Eggs and  
green sauce;

Potage, with beef.

¶ Here begynneth the feestes and seruyce from  
Easter vnto whytsondaye.

ON Easter daye & so forthe to Pentycost, after y<sup>e</sup>  
seruyng<sup>e</sup> of the table there shall be set brede,  
trenchours, and spones, after the estymacyon of them  
that shall syt there; and thus ye shall serue your  
souerayne; laye [six or eight<sup>1</sup>] trenchours / & yf he be  
of a lower degre [or] estate, laye fyue trenchours / & yf  
he be of lower degre, foure trenchours / & of an other  
degre, thre trenchours / than cut brede for your souer-  
ayne after ye knowe his condyeyons, wheder it be  
cutte in y<sup>e</sup> myddes or pared, or elles for to be cut in  
small peeces. Also ye must vnderstande how y<sup>e</sup> mete  
shall be serued before youre souerayne, & namely on  
Easter daye after the gouernance & seruyce of y<sup>e</sup>  
countrie where ye were borne. Fyrste on that daye he  
shall serue a calfe soden and blessyd / and than soden  
egges with grene sauce, and set them before the most  
pryncypall estate / and that lorde by cause of his hyghe  
estate shall departe them all aboute hym / than serue  
potage, as wortes, Iowtes, or browes, with befe, motton,

<sup>1</sup> See above, in the Keruyng of Flesshe, p. 11, lines 5 and 4  
from the bottom.

or vele / & capons that ben coloured with saffron, and bake metes. And the seconde course, Iussell with mamony, and rosted, endoured / & pegyons with bake metes, as tartes, chewettes, & flawnes, & other, after the dysposycyon of the cokes. And at soupertyme dyuers sauces of motton or vele in broche<sup>1</sup>, after the ordynaunce of the stewarde / and than chekyns with bacon, vele, roste pegyons or lambe, & kydde roste with  $\frac{6}{y}$  heed & the portenaunce on lambe & pygges fete, with vinegre & percely theron, & a tansye fryed, & other bake metes / ye shall vnderstande this maner of seruyce<sup>2</sup> dureth to Pentecoste, sauc fysshe dayes. Also take hede how ye shall araye these thynges before your souerayne / fyrst ye shall se there be grene sauces of sorell or of vynes, that is holde a sauce for the fyrst course / and ye shall begyn to reyse the capon.

saffron-stained  
Capons.  
Second Course:  
Mameny, [Pigeons,  
Chewets,  
Flawnes.  
Supper:  
[1 ? brothe]  
Chickens, Veal,  
roast Kid,  
Pigs'-Feet,  
a Tansye fried.  
[2 Fol. B i.]  
Green Sauces of  
sorrel or vynes,  
for the first course.

¶ Here endeth the feest of Eester tyll Pentecoste. And here begynneth keruyng of all maner of fowles.

*Keruyng of all  
maner of Fowles.*

¶ Sauce that capon.

*How to carve a  
Capon.*

¶ Take vp a capon, & lyfte vp the ryght legge and the ryght wyng, & so araye forth & laye hym in the plater as he sholde flee, & serve your souerayne / & knowe well that capons or chekyns ben arayed after one sauce; the chekyn shall be sauced with grene sauce or vergyus.

Sauce: green  
sauce or verjuice.

¶ Lyfte that swanne.

*Swan.*

¶ Take and dyghte hym as a goose, but let hym haue a largyours brawne, & loke ye haue chawdron.

Chawdron is the  
sauce for him.

¶ Alaye that fesande.

*Pheasant.*

¶ Take a fesande, and reyse his legges & his wynges as it were an henne, & no sauce but onely salte.

No sauce but Salt.

¶ wyng that partryche.

*Partridge.*

¶ Take a partryche, and reyse his legges and his wynges as a henne / & ye mynce hym, sauce hym with

Sauce for  
Partridges.

wyn, poudre of gynger, & salte / that set it vpon a  
chaufyng-dysshe of coles to warme & serue it.

*How to carve a  
Quail.*

¶ wynges that quayle.

Sauce: salt.

¶ Take a quayle, and reyse his legges and his  
wynges as an henne, and no sauce but salte.

*Crane.*

Dysplaye that crane.

Sauce: ginger,  
mustard, vinegar,  
and salt.

¶ Take a crane, and vnfolde his legges, and cut of  
his wynges by the Ioyntes: than take vp hys wynges  
and his legges, and sauce hym with poudres of gynger,  
mustarde, vynegre, and salte.

[Fol. v i. b.]  
*Heron.*

Dysmembre that heron.

Sauce as before.

¶ Take an heron, and reyse his legges and his  
wynges as a crane, and sauce hym with vynegre, mus-  
tarde, poudre of gynger, and salte.

*Bittern.*

Vnioint that bytture.

Salt, the sauce.

¶ Take a bytture, and reyse his legges & his  
wynges as an heron, & no sauce but salte.

*Egret.*

Breke that egryt.

Salt, the sauce.

¶ Take an egryt, and reyse his legges and his  
wynges as an heron, and no sauce but salte.

*Curlew.*

Vntache that curlewe.

Salt, as sauce.

¶ Take a curlewe, and reyse his legges and his  
wynges as an henne, and no sauce but salte.

*Breve.*

¶ Vntache that brewe.

Salt, as sauce.

¶ Take a brewe, and reyse his legges and his  
wynges in the same maner, and no sauce but onely  
salte, & serue your souerayne.

*Cony or Rabbit.*

Vnlace that cony.

Sauce: vinegar  
and ginger.

¶ Take a cony, and laye hym on the backe, & cut  
awaye the ventes / than reyse the wynges and the  
sydes, and laye bulke, chyne, and the sydes togyder;  
sauce, vynegre and poudre of gynger.

Breke that sarcell.

*Sarcel or Teal.*

¶ Take a sarcell or a teele, and reyse his wynges & his legges, and no sauce but salte onely.

Mynee that plouer.

*Plover.*

¶ Take a plouer, and reyse his legges and his wynges as an henne, and no sauce but onely salt.

A snyte.

*Snipe.*

¶ Take a snyte, and reyse his wynges, his legges, and his sholdres, as a plouer; and no sauce but salte.

¶ Thye that woodcocke.

[Fol. B ij.]  
*Woodcock.*

Take a woodcocke, & reyse his legges and his wynges as an henne; this done, dyght the brayne. And here begynneth the feest from Pentecost vnto mydsomer.

**I**N the seconde course for the metes before sayd ye shall take for your sauces, wyne, ale, vynegre, and poudres, after the mete be; & gynger & canell from Pentecost to the feest of saynt Iohn baptyst. The fyrst course shall be befe, motton soden with capons, or rosted / & yf the capons be soden, araye hym in the maner aforesayd. And whan he is rosted, thou must caste on salte, with wyne or with ale / than take the capon by the legges, & caste on the sauce, & breke hym out, & laye hym in a dysshe as he sholde flee. Fyrst ye shall cut the ryght legge and the ryght sholdre, & bytwene the foure membres laye the brawne of the capon, with the croupe in the ende bytwene the legges, as it were possyble for to be Ioynd agayne togyder / & other bake metes after: And in the seconde course, potage shall be, Iussell, charlet, or mortrus, with yonge geese, vele, porke, pygyons or chekyns rosted, with payne puffe / fruyters, and other bake metes after the ordynauce of the coke. Also the goose ought to be cut membre to membre, begynnynge at the ryght legge, and so forth vnder the ryght wyng,

Sauces for the  
Second Course.

First Course :  
Beef and Capons.

How to sauce and  
carve a Roast  
Capon :

lay him out as if  
ready to fly.

Second Course :  
Potage : Charlets,  
yong Geese,  
Payne Puffe, &c.

How to carve a  
Goose.



Goose must be eaten with green garlie or verjuice.

& not vpon the Ioynte aboue / & it ought for to be eten with grene garlyke, or with sorell, or tender vynes, or vergyus in somer season, after the pleasure of your souerayne. Also ye shall vnderstande that all maner of fowle that hath hole fete sholde be reysed vnder the wynges, and not aboue.

*Dinner Courses from the Natiuity\* of St John the Baptist, (June 24,) to Michaelmas.*

¶ Here endeth the feest from Pentecost to mydsomer. And here begynneth from the feest of saynt Iohn the baptist vnto Myghelmasse.

First Course : soups, vegetables, legs of Pork, &c.

**I**N the fyrst course, potage, wortes, gruell, & fourmenty, with venyson, and mortrus and pestelles of porke with grene sauce. Rosted capon, swanne with chawdron. In the seconde course, potage after the ordynance of the cokes, with roasted motton, vele, porke, chekyns or endoured pygyons, heron-sewes, fruyters or other bake metes / & take hede to the fesande : he shall be arayed in the maner of a capon / but it shall be done drye, without ony moysture. and he shall be eten with salte and poudre of gynger. And the heronsewe shall be arayed in the same maner without ony moysture, & he shulde be eten with salte and poudre. Also ye shall vnderstande that all maner of fowles hauynge open clawes as a capon, shall be tyred and arayed as a capon and suche other.

Second Course :

roast Mutton,  
glazed Pigeons,  
Fritters, &c.

Serve a Pheasant dry, with salt and ginger :

a Heronsewe with salt and powder (blanche ?)

Treat open-clawed birds like capons.

*Dinner Courses from Michaelmas to Christmas.*

¶ From the feest of saynt Myghell vnto the feest of Chrystynmasse.

First Course : legs of Pork, &c.

**I**N the fyrst course, potage, befe, motton, bacon, or pestelles of porke, or with goose, capon, mallarde, swanne, or fesande, as it is before sayd, with tartes, or bake metes, or chynes of porke. In the second course, potage, mortrus, or conyes, or sewe / than roste flesshe, motton, porke, vele, pulletes, chekyns, pygyons, teeles,

Second Course :

\* The feast of St John's Beheading is on Aug. 29.



wegyons, mallardes, partryche, woodcoke, plouer, by-  
 ture, curlewe, heronsew / venyson roost, grete byrdes,  
 snytes, feldefayres, thrussches, fruyters, chewettes, befe  
 with sauce gelopere, roost with sauce pegyll, & other  
 ba'ke metes as is aforesayde. And yf ye kerue afore  
 your lorde or your lady ony soden flesshe, kerue awaye  
 the skynne aboute / than kerue resonably of y<sup>e</sup> flesshe  
 to your lorde or lady, and specyally for ladyes, for y<sup>e</sup> 2  
 wyll soone be angry, for theyr thoughtes ben soone  
 changed / and some lordes wyll be some pleased, & some  
 wyll not / as they be of compleccyon. The goos &  
 swanne may be cut as ye do other fowles y<sup>t</sup> 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 / & whan they ben kerued 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 vpon the water, theyr  
 skynnes ben holosome & clene, for by y<sup>e</sup> clenens of the  
 water / & fyssh, is theyr lyuyng. And yf that they  
 ete ony stynkyng thyng, it is made so clene with y<sup>e</sup>  
 water that all the corrupeyon is clene gone awaye from  
 it. And the skynne of capon, henne, or chekyn, ben not  
 so clene, for the[y] etc foule thynges in the strete / &  
 therfore the skynnes ben not so holosome / for it is not  
 theyr kynde to entre in to y<sup>e</sup> ryuer to make theyr mete  
 voyde of y<sup>e</sup> fyth. Mallarde, goose, or swanne, they  
 ete vpon 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<sup>e</sup> skynne is not holosome / than take y<sup>e</sup> heddes of all  
 felde byrdes and wood byrdes, as fesande, pecocke,  
 partryche, woodcocke, and curlewe, for they ete in

Widgeon.

Fieldfares,  
Chewets, Beef  
with sauces  
Gelopere and  
Pegyll.

[1 Fol. B iii.]

Cut the skin off  
boiled meats.  
Carve carefully for[2 for they]  
Ladies; they soon  
get angry.Carve Goose and  
Swau like other  
birds.The skin of cloven-  
footed birds is  
unwholesome;of whole-footed  
birds

wholesome.

because the water  
washes all corrup-  
tion out of 'em.Chickeus' skin is  
not so pure.because their  
nature is not to  
enter into the  
river.River birds  
clense their foul  
stink in the river.Take off the heads  
of all field birds.

for they eat

worms, toads, and  
the like.

they degrees foule thynges, as wormes, todes, and other  
suche.

*Sewynge of  
Fysshe.*

¶ Here endeth the feestes and the keruyng of  
flesshe, And here begynneth the sewynge of fysshe.

*First Course :*

¶ The fyrst course.

Musculade,

**T**O go to sewynge of fysshe : musculade, menewes in  
sewe of porpas or of samon, bacon herynge *with*  
suger, grene fysshe, pyke, lampraye, salens, porpas  
rosted, bake gurnade, and lampraye bake.

Salens, &c.,  
baked Gurnet.

*Second Course :*

¶ The seconde course.

Jelly, dates, &c.

¶ Gelly whyte and rede, dates in confetes, congre,  
samon, dorrey, brytte, turbot, halybut / for standarde,  
base, troute, molette, cheuene, sele, eles & lamprayes  
roost, tenche in gelly.

For a standard,

Mullet, Chub,  
Seal, &c.

*Third Course :*

¶ The thyrde course.

Bream, Perch, ¶  
Whelkes; and  
pears in sugar  
candy. Figs,  
[1 *Orig.* raysyns]  
dates capped with  
minced ginger, &c.  
All over! Clear  
the table.

¶ Fresshe sturgyon, breme, perch in gelly, a Ioll  
of samon, sturgyon, and welkes; apples & peres rosted  
with suger candy. Fygges of malyke, & raysyns,<sup>1</sup> dates  
capte *with* mynced gynger / wafers and ypcoras, they  
ben agreeable / this feest is done, voyde ye the table.

[Fol. B iii. b.]  
*Carving and  
Dressing of Fish.*

¶ Here endeth sewynge of fysshe. And here  
foloweth keruyng of fysshe.

Put tails and  
livers in the pea  
broth and furnitye.  
How to carve  
Seal Turrentyue,

baked Herring,

white Herring,

Green Fish,

Merling, Hake,

Pike,

**T**He keruer of fysshe must se to pessene & fourmen-  
tye the tayle and y<sup>e</sup> lyuer: ye must loke yf there  
be a salte purpos, or sele turrentyne, & do after y<sup>e</sup>  
fourme of venyson / baken herynge, laye it hole vpon  
your soneraynes trenchour / whyte herynge in a disshe,  
open it by y<sup>e</sup> backe, pyke out the bones & the rowe, &  
se there be mustarde. Of salte fysshe, grene fysshe,  
salt samon & congre, pare away y<sup>e</sup> skyn / salte fysshe,  
stocke fysshe, marlynge, makrell, and hake, with butter :  
take awaye the bones & the skynnes. A pyke, laye y<sup>e</sup>

wombe vpon his trenchour *wit*h pyke sauce ynoughe.  
 A salte <sup>1</sup>lampraye, gobone it flatte in .vii. or .viii. [1 Fol. B 4.]  
salt Lampry,  
Plaice,  
 peces, & lay it to your souerayne. A playce, put out  
 the water / than crosse hym with your knyfe, caste on  
 salte & wyne or ale. Gornarde, rochet, breme, cheuene, Gurnard, Bream,  
Roach, Whiting,  
Codling,  
 base, molet, roche, perche, sole, makrell & whytynge,  
 haddocke and codlynge, reyse them by the backe, &  
 pyke out the bones, & clense the refet in <sup>e</sup>y bely.  
 Carpe, breme, sole, & troute, backe & belly togyder. Carp, Trout,  
Conger, Thorn-  
back, Halibut,  
 Samon, congre, sturgyon, turbot, thorpole, thornebacke,  
 hounde-fysshe, & halybut, cut them in the dysshe as <sup>e</sup>y  
 porpas, aboute / tenche in his sauce, cut it / eles &  
 lamprayes roost, pull of the skynne, pyke out <sup>e</sup>y bones,  
 put therto vyneger & poudre. A crabbe, breke hym  
 a-sonder in to a dysshe, make <sup>e</sup>y shelle clene, & put in  
 the stuffe agayne, tempre it with vynegre & powder,  
 than couer it with brede, and sende it to the kytechyn  
 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<sup>2</sup> the belly, and take out <sup>e</sup>y fysshe; pare away the  
 reed skynne, and mynce it thynne; put vynegre in the  
 dysshe, and set in on <sup>e</sup>y table *wit*hout hete. A Iol of a Joll of Sturgeon,  
 sturgyon, cut it in thynne morselles, & lay it rounde  
 aboute the dysshe. Fresshe lampraye bake: open <sup>e</sup>y  
 pasty / than take whyte brede, and cut it thynne, &  
 lay it in a dysshe, & with a sponne take out galentyne,  
 & lay it vpon the brede with reed wyne & poudre of  
 synamon / than cut a gobone of the lampraye, & mynce  
 the gobone thynne, and laye it in the galentyne; than  
 set it vpon the fyre to hete. Fresshe herynge with a fresh Lampry.  
pasty,  
sauce, (Galentyne  
with red wine  
and powdered  
cinnamon.)  
Fresh Herring, &c.  
 salte & wyne / shrympes wel pyked, floundres, gogyons,  
 menewes & musceles, eles and lamprayes: sprottes is Sprats,  
Musculade in  
worts, Oysters,  
 good in sewe / musculade in wortes / oystres in ceuy,  
 oysters in grauy, menewes in porpas, samon & seele,  
 gelly<sup>3</sup> whyte and reede, creme of almondes, dates in [3 Fol. B 4 b.]  
Dates, pears,

Mortrewes of  
Dogfish.

comfetes, peres and quynces in syrupe, with percely  
rotes ; mortrus of houndes fysshe, ryse standynge.

*Sauces for Fish.*

¶ Here endeth the keruyng of fysshe. And here  
begynneth sauces for all maner of fysshe.

Mustard for

Salmon, &c.;

Vinegar for salt  
Whale, &c.;

Galentyne for  
Lamprey;  
Verjuice for  
Roach, &c. ;  
Cinnamon for  
Chub, &c. ;

Green Sauce for  
Halibut, &c.

**M**Ustarde is good for salte herynge / salte fysshe,  
salte congre, samon, sparlynge, salt ele & lynge :  
vynegre is good with salte porpas, turrentyne salte /  
sturgyon salte, threpole, & salt wale / lampray with  
galentyne / vergyus to roche, dace, breme, molet, base,  
flounders, sole, crabbe, and cheuene, with poudre of  
synamon ; to thornebacke, herynge, houndefysshe, had-  
docke, whytynge, & codde, vynegre, poudre of synamon,  
& gynger ; grene sauce is good with grene fysshe &  
halybut, cottell, & fresshe turbot / put not your grene  
sauce awaye, for it is good with mustarde.

¶ Here endeth for all maner of sauces for fyssche  
accordynge to theyr appetyte.

*The Duties of a  
Chamberlain.*

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 ;

[<sup>1</sup> Fol. B 5.]  
warm his pety-  
cote, &c. ;

put on his shoes,

tie up his hose,

¶ The chamberlayne.

**T**He caumberlayne muste be dylygent & clenly in  
his offyce, with his heed kembed, & so to his  
souerayne that he be not recheles, & se that he haue a  
clene sherte, breche, petycote, and doublet / than  
brusshe his hosen within & without, & se his shone &  
slyppers be made clene / & at morne whan your  
souerayne wyll aryse, warme his sherte by the fyre /  
& se ye haue a fote shete made in this maner. Fyrst  
set a chayre by the fyre with a cuysshon, an other  
vnder his fete / than sprede a shete ouer the chayre,  
and se there be redy a kerchefe <sup>1</sup> 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 & kembe his hede / than loke ye haue a basyn, comb his head,  
 & an ewer with warme water, and a towell, and wasshe wash his hands,  
 his handes / than knele vpon your knce, & aske your souerayne what robe he wyll were, & brynge him such put on the robe he orders.  
 as your soueraync *commaundeth*, & put it vpon hym ;  
 than doo his gyrdell aboute hym, & take your leue manerly, & go to the chyrche or chapell to your soueraynes closet, & laye carpentes & cuysshens, & lay downe his boke of prayers / than drawe the curtynes, Make ready his Closet in the Church or Chapel,  
 and take your leue goodly, & go to youre soueraynes chambre, & cast all the clothes of his bedde, & bcte the feder bedde & the bolster / but loke ye waste no feders ; then come home to his Bed-chamber, take off the bed-clothes.  
 than shall the blankettes, & se the shetes be fayre & swete, or elles loke ye haue clene shetes / than make Make his lord's bed again with clean sheets,  
 vp his bedde manerly, than lay the hed shetes & the pyllowes / than take vp the towel & the basyn, & laye carpentes aboute the bedde, or wyndowes & cupbordes layde with carpettes and cuysshyns. Also loke there and lay hangings round the bed, and windows, &c.  
 be a good fyre brennyng bryght / & se the hous of hesement be swete & clene, & the preuy borde couered with a grene clothe and a cuysshyn / than se there be blanked, donne, or cotton, for your souerayne / & loke Keep the privy clean, and the board covered with green cloth, and provide down or cotton for wiping.  
 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 When he goes to bed, let him wash ; put him on a mantle, take off his shoes, &c.  
 fayre kercher of reynes / & kembe his heed, & put on his kercher and his bonet / than sprede downe his bedde, laye the heed shete and the pyllowes / & whan your souerayne is to bedde<sup>1</sup> drawe the curtynes / than se there be mortar or waxe or perchoures be redy / than [1 Fol. B 5 b.] draw the curtains round him,  
 dryue out dogge or catte, & loke there be basyn and vrynall set nere your souerayne / than take your leue manerly that your souerayne may take his rest meryly. drive out the dogs and cats, set the urnal near, and then take leave.

¶ Here endeth of the chaumberlayne.



*Of the Marshal  
and Usher.*

¶ Here foloweth of the Marshall and the vssher.

He must know  
the orders of  
precedence of all  
ranks.

**T**He Marshall and the vssher muste knowe all the estates of the chyrche, and the hyghe estate of a kynge, with the blode royall.

- ¶ The estate of a Pope hath no pere.
- ¶ The estate of an Emperour is nexte.
- ¶ The estate of a kynge.
- ¶ The estate of a cardynall.
- ¶ The estate of a kynges sone, a prynce.
- ¶ The estate of an archebysshop.
- ¶ The estate of a duke
- ¶ The estate of a bysshop
- ¶ The estate of a marques
- ¶ The estate of an erle
- ¶ The estate of a vycount
- ¶ The estate of a baron.
- ¶ The estate of an abbot with a myter
- ¶ The estate of the thre chefe Iuges & the Mayre of London.
- ¶ The estate of an abbot without a myter
- ¶ The estate of a knyght bacheler
- ¶ The estate of a pryour, dene, archedeken, or knyght
- ¶ The estate of the mayster of the rolles.
- ¶ The estate of other Iustices & barons of the cheker
- ¶ The estate of the mayre of Calays.
- ¶ The estate of a prouyncyall, a doctour dyvyne,
- ¶ The estate of a prothonat: he is aboue the popes collectour, and a doctour of bothe the lawes.
- ¶ The estate of him that hath ben mayre of London and seruauent of the lawe.
- ¶ The estate of a mayster of the chauncery, and other worshypfull prechours of pardon, and clerkes that ben gradewable / & all other ordres of

The Mayor of  
London ranks  
with the 3 Chief  
Justices.

The Knight's  
equals  
[Fol. B 6.]

The ex-Mayor of  
London.

The Esquire's  
equals.



chastyte, persones & preestes, worshypfull marchauntes & gentylnen, all this may syt at the squyers table.

¶ An archebyssshop and a duke may not kepe the hall, but eche estate by them selfe in chaumbre or in paulyon, that neyther se other. Who must dine alone,

¶ Bysshoppes, Marques, Erles, & Vycountes, all these may syt two at a messe. who 2 together,

¶ A baron, & the mayre of London, & thre chefe Iuges, and the speker of the parlyament, & an abbot with a myter, all these may syt two or thre at a messe who 2 or 3,

¶ And all other estates may syt thre or foure at a messe who 3 or 4.

¶ Also the Marshall muste vnderstande and knowe the blode royall, for some lorde is of blode royall & of small lyuelode. And some knyght is wedded to a lady of royal blode ; she shal kepe the estate that she was before. And a lady of lower degree shal kepe the estate of her lordes blode / & therefore the royall blode shall haue the reuerence, as I haue shewed you here before. The Marshall must know who are of royal blood, for that has the reverence.

¶ Also a marshall muste take hede of the byrthe, and nexte of the lyne, of the blode royall.

¶ Also he must take hede of the kynges offycers, of the Chaunceler, Stewarde, Chamberlayne, Tresourer, and Controller. He must take heed of the King's officers,

¶ Also the marshall must take heed vnto straungers, & put them to worshyp & reuerence ; for and they haue good chere it is your soueraynes honour. do honour to strangers,

¶ Also a Marshall muste take hede yf the kynge sende to your souerayne ony message ; and yf he sende a knyght, receyue hym as a baron ; and yf he sende a squyre, receyue hym as a knyght / and yf he sende you a yoman, receyue hym as a squyer / and yf he sende you a grome, receyue hym as a yoman. and receive a Messenger from the King as if one degree higher than he is,

for a King's groom  
may sit at a  
Knight's table.

¶ Also it is noo rebuke to a knyght to sette a grome  
of the kyng at his table.

Here ends this  
Book

¶ Here endeth the boke of seruyce, & keruyng,  
and sewyng, 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.xij.

printed by  
Wynkyn de  
Worde.

A.D. 1513.

[Wynkyn de worde's device here.]

## NOTES.

Wynkyn de Worde introduces some dishes, sauces, fish, and one wine, not mentioned by Russell.

The new *Dishes* are—

*Fayge* (p. 11, l. 10). This may be for *Sage*, the herb, or a variety of Fritter, like *Fruyter vaunte* (p. 11, l. 2; p. 13, l. 24), *fruyter say* (p. 13, l. 24), or a dish that I cannot find, or a way of spelling figs.

*Fruyter say*, p. 13, 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. 13, l. 28). The recipe in 'Household Ordinances,' p. 463, is, 'Take swete cowe mylk and put into a panne, and cast in therto 3olkes of eyren and the white also, and sothen porke brayed, and sage; and let hit boyle tyl hit crudde, and colour it with saffron, and dresse hit up, and serve hit forthe.'" Another recipe for Charlet Enforsed follows, and there are others for Charlet and Charlet icoloured, in *Liber Cure*, p. 11.

*Joutes*, p. 14, last line. These are broths of beef or fish boiled with chopped boiled herbs and bread, *H. Ord.* p. 461. Others are made 'with swete almond mylke,' *ib.* See 'Joutus de Almonde,' p. 15, *Liber Cure*. For 'Joutes' p. 47; 'for oþer ioutes,' p. 48.

*Browes*, p. 14, last line. This is doubtless the Brus of Household Ordinances, p. 427, and the *bruys* of *Liber Cure*, p. 19, l. 3, brewis, or broth. Brus was made of chopped pig's-inwards, leeks, onions, bread, blood, vinegar. For 'Brewewes in Somere' see *H. Ord.* p. 453.

*Chewettes*, p. 15, l. 4, were small pies of chopped-up livers of pigs, hens, and capons, fried in grease, mixed with hard eggs and ginger, and then fried or baked. *Household Ordinances*, p. 442, and *Liber Cure*, p. 41. The Chewets for fish days were similar pies of chopped turbot, haddock, and cod, ground dates, raisins, prunes, powder and salt, fried in oil, and boiled in sugar and wine. *L. Cure*, p. 41. Markham's Recipe for 'A Chewet Pye' is at p. 80-1 of his *English Housewife*. *Chewit*, or small Pie; minced or otherwise. R. Holme. See also two recipes in MS. Harl. 279, fol. 38.

*Flaunes* (p. 15, l. 4) were Cheesecakes, made of ground cheese beaten up with eggs and sugar, coloured with saffron, and baked in 'cofyngs' or crusts, 'A Flaune of Almayne' or 'Crustade' was a more elaborate preparation of dried or fresh raisins and pears or apples pounded, with cream, eggs, bread, spices, and butter, strained and baked in 'a faire coffyn or two.' *H. Ord.* p. 452.

Of new *Sauces*, Wynkyn de Worde names *Gelopere & Pegyll* (p. 19, 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 beef," *Liber Cure*, p.

26. Muffett also recommends Gilly-flour Vinegar as the best sauce for sturgeon in summer, p. 172; and Vinegar of Clove-Gilliflowers is mentioned by Culpepper, p. 97, Physical Directory, 1649.

*Pegylle* I take to be the *Pykulle* of Liber Cure Cocorum, p. 31, made thus;  
 'Take droppying of capone rostyde wele  
 With wyne and mustarde, as have þou cele [bliss],  
 With onyons smalle schrad, and sothun in grece,  
 Meng alle in fere, and forthe hit messe.'

The new *Wine* is *Campolet*, p. 7. Hendersou does not mention it; Halliwell has '*Camptetes*. 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 wiuie from '*Campole*. The name of a certaine white grape, which hath very white keruels.' Cotgrave.

Of new *Fish* W. de Worde names the *Salens* (p. 20, l. 8), *Cottell* and *Tench* (p. 21). Torrentyne he makes *sele turrentyne* (p. 20, l. 8 from bottom) seemingly, but has *turrentyne salte* as a fish salted, at p. 22, l. 7.

*Cottell*, p. 22, l. 14, the cuttlefish. Of these, *Sepiæ vet Lolligines calamariæ*, Muffet says, they are called also 'sccwes' for their shape, and 'scribes' for their incky humour wherewith they are replenished, and are commended by Galen for great nourishers; their skins be as smooth as any womans, but their flesh is brawny as any ploughmans; therefore I fear me Galen rather commended them upon hear-say then pouon any just cause or true experieuz.

For the *Salens* I can only suggest thunny. Aldrovandi, *de Piscibus*, treating of the synonyms of the Salmon, p. 432, says, "Græcam salmonis nomenclaturam non inuenio, neque est quod id miretur curiosus lector, cum in Oceano tantum fluminibusque in eum se exouerantibus reperitur, ad quæ veteres Græci nunquam penetrarunt. Qui voluerit, *Salangem* appellare poterit. Σαλάχξ enim boni, id est, delicati piscis nomen legitur apud Hesyehium, nec præterea qui sit, explicatur: aut a migrandi natura *κατανάδρομος*, vel *δρόμας* fluvialitilis dicitur, nam Aristoteles in mari dromades vocat Thunnos aliosque gregales, qui aliunde in Pontum exeurrunt, et vix vno loco couquiescunt; aut nomen fingatur a saltu, & *άλμων* dicitur. Non placet tamen, salmonis nomen a saltu deduci, aut etiam a sale, licet salendi natura ei optimè quadret saleque aut muria iuucturaria etiam soleat. Non enim latine sed a Germanis Belgisue Rheui accolis, aut Gallis Aquitanicis accepta vox est." See also p. 318. 'Scardula, et Incobia ex Pigin, et Plota, *Salena*.' Gesner, *de Piscibus*, p. 273. Cau *salens* be the Greek *σωλην*, a shell-fish, perhaps like the razor-fish. Epich. p. 22.—Liddell and Scott?— I presume not. '*Solen*. The flesh is sweet; they may be eaten fryed or boiled.' 1661, R. Lovell, *Hist. of Animals*, p. 240. '*Solen*: A genus of bivalve mollusks, having a long slender shell; razor-fish.' Webster's Dict.

*Sele turrentyne*, p. 20, 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. 21, l. 5. *Rubelliones*. *Rochets* (or rather Rougets, because they are so red) differ from Guruards and Curs, in that they are redder by a great deal, and also lesser; they are of the like flesh and gooduess, yet better fryed with onions, butter, and vinegar, then soddeu. Muffett, p. 166.

Hugh Rhodes's  
Boke of Nurture.

(ed: 1577.)





The boke of Nur-  
*ture, or Schoole of*

good maners :  
For men, Seruants, and chil-  
dren, with Stans puer ad men-  
sam. Newly corrected, be-  
ry necessary for all  
youth and chil-  
dren.

[COMPYLED BY]

[Hugh Rhodes of the Kinges Chappell,]

[' born and bred in Deuonshyre to,' p. 13. l. 11.]

¶ *Imprinted at Lon-*  
don in Fleetestreete, beneath  
the Conduite, at the Signe  
of S. Iohn Euaungelist,  
by H. Iackson.

1577.

c



## PREFACE TO RHODES.

---

KING Edward the Fourth had in 1461-82 A.D. "Chapleynes and Clerkes of the Chapell, XXVI, by the King's choyce or by the deane his election or denomination, of men of worshipp, endowed with vertuose morall and speculatiff, as of theyre musike, shewing in descant, clene voyced, well releesed and pronouncynge, eloquent in reding, sufficiaunt in organes pleyyng, and modestiall in all other manner of behaving <sup>1</sup>". Such a one, I doubt not, was Hewe Rodes of the Kinges Chappell before 1554, the author of the Boke of Nurture next following, a Devonshire worthy of Henry VIII's time, much impressed with the duty of teaching Children, Masters and Servants, Young and Old, the way they should go and the good manners they should use, a very Polonius in his overflow of saws and precepts, but alas a man who had to declare of his acquaintance and friends,

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

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

<sup>1</sup> *Household Ordinances*, p. 50.

Dean, and chosen one of the numbyr of the seyde felyshypp of chapell. And he to drawe these chyldren, as well in the schoole of facet<sup>1</sup>, as in songe, organes, or suche other vertuoues thinges." But there seems to be little chance of squeezing our author in between William Crane, who we know was Henry the Eighth's Master of the Children up to A.D. 1541<sup>2</sup> (and, no doubt, beyond), and Richard Bowyer, who was their Master in 1548.<sup>3</sup> We may, however, glean something of the position in society, the pay, and food of both the Gentlemen and Children of the Chapel, in Rodes's time, and this I proceed to do.

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

<sup>1</sup> Fr. *Facet*, A Primmer, or Grammer for a yong scholler. Cotgrave.

<sup>2</sup> In the Arundel MS. No. 67, Plut. clxiii F, the book of Henry VIII.'s Household Expenses for the 29-33 years of his reign, Crane is still Master. Payments for the Children occur at fol. 144, l. 37; fol. 159 *b*, fol. 164 *b*, l. 20; fol. 175, l. 1 ("iu Febr., Anno xxxij° [A.D. 1541] Item for the children of the chapelle, board-wages, xxvj s. viij d."); and at fol. 164 *b*, l. 22, is an entry of a New Year's gratuity to Crane of £6. 13s. 4d. "Rewardes geven on Saturday, New-yeres day at Hamptoncourte, Anno xxxij°," [A.D. 1541.] . . . "Item, for Wm. Crane for playenge before the King with the children of the Chappelle, in rewarde, vi. li. viij s. iij d." Compare Lord Percy's like payments, p. xxi, below. Among these "Newyeres Rewardes" is one that the future editor of our Alexander Romances should notice, "Item to Anthony Tote *servaunt* that brought the king a table of the stoyre of kinge Alexander vj s. viij d." The Christmas and New Year presents to the King, mentioned in this MS. and the one that Nicolas printed, are curious.

<sup>3</sup> To Dr Rimbault's kindness I owe the following list of

Masters of the Children of the Royal Chapel.

	A.D.		A.D.
Henry Abingdon . . . .	1467	Richard Bowyer . . . .	1548
Gilbert Banastre . . . .	1482	Richard Edwards . . . .	1561
William Cornish . . . .	1492	William Hunnis . . . .	1567
Clement Adams . . . .	1516	John Hunnis . . . .	1572
William Crane . . . .	1526	Nathaniel Giles . . . .	1598

Sir H. Nicholas, in his *Privy Purse Expenses of Elizabeth of York*, p. 85, col. 2, says, In the act of Resumption, 13 Edw. IV, Henry Abingdon was protected in the enjoyment of 40 marks per annum, which had been granted him in May, 5 Edw. IV, "for the fyndyng instruction and governance of the Children of the Chapell of oure Housholde."—*Rot. Parl.* v. 594; vi. 86. In the act of Resumption, of the 22 Edw. IV, Gilbert Banestre was protected in the enjoyment of the same salary for "their exhibition, instruction and governance."—*Ibid.* vi. 200.

Chappell and Vestry.

The Dean to eate with Mr Treasurer, or Mr Comptroller.

=====  
Gentlemen of the Chapell.

	l.	ſ.	d.
Master of the Children, for his wages and board-wages	30	0	0
Gospeller, for wages . . . . .	13	6	8
Epistoller . . . . .	13	6	8
Verger . . . . .	20	0	0
Yeomen of the Vestry . . . . .	10	0	0
	10	0	0
Children of the Chappell, ten . . . . .	56	13	4

The Chaplains were not, I assume, boarded in the Court, or at the King's cost, and are therefore not mentioned in the list. Besides their wages, the Gentlemen of the Chappell, no doubt, had regularly a New Yeres Rewarde, like the other of the Royal servants. In the Arundel MS., No. 67, above cited, we find at fol. 164, back, this gift to them in 1541, "Item to y<sup>e</sup> gentilmen of the chappelle for ye<sup>ir</sup> peynes takinge, xiiij l. vj s. viij d." And in July, 1531, in Henry's Household Expenses (ed. Nicolas) is an entry, "Item the same [xxvj] daye paied to the dean of the Chapell for the kinges rewarde to the Chapell men xl s." Besides this they would share in the annual Chapel Feast, for which these payments appear in Nicolas's Hd. Expenses of Hen. VIII. "Item the vj daye [of Aug. 1530] paied to the dean of the Chapell for the chappelle feaste xl s. Item the xj daye [of Aug. 1532] paied to maister dean of the kinges Chapell the olde ordinary rewarde for the Chapell feaste xl s." The allowances of the Gentlemen of the Chappell for board-wages are stated in *H. Ord.*, p. 212, in the Increase of Charges in the Household, given in the "Additions to the Ordinances made at Eltham."

"ITEM, that the Kings Majesties pleasure was declared the 28th day of Aprill, in the 36th. yeare of his most gracious Reigne [A.D. 1544] at St. James's, by the mouth of the Lord Great Master and Mr Comptroller, that the *Gentlemen of the Chappell*, Gospeller, Episteller, and Serjeant of the vestry, shall have from the last day of March forward, for their board-wages, everie of them 12*d* per

diem : and the Yeomen and Groomes of the Vestry, everie of them 6*d* per diem ; and twelve children of the chappell, everie of them 2*s.* by the weeke.”

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

“ITEM, the King’s pleasure was declared by the mouth of the Lord Great Master at Greenwich, the 14th. day of June, in the 36th. yeare of his Graces reigne, after the accompt of his household, that James Hill and his fellows, *Gentlemen Singers*, shall have dayly from the kitchen, one messe of grosse meate, and from all other Officers like Bouche of Court among them as the Physicians ; and att every removeing, allowance of a Cart for the carriage of their stuff.”

Now the *Physicians* in 1526 were Doctor Chamber and Doctor Butts, and in the list of “The Ordinary of the King’s Chamber which have Bouche of Court, and also their Dietts within the Court” (*H. Ord.* p. 166), these Physicians are put above ‘the Apothecary, and The three Chirurgions, every of them, and Edmond Harmond, and Phillip,’ who had the care of the children<sup>1</sup>; whence we may infer the social rank of our Gentlemen Singers or Gentlemen of the Chappell,—that ancient and honourable estate of the realm,<sup>2</sup>—above the Surgeons, Apothecaries, and Barbers, but below the Physicians. This assumes that the above-mentioned grant of a Bouche of Court equal to that of the Physicians, raised the Gentle-

<sup>1</sup> See *H. Ord.*, p. 192. Edmond Harman was one of the “Barbours” at £20 a year (*H. Ord.*, p. 166 and p. 169). I suppose he had the general household charge of the Children; Crane, the education of them. (The present Children live in Cheyne Walk, Chelsea with the Rev. Mr Helmore.) The charge of their Dietts yearly was at first, in 1526, Edmond Harmond, Phillip, and the children, £70. 10*s.* 0¼*d.*, *H. Ord.*, p. 192; but in 1539 their allowance was increased:—“Item, The charge of one messe of meate served to Edmond Harmond, Phillip and the children, by the commandment of Mr Comptroller at Hampton Court, 20th. day of June, Anno 31, £35. 5*s.* 0¼*d.*;” and again in 1542 “the King’s pleasure is declared by the mouth of Mr Phillip Hobby (? Sir Phillip Hobby, Gentleman Usher of the Privy Chamber, p. 169) unto the Lord Great Master, the 17th day of January, in the 33<sup>d</sup> yeare of his reigne at Westminster, that the children that be in the keeping of Philip and Edmond Harmond to be served with one messe of meate, like unto the other messe they had before.” *H. Ord.*, p. 208.

<sup>2</sup> Mr Thoms mentions among its members, Richard Farrant, Thomas Bird (father of the celebrated William Bird), Thomas Tallis, William Hynnes, Henry Lawes (who composed the Coronation Anthem, and was the friend of Milton), Thomas Purcell, the uncle of the great composer, &c.—*Book of the Court* [from Hawkins].



men of the Chappell nearly to the Physicians' level. As to their dinner, I assume from the way in which 'messe of meate' is used in the Ordinances, p. 185, that the 'one messe of grosse meate' allowed to the Gentlemen of the Chappell, meant nearly the same as the 'Diect for the Phisitions and Chirurgions' given at p. 178 of *Household Ordinances*, which cost by the yeare, everie messe, £66. 7s. 5½d. for the Kings Highnesse and his side (p. 192), or £66. 7s. 6½d. for the Queenes Grace and her side (p. 193). Here it is:

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

Dyner.					Souper.					
	ḏ		ḏ			ḏ		ḏ		
Bread, Cheate and Manchett	} 4	2	2	4	2	Bread, Cheat & Manchett	} 4	2	4	2
Ale,	2 gal'	3	2 gal'	3	Ale	2 gall'	3	2 gall'	3	
Wyne,	qrt' 1½		qrt' 1½		Wyne	qrt' 1½		qrt' 1½		
Beef,	1 mess	6	1 mess	6	Mutton,					
Mutton,	1	2	1	2	boyled	} 2		2		
Veale,	1	3	1	3	and rost	} messes	6	messes	6	
Pigg, Goose,	1	2	1	2	Henne, Lambe	1	2	1	2	
Baked Meate,	1	5			Doulcetts	1	3			
Lambe, Chick,	1	3	1	3	Chickens or	} 1	2	1	3	
Fruite,	1	2	1	2	Pegions					
Butter,		1		1	Fruite	1	2	1	2	
<hr/>					<hr/>					
Summe of the diner	4s	4	4s	0	Sum of the supper	3s. 8d.				
Fryday Dyner.					Saturday Dinner.					
				ḏ		ḏ		ḏ		
Cheat and Manchett	}	4		2	---	4	2	4	2	
Ale		2 gall'		3	---	2 gall'	3	2 gall'	3	
Wyne	qrt'		1½		---	qrt'		1½	1½	
Lyng	1 mess		2		---	1 mess	2	1 mess	2	
Place	1		5		---	1	5	1	5	
Haddock	1		3		---	1	3	1	3	
Smelts	1		2		---	1	2	1	2	
Fruit	1		2		---	1	2	1	2	
				<hr/>			<hr/>		<hr/>	
Sum			20½				20½		20½	
Sum	}	By the day	0	3	7½					
		By the weeke	1	5	5½					
		By the yeare	66	1	5½					

The Queen's Phisition and Apothecary, one messe of the like Fare."

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

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

"GENTLEMEN USHERS OF THE PRIVY CHAMBER, AND GENTLEMEN USHERS DAYLY WAYTERS; FOR THE KING AND THE QUEENES PHISITIONS, AND CLERKES OF THE SPICERY.

"Every of them being lodged within the court, after supper, one chet loafe, one gallon of ale, one quart of wyne; and from the last day of October unto the first day of Aprill, by the weeke two lynckes, by the day one sise, four white lights, four talshides, four faggotts, and . . . . and from the last day of March unto the first day of November, to have the moyety of the said waxe, white lights, wood and coales; which amounteth to the sume of viii*l.* v s. ob. q.<sup>1</sup>

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

"DYNNER AND SUPPER IN THE HALL TO BE KEPT AT HOWRES CERTAINE.

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

<sup>1</sup> At p. 210 of *Household Ordinances*, seemingly in the year 1544, the cost of the Surgeons' Bouche is entered, "Item, the Bouch of Court served for two Surgeons, everie of them at £6 13s. 0¾d. by the yeare, *per mandatum Domini Thesaurarii*, 21<sup>o</sup> die Martis £13 6s. 1d." This would give a Gentleman of the Chappell about £1. 12s. a year more than a Surgeon. The Apothecary's Bouche in 1526 was only iii*l.* xii s. i d. ob. q. (*H. Ord.*, p. 163).

clock, or somewhat afore; and the first supper at foure of the clock on worke dayes; and on holy dayes, the first dynner to begin after the King be gone to the chappel, to his divine service, and likewise at supper.

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

Evidently, if Hewe Rodes followed his own precept to rise at six of the clock (p. 14, l. 61, below), he would need some of his bouche of Court before ten or eleven, to stay his stomach.

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

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

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

Assuming, then, as certain, that the business of Hewe Rodes's

life was to assist in "the administration of divine service,"<sup>1</sup> and as possible, that he further taught the ten Children of the Chappell their grammar, "songe, organes, or suche other vertuous thinges," we need not wonder that he who had experienced the change from Devonshire manners to courtly ones should have desired to impress on others the lessons he had learnt himself, and lay down, at parson length, the maxims that he had drawn from his own experience and the sayings of the wise men of the Court. What manner of man he himself was he does not tell us. The only allusion he makes to his art is

A tendable seruau<sup>t</sup> standeth in fauour / for his auawntage  
Promoted shal he be in offyce or fe / the easier to lyue in age  
Vse honest pastyme, talke or *synge*, or some instrument *vse*  
Though they be thy betters, they wyll not the refuse.

Whether he was in youth a Chorister, impressed for the service<sup>2</sup> and forced from his home and school like Tusser was—

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

Tusser, *Author's Life*, in Thoms's *Book of the Court*, p. 381  
(from Hawkins, ii. 526, iii. 466)—

we do not know; nor does he tell us whether as a child of the

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

<sup>2</sup> See Henry VI.'s precept dated 1454, authorizing this measure, in Rymer's *Fœdera*, says Thoms. (Hawkins refers to Strype, *Mem. Eecl.*, v. ii. p. 538-9, for the authority to seize children in Edward the Sixth's time.)

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

*De Ministrallis propter Solatium Regis providendis* (A.D. 1456, an. 34 H. 6, Pat. 34, H. 6. m. 19).

Rex, dilectis sibi *Waltero Halyday, Roberto Marshall, Willielmo Wykes, & Johanni Clyffe*, Salutem.

Sciatis quòd Nos, considerantes qualiter quidam Ministralli nostri jam tardè Viam universæ Carnis sunt ingressi, aliisque, loco ipsorum, propter Solatium nostrum de necesse indigentes, Assignavimus vos, conjunctim & divisim, ad quosdam Pueros, Membris Naturalibus Elegantes, in Arte Ministrellatûs instructos, *ubique inuenire poterint*, tam iufra Libertates, quàm extra, *Capiendum*, & in Servitio nostro ad Vadia nostra Ponendum;

Et ideo vobis Mandamus quòd circa Præmissa diligenter intendatis, ac ea faciatis & exequamini in formâ prædictâ . . . Teste Rege apud *Westmonasterium* decimo die Martis. Rymer, xi. 375.

Edward IV. formed his minstrels into a Fraternity or Gild. See the Patent in Rymer, xi. 642-4.

chappell he was whipped for any Prince's faults, as the custom was <sup>1</sup>. Was he ever snubbed by the Dean, I wonder, who had "all corrections of chapell-men *in moribus et sciencia*—reserved some cases to the Steward and countyng house <sup>2</sup>" ?—Was he ever found "defectife or disobedient, and putt oute of wages" on a Friday when the Dean "kept a conventicle with all the chapell-men, and there rehersed their fautes and appointed the remedies <sup>2</sup>?" Did he prove one of "the rascals and hangers upon thys courte," who were to "be sought oute and avoyded from euery office monethly <sup>3</sup>?" Far be it from us to believe so. He was never sent to the Marchaleye Prison by suspicion (we may be sure), "as a theefe or outrageous royatour, or for muche hauntyng selaunderous places, companyes and other <sup>4</sup>," nor was he "knowen for a commyn dayly drunkyn man": he was not of the "pykers, malefactours of outward people or inward," nor did he use "to swere customably by Goddes body, or any of his other partes unreverently, against the Kinges vertuous disposition and the law of God," but lived as a man of worship, endowed with moral virtues, as by his ordinance he was bound to do. If he had the chance of playing at "pryckis" with his burly Sovereign like William Crane, the Master of the Children, up to (and perhaps beyond) 1541 had, no doubt he took the chance, and tried to win £7. 2s. 6d. of his King as Master Crane succeeded in doing <sup>5</sup>; but for any such

<sup>1</sup> Burnet (*Own Times*, i. 244, says Hawkins, iii. 252-3) mentions Barnaby Fitzpatric as whipping-boy to Prince Edward, and a Mr Murray as whipping-boy to Charles I. The working of the process is well explained by an old comedy of Christopher Tye's, quoted by Mr Thoms (from Hawkus):

*Cranmer*: So, sir, this policie was well devised.

Since he was whipped thus for the Prince's faults,

His grace hath got more knowledge in a month

Than he attained in a year before:

For still *the fearful boy*, to save his breech,

Doth hourlye haunt him wheresoe'er he goes.

*Tye*: 'Tis true, my lord, and now the Prince perceives it;

As loath to see him punished for his faults,

Plies it on purpose to redeeme the boy, &c.

<sup>2</sup> *Household Ordinances*, p. 49.

<sup>3</sup> *Ib.* p. 66.

<sup>4</sup> *Ib.* p. 67.

<sup>5</sup> The last daye [of June, 1532] paied to William Crane for so moche money as he wanne of the king's grace at pryckis, xix Angellis, in money currant vij li. ij s. vjd. Nicolas's *Privy Purse Expenses of Henry VIII.* from Nov. 1529 to Dec. 1532



details about him we must wait for the publication of a later Household Book of Henry VIII.'s or an earlier one of Edward VI.'s than I have been able to find, and meantime judge Hewe Rodes from his book. He seems to me a regular sobersides, with little or no fun or humour<sup>1</sup> in him, not a man to make fast friends, though eminently respectable, and with an eye to the main chance, if we may judge from his directions to The Wayting Servant as to what company he should keep :

Petit's edition.  
 For your *promocoyon* resort to such  
 as ye may take *avauntage*,  
 Among *gentylnen* for rewardes,  
 to *gentylwomen* for mariage  
 Se your eye be indyfferent,  
 amonge women that be fayre  
 And tell them stories of loue,  
 & so to you they wyll repayre ;  
 Suche *pastymes* somtyme  
 doth many men auance  
 In way of maryage,  
 and your good name it wyl enhance.

Ed. of 1577.  
 For your preferment resorto  
 to such as may you vauntage:  
 Among Gentlemen, for their rewardes,  
 to honest dames for maryage.  
 See your eye be indifferent  
 among women that be fayre ;  
 And if they be honest, to them  
 boldly then doe repayre ;  
 Honest quallityes and gentle  
 many men doth aduance  
 To good maryages, trust me,  
 and their names doth inhaunce.

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

(ed. 1827), p. 227. I take this to be, not *prick*-song, but the *pricks* for shooting, which Aseham testifies in his *Toxophilus* that Henry VIII. practised :

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

(Cp. 20th March, 1531. Paid to George Coton, for vii shott lost by the Kings grace unto him at Totthill, at 6s. 8d. the shotte, xlvijs. viij d., and the other entries from Nicolas, in Hansard's Archery, p. 40.) See Note at end of Preface.

<sup>1</sup> May not he be allowed some for lines 441-4, p. 36,

A wonderfull thing this is to doe,  
 and easy to be done :  
 To leaue pleasure, and keepe sylence,  
 and to follow reason.



“fulsome panegyric” on Queen Mary, on which Warton remarks in his notice of Rodes’s other poem. Warton (iii. 265, ed. 1840) says of Rodes,

“In the following reign of Mary, the same poet printed a poem consisting of thirty-six octave stanzas, entitled, ‘The SONG of the CHYLD-BYSSHOP, as it was songe before the queenes maiestie in her priuie chamber at her manour of saynt James in the ffeeldes on saynt Nicholas day and Innocents day this yeare nowe present, by the chylde byssshope of Poules churche with his company. LONDINI, in ædibus Johannis Cawood, typographi reginæ, 1555. Cum privilegio, &c.’<sup>1</sup> By admitting this spectacle into her presence, it appears that her majesty’s bigotry condescended to give countenance to the most ridiculous and unmeaning ceremony of the Roman ritual. As to the song itself, it is a fulsome panegyric on the queen’s devotion, in which she is compared to Judith, Esther, the queen of Sheba, and the virgin Mary.”

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

I am full blynde in Poets Arte,  
thereof I can no skill :  
All elloquence I put apart,  
following myne owne wyll.  
Corrupt in speeche, be sure, am I,  
my breefes from longes to know,  
And born and bred in Denonshyre to,  
as playne my tearmes doe show.  
Take the best, and leaue the worst,  
of truth I meane no yll :  
The matter is not curyous,  
the intent good, marke it well.  
Pardon I aske if I offend  
thus boldly now to wryte :  
To Mayster, seruaunt, yong and olde,  
I doe this booke commit,  
Requyring friendly youth and age,  
if any doe amis,  
For to refourme and hate abuse,  
and mend where neede there is.

<sup>1</sup> In quarto, bl. lett. (Warton), A.D. 1555. See in Dibdin’s *Ames*, vol. iv. p. 394. Ritson observes on this statement of Warton’s as to Rodes’s poem, that it “seems to require some further authority,” *Bibliogr. Poet.*, p. 315, and in a note says, “Herbert, in p. 1794, asserts a copy of this book to be in possession of ‘Francis Douce, esquire;’ who never had, nor saw, nor (except from what Warton says) ever hear’d of such a thing.” Modern inquirers after this poem are in Douce’s

The Book of Nurture consists of four Parts, whereof the second is divided into two. First comes an exhortation to Parents and Masters to bring up their Children vertuously, and keep their Servants and household in good order. Second: are, 1. The Maner of Seruing a Knight, Squyre, or Gentleman at Meals; 2. How to order your Maysters Chamber at night to bedwarde (when he goes to bed). Third comes the expansion of *Stans Puer ad Mensam*, turned into "The Booke of Nurture and Schole of good Maners for Man and for Chylde." Fourth comes the most elaborate part of the book, directions "For the Wayting Seruaunt," pp. 24-46, comprising maxims and advice not only for him, but for the world of men in general. Into this, the edition of 1577 (which is printed here) has introduced "The Rule of Honest Liuing," two pages and a half of prose maxims not differing much from those that have preceded them in verse. I do not mean to pick out the plums from the text, or even point to where they are, because I feel sure that no Member is so lost to all sense of propriety as not to read this volume through from beginning to end. If there should be one in that unhappy condition, let him beg his dearest friend to give him a dose of Wilyam Bulleyn's boxyng & neekweede, according to the prescription following the notes to Russell, and, being smoked, he will be cured.

Hewe Rodes's Boke of Nurture was printed at least three times in early days. First by Thomas Petit, in small 8vo, bl. lett., before 1554, for he printed no book after that date<sup>1</sup>: secondly by Thomas East, in oblong 4to, in 1568; thirdly by H. Jackson, in small 8vo, in 1577. See Warton, v. iii. p. 265, ed. 1840; Ritson's *Bibl. Poet.*, p. 314-15; and Brydges's *Censura Literaria*. Of the first edition

ease; neither Mr J. Gough Nichols, who has long been hunting for Boy-Bishop material, Dr Rimbault, Mr W. C. Hazlitt, nor any other likely men whom I have asked, have ever heard of it. Warton must of course have seen a copy. Who will tell me where one is?

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

"To John Kynge, to prynte these bokes folowyng; that ys to saye, a Jeste of syr gawene; the boke of Carvyng and sewyng; syr lamwell; the boke of Cokerye; *the boke of nurture for mens servautes*." Extracts, p. 15 (*Shakspeare Soc.*, 1848).

only one copy is known to the Librarians, collectors, and friends of whom I have made inquiry. It is in the Bodleian, is without a title, and two leaves of the text are gone. Of the second edition I have not been able to hear of a copy. Of the third there are at least two copies known, one in the British Museum, and the other among Malone's books in the Bodleian. I had at first resolved to print the texts of the first and third editions opposite one another, so as to bring out their differences fully, leaving blanks for the missing leaves of the first edition, to be filled up whenever these leaves should turn up and I could reprint them; but on the strong remonstrance of Mr H. B. Wheatley against reprinting an imperfect printed book, I gave up the plan, and have printed only the 1577 text from the British Museum copy, adding the principal variations of the first edition at the end. Of this first edition I hope to hear of a complete copy soon, and to reprint it directly afterwards.

Some of the alterations from the earlier text are worth notice as signs of the times. Thus the leaving out of these lines

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

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

“Pore men faythfull, and gentylnen deceytfull in lyuynge  
The gredy myndes of rulers / hath caused blode shedyng”

should have been altered to the later goody

“Pore men must be faythfull,  
and obedient in lyuing,  
Auoyding all rebellyon  
and rygorous bloodshedding,”

I cannot suggest, unless the 1577 editor was more of a Tory than Rodes. The minor alterations in this later edition are so many that they must have been made, I fancy, by another hand after Rodes's death. Of the lines changed we may note

“*With* moch flesshe & lytel bread / fyl not thy mouth lyke a barge”

altered and weakened to

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

Also

“Lyght in speche and slowe in dedes / yuys it is great shame”  
let down to

“But to be slow in godly dedes  
increaseth a mans shame.”

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

“But in redressing things amis,  
thou highly God shalt please”

is a decided improvement on the selfish ease of the earlier

“The lesse thou medlest / the better shalt thou please ;”

and the same may be said of the last lines of the 1557 edition,

“He that doth haunt to wysdoms bowre  
remaynes his countreys friend,”

beside those of the earlier text,

“He that wyll not for wysdome seke / is not his owne frende.”

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

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

From spytynge and snyftyngge kepe þe also,  
By privy avoydans let hyt go,

that is, get on as well as you can. At dinner also he tells his pupil,  
l. 743-6,

Kepe þyn hondes fayr and wel  
Fram fowle smogyng of þy towel ;  
þeron þou schalt not þy nese snyte,  
Ny at þe mete þy tope þou pyke.

The Boke of Curtasye, ab. 1460, l. 89-92, says,

Yf þy nose þou clense, as may be-falle,  
Loke þy honde þou clense wythe-alle ;  
Priuely with skyrt do hit away,  
Oper ellis thurgh the thi tepet þat is so gay.

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

Pike not youre nose / ne þat hit be droppynge with no peerlis clere,  
Snyff nor snitynge hyt to lowd / lest youre souerayne hit here.

But by Rodes's time the handkerchief had partially come in<sup>1</sup>, as witness lines 261-4,

Blow not your nose on the napkin  
where you should wyepe your hande,  
But clense it in your handkercher,  
then passe you not your hand ;

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

If thou must spit, or blow thy nose,  
keepe thou it out of sight,  
Let it not lye vpon the ground,  
but treade thou it out right.

The *Schoole of Vertue*, A.D. 1577, directs the nose to be cleaned  
on a napkin once a day in the morning<sup>2</sup>, like the shoes and teeth :

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

Last comes *The Booke of Demeanor*, l. 45-52, in A.D. 1619,

Nor imitate with Socrates,  
to wipe thy snivelled nose

<sup>1</sup> Compare one of Henry VIII.'s New Year's gifts, an<sup>o</sup> xxxij, "Item, to ye kinges launder that gave ye king handkerchers xx s." MS. Arundel No. 97, fol. 167, baek. The Duke of Somerset in the Tower, asks to have allowed him, among other things "ij. night kerehers ; item vj. hande kerchers." The Duchess asks also for "vj. hand kerehers" besides "vj. froe kerehers, whereof iij. fyne." Ellis, *Letters*, series II. v. ii. p. 215.

<sup>2</sup> Compare Rhodes, p. 15, l. 70.

Vpon thy cap, as he would doe,  
 nor yet upon thy clothes.  
 But keepe it clene with handkerchiffe,  
 provided for the same,  
 Not with thy fingers or thy sleeve,  
 therein thou art too blame ;

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

With regard to the picking of teeth <sup>1</sup>, some of the English and French books, like the Freemasonry one above, and the Boke of Curtasye, forbid it to be done at all at meals :

Clense not thi tethe at mete sittande,  
 With knyfe ne stre, styk ne wande.—*B. of C.* l. 93.

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

Pyke not þi tethe with thy knyfe.

It was reserved for Rodes to reconcile the difficulties by a stroke of genius,

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

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

or some clene thyng,  
 then doe you not offende, l. 248.

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

3, *St George's Square, N. W.*  
*September, 1866.*

---

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

<sup>1</sup> See the note at the end of Rodes Various Readings.



lars of the Earl of Northumberland's Chapel-Gentlemen and Children that I can gather from his Household Books as published by Bishop Percy, and afterwards reprinted. The particulars are put under these heads :—

- I. The Number of the Gentlemen and Children.
- II. Their Food, Lights, and Fuel.
- III. The Washing of their Surplices.
- IV. Their Wages.
- V. Their Beds, and the Carts for removing them.
- VI. Their Extra Gratuities for Acting Plays, &c.
- VII. The Kinds of Voices or Singers.
- VIII. Their Arrangement and Days of Attendance, and their Keeping of the 'Orgayns.'

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

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

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

I. "In the iij<sup>th</sup> Yere of the reigne of oure Sovereigne Lord Kyng Henry the viij<sup>th</sup>" Algernon Percy, fifth Earl of Northumberland, had, "daily abidyng in his Household," Gentillmen of the Chapell—ix, Viz. The Maister of the Childre j—Tenors ij—Countertenors iiij—The Pistoler j—and oone for the Orgayns. Childer of the Chapell—vj. (*Percy or Northumberland Household Book*, p. 44.) This was a variation on the number given in p. 40, for there we find

Gentyllmen and Childeryn of the Chapell.

ITEM Gentyllmen and Childryn of the Chapell xiiij Viz. Gentillmen of the Chapell viij Viz. ij Bassys—ij Tenors—and iiij Countertenours—Yomen or Grome of the Vestry j—Childeryn of the Chapell v Viz. ij Tribills and ij Meanys [Altos] = xiiij.

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

Braikfast for ij Meas of Gentilmen o'th' Chapel, and a Meas of Childeryn.

ITEM iij Loofs of Brede, a Gallon dimid of Bere, and iij Peces of Saltfisch, or ells iiij White Herryng to a Meas—iij. (*ib.* p. 74.)

At p. 75, in the ‘Ordre of all suche Braikfasts that shal be lowable dayly in my Lordis hous thorowte the yere,’ ‘as well on Flesche Days as Fysch Days, in Lent and out of Lent.’ ‘Begynnyng on Sondag the second day of February, which was Candlemas day last past. In the secund Yere of the reign of our Sovereigne Lorde Kyng Henry the viij<sup>th</sup>’ the allowance is :

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

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

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

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

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

Their “service of Meat and Drynk to be servyd upon the Scamlynge Days<sup>1</sup> in Lent Yerely, as to say, Mondays and Setterdays,” was for “x Gentilmen and vj Childre of the Chapell = iiij Measse.”

Service for Gentyllmen and Childeryn o’ th’ Chapell.

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

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

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

ITEM to every Meas a Loof of Bred, a Pottell of Bere, Half a Dysch of Buttre, and a Pece of Salt-fysche—viij Dyschis.

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

<sup>1</sup> *Scambling-Days*. Days in Lent, when no regular meals were provided, but every one scrambled and shifted for himself as he could. (Percy in) *Halliwel's Gloss*.

Their daily Lyverey “of Fewell, as to say Woode and Cooles,” was ‘The Maister and Childer of the Chapell j p<sup>o</sup> or ‘pek.’

III. The allowance for the washing of the Surplises and Altar Cloths is given at pp. 242-4 : “ther shal be paide fore the Holl Weshing of all mannar of Lynnon belonging my Lordes Chapell for an Holl Yere, but xvij<sup>s</sup>. iiij<sup>d</sup>. And to be weshid for Every Penny iij Surpleses or iij Albes. And the said Surpleses to be Weshide in the Yere xvj tymes aganst thees Feests following,” &c.

IV. Their yearly wages were, “Gentilmen of the Chappell x (as to saye, Two at x Marks a pece—iij at iiij l a pece—Two at v Marks a pece—Oon at iiij Marks—Oon at xl s.—ande Oone at xx s.—Viz. ij Bassis—ij Tenors ande vj Countertenors)—Childeryn of the Chapell vj After xxv s. a pece.”

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

## CHAPELL WAGIS.

ITEM to be payd to th' hands of Sir John Norton my Chamberlayn and Mr. Gefferay Proctor my Treasurer for the contentacion of my Chapell Waigies for oone hole Yere as aperyth more playnly by the Chequirerolle and the Stile of the same what they shall have the Somme of xxxv<sup>l</sup>. xv<sup>s</sup>. to be payd quarterly Viz. To be payd for the fyrst quarter at Cristynmas next after the said Michaelmas begynnynge the said Yere viij<sup>l</sup>. xvij<sup>s</sup>. ix<sup>d</sup>. of the Money of my Lands of Cumberland cummynge to the Coffers at the said Michaelmas upon the Auditt And to be payd for the secund quarter at our Lady day in Lentt viij<sup>l</sup>. xvij<sup>s</sup>. ix<sup>d</sup>. to be payd of the Revenuy of my Lands of Northumberland of this Yere dew at Martynmas after the said Michaelmas aforenamed and payable at Candlemas and to be payd to theme at the said Lady day And to be payd for thyrd quarter at Midsomer foloyng viij<sup>l</sup>. xvij<sup>s</sup>. ix<sup>d</sup>. to be payd of the Revenuy of my Lands in Yorkschyre dew and payable at Whitsonday afore said Midsomer and paid at the said Midsomer to theme And to be payd for the iiij<sup>th</sup> quarter at Michaelmas foloyng endynge the said Yere in full contentacion viij<sup>l</sup>. xvij<sup>s</sup>. ix<sup>d</sup>. to be payd of the Revenuy of my Lands of Yorkschyre of the said terme of Whitsonday by-past afore the said Michaelmas and payable at Michaelmas and payd to theme at the said Michaelmas in full contentacion of the said hole Yere And so the hole Somme for full contentacion of the said Chapell Waigies for oone hole Yere ys = xxxv<sup>l</sup>. xv<sup>s</sup>.

V. The Gentlemen of the Chapel slept two in a bed, and the children three in a bed, and on their removing with Lord Percy

from place to place, they were allowed the Beds and carriages following :

ITEM Yt is Ordynyd, at every Remevall that the Deyn, Subdean, Prestes, Gentilmen, and Children of my Lordes Chapell, with the Yoman and Grome of the Vestry, shall have aponfid theime ij Cariadges at every Remevall, Viz. One for ther Beddes, Viz. For vj Prests iij Beddes after ij to a Bedde ; For x Gentillmen of the Chapell v Beddes after ij to a Bedde And for vj Children ij Beddes after ij to a Bedde And a Bedde for the Yoman and Grom o'th Vestry In all xj Beddes for the furst Cariage. And the ij<sup>de</sup> Cariage for ther Aparells and all outhr ther Stuff, And to have no mo Cariage allowed them but onely the said ij Cariages allowid theime." p. 389.

VI. Besides assisting in the performance of Divine Service, the Gentlemen and Children of the Chapel played Mysteries or Religious Plays before their Master, for which they received special gratuities ; and on the eve of the day of St Nicholas, patron of Schoolboys, Dec. 6, the Boy-Bishop's<sup>1</sup> day, an extra payment was made,—for the ensuing day's festivity, I suppose :—

ITEM My Lord useth and accustomyth to gyfe yerly upon Saynt Nicolas-Even, if he kepe Chapell for Saynt Nicolas, to the Master of his Childeren of his Chapell for one of the Childeren of his Chapell, yerely vjs. viij*l*. And if Saynt Nicolas com owt of the Towne wher my Lord lyeth, and my Lord kepe no Chapell, than to have yerely iij*s*. iij*l*. — vjs. viij*l*.

ITEM My Lord useth and accustomyth to gyfe yerely, if his Lordship kepe a Chapell and be at home, them of his Lordschipes Chapell if they doo play the Play of the Nativite<sup>2</sup> upon Cristynnes-

<sup>1</sup> See in the Notes to *North. Ho. Book*, p. 441, and in *Brand's Pop. Antiquities*, ed. 1841, v. 1, p. 233, 'an inventory of the splendid Robes and Ornaments belonging to one of these (Boy, called also) Bearn Bishops.'

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

Hyt ys forbode hym yn þe deere  
Myracles for to make or se ;  
For myracles 3yf þou begynne,  
Hyt ys a gaderyng, a syghte of synne.  
He may yn þe cherehe þurghe þis resun  
Pley þe *resurreccyun*,—  
þat ys to sey, how God ros,  
God and man yn myzt and los—

To make men be yn beleue gode  
þat he ros wyþ flesshe and blode.  
And he may pleye wyþoutyn plyghte  
*Howe god was bore yn 3ole nyghte*,  
To make men to beleue stedfastly  
þat he lyghte yn þe vyrgyne Mary.  
3uf þou do hyt yn weyys or greuns,  
A syghte of synne truly hyt semys.

(*Handlyng Synne*, l. 4640-55, p. 146-7.)

Day in the mornnynge in my Lords Chappell befor his Lordship —  
xxs.

ITEM My Lord usith and accustomyth, if he keepe Chapell, to gyfe yerly in reward, when his Lordschip is at home, to the Childeren of my Lordis Chapell for synginge of *Gloria in Excelsis* at the Mattyns-tyme upon Cristynmas-Day in the mornnyge — vjs. viij*l*.

ITEM My Lorde useth and accustomyth to gyf Yerely, when his Lordshipp is at home, in reward to them of his Lordship Chappell, and other his Lordshipis Servaunts that doith play the Play befor his Lordship uppon Shroftewsdays<sup>1</sup> at night, yerely in reward — —xs.

ITEM My Lord usith and accustomedith to gyfe yerely, if his Lordship kepe a Chapell and is at home, in rewarde to them of his Lordshipe Chapell and other his Lordshipis Servauntes that playth the Play of Resurrection<sup>2</sup> upon Estur-Day in the Mornnyge in my Lordis 'Chapell' befor his Lordshipe — — xxs.

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

THE GENTLEMEN ande CHILDREN of my Lordis CHAPPELL Whiche be not appointid to attend at no tyme but oonely in exercising of GODDIS SERVICE in the CHAPELL Daily at Mattins, Lady-Mass, Highe-Mass, Even-Song, ande Complynge.

GENTLEMEN of my Lordis CHAPPELL

FURST A Bass	ITEM A Thirde Countertenour
ITEM A Seconde Bass	ITEM A iiij <sup>th</sup> Countertenour
ITEM The Thirde Bass	ITEM A Standing Tenour
ITEM A Maister of the Childer,	ITEM A Second Standing Tenour
A Countertenour	ITEM A iiij <sup>d</sup> Standyng Tenour
ITEM A Seconde Countertenour	ITEM A Fourth Standing Tenour

See the Play of "The Birth of Christ," No. xv in the *Coventry Mysteries*, p. 145-155, and that of "The Salutation and Nativity," "The Wryghtes and Sklaters plaie," No. vi in the *Chester Plays*, p. 94-118. In the *Towneley Mysteries* we have six Plays to make up the Nativity, 1 Cæsar Augustus, 2 Anunciatio, 3 Salutacio Elizabeth, 4 Prima Pagina Pastorum, 5 Secunda Pagina Pastorum, 6 Oblacio Magorum.

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

<sup>2</sup> See the Play *Resurrectio Domini* in "The Towneley Mysteries," (Surtees Soc., 1836,) p. 254-269; "The Resurrection," No. xxxv. in "The Coventry Mysteries" (Chakspere Soc.), p. 338-53; and the "Mystery of the Resurrection" in *Reliquie Antiquæ*, vol. ii, p. 144-51.



THE NOMBRE of thoīs PARSONS as GENTLEMEN of my Lordis

CHAPPELL ———xj

CHILDRIN of my Lordis CHAPPELL (p. 325)

ITEM The Fyrst Child a Tribble	ITEM The v <sup>th</sup> Child a Second Tribble
ITEM The ij <sup>d</sup> Child a Tribble	
ITEM The iij <sup>d</sup> Child a Tribble	ITEM The vj <sup>th</sup> Child a Second Tribble
ITEM The iiij <sup>th</sup> Child a Second Tribble	

THE NOUMBRE of thoīs PARSONS as CHILDRIN of my Lordis

CHAPPELL ———vj.

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

THE ORDERYNGE OF MY LORDES CHAPPELL in the QUEARE at MATTYNGIS MAS and EVYNSONGE To stonde in Ordure as Hereafter Followith SYDE for SIDE DAILYE.

THE DEANE SIDE

THE Deane  
THE Subdeane  
A Basse  
A Tenor  
A Countertenor  
A Countertenor  
A Countertenor

THE SECOUNDE SYDE

THE Lady-Masse Priest  
THE Gospeller  
A Basse  
A Countertenor  
A Countertenor  
A Tenor  
A Countertenor  
A Tenor

THE ORDURYNGE of my Lordes CHAPPELL for the Keapinge of our LADYES MASSE thotowte the WEIKE (p. 368)

SONDAY

Master of the Childer, a Counter-tenor  
A Tenoure  
A Tenoure  
A Basse

MONDAY

Master of the Childer, a Counter-tenor  
A Countertenoure  
A Countertenoure  
A Tenoure

TWISDAY

Master of the Chillder, a Coun-  
[ter]-tenour  
A Countertenoure  
A Countertenoure  
A Tenoure

WEDYNSDAY

Master of the Chillder, a Counter-tenor  
A Countertenoure  
A Tenoure  
A Basse

THURSDAIE

Master of the Chillder, a Counter-tenor  
A Countertenoure  
A Countertenoure  
A Tenoure

FRYDAY

Master of the Chillder, a Counter-tenor  
A Countertenoure  
A Countertenoure  
A Basse



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

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

THE ORDURYNGE for keapyng Weikly of the ORGAYNS<sup>1</sup> Oon after  
 An Outher As the NAMYS of them hereafter followith WEIKELY

The Maister of the Chiller yf he be a Player The Fyrst Weke  
 A Countertenor that is a Player the ij<sup>de</sup> Weke  
 A Tenor that is a Player, the thirde Weike  
 A Basse that is a Player, the iii<sup>j</sup><sup>th</sup> Weike  
 Ande every Man that is a Player to kepe his cours Weikely.

THE ORDURYNGE for stonding RECTOR-CHORE at the Deske, As to  
 say, at Mattyngis, Highe-Masse, and Evyn-Songe, Oon on aither  
 syde As the NAMYS of them hereafter followith WEIKELY

THE First Weike, a Tenoure on the oone side and a Countertenor  
 on the outhier side

THE Secoude Weike, a Countertenor on the oon side and a  
 Tenor on the outhier side

THE Thirde Weike, a Tenor on the oon side and a Countertenor  
 on the outhier side

THE Fourth Weike, a Countertenor on the oon side and a Tenor  
 on the outhier side.

THE ORDURYNGE of my Lordes Chapell in the QUEARE at Matt-  
 ynges, Mas, and Evyn Songe, to stonde in Order as hereafter  
 followith, SYDE for SYDE.

THE DEANE SYDE

THE Deane  
 THE Subdeane  
 THE Gospiller  
 A Countertenor  
 A Basse  
 A Countertenor  
 A Tenor  
 A Basse  
 A Countertenor

THE SECONDE SYDE

THE Lady Masse Preist  
 THE Morrowe Messe Preist  
 A Countertenor  
 A Basse  
 A Tenor  
 A Countertenor  
 A Basse  
 A Countertenor  
 A Tenor

THE ORDURYNGE of my Lordes Chappell for the keepinge of oure  
 LADY MASSE thorowe oute the WEIKE

<sup>1</sup> Dr Rimbault says that *Orgayns* in the plural is the regular name for what we call the *Organ*. In old time, one pipe was called an *Orgayn*, the collection of them *Orgayns*. See in Rymer, tom. x. p. 387, col. 2, A.D. 1428, An. 6 Hen. VI., "Et a Robert Athynsone, pur Carier les Organes Portatifs du Roy par diverses foitz a Pec (assavoir) de Wyndesore jusques Eltham, & de Eltham jusques Hertford, Vi s. viii d.

SONDAY	MONDAY
THE Maister of the Children, a Count[er]-Tenor A Countertenor A Tenor A Countertenor A Basse	THE Master o' th Children, a Counter-tenor A Countertenor A Tenor A Tenor A Basse
TEWYSDAY	WEDDEYNSDAY
THE Master o' th Children, a Countertenor A Countertenor A Tenor A Countertenor A Basse	THE Master o' th Children, a Countertenor A Countertennor A Countertennor A Tennor A Basse
THURSDAY	FRIDAY
THE Master o' th Children, a countertenor A Tennor A Countertenor A Countertenor A Basse	THE Master o' th Children a Countertenor A Countertenor A Tennor A Countertenor A Basse
SATURDAY	FRIDAY
THE Master o' th Children a Countertenor A Countertenor A Tennor A Countertennor A Basse	UPPON Fryday the Hoolle Chappell, and every day in the WeiKe when my Lorde shall be present at the sayde Lady-Masse.

THE ORDURYNGE of the BASSES in my Lordes Chappell for the settinge of the QUEARE dayly at Mattynges, Masse, and Even Songe thorowe owte the WeiKe, As the NAYMES of them, With the DAYES and TYMES that they shall kepe, Hereafter Followyth.

#### THE BASSES

THE Fyrst Bais to set the Queyre all Sunday, and at Mattyngs on Friday.

THE ij<sup>d</sup> Bais to set the Queare all Monday, and at Mas on Fryday, p. 374.

THE iij<sup>d</sup> Bais to set the Queare all Tewisday, and at Evyn-Songe on Friday.

THE iiij<sup>th</sup> Basse to set the Queare all Weddysday, and at Mattyngs on Satturday.

THE v<sup>th</sup> Bais to set the Queare all Thursday, and at Masse on Satturday.

THE ORDURYNGE for the keapyng Weykely of the ORGAYNES oone after an outhr, as the Names of them hereafter followith.

## THE ORGAYNE PLAYERS

THE Master o'th Childdern, if he be a Player, the fyrst Weike.

A Countertennor that is a Player, the Secounde Weike.

A Tennor that is a Player, the Thyrd Weike.

A Baisse that ys a Player, the Fourthe Weike.

And every Man that ys a player to kepe his Cours Weykely.

THE ORDURYNGE for stondynge RECTOR-CHORE at the Deske, Viz. at Mattyngs, Highe Mas, and Evyn-Songe, one after an other, SYDE for SYDE, as the NAMYS of them hereafter followith (p. 375).

## MONDAY.

Fyrst a Bayse on the oon Syde  
And a Baise on the outhur Side

## WEDDYNSDAY.

A Countertenor on the oon Syde  
And a Countertenor on the  
outhur Syde

## FHYDAY (so).

A Tennor on the oone Syde and  
A Countertenor on the outhur  
Syde

## TEWISDAY.

A Bais on the oon Syde  
And a Baise on the outhur Syde

## THURSDAY.

A Countertenor on the one Syde  
And a Tennor on the outhur Syde

## SATTURDAY.

A Countertenor on the oon Syde  
And a Tennor on the outhur Syde

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

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

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

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

One of the last two is Shakespere's 'aiery of little children, little eyases,' Hamlet, act ii. sc. 6.

## NOTE TO PRICKS, P. IX.

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

PRICK *mark*.—The white Mark or Target shot at.

PRICKING.  
PRICK-*shooting*. } —Shooting at priek Marks.

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

— *shaft*.—An arrow used in priek-shooting.

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

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

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

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

*Eare*. Why Bird, why Bird ?

*Moll*. Why, to shoote at *Butts*, vvhhen you shou'd use *priek-shafts*, short shooting vill loose ye the game, I as[sure] you, sir.

*Eare*. Her miide runnes sure upon a *Fletcher*, or a *Bowyer*, . . . . ."

1633, Rowley. *A Match at Midnight*, Act ii. se. 1 (ref. in Richardson).

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

\* An accidental mark, in contradistinction to butts and targets: trees, bushes, posts, mounds of earth, landmarks, stones, &c., are roving marks. Hansard's Archery, p. 362.

† And first for shooting in the long-bowe a man must observe these few rules: first that hee have a good eye to behold and discern his marke, a knowing iudgment to vnderstand the distance of ground to take the true aduantage of a side-winde, and to know in what *compasse* [trajectory] his arrow must flie. G. M[arkham], *Countray Contentments*, 1615, p. 107, referred to by Strutt.

‡ Carew's Cornwall, 1602, Bk. i. fol. 73, in Strutt's Sports and Pastimes, p. 49.

other, for the *pricks*, the first corrupters of archery through too much preciseness, were formerly scarcely known, and little practised."

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

Off the marke he welde not fayle,

He clefled the *preke* on thre.—*Robin Hood*, i. 91.

I. and II. 'A pair of winding *pricks*' is one of the 'things that hinder a man which looketh at his mark to shoot straight,' *ib.* p. 161. 'If the *pricks* stand of a straight plain ground, they be the best to shoot at. If the *mark* stand on a hill-side . . . a man's eye shall think that to be straight which is crooked,' *ib.* p. 159, *pricks* being here equivalent to *mark*. 'To shoot straight, they have invented some ways . . . to have some notable thing betwixt the *marks*; and once I saw a good archer which did cast off his gear, and laid his quiver with it, even in the midway betwixt the *pricks*,' *ib.* p. 159. (Markham, in his *Art of Archerie*, 1634 (which seems little more than his own Introduction, and a copy of parts of Ascham's *Toxophilus*), has 'betwixt the marks' in both places: p. 165. 'And once I heard in Cambridge the down-marke at Twelue-score-*prick* for the space of three markes was thirteene score and an halfe, p. 151.) 'I suppose it be a great deal more pleasure also to see a soul fly in Plato, than a shaft fly at the *pricks*,' *ib.* p. 12. 'You may stand sometime at the *pricks*, and look on them which shoot best,' *ib.* p. 90.

'I fortun'd to come with three or four that went to shoot at the *pricks*,' p. 11; 'the customable shooting at home at butts and *pricks*,' p. 82. 'You must take heed also, if ever you shoot where one of the *marks*, or both, stands a little short of a high wall, for there you may be easily beguiled. . . For the wind which cometh indeed against you, redoundeth back again at the wall, and whirleth back to the *prick*, and a little farther, and then turneth again,' p. 156. 'Use of *pricking*, and desire of near shooting at home, are the only causes of strong shooting in war,' p. 80.

III. In the singular, 'the *prick*, at other times called the *white*, is the white spot or *point* in the midst of the mark,' says Dr Giles, *ib.* p. 91, in a note to 'at all times to hit the *prick*, shall . . . no shooter ever do.' 'The best end in shooting, which you call hitting of the *prick*,' p. 91. 'And by & by he lifteth his arme of *pricke* heyght.' (Folio 54, ed. 1571.) But yet at p. 99, 'what handling belongeth to the mark? *Tox.* To mark his stauding, to shoot compass . . . to consider the nature of the *prick*, in hills and dales, in straight plains and winding places, and also to espy his mark.' 'Other men use to espy some mark almost a bow wide of the *prick*, and then go about to keep himself on the hand that the *prick* is on,' p. 160.

Having referred the question of the various meanings of the word *prick* to the best authority in Britain, Mr Peter Muir, Bowmaker to the Royal Archers at Edinburgh, he answers:—1st. See Strutt's *Sports and Pastimes*, page 62, ed. 1838, "The marks usually shot at by Archers for pastime were *Butts*, *pricks*, and *Roovers*." The Butt, we are told, was a level mark, &c. The *Pricke* was 'a marke of compass,' but certain in its distance, and to this mark stroug swift arrows of one flight were best suited. 2nd. In Roberts' *English Bowman*, page 241 (London, 1801), is the following, in an article, sect. v. 'Of Prick shooting:—"In archery we frequently find mention of prick shooting. Prick-marks and Prick-shafts are noticed in Stat. of the 33rd H. VIII. c. 9, before cited. The latter, we know, are arrows considerably lighter than those used in other kinds of shooting



except flight shooting. The ancient prick-mark was frequently called the *White*, and consisted probably of a card or piece of stiff white paper. In the Garland, indeed, we read of *prick wands* and *willow wands*, probably peeled sticks. One thing we may collect, which distinguishes this kind of shooting from others, namely, that the prick or mark was generally fixed to one spot, and at a less distance, than in other kinds of shooting, and not varied during the shooting. Hence the Statute terms it a *standing prick*, or mark. Prick being a Saxon word for *point*, seems to indicate that this kind of shooting was chiefly confined to small marks, &c. Carew observes it '*required too much preciseness.*' Holinshed and Aseham allude to it as '*shooting round compass.*' The marks used for this kind of shooting for two centuries past consisted either of a small circular piece of white paper fixed to a post (*wand*) or of a target. Modern prick shooting is practised by the Royal Archers at Edinburgh, and is their favourite, at a small round target fixed at 180 yards. Within 30 years they shot at a square mark of canvas on a frame, and called "the Clout;" and an arrow striking the target is still called "*a clout.*" They count arrows in the ground within four bow-lengths, or 24 feet of the target, the nearest arrow only counting, which is decided by a cord from the centre of the target, and may have been the origin of the "mark of compass." The Royal Archers still shoot at Butts 100 feet at the small paper which is enclosed [four inches in diameter, with a white dot as a centre, and four rings outside it]. Till within these few years the Kilwinning Archers (the oldest club in Britain) shot Butts at a white paper *two inches in diameter*. Lately they adopted a mark 12 inches, with a *two-inch white* in the centre, and other two rings outside of different values."

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

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

Squyer of Lowe Degre, Ellis. Spec. p. 337.

If any reader of this note feels certain as to the meaning of *pryckis*, he knows more about it than I do.

PSS.—Note to *second edition*, p. xiii. l. 3. Mr W. C. Hazlitt tells me that Mr Corser, of Stand, near Manchester, has two editions of Rodes between Petit's and that of 1577.

P. xiv. l. 10 from foot, *then coming into vogue*. And yet in A.D. 1344-5 monks were expected to have handkerchiefs. Prof. Morley, abstracting chap. 17 of Richard de Bury's Philobiblon, says, "Perhaps you will see a bull-necked youth sitting sluggishly at his study, and when the cold is sharp at winter-time, and his wet nose, at the pinch of frost, runs into drops, he does not condescend to use his *handkerchief* till he has wetted the book beneath with its vile dew. I would give such a one, instead of a book, a cobbler's apron."—*English Writers*, vol. ii. Pt. I. p. 55. The continuation of the passage should be read.



# The Booke of Nurture,

## for Men, Seruauntes, and Chyldren.

There is fewe things to be vnderstand more necessary then to teache and gouerne Children in learning and good manners, for it is a hye seruyce to God, it getteth fauour in the syghte of men, it multiplyeth goods, and increaseth thy good name, it also prouoketh to prayer by whiche Gods grace is obtayned, if thus they bee brought vp in vertue, good maners, and Godly learning. The cause of the world being so euill of lyuing as it is, is for lack of vertue, and Godly bringing vp of youth. Whych youth sheweth the disposytions and conditions of their Parentes or Maysters, vnder whome they haue bene gouerned. For youth is disposed to take such as they are accustomed in, good or euill. For if the behayoure of the gouernour be euill, needes must the Chylde be euill.

*For Parents and Masters.*  
The teaching of children is a high service to God.

Our euil living is due to lack of Godly bringing up.

As is the Governour so is the Child.

And thus by the Chylde yee shall perceiue the disposition of the Gouernour. For of euill examples, many daungers, & abhominable sinnes follow. For the which both the Discyple and the Mayster shall suffer euerlasting paynes.

From bad example follow abominable sins.

It is also necessarye for Fathers and Maysters to cause their Chyldren and seruauntes to vse fayre and gentle speeche, with reuerence and curtesye to their Elders and Betters, rebuking as well their ydle talke and stammering, as their vncomly iestures in going or standing. And if yee put them to schoole, see that

Children must be made to use fair and gentle speech.

Schoolmasters must fear God, and punish sharply.

Parents must teach children God's laws.

Look to the characters of new servants.

Reprove tale-tellers.

Don't dress children or servants sumptuously,

or let them speak words of villany.

Stop the vices they are inclined to.

Make them read the Bible and Godly books, and not wanton stories and songs of love.

their maysters be such as feare God, and lyue vertuouslye, such as can punishe sharpely with pacience, and not with rygour, for it doeth oft tymes make them to rebell and run away, wherof chaunceth ofte times much harme. Also their Parentes must oft tymes instruct them of god and of his lawes, and vertuous instructions of hys worde, and other good examples, and such lyke. And thus by litle and litle they shall come to the knowledge of reason, fayth, and good christen liuing. For as S. Paule sayth vnto Timothy: He that doth not regard the cure and charge of them that are vnder the charge of his gouernance, he denieth the faith, and is worse then a Pagan. And take good heede of anye newe seruauntes that you take into your house, and howe yee put them in authoritye among your children, and take heede howe they spende that is giuen them: if they be tale tellers or newes caryers, reprove them sharpely, and if they will not learne nor amende, auoyde them thy house, for it is great quyettesse to haue people of good behaiour in a house. Apparell not your chyldren or Seruauntes in sumptuous apparell, for it increaseth pryde and obstynacye, and many other euils, nor let your Chyldren go whether they will, but know whether they goe, in what company, and what they haue done, good or euill. Take hede they speake no wordes of villany, for it causeth much corruption to ingender in them, nor shew them muche familiaritye, and see that they vse honest sportes and games. Marke well what vice they are specially inclined vnto, and breake it betymes. Take them often with you to heare Gods word preached, & then enqyre of them what they heard, and vse them to reade in the Bible and other Godly Bokes, but especyally keepe them from reading of fayned fables, wayne fantasies, and wanton stories, and songs of loue, which bring much mischief to youth. For if they learne pure and cleane doctryne

in youth, they poure out plentye of good workes in age.  
 If any stryfe or debate bee among them of thy house,  
 at nighte charytably call them togyther, and wyth  
 wordes or strypes make them all to agree in one. Take  
 heede, if thy seruaunt or Chyld murmure or grudge  
 agaynst thee, breake it betyme. And when thou hearest  
 them sweare or curse, lye & fyght, thou shalte reprove  
 them sharpelye. And yee that are friends  
 or Kynne shall labour how  
 to make them loue and  
 dreade you, as well for  
 loue as for  
 feare.

Settle all disputes  
before nightfall.

Stop all grum-  
bling,

swearing, lying,  
and fighting.

Make yourself  
loved as well as  
feared.

## The Manner of Serving a Knight, Squire, or Gentleman.

*For Servants.*  
Find out your  
master's ways.

**F**irst yee must be dilligent to know your Maysters pleasure, and to knowe the order and custome of his house, for dyuers maysters are of sundry condicions and appetytes.

Take an inventory  
of all you have  
charge of.

And if thou be admitted in any offyce, as Butler or Panter,—in some places they are both one,—take an Inuitory of such thinges as ye take charge of, and see how it is spent: For it pleaseth a Mayster much to haue a true reckoning. Then in your offyce of the Pantrye, see that your bread be chipped and squared, & note how much you spend in a daye. And see your napry be cleane, & sort every thing by it selfe, the cleane from the foule. Keepe every house of offyce cleane, and all that belongeth to it. When your Mayster will goe to his meate, take a towell aboute your necke, then take a cupbord cloth, a Basen, Ewer, & a Towell, to aray your cupbord: couer your table, set on bread, salt & trenchers, the salt before the bread, and trenchers before the salte. Set your napkyns and spoones on the cupbord ready, and lay every man a trencher, a napkyn, & a spone. And if you haue mo messes then one at your maisters table, consider what degree they be of, and thereafter ye may serue them: and then set down every thing at that messe as before, except your Caruing kniues. If ther be many Gentlemen or yomen, then set on bred, salt, trenchers & spoones, after they be set, or els after the custome of the

As Panter, haue  
your bread  
squared, and your  
linen and house of  
office clean,

*To prepare for  
Dinner.*

Dress your cup-  
board.  
Lay your cloth.  
Set on bread, salt,  
and trenchers;

a treucher, nap-  
kin, and spoon, to  
every man,

according to the  
rank of each.

If many people  
dine, you may lay  
for them after  
they are seated.

house. And some do vse to set before euerye man a lofe of bread, and his cup, and some vse the contrary. Thus muste you haue respecte to the order of the house. And in some places it is vsed to set drink and a lofe or two. In some places the Caruer doth vse to shew and set downe, and goeth before the course, and beareth no dysh, and in some place he beareth the first dish, and maketh obeysaunce to hys Maister, and setteth it downe couered before the degree of a Knight, or else not vsed, & take the Couers and set them by. Also the Caruer hath authoritye to Carue to all at hys Maisters messe, and also vnto other that syt ioyning by them, if he list: see ye haue Voyders ready for to auoyd the Morsels that they doe leaue on their Trenchours. Then with your Trenchour knyfe take of such fragmentes, and put them in your Voyder, and sette them downe cleane agayne. All your Soueraygns Trenchours or bread, voyde them once or twyse, specially when they are wet, or gyue them cleane, and as yee see men leaue eating of the fyrst and seconde dish, so auoyde them from the Table. And then if so be ye haue any more courses then on or two, ye may make the more hast in voyding, and euer let one dish or two stande til the next course, and then take vp al, and set downe fresh, and cleane voyders withall, and let them not bee to full before ye empty them, and then sette cleane agayn. And looke what sauce is ordayned for any meate, voyd the sauce thereof when yee take awaye the meat; & at the degree of a knight ye may set downe your cup couered, and lifte of the couer and set it<sup>1</sup> on agayne, and when he listeth to drinke, and taketh of the couer, take the couer in thy hand and set it on agayne. When he hath dronken, loke the cup of Wyne or ale be not empty, but ofte renued. Also the Caruer shall break his dish before his Mayster, or at a syde Cupboorde, with cleane knyues, and see there lacke not breade nor drinke; and

Some Panters  
give each man a  
loaf and a cup;

some Carvers sew  
(or arrange, l. 658  
*Russell*) the  
dishes, but carry  
none, others carry  
the first dish.

All carve for the  
guests at their  
Master's mess.

Have Voiders  
ready to remove  
the hits left on  
the trenchers;  
take them off  
with your  
trencher-knife.

Remove your  
Master's trencher  
when wet. >

With three or  
more courses, be  
quick in remov-  
ing,

and take away the  
sauce' with its  
meat.

[1 MS. in]

Keep the cup of  
wine or ale filled.  
The Carver must  
carve with clean  
knives.

When clearing  
the table, take  
1. the lowest mess,  
2. the spoons,  
3. broths and  
baked meats,  
4. voiders,  
5. dishes of meat.  
Then set down

fruit-cheese;  
remove it: then  
ale and wine.

[<sup>2</sup> Printed borad.];

Sweep off the  
pieces and crumbs  
with your  
treucher-knife:  
remove the bread,  
voider, salt, and  
make your bow.

If your Master  
washes at table,  
put a towel by  
him, a basin  
before him, and  
pour ont water.

Remove the basin  
and jug, and then  
the table-cloth,  
with the towel  
inside.

For *Conceits* or  
dessert (apples,  
nuts, &c.),

lay a towel on the  
table, and a loaf or  
two,

when men haue well eaten, and doe begyn to wax weary of eatyng, or yf ye perceyue by the countenance of your Mayster when ye shall take vp the meate, & voyd the table, begin at the lowest messe, take away your spoones, if there be any, how be it ye may auoyd them, after Broths & baked meat are past, take away your voiders<sup>1</sup>; and your dishes of meat, as they were set down, so take them vp in order. Then set downe cheese of fruytes, and that ended, voyd your cheese and fruits, and couer your Cup, Ale, or Wyne: Fyrst voyde the Ale, and then the Wyne: Then set a broad<sup>2</sup> voyder and put therin the small peces of Bread, and small crooms, with Trenchers and napkins, and with your trencher knyfe or napkin make clean the table, then set away your bread whole, and also your voyder, then take vp the salte, and make obeysaunce: and marke if your Mayster vse to wash at the table, or standing: if he be at the table, cast a clean Towell on your table cloth, and set downe your basen and Ewer before your soueraigne, and take the ewer in your hand, and gyue them water. Then voyd your Basen and Ewer, and fold the bord cloth together with your towell therin, and so take them of the board. And when your soueraygne shall wash, set your towell on the lefte hand of him, and the water before your soueraygne at dinner or supper; if it be to bedwarde, set vp your basyn and towell on the cupbord agayne. And if your Mayster will haue any conceites after dinner, as appels, Nuts, or creame, then lay forth a Towell on the board, and set thereon a lofe or two, see also ye haue your trenchers and spones in a readynes if neede requyre, then serue forth your Mayster wel, and so take it vp againe with a voyder.

[<sup>1</sup> A voider or vessel, to take vp the Table with, *dicitur vasculum fragmentarium, vcl analectarium. Analecta*, fragmentes of meate. Broken meates, *fragmenta*. Withals. Fr. *Portoire*. Any thing that helpes to carry another thing; as a *Voyder*, *Skep*, *Scuttle*, *Wheelbarrow*, &c. Cotgrave.]



## How to order your Maysters Chamber at night to bed- warde.

**A** Ray your Cupboord with a Cupboorde Cloth, wyth your Basyn, Ewer, Candle light, and Towell; if ye haue helpe, set one to beare a torch or some other lighte before him, and an other fellowe to beare a Towell, and bread for your table as you shall see neede. And if ye haue Banket dishes, whatsoeuer it be, as fruites put in sundry Dyshes, and all other confections, and conceyts of Spycery, also when the Dyshes are empty, auoyde them from the Table; if your Soueraign be a Knight or Squyre, set downe your Dishes couered, and your Cup also. And if your Soueraygne be not set at the Table, lette your Dishes stande couered tyll hee be set, and when he is set, then take the Voyders & vncouer them: when your mayster intendeth to bedward, see that you haue Fyre and Candell suffyeyent. Ye must haue cleane water at night and in the morning. If your Mayster lye in fresh sheets, dry of the moystnesse at the fyre. If hee lye in a strange place, see his sheetes be cleane, then folde downe his bed, and warme his night Kercheife, and see his house of offyce be cleane, helpe of his clothes, and drawe the Curteynes, make sure the fyre and Candles, auoyde the dogs, and shutte the dores; and at night or in the morning, your Mayster being alone, if ye haue any thing to say, it is good knowing his pleasure. In the morning if it be cold, make a fyre, and haue readye cleane water, bring him his petticote

Put on your cupboard, a basin, jug, candle, and towel;

If you have dishes of fruits, preserves, &c.,

remove them when empty.

Keep full dishes covered till your master is set.

At bed time, have fire and candle enough.

Dry damp sheets.

See they are clean; warm the night kerchief.

turn out the dogs.

On cold mornings make a fire, bring your

master's petticoate  
warm,

see all cleanly  
about him, and

attend to him  
well.

warme, with his doublet, and all his apparell cleane brusht, and his shoes made cleane, and help to araye him, trusse his poyntes, stryke vp his Hosen, and see all thing cleanlye aboute him; giue him good attendaunce, and especyally among straungers, for attendaunce doth please Maysters very well. Thus doing wyth dillygence, God will preferre you to honour and good Fortune.

Here followeth the Booke of Nurture and  
 Schoole of good manners for man  
 and for Chylde.

- A**L ye that wysdom seeke to learn,  
 and would be called wyse :
- Obedience learn you in your youth,
- 4 in age auoyde you vyce.
- I am full blynde in Poets Arte,  
 thereof I can no skill :
- All elloquence I put apart,
- 8 following myne owne wyll.
- Corrupt in speeche, be sure, am I,  
 my breefes from longes to know,
- And born and bred in Deuonshyre to,
- 12 as playne my tearmes doe show.
- Take the best, and leaue the worst,  
 of truth I meane no yll :
- The matter is not curyous,
- 16 the intent good, marke it well.
- Pardon I aske if I offend  
 thus boldly now to wryte :
- To Mayster, seruaunt, yong and olde,
- 20 I doe this booke commit.
- Requyring friendly youth and age,  
 if any doe amis,
- For to refourme and hate abuse,
- 24 and mend where neede there is.
- Set your yong people forth with spede  
 good manners for to learne :
- Learn Obedience  
 in youth. Avoid  
 vice in age.
- (I am no poet,
- but follow my  
 own will,
- and use Devon-  
 shire terms;
- so take the good,  
 and leave the ill,  
 in what I say.
- I ask pardon if I  
 offend in teaching  
 masters and  
 servants.)
- Set young people  
 to learn good  
 Manners.

Be gentle to your elders.	28	Vnto your Elders gentle be, agaynst them say no harme. If youth doe euill, their Parentes sure reape this reporte full soone :
Be good before you teach good.	32	They that should teach other folkes good, belyke themselues haue none.
A good Father makes good children.	36	A good Father, good children makes, grace being them within ; For as they be vsed in youth, in age they will begin.
Without Good Manners and  virtuous condi- tions you're not worth a fly.	40	He that good manners seemes to lack, no wyse man doth set by ; Wythout condicions vertuous, thou art not worth a flye.
Don't answer your Parents.	44	Reuerence to thy parentes deare, so duety doth thee bynde : Such children as vertue delight, be gentle, meeke, and kynde.
	48	Agaynst thy Parentes multiplie no wordes, but be demure : It will redowne vnto thy prayse, and to thy friends pleasure.
Dread God,	52	A plant without moysture sweete can bring forth no good flower : If in youth ye want vertue, in age ye shall lack honour.
be not haughty,	56	Fyrst dread you God, and flye from sin, earthly thinges are mortall : Be thou not hawty in thy lookes, for pryde will haue a fall.
rise early,	60	Ryse you earely in the morning, for it hath propertyes three : Holynesse, health, and happy welth, as my Father taught mee.
at six o'clock		At syxe of the clocke, without delay, vse commonly to ryse,

- And giue God thanks for thy good rest  
 64 when thou openest thyn eyes. thank God
- Pray him also to prosper thee  
 and thyne affayres in deede :  
 All the day after, assure thy selfe,  
 68 the better shalt thou speede.
- Or from thy chamber thou doe passe,  
 see thou purge thy nose cleane,  
 And other fylthy thinges lyke case,  
 72 thou knowest what I meane. clean your nose  
 and other filthy things,
- Brush thou, and sponge thy cloaths to,  
 that thou that day shalt weare :  
 In comly sorte cast vp your Bed,  
 76 lose you none of your geare. sponge your clothes,  
 make up your bed,
- Make cleane your shoes, & combe your head,  
 and your cloathes button or lace :  
 And see at no tyme you forget  
 80 to wash your hands and face. wash your hands  
 and face.
- Put on clothing for thy degree,  
 and cleanly doe it make :  
 Bid your fellow a good morrow  
 84 or you your way forth take. Wish your mates  
 good morning,
- To friends, father and mother,  
 looke that ye take good heede :  
 For any haste them reuerence,  
 88 the better shalt thou speede. pay your respects  
 to your Parents,
- Dread the curse of Parents thynе,  
 it is a heauy thing :  
 Doe thou thy duety vnto them,  
 92 from thee contempt doe flyng.
- When that thy parents come in syght,  
 doe to them reuerence :  
 Aske them blessing if they haue  
 96 bene long out of presence. do them reuerence  
 when you see  
 them.
- Cleanly appoynt you your array,  
 beware then of disdayne :  
 Have your dress  
 clean.

- Be gentle of  
speech, 100 Be gentle then of speech eeh tyde,  
good manners doe retayne.
- walk demurely,  
don't scold: 104 As you passe by in towne or streete,  
sadly go forth your way :  
Gase you, ne scoffe, nor scold ; with man  
nor chyld make ye no fray.
- foul speech is  
hateful. 108 Fayre speech gets grace, & loue showes well  
always a gentle blood :  
Foule speech deserues a double hate,  
it prooues thou canst small good.
- At Church, don't  
sleep, or talk, 112 When that thou comest to the Church,  
thy prayers for to say,  
See thou sleepe not, nor yet talke not,  
deuoutly looke thou pray,
- or stare about  
like a fool; 116 Ne cast thyne eyes to ne fro,  
as thinges thou wouldst still see ;  
So shall wyse men iudge thee a foole,  
and wanton for to bee.
- but  
[1 sec may be seat  
sb.] 118 When thou are in the Temple, see<sup>1</sup>  
thou do thy Churchly warkes ;
- hear God's word,  
ask His pardon, 120 Heare thou Gods word with diligence,  
craue pardon for thy factes.
- and then go home  
to dinner. 124 When those thinges you haue done,  
repayre you to your dinner ;  
Draw home to your maysters presence,  
there doe your true indeuour.
- Whether you  
serve or dine, 128 If it be your hap to serue, to syt,  
or eate meate at the Table,  
Enclyne to good maners, and to  
nurture your selfe inable.
- be well-mannered. 132 And if your soueraygne call you  
wyth him to dyne or sup,  
Giue him preheminence to begin,  
of meate and eake of Cup.
- If you dine with  
your Master,  
let him begin. 132 And of this thing beware, I wish,  
prease not thy selfe to hye ;
- Don't press up too  
high,



<p>136 Syt in the place appoynted thee, for that is curtesye :</p> <p>And when thou arte set, and Table couered thee before,</p> <p>Pare not thy nayles, fyle not the cloth ;</p> <p>140 see thou obserue this lore.</p> <p>And if thy mayster speake to thee, take thy cap in thy hande ;</p> <p>If thou syt at meate when hee talketh</p> <p>144 to thee, see thou stande.</p> <p>Leane not asyde when thou shalt speke, vpright be thou standing ;</p> <p>Hold still thy hands, moue not thy feete,</p> <p>148 beware thou of tryffing.</p> <p>Stand sadly in telling thy tale whensoeuer thou talkest ;</p> <p>Tryfle thou with nothing, stand vpright whensoeuer thou speakest.</p> <p>152 Thwart not thou with thy fellow, nor speake wyth hye voyce :</p> <p>Poynt not thy tale with thy fynger,</p> <p>156 vse thou no such fond toyes.</p> <p>Haue audyence when thou speakest, speake with authoritye,</p> <p>Else if thou speake of wisdomes lore,</p> <p>160 little will it ayle thee.</p> <p>Pronounce thy speeche distinctly, see thou marke well thy worde,</p> <p>It is good hearing of a Chylde :</p> <p>164 be ware wyth whome ye borde.</p> <p>Talke not to thy soueraygne deare no tyme when he doth drinke ;</p> <p>When he speaketh, giue audyence,</p> <p>168 and from him doe not shrinke.</p> <p>Before that you doe syt, see that your knyues be made bright,</p>	<p>sit in the place appointed you.</p> <p>At Table,</p> <p>don't pare your nails.</p> <p>When your Master speaks to you, take off your cap,</p> <p>and stand up.</p> <p>When speaking, stand upright, keep your hands and feet still</p> <p>stand quiet,</p> <p>and don't play with anything.</p> <p>Don't cross your companions or</p> <p>point your tale with your finger.</p> <p>Speak with authority.</p> <p>Pronounce your words distinctly.</p> <p>Mind whom you jest with.</p> <p>Listen when your master speaks.</p> <p>Have your knives bright</p>
---	---

- and your hands  
clean. 172 Your hands cleane, your nayles parde :  
it is a goodlye sight.
- When speaking to  
a man, 176 When thou shalt speake to any man,  
role not to fast thyne eye,  
don't look about  
you. 176 Gase thou not to and fro as one  
thats voyde of curtesye,  
For a mans countenance ofte tymes,  
discloseth still his thought :
- 180 His lookes with his speeche, trust thou me,  
will iudge him good or nought.
- Have your knife  
sharp and clean. 184 Looke that your knyfe be sharp & kene  
to cut your meate withall ;  
So the more cleanlyer, be sure,  
cut your meate you shall.
- 188 Or thou put much bread in thy pottage,  
looke thou doe it assay :  
Fill not thy spoone to full, least thou  
loose somewhat by the way.
- If another shares  
your dish, don't  
crumble bread in  
it, as your hands  
may be sweaty. 192 If any man eate of your dish,  
crom you therein no Bread  
Lest that your hands be found sweaty ;  
thereof take ye good heede :
- 196 They maye be corrupt, that causeth it,  
for it is no fayre vsage.
- Cut nice bits of  
bread to put in  
your broth, 196 Of bread, slyce out fayre morsels  
to put into your pottage ;  
Fill it not to full of bread,  
for it may be reprooueable
- 200 Least that thou leaue parte, for then to  
measure thou arte varyable.
- and don't sup that  
up too loudly. 204 And suppe not lowde of thy Pottage,  
no tyme in all thy lyfe :
- Don't dip your  
meat in the salt-  
cellar. 204 Dip not thy meate in the Saltseller,  
but take it with thy knyfe.
- When thou haste eaten thy Pottage,  
doe as I shall thee wish :

- Wype cleane thy spone, I do thee reed,  
 208 leaue it not in the dish ;  
 Lay it downe before thy trenchoure,  
 thereof be not afrayde ;  
 And take heede who takes it vp,  
 212 for feare it be conuayde.  
 Cut not the best peece for thy selfe,  
 leaue thou some parte behynde :  
 Bee not greedye of meate and drinke ;  
 216 be liberall and kynde.  
 Burnish no bones with thy teeth,  
 for that is vnseemely ;  
 Rend not thy meate asunder,  
 220 for that swarues from curtesy ;  
 And if a straunger syt neare thee,  
 euer among now and than  
 Reward thou him with some daynties :  
 224 shew thy selfe a Gentleman.  
 If your fellow sit from his meate  
 and cannot come thereto,  
 Then cutte for him such as thou haste ;  
 228 he may lyke for thee doe.  
 Belche thou neare to no mans face  
 with a corrupt fumositye,  
 But turne from such occasyon, friend,  
 232 hate such ventositye.  
 Eate you small morsels of meate,  
 not to great in quantitey ;  
 If ye lyke such meates, yet follow not  
 236 euer your owne fantasye.  
 Defyle not thy lips with eating much,  
 as a Pigge eating draffe ;  
 Eate softly, and drinke manerly,  
 240 take heede you doe not quaffe.  
 Scratche not thy head with thy fyngers  
 when thou arte at thy meate ;
- Wipe your spoon  
 clean, put it down  
 before your  
 trencher,  
  
 and take care it is  
 not stolen.  
  
 Don't be greedy.  
  
 Burnish no bones  
 with your teeth,  
  
 tear not your meat  
 asunder.  
  
 Help strangers  
  
 to dainties,  
  
 and for absent  
 mates cut off their  
 shares.  
  
 Belch near to no  
 man's face.  
  
 Eat only small  
 pieces,  
  
 and not too much,  
 like a pig at wash.  
  
 Eat and drink  
 quietly.  
  
 Don't scratch you  
 head at meals.

- Don't spit over the  
table,  
244 Nor spytte you ouer the table boorde ;  
see thou doest not this forget.
- or pick your teeth  
with a knife.  
Pick not thy teeth with thy Knyfe  
nor with thy fyngers ende,  
248 But take a stick, or some cleane thyng,  
then doe you not offende.
- Take a stick.  
With putrified  
teeth  
If that your teeth be putrified,  
me thinke it is no right  
252 To touch the meate other should eate ;  
it is no cleanly sight.
- touch not the food  
that is for others.  
Don't pick your  
hands.  
Pick not thy handes, I thee requyre,  
nor play not with thy knyfe ;  
256 Keepe still thy hands and feete also ;  
at meate tyme vse no stryfe.
- Wipe your mouth  
when you drink.  
Wipe thy mouth when thou shalt drink  
Ale, Beare, or any Wyne ;  
260 On thy Napkin thou must wype styll,  
and see all thing be cleane.
- Don't blow your  
nose on the napkin  
Blow not your nose on the napkin  
where you should wype your hande ;  
264 But clense it in your handkercher,  
then passe you not your band.
- but on your  
handkerchief.  
Wyth your napkyn you may oft wipe  
and make your mouth full cleene,  
268 Some thing that thou canst not espye,  
of others may be seene.
- Don't cram your  
plate or mouth  
Fill not thy trenchour, I thee rid,  
with morsels great and large ;  
272 Cram not thy mouth to full, ne yet  
thy stomack ouercharge,
- too full ;  
But temper thou thy selfe with drinke,  
so keepe thee from blame :  
276 Dronkenesse hurteth thy honestye,  
and hyndreth thy good name.
- keep from all ex-  
cess.  
Keepe thou thy selfe from all excesse  
both in meate and in drinke ;

- And euer vse thou temperaunce,  
 280 whether you wake or wynke.  
 Fyll not thy mouth to full, leaste thou  
 perhaps of force must speake ;  
 Nor blow not out thy crums  
 284 when thou doest eate.  
 Fowle not the place with spitting  
 whereas thou doest syt,  
 Least it abhore some that syt by :  
 288 let reason rule thy wyt.  
 If thou must spit, or blow thy nose,  
 keepe thou it out of sight,  
 Let it not lye vpon the ground,  
 292 but treade thou it out right.  
 Wyth bones & voyd morsels fyll not  
 thy trenchour, my friend, full :  
 Auoyde them into a Voyder,  
 296 no man will it anull.  
 Roll not thy meate wythin thy mouth  
 that euery man may it see,  
 But eate thy meate somewhat close,  
 300 for it is honestye.  
 If that thy Soueraigne profer thee  
 to drinke once, twyse, or thryse,  
 Take it gently at his hand ;  
 304 in Court it is the guyse ;  
 When thou hast dronke, straighte set it downe,  
 or take it his seruauant ;  
 Let not thy mayster set it downe ;  
 308 then is it well, I warrant.  
 Blow not thy Pottage nor Drinke,  
 for it is not commendable ;  
 For if thou be not whole of thy body,  
 312 thy breath is corruptable.  
 Cast not thy bones vnder the Table,  
 nor none see thou doe knack ;
- Don't fill your  
 mouth too full,  
 or blow out your  
 crums,  
 or spit all about  
 you.  
 If you must spit  
 or suite,  
 tread it into the  
 ground.  
 Turn bones, &c. off  
 your plate into a  
 Voider.  
 Don't roll your  
 food about in your  
 mouth.  
 If your Sovereign  
 offers you his cup,  
 take it from him.  
 drink, and put it  
 down.  
 Don't blow on  
 your soup or drinke,  
 your breath may  
 stink.  
 Don't throw your  
 bones under the  
 table.





- Wyth tongue nor hand, no rygor vse,  
 352 let reason rule alwaye.
- When that the meate is taken vp,  
 and the Table cloath made cleane,  
 Then giue good eare to heare some grace,  
 356 to washe your selfe demeane.
- And whyle that grace is saying, friend,  
 looke that ye make no noyse,  
 And thanke you God for your good fare,  
 360 him as your soueraigne prayse.
- When ye begin from boorde to ryse,  
 say to your fellowes all,  
 "Much good do it ye," gently: then  
 364 they curteous will ye call.
- Then goe you to your Soueraygne,  
 giue him obeysaunce duely:  
 That done, withdraw your selfe asyde;  
 368 at no tyme prooue vnruely.
- If ye see men in counsell set,  
 prease not to come to neare;  
 They will say that you are vntaughte  
 372 if you to them giue eare.
- Whysper not thou with thy fellowes oft,  
 giue thou no euill language;  
 Men are suspicious found, and wyll  
 376 thinke it no good vsage.
- Laugh not to much at the Table,  
 nor at it make no game:  
 Voyde slaunderous and bawdy tales,  
 380 vse them not for shame.
- Or thou be olde, beware, I rid,  
 least thou doe get a fall:  
 If ye be honest in your youth,  
 384 in age ye may be lyberall.
- When the cloth is  
 cleared,
- hear Grace,  
 and wash.
- During Grace  
 make no noise,  
 but thank God.
- Rise from table,  
 say to your com-  
 panions, "Much  
 good do it ye."
- bow to your  
 Master, and  
 withdraw.
- Go not too near  
 men consulting  
 together.
- Don't whisper to  
 people,
- or laugh too much  
 at table.
- Tell no bawdy  
 stories.
- Take care lest  
 you get a fall.

## ¶ For the Wanting Seruaunt.

- IF ye will be a Seruingman,  
with attendaunce doe begin :
- Serve God first.  
Fyrst serue God, then the worlde,  
4 and euer flye from sinne.
- Dress according to  
your degree.  
Apparell thee after thy degree,  
youth should be cleane by kynde :  
Pryde and disdayne goes before, }  
8 and shamefastnes behynde.
- Make friends with  
honest men in  
authority.  
Aquaynte your selfe with honest men  
that are in authorytye ;  
Of them may you learne in youth  
12 to auoyde all necessitye.
- Seek for pure  
friendship.  
Still search thou must for friendship pure,  
and beware of flattery :
- 16 With lewde persons, I thee counsell,  
haue no familyarty.
- Beholde not thy selfe in thy Apparell,  
in church, ne in Streete ;  
To gase on thy selfe, men will thinke  
20 it is a thing vnmeete.
- or talk too loud.  
Crye, ne yet speake, with to lowd voyce  
whereas thou doest walke,  
For lyght-witted or dronken, sure,  
24 men will name thee in talke.
- Don't be slothful  
or enuious.  
Be not thou slothfull, for it is  
the gouernour of all vyce ;  
Nor be enuyous to any,  
28 for then ye be not wyse.

	Please thy friends ; delight not in sloth ; that Vyce wasteth goods,	Avoid Sloth,
	It dulleth wits, ranckleth flesh,	which makes flesh rank.
32	and palleth ofte fresh bloods.	
	If you come to another mans house to sporte and to playe,	If he whom you visit
	If the goodman be set at meate,	is at dinner,
36	returne, and go your way.	go away.
	If case thou be aduaunced, friend, and plaste in high degree,	If you are promoted,
	Be lyberall and gentle found,	be liberal,
40	beloued shalt thou bee.	
	Be not to liberall nor to scant, vse measure in eche thing :	but practise moderation in all things.
	To get in one yeare, and spend it in another, is no lyuing.	Don't spend all your income :
44	It is better to saue somewhat with good prouysion,	save.
	Then to wish agayne for that is spent,	
48	for that doth breede deuysion.	
	Measure expence, spend warily, and flye farre from excesse :	Spend warily, avoid excess.
	Inough is a feast ; more then ynough is counted foolishnesse.	Enough is a feast.
52	A dilligent seruauant taking payne for his mayster truth to show,	A truthful servant will be rewarded,
	No doubt his mayster will consyder, and agayne for him doe,	
56	A mayster will know where he is, and sometyme for his pleasure	and one who will put up with anger is a treasure.
	A seruauant to suffer in anger, to his mayster is a treasure ;	
60	A seruauant not reformable, that takes to his charge no heede,	A careless servant
	Ofte tymes falleth to pouertye, in wealth he may not byde.	cannot be rich.
64		

- Begin no quarrel ;  
 Be manly at neede, begin no quarrell  
 in wrong, ne yet in right ;  
 A iust quarrell defendes it selfe ;  
 68 in wrong doe not fyght.  
 Forbeare if thou mayst : if any will  
 bnt if any one  
 strike yon,  
 stryke, then take thou heede,  
 Defend thy selfe ; the law will aquyte  
 defend yourself,  
 72 thee if thou stand in neede ;  
 A man of his handes with hastynesse  
 should at no tyme be fylde :  
 Auoyde murther, saue thy selfe,  
 and play the man. 76 play the man, being compelde.  
 Be seruiceable and cleanly,  
 Don't swear.  
 and neuer sweare thou oath :  
 Be wyse, ready, and well aduysed,  
 80 for tyme tryeth thy troth :  
 To be unfaithful  
 If casè thou be not faythfull found,  
 and in all thinges trusty,  
 Thou doest thy mayster no worship  
 84 nor thy selfe honesty.  
 Be not checkmate with thy mayster ;  
 Don't answer  
 your master ;  
 for one word giue not fower ;  
 Such a seruaunt contynueth to long  
 88 if he passe but one hower.  
 Few wordes in a seruaunt wyse  
 few words are  
 best ;  
 deserueth commendation ;  
 Such Seruauntes as be of to mucche speeche  
 many, bad.  
 92 are yll of operation.  
 Be not to bold with men that be  
 Don't be too free  
 with people above  
 you.  
 aboue thee in degree,  
 In age, byrth, or substance ; learne thou  
 96 to handfast honesty.  
 Take payne in youth, be quick,  
 Be quick and  
 attentive.  
 attendaunt be, and wyse :  
 Be dilligent for to detecte  
 100 a seruaunt gyuen to vyce.

- Put thou thy mayster to no payne  
 by fraude nor fayned subtiltie ;  
 Wyse men will say little, and suffer  
 104 to see thy iniquitie.  
 A man that sayth little shall perceiue  
 by the speeche of another :  
 Be thou stil and see, the more shalt thou  
 108 perceiue in another ;  
 Gouverne thou well thy tongue, and let  
 thy wordes not mayster thee.  
 If ye follow wyll, ye are lyke  
 112 ne to thryue, beleeeue mee :  
 Obstynacy is follye in  
 them that should haue reason :  
 They that will not knowe howe to  
 116 amend, their wits be very geason.  
 In displeasure forbear thy fellow,  
 lay all mallice apart,  
 Nor meddle not with such as you  
 120 know to be ouerthwart.  
 A hasty or wilfull Mayster  
 that ofte chaungeth seruaunt,  
 And a seruaunt of fleeting,  
 124 lack wit and wysdome, I warrant.  
 Change not ofte thy seruyce,  
 for it sheweth a seruaunte to light ;  
 He careth for no man, nor none for him,  
 128 in wrong nor in right.  
 A plyaunt seruaunt gets fauour  
 to his great aduantage ;  
 Promoted shall he be in offyce or fee,  
 132 easiler to lyue in age.  
 Vse honest pastyme, talke or syng,  
 or some Instrument vse :  
 Though they be thy betters,  
 136 to heare they will thee not refuse.
- Don't deceive  
 your master.
- Be quiet, and  
 learn by others'  
 talk.  
 Control your  
 tongue.
- Self will won't  
 thrive.
- Obstynacy is folly.
- When out of  
 temper, keep  
 clear of com-  
 panions.
- Master and  
 servant changing  
 often,
- lack wit,
- and no one cares  
 for them.
- A pliant servant  
 gets promotion.
- Amuse yourself  
 by singing or  
 playing.

- To prate in thy maysters presence,  
it is no humanitey;  
But to speake when he talketh to thee  
is good curtesye. 140
- Speak only when  
you're spoken to.
- For your preferment resorte  
to such as may you vauntage :  
Among Gentlemen, for their rewards ;  
to honest dames for maryage. 144
- Associate with  
those who can  
advance you.
- Look out for a  
well-to-do wife.
- See your eye be indifferent  
among women that be fayre,  
And if they be honest, to them  
boldly then doe repayre ; 148
- Gentle qualities  
often
- Honest qualityes and gentle,  
many men doth aduance  
To good maryages, trust me,  
and their names doth inhaunce. 152
- secure good  
marriages.
- Of worldly pleasure it is  
a treasure, to say truth,  
To wed a gentle wyfe ; of his  
bargayne he needes no ruth. 156
- A gentle wife is  
a treasure;
- What is most trouble to man  
of all thinges that be luyng ?  
A curst wyfe shortneth his lyfe,  
and bringeth on his ending. 160
- an angry one,  
man's greatest  
trouble.
- Women nyse, and not wyse, waketh  
men when they should take sleepe :  
Lyke a feather in the weather,  
of such I take no keepe. 164
- Foolish women  
are like a feather  
in the air.
- Fulgentius declareth, vpon the  
maryage in Cana Galile,  
The condicions of men and women :  
a parte <sup>1</sup> I will shew ye. 168
- [*orig. aparte*]  
a good man to  
Christ ;
- He lykeneth Christ to a good man,  
the Authour of verity,
- To rule himselfe: and in all thinges  
to obey to man truly 172
- to rule himself.
- And to obey man



- He lykeneth a good woman to  
 the myrrour of humillitye ;  
 In them is roted pacience, sound fayth,  
 176 lcue and charitye :  
 Fayth and trust in good women both,  
 in eche deede, and in woorde ;  
 Louing God, obeying their husbands,  
 180 cleane at bed and at boorde.  
 Lykened women to ydols, taken  
 for Gods, yet were Deuils :  
 Iudge so of women which be corrupte  
 184 with such euils.  
 Women to blame, or yet defame,  
 I will disprayne none :  
 Say as ye list, women are yll  
 188 to trust, all thinges but one.  
 Fayre and good are two quallities,  
 scantly in one body seene :  
 Fayrenesse is scone seene, her pacience  
 192 and goodnesse is yll to deeme.  
 For to saue that a man would haue,  
 is at large without a keeper :  
 Who can stay that will away,  
 196 or without restraynt let her ?  
 To wed a woman that is  
 good, fayre, and eke wyse,  
 Is to haue ynough for himselfe, sure,  
 200 and for her as much thryse.  
 The company of women being yong,  
 wanton, foolish, and light,  
 Makes the body and head feeble,  
 204 and doth cleane wast the sight.  
 Such be yll to please, their harte and  
 eye is vnsatiable ;  
 An old man, and a yong woman,  
 208 to content is vncurable.
- he likens a good  
 woman to the  
 Mirror of  
 Humility,  
  
 full of love,  
 trustworthy in  
 deed and word,  
  
 clean at bed and  
 board.  
  
 Yet some are  
 regular devils.  
  
 I dispraise no  
 women,  
  
 but they are ill  
 to trust.  
  
 Fair and good are  
 seldom seen  
 together.  
  
 Who can stop a  
 woman who will  
 go wrong ?  
 A woman good,  
 fair, and wise, is  
 a prize.  
  
 Company with  
 wanton women  
  
 weakens men's  
 body, head, and  
 sight.  
  
 A young woman  
 is never content  
 with an old man.

- Excited women  
don't heed reason.
- 212 When womens wits are mouued,  
of reason they take no heede :  
To please them agayne, muste bee by  
loue, dread, or else fond meede.
- To avoid lechery,
- 216 Pryde, couetousnes, and letchery,  
if thou wilt from them flee,  
From gay Apparell, treasure, and  
fayre women, draw thy eye.
- look not at fair  
women.
- 220 Be not to bold in worde and deede,  
for it is little honesty.  
In Chamber with wanton women,  
vse no familiarity.
- Don't be familiar  
with wanton  
women.
- 224 To them tell thou nought that wil not  
beleuee thee at thy worde :  
It appeareth by them, their good  
wyll they may lyttle aforde.
- This is enough  
about women.
- 228 Of women ye haue herd part, wherby  
ye may perceyue my mynde :  
For few wordes to wyse men is best,  
and thus I make an ende.
- [<sup>1</sup> orig. I]
- 232 I hold thee wyse and well taught,  
&<sup>1</sup> thou arte lyke to be iollye,  
That can beware to see the care  
of another mans follye.
- Follow the steps  
of an honest man.
- 236 Take the myrroure of an honest man,  
and marke how well he doth :  
Follow his steps, imbrace vertue,  
then doest thou well forsooth.
- Better be poor  
and mirthful, than  
rich and sorrow-  
ful.
- 240 It is better to be poore and  
to lyue in rest and myrth,  
Then to be riche with sorrow,  
and come of noble byrth.
- Avoid bad diet
- 244 If thou wilt haue health of body,  
euill dyet eschew :  
To get a good name,  
euill company doe not pursue.
- and bad company.

- Euill ayres corrupt mans body,  
ill company doth the same :
- 248 Vse good company, thereof  
commeth honesty and good fame.
- All byrdes doe loue by kynde, that are  
lyke of plume and feather,  
Good and bad, ye<sup>1</sup> wyld and tame,
- 252 all kyndes doe draw togyther.  
Great diuersytie between pryde,  
and honesty is seene :
- 256 Among the wyse it is soone iudgde,  
and knowne what they haue beene.  
By condicion and fashion  
all thing sheweth as it is,
- 260 Iagged or ragged, prowde or meeke,  
wyse men call it excesse.  
Many haue cunning and vertue,  
without due gouernaunce :
- 264 Wo worth reason yll vsed,  
for it lacketh remembrance.  
Better to speake litle for profyt,  
then much for thy payne :
- 268 It is pleasure to spend and speake,  
but harde to call agayne.  
Vse thou not hastye anger,  
a wyse man will take leasure,
- 272 The custome of sodayne mallyce  
will turne to displeasure.  
Fyrst thinke, then speake, and then  
do all thinges with discretion :
- 276 Giue with good will, and auoyde thy  
ennemye with prouisyon.  
Euill men take great payn to buy Hell—  
and all for worldly pleasure—  
Dearer then good men buy heauen,  
280 for God is their treasure.
- Seek good companions :
- like draws to like.  
[<sup>1</sup> = the]
- The difference between pride and propriety soon shows.
- Everything is known by its make.
- Woe to reason ill used.
- Speak litle.
- Be not quickly angry.
- First think, then speak.
- Bad men buy hell
- dearer than good ones do heauen.

Learn, or be  
ignorant.  
The proved man's  
gloss teaches  
more than the  
text.

Learn or ye be lewde,  
follow the proued mans aduyse,  
Thou shall perceyue more by his glose  
284 then by the letter is.

Be glad of fair  
reproofs.

Be thou content with fayre rebuke,  
and haue thy fault in mynde :  
The wyser that thou doest, of troth  
288 the better shalt thou fynde.

Thank him who  
gives you food

If thou bee wyse, consyder  
thy friende both in worde and deede :  
And thank him that geueth thee cloth,  
292 drinke, meat, and also breade ;

or does you good.

Turne not thy face lyke to a Churle,  
as voyde of all meekenesse :  
To *them* that do thee good, geue thanks,  
296 and shew lyke gentlenesse.

Don't idle your  
time away.

Many couet much, and little paynes  
therefore intende to take :  
If case thou wylte a Mayster please,  
300 from sloth thou must awake.  
Of one thing take good heed, spend not  
thy tyme, I wish, in vayne ;

but learn in your  
youth,

For tyme mispent and ouergone  
cannot be calde agayne.  
304 Seeke thou in youth, and thou shalte fynd,  
to be one not vntaught :

and take pains.

Wyse or fonde, foolish to rule,  
308 or to be set at nought.

Be moderate if  
you are rich.

Take payne in youth, if case thou wilt  
of men be called wyse,  
Or thou must take it in thy age,  
312 or be fraught full of vyce.

Keepe measure euer in happye welth,  
a tyme to thee is lent :

Better is it to saue, then to  
316 suffer when all is spent.

- To remember before, what wyll fall,  
 it shall giue thy harte ease ;  
 Fortune doeth ebbe and flowe, be sure ;  
 320 good forwit doth men please.  
 Lyue iustlye, doe well, and haue well,  
 let men say what they list :  
 Be euer secrete to thy selfe,  
 324 beware of had I wist.  
 A Byrd is better in thy hande,  
 then in Wood two or three ;  
 Leaue not certayne for vncertayne,  
 328 my friend, I counsell thee.  
 Take heede betyme, if thou be wyse,  
 for tyme hath no measure :  
 Prayse goodnesse still, blame euill men,  
 332 loue is a lasting treasure.  
 Better is truth with pouertye,  
 then ryehes are with shame :  
 Couetousnesse quayleth gentlenesse,  
 336 letchery bringeth ill name.  
 Sufferaunce asswageth yre,  
 and mendeth thinges amis :  
 In little medling rest is wonne ;  
 340 hate stryfe if thou seeke blisse.  
 Be not hasty in a matter,  
 but marke thou well the ende ;  
 Be thou not Foe vnto thy selfe,  
 344 though another thee offende.  
 Presume thou not to hye, I rid,  
 least it turne thee to blame :  
 In trust is treason ; be ruled  
 348 by reason ; flye thou shame.  
 No maystry is it to get a friend,  
 but for to keepe him long :  
 As to thyne owne selfe, so doe to  
 352 thy friendes eche one among.
- Prudence will  
 secure you ease.
- Do right, what-  
 ever men may  
 say.
- A bird in the  
 hand is better  
 than two in the  
 wood.
- Take heed  
 betimes.
- Truth and poerty  
 are better than  
 riches and shame.
- To suffer calmsire.
- Be not hasty.
- Presume not.
- Do to your friends  
 as to yourself.

- When trusted, be true.
- My friend, where thou art put in trust,  
be true in word and deede :
- 356 In a little falshood is great shame ;  
in truth is there much meede.
- Squabble not with your neighbour.
- Brable not thou with thy neyghbour,  
but let him lyue in rest ;
- 360 For diseorde often tymes constraynes  
thy friendes thee to detest.
- Fools quarrel :
- Among fooles there is much stryfe,  
disdayne, grudge, and debate :
- 364 With wyse men there is rest & peace,  
after a blessed rate :
- wise men live in peace, but angry folk do not.
- Knowne there is no quyettesse  
where angry folkes doe dwell :
- 368 Ten is nyne to many, be sure,  
where men be fierce and fell.
- Be gentie to a willing servant.
- Shew gentlenesse to thy seruaunt  
thats willing to amende,
- 372 Wysedome willeth thee to forbear  
though he doe thee offende.
- Don't be revengeful.
- In mallyee be not vengeable,  
as S. Mathewe doth speake,
- 376 Due correetion is needefull, sure,  
for blessed are the meeke.
- Don't chide too often.
- Chyde not very often, for therein  
gentlenesse is none :
- 380 Prooue and then chuse : of two harmes learne  
alwayes to make but one.
- Forbear where you can conquer.
- To forbear where thou mayste ouercome,  
is gently still to doe ;
- 384 For so shalte thou cease mallyce,  
and make a friend of thy foe.
- A good man does good.
- A good man doth good, and therein  
doth alwayes take great payne :
- 388 If his deedes be contrary found,  
all that he doeth is wayne.



- Correct not faults in other,  
 and thy selfe do vse the same,  
 For so shalt thou be laught to scorne<sup>29</sup>  
 392 and be reprooued with shame.  
 Fynd thou no fault in discreete men,  
 of good perseueraunce ;  
 But fyrst see thou correct thy selfe  
 396 of wilfull ignoraunce.  
 Controle not so your fellowes faultes  
 as ye of cryme were cleare,  
 But monish him secretlye, and keepe  
 400 thy mayster from all yre.  
 Releue and comferte other when,  
 thou ioyste prosperitye,  
 And thou of other shalt haue helpe  
 404 in thy aduersitye.  
 If thou be come of noble stocke  
 and gentle curteous plant,  
 Thy condicions and behauiour  
 408 will show thee, I warrant.  
 Subdue the euill mynded men,  
 that order will not byde :  
 Beware of common grudge and hate  
 - 412 at euery tyme and tyde ;  
 Ne yet conceaue thou in thy mynde  
 that thou canst all thinges doe,  
 Least in trying something thou  
 416 canst not attayne thereto.  
 A hye mynded man thinketh no wight  
 worthy to match with him,  
 But when he is to highest power,  
 420 yet he is not worth a pin.  
 Those vnderneath thy gouernaunce,  
 doe charitably blame,  
 And vse thou gentle speech eche hower,  
 424 so shalt thou get good name.
- Don't correct in others the faults you commit yourself,  
 but correct them in yourself,  
 and admonish others secretly.  
 Help, and you shall be helped.  
 If you are well bred,  
 your behaviour will show it.  
 Avoid grudging,  
 Don't think you can do everything.  
 The conceited man  
 isn't worth a pin.  
 Always speak gently.

Rebuke men  
when alone with  
them.

A wyse man will rebuke his fault  
when he is all alone,

428 And spye it out from tyme to tyde  
when he hath euill done.

Don't excite  
angry men.

Moue no man that is angry  
and will be so to often :

432 A smalle sparke kyndles a great fyre  
if it be forste to burne.

Don't disdain  
your fellows.

To thy fellow be not coyish,  
nor haue of him disdayne ;

436 If vnkynnesse doe happen,  
quickly be friendes agayne.

Forbear in anger.

To forbear in anger is  
the poynt of a friendly leeche ;

440 When the rage is past, men repent  
their euill corrupt speeche.

It is so easy to be  
quiet and  
reasonable!

A wonderfull thing this is to doe,  
and easy to be done :

444 To leaue pleasure, and keepe sylence,  
and to follow reason.

Better be ruled  
than rule.

For farre more better is it  
to rule then to be ruled ;

448 Disdayne not therefore gouernaunce  
least your name be defyled.

Love vertue.

Loue thou vertue, and hate all vye ;  
see that thou no tyme waste ;

Be saving.

452 Spend in measure as thou doest get ;  
make spare of that thou haste.

Talk breeds lies.

Babble not ouer much, my friende,  
if thou wylt be called wyse ;

456 To speake or prate, or vse much talke,  
ingendèrs many lyes.

A fool will never  
be taught.

A foole will be alwayes teaching,  
but will no tyme be taught :

460 Contrary him in his sayinges,  
he setteth thee at nought.

- All men be knowen by the workes  
they vse to go about :
- A stedfast mans words yc neuer needs  
464 for to suspect, nor doubt.
- If ye haue sturdy Sampsons strength  
and want reason withall,  
It helpeth you nothing, this is playne,  
468 scife will makes you to fall.
- Many haue knowledge, and yet lacke  
that should belong thereto :
- And some are in authority  
472 that very little good doe.
- All pollicie no one man hath,  
though he be of hygh science ;  
One hath great learning, another hath  
476 got in tyme experience.
- Cunning with pryde in an officer fell  
is sure a heauy case :
- The pore man prowld, the riche a theefe,  
480 both of these doe lack grace.
- There is a tyme for all things founde,  
to be merry and glad :
- He that hath cunning without grace,  
484 of troth is but ill clad.
- Put not yong men in authority  
that are to prowde and lyght :
- A man tryed well in youth,  
488 his experience is of might.
- Many take much pryde in their owne skill,  
and carpe as they were cunning ;  
But in the ende his peeuish pryde  
492 makes all not worth a pudding.
- A fooles displeasure to a wyse man,  
is found profytable ;  
For his good will is vustedfast,  
496 his lust is vnsatiable.
- A man is known  
by his work.
- Strength without  
reason is no good.
- Some in authority  
do very little  
good.
- No one can  
manage every-  
thing.
- Cunning, pride,  
and cruelty are  
bad in officers.
- There's a time fo  
all things.
- Put not young  
men in authority.
- Peeuish pride  
ruins everything.

- Don't answer a  
proud nasty man,  
500  
beat him.  
504  
Stedfastness is  
profitable.  
508  
If you play with  
an inferior,  
play gently.  
512  
[1 MS. *Veware*]  
516  
Boast not of  
bawdiness,  
520  
but be cleanly in  
speech as well as  
dress.  
524  
Honesty is worth  
more than velvet  
hoods.  
528  
Reverence your  
elders.  
532
- Reply not thou agaynst a prowde,  
and yll mans tale to mueh,  
For he thinkes of hymselfe, bee sure,  
no man hath wysedome such ;  
Better is it to beate a prowde man  
then for to rebuke him,  
For he thinkes in his owne conceyte  
he is wyse and very trim.  
Stedfastnesse in a man  
aduauneeth his good name,  
But to be slow in godly deedes  
inereaseth a mans shame.  
If thou play, game, or sporte,  
with thy inferiour by byrth,  
Vse gentle pastyme, men will then  
commend you in your myrth.  
<sup>1</sup> Beware of subtile craft and guyle,  
therewith be not infect ;  
If euill be done where thou arte,  
men will thee soone suspect.  
Boast not of bawdinesse, for therein  
shalt thou, sure, be knowne  
To be found letcherous, and thy  
yll name will be soone blowne.  
A man cleanly arayed, oughte cleane  
and pure wordes to preache :  
As thou wouldest be cleane in arraye,  
so be eleane in thy speeche.  
Be not to bolde in your array,  
nor yet boast of your goods :  
More worth is honesty, be sure,  
then gawdy veluet hoodes.  
To giue reuerence to thy Elders,  
be thou still glad and fayne,  
Or else they will haue, learne thou this,  
of thee no small disdayne.

- Reporte no slaunder, ne yet shew  
 the fruites of flattery ;  
 It shewes that mallyce raygns in thee  
 536 as voyde of curtesye.  
 Meddle little, and thou shalt fynde  
 therein a double ease :  
 But in redressing things amis,  
 540 thou highly God shalt please.  
 Advise well what thou speakest, friend,  
 to whome, where, how, and whan ;  
 So shalt thou get thee perfyte loue,  
 544 and proue a wittye man :  
 Thinke or thou speake ; for feare of yre  
 take good heede at the least ;  
 By thy speeche men will perceyue  
 548 thec to be man or beast.  
 Prease not thy selfe, if thou be wyse,  
 to haue the soueraygntyte :  
 Good deeds and wisdom shal thee get  
 552 in tyme authoritye.  
 At thyne owne conceite laugh not,  
 nor make thou any game :  
 Auoyde thou slaunderous baudy tales ;  
 556 for why, they purchase shame.  
 Laugh not to much, I thee aduyse,  
 therein take thou no pleasure ;  
 Much laughing, friend, some men doe say,  
 560 a cockseombe doth procure.  
 To sad, it is not best,  
 the meane is aduauntage :  
 Myrth for pollicy sometyme  
 564 is wysedome and no rage.  
 Or ye begin, marke well the ende,  
 and thereof take good heede ;  
 A good forethought is founde a friend  
 568 at euery tyme of neede.

Don't repeat  
slanders, or

meddle in others'  
affairs,

but set wrong  
things right.

Mind whom you  
speak to,

and think before  
you speak.

Don't strive too  
much for power,

or laugh at your  
own jokes.

Avoid bawdy  
tales.

Much laughing  
procures a cock's  
comb. (See p. 50 *u.*)

Keep to the  
middle.

Forethought is  
ever a friend.

- Don't answer hastily. Be not hasty, aunswere to giue  
before thou it debate,  
Lest thou repent thee afterwardes  
572 when it will be to late.
- Get before you spend. Get ere thou spend, then shalt thou bid  
thy friendly friend good morrowe ;  
But if thou spent before thou get,  
576 thou shall feele much sorrowe :
- A bird in the hand is worth ten in the air. A byrd in hand, as some men say,  
is worth ten flye at large :  
He that may be free and will not,  
580 take vpon him no echarge.
- Don't slander any one behind his back. Disprayse not any man in absence,  
nor yet be vengeable :  
For small faultes, small correction  
584 is moste commendable.
- Refrain from wrath. Refraine from wrath, and correect thou  
with meekenesse at leysure :  
To vtter malliee sometyme, friende,  
588 bringeth thee displeasure ;
- Honest men speak honest words. Know honest men haue honest wordes  
early and also late :  
Before thy equals and thy betters,  
592 playe thou not, friend, echeck mate.
- When out, leave when the score is paid. At thy friendes house, or else where,  
see that by night or day  
When the reckoning is past, and payde,  
596 then boldly go thy way.
- Pay your debts punctually. When thou borrowest, keepe thy day  
though it be to thy payne ;  
Then shalt thou the sooner borrow  
600 of thy lender agayne.
- and keep your promises. Loke thou keepe promyse and thy day,  
thereon haue thou thy thought,  
Or else of thee and thyne, know well  
604 it may be dearer bought.



- Some men to borrow euer loue,  
and neuer pay againe :
- 608 Euer needy still some be found,  
putting their friendes to payne.  
Always to begge and borrow still,  
cannot long tyme indure :
- 612 Such men do fayle, when they thinke  
themselves to be most sure ;  
No heaunesse its to a man  
that nothing hath to lose ;  
Great greefe to them that plenty hath,  
616 so sayth the common glose.  
If that thou spent past thy degree,  
thy stock thou soone shalt slake :
- 620 Take heede betyme, so you may sleepe  
when other men doe wake.  
Past thy degree, couet thou not  
thy post for to mayntayne :
- 624 Spend not thy goods to prodigallye,  
spend not thy store in vayne.  
Looke before thou leape, I wish ;  
more ease thou mayst take :
- 628 If that thou leape or thou doe looke,  
wysedome will thee forsake.  
Good counsaile in thy words to take,  
shall thee content and please :
- 632 Be comfortable to thy friends,  
and to thy selfe wish ease.  
Be not mooued if case thy friend  
tell thee thy faultes full playne :
- 636 Requyte him not with mallyce great,  
nor his good will disdayne.  
A mans wysdome is prooued playne  
when he is ill sayd vnto :
- 640 To suffer wrong is vertue pure,  
fond fooles cannot doe so.
- Some men borrow  
and never pay,
- but that must  
end in failure,
- which is no  
trouble to a man  
who has nothing.
- Don't spend more  
than your income,
- or too prodigally.
- Look before you  
leap.
- Take good counsel  
in your speech.
- Don't be angry  
with the friend  
who tells you  
your faults.
- Wise men can  
suffer wrong ;
- fools can't.

Make hay while the sun shines.		When occasyon comes, thy profyt take, tyme lasteth not for euer :
	644	Tyme flits away, thy welth augments as pleaseth God the giuer.
Wait for your master if you want to see him.		If with thy mayster thou wilt speake, his leysure learne to see :
	648	It were contrary equitye that he should wayght for thee.
Borrowers seek		Some men are euer borrowing found, wythout respect of tyme :
their own ad- vantage, not yours.	652	They gape for their commodite, the[y] sieldome wish for thyne.
Give to the Poor.		Vse thou gentle condicions, friend ; giue the pore of thy good ;
	656	Part thou therof toward their want, giue them reliefe and fo[o]ld.
Speak the truth boldly and gently.		To speake the truth be bold and mylde, for that is very good ;
	660	For fayned speech, and falshood vylde, becommeth vyllaines blood.
Mock no man.		Mocke thou no man, of what estate or calling that he be ;
	664	For that is the custome of Churles voyde of all curtisye.
Don't abuse your eueny.		To ill thy foe, doth get to thee hatred and double blame ;
	668	It is a Christyan propertye, to hyde thy brothers shame.
Quietness is a good defence.		A still man is a Castle which will him defend from woe :
	672	A busy tongue makes of his friend oft tymes his daynfull Foe.
An vnstable Gentleman is folly's child.		A Gentleman vnstable found, is deemde a chyld of folly :
	676	A shamelesse lyfe in any man, declares he is not holly.

- A Gentleman should mercy vse  
to set forth his natiuitie :
- He should be meeke and curteous,  
680 and full of humanitye.
- Pore men must be faythfull,  
and obedient in lyuing,  
Auoyding all rebellyon
- 684 and rygorous bloodshedding.
- Keepe grace and godly gouernaunce  
always within thy mynde :
- If thou be wanton in youth,  
688 vyce will raygn in age by kynde.
- Boast thou not of thy blood ne byrth,  
or great soueraignty :
- For thy good dedes, assure thy selfe,  
692 shall get thee fame and glory.
- To one vnknowne to thee, my friende,  
at no tyme shew thy mynde ;
- For some men be tickle of tongue,  
696 and play the blabs by kynde.
- To men not acquaynted, giue  
no credence nor no trust ;
- Some sortes will customably lye,  
700 but from such flye thou must.
- To vtter greefe, doth ease the mynde,  
as wyse men seeme to say ;
- But faythfull friendes at no tyme will  
704 their friendes great greefe bewraye.
- If other men record thy saying,  
it may seeme somewhat true :
- Vtteraunce of counsaile maketh,  
708 some states to wayle and rew ;
- Keepe counsaile if to Prynce ne Land  
they bring no greefe nor payne ;
- To catche<sup>1</sup> ech trustlesse traytor, see  
712 thou faythfull doe remayne.
- A Gentleman is  
nournd, by his  
birth, to be  
courteous.
- Poor men must  
be obedient.
- Use self-restraint.
- Don't boast of  
your high birth.
- Don't tell secrets  
to strangers,
- or trust those  
you don't know.
- Telling one's  
troubles eases the  
mind, but
- faithful friends  
will conceal their  
friends' grief.
- Keep your own  
counsel.
- [<sup>1</sup> Orig. Co tache]

- Fly from flattery.  
 I have hardly  
 found one man  
 true.
- 716
- Prove your  
 friends,
- 720
- and don't change  
 a true one for a  
 new one.
- 724
- Refuse not a  
 friend's rebuke,
- 728
- Greet your friend  
 gladly.
- 732
- Estimate gifts by  
 the donors'  
 wealth,
- 736
- and give some-  
 what back again :
- Empty fists retain  
 no Hawks.
- 740
- Be courteous to  
 strangers,
- 744
- and entertain  
 them liberally.
- 748
- Be friendly with the faythfull man,  
 but yet flye from flatterye :  
 In all my lyfe I could scant fynde  
 one wight true and trusty.  
 Fyrst seke a friend, then proue thou him  
 that thou wilt trust vnto ;  
 So shalt thou know in tyme of neede  
 what he for thee will do.  
 If case thou haue a trusty friend,  
 chaunge him not for a new :  
 They that trust vnto themselues.  
 be no friendes faythfull true.  
 Heare thou thy enimyes tale, I wishe,  
 euen to the latter end ;  
 And refuse not the sweete rebuke,  
 of him that is your friend.  
 If thy friend come vnto thy house  
 for loue or pure amitie,  
 Exyle sadnesse, and show to him,  
 friendly familiaritie.  
 If giftts thou receyue of any wyght,  
 well ponder their degree :  
 A kynde pore mans hartly rewarde  
 is worth the other three.  
 Of whomsoeuer thou receyuest,  
 giue somewhat, friend, agayne,  
 For empty fystes, men vse to say,  
 cannot the Hawke retayne.  
 If that a straunger syt thee neare,  
 see thou make him good cheare,  
 For so he may reporte thy name,  
 be sure, both farre and neare.  
 Retayne a straunger after his  
 estate and degree ;  
 Another tyme may happen he  
 may doe as much for thee.

- Of secrete and close matters speake  
not, if thou wilt be sage :
- 752 Talke discretelye, let not thy tongue  
go clack in an outrage.
- Honest men be euer content  
with such as they doe fynde ;
- 756 Take all thinges therfore in good part,  
vse thou a quyet mynde.
- Commaund not in another house,  
nor practyse to contende,
- 760 So shalt thou be esteemed wyse,  
and men will thee commende.
- A man that is a niggard churle  
no tyme is lyberall :
- 764 He commeth not of gentle blood  
that to his coyne is thrall.
- Sit thou not in the highest place,  
where the good man is present,
- But gyue him place : his maners marke  
768 thou with graue aduysment.
- Regard honest condicions, friende,  
where ere thy steppes be bent,
- Or else some men with thee wyll not,  
772 assured, be content.
- In sport and play with man and wyfe,  
with yongman, mayde and chylde,
- Be thou still meeke, and honest to,  
776 gentle and also mylde.
- Suspect no counsaile if it be  
agaynst thee neuer moued :
- By foolish thoughts the wysest heads  
780 are often tymes deceyued.
- If thou come to a strange mans house,  
knock ere that thou go in ;
- Ne yet presume thou not to farre,  
784 though he bee of thy kin.

Keep secrets.

Be content,

and take all  
things quietly.A niggard is  
always stingy.The slave to his  
coine is not well  
born.Always behave  
nicely,and be gentle in  
play.Don't be too  
suspicious.Knock at a house  
before going in.

When sent with a  
message, know it  
well, and speak it  
boldly.

If case ye be of message sent,  
know you the same throughout :  
Then mayst thou speake boldly, be sure,  
and neuer stand in doubt.

788

Read godly bookes.

Delight to reade good Godly bookes,  
and marke the meaning well,  
Thereof comes vertue, knowledge,

792

pure wysedome, and sweete counsell.  
Here of this matter thus, my friend,

He who seeks  
Wisdom, is his  
country's friend.

I seeme to make an ende :  
He that doth haunt to wysdoms bowre  
remaynes his countreys friend.

796



## ¶ The Rule of Honest Living.

If thou desyre temperance, cut away all superfluitye, and brydle in thy desyres within thy mynde; consyder to thy selfe what nature req[ui]reth, and not what sensuall concupiscence appeteth.

Put a brydle & a measure to thy concupiscence, & cast away the things that draw thy mynde with secrete pleasure.

Eate without surfet.

Drinke without dronkenesse.

Let thy lyuing be of light repaste; come not for wanton pleasure, but for desyre of meate; let hunger moue thy appetyte and not sauery sauces.

Thinke that all thing may be suffred but vilany and dishoneſty; abstayn euer from wordes of rybaudry, for a tongue euer lyberall nourisheth folly.

Loue rather wordes profytable then eloquent and plesaunte, right wordes then flattering.

Thou shalt sometyme myxe with sadnesse thy merry iestes, but temperately, and without hurt of thy dignitye and honesty; for laughing is reproveable if it be out of measure; if lyke a chylde, it is effuse and wanton; if lyke a woman, foolish.

If thou be a continent man, auoyde flattery, & let it be as paynefull to thee to be prayسد of lewd and dishonest persons, as if thou be prayسد for lewd and dishonest deedes.

Be more ioyous and glad when thou displeasest euill persons; and take the euill iudgements of them touching thee, as a true prayse of thee.

It is a very hard work of continence to repell the paynting glose of flatterings whose words resolue the hart with plesure.

Alure not the loue of any man by flattery, nor set not open the waye by that meane to get thee loue and friendshyp; thou shalte not be mad hardye, nor presumptuous; submit thy selfe and stoope not to low, but keepe a meane grauity.

Be aduertised with good wil, and take rebuke patiently.

If any man chyde thee with eause, be thou assured that he doeth profyte thee. If so be without thanke, that hee wyllleth thy profyte.

Thou shalte not feare sharp wordes, but dread fayre wordes.

If thou be a eontinent man, regard the moouinges and afflictions of thy soule and body, that they be not out of order; nor therefore doe not set lighte by them, because they be vnknown, for it foreeth not if no man see them, whan thou thy selfe seest them.

Be actine and styring, but not of light fashyon, eonstant, but not obstynate: let it not be vnknown nor greuous to thee thou hast not knowledge of any thing.

Cherish al that be thy Peeres; disdayne not thy inferyours by pryde; cast not away thy superiours that liues vpright.

In requyting a good tourne, shew not thy selfe negligent, nor contrarye: bee not an exactour of another man.

Be lyberall to euery man.

To no man flattering.

Familier but to few.

Equall to all men.

Be not light of credens to new raysted tales, nor erymes, nor suspicious to maligne no man.

Slaek and slow to yre.

Prone, inelyned to mercy.

Stable in aduersytye.

And hider of vertue, as other be of vice.

Be a dyspyser of vayne glorye, and no busy bragger  
of the vertues with the which thou art indued.

Despyse no mans follye and ignoraunce: be thou of  
fewe wordes, but suffer other to speake.

Be sharpe, but not cruell, nor desgyse him that is  
merry.

Be desyrous of wysedome, and apte to learne it.

Men learne when they teache.

Be content to departe to a man wylling to learne  
suche thinges as thou knowest, without arrogance and  
pride.

Desyre to haue knowledge of suche thinges which  
thou knowest not, wythout concealement of thy igno-  
raunce.

**H**E that spendeth much  
and getteth nought,  
He that oweth much  
and hath nought,  
He that looketh in his purse  
and fyndeth nought,  
He may be sorry  
and say nought.

¶ He that may and will not,  
He then that would shall not,  
He that would and cannot,  
May repent and sighe not.

¶ He that sweareth  
tyll no man trust him,  
He that lyeth  
tyll no man beleue him,  
He that boroweth  
till no man will lende him,

Let him go where no  
man knoweth him.

¶ He that hath a good Mayster  
and cannot keepe him,  
He that hath a good seruaunt  
and not content with hym,  
He that hath such condicions  
that no man loueth hym,  
May well know other,  
but few men wyll knowe hym.

¶ Thus endeth the Booke of Nurture or gouer-  
nance of Youth, with Stans Puer  
ad mensam. Compyled by  
Hugh Rhodes of the  
Kinges Chap-  
pell.

[NOTE.—? Should not l. 169, p. 28, be ‘He lykeneth a good man to Christ.’ In l. 172, ‘to obey to man truly,’ should *man* be *God*, or does the line refer to the good woman, as I have made it? L. 560. *A Cockscombe*. ‘Natural idiots and fooles haue, and still do accustome themselves to weare in their cappes, *cockes* feathers, or a hat with a neck and head of a *cock* on the top, and a bell thereon, &c., and thinke themselves finely fitted and proudly attired therewith.’ Minshew.]

THE PRINCIPAL VARIOUS READINGS

OF DOUCE'S IMPERFECT COPY OF

Hewe Hodess's Hoke of Nurture,

Printed by Thomas Petyt (before 1554.)

[Title page wanting.]

- p. 5.           *Heading adds*, ' with Stans puer ad mensam, newly corrected, very vtyle and necessary vnto all youth.'
- l. 3-4. it encreaseth fauor, *for* it getteth fauour in the syghte of men.
5. it encreaseth prayer / & by prayer grace, & to vse chyldren in vertue and good lernynge, *for* it also . . . learning.
9. 'is for lacke of vertue in youth,' *for* 'is, is . . youth.'
14. conuersacyon *for* behauioure
20. & dothe dayly *for* euerlasting paynes.
21. 'for a gouernour to vse them to fayre speche, & to sette well theyr wordes with a good aduisement without stamerynge. And yf ye put them to scole awaye frome you, se ye put them to a dyscrete mayster that can,' *for* 'for Fathers . . . such as can.'
- p. 6.    l. 7. the worde of god *for* hys worde
12. renyeth *for* denieth
14. 'Also to appose your seruauntes yf they can theyr bylene: also yf they brynge anye thyng home that is mysse taken, or tell tales, or newes of detraccyon, ye shall then' *for* 'if they be tale tellers or newes caryers'
18. fassyon *for* behaiour
19. that are of lefull dyscrecyon *inserted after* seruauntes.
25. to moche carnall loue *for* muche familiaritye
28. and somtyme vse them *for* Take them often with you
30. 'herde preached, & vse them not to rede fayned fables, or vayne fantasies, or of folysshe loue: it is tyme loste' *for* 'heard . . youth'
- l. 36. & l. 1, p. 7. thou *for* they.
- From the a of 'among,' p. 7, l. 2, to p. 13, l. 10, is lost in Douce's copy, which begins again with l. 11, p. 13,*
- \* Borne and bred in Deuensshyre / my termes wyl wel shoue

- p. 13. l. 20. . . . my selfe *for* this booke  
 21-4. I wolde reforme both youth & age / yf any thyng be amys  
 To you wyl I shewe my mynde / reforme ye where nede is
- p. 14. l. 56. Stande not to fast in thy conceyt. l. 57-8 *omitted*.
- p. 15. l. 63-6. Loke thou forget not to blysse the / ones or twyse  
 In the mornynge vse some deuocyon / & let for no nede  
 92. . . . y<sup>e</sup> *contrary* wyl be to thy dispraysyng
- p. 16. l. 107-8. Gentyl is to vse fayre spech / it requyreth nothyng but good  
 111-12. Knele / sytte / stande / or walke / deuoutly loke thou do pray  
 To helpe a preest to say masse / it is greatly to be commended  
 Thou takest on hande an awgels office / the preest to attend  
 117. . . . 'chyrche' *for* 'Temple, see'  
 119-22. *Communicacyon* vse thou not / to women preestes nor clarkes  
 When your deuocyon is done / and tyme is towardes dyner  
 131. Gyue him reuerence
- p. 17. l. 145-6. Leane not on the one sydc / when thou speakest for nothyng  
 161. . . . 'with a pause' *for* 'distinctly'  
 168. . . . that is good I thynke
- p. 19. l. 228. . . . that is gentelly do
- p. 20. l. 271-2. *with* moch flesshe & lytel bread / fyl not thy mouth lyke a  
 barge  
*after* l. 276 *insert* A pynte at a draught to powre in fast / as one in haste  
 Foure at a mease is .iii. to many / in suche I thynke waste
- p. 21. l. 288. . . . when thou haste forgette
- p. 22. l. 323-4. For then wyl your souerayne / thynke in you checke mate  
 331-2. Moche wayynge with thy heed / semeth thou arte not wyse  
 345-6. Take your napkyn & stryke forth the crommes before the
- p. 23. l. 351. With tonge & hande be not ragyous  
 361. Then perceyue ye a tyme to ryse  
 368. . . . as best is for you honestly  
 372. . . . that is sure and clere  
 373. Speke not moch in thy felowes ere
- p. 25. l. 37-40. yf fortune the auauce / and put the in some hye degre  
 Be thou lyberall & gentyll / yf thou wylte be ruled by me  
 48. . . . for it is euyll deuysion  
 49. . . . spende gladly . . .  
 61. . . . reformable / nor of reason wyl take no hede  
 81-2. *omitted*.  
 95-6. . . substauce / lowlynesse wyl do the honesty  
 99-100. Do thy dilygence, suffre a tyme / an yll seruauzt is ful of  
 vyce
- p. 27. l. 129. A tendable seruauzt
- p. 28. l. 139-40. *omitted*.  
 147-52. And tell them storyes of loue, & so to you they wyl repayre  
 Suche pastymes somtyme, doth many men auauce  
 In way of maryage, and your good name it wyl enhaunce



- p. 29. l. 201. The best lyeng *wit* a woman when she is yonge clene & lyght  
 And when thou wylte feble the body and hed / & wast the syght  
 What people are yl to please / whose hert & eye is insaciabie
- p. 30. 233. Make thy myrroure  
 235. Do thou lyke to them  
 262. . . . & knowlege *wit*hout gouernaunz
- p. 32. l. 307-8. Wyse or folysshe, to rule or be ruled / or to be set at nought  
 309-11. If thou wyll take no payne in youth / & wyll be called wyse  
 Thou muste take payne in age / and be full of vyce
- p. 33. l. 329. Take hede to day before to morowe  
 331. Blame no goodnes, prayse no euyll  
 335-6. Couetyse auoydeth gentylnes / and lechery good fame  
 340. . . . in a busy tonge none ther is
- p. 34. l. 355. In lytell valowe lyeth moche shame  
 357. Be not busy with  
 359-60. For suche of tymes byddeth them / vnto an euyll feste  
 l. 363-6. An yreful body is neuer quyet, nor *in* rest where he doth dwell  
 l. 367. One amonge .x.  
 l. 377. To chyde and braule seldom  
 383-4. Malys had in a frendly wyse / maketh a frende of thy fo  
 385-6. And thou be good thou mayst do good / that is very playne
- p. 35. l. 399-404. To do you a pleasure at nede / ye shall fynde them nere  
 And thou wylte do for no man / in thy prosperyte  
 Who then shall do for the / when thou arte in thy aduersyte  
 411-12. Beware of comon grudgers / for they wyll fayle the at nede  
 415-16. When such men thynke the *me* self most sure / sodaynly they fal  
 421-4. In auctoryte, & vnder thy gouernaunce / do no man blame  
 Fynd few fautes, vse gentyll speche / to get the a good name
- p. 36. l. 427-30. Without hye wordes / *perceyuyng* hym selfe he hath yll done  
 Tempt no man that is moued / multiplyeng from .ii. to teu  
 431-2. In malis be not sclaunderus / to thy felow haue no dysdayne  
 445. For it is sayde of olde / better it is  
 447. Be gentyll & beware of dysdayne  
 451-3. Be not couetyse, spende in mesure / accordyng as thou hast  
 Beware of moche speakynge  
 455-6. It is wysdome to speake lytell / for moche is taken for vyce
- p. 37. l. 463-4. An honest man wyl vse his wordes / to put no man in dout  
 467-70. In myne owne turne sodaynly / may I take a fall  
 There is that can good skyl / and lacketh it shuld go therto  
 482-4. . . . to be mery or sad, to serue god or deuyll  
 Cuznyng not vsed grace without gouernaunce / is very euyll  
 491. They do forget honestye  
 493. Displeasure of the *me* that lacke maner,

- p. 38. l. 499-500. He may not be agaynsayd, he thynketh hym selfe none such  
 503-4. They thynke they owne conceyte wyse, yet it is very thyu  
 505-8. Trauers not in one tale / stedfastnes wyl enhau<sup>nce</sup> thy name  
 Lyght in spech and slowe in dedes / ywys it is great shame  
 517-20. Bost the of no bawdyesse / for to haue it knowen  
 Do well yet some wyl say yll / an euyl name is sone blowen  
 523-4. Vse wordes lyke apparel / or let apparel be lyke your speche  
 528. . . . then all your gardes and hoodes  
 531-2. yf thou be as good as they / els shalt thou haue dysdayne
- p. 39. l. 539-40. The lesse thou medlest / the better shalte thou please  
 543-4. To be beloued / is the propertye of a wyse man  
 547-50. For thy speche is sone perceyued / thy tale shall iudge the  
 best  
 Prayse not thy selfe / bycause thou woldest haue souereynte  
 556. . . . vse them not for shame  
 558. . . . for ynough is a treasure  
 559-60. Moche laughyng is reputed / in suche as lacketh nurture  
 562. . . . to be mery amonge is auantage  
 567-8. For with a good forethought, ye may make a frend at uede
- p. 40. l. 575-6. And so content with a lytell payne, then after with sorowe  
 599-600. Be as glad to brynge it / then thou mayst borowe agayne  
 603-4. yf thou fayle then foloweth payne / then is it derely bought
- p. 41. l. 621-2. A prodygal mau / wyl aboute his degre couet to mayntayne  
 So may not he prosper / spendyng his goodes in vayne  
 628. . . . then apereth thy wysdome to late  
 629-36. He that worketh by good cou<sup>nsell</sup> / doth many a man please  
 It is to his frende great pleasure / & to hym selfe grate ease  
 He thou hast displeasd haue in suspect / yf he speke playue  
 Such malys is ofte in mynd / tyll he be payed home agayne
- p. 42. l. 641-4. When y<sup>n</sup> hast loue, seke for profyte / loue endureth not euer  
 It ebbeth & floweth / it lasteth no lenger then pleseth y<sup>e</sup>  
 gyuer  
 646. . . . gentelly go and se  
 It it (*sic*) agaynst maner / he shulde ryse and come to the  
 651. Alway crouyng / carynge for them selues / and not for thync  
 654. . . . y<sup>e</sup> pore asketh nought els of thy good  
 659. Fayre speche *with* a subtyl tonge,  
 663-4. An honest man to mocke or rebuke / it is agaynst al curtesye  
 667-8. Of good sayeug cometh no yll / wherfore say well for shame  
 673-6. A pore ma<sup>n</sup> wyse is worshyp / in a gentylma<sup>n</sup> vnstable is foly  
 Worshypful byrth & shamfull yfe / in a gentylma<sup>n</sup> is vngoodly
- p. 43. l. 677-85. A gentylman merciful / a chorle spyteful is great diuersyte  
 One lyberal, another couetous, sheweth theyr uatyute  
 Poore men faythfull, and gentylmen deceyful in luyng  
 The gredy myndes of rulers / hath caused blode shedyng  
 Grace foloweth good gouerna<sup>u</sup>s

- p. 43. l. 695-6. Some be lyberal of theyr tonges, counsel they can not bynde  
700. . . . gyue no *sentens* tyl truth by tryed out  
703-4. In my mynde I holde it best, thy counsell neuer bewray  
707-14. When counsel is closed in thy brest, vtrauuce wyl the re  
It is good to kepe close counsel, except sufficyent probacyon
- p. 44.  
A knot vnknyt is easy to slack, y<sup>e</sup> people are ful of decepcion  
l. 713. Take hede to whom y<sup>a</sup> brekest thy mynde, onely for flattery  
727-8. Better is a trewe rebuke of thy fo, then a fals prayse of thy  
frende  
731-2. Put apart al sad fantases, & shew them gentyll familyaryte  
739-40. A smal reward pleseth a frend, empty fystes can not hawkes  
reclayne
- p. 45. l. 755-6. yf they be gentyll and pleased, men wyl report them kynde  
758. . . . but gentyly be contented  
761-4. A man controllyng & yl to please, & in payment nothyng  
lyberal  
It commeth nothyng of gentylnesse, to be prodygall  
769-72. Regard thy honesty in euery company, where tyme is spent  
Conuay nothyng therof to thy self / so men wyl not be  
content  
775-6. Vse gentyll pastyme / then wyl men commende thy myrth
- p. 46. *after* } Go no further then behoueth the / lest thou haue blame  
l. 784 *insert* } In truste is treason, be ruled by reason / euer fle from shame  
787-8. A tale well knowen may be well tolde the (trueth tryed out)  
791-6. I holde it of this matter / beste for to make an ende  
He that wyl not for wysdome seke / is not his owne frende
- p. 47-9. *The Prose Part of the Rule of Honest Liuing is omitted.*
- p. 50. l. 14. Hewe Rodes one of the kynges chapell. Imprinted  
at London in paules chyrchyarde by Thomas Petyt.

---

*A few notes to fill up a page and a quarter.*

*Words of villany*, p. 6. Loose talk and swearing. From Roberde of Brunne downwards, and before him long, no doubt, the English habit of swearing has been cause of sharp reproof. R. Brunne rebukes the gentlemen of his time for it :

Dys gentyll men, þys gettours,		3oure vnkynde vpbreydyng,
Dey ben but Goddys turmentours ;		3e shul go a deueyl weye
Dey turmente hym alle þat þey may,		But 3e amende 3ou ar 3e deye ;
Wyþ fals oþys nyzt and day.		For euery gadlyng nat wurþ a pere
But 3e leue 3oure fals sweryng,		Takyth ensample at 3ow to swere.

*Handlyng Synne*, p. 26, l. 761-70.

Andrew Borde says "in all the worlde, there is not suche odyble swear-

yunge as is vsed in Englande, speccially amonges youth and chyl dren, whiche is a detestable thyng to here it, and no man doth go aboute to punyssh it." *Regyment*, fol. D. ij. back.

In Edward the Fourth's Court the fine for swearing was that the offender should have "no wyne at the meles." *H. Ord.*, p. 68.

*House of office*: Page 8, l. 11. Compare 'And of all thynges let the butterye, the celler, the kytchyn, the larder house, with all other *houses of offyces* be kepte cleane. Andrew Borde. *Regyment*. fol. B. iv.

*Tooth pick*, p. 20, l. 245-8. When were *tooth-picks* introduced into England? The Anglo-Saxons had them, seemingly. Mr Cockayne translates *do medmicel on þa eagan mid toþ gare* (Leechdoms, ii. 36) by "Introduce a small quantity [of the eye-salve] into the eyes with a *tooth-pick*." But the *gar* may have been a surgical tooth-instrument, a scraper, and not a substitute at dinner for Rodes's stick. Withals, 1556, gives 'a tothe picker, *dentiscalpium*.' Thierry, in 1564—(Estienne 1539 and -49 re-edited: Way)—has '*Vn curedent, Dentiscalpium*.' Levins in 1570 gives "a Pike for the eares, teeth &c., *scalprum*." *Manipulum*, Pref. p. vi. ed. 1866; and then come all the authorities collected by Nares, who says:

Tooth-picks appear to have been first brought into use in Italy; whence the traveller who had visited that country, particularly wished to exhibit that symbol of gentility.

"Now your traoueller,

Hee and his *tooth-picke* at my worship's messe." *King John*, i. 1.

The equipment of a fine gentleman is thus described by Massinger:

"I have all that's requisite

To the making up of a signior: my spruce ruff,  
My hooded cloak, long stocking, and paned hose,  
My case of *toothpicks*, and my silver fork  
To convey an olive neatly to my mouth."

*The Great Duke of Florence*, Act iii. (p. 179, col. 2. ed. 1839).

They were even worn at one time as an ornament in the hat:

"Answer the time of request, Virginitie like an olde Courtier, weares her cap out of fashion, richly suted, but vsuteable; iust like the brooch & the *tooth-pick*, which were not now." *All's Well that Ends Well*, i. 1.

See also Nares's quotations under *picktooth*, and his Editors' extract from the *Nomenclator* (? ed. 1585, not that of 1548 noticed in the Promptorium), '*Dentiscalpium*. . . *Curedent*. A tooth-serializer or *tooth-rake*.' Cotgrave in 1611 has '*Cure-dent*, A tooth-picke', and Harrington, 1624, says 'cleanse the teeth either with Iuory or a Harts horne, or some *picker* of pure siluer or gold.'



KNIGHT KNOCKING AT A DOOR. 15th Century MS. of the French translation of Valerius Maximus, Imp. Lib. Paris, No. 6984. Wright, p. 361.



RECEIVING A STRANGER. MS. of Launcelot, 14th Century. Imp. Lib. Paris, No. 6956. Wright, p. 332.



RECEIVING A GUEST. Harl. MS. 1527. A.D. 1250-60. Wright, p. 332.



WASHING BEFORE DINNER. Imp. Lib. Paris, MS. No. 6988. "Livre de la Vie Humaine." Wright, p. 156.







MONASTIC DEVOTIONS. Sloane MS.  
No. 2435. fol. 44 b. Ab. 1280 A.D.  
Wright, p. 164. (The cut does no sort of  
justice to the expression of the eye.)



TAPSTER. From a carved Seat or Miserere  
in Ludlow Parish Church, Shropshire.



MS. Reg. 10. E. iv. Brit. Mus.  
14th Century. Wright, p. 150.



MS. Harl. No. 1527. Ab. 1250 60.  
Wright, p. 150.



GLUTTONY. Arundel MS. No. 91. 12th Century. Wright, p. 163.





STEWARD.                      SERVANTS BRINGING DISHES  
15th Century. In M. du Sommerard's *Mediaeval Art*. Wright, p. 151.



SEAT ON THE DAIS. Imp. Lib. Paris, No. 6961.  
Wright, p. 154.



NEF, or SALTCELLAR. MS. Imp. Lib.  
Paris. Wright, p. 163.  
(See a gold one on wheels. Addit. MS.  
12,228, fol. 226, fol. 226 b, &c.)





ARRIAGE FEAST AT CANA OF GALILEE. (? early 14th Century) MS. Imp. Lib. Paris, No. 7210.  
 "Pèlerinage de la Vie Humaine." Fish-bones left on table, Bread, Salts, Knives, Cup.  
 Wright, p. 159.



A FRUGAL REPAST. MS. of Cent Nouvelles Nouvelles, Hunterian Museum, Glasgow.  
 15th Century. Wright, p. 173.







HEROD AND HERODIAS. Harl. MS. No. 1527. Ab. 1250-30 A.D. Wright, p. 168.



SERVANTS BRINGING IN DISHES, PRECED'D BY MUSIC. Early 14th Century. MS. Reg. 2, B. vii. Brit. Mus. Wright, p. 152.



KING HEROD AND HIS DAUGHTER HERODIAS. Early 14th Century. MS. Reg. 2, B. vii. Wright, p. 167.





A MONASTIC FEAST (a Woman present). From a 15th Century MS. Bible. Imp. Lib. Paris, N. 6829, Wright, p. 368.



A ROYAL FEAST. 14th Century. Wright, p. 161.





Steward.

Cup-bearer.

Carver.

Attendant.

A KING AT DINNER. The Romance of Meliadus, Addit. MS. 12,228, fol. 126. 14th Century. Wright, p. 166.  
 (The woodcut spoils the faces of the lady on the right, and the man next her, as also the man's forked beard.)







A PRIVATE DINNER. 15th Century, from the French Translation of the "Decameron."  
Imp. Lib. Paris, No. 6887. Wright, p. 364.



THE HARPER IN THE HALL. MS. Reg. 2, B. vii. fol. 71 b. and fol. 203 b. Early 14th Century.  
Wright, p. 164.



HOLY WATER CLERK.

DINNER TETE-A-TETE.

MS. Reg. 10, E. iv. 14th Century. Wright, p. 171.





RECEPTION OF THE MINSTREL (who is at the fire). From the 15th Century MS. "Roman de la Violette," at Paris. Note the Table Dormant, with fixed legs and top. Wright, p. 366.



A ROYAL PARTY. From a 15th Century MS. of the "Comte d'Artois," formerly in the possession of M. Barrois, and now of Lord Ashburnham (?). Wright, p. 363.





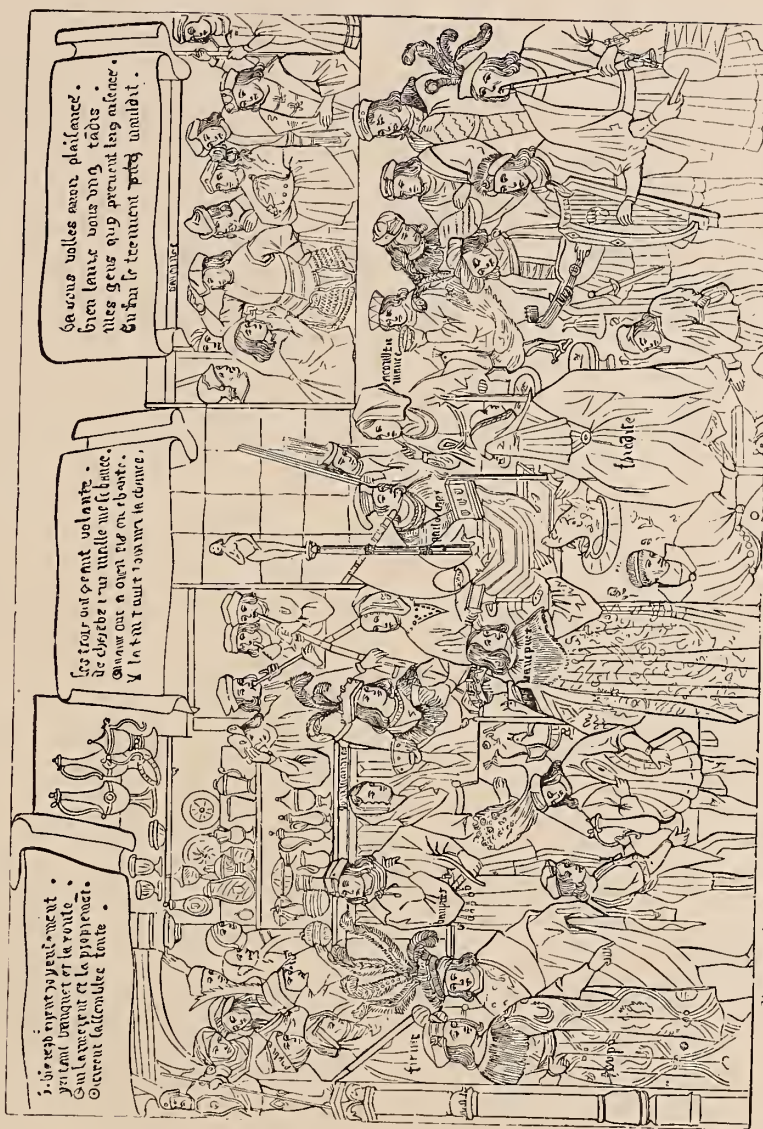
FEASTING ON A PASTY. Early 16th Century. From a pane of painted glass of Flemish workmanship. "The Prodigal Son." Wright, p. 170.



DINNER'S FEAST TO SUPPER AND BANQUET, or a Seignorial Repast, late in the 15th Century. From the Tapestry at Nancy, in Lorraine. Wright, pp. 387-91.







Si ne se p'issent y veul'ement .  
 Si n'ont banquet et la route .  
 Si n'ont le veul' et le p'roffonnet .  
 Si n'ont l'attembler toute .

Se tout ont p'ent volente .  
 de ch'ezbe t'us mille ne l'ance .  
 Si n'ont n'ont n'ont n'ont .  
 Y l'ont tout l'ont la donne .

Se vous volles avoir plainece .  
 bien levez vous vers t'ode .  
 mes geus qui p'ent les m'ence .  
 Si n'ont le trement p'ent m'ent .

BAUQUET'S FEAST TO DINNER AND SUPPER. From the Nancy Tapestry. Late 15th Century. Wright, p. 391.

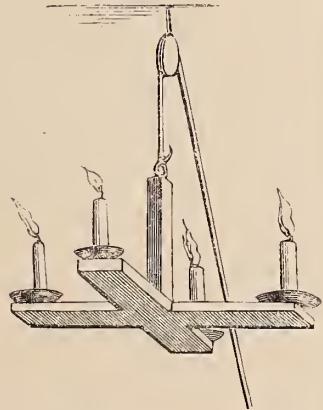




A CONVERSATION SCENE. From the 15th Century MS. romance of the "Comte d'Artois."  
Wright, p. 384.

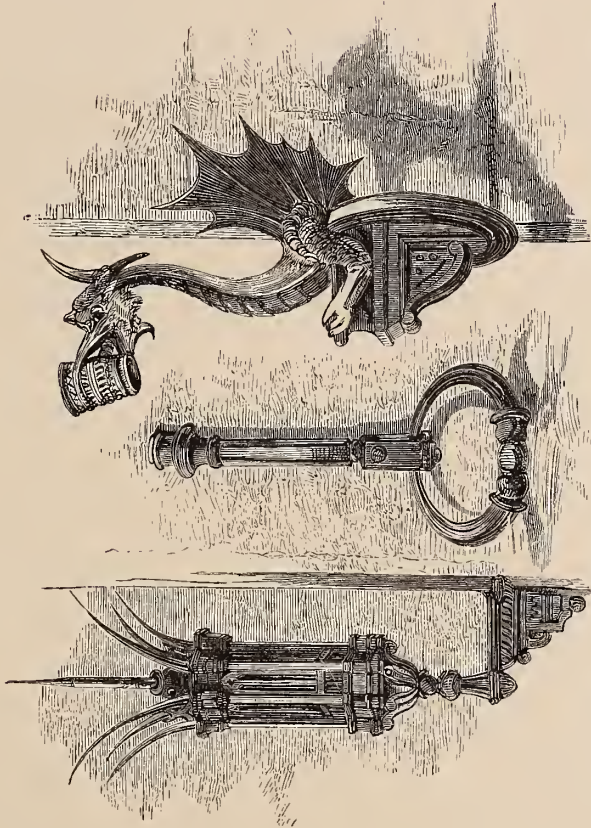


LADY BATHING. MS. of the St. Graal, about 1320 A.D. MS. Addit. Brit. Mus. No. 10,292, fol. 266.  
Wright, p. 259.



CANDELABRUM OF A PRINCELY HALL. 15th Century MS. of the "Treatise of Tournaments." Imp. Lib. Paris, No. 8352.  
Wright, p. 376.





CANDLE AND TORCH HOLDERS. (? ab. 1500.) The frame still preserved in the Palazzo Strozzi at Florence. Wright, pp. 377-8.







A BEDROOM CHAIR. 15th Century MS. "Comte d'Artois." Wright, p. 375.



BEDROOM SCENE, with a Hutch or Treasure Chest. From a 15th Century Latin Bible. Imp. Lib. Paris, No. 6829. Wright, p. 409.



LADY IN BED. From the 15th Century Latin Bible, No. 6829 above. Wright, p. 411.



KING AND QUEEN IN BED. MS. Addit. 10,292, fol. 21, about 1320 A.D. Wright, p. 258.





BED OF A COUNTESS OF THE 15TH CENTURY. From the MS. romance of the "Comte d'Artois." Wright, p. 404.



CANOPIED BED OF THE COUNT D'ARTOIS, and TRUCKLE BED OF HIS VALET (here his wife in disguise). From the 15th Century MS. romance of the "Comte d'Artois." Wright, p. 408.





HOSTELRY AT NIGHT. 15th Century MS. of the Cent Nouvelles Nouvelles, Hunterian Museum, Glasgow. Wright, p. 334.



NIGHT SCENE IN A HOSTELRY. Late 14th Century MS. of "Les Quatre Fils d'Aymon." Imp. Lib. Paris, No. 6970. Wright, p. 258.











BOSTON PUBLIC LIBRARY



3 9999 05494 699 9



