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Andrew Boorde's

Introduction and Dystany,

with

Barnes in the Defence of the Perde.

Early English Text Society.

Extra Series. No. x.

1870.
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The First Boke of the
Introduction of Knowledge
made by
Andrew Borde
of Physyche Doctor.

A Compendious Regiment
or
A Dyetary of Helth
made in Mountpulquier, compiled by
Andrew Boorde
of Physyche Doctor.

Barnes
in the Defence of the Berde:
a Treatyse made, answeryng the Treatyse of
Doctor Borde upon Berebes.

EDITED, WITH A LIFE OF ANDREW BOORDE, AND LARGE EXTRACTS FROM HIS
BREUARY, BY
F. J. FURNIVALL, M.A., TRIN. HALL, CAMB.,
EDITOR OF THE BABEES BOOK, &c.

LONDON:
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MDCCCLXX.
Extra Series,
X

JOHN CHILDS AND SON, PRINTERS.
My dear Colonel,

You are our most widely-travelled friend here. Your steps have wandered far beyond Boorde's range. Asia, North and South, Africa, North and South too, the Indies, and America, have seen you; the Crimea has been stained by your blood; and there are few Courts and cities in Europe where you have not been. I may therefore well dedicate to you Boorde's records of his travels, more than 300 years ago, in his *Introduction of Knowledge*.

On the Elizabethan porch of your fine old Tudor house is the date of 1578, while Anne Boleyn's badge is the centre ornament of your dining-room ceiling, and Tudor badges are about it. I may therefore well dedicate to you Boorde's *Dyetary of 1542*, which starts with directions that may have been studied by the builder of your own house, or the early dwellers in it. As it was once my Father's too, and has been the scene of many a happy visit at different times of my life, I like to mix the thought of the old house with my old author, Andrew Boorde, and to fancy that he'd have enjoyed ordering where the moat was to be, the stables, and all the belongings, and lecturing the owner as to how to manage house and servants, wife and child, pocket and body.

That health and happiness may long be the lot of you and the charming sharer of your name, whose taste has beautified the old house that you have together so admirably restored, is the hope of

Yours very sincerely,

F. J. FURNIVALL.

Walnut Tree Cottage, Egham,
August 3, 1870.
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§ 43. Characteristic Extracts from Boorde's Breuury:
§ 1. Among the many quaint books from which I quoted in my
1868), one of the quaintest was Andrew Boorde's Dyetary, as readers,
no doubt, convinced themselves by the long extract on pages 244-8,
and the shorter ones on p. 205, 207, &c. Since then I have always
wished to reprint the book, and the securing, for 32s. at Mr Corser's
sale last February, of a copy of the 1562 edition not in the British
Museum,¹ made me resolve to bring out the book this year. Wish-
ing, of course, to print from the first known edition, I turned to Mr
W. C. Hazlitt's Handbook to find what that was, and where a copy
of it could be got at, and saw, after the title of the Dyetary, the fol-
lowing statement:

"Wyer printed at least 3 editions without date, but in or about
1542. Two editions, both differing, are in the British Museum; a
third is before me; and a fourth is in the public library at Cam-
bridge.² All these vary typographically and literally."

¹ It is in the Cambridge University Library, perfect. Mr Bradshaw's
description of it is as follows:

"Boorde (Andr.)
A compendious regimen or dietary of health.
(b) Title (within a single line): Here Folio/-weth a Compendyous Re-
gimente or Dyetary of health, / made in Mount pyllor : Com-/pyled by Andrew
Boorde, of Phy-/sycke Doctor / Anno Domini. M. D. LXII. / XII. Die Mensis /
Januarij. / [woodcut of an astronomer.] Imprint: Imprinted by / me Thomas
Colwel. Dwel-/lynge in the house of Robert Wyer, / at the Signe of S. John
Euan-/gelyst besyde Charynge / Crosse. / £3 /
Collation: ABCDEFGH³; 64 leaves (1—64). Leaf 1ª title (as above);
1ª—4ª Table of chapters; 4ª—64ª Text; 64ª Imprint (as above)."
² This is the same book as the one undated Wyer edition in the Museum.
Mr Bradshaw's description of it is:
A visit to the British Museum soon showed that one of these ‘editions’ in the British Museum was only a title-page stuck before a titleless copy of Moulton’s *Glasse of Health*, on to which had been stuck a colophon from some other book of Wyer’s printing. The other Museum edition, in big black-letter, had not, on the front and back of its title, the dedication to the Duke of Norfolk that the other title-page had, and I therefore wrote to Mr Hazlitt to know where was the “third” copy that was “before” him when he wrote his Boorde entries. He answered that he had sold it to Mr F. S. Ellis of King St., Covent Garden, in one of whose Catalogues he had afterwards seen it on sale for four guineas. I then applied to Mr Ellis for this copy, and he very kindly had search made for it through his daybooks of several years, and found that it had been sold to our friend and member, Mr Henry Hucks Gibbs. Mr Gibbs at once lent me his copy, and it proved to be a complete one of the edition of which the Museum had only a title-page. It had a dedication to the Duke of Norfolk,—whom Boorde had attended in 1530,—dated 5 May, 1542, which was not in the undated edition in the Museum, and Mr J. Brenchley Rye of the Printed-Book Department was clearly of opinion that the type of the 1542 copy was earlier than that of the bigger black-letter of the undated one, though it too was printed by Robert Wyer, or said so to be.

Further, Mr Gibbs’s copy was printed by Robert Wyer for John Goughe; and the latest date in Herbert’s *Ames* for Robert Wyer is 1542, while the latest for John Gough is 1543. One felt, therefore, tolerably safe in concluding that the 1542 copy was the first edition

“No BOORDE (Andr.)
A compendious regiment or dietary of health.
London, Robert Wyer, no date, 8°.
(a) Title (within a border of ornaments): ¶ Here Folio—weth a Compendious Re—gyment or a Dyetary of health, made in Mount—pyllor : Com—pyled / by Andreve / Boorde, of / Physicke / Doctor. / [woodent of an astronomer.] Imprint: ¶ Imprynted by me Robert / Wyer : Dwellynge at the / sygne of seynt Iohn E. /angelyst, in S. Mar /tyns Parysshe, besy—de Charynge / Crosse./ ¶ Cum privilegio ad imprimen—/dum solum.
Collation: ABCDEFGHIJKLMNOPQ; 64 leaves (1—64) in octavo. Leaf 1* title (as above); 1*—4* Table of chapters; 4*—64* Text; 64* imprint (as above).
The copy in the Cambridge University Library is perfect.”

1 Some bibliographers (if not most) are sadly careless dogs.
of *The Dyetary*, and that it was published in 1542, the year in which its Dedication bears date.

§ 2. But, this granted, came the question, When was the undated edition, printed by Robert Wyer, published? Before trying to answer this question, I must say that the Museum possesses a copy of another edition of the *Dyetary*, with a Dedication to the Duke of Norfolk, dated 5 May, 1547 (MDXLVII), altered from the Dedication of 5 May, 1542, while, as I have said before, the undated edition has no Dedication. But the colophon of this 1547 edition says that it was printed by Wylllyam Powell in 1567 (MDLXVII), the X and L having changed places in the two dates. Was then 1547 or 1567 the real date of this edition by William Powell? 1547, I think; for, 1. Boorde died in 1549, and the Dedication is altered in a way that no one but an author could have altered it; 2. the dates we have for William Powell's books are 1547-1566,¹ so that he could have printed the *Dyetary* in 1547; though we can't say he couldn't have printed it in 1567 too, as all his books are not dated.

If then we settle on 1547 for the date of Powell's double-dated edition, the question is, What is the date of Robert Wyer's undated one? Are we to put Wyer's date down from 1542 to 1549 or later, and explain the absence of the Dedication by the fact of Andrew Boorde's death in 1549?² or are we to explain it by the Duke of Norfolk's arrest on Dec. 12, 1546, and suppose Wyer to have issued his edition before Henry VIII's death on the night of Jan. 27, 1546-7, saved the Duke from following his accomplished son, Surrey, to the scaffold,³ while Powell, who issued his edition in the summer of the same year, could safely restore Boorde's Dedication, since Norfolk, though excepted from the general pardon proclaimed on Edward VI's accession, was looked on as safe? The latter alternative is countenanced by Wyer's undated edition being printed from his first of 1542, rather than Powell's of 1547, as the collation shows; but I cannot decide whether the second Wyer, or Powell, was issued first.

¹ The last license to him in Collier's *Extracts*, i. 137, is about midway between July 1565 and July 1566.
² The Duke of Norfolk did not die till 1554.
³ Surrey was beheaded on Jan. 19, 1546-7.
The possibility that the undated dedicationless Wyer was issued before 1542, and that the 1542 edition was the second, is negatived by Mr Rye's opinion on the types of the two editions, and perhaps by the omission of two of the woodcuts, the change of the third, and the results of the collation. Of later editions I know only that of 1562, 'imprinted by me Thomas Colwel in the house of Robert Wyer': see page 11. By that fatality which usually attends the most unsatisfactory plan of "Extracts," Mr Collier has in his "Extracts" missed the only two entries in the Stationers' Registers relating to Boorde's books that I wanted, namely, that of this 1562 edition of the Dyetary, and the Lothbury edition of the Introduction. The entry as to Colwel's print of the Dyetary is:

T. colwell Recevyd of Thomas Colwell,\(^1\) for his fynce, for that he prented the Deatory of helthe / the Assyce of \(^{-}\) xijd. breade And Ale, with arra pater,\(^2\) without lycense.

\(\text{Company of Stationers' First Register, leaf 77, in the list of Fines, 22 July 1561, to 22 July 1562.}\)

Lowndes enters other editions of "1564 (White Knights 507, mor. 9s. 1567 Perry pt. i, 468, 9s. Bindley pt. i. 460, 11s.) 1576."

As the date of the Dedication to the Dyetary is 5 May, 1542, while that of the Introduction is 3 May, 1542, I have put the former after the latter, though it (the Dyetary) was published five years before the Introduction. Still, the Introduction, the Dyetary, and the Brewyary (examined 1546, published 1547) were all written by Boorde by the year 1542.

\(\text{§ 3. The fyrst Boke of the Introduction of Knowledge. This book was dedicated to the Princess Mary, afterwards Queen, daughter of Henry VIII, on May 3, 1542. It was intended to have a second book, in which the vices of Rome were mentioned,}^{3}\) and which second book \textit{may therefore} \(^4\) have been the Brewyary, as the vices of Rome are mentioned in its 2nd part, the Extravagantes, fol. v, back. It

\(^1\) Colwell was admitted a freeman of the Stationers' Company on the 30th of August, 1560.


\(^3\) In the \textit{Introduction}, chap. xxiii (repr. sign. R), Boorde says, "Who so wyly see more of Rome & Italy, let him loke in the second boke, the lxvii. chap- ter" (p. 178 below).

\(^4\) I don't think it was so.
was also intended to have been mainly a book on physic, for, besides the four quotations given under (a) below, Boorde says in his

Breuyary, "no man shulde enterpryse to medle with Phisicke but they which be learned and admytted, as it doth appeare more largelyer in the Introduction of knowledge" (Fol. iii, at foot); and again, Fol. v, and lxxvi back:

"I had rather not to meddle with Physicians and Chyerurgions then to have them, yf I shulde dysplease them: for yf they be displeased, there is neither Lorde nor Lady nor no other person can have any seruyee or pleasure of theym, for this matter looke further in the Introduction of knowledge, and there shall you see what is good both for the soule and body in god. Amen."

The Introduction was also intended to have a book on Anatomy in it,—see the next quotation;—but it appeared as a book of Travels, with only a "fyrst Boke" in or after 1547, after both the Dyetary and Breuyary, and the Astronamye also, had been published. In each of these books the Introduction is mentioned as in the press. Take (a) the Breuyary:

"Every man the which hath all his whole lymmes, hath ii.c. xlviii. bones, as it doth more playnely appeare in my Anothomy in the Introduction of knowledge, whiche hath bene longe a pryntynge, for lacke of money and paper; and it is in pryntynge, with pytctures, at Roberte Coplande, prynter." (Breuyary, Pt I. fol. lxxxviii.)

"For kynges, and kynges sones, and other noble men, hath ben eximious Phisicions, as it appereth more largelie in the Introduction of knowllege, a boke of my makynge, beyng a pryntynge with Ro. Coplande (ib. Fol. lxx, back). See p. 93 below.

"wherfore this science of medecines is a science for whole men, for sick men, and for neuters, which be neyther whole men nor sycke men; wherfore I do aduertyse every man not to set lytle by this excellent science of medecines, consyderynge the vilitie of it, as it appereth more largelie in the introduction of knowllege." Fol. lxxvi, back.

"the kynges actes and lawes . . wylleth and commaundeth, with greate penaltie, that no man shulde enterpryse to medle with Phisicke, but they which be learned and admytted, as it doth appeare more largelie in the Introduction of knowledge." Breuyary, Fol. iii, at foot.

(β) The Dyetary. Boorde says in his Dedication to the Duke of Norfolk:

"But yf it shall please your grace to loke on a boke the which I
dyd make in Mountpyller, named the Introductory of knowlege, there shall you se many new matters / the whiche I have no doubte but that your grace wyl accept and lyke the boke, the whiche is a prynt-ynghe besyde saynt Dunstons churche within Temple barre, over agaynst the Temple.” (p. 227, col. 1, below.)

(y) The Astronamy. The full title of this book, the only known copy of which is in the Cambridge University Library, is:

“The prynceyple / of Astronamy / the whiche / diligently perscrutid is in maner a / pronosticacyon to the worldes / end compylyd by Andrew / Boord of phisick / Doctor /,”

and the last words of the Preface are:

“And wher I haue ometted & lefft out mani matters aperayn-ynG to this boke, latt them loke in a book namyd the Introduction of knowleg, a boke of my makynge, the whiche ys apringynge at old Robert Coplands, the eldyst printer of Ingland, the whiche doth print thes youre mi pronosticacions.”

Accordingly, the colophon is, "Enprynted at London in ye Flct-strete / at the sygne of the Rose garland by / Robert Coplande."

The other references in this volume to Boorde’s other works are on B vii (not signed): “for this matter, looke in the Breuery of helth and in the Introducecyon of knowleg.”

C. ii. (not signed) “And he that wyll haue the knowleg of all maner of sicknesses & dysesys, let them looke in the breuery of helth, whiche is pryntyd at Wylyam Mydyltons in flct strete.”

The last paragraph of the Astronamy is:

“¶ Now to conclud, I desier euere man to tak this lytil wark for a pasttime: for I dyd wret & make this bok in .iii. dayes, and wretten with one old pene with out mendiynge, and wher I do wret yᵉ sygnes in Aries, in Taurous, & in Leo, is, for my purpose it stond-yth best for our maternal tonge.”

A further and earlier notice of the Introduction is found in the chaffy answer to Boorde’s lost attack on beards, which answer is

1 A friend reads thes yere as ‘these here;’ but the words no doubt mean ‘this year,’ and the pronosticaciones may be one of those of which a title of one, and a fragment of another—or a supposed other—are in the British Museum. See below, p. 25, 26-27.
2 past time, orig. 3 I take Barnes’s book to be of the year 1542 or 1543.
4 As a substitute, take parson Harrison’s: “Neither will I meddle with our varietie of beards, of which some are shauen from the chin like those of Turks,
called at the end ‘Barnes in the defence of the Berde,’ and is, on account of its connection with Boorde, reprinted at the end of this volume. The book opens thus:

“It was so, worshipful syr, that at my last beynge in Mount-pyllum, I chaunced to be associat with a doctoer of Physyke / which at his retourne had set forth .ij. Bokes to be prynted in Fleet strete, within Temple Barre, the whiche bokes were compiled togyther in one volume named the Introductorie of Knowledge / wherupon there dyd not resort only vnto hym, marchauntes, gentylmen, and wyme-men / but also knyghtes, and other great men, whiche were desyrous to knowe the effyacyte and the effecte of his aforesayd bokes.”

Now this looks certainly as if the Introduction was at first believed by Boorde’s acquaintances to have been intended to contain his other two books written in or before 1542, namely, the Dyetary and Breyuary; but as Boorde himself says he meant to have an Anatomy in his Introduction, and evidently much other matter on physic (p. 14-15 above), we need not speculate further on Barnes’s words. What we know is, that the Introduction must have been published after the Breyary of 1547, and the Astronamy doubtless of the same year. I say the same year, for the Preface of the Breyary shows that a treatise on Astronomy was wanted to ac-

not a few cut short like to the beard of marques Otto, some made round like a rubbering brush, other with a pique de vant (O fine fashion!) or now and then suffered to grow long, the barbers being grown to be so cunning in this behalfe as the tailors. And therfore if a man haue a leane and straight face, a marquesse Ottons cut will make it broad and largo; if it be platter like, a long slender beard will make it seeme the narrower; if he be wesell-becked, then much heare left on the cheekes will make the owner looke big like a bowdled hen, and so grim as a goose; if Cornelis of Chehneresford saie true, manie old men doe weare no beards at all.”—Harrison’s Description of England, ed. 1586, p. 172, col. 2.

See on this Beard question the curious and rare poem,—by Wey? see the Roxb. Club print of it—“The Pilgrymage and the wayes of Jerusalem,” in a paper MS of Mr Henry Euth’s, about 1500 A.D., quoted below, p. 182.

Prestes of the New lawe:
The thyrd Seyte beyn prestis of oure lawe,
That synge masso at be Sepulcore;
At be same graue there oure lorde laye,
They synge be leteny eueri daye.
In oure maner is her songe,
Saffe, here bezys be ryght longe;
That is be geyse of bat centre,
The longer be berde, the bettyr is he;
The ordere of hem be burfore freeres...
company it; Boorde tells us that he wrote his *Astronomye* in four
days with one old pen without mending; and this *Astronomye* was
printed by Robert Coplande, who, so far as we know, printed no
book after 1547. The cutting of the 'pyctures' must have taken so
much time, and the 'lacke of money and paper' continued so long,
that old Robert Coplande did not finish the book, but left his suc-
cessor, William Coplande, to bring it out in Robert's old house, in
Flete strete, at the sygne of the Rose Garland, no doubt late in
1547, or in 1548. This delay in the appearance of the *Introduction*
accounts for a few words in it relating to Boulogne, which could not
have been written till 1544, when Henry VIII took that city: "Bo-
leyn is now ours by enconquest of Ryall kynge Henry the eyght."

Now, besides William Coplande's undated "Rose-Garland" edition of the *Introduction*, we know of another undated edition by
him printed at Lothbury. In this "Lothbury" edition we do not
find the above-quoted words of the "Rose-Garland" edition relating
to Boulogne; and as we know that Edward VI restored Boulogne to
the French in 1550, the Lothbury edition must have been after that
date. It must also have been after the deaths of Henry VIII and
Edward VI, when there was no king in England, as the Lothbury
dition leaves out the Rose-Garland's "But euuer to be trew to God
and my kynge" (p. 117, l. 24). The Lothbury edition must also

1 "but abone al thinges next to gramer a Physician muste haue surely
his Astronomye, to know how, when, & at what time, enery medecine ought to
be ministred."—*Brerary*, The preface, A Prolege to Phisicions, Fol. ii, back.
See also the 'Proheme to Chierurgions,' Fol. iii.
2 See p. 16, above.
3 That is, if any but the Englishman and Frenchman were cut for it, which
I doubt. But Boorde might have waited for money for more original cts.
4 See p. 15, above.
5 Herbert remarks in his MS memoranda, 'though the book was printed
by R. Copland, it was licensed to W. Copland.'—*Ames* (ed. Dibdin, 1816).
I don't believe there is any authority for this "licensed." The Charter of the
Stationers' Company was not granted till 1556.
6 If the reader will turn to the Rose-Garland device at the end of the *In-
troduction*, he will see how William Coplande has used his predecessor's
block: he has left R. C. in the middle, but has cut out the black-letter
'Robert' in the legend, and put his own 'William,' in thinner letters, in the
stead of his predecessor's thicker 'Robert,' which matcht the 'Coplaned.'
7 The xviii. day, the kinges highnes, hanyng the sworde borne nacked be-
fore him by the Lorde Marques Dorset, like a noble and valyant conqueror,
rode into Bulleyn.—*Hall's Chronicle*, p. 862, ed. 1809.
have been after 1558, for the change of Boorde’s description of the
Icelander, “Lytle do care for matyns or masse” (chap. vi. line 9, p.
141) into “Lytle do I care for anye of gods servasse,” shows that
Mary’s reign was over; besides being a specimen of William Cop-
lande’s notion of rimes. As we know further that William Coplande
printed one book at least at the Three Cranes in the Vintry in 1561
—Tyndale’s Parable of the Wicked Mammon—we may at once
identify the Lothbury edition with that which was licensed to
William Coplande in 1562-3,¹ as appears by the following entry
(omitted by Mr Collier ²) on leaf 90 of the first Register of the
Stationers’ Company:

W. Coplande Receyed of William Coplande, for his lycense) for pryninge of [a] boke intituled “the intro-
duction to knowlege”

Of Coplande’s first, or Rose-Garland, edition, a unique copy was
known in Mr Heber’s library; but I could not hear of it, when first
preparing the present volume, and was obliged to apply to the Com-
mittee of the Chetham Library for the loan of their copy of the 2nd,
or Lothbury, edition. This they most kindly granted me; and Mr
W. H. Hooper had copied and cut all the ‘pyetures’ in it, and the
reprint was partly set-up, when a letter to that great possessor of old-
book treasures, Mr S. Christie-Miller of Britwell House, brought me
a courteous answer that he had the first edition, that I might correct
the reprint of the second by it, and that Mr Hooper might copy the
cuts—nine in number—that differed from those in the 2nd edition.
These things have accordingly been done, and the varying cuts of the
2nd edition put into, or referred to in, the notes. The differences in
the texts of the two editions are very slight, barring the Boulogne,
King, and Mass passages noticed on this page and the foregoing one.

§ 4. The Dedications to the Introduction and the Dyetary, and the
publication of the latter in 1542 (or 1543), coupled with the opening
words of Barnes in Defence of the Berde which we quoted above, p.
17, leave no doubt in my mind that this last tract was written and

¹ This enables us too to settle that the other Lothbury books were printed
after the Three-Cranes books. (One Lothbury book is dated 1566.)
² See p. 14, above.
published in 1543, and that Boorde returned to England from Montpelier to see his Dyetary through the press.

§ 5. The Brouyary of Health. Having thus discussed the dates of the three little books in the present volume, we have next to notice shortly Boorde's other books. The principal of these is the Brouyary. There is no copy of the first edition of it (A.D. 1547?) in the British Museum, Bodleian, or Cambridge University Library. Lowndes says that it was reprinted in 1548, 1552, &c., and I have seen a statement that the edition of 1552 is an exact reprint of that in 1547. A elocphon at the end of the first book of the 1552 edition says, "Here endeth the first boke examined in Oxford, in June, the yere of our lord .M. CCCCL. xlvi. And in the reigne of our souerayyne Lorde kynge Henry the .viii. kynge of Englando, Fraunce, and Irelande the .xxxviii. yere . . . And newly Imprinted and corrected, the yere of our Lorde God .M. CCCCL. L. II." As I mean to give several extracts from the Brouyary further on, page 74 et seq., in Boorde's Life, I shall only quote here his "Preface to the Readers of this Boke," of which the end will commend itself to my fellow-workers in the Society, who, too, "wryte for a common welth," and "neuer loke for no reward, neyther of Lorde, nor of Prynter, nor of no man lyuing."

"Gentlyl readers, I haue taken some peyne in makynge this boke, to do syke men pleasure, and whole men profyte, that syke men may recuperate theyr health, and whole men may preserue theymselfe frome syckenes (with goddes helpe) as well in Phisicke as in Chierurgy. But for as much as olde, anneyent; and autentyke auctours or doctours of Physieke, in theyr bokes doth wryte many obscure termes, guyng also to many and dyuerse infirmites, darke and harde names, dyffycyle to vnderstande,—some and moost of all beynge Grecke worde, some and fewe beynge Araby worde, some beynge Latyn worde, and some beynge Barbarus worde.——Therefore I haue translated all suche obscure worde and names into Englyshe, that every man openlye and aprantly maye vnderstande them. Furthermore all the aforesayde names of the sayde infirmites be set togethyer in order, accordynge to the letters of the Alphabete, or the .A. B. C. So that as many names as doth begyn with A. be set togethet, and so forth all other letters as they be in order. Also there is no sickenes in man or woman, the whiche maye be frome the crowne of the head to the sole of the fote, but you shall fynde it in this booke,—as well the syckenesses the which doth parcyne to ¹ profit, good.
Chierurgy as to phisicke,—and what the sieknes is, and howe it doth come, and medeysynes for the selfe same. And for as much as every man now a dayes is desyrous to rede briefe and compendious matters, I, therefore, in this matter pretende to satysfye mens myndes as much as I can, namynge this booke accordingly to the matter, which is, 'The Breuiary of health:' and wherfore that I am very briefe in shewynge briefe medecines for one sieknes, I do it for two causes: The fyrst cause is, that the Archane science of physyeke shulde not be to manifest and open, for then the Eximyous science shulde fal into greate detrimente, and doctours the whiche hath studied the facultie shulde not be regarded so well as they are. Seccondaryly, if I shulde wryte all my mynde, euery bongler wolde pratyse phisyke vpon my booke; wherfore I do omyt and lene out many thynges, re-lynquysynge that I have omytted, to doctours of hygh judgement, of whom I shalbe shent for parte of these thynges that I have wrytten in this booke: howe be it, in this matter I do sette God before mine eyes, and charitie, consyderynge that I do wryte this boke for a common welth, as god knoweth my pretenee, not onely in making this boke, but al other bokes that I haue made, that I dyd neuer loke for no reward neyther of Lorde, nor of Prynter, nor of no man lyuing, nor I had neuer no reward, nor I wyl neuer haue none as longe as I do lyue, God helpynge me, whose perpetuall and fatherly blessyng lyght on vs all. Amen.'

In his Preface to "The Seconde Boke of the Breuiary of Health, named the Extrauagantes," as in its eolophon, Boorde re-states his chief motive for writing the book:

"I do nat wryte these bokes for lerned men, but for symple and vnlerned men, that they may have some knowledge to ease them selfe in their dysseyses and infrimities. And bycause that I dyd omyt and leuere out many thynges in the fyrfte boke named the Breuiary of Health.—In this boke named 'the Extrauagantes' I haue supplied those matters the whiche shulde be rehersed in the fyrfte boke."

The Breuiary was intended by Boorde as a kind of companion to his Dyetary; for when treating 'of the inflacion of the eyes' and his remedies for it, he says:

"Abowe all other thynges, lette euery man beware of the premisses rehersed, in the tyme whan the pestilence, or the sweatyng syckenes, or feuers, or agues, doth reigne in a countre. For these syckeneses be infectiouse, and one man may infecte an other, as it dothe appere in the Chapiters named Scabies, morbus Ballieus. And specially in the dytalary of health. wherfore I wolde that euery man hauynge

1 Thus endeth these bokes, to the honour of the father, and the sonne, and the holy ghost, to the profyte of all poore men and women. &c. Amen.
this boke, shulde haue the sayd dyetary of health with this boke, consideryng that the one booke is concurreant with the other."

Again, in his Dyetary, Boorde refers also frequently to the Breuyary, and says, in his Dedication to the Duke of Norfolk:

"And where that I do speake in this boke but of dietes, and other thynges concernyng the same, If any man therfore wolde haue remedy for any syckenes or diseases, let hym loke in a boke of my makynge named the Breuyare of helth."

The two books were, as Boorde says, concurrent in subject (l. 2, above), and probably also in date of writing, if not publication.

The Breuyary is an alphabetical list of diseases, by their Latin names, with their remedies, and the way of treating them. Other subjects are introduced, as Mulier, a woman—for which, see the extract p. 68, below,—Nares, nosethrilles, &c. Except for the many interesting passages and touches showing Boorde's character and opinions, the Breuyary is a book for a Medical Antiquarian Society, rather than ourselves, to reprint.

6. The Pryncyples of Astronamye. The second companion to the Breuyary—the Dyetary being the first—is the Astronamye, of which the title and an extract are printed above, p. 16. It is too astrological for us to reprint, though one or two chapters are generally interesting.

The following is its Table of contents:

¶ The Capytles of contentes

of thys boock folowth.

The fyrst Capytle doth shew the names of the .xii. synes and of the .vii. planetes. And what the zodiack, and how many minutes a degre doth containe.

¶ The seconde Capytle doth shew what sygnes be mouable, and what sygnes be not mouable, and which be commone, and which be masculyn signes, and which be femynyne, and of the tryplycyte of them.

¶ The iii. capytle dothe shewe in what members or places in man ye sygnes hath theyr domynion, and how no man owt to be let

1 "The Breviarie of health" was licensed to Tho. Easte on March 12, 1581-2. (Collier's Extracts from the Registers of the Stationers' Company, ii. 161.)

2 orig. contences.
§ 6, 7.] FOREWORDS. DOORDE'S ASTRONAMYE. HIS PEREGRINATION. 23

blod whan the moone is in y° sygne wher the sygne hath domynyoun; and also what operacion the sygnes be of whan y° moone is in ther
¶ The .iii[i]. capitle doth shew of the fortitudes of the planetes, and what influens they doth geue to vs.
¶ The .v. Capitle doth shew the natural dyspoecyon of the mone when she is in any of the .xii. sygnes.
¶ The .vi. capitle doth shew of y° nature of al y° .xii. sygnes, And what influence thei hath in man, And what fortitudes y° planetes hath in y° signes, with the names of the Aspects.
¶ The .vii. capitle doth shew y° natural dyspo[s]yeions of the planetes, And what operacyon they hath in mans body.
¶ The .viii. Capitle doth shew of the .v Aspectus, and of their operacyon
¶ The ix capitle doth shew of y® mutacion of y° Ayer whan any rayne, wind, wedder, froste, and cold, shold be by the eourse of y° sygnes and planetes.
¶ The .x. capitle doth shew y° pedyeiall of the aspectus of the mone and other planetes, and what dayes¹ be good, and what dayes be not. &c.
¶ The .xi capitle doth shew of fleubothomy² or lettyng of "blod³
¶ The xii capitle doth shew how, whan, & what tyme, a phisicion sholde minister medyeynes
¶ The .xiii. Capitle doth shew of sowing of seedes, & plantynge of trees, and setyng of herbe.

Thus endyth the table.

As I have said before (p. 15, 17), I believe the Astronamy to have been published with the Breuyary in 1547

§ 7. The Peregrination. The Itinerary of England, or 'The Peregrination of Doctor Boarde,' which is the title in Hearne, may perhaps be taken as part of his lost Itinerary of Europe, and was printed by Hearne in 1735, in his Benedictus Abbás Petroburgensis, de Vita et Gestis Henrici III et Ricardi I, &c., vol. ii. p. 764—804. It is a list of

Castelles in England [& Wales], p. 771-775 (168 of them; where- of 7 were new, and 5 newly repaired).
In England be 24 suffragane bishops, p. 775.
Iles adjaecent to England, p. 775-6.
Downes, mountaynes, hilles (including 'Boord's Hill, the authours birthplace'), dayles, playnes, & valleyes of England, p. 777-782.

¹ orig. dayer. ² orig. fleunbothomy. ³ orig. bold.
Forestcs and parkes in England, p. 789-797.
The compasse of England round about by the townes on the sea costo, p. 800-4."

§ 8. The Itinerary of Europe. This, though lost to us now, may yet, I hope, turn up some day among some hidden collection of Secretary Cromwell's papers. Boorde gives the following account of it in the Seventh chapter of his Introduction, p. 145, below:

"for my trauellyng in, thorow, and round about Europ, whiche is all chrystendom, I dyd wryte booke of euery region, countre, and prouynce, shewynge the myles, the leeges, and the dystaunce from ciyte to ciyte, and from town to town; And the cyties & townes names, wyth notable thynges wythin the precyntte [of], or about, the sayd cytyes or townes, wyth many other thynges longe to rehearse at this tyme, the whiche boke at Byshops-Waltam—viii. myle from Wynehester in Hampshyre,—one Thomas Cromwell had it of me. And bycause he had many matters of [state] to dyspache for al England, my boke was loste, the which myght at this presente tyme haue holpen me, and set me forward in this matter." (See p. 33.)

§ 9. A Boke of Sermons. This is not known to us, except by Boorde's own mention of it in The Extravagantes, Fol. vi. (See p. 78.)

"shortly to conclude, I dyd neuer se no vertue nor goodnes in Rome but in Byshop Adrians days, which wold haue reformed dyuers enormities, & for his good wyl & pretence he was poysioned within .iii. quarters of a yere after he did come to Rome, as this mater, with many other matters mo, be expressed in a boke of my sermons."

This book one would at first assume to have been written before 1529-30, when Boorde was first 'dispensed of religion' in Prior Batmanson's days—as he says in his 5th Letter, p. 58 below,—especially as Pope Adrian VI died Sept. 24, 1523; but as we have no evidence that Boorde went abroad before 1529-30, and then to school to study medicine, we shall be safer in putting the probable date of the Sermons at between 1530 and 1534, when Boorde finally gave up his 'religion' or monkery; though it may have been later, as he was both monk and priest, and signed himself 'prest' in 1537. The loss of tho book is assuredly a great one to us—one of the many losses for
which that blind old noodle Time is to blame,—as we may be sure that the Sermons of a man like Boorde would have pictured his time for us better than almost any book we have.

§ 10. A Pronostycayon for the yere 1545. Among Bagford’s collection of Almanack-titles in the Harleian MS 5937, I have been lucky enough to notice the title-page of a hitherto uncatalogued work of Andrew Boorde’s, which is, I suppose, unique:

"A Pronosty-/cayon or an Almanacke for / the yere of our lorde .M. CCCCC. / xlv. made by Andrewe Boorde / of Physyeke doctor an Er-/glyshe man of the vni-/versite of Ox-/forde." Over a rose-shaped cut with a castle in the centre, used in the titleless edition of the Shepherd’s Calendar in the British Museum, formerly cutered as (?) Pynson’s, but which, I am persuaded, is W. Coplande’s.

On the back is "The Prologe to the reder.

I Werc nat wyse, but insipient, if I shulde enterpryse to wryte or to make any boke of prophesye, or els to pronostycate any mater of the occulte ingement of god, or to defyne or determyne any supernatual mater aboue reson, or to presume to medle with the bountyfull goodnes of god, who doth dispose every thing graciously. All such occulte and secrete maters, for any man to medle with-all, it is prohibited both by goddes lawe & the lawe of kyngle Henry the eyght1. But for as muehe as the excellent seyence of Astronomy is amytted dayly to be studied & execerysed in al vniversites, & so approvd to be ye chiefe science amonge all the other lyberal sciences, lyke to the son, the which is in the medle of the other planetes illumynatyng as wel the inferval planetes as ye superyal planetes, So in lyke maner Astronomy doth illucydat all the other lyberal sciences, indusing them to celestyall & terrestyall knowlge. D[o] the nat the planetes, sygnes, and other st[ers] induce vs to the knowlge of a c[reator of] them, doth nat ye Mone gyue moyster to the2"

Coupling this with the fact already noticed, p. 16, l. 16, above, that Boorde in his Astronamye refers to Robert Coplande who prints ‘thes yere my pronosteyayons,’ we must either conclude (as I do myself) that Boorde, like the Laets of Antwerp—grandfather, father, and son3—issued Prognostications yearly for some time, or that, if he

1 Stat. 33, Hen. VIII, cap. 8, A.D. 1541-2. See Queene Elizabethes Achar-
domy, notes.
2 ‘to the’ are the catchwords.
3 See my Captain Cox, or Lancham’s Letter, for the Ballad Society, 1870.
only issued one, the date of his Astronamye is 1545, and not 1547, as I before supposed.

§ 11. A Treatyse vpon Berdes. All that we know of this book is got from the third tract in the present volume, called on its title-page, "The treatyse answerynge the boke of Berdes," and on its last page "Barnes in the defence of the Berde." The writer first speaks of Boorde's spoken answer to those who "desyred to knowe his fansye concernyng the werynge of Berdes" (p. 307), then says that Boorde "was anymatyd to wryte his boke to thende that great men may laugh thereat," as if he referred to the end of Boorde's Dedication of his Dyetary to the Duke of Norfolk (p. 225 below), and lastly heads his answer to Boorde "Here foloweth a treatyse, made, answerynge the treatyse of doctor Borde vpon Berdes" (p. 308). This makes it impossible to doubt the existence of such a book by Boorde; and the different charges which the writer (Barnes, whoever he may be) in his subsequent verses quotes from Boorde against the wearing of beards are hardly consistent with a mere report of Boorde's sayings. Further, Wilson's allusion in 1553 to one who should 'dispraise beardes or commende shauen hiddes' (p. 307, note), probably points to this lost tract of Boorde's on Beards, as another passage of Wilson's does to Boorde's Dyetary, and Introduction, note on pages 116, 117, below. The reader can see for himself, in Barnes's lame verses, what arguments Boorde used against beards. Of Barnes's answers I can't always see the point; but that Boorde was a noodle for condemning beards, and advocating shaving, I am sure. Shaving is one of the bits of foolery that this age is now getting out of; but any one who, as a young man, left off the absurdity some three years before his neighbours, as I did, will recollect the delightfully cool way in which he was set down as a coxcomb and a fool, for following his own sense instead of other persons' reasonless customs.

§ 12. Almanac and Prognostication. In the British Museum (Case 18. e. 2, leaves 51, 52) are two bits of two leaves, belonging to

1 Yet contrast Boorde's saying in his Brenyary, "The face may haue many impedimentes. The fyrst impedymet is to se a man hauyng no berde, and a woman to haue a berde." p. 95, below.
two separate Almanacs or Prognostications. The first bit is for the months of September, October, November, and December M. LLLLLL, and xxxviii[. . .],\(^1\) signed at the foot . . . . . "e: Doctor of phisik." This e is supposed to be the last letter of Boorde. The second bit is of a Prognostication, with a date which is supposed to be 1540, "made by Maister" \([\text{no more in that line}^2]\) . . . . . . . . . "cian and Presto." Put "Andrew Boorde physi" in the bit torn off the left edge, and you have one of the Pronostications which Robert Coplande in his day may have printed for our author (p. 16, above).

§ 13. Jest-books. I. Merie Tales. We come now to those books that tradition only assigns to Boorde: The Merie Tales of the Mad Men of Gotam, and Scogin's Jests. Though the earliest authority known to us for the former is above 80 years after Boorde's death, namely, the earliest edition of the book now accessible, that of 1630 in the Bodleian: "gathered together by A.B., of Physick, doctour:"


In a book of 1572, "the fooles of Gotham" is mentioned as a book: see p. 30, below. Mr Horsfield, the historian of Lewes,

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\(^1\) Boorde was in Scotland in 1536, in Cambridge in 1537; see p. 59-62 below.

\(^2\) The blank looks to me like an intentional one, so that a different name might be inserted in each district the Prognostication was issued in.

\(^3\) The chapbook copy in Mr Corscr's 5th sale, of The Merry Tales of the Wise Men of Gotham (over a cut of the hedging-in of the cuckoo—a countryman crying 'Coocou,' and a cuckoo crying 'Gotam,' both in a circular paling—), Printed and Sold in Aldernary Church Yard, Bow Lane, London, contains 20 Tales, and six woodcuts.
affects to find the cause of these tales in a meeting of certain Commissioners appointed by Henry VIII.

"At a last holden at Westham, October 3rd, 24 Henry VIII, for the purpose of preventing unauthorized persons 'from setting nettes, pottes, or innyances,' or any wise taking fish within the privileges of the marsh of Pevensey, the king's commission was directed to John, prior of Lewes; Richard, abbot of Beegham; John, prior of Mychillym; Thomas, Lord Daere; and others.

"Dr Borde (the original Merry Andrew) founds his Tales of the Wise Men of Gotham upon the proceedings of this meeting—Gotham being the property of Lord Daere, and near his residence [at Herstmonceux Castle.]—Horsfield's History of Lewes, vol. i, p. 239, note; no authority cited:"—quoted by M. A. Lower, in Sussex Arch. Coll. vi. 207.

Anthony a Wood in his Athene Oxonienses, of which the first edition was published in 1691-2, over 140 years after Boorde's death, says at p. 172, vol. i., ed. Bliss, that Boorde wrote the Mere Tales:

"The merry Tales of the mad Men of Gotham. Printed at London in the time of K. Hen. 8; in whose reign and after, it was accounted a book full of wit and mirth by scholars and gentlemen. Afterwards, being often printed, is now sold only on the stalls of ballad singers. (An edition printed in 12mo. Lond. 1630, in the Bodleian, 8vo. L. 79. Art. 'Gathered together by A. B. of physicke doctor.')"

Those who contend for Boorde's authorship of this book are obliged to admit that the greater part of its allusions do not suit the Gotham in Sussex, but do suit the Gotham in Nottinghamshire, except in three cases, where a Mayor, nearness to the sea, and putting

1 "Last, in the marshes of Kent [and Sussex] is a court held by the twenty-four jurats, and summoned by the bailiff; wherein orders are made to lay and levy taxes, impose penalties, &c., for the preservation of the said marshes." Jacob's Law Diet.—Lower, ib.

2 Gotham still possesses manorial rights. Gotham marsh is a well-known spot in the parish of Westham, adjacent to Pevensey; but the Manor-house lies near Magham Down in the parish of Hailsham.—Lower, ib.

3 The manor of Gotham is the property of Lord Daere, and near his residence, Herstmonceux Castle. The manor-house lies near Magham Down, in the parish of Hailsham.—Sussex Arch. Coll. vi. 206-7.

Lower, Sussex Arch. Coll. vi. 208. "In the edition of Mr Halliwell (which exhibits satisfactory evidence of some interpolating hand having introduced local names and circumstances, for the purpose of accommodating the anecdotes to the Nottinghamshire village) there are several jests which are still current as belonging to Sussex."
§ 13. **FOREWORDS. DID BOORDE WRITE THE GOTHAM TALES?**

an eel in a pond to drown him, are alluded to; but they argue that all the Nottinghamshire allusions have been introduced into the book since Boorde wrote it, and John Taylor the Water-Poet alluded to it. One may start with the intention to make the book Boorde's, and make it fit Sussex, by hook or by crook, or, from reading the book, turn cranky oneself, and write mad nonsense about it. There is no good external evidence that the book was written by Boorde, while the internal evidence is against his authorship.

The earliest collection known to us, of stories ridiculing the stupidity of the natives of any English county, is in Latin, probably of the 12th century, and relates to Norfolk. It was printed by Mr Thomas Wright in his *Early Mysteries and other Latin Poems of the Twelfth and Thirteenth Centuries*, 1838, p. 93-8, from 2 MSS of the 13th and 15th centuries in Trinity College Cambridge. In his Preface, Mr T. Wright says of this satire:

"The *Descripbo Norfolciensium* is said, in the answer by John of St Omer (p. 99-106), to have been written by a monk of Peterborough, and is, in all probability, a composition of the latter part of the twelfth century. It is exceedingly curious, as being the earliest known specimen of a collection of what we now call *Men-of-Gotham* stories; in Germany attributed to the inhabitants of Schildburg, but here, in the twelfth century, laid to the account of the people of Norfolk. The date of the German Schildburger stories is the sixteenth century; the wise men of Gotham are not, I think, alluded to before the same century. Why the people of Norfolk had at this early period obtained the character of simpletons, it is impossible to say; but the stories which compose the poem were popular jests, that from time to time appearing under different forms, lived until many of them became established Joe Millers or Irish Bulls. The horseman (p. 95, l. 122-4) who carries his sack of eorn on his own shoulders to save the back of his horse, is but another version of the Irish exciseman, who, when carried over a bog on his companion's shoulders, hoisted his cask of brandy on his own shoulders, that his porter's burden might be lessened. The story of the honey which was carried to market after having been eaten by the dog (p. 99-7, l. 147-172) re-appears in a jest-book of the seventeenth century."


2 "For further information on this subject see an admirable paper on the Early German Comic Romances, by my friend Mr Thoms, in the 40th number of the Foreign Quarterly Review."—T. Wright.

The story of the sack of corn and the horse which Mr. T. Wright instances from the 13th century, is, in fact, the Second Tale in the Gotham collection attributed to Boorde:

There was a man of Gottam did ride to the market with two bushells of wheate; and because his horse should not beare heavy, he carried his corne vpon his owne necke, & did ride vpon his horse, because his horse should not carry to heauy a burthen. Judge you which was the wisest, his horse or himselfe.

The Gothamites too were known before The Merie Tales, and if we may trust Mr. Collier, the subject was open to any one. Mr. J. P. Collier says:

"'The foles of Gotham' must have been celebrated long before Borde made them more ridiculous, for we find them laughed at in the Widkirk Miracle-plays, the only existing MS. of which was written about the reign of Henry VI. The mention of 'the wise men of Goyum' in the MS. play of 'Misogonus' was later than the time of the collector, or author, of the tales as they have come down to us, because that comedy must have been written about 1560: the MS. copy of it, however, bears the date of 1577. In 'A Briefe and necessary Instruction,' &c. by E. D., 8vo. 1572, we find the 'fools of Gotham' in the following curious and amusing company:—'Bevis of Hampton, Guy of Warwicke, Arthur of the round table, Huon of Bourdeaux, Oliver of the castle, the foure Sones of Amond, the witles devices of Gargantua, Howleglas Esop, Robyn Hoode, Adam Bell, Frier Rushe, the Foolcs of Gotham, and a thousand such other.' Among the 'such other,' are mentioned 'tales of Robyn Goodfellow,' 'Songes and Sonets,' 'Pallaces of Pleasure,' 'unchast fables and Tragedies, and such like Sorceries,' 'The Courte of Venus,' 'The Castle of Love.'—This is nearly as singular and interesting an enumeration as that of Capt. Cox's library in Laneham's Letter from Kenilworth, printed three years later, although the former has never been noticed on account of the rarity of E. D.'s [possibly Sir Edward Dyer's] strange little volume.—William Kempe's 'applauded merriaments,' of the men of Gotham, in the remarkable old comedy 'A Knack to know a Knav,' 1594, consists only of one scene of vulgar blundering; but it was so popular as to be pointed out on the title-page in large type, as one of the great recommendations of the drama."—Collier's Bibliographical Account, vol. i. p. 327.

I can see nothing in the Merie Tales that is like Boorde's hand; and if Colwell printed the book after Boorde's death, why shouldn't he have put Boorde's name on its title-page, as he did on the title-page of Boorde's Dyetary that he printed? So too with Wikes.

Colwell *Recevyd* of Thomas colwell, for his lyense for pryntinge of the geystes of skoggan, gathered together in this volume iiiij. *MS Register A*, leaf 134; (Collier's Stat. Reg. i. 120.)

The 'gathered together in this volume' looks as if this were the first collected edition of some old jests known in print or talk before. Anthony a Wood did not believe that Andrew Boorde ever had anything to do with this book. A modern follower of his might argue: "The way in which these attributions are got up, is well illustrated by a passage in Mr W. C. Hazlitt's *Early Popular Poetry*, vol. iii, p. 99:

'It is not unlikely that, besides the *Merie Tales of the Mad Men of Gotham*, and *Scogin's Jests*, Borde was the real compiler of the *Merie Tales of Skelton*, of which there was surely an impression anterior to Colwell's in 1567.'

"Boorde recommends mirth in his books, says he has put jokes into one to amuse his patron, therefore he wrote all the jest-books issued during his life, and à fortiori those printed twenty years after his death.' Surely the more reasonable line to take is, 'In all his authentie books, Andrew Boorde declares himself, and otherwise enables us to identify him. In all, he writes about himself and his own work. If in any other books nothing of this kind is present, the odds are that Boorde did not write them. *Merie Tales* were put down to Skelton that he never wrote; may not those and the *Jests* put down to Boorde be in like case?" A supporter of the authenticity of *Scogin's Jests* might answer, "I grant all this, and yet contend, 1. that the *Jests* do show evidence of being written by
a Doctor, and, 2. that that Doctor is Boorde. In proof of 1. note how many of the Jests turn on doctors and medicine; in proof of 2. note how many are concerned with Oxford life, which we assume Boorde to have passed through. Also read the Prologue to the Jests:

'There is nothing beside the goodness of God, that preserves health so much as honest mirth used at dinner and supper, and mirth towards bed, as it doth plainly appear in the Directions for Health: therefore considering this matter, that mirth is so necessary for man, I published this Book, named The Jests of Scogin, to make men merry: for amongst divers other Books of grave matters I have made, my delight had been to recreate my mind in making something merry, wherefore I do advertise every man in avoiding pensiveness, or too much study or melancholy, to be merry with honesty in God, and for God, whom I humbly beseech to send us the mirth of Heaven, Amen.'

and then compare it with the extracts from Boorde's Brewiary on Mirth and honest Company, p. 88-9, below; lastly, compare the first Jest with Boorde's chapters on Urines in his Extravagantes, and remark the striking coincidence between the Jest's physician saying, 'Ah... a water or urine is but a strumpet; a man may be deceived in a water,' and Boorde's declaring that urine 'is a strumpet or an harlot, for it wyl lye; and the best doctour of Phisicke of them all maye be deeyued in an vryne' (Extrav. fol. xxi. back: see extract, page 34). If Boorde did not write the book, the man who fathered it on him made at least one designed coincidence look like an undesigned one." Still, I doubt the book being Boorde's. If it had been attributed to him in Laneham's time (1575), I should think that merry man would have told us that Captain Cox's "Skogan" was by "doctor Boord" as well as the "brewiary of health." (Captain Cox, or Laneham's Letter, p. 30, ed. F. J. F., 1870.)

§ 15. The Mylner of Abyngton. "Here is a mery Iest of the Mylner of Abyngton with his Wyfe and his Doughter, and the two poore scholers of Cambridge" [London, imprinted by Wynkyn de Worde] 4to, black letter.1 Anthony a Wood says that a T. Newton of Chester wrote Boorde's name in a copy of this book as the author of it:

1 Hazlitt's Early Popular Poetry, iii. 98.
"A right pleasant and merry History of the Mylner of Abington, with his Wife, and his fair Daughter, and of two poor Scholars of Cambridge. Pr. at Lond. by Rich. Jones in quartio. And, Borde's name is not to it, but the copy of the book which I saw did belong to Tho. Newton of Cheshire, [Bodl. 4to. C. 39. Art. Sold.] whom I shall hereafter mention, and by him 'tis written in the title that Dr. Borde was the author. He hath also written a Book of Prognosticks, another Of Urines, and a third Of every Region, Country and Province, which shews the Miles, Leeges, distance from City to City, and from Town to Town, with the noted Things in the said Cities and Towns."—Wood's Athen. Oxon. i. 172.

This tale of The Mylner of Abington has been reprinted lately by Mr Thomas Wright in his Anecdota Literaria, p. 105-116, and by Mr Hazlitt in his Early Popular Poetry, iii. 100-118. It is a story like Chaucer's Reece's Tale, about the swiving of the Miller's wife and daughter by two Cambridge students, in revenge for his stealing their flour, and letting their horse loose. If any one will read Andrew Boorde's poetry, that is, doggrel, in his Introduction of Knowledge, and then turn to the Mylner, he will not need any further evidence to convince him that Boorde did not write the latter Tale.

§ 16. Other Works. The authority on which Wood assigns to Boorde his Books of Prognosticks and Urines, is doubtless that on which Warton (iii. 77, ed. 1840) also assigns to him the Promptuarie of Medicine and the Doctrine of Urines, namely, Bishop Bale, who in the 2nd edition of his Scriptores says:


Neither of the other books do I know by Bale's titles, though I suppose the Promptuarium to be Boorde's Breuyary. Of one of the Prognostica a leaf is printed above, § 10, p. 25. I should doubt Boorde's having written a separate treatise on Urine, as he has given more than six leaves to it in his Extrauagantes, Fol. xx-xxvi.back, and had but a bad opinion of it:

1 See above, p. 23-24.  
2 Not Milleres Tale, Mr Hazlitt.
"I do say that an vryne is a strumpet, or an harlot, for it wyl lye; and the best doctor of Phisicke of them all maye be deceyued in an vryne, and his cunning and learning not a iote the worse. I had rather to se the egestyon of a sycke person, then the vryne: bothe be good to loke on, as it doth appere in the Chapitre named Egestio in the fyrst boke named Breuiary of health, &c."

§ 17. A Latin Poem: "Nos Vagabunduli." This was found in a book by Dr E. F. Rimbault, with Boorde's name to it, was printed by the Doctor in Notes and Queries, vol. v. p. 482-3, and reprinted by Mr M. A. Lower in his Worthies of Sussex, p. 34-5, with an English translation. Both Latin and English follow here, though it is clear to me that the poem is entirely alien to Boorde's known opinions on religion, and to his way of reproving vices in men professedly religious, even though he, as a monk and priest, may have hated friars as much as the rest of the regular clergy and monks did. The latter found the friars a 'hindrance,' like Bp Wilberforce's high-church clergy find the modern Dissenters; but I doubt Boorde's chaffing his 'hindrance' in this style:—

**Latin Poem attributed to Andrew Boorde.**

"Nos vagabunduli,
Læti, jucunduli,
Tara, tantara teino
Edimus libere,
Canimus lepide,
Tara, &c.
Risu dissolvimur,
Pannis obvolvimur,
Tara, &c.
Multum in joculis,
Crebro in pocius,
Tara, &c.
Dolo consuimus,
Nihil metuimus,
Tara, &c.
Pennus non deficit,
Præda nos reficit,
Tara, &c.
Frater Catholice,
Vir apostolice,
Tara, &c.

**Mr M. A. Lower's English paraphrase.**

"We're of wandering friars a pair,
And jolly ones we truly are,
Down, derry down!
Freely we eat anything,
And right Merrily we sing,
Down, &c.
With laughter oft our sides do crack,
And we've good cloth upon our back,
Down, &c.
Much we deal in merry quips,
And full frequent are our sips,
Down, &c.
We are up to many a trick,
And at nothing do we stick,
Down, &c.
Our pouch is all unfailing still,
We pick up booty when we will,
Down, &c.
Now, most holy catholic brother,
Man apostolice (I'm another),
Down, &c."
Die quæ volueris,  
Fient quæ jusseris,  
Tara, &c.  
Omnes metuite  
Partes gramaticæ,  
Tara, &c.  
Quadruplex nebulo  
Adest, ct spolio,  
Tara, &c.  
Data licencia,  
Crescit amienia,  
Tara, &c.  
Papa sic precipit,  
Frater non decipit.  
Tara, &c.  
Charæ fraterculæ,  
Vale et tempore,  
Tara, &c.  
Quando revititur,  
Congratulabimur,  
Tara, &c.  
Nosmet respicimus,  
Et vale dieimus,  
Tara, &c.  
Corporum noxibus,  
Cordium amplexibus  
"Tara tantam teino."
—M. A. Lower's Worthies of Sussex, pp. 34, 39.

Having thus run through the works written by Boorde, or attributed to him, I pass on to Part II, Boorde's Life, noting only, that of his Works I have here reprinted the two that seem to me the most likely to interest the general student of Tudor days—the Introduction and Dyetary; that I have added Barnes in Defence of the Berde on account of its connection with Boorde, its giving the substance of his lost Treatise on Beards, and its being unique, though it wants a leaf; and that I have extracted most of the chapters and bits of Boorde's Brewenary (and its second Part, the Extravagantes) that contain his opinions on the England and Rome of his day, and things in general, besides showing his medical practice. That they'll amuse and interest the reader with a turn for such things, I can promise.
Of Boorde's *Introduction*, Dibdin rightly says, "This is probably the most curious and generally interesting volume ever put forth from the press of the Coplands." *Dibdin's Ames*, 1816, iii. 160. It is the original of Murray's and all other English Handbooks of Europe.

PART II. LIFE OF ANDREW BOORDE.

§ 18. For a sketch of Andrew Boorde's life and opinions we have little else than the materials he himself has left us in his Letters and Will, and in the pleasant little outbreaks he makes in unexpected places in his books. But as there has been a good deal of talk and gammon mixt up with the facts of his life, it may be as well at the outset to give a dry list of these facts, with the authority for each, and the page in which such authority will be found in the present volume. I must, however, warn the reader that I don't feel sure of my arrangement of Boorde's letters being the right one. It is only the best that I can make.

FACTS OF ANDREW BOORDE'S LIFE.


Under age, admitted a Carthusian monk (Letter IV, p. 57).

1517 Accused of being conversant with women (Letter VII, p. 62).

1521 Dispensed from Religion by the Pope's Bull, that he might be Suffragan Bp. of Chichester, though he never acted as such (Letter V, p. 58).


1529 Is dispensed of Religion in Batmanson's days, by the *Grande Chartreux* (Letter V, p. 58).

Goes over sea to school (p. 58), that is, to study medicine (*Dycetary*, p. 226).
1530 Returns to England, and attends the Duke of Norfolk (Dye-
tary, p. 225).

1532 Goes abroad again to study (Dytary, p. 226); getting a fresh
license from Prior Howghton, after 16 Nov., 1531 (p. 47-8)
Returns to the London Charter-House.

1534 June 6. Takes the oaths to Henry VIII’s supremacy (Rymer,
Is in prison, in thraldom, ghostly and bodily, in the Charter-
House (p. 52). Writes from there to Prior Howghton, who
is confined in the Tower of London (Letter VI, p. 59).
Is set free by Cromwell (Letter VI, p. 59), whom he probably
now visits at Bishop’s Waltham in Hampshire (Letter VI,
p. 59), and goes abroad a third time.

1535 In Catalonia, when Charles V took shipping to Barbary (Let-
ter III, p. 56).

June 20. Letter II, from Bordeaux (p. 53).
After July 2. Boorde sick; can’t get home (Letter III,
p. 55).

Aug. 2. Letter IV, from the Grande Chartreux. Boorde, hav-
ing renewed his License, declares himself clearly discharged
from Religion or Monkery (p. 57).
Writes Cromwell a lost letter from London (p. 58).

1536 Letter V to Cromwell, before 1 April (p. 58).

April 1, Letter VI, at Leith. Is practising and studying at
Glasgow (p. 59).
Returns to London thro’ Yorkshire (Breuyary, p. 61). Has
2 horses stolen. Sees Cromwell (p. 62).

Goes abroad the 4th time.

1542 In Montpelier. Gets drunk (Barnes, p. 309). Writes Dyc-
tary, Breuyary, and Introduction (p. 14).
Returns to England, lives in London, denounces beards, and
 (?) writes a Treatise vpon Berdes (Barnes, p. 307-8). Barnes
answers him (p. 305-316).
1547 Lives in Winchester; acquires property there and elsewhere.

" Was late a tenant of a house in St Giles's, London (p. 64).

" Breygery, Dytary II, (? Astronomye (written in 4 days), and Introduction, published (p. 13-24).

" Is accused of keeping 3 whores at Winchester (Bp. Ponet, p. 66).

Is imprisoned in the Fleet (p. 70).

1549 April 25, makes his Will in the Fleet, devising houses, &c., in Lynne, Pevensye, and in and about Winchester, besides chattels (p. 73).

§ 19. Expanding our List, we note first that Boorde, in his Peregrination,—printed by Hearne in the 2nd vol. of Benedictus Abbas Petroburgensis de Vita et Gestis Hen. III et Ric. I, &c. (1735, 8vo)—tells us in an entry under Sussex, at p. 777, where he was born: "Boords hill, the authours birth place, in Holms dayle."

Now Board Hill in Sussex is, and has long been, a well-known place as the residence of the Boordes. It is a small Elizabethan mansion, lately enlarged by its present owners, Major Macadam and his wife (formerly Miss Preston) and her mother, Mrs Preston. It is very pleasantly situated on one of those charming hills in the Wealden formation, with the ground falling away on three sides of it into a basin-like valley, and bounded by rising land in the distance. On my way back to town, the day after our most successful Volunteer Review last Easter Monday, I walked two miles north by west of Hayward's Heath Station, through lanes whose banks were all aglow with primroses, wood sorrel, and mallows (as I suppose), and was shown quickly over the house by Mrs Macadam. The earliest date in the wainscoted rooms of the house itself is 1601, and that is twice repeated, with the initials S. B., which must stand for Stephen Boorde, who was knighted, the son of the Stephen Boorde who heads Mr Lower's pedigree of the family in vol. vi of the Sussex Archaeological Collections. An earlier date, however,—namely, 1569,

1 "Kiss me quicks" we call 'em, once said a man to me in Combe Hurst near Croydon.

2 "Stephen Boord or Borde, whose name stands at the head of the pedigree as of 'the Hill' in Cuckfield, is described in his will, dated 10th February, 1566, as 'of Lindfield.' He directs his body to be buried in the church of
—is shown on an old black piece of oak taken off a barn pulled down by Major Macadam; and I have no doubt that in a house at this place, Andrew Boorde was born. For though the valley round it is not now called Holmsdale—so far as Mrs Macadam and the vicar of Cuckfield (pronounced Cookfield) know—yet it may have been so in former days, as two little streams run eastward, north and south of Board Hill, and the A.Sax. holm means 1. water, 2. a river island, a green plot of ground environed with water (Bosworth). It is clear too that the Hill, and not the Dale, is the feature on which Andrew Boorde dwells. He might have found some hundreds of hills in England with as much right to be included in his list as his "Board's hill;" but he was born there, and so he brings it in. I therefore reject Mr Lower's suggestion,

"As Borde-Hill is certainly not in a dale, the probability is that the place indicated is a house not far distant, still called Holmsdale, Lindfield, and gives to the repairs of that church and of Cokefelde, ten shillings each. He was interred in the south transept at Lindfield, where, on a marble slab, were formerly to be seen brasses representing himself, his wife, and their four sons and three daughters, with the following inscription:—

"'Stephen Boorde and Pernell his wyfe resteth here . . . . . after the troubles of this world, in assured hope of the resurrection; which Stephen deceased xxij day of August, in ye year of our Lord MCCCCC lxvij, and the said Pernell deceased xvij day of June in yeare above engraven: whose souls we commend to Gods infinite mercy.'

"Of the children of the pair thus commemorated, George . . . . and Thomas became the progenitors of the two branches settled respectively at Board Hill and at Paxfield Park.

"At the time when the threatened Spanish invasion excited the patriotism and the liberality of our gentry, we find Thomas Boord of Paxhill and Stephen Boord of Board Hill (afterwards knighted) contributing the sum of thirty pounds each towards the defences of the country."—M. A. Lower in **Suss. Arch. Collections**, vol. vi. p. 33, 37.

"From that period the two branches of the family seem to have pursued the steady and comparatively undiversified career of country gentlemen, forming respectable alliances, and continuing the name by a rather numerous progeny, as will be seen by the following pedigree. The Board Hill branch I have been unable to deduce below the year 1720; but the Lindfield branch I have traced down to its extinction in the male line on the death of William Board, Esq., in 1790. From that gentleman, through his youngest daughter and coheirress, the Lindfield estate passed to the Crawfurds. The late William-Board-Edw.-Gibbs Crawfurdo, Esq., who died in 1840, left two daughters and coheirresses, the elder of whom is married to Arthur W. W. Smith, Esq., now of Paxhill, the old family seat of this branch. Both the lines produced several younger sons; and the name is by no means extinct in other counties, though it seems totally so in this."—**Sussex Archaeological Collections**, pp. 200, 201, vol. vi. See a later note in Lower's *Worthies of Sussex.*
in later times a seat of the Michelbornes and Wilsons, and at present existing as a farm house."—Worthies of Sussex, p. 27,

and hold that, as Johnson defined Dale to be 'a low place between hills, a vale, a valley,' Boorde Hill may be fairly said to be in a dale, that is, to rise out of the low ground between it and the range of hills seen at a distance round it. It is on the south of Ashdown Forest, the remains of what was formerly called the Forest of Peven-sel, which again was only part of the great forest of Anderida, that was 'coextensive, or nearly so, with the wealds in Sussex, Kent, and Surrey,' and in Bede's days 120 miles from east to west, and 30 miles from north to south.¹

When Andrew Boorde was born at Board's Hill (or Board Hill), we do not know; but it must have been before 1490 A.D., as by 1521 he was old enough to have been appointed Suffragan Bishop of Chichester, and to have got the Pope's Bull dispensing him from filling the office (p. 44, below). But I am anticipating.

§ 20. Where Boorde was brought up, he probably tells us in The fyrst Boke of the Introduction of Knowledge, cap. 35,

"What countrey man art thon?" Cuius es.
"I was borne in England, and brought up at Oxford."
Natus erum in Anglia, et educatus Oxon[æ]. . .
"What is thy name?" Cuius nominis es.
"My name is Andrew Borde."
Andreas Panforatus ² est meum nomen.

Now though this is part of an imaginary conversation, yet Boorde describes himself in his Pronosticacion for 1545 as 'of the University of Oxford' (p. 25, above), and his name is given in Wood's Atheneæ, vol. i, p. 169, of Bliss's edition, as that of an Oxford man. Wood also—though he gives no authority for his statement, and I can find none in his Fusi³—states positively

¹ Ashdown Forest or Lancaster Great Park,' by the Rev. E. Turner, Sussex Arch. Collections, xiv. 35.

² Borde is also an early word for 'table,' and Boorde one for joke, play, jest.—See Babees Book, Index, &c.

³ Alexander Hay, in his History of Chichester, 1804, p. 506, says that Boorde "completed his education at New-College, in Oxford; where for several years, he applied very closely and successfully to the study of physic. [No doubt, gammon.] Leaving Oxford he is said to have travelled into every kingdom in Europe, and to have visited several places in Africa. At
that Boorde took his M.D. degree at Oxford. We may therefore fairly conclude, that he was brought up at Oxford, though we cannot be certain of the fact.

§ 21. If we could trust Mr Lower's judgment, which I do not think we can, 1 the next notice of Andrew Boorde—or perhaps a prior one—shows him to have been in 1510 A.D. a nativus, or villein regardant 2—attached to the soil, and sellable with it,—of Lord Abergavenny's manor of Ditchling, in Suffolk, holding goods and chattels, therefore of age (I assume), though childless, and being the son of John Borde. This villein Andrew Borde, Lord Abergavenny manumits or frees, and quits claim of his goods, by the following charter, the last in Madox :

O.A. An Enfranchisement of a Villain Regardant.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, Georgius Nevile Dominus de Bergevenny, 3 salutem in Domino. Noveritis me prefatsum Georgium manumisisse Andream Borde filium Johannis Borde, nativum meum, Mancro sivc Dominio meo de Dychelyng 4 in Comitatatu Sussex spectantem; & eundem Andream liberum fecisse, & ab omni servitutis jugo, villagino, & condicione servili liberum fecisse; Ita videlicet, quod nee Ego prefatus Dominus de Bergevenny nee heredes mei, nee aliquis alius pro nobis seu nomine nostro, aliquid Juris vel elamei in prædictum Andream, nee in bonis aut catallis suis, ad quaecumque mundi partes diversa, exigere, clamare, vendicare, poterimus nee debemus in futuro; sed ab Montpelier in France he took his degree of doctor of physic; and returning to England, was admitted at Oxford to the same honour in 1521.” [No doubt, gammon too.]

1 I speak with all respect for Mr Lower's great services to his county and to Literature; but in many points I cannot follow him.

2 “The villein,” says Coke, on Littleton, fol. 120 b, “is called regardant to the manour, because he had to do all base or villenous services within the same, and to gard and kepe the same from all filthie or loathsome things that might annoy it; and his service is not certaine, but he must have regard to that which is commanded unto him. And therefore he is called regardant, a quo praestandum servitum incertum et indeterminatum, ubi scire non potuit cessero quale servitum fieri debet mane, viz, ubi quis facere tenetur quiescid ci precipitum fuerit (Braet. li. 2, fo. 26, Mir. ea. 2, sect. 12) as before hath beene observed (vid sect. 84).” See my essay on “Bondman, the Name & the Class,” in the Perey Folio Ballads and Romancees, vol. ii. p. xxxiii—lxii.

3 He was the 5th Baron by writ; succeeded to the title in 1492, on the death of his father; and died in 1535.—Nicolas's Peerage.

4 The manor of Ditchling extends over a considerable portion of the parish of Cuckfield. M. A. Lower, in Sussex Arch. Coll. vi. 199.

This, being englished, is,

"To all the faithful of Christ to whom this present writing shall come, George Neville, Lord of Bergevenny, [wishes] salvation in the Lord. Know ye that I, the aforesaid George, have manumitted Andrew Borde (son of John Borde) my villein regardant to my Manor or Lordship of Dyckelyng in the county of Sussex; and have made free the same Andrew; and have made him free from all yoke of servdom, villenage, and servile condition; in such wise, to wit, that neither I the foresaid Lord of Bergevenny, nor my heirs, nor any other person for us, or in our name, may or shall hereafter require, claim, [or] challenge any right or claim to the foresaid Andrew nor to his goods or chattels, to whatsoever parts of the world they may turn; but that we shall be by these presents shut out for ever from all action of right and claim. In witness of which thing I have set my seal to this present writing. Dated on the 27th day of the month of June, in the 2nd year of the reign of King Henry the 8th. G. Bergevenny."

Now there is not an atom of evidence beyond the sameness of name and the nearness of place, to connect this manumitted villein Andrew Borde with our Andrew; and the reasons why I at first sight held, and still hold, that this villein is not our Andrew are, that our man himself tells us in his Letter II, p. 53 below, 'to Master Prior & the Couentt off the Charter-howse off London, & to all Priors & Couentes off the sayd Order in Ynglond' that he was 'receuyd amonges' them,—as a Carthusian monk,—under age, contrary to their Statutes. Lord Abergavenny's charter implies that his Andrew Borde was of age, and did hold, and could hold, property. Our Andrew, if an infant, couldn't have had such a charter made to him,—an infant couldn't (and can't) hold property;—our Andrew, if of age, was a monk; and, being so, couldn't have needed manumission, for his admission as a monk must have freed his person. The only supposition, says Professor Stubbs,—who has kindly helpt me here,—on which the Charter could apply to our Andrew is, that he was 21, that he was going to profess himself a monk, and that ho

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1 The 2nd year of Henry VIII's reign was from 1510 to 1511.—*Nicolas.*
obtained the Charter for that purpose, as the Constitutions of Clarendon forbid any nativus or bondman being received as a monk without his lord's leave. 2

But our Andrew was not 21 before he became a monk; and he could not have taken in his lord about his age like he could the non-Sussex monks of the London Charter-house,—if indeed they wanted taking in.—Moreover, had he been a nativus in his youth, he would certainly have told the Prior and Convents this additional reason against his having been legally admitted into their order. We know that there were other Bordes in Sussex in our Andrew's time—as Dr Richard, and Stephen of the Hill, Cuckfield; 3—and we may safely conclude that in 1510 there was another Andrew Borde than ours, namely, he whom Lord Bergevenny freed. Sir T. Duffus Hardy and Prof. Brewer both agree that that Lord's charter did not relate to any Carthusian monk, or any infant in law.

We may notice in passing, that the Monks' habit of enticing lads under age to join their orders, is known from Richard de Bury's reproof to them in 1344: "You draw boys into your religion with hooks of apples, as the people commonly report, whom, having professed, you do not instruct in doctrines by compulsion and fear as their age requires, but maintain them to go upon beggarly excursions, and suffer them to consume the time in which they might learn, in catching at the favours of their friends, to the offence of their parents, the danger of the boys, and the detriment of the Order." 4

(Translation of 1832, p. 40.)

1 Compare the Friars, in Prof. Brewer's Monumenta Franciscana, p. 574, quoting the Cotton MS, Faustina D iv. 'No man shalbe reseived to the Order [of St Francis] but he have thes thingis . . . that he be not a bonde man borne . . . yf he be clerke, at the lesthe that he be goynge of xvi yere of age,'
2 And sith, bondomenne barnes ' han he made bishopes, And barnes bastardes ' han ben archidekenes. (ab. 1380. Vision of Piers Plowman. Whitaker's Text, Passus Sextus.)
3 See pages 38-9 and 65.
4 The Friars were as bad. In or about 1358 A.D, the University of Oxford also passed a Statute, reciting that the common voice and experience of the fact proved that 'the nobles and people generally were afraid to send their sons to Oxford lest they should be induced by the Mendicant friars to join their order,' and therefore enacting 'that, if any Mendicat friar shall induce or cause to be induced, any member of the University under 18 years of age to join the said friars, or shall in any way assist in his abduction, no
§ 22. The next notice that Boorde gives us of himself points to one of the evils of this taking lads into religious orders before they have passed through their hot youth, and known what sexual desire is. An old writer, the extract from whom I have unluckily mislaid, dwells very strongly on the mischief arising from this practice; and we must not therefore wonder to hear Boorde telling Lord Privy-Seal Cromwell, in a Letter to him (Letter VII, p. 62), dated 13 August, 1537 (as I judge),

"ther be yn London certyn persons that owth me in mony & stuff liij" . . . & doth slawnder me by-hynd my bak off thynges that I shold do xx" yeres agone; & trewly they can nott prove ytt, nor I neuer dyd ytt: the matter ys, that I shold be conversant with women; other matteres they lay nott to my charge."

Young blood was even younger blood in those days than now; but let us accept Andrew's denial of the truth of the slander.

§ 23. Our next notice is from Boorde's Fifth Letter, to Cromwell, —then a knight, and Master of the Rolls,—which must bear date before the 1st of April, 1536 (p. 59, below).

"I was also, xv yeres passyd, dispensyd with the relygyon by the Byshopp of Romes bulles, to be Suffrygan off Chychester, the whych I never dyd execute the auctore."

Mr Durrant Cooper says that in 1521, Sherborne, Bishop of Chichester, was 80 years old, and it was for him that Boorde was appointed to act, but did not do so. His connection with Sussex no doubt led to his nomination for the office; and we may suppose that his family was of some influence in the county. Professor Brewer tells me that no one could be made a Bishop—regular or suffragan—under 30 years of age; and we must therefore put back the year of Boorde's birth to before 1490. The phrase 'dispensyd with the relygyon' puzzles me. I don't know whether it means absolved wholly from the vows of the Carthusian Order, or only absolved for a time and a special purpose, like this acting as Suffragan, going abroad to study medicine, &c. (p. 47-S), the dis-

graduate belonging to the cloister or society of which such friar is a member, shall be permitted to give or attend lectures in Oxford or elsewhere, for the year ensuing.'—Munimenta Academica, ed. Anstey, i. 204-5.

1 Prof. Stubbs does not believe that Boorde ever received episcopal orders.
pensed person continuing otherwise liable to the bidding of the head of his House and Order. The latter interpretation is favoured by Boorde’s talk of renewing his license (Letter V, p. 58), and his returning to the Charter-house by 1534; the former, of absolute freedom, by his argument in the same Letter V, p. 58, that by the Pope’s act, as well as the Carthusians’, he was free of Religion.

§ 24. About this time—as likely before as after—I suppose that the Letter of Boorde’s which Mr W. D. Cooper and I put first (p. 47, below), and Sir Hy. Ellis last, was written: that to Doctor Horde, Prior of the Charter-house at Hinton or Henton in Somersetshire. Why I put this Letter first (though it may be of 1535), is because of Boorde’s saying in it, “yff I wyst the master Prior off London wold be good to me, I wold see yow more soner than yow wold be ware off.” I take this to mean that Boorde was then in the London Charter-house, not yet ‘dispensed of religion,’ but subject to its strict rules, so that he could not go out of the gates of the monastery without the Prior’s leave. Were this letter the last of Boorde’s, as Sir Hy. Ellis makes it, and therefore written after 1537, Boorde wouldn’t have cared twopence for the ‘Master Prior off London.’ Indeed, there wasn’t one then, for on May 18, 1537, Prior Trafford and his brethren surrendered the London Charter-house into Henry’s hands. (By the way, in connection with this first letter of Boorde’s, I must mention Mr W. Durrant Cooper’s unwitting practical joke with five of the set. Although they had been printed by no less a person than Sir Hy. Ellis, and in no less known a book than his Original Letters, no less than 15 years before 1861, yet Mr Cooper printed the Letters as “unpublished correspondence” in the collections of the Sussex Archaeological Society for 1861 (vol. xiii, p. 262)—and I suppose read them as such to the Meeting at Pevensey, on Aug. 8, 1860—thus unconsciously taking in the ‘young men from the country,’ to say nothing of others for years, and for three weeks myself, who had read the letters in Ellis, made a note of their “trust yow no Skott,” ii. 303, and then forgotten all about them. Having sinned myself in this way, I can’t resist the temptation of giving a fellow-sinner a good-natured poke in the ribs.)

As in this First Letter, Boorde speaks of the ‘rugorosite’ of
the Carthusian 'relygyon,' we may as well give an extract about that Order and its Rule.

The Carthusian Monks were a branch of the Benedictines, whose rule, with the addition of a great many austerities, they followed. . . Bruno, who was born at Cologne in Germany, first instituted the Order at Chartreux, in the diocese of Grenoble in France, about A.D. 1080; whence the Monasteries of the Order, instead of Chartreux houses, were in England corruptly called Charter-houses. The rule of the Carthusians, which is said to have been confirmed by Pope Alexander III as early as 1174, was the most strict of any of the religious orders; the monks never eating flesh, and being obliged to fast on bread, water, and salt one day in every week; nor were they permitted to go out of the bounds of their Monasteries, except their priors and procurators, or proctors, and they only upon the necessary affairs of the respective house.

The Carthusians were brought into England in 1180, or 1181, by King Henry II., almost as early as their establishment at Grenoble, and had their first house at Witham in Somersetshire. Their habit was all white, except an outward plaited cloak, which was black. Stevens, in his continuation of Dugdale's Monasticon, says there were but five nunneries of this austere order in the world, and but 167 houses of these monks. In England there was no nunnery, and but nine houses of this order. These nine houses were at Witham and Henton in Somersetshire, the Charter-house in London, Beauvale in Nottinghamshire, St Anne's near Coventry, Kingston-upon-Hull, and Mountgrace in Yorkshire, Eppworth in the Isle of Axholm, and Shene in Surrey.—Penny Cyclopedia, from Tanner, &c.

The Latin Statutes of the Order are given in Dugdale's Monasticon, ed. 1830, p. v-xii, from Cotton MS. Nero A iii, fol. 139, and are of such extreme strictness and minuteness as to behaviour, dress, meals, furniture of cells, &c.—telling the monks how to walk, eat, drink, look, and hardly to talk—that they must have nearly worried the life out of a man like Boorde. An English summary of the Carthusian Rules is given in Fosbrooke's British Monachism, p. 71-2, ed. 1843, where also is the following extract:

"I know the Carthusians," says he (Guyot de Provins in the 13th century), "and their life does not tempt me. They have each [his own] habitation; every one is his own cook; every one eats and sleeps alone. I do not know whether God is much delighted with all this. But this I well know, that if I was myself in Paradise, and alone there, I should not wish to remain in it. A solitary man is always subject to bad temper. Thus I call those fools who wished me to immure myself in this way. But what I particularly dislike
in the Carthusians is, that they are murderers of their sick. If these require any little extraordinary nourishment, it is peremptorily refused. I do not like religious persons who have no pity; the very quality, which, I think, they especially ought to have."—Foshroke's British Monachism, p. 65, ed. 1843.


"Venerable <father>, preceedingly I commend me vnto yow with thanks, &c. I desyre yow to pray for me, & to pray all your conuenent to pray for me / for much confidence I have in your prayers; & yf I wyst Master prior off london wold be good to me, I wold see yow more soner pen yow be ware off. I am nott able to byd þs rugorosyte off your relygon. yff I myth be suffreyd to do what I myth, with outt interrupeyon, I can tell what I had to do, for my hartt ys euuer to your relygon, & I love ytt, & all þs persons in them, as Iesus knowth me, and kepp yow. "Yours for euuer,
(on back) "To the ryght venerable <father> prior off Hynton,³ be þs byll deluyerdy."

§ 25. Well, the ‘rugorosyte’ of the Carthusian rules—the no-/ment, no-fun, and all-stay-at-home life—did not suit Andrew Boorde, the confinement injured his health, he wanted to be quit of the place, and let others see this. Accordingly Prior Batmanson—who was Prior, says Mr W. Durrant Cooper,⁴ from 1529 to 16 Nov. 1531,—got Boorde a Dispensation from the Grande Chartreux, the General Chapter, as he calls it in another place (p. 48). Boorde says in his Fifth Letter, p. 58, below, written to Cromwell when Master of the Rolls, late in 1535 or early in 1536:—

"now I dyd come home by the grawnte Charterhouse, wher⁵ y was dispensedy of the relygon in the prior Batmanson's days."

In his Fourth Letter also (p. 57)—evidently written from the Grande Chartreux (Aug. 2, 1535?), and to the Prior of the London

1 In the Record Office.
2 'þs' follows, but is scratcht out.
3 "Master Doctor Horde." See the postscript to Letter III.
5 This wher probably means whence, the dispensation having been sent, only, from the Grande Chartreux, and the place not visited by Andrew Boorde,
Charter-house and all other Priors of the Order in England,—Boorde dwells on the point of his dispensation from Religion, and the time of it, and says to his fellow-Carthusians:

"yw know put I had lycence before recorde to departt from yow / yett nott with stondyng my conscience my3th not be so satisfydy, but I thowth to vysett pe sayd reverend faper [the Master of the Grande Chartreux], to know pe trewth whethet faper Iohan batman-son dyd impetratt for me of pe generall chaptyter pe lycence put dane george hath. pe trewth ys, put when dane george was dyspensyd with pe relygyon, I & anofer was dyspensyd with all / consyderyng I can [not], nor neuer cowld, lyue soloty / & I amonges yow intrusyd in a close ayre / my3th neuer haue my helth."

This passage confirms the former one, and leaves no doubt that Boorde was abroad by 1529. There he studied medicine, "travell for to haue the notcyon & practes of Physycke in diuers regyons and countres," and

§ 26. Having, from the Continent, "returned into England, and [being] requyred to tary, and to remayne, and to contynue with syr Robert Drewry, knyght, for many vrgent causes," the Duke of Norfolk sent for Boorde, still "a young doctor" (though full 40 years old), to attend him, A.D. 1530, "the yeare in the whiche lorde Thomas [Wolsey], Cardynal bishop of York, was commaunded to go to his see of York," to which he had been restored by Henry VIII after his first disgrace.

The head of all the Howards, the President of the Council, the uncle of Anne Boleyn, was an important patient, and Boorde hesitated at first to prescribe for the Duke without a consultation with his old physician, Dr Butle. But as the old Doctor did not come,

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1 Preface to the Dyetary, ed. 1547 or -67, below, p. 225, col. 2.
2 See note 3, p. 225, below.
3 See the Preface to the Dyetary, p. 225, below. Boorde speaks again of when he was 'young,' in the Breuanny, Fol. lxxx, back: "In Englyshe, Morsbus Gallicus is named the Frenche pockes: when that I was yonge, they were named the Spanysh peckes," "This disease . . . dyd come but lately into Spayne and Fraunce, and so to vs about the yere of our lord.1470." ib. Fol. lxxiv.
4 A.D. 1530. Wolsey . . . was now permitted to come nearer to the court; and he removed from Esher to Richmond. But Anne and her party took the alarm, and he was presently ordered to reside in the north of England, within his Archbishopric.---Macfarlane's Hist. vi. 182.
5 This is our old acquaintance of the Babees Book Forewords, p. lxxviii, whose allowances for dinner and supper on every day of the week are given
Boorde, 'thankes be to God,' set his dueal patient straight, and was by his means allowed to wait on Henry VIII.

§ 27. After this, urged by righteous zeal "to se & to know the trowth of many thynges," Boorde passed "ouer the sees agayne, and dyd go to all the vnuersyties and seoles approbated, and beyng within the preeinet of Chrystendome." But, could he go abroad without a fresh license from the Prior of his House? Had his former dispensations by the Pope and the General Chapter of the Grande Chartreux rendered him free of his Order? Seemingly not; for, in his Fifth Letter to Cromwell, p. 58, below, written late in 1535, or early in 1536, Boorde says:—

"I haue sufflycyentt reoord that the prior off Charterhouse off London last beyng, off hys own meere moyon, gaue me lycence to departe from the relygyon: whereupon I wentt ouer see to skole, and now I dyd come home by the grawnte Charterhouse, wher y was dyspensyd of the relygyon in the prior Batmansons days.

"att the sayd howse, in pe renewyng pat lycence, I brothw a letter, yow [Cromwell] to do with me and ytt what you wyll."

This Prior "last beyng" must have been Howghton, who had been executed for denying the King's supremacy on April 27, 1535—according to Mr W. D. Cooper; on May 4, according to Stowe—and the first lines of the passage must refer to Boorde's 2nd journey abroad, and not his first, as they seem at first to do.

As to 'the vnuersyties and seoles approbated' above, the only universities that Boorde mentions are, I think, Orleans, Poictiers, at p. lxxix there, from Household Ordinances, p. 178-9. In Nicolas's Privy Purse Expenses of Henry VIII we find a payment of £10 to Dr Butts for Dr Thirby (afterwards the first and only Bishop of Westminster), on Oct. 5, 1532. In his Index and Notes, p. 305, Nicolas notes that Henry 'sent Doctor Buttes, his graces physician,' to see Wolsey (Cavendish's Life of Wolsey, i. p. 220-2), and that 'Dr Butts is honourably commemorated by Fox as the friend of Bp Latimer. See also Gilpin's Life of Latimer, p. 42-5.'

1 These words 'wait on' can hardly mean 'attend professionally,' as there is no payment to Boorde in the Privy Purse Expenses of Henry VIII from Nov. 1529 to Dec. 1532, ed. Nicolas, 1827. Had Boorde attended Henry, we should no doubt have had an entry like that for Dr Nicholas, under Febr. 3, p. 192: "Item the same day paid to my lorde of Wilshir for a phisician called Doctor Nicholas, xx Angellis, vi. li. x s."

2 Fyrst Boke, chap. xxxii, Upcott's reprint, sign. Y 2, p. 204, below.

3 Pref. p. 226, col. 1, below.
Touluse, and Montpelier in France; Wittenburg in Saxony. The Italian ones he omits. At Orleans he dwelt for some time; of his stay at Poictiers and Wittenburg (if any), he has left no record; in Toulouse he evidently stopt for a while,—"in Tolose regneth treue justice & equite of al the places that euery I dyd com in;"—and "at the last I dyd staye my selfe at Mountpillyowe, which is the hed viuieresite in al Europe for the pracetis of physyeke," or, as he says elsewhere, "Muntpilor is the most nobilitist viuieresite of the world for phisieious & surgions. I can not gene to create a prayse to Aquitane and Langwadoek, to Tolose and Muntipiliour." And wherever he travelled, "in dyuers regyons & prouynes," he did "study & practyee physyk... for the sustentacyon off [his] lyuyng." Accordingly, we get, in such of his works as are left to us, little touches like the following: "For this matter [Serefula... in Englyshe... named 'knottes or burres which be in chyldrews neckes'] in Rome and Mountpiller is vse in incisions" (instead of the pills and plaisters he has mentioned). "I, beinge long there [in Compostella in Navarre]... was shreuen of an auncient doctor of diuinite, the which was blear [e]yed; and whether it was to have mi counsel in physicke or no, I passe ouer, but I was shreuen of hym." We shall see soon his practice in Scotland and Yorkshire, p. 61. Thus learning to do good, and doing it, the helper and friend of all he came across, Boorde, either in 1530-4, 1534-6, or 1538-42, went through almost the whole of Europe, and perhaps part of Africa, and pilgrim'd it to Jerusalem, which he did not consider to be in Asia, as he tells us "as for Asia, I was neuer in [it]," Fyrst Boke, chap. vii. sign. I 2, back, p. 145, below.

The kindly nature of the man,—his willingness to help others at the cost of much hardship and danger to himself,—as well as his readiness to be off anywhere at any time, are well shown by his account of his sudden start from Orleans, and his journey to Compostella with 9 English and Scotch men whom he met:

1 Fyrst Boke, chap. xxvii, sign. T.i. back, p. 191, below.
2 ib. chap. xvi, p. 165. His disgust at the vices in Rome seems to have kept him from the Italian Universities. 3 ib. chap. xxxii, sign. Y 2, back, p. 205.
5 Dedication to ed. 1547, Pref. p. 226, col. 2, below. 6 Letter VI, p. 59, below.
7 Breuiary, Fol. C.iii. 8 Fyrst Boke, chap. xxvii, sign. Y 2, p. 204.
"when I dyd dwell in the vniuersite of Orlyanee, easially going over the bregde into the towne, I dyd mete with .ix. Englyshe and Skotyshe parsons goyng to saint Compostell, a pylgryme to saynt Iames. I, knowyng theyr pretence, aduertyed them to returne home to England, saying that 'I had rather to goe .v. tymes out of Eng-land to Rome,—and so I had in dede,—than ons to go from Orlyanee to Compostel;' saying also that 'if I had byn worthy to be of the kyng of Englyshere counsell, such parsons as wolde take such iornes on them wythout his lycenes, I wolde set them by the fete. And that I had rather they should dye in England thurowe my industry, than they to kyll them selfe by the way:,' with other wordes I had to them of exasperaeyon. They, not regarding my wordes nor sayinges, sayd that they wolde go forth in theyr iourney, and wolde dye by the way rather than to returne home. I, hauynge pitie they should be east a way, pointyd them to my hostage, and went to dispache my bnsines in the vniuersyte of Orliaunee. And after that, I went wyth them in theyr iourney thorow fraunce, and so to burdious and byon; & than we entred into the baryn eourney of Hyskay and Castyle, wher we coulde get no meate for money; yet wyth great honger we dyd eome to Compostell, where we had plentiful of meate and wyne; but in the retornyng thorow spyyn, for all the craffe of Physyke that I coulde do, they dyed, all by eatyng of frutes and drynkynge of water, the whych I dyd euer refraye my selfe. And I assure all the worlde, that I had rather goe .v. times to Rome oute of Englonde, than ons to Compostel: by water it is no pain, but by land it is the greatest iourney that an Englyshman may go. and when I returnyd, and did eome into Aquitany, I dyd kis the ground for ioy, surrendring thankes to God that I was deliveredy out of greate dauniers, as well from many theues, as frome honger and colde, & that I was come into a plentiful eountry; for Aquitany hath no felowe for good wyne & bred."—Fyrst Boke, ehap. xxxi., p. 205, below.

That Boorde, though he hated water, and loved good ale and wine (p. 74), could live on little, we know from his description of Aquitaine (p. 194, below):

"a peny worth of whyte bread in Aquitany may servhe an honest man a holee Weke; for he shall hane, when w2 was ther, ix. kakys for a peny; and a kake serued me a daye, & so it wyll any man, excepte he be a rauenner."

§ 28. The next notice that we have of Boorde is due to the Reformation. He must have returned to the Charter-honse in London by the summer of 1534, for in Rymer's Foedera, xiv. 491-2, we find that, on 29 May, 1534, Roland Lee, Bp of Coventry and Lichfield ¹

(who married Henry VIII and Anne Boleyn), and Thos Bedyll, clerk, took the oaths of Johannes Howg[h]ton, the Prior of the Charter-house, and 13 other dwellers and servants there; and on the 6th of June following, at the Charter-house, Bp Lee and Thomas Kytson, knight, took the oaths of 19 Priests,—18th in the list of whom was Andreas Boorde—and 16 other persons. The names of all are given in Rymer, and reprinted in Smythe's History of the Charter-house, Appendix XVIII, p. 49, and the regular oath to Henry's supremacy that Boorde and all other conformers swore, is given in Latin in Smythe's Appendix, p. 49, and in English at p. 50-1.

§ 29. After thus conforming, Boorde seems to have remained at the Charter-house, and to have got into some trouble there, for which he was 'kept in thraldom bodily and goostly,' 'kept in person' straytly.' His Prior, Howghton, was convicted of high treason in April 1535 for speaking against the king's supremacy, and on the 27th of April was hanged, drawn, and quartered. While Howghton was in the Tower († in 1534), before his execution, Boorde tells Cromwell that he wrote to Howghton, at his fellow-Carthusians' request (p. 60). Boorde's letter to Cromwell is dated Leith, 1 April [1536]:—

"when I was keppt in thrawldom in pe charterhouse, & knew noper pe kynges noble actes, nor yow, then, stultycyusly thorow synystrall wordes, I dyd as many of pat order doth; butt after pat I was att lyberte, manyfestly I aperseyd pe ygnorance & blyndnes pat they & I wcr yn: for I could neuer know no thuyng of no maner off matter, butt only by them, & they wolde cause me wrett full in-cyppently to pe prior of london, when he was in pe tower before he was putt to excycyen; for pe which I trust your mastershepp hath pardonyd me; for god knowth I was keppt in person straytly, & glad I was to wrett att theyr request; but I wrott nothyng pat I thought shold be agenst my prince, nor yow, nor no oper man."

§ 30. From this 'thraldom' of body and soul, Andrew Boorde was delivered by Cromwell, as the Vicegerent of Pope Henry VIII,—if I read aright another passage in this same Leith letter (p. 60),—and he then (I suppose) visited Cromwell at his seat at Bishops-Waltham in Hampshire, where Cromwell received him kindly:

"Yow haue my hartt, & shalbe sure of me to pe uttermost off my poer power, for I am neuer able to mak yow amendes; for wher

1 ? prison. 2 p. 54.—Stowe says, convicted on April 29, and hanged on May 4.
§ 30, 31.] FOREWORDS. BOORDE'S SECOND LETTER: TO CROMWELL. 53

I was in greatth thraldom, both bodyly and goostly, yow off your gentylines sett me att liberto & eternes off eonseyenee. Also I thank your mastershepp for your grett kyndnes, pat yow shawde me att bysheppes waltau, & pat yow gaue me lyeenee to eome to yow ons in a quartoer."

§ 31. After this, Boorde must have at once gone abroad on his third long tour, seemingly as an emissary of Cromwell's, to observe and report on the state of feeling about Henry VIII's doings, but no doubt studying and praetising physic on his road. He also renewed his license at the Grande Chartreux, p. 58.

[1Letter II, from Bordeaux, 20 June, 1535.]

"After humly salutaeyon, Acordingy to my dewte eoaetyd, I am (causeys consideryd) to gue to yow notyeyon of eertyn synysterall matters contrary to our realme of ynglond, speecyally a-zenst our most armipotent, perpondent, circumspeete, dyserete, & graeyose souereyng lord the Kyng; for, sens my departyng from yow, I hane per- lustratyd normandy, frawnee, gaseony, & Byon 2; pe regyons also of eastyle, bysea, spayne, paarte of portyngale, & returnyd thorow Arogon, Nauerne, & now am att burdyose. In the whych partyes, I hard of dyuerse eredyble persons of pe sayd countryes, & also of rome, ytale, & almen, pat the pope, pe emprowre, & all oper crystyn kynges, with per peple (pe frenesh kyng except) be sett azenst our souereyne lord pe kyng: apon the which, in all the naeyons pat I haue traelledy, a greatt army & navey ys prepayrd: and few frendys ynglond hath in theys partes of Europe, as Iesus your lover knowth, who euer haue your master & yow, with pe hole realme, vnder hys vynges of tuyssyon 3! from burdyose, the xx day of Iune, by pe hond of your sa[r]juant & bedman

"Andrew Boord.

"I humly & preeordyaly desyre your mastershepp to be good master (as yow euer haue bayn) to your faythefull bedmen, master prior of the cherter howse of london, & to Master docter Horde, prior of Hynton.

[directed on back] "To hys venerable master,
Master Thomas Cromwell, secretory to our souereyngne lord the kyng, be pis byll dyrectyd. 4"

1 The originals of this and the following letters (except Letter IV) are preserved in the Record Office, vol. 4, 2nd Series, of Miscellaneous Letters, temp. Hen. VIII.
2 It may be 'Lyon,' but is 'Byon,' I feel sure, for Bayonne. Cp. Boorde's Introduction, ch. xxxiii, p. 206.
3 wings of defence.
4 The word is 'dyrectyd' in the next two letters.
The postscript to the last letter raises a difficulty as to its date; for, says Mr Cooper,—using Smythe’s *History of the Charter-House, &c.*:

“in April, 1535, John Howghton the prior, with 2 other Carthusian priors, a monk of Sion, and the Vicar of Isleworth, were convicted of high treason. On 27 April, Howghton, and on the 4th of May the others, were drawn, hanged, and quartered.”

Perhaps Boorde supposed that a new Prior had been appointed, and askt Cromwell’s favour for him on spec.

Prior Horde does not seem to have needed any intercession on his behalf, as he must have conformed willingly, and was used to bring other hesitaters round. Archbp Lee, writing to Cromwell on July 9, 1535 (III *Ellis*, ii. 344), about the Prior of the Charter-house of Mountgrace in Yorkshire, who was ‘verie conformable,’ reports of him:

“And forbicause ther bee in everie Howse, as he supposethe, some weake simple men, of small lernynge and little discretion, he thinkethe it sholde doo mutche good if oure Doctor Horde, a Pryor of theyre religion, whom all the religion in this realme dothe esteme for lerning and vertue, were sent, not onlie to his Howse, but to all ordre Houses of the same religion; he saide (wiche I supposeis true) they will give more credence, and woll rathre applie their conscience to hym and his judgement, than to anie ordre, althowgh of greater lernynge, and the rathre if with hym be joyned also some ordre good fadre. This he desired me to move to you; and verelie I thinke it sholde doo mutche good. For manye of them bee verie simple men.’

And again in another letter of 8 Aug., 1535, after the Prior of Mountgrace has yielled and conformed, Archbp Lee repeats the Prior’s request, ‘that for the allureing of some his simple brothren, Doctor Horde, a priour of their religion, in whom they have greate confidence, maye come thidre. ... His commeng shall more worke in them than anye learneng or autoritie, as the Priour thinkethe, and I can well thinke the same.’ III *Ellis*, ii. 345.

§ 32. During this tour in the summer of 1535, Boorde visited the Universities of Paris, Orleans, Poitou, Toulouse (where he was on July 2, 1535), and Montpelier, as well as Catalonia (he was there in

1 His crime was ‘delivering too free an opinion of the King and his proceedings, in regard to the supremacy, to speak against which was now made treason.’—Smythe’s *Hist. Charter-House*, p. 73
1535), noting the state of feeling towards Henry VIII. Then after his labour he fell sick, and wrote the next letter to Cromwell, late in 1535, or early in 1536. The phrase in the postscript "in thes partes"—ep. "in theys partes of Europe," p. 53—shows that the letter was written from abroad, from Spain, I suppose.

We get the approximate date for this letter from Boorde's mention of the Emperor Charles V's expedition against Barbarossa. Though Sir Hy. Ellis says that this was in 1534, it was in 1535:

"In 1535, Europe being at peace, Charles [the Fifth] sailed with a large armament for Tunis, where Khari Eddin Barbarossa, the dread of the Christians in the Mediterranean, had fortified himself. Charles, supported by his admiral, Andrea Doria, stormed La Goletta, and defeated Barbarossa: the Christian slaves in Tunis meantime having revolted, the gates of the city were opened, and the Imperial soldiers entering in disorder began to plunder and kill the inhabitants, without any possibility of their officers restraining them. About 30,000 Mussulmans of all ages and both sexes perished on that occasion. When order was restored, Charles entered Tunis, where he re-established on the throne Muley Hassan, who had been dispossessed by Barbarossa, on condition of acknowledging himself his vassal, and retaining a Spanish garrison at La Goletta. Charles returned to Italy in triumph, having liberated 20,000 Christian slaves, and given, for a time, an effectual blow to Barbarossa and his piracy. On his return to Europe, 1536, he found King Francis again prepared for war."—Penny Cyclopedia, vi. 500, col. 2, from Robertson's History of Charles V, &c.

"The emperor embarked at Barcelona for the general rendezvous of the rest of his forces. This was Cagliari, in Sardinia. The fleet sailed from this place on the 16th of July, 1535."—Robertson's History of Charles V, edit. 1857, vol. i. pp. 445, 446.

Letter III. [after 2 July, 1535.]

"Honorable syr, after humily salutaeyon, I certify yow pat sens I wrot to your mastershepp from burdyuse by pe serveantt of sir Iohan Arundell in cor[n]wall. I haue byn in dyuerse regyons & vnyuersytes for lernyng, and I assewre yow pe vnyuersytes off orlyane, pyetauensis, Tolosa, mowntpyller, & pe reuerend faper off pe hed charterhowse, a famuse elark, & partt off pe vnyuersyte of parys, doth hold with our soveryne lord pe kyng, in his actes, pat in so much att pe vysytacyon off our lady last past in tolosa, in pe ehef skole, eallyd petragorysensis, pe Kyng of Nauere & his qwene

1 The MS mark of contraction is that for ir, as in Sir.
2 MS putt. Prof. Brewer and Mr W. D. Cooper read it 'Presidentt,' Sir H. Ellis rightly 'partt.'
3 The Visitation is on July 2.
beyng presentt, be gretyst articles pat any cowld lay a-genst our nohyll kyng wer disputyd & dyffynyd to be honer of our noble kyng, as I shall shew yow att my comyng to yow. I was in cathalonya when be emprowe tok sheppyng in-to barbary, the which emprow, with all oper kynges in pe eourtes of whom I haue byn, be our redoubtyd kynges frendes & louters; ineypyeunt persons doth spek after per lernyng & wytt. eertyfying your mastershepp after my laboure, I am syk, or els I wold haue come to yow & putt my self fully in-to your ordynanee; as sone as I am any thyng recoveryd, I shall be att your commaundmentt in all eausis, god sueuryng, who ever kep yow in helth & honer,

"By your bedman Andrew bord, prest.

"I haue sentt to your mastershepp the seedes off reuberbe, the which come owtt off barbary. in thes partes yit ys had for a grett tresure. The seedes be sowne in March, thyn ; & when they be rootyd, they must be takyn vpp, & sett euery one off them a foote or more from a noper, & well watred, &e.

[directed on back] ‘To the ryght honerable Esquyre Master Thomas Cromelt, hygh secretory to our souereyne lord pe kyng & master of Rolls, be this lettres dyreetyd.

[endorsed in a later hand.] "Androwe bord, prest.

how king h. 8. is well esteemed in sirauuc & other natyons."

On this Letter Sir Henry Ellis observes :

"The Postscript is perhaps the most curious part. Boorde not only sends to Cromwell the Seed of Rhubarb from Barbary, where he says the plant was treasured, but with directions for transplanting the roots when grown, and rearing the Plant, two hundred years at least before the later cultivation of the Plant was known in England.

"Collinson, among the Memoranda in his ‘Hortus Collinsonianus,’ 8vo. Swansea, 1843, p. 45, says: ‘True Rhubarb I raised from seed sent me by Professor Segisbeck of Petersburgh, in 1742:’ by another memorandum it appears that the seeds really came from Tartary, and that four plants were transplanted next year.’—Original Letters, Third Series, vol. ii, p. 300.

§ 33. Boorde refers in his last letter to the opinion of ‘the reverend father of the head Charter-house, a famous clerk,’ on Henry VIII's acts. I suppose that he ascertained it on his journey out from England. At any rate he tells us that he came home by the Grande Chartreux, "now I dyd come home by the grawnte charter-howse," Letter V, p. 58. While there, he wrote, as I judge, the following letter, dated August 2 [1535], to the Priors and Convents of his Order in England, telling them that the Father of the Head
Charter-house exhorted them to obey the King, and showing that he (Boorde) was free (as I suppose) of the Carthusian Order. He was evidently afraid that on his return to England, the London Charter-house would claim him again.

[Letter IV. 2 August, 1535.]

"After precordyall recommendaeyon. dere belouyd father in god, pe reuerend fäper off pe hed eha[r]therhowse, doth salute yow in pe blesyng off Iesu chryst / aduertysyng yow pat yow loun god, & pat in any vyse yow obay our souereyng lord pe kyng, he beyng very sory to here tell any wyffull or sturdy opnyons to be amonges yow in tyymes past to pe contrary/. he desye[r]yth nothyng off yow but only as I haue rehersyd, that yow be obedient to our kyng, & pat yow maak labore to your frendes pat yff any off your frendes deye, or pat any off ther frendes dey, pat pe obytt off pem may bytwyx yt yow be sent / pat pe order off charyte be not lost, pro defunetis exorare. pe sayd reuer[en]d fäper hath sentt to yow pe obytt off hys pre-dyeessor / o[pe]r letters he wyll nott wyrtt, nor he wold nott pat yow to hym shold writt / lest pe kynges hyhnes shold be dyspleysd. as for me, yow know pat I had lyeenece byfore reorde to departt from yow / zett nott withstondyng my eonsyeyed my3yth not be so satysfyd, but I thowth to vysett pe sayd reuerend fäper, to know pe trewth whetter fäper Joha[n] batmanson dyd impetratt for me of pe genevall chapyttler pe lyeenece pat dane2 george hath. pe trewth ys, pat when dane george was dyspensyd with pe relygyon, I & anoper was dys-pensyd with all / eonsyderenyng I can [not], nor neuer eowld, lyeue sol- tary / & I amonges yow intrusyd in a close ayre / my3yth neuer haue my heylth. also I was recenyd amonges yow vnder age, contrary to your statuttes / wherfor now I am clerly dishageryd; not haunyng pe byshopp of Romes dispensaeyon; but yow pat reeceuyd me to pe relygyon, for lefull & lawfull causes eonsyderyd / haued dyspensyd with me. In wytnes pat I do nott fable with yow, speceyally pat yow be in all causis obedientt to your kyng. pe aforesayd reuerend father hath maad pe ry3yth honerabe esquyre master CromeH, & my lord3 of cheester, broper off all pe hole relygyon / pryning yow pat yow do no thyng with outt theyr eounsell, as Iesu your louver knowth, who euer keppe yow! wretyn in hast in pe eell of pe reuerend fäper eallyd Johan, & with hys eounsyll, pe ij day of August, by pe hand off your bedman "Andrew Bord4, prest.

1 Papers relating to the Reformation and Dissolution of the Monasteries.
2 Dominus.
3 A Prior. Henry VIII, when Prince of Wales, was Earl of Chester. The Bishopric of Chester was erected 4 Aug., 1542.
4 Printed 'Bond' in the Cotton Catalogue.
[on back] "To master prior & the convent off pe charterhowse off london, & to all priors & conventes off pe sayd order in yngland."

On one corner of the back is written, "Androw Bord. to pe prior and Convent of Charterhouse in london &c. /"

§ 34. Boorde then returned to England, wrote from London to Cromwell a letter that is not now extant (so far as we yet know), and then the following excusatory missive, which shows that he did not feel satisfied himself that he was free from his Carthusian vows, but feared that Cromwell, notwithstanding his former release (p. 52), might hold him bound to them still.

[Letter V. ? before 1 April, 1536.]

"After humyle salutacyon with dew reuerence. Accordyng to my promyse, by my letters maade at burdyose, and also att london, pis presentt month dyrectyd to your mastershepp, I, Andrew Boorde, somtyme monk of the charterhowse of london, am come to your mastershepp, commynttyng me fully in to goddis handes & yours, to do with me whatt yow wyll. As I wroth to your mastershepp, I brooth letters from by-3nd sec, but I haue nott, nor wyll nott, delyuer them, vnto the tyme yow haue seen them, & knowyng pe ouerplus of my mynd. I haue suffycyent record pat pe prior off charterhowse off london last byng, of wys owne meere mocyon, gane me lycence to departe frome pe relygyon: wheruppon I wentt ouer see to skole; & now I dyd come home by the gravnte charterhowse, wher y was dyspensyd of pe relygyon in the prior batman-sons days.1 att the sayd howse, in pe renewyng pat lycence, I brooth a letter, yow to do with me and ytt what yow wyll, for I wyll hyd no thynge from yow, be ytt with me or agenst me. I was also xv. 3eres passyd dyspensyd with pe relygyon by the byshopp of Romes bulles, to be susfrygan off chyeester, the whych I neuer dyd execute pe auctore2; yett all pis nott-withstondyng, I submytt my-selff to yow; & yff yow wyll haue me to pat relygyon, I shall do as well as [I] can, god sucouryng, who euerc keppe your mastershepp in prosperuse helth and honer!"

"By your be[d]man, pe sayd andrew prenomynatyd.

[directed on back] "Suo Honorifico Magistro Thomæ CromelH, Armiger, summo Secretario serenissimo nostro regi henrico octano, Magistro que rotularum dignissimo, ha litterae sint tradende."

[endorsed Andrew Boorde.]

§ 35. Cromwell's decision must have been in favour of Boorde's freedom from his monkish vows, for soon after his letter to Crom-

1 Batmanston was Prior from 1529 to 16 Nov., 1531.—Cooper. 2 authority.
well, Boorde went to practise and study medicine in Scotland, where we find him on April 1, 1536. The authority for the year 1536 is Mr W. Durrant Cooper, who says (Sussex Archæological Society's Collections, vol. xiii, p. 266) of this next letter, that it "is not dated, but the allusion to the vacancy in the office of prior of the Charter-house enables me to fix 1st April, 1536, as the date of the letter." ¹

[Letter VI. Leith, 1 April, 1536.]

"After humbly salutacyon, with dew reverence, I certify you mastershepp pat I am now in skotlond, in a lytle vnyuerseyte or study namyd Glasco, wher I study & practye physyk, as I have done in dyuere reygons & proynces, for þe sustentacyon off my lyuyngr; asseweryng yow þat in the partes þat I am yn, þe kynges grace hath many, ʒe, (& in maner) all maner of persons (excepyt some skolasty-call men) þat be hys aduersarys, & spekyth parlyus wordes. I resortt to þe skotlysh kynges howse, & to þe erle of Aryn, namyd Hemyton,² & to þe lord evynadle, namyd stuerd, & to many lorde & lardes, as well spyrytuall as temporall, & truly I know þer myndes, for þei takyth me for a skotlysh manes sone, for I name my self Karre, & so þe Karres kallyth me cosyn, thorow þe which I am in the more fauer. shortly to conclude, trust yow no skott, for they wyll yowse flatteryng wordes, & all ys fal[s]holde.³ I suppose, veryly,

¹ I can't find the date of Prior Trafford's appointment. Howghton was executed April 27, 1535 (or May 4, Stone). Shortly after "And order for the charterhous of London" was made,—of which the first provision is

"that there be v or vj gouerners of temporð men, lernyd, wyss, & trusty, appoyntyd, wherof if or ij of them shalbe continually there to geder euerý meale, and loge there euerý nyght."—(Cott. MS Cleop. E. iv. leaf 27. Strype's Memorials, vol. i. pt. i. p. 303, &c.) See also Smythe's Charter-house. This Scheme does not seem to have been carried out.

² "James, son of the second Lord Hampton, and of Mary, daughter of James II of Scotland, was created Earl of Arran in August, 1503, and died without issue."—Cooper.

³ See a virtuous Scotchman's opinion to the contrary in chapter 13 of The Complaynt of Scotland, ab. 1548 A.D., p. 165, ed. 1801: "there is nocht tua nationes vndir the firmament that ar mair conuand and different fra vthirs, nor is inglis men and scottis men, quhobeit that thay be vithi-in ane lie, and nythbouris, and of ane langage. for inglis men ar subtil, and scottis men ar facile. inglis men ar ambitius in prosperite, and scottis men ar humain in prosperite. inglis men ar humil quhen thai ar subieckt be forse and violencie, and scottis men ar furious quhen thai ar violently subieckt. inglis men ar cruel quhene thai get victorie, and scottis men ar mercifull quhen thai get victorie, and, to conclude, it is onpossibill that scottis men and inglis men can remane in concord vndir ane monarqe or ane prince, be-cause the naturis and conditions ar as indifferent as is the nature of scheip and voluis . . . " "i trou it is as onpossibill to gar inglis men and scottis men remane in gude accord vnder ane prince, as it is onpossibill that tua sonnis and tua sunnis can
pat yow haue in ynglond, by-send x thousand skottes, & innumerable oper alyons, which doth (speecially pe skottes) much harme to pe kynges lege me thorow per eyyll wordes, for as I went thorow ynglond, I mett, & was in company off, many rurall folows, englisch men, pat loue nott our graeyose kyng, wold to Iesu, pat some wer ponyshyd, to geue oper example! wolde to Iesu, also, pat yow hade neuer an alyon in your realme, speecially skottes, for I neuer knew alyon goode to ynglond, exceptt pei knew profytt & lucre shold eom to them, &e. In all pe partes of crystyndom pat I haue trowyllyd in, I know not v. englysh men inhabytours, exceptt only skolers for lernyng.2 I pray to Iesu pat alyons in ynglond do no more harme to ynglond! yff I myght do ynglond any seruyce, speecially to my soueryn lorde pe kyng, & to yow, I wold do ytt, to spend & putt my lyff in danger & Inberdy as far as any man, god be my Iuge. Yow haue my hartt, & shalbe sure of me to pe vtermust off my poer power, for I am neuer able to mak yow amendes; for wher I was in great thraldom, both bodyly and goostly, yow of your gentylnes sett me att liberte & clerne off conseycence. Also I thank your mastershepp for your gret kyndnes, pat yow shewe me att bysheppes waitam, & pat yow gaue me lynecce to eome to yow ons in a qwartter. as sone as I come home, I pretende to come to yow, to submytt my selff to yow, to do withe what yow wyll. for, for lak of wytt, paraudenntter I may in pis wrettyng say pat shall nott contentt yow; but, gode be me Iudge, I mene trewly, both to my souerynge lord pe kyng & to yow. when I was kep in thrawldom in pe charterhowse, & knew noper pe kynges noble actes, nor yow; then, stultycyusly thorow synystrall wordes, I dyd as many of pat order doth; butt after pat I was att lyberte, manyfesty I aperseyde pe yngnorance & blyndnes pat they & I war yn: for I could neuer know no thynge of no maner off matter, butt only by them, & they wolde cause me wrett full incyppently to pe prior of london, when he was in pe tower, before he was putt to exicueyon; for pe which I trust your mastershepp hath pardonyd me; for god knowth I was be at one tyme to-giddir in the lyft, be raison of the grit differens that is betaux there naturis & conditions."

1 The dislike of Englishmen to aliens in Henry VIII's reign is testified by 'evil Mayday' in 1517, and numerous petitions and enactments. See my Ballads from Manuscripts, vol. i. p. 56-9, 104-7.

2 In the 7th chapter of his Boke of the Introduction of Knowledge he says, "I have travelled round about Christendom, and out of Christendom, and I did never see nor know 7 Englishmen dwelling in any town or city in any region beyond the sea, except merchants, students, and brokers, not there being permanent nor abiding, but resorting thither for a space."—Cooper. See also the extract from Tokington's Pilgrimage in the Notes.

3 'when I came to yow per' follows, and is struck out.

4 orig. know.

5 Prior John Howghton was convicted of high treason on April 29, 1535, and executed on May 4 (Slove).
§ 35, 36.] FOREWORDS. BOORDE IN SCOTLAND, 1536-7.

kept in person straitly, & glad I was to wrett att their request; but I wrot nothing but I thought shold be a-genst my prinee, nor yow, nor no oper man. I pray god but yow may prouyde a good prior for place of londan; for truly be many wylfull & obstynatt young men pat stondyth to much in owne consaytt, & wyll not be reformyd, but playth ehyldryn; & a good prior wold so serue them lyk ehyldryn. News I hane to wrett to yow, but I pretende to be with yow shortly; for I am halif very off baryn contry, as Iesu cryst knowth, who euer kepe yow in helth & honer. From leth, a myle from Edynborow, the fyrst day off Apryll, by the hand off your Pocer skoler & seruantt


To the right honerable esquire, Master Thomas Cromwell, hygh secretary to be Kynges grace.”

In his Breuiary of Helth, Boorde also tells us that he first practised Physie in Scotland, and stayed there a year:

“I dyd pratyse phisicke fyrst in Scotlande; and after that I had taried there one yere, I returned then into England, and dyd come to a towne in Yorkshire named Cuckold, where a bocher had a sonne that fel out of a hyghe haye riche” [see below for the rest].—The Seconde Boke of the Breuiary of Helth, named the Extravagantes, Fol. xxiii.

that among his patients were two lords,

“When I dyd dwell in Scotlande, and dyd practice there Physieke, I had two lordes in cure that had distyllacion like to nature; and so hath many men in al regyons.”—ib. Fol. xxii., back;

and that though he was hated as an Englishman, yet his knowledge got him favour:

“Also, it is naturally geneu, or els it is of a deuellyshe dysposicion of a scottysh man, not to loue nor favoure an englishe man. And I, beying there, and dwelling among them, was hated; but my sciencees & other polices did kepe me in favour that I did know theryr secretees.”—Fyrst Boke of the Introduction of Knowledge; Taylor’s reprint, sign. H.

§ 36. From Yorkshire, Boorde returned to London, and saw Cromwell, to whom he afterwards wrote the following letter from Cambridge, on Aug. 17, and in the year 1537, as I think certain, for

1 Was ‘prison’ meant? Or only that he was watcht, and kept in his cell?
2 weary. The Scotch w and v of this time are used for one another.
he could hardly expect Cromwell to recollect such a trifle as meeting him, after the interval of more than a month or two; and Boorde would hardly allow more than that time to pass over before applying for help to recover his stolen horses.

[Letter VII. Cambridge, 13 August [1537].]

"Reuerently salutyd with loue and fere. I desyre your lord-shew to contynuyn my good lorde, as euer yow haue bryn: for, god be my myght, yff I know what I myght do pat myght be acceptable to yow, I wold do ytt; for pat ys no creature lyuyng pat y do loue and fere so much as yow, and I haue nott in his world no refuge butt only to yow. when I cam to london owtt of skotlond, and pat yt plesyd yow to call me to yow, as yow eam rydyng from westemestre, I had ij horsys stolyn frome me, & I can tell the persons pat hath bowght them, butt I can nott recover my horse[s] althowh they pat bowght rem dyd neuer toll for them, nor neuer bowth rem in no markett, butt priuytly. Also per be yn london certyn persons that owth me in mony and stuff .jijth, pe which my frenedes gaue me. I do asky my dewty off rem; & they callyth me 'apostata, & all to nowght,' & sayth they wyll troble me, & doth slawnder me by-hynd my bak off thynge[p] pat I shold do xxx sers a-gone; & trewly they can nott proue ytt, nor I neuer dyd ytt; pe matter ys, pat I shold be conuersantt with women: o[p]er matters they lay nott to my charge. I desyer yow to be good lord to me, for I wyll neuer complayne forther then to yow. I thank Iesu cryst, I can lyue, althowh I neuer haue peny off ytt; but I wold be sory pat they pat hath my good, shold haue ytt: yff any off your servanttss could gett ytt, I wold geue ytt to them. your fayghtfull servantt, master watter thomas, dwelling in wrettyll, knowth all pe hole matter, and so doth hys son, dwelling in pe temple. I commytt all to yow, to do with me & ytt what ytt shall plese yow; deseryng yow to spare my rude wrettyng, for I do presume to wrett to yow upon your gentynes, as god knowth, who euer kepp yow in helth and honer! ffrome cambyrdg, pe xij day off August, by the hond off your bed-man, & servauntt to pe vtermust off my poor power.

[directed on the back] "To the ryght honerable lorde the lord of the pryue seale be thys byll dyrectyd." 

[Endorsed Andrew Boorde prste (so)]

Who were Walter Thomas of Writtle, and his son dwelling in the Temple?

1 ? Writtle, Essex.
2 Cromwell was created Keeper of the Privy Seal on July 2, 1536; Earl of Essex in 1539, and beheaded, 28 July, 1540.
§ 37. How soon after 1537 Boorde left England a fourth time for the Continent, and no doubt travelled about it, we cannot tell. The Dissolution of the Religious Houses in England in 1538 must have assured him of his freedom, and he probably used it to journey about, to see and know. The range of his travels at different times astonishes one. For though at first sight we may be inclined to think that there's a bit of brag in his talk about his travels 'round about Christendom, and out of Christendom' (Fy rst Boke, chap. vii.), yet I am convinced that he is quite honest in what he says, and that the words he sets down with his hand, tell the facts that he saw with his eyes. The very differences between his full treatment of certain places, &c., in a country, and his slurring over others of equal importance, prove it. Had we his full Itinerary left, instead of only the English part of it that Hearne printed in his Abbot of Peterborough's Lives of Henry III and Richard I (ii. 777, &e. A.D. 1735); I feel sure that Boorde's entries would contain all the countries he describes in his Fy rst Boke, except perhaps Turkey and Egypt. At any rate, there are touches in his descriptions of the following places which render it impossible to doubt that he had been there:


France, p. 190.  
Calais, p. 191.  
Boulogne, p. 209.  
Orleans, p. 191.  
Montpellier, p. 194.  

Flanders, p. 146. 
Antwerp, p. 151.  
Germany, p. 159.  
Tyrol, or Alps, p. 160.  

All these places, besides (as I believe) all the other countries mentioned in his Fy rst Boke, Boorde must have visited before he settled down in Montpellier, and there by 1542 wrot his Introduction, Dyetary, Breuyary, and Treatise upon Beards (assuming that it existed). What he tells us about himself and these books has been already quoted on pages 15—26 above; and what Barnes says

1 Brev. II. fol. iv. back, p. 76, below.  
2 I do saye as I do knowe, not onely by my selfe, but by manye other when I did use the sees.—(Brev. ch. 381. Fol. C. xxii.)
about the books, and about Boorde's getting drunk at Montpelier,\(^1\) earning a reputation by his books, and denouncing beards, will be found at p. 307, 309, below. The reader may as well turn on, and run his eye over the passages.

§ 38. I suppose that Boorde came back to England in 1542, when the first edition of his Dyetary was publisht (p. 12), and that he was also in England when he wrote his Pronosticacion for 1545 (p. 25). During this time he probably settled at Winchester; and if we suppose that then were left to him by his brother the houses and property in that town which he devises by his will, or the houses in Lynn (in Norfolk) which he also devises, or that he made money by practice as a physician, so that the 'lacke of money’ which stopt the printing of his Introduction (p. 15) east, we can account for the publishing of that book in 1547 (or 1548), as well as of the second edition of the Dyetary, the Breuyary, and the Astronomaye, which was evidently intended as a companion to the Breuyary, and was written in four days with one old pen without mending (p. 16, above). To superintend the passing of these books through the press—though I doubt whether he read his proofs—he ought to have been in London; and, most luckily, it is in 1547, or just before, that we find a "Doctour Borde” there, as the last tenant of the house appropriated to the Master of the Hospital of St Giles’s, by Lord Lisle, to whom Henry VIII had in 1545 granted nearly all the possessions of the Hospital, part of the Reformation spoil. In 1547 Lord Lisle, by Henry's license, conveyed the Hospital property to Sir Wymonde Carew, and in the description of it, Dr Borde's name occours.\(^2\) The

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1 Compare the result as stated by Barnes with William Langley's Glutton in the Vision of Piers Plowman, Text B, Passus V, p. 76, l. 361-3, who

\[
\begin{align*}
\text{coughed up a caudel} & \quad \text{in Clementis lappe;} \\
\text{Is non so huargri hounde} & \quad \text{in Hertford schire} \\
\text{Durst lape of pe leuynges} & \quad \text{so vnlovely pei smaughte.}
\end{align*}
\]

2 Necnon unum alium messuagium, parcellum situs nuper dicti Hospitalis, unà cum pomeriis & gardenis eidem messuagio pertinentibus sive adjacentibus, existentibus in predicta parochia Sancti Egidii, nuper in tenura sive occupacione Doctoris Borde.

The Licence to Lord Lisle is dated July 6, 1547. The original is, says Parton, 'Among the records in the Lord Treasurer's Remembrancer's office, in the Exchequer, to wit, in the fifth part of the originals of the 38th year of the reign of King Henry the Eighth, Roll CV, and is printed in p. 35, note 32, of 'Some Account of the Hospital and Parish of St. Giles in the Fields, Middlesex, by the late Mr John Parton, Vestry-Clerk.' 1822.'
unpleasant alternative that this Dr Borde may have been Dr Richard Borde of Pevensey, I am unable to negative. ¹

§ 39. Just at this time, at the culminating point of Boorde's life, the most serious charge of that life is brought against him, and this by no less a person than John Ponet, Bishop of Winchester, ²—the

By this grant [of Henry VIII in 1545] all the possessions of the hospital of St Giles (not expressly mentioned in the exchange with the king) were vested in Lord Lisle. They consisted of the hospital, its site and gardens, the church and manor of St Giles.

After this grant Lord Lisle fitted up the principal part of the hospital for his own residence, leasing out other subordinate parts of the structure, and portions of the adjoining grounds, gardens, &c., and at the end of two years he conveyed the whole of the premises to John Wymonde Carewe, Esq., by licence from the king, in the last year of his reign.

The capital mansion or residence which Lord Lisle fitted up for his own accommodation, was situate where the soap manufactory of Messrs Dix and Co. now is, in a parallel direction with the church, but more westward. . . .

The house appropriated to the master of the hospital was situate where Dudley Cavet has been since built, and is mentioned as occupied by Dr Borde in the transfer from Lord Lisle to Sir Wymonde Carewe, which is said to have been afterwards the rectory house, being given by the Duchess for that purpose. 1834.—R. Dobie, History of the United Parishes of St Giles-in-the-Field, and St George, Bloomsbury, 2nd ed., p. 23-5.

"The grant of the hospital by Henry VIII. to Lord Lisle simply describes it as 'All that the late dissolved hospital of St. Giles in the Fields, without the bars of London, with its appurtenances, &c., lately dissolved.' But his licence to that nobleman to convey the same to Wymond Carew, contains a description of part of these premises, sufficiently detailed to afford almost every information that can be desired. They are thus particularized:—

'All that mansion, place, or capital house, late the house of the dissolved hospital of St. Giles in the Fields;—and all those houses, gardens, stables, and orchards to the same belonging;—and one other messuage (parcel of the site of the said late hospital), and the orchard and garden to the same belonging and adjoining, late in the tenure of Dr. Borde.' "—Parton's Account of the Hospital and Parish of St Giles-in-the-Fields, pp. 51, 52 (printed in 1822).

¹ "That Andrew was connected with Pevensey by residence [?] and property is well established. Contemporary with him, and probably a near kinsman, was another Doctor Borde, who held the vicarage of Pevensey, the vicarage of Westham, and the chantry of the chapel of Northye in the adjacent marsh. In the ‘Valor Ecclesiasticus’ of Henry VIII. [A.D. 1535] his valuable preferments are thus stated:

Peveney.
Ricardus Bord, doctor, vicarius ibidem, valet clare per annum &c. 18 & 6s. 8d.
Westham.
Ricardus Bord, doctor, vicarius ibidem, valet &c. 21. 10. 10.
Cantaria de Northyde (sic).
Ricardus Bord, doctor, capellanus ibidem, valet &c. 2. 13. 4."
² He was appointed Bishop in May, 1551.—Strype's Memorials, vol. ii. Pt I. p. 483, ed. 1822.

BOORDE.
very town that Boorde had lived in,—and who, therefore, must have
known what Boorde’s fellow-citizens said of the facts of the case. In
his controversy with Stephen Gardiner, Ponet published a second
book in 1555 (says Wood), whose title in the ‘correctid and
amendid’ edition in the British Museum is—

“An Apologie fully avnsweringe by Scriptures and aunceant
Doctors / a blasphemose Book gatherid by D. Steph. Gardiner / of
late Lord Channcelar\(^1\), D. Smyth of Oxford / Pighius / and other
Papists / as by ther books appeareth, and of late set furth under
the name of Thomas Martin, Doctor of the Ciuile lawes (as of himself he
saith) against the godly mariadge of priests. Wherin dyuers other
matters which the Papists defend be so confutid / that in Martyns
ouerthrow they may see there own impudency and confusion.

By John Ponet Doctor of diuinittie, and Busshop of Winchester.
Newly correctid and amendid.

The author desireth that the reader will content himself with
this first book vntill he may haue leasure to set furth the next /
whiche shalbe by Gods grace shortly. Yt is a hard thing for the to
spurn against the prick. Act. 9.”

At page 48 of this work Bp Ponet says:—

“And within this eight yere [that is, in or after 1547] / was
there not a holy man\(^2\), named maister Doctour boord, a Phisicion,
that thryse in the week would drink nothinge but water / such a
proctour for the Papists then / as Martyn the lawier is now? Who
vnder the color of urginittie / and of wearinge a shirte of heare / and
hanginge his shroud and socking / or buriall sheete at his beds feet /
and mortifyeng his body / and strayntes of lyfe / kept thre whores at
once in his chambre at Whinchester / to serue / not onely him self / but
also to help the virgin preestes about in the contry, as it was
proud / That they might with more case & lesse payne keepe their
blessed urginittie. This thinge is so trew / and was so notoriously
knowen / that the matter cam to examination of the iustices of
peace / of whom dyverse be yet lyninge / as Sir Ihon Kingsmill / Sir
Henry Semar / etc. And was before them confessed / and his
shrowd & sheart of hear openly shewed / and the harlots openly in
the stretes & great churche of Whinchester punished. These be
knowen storycs, whiche Martin\(^3\) and the Papists can not denye /”

\(^1\) Sir Thomas More.
\(^2\) Stephen Gardiner.
\(^3\) I add the continuation of the passage, which is somewhat violent and
exaggerated, so that it may lessen, perchance, the effect of the charge against
Boorde. “And they know well enougeh themselves / that there be of the
lyke thousands / whiche I omitte for brevenes / that destroy this affection of
Martin’s prouinge him a false lyer in this point.—When the deuell by losenes
Ponet's Apologie, &c., pp. 48, 49; printed 1556.

§ 40. Now we know, on the one hand, that "the way of a man with a maid" is one of the four things that Agur the son of Jakeh knew not (Proverbs xxx. 1, 18-19), and we all are in like case: we know that lechery is an old-man's sin, and that Boorde had been charged with the same sin in early life, though he denied it; and we see that the bishop of Boorde's diocese and town brought the charge as one of public notoriety against Boorde's memory, appealed to witnesses then living, in confirmation of it, and (as I suppose, though I have not seen Ponet's first edition of 1555) re-affirmed the charge in the second edition of his book published in the year of his death (he died April 11, 1556). We know too that Boorde under-
stood women,¹ witness his article on them in his *Breueryar*, Fol. lxxxii. back:

"¶ The .242. Chapitre dothe thewe of a woman.

*Vlier* is the latin word. In greke it is named *Gygy*. In Eng-
lyshe it is named a woman; first, when a woman was made of
God, she was named *Virago* because she dyd eome of a man, as it
dothe appare in the seconde Chapitre of the Genesis. Furthermore
now why a woman is named a woman, I wyll shewe my mynde.
*Homo* is the latin word, and in Englyshe it is as wel for a woman
as for a man; for a woman, the silables converted, is no more to say
as a man in wo; and set wo before man, and then it is woman; and
wel she may be named a woman, for as muche as she doth bere
eythyll with wo and peyne, and also she is subiect to man, ex-
cept it be there where the white mare is the better horse; therfore
*Vt homo non cuntet cum cuiculo*, let every man please his wyfe in all
matters, and displease her not, but let her haue her owne wyl, for
that she wyll haue, who so euuer say nay.

The cause of this matter.

This matter doth sprynge of an euyl education or bringynge vp,
and of a sensuall and a peruerse mynde, not fearyng god nor worldly
shame.

A remedy.

Phisike can nat helpe this matter, but onely God and greate
syknese maye subdue this matter, and no man els.

*Vt mulier non cocat cum alio viro nisi cum proprio*, &c.

Beleue this matter if you wyll.

TAKE the gal of a Gote and the gal of a Wolfe, myxe them
togyther, and put to it the oyle of Olyue, *ET VNG. virga*. Or els
take of the fatnes of a Gote that is but of a yere of age. *ET VNG.
virga*. Or els take the braynes of a Choffe, and myxe it with Hony.
*ET VNG. virga*. But the best remedy that I do knowe for this
matter, let every man please his wyfe, and beate her nat, but let her
haue her owne wyll, as I haue sayde."

We know, too, that medical students are apt to gain their know-
ledge of women's secrets—and Boorde knew plenty—by practical ex-
periences inconsisent with a vow of chastity; and that in the 16th
century, both at home and abroad, opportunities for indulgence must
have been many, to a roving doctor. Still, the knowledge of women's
external and internal arrangements shown by Boorde in his *Bre-

¹ Compare the answer to the question what women most desire in The
Marriage of Sir Gawain, Percy Folio Ballads and Romances, l. 112. 'Item,
I gave to all women, souvereignette, which they most desyre; & that they never
lacke excuse.'—Wyll of the Dewyll.
nyary may have been only professional, and got purely. He also knew all the Doctors' remedies for lechery,¹ and the penalty of indulgence by old men; though, as he says, "it is hard to get out of the flesh what is bred in the bone."² We know too that the Protestant parson, William Harrison, in his *Description of England*, printed in 1577, within 30 years of Boorde's death, called him "a lewd and vngratious priest," and in the 2nd edition of 1586-7 "a lewd popish hypocrite, and vngratious priest,"³ using *lewd* in its modern sense. On the other hand, we know that Bp Ponet's charge was made at second hand, in a controversial book, and we have Anthony a Wood's suggested plea, above 140 years afterwards, in mitigation of the charge:

"He always professed celibacy, and did zealously write against such monks, priests, and friers, that violated their vow by marriage, as many did when their respective houses were dissolv'd by king Hen. 8. But that matter being irksome to many in those days, was the reason, I think, why a Calvinistical bishop (Joh. Ponet, B. of Winchester, who was then, as it seems, married), fell foul upon him, by reporting (In his *Apology fully answering, &c. Tho. Martin's Book, &c.*, printed 1555, p. 32. See more in Tho. Martin) openly, that under colour of virginity and strictness of life, he kept three whores at once in his chamber at Winchester, to serve not only himself, but also to help the virgin priests, &c. about 1547. How true this is, I cannot say (though the matter, as the bishop reports, was examined before several justices of peace) because the book here quoted contains a great deal of passion, and but little better language, than that of foul-mouth'd Bale, not only against him (And. Borde), but also against Dr. Joh. Storie, Dr. Th. Martin, &c. The first of whom, he saith, kept a wench called Magd. Bowyer, living in Grandpoole in the suburbs of Oxon; and the other, another called Alice Lambe, living at the Christopher inn in the said city. But letting these matters pass (notwithstanding I have read elsewhere⁴ that the said three whores, as the bishop calls them, were only

¹ See his chapter on *Priapismus*, p. 100, below.
² "And an olde man to fall to carnall copulacion to get a chylde, he doth kyll a man, for he doth kyl hym selfe, except reason with grace do rule hym. But oftymes in this matter old men doth dote, for it is harde to get out of the fleshe, that is bred in the bone. And furthermore I do saye *Qui mutium coniunt divin vivere non possunt*, for it doth ingender dyuers infirmyties, specially if venerious persons vse carnall copulacion vpon a full stomake."—*Breviary*, Pci. xxxi. back. See too p. 84, 1. 4, below.
³ See p. 106, below.
⁴ Wood gives no reference, and I don't know what book or MS he alludes to.
patients that occasionally recurs to his house, I cannot otherwise but say, that our author Borde was esteemed a noted poet, a witty and ingenious person, and an excellent physician of his time; and that he is reported by some to have been, not only physician to king Hen. 8, but also a member of the college of physicians at London, to whom he dedicated his Breviary of Health."—Athen. Oxon. I. 170, 171.

but on the evidence before us I must confess myself unable, as judge, to ask, or hint to, the jury, to acquit the prisoner. Perhaps the publication or investigation of the Winchester records will throw further light on the matter. It is a painful business to wind up the record of a useful life with; but men are men. (See p. 85, No. VII.)

§ 41. We come now to the closing scene. Our lettered and widely-travelled healer of others' bodies, our preacher to others' souls, and reprover of others' vices, our hero sinned against and sinning, lies in the Fleet prison, sick in body, yet whole in mind. He is there, says Bp Bale in 1557-9, for his sin at Winchester, and has poisoned himself to save public shame:

"Quum sanctus hic pater, Vuitioniae in sua domo, pro suis concelibus Papae sacrificulis prostibulum nutriret, in eo charitatis officio reprehensu, uenanato pharmaco anno Domini 1548 sibijpsi

1 The prior part of Wood's Memoir, with many mistakes, is as follows:

"Andrew Borde, who writes himself Andreas Perforatus, was born, as it seems, at Pevensey, commonly called Pensey, in Sussex, and not unlikely educated in Wykeham's school, near to Winchester, brought up at Oxford, (as he saith, in his Introduction to Knowledge, cap. 35,) but in what house, unless in Hart-hall, I know not. Before he had taken a degree, he entred himself a brother of the Carthusian order, at or near to London? where continuing till he was wearied out with the severity of that order, he left it, and for a time applied his muse to the study of physic in this university. Soon after, having a rambling head, and an unconstant mind, he travelled through most parts of Europe (through and round about Christendom, and out of Christendom, as he saith, Introduction to Knowledge, cap. 7), and into some parts of Africa. At length upon his return, he settled at Winchester, where he practised his faculty, and was much celebrated for his good success therein. In 1541 and 1542, I find him living at Montpelier in France, at which time he took the degree of doctor of physic, and soon after being incorporated in the same degree at Oxon, he lived for a time at Pevensey, in Sussex, and afterwards at his beloved city of Winchester; where, as at other places [? invention or gammon, this 'other places'], it was his custom to drink water three days in a week, to wear constantly a shirt of hair, and every night to hang his shroud and socking or burial-sheet at his bed's-feet, according as he had done, as I conceive, while he was a Carthusian." [Why accept the hair-shirt, &c., and reject the whores, Mr Anthony?]

2 Read 1549.
mortem aecelravit, ne in publicm spectandum ueniret."—Bale's *Scriptorum illustrium maioris Britanniæ, Catalogus; Scriptores nostrorum Temporis* (after *Cent. xii.*) p. 105, edit. 1569.

Or, as Wood says:

"Joh. Bale, in the very ill language that he gives of Dr Borde, saith 1 that the brothel-house which he kept for his brother-virgins being discovered, took physical poison to hasten his death, which was, as he saith, (but false 2) in 1548. This is the language of one who had been a bishop in Ireland."—Wood's *Athen. Oxon.* I. 173, ed. Bliss, 1813.

He is there for his poverty, 3 says Mr Payne Collier, with that notorious daringness of invention that has made him read imaginary lines into MSS, and spelling into words, and has rendered him a wonder and warning to the editors of this age. 4

2 Bale is wrong by less than a month; he wrote in old-style times.
3 "poverty brought him to the Fleet prison, where, according to Wood (*Ath. Oxon.* I. 172, edit. Bliss) he died in 1549." (Bibliographical Catalogue, i. 327.) And yet Bliss gives Boorde's Will, showing all the houses and property that he left by it!
4 To the Council of the Camden Society, who have lately put him among them, an object of honour, and (I suppose) a model for imitation.

As minor instances of this 'daring' of Mr Collier's, take the last four that I have hit on in following him over the first 61 pages of his print of the Stationers' Registers, and one song in a Royal MS. 1. The clerk has left out the subject of one ballad, and entered on leaf 22, back, 'a ballyt of made by nycholas baltropp; ' the a of made is not very decided, so that a hasty reader might take the word to be mode. Ritson (or the man he followed) so read it. Mr Collier prints the entry, leaves out the word of, and says, "We cannot suppose that Ritson saw the entry himself, and misread the words, 'A ballytt made,' 'A ballyt of mode.'" 2. On leaf 76 of the Register, the clerk has made a first entry of the printing a picture of a monstrous child born at Chichester, for which 4d. was paid; a second entry of one born in Suffolk, the sum paid for which is not put to it; and a third entry of the print of a monstrous pig, for which the usual 4d. was also paid. Mr Collier has run parts of the 1st and 2nd entries together, making one of the two, and put '[no sum]' at the end: he has then added the following note 'Perhaps the clerk of the Company did not know what ought to be the charge for a license for a publication of this kind' [though he had entered the iiijd. just before]; 'but, when he made the subsequent entry, he had ascertained that it should be the same as for a ballad, play, or tract].' 3. On the back of leaf 84 of the MS, in an entry is 'our salvation cœsteth [= consest[et]h] only in christe.' Mr Collier prints this 'cœsteth' as 'coseth,' and says we ought to read for 'cœsteth,' consisteth. 4. In MS No. 58 of the Appendix to the Royals in the British Museum is the song or ballad, 'By a banecke as I lay,' set to music. Mr Collier prints the words in his *Stat. Reg.* i. 193-4, makes two lines,

So fayre be sold on few
Hath floryshe ylke adew. 
As we know the sad state of London prisoners in Elizabeth’s time from Stubbes,—and it was doubtless worse earlier—we may, if we like, conjecture that Boorde’s illness may have been the “Sickeness of the prison” for which he prescribesthis *Breuyary*, Fol. xxvi. back.

“¶ The .59. Chapitre doth shewe of the syckenes of the prisons.

Arcinoma is the greke wordes. In englyshe it is named the sickenes of the prison. And some anetours doth say that it is a Canker, the whiche doth eorode and eate the superial partes of the body, but I do take it for the sickenes of the prison.

¶¶ The cause of this infirmitie.

¶ This infirmitie doth come of corruption of the ayer, and the breth and fylth the whiche doth come from men, as many men to be together in a lytle rome, hauyng but lytle open ayer.

¶ A remedy.

¶¶ The chefe remedy is for man, so to lyue, and so to do, that he deserue nat to be brought into no prison. And if he be in prison, eyther to get frendes to helpe hym out, or els to vse some perfumes, or to smel to some odiferous saourds, and to kepe the prison cleane.”

and observes on these “there is some corruption, for it seems quite clear that ‘few’ and ‘adew’ must be wrong, although we know not what words to substitute for those of the MS.” Why not keep to the manuscript’s own,—not misreading it, and foisting your own rubbish on to it?—

So fayre be feld on feu
hath floryshe ylke a dew.

These rashnesses arose, no doubt, from Mr Collier taking his careless copying as very careful work, not reading his proofs or revises with his MS, and yet finding fault with other people as if he had so read them.

A neat instance of Mr Collier’s way of correcting a mistake of this kind occurs in his *Stat. Reg.* ii. xiv. Mr Halliwell, having in a note duly attributed the Ballad ‘Faire wordes make foolees faine’ to its writer, Richard Edwards, Mr Collier misses the note, and says (*Stat. Reg.* i. 87) that Mr Halliwell was not aware of Edwards’s authorship. Having found afterwards that that gentleman’s pruit showed his awareness of the fact, Mr Collier corrects his own mistake by saying (*Stat. Reg.* ii. 14) that Mr Halliwell did properly assign the ballad to Edwards, “a circumstance to which we did not advert when we penned our note.”

Lastly, we have the beginning of the process that resulted in the imaginary words in the Dulwich MSS, in Mr Collier’s printing the Stationers’ clerk’s “kynge of ” as “kynge of skottes” (*Stat. Reg.* i. 140, at foot). Here Mr Collier’s insertion is the right one; but this importing his knowledge without notice into one MS, led to his importing his fancies into others, also without notice.

But whether Bale be right or wrong in the causes he assigns to Andrew Boorde’s imprisonment and death, here is all that Boorde himself tells us:

“In the Name of God, Amen. The yere of our lorde God, a Thousande five hundreth ffortie and nyne, the xjth daye of Aprill, I, Andrewe Bord of Wynchester, in Hamshire, Doctour of Phisike, being in the closewardes of the Flete, prisoner in London, hole in mynde and sicke in body, make this my last will in maner and forme [following]. First, I bequeth my soule to Almyghtie God, and my bodie to be buried in erthe, where yt shall please my Execout. Also I bequeth vnto the poore prisoners now lying in the close wardes of the Flete, x s. Also I bequeth to Edwarde Hudson a fetherbed, a bolster, a paire of shettes, and my best coverlet. Also I bequeth and giue to Richard Mathew, to his heires and to his assignes, two tenementes or howses lying in the sooke in the towne of Lynne. Also I giue and bequeth vnto the same Richard Mathew, to his heires and to his assignes, all those tenementes with thanpurtenaunces whiche I had by the deathe of my brother lying in Pemsey in Sussex. All whiche two tenementes in Lynne, whiche I had by the gifte of one Mr Conysby, and those other tenementes in Pemsey whiche I had by my brother, with all and singuler ther appurtenaunces, I will and giue, by this my last Wyll, vnto Richard Mathew, and to his heires and his assignes for ever (the deuty of the Lordes of the Fee always excepted). The residue of all my goodes vnbekethed, moveable and vnmoveable, I will and bequeth vnto Richard Mathew, whom I make my Execout, and he to dispose as he shall thynke best for my soule and all Christen soules. Also I giue and bequeth all my chattelles and houses lying abowte Wynchester or in Wynchester vnto Richard Mathew and his assignes. Witnesses vnto this wyll,

1 He has dropt the “prest” of his letters.

2 “The ‘Soken’ was used to distinguish the inhabited part of the parish of All Saints, South Lynn, which, though within the fortifications, was subject to the Leet of the Hundred of Freebridge-Lynn, from the Bishop’s Borough of Lynn. Ex inf.: Alan H. Swaiman, Esq., of Lynn. It was incorporated with the Borough, temp. Phil. & Mary.”—Cooper.

3 “Dr Borde’s friend and benefactor at Lynn was William Conyngham, Esq., some time Recorder of, and Burgess in Parliament for, that Borough, who, in July, 1540, was made a justice of the King’s Bench, and died in a few months. In addition to his house at Easton Hall, Wallington, he resided in a mansion-house, in a street called the Wool-Market in Lynn. He was much trusted by the Crown and by Cromwell, to whom he addressed several letters preserved in the State-paper Office.”—W. D. Cooper, in the Sussex Archaeological Society’s Collections, xiii. 268, 269.

* “Wm. Conyngham was elected recorder of Lynn, pursuant to the new charter, on Monday the feast of St. Michael, 16th Hen. VIII., and was elected burgess to serve in parliament, for that borough, 31st March, 28th Hen. VIII. (Ex inf.: Alan H. Swaiman, Esq.) He was afterwards a Judge (See Foss’s Judges, v., 145.) I have not been able to identify Borde’s houses.”—Cooper.

† “He also owned West Lincs Manor, in Norfolk.”—Cooper.
Boorde's BREUVARY. He likes Ale and Wine. [§ 42, 43. a.


"Boorde's Will was proved in the Prerogative Court of Canterbury, by the oath of Richard Mathew, on the 25th of April, 1549; and the copy is in the register Poppulwell, 32." ¹

Boorde must thus have died very soon after the date of his Will, 11 April, 1549; but we have no record of where he was buried.

§ 42. Portraits of Andrew Boorde. No authentic portrait of Boorde exists besides that which he has left us in his works. Neither of the two old woodcuts of him in this volume (pages 143, 305) was ever drawn for him. The engraving of his in the 1796 edition of Scogin's Jests, after (?) Holbein's ² picture, of a man carrying a bone (?) in one hand and a cylindrical jar in the other, is not authenticated. Readers who want to know Boorde must therefore go to his works, of which the two most characteristic and interesting are contained in the present volume. But his Breuvary has also many incidental passages containing statements of his opinions, notices of his travels, and touches of himself, which ought to be before the reader, and the chief of these I therefore extract here.

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§ 43. Characteristic Extracts from Boorde's Breuvary.

a. Let us take first the passages in which Boorde speaks of himself or his tastes.

I. Boorde hates water,³ but likes good Ale and Wine.

"This impediment [Hydroforbia or abhorynge of water] doth come, as many aucetours doth say, of a melanecoly humour, for the inpotent is named a melanecoly passion; but I do saye as I do knowe, not onelye by my selue, but by manye other, when I dyd vse the seas, and of all ages, and of all complexions beynge in my company, that this matter dyd eome more of color than melan-
coly, considerynge that color is mouable, and doth swimme in the stomake.

¹ Henry Poppulwell's will is the first in it.
² Mr R. N. Wornum says it is not Holbein's.
³ He tells you also to wash your face only once a week if you want to clear it of spots. On the other days, wipe it with a Skarlet cloth. See Fol. xlix. and p. 95 here. See also p. 102, 'wyfe the face with browne paper that is sofie.'
Boorde does not love Whirlwinds. His opinion of Evil Spirits.

"\"The .183. Chapitre doth the shewe of standyngo vp of mannnes heare."

Horripilacio is the latin word. In Englyshe it is named standyng vp of a mans heare.

The Cause of this impediment.

This impediment doth come of a colde reume myxto with a melancoly humour and fleume. It may come by a folyshfe feare, when a man is by hym selfe alone, and is a frayde of his owne shadow, or of a spirite. O, what saye I? I shulde hane sayde, afrayd of the spirite of the buttry, which be peryous beastes. for suche spirites doth trouble a man so sore that he can not dyuers times stande vpon his legges. At this notwithstanding, with out any doute, in thunderynge and in lyghtenynge and tempestious wethers many euyl thynges hath ben sene and done; but of all these aforesayde thynges, a whorlewynde I do not loue: I in this matter myght bothe wryte & speake, the which I wyl passe ouer at this tyme.

The seconde cause of this impediment.

This impediment doth come of a faynte herte, and of a fearefull mynde, and of a mannnes folyshfe conceyte, and of a tymorous fantasy.

A remedy.

Fyrste, let euerie man, woman, or chylde, animate them selfe vpon God, and trust in hym that neuer decyed no man, that euery had, hath, or shal haue confidence in hym. what can any euyl spirite or deuell do any man harwme without His wyll? And if it be my

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1 Il n'a pas soif qui de l'eau ne boit: Prov. Hoc's not athirst that will not water drinke.—Cotgrave, A.D. 1611. See p. 255, below. 2 for 'Raspyce.'
Lorde Goddes wyl, I wolde all the deuyls of hell dyd teare my fleshe al to pees! for Goddes wyll is my wyll in all thynges."—Fol. lxv, back.

Yet Boorde is afraid that Devils may enter into him. He is also shocked at the vicious state of Rome.

"The fyrst tyme that I did dwell in Rome, there was a gentylwoman of Germany the whiche was possessed of deuyls, & she was brought to Rome to be made whole. For within the precynt of S. Peters church, without S. Peters chapel, standeth a pyllar of white marble grated round about with Yron, to the whiche our Lorde Jesus Chryste dyd lye in hym selfe vnto in [so] Pylates hall, as the Romaynes doth say, to the whiche pyllar al those that be possessed of the deuyll, out of dyuers countreys and naciones be brought thyther, and (as they saye of Rome) such persons be made there whole. Amonge al other, this woman of Germany, whiche is CCC. myles and odde frome Rome, was brought to the pyllar; I then there byeng present, with great strength and vyolently, with a .xx. or mo men, this woman was put into that pyllar within the yron grate, and after her dyd go in a Preest, and dyd examyne the woman vnder this maner in the Italiany tonge:—'Thou deuyl or deuyls, I do abuere the by the potenciall power of the father, and of the sonne our Lorde Jesus Chryste, and by the vertue of the holy goste, that thou do shew to me, for what cause that thou doest possesse this woman!' what wordes was answered, I wyll not wryte, for men wyll not beleue it, but wolde say it were a foule and great lyce, but I did heare that I was afrayd to tary any longer, lest that the deuyls shulde haue come out of her, and to haue entred into me, remembrynge what is specified in the .viii. Chapitre of S. Mathewe, when that Iesus Christ had made .ii. men whole, the whiche was possessed of a legion of deuyls. A legion is ix. M. ix. C. nynety and nyne; the sayd deuyls dyd desyre Iesus, that when they were expelled out of the aforesayd two men, that they myght enter into a herde of hogges; and so they dyd, and the hogges dyd runne into the sea, and were drowned. I, consyderynge this, and weke of faith and afeard, crossed my selfe, and durst not to heare and se suche matters, for it was so stupendious and aboue all reason, yf I shulde wryte it. and in this matter I dyd maruel of an other thyng: yf the effeacitie of suche makyngge one whole, dyd rest in the vertue that was in the pyllar, or els in the wordes that the prest dyd speake. I do judge it shulde be in the holy wordes that the prest dyd speake, and not in the pyllar, for and yf it were in the pyllar the Bysshops and the cardinalles that hathe ben many yeres past, and those that were in my tyme, and they that hath ben sence, wolde haue had it in more reuerence, and not to suffre rayne, hayle, snowe, and such wether to fal on it, for it hath no couerynge. but at last, when that I dyd consyder that the vernacle, the fysonomy of Christ, and skarse the sacrament of the aulter was in maner
vaceous, & al S. Peters churche downe in rayne, & utterly decayed, 
and nothyng set by; consydering, in olde chapels, beggers and baudes, 
hores and theues, dyd ly within them; asses, and moyles dyd deylye 
within the preeynet of the churche; and byenge and sellynge there 
was vset within the preeynt of the sayd churche, that it did pytie my 
hart and mynde to come and to se any tymne more the sayde place 
and churche. Then dyd I go amonges the fryers mendicantes, and 
dyueres tymes I dyd se relevatles pro de-functis hange vpon fryers 
backes in walettes; then I wente to other relygious houses, as to the 
Celestynes and to the Charter-house, and there I dyd se nullus ordo. 
And after that I dyd go amonges the monkes & ehanons and early-
nalles, and there I dyd se horror inhabitans. Then did I go rounde 
aboute Rome, and in euery place I did se Leehery and boggery 1, 
decynt and vsery euery corner and place. And if saint Peter and 
Paule do lye in Rome, they do lye in a hole vnder an Aulter, haung 
as much golde and syluer, or any other Iewell as I haue aboute myne 
eye; and yf it do rayne, hayle, or snowe, yf the wind stande Est-
warde, it shall blowe the rayne, hayle, or snow to saynt Peters 
spelunke; wherfore it maked manye men to thynke that the two 
holye Apostles shulde not lye in Rome, specially in the place as the 
Romaynes say they do lye. I do marueyle greatlye that suche an 
holye place and so great a Churche as is in all the wold (except 
saynt Sophis churche in Constantinople), shulde be in such a vile ease 
as it is in. Consedlyngynge that the bysshops of Romes palice, and 
his estal named Castel Angil standyng vpon the water or great ryuer 
of Tiber within Rome, and other of theyr places, and all that Car-

1 "And lyghtlye there is none of theym [Cardinals and Prelates] withoute 
iiii. or iiiii. paiges trymmed like yonge prynees; for what purpos I wolde be 
loth to tell. — If I shoulde saye, that vnder theyr longe robes, they hyde the 
greatest pride of the worlde, it might happen some men wold beleue it, but 
that they are the vaineest men of all other, theyr owne actes doe wel declare. 
For theyr ordinarie pastime is to disguise them selfes, to go laugh at the Court-
sanes houses, and in the shrouning time, to ride maskyng about with them, 
which is the oceasion that Rome wanteth no iolie dames, specially the strete 
called Italia, whiche is no more than halfe a myle longe, fauye buyled on both 
sydes, in maner inhabited with none other but Courtisanes, some worthe .x. and 
some worthe .xx. thousand crownes, more or lesse, as theyr reputaeyon is. 
And many tymes you shal se a Courtisan ride into the countrey, with .x. or 
.xii. horse waitynge on hir. — Briefely by reporte, Rome is not without 40,000. 
harlottes, mainteigned for the most part by the clergye and theyr folowers. 
So that the Romaines them selfes suffer theyr wifes to goe seldome abrode, 
either to churche or other place, and some of them scarelye to looke out at a 
lattise window, wherof theyr prouerbe sayeth, In Roma vale piu la putana, 
ce la moglie Romana, that is to say, 'in Rome the harlot hath a better lyfe, 
than she that is the Romaines wyfe.' — In theyr apparaile they are as gorgeous 
as may be, and haue in theyr goyng such a solenme pace, as I nuer sawe. In 
conclusion, to lye in Rome is more costly than in any other place; but he 
that hathe money maye haue there what hym lyketh." — 1549 A.D., Thomas's 
*History of Itally*, fol. 39 (edit. 1561).
Boorde's *Breuyary.* The Night-Mare.

§ 43. a.
dynalles palaces, be so sumptuously maynteyned, as well without as in maner within, and that they wyl se their Cathedral churche to lye lyke a Swynes stie. Our Peter pence was wel bestowed to the redifieng of s. Peters Churche, the whiche dyd no good, but to noryshe syn & to maynteyne war. And shortly to conclude, I dyd neuer se no vertue nor goodnes in Rome, but in Byshop Adrians days, which wold haue reformed dyuers enormities, & for his good wyl & pretence he was poysoned within .iii. quarters of a yere after he did come to Rome, as this mater, with many other matters mo, be expressed in a boke of my sermons. & now to conelude, who souer hath bene in Rome, & haue sene theyr vsage there (excepte grace do worke aboue nature, he shal neuer be good man after). be not these creatures possessed of the deyyl? This matter I do remit to the judgement of the reders, for God knoweth that I do not wryte halfe as it is or was; but that I do write is but to true, the more pitie, as God knoweth."—*Extrauagantes*, Fol. iv. back.

On another page of his *Breuyary* he says:

"In Rome they will poyson a mannes stereope, or sadle, or any other thynge; and if any parte of ones body do take anye heat or warnennes of the poyson, the man is then poysoned." Fol. C.xvi. back.

*Boorde is told of a Spirit by an Ancress at St Alvan's.*

"The .119. Chapitre dothe shewe of the Mare, and of the spirites named *Incubus* and *Succubus.*

*Ephialtes* is the greke worde. *Epialtes* is the barbarus worde. In latin it is named *Incubus* and *Succubus.* In Englyshe it is named the Mare. And some say that it is kynd of spirites, the whiche doth infect and trouble men when they be in theyr beddes slepyngne, as Saynt Augustine saythe the *De ciuitate dei,* Cap. 20. and Saynt Thomas of Alquine sayth, in his fyrst parte of his diuinitie, *Incubus* doth infeste and trouble women, and *Succubus* doth infest men. Some holdeth opynyon that Marlyn was begotten of his mother of the spirite named *Incubus.* Esdras doth speke of this spirite, and I haue red much of this spirite in *Speculum exemplorum*; and in my tyme at saynt Albons here in Englande, was infested an Aneresse of such a spirite, as she shewed me, & also to eredyble persons.¹ but this is my opynyon, that this *Ephialtes,* otherwyse named the Mare, the

¹ Compare the curious set of depositions in a Lainsdowne MS, 101, leaves 21-33, as to 'the Catt' which Agnes Bowker, aged 27, brought 'florethe at Herborogh, within the Jurisdiction of ye Archdeaconrie of Leicester, 22 Jann. 1568.' The vermilion drawing of 'the Catt,' its exact size, 'measured by a paire of compasses,' is given on the inside of the folio, leaf 32, back, and leaf 33. Agnes Bowker seems to have been delivered of a child, and to have substituted a flayed kitten in its place.
whiche doth come to man or woman when they be slepyng, doth come of some cuyll humour; consyderyng that they the which be thus troubled slepyng, shall thynke that they do so, here, & fele;—the thyng that is not true. And in such troublous slepyng a man shal scarce drawe his breth.

The cause of this impediment.

This impediment doth come of a vaporous humour or fumosytie rysynge out and frome the stomake to the brayne; it may come also thorowe surfetynge and dronkennes, and lyenge in the bed vpyght; it may come also of a reumatyke humour supressyng the brayne; and the humour discendyng, doth perturbate the hert, bringing a man slepyng into a dreame, to thynke that the which is nothyng, is somewhat; and to fele that thyng that he feleth not, and to se that thyng that he seeth not, with such lyke matters.

A remedy.

Fyrste, let suche persons beware of lyenge vpyght, lest they be suffocated, or dye sodenly, or els at length they wyll fall into a madnes, named Mania; therfore let suche persons kepe a good dyet in eatyngne and drynynge, let theym kepe honeste company, where there is honest myrth, and let them beware of musynge or studienge vpon any matter the whiche wyll trouble the brayne; and vse diuers tymes sternutacions with gargaries, and beware of wynes, and euery thyng the whiche doth engender fumositie.

Ye it be a spirite, &c.

I haue red, as many more hath done; that can tell ye I do wryte true or false, there is an herbe named fuga Demonum, or as the Grecians do name it Ipericon. In Englyshe it [is] named saynt Johns worte, the which herbe is of that vertue that it doth repell suche malyfycousnes or spirites.”—Fol. xlv.

Boorde has Cachexia, or a Bad Habit of Body.

The .50. Chapitre dothe shewe of an infirmitie the whiche is concurrant with an Hyedropsy. Acceia, or Cucceia, or Cathesia, be the greke wordes, In latin it is named Mala habitude. In Englyshe it is named an euyl dweller, for it is an infirmitie concurrant with the hidropsics.

The cause of this infirmitie.

This infirmitie doth come thorowe cuyll, slaeke, or slowe digestion.

A remedy.

Vse the confection of Alcengi, and kepe a good dyet, & beware of drynkyng late, and drynke not before thou do cate somewhat, and vse temperate drynkes, and labour or exercise the body to swete. I was in this infirmit, and by greate traunayl I dyd make my selfe whole, more by labour than by phisiecke in reeceyptes of medecines.”—Fol. xxiii. back.
Boorde accidentally has the Stone, and cures himself of it.

"... The .207. Chapitre dothe shewe of the stone in the bladder

Lithiasis is the greke wordes. In latin it is named Calculus in vesica, and Lapis is taken for all the kyndes of the stones. In Englyssh, Lithiasis is the stone in the bladder. And some doth saye that Nefresis is the stone in the raynes of the backe, therfore loke in the Chapytre named Nefresis.

The cause of this impediment.

This impedimente doth come eyther by nature, or els by catyng of euyl and vyseus meates, and euyl drinkes, as thyeke ale or beare, catyng broyled and fryed meates, or meates that be dryed in the smoke, as bacon, martynmas beie, reed heorrynge, sprottes, and salt meates, and erustes of breade, or of pasties, and such lyke.

A remedy.

If it do come by nature, there is no remedy; a man maye mitigate the peyne, and breake the stone for a tyme, as shalbe rehearsed. If it do come accidentally, by catyng of meates that wyll ingender the stone, take of the bloud of an Hare, & put it in an erthen pot, and put thereto iii. vnees of Saffiron brout, and bake this togither in an Ouen, & than make poudar of it, and dryneke of it mornyng and eueryng. For this mater, this is my practis: fyrste I do vse a dyet catyng no newe bread, excepte it be xxiii. houres olde. I refuse Cake brede, Saffron brede, Rye brede, Leuyn brede, Cracknelles, Symnelles, and all maner of erustes; than I do drynke no newe ale, nor no maner of brede made with Hoppes, nor no hoote wynes. I do refrayne from Fleshe and fyshes, whiche be dryed in the smoke, and from salte meates and shelle fyshes. I do cate no grosse meates, nor burned fleshe, nor fyshe. thus vseyng my selue, I thanke God I dyd make my selue whole, and many other. but at the begynnynge, whan I went about to make my self whole, I dyd take the ponder folowyng: I dyd take of Brome sedes, of Pereilles sedes, of Saxfrage sedes, of Gromel sedes, of eyther of them an vnee; of Gete stone a quarter of an vnee, of Date stone as much; of egges shelles that chekyn hath lyne in, the pyth pulled out, half an vnee; make poudar of al this, and drynke halfe a sponeful mornyng and eueryng with posset ale or whyt wyne. Also the water of Hawes is good to drynke."

Fol. lxxii. (See p. 292, below.)

Boorde occasionally gets a Nit or a Fly down his Wesande, and commits the Cure to God.

"... The .356. Chapitre doth shewe of the Wesande or throte boll.

Trachea arteria be the latin wordes. In Englyshe it is named the wesande, or the throte bol, by the whiche the wynde and the
ayr is conuayed to the longes; & if any erome of brede, or drop of drynke, go or enter into the sayde wesande, if a man do not cough he shulde be stranguled; and therfore, whether he wyl or wyll not, he must cough, and laye before hym that is in the throte and mouth; nor he can be in no quietnes vnto the tymne the matter be expelled or expulsed out of the throte, as it doth more largely appere in the Chapitre named Strangulado.

If The cause of this impediment.

This impedimenter doth come of gredyner to eate or drynke sodeynly, not taking leysure; also it may come of some flye inhausted into a mans throte sodeyncl, as I haue sene by other men as by my selfe; for a nyttle or a flye conming vnto a mannes mouth, when he doth take in his breth and ayer, loke what smal thyng is before the mouth, is inhausted into the wesande, and so it perturbeth the pacient with coughynge.

A remedy.

For the fyrst cause, be nat to gredy, cate and drynke with leyser, fearyng God; and as for the seconde cause, I do eemmitte only to God: for this matter, coughynge is good."—Fol. C.xiii. See too Fol. C.xxi. back.

Boorde can take in other Phisicians by his Urine.

"There is not the wisest Phisicion liuyne, but that I (beynge an whole man) may deceyue him by my vryne; and they shall iudge a sicknes that I haue not nor never had, and all is thorowe distemperaunce of the bodye vse of the day before that the vryne is made in the mornyng; and this I do saye, as for the colours of vrynes, [vryne] is a strumpet or a harlot, and in it many phisicions maye be deceyued, but as touchynge the contentes of vrynes, experte phisicions maye knowe the infyrmyties of a pacient vnfullyly."—Extraugantes, Fol. xxvi.

Boorde has seen Worms come out of Men.


Vermes is the latin worde. In greeke it is named Scolices. In Englishe it is wormes. And there be many kyndes of wormes. There be in the bodye thre sortes, named Lumbrici, Ascarides, and Cucurbiti. Lumbrici be longe white wormes in the body. Ascarides be smal lytle white wormes as bygge as an herc, and halfe an ynce of length; and they be in a gutte named the longacion; and they wyl tycle in a mans foundement. Cucurbiti be square wormes in a mans body; and I haue sene wormes come out of a mans body lyke the fashion of a maggot, but they haue bene swart, or hauyng a darke colour. Also there be wormes in a mans handes named Sirones, & there be wormes in a mans fete named degges; then is there a ryunge

BOORDE.
worme, named in Latin *Impetigo*; And there may be wormes in a mans tethe & eares, of the which I do pretende to speke of nowe. As for all the other wormes, I haue declared theyr properties and remedies in theyr owne Chapitres.

The cause of wormes in a mannes Eare.

Two causes there be that a man haue wormes in his eares, the one is ingendred thorowe corruption of the brayne, the other is accidentall, by erpyngye in of a worme into a mans eare or eares.

A remedy.

Instyly into the eare the oyle of bitter Almons, or els the oyle of wormewode, or els the iuyce of Rewe; warme every thyng that must be put into the eare.”

§ 43. β. Let us take, secondly, the notices of seven evils in England of which Boorde complains:—I. The neglect of fasting. II. The prevalence of swearing and heresies. III. The Laziness of young People. IV. The want of training for Midwives. V. Cobblers being Physicians. VI. The Mutability of Men's Minds. VII. The Lust and Avarise of Men:—adding his few allusions to the state of the poor (p. 86-7), and his one to early marriages (p. 87).

I. *The neglect of Fasting.*

α. "As for fastyng, that rule now a dayes ende not to be spoken of, for fastynge, prayer, and almes dedes, of charytie, be banished out of al regions and prouinces, and they be knotynge at paradise gates to go in, wepyng and waylyng for the Temporaltie and spirituallie, the which hath exyled them."—Fol. vii. baek.

β. "Here it is to be noted that nowe a dayes few or els none doth set by prayer or fasting, regardyng not Gods wordes: in this materie I do feare that such persons be possessed of the deuil, although they be not starke madde."—*The Extravagantes*, Fol. iii. baek.

II. *The prevalence of Swearing and Heresies.*

"Do not you thynke that many in this contrie be possessed of the deuil, & be mad, although they be not starke mad? who is blynder then he that wil not se? who is madder then he that doth go about to kyl his owne soule? he that wil not labour to kepe the commaundementes of God, but dayly wil breke them, doth kil his soul. who is he that loueth God and his neyghbour, as he ought to do? but who is he that nowe a dayes do kepe their holydayes? & where be they that doth vse any wordes, but swearyng, lyeng, or slaunderyng is the one ende of theyr tale. In all the worlde there is no regyon nor countrie that doth vse more swearyng, than is vse in Englande, for a chylde that scarce can speake, a boy, a gyrl, a wenche, now a dayes wyl sweare as great
§ 43. β.] Doorde on swearing, heresies, and laziness. 83

othes as an olde knaue and an olde drabbe. It was vsed that when swearinge dyd eome vp fyrst, that he that dyd swore shulde have a phylip, gyue that knaue or drabbe a phylip with a club that they do stagger at it, and then they and ehyldren wolde beware, after that, of swerynge, whiche is a damnable synne; the vengeane of God doth oft hange over them, and yt they do not amend and take repent-ance, they shalbe dampeed to hell where they shalbe mad for ever more, worlde without ende. Wherfore I do counsayle al suche euyl disposed persons, of what deegree so ever they be of, amend these faults whyles they have nowe leysure, tyme, and space, and do penanee, for els there is no remedy but eternall punyshement.

A remedy.

Wolde to God that the Kynge our soueraygne lorde, with his most honorable counsell, wolde se a reformacion for this swerynge, and for Heresies, for the whiche synnes we have had greate punyshment, as by dere price of eorne and other vitayles; for no man ean remedy these synnes, but God and our kynge; for there be a perilous number of them in Englande if they were diligently sought out; I do speke here of heretikes: as for swearers, a man nedeth not to seke for them, for in the Kynges courte, and lordes courtes, in Cities, Borowes, and in townes, and in euery house, in maner, there is abominable swer-ynge, and no man dothe go about to redresse it, but doth take swearing as for no synne, whiche is a damnable synne; & they the whiche doth vs it, be possessed of the Deuill, and no man ean holpe them, but God and the kyng. For Demoniacus looke in the Chapitre named Mania."—The Extravagantes, Fol. vi.

III. The Laziness1 of young People.2

"(☞ The .151. Chapitre dothe shewe of an euyl Feuer the whiche dothe eumber yonge persons, named the Feuer lurden.

A Monge all the feuers I had almost forgotten the feuer lurden, with the which many yonge menne, yonge women, maydens, and other yonge persons, be sore infected nowe a dayes.

1 'the slowe worme and deadly Dormouse called Idlenes, the ruine of realmes, and confounder of nobilitie.' Louis, Duke of Orleaus, to Henry IV, in the 5th year of his reign.—Hall's Chronicle, p. 33, ed. 1809.
2 Compare Discipline's saying, in W. Wager's "The longer thou liuest, the more foole thou art," ab. 1568 A.D. (Hazlitt), sign. D iij back,

Two thinges destroye youth at this day,
Indulgentia parentum, the fondnes of parents,
Which will not correct there noughty way,
But rather embolden them in there entents.
Idlenesse, alas ! Idlenesse is an other.
Who so passeth through England,
To se the youth he would wonder,
How Idle they be, and how they stand!
The cause of this Fever.

This fever doth come naturally, or els by euill and slouthfull bryngynge vppe. If it come by nature, then this fever is vnecurable, for it can nouer out of the fleshe that is bred in the bone; yf it come by slouthfull bryngynge vp, it may be holpen by dylygent labour.

A remedy.

There is nothyng so good for the Fever lurden as is Vaguenium baculinum, that is to say, Take me a stycke or wan[d] of a yerde of length and more, and let it be as great as a mans fynger, and with it anoynt the bake and the shulders well, mornyng and euenyng, and do this .xxi. dayes; and if this Fever wyll net be holpen in that tyme, let them beware of waggynge in the Galowes; and whiles they do take theyr medecine, put no Lubberworle into theyr potage, and be[w]are of knauerynge aboute theyr hert; and if this wyll nat helpe, sende them than to Newgate, for if you wyll nat, they wyll bryngynge them selue thither at length."—Breu. Fol. iv.

IV. The want of training for Midwives.

"If it do come of euill orderynge of a woman whan that she is deluiered, it must come of an vnexpert Mydwyfe. In my tyme, as well here in Englande as in other regions, and of olde antiquitie, euery Midwyfe shulde be presented with honest women of great grauitie to the Byshop, and that they shulde testify, for her that they do present shulde be a sadde woman, wyse and diserete, haunynge experience, and worthy to have the office of a Midwyfe. Than the Byshoppe, with the counsel of a doctor of Physick, ought to examine her, and to instructe her in that thynge that she is ignoraunt; and thus proued and a[d]mitted, is a laudable thynge; for and this were ussed in Englande, there shulde not halfe so many women myscaire, nor so many chyldren perishe in euery place in Englande as there be. The Byshop ought to looke on this matter."—The Extravagantes, Fol. xv. back.

V. Cobblers being Physicians.

"O lorde, what a great detriment is this to the noble science of phisicke, that ignoraunt persons wyl enterpryse to medle with the

A Christian mans hart it would pitte,
To beholde the euill bringing vp of youth!
God preserue London, that noble Citie,
Where they haue taken a godly ordre for a truth:
God geue them the miudes the same to maiutaine!
For in the world is not a better ordre.
Yf it may be Gods favoure still to remaine,
Many good men will be in that bordre.

See the curious list of Fool’s officers, ‘A whole Alphabete’ of them, ‘a rable of roysterly rufflers,’ on the back of leaf F 4.

2 ori. perished.
ministration of phisieke, that Galen, prince of phisicians, in his Terapentike doth reprehende and disprone, sayeng, 'If Phisicians had nothyng to do with Astronomy, Geometry, Logyeke, and other sciences, Coblers, Curryars of lether, Carpenters and Smythes, and al such maner of people wolde leve theyr craftes, and be Phisicians,' as it appereth nowe a dayes that many Coblers be, fye on such ones! whervpon Galen reprehended Tessalus for his ignomaneo: for Tessalus smattered and medled with Phisieke, and yet he knewe not what he dyd, as many doth nowe a dayes, tho whiche I maye accompte Tessalus foolyshe dyseyles."—Brew. Fol. ii. (Compare the First Chapter of the Introduction of Knowledge.)

VI. The Mutability of Men's Minds.

"¶ The .23. Chapitre doth shewe of a mannes mynde.

A Nimus is the latin worde: In greke it is named Thimos. In englyshe it is a mannes mynde. The mynd of a man is very mutable and inconstant, more in one man then in another, but the most parte myght be amended.

¶ The cause of this Mutabilitie.

This mutabylytie doth eome thorowe wauerynge and inconstant wyttes, lackynge lone and eharytye to God, to a mannes owne selue, and to his neyghbour, regardynge more, other1 sensualltye or prodigalytie, eoutrys or lucre, then the welth and profyte of the soule. Yet the mynde of man is so occupied aboute worldly matters and businesses, that God and the soule of man is forgotten, by the whiche great daungers foloweth.

¶ A remedy.

¶ Fyrst, let euyry man reconcylc hym selfe in and to God, and not to set by the worlde, but to take the worlde as it is, not beyng parmanente nor abydyng place, but to lyue as one shulde dye euyry houre. And yf a man may haue this memory, he wyl not be mutable, nor set by the worlde, but be constant, hauynge euer a respect to God his creator, and to his neyghbour, which is euyry man where soeuer he dwell."—Brew. Fol. xv.

VII. The Lust and Avarice of Men.

"¶ The .340. Chapitre doth shewe of touchyng
the whiche is one of the .v. wyttes.

T Actus is the latin word. In greke it is named Aphi. In Englishe it is named touching or handlyng; and of handlyng or touchyng be ii. sortes, the one is venerious and the other is avaricious; the one is thorowe earnal eoneupiseemee, & the other is thorowe eupiditie of worldly substance or goodes.

1 other = or.
The cause of these impedimentes.

If The fyrst impedimente doth come eyther that man wyll not call for grace to God not to displease hym, or els a man wyll folowe his luxurious sensualtie lyke a brute beaste. The seconde impediment, the which is anaryce or couetyse, wyll touch all thynges, and take as much as he can get, for al is fyshe that cometh to the nette with such persons.

A remedy.

If For these matters I knowe no remedy, but onely God; for there is fewe or none that doth feare God in none of these ii. causes: if the feare of God were in vs we wolde not do so. Jesus helpe vs all! AMEN."—Breu. Fol. C.x. [Does this mean 'guilty, and sorry for it'? p. 66.]

On the state of the poor there is hardly anything in Boorde's books. The chapters on Kybes, noticing the bad shoes of children, that on Croaking in the Belly, and that on Lowsiness—a point brought under our notice before by the Babees Book (p. 134, 209), and Caxton's Book of Curtesye—are the only ones I have noted.

Chilblains.

"ifr The .272. Chapitre dothe shewe of an impediment in the Heles.

Erniones is the latin worde. Pernoni is the Barbarous worde. In Englyshe it is named the kybes in a mannes heales.

The cause of this impedimente.

If This impediment most commonly doth infest or doth happen to yonge persons the which be hardly brought vp, goyng barefoted, or with eyyll shoes; and it dothe come of extreme colde and fleumatyke humours.

A remedy.

If For the Kybes beware that the Snowe do nat come to the Heles, and beware of colde, nor prycke, nor pryke the Kybes: kepe them warme with wollen clothes, and to bedwarde washe the heles and the fete with a mans propre vrine, & with Netes fote oyle."—Breu. Fol. lxxxxi.

Croaking in the Belly.

"ifr The .309. Chapitre dothe shewe of erokynge in a mannes bely.

Vgitus ventris be the latin wordes. In Englyshe it is named erokynge or clockyng in ones bely. In greke it is named Brichithmos.
§ 43. β. BREUARY EXTRACTS. ON LOWSINESS AND THE TONGUE. 87

The cause of this impediment.

This impediment doth come of coldenes in the guttes, or longe fastynge, or eatynge of frutes and wyndy meates, and it may come of euyl dyet in youth.

A remedy.

Fyrste, beware of colde and longe fastynge, and beware of eatynge of frutes, potages, and sewes, and beware that the bely be not constupated or eostiué, and vse dragges to breake wynde.”— Breu. Fol. C. back.

Lowsiness.

“[..] The .273. Chapitre dothe shewe of lyce in a mannes body or head or any other place.

Ediculacio or Morbus pediculorum be the latin wordes. In greke it is named Phthiriasis. In Englyshe it is named lousines, and there be .iii. kyndes, whiche be to say, head lyce, body lyce, erabbe, lyee, and nits.

The cause of this impediment.

This impediment doth come by the corruption of hote humours with sweat, or els of rancknes of the body, or els by vncleene kepynge, or lyenge with lousy persons, or els not chaungynge of a mannes sherte, or els lyenge in a lousy bedde.

A remedy.

Take of the oyle of Baye, an vnce and a halfe; of Stauesare made in fyne ponder, halfe an vnce; of Mercury mortified with fastynge spetyll, an vnce; incorporate al this togyther in a vessel vpon a chafyage dyshe of coles, and anynt the body. I do take onely the oyle of Bayes with Mercury mortified, and it doth helpe euery man and woman, excepte they be not to rancke of complection.”—Fol. lxxxii.

The custom of mere boys marrying, which Stubbes reproves so strongly in his Anatomie of Abuses, p. 100, ed. 1836 (quoted in my Ballads from MSS, p. 32), Boorde only notices incidentally:

“And let boyes, folysh men, and hasty men, the whych be maredy, beware howe that they do vse theyr wyues when they be with child.”—Breu. Fol. viii.

§ 43. γ. Thirdly, we may take some of Boorde's opinions.

Boorde on the Tongue and its greatest Disease.

“[..] The .208. Chapitre doth shewe of a mannes tonge.

Lingua is the latin worde. In greke it is named Glossa, or Glotta. In Englyshe it is named a tonge. The tonge of man is an instrument or a member, by the whiche not onely tastying, but also the
knowledge of mans mynde by the speckying of the tongue, is brought
to vnder-standyngne, that reason may knowe the truth frome the fals-
hod, and see conuerse. The tongue is the best and the worste offlycayll
member in man: why, and wherfore, I do remit the matter to the
judgement of the reders. But this I do say, that the tongue may haue
dyuers impedimentes besyde sclauderynge and lyenge, the which is
the greatest impediment or syckenesse of all other diseases, for it doth
kyll the soule without repentaunce. I passe our this matter, and wyll
speake of the sickenesses whiche may be in mannes tongue, the which
maye swell, or elles haue fyssures, or wheales, or carnelles, or the
palsey."—Breu. Fol. lxxi. back.

Boorde on Mirth and Men's Spirits.

"The .163. Chapitre dothe shewe of
Toye or myrthe.

Audium is the latin worde. In Englyshe it is named ioye or
myrth. In Greke it is named Hidone.

The cause of myrthe.

Myrth commeth many wayes: the princypal myrth is when a
man doth lyue out of deadly syn, and not in grudg of conscience in
this worlde, and that euerye man doth rejoyce in God, and in charitie
to his neyghbour. there be many other myrthes and consolacions,
some beynge good and laudable, and some vytuperable. laudable
myrth is, one man or one neyghbour to be mery with an other, with
honesty and vertue, without sweryng and sclauderyng, and rybaldry
speaking. Myrth is in musycall instrumentes, and gostly and godly
syngyng; myrth is when a man lyueth out of det, and may haue
mcate and drinke and cloth, although he haue neuer a peny in his
purse; but nowe a dayes, he is meryc that hath golde and syluer, and
ryches with lechery; and all is not worth a blewe poynte.

¶ A remedy.

¶ I do aduertise every man to remembar that he must dye, how,
whan, and what tyme he can nat tel; wherfore let every man amende
his lyfe, and commyt hym selfe to the mercy of God."—Breu. Fol.
lviii. back.


Spiritus is the latin word. In Greke it is named Pnove or Pneuma.
In Englyshe it is named a spirite. I do not pretende here to
speake of any spirite in heauen or in hell, nor no other spirite, but
onely of the spirites in man, in the which doth consyst the lyfe of
man, & there be thre, naturall, anymal, and vyttall: the naturall
spyrite resteth in the head, the animall spirite doth rest in the lyuer,
and the vital spirite resteth in the hert of man.
Boorde on the Heart of Man, and on Mirth.

"* The .86. Chapitre doth shewe of the herte of man.

Or is the latin worde. In Greke it is named Cardia. In Englyshe it is an herte. the herte is the principal member in man; And it is the member that hath the fyrste lyfe in man, and it is the lasto thyng that dothe dye in manne. The herte dothe viuifycete all other members, and is the grounde and foundation of al the vitall spirites in man, and doth lye in the mydle of the bodye, and is hote and drye. And there is nothyng so euyl to the herte as is thought and care, and feare: as for other impedimentes that be longynge to the herte, [they] dothe appere in theyr Chapitres, as Cardiaca.

To comfort the herte.

There is nothyng that doth conforte the herte so much, presyde God, as honeste myrth and good company. And wyne moderately taken doth letyfycate and doth conforte the herte; and good breade doth confyrme and doth stablyshe a mannes herte. And all good and temperate drynkes the which doth ingeder good bloud doth conforte the herte. All maner of cordyalles and restoratiues, & al sweete or dulce thinges doth confort the hert, and so doth maces and gynger; rare egges, and poched egges not harde, theyr yolkes be a cordiall. Also the electuary of citrons, Rob de pitis, Rob de ribes, Diambra Aromaticum mustatum, Aromaticum rosatum, and so is Electuarium de gemmis, and the confection of Xiloaloes, and such lyke be good for the hert."—Breu. Fol. xxxv.

Boorde on Pain and Adversity.

"* The .99. Chapitre doth shewe of peyne or dolour.

Olour is the latin word. In Greke it is named Lyfe. In Englyshe it is named peyne or dolour, the which may be many wayes, as by syekenes of the body, or disquietnes of a mannes mynde.

The cause of this peyne.

Dyers tymes of greate pleasure doth come greate peyne, as we se dayly that thorowe ryot and surfetyng and sensualytie doth come dyuers sickeneses. Also with sport and playe, takynge great heate, or takynge of extreme colde doth ingender diseases and peyne.
Also for lacke of paeyence many mens and womens myndes be vexed and troubled.

If a man wyll exehewe many peynes and dolours, lette hym lyue a sober lyfe, and [not] distemper nor disquyed the body by any excesse or sensualite. And let hym arme hym selfe with pacience, and euermore thanke God what soever is sente to man; for if aduersitie do come, it is either sent to punyse man for synne, or els probacion: and with sorowe vse honest myrth and good company.”

—Breu. Fol. xxxviii. back.

Boorde on Intemperance.

“Luxus is the latin word. In Greke it is named Asotia. In English it is named intemperance. Temperance is a morall vertue, and worthely to be prayers, consideryng that it doth set all vertues in a due order. Intemperance is a greate vyce, for it doth set euerthyng out of order; and where there is no order there is horror. And therfore this wordes Luxus may be taken for all the kyndes of sensualitie, the whiche can neuer be subdued without the recognition and knowledge of a mannes selfe, what he is of him selfe, and what God is. And for asmuch as God hath geuen to euer man liuing fre wil, therefore euery man ought to stand in the feare of God, and euer to loke to his conscience, callyng to God for grace, and dayly to desyre and to praye for his mercye; and this is the best medecyne that I do knowe for intemperance.”—Fol. lxxiii. back.

Boorde on Drunkenness.

“The Brietas is the latin worde. In Greke it is named Matha. In English it is named drunkenness.

This impedimente doth come eyther by wekenes of the brayne, or els by some greate hurte in the head, or of to much ryotte.

If it do come by an hurt in the head, there is no remedy but paciencie of all partes. If it do come by debilite of the brayne & head, drynke in the mornynge a dyshe of mylke, vse a Sirupe named Sirupus acetasus de prunis, and vse laxatiu meates, and purgaciones, if neede do requyre, and beware of superfluous drynkyng, specially of wyne and stronge ale and beere, and if anye man do perceuye that he is dronke, let hym take a vomifwith water and oyle, or with a fether, or a Rosemary braunche, or els with his finger, or els let hym go to his bed to slepe.”—Fol. xliii.
Boorde on Man and Woman, which be reasonable Beastes.


Homo is the latin word. In Greke it is named Anthropos or Anir. In Englyshe it is named a man or a woman, which be resonable beastes; and man is made to the similitudenes of God, and is compaekte and made of .xx. substances. Of bones, of grystles, of synewes, of veynes, of artures, of srynges, of cordes, of skyn, of pannyelles, pellyeles, or ealles, of hear, of nayles, of grece, of fleshe, of bloud, and of mary within the bones. a man hath reason with Angelles, felynge with beastes, lyuynge with trees, hauyng a beyng with stones."—Fol. lxiii. back.

Boorde on Marriage.

"And here is to be noted for maried men, that Aristotle sayth, Secundo de Anima, that euery parafte thynge is, whan one may generate a thynge lyke to hymselfe; for by it he is assimiled to the immortall God. Auicene De naturalibus glorified natural procreacion. And for this cause God made man and woman, to encrease & multiply to the worlds ende. For this matter looke further in the Extravaugantes in the ende of this boke."—Fol. xxxii.

Boorde on the Words of late-speaking Children.

"Chyldren that can not speake vnto the tyme that they do come to a certein age, doth speake these .iii. wordes: Aua, Acca, Agon. Aua doth signifiye father; Acca doth signifiye ioye or myrth; Agon doth signifiye dolour or sorow. All infantes doth speake these wordes, if a man do marke them; and what va doth signifiye when they crye, I coulde neuer rede of it; if it do signifiye any thynge, it is displeasure, or not contented."—Extravagantes, Fol. xxvi. back.

Boorde on the Kings Evil.1


Orbus regius be the latin wordes. In Englyshe it is named the kynges euyll, which is an euyl sickenes or impediment.

1 See Brand's Antiquities, ed. Ellis, iii. 140—150. Boorde also believed in kings hallowing Cramp-rings as a remedy for Cramp: see his Introduction, p. 121, below; and Fol. C.vi. back, of his Brevyary:

"[2] The kynges maiestie hath a great helpe in this matter in halowynge Cramp cynges, and so gyuen without mony or peticion. Also for the Cramp, take of the oyle of Lyllyes and Castory, yf it do come of a colde cause. If it do come of a hote cause, anoynte the synewes with the oyle of waters Lyllyes, and wyllowes, and Roses. If it do come of any other cause, take of the oyle of Euforbiun, and Castory, and of Pyretry, and confecte or compunde al to-gethery, and anoynt the place or places, with the partes adiacent."
The cause of this impediment.

This impediment doth come of the corruption of humours reflectyinge more to a pertyeuler place then toynyuersall places, and it is mueche lyke to a fystle; for and yt it be made whole in one place, it wyl broke out in an other place.

Bp Perey in his Northumberland Household Book, p. 436, ed. 1827, has the following note on Creeping to the Cross, and hallowing Cramp-Rings:—

"This old Popish ceremony is particularly described in an ancient Book of the Ceremonial of the Kings of England, bought by the present Duchess of Northumberland, at the sale of manuscripts of the late Mr Anstis, Garter King of Arms. I shall give the whole passage at length, only premising that in 1536, when the Conventeeion under Henry VIII. abolisht some of the old superstitious practices, this of Creeping to the Cross on Good-Friday, &c. was ordered to be retained as a laudable and edifying custom.—See Herb. Life of Henry VIII.

'The Order of the Kinge, on Good Friday, touchinge the cominge to Service, Hallowinge of the Cramp Rings, and Offeringe and Creepinge to the Crosse.

'Firste, the Kinge to come to the Chappell or Closet, with the Lords, and Noblemen, waytinge upon him, without any Sword borne before him, as that day. And ther to tarry in his Travers until the Byshoppe and the Deane have brought in the Crucifix out of the Vestrie, and layd it upon the Cushion before the highe Alter. And then the Usher to lay a Carpett for the Kinge to Creep to the Crosse upon. And that done ther shall be a Forme sett upon the Carpett, before the Crucifix, and a Cushion laid upon it for the Kinge to kneale upon. And the Master of the Jeovell House ther to be reade with the Cramp Rings in a Bason of Silver, and the Kinge to kneale upon the Cushion before the Forme, And then the Clerk of the Closett be redie with the Booke concernyng the Hallowinge of the Cramp Rings, and the Answer [i.e. Almoner] moste kneale on the right hand of the Kinge holdinge the sayd booke. When that is done, the King shall rise and goe to the Alter, wherea a Gent. Usher shall be redie with a Cushion for the Kinge to kneale upon: And then the greatest Lords that shall be ther to take the Bason with the Rings, and beare them after the Kinge to offer. And thus done, the Queene shall come downe out of her Closet or Travers, into the Chappell, with La[dies] and Gentlewomen waytinge upon her, and Crepe to the Crosse: And then goe agayne to her Closet or Travers. And then the La[dies] to Crepe to the Crosse likewise; And the Lords and Noblemen likewise.'

"On the subject of these Cramp-Rings, I cannot help observing, that our ancient kings, even in those dark times of superstition, do not seem to have affected to eure the King's Evil; at least in the MS. above quoted there is no mention or hint of any power of that sort. This miraeeous gift was left to be claimed by the Stuarts: our ancient Plautaguetes were humbly content to eure the Cramp."—Boorde's words abolish this inference of the Bishop's. Brand, Antiquities, ed. Ellis, iii. 150, col. 2, quotes Boorde's Introduct. and Brev. on this subject, and has other good referreces, iii. 160, i. 87 (quoting Perey), i. 89, the last of which quotes a letter of 'Lord Berners the accomplished Translator of Froissart, to my Lorde Cardinall's grace,' 21 June, 1518: "If your grace remember me with some Cramp Ryngs, ye shall doo a thing much looked for."
¶ A remedy.

* For this matter let every man make frendes to the Kynges maestie, for it doth pertaine to a Kyng to helpe this infirmite by the grace the whiche is genen to a Kyng anoynted. But for as muche as some men dothe judge diuers tyme a Fystle or a French poke to be the kynges Eyyll, in suche matters it behoueth nat a Kyng to medle withall, except it be thorowe and of his bountifull goodnes to geue his pytful full & gracious counsel. For kynges, and kynges sones, and other noble men, hath ben eximious Phisicions, as it appereth more largly in the *Introduction of Knowlege*, a boke of my makynge, beynge a pryntynge with Ro. Coplande."—*Breu.* Ixxx. back.

*Boorde on the Five Wits, and Men being Reasonable Beasts.*


Sensus hominis be the latin wordes. In Greeke it is named *Esthisis anthropon*. In Englyshe it is named the sences or the wyttes of man. And there be .v. which be to saye, heryng, felyng, seynge, smellyng, and tasyng; and these sences may be thus deuyded, in naturall, anymall, and racionall. The naturall sences be in all the members of man the which hath any felyng. The animall sences be the eyes, the tonge, the cares, the smellynge, and all thynge pers-teryng vnto an vnreasonable beast. The racionall sences consisteth in reason, the which doth make a man or woman a reasonable beaste, which by reason may reyle vnreasonable beasts, and al other thynge beyng vnnder his dominion. And this is the soule of man, for by reason every man created doth knowe his creatour, which is onely God, that created all thynge of nothyng. Man thus created of God doth not differ from a beaste, but that the one is reasonable, which is man, and the other is vnreasonable, the whiche is euery beaste, foule, fyshe, and worme. And for as much as dayly we do se and haue in experience that the moste part of reasonable beastes, which is man, doth decay in theyr memory, and be oblivious, necessary it is to know the cause, and so consequently to haue a remedy.

¶ The cause of this impediment.

This impediment doth come cyther naturally or accidentally.

¶ A remedy.

If naturally a mans memory is tarde of wyt and knowlege or vnunderstanding, I know no remedy; yf it come by great study or soli-citudnes, breaking a mans mynde about many matters the which he can nat compreunde by his capacite, and although he can compre-unde it with his capacite, and the memory fracted from the pregnance of it, let hym vse odiferous sanours and no contagious ayers, and vse otherwhyle to drynke wyne, and smel to Amber de grece: euer
thyng whiche is odiferous doth comfort the wittes, the memory, and the senses; and all eyll sauours doth hurt the senses and the memory, as it appereth in the Chapitre named Oblivio."—Fol. C.iii.

Boorde on Wounds.

"VV The .377. Chapitre doth shewe of woundes. Vlnus or Vulnus be the latin wordes. In Greke it is named Trauma or Traumatata. In Englyshe it is named a wounde or woundes: and there be dyuers sortes of woundes, some be newe and freshe woundes, and some be olde woundes, some be depe woundes, and some be playne woundes, and some be fysted, and some be festered, some be vleccated and some hath fysures, and some hath none. The cause of woundes.

¶ Most comonly woundes doth come thorowe an harlot, or for an hounde; it doth come also thorowe quarelynge, that some hote knausyshe bloude wolde be out; & dyuers tymes woundes doth come thorowe dronkennes, for when the drynke is in, the wytte is out, and then haue at the, and thou at me: foole be they that wold them part, that wyl make such a dronken marte.

¶ A remedy.

If it be a grene wounde, fyrste stanche the bloude; and yf the wounde be large and wyde, styche it, and after that lay a playster, and let it lye xx. heures or more, than open it, and mundify it with white wyne. And if the wounde be depe, vse siccatiue playsters made with Olibanum, Frankensene, Literge, Yreos, the bran of Bones, and Aristologia rotunda and suche lyke. If the wounde be playne, take of the rotes of Lyllies, of pome Garnade rynes, of Galles, of Aloces or suche lyke. If the woundes be indifferent, the wounde mundified, vse the ponder of Myrtyles and Rose leues, and suche lyke; and let the pacient beware of venerious actes & of contagious meates and drynkes."—Fol. C.xxi.

Boorde on Obliviousness.

"VV The .253. Chapitre doth shewe of an impedi-
ment named Obliviousnes. Oblivio is the latin worde. In Greke it is named Lithi. In Englyshe it is named obliviousnes or forgetfulnes.

¶ The cause of this impediment.

This impediment doth come of reume or some ventosytie, or of some colde humour lycenge about the brayne; it may come of soli-
icitudenes, or great study occupyenge the memory so much that it is fracted; and the memory fracted, there muste nedes then be oblivious-
nes; & it may come to yonge men and women when theyr mynde is bryched.
§ 43. 7. ] BREUARY EXTRACTS. ON DREAMS AND THE FACE. 95

A remedy.

Fyrst beware and eschew all such things as do make or ingender oblivionous, and than use the confection of Anacardino, & smell to odiferous and redolent saours, and use the thynges or medicines the whiche is specified in the Chapitre named Anima and Memoria. * A medicine for Bryched persones, I do nat knowe, except it be Vnguentum Baculinum, as it doth appeare in the Chapitre named the feuer Lurden."—Fol. lxxxv. back (p. 83, above).

Boorde on Dreams.

"S Omnia is the latin worde. In Greke it is named Enipnia. In Englyshe it is named dreames.

The cause of this impediment.

This impedement doth come most commonly of wekenes or emptynes of the head, or els of superfluous humours, or els of fantasticalnes, or eollusion, or illusions of the deuill; it maye come also by God thorowe the good aungeU, or such lyke matters: but specially, of faction of the mynde and extreme sickenes doth happen to many men.

A remedy.

For this matter use dormitary, and refraine from such matters as shulde be the occasion of such matters, and be not costiue. &c."—Extrauagantes, Fol. xxvii.

Boorde on the Face.

"The .133. Chapitre dothe shewe of a mannes face.

Acies is the Latin worde. In Greke it is named Prosopon. In Englyshe it is named a face, the which is the fayrest thing that ever God made in the compasse of a fote; and it is a wonderfull thyng to beholde, consyderyng that one face is not lyke another. The face may haue many impedimentes. The fyrst impedymcnt is to se a man hauyng no berde, and a woman to have a berde. In the face maye be moles, wertes, the morphewe, alc poekes, saucfleme, dandruffe, skurfè, scabbes, poekes, mesele, fystles, cankers, segwnges. For all suche matters loke in the Chapitres of the in-fyrmyties.

A remedy to mundifie the face.

To clere, to clense, and to mundifie the face, use stufes and bathes, and every morning after keymyng of the head, wype the face with a Skarlet clothe, and washe not the face ofte, but ones a weke anoyn the face a lytle ouer with the oyle of Costine, and use to eat Electuary de aromatibus, or the confection of Anacardino, or tho syrupe of Fumitiry, or confection of Manna, and do as is wrytten in the Chapitre named Pulchritudo."—Breu. Fol. xlix.
§ 43. §. Fourthly, let us see Boorde as a physician: some of the cases in which he specially notes his own treatment of diseases. But we should observe, first, that he does not, like a very popular modern medical work for mothers, insist that for every little ailment the right treatment is "Send for a duly qualified medical man." For blisters (or boils) "the whiche doth ryse in the nyght vnkyndely," Boorde says (fol. lxxxv.):

"Fyrst, for this matter, beware of surfetyng, and late eating and drynyng. And for this impediment, I do neither minister medecines nor yet no salues, but I dowap a lytle clout ouer or aboute it; and as it dothe come, so I do let it go; for and a man shulde, for euery tryfle sycknes and impediment, runne to the Phisicion or to the Chirurgion, so a man shuld never be at no point with hymselfe, as longe as he doth lyue. In great matters aske substancial counsell; and as for small matters, let them passe ouer."

And he repeats the advice again, under "A White Flawe," Fol. lxxxx. back.

"I wolde not counsell a man for euery tryfle sycknes to go to Phisike or Chierurgy: let nature operate in suche matters in expul-synge suche humours, and medle no further."

So also under "A Blast in the Eye," Fol. C.xxi. back, he says:

"I myghte here shewe of many salubriouse medecines, but the best medecine that I do knowe is, to lette the matter alone, and medle nat with it, but were before the eyes a pece of blacke sarcenet, and eate neyther garlycke nor onyons, nor drynke no wynes nor stronge ale, and it wyll were awaye."

Boorde's treatment of Itch:—A good Pair of Nails.

"The .292. Chapitre doth shewe of Itchynge. PRurigo is the latin word. In Englyshe it is named itching of a mans body, skyn, or fleshe.

The cause of this impedimente.

This impediment doth come of corrupcion of euyll bloud, the which wolde be out of the fleshe; it may also come of fleume myxt with corrupt bloud, the which doth putrifie the fleshe, and so consequentely the skyn.

1 See that of Stone, p. 80. 2 shulde runne, orig.
§ 43. 8.] BREUYARY EXTRACTS. FEVER, SCURF, CURDED MILK. 97

A remedy.

This I do advertise every man, for this matter to ordeyne or prepare a good payre of layles, to eracho and clawe, and to rent & tearre the skynne and the fleshe, that the corrupt blooud maye runne out of the fleshe; and so than purgaious and stuphes & sweates; and beware, reuerberate not the cause inwarde with no oyntment, nor clawe nat the skyn with fyshye fyngers, but washo the handes to bedwarde."—Breu. Fol. lxxxvi. back.

So under Pruritus he says:

"For this mater ordeyno a good payre of layles and rent the skyn and teare the fleshe and let out water and bloude."—Fol. lxxxvi.

Boorde's treatment of Tertian Fever.

"The medicines the whiche dothe helpe the Feuer cauison, wyl helpe a Feuer terciane. Fyrste purge coler, and .iii. or .iii. hours before the fytte dothe come, I do thus. I cause a man to lye in his doublet, and a woman in her waste cote, then do I cause them to put on a payre of glouses, & with .ii. garters I do bynde the wrestes of the armes, and do lay theyr armes and handes into the bedde, & do east on clothes to bryngetheym to a sweate before the fyt do come .iii. or .iii. hours; and out of Gose quylles, one put into an other, they do take theyr drynke, because they shall take no ayer into the bed; then I do geue them fyrst an ale brue, and suffer them to drynke as much Posset ale as they wyl; & when the burnyng do begyn, I do withdrawe the clothes; and thus I do .iii. courses, & haue made many hundredes whole; but theyr good dayes I do nat suffre them to go in the open ayer."—Fol. li.

Boorde's treatment of Scurf.

" For this matter I do take .iii. vnces of Bores greece, the skynnes pulled out; than I do put to it an vnce of the pouder of Oyster shelles burnt, and of the pouder of Brymstone, and .iii. vnces of Mercury mortified with fastyng spetyl; compounde al this togyther, & anoynt the body .iii. or .iii. tymes, & take an easy purgacion."—Fol. lxxiii.

Curding of Milk in Women's Breasts.

"If the mylke be curded in the brestes, some olde auctours wyll gyue repercussines; I wolde not do so, I do thus: I do take Dragagant, and gumme Arabycke, and do compounde them with the whyte of rawe egges, and tho oyle of violettes, and do make a playster. Or els I do take pytech, and do lyquifye it in the oyle of Rosc, puttyngo a lytle doues dunge to it, and dregges of wyne or ale, and make playsters."—Fol. lxxv.

1 Tragacanth, a gum.
Pregnant Women's unnatural Appetite.

"An vnnaturall appetyde is to eate and drynke at all tymes without dewe order, or to desyre to eate rawe and vnllefull thynges, as women with ehylde doth and such lyke. . . . .

¶ A remedy for women that haue vnllefull lustes.

¶ I have knowned that such lustes hath ben put awaye by smellynge to the sauer of their owne shoes, when they be put of. In such lustes, it is best that women haue theyr desyre, if it may be gotten, for they shal neuer take surfet by such lustes."—Fol. xvi. back.

Ulcer in the Nose; and how then to blow your Nose.

"The Chapitre doth shewe of an vleer in the Nose.

Zenaei is the Greke worde. In latin it is named Vlcerarum. In Englyshe it is named an Vlcer or sore in the nose.

¶ The cause of this impediment.

¶ This impedimente doth come of a fylthy and euyll humour, the which doth come from the brayne and heade, ingendred of reume and corrupte bloud.

¶ A remedy.

+ In this matter, reume must be purged, as it dothe appere in the Chapitre named Reuma; than, pyeke not the nose, nor tuche it not, excepte vrgent causes causeth the contrary, & vse gargaries and sternutacions. I wyll counell no man to vse vehement or extreme sternutacions for perturbatyng the brayne. Gentyll sternutacions is vsed after this sorte. Fyrst, a man rysynge from slepe, or comynge sodenly out of a house, and lokynge into the element or Sonne, shal nese tywe or thrise, or els put a strawe or a ryse into the nose, and tyekle the ryse or the strawe in the nose, and it wyl make sternutacions: the poverd of Peper, the poverd of Eliborus albus, snuft or blowen into the nose, dothe make quyke sternutacions. But in this matter I do aduertise every man not to take to mueche of these porders at a tym, for troblyngse the seconde principal member which is the brayne. and they the whiche wyll not nese, stope the nosethrylles with the fore fynger and the thome vpon the nose, and nat within the nosethrylles; and if they wold, they can not nese, al maner of medecines nat withstandyng; howe be it, I wolde counell all men takyng a thyngne to prouoke suche matters to make no restricitions."—Fol. lxxxviii. back.

1 sore, orig. 2 for fear of, to prevent. 3 member, orig.
Boorde's cure for Asthma.

"A confection of muske is good. Also loch de pino, loch de squilla, loch alfeseca be good, and so is the sirupe of Isope, and the sirup of Calamint. For I haue practised these thynges, and haue sped wel. Fyrst I haue made a ptyssane vnder this maner. Take of Emula empane rootes, pycked and made clene, and cut in slyces, vii. vnces; of the rootes of Fenell washed, and the pytth pulled out .vi. or .vii. vnces; of Anes sedes halfe a pounde, of fygyes halfe a pounde; of greate reasons, the stones pulled out, a quartron of a pounde; of Isope thre good handfulles, of barly clensed .v. handefulles; seth al this togethe in two galons of runnyng water, to halfe a galon. And .xv. dayes I haue gyuen to my pacient, mornyng, noone, and nyght, ix. sponefulles at a tyme; and at the .xv. dayes ende I haue geuen pyles of Cochee, and after that I haue ministred Dyasulfur, and haue made many whole. Also the confection of Philonii of the fyrst inuccion is good: And so is to anoynt the stomake with the oyle of Philosophers, named in latin Oleum philosophorum. And beware of Nuttes, Almons, Chese and mylke, and colde. And the pyles of Agarycke is good for this sycknes."—Fol. xx.

Boorde's treatment of Palsy.

"Fyrst, vse a good dyet, and caste no contagious meates; and yf nede be, vse elysters, and anoynt the body with the oyles of Laury and Camomyll; but whether the Palsy be vniuersal or perticuler, I do anoynte the body with the oyle of Turpentine compounde with Aqua vite, and vse friacions or rubbynges with the handes, as one wolde rub with greece an olde payre of Botes, not hurtynge the skyn nor the pacient. And I do gyue the pacient Treacle with the powder of Peper, or els Mitridatum with Peper; or els take of Diatriapipe-rion. And if one wyll, he may rub the pacient with the rotes of Lylyes brayed or stamped; after that vse drye stuphes, as the pacient is able to abyde. Or els, take a Foxe, and with the skynne and all the body quartered, and with the herte, lyuer and lungs, and the fatnes of the intrayles, stones and kyndes, sethe it longe in runnyng water with Calamynt and Balme and Carawayes, and bath the pacient in the water of it; and the smell of a Foxe is good for the Palsy."—Fol. lxxxi.

Wood-powder, Boorde's remedy for Excoriation.

"Anoynt the place with Vnguentum cerisinum, or washe the place ofte with the water of Roch alome, and then caste vpon the place the powder of a Poste; and if one wyll not washe the place with the water of Roche alome, washe the place then with white wyne, and vse the fyne powder of a Poste, and there is nothyng wyll skyn so sone as it wyll do. Parauentre some persons readyng this

1 lozenge.
Boorde's remedy for Fatness, Fogeyness, or such lyke.

"The best remedy that I do knowe is to use purgacions, and with mete and potages of sewes is to eate muche Peper, and use electuary of Lachar, and use gargaries and sternutations, as it is specified in the Chapitre named Ozinei."—Fol. lxxxxiii.

Boorde on Priapismus. a.

"Priapismus is the Greke worde. In latin it is named Erectio involuntaria virge. In Englyshe it is named an involuntary standyng of a mans yerd.

The cause of this impediment.

This impediment doth come thorow calidite and inflacions from the raynes of the backe, or els it dothe come of inflacions of the vaynes in the yerde and stones; it may come by the vsage of venerious actes.

A remedy.

Fyrst, anoynt the yerde and coddes with the oyle of Iuneper; and the oyle Camphorie is good. And so is Agnus castus brayed, and made in a playster, and layde vpon the stones. and let prestes vse fastyng, watchyng, euyll fare, harde lodgynghe, and greate study, and fle from al maner of occasions of Lechery, and let them smel to Rue, Vineger and Camphire."—Fol. lxxxiii. back.

β. Erection of the yerde to synne. A remedy for that is to leape into a greate vessel of colde water, or to put Nettles in the codpeece about the yerde and stones. Fol. C.ii.

Web in the Eye.

"In this matter there is .ii. wayes to make one whole. The first is by wyndyng or cuttyng awaye the webbe with an instrument. And the other is by a water to corrode & to eate awaye the webbe. it maye be remedied by the iuyce of Horehonde, Oculus Christi, and Diaserys, inieected into the eye, but I take only the iuyce of Horehonde; & the iuyce of Lycoryce inieected in the eye is very good."—Fol. lxxxvii. back.

1 See also the end of Chapter 77 on Coitus, Fol. xxxii.
Impediment in the Eye.

"I myghte here shewe of many salubriouse medecines, but the best medecine that I do knowe is to lette the matter alone, and medle nat with it, but were before the eyes a peece of blacke sarenct, and eate nethyr garlycke nor onyons, nor drynke no wynes nor stronge ale, and it wyll were awaye."—Fol. C.xxi. back.

Boorde on the Gut-caul.

"[" The .334. Chapitre doth shewe of a Panniclo the whiche shalbe rehersed.

Zirbus is the latin worde. In Englyshe it is a pannycle or a caule compounde of ii. thyn tunicles of dyuers artoures, and haynes and fattenesse; it doth couer the stomake and the guttes, and it doth kepe the heet of them, and doth defende the cold: this pellicle or pannycle or caule may be relaxed or broken.

The cause of this impediment.

\[ This impediment doth come of some great strayne, brose, or fall, or some greate lyft, or suche lyke thynges. \]

\[ A remedy. \]

\[ Fyrst make incision, and after that cauterise the abstraction; and I haue sene the cut cauterised, that the fluxe of bloud shuld nat folowe. The ouerplus of my mynde in this matter, and all other matters, I do commytt it to the industry of wyse and expert Phisi- cions and Chierurgions."—Fol. C.xxiii.

For the sake of Chaucer's Somonour,

That hadde a fyr reed Cherubynnes face, ffor saucefleume he was, with eyen narwe.

(Canterbury Tales, Group A, § 1, ll. 624-5, Ellesmere MS, Chaucer Soc., p. 18)

I add Boorde's two chapters on the disease.

A Sauceflewme Face.

"[" The .170. Chapitre dothe shewe of a sauceflewme face.

G Vita rossacea be the latin wordes. In Englyshe it is named a sauce fleume face, which is a rednes about the nose and the chekes, with small pymphles: it is a preuy signe of leprousnes.

\[ The cause of this impediment. \]

\[ This impedymcnt doth come of euyl dyet, and a hote lyuer, or disorderlynge a mans complexion in his youth, watchynge and syttynge vp late. \]
§ 43. ε. Fifthly, and lastly, let us see our author in his serious aspect.

"¶ The .22. Chapitre doth shewe of the soule of man.

Ἀνίμα is the latin worde. In Greeke it is named Psichae. In Englyshe it is named the soule of manne. The soule of man is the lyfe of the bodye, for when the soule is departed from the body, the body is but a deade thynge that can not se, heare, nor feel. The soule can not be felte nor sene, for it is lyke the nature of an Angell, hauynge wyll, wyt, wysdome, reason, knowledge and vnder-standyngye, And is partaker of good or euyll, as the bodye and it doth or hath deserued or operated. The soule also is a creature made with man and connexed to man, for man is of .ii. natures, which is to say, the nature of the soule, and the nature of the body, whiche
is fleshe and bloud, the fleshe or body is palpyble and may be seno and felte. The soule is not palpyble nor can not be sene nor felt, but both beyng together nowe and shalbe after the genercall resurrection in tyne to come, doth, and shal do, fels ioy or payne, &c.

It is not the soule onely doth make a man, nor tho body of a man is a man, but soule and bodye connexx or ioyned together makoth a man. And the one deeperced from the other be of. ii. natures as I hau sayd, vnto the tyne that they do mete againo at the day of dome. Ther fore let euery man in this lyfe so prouide by the meryto of Chrysteis passion that soule and body beynge perfite man may enter into eueraldystynge ioy and glory to bo in heauen with God. The electuary of Gemmis: and the confection named Alchermes be good to comforte the soule or the spirites of man, soule and body beynge together here in earth."—Fol. xiii. back.

"The Apendex to all the premisses that foloweth."
Chierurgion can make a man sodenly whole of his infirmytie, as Chryst and his discipes and manye other sayntes dyd; for they must haue leysure tyme and space as theyr lerning and practise is; for sycke men and women be lyke a peece of rustye harmys, the whiche can not be made bryght at the fyrst scourynge; but lette a man continewe in rubbynge and scourynge, and than the harmys wyll be bryghte; so in lyke maner a sycke man can not be made whole of his malady or syckenes the fyrst day, but he must continewe with his medecines. But here let every man that is sycke, beware of blynd Phisicians and Chierurgion the which be ignoraunt, and can not tel what thynges doth parteye to their science; and thercfere let al men be ware of vagabundes and ronagates that wyl smatter with Physicke, for by such persons many sycke men haue ben deeeuyed, the more pytie, God knoweth! who helpe vs al nowe and euer! Amen!"

"¶ A Preamble to sicke men and to those that be wounded.

Do aduertise every sicke man, and al other men the which hath any infirmitie, sickenes, or impediment, aboue all thynges to pacyfy hym selue, or to arme hym selue with pacynce, and to fynke his harte and mynde in Christes death and passion, and to call to his remembrance, what peynes, what aduersyte, and what penury, and pouerty Chryst dyd suffer for vs. And he that can thus pacyfy hym selue, and fele his owne peyne in Chrystes passyon, shall mittigate his peynes and anguyse, be it neuer so greate. And therefore let every sycke person stycke as fast to Christe in his peynes and sickenes, as Christ dyd stycke fast to the Crosse for our sinnes and redempcion. And then if the pacient wyl haue any counsell in Phisicion; fyiste let hym call to him his spirituall Phisicion, which is his goostly father, and let him make his conscience cleane, and that he be in perfyte loue and charitie; and yf he haue done any wronge, let him make restitution yf he can; and yf he he be in dette, let him loke to it, and make a formal wyl or testament, settyng every thyng in a dewe order for the welth of his soule,—wyse men be sure of their testamantes makynge many yeres before they dye, and dothe renewe it once a yere as they increase or decrease in gooddes or substance.—All these aforesayd thynges goostly and godly provided for the soule, Then let the pacient prouyde for his body, and take counsell of some expert phisicion, howe & in what wyse the body may be recouered of his infirmitie, and than to commynt his body to the industry of his Phisicion, and at al tymes redy to follow the wil, mynde, and counsell of his Phisicion, for who so euer wyll do the contrary, saynt Augus
tine sayth, Seipsum interiit qui precepta medici observare non vult, that is to saye, He doth kyll hym selue that doth not observe the commaundement of his Phision."
§ 44. If any one groans over the length of these extracts, he can relieve himself by skipping them, and losing the chance of knowing Boorde well. But if he reads them all through, as well as the books following, I think he'll find Andrew Boorde worth knowing, a man at times of great seriousness and earnestness, yet withal of a pleasant humour; reproving his countrymen's vices, and ridiculing their follies; exhorting them to prepare for their latter end, and yet to enliven their present days by honest mirth. A man eager to search out and know the truth of things, restless in that search, wandering far and often to see for himself. Yet a man bound by many of the superstitions of his time, though also free from many; not "a lewd Popish hypocrite and ungratious priest," as Harrison calls him, but a man genuine in his pirty as well as his love of good ale and wine, and mirth; clever, able to take in a Scotchman; at times weak and versatile, showing off occasionally, readily helping strangers, chancing to get drunk, falling into sexual excess—having, like his sex, "bursts of great heart and slips in sensual mire,"—yet sound at the core, a pleasant companion in many of England's most memorable days, worthy, with all his faults, of respect and regard from our Victorian time. Any one who would make him a mere Merry-Andrew, or more of that than anything else, is a bigger fool than he would make Boorde. (See the Hindwords, p. 317.)

§ 45. That Boorde and his writings were esteemed by his contemporaries, we have seen, by his appointment as Suffragan Bishop of Chichester, his attendance on Sir Robert Drury and the Duke of Norfolk, his waiting on Henry VIII, his connection with Cromwell, Barnes's account of great people resorting to him, the evident references to his books in Wilson's Rhetorique (p. 116, below), "doctor Boords breuiary of health" being in Captain Cox's Library,¹ and Harrison's mention of the Introduction of Knowledge, and of the Dyetary (if 'parks' mean 'pleasure for harte & hynde, &c.'):—

"An Englishman, indeuoring sometime to write of our attire, made sundrie platformes for his purpose, supposing by some of them to find out one stedfast ground whereon to build the summe of his

¹ It's the last in the list of the Captain's books. See p. 30 of my edition of Captain Cox, or Laneham's Letter, for the Ballad Society, 1870.
discourse. But in the end (like an oratour long without exercise) when he saw what a difficult piece of work he had taken in hand, he gane ouer his trauell, and onedie drue the picture of a naked man, vnto whome he gane a paire of sheares in the one hand, and a piece of cloth in the other, to the end he shuld shape his apparell after such fashion as himselfe liked, sith he could find no kind of garment that could please him anie while togither, and this he called an Eng-lishman. Certes this writer (otherwise being a lewd ['popish hypocrite] and vngratious priest) showd himself herein not to be [altogether] void of judgement, sith the phantasticall follie of our nation, [euen from the courtier to the easter] is such, that no forme of apparell liketh vs longer than the first garment is in the wearing, if it continue so long and be not laid aside, to receive some other trinket newlie devised by the fickle-headed tailors, who couet to haue seucrall trickes in cutting, thereby to draw fould customers to more expense of monie . . . the Morisco gournes, the Barbarian sleeues, [the mandilion worne to Collie weston ward, and the short French breeches] make such a comelie vesture, that except it were a dog in a doublet, you shall not see anie so disguised, as are my countrie-men of England."—Harrison's Description of England, ed. 1586, p. 171-2.

"these daies, wherin Andrew Boorde saith there are more parks in England than in all Europe (ouer which he trauelled in his owne person)," ib. p. 205, col. 2. See below, p. 274.

Traditions of Boorde linger in Sussex,² whose anti-nightingale forest of St Leonards, its keepers and nigh-dwellers he knew,³ and the Sussex Archæological Society has revived the memory of him in our day. Though Warton thought that his Dyetary was the only work that would interest posterity, yet Upcott's reprint of his Introduction showed that that book too had plenty of amusement and information in it (see p. 36, above), while the present volume testifies to the value of both works, as well as that of the Breugary, which contains some of his most characteristic passages, and will, I hope, soon find an antiquarian doctar as an editor.

§ 46. The present reprint of the Fyrst Boke of the Introduction of Knowledge is made, as I have said at p. 19, from Mr Christie-Miller's unique copy of William Coplande's first edition printed at the Rose-Garland in Fleet Street in 1547 or -8, collated with his second of 1562 or -3, printed in Lothbury. My thanks are due 1. to

1 The square brackets [ ] show the new matter inserted in the 2nd edition of 1586. ² M. A. Lower, in Sussex Archæol. Collections, vi. ³ Introduction, p. 121.
Mr Christie-Miller for his kindness and hospitality to Mr Hooper and myself; and 2. to the Committee of the Chetham Library, and their Librarian, Mr Jones, for lending me their very rare Lothbury volume, and enabling Mr W. H. Hooper to copy all the cuts in it, of which Upcott had only a few copied. The reader will see that the same cut often serves for men of different countries. Mr Hooper says:

"A Man with a hawk, and a Peasant with long-handled bill over his shoulder, are used, Chap. 6, p. 143, in the Lothbury edition (B) for 'Norway and Islande,' Ch. 8, p. 146; both in A (the Rose-Garland edition) and B, for 'Flaunders,' changing places right and left; and the hawkcr appears again at Ch. 14, 'high Almayne,' in both A and B.

A dinner party illustrates Ch. 9, p. 148, 'Slande and Holand,' and Ch. 13, p. 155, 'base Almayne,' in both A and B.

A man with a cloak very jauntily thrown over his shoulder represents in B, Ch. 16, p. 165, 'Saxon;' Ch. 30, p. 198, 'Spaine;' Ch. 33, p. 206, 'Bion;' and Ch. 38, p. 217, 'Egypt.'

† A bearded man in a skull-cap and long coat, Ch. 19, p. 170, is 'Hungary,' and Ch. 26, p. 188, a Genoese; at Ch. 19, p. 170, he is in company with a bird in a tree that appears at Ch. 15 as a production of 'Denmarke.'

A turbaned figure, half-length, is in both A and B, as, Ch. 20, p. 171, 'Greece;' Ch. 23, p. 175, 'Italy;' and Ch. 24, p. 181, 'Venis;' with two little groups in this last instance.

A crowned head, half-length, stands in B for (Ch. 21) 'Sicel;' Ch. 28, p. 194, 'Catalony;' Ch. 31, p. 199, 'Castile & bisca; y;' Ch. 32, p. 202, 'Nau er;' while in A, two cuts do duty for the four countries.

A grave and learned individual in a long robe stands alone, Ch. 25, for 'Lombardye,' p. 186; and at Ch. 35, p. 209, he enacts 'The latyn man' so well that the 'englishman' takes off his hat to him.

† The foresaid long-coated man in Ch. 19 and 26 is very like the man labelled Dr Boorde in *Barnes in the defence of the Berde*; so like that I think it is hardly worth while to cut another.

The cuts for this book seem to have been got together from all quarters. The Englishman in the first chapter may have been cut for the work: therc is a bluff King-Hal sort of a look about him that suggests the period. But the Irishman is so knocked about that it is certain he is 'written up to,' as the publishers have it now-a-days. They look to me an odd lot in every sense of the word; for some seem printed from the wood, while others are from *casts*, e.g. the Scot is bruised at the edges, and the ends of the ground-lines are thickened, just as old 'stereos' wear. Some of the blocks seem

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1 The cut of the Frenchman, p. 190, seems to me of the period too.—F.

2 No! The Irishman's parasites were well known.—F.
to be much older than the date of the book, as they are wormed, and damaged by use.”

On turning to Wynkyn de Worde’s print of Hyckescorner, for my edition of Lancham, I found, on the back of the title, two of our Introduction cuts. The man who in the Lothbury edition does duty for Saxony, Spain, Bayonne, and Egypt, p. 165, 206, &c., figures in Hyckescorner as “Imagyna[cyon],” while the long-coated man used by Copland for the Hungarian (p. 170), and the Genoese (p. 188), and by Wyer for Boorde (p. 305), is Wynkyn de Worde’s “Pyte.” In The Enterlude of Youth, printed by William Coplande at Lothbury (after the Rose-Garland Introduction), Boorde’s Dane, p. 162, is used for “Humility” (though he has no name over his head); and Boorde’s Bohemian, p. 166, is used for “Youth.”

In like manner the cut used for Andrew Boorde himself¹, Introduction, Ch. VII, p. 143, below, is merely an old cut of some one else, with a corner cut out, and Boorde’s name let down into it; a fact obscured by Upcott’s woodcutter, who evidently thought the break in the top line ugly, and so filled it up. This “portrait (as is well observed by Herbert, in his MS memoranda) is introduced for one of Skelton in the frontispiece to ‘Certaine bookes compiled by maister Skelton, Poet Laureat, printed by Kynge and Marshe,’”—Ames (ed. Dibdin, 1816), iii. 160. Many of the Boorde cuts are used in the titleless copy of the Shepherd’s Kalendar in the British Museum, which I claim as Copland’s (p. 25, above); and most have, no doubt, an earlier continental history. That on p. 208 is part of Wynkyn de Worde’s ‘Robert the Deuyll.’

Again, the 2-men cut of Galen and another man in Boorde’s Dyetary, p. 232, below, is used on the title-page of a little tract in 4 leaves in the British Museum, “Imprynted by me Rycharde Banckes,” and called “The practyse of Cyrurgyons of Mountpyller: and of other that neuer came there.” It is chiefly on the treatment of skull-wounds.

¹ The cut on the title-page of the Introduction, which Mr W. C. Hazlitt calls one ‘of two serving-men conversing,’ is stated by him to have been copied on the title-page of The doctrynall of good servauntes. Imprynted at London in Flete strete, at the sygne of Saynt Johan Euangelyste, by me Johan Butler [circa 1550] 4to. 4 leaves. In verse.’ Dr Rimbault re-edited this tract for the Percy Society. The cut is also in Frederyke of Jennen.
To our member, Mr Henry Hucks Gibbs,—an old friend and helper of Herbert Coleridge and myself in our Dictionary work since 1858,—I am indebted for the ready loan of his copy—unique, so far as I know—of the 1542 edition of Boorde's *Dyetary* from which the reprint in the present volume is taken. It has been collated with the undated edition by Robert Wyer in the British Museum, and also with the edition of 1547 (colophon 1567) by Wylyam Powell. Mr W. H. Hooper has copied the cuts for this tract too, and wishes to call attention to the two of St John at the end of it and on the title-page. That on the title is evidently from a cast of the block of that in the colophon, which cast has been cut down, and had another ornament put at the side of it, with a line atop, just as Mr Hooper has made the facsimile now. Mr Hooper has further evidence which proves clearly to him as a woodcutter, that our old printers in the 16th century could cast, and used casts, as we do, though of course to a less extent.

Of the big initial letters used in the *Dyetary*, Mr Hooper has cut all but five, of which he thought the designs much less good than those he has cut, and one extra-big A of the same pattern as the smaller one used on page 234, &c., below, which latter he has copied. The only other alterations in the text are, that the contractions have been expanded in italics according to our rule,—ā as an, yt as that, &c.,—and that the first letters of proper names, and the stops, have been conformed to modern usage.

§ 47. For all the materials of these Forewords I am indebted to Boorde's own books, and to the workers who have preceded me in the field, Wood, Bliss, Ellis, Lower, Cooper, Rimbault, Hazlitt, &c. To the latter I feel grateful, though I have expressed freely some of my differences from them. My task has been only to get to their authorities, keep to these without straggling into guesses, and work into them Boorde's own statements in his different books. The number of supposes and probables is still lamentably great; I hope they will be lessened by the future volumes of Professor Brewer's admirable Calendar, or some other antiquarian publication of this age, which is setting itself, with more or less vigour, to get at all the facts it can about the men and speech of Early and Middle England.
The notes I have added would have been longer and better, had I been at home among my books, but this, and divers other bits of work, have dawdled on during our four-months' stay here, from the time when I began to write in the garden, with the lovely lilacs round me, and the hum of bees, till all the roses have gone, and the fresh green of the grass is brown. Games with my boy, long walks with my wife under "the glad light green" of Windsor-Park beeches lit by the golden sun, strolls down the long Rhododendron-Walk with its glorious masses of mauve towering high on either hand, over Runnymede, starred with wild flowers, canopied with sunsets of wondrous hue; rows on the Thames, dotted with snowy swans sailing over the ever-varying green of water-plants; gaily-coloured races at Ascot, picnic at the truly-named Belvedere; drives, visits, dances—oh fair-haired Alice, how well you waltz!—chats, pleasant outdoor country-life: who can work in the midst of it all? I can't.

And now comes the angry roar of war to trouble one's sweet content, to make one feel it wrong almost to think of private pleasure or Society's work. What interest can one take in printers' dates, or Boorde's allusions, when the furious waves of French vain-glory, driven by the guilty ambition of a conscienceless adventurer, are dashing against the barriers of German patriotism, striving to deluge thousands of innocent homes in blood?—May this Napoleon and his followers be humbled to the dust!—Still, the Forewords, &c., take up one-third of this book, and that is a fair share for an editor to fill. A great number of most troublesome little points have started up in the course of the work, and my ignorance of monastic rule, Continental countries, coins, languages, medicine, and botany, has made me leave many of these points to future students of the book to settle. I hope, however, that Andrew Boorde will be henceforth better known to English readers than heretofore, and only regret that some of the mirth he loved so well, has not crept into these foregoing pages, through all the bright sights and sweet sounds that have been before and around me while this work has been going on. But one does not get lighter-hearted as one gets older, alas!

*Walnut-Tree Cottage, Egham,*

*July 30, 1870.*
The first boke of the Introduction of knowledge. The which dothe teache a man to speake parte of all maner of languages, and to know the vsage and fashion of all maner of countreys. And for to know the moste parte of all maner of coynes of money, the which is currant in every region.

Made by Andrew Borde, of Physyeke Doctor. Dedicated to the right honorable & gracieous lady Mary doughter of our souerayme Lorde kynge Henry the eyght.
To the ryght honorable and graeyous lady Mary daughter of our souerayne Lorde kyng Henry the .viii. Andrew borde of phisyk doctor, doth surrender humble commendacion wyth honour and helth.

After that I had dwelt (moste graeyous Lady) in Scotlande, and had trauayled thorow and round about all the regions of Christynte, & dwelling in Mountpyler, remembryng your bountyful goodnes, pretended to make thys first booke, named "the Introduc- tion of knowledge" to your grace, the whyche boke dothe teache a man to speake parte of al maner of languages; and by it one maye knowe the vsage and fashyon of all maner of countres or regions, and also to know the moste part of all maner of coynes of mony, that whych is currant in euery prouince or region; trustyng that your grace will accept my good wyll and dylygent labour in Chryste, who kepe your grace in health and honour. Fro Mountpyler the .iii. daye of Maye, the ycre of our Lorde .M.CCCC.xlii.

The Table of thys booke foloweth.

The fyrst chapter trcatcth of the naturall disposicyon of an Englyshman, and of the noble realm of England, and of the mony that there is vsyd. [And of Cornwall, p. 122] (p. 116)

The seconde chapter trcateth of the naturall dysposycion of Walshmen, and of the countre of Walcs, teching an Englyshe man to speake some Walshe. (p. 125)

The thyrd chapter trcatcth of the naturall dysposicion of an Irysh man, and of the kyngdomeshyp of Irland, and also teachyng an Englyshe man to speake some Irysh, and of theyr mony. (p. 131)

1 Contractions in the original are expanded here in italics, as 'that' for 'y'; capitals are put to some proper names; foreign words are printed in italics; modern stops are put, and hyphens.
The fourth chapter treateth of the natural disposycyon of a Scotyshe man, and of the Kingdom of Scotland, and the speche of Scotland, and of their mony. (p. 135)

The .v. chapter treateth of Shotlando and of Fryselond, and of the natural dysposycion of the people of the countreys, and of their money. (p. 139)

The .vi. chapter treateth of Norway & of Islond, and of the natural disposycion of the people of the countreys, and of their speche, and of their money. (p. 140)

The .vii. chapter treateth of the Auctor, the5 which went thorow and rund about Christendome; and what payne he dyd take to do other men pleasure. (p. 143)

The .viii. chapter treateth of Flaunders, and of the natural disposition6 of Fleminges, and of their money, and of7 their speche. (p. 146)

The .ix. chapter treateth of Seland & Holand, & of the natural disposicion of the people, & of their spech, and of their money. (p. 148)

The .x. chapter treateth of Braban, & of the natural disposicion of Brabanders, & of their money & speche. (p. 150)

The .xi. chapter treateth of Gelderland and of Cleueland, and of the natural disposicion of the people of that8 countrey, and of9 their money and speche. (p. 152)

The .xii. chapter treateth of Gulik & Lewke,10 & of the natural disposycion6 of the people of the8 countreys, and of their money, and of their speche. (p. 155)

The .xiii. chapter treateth of base Almayn, and of the natural disposicion of the people of that countrey, and of7 their money, and of7 their speche. (p. 155)

The .xiii. Chapter treateth of high Almayn, & of the natural disposicion of the people of that countrey, and of7 their mony, and of their spech.11 (p. 159)

1 sign. A .ii. 2 Scotlande A ; Scotlande B.
3 A has only "of;" B only "and," 4 their AB. 5 of Auctor y AB.
6 disposicion A ; a mistake made 4 or 5 times more. 7 B leaves out "of."
8 for "those." 9 B leaves out "and of."
10 Julich or Juliers (the town is between Aix and Cologne) and Liege.
11 and speche B.

BOORDE.
The .xv. chapter treateth of Denmarke, and of the natural disposition of the people of the countrey, and of the money and speche. (p. 162)

The .xvi. chap. treateth of Saxsony, & of the natural disposition of the Saxons, & of their money, & of their speche. (p. 164)

The .xvii. chapter treateth of the kingdom of Bocm, and of the disposition of the people of the countrey, and of their money, and of their speche.

The .xviii. chapter treateth of the kingdom of Pali, & of the natural disposition of the people of the countrey, & of their mony, and of their speche. (p. 166)

The .xix. chapter treateth of the kingdom of Hungry, and of the natural disposition of the people of their countrey, and of their money, and of their speche. (p. 168)

The .xx. chapter treateth of the land of Greec, & of Constantinople, and of the natural disposition of the people of the countrey, and of their mony and speche. (p. 170)

The .xxi. chapter treateth of the kyngdom of Syeel & of Calabry, and of the disposition of the people of the countrey, and of their mony and speche. (p. 171)

The .xxii. chapter treateth of the kingdom of Naples, and of the disposition of the people of the countrey, and of their money and speche. (p. 175)

The .xxiii. chapter treateth of Italy and of Rome, and of the disposition of the people of the countrey, and of their money, and of their speche. (p. 176)

The .xxiv. chapter treateth of Venys, & of the disposition of the people of the countrey, & of their money & spech. (p. 177)

The .xxv. chapter treateth of Lombardy, & of the natural dispositions of the people of the countrey, & of their money, and of their speche. (p. 181)

The .xxvi. chapter treateth of Ienee and of the Ieneucys, and of their spech, and of their money. (p. 186)

The .xxvii. chapter treateth of Fraunce, and of other provinces

1 that AB. 2 sign. A .ii. back. 3 B leaves out "& of." 4 Genoa and the Genoese. 5 A .iii. not signed.
the which be vnder Fraunce, and of the disposicion of the people, and of their mony and speche. (p. 190)

The .xxviii. chapter treateth of^ Catalony, and of the kyngdome of Aragon, and of the disposicion of the people, and of theyr money, and of theyr speche. (p. 194)

The .xxix. chapter treateth of Andalosye, and of the kingdome of Portingale, and of the disposicion of the people, and of theyr speche, and of theyr money. (p. 196)

The .xxx. chapter treateth of Spayne, & of the disposycion of a Spayneard, and of the^ money and of the^ speche. (p. 198)

The .xxxi. chapter treateth of the kyngdome of Castel^ and of Byscaye, and of the dysposycion of the^ people of that countrey, and of^ theyr money and spech. (p. 199)

The .xxxii. chapter treateth of the kyngdome of Nauer, and of the disposicion of the people, and of^ theyr money and theyyr speche. (p. 202)

The .xxxiii. chapter treateth of Bayon, and Gascoyn, and of lytle Britayn, and of the disposicion of the people of thosc countrcys, and of theyr mony and of^ their spech. (p. 206)

The .xxxiii. chapter treateth of Normandy & Picardy; of the disposicion of the people, & of their money & spech. (p. 208).

The .xxxv. chapter treateth of the Latyn man and of the Englysh man, and where Latine is most vsed. (p. 209)

The .xxxvi. chapter treateth of Barbari, and of the blake Mores, and of^ Moryske speche. (p. 212)

The .xxxvii. chapter treateth of Turkey, & of the Turkes, and of their money and of^ their speche. (p. 214)

The .xxxviii. chapter treateth of Egypt, and of the Egypciens, & of^ their speche. (p. 217)

The .xxxix. chapter treateth of Iury and of the Iues, and of^ their speche. (p. 218)

Thus endeth the table.
| The fyrst chapter treateth of the naturall dysposition of an Englyshman, and of the noble realme of England, & of the money that there is vsed.

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I'm naked, as I can't settle what to wear.

I like new fashions.

† I am an English man, and naked I stand here, Musyng in my mynde what rayment I shal were; For now I wyll were thys, and now I wyl were that; Now I wyl were I cannot tel what. All new fashyons be plesaunt to me; I wyl haue them, whether I thryue or thee.†

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1 A .iii. back.
2 See chapter xxii. below, p. 177. The Neapolitan says: "Al new fashyons to Englonde I do bequeue." Wilson, speaking of books, says: "And not onely are matters set out by description, but men are painted out in their colours, yea, buildynges are set forthe, Kingdomes and Realmes are portreed, places & times
INTRODUCTION. THE ENGLISHMAN.

Now I am a frysker, all men doth on me looke;  
What should I do, but set eoeke on the hoope?  I'll get a garment to reach to my tail.
What do I care, yf all the worlde me fayle?  
I wyll get a garment, shal reche to my tayle;  
Than I am a minion, for I were the new gyse.  Next year I'll take to learning.

1The next yere after this I trust to he wyse,  
2Not only in wering my gorgious aray,  
For I vrjl go to learnyng a hoole somers day;  
And I wyll learene Douehe, sittyng on my benche.  All men fear me.
3I wyll learene Latyne, Hebrew, Greeke and Frenche,  
4And I wyll learene Douehe, sittyng on my benche.  I lack nothing.
5I do feare no man; all men feryth me;  
I overme my aduersaries by land and by see;  I lack nothing.
6Byeause I am not so, dyuers times I do rew.  
Yet I lake nothyng, I haue all thynge at wyll;  I will do as I hae.

12I wyll learene Latyne, Hebrew, Greeke and Frenche,  
And I wyll learene Douehe, sittyng on my benche.  All men fear me.
16I do seare no man; all men feryth me;  
I overme my aduersaries by land and by see;  I lack nothing.
20I had no peere, yf to my selfe I were trew;  
Yet I lake nothyng, I haue all thynge at wyll;  I will do as I hae.

24Yet I lake nothyng, I haue all thynge at wyll;  
27I wyll learene Latyne, Hebrew, Greeke and Frenche,  I do love new fashions.
And I wyll learene Douehe, sittyng on my benche.  All men fear me.

32But I haue suche matters rolling in my pate,  
Yet aboue al thinges, new fashions I loue well.  I do love new fashions.
In all this worlde, I shall haue but a time;  
Holde the cuppe, good fellow, here is thynge and myne!


1 A .iii. not signed.  
2 B leaves out "next."  
3 See note 1, next page.  
4 A leaves out B's "not."  
5 B leaves out this line: because of the "kynge," I suppose, as Queen Elizabeth was reigning in 1562 and 1563.
The Auctor respondith.

O good Englyshe-man, here what I shall say:

Study to haue learnyng, with vertue, night and day;
Leue thy swearyng, and set pryde a syde,
And cal thou for grace, that with thee it may byde;
Than shall al nacions, example of the take,
That thou hast subdued syn, for Iesus Christes sake.
And werkes of mercy, and charyte, do thou vse;
And al vyces and syn, utterly refuse;
Than shall al nacions, example of the take,
That thou hast subdued syn, for Iesus Christes sake.

And cal thou for grace, that with thee it may byde;
Than shall al nacions, example of the take,
That thou hast subdued syn, for Iesus Christes sake.

Of lernyng of Englyshe, of maners also.
Iesus I beseche, to kepe thee from all wo,
And send thee euer fortune, and also much grace,
That in heauen thou mayst haue a restyng place.

The Italyen and the Lombarde say, Anglia terra—bona terra, mala gent. That is to say, "the land of England is a good land, but the people be yl." But I say, as I doo know, the people of England be as good as any people in any other lande and nacion that euer I haue traauyled in, yea, and much more better in many thynges, specially in maners & manhod. as for the noble fartyle countrey of England, hath no regyonlyke it; for there is plentye of Gold & Siluer. For Gold, Siluer, Tin, Lead & Yron, doth grow there. Also there is plenty of fisshe, flesshe and wylde foule, and copiousnes of woll & cloth. And if they wold kepe their corne within their realme, they had ynoth to finde themself without searcite, & of a low price. Though they haue no wines growing within the realme—the which they might haue yf they would,—yet there is no

1 On the contempt for learning in England in Henry VIII's time, see the Forewords to the Babees Book, p. xii-xiv, the Additions to it of 1869, the Preface to Quene Elizabethes Aehademy, &c. p. ix, x, and Starkey's Dialogue on England in Henry VIIIs Time, E. E. T. Soc. 1870, p. 182-6, &c. On the Swearing in England, see p. 82-3 above. 2 thee B. 3 A .iii. back.
realme that hath so many sortes of wines as they. The region is of such fertilite that they of the countrye need not of other regions to helpe them. Englishmen be bolde, strong, & mighty; the womez be ful of bewty, & they be decked gayly. They fare sumptiously: God is served in their churches devoutly; but treason & deecyt among them is used craftily, the more pitie; for if they were true within themselfs, thei need not to feare although al nations were set against them; specially now, consideringe our noble prync hath, & dayly doth make noble defences, as castels, bulwarkes, & blokhouses, so that, almost, his grace hath munited, & in maner walled England rounde aboute, for the sanegard of the realme, so that the poore subjectes may slepe and wake in saufe-gard, doing thei business without parturbaunce.

In England there be manye noble Cities and townes, Amonges the whyehe the noble citie of London precedeth al other, not onely of that region, but of all other regyons; for there is not Constantynople, Venis, Rome, Florence, Paris, nor Colyn, can not be compared to London, the qualities and the quantite consydered in al thynges. And as for the ordre of the citie in maners, and good fashyons, & curtesy, it excelleth al other cities and townes. And there is suche a brydge of pulcritudnes, that in all the worlde ther is none lyke.

In Engelande is a metropolytane, the whych is a patriarke; and ther be now but few; for there was a patriarke of Ierusalem, ther is a patryarke at Constantynople, & there is a patryarke at Venis; but all these aforesayde patriarkes hath not, one for one, so many bysshops vnder them as the patriarke or metropolytan with more bishops than any other.

1 ? this applies rather to 1542 than 1547. See Notes. Boorde notices that 7 castles were built, and 5 renewed by Henry.—Forewords, p. 23, near the foot.
2 sign. B i.
3 This bridge was the first stone London Bridge, begun by Peter of Colechurch, A.D. 1176, finished in 1209, and which lasted till the New Bridge was built in 1825. For many centuries it was the wonder of Europe.—Chronicles of London Bridge, 2nd ed. 1839.
4 A leaves out P's "at."
of England. In England is the thyrd auntyke\(^1\) univer-
site of the worlde, named Oxford. And there is another
noble universtitie called Cambrige. There is also in
Englende more nobiler\(^2\) portes and havens than in any
other region; there is Sandwiche, Douer, Rye, Wyn-
chelse, Hastynges, Pensey, Bryght-Hemston,\(^3\) Arndel,
Chyechester, Porche mouthe, Southhampton, Dartmouth,
Exmouth, and Plommouth. I do not recone no havens
nor portes betwixt Cornewall, Deynshire, and Wales,
but beyond Cornewal and Wales, as saynt Daufs,
Carnaruan, Umarys,\(^4\) Abarde,\(^5\) Cornewal, Weschester,
Cokersend, and Cokermouth, Carlc, Barwyke, New-
estall, Bryllyngtone, Hull, Bostowe, Lyn, Yermouthe,
and Harwyche, and dyuers other portes and haunys,
long to reherse.

In Englande, and vnder the do-
minnion of England, be manye sondry speches beside
Englyshe: there is Frenche vsed in England, speccyally
at Calys, Gersey, and Jersey: In Englande, the\(^6\) Walshe
tongue is in Wales, The Cornyshe tongue in Corne-
wall, and Iryshe in Irlande, and Frenche in the Eng-
lysshe pale. There is also the Northen tongue, the
whyche is trew Scotyashe; and the Scottes tongue is the
Northen tongue. Furthermore, in England is vsed all
maner of languages and speches of alyens in divers
Cities and Townes, speccyally in London by the Sea
syde. Also in England be manye wonderfull thynges:
Fyrst, there is at Baath cerayne waters, the whyche be
cuer hote or warme, and neuer colde; wynter & Somer,
they be cuer at a temperat heate. In wynter the poore
people doth go into the water to kepe themself warme,
and to get them a heate. In England be salt wel
waters; of the whych waters, Salte is made. Vpon the
playn of Salysbury is the stonege, whiche is certayne

\(^1\) ancientest. \(^2\) noble B. \(^3\) Brighth, Hemston A.; Brighthelmstone or Brighten.
\(^4\) ? Beaumaris, on the east coast of Anglesey.
\(^5\) ? Aberystwith, on the west coast of Cardiganshie, or Aberffraw, west coast
of Anglesey, &c. \(^6\) sign. B . i. back.
great stones, some standyng, and some lyeng ouer-thawart, lyeng and hangyng, that no Gemetricion can set them as they do hange. And although they stonde many a hondred yeares, haung no reparacion nor no solidacion of morter, yet there is no wynde nor wether that doth hurte or pershe them. Men say that Marilyn brought to that place the sayd stones by the deuels helpe & crafte.

In the Forest of saynt Leonardes in Southsex there dothe neuer synge Nightyngale; although the Forest rounde aboute in tyme of the yeare is replenysshed wyth Nightyngales, they wyl syng rounde aboute the Forest, and neuer within the precyncte of the Forest, as dyuers kepers of the Forest, and other credible parsons dwellyng there, dyd shew me.

In dyuers places in England there is wood the which doth turne into stone. The kynges of England, by the power that God hath gyuen to them, dothe make sicke men whole of a syeknes called the kynges euyll.1 In the Kynges of Englande doth halowe euery yere Cremps,3 the whyme the rynges, worne on ones fynger, dothe helpe them the whyme hath the Cramp.

There is no regyon nor countrey in al the world that theyr money is onely gold & syluer, but only Englande; for in England all theyr money is golde & syluer. There Golde is fyne and good, speecyally the souerayns, the Ryals, and the halfe Ryals; the olde noble, the Angels and the halfe angels, is fyne golde. But the nobles of twenty grotes, and the crownes and the halfe crownes of Englande, be not so fyne Golde as the other is. Also Golde of other regyons, and some Syluer, yf it be good, doth go in England. The syluer of England is Grotes, halfe grotes, Pens, halfe pens, and there be some Fardynges. In England doth grow golde, and

1 See *The Breviary of Health*, fol. lxx, and *Forewords*, p. 91-33 above.
2 sign. B.ii.
3 See the *Forewords*, p. 91-2.
The speche of Englande is a base speche to other noble speches, as Italion, Castylion, and Frenche; howbeit the speche of Englanide of late dayes is amended.¹

The apendex to the fyrst Chapter, treatinge of Cornewall, and Cornyshe men.

I can brew
beastly beer

like hogwash.

I'm very hungry;

I'll go to law
for a straw.

but suffer cold
and hunger

give me a quart
of ale. I've fish
and tin,

Nym: me a quart of ale, that iche may it of sup. ¹²

A, good gosse, iche hab a toome,⁶ vyshe, and also tyn;

Drynke, gosse, to me, or els iche chyl begun.

God ! watysh great colde, and fynger iche do abyd !

Wyl your bedauer, gosse, come home at the next tyde.

Iche pray God to coun him wel to vaie,

That, whan he comit home, myd me he do not starie

For putting a straw dorow his great net.

Another pot of ale, good gosse, now me fet ;

For my bedaucr wyl to London, to try the law,

To sew Tre poll pen, for waggyng of a straw.

Now, gosse, farewell! yche can no longer abyde;

Iche must owe to the ale houre at the yender syde;

¹ Boorde evidently didn't appreciate the Anglo-Saxon words of our speech as he did his own long Latin and Greek coinages.
² therein: as dyn above is "thin," dycke, "thick." ³ gossip, mate.
⁴ a-hungered. ⁵ soul, flavouring, meat; p. 138, l. 21.
⁶ sign. B.ii. back. ⁷ at home.
And now come myd me, gosse, I thee pray,
And let vs make mery, as longe as we may.

Cornwal is a pore and very barren countrey of al maner thing, expect Tyn and Fysshe. There meate, and theyr bread, and dryncke, is marde and spylt for lacke of good ordring and dressyng. Fyrres and turues is theyr chief fevel; there ale is starke nought, lokinge whyte & thyeke, as pygges had wrasteled in it,

1 smoky and ropye,
and neuer a good sope,
in moste places it is worse and worse,
pitie it is them to eurse;
for wagginge of a straw
they wyll go to law,
and al not worth a hawe,
playinge so the dawe.

In Cornwall is two speches; the one is naughty Englyshe, and the other is Cornyshe speche.

One. two. three. four. five. six. seven. eight. nine.

One and twenty, two and twenty, three and twenty.

peswar ygous: and so forthe tyl you come to thyrty.

No Cornvsheman dothe nomber aboue .xxx. and is named. Deec warnegous. And whan they haue tolde thyrty, they do begyn agayn, "one, two, and
A TALK IN CORNISH AND ENGLISH.

thre," And so forth. and when they haue recounted to
hundred, they saye kuns. And if they number to a
thousand, than they saye Myle.

God morow to you, syr! Dar day dew a why, serra!
God spede you, maybe! Dar zona de why math-tath.1
You be welcome, good wyfe!

Welcom a whe gwra da
I do thanke you, syr. Dar dala de why, syra.
How do you fare? Vata lew genar why?
Well, God thanke you, good master!

Da dar dala de why, master da!
Hostes, haue you any good meate?

Hostes, eus bones2 de why?
Yes, syr, I haue enowghe. Eus, sarra, grace a dew.
Give me some meate, good hostes!

Rewh bones2 de vy, hostes da!
Mayde, giue me bread and drinke!
Math-tath,1 eus me barou ha dewas!
Wife, bringe me a quarte of wine!

Gwrae, drewh quart gwin de vy!
Woman, bringe me some fishe!

Benen,3 drewh pyscos de vi!
4 Mayde, brynge me egges and butter

Math-tath,1 drewgh me eyo5 hog a manyn de vi
Syr, much good do it you!

Syrra, betha why lowe veny cke!
Hostes, what shal I paye?

Hostes, prenda we pay?
Syr, your rekenyng is .v. pens.

Syrra, iges rechen eu pymp in ar.
How many myles is it to london?

Pes myll der eus a lemma de Londres?
Syr, it is thre houndred myle.

Syrra, tray kans myle dere.

Maktheit P. (John W. Peard). 2 Boos P 3 Benen AB. (Bennn P.)
4 B .iii. back. 5 eye, an egg; pl. oyow P.
CHAP. II. ]  INTRODUCTION. OF WALES.  125

God bo with you, good hostes!
*Bena teugen a why hostes da!*

God gyue you a good nyght!
*Dew rebera vos da de why!*

God send you wel to fare!
*Dew reth euenna thee why fare eta!*

God be wyth you!  *Dew gena why!*

I pray you, commend me to all good felowes.
*Meesdesyer, why commende me the olde matas du.*

Syr, I wyl do your commaundement.
*Syrra, me euyden gewel ages commaundement why.*

God be with you!  *Dew gena why!*

---

† The second chapytre treateth of Wales. And of the natural disposition of Welshmen. Teaching an Englyshman to speake some Welsh.

I Am a Welshman, and do dwel in Wales,
I haue loued to serche boudgets, & looke in males; I like thieving.

1 *Dew genem, P.*  
2 *? Max den syra, good man Sir, good Sir, P.*  
3 *? maynys, pl. of mayn, an intimate, P.*  
4 *B .iii. not signed.*
I don't like work, and I do like prigging.

I'm a gentleman and love the Virgin Mary.

I go bare-legged.

I love Roasted Cheese. (p. 129.)

My Harp is my treasure;

it's made of mare-skin and horse-hair.

I sing like a bumble-bee.

South Wales is better than North, for food.

Mountains: Snowdon and Manath Deny.

126  THE WELSHMAN AND WALES.  [CHAP. II.

I loue not to labour, nor to delue nor to dyg;
My fyngers be lymed lyke a lyme twyg;
And wherby ryches I do not greatly set,
Syth all hys fysshe that eommeth to the net.

I am a gentylman, and come of brutes blood;
My name is, ap Ryce, ap Dany, ap Flood.
I loue our Lady, for I am of hyr kynne;
He that doth not loue hyr, I be-shrew his chynne.

My kyndrcd is ap hoby, ap lenkin, ap goflfe.

Bycauso I do go barlegged, I do each the coffe;
And if I do go barlegged, it is for no pryde;
I haue a gray cote, my body for to hyde.

And if I do go barlegged, it is for no pryde;
I haue a gray cote, my body for to hyde.

And swyshe swash e metheglyn I take 4 for my fees; 16
And yf I haue my harpe, I care for no more;
It is my treasure, I do kepe 5 it in store;
For my harpe is made of a good mares skyn,
The stringes be of horse heare, it maketh a good din;
My songe, and my voyce, and my harpe doth agree,
Muche lyke the hussyng of a homble be;
Yet in my countrey I do make good pastyme,
In tellyng of prophyces whyche be not in ryme.

Wales is deuided into two partes, whyche be to saye,
North Wales, and South Wales. South Wales is better
than North Wales in many things, specially for wyne,
Ale, Breade, and wylde foule; yet bothe the countreyes be
very barayne, for there is muche waste, & wast ground,
consydering there is maryses, & wylde and high mountayne.
The mountayne of Snowdon is the hyghest mountayne of Wales. There is another hyghe mountain [in] Walles, called Manath deny, vpon the topppe

1 B .iii. back.
2 See the anecdote in 'The Hundred Merry Tales' (Notes) of St Peter getting the bothering Welsh out of heaven by shouting "Caunce bobé" outside the gate, and then locking the gate on them when they'd rush out. 3 roted A; roted B. 4 toke B. 5 I kepe B.
of the which is a fayre fountayne. And yf the winde be any thyng vp, yf a man do stande at the top of the hyl in any place, and do east his hat or cap downe the hyll, the cap or hat shall flye bacwarde, and not forwarde, although a man stande in neuer so clame a place, as they of the countrey doth tel me.

There is a wel in Wales called “Saynte Wencfrydes Well.” Walshe men sayth that if a man doth cast a eupe, a staffe, or a napkyn, in the well, it wyll be full of droppes or frakils, and redyshe like bloude; the whyche is false, for I haue proued the contrary in sondry tymes.

In Wales there hath ben many goodly & stronge Castels, and some of them stande yet. The Castels and the Countre of Wales, and the people of Wales, be muche lyke to the Castels and the countrey and the people of Castyle and Byscayc; for there is muche pouerty, and many reude and beastlye people, for they do drynke mylke and whay; they do fare ful eucl, and theyr lodgynge is poore and bare, excepte in market townes, In the whych is vsed good fashion and good vytales, good meate, wine, and competent Ale, and lodgynge. North Wales and Sowth Wales do vary in there speche, and in there fare, and maners. Sowth Wales is best; but for all the variaunce of the premisses, they can not speke x. wordes to-gyther of Welshe, but “dcanul,” that is to say, “the deuyl,” is at the ende of one of the wordes, As “the foule euyll,” whyche is the fallyng syekenes, is at the ende of euery skotyssh mans tale. In Wales in diuers places is vsed these two stulticious matters. the fyrste is, that they wyl sell there lams, and theyr calues, and theyr corne the whyche is not sowen, and all other newynge, a yere before that they be sure of any newynge; and men wyl bye it, trustynge vppon hope of suche thynges that wyl come. The seconde

A wonder of Munath Deny.

St Winifred’s Well:
(See Notes.) Welshmen lie about it.

Wales is like Castille and Biscay.
The people are very poore and beastly.

South Wales is better than North.
Welshmen always swear by the Devil,
and Scotchmen by the Foul Evil.
The Welsh do stupid things:
1. Sell all produce a year in advance.

1. calm. 2. sign. C,i. 3. See p. 136, line 4. 4. stulticious in, B. 5. well A; wel B.
The Welsh men be hardy men, stronge men, &
goodly men; they would be exalted, & they do set muche
by theyr kynred & prophecyes; and many of them be
louyng, and kyndharted, faithful, & vertuous. And
there be many of them the whych be lyght fyngered,
& loueth a purse; but this matter latly is reformed.
but lechery in manye places is to much vsed, Wherfore
ther be many bastards openly knownen; and many prestes
sonnes aboundeth in the countre, specially in North
Wales; but that is nowe reformed, considring the re-
striction of the kynges actes, that prestes shal haue no
concubynes. who so wyll lerne to speake some Welshe,
Englyshe and Welshe foloweth. And where that I do
not wryte true Welshe, I do write it that euery
man may rede it and vnderstand it without any teachyng.

One. two. thre. four. fyue. syx. seuyn. eyght.
nau. deek. vnardeek. deuardeek. tryardeek. pedwardeek. Fyftene. syxten. seuyneten. eyghten.
pymdeek. vnarbundeek. dauerbundeek. tryarbundeek. Nynten. twentye. one and twenty. two and twenty.
pedwarbuntheek. igain. vnar igayn. deuar igayn.

1 Lat. benedictus, D. (B. Davies.) 2 See p. 200. 3 sign. C. i. back. 4 Statute 31 Hen. VIII, chap. 14, A.D. 1539. See 'Notes.' 5 wheech D.
INTRODUCTION.  A TALK IN WELSH.

Therty.  forty.  fyfty.  syxty.  seuenty.
thegarhigen.  deugen.  degadugen.  trygen.  degatrygen.
Eyghty:  nynety.  a.C.  two.  C.  M.
pedwarugen.  degapedwarugen.  kant.  dekant.  Myl.

1 God spede, fayre woman!
Deu ven-dicko 1, gwen wraac!

Good morow, fayr mayd!  Deyth dawh theet-morwyn!

2 God nyght, masters all!  Nos daw, masters igeet.

Syr, can you spoke any Welshe?
Sere, anedorowgh wch Gamraac?
Ye, syr, I can speke some Welshe.
Ede, oh sere, medora heth 2 dyck.

Mayden, come hether, and gyue me some reste chese!
Morwyn, therdomma moes imi gawse boyy!
Tarry a lytle, man, and you shall haue enowgh.

3 Arow heth 4 dycke, gower whch gooh dygan.
Wyfe!  hath preestes wyues in Wales?

Wraac, oes gwrrath 5 yn Kymery?
Hold thy peace!  they haue no Wyues now.

Tan son!  neth os mor 6 gwragath irrowan.

Syr, wyll you lend me a horse to ryde to London?
Sere, a rowhe imi margh ever hogeth klynden?
You shall haue a horse.  Weh agewh ar margh.

Syr, how far is it to London?  Sere, pahelthter 7 blinden?
Syr, it is .ix.  myle.  Sere, now 8 mylter.

Is this the ryght way to the towne?
Ay hon yoo yr forth yr dre?
Wher is the best In & best lodging?

Ple may I cletty gore yne?
At Iohn ap Dauyth ap Ryse house.
In hy Iohan ap Davyth ap Rys.

Hostes, god saue you!

Vey cleto wraac, Duw ah crosso 9 why!

1 Lat.  benedicat D.  2 ychy D.  3 sign.  C.  ii.
4 Ares ychy D.  5 gwragath D.  6 ?wryy D.
7 pabhylter D.  8 naw D.  9 crosso D.

BOORDE.
Syr, you be hartyly welcome!
Sera, mae yn grousso duw worthy!
Maystres, haue you any good meat and lodgyng?
Vey maistres,oesgennowh whe thin or booyd ta a cletly da?
Syr, I haue good meate and good lodgyng.
Sera, mae gennyf vid ta a cletly da.
Hostes, what is it a clocke?
Veye cleto wraac, beth idioo hy ar i glowh?
Syr, it is .vi. a clock.
Sera, me hy yn whch ar y glowh.
Hostes, when shall we go to supper?
Vey cleto vraac pamsr i caun1 ny in supper?
By and by. Yn ynnian.
Gyue me some drynke! Moes imi diod!
Gyue me some ale! Moes imi currow!
Gyue me some bred! Moes imi2 vara!
Gyue me some chese! Moes imi gaws.
Hostes, geue me a rekening!
Vey leto wraac moes3 imi gyfry.
4 Syr, ye shall pay thre pens for your supper.
Sera, whe deloughgh tair heinowh dio se5 ich supper.
Hostes, God thankc you!
Voy leto wraac6 dew a thiolchah!
Much good do it you! Ewthyn thawen!
How do you fare ? Par bewiut charuoh8 whe?
Good morow! Daws.9
Good nyght to you.9 Nos a dawh a whe.
Farewell! Yni awn!10
Tary, tary, comc hyddcr! Arow arow11 therdomma!
Hold thy peas, hold your peas! Taw, taw son!

Thus endeth of Wales.

1 rawn A.  
2 ima A.  
3 mee A.  
4 sign. C .ii. back.  
5 ?dros for dio se D.  
6 wraas A.  
7 thiolphah A.  
8 arnoch D.  
9 Upcott's reprint of B leaves out these phrases, though B has them.  
10 Yn i awh A.  
11 for Aros, aros D.
The thyrde Chapter treateth of Irland. And of the naturall disposition of an Irishe man, & of theyr money and speche.

1 I am an Iryshe man, in Irland I was borne;
I loue to weare a saffron shert, all though it be to-torne.
My anger and my hastynes doth hurt me full sore;
I cannot leave it, it creaseth more and more;
And although I be poore, I haue an angry hart.
I can kepe a Hobby, a gardyn, and a cart;
I can make good mantyls, and good Irysh fryce;
I can make aqua vite, and good square dyce.
Pediculus other whyle do byte me by the backe,
Wherfore dyvers times I make theyr bones cracke.
I do loue to eate my meate, syttyng vpon the ground,
And do lye in oten strawe, sleepyn full sound.
I care not for ryches, but for meate and drynke;
And dyuers tymes I wake, whan other men do wynke.
I do vse no potte to seeth my meate in,
Wherfore I do boyle it in a bestes skyn;

1 C .iii. not signed.
IRELAND AND THE IRISH. [CHAP. III.

Than after my meate, the brothe I do drynk vp, I care not for my mascer, neyther cruse nor cup. I am not new fangled, nor neuer wyll be; I do lyue in pouerty, in myne owne countre.

Ireland is divided into the English Pale, and the wild Irish.

Men of the Pale have English ways, but are testy.

The wild Irish and Redshanks
don't sew or till, or care for household goods.

They are rude and wrathful;

they boil their meat in a skin.

1 C .iii. back. 2 marryces B.
bren. And whan the meate is eaten, they, for theyr drynke, wil drynk vp the brothe. In suche places men and women wyll ly to-gether in mantles and straw. There be many the which be swyft of fote, & can cast a dart perylously. I did neuer finde more amyte and lone than I haue found of Iryshe men the whyche was borne within the English pale. And in my lyfe I dyd neuer know more faythfuller men & parfyt lyuers than I haue knowen of them. ¶ In Irlond there is saynt Partrykes 1 purgatory, the whych, as I haue lerned of men dwellyng there, and of them that hath be there, is not of that effycaeyte as is spoken of, nor nothing lyke. Wherfore I do aduertise every man not haue affyaunce in such matters; yet in Irlond is stupendyous thynges; for there is neyther Pyes nor venymus wormes. There is no Adder, nor Snake, nor Toode, nor Lyzerd, nor no Euyt, nor none suche lyke.

2 I haue sene stones the whiche haue had the forme and shap of a snake and other venimous wormes. And the people of the countre sayth that suche stones were wormes, and they were turned into stones by the power of God and the prayers of saynt Patryk. And Englysh marchauntes of England do fetch of the erth of Irlonde to caste in their gardens, to kepe out and to kyll venimous wormes. ¶ Englysh money goth in Irlond, for Irlond belongeth to England, for the kynge of Englonde is kynge of Irlond. In Irlond they haue Irysh grotes, and harped grotes, & Irysh pens. ¶ If there be any man the which wyll lerne some Irysh, Englysh and Irysh dothe folow3 here togyther.

One. two. thre. foure. fyue. syx. seuen. eyght. 

The Irish numerals.

Men and women lie togethers in straw.

1 never knew better men than some of the Pale.

St Patrick's Pur-gatory isn't much good.

There are no Magpies, Snakes, Toads, or Efts, in Irlond.

I've seen there stones, said to have been once snakes.

Irish earth is bought to kill venomous worms.

They have groats and pence.

patriarkes B. 2 C.iv. not signed. 3 fololow A; folowe B.
A TALK IN IRISH AND ENGLISH.

Irish numerals.

fyuetene. syxtene. seuentene. eyghtene.
quiekdeek. schdeek. showghtdeck. howghtdeek.
nynetene. twenty. one & twenty. ii. & twenty. thre & twenty
nythdeek. feh. hewn feet. dowhfeet. trefeet.
Thirty. forty. fyfty. syxty. a hundred.
Dehfeet. eayfeet. dewhegesdayth. trefeet. keede.

God spede you, syr!
You be welcome to the towne.
How do you fare?
I do fare well, I thanke you.

Tam agoomawh gramahogood
Syr, can you speke Iryshe?
3 If I can speke a lytle.

Mayden, come hether, and gyue me som meate!

Wyfe, haue you any good meate?

Benitee, wyl beemah hagood?

Syr, I haue enoughe.
Wyfe, gyue me bread!
Man, gyue me wine!
Mayden, gyue me chese!
Wyfe, gyue me fleshe!

Much good do it you!

How far is it to Waterford?

Gath haad o showh go port luarg.
It is one an twenty myle.

What is it a clocke?
It is .vi. a clocke.

When shal we go to supper?
Gahad rah moyd auer soper?

Gyue me a rekenyng, wyfe.

Ye shall pay .iii. pens.

1 quiekdeek B. 2 dewhegesnayth B. 3 C .iv. back.
INTRODUCTION. THE SCOTCHMAN.

¶ Whan shal I go to slepe, wyfe?
Gah hon rahl moyd holowh?
¶ By an by.
¶ God night, sir!
Fare wel, fare wel!
¶ Thus endeth the maner and speche of 1 Irland.

The fourth 3 chapter treateth of Scotland, and the natural disposycion of a Scotyshe man.
And of theyr money, and of theyr speche. 4

I Am a Scotyshe man, and trew I am to Fraunce;
In euery countrey, myselfe I do anauce;
I wyll boost myselfe, I wyll crake and face;
I louse to be exalted, here and in euery place.
an Englyshe man I cannot naturally louse,
Wherfore I offend them, and my lorde above;
He that wyll double with any man,
He may spede wel, but I cannot tell whan.
I am a Scotyshe man, and haue dissymbled muche,
and in my promyse I haue not kept touche.

1 of of AB. 2 sign. D.i. 3 fouth A; fourth B.
4 A note written here in Mr Christie-Miller's copy says,
"vid. etiam Jo. Brucinun in suo lib, de re Cibaria."
Whenever I speak
I swear by the
Foul Evil
(see p. 127).

Great morder and theft in tymes past I haue vsed; 11 I trust to God hereafter, such thynges shal be refused. And what worde I do speake, be it in myrth or in borde, "The foule euyll" shalbe at the end of my worde; Yet wyl I not chaunge my apparell nor aray, although the French men go neuer so gay. 16

Scotland is a kyngdome, the kyng of the whyche hath in olde tyme come to the parliamant of the kyng of England, and hath be subiect to England. Scotland is deuyded in two partes; the one part, that is to say, nexte England, is Hayden, Edinborow, Lythke, Sterlynge, Glaseo, saynt Androwes, saynt Iohns towne, wyth the couteuys anexed, and adiaecent to the aforesayd cities and townes: [therein] is plenty of fysh and flesh, and euell ale; there is plenty of hauer cakes, whiche is to say, oten cakes: this partie is the hart and the best of the realme. The other partie of Scotlande is a baryn and a waste countrey, full of mores, lyke the lande of the wylde Ireshe. And the people of that partie of Scotland be very rude and vnmanered & vntaught; yet that partie is somwhat better than the North partie, but yet the Sowth partie wyll gnaw a bone, and cast it into the dish again. Their Fyshe and Fleshe, be it rosted or soden, is serued wyth a syrup or a sause in one disshe or platter: of al naepons they do sethe theyr fysh moste beste. The borders of Scotland toward England,—as they the which doeth dwell by Nycoll forest, and so vpward to Barwyke, by-yonde the water of Twede,—lyueth in much pouertie and penurye, hauynge no howses but suche as a man maye buylde wythin .iii. or .iii. houres: he and his wyfe and his horse standeth all in one rome. In these partyes be many out-lawes and stronge theues, for mnie of theyr

1 D .i. back.
2 Boorde studied and practised in Glasgow. See the Pre-words, p. 59.
lyuing standeth by stelyng and roblyng. Also it is naturally geuen, or els it is of a deuyllyshe dysposicion of a Scotysh man, not to loue nor fauour an Englyshe man.\footnote{See the note from The Complaynt of Scotland, p. 59 above.} And I, beyng there, and dwellyng amonge them, was hated; but my seyences & other polyces dyd kepo me in fauour, that I dyd know theyr secretes.\footnote{See Boorde's Letter VI, to Secretary Cromwell, in the Forewords, p. 59.} The people of the countrey be hardy men, and stronge men, and well fauored, & good musycyons; in these .iii. qualytes they be mooste lyke, aboue all other nacions, to an Englyshe man; but of al nacyons they wyll face, crake, and boost themselfe, theyr frendes, and theyr countrey, aboue reason; for many wyll make strong lyes. In Scotland a man shall haue good and faire money. The most parte of theyr money is bras. In bras they have pens, and halfe plackes, & plackes: four Scotch pens is a placke, and a placke is almost worth an Englyshe peny, for .xviii. Scotch pens is worthe an Englyshe gode: in Scotland they haue Scotysh grotes of syluer, but they be not so good, nor so muche worth, as an Englysh grote. In golde they haue halfe face crownes, worth of our money .ii. shyllynges and .iii. pens. And they haue crownes of .iii. shillinges & .viii. pens. if a Scotyshe man do pay .xx. crownes of golde, or a thousande crownes of golde, he doth say, “I haue payde .xx. pound, or a thousande pounde”; for every crowne of .iii. shillinges and .viii. pens is a pounde in Scotland. In Scotlande they haue two sondry speches. In the northe parte, and the part ioynynge to Ierland, that speche is muche lyke the Iryshe speche. But the south parte of Scotland, and the usuall speche of the Peeres of the Realme, is lyke the northen speche of England. Wherfore yf any man

\[\text{Scottishmen don't like Englishmen.}\]

\[\text{I was hated by 'em, but still got at their secrets.}\]

\[\text{They're good musicians,}\]

\[\text{but the biggest braggers in the world; they tell strong lies.}\]

\[\text{Living is cheap.}\]

\[\text{Scotch placks, pence,}\]

\[\text{silver grotes, gold \frac{1}{2} face-crowns, and crowns.}\]

\[\text{gs. 8d. is a Scotch pound.}\]

\[\text{Northerners talk like Irishmen.}\]

\[\text{Southerners like North-Englishmen.}\]
Scotch numerals.

1 One, two, three, foure, fyue, syx, seuyn, eyght, nyne,
   Ene, tewe, dre, foore, feue, saw, sauen, awght, neen,
   ten, aleuen, twelue, thertene, fourtene, fyftene, syxtene.
   tane, alauen, twalue, dertene, fortene, vyuetene, saxe.
   seuentene, eyghtene, nyntene, twenty, one and twentye.
   sauentene, aweghtene, nyntene, twante, one and twanty.
   two & twenty, a hondred.

twe an twanty, a hondryth.

God morow, syr! Gewd day, sher!
Do you know me, good fellow?
Ken 'ye me, gewd falowh?
Ye syr, wel Inough! Ye sher, in good fayth!
What countrey man be you?
What contryth man be ye?
I am a good fellow of the Scotyshe bloud.
I es a gewd falow of the Scotland bleud.
Than hauve you plenty of sowes and pygges.
Than hauve ye fell many of sewes and gryces.
A pygge is good meate. A gryce is gewd sole.²
Syr, by my fayth you be welcome!
Sher, by my fayth but yows wel come!

For as muche as the Scotysh tongue and the northen Englyshe be lyke of speche, I passe ouer to wryte anye more of Scottyshe speche.

¹ D .ii. back. ² soul, flavour. See p. 122, l. 16.
The chapter treateth of Shetland and of Friesland & of the naturall disposycion of the people of the countrey.

1 I Was borne in Shotland, my countrey is ful colde;
And I was borne in Friceland, where muche fysh is sold;
For corne and for shoes, our fysh we do sell;
And symple rayment doth serve us full well;
Wyth dagswaynes and roudges we be content;
And our chiefe fare, in the tyme of Lent,
Fyshe, at any tyme seldom we do lacke.

But I besrew the louse that pyncheth us by the back!

2 Shotland is a smale countrey or Ilande, the whyche is a colde countrey and baryn, for there is nothinge the whyche is commodious nor pleaunt, except fysh.

3 Fryce is in maner of an Ylande, compassed aboute on the one syde with the occyan sea, hauyng hys begynnyng at the ende of the water of Reene, and doth end towarde Denmarkes sea. And although thcy be anexed to Germany, yet they do dyffer, for they do vse contrary fashyons, as well in theyr apparel as in

1 D.iii. not signed. 2 coarse cloths and rugs.

In Friesland we sell fish for corn and shoes.
We live on fish.
In Shetland, nothing is nice but fish.
The Frisians differ from the Germans.
Frisians have no firewood; and no great Lords, but only Justices.

Friesic is like Low German or Dutch. Groningen. Frisian coins.

Theyr maners, for they be rurall and rusticaU; they have no wood there, but turfes and dung of beasts, to make theyr fyre. They wolde not be subject to no man, although they be vnder the Emperours dominion: they do loue no war, nor bate, nor strife, nor they loue not, nor wyl not haue no greate lordanes amongst them; but there be admitted certain Justices, And Justice that loneth, and prayseth, Chastyte. The countrey is could, baryn, and poore, lacking riches; yet there is plenty of pasture: theyr speche is lyke to base Germanyens spech; it doth dyffer but lyttle. One of the chief towns of Fryce land is called Grunyghen. In golde they have Ryders, Gylders, and Clemers gylders. In syluer they have Tochymdalders.

The .vi. Chapter treateth of Norway & of Islande, and of the natural disposicion of the people of the countrey, and of theyr money and speche.

D .iii. back. See p. 142 for a note on the cuts.
I Am a poore man, borne in Norway;
Hawkes and fysh of me marchauntes do by all daye.
And I was borne in Islond, as brute as a beest;
Whan I ete candels ends, I am at a feest.
Talow and raw stockfysh, I do loue to ete;
In my countrey it is right good meate;
Raw fysh and flesh I eate when I haue neede;
Upon such meates I do loue to feed.
Lytle I do care for matyns or masse; and for any good rayment, I do neuer passe.
We wear wolves' and bears' skins.

We wear wolves' and bears' skins.

Norway has little corn.

In Norwaye ther be good hawkes: ther is lytle money, for they do barter there fysh and hawkes for Mele, and shoes, and other marchaundies.

Iceland is very cold, and grows no corn.

Icelanders eat raw fish, and are beastly creatures.

1 anye of gods servasse B. This change implies that Mary's reign was over. *Forewords*, p. 19.
2 And as B.
3 D .iii. not signed.
4 No white bears in Norway.—G. Vigfusson.
Icelanders lie in caves like swine; give away their children, and are like the people of Calyco.

They barter fish for meal, &c., and use no money.

Priests, though beggars, have Concubines.

No night in summer.

I can't speak Icelandic.

eaves, altogether, lyke swyne. They wyll sell there Iselond curres, & gyue a-way their children. They wyll cate talowe candells, and candells endes, and olde grece, and restye tallowe, and other fylyth thinges. They do were wylde beastes skinnes and roudges. They be lyke the people of the newe founde land named Calyco. In Iselond there be many wylde beastes.

The people be good fyshers; muche of theyr fyshhe they do barter wyth English men, for mele, lases, and shoes, & other pelfery. They do vse no mony in the countre, but they do barter or chaunge one thynge for another. There be som prestes the whych be beggers, yet they wyll haue concubynes. In Sommer tyme they haue, in maner, no nyghte. And in wynter tyme they haue, in lyke maner, 3 fewe howres of dayelyghte. Theyr language I can not speke, but here and there a word or two, wherfore I do passe ouer to wryte of it.

1 In Iceland the subterranean dwelling is a standing phrase.—G. Vigfusson.

2 No wild beasts in Iceland.—G. V. Skins got from abroad.

3 D .iilli. back.
The vii. Chapytre sheweth howe the auctor of thys boke, how he had dwelt in Scotland and other Ilandes, did go thorow and rounde about Christendom, and oute of Christendome; declarynge the properties of al the regions, countreys, and prouynces, the whiche he did trauel thorow.

Of noble England, of Ireland and of Wales,
And also of Scotland, I haue tolde som tales;

1 On this woodcut the late Mr Dyce remarks in his Skelton's Works, i, "the portrait on the title-page of Dyuers BALETYS and Dyties solacyous (evidently from the press of Pynson; see Appendix II, to this Memoir) is given as a portrait of 'Doctor Boorde' in the Boke of Knowledge (see reprint, sig. L)." The pinnacle over the Doctor's head is complete in A, broken in B as in our cut. The cut that Wyer used for Boorde is on the title-page of Barnes's Treatyse on Beards below, p. 305.

2 sign. E i.
I write conscientiously.

And of other Ilondes I haue shewed my mynd;
He that wyl trauell, the truth he shall fynd.

After my conseyence I do wryte truly,
Although that many men wyl say that I do lye;
But for that matter, I do greatly pas,
But I am as I am, but not as I was.

And where [as] my metre is ryme dogrell,
The effect of the whych no wyse man wyll depell,
For he wyll take the effect of my mynde,
Although to make meter I am full blynde.

For as muche as the most regall realme of England
is cyytuated in an angle of the worlde, hauing no region
in Chrystendom nor out of Chrystendom equailent to it,—The commodyties, the qualite, & the quantyte, wyth other and many thynges considered, within & aboue the sayd noble realme,—Wherefore\(^1\) yf I were a Iewe, a Turke, or a Sarasy, or any other infidele, I yet must prayse & laud it, and so wold euery man, yf they dyd know of other contrees as well as England. Wherfore, all nacyons aspyeng thys realme to be so commodious and pleasaunt, they haue a confluence to it more than toanye other regyon. I haue trauayled round about Chrystendom, and out of Christendom, and I dyd neuer se nor know .vii. Englyshe men dwellyinge in any town or cyte in anye regyon byyon the see, excepte marchauntes, students, & brokers, not theyr beyng permanent\(^2\) nor abydyng, but resorting thyther for a space. In Engelande howe manye alyons hath and doth dwell of all maner of nacyons! let euery man Iudge the cause why and wherfore, yf they haue reason to perscrute the mater. I haue also shewed my mynde of the realme of Ierlande,\(^3\) Wales, and Scotland,\(^4\) and other londes; pretendyng to shew of regyons, kyngdomes, countreys, and prouinces, thorow and round about

\(^1\) wherof B. \(^2\) permanent B. \(^3\) England B. \(^4\) E. i. back.
where that I haue traueyld, specially aboute Europ, and parte of Affrycke: as for Asia, I was neuer in, yet I do wryto of it by auctours, cronycles, & by the wordes of credyble parsons, the whiche haue trauelled in those partyes. But concernyng my purpose, and for my trauellyng in, thorow, and round about Europ, which is all Chrystendom, I dyd wryte a booke of euery region, countrie, and prouynce, showyng the myles, the leeges, and the dystaunce from cytye to cytie, and from towne to towne; And the cyties & townes names, wyth notable thynges within the precyncte [of], or about, the sayd cyties or townes, wyth many other thynges longe to rehearse at this tyme, the whiche boke at Byshops-Waltam,—viii. myle from Wyncheste in Hampshyre,—one Thomas Cromwell had it of me. And bycause he had many matters of [state] to dyspache for al England, my boke was lost, the which myght at this presente tyme haue holpen me, and set me forward in this matter. But syth that I do lacke the aforesayde booke, humbly I desyre all men, of what nacyon soeuer they be of, not to be discontent wyth my playne wryan, & that I do tell the trewth; for I do not wryte any thyng of a malicious nor of a peruerse mynde, nor for no euyll pretence, but to manyfyst thinges the whiche be openly knowen, And the thynges that I dyd se in many Regyons, Cytyes, and Countryes, openly vsed.

Pascall the playn dyd wryte and preach manifest thinges that were open in the face of the world to rebuke sin; wyth the which matter I haue nothyng to do, for I doo speke of many countryes & regions, and of

1 Compare this of the dead, "one Thomas Cromwell," with Boorde's letter to the living, "Right Honorable Lorde the Lorde of the Pryce Seale," &c. Forewords, p. 62.
2 Boorde's Itinerary of England—not Europe—was printed by Hearne in his edition of "Benedictus Abbas Petroburgensis de Vita et Gestis Henrici III. et Ricardi I.," &c., vol. 2, p. 777 (before and after). Hearne's account of Boorde, from Wood's Athenae, and his own knowledge, is in vol. i. of the same book, p. 36-56. Forewords, p. 23.

BOORDE.
ANDREW BOORDE'S OBJECT AND MOTIVES. [CH. VII, VIII.

I describe coun-
tries and men.

I wish to tell
travellers what
they're to do;

and about foreign
money and
speech.

I went from
Calais through
Flanders.

the natural dysposicyon of the inhabitours of the same, with other necessary thynges to be knownen, specially for them the which doth pretende to trauayle the countrees, regions, and prouinces, that they may be in a redines to knowe what they should do whan they come there; And also to know the money of the countre, & to spoke parte of the language or speache that there is vsed, by the whiche a man may com to a fonder knowledge. Also I do not, nor shal not, dispraue no man in this booke perticulerly; but manifest thinges I doo wryte openly, and generally of comin vsages, for a generall commodite and welth.

And in beyng ouer sea at Calys, I went first thorow Flaunders; wherefore the Flemmyng confesseth him selfe, sayeng:—

The .viii. Chapiter treateth of Flaunders,
And of the naturall disposicion of a
Fleming, and of their
money and of
their speche.

1 sign. E .ii.
1 If I Am a Flemyng, what for all that,
Although I wyll be dronken other whyles as a rat?
"Buttermouth Flemyng," men doth me call;
Butter is good meate, it doth relent the gall.
To my butter I take good bread and drynke;
To quaf to moch of it, it maketh me to wynk.
Great studmares we bryng vp in Flanders;
We sell them into England, wher they get the glaunder.

Out of England, and out of the aforesayd regyons to come thowre England, to fetche the course and cyrcuyt of Europ or Chrystendom:—From London, that noble cyte, let a man take his lorney to Roche sterbury and Douer, or to Sandwich, to take shyppyng to sayle to the welsauered towne of Calys, the which doth stand commodously for the welth and succor of all Englande; In the whyche towne is good fare and good cheere, and there is good order, & polytike men, great defence, & good ordynaunce for warre. The sayde towne hath anexed to it for defence, Gynes, Hammes, and Rysbanke, Newman ² brydge, & a blockehowse against Grauelyng, in Flanders. From Calys a man must goo thowre Flanders. Flanders is a plentyfull countre of fyshe & fleshe & wyld fowle. There shall a man be elenly serued at his table, & well ordred and ussed for meat, and drynke, ³ & lodgyng. The countre is playn, & somwhat sandy. The people be gentyl, but the men be great drynkers; and many of the women be vertuous and wel dysposyd. In Flanders there be many fayre townes: as Gawnt, Burges, & Newport, and other. In Flaunders, and in Braban, and other prouinces ancxed to the same, the people wil eate the hynder loynes of frogges, ⁴ & wyll eate tod-

As for the speche & the money of Flaunders, [they] doo not dyffer but lytle from Base-Almayne; wherfore loke in the chapiter of Base-Almayn. [Chap. xiii, p. 157-8.]

The .ix. chapiter tretyth of Selond, and Holond, and of the naturall dysposycyon of a Selondder, and Holander, & of their money and of theyr speche.

If I Am a Selondder, and was borne in Selond; My cuntre is good, it is a propre Iond. And I am a Holander; good cloth I do make; To muche of Englyshe bere, dyuers tymes I do take.

1 E.iii. not signed. See the cut again on p. 155.
2 Selande, Holand, B.
3 & their B.
We lacke no butter that is vsnaery and salt, Therfore we quaf the beer\(^1\), that causeth vs to halt.

We haue haruest heryng, and good hawkes, With\(^2\) great elys, and also great walkes; Wyth such thynges, other londes we help and fede; Suche marchaundise doth helpe vs at node;\(^3\) Yet to vs it shoulde be a great passyon
To chaunge our rayment or our olde fashyon.

\(^1\) Seland, and Holand he proper and fayre Hands, and there is plenty of barelld butter, the whych is resty \& salt; and there is cheese, \& hering, salmons, Elys, \& lytle other fysh that I did se. ther be many goshawkes, and other hawkes, \& wyld foule. Ther be these good townes in Seland: MydHborow, and Flosshing, \& other mo. In Holand is a good towne called Amsterdam; and yet right many of the men of the countres wyll quaf tyl they ben dronk, \& wyl pysse vnder the table where as they sit. They be gentyll people, but they do not fauer Skottish men. The women in the church be deuout, \& vsyth oft to be confessed in the church openly, laying theyr heads in the prestes lap; for prestes there do sit whan they do here confessyons, and so they do in many other prouynes anexed to the same. The women be modestyouse, \& in the townes \& church they couer themself, \& parte of theyr face and hed, with theyr mantles of say, gadryd and pleted mouch like after nonnes fashyon, theyr language, theyr money, theyr maners and fashyons, is lyke Flaunders, Hanaway, and Braban, which be commodityous and plentyfull countreys.

\(^2\) Whan A; with B.

\(^3\) E .iii. back.

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\(^1\) Lorde, how the Flemines bragged, and the Hollanders craked, that Calice should be wonne, and all the Englishmen slain; swearyng, and staryng, that they would haue it within thre daies at the moste; thynkyng verely that the toune of Calice could no more resist their puysaunce then a potte of double beere, when they fall to quaffynfg.—Hall’s Chronicle, p. 181, ed. 1809.

\(^2\) E .iii. back.
The X. Chapter treatyth of Braban, and of the natural disposicion of a Brabander, of theyr speche and of theyr money.

I hold marts often, and love good beer.

and good meat.

I have good wine.

Brabant is a rich country, with plenty of fish.

I was borne in Braban, that is both gentil and free; all nacyons at all tymes be well-eome to mee. I do use marts, dyuers tymes in the yere; and of all thynges, I do loue good Englysh beere. In Anwarpe and in Barow, I do make my marts; there doth Englysh marchauntes cut out theyr partes. I haue good sturgyon, and other good fyshe; I haue good lodging, and also good chere, I haue good wyne, and good Englyshe bere; yet had I rather to be drowned in a beere barell than I wolde chauenge the fashion of my olde apparel.

Brabant is a comodyous and a pleaasunt countrey, in the whyche is plentifulnes of meat, drynke, & corne; there is plenty of fysh, and fleshe; there is good

*1* tenth B. *2* the A; theyr B. *3* E .iii. not signed. *4* Bacow B. ? Breda. Under 'the ,XXIII. yere of Kyng Henry the VIII.,' Hall says: 'In this yere [A.D. 1531] was an olde Tolle demaunded in Flauders of Englyshmen, called the Tolle of the Hounde, which is a Ryuer and a passage: The Tolle is .xii. pence of a Fardell. This Tolle had been often tymes demaunded, but never payed: insomoche that Kyng Henry the seuenth, for the demaunde of that Tolle, prohibited all his subiectes to kepe any Marte at Antwerpe or Barow, but caused the Martes to be kepte at Calyes.'—Chronicle, p. 786, ed. 1809.
INTRODUCTION. OF BRABANT AND HAINAULT.

Sturgyon, Tunney, and many other good fysh, and good chepe. The countrey is playn, and ful of fartylyte. God is well serued in theyr churches; and there be manye good and devout people; and the people be louyng; & there be many good felowes the whyche wyll drynke all out: there be many good craftes men, speciall, good makers of Ares clothe. There a man may by all maner of lycen cloth, & silkes, & implimentes for howsholde, & plate and precious stones, and many other thynges, of a compytent pryce. The speche there is Base-Douche, and the money is the Emperours coine, that is to saye, Douche moncy, of the whyche I do wryte of whan that I do speke of Base-Almayne. In Brabant be many fayre and goodly townes: the fyrst is Hand-warp, a welfauered marchaunt towne; the spyre of the churche is a curyous and a ryght goodly lantrn. There is the fayrest flesh shambles that is in Christendome. There is also a goodly commyn place for marchauntes to stand and to walke, to dryue theyr bargyns, called “the Burse.” And Englyshe marchauntes haue there a fayre place. There is another towne called Louane, whiche is a good vnyuersyte. There is also Brussels, and Mawgh-lyn, and other mo. 

Here is to be noted that there is another countre ioynyng to Braban, the whych is called Hanawar or Hanago. The countre is like Braban and Flandres, as well in the fartylyte and plentifulnes of the countre, as of the money and the conversacion of the people: howbeit, Hanaway and the Hanawayes do dyffer somewhat in the premysse; for they do speke in diuers places, as well Frenche as Doche; for it lyoth betwyxt Braban, Flandres, and Fraunce. Theyr money is the Emperours coyne, as the money of Flandres & Braban is, and all is one coyne: the chefe town of Hanago is saynt Thomas, and Bargen, and dyuers other.

1 gar ans. 2 E.iii. back. 3 fertilitie B. 4 betwene B.
The xi. Chapter treteth of Gelderlond & of Cleue londe, and of the naturall disposicion of the people of those cuntres, & of their money & their speche.

1 If I Am of Gelderlond, & brought vp in the lond of Cleue;

Few men believe me.
I like fighting,
and am always poor, and my children lack food.

In many thynges few men wyl me beleue;
I loue brawlyng and war, and also fyghtyng;
Nyght and day do proull, to get me a lyuyng;
Yet for all that, I am euer poore and bare,
Therfore I do lyue styl in penury and care;
For lack of meat, my chyldren do wepe,
Wherfore I do wake whan other men do slepe.

The fashyon of my rayment, chaunge I wyll not;
I am well contented whan I am warme and hot.

Although that Gylderlond and Cleue-lond be two sondry cuntrees & dukedom, yet nowe one duke hathe them both. Cleuelond is better then Gelderlond, for Gelderlond is sandy, and [has] muche waaste and baryn grownd. The Gelders be hardy men, and vse moche fyghtynge, war, and robbyn. The cuntrees be poore,

1 sign. F. i. See the cut in B on the next page.
2 'the Duke of Gelders,' Hall, p. 743, A.D. 1527.
for Gelderland hath vsed moche warre. The chyfe
towncs of Gelder lond is the towne of Gelder, & another
towne called Nemigyn. And the chyfe towne of
Cleuclond is the towne of Cleue. In Gelder londe and
Cleue lond theyr money is base gold, syluer, & brasse.
In gold they haue Clemers gylders, and golden gilders,
and gilders arcrys: a gelder arcris is worth .xxiii.
steuers: .xxiii. steuers is worth .iii. s. There is an-
other peece of golde called a horne squylyone:
a horne squylyone is worthe .xii. steuers
.xii. steuers is worthe .xix. d. ob.\(^1\) In Syluer
they haue a snappan; a snappan is worth
.vi. steuers: .vi. steuers is worth .ix. d.
ob. In brasse they haue nor-
kyns and halfe norkyns,
& endewtkynge. their
speche is Base
Douche.

\(^1\) Arnhem is the chief towne of the present Guelderland.
Gelder is now in Kleveberg, Prussia.

\(^2\) ob = \(\frac{1}{2}d\).
The xii. chapter tretyth of the lond of Gulyk & of Lewke, and of the naturall dysposycion of the people of the countres and of theyr money and of theyr speche.

If I Was borne in Gulyke; In Luke I was brought vp; Euer I loue to drylke of a full cup. My geese ones a yere I do clyp and pull; I do sell my fethers as other men doth wull; If my goos go naked, it is no great matter, She can shyft for her selfe yf she haue meat & water. The fashyon of my rayment, be it hot or cold, I wyl not leue in ony wyse, be it neuer so old.

The lond of Gulyk is a dewkedom, and the lond of Lewke is an Archebyshopryche, for Archebyshoppes in Doche lond hathe great lordshyps and domynyons; yet they, and the aforesayd londes rehersed, from Calys, be vnder the domynyon of the Emperour. Gulyk is a fayre countre, not hylly nor watteryshe, but a playne countre.

1 sign. F .i. back. 2 Guylk AB. 3 F .ii. not signed.
geese, and the geese shall go naked; and they do sell the fethers to stuffe fether beds. They haue lytle wyne growyng in the countre. The chief townes of Gulyk is, the towne of Gulyk, and a towne named Durynge. The people be poore of the countre; townes men be ryche; 
& a man for his money shalbe well orderyd & intretd, as well for meat & drynke as for lodging. The lond of Lewke is a plesaunt countre. The cheefe towne is the cytie of Lewke; there is Lewkes veluet made, & cloth of Arys. The speche of Gulyk and Lewke is Base-Doche. And theyr money is the Emperours coyne; but the Byshop of Lewke doth coyne both gold, syluer, and bras, the whiche is currant there, and in the londes or countres ther about.

The .xiii. Chapter doth speake of base Almayn, and of the disposicion of the people of the countrey; of theyr speche & of theyr money.

1 If I Am a base Doche man, borne in the Nether-lond;

1 F .ii. back. The cut has been used before, on p. 148.
Diverse times I am cupshoten,⁠¹ on my feet I cannot stand;
Dyuerstymes I do pysse vnderneath the borde;
My reason is such, I can not speke a word;
Than am I tonge tayd, my fete doth me frayle,
And than I am harneyed in a cote of mayle;
Than wyl I pysse in my felowes shoes and hose,
Than I am as necessary as a waspe in ones nose.
Now am I harness, and redy, Doche for to speke;
Vpon the beere van in the eruse my anger I wyl wreck.

A lomp of salt butter for me is good meat;
My knees shall go bare to kepe me out of heat;
Yet my olde cote I wyl not leave of,
For if I should go naked, I may catehe the eof.

Of Base-Almayne, or base Doche londe, reechyth
from the hydermost place of Flaunders and Hennago,
to the eite of Mense, and to Argentyne, as some Doche men holdeth opynyon. The cheef Cyte of Doche land or Almayne is the noble eyty of Colyn, to the whyche cometh the fayre water of Reene; on bothe sydes of the whyche water of Reene doth growe the grapes of the whyche the good Renysh wyne is made of. There is a vyne of grapes at a towne called Bune, of the whyche reed Renysh wine is made of. al Base-Almayne is a plentiful countrye of eornte and Renysh wyne, and of meat and honest fare, and good lodgyng. The people be gentyll and kynd harted. The worst fawt that they haue: many wyl be dronken; and whan they fall to quaffyng, they wyll haue in dyuerse places a tub or a great vessell standyng vnder the boord, to pysse in, or else they wyl defyle al the howse, for they wyl pysse as

¹ Yvre: com. Drunken, cupshotten, tipsie, whited, flush, mellow, ouerseen, whose cap is set, that hath taken a pot too much, that hath scene the diuell. Forbeu ... mellow, fine, cup-taken, pot-shotten, whose fuddling or barley Cap is on.—Cot-grave.
CHAP. XIII.  INTRODUCTION.  THE NETHERLANDS.

They doo syt, and other whyle the one wyll pis in a nother shoes. They do louo sault butter that is resty, and bareled butter. In Base Doche land be many vertuous people, and full of almes dedes. In Base Almayn or Doche lond theyr money is gold, tyn, and brasse. In gold they haue crownes, worth four s. viii. d. of sterlyng money. They haue styuers of tyn and bras: two styuers and a halfe is worth an Englysh grote. they haue crocherdes; .iii. crocherds is les worth than a styuer. they haue mytes; .xxvi. mytes is worth the an Englyshes peny. They haue Negyn manykens; a manyken is worth a fardyng; a Norkyng is worthe a halfpeny. They haue bras pens; a bras peny is .ii. d. fardyng of theyr money. Who so that wyl lerne to speke some Base Doche,—Englysh fyrst, and Doche, doth folowe.

One. two. thre. foure. fyue. syx. syvente. eyght. nyne. Dutch numerals.

God morow, brother!  Morgen, brere i
Syr!  God gyue you good day!
Heer!  God geue v goeden dah!
Syr! how do you fare?  Heer!  hoe faerd gly?
Ryght well, blessyd be God!
Seer well, God sy ghebenefyt!

1 another's.
2 F .iii. not signed.
A TALK IN DUTCH AND ENGLISH.

Frend, whyche is the ryght way from hens to Colyn?
Vryent, velk is den rehten weh van hoer te Colyn?
1 Syr, hold the way on the ryght hand.
Heer, holden den weh aye drechit hand.
Wyfe, God saue you! Vrow, God gruet v!

My syr, you be welcome!
Myn heer, yk hiet you welcome!
Haue you any good lodgyng?
Hab v enh good herberh?
Ye, syr, I haue good lodgyng.

Wyfe of the house, gyue me some bread!
Vrow 3 van de hewse, ghewft 4 me broot!
Mayd, gyue me one pot of beare!
Meskyn, ghewft me en pot beere!
Brother, gyue me some egges!
Brore, ghewft me eyeren!

Gyue me fyse and fleshe!
Ghewft me fis an flees!
What shall I pay, ostes, for my supper?

How veele is to be talen, warden, for meell tyd?
My syr, .vi. d. Myn heer, ses phenys.

Hoste, God thanke you! Warden, God dank ye!
God gyue you good nyght and good rest!
God ghewft v goeden naght an goed rust!
God be wyth you! God sy met v!

Sunday, Sondah. Monday, Maendah.
Tewsday, Dysdah. Wensday, Wensdah.
Thursday, donnersdah. Fryday, Vrydah.
Saterday, Soterdah.

Can you speke Doche? Can ye Doch spreke?
I can not speke Doche; I do vnderstond it.

Ik can net Doch spreke; Ik for stow.

1 F .iii. back. 2 drynke A; bread B.
3 Brow A; Vrow B. 4 gefft B.
The .xiii. Chapter treateth of hyghe Almayne or hyghe Doch lond, and of the dysposycyon of the people, and of theyr speche and of theyr money.

I Am a hygh Almayne, sturdy and stout, I laboure but lytle in the world about; I am a yonker; a fether I wyll wre; Be it of gose or capon, it is ryght good gere. Wyth symple thynge I am well content; I lacke good meat, specyally in Lent. My rayment is wouyn moche lyke a sacke; When I were it, it hangeth lyke a Jyck. 

Evry man doth knowe my symple intencyon, That I wyll not chaunge my olde fathers fashyon.

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1 F .iii. not signed.
2 Instead of the 3 cuts above, from the Rose-Garland edition, the Lothbury edition of 1562-3 gives only the centre one, which it has used before for the Norwegian, p. 142 at foot, and which both editions have used before for the Fleming, p. 146 above.
3 G. ein joncner, a younder, youngster. — Ludwig, Dutch een Jonc-hoer or Joncker, A young Gentleman, or a Joncker. — Hexham.
4 In 1510, Henry VIII made some 'yong Gentelmen' of his court fight together with battle-axes in Greenwich Park, and then gave them 200 marks to have a banquet together: "The whiche banket was made at the Fishemongers Halle in Teames strete, where they all met, to the number of .xxiiii, all ap-
High-Almaine goes from Maintz to Trent in the Tyrol.

Hyghe Almaine, or hyghe Doehlond, begynneth at Mens, and some say it begynneth at Wormes, & eontayneth Swauerlond or Svechlond, and Barslond, and the hylles or mountayns of the most part of Alpes, stretching in length to a town called Trent by-yonde the mountaines: half the 1 towne is Doche, & the other halfe is Lombardy. There is a greate dyffERENCE betwyxxt Hyghe Almaine and Base Almaine, not only in theyr speche and maners, but also in theyr lodginge, in theyr fare, and in theyr apparell. The people of Hygh Almaine, they be rude and rustyeall, and very boystous in theyr speche, and humbly in their apparell; yet yf some of them can get a fox tale or two, or thro fox tayles, standing vp ryght vpnon theyr eappe, set vp with styekes, or that he maye have a eapons feder, or a goose feder, or any long feder on his cap, than he is called a “yonker.” they do fede grosly, and they wyll cate magots as fast as we wyll eate comfets. They have a way to brede them in ehese. Maydens there in certayne places shall drynke no other drynke but water, vnto the tyme she be maryed; yf she do, she is taken for a eomyn woman. Saruants also do drynke water to theyr meat. the eountre is plentyfull of apples and walnuts; the mountaines is very baryn of al maner of vytelis; howbeit the good townes be prouyded of vitels. Snowe dothe ly on the mountaines, wynter and somer; wherfore, the hotter the daye is, the greater is the

One steks a fox-tail or feather in his cap, and is called a Yonker.

Girls drink only water.

Snow lies on the mountains all the year.

parayed in one sute or liuery, after Almain fashion, that is to say, their vter garmentes all of yealow Satyne, yealow hosen, yealow shoes, gyrdels, seaberdes, and bonettes with yealow fethers, their garmentes & hosen all cutte and lyned with whyte Satyne, and their seaberdes wounde abought with satyne .. After their banquet ended, they went by torche light to the Towre, presentinge them selves before the kynge, who toke pleasure to beholde them.”— Hall's Chronicle, p. 516. “the kynge, with .xv. other, apparell in Almaine Jackettes of Crymosyne & purple Satyne, with long quartered sleues” . . . “and then followed .xiii. persones, Gentelmen, all appareyled in yealow Satyne, cut like Almaines, bearung torches.” ib., ed. 1809.

The third dale of Maie [1512] a gentleman of Flaunder, called Guyot of Guy, came to the kynge [Henry VIII] with .v.C. Almaines all in white, whiche was cutte so small that it could scace hold together.— ib., p. 527.

1 F .iii. back.
floods, that they renne so swyft that no man can passe for .v. or .vi. howres, and than it is drye agayne. Certayn mountayynes be so hygh that you shal se the hyll tops aboue the cloudes. In the valy it is euer colde. I haue seen snowe in somer on saynct Peters day and the Vysytacion of our Ladye. A man may see the mountaynes fyftene myle of, at a cyte called Ulmes, where fustyan vlmes is made, that we eal holmes. In Hyghe Almayn be good cities and townes, as Oxburdg, Wormes, Spyres, Gyppyng, Gestynge, and Memmyng. In Hygh Almayne theyr money is golde, alkemy, and bras. In gold they haue crownes of .iiii.s. & .viii.d. In alkemy and bras they haue rader Wyesephenys worthe alwli white-pennies. most a styuer; they haue Morkyns, Halardes, Phenyns, Crocherds, Stiuers, and halfe styuers. Who so wyl leme Hygh-Dutch or Eijne. sway. dre. dre. feer. &c. High-Dutch or German numerals.

IT God morow, my master! Goed morgen, my Hern! A talk in German and English.

Mih lever hern, weis me de reighten weg to de awnderstot? My master, whyche is the way to the next towne?

My brother, gyue me whyt bread and wyne!

my lever broder, gene meh wyse brod en wyne!
A talk in High-German and English.

Hostes, haue you good meate?
Wertyn, hab ye god ofen?
ye, I haue enough. yo, Ik hab gonowgh.
Hostes, gyue me egges, chese, and walnotts!
Wertyn, geue mich ayer, caase, en walshe nots!
mouch good do it you! Goot go seken eyh esseu!
I thank yo[u], my mayster!
Ich dank ze, myh\(^1\) leuer hern!
What tyme is it of the day? What hast is gostonken?
Hostes, God be with you, wyth al my hert!
Wartyn, Goot go seken for harteon!
my master, wyl ye drynk a pot of wyne?
myh leuer hern, wylier drenke a mose wyne?

The .XV. chapter treateth of Den-
mark and of the
natural dysposi-
cion of the people,
and of theyr mo-
ny and speche.

1 If I Am a Dane, and do dwell in Denmarke,
Seldom I do vse to set my selfe to\(^3\) warke

1 ?myn. 2 sign. G .i. back. B puts the cuts on the right. 3 a B.
I lyue at ese, and therfore I am content;
Of al tymes in the yere I fare best in Lent;
I wyl ete beenes, and good stock fysh—
How say you, is not that a good dysh?—
In my apparel I was neuer nyce,
I am content to were rough fryee;
I care not if every man I do tel,
Symple rayment shal scrue me ful wel;
My old fashion I do vse to kepe,
And in my clothes dyuers tymes I slepe;
Thus I do passe the dayes of my lyfe,
Other whyle in bate, and other whyle in stryfe;
Wysdome it war to lyue in peace and rest;
They that can so do, shal fynd it most best.

4 I eat beans and stock-fish,
8 and wear rough frieze.
12 I often sleep in my clothes.

16 IF By cause I do pretend to writ fyrst of all Europ
and Christendome, & to fetch the cyrcuyte about Christendome, I must returne from Hygh Almayn, & speke of Denmarke, the whiche is a very poore cou?2tre, bare, & ful of penurite 2 ; yet ther doth grow goodly trees, of the which be mastes for shyps made, & the marchau?tes of the cou?tre do sell many masts, ores, & bowe staues.
The Danes hath bene good warryers; but for theyr pouerte I do marueyle how they dyd get ones Eng-londe; they be subtyll wyt?ted, & they do proll muche about to get a pray. They haue fysh and wyldfole suffi-
cient. Theyr lodging and theyr apparel is very symple & bare. These be the best townes in Dezmark: Ryp, & By borge. In Denmark, their mony is gold, and alkemy, 3 and bras. In gold they haue crownes; & al other good gold doth go there. In alkemy and bras they haue Dansk whyten. Theyr speche is Donehe. Danish is Dutch.

1 G .ii. not signed.
2 Yet in the great Dearth of wheat in England in 1527, wheat was imported from Denmark, among other places: "the gentle marchauntes of the Styliard brought from DANSKE, Breme, Hamborough, and other places, great plente; & so did other marchauntes from Flauaders, Holand, and Frisland, so that wheat was better chepe in Lowdon then in all England ouer."—Hall's Chronicle, p. 736, ed. 1809. 3 Alkani, tin. Howel (in Halliwell's Glossary).
The xvi. Chapter treateth of Saxsony, and of the natural disposition\textsuperscript{1} of the Saxsons, and of their money, and of their speech.

I am a heretic.
Romans cry vengeance on me, and curse me.

I wonder how the Saxons conquered England.

Saxony is fertile;

\textsuperscript{2} I am a Saxson, serching out new thynges\textsuperscript{3}; Of me many be glad to here new tidinges.
I do persist in my matters and opinions dayly, The which maketh the Romayns vengians on me to cry;
Yet my opinions I wyl neuer\textsuperscript{4} leue;
The cursyng that they gyue me, to them I do bequeue;
The fashion of my rayment I wyl euer\textsuperscript{5} vse, And the Romayns fashion I vterly refuse.

\textsuperscript{5} Out of Denmarke a man may go in to Saxsony. Saxsony is [a]\textsuperscript{6} Dukedom-shyp, And holdeth of hymselfe. I do marvel greatly how the Saxsons should conquer Englonde, for it is but a smallle countre to be compared to Englond; for I think, if al the world were set against Englond, it might neuer be conquerid, they beyng treue within them selfe. And they that would be false, I praye God too manyfest them what they be.
The countre of Saxsony is a plentiful\textsuperscript{7} countre, and a

\textsuperscript{1} disposicion A; disposicion B. \textsuperscript{2} G .ii. back. \textsuperscript{3} thynkes A. \textsuperscript{4} euer A; neuer B. \textsuperscript{5} euer A; neuer B. \textsuperscript{6} A omits 'a.' \textsuperscript{7} plentiful A; plentiful B.
fartyll; yet there is many greate mountaynes and woddes, in the whyche be Buckes and Does, Hartes, and Hyndes, and Wylde Bores, Bcares, and Wolifes, and other wylde beastes. In Saxony is a greate ryuer called Weser; And there be salte wels of the water, of the whyche is made whyte salt. In the sayd countre doth grow copper. The people of the countre be bold and strong, and be good warriers. They do not regarde the byshoppe of Rome\(^1\) nor the Romayns, for certaine abusions. Martyn Leuter & other of hys factours, in certayne thynges dyd take synistral opinions, as concernynge prestes to haue wyucs, wyth such like matters. The chefe eyte or town of Saxony is called Witzburg, which is a vniversite. In Saxony theyr monye is golde and brasse. In golde they haue crownes, In brasse thei haue manye smal peces. There speche is Doch speche.

\(^1\) Andrew Boorde speaks, I suppose, as a Saxon heretic here (Pope = Bp of Rome), Romanist though he had been, and condemning Luther as he does in the next lines.

The Lothbury edition, 1562-3, substitutes the cut below for the one at the head of this chapter. The Rose-Garland edition uses it for the man of Bayonne, p. 165, below, and both editions use it for the Egyptian, p. 217.
The xvii. chapter treateth of the kyngdom of Boeme, and of the dysposycion of the people of the countre, of theyr monye, and speche.

I haven't cared for the Pope's curse since Wyclif's time.

Bohemia is circled with mountains.

I'm content with frieze.

I Am of the kyngdome of Boeme,
I do not tel al men what I do meane;
For the popes eurse I do lytle eare;
The more the fox is eursed, the better he doth fare.
Euer sens Wyelif dyd dwel wyth me,
I dyd neuer set by the popes auctorite.
In eertayn artieles Wyelif dyd not wel,
To reherse them now I nede not to tell,
For of other matters I do speke of nowe;
Yf we do not wel, God spede the plow!
Of our apparral we were neuer nyee;
We be content yf our cotes be of fryee.

The kyngdome of Boeme is compassed aboute wyth great hygh mountaynes and great thycke wods.
In the 2whyche wods be many wylde beastes; amonges

1 G .iii. not signed.
2 G .iii. back.
al other beastes there be Bugles, that be as bigge as an oxe; and there is a beast called a Bouy, lyke a Bugle, whyche is a vengeable beast. In dyuers places of Boeme there is good fartyl grownd, the whyche doth bryng forth good corne, herbes, frutes, and metals. The people of Boeme be opinionatyue, standying much in theyr owne conceits. And many of them do erre contrary to vs in the ministracion of the .vii. sacraments, & other approbated thynges, the which we do vse in holy churche. In Boeme is indifferent lodging, and com-
petent of vitels, but they do lone no Duckes nor malardes. theyr condicions and maners be much lyke to the Hygh Almayns, & they do speke Duch. In Boeme is a goodly cyte called Prage, wher the king of Boeme doth ly much whan he is in the countre. In Boeme theyr monye is Golde, Tyn, and Bras. In Golde they have crownes; In Bras they have smal peces as in Doch lond; theyr speche is Doch.

Instead of the right-hand cut of the Rose-Garland edition, at the head of this chapter, the Lothbury one has another, of a woman without a flower, and with differences in her skirt. It is given on the right here.
The .xviii. chapter treateth of the kyngdome of Poll, and of the
naturall dysposicion\(^1\) of the people, and of theyr mony and
spech.

\(^2\) I Am a power man of the kyngdom of Pol;
Dyuers tymes I am troubled wyth a heuy nole.
Bees I do loue to haue in euery place,
The wex and the hony I do sel a pace;
I do sel flex, and also pycch and tar,
Marchaunts comcth to me, fetchyng it a far.
My rayment is not gorgious, but I am content
To were such thynges as God hath me sent.

\(^4\) In Poland are woods and wyld
beastes,
pitch, tar, and flax.

Cracow is their chief town.

They’re crafty
dealers;
but badly off.

\(^8\) The kyngdome of Poll is on the North syde of
the kyngdom of Boeme, strechynge Estwarde to the
kyngdom of Hungary. In Pol be great wods and
wyldernes, in the whych be many bees, and wylde
beastes of diuers sortes. In manye places the countre
is full of fartillite, and there is much pycch, and Tar, and
Flex. There be many good townes; the best towne
named\(^8\) Cracoue. The people of the countre of Poll be
rewde, and homlye in theyr maners and fashions, and
many of them haue learned craftines in theyr byeng and
sellyng; and in the countre is much pouerte and euyll

\(^1\) dysposion A; dyspociccion B.
\(^2\) amned A; named B.
fare in certayne places. The people do eat much hony
in those partes. they be peaseble men; they loue no
warre, but louyth to rest in a hole skin. Theyr
rayment and apparel is made after the
High Doche fashion wyth two wrynck-
kles and a plyght; theyr spech is
corrupt Doche; the mony of
Poll is goulde and
bras; all maner
of gold goth
there.

' too A; to B.

The Lothbury edition of 1562 or 1563 gives this woodcut of the Pole, or
'power man of the kyngdom of Pol,' or rather the personage who does duty
for him.
The .xix. chapter treateth of the kyngdome of Hungary, and of the natural dysposision of the people, and of theyr mony & spech.

I do dwel in the kyngdome of Hungary; I hate the Turkes; Bytwyxt the Turkes and me is lytle marcy;
And although they be strong, proud, and stout,
Other whyle I rap them on the snowt;
Yet haue they gotten many of our towns,
And haue won of our londs and of our bowns;
If we of other nacions might haue any helpe,
We wold make them to fle lyke a dog or a whelp.
Out of my countre I do syldome randge;
The fashion of my apparel I do neuer chaunge.

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1 G.iii. back. The right-hand cut is from B, and differs a little from that in A, which is the cut of Boorde on the title-page of Barnes, p. 305 below, with a different riband over the head.

2 dysposion A; dysposision B.
The kingdom of Hungary is beyond the kingdom of Poll, estward. The land is deuided into two partes, the whych be called "great Hungary," and the "lesse Hungary." The countres be large & wyde; there is gret mountayns and wildernes, the whych be repleted with manye wylde becastes. Ther is salte digged out of hylls. And there is found certayne vaynes of gold. In Hungary ther be many Aliens of dyuers nacions, and they be of dyuerece fashions, as wcl of maners as of lyng, for the lond doth Ioyne to the lond of Greece at the south syde. The great Turke hath got much of Hungary, and hath it in peasable possession. And for as much as there is dyuerece people of diuerce nacions, ther is usd diuerece speches, & ther is currant diuerece sortes of mony. ther be many good cytyes & townes the which be called "vouen;" Sculwelyng, Warden, Scamemanger, and a noble cytie called Cliprow, and a regal castyl called Neselburgh, And a gret citie called Malla vina, the whych is almost the uttermost cytie of Hungary, by the whych cite doth roune the regall flod of Danuby.

The spech of Hungary is corrupt Italien, corrupt Greke, & Turkys. Theyr mony is gold [&] bras: in gold thei haue duccates & sarafes. In bras thei haue myttes, duccates, & soldes, and other smal peses of brasse which I haue for-got.
The seven provinces of Greece.

Constantinople belongs to the Turks.

St Sophia's is the fairest cathedral in the world.

By it is St George's Arm, or the Hellespont.

I Am a Greke, of noble spech and bloud,
Yet the Romayns with me be mervellous wood;
For theyr wodnes and cursyng I do not care;
The more that I am cursyd, the better I do fare.
Al nacions vnder them, they woulde fayne haue;
Yf they so had, yet would they more craue;
Vnder their subiection I would not lyue,
For all the pardons of Rome if they wold me geue.

If The lond of Grece is by-yonde Hungary; it is a greate region and a large countre. For theyr haue vii. prounices, whyche be to saye: Dalmaecye, Epirs, Eladas, Tessaly, Macydony, Acayra, Candy, and Ciclades. The lond of Greece is a rych countre & a fartyll, and plenty of wine, brearde, and other vyttels. The chefe cyte of Grece is called Constantinople: in old time it was an Empyre, and ther was good lawes and trwe Iustycye kepee: but nowe the Turke hath it vnder his dominion, howbeit they be styl Chrysten men, and christened; and there is at Constantinople a patriarke: And in Constantinople they haue the fairist cathedral churche in the Worlde: the church is called Saynte Sophyes Churche, in the whyche be a wonder-full syght of preistes: they say that there is a thowsande preistes that doth belong to the church: before the font of the church is a pycute of copper and gylt, of Iustinian, that sytteth vpon a horse of coper. Constantinople is one of the greatyst cytes of the world: the cyte is built lyke a triangle; two partes stondeth and abutteth to the watter, and the other parte hath a respect of the londe: the cyte is well walled, and there commeth to it anarme of the See, called Saynct Georges arme or Hellysponge, or the myghte of Constantinople: saynt Luke and saynt Iohan

1 H. i. back.  2 geue A; gyue B.
3 Hidroforbia in englyshe is "abhorrynge of water," as I lerned in the partes of grece. Breviary, fol. cxxii. Forewords p. 74.  4 kepte B.  5 Constanople A; Constantinople B.
6 citie in, B.  7 partet A; parte B.  8 to B.
Erisemon lyeth there: and they say that there is the holy cross, and Iesu Chrystes cote that had no seeme. The universitie\(^2\) of Salerne, where physick [is] practysed is not far from Constantynople. the Greciens do erre 
& swere in mani articles concerning our fayth, The whyche I do thinkse better to obmyt, and to lene vn-
wryten, than to wryte it. In Constantynople theyr
money is gold, syluer, & Brasse: in gold they haue
sarafes: a saraf is worth .v.s. sterlynge; in syluer they
haue aspers: an asper is worth an Englisyh peny; in
Bras they haue soldes; .v. sold is worth an Asper. they
haue myttes; .iiii. myttes is worth a sold.

a letter whiche the Greciens sent to the byshop of
Rome:—
Parotenciam tuam summam ei[r]ca\(^3\) tuos subiectos
firmiter aredimus; superbiam tuam summam\(^4\) tollerare
non possumus; Auarieiam\(^5\) tuam saciare non intendimus.
dominus tecum! quia dominus nobiscum est.

If any man wil learne to speke Greke, such Greke
as they do speke at Constantynople and other places in
Grece,—Englysh and Greke doth folow.
One. two. thre. foure. fyue. syx. syeyn. eyght. 
Ena. dua. trea. tesser a. pente. exi. esta. oucto.
nyne. ten. aleyn. twelue. thyrten. fowrtene.
enea\(^6\). deca. edecaena. edecadna. decatre a. deca tessera.
fystene. syxtene. seuentene. eyghtene. nyntene.
decapente. decaexi. decaesta. deca oucto. decaenea.
twenty. one and twenty. two and twenty, &c.
cochi. ecochiena. ecochidua\(^7\) &c.
thyrty. forty. fytty. syxty. syeutny. eyghty.
trienda. serenda. penenda. exinindu. estiminda. outoinda.
nynte. a hondred.
eniminda\(^8\) ekathoi.

\(^1\) H .ii. not signed.
\(^2\) viuiueritia A. A leaves out too the next 'is' of B.
\(^3\) sinam cica AB.
\(^4\) siuũ AB.
\(^5\) Anriciam AB.
\(^6\) enca AB.
\(^7\) dna AB.
\(^8\) enimind A.
A talk in Modern-Greek and English.

God spede you, Ser! Calaspes, of-ende!
Ser, you be welcome! Ofende, calasurtis!
Syr, from whens do you eome? Offende, apopoarkhistis.
I did come from England.
Ego napurpasse apo to anglia.
How far is it to Constantinople?
Post strat apo to Constantion.
Ser, ye haue xxxti. myle. Offende, ekes eochi mila.
Mastres, good morow! Chira, cala mera!
Mastres, haue you any good meate?
Chira, ekes kepotes calonyf.
Ser, I haue enough. Offende, ego expolla.
Mastres, geue me bread, wyne, and water!
Chira, moo dosso me psome, cresse apo to nero!
Com hyder, and geue me some flesh.
Eida do dosso moo creas.
Bryng hyder to me that dish of flesh!
Ferto to tut obsaria. creas.
Good nyght! Cale spira!

The trewe Grek foloweth.

Another talk in true, or Classical, Greek.

Good morow! Cali himera!
Good spede! Calos echois!
Good euyn! Cali hespera!
You be welcome! Cocharitomenos hikis!
Syr, whych is the way to Oxford?
Oton poi to Oxonionde?
Syr, you be in the right way. O outtos orthodromeis.
Hostiler, set vp my horse, and gyue him meate!
Zene1, age ton hippoc apont apothes, kae sitison arton.
Mayd, haue you any good meate? Eta, echis ti sition?
Ye, master, enowgh. Echo dapsilos.
Geue me some bread, drynke, and meate.
Dos mi ton arton, poton, kae siton.
What is it a elok? Po sapi hi hora tis himeras?

1 Zene AB.
Introduction. Sicily and Calabria.

Wyfe or woman, geue me a reckenyng!

Gyny¹, eipe moi ton Analogismon.

I ame contentyd or plesed. Arsey moy.

hostes, fare wel! Zene², chere! or els, Errosa!

Syr, you be hertely welcome!

³Kyrie, mala cocharitomenos ilthes.

Woulde to God that you woulde tary here styl!

Eithe ge to entautha men aei para hymas menois.⁴

O wyfe, I can not speake no Greke!

Ohe gyny¹, ov dyname calos elinisci login.

Syr, by a lytel and a lytyle you shal lerne more.

O outes dia microu mathois an ablinisci lalein.

O hostes, there is no remidy but I must depart.

Zene, anagaeos apieton esci moy!

Syr, than God be your sped in your iorney!

Deospota, theos soi dixios esto metaxi prochias!

Fare wel to you al! Cherete apapapantes!

God be with you! Thos meth ymon!

The .xxi. chapter treateth of the kyngdome of Sicell,
and of Calabre, And of

the naturall disposition of the people,
and of theyr mony and speche.

I was borne in the kyngdome of Sycel;
I care for no man, so that I do wel.

And I was borne in Calabry,
Where they do pynche⁵ vs many a fly.

¹ Gyny AB. ² Zene AB. ³ H .iii. not signed. Kyrie AB. ⁴ meneois AB. ⁵ theyr doth lynche B
We be naybours to the Italyons,
Wherfore we loue no newe fashions;
For wyth vs, except he be a lord or a Grecyon,
Hys rayment he wyl not tourne from the old fashyon.

I shall now come back from Greece, towards Calais,
and speak first of Sicily and Calabria.
In Sicily are mosquitoes (P), like our English flies;
and great storms.

and speak first of Sicily and Calabria.
In Sicily are mosquitoes (P), like our English flies;
and great storms.

Syracuse.
The river Arthusa.
Calabria.

The .xxii. chapter treateth of the kingdome of Naples, and of the naturall dysposicion of the people and of theyr speche and of there money.

I can nod with my hed, thinckynge euell or well.
When other men do stond in great dout,
I know how my matters shalbe brought about;
The fashyon of my rayment I wyl neuer lene;  
Al new fashyons, to Englund I do boquoe;  
I am content with, my meane axay,  
'Although other nacions go neuer so gay.

I must nedes go out of the cyrcuyt, and not dy-rectlye go round about Europ & Chrystendom; for if I should, I shold lene out kyngdomes, countres & pro-vinces; wherfor, as I went forward, so I wyl come bakeward, and wyll speke of the kyngdom of Naples.  
The countre, & specially the citye of Naples, is a populus cytye & countre; yet I dyd not se nor know that they were men of gret actiuite, for they do line in peace without warre.  
The countrey is ful of fartylite, & plentiful of oyle, wine, bread, corre, fruit, and money.  
The Napulions do vse great marchaundyse; & Naples is ioyned to Italy, wherfore they do vse the fashions and maner of Italyons and Romayns; and marchauntes passeth from both parties by the watter of Tiber. in Naples ther be welles of water the whych be euer hot, and they be mediscenable for sycke people, the chefe cathedral churche of Naples is called Brunduse. Theyr spech is Italian corrupted.  
In Naples theyr money is gold and brasse, lyke money of Italy and Lumberdy; and they do vse the fashyons of the Italianys.

The .xxiii. chapter treateth of Italy and Rome, and of the naturall dysposycyon of the people, and of theyr money & speche.

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1 H .iii. not signed.  
2 Napls AB.  
3 gerat A; great B.  
4 mediscenaple A; mediscenable B.

BOORDE.
If I am a Romayne, in Italy I was borne;
I lacke no vytayles, nor wyne, brede, nor corne;
All thynges I haue at pleasure and at wyll;
Yf I were wyse, I wolde kepe me so styl;
Yet all the worldde I wolde haue subiecte to me,
But I am a-frayd it wyll neuer be.
Every nacion haue spyyed my fashions out;
To set nowght by me now they haue no dout.
My church I do let fall; prophanes your[?] is vscd;
Vertu in my countre is greatly abused;
Yct in my apparel I am not mutable,
Alouthw in other theynges I am founde variable.

If Italy is a noble champion countre, plesaunt, & plentyfull of brede, wyne, and corne. There be many good pastures & vinyerdes. The noble water of Tyber doth make the countre rych. The people of the countre be homly and rude. The chefe cytye of Italy is called Rome, the whych is an old cyte, & is greatly decaide; & saint Peters churche, whych is theyr head churche & cathedral churche, is fal downe to the grounde, and so hath lyen many yeres wythout reedyfyng. I dyd se lytle vertue in Rome, and much abominable vyces, wherfore I dyde not lyke the fashion of the people; such matters I do passe ouer. who so wyl se more of Rome and Italy, let hym loke in the second boke, the lxvii. chapter. The Latyns or the Italions, the Lomberdes & the Veneciens, wyth other prouynces anexed to the same, doth vary in dyuers numbringe or rekanynge of theyr cloke. At mydnyght they doth beyn, and do reken vnto xxxiii. a cloke, & than it is

1 H .iii. back.  2 vnierdes A ; vinyardes B.
3 nople A ; noble B.  4 reedyfyng A ; reedyfyng B.
5 See The Extravagantes, or second Part of The Brevyary, fol. v. back, and vi., extracted in the Forewords above, p. 77-8.
6 that A ; the B.
7 clokke B. After 'cloke,' A wrongly inserts "and than it is mydnyghte and at one a cloke," which it repeats a line further on.
8 doo B.
9 then B.
mydnyght; and at one a clock\(^1\) thei do begyn agayne. also theyr myles be no longer\(^2\) than\(^3\) our miles be, and they be called Latten miles. Doch myles and French leges\(^4\) maketh .iii. of our myles, and of\(^5\) Latyn myles. In Rome and Italy theyr monye is gold, syluer, & bras. In gold thei haue duceates, in syluer they haue lulys,—f\(^\text{for}^6\) a inly is worths .T.d. sterlynge,—in bras they haue kateryns, and byokes, and denares. who that wyl learne some Italien,—Englyshe and Italyen doth folow.

7 One. two. thre. foure. fyue. syx. seuyn. eyghte. nyne. 
_Uno._ two. tre. quater. sinco. si. serto\(^†\). octo. nono. ten. alcuyn. twelue. thyrten. fowrtene. fyftene. syxten. 
_dees._ vnse. _duose._ tresse. _quaterse._ kynse. _sesse._ seuentene. eyghtene. nyntene. twenty. one and twenty. 
_dessetto._ desuno. _vinceto._ vinto vno. 
two and twenty. thre and twenty. foure and twenty. 
_vinceto duo._ _vinceto tre._ _vinceto quater._ 
therty. forty. fyuete. _sext._ seuent. 
_trento._ quaranto. sinquanto. _essento._ _settanto._ 
eyghte. nynte. a honderd. a thowsande. 
octento. nonanto. cento. _milya._

Good morow, my syr! _Bonus dies, nu sir!_ Good lyfe be to you, mastres! _Bona vita, ma dona!_ Ys thys, or that, the ryght way to go to Rome? 
_Est kela, vel kesta, via recta pre andare Rome?_ (The true wryting is thus: _Est quella vel questa via_; But, and\(^8\) I shoulde so write as an Italianan doth, an Englyshman, without teachyng, eam not speake nor pre-
late the wordes of an Italianan.)

\[\text{† for setto.}\] 

7 How farre is Rome hens? _Sancta de ke est Roma?_ Hit is .xl. myles hence. _Est karenta milia._
Brother, how farre is it to the nexte lodgyng?

_Fradel, kanta de ke ad altera ostelaria?_ 

\(1\) clocke B. \(2\) long or A. \(3\) then B. \(4\) leages B. \(5\) or AB. \(6\) Italien and AB. \(7\) sign. I .i. \(8\) an’ if. \(9\) nulia A; milia B.
A TALK IN ITALIAN.

May we have there this nyght good lodgyng?  
_Podemus auere bonissima loga pro reposar?_  

My serre, there is good lodgyng.  
_My ser, se aueryte bonissima._

You be welcome to this countr[y]e! can you speke Italian?  
_Vene venuta kesta terra! se parlare Italianna?_  

I do thanke you wyth al my hart!  
_Regracia, bon cor!_  

What tydynges is in your countre?  
_Auete nessona noua de vostra terra?_  

There is nothing but good, blessed be God!  
_Nessona noua† salua tota bona, gracia none Deo!_  

How do you fare?  
_Quomodo stat cum vostro corps?_  

I do fare wel.  
_Ge sta beene._

Wyl you go eate some meate?  
_volite mangare?_  

What is it a cloke, brother?  
_kantar§ horas, fardell?_  

Hyt is thre and twenty a clock.  
_sunt vinceitres horas._

Wyfe, geue me a pot of wyne!  
_Ma dona, dona§ me vn buccal de vyne!_  

Much good do hit you!  
_Mantingat vos Deus!_  

Bryng vs a reckenyng, wyfe!  
_Far tu la counta, madona!_  

Hostes, pay to this man .iii. kateryng.  
 HOSTESSA, paga kesto hominy tres katerinos._  

God be wyth you!  
_Va cum De!_
The .xxiii. chapter treateth of Venys, and of the naturall dysposicyon of the people of the country, of ther mony and of theyrr speech.¹

²I am a Venesien both sober and sage;
In all myne actes and doynges I do not outrage;
Granite shal be founde euer in me,
Specially yf I be out of my countrey.
My apparell is ryche, very good and fyne.
All my possessyon is not fully myne,
For part of my possession, I am come tributor ³ to the Turke.

To lyue in rest and peace, in my cytye I do lourke. ⁸
Some men do saye I do smell of the smoke;
I passe not for that, I haue money in my pooke
To pacfyfe the Pope, the Turke, and the lue:
I say no more, good fellow, now adew!

Yf I should not bryng in & spoke of Venes here, I sholde not kepe the circuit of Europe. whosoeuer that hath not scene the noble citie of Venis,⁴ he hath not sene the bewtye & ryches of thys worlde.⁵ Ther be Venice is the beauty of the world.

¹ of theyrr speche and of there mony B.   ² sign. I .ii.
³ tribut B.   ⁴ venus A; venis B.
⁵ A rare poem in a paper MS of Mr Henry Huth’s, about 1590 A.D.,—a poem of which part is printed in Wey’s Pilgrimages for the Roxburghc Club—praises Venice as strongly as Andrew Boorde does:
ryoche marchauence and Marchauntes; for to Venys is a

Here begynneth the Pilgrymage and the wayes of Jerusalem.

God hat made bothe heuen & hell, To the, lorde, I make my mone, And geue me grace pe sothe to telle Of pe pylgrymage hat I haue to gone. I toke my leve at Veymes towne,— And bade felowes for me to praye,— That is a eyte of grete Renowne, And to Jerusalem I toke my waye; But of alle pe Cetys hat I haue seyne, That maye Ueynes kyng been, That stondith in pe Grikys see alone: Hit is so stronge alle abowte, Of enemies dare hit not drede; Corsayntes lyen in pe touze abowte; Who so wylle hym seke, he shal haue mede. Saynt Marke, Saynt Nicholas, Thes two sayntes they loue & drede; Saynt Elyne hat fonde pe Crosse, And Saynt Jorge, our ladyes knyghte, Amonge hem beryth grete voyis, And lythe in golde & syluer I-dyght; Saynt Powle, pe fryrst Eremyght. And Saynt Symone iust, also Zachare, pe faders of Iohan baptiste, Lyeth thesene but a lytel therfro; Saynt Luce and saynt Barbera That holy were, bothe olde & younge; A MI Innocentys and moo Lythe there closyd; Saynt Cristofer lythe in pe Cyte: Twyes in pe 3ere, who so theder wyll come, He shal haue playne Remyschous Also wel as in the 3ere of grace, Than passyd we to pe Iles of pe see, Corfe, Medon, and Candye; And some of pe Iles of pe see with-owten dowte Ben sevyn horsedred myle abowte, And al longyth vnto Venes towne, Whiche is a Cyte of grete renowne. And in pe yle of Rodys, as we gone, We fynde Relikis many one: A Crosse made of a Basyn swepte That Crist wysshe in his Aposteles foete, And A thorne of pe Crowne That stakke in his hed abouyn, That blowyth every good Frydaye, A fayre myraele hit is to seye. Ther is Saynt Loye, & saint Blase; Ther is pe hande & pe Arme Of saint Kateryn, pe blessyd virgyn.

1 of B.
great confluence of marchauntes, as well Christians, as all sortes of infydelis. The citie of Venis doth stande
vii. myle wythin the sea: the sea is called the gulf; it
dothe not eb nor flow. Thorow the stretes of Venys
ronnyth the water; and every marchaunt hath a fayre
lytle barge standynghe at his stayers to rowe thorow and
aboute the citie; and at bothe sydes of the water in
every strete a man maye go whyther he wyll in Venys;
but he must passe ouer many breidges. The mar-
chauntes of Venys goeth in longe gowynes lyke preestes,
with close sleues. The Venyseyons wyll not haue no
lordes nor knyghtes a-monges theym, but only the
Duke. The Duke of Venys is chosen for terme of hys
lyfe; he shall not mary, by cause his sonne shall not
clayme no inheritaunce of the dukedomshyp, the Duke
may haue lemons & concubyns as manye as he wyl.

1 sign. I.i.ii. back.
2 Thomas does not notice this custom; though he says that
younger brothers in Venise do not marry. Of the Venetian
young man he says:—

"his greatest exercise is to go, amongst his companyons, to
this good womens house and that. Of whiche in Venice are
many thousands of ordinarie, lesse than honest. And no
meruaile of the multitude of theyr common women; for amonge
the gentilmen is a certeine vse, that if there be divers brethren,
lyghtely but one of them doeth marie: because the number of
gentilmen is not so encreas, that at length their common
wealth might waxe vile: wherfore the rest of the brethren doe
kepe Courtisanes, to the entent they maye have no lawful chil-
dren. And the bastards that they begette, become most com-
monly monkes, friers, or nunes, who by theyr friends meanes
are preferred to the offices of most profite, as abbottes, priours,
and so forth. But specially the Courtisanes are so riche, that
in a maske, or at the feast of a marriage, or in the shrouynge
tyme, you shall see theim decked with jiewelles, as they were
Queenes. So that it is thought no one citee againe hable to
cmpare with Venise, for the number of gorgeous dames. As
for theyr beaultie of face; though they be fayre in deede, I
woul not highlye commend theim, because there is maner none,
old or yong, vnpeinted. In deede of theyr stature, they are of
the most parte verale goodly and bigge women, wel made and
stronge."—Thomas's Historye of Italye, fol. 84, back (1549
A.D., edit. 1561).

In an earlier part of his book, Thomas speakes as follows of
the Venetian women:—
The Duke mayn't leave Venice.

The Venetian women are very gay.

Some Venetian women beguile their husbands.

All dress more gorgeously than any other women.

Churchmen keep fine courtesans.

As for the women,
Some be wonders gaye,
And some goe as they maye.
Some at libertee doe swimme a flote,
And some woulde fainge, but they cannot.
Some be meecke, I wote wel why,
And some begyle the housbande, with finger in the eie.
Some be maryed agaynst theyr will,
And therfore some abyde Maydens styl.
In effect, they are women all,
Euer haue been, and euer shall,

—But in good earnest, the gentilwomen generally, for gorgeous atyre, apparayle and jewelles, exceed (I thynke) all other women of oure knowne worlde, Iyme as well the courtesanys as the maryed women. For in some places of Italye, speciallie where churcbemen doe reigne, you shall fynde of that sorte of women in riche apparell, in furniture of household, in service, in horse and haekeny, and in all thinges that apperteyne to a deleyte Lady, so well furnysshed, that to see one of them vnknowynge, she should seeme rather of the qualitee of a princesse, than of a common woman. But because I haue to speake hereafter in pertieuler, I wolde forbeare to treate anye further of them in thys place. —Fol. 6. The Historye of Italye, by W. Thomas, 1549, edit. 1561.

They have a duke called after theyr maner doge, who onely (amongst al the rest of the nobilitie) hath his office immutable for terme of life, with a certayne yereely provision of .4000 dukates, or theraubates. But that is so appoincted vnto hym for certayne ordinarie feastes, & other lyke charges, that hym owne aduantage thereof can be but smal. And though in appareance he seemeth of great asate, yet in veray deede his power is but smal. He kepeth no house, lyueth privately, & is in so muche seruitude, that I haue hearde some of the Venetians theim selues eale him an honourable slawe: For he cannot goe a mile out of the towne without the councails license, nor in the towne depart extraordinarily out of the palacie, but privately and secretely: And in his apparell he is preserbed an ordre: so that, in effect, he hath no maner of preeminence but the bare honour, the gift of a few small offices, and the libertee Di mettere una porta, which is no more but to proude vnto any of the councails his opinion, Touching the ordre, reformacion, or correcion of anye thyng: and that opinion euerie councail is bounde to accept into a triall of theyr sentences by Ballot: (the maner of the whych balloting shal hereafter appeare;) and this privilege, to haue his onely oppinion ballotted, no man hath but he. And wheras many haue reported, that the Duke in ballottynge should haue two voices, it is nothinge so: for in geuyng his voice, he hath but one ballot, as all others haue."—Thomas's Historye of Italye, fol. 77 (1549, edit. 1561).
senyorite, and the seniorite shall gouerne and rule the
comynalte, and depose and put to deth the Duke if
thei do fynd a lawfull cause. The Duke weryth a
coronet over a cap of sylke, the whych stondeth vp lyke
a podynge or a eokes come, bekynge forward, of .iii.
handfolle longe. The Duke do not come to the butyful
church of saint Marke but [on] eertyn hygh feastes in
the yere, & the fyrst eyght daies after that he is made
Duke, to shew hym selfe. I dyd neer se within the eye
to of Venis no pouerete, but al riches. ther be none in-
habitours in the cite that is ned & pour. vitelles there
is dere. Venys is one of the cheuest portes of all the
world. the Venysciens hath great prouision of warre, for
they haue ener in a redynes tymber readye made to
make a hundred gales or more at [a] tymes, they haue
all maner of artillery in a redynes. They haue greate
possessions; and Candy, and Scio, with other Iles and
portes, cites & landes, be vnder ther dominion. Whan
they do heare masse, & se the sacrament, they do in-
clyne, & doth clap theyr hand on theyr mouth, and do
not knock them self on the brest. at hygh masse they
do vse pryeksong & playnsonge, the orgins & the trum-

As our rulers are getting honest enough to give poor and
squeezyable voters the protection of the Ballot, I add Thomas's
further account of the Venetian system:

"This maner of geuyng theyr [the great Council's] voices by
ballotte, is one of the laudablest thinges vse amongst theim.
For there is no man can know what an other dooeth.—The
boxes are made with an holow place at the top, that a man may
put in his hand; and at the ende of that place hange ii. or .iii.
boxes, into whiche, if he wyll, he may let fall his ballet, that no
man can perceiue hym. If there be but two boxes (as commonly
it is in election) the one saith yea, and the other sayth naye:
And if there be .iii. boxes (whiche for the most parte hauneth
in cases of judgement) the one saith yea, thether sayth naye,
and the thyrde saith nothynge: and they are all well enough
known by theyr dyuers colours. By this order of ballottying,
they procede in judgement thourough al offices, vpon all maner
of causes: beynge reputed a soueraigne preseruation of justice."

—Tid. fol. 79.

1 coyynalte A; comenalte B. 2 neuer B. 3 at tym A; at a tim B. 4 sco AB.
pates. if ther be any gospel red, or song of saynt Marke, they wyl say "sequencia santy euangely secundum istum," poyntyng theyr fynger to s. Mark, the whych do ly in the church. the people do pol their heads, and do let ther berdes grow. Theyr spech is Italion, ther money is gold, that is to say, duccates; & bagantins is brasse; .xii. bagantyns is worth a galy halpeny; & there is galy halpens.

The. xxv. Chapter treateth of Lombardye, and of the natural dysposicion of the people, and of theyr speche and of theyr mo-

nye.

I am crafty, I am a Lombort, and subtyl crafft I haue,
To deceyue a gentyl man, a yeman, or a knaue;
I werke by polyse, subtylyte, and craught, [craft]
The whych, other whyle, doth bryng me to nought. 4
I am the next neyghbour to the Italion;
We do bryng many thynges out of al fashyon;
We care for no man, & no man caryth for vs;
Our proud hartes maketh vs to fare the worse. 8

1 I .iii. not signed. 2 poplyse AB.
In our countrey we eate Adders, snayles, and frogges,
And above al thyng we be sure of kyr dogges;
For mens shyns they wyl ly in wayte;
It is a good sport to se them so to bayte.

2 Lombardy is a champion countrey & a fartyl, plentye of wyne and eorne. The Lombard doo set muche by his berrd, & he is sorneful of hys speche; he wyl geue an answe wyth wryeng his hed at the one side, displaysynge his handes abrode: yf he east hys head at the one syde, and do shroge vp hys shoulders, speake no more to hym, for you be answered. The Italyons, and some of the Venecyons, be of lyke dysposicion. In Lombery ther be many vengable eur dogges, the whyche wylly byte a man by the legges or he be ware. they wyll ete frogges, guttes and all. Adders, snayles, and musheroms, be good meate there. In dyuerse places of Italy and Lombardy they wyl put rose-mary into theyr vessels of wine. Florence is the chefe towne of Lombardy; it is a pleasauant towne, and a commodiouse; it standeth betwext two hylles. the Lomberdes be so crafty, that one of them in a countrey is enough (as I haue heard many olde & wyse men say) to mar a whole countrey. the maner of the people and the speche be lyke the Italyons; the people of the countrey be very rewde. In Lombardy and Italy they go to plow but wyth two oxsone, and they be couered with canuas that the flyes shall not byte them. there money is brasse, called katerins and bagantyns; in syluer they haue marketes; a market is a galy halpeny: in gold they haue duceates.

1 See the recipe for dressing them in Q. Eliz. Achardey, Sr., Part II. p. 153. 2 I.iii. back. 3 doth B. 4 to AB. (The prefix to is hardly applicable to shrug.) 5 That is, the Lombards, not their curs. 6 See p. 273, I. 13.
OF GENOA AND THE GENOESE. [CHAP. XXVI.

1

The xxvi. chapter treateth \(^3\) of Iene and of the Ianuayes, and of theyr spech, and of their mony.

[B puts this printer's ornament here.]

If I am a marchaunt; borne I was in Iene;
Whan I sell my ware, fewe men knoweth what I mene;
I make good treacle, and also fustyan;
Wyth such thynges I crauft wyth many a poer man;
Other of my marchaundes\(^4\) I do set at a great pryce;
I counsel them be ware lest on them I set the dyce;
I do hyt dyuerce tymes; som men on the thomes.
Wher soeuer I ryde or go, I wyl not lese my cromes.
In my apperel, the old fashyon I do kepe;
Yf I should do other wyse, it would cause me to wepe.
Better it is for a man to haue his rayment tore,
Than to runne by-hynd-hande, and not to be before.

\(^1\) This cut is from B. A has the canopy complete, except a third of the top line, and the cape on the right shoulder is complete, as is the cut of Boorde on the title-page of Barnes's Treatyse below.

\(^2\) I .iii. not signed.

\(^3\) trateth A; treteth B.

\(^4\) marchauntes A; marchaundes B: merchandise.
Go thygouse apparell maketh a bare purse;
It bringeth a man by-hynd, & maketh him worse &
worse.

14 1 If The noble cyte of Iene is a pleasant and a com-
modyose cyte, And well serued of all maner of vyttells,
for it stondeth on the see syd. there is made veluet and
other sylkes; and ther is fustyane of Iene mad[e], and
triacle of Iene.

Iene, Provincie, and Langwadock, lyeth on the cost
of Barbary, where the whyte and the blacke^ mores be^,
& so doth Catalony,^ Aragon, and Cyuel, and parte of
Portyngale; of the^ whych countres I wyl speke of after
in this boke. the Ianewayes be sutyl and crafty men in
theyr marchaundes^; they loue clenlynes; they be hyghe
in the instep, and stondeth in theyr owne consayte. to
the fayre and commodiouse citie of Iene be-
longeth gret possessions, the whyche is
ful of faritile, and plentiful of fysh
and frut. whan they do make theyr
treacle, a man wyll take and
eate poysen and than he
wyl swel redy to
brost^ and to
dye, and

as
sone as he hath takyn trakle, he is hole
agene. theyr spech is Italyon and
French; theyr mony is much
lyke^ the Italyons.

1 I .iiii. back. 2 placke B.
3 Who come over and rob the Genoese, &c. : see p. 213.
4 See Boorde's letter in the Forewords, p. 56.
5 of it of the AB. 6 merchandise, dealing.
7 borst B. 8 lyke to B.
The xxvii. Chapter treateth of Fraunce, and of our prouences the whyche be vnder Fraunce, and of the natural dysposicyon of the people, and of ther money and of their speche.

I am a French man, lusty and stout;
My rayment is iagged, and kut round a-bout;
I am ful of new inuencions,
And dayly I do make new toyes and fashions;

All nations follow my fashions.

Fraunce is a noble countre, and plentiful of wyne,
bread, corne, fysh, flesh, & whyld foule. there a man

1 sign. K. i. 2 sign. K. i. back. 3 wild B.
shalbe honestly orderyd for his mony, and shal haue
good chere and good lodging. Fraunce is a rych countre
& a plesaunt. in Fraunce is many goodly tounes, as 1
Granople, Lyons, and Parys; the which Parres 2 is dc-
uyed in thre partes:—Fyrste is the 3 towne; the citie, &
the vniuersite. in Fraunce is also 4 Orlyance, and Put-
tyors, Tolose, and Mount Pylor, the which .iii. townes be
vniuerites. beyond Fraunce be these great princes, fyrst
is Priuinces and Sauoy, Dolphemy & Burgundy; then is
the fayer prouynces of Langwhadock & good Aquytany.
The other prouynces I wil speke of when I shal wryt
in retornyng home to Calys, where that I toke my first
iorny or vyage. the people of Fraunce doe delylte in
gorgious apparell, and wyll haue euery daye a new
fashion. They haue no greate fantasy to Englyshmen;
they do loue syngyng and dansyng, and musicall in-
strumentes; and they be hyghe mynded and statly
people. The money of Fraunce is gold, syluer, and
brasse. In gold they haue French crownes of .iii. s.viii.d.;
in syluer they haue testons, which be worth halfe a
Frenche crowne; it is worth .ii. s. iii. d. sterlyng. in
bras they haue mietes, halfe pens, pens, dobles, lirdes,
halfe karalles & karales, 5 halfe sowses & sowses; a
sowse is worth .xii. bras pence 6 ; a karoll is worth .x.
bras pens, a lier is worth three brasse pens, a double is
worth two brasse pens .xxiiii. Brasse halpens ys a
sowse, [and] is almooste worth the halpens of our
mony; myttes be brasse fardinges: if any man wyll
lerne Fraunce 7 and Englyshe,—Englyshe and Fraunce 7
dothe folowe.

One. two. thre. foure. fyue. syx. syxen. eyghte. nyne.

French numerals.

One. deus. trouw. cat. cynk. sys. set. kuyt. neuf.
ten. aleuyn. twelue. thyrtene. fowrtene. fyftene. sietene.

French money:

Gold crowns,
silver testons,
brass Carolouses,
sowse,
sowses,
halfpence,
halfe pence,
halfe karalles,
halfe karales,
sowses,
halfe karalles,
halfe karalle,
halfpence,
halfe sous,
halfe karalles,
halfe karalle,
halfpence.

Dislike Englishmen.

New fashions
every day.

1 Grenoble, Lyons, Paris.
2 Orleans, Puyllers, Montpeller, &c.
3 Provence, Dauphiny, Languedoc, &c.
4 New fashions every day.
5 French numerals.
6 as a A. parts A; parres B. that AB.
7 fraunce also AB. from Upcott; 'halfe karalles karalle' AB.
8 cp. 'eyght shyllynges, kuyt sous,' p. 193. frenche B.
9 K .ii. not signed.
A TALK IN FRENCH AND ENGLISH. [CHAP. XXVII.

French numerals. seuentyne. eyghtene. nyntene. twenty. one and twenty. desett. deshuit. desneuf. vinct. vinct ed. therty. forty. fynete. sexe. seuenty. eyghte. trente. katrente. cynkante. sesante. septante. hytante. nynte. a hondred. a thousands. x. thousands. notante. Cent. mille. dix mille.

Good morow, my syr! bon iour, mon ser! God geue you a good day! Dieu vous dint bon iore!* God spede you, my brother! Dieu vous garde, mon frer!* frend, God saue you! Amy, Dieu vous salue!


Syr, how do you fare? Syr, comment vous portes†? I fare wel. Ie porta bene†.

Howe doth my father and mother? comment se porte mon peer et me mater†?

Rygth wel, blessed be God! Tresbien, benoyst soit Dieu/* I praye you that ye commend me to my father and to all my good frendes.

Je vous prie que me commendes a mon pere et a tous mes bons amys.*

Whyehe is the right way for to go from hens to Parys? Quele est la droyt† voye pour alier dicly a Paris?

Syr, you must hold the way on the ryght hand. Syr, il vos fault tenyr le chymin a la droit† man.

Tel me yf ther be any good lodgyng. Dictes sil y a pouynt de bon logis.

There is ryght good lodgyng. Il i en ya vng tresbon logis.†

My frend, God thanke you! Mon amy, Dieu marces. Syr, God be wyth you! I must depart.

* These seem to me genuine French of Rabelais' time.—C. Cassal.
† These must be by a travelling Brown, Jones, or Robinson.—C. Cassal.

1 vinci AB; ? for vingt et. 2 onkante AB. 3 K .ii. back.

Syre, Dieu soit aucoques vous, car me fault departer.*
fare wel! adewe!
dame, God saue you! Dame, Dieu vous salu!
You be welcom! Vous estes bien veneu!*
Dame, shall I bo here wel logyd?
Dame, seray ie icy bien loge?
ye, syr, ryght wel. Ouy, syr, tresbien.
Now geue me som wyne. Or done moy de† wyne.
Gene me bred. done moy de† pane.
Dame, is al redy to supper?
[Dame, est tout pret a souper †?] 2
Ye, syr, whan it pleaseth you.
Ouy, syr, quant il vous plaier.
Syr, much good do it you! Syr, bon preu vous face!*
I pray you, mak good chere!
Ie vous prye, factes bon chere!
Now tell me what I shall pay.
Or me dictes combien Ie 3 payera.†
Ye haue in all eyght shyllynges.
Vous avez en tout huyt sous.*
Syr, God geue you a good nyght, and good rest!
Syr, Dieu vous doynt bon nuy et bon repose!*
My frend, if you do speke, take hede to thy selfe!
Mon amy, si tu parles, gard a toy!
To speke to much is a dangerous 4 thynge.
Le trop parler est dangereus.5

† Here is to be noted, that I, in al the countres that
euer I dyd trauyl in, Aquitany,—the whyche is wyth-in
the precynt of Fraunce, and on of the uttermost provinces
of Fraunce, Langadok except, the which Aquytany
pertainth by ryght to the crowne of Englund, as Gas-
cony and Bion and Normandy doth,—whych is the most
plentifull country for good bred & wyne, consideryng

* † See notes on last page.
1 same A. 2 not in A, but in B. 3 ye AB.
4 dangerous A; dangerous B. 5 dangereus A; dangereus B.
6 K .ii. not signed.
Boorde.
A pen'orth of cakes lasted me 9 days in Aquitaine.

Languedoc is a noble country.

Montpellier is the noblest Medical University in the world.

The Emperor of Austria dwells in Catalonia.

The good chep, that I was ever in; a penny worth of whyte bread in Aquitane may serve an honest man a hoole weke; for he shall haue, when I was ther, .ix. kakeys for a penny; and a kake served me a daye, & so it wyll any man, excepte he be a rauenner. the bред is not so good chepe, but the wyne & other vittels is in lyke maner good chepe. Aquytany ioyneth to Langwadock, the whych Langwadoek is a noble country, and plentiful, as Aquytany is: ther is muehe wode grow-yng, specially from Tolose to Mount-pilior. Tolose & Mount-pylior be vniuersites. in Tolose regneth treue tustye & equitie: of al the places that euer I dyd eom in, Munupilior is the most nobilist vniuersite of the world for phisicions and surgions. I can not geue to greate a prayse to Aquitane and Langwadoek, to Tolose and Mountpiliour.

The xxviii. chapter treateth of Catalony and of the kyngedome of Aragon, and of the natural dysposycyon of the people, and of theyr money and of theyr spech.

Why he so doth, I can not tel the.

1 chepe B (bargain, cheapness).
2 Compare the end of Chapter xxxii. p. 206, "Aquitany hath no fellow for good wyne & bred."
3 Aquiany A; aquiani B.
4 for "should."
5 god A; good B.
6 langadwoen AB.
7 B has for this cut, the king's head on p. 175.
8 and of A.
9 "mee" is not in A, but is in B.
Whan I fayght with the Mors, I set al at sixt or seuyn;
He that is in hel thynketh no other heuen.
And I was borne in Aragon, where that I do dwel.
Masyl baken, and sardyns, I do eate and sel,
The whych doth make Englyshe mens chykes lync,
That neuer after to me they wyll come agene:
Thus may you know howe that we do fare,
The countres next vs al be very bare;
We have no chere but by the se syde,
Although our countres be both large and wyde.

Castyll, and Spane, and we, kepe on vs;
They that leke not vs, let them vs refuse;
And playnly now I tell you my intencyon,
My rayment I chaunge not from the olde fashion.

Catalony, whych is a prouince, and Aragon whych is a kyngdome, be anexed to gider.
the Emproure doth ly much in Catalony, for in those partes he hath not only Catalony vnder hys dominion, but also he hath the kyngdom of Aragon, the kyngdom of Spayne, the kyngdome of Castil, and Biscay, and part of the kingdom of Nauer. The countres of Catalony and Aragon, except it be by the see syde and great townes, is poer & euyl fare, & worse lodgyng; yet ther is plenty of fruit, as fygges, Poudganades, Orenges, & such lyke. the chefe townes of Catalony is called Barsalone, and Tarragon, and Newe Cartage. in Aragon the chefe towne is called Cesor Augusta; nowe it is called Sarragose. thorowe Aragon doth rone a noble ryuer called Iber. the spech of Catalony & Aragon is Castilion; how be it they dyffer in certene wordes, theyr vsage, theyr maner & fashyons, is much after the Spainicrdes fashions; theyr mony is diuerse coynes of the Emperour, for all maner coynes of the Emperour goeth ther.

1. K ii. back. 2. faught B.
3. brone A; borne B. 4. Mesyl B. 5. refuse B.
6. gither B. 7. pomgranates. 8. angusta A.
The xxix. Chapter treateth of Andalase, of Cyuel, and of the kyngedome of Portyngale, and of the natural dysposicyon of the people, and of ther speche, and of their money.

Andalasia.
I was borne in Andalase
Wher many marchantyes commeth to me,
Some to bay,\(^2\) and some to sel;
In our marchantes \(^3\) we sped ful wel.

Seville.
And I was borne in Cyuel, lackyng nothyng;
Al nacions, marchauntes to me doth bryng.
And I was borne in the kyngdome of Portyngale;
Of spices & of Wyne I do make great sale.
By marchauntes, al my country doth stond
Or els had I \(^4\) very poer land.
Yf any man for marchauntes \(^5\) wyl come to vs,
Let hym bryng with hym a good fat purse,
Than shal they haue of vs their full intencion,

\(^1\) K .iii. not signed. \(^2\) bey B. \(^3\) marchandes B. \(^4\) I a B. \(^5\) merchaundices B.
And know that in our rayment we kepe the olde fashion.

Portyngale is a rych angle, specially by the See side, for the comon eorse of marchaunte straungers. the kyng of Portyngale is a marchaunte, & doth vse marchauntes.2 Lustborne and Aeobrynge be the chefe townes of Portyngale. The countrie stondeth much by spyces, fruities, and wyne. The Portingales seketh their lyuynge fare by the see, their money is brasse and fyne golde. In bras they haue mariuades3 and myttes and other smale peces; in gold they haue eursados worth .v. s. a pece; they haue also portingalus, the whyeh be worth .x. crownes a pece. the spech of Portingale is Castilyone; how be it in some certen wordes they doth swerue from the true Castilion speche. The men and the women and the maydens doth vse theyr rament after the fashion of the Spainierdes, the men hauyng pold hedes, or els her handgyng one there4 shoulders; and the5 maydens be poled, hauynge a6 gar-lond about the lower part lyke a Barfote Frier.

1 K.iii. back.  2 marchauades B.  3 marmades AB.  4 out that A; one there B.  5 that A; ther B.  6 at A; a B.
The .xxx. chapter treateth of the natural disposicion\(^2\) of Spanyardes, of the countrie, of the money, and of the speche.

I am a Spaynyard, and Castylyon I can speke; In dyuers countrieys I do wander and peke; I do take great labour, and also great payne; To get a poore lyuyng I am glad and fayne; In my countrie I haue very poore fare, And my house and my lodgyng is very bare. A Spanyshe eloke I do vse for to were, To hyde mine olde eote and myn other broken gere.

\(^7\) Spayne is a very poore countrey within the realme, & plentiful by the sea syde; for al theyr riehes & marshauntes\(^3\) they bryng to the sea syde. I know nothing, within the countre, of rychees, but eorne. Byskay & Castyle is vnder Spayne; these countrieys be baryn of wine and corne, and skarsen of vitels; a man shall not get mete in many places for no mony; other whyle you shall get kyd, and mesell bakyn, and salt sardynes, which is a lytle fysehe as bydg\(^4\) as a pylcherd,

1 sign. L i. \quad 2 disposicion A ; disposicion B. 
3 \quad\quad merchandise. \quad 4 bydge B.
& they be rosty. al your wyno shalbe kepto 1 and earyed in gode skyns, & the her sydo shalbe inwarde, and you shall draw your wyne 2 out of one of the legges of tho skyne. whom you go to dyner & to supper, you must fotech your bread in one place, and your wyne in a nother place, and your meate in a nother place; & hoggis in many places shalbe vnder your feete at the table, and lice in your bed. The eheifo eities and townes in Spayne is Burges & Compostel. many of the people doth go barlegged. the maydens be polyd lyke freers; the women haue siluer ringes on theyr eres, & eoppyd thinges standeth vpon theyr hed, within their kerechers, lyke a eodepece or a gosse podynge. 3 In Spayne there money is brasse, siluer, & gold; in brasse they haue marivades 4; .xxv. marivades 4 is worth an Englyshe grote: they haue there styuers. In siluer they haue ryals & halfe ryalles; a ryal is worth v.d.ob. in golde they haue duecates and doble duecates. there speche is Castylyon.

The .xxxi. chapter tretyth of the kyngdome of Castyle, & of Byscay 6, and of the natural disposicion of the people, and of there money & of theyr speche.

In the kyngdome of Castell borne I was, And though I be poer, on it I do not passe; I am poor,

---

1 L.i. back. 2 wynde A; wyne B. 3 Cp p. 185, and in chap. xxxiii. p. 207. 4 marmades AB. 5 B has for this cut, the king's head on p. 175. See too p. 194. 6 lycat AB.
Where so ever I do goe or ryde,
My cloke I wyl haue, and my skayne by my syde. 4
And I was borne in the prouince of Byseay 1;
My countrie is poer; who can say nay?
And though we haue no pastor nor grandge,
Yet our olde fashyon we do not chaunge. 8

2 7 Castyle is a Kyngdome lyinge bytwixte Spayne and Byseay; it is a very baron countrey, ful of pouerte. There be many fayre and proper Castels, plenty of aples & of sider, and there be great water mylles to forge yrone, & theyr be great mountaynes & hilles, and euill fare, [and] lodgyng; the best fare is in prestes houses, for they do kepe typlynge houses. and loke, how you be serued in Spayne and Neuer, shal you be serued in Castyle. the chief towne of Castile is called Tolet. Palphants made the tables of astronomy. In all these countreys, yf any man, or woman, or chylde, do dye; at theyr burying, and many other tymes after that they be buryed, they wyl make an exclamaçon 3 saying, "why dydest thou dye? haddest not thou good freendes? myghtyst not thou haue had gold and syluer, & ryehes and good clothynge? for why diddest thou dye?" erying and elatryng many suche folysh wordes; and commonly euery day they wyll bryng to church a cloth, or a pilo carpit, and cast ouer the graue, and set ouer it, bread, wyne & candyllyght; and than they wyll pray, and make suche a folysh exclamacion, as I sayd afore, that al the churche shall rynge; this wyll they doe although theyr freendes dyed .vii. yere before; & thys folysh vse is vsyd in Bisea, Castyle, Spayne, Aragon & Nauerre. their money is golde and brasse: in golde they haue single and duble ducasates; and all good gold goeth there. in brasse they haue marivades, 4 and stiers, & other brasse money of the Emperours

1 vsceay A; byseay B. 2 L .ii. not signed. 3 Compare the Welsh, p. 126. 4 marmades or marinades A; marmades B.
coyne. who so that will learne to speake some Castilion,—English and Castilion doth folowe.

One, two, thre, foure, fyue, syx, seuen, eyght, nyne.

thirty, forty, fyfty, syxte, seuentene.

tene, aleuen, twelue, thertene, fouertene, fyftene.

diece. once, dose, treerse, quartorse, quynse.

syxtene, seuentene, eyghtene, nyntene, twenty.

dezisys, dezisyeto, desyocho, desinoue, veynto.

eyghte, nynete, a hundred, a thousand.

Syr, God gene you a good day!

senyor, Dios os be bonas dias!

I do well, thankes be to God!

Ie sta ben, gracyas a Deos!

What wold you haue, syr? ke keris, senyor?

I would haue some meate. kero comer.

Come wyth me, I am hungre.

Veni connigo, tengo appetito de comer.

Much good do it you! bona pro os haga.

you be welcome, wyth all my harte

Seas been venedo, com todo el corason.

Wyll you drynke, syr? kerys beuer, senyor?

It pleaseth me well. byen me pleze.

Spoke that I may vnderstand you. halla ke tu entende?

I do not vnderstand you, syr! non entiende, senyor.

I do vnderstande Castyliion, but I cannot speke it.

Io lo entendo Castyliiona; Io no saue hablar.

I do thank you! mochos mecedo!

1 L. ii. back. 2 de.—H. H. Gibbs. 3 Dog-Latin, not Spanish.—F. W. Cosens. 4 For Io sta.—H. H. Gibbs. 5 ye B. 6 For Ven or ben connigo.—F. W. C. 7 For 'habla que tu entiende.'—F. W. C.
The xxxii. chapter treteth of the kingdome of Nauer, and of the naturall disposicion of the people, and of theyr money and of theyr speche.

2 In the kyn[d]ome of Nauer I was brought vp, Where there is lytle meate to dyne or suppe; Sardyyns and bacon shall fynde the Spanyard and me, Wyth suche meate we be contente in all our countrie: What wolde other men, other meate craue? Such meate as we do eate, such shall they haue. In my apparell I do kepe the olde raate; The Fraunch men with me preforse be at baate, Not now, but in olde tymes past; For now our amyte is full fast.

The kyndome of Nauer is ioynynge to Spayne and to Fraunce, & to Catalony, and to Castyle, for it doth stand in the midle of these countres. The people be rude and poore, and many theues, and they dothe lye in much pouerte and penury; the countrey is barayn, for it is ful of mountayns And weldernes; yet haue they much corne. The chiefe towne is Pam-pilona, and there is a nother towne called saynt Do-myngo, in the whiche towne there is a churche, in the whiche is kept a whit cock and a hene. And euery pilgrume that goeth or commyth that way to saynet

1 The corner is not broken in A.  2 L.iii. not signed.  3 frenche B.  4 kingdome B.  5 iunynge AB.  6 the B.
James in Compostell, hath a whit fider to set on hys hat. The cocke and the hen is kepte there for this intent: 1—The story of the white Coack and Hen of St Domingo:

There was a younge man hanged in that towne that wolde haue gone to saynet James in Compostell; he was hanged vniustly; for ther 2 was a wenche the whych wolde haue had hym to medylle with her carnally; the younge man refraynyng from hyr desyre, and the wenche repletyd with malyce for the sayd cause, of an euyll pretence conueyed a syluer peace into the bottom of the younge mans skrip. He, wyth his father & mother, & other ppygrems, going forthe in theyr Iourney, the sayde wenche raysed officers of the town to persew after 3 the ppylgryms, 4 and toke them, fyndynge the aforesayd peace in the younge mans scryp; Wherfore they brought to the town the younge man; and [he] was condemned to be hanged, and was hanged vppon a payre of galowes,—Whosoeuer that is hanged by-yonde see, shall never be cutte nor pulled downe, but shall hange styll on the galowes or Iebe.—the father and the mother of the younge manne, with other of the ppylgryms, went forthe in thcy r ppylgrymage. And whan they returned agayne, they went to the sayd galows to pray for the younge mans soule. whan they dyd come to the place, The younge man did speke, & sayd "I am not ded; God and his seruauntesaynt James hathe here 5 preserved me a lyue. Therfore go you to the iustis of the towne, & byd him come hyther and let me down."

The messengers shewyng him this wonder, & what he should do, the iustice sayd to them, "This tale that you haue shewed me is as truex as these two chekenes before

1 intentent A; intent B. 2 that A; ther B. 3 L.iii. back. 4 A wrongly repeats "goyonge forthe in theyr Iorney, the sayde Wenche raysed officers of the towne to persue after the ppylgryms." 5 ther A; here B.
mee in thys dyssh doth stonde vp and crowe." & as some as the wordes were spoken, they stode in the platter, & dyd crowe; wher vpon the Iustychew, wyth processyon, dyd fetche in, a lyue frome the galows, that sayd yong man. & for a remembraunce of this stupendouse thynges, the prestes and other credyble persons shewed me that they do kepe styl in a kaige in the churche a white cocke and a hen. I did se a cock and a hen ther in the churche, and do tell the fable as it was tolde me, not of three or .iii. parsons, but of many; but for all this, take thys tale folowyng for a suerte. I dyd dwel in Compostell, as I did dwell in many partes of the world, to se & to know the trewth of many thynges, & I assure you that there is not one heare nor one bone of saint James in Spayne in Compostell, but only, as they say, his stafe, and the chayne the whych he was bounde wyth all in prison, and the syckel or hooke, the whych doth lye vpon the myddell of the hydge aultuer, the whych (they sayd) dyd saw and cutte of the head of saint James the more, for whome the confluence of pylgrims resorteth to the said place. I, beynge longe there, and illudyd, was shreuen of an auncyent doctor of dyyynite, the which was blyer yed,—and, whether it was to haue my counsell in physyccke or no, I passe ouer, but I was shreuen of hym,—and after my absolucion he sayd to me, "I do maruaile greatly that our nation, specially our clergy and they, and the cardynalles of Compostell" (they be called 'cardynalles' there, the whyche be head prestes; and there they haue a cardynall that is called "cardinal[i]'s maior," the great cardynal, and he but a prest, and goeth lyke a prest, and not lyke the cardinalles of Rome,) "doth illude, mocke, and skorne, the people, to do Idolatry, making ygnorant people to worship the thyng that is not here. we haue not one heare nor bone of saynet James; for

1 kaige B. 2 L .iii. not signed. 5 booke A; hooke B.
sayd James the more, and sayd James the lesse, sainct Bartimew, & sainct Philipp, sainct Symond and Jude, sainct Barnarde & sanct George, with dyuerse other saynetes, Carolus magnus brought them to Tolose, pretending to haue had al the appostels bodies or bones to be congregated & brought together into one place in saynt Seuerins church in Tolose, a citie in Langawdoeke. therefore I did go to the citie & vniuersite of Tolose, & there dwelt to knowe the trueth; & there it is known by olde autentyck wryttinges & seales, the premyses to be of treuth; but thes words can not be beleued of incipient parsons, specially of some Englyshe men and Skotyshe men; for whan I dyd dwell in the vniuersite of Orlyance, casually going ouer the bredge into the towne, I dyd mete with ix. Englyshe and Skotyshe parsons goyng to saynt Compostell, a pylgrymage to saynt Iames. I, knowyng theyr pretence, aduertysed them to retume home to England, saying that "I had rather to goe .v. tymes out of England to Rome,—and so I had in dede,—than ons to go from Orlyance to Compostel;" saying also that "if I had byn worthy to be of the kyng of Englanedes counsel, such parsons as wolde take such iornes on them wythout his lycees, I wold set them by the fete." And that I had rather they should dye in England thorowe my industry, than they to kyll them selfe by the way: " wyth other wordes I had to them of exasperacyon. They, not regardyng my wordes nor sayinges, sayd that they wolde go forth in theyr iourney, and wolde dye by the way rather than to returne home. I, hauynge pitie they should be cast a way, poynted them to my hostage, and went to dispache my busines in the vniuersyte of Or-liaunce. And after that I went wyth them in theyr iur-

1 to AB.  
2 L.iii. back.  
3 insipient (unwise, foolish) persons B.  
4 then once B.  
5 persons B.  
6 iornyes B.  
7 In the stocks or prison?  
8 that thei B.  
9 then thei B.
and, after nearly starving in Biscay, we got to Compostella.

But, in their return, all 9 Pilgrims died.

I'd rather go 5 times to Rome than once to Compostella by land.

I kist the ground for joy when I got back to Aquitaine.

Money of Navarre.

...mony thorow Fraunce, and so to Burdious & Byron; & than we entred into the baryn countrey of Byskay and Castyle, wher we coulde get no meate for money; yet wyth great honger we dyd come to Compostell, where we had plente of meate and wyne; but in the retornyng thorow Spayn, for all the crafte of Physyeke that I coulde do, they dyed, all by catyng of frutes and drynynge of water, the whych I dyd euuer refrayne my selfe. And I assure all the worlde, that I had rather goe v. times to Rome oute of Englonde, than ons to Compostel: by water it is no pain, but by land it is the greatest iurney that an Englyshman may go. and when I returnyd, and did come into Aquitany, I dyd kis the ground for ioy, surrendring thankes to God that I was deliuered out of greate daungers, as well from many theues, as from honger and colde, and that I was come into a plentiful country; for Aquitany hath no fellow for good wyne & bred. in Nauerne theyr spech is Castilion: theyr money is gold and brasse; in golde they haue crownes; in brasse they haue Frenche money, and the Empours money.

The .xxxiii. chapter treateth of Bion, and of Gascony, and of Lytle Briten, and of the natural disposicion of the people, and of theyr money and of theyr speche.

1 countres B. See pp. 199, 200, above.

2 See Boorde’s Drenyary, ch. C.xxii., extracted in the Forewords, p. 74, as to his hydrophobia, or dislike of water.


4 and of theyr money and of theyr speche.

5 treateth of the natural disposicion of the people of Bion and of Gascony, and of lytle briten—B.
I was borne in Bion; ens 1 English I was; if I had be so styl, I wold not gretly pas. And I was brought vp in gentyl Gascony; For my good wyne I get money. And I was borne in Litle Britten; Britanny. Of al nacion, I [hate] free Englyshe men: Whan they be angry, lyke becs they do swarme; I be-shromp them, they haue don me much harme. Although I jag my hosen & my garment rounde about, 2 Yet it is a vantage to pick pendiculus owt. 10

As tochinge Byon, the towne is commodiouse, but the country is poer and barin, in the whiche be many theues. ther is a place calyd the hyue; it is fyuete or .lx. myle ouer; there is nothynge but heth, and there is no place to haue succour with-in vii. or eyght myles; and than a man shall haue but a typling house. The women of Byron be dysgysed as players in enterludes be, with long raiment; the sayd cloves hath hodes sewed 3 to them, and on the toppe of the hod is a thyng like a poding bekynng forward. 4

Gascony is a commodiouse country, for ther is plenty of wyne, bred, & corne, and other vytells, and good lodgyng and good chere, and gentle people. The chefe town of Gascony is Burdiouse, and in the cathedrall Churche of saint Andreus is the fairist and the gretest payer of Orgyns in al Crystendome, in the whychce Orgins be many instrumentes and vyces, as Giants 5 heds and sterres, the whych doth move and wagge with their iawes and eyes as fast as the player playeth. Lytle Brytane is a proper and a commodiouse countre, of Wyne, corne, fysh, fleshe; & the people be hygh mynded & stubborne. These .iii. countres speketh French, and vseth every thyng, as wel in ther mony &

1 once (before 1451-2). 2 sign. M. i. back. 3 sewd A; sewed B. 4 Compare the description of the Spanish women’s heads in chapter xxx, p. 199, and the Venetian Doge’s cap, p. 185. 5 Gians A; Giants B.
fashions, as French men doth. Rochel & Morles is prayed in Briten to be the best townes.

The xxxiii. chapter treateth of Normandy & Picarde, and of the natural disposicion of the people, and of theyr spech and mony.

I was borne and brougt vp in gentyl Normandy;
And I am a man dwellyng in Pycardy;
We border vpon England; I wolde we war forder of;
For whan warre is, they maketh vs take the cof;
For than we do watche both nyght and day,
To prepare ordynaunce to kepe them away.
Yet we wyl kepe new fashyons of Fraunce,
Much lyke to players that is redy to daunce.

Normandy is a pleasaunt and a comodiouse coutrrey, in the whiche be many good Cities & townes, specyallye be these, which is to say, Rone, Cane, and Seno, withc many other. in Cane and Seno is good Canvas made. the people be after a gentil sort. Normandy doth partaine to England, and so doth al Fraunce by right many wayes, amongst the whiche I wyll resyte one thynge, that yf Fraunce ware not England, king Henry the sixt should not haue ben crowned kinge of Fraunce in Parys, he being in his cunables, and an infant. Pycardy is a good coutrrey ioynyng to

---

1 B has no wood-cut. The one above is the upper part of the right-hand cut that Wynkyn de Worde uses for Robert the Devil in his Robert the Devyll, sign. C .i). back, and D .i.v. back.
2 sign. M .ii.
3 Rome AB, for Rouen ; Caen and Sens.
4 tunables B. **cunables** is cradle, no doubt.
Calys. The countrey is plentyfull of wood, wyne, and corne; how be it naturally they be aduersaries to Cales. Bolyn, in my mynde, is the best town of Picardy. 

1 Bolcyn is now ours by conquest of Ryall kyng Henry the eyght."

"Here is to be noted, that in thys matter par-trattyng of Europ, I shew at the begynnyng of this boke: If a man wolde go out of England, or other landes anexed to the same, he should go to Calis; and from Calys I haue set the cyrcuyte or the cercumferens of Europ, whyche is al Chrystendome, and am come to Calys agayn, wherfore I wyll speke no more of Europe, but only a chapter of Latyne, and than I wyll speke of other countreys of Affryck and Asya.

---

1 This passage is omitted in the Lothbury edition of 1562 or 1563, Boulogne having been restored to France by Edward VI in 1550. See Forewords, p. 18.
2 AB have no "he."
3 See the end of Chapter vii, and Chapter viii above, p. 146.
4 sign. M.ii. back.
The xxxv. chapter treateth of the Latyn man and the Englysh man, & where Laten is most vsed.

I can show my face all over Europe.
Italy has corrupted my speech, and I shall leave her.

To England I am welcome.
They know Latin well.

A talk in English and Latin.

<table>
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I am a Latyn man, and do dwel in every place;
Thorow al Europ I dare show my face;
Wyth the Romans and Italyon I haue dwelled longe;
I wyl seke other naciones, for they haue done wronge
In eorruptyng my tonge and my ryalte,
Wherfore in other naeyons I lone to dwel and be,
And wher I shalbe dayly aeccept and vsed,
Regardyng not them where I am abused.

A responcion of the Englysh man.

To England I am welcome.
In thy tonge I am wel sped, & neuer was in thy countre;
For thou arte indyfferent here and in every place,
If a man wyll study, and lerne the bokes a paece;
Wherfore bitwixt thee & me we wyl haue some altera-
That vnlerned men may know parte of our intencion.

Englyshe, and some Latyne, doth folowe.

A talk in English and Latin.

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Helth be to the, now and euer!

Salus tibi, nunc et in euum! I know thee not
I thanke the hartly, and thou art welcome!
Immortalem habeo tibi graciæm, & gratissime aduenisti!
What countray man art thou? Cuias es?
I was borne in England, and brought vp at Oxforde.
Natus eram in Anglia, et educatus Oxoni.
Doest not thou know me? noscis ne me?
I know thee not Minime te nosco.
What is thy name? Cuius nominis es?
My name is Andrew Borde.

Andreas parforatus est meum nomen.
CHAP. XXXV. | INTRODUCTION. A LATIN TALK.  

How haue you fared many a day?  
Qua valitudine fuisti longo iam tempore? 
I haue faryd very wel, thankes be to God!  
Optime me habui; graciarium acciones sunt Deo. 
I am very glad of it. Plurimum gaudio inde.  
Whyther dost thou go now? Quous tendis modo? 
I go toward London. Versus Londinum lustro.  
What hast thou to do ther? Quid illic tibi negoci est? 
I shal ease my mynd ther?  
Animo meo morem gessero illic.  
Helth be to you al! Salus sit omnibus! 
Thou art welcome! Saluvm te aduenisse² gaudeo!  
³ I thanke you. Habeo vobis graciem. 
Hostes, how do you fare? Hospica, vt tecum est? 
I haue fared wel, yf you haue bene well.  
Multa melius me habeo si bene vale. 
Hostes, haue you good meate? 
Hospita, est ne hic cibus tantus?  
Ye, I haue many good dyshes of meate.  
Etiam, sana⁵ multa que sunt mihi fercula. 
Geue me drynke, and also bread.  
Potum da mihi, Insuper et panem.  
I drynke to you all! propino vobis omnibus! 
Much good do it you! prosit vobis! 
Farewel, & God be with you al!  
Valetote, et Deus vobiscum! 
Go[o]ld night! Optata requies!  
Farewel, & let them go that wolde any stryfe be-twtyx vs!  
Vale! et valeant qui inter nos dissidium volunt!  

¹ illis AB.  ² aduinesse AB.  ³ M .iii. back.  
⁴ Habio vobis gracia A ; Habo vobis gracia B.  ⁵ santa AB.
The xxxvi. chapter treteth of the Morcs whyche do dwel in Barbary.

I Am a blake More borne in Barbary;¹

Christian men buy me as a slave.

Yf I be vnchristend, marchauntes do not care,

White Moors and Black Moors;

They by me in markets, be I neuer so bare.

Fire bought as slaves, Bome cheaper than others;

Yet wyll I be a good dylygent slave,

are bought as slaves,

Although I do stand in sted of a knane;

some cheaper than others;

I do gather fygges, and with some I whype my tayle:

are not buried when they die,

To be angry wyth me, what shal it a-vayle?

unless they are christened,

IT Barbary is a great countrey, and plentyfull of frute, wine, & corne. The inhabytours be Called the Mores: ther be whyte mores and black moors; they be Infydel and vnchristened. There be manye Moores brought into Christendome, in to great cytes & townes, to be sold; and Christenmen do by them, and they wilbe diligent, and wyll do al maner of seruice; but thei be set most comonli to vile thynges. they be called slaues; they do gader grapes and fygges, and with some of the fygges they wyl wyp ther tayle, & put them in the frayle. they haue gret lyppes, and nottyd heare, black and curled; there skyn is soft; and ther is nothing white but their teth and the white of the eye. Whan a Marchaunt or anye other man do by them, they be not al of one pryce, for some bee better cheepe then some; they be solde after as they can werke and do there busines. whan they do dye, they be caste in to the watter, or on a dounge hyll, that dogges and pyes and crowes may eate them, except some of them that be christened; they be buried. they

¹ Barby A ; Barbary B.
² M .iii. not signed.
³ gader do A; do gader B.
⁴ polled, clipt.
⁵ heare is AB.
⁶ the there A ; there B.
INTRODUCTION. A TALK IN MOORISH.

do kepe muehe of Maconites\(^1\) lawe, as the Turkes do, they haue now a gret captyn called Barbarerouse,\(^2\) whiche is a great warrier. thei doth harme, diueree tynes, to the Ianuos, \& to Prouynce and Langewadocke, and other countres that do border on them, \& for they wyl come over the straytes, \& stele pygges, and gese, and other thynges.

\[\text{If Who so wyl spoke any Moryshe, Englyshe and Morysh}\(^4\) doth folow.\]


arbatasshe. camatasshe. setatasshe. sabatashe.

eyghtene. nyntene. twente. one and twenty, \&c.

tematasshe. tyssatasshe. essherte. tvahadaessherte, \&c.

Good morow! sabalkyr!

Geue me some bread and mylke and chese.

\[\text{Atteyne gobbis, leben, iuben.}\]

Geue me wyne, water, flesh, fysh, and egges.

\[\text{Atteyne nebet, moy, laghe, semek, beyet.}\]

Much good do it you! sahagh!

You be welcome! Marrehubaback!

I thanke you! Erthar lake herache!

Good nyght! Mesalkyr!

\(^1\) Maconites A (Mahomet's). See next chapter.

\(^2\) Heyradin Barbarossa, a Corsair king of Algiers, born about 1467, died 1547.—Hale. See Forewords, p. 55.

\(^4\) A has not B's "&."

\(^4\) This 'Morysh' is undoubted Arabic, but in a very corrupt state... For instance, 'one' in Arabic is ahad or vohid: what are we to do with Boorde's wada? 'Five' is khamsa or khamat: how correct Boorde's camata? I shall therefore correct only a few glaring errors, where one letter has been mistaken for another, attentin, arba, tamene, hadasshe, sabalkyr, for Boorde's, or his printer's wrong m, o, c, b, s, in these words.—Ch. Rieu.

\(^5\) eyghtent A.

\(^6\) M.iii. back.
¶ The xxxvii. Chapter tretyth of the natural disposition of the Turkes, and of Turkey, and of theyr money and theyr spech.

I keep Mahomet's laws,
and don't eat pork.

The Great Turk has conquered many lands.

¶ I am a Turk, and Machamytes law do kepe;
I do proll for my pray whan other be a slepe;
My law wyllith me no swynes fleshe to eate;
It shal not greatly forse, for I haue other meate.
In vsyng my rayment I am not varyable,
Nor of promis I am not mutable.

¶ In Turky be many regions & prouynces, for the great Turke, whyche is an Emproure, hath, besyd hys owne possesseyons, conqueryd the Sarsons londe, and hath obtayned the Sophyes lond, and the ylond of the Roodes, with many other prouynces, hauyng it in pes-

1 On Shrove Sunday in Henry VIII's first year, 1509-10, at his banquet in the Parliament Chamber at Westminster, "his grace, with the Erle of Essex, came in appareled after Turke fashzion, in long robes of Bawdkin, powdered with gold, hattes on their heddes of Crimosyn Veluet, with greate rolles of Gold, girded with two swordes called Cimeteries [scimetars], hangyng by greate bawderikes of gold."—Hall's Chronicle, p. 513, ed. 1809.

2 sign. N .i.

3 See Hall's account of its siege and capture in 1522.—Chronicle, ed. 1809, p. 653-5.
able possession, he doth conquer and subdue, as well by policy and gentylines, as by hys fettes of ware. in Turkey is cheppe of vittyls, & plenty of wyne & corne. The Turkes hath a law called Macomites law, and the booke that there lawe is wrytten in, is called the Al-karon. Macomyt, a false fellow, made it; he sedused the people vnder thys maner: he dyd bryng vp a done, and would put ii. or thre pesen in his care, & she would every day come to his care and eate the peason, and then the people would thinke the holy goost, or an Angell, did eome & teache him what the people should do. And then he made hys booke, and vsyd to feede a tame Camel in his lappe; and every daye he wolde feede the Camel, the which he taught to set downe on his knees when he did cate his meate. And when he had broken the Camel to thys vsage, he monisshed the people, saying, that God wolde sende them a law written in a booke, and to whome soeuer the booke was brought vnto, he should be the prophit of God, & conductor of the people. Then Macomit did poynt a day, And did eonuocate the people together at a place where he was vsyd to feede a camel, by the whych place was a greate wood or wyldernes full of wylde beastes. The aforsayd day appoynted, yerly in the morninge, Macomit sent one of hys seruanates to the wood with the Camel, binding the booke a-boute the Camelles necke, the whych he had made before, chargyng his seruaunte, that when all the people war gathered about him, to heare him make an exortacion, that he should let the Camell go, and that he shoulde preuely thorow the wood get himselfe home. Macomyte & the people beyng gathered together at the aforsayde place appoynted, and makyng an exortation of the people, had his face to the

1 See Sir John Mandeville's *Voiage*, ch. xii, on the Sarasines and Machomete, p. 131, ed. 1839.
2 which book.
3 sign. N.i. back.
wood to looke whan the camel wolde come; and spyeng
the camel, he dyd fynyshe his exhortaacion, and dyd court
of the prayse of the people, [and] stoude before the
people. the Camel, seing his mayster, did come to him,
and kneeled downe to haue eaten hyg prouender. and
Maconit sayd: "this Camell hath brought our law
that we must keepe, to me;" and tooke of the booke
from the Camels necke, and did reede it to the people;
the whiche they did, and dothe, take it for a law. And
eyther man may perceyue many subtyll and crafty castes be
played in certeyn regions, long to reherse at this time,
as it appered by the mayde of Kent, & other. The
money the which is in Turke is Golde and Siluer and
Brasse: there be so many coynes, that it war long to
reherse. in brasse they haue Torneys. In syluer they
haue Aspers and Souldes; & ther be som Souldes that
be brasse, that v. is worthe an Englysh peny. In golde
they haue saraffes. A saraf is worth an Englysh
crowne. In Turky is vsed divers speches and lang-
weges: some dothe speake Grecke, & some doth speake
corrupt Caldye, and some dothe speake Moryske speche;
wherfore I do now shew but littile of Turkey speche, the
whych doth folow.

The Turkish
numerals.

One. two. three. foure. fyue. syx. seuen. eyght. nync.
bir, equi. vg. dört, beix. alti. zedi. zaquis. dogus.
tenne. aleyne. twelue. thirteene. fouertene. fyftene.
on. onbir, on equi. on vg. ondört, on beix.
sixtene. seuyntene. ayghtene. nyuetene. twenty.
on alti. onzedi. onzaquis. on dogus, on ygrimi.
One and twenty. two and twenty. thre & twenty. &c.
ygrimi bir, ygrimi equi. ygrimi vg, &c.
Bellahay.

1 Elizabeth Barton, the Holy Maid of Kent, executed April
21, 1534. See Hall’s Chronicle, p. 814, ed. 1809.
2 Turkye B. 3 bix A. 4 doit A. 5 doguc A.
6 big A. 7 ? meaning. Both A and B have it.
INTRODUCTION.

OF EGYPT.

The countrey is joyned to Iury; The country is plentyfull of wine, corne, and Hony.

The people of the country be swarte, and doth go disguyd in theyr apparel, contrary to other nacyons: they be lyght fyngerd, and vse pyking; they haue litle maner, and euyl loggyng, & yet they be pleas[unt] daunsers. Ther be few or none of the Egipcions that doth dwell in Egipt, for Egipt is repleted now with infydele alyons. There mony is brasse and golde. 

There be any man that wyl learne parte of theyr speche, Englyshe and Egipt speche foloweth.

Egypt is next to Judea, and has deserts where holy Fathers lived.

The Egyptians steal, but dance well.

Few live in Egypt.

1 sign. N .ii. See this cut before, p. 165, 206.

2 The great mediaeval storehouse of pious and lying legends.

3 The other two ladies [A.D. 1510] . . . Their heads rouled in pleasauntes and typpers, lyke the Egipcians, embroudered with gold. Their faces, neckes, armes & handes, couered with fine pleassaunce blacke: Some call it Lumberdynes; which is merueylous thine; so that the same ladies semed to be nygrost or blacke Mores.—Hall's Chronicle, p. 514 (see also p. 597), ed. 1809.

4 cp. 'picking and stealing.'
A talk in Egyptian and English.

Good morow! _Lach intur ylyues!_

How fare is it to the next town? _Cater myla barforas_

You be welcome to the town! _Maysta ves barforas_

Wyl you drynke some wine? _Mote pis lavena?_

I wyl go wyth you. _A vauatosa_

Sit you downe, and dryncke. _Hyste len pee_

Drynke, drynke! for God sake! _pe, pe, deue lasse!

Mayde, geue me bread and wyne! _Achae, da mai manor la vene!

Geue me fleshe! _Da mai masse!_

Mayde, come hyther, harke a worde! _Achae, a wordey suse!

Geue me aples and peeres! _Da mai pala la ambrell!

Much good do it you! _Iche misto!

Good nyght! _Lachira tut!

The .xxxix. Chapter treateth of the naturall disposicion of the Iues, and of Iury, and of theyr mony and of theyr speche.

I am a Hebrew or Jew,

and don't believe the prophets.

Judea is a noble country.

If I am an Hebryeyon; some call me a Jew;

To Iesu Chryst I was neuer trew.

I should kepe Moyses olde lawe;

I feare at length I shall prove a daw;

Many thynges of Moyses lawes do I not keepe;

I beleue not the prophetes; I lye to longe a sleepe.

Iury is called the lande of Iude; it is a noble countre of ryches, plenty of wine and Corne, Olyues, ponegarnardes, Milke & Hony, Figges and Raysins, and all other fruites: thener be great trees of Cipres, palme

1 sign. N .ii. back. 2 sign. N .iii.
trees, & Cedars. the chief towne of I Iury is Jerusalem, which was a noble citie, but now it is destroyed, and there doth neuer a Iue dwell in al Iury; for it was prophised to thyen by thyer lawe, that yt theye woulde not beleeue in Messias, whych is Chryst, they should be expelled out of their countrey; & so they were, and thyer citie destroyed by Vaspacion and Tytus; and the Iowes do dwell amonge Christian people in diuers cities & townes, as in Rome, Naples, Venis, and diuerce other places. and forasmuche as our Lorde did suffer death at Jerusalem, And that there is a great confluence of pylgrims to the holy Sepulcre and to many holy places, I wyl wryte somewhat that I doo know and haue sene in that place. Who so euere that dothe pretende to go to Jerusalem, let him prepare himselfe to set forth of England after Ester .vii. or .viii. dayes, and let him take his waye to London, to make his banke, or exchaunge of his mony, with some marhaunt, to be payd at Venis; and than let him go or ride to Douer or Sandwich, to take shypping to Calys; from Calis let him goe to Grauelyng, to Nuporte, to Burges, to Anwarpe, to Mastryt, to Aeon, to During, to Colyn, to Boune, to Coualence, to Mense, to Wormes, to Spyes, to Gypping, to Geslyng, to Memmyng, to Kempton, to the .vii. Kirkes, to Trent, to Venis. When you be there, you must make your bargen wyth the patron of the Galy that you shall go with-all, for your meate and drinke, & other costes. you must bye a bed, to haue into the Galy; you must bye a bygge cheste with a locke and kaye to kepe-in wyne, and water, and spices, and other necessary thynges. one Corp[u]s Christy daye 4 you shall be hous-elld, and within two or three dayes you shall take your shyppyng, and you shall come to many fayrer portes, as

1 A puts "of" after "is."  
2 wyshe A; wishe B.  
3 sign. N.iii. back.  
4 Corpus Christi is a festival of the Church of Rome, kept on the next Thursday after Trinity Sunday [a moveable summer feast-day] in honour of the eucharist.—Webster.
Candy, the Rodes, and dyuers other, longe to wryte; than, when you come to porte Iaffé, you shal go a foote to Ierusalem, except you be sycke, for at port Iaffé you enter in to the Holy Land. when you come to Ierusalem, the friers which be called Cordalme,—they be of saynet Franques order,—they wyll receaue you with deuocion, & bryngye you to the sepulcre. the holy sepulcre is wythin the church, and so is the mount of Calvary, where Iesu Chryst did suffer his passions. The churche is rownde, lyke a temple; it is more larger thenanye that I haue sene amonges the Iues. The sepulcre is grated rounde about wyth yrone, that no man shall graet or pycye out any stones. The sepulcre is lyke a lyttel house, the which by masons was dydgyd out of a rocke of stone. There maye stonde wythin the sepulcre a x. or a xii. parsons; but few or none dothe go into the sepulcre, except they be singulerly beloued, & than they go in by night, wyth great feare and reuerence. And forasmuch as ther be many that hath wrytten of the Holy Lande, of the stacyons, & of the Iurney or way, I doo passe ouer to speake forther of this matter. wherfore yf any man wyll learne to speake some Hebrew,—Englyshe and Hebrew foloweth.

† One. two. thre. fouer. fyue. syx. 
Aleph. beth. gymel. daleth. he. vauf.
seuyn. eyght. nyne. tenne. aleuync.
zain. heth. theth. Iod. Iod aleph
twelue. thertene. fouertene. fyftene. sextene.
seuentene. eyghtene. nintene. twenty. therty.

1 Cordeliers, from the rope they wore as a girdle. 2 grate B. 3 diggyd B. 4 It is curious how few early writers in English there are on Jerusalem and its Stations, &c. Except Sir John Maundevile (Voyage, ch. 7—11, p. 73—130, ed. 1839), Mr Huth’s late MS poem quoted above, p. 182, of which the handwriting is about 1500 A.D., the less complete copy, &c., in Wey’s Pilgrimages, the old printed tract reprinted for the Roxburghe Club, and I do not know any.
INTRODUCTION. BAD AND GOOD HEBREW.

forty. fyfty. sixte. seuynte. eyghte. nynte. a hunderd. 

The Hebrew the whych the Iues doth speak now, these dayes, doth alter from that trew Hebrew tongue, (except the Iues be clerkes,) as barbarouse Latin doth alter from trew Latins, as I haue knownen the trueth whan that I dyd dwel amonges them, as it shall appere to them that doth vnderstande the tounge or speche folowyngne.

God speede, god speed, syr! 

You be welcome, master! 

Thys aforesayde Hebrew is corrupt, and not good Hebrew; but thys Hebrew that foloweth, is perfyt:

You be welcome, syr! 

(Or els you may say) 

Wenehe, or gyrl, gene me meate! 

Alma, ten lli schaar! 

Mayde, geue me drynke! 

Woman, geue me bread! 

Woman, geue me egges! 

Man, gene me wyne! 

Master, geue me flesh! 

Geue me fyshe! 

Fare wel, wife! 

God nyght, syr! 

God be wyth you, master! 

Iesus of Nazareth, kyng of Iues! The son of God haue merey on me! Amen.

Iesuch Natzori, melech Iuedim. Ben Elohim conueni! Amen!

1 M .iii. not signed. 
2 A little bit of the last leaf of A, with i, pee, and part of phe on it, has been torn out. 
3 ye B. 
4 mo A. 
5 Mam A; man B. 
6 In B, the colophon follows, and is: "[ ] Imprented at London in Lothbury ouer agaynste Sainct Margarytes church, by me Wylyam Copland." Upcott’s reprint was printed by Richard and Arthur Taylor, Shoe Lane.
Thereafter folo
with a compendious Regy-
ment or a dyetary of Helth, made
in Mountpyllier, compiled by An-
drew Boorde of Physycke
docour, dedycated to
the armypotent
Prynce, and balvaunt Lorde
Thomas Duke of
Northfolche.
[Beside the Preface of the first edition of 1542 is set that of Powell's edition of 1547, in order that readers may see the differences between the two, and judge whether any one but Andrew Boorde himself could have made the alterations.]
[ed. 1542.]

¶ The preface.

¶ To the excellent and armypotent prync, lorde Thomas, duke of Northfolke, 1 Andrew Borde, of Physycke doctour, doth surrender humyle commendacyon.

Orasmoch as it pleased your grace to send for me (to syr Robert Drewry, knyght)—whiche was the yeare in the whiche lorde Thomas, cardynal, bishop of york, was commaunded to go to his see of york, 2—to haue my councyeyll in Physycke, in certayne vrge causes requyryng to the sauyte of your body: at that tyme I, beyng but a yonge doctour in my scyence or faculte, durst not

1 Thomas Howard, 8th Duke, inheirted the dukedom on his father's death in 1524, was attaint in 1546, when his honours became forfeited; they were restored in 1553, and the Duke died in 1554.—Nicolas's English Peerage, ii. 473.

2 A.D. 1530.

[ed. 1547.]

¶ The preface or the proheme.

¶ To the armypotent Prync and valyeunt lorde Thomas Duke of Northfolke Andrewe Boorde of physycke doctor: dothe surrender humyle commendacyon with immortall thanks.

Aftre the tyme that I had trauelled for to haue the notycyon & practes of Physycke in diuers regyons & countres, & returned into Englande, and [was] requyred to tary and to remayne and to contynue with syr Robert Drewry, knyght, for many vrgeant causes, Your grace, heryng of me, dyd sende syr Iohan Garnyngham—nowe beynge knyght 3—to me, to come to youre grace, to haue my counsell in physycke for your infyrmytes. The mesage done, I with festynacyon & dylygence dyd nat prolonge the tyme, but dyd come to your grace accordyng to my denty. The whiche was in the tyme whan lorde Thomas Cardynall Archebysshop of Yorke was commaunded to go to his

3 No doubt Sir R. Drury's son-in-law. "Edward Jernegan, Esq., his son and heir, who was afterwards knighted. He had two wives, first, Margaret, daughter of Sir Edmund Bedingfield, of Oxborough, in Norfolk, Knt., by whom he had Sir John Jernegan, of Somerleytown, in Suffolk, Knt., who married, first, Bridget, daughter of Sir Robert Drury, of Hawsted, in Suffolk, Knt., from whom the Jernegans of Somerleytown, in Suffolk, descended." — The English Baronetage, 1741, vol. i. p. 455, 'Jernegan or Jerningham, of Cossey, Norfolk.' 'From this house (Drury) branched off the Drurys of Hawsted, Suffolk, who built Drury house in London, temp. Elizabeth, the road leading to which has ever since retained the name of Drury Lane. It stood a little behind the site of the present Olympic Theatre.' 

BOORDE.
to presume to mynyste any medysone to you without the counsel of mynster doctour Butte, whiche had a longe continuance with you, & a

[sign. A.] great cognyscyon, not onely of your infyrmyte, but also of your complexyon & dyet. But he not com-

myng to your grace, thankes be to God, your grace recuperatyng your helth. And conuocated thorowe the kynges goodnes to wayte on his prepotent mageste, I than

dyd passe over the sees agayne, And dyd go to all the vnyuersyties and scoles approbated, and beynge with-
in the precinct of chrystendome. And all was done for to haue a trewe cognyscyon of the practis of Physyczke; the whiche obtayned, I than, cotydyally remembryng your bountyfull goodnes shewed to me, & also beyng at the well-hed of Physyczke, dyd consult with many egregyous Doctours of Physyczke / what matter I shuld wryte, the whiche myght be acceptable, and profitable for the sauyte of your body. The sayde

see of Yorke. And after my commyng to you, and felynyng the pulses of your herte, the pulses of your brayne, and the pulses of your lyuer, and that I had sene your vryne & your egystyon, I durste nat to enterprysse or medylyl with out the counsell of Mayster doctor [Sign. + ii.] Buttes, the which dyd know, nat onely your complexcion & infyrmite, but also he dyd know the vsage of your dyete, And the imbecyllyte and strength, of your body, with other qualytes expedyent & necess-
sary to be known: but brefely to conclude, [for] your recu-
peratyng or recouering your health, And for synguler trust and hygh fauour, the which tho kyng had to you, [1] was compocated to be in the presence of his magesty. I than dyd passe over the sees agayne, and dyd go to all the vnyuersyties and great Scoles, the whiche be approbated with in the precynct of Chrystendome, for to haue the practes of physyczke. I seynge many expedyent thynges in dyners regyons, at the last I dyd staye my selfe at Mount-
p[y]lloure, which is the hed vnierersite in al Europe for the practes of physyczke & surgery or chyrming. I beinge there, And hauyng a cotydyal remembrance vpon your bountyfull goodnes, dyd con-
sulte with many egregyous

2 so in the original.
doctours, knowynge my trewe iuencyon, dyd aduertys me to compyle and make som boke of dyete, the which, not ouely shuld do your grace pleasure, but also it 'shuld be necessary & profytable for your noble posterite, & for many other men the whiche wolde folowe the effycayte of this boke / the whiche is called the Regyment or dietary of helth. And where that I do speake in this boke but of dietes, and other thynges concern-ynge the same, If any man theryfore wolde haue remedy for any syckenes or dyseases, let hym loke in a boke of my makyng, named the Breuayre of helth. But yf it shall please your grace to loke on a boke, the which I dyd make in Mountpylller, named the Introductory of knowlege, there shall you se many new mat- ters / the whiche I haue no doubte but that your grace wyl accept and lyke the boke, the whiche is a prynynghe be- syde saynt Dunstons churche within Temple barre ouer agaynst the Temple. And where I haue dedycated this boke

2 There is no early edition of this book in the British Museum. The re- print of 1814 says, 'The rarity of this Tract is such, that Mr West was induced to believe that no other copy existed than the one in his collection; after his death it passed into the hands of Major Pearson; and at the sale of his library, in 1788, Mr Bindley became the possessor.' This is the only copy 'known of the edition printed by Copland in Fleetstreet, at the signe of the Rose Garland. Of the edition printed by him in Lothbury a copy is in the Bodleian Library, among Selden's books, B. 5, 6, [another in the Chetham Library at Manchester,] and from one in the publishers' hands [? now Mr Christie-Miller's copy] the present reprint has been executed,'
boke to your grace, and haue not ornated and floryshed it with eloquent speche and rethorycke termes, the which in all wrytynge is vsed these modernall dayes, I do submytte me to your bountefull goodnes. And also dyuers tymes in my wrytynge I do wryte wordes of myrth / truely it is for no other intencyon but to make your grace mery,—for myrth is one of the cheuest thynge of Physycke, the which doth aduertyse euery man to be mery, and to beware of pen-cyfulnes,—trustynge to your affluent goodnesse to take no displeasure with any contentes of this boke, but to accept my good wyl and dylygent labour. And furthermore I do trust to your superabund-ant gracyousnes, that you wyll consyder the loue and zeale, the which I haue to your prosperyte, and that I do it for a common weele, the whiche I besche Iesu chryst longe to contynue, to his wyll and pleasure in this lyfe, And after this transytory lyfe re-munerate you with celestyal joye and eternall gloriye. From Mountpyller. The v. day of May. The yere of our Lorde Iesu Chryste. M.v.C.xlij.

2 See Forewords, p. 89, and Dyetary, p. 244.
3 Powell's title is: "A com-pendious Regyment or a Dyetary of health made in Mount-pyllyer by Andrew Boorde of phy-sycke Doctor newly cor-receted / and imprinted with dyuers ad-dycyons Dedicated to the / Army-potent Prynce and / valyent Lorde Tho-/mas Duke of / Northfolke. CP : C" A B C D E F G H in fours, I in six. For Colophon, see p. 304.
Here foloweth the Table of the Chapytres.

The fyrist Chapytre doth shewe where a man shuld cytuat or set his mancyon place or howse, for the helth of his body. (p. 232)

The seconde Chapytre doth shewe a man howe he shulde buylde his howse, and that the prospect be good for the conservacion of helth. (p. 234)

The thyrde Chapitre doth shewe a man to buylde his howse in a pure and freshe ayre, for to lengthen his lyfe. (p. 235)

The .iii. Chapytre doth shewe vnder what maner a man shuld buylde his howse or mansyon, in eschewyng thynges that shuld shorten his lyfe. (p. 237)

The .v. Chapytre doth shewe howe a man shuld ordre his howse concernyng the implementes to conforte the spyrytes of man. (p. 240)

The .vi. Chapytre doth shewe a man howe he shulde ordre his howse and howsholde, and to lyue in quyetnes. (p. 241)

The .vii. Chapytre doth shew howe the hed of a howse, or a howseholder, shuld exerecyse hym selfe for the helth of the soule and body. (p. 242)

The .viii. Chapytre doth shew howe a man shulde order hym selfe in slepyng, and watchynge, and in his apparell wearynge. (p. 244)

The .ix. Chapitre doth shew that replecion or surfetyng doth moche harme to nature, and that abstynence is the chyfest medyson of all medysons. (p. 250)

The .x. Chapytre treateth of all maner of drynkes, as of water, of wyne, of ale, of bere, of cyder, of meade, of metheglyn, & of whay. (p. 252)
The Table of Contents.

The xi. Chapitre treateth of breade. (p. 258)

The xii. Chapitre of potage, of sewe, of stew pottes, of grewell, of fyrmente, of pease potage, of almon1 mylke, of ryce potage, of eawdels, of eulleses, of alebrues, of hony soppes, and of all other maner of brothes. (p. 262)

The xiii. Chapitre treateth of whyt meate, as of egges, butter, chese, mylke, crayme, posettes ; of almon1 butter, and of beane butter. (p. 264)

The xiii. Chapitre treateth of fysshe. (p. 268)

The xv. Chapitre treateth of wyld fowle, of2 tame fowle, and of byrdes.3 (p. 269)

The xvi. Chapitre treateth of flesshe, wylde and domestyeall. (p. 271)

The xvii. Chapitre treateth of partyculer thyngcs of fysshe and flesshe. (p. 276)

The xviii. Chapitre treateth of rost meate, of fryde meate, of soden or boyled meate, of bruled meate, and of baken meate. (p. 277)

The xix. Chapitre treateth of rootes. (p. 278)

The xx. Chapitre treateth of certayne vsuall herbes.4 (p. 280)

The xxi. Chapitre treateth of fruytes. (p. 282)

The xxii. Chapitre treateth of spyees. (p. 286)

The xxiii. Chapitre sheweth a dyate for sanguyne men. (p. 287)

The xxiii. Chapitre sheweth a dyate for flematycke men. (p. 288)

The xxv. Chapitre sheweth a dyate for elorycke men. (p. 288)

The xxvi. Chapyre doth shewe a dyate for melancoly men. (p. 289)

The xxvii. Chapitre treateth of a dyate and of an order to be vsed in the pestyferous tyme of the pestilence & the swetyng syckenes. (p. 289)

The xxviii. Chapitre treateth of a dyate for them the whiche be in an agew or a feuer. (p. 291)

The xxix. Chapitre treateth of a dyate for them the whiche haue the Ilyacke, or the eloycke, and the stone. (p. 292)

1 almonde AB. 2 and AB. 3 and byrdes AB. 4 A 4, back. 5 of herbs P.
The.xxx. Chapitre treateth of a dyate for theym the whiche haue any of the kyndes of the gowtes. (p. 293)

The.xxxi. Chapitre treateth of a dyate for them the whiche haue any kyndes of lepored. (p. 293)

The.xxxii. Chapitre treateth of a dyate for them the whiche haue any of the kyndes of the fallynge syckenes. (p. 294)

The.xxxiii. Chapitre treateth of a dyate for them the whiche haue any payne in theyr hed. (p. 295)

The.xxxiv. Chapitre treateth of a dyate for them the whiche he hath the palsy. (p. 296)

The.xxxv. Chapitre treateth of a dyate for them the whiche he is short-wynded, or lackynge breath. (p. 296)

The.xxxvi. Chapitre doth shewe a dyate for them the whiche hath the palsy. (p. 297)

The.xxxvii. Chapitre doth shew an order & a dyate for them that be mad & out of their wyt. (p. 298)

The.xxxviii. Chapitre treateth of a dyate for them which haue any kynde of the dropsy. (p. 299)

The.xxxix. Chapitre treateth of a general dyate for all maner of men or women beyinge sycke or whole. (p. 300)

The.xl. Chapitre doth shew an order or a fasshyon, howe a sycke man shall be ordered in his syckenes. And how a sycke man shuld be vset that is lykly to dye. (p. 301)

Here endeth the Table.

Here foloweth the dyetary or the regyment of helth.

In the Text, the small initials of some proper names have been made Capitals; and the stops have been often altered.

In the Notes, "A" stands for Wyer's undated edition (Forewords, p. 13); B for Colvye's edition with the Dedication dated 5 May, 1562; and P for Powell's edition, dated 5 May, 1567, in the Dedication, and 1567 in the Colophon. Powell prints nat for not. Differences of spelling, and printers' mistakes, are seldom noted.

In Wyer's original of 1542, the Galien cut on the next page stands by itself, and 'the fyrst Chapitre' begins on the page after.
Whoever means to build or alter a house, Hat man of honour or worship, or other estate, the whiche doth pretende to buyle a howse or any mancyon place to inhabitie hym selfe, Or elles doth pretende to alter his howse, or to

1 sign. B i. back. No cut in ABP. 2 sign. B ii. 3 for P.
alter oldc byldyng in-to commodyous and pleasaunt byldynge, not onely for his owne proper commodite, welth, & helth, but also for other men the whiche wyll resort to hym, hauyng also a respect to his posterite,—

FT Fyrste, it is necessarye and expedyent for hym to take hede what counceyll God dyd gyue to Abraham; and after that to take hede what counceyll God dyd gyue to Moyses, and to the chyl Reno deuteronomii1; and also in the boke of Leuites, saying fyrste to Abraham: “Go thou forth of thy countre, & from thy cognacion or kynred, And come thou in to the countrey the whiche I wyll shew to the, a countrey abundyne, or plentyfull, of mylke and hu?zny.” ¶ Here is to be noted, that where there is plenty of mylke there is plenty of pasture, and no skarsyte of water; & where there is plenty of hu?nny there is no skarsyte, but plentyfulnesse, of woddes, for thcre be mo bees in woddes (and so consequently abundaunce of hu?nny,) than there be bees, or hu?nny, or waxe, in the hyues in gardyns or orchardes; wherfore it appereth that whoso-euer2 wyl bylyde a mancyon place or a house, he must cytuat and set it there where he must be sure to haue both water and woode, except for pleasure he wyll byulde a howse in or by some cytie or great towne, the whiche be not destitude of such commodytes. But he the whiche wyll dwell at pleasure, and for profyte and helth of his body, he must dwell at elowe-rome, hauyng water and woode anexed to his place or howse; for yf he be destytuted of any of the pryncepalles, that is to say, fyrst, of water for to washe and to wrynge, to bake and to brewe, and dyuers other causes, specyally for parrell3, the whiche myghte fall by fyre,[it]4

1 Deutro. P. 2 sign. B.ii. back. 3 euer that AB. 4 peryll AB. 5 it AB.
were a great dyseommodoyous thynge. And better it 
were to lacke woode than to lacke water, the premysses 
consydered, althoughe that woode is a necessarye thynge, 
not onely for fewell, but also for other vrgent causes, 
speycally concernynge buyldyng and reperracyons.

¶ The seconde Chapytre doth shewe a 
man howe he shuld buylde his house 
or mansyon, that the prospect be 
fayre & good for the con-
seruaeyon of helth.  

After that a man haue chosen a con-
uenyent soyle and place accordyngye 
to his mynde and purpose to buylde 
his howse or mansyon on, he must 
haue afore cast in his mynde, that 
the prospect to and fro the place be 
pleasaunt, fayre, and good to the eye, to beholde the 
woodes, the waters, the feldes, the vales, the hylles, 
& the playne grounde, And that enery thynge be desent 
and fayre to the eye, not onely within the precynete 
of the place appoynted to buylde a mansyon or a howse, 
to se the commodyties aboute it, but also [that] it 
may be placable to the eyes of all men to 3 se & to beholde 
whan they be a good dystaunce of 4 from the place, that 
it do 5 stonde commodyously. For the commodyous 
buyldyng of a place doth not onely satysfye the mynde 
of the inhabytour, but also it doth comforte and re-
joyseth a mannes herte to se it, specyally the pulcruse 
prospect. For my consayte is suche, that I had rather 
not to buylde a mansyon or a howse, than to buylde one

1 sign. B .iii.  
2 As to the building and pitching of houses, see Burton's 
Anatomy, Part ii., sect 2.—W. C. H.  
3 B .iii. back.  
4 of = off.  
5 doth A; dooth B.
without a good respecte

For

And the mynde can not be contented, the herte can not be pleased: yf the herte & mynde be not pleased, nature doth abhorre. And yf nature do abhorre, mortfyfycayon of the vyttall, and anymall, and spyrytuall powers, do consequently folowe.

The eye must be satisfied, or the heart 'll not be pleased.

The thyrde Chapytre doth shewe a man to buylde his howse in a pure & a fresshe ayre, to lengthen his lyfe.

Here is nothynge, except poyson, that Had air con-upts tlhe llood and doth putryfy or doth corrupt the biode spirits ot man.

of man, and also doth mortyfyc the spyrytes of man, as doth a corrupt and a conta^gyous ayre. For Galyen, terapentice^ mono, sayeth, "whyther we wyll or wyll not, we must grauret vnto euery man ayre; for without the ayre, no man can lyue."

The ayre can not be to clene and pure: consyderynge it doth compasse vs rounde aboute, and we do receyue it in to vs, we can not be without it, for we lyue by it as the fysshe lyueth by the water. Good ayre, threfore, is to be prayesd. For yf the ayre be fryske,^ pure, and clene, about the mansyon or howse, it doth conserve the lyfe of man, it doth comfort the brayne, And the powers naturall, anymall, and spyrytuall, ingendrynge and makyng good blode, in the whiche makes good blood. And contrarily, euyl and corrupt ayres doth infecte the blode, and doth ingendre many corrupte humours, and doth putryfye the brayne, and doth corrupte the herte; & threfore it doth brede many dyscases & infyrmtyes, thorowe the which, mans

1 prospecte AP; prospect B.
2 A omits "be."
3 B iv. not signed.
4 terapentico AB.
5 close and doth AB.
6 fresshe AB.
The page contains text that is difficult to read due to its style and formatting. However, it appears to discuss the importance of clean air and the avoidance of certain locations that can contaminate the air. The text is in English and the transcription is as follows:

"Take care that you don't build your house near stinking ponds, and don't have a urinal or privy near your house. Or near any stinking ditches, channels, or sinks, or where flax is steep; and don't have a urinal or privy near your house."

The text advises against building houses near stinking waters, marshes, or sinks, and warns against the presence of flax, which can contaminate the air. It emphasizes the importance of pure air around the house.

Footnotes:
1. The first is AB.
2. B. 4, back.
3. And that AB.
4. meeres AB.
5. nat her P.
6. hempe nor flaxe AB.
7. powers AB.
8. sign. C.
and pyssing in chymnes, so that all euyll and con-
tagyous ayres may be expelled, and clene ayre kept
vnpurtuyfied. And of all thynges let the buttery, the
celler, the kyitchen, the larder-howe, with all other
howses of offyees, be kept clene, that there be no fylth
in them, but good & odyferous sauours: and, to expell
& expulse all corrupt & eontagyous ayre, loke in the
xxvii. Chapytre of this boke. [p. 289.]

The .iii. Chapytre doth shew vnder
what maner & fasshyon a man shuld
buylde his howse or mansyon, in
exchewynge thynges that
shortneth mans lyfe.  

Han a man doth begun to bylde his
hous or mansyon place, he must
prouyde (sayth Jesus Chryst), be-
fore that he begun to bylde, for
all thynges necessary for the per-
formacyon of it, lest that when
he hath made his foundacion, & can not fynysshe his
worke that he hath begun, every man wyll deryde hym,
saying: "This man dyd begun to buylde, but he can
not fynysshe or make an end of his purpose:" for a man
must consyder the exspence before he do begynne to
buylde; for there goeth to buyldynge, many a nayle,
many pynnes, many lathes, and many tyles, or slates,
or strawes, besyde other greater charges, as tymber,
bordes, lyme, sand, stones, or brycke, besyde the work-
manshyp and the implementes. But a man the whiche
haue puruyd, or hath in store, to accomplysse his pur-
pose, and hath ehosen a good soyle and place to cytua

1 thynges the whiche shulde shorten the lyfe of man AB.
2 C.i. back.
3 prouyded AB.
Lay your foundation on gravel and clay, rock, or a hill, facing East and West, or that by South; but not full South.

North is better than South.

Parlour at top of the Hall; Pantry at bottom;

Kitchen next,

with a Larder.

Lodgings on another side of the Quadrangle;

Gate in middle of front; Privy-chamber next State-chamber;

all looking into the Chapel.

hys howse or mansyon, and that the prospete be good, and that the ayre be pure, fryske, and clene. Then he that wyll buylde, let hym make his fundacyon vpon a graualy grownde myxt with clay, or els let hym buylde vpon a roche of stone, or els vpon an hyll or a hylls syde, And ordre & edfy the howse so that the pryncypall and elefe prospectes may be East and weest, speccyally North-east, Sowth-east, and South-west, for the merydyal wynde, of al wyndes is the moste worst, for the South wynde doth corrupt and doth make euyl vapours. The Eest wynde is tem4perate, fryske, and fragraunt. The weest wynde is mutable. The North wynde purgeth yll vapours ; wherfore, better it is, of the two worst, that the wyndowes do open playne North than playne Sowth, although that Jeremy sayth, “from the North dependeth all euyl"; and also it is wryten in Cantiaea cant[ic]orum: “Ryse vp, North wynde, and come, thou Sowth wynde, and parfyat my gardayne.” Make the hall vnder such a fasshyon, that the parler be anexed to the heade of the hall. And the buttery and pantry be at the lower ende of the hall, the seller vnder the pantry, sette somwhat abase; the kychen set somwhat a base from the buttery and pantry, comyng with an entry by the wall of the buttery, the pastry-howse & the larder-howse anexed to the kychen. Than deuyde the lodgynges by the eyreuyte of the quadr-ryuyall courte, and let the gate-howse be opposyt or agaynst the hall-dore (not dyrectly) but the hall-dore standynga a base, and the gate-howe in the mydle of the front entrynge in to the place : let the pryue chambre be anexed to the chambre of astate, with other cham-bres necessarye for the buyldynga, so that many of the chambres maye haue a prospecte in to the Chapell. If

1 sign. C .ii.  
2 Compare Charles Kingsley’s poem on the East Wind.  
3 AB omit “is.”  
4 euyl AB.  
5 canticorum AB.  
6 perfecte A ; perfect B.  
7 AB omit “somewhat.”  
8 the great AB.
there be an utter courte made, make it qua\textsuperscript{d} dryual, with
howses of casementes, and but one stable for horses of
pleasure; & se no fylth nor dong be within the courte,
nor east at the baeke-syde, but se the donge to be caryed
farre from the mansyon. Also, the stables and the
slaughter-howse, [and] a dyery\textsuperscript{2} (yf any be kept) shulde
be elongated the space of a quarter of a myle from the
place. And also the baeke-howse and brew-howse
shuld be a dystaunce from the place and from other
buyldyng. whan all the mansyon is edfyed and buylte,
yf there be a moote made aboute it, there shulde some
fresshe sprynge come to it; and dyuers tymes the moote
ought to be skowered, and kept elene from mudde and
wedes. And in no wyse let not the fylth of the kychen
descende in to the moote. Furthermore, it is a com-
modyous and a pleasant thynge to a mansyon to have
an orchord of soundry fruytes; but it is more commo-
diouse\textsuperscript{3} to have a fayre gardain repleted wyth herbes of
aromatycz & redole\textsuperscript{it} sauours. In the gardayne maye
be a poole or two for fysshe, yf the pooles be elene kept.
Also, a parke repleted with dere & conyes is a necessarye
and a pleasant thynge to be anexed to a mansyon. A
doue howse also is a necessary thynge aboute a mansyon-
place. And amonge other \textsuperscript{thynges}, a payre of butttes
is a decent thynge aboute a mansyon; & other whyle, for
a great man, necessary it is for\textsuperscript{5} to passe his tyme with
bowles in an aly: whan all this is fynysshed, and the
mansyon repleynysshed with Implementes, There must
be a fyre kept continually for a space to drye vp the
contagyous moysters of the walles, & the saunour of the
lyme and sande. And after that a man may ly and
dwell in the sayd mansyon without takynge any incon-
uenyence of syckenes.

\textsuperscript{1} sign. C ,ii. back. \textsuperscript{2} dayery A ; dayercy B ; dery P.
\textsuperscript{3} more commodyouser AB. \textsuperscript{4} sign. C ,iii. \textsuperscript{5} AB omit “for.”
The V. Chapytre doth shewe howe a man shulde ordre his howse conser-
nynge the Implementes to conforte the spyrtyes of man. 

When you've built your house,

if you can't furnish it,

but must borrow salt here, a sheep's head there,

you'll be put to a shift, and never be at peace,

and men'll call you a fool.

Look ere you leap!

Hen a man hath buylt1 his man-
syon, and hath his howses ne-
cessary aboute his place, yf he haue not howsholde stuffe or im-
plemente the whiche be nedefull, but muste borowe of his
nayghbours, he than is put to a shefte 2 and to a great
after deale; for 'these men the which do brew in a botyl
and bake in a walet, it wyll be long or he can by Iacke
a3 salet'; yet euer thynge must haue a begynnynge, and
every man must do after his possessyons or abyltye: this
notwithstanding, better it is not to set vp a howshe-
holde or hospytalye, than to set vp howsholde, lackynge
the performacyon of4 it, as nowe to ron5 for malt, and
by-and-by for salt; nowe to sende for breade, and by-
and-by to sende for a shespes-heade; and nowe to sende
for this, & nowe to sende for that; and by-&-by he doth
send he can not tell for what: such thynges is no pro-
ussion, but it is a great abnsyon. Thus a man shall
lese his thryfte, and be put to a shefte; his goodes shall
neuer increase, and he shall not be in rest nor peace,
but euer in careke and care, for his purse wyll euer be
bare; wherfore I do counceyll euery man to prouyde
for hym selfe as soone as he can; for yf of implementes
he be destytuted, men wyll call hym lyght-wytted, to
set vp a great howse, and6 is not able to kepe man nor
mowse: wherfore, let euery man loke or he lepe, for
many cornes maketh a great hepe.

1 buylded AB. 2 C .iii. back. 3 & A; and B. 4 on B.
5 come AB. The rest of this chapter runs into rude rimes.
6 & he P.
The Chapytre doth shewe howe a man shulcl ordre his howse and howseholde, and to lyue quyetly.

Who soone he be that wyll kepe an howse, he must ordre the expenses of his howse according to the rent of his landes. And yf he haue no landes, he must ordre his howse after his lucre wynnynge or gaynes. For he that wyll spende more in his howse than the rentes of his landes, or his gaynes, doth attayn to, he shal fal to pouerte, and necessite wyl vrge, and compel hym to sol his lande, or to waste his stocke; as it is dayly sene by experience of many men; wherfore they the whiche wyll excheewe such prody-galyte and inconuenyence, must deuyde his rentes, poreyon, & expences, wherby that he doth lyue, in to equal poreyon or partes. The fyrst parte must serue to prouyde for meate and drynke, & all other necessary thynges for the sustencyon of the howseholde. The seconde poreyon or parte must be reserued for apparell, not onely for a mannes owne selfe, but for all his howseholde, & for his seruauntes wages, deduetynge somwhat of this poreyon in almes dede to pore neyghbours and pore people, fulfyllynge [one or] other of the sustencyon of the howseholde. The seconde poreyon or partie must be reserued for urgent causes in tyme of nede, as in syckenesse, reparaeyon of howses, with many other cotydyall expences, besyde rewardes, & the charges of a mans last end. If a man do exsyde this

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1. Order your house according to your rents.
2. Divide your income into 3 parts:
   - 1 for food, &c.
   - 1 for dress, liveries, wages, alms.
   - 1 for urgent cases, as sickness, repairs, your funeral, &c.

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1. C .iv. not signed. 2 rent A; rente B. 3 the three AB. 4 also AB. 5 sustentacion A; sustentation B. 6 C .iv. back. 7 AB omit "his." 8 P omits "other of." 9 seuen AB. 10 thyrdle AB. 11 of mans B. 12 excede AB.
ordre, he may soone fall in det, the whiche is a dangerous thynge many wayes, besyde the bryngynge a man to trouble. And he that is ones behynde hande and in trouble, he can not be in quyetnesse of mynde, the whiche doth perturbe the herte, & so consequently doth shorten a mannnes lyfe; wherfore there is no wyse man but he wyll eschewe this inconvenyence, & wyll caste before what shal folowe after. And in no wyse to sette vp a howseholde, before he hath made prouysyon to kepe a howse. For yf a man shall bye every thynge that belongeth to the keping of his howse with his peny, it wyl be longe or he be ryche, and longe or that he can kepe a good howse. But he is wyse, in my conceyte, that wyll haue, or he do sette vp his howseholde, .ii. or .iii. yeares rent in his cofer. And yf he haue no landes, than he must prouyde for necessarye thynges or that he begyn howseholde, leest that he repent hymselfe after, through the whiche he do fall in to pen-cyfulnes, and after that in to syckenes & dyseases, luyng not quyely, therby he shal abreyate his lyfe.

¶ The .vii. Chapytre doth shewe howe the hed of a howse, or a howseholde shulde exercye hym selfe, for the helth of the soule & body.

After that a man hath prouyded all thynges necessary for his howse and for his howseholde, expedyent it is for hym to knowe howe he shuld exercye hym selfe both bodely and ghostly. For there is no catholycke

1 eschewe AB. 2 a AB. 3 sign. D .i. 4 two or thre B. 5 doth AB. 6 his AB.
or chrestian man lyuyng, but he is bounde in conscience to be more circumspecte aboute the welth of his soule then the helth of his body. Our Saviour Jesus Chryst sayth, "what shall it profyte vnto man yf he geat all the worlde, and les hym selfe, and bryng hym selfe to a detryment?" wherfore it appereth that a man ought to be circumspecte for the helth and welth of his soule; For he is bounde to lyue, that nyght and day, and at all houres, he shulde be redy; than he shuld nat feare to dye, saying these wordes with saynt Ambrose: "I feare not to dye, bycause we haue a good God." whan a man hath prepared for his soule, and hath subdued sensualyte, and that he hath brought hym selfe in a trade, or a vsage of a ghostly or a catholyke lyuyng in obseryuyng the commaundementes of God, than he must study to rule and to govern them the whiche be in his howseholde, or vnder his custody or domynyon, to se that they be not ydle; for kyng Henry the eyght sayd, when he was yong, "ydelnes is chefe maistres of vyces all." And also the heade of a howse must ouer-se that they the which be vnder his tuysyon servc God the holy dayes as dyly-gently, yee, and more dylygently than to do theyr worke the feryall dayes, refraynynge them from vyce and synne, compellynge them to obserue the com-maundementes of God, specyally to punysshe swearers, for in all the worlde there is not suche odyble swar-ryng as is ysed in Englynde, specyally amonge youth & chylдрen, which is a detestable thyng to here it, and no man doth go aboute to punysshe it. Suche thynge reformed, than may an howseholder be glad, not cess-yng to instruct them the whiche be ygnorant; but

1 to AB. 2 sign. D. i. 3 and P. 4 prouyded AB. Compare Hugh Rhodes in The Babees Book, p. 64. 5 maisters P. 6 diligentlyer A; dylygentlyer B. 7 sign. D.i. 8 See Forewords, p. 82.
SLEEP NOT TOO LONG. [CHAP. VIII.

Set your people a good example; and then be merry.

also he must eyontynewe in shewynge good example of lyuynge; than may he reioyse in God, and be mery, the whiche myrth & reioysyng doth\(^1\) lengthen a mans lyfe, and doth expell syckenes.\(^2\)

¶ The .viiij. Chapytre doth shewe howe a man shulde ordre hym selfe in slee- pynge and watchynge,\(^3\) and in weryng his apparell.

Han a man hath exercysed hym selfe in the daye tyme as is rehersed, he may slepe soundly and surely in God, what chaunce so ever do fortune in the nyght. Moderate slepe is moste prayesed, for it doth make parfyte\(^4\) degestyon; it doth nouryshe the blode, and doth qualyfye the heate of the lyuer; it doth aecuate, quyeken, & refressheth the memory; it doth restore nature, and doth quyett all the humours & pulses in man, and doth anymate and doth conforte all the naturall, and anymalle, and sprytytuall powers of man. And suche moderate slepe is aceptable in the syght of God, the premyses in the aforesayd Chapytre obserued and kept. And contrarily, immoderate slepe and sluggysynes doth humeete and maketh lyght the brayne; it doth ingendre rewme and impostumes; it is euyll for the palsy, whyther it be vnyuersall or partyeuler; it is euyll for the fallynge syckenes\(^6\) called Epileneia, Analeneia, & Cathaleneia, Appollesia, Soda, with all other infyrmytys in the head; for it induethe and causeth oblyuyousnes; for it doth obfuske and doth obnebulate the memorye and the quyekenes of wyt.

\(^1\) do A; doe B.  \(^2\) See Forcwords, p. 88-9; and p. 228.  
\(^3\) slepe and watche AB; P leaves out “and watchynge.”  
\(^4\) perfecte AB.  \(^5\) D .ii. back.  
\(^6\) syckeneses B.
And shortly, to conclude, it doth perturbe the natural, and anymall, and sprytyuall powers of man. And specially it doth instygnate and lede a man to synne, and doth induce and infer breuyte of lyfe, & detestably it displeaseth God. Oure lorde Iesu Chryste dyd not onely byd or commaunde his dyscyple to watche, but dyd anymat them and al other so to do, saying: "I say not onely to you, watche, but to all men I say, watche." And to Peter he said, "myghtest not thou one houre watche with me?" although these holy seryptures, with many other mo, the whiche I myght allgygate for me, although they be not greatly referred to this sense, yet it may stande here with my purpose & matter without reprehensyon. These matters here nede not to be rehersed; wherfore I do returne to my purpose, and do say that the moderacyon of slepe shulde be mesured accordyng to the natural complexyon of man, and in any wyse to haue a respect to the strength and the debylyte, to age & youth, and to syckenes & helth of man. ¶ Fyrste, as concernynge the naturall complexyon of man, as sanguyne and eoloryke men, .vii. hours is suffycyent for them. And nowe, eonsyderynge the imbeecyllyte and wekenes of nature, a flemytycke man may sleepe .ix. houres or more. Melaneoly men may take theyr pleasure, for they be [the] reeptaele and the dragges of all the other humoures. ¶ Seconderly, youth and age wolde haue temporauwce in slepynge. ¶ Thrydly, strength maye suffre a brount in wathe, the whiche debylytye and wekenes ean not. As I wyl shew by a famylyer example. There were two men set at the dyce togither a day and a nyght, & more; the weke man said to hym, "I can playe no longer." The stronge 8 man sayde to hym, "fye on thè, benche-

1 sign, D.iii.  2 not greatly AB.  3 AB omit "as."  4 seuen AB.  5 houres of slepe AB.  6 Melancolycke AB.  7 be the AB.  8 D.iii. back.
A sick man may sleep whenever he can, though night is best.

Healthy men shouldn't sleep in the day.

If they must, they should do it standing against a cupboard, or in a chair.

No venery early at night or on a full stomach.

Before bedtime be merry,

and have a fire in your room,

but don't stand or sit by the fire.

whystler ! wylt thou sterte away nowe?" The weke man, to satysfye the stronge mannes mynde, appetyte, & desyre, playeth with hys fellow; through the which he doth kyl hym selfe. The stronge man doth hym selfe lytel pleasure, all thynges consydered; the whiche I do passe ouer. wherfore I wyll retourne to the sycke man, whiche maye slepe at all tymes whan that he maye get it; but yf he maye slepe at any tyme, best it is for hym to refrayn from slepe in the day, & to take his naturall rest at nyght, whan all thynges is, or shulde be, at rest and peace; but he must do as his infyrmyte wyll permyt and suffer. whole men, of what age or complexyon soeuer they be of, shuld take theyr natural rest and slepe in the nyght, & to exehew merydyall slepe. But, an 2 nede shall compell a man to slepe after his meate, let hym make a pause, and than let hym stand, and leane and slepe agaynst a cupborde, or els let hym sytte vpryght in a chayre, & slepe. Slepynge after a full stomaecke doth ingendre dyuerse infyrmyties; it doth hurte the splen, it relaxeth the synewes, it doth ingendre the dropsyes and the Gowte, and doth make a man loke euyll coloured. Beware of Veneryous actes before 3 the fyrste slepe, and speeially beware of such thynges after dyner, or after a full stomacke, for it doth ingendre the crampe, the 4 gowte, and other displeasures. To bedwarde be you mery, or haue mery company aboute you, so that, to bedwarde, no anger nor heuynes, sorowe nor pencyfulnes, do trouble or disquyet you. To bedwarde, and also in the mornynge, vse to haue a fyre in your chambre, to wast and consume the euyll vapours within the chambre, for the breath of man maye putryfye the ayre within the chambre. I do aduertyse you not to stande nor to syt by the fyre, but stand or syt a good waye of from the fyre, takynge the

1 appyted, orig. 2 and AB (if). 3 D.iv. not signed. 4 and the AB.
flavour of it; for fyre doth arylye & doth drye vp a
mannaes blode, and doth make sterke the synewes &
ioyntes of man. In the nyght, let the wyndowes of
yours howse, specially of your chambre, be closed; whan
you be in your bed, lye a lytel whyle on your left syde,
& sleepe on your ryght syde. And whan you do wake
of your fyrste sleepe, make water yf you fele your
bladder charged, and than sleepe on the lefte syde; and
loke, as ofte as you do wake, so ofte tourne yourselfe in
the bed from the one syde to the other. To sleepe
grouelynge vpon the stomacke and bellie is not good,
but better it is to lay your hande, ouer your stomacke,
than to lye grouelyng. To sleepe on the backe vpyrght
is utterly to be abhorred. when that you do slepe,
let not your necke, nother your shoulders, nother your
handes, nor fete, nor no other place of your body, lye bare
vndyscouered. Slepe not with an empty stomacke, nor sleepe not
after that you have eaten meate, one houre or two after. In
your beed, lye with your heed somwhat hygh, lest that
the meate which is in your stomacke, thorow eructua-
cyons, or some other cause, ascend to the gryfe of
the stomacke. Let your nyght-cap be of skarlet; & this I
do aduertyse you, for to cause to be made a good thyeke
quylt of cotton, or els of pure flokes, or of clene
woull, and let the couerynge of it be of whyte fustyan,
and laye it on the fether-beed that you do lye on; and
in your beed lye not to hote nor to colde, but in a tem-
poraunce. Olde auncyent doctours of Physyeke sayth,
h.iii. houres of sleepe in Sommer, & h.ix. houres of sleepe in wynter, is suffyeyent for any man, but I do thynke

1 AB omit "the."
2 The adverb in -lynge (A.Sax.,-linga, -lunga).—R. Morris,
Phil. Soc. Trans.
3 D,iv. back.
4 oryfe AB; oryfice P (see p. 265, note 11).
5 you to AB.
6 AB omit "houres of sleepe."
WHAT TO DO ON RISING FROM BED. [CHAP. VIII.

Rise with mirth.
Brush and air your breeches.
Wear linen hose.
Stretch your legs, go to stool.
Truss your points, and comb your head.
Wash in cold water.
Walk a mile or two.
Hear mass, or pray to God.
Play tennis, or work your dumb-bells.
Eat of 2 or 3 dishes only, and then amuse yourself for an hour.

that slepe ought to be taken as the complexyon of man is, when you do ryse in the morenynge, ryse with myrth,¹ and remembre God. Let your hosen be brusshed within and without, and flauour the insyde of them agaynst the fyre; vse lynnen sockes or lynnen hosen next your legges. when you be out of your bedde, stretehe forth your legges and armes, and your body; coughe and spyt, and than go to your stole to make your egestyon; and exonerate your selfe at all tymes that nature wold expell. For yf you do make any restryction in kepynge your egestion, or your vryne or ventosyte, it maye put you to dyspleasure in bredyng dyuers infyrmyties. After you haue evacuated your body, & trussed your poyntes, kayme your heade oft; and so do dyuere tymes in the daye. And wasshe your handes and wrestes, your face and eyes, and your tethe, with colde water. & after that you be appareled, walke in your gardayne or parke a thousande pace or two; & than great and noble men doth vse to here masse, & other men that can not do so, but must applye theyr busynes, doth scrue God with some pray-ers, surrendrynge thanks to hym for his manyfolde goodnes, with askyng mereye for theyr offences. & before you go to your refectioun, moderatly exercyse your body with some labour, or playing at the tennys, or castyng a ²bowle, or paysyng wayghtes or plomettes of ledde in your handes, or some other thynge, to open your poeres, and to augment naturall hete. At dyner & supper vse not to drynke of ³sondry drynkes; & eate not of dyuers meates, but fede of two or thre ⁴dysshesh at the moste. After that you haue dyned & supped,⁵ laboure not by-and-by after, but make a pause, syttynge or standingy vpright the space of an houre or more, with some pastyme; drynke not moch after dyner. At

¹ sign. E .i. ⁲ E .i. back. ⁳ AB omit “of.” ⁴ .ij. or .iij. A. ⁵ and supte.
your supper, vse light meates of digestyon, & refrayne from grosse meates; go not vnto bedde with a ful nor empty stomacke. And after your supper, make a pause or you go to bedde; and go to bed, as I sayde, with myrth. Furthermore, as concemynge your apparell: in wynter, next your sherte vse to were a petycote of skarlet; your doublet vse at pleasure; but I do advertyse you to lyne your Jacket vnder this fasshyon or maner: by you fyne skynnes of whyte lambe & blacke lambe, and let your skynner cut both the sortes of the skynnes in smale peces triangle wyse, lyke halfe a quarel of a glasc wyndow. And than sewe togyther a whyte piece and a blacke, lyke a whole quarel of a glasse wyndowe; & so sewe vp togyther quarell-wyse as moche as wyll lyne your Jacket; this fur, for holsomnes, is praysed aboue sables or any other furre: your exteryall apparell vse accordynge to your honour. In sommer, vse to were a skarlet petyeote made of stamele or lynsyewolsye. In wynter and sommer, kepe not your hed to hote, nor bynde it to strayte; kepe ever youre necke warme. In sommer, kepe your necke and face from the sonne; vse to were gloues made of goote-skynnes, perfumed with amber-degrece. And beware in standing or lying on the grownde in the reflyxyon of the sowne, but be mouable. If you shall commone or talke with any man, stande not styll in one place yf it be on the bare grownde, or grasse, or stones, but be moueable in such places: stande nor syt vpon no stone nor stones; stand nor syt long bareheed vnder a vawte of stonc. Also beware that you do not lye in olde chambres whiche be not occupyed, specyally such chambres as myse, rattes, and snayles resorteth vnto. lye not in suche chambres the whiche be depryued clene from the

1 to bed AB. 2 nor an AB. 3 vse you AB. 4 sign. E .ii. 5 lynsyn P. 6 not AB; nor orig. 7 skyn AB. 8 thou AB. 9 vpon A; vpon B. 10 or AB.
against repletion. [chap. viii, ix.

Some & open ayre; nor lye in no lowe chambre except it be borded. Beware that you take no colde on your feete and legges; and of all wether, beware that you do not ryde nor go in great and impyteous wyndes.

1] The .ix. Chapytre doth shewe that replecyon\(^2\) or surfetynge doth moche harme to nature / and that abstynence is the chefyst medyson of all medysons.

Alen, declaryng Hypocrates sentence upon eatynge to moche meate, saith: "More meate than accordeth with nature, is named replecyon,\(^2\) or a surfete." Replecyon\(^2\) or a surfet is taken as well by gurgytacyons, or to moche drynkynge, as it is taken by epulacyon,\(^3\) of eatynge of crude meate, or eatynge more meate than doth suffyce, or can be truely dygested. Or els replecyon\(^2\) or a surft is whan the stomacke is farced or stuft,\(^4\) or repleted with to moche drynke & meate, that the lyuer, whicbe is the fyre vnder the potte, is subpressed,\(^5\) that he can not naturally nor truely decocte, defye, ne dygest, the superabundauence of meate & drynke the whiche is in the potte or stomacke; wherfore dyuers tymes these impedymentes doth folowe: the touinge is depreued of his oflfyce to speke, the wyttes or sensys be dull & obnebulated from reason. Slouth and sluggyshnes consequently foloweth; the appetyde is withdrawn. The head is lyght, and doth ake, and [is] full of fantasyes; & dyuers tymes some be so sopetyd, that the malt worme playeth the deuyll so fast in the heade, that all the worlde rovneth rounde aboute on

1 sign. E .ii. back. 2 replexion AB. 3 epulatio, feasting. 4 stuffed AB. 5 suppressed AB. 6 sig. E .iii.
whales; then both the pryncepall membres & the offy-
cyall membres doth fayle of theyr strength, yet the
pulsys be full of agylyte. Such replccyon,¹ specyally
suche gurgytacyons, doth ingender dyners infyrmytes,
thorowe the whicche, breuite and shortncs of lyfe doth
folowe. For the wyse man sayth, that "surfetes do kyll
many men, and temporaunce doth prolonge the lyfe."
And also it is wrytten, Eccle. xxxvii.,² That "there doth
dyce many mo by surfette, than there doth by the
s worde;" for, as I sayde, surfetynge ingendruth many
infyrmytes, as the Idropyscs,³ thc gowtes, lcpored, saws-
flme & pymphes in the face, vehemenent impressyons,
vndygest humours, opylacyons, feuers, and putryfac-
cyons. And also it doth perturbate the heade, the
eyes, the tounge, and the stomacke, with many other
infyrmyties. For, as⁴ Galen sayth, "ouer moche re-
plecyon ¹ or surfcting causeth strangulacion and soden
death;" for, as I sayde, the stomacke is so enforced⁵,⁶and
the lyuer is so sore obpressed,⁷ that naturall beate and
the poore⁸ be extynted; wherfore abstynennec for this
matter is the moste best and the parfytest medysone
that can be. And in no wyse eate no meate vnto the
tyme the stomacke be cuauacated of all yll⁹ humours by
vomet or other conuenyent wayes; for els, crude and
rawe humours vndygested wyll multiply in the body to
the detryment of man. Two meales a daye is suffy-
yent for a rest man; and a labourer maye eate thre
tymes a day; & he that doth eate ofter, lyueth a
beestly lyfe. And he that doth eate more than oncs in
da day, I aduertyse hym that the fyrste refeccyon or
meale be dygested or that he do eate the seconde re-
feccyon or meale. For there is nothyng more hurtfull
for mans body than to eate meate vpon meate vndy-

replexion AB. ² 37 A. ³ dropses AB. ⁴ AB omit "as."
⁵ enforced AB. ⁶ sign. E;iii. back. ⁷ oppressed AB.
⁸ powers AB. ⁹ euyl AB
gested. For the last refeccon or meale wyll let the
dygestyon of the fyrste refeccon or meale. Also
sondry meates of dyuers operacyons eaten at one re-
fecon or meale, is not laudable; nor it is not good to
syt longe at dyner and supper. An houre is suffycyent
to syt at dynner; and not so longe at supper. Englysshe
hath an euyll vse in syttynge longe at dyner and at
supper. And Englysshe men hath an euyll vse; for,
at the begynnynge at dyner and supper he wyll fede on
grose meates, And the best meates which be holsome
and nutratyue, and lyeth of dygestion, is kept for ser-
vauntes; for when the good meate doth come to the
table, thorowe fedynge vpon grosse meate, the appetyde
is extynct when the good meet doth come to the table;
but mannes mynde is so anydous, although he haue
cate ynoughe, when he seth better meate come before
hym, agaynst his appetyde he wyll eate; wherupon doth'
come replexyon and surfetes.

¶ The .x. Chapytre treateth of al ma-
ner of drynkes, as of water, of wyne,
of ale, of bere, of cyder, of meade,
of metheglyn, and of whay.

Water is not

wholesome by
itself.

Water is bad for
an Englishman.

Water is not holsome,7 sole by it selfe, for an
Englysshe man, consyde8rynge the contrarye vsage,
which is not concurrant with nature: water is

1 E .iv. not signed. 2 the whiche AB; meate which P.
3 lyght BP. 4 seeth AB. 5 do AB. 6 replexion AB. 7 See Forewords, p. 74.
8 E .iv. back.

Rain-water is best; running-water next; river-water third. Well-water isn't so good.

Standing water is bad.

For cooking, use running-water, strained.

Water drunk with wine must be boiled or distilled with herbs.

For stone, drink water of haws, with white wine. See my Brenary.

colde, slowe, and slaeke of dygestyon. The best water
is rayne-water, so be it that it be cleene and purely taken.
Nexte to it is running water, the whiche doth swyftly
roune from the East in to the west vpon stones or
pybles. The thyrd water to be praysed, is ryner or
broke water, the which is clere, running on pibles and
grauyl. Standynge waters, the whiche be refreshed
with a fresshe spryng, is commendable; but standyng
waters, and well-waters, to the whiche the soyme hath
no reflyxon, although they be lyghter than other
runnyng waters be, yet they be not so commendable.
And let euery man be ware of all waters the whiche be
standynge, and be putryfyed with froth, duckemet, and
mudde; for yf they bake, or brewe, or dresse meate
with it, it shall ingender many infyrmytes. The water
the which euery man ought to dresse his meate with all,
or shall vse bakyenge or bruyng, let it be running; and
put it in vessels that it may stande there .ii. or .iii. hours or it be occupyed; than strayne the vpper parte
thorough a thycke lynnyn cloth, and cast the inferyall
parte awaye. If any man do vse to drynke water with
wyne, let it be purely strained; and than seth it, and
after it be cold, let hym put it to his wyne: but better it
is to drynke with wyne, stylled waters, specyally the
water of strawberes, or the water of buglos, [or the
water of borage,] or the water of endye, or the water
of eycor, or the waters of southysteU and dawndelyon.
And yf any man be combred with the stone, or doth
burne in the pudibunde places, vse to drynke with
whyte wyne the water of hawes and the water of mylke:
loke for this water in a boke of my makyng, named
"the breuary of health".

1 AB omit "so."
2 docknet AB; duckemet P.
3 two or three B.
4 parte that B.
5 sign. F .i.
6 AB put in "or the water of borage" (not P).
7 pubibunde, orig.
8 Chapter 207, Fol. lxxii; p. 80, above.
DRINK WINE MODERATELY. [CHAP. X.

Of wine.

All manner of wynes be made of grapes, excepte respyse, the whiche is made of a bery. Chose your wyne after this sorte: it muste be fyne, fayre, & clere to the eye; it must be fragrant and redolent, hauynge a good odour and flavour in the nose; it must sprynce in the cup when it is drawne or put out of the pot in to the cup; it must be colde & pleasauant in the mouth; and it must be strong and subtyll of substaunce: And than, moderatly dronken, it doth acuate and doth quycken a mans wyttes, it doth comfort the hert, it doth scour the lyuer; specyally, yf it be whyte wyn, it doth reioyce all the powers of man, and doth now rysshe them; it doth ingender good blode, it doth conforte and doth nourysshe the brayne and all the body, and it resolueth fleume; it ingendreth heate, and it is good agaynst heuynes and pencyfulnes; it is ful of agylyte; wherfore it is medsonable, specyally whyte wyne, for it doth mundyfye and clense woundes & sores. Furthermore, the better the wyne is, the better humours it doth in-gender. wyne must not be to newe nor to olde; but hyghe wyne, as malmyse, maye be kep[ted] longe. And bycause wyne is full of fumosyte, it is good, therfore, to alaye it with water. wynes hyghe and hote of operacyon doth comfort olde men and women, but there is no wyne good for chylde & maydens; for in hyghe Almyne, there is no mayde shall drynke no wyne, but styl she shal drynke water vnto she be maried. the vsuall drynke, there & in other hyghe countres, for youth, is fountayn water; for in every towne is a fountayne or a shalowe wel, to the which all people

1 AB omit "Of."

2 See Babees Book, 125/118; p. 204; 267/21.

3 sign. F i. back.

4 kep[ted] AB.

5 hyghe and hote. Wynes AB.

6 vnto the time AB: vnto = until. See ch. xiv, p. 159, on Hyghe Almeyne, in the Introduction.
that be yonge, and seruauntes, hath a confluence and a recourse to drynke. Meane wynees, as wynees of Gascony, Frenche wynees, & speecially Raynyssh wyne that is fyned, is good with meate, speecially claret wyne. It is not good to drynke nother wyne ¹ nor ale before a man doth cate somewhat, although there be olde fantasyeall sayinges to the contrarye. Also these hote wynees, as malmesye, wynee course, wynee greke, romanysk, romny, seeke, aligaunt, basterde, tyrc, osay, Muscadell, caprycke, tynt, roberdany, ² with other hote wynees, be not good to drynke with meate; but after mete, & with oysters, with salodes, with fruyte, a draught or two may be suffered. Olde men maye drynke, as I sayde, hyghe wynees at theyr pleasure. Furthermore, all swete wynees and grosse wynees doth make a man fatte.

¹ sign. F .ii.
² See The Babees Book, p. 202-7, with extracts from Henderson's History of Ancient and Modern Wines, 1824, p. 75, above, and Notes. Of the wines mentioned above, but not in B. B.,

Course is the Italian 'Corso, wine of Corsica,' (Florio.)

Alygaunt is 'Alicant, a Spanish wine . . said to be made near Alicant, and of mulberricks.' (Nares.)

Tynt is the modern Tent used in the Sacrament, 'a kind of wine of a deep red colour, chiefly from Galicia or Malaga in Spain.' (Webster.)

At Alicant, in the province of Valencia, a vino tinto is procured from the tintilla grape, which resembles the Rota wine, and contains a large quantity of tannin, holding in solution the colouring matter, and precipitating animal gelatin. It is sweet and spirituous, having a redish orange colour, and a bitter and somewhat rough after-taste. Like the Rota, it is chiefly used for medicinal purposes.—Henderson, p. 193-4; and see p. 251.

Neither Roberdany nor Romanyse is mentioned by Henderson.

Sack. See Henderson, p. 298-309, and his quotation, p. 315, of Markham, "Your best Sackes are of Xeres in Spain; your smaller, of Galicicia and Portugall; your strong Sacks are of the islands of the Canaries and of Malligo . . ." Also from the Discovery of a London Monster called the Black Dog of Newgate, printed in 1612, "There wanted neither Sherry Sack, nor Charneco, Maligo, nor amber-coloured Candy, nor liquorish Ipocras, brown beloved Bastard, fat Aligant, nor any quick-spirited liquor."
Of ale.

Ale is made of malte and water; and they the which do put any other thynge to ale than is rehearsed, except yest, barme, or godesgood, doth sofystical theyr ale. Ale for an Englysshe man is a naturall drynke. Ale must haue these propertyes: it must be fresshe and cleare, it muste not be ropy nor smoky, nor it muste haue no weft nor tayle. Ale shuld not be dronke vnnder v. dayes olde. Newe ale is vnholysome for all men. And sowre ale, and deade ale the which doth stande a tylt, is good for no man. Barly malte maketh better ale then oten malte or any other eorne doth: it doth ingendre grosse humoures; but yette it maketh a man stronge.

Of bere.

Bere is made of malte, of hoppes, and water: it is a naturall drynke for a Dutche man. And nowe of late dayes it is moche used in Engelonde to the detryment of many Englysshe men; specyally it kylleth them the which be troubled with the eolyeke, and the stone, & the strangulion; for the drynke is a colde drynke; yet it doth make a man fat, and doth inflate the belly, as it doth appere by the Dutche mens faces & belyes. If the bere be well serued, and be fyned, & not new, it doth qualyfy the heat of the lyuer.

Of eyder.

Cyder is made of the iuice of peeres, or of the iuice of aples; & other whylle eyder is made of both; but the best eyder is made of cleane peeres, the which be dulce; but the beest is not praysed in physyke, for

1 AB omit "Of," 2 than AB. 3 sophystical P.
4 AB insert "and ale." 5 sign. F .ii. back.
6 AB omit "yette;" P has "yet;"
7 strayne coylyon AB. 8 be wel brude and fyned P
9 newi, t orig. 10 best AP; beste B.
cyder is colde of operacyon, and is full of ventosyte, wherefore it doth ingendre cuyll humours, and doth swage to moche the naturall heate of man, & doth let dygestyon, and doth hurte the stomacke; but they the which be vsed to it, yf it be dronken in harnyst, it doth lytell harme.

If Of¹ meade.

²If Meade is made of honny and water boyled both togyther; yf it be fyned and pure, it preserueth helth; but it is not good for them the whiche haue the Ilyacke or the colyke.

If Of¹ metheglyn.

If Metheglyn is made of honny & water, and herbes, boyled and soden togyther; yf it be fyned & stale, it is better in the regyment of helth than meade.

If Of¹ whay.³

If whay, yf it be wel ordered, specyally that whay the which doth come of butter, is a temporate drynke, and is moyst; and it doth nourysshe, it doth clense the brest, and doth purge redde colour, and [is] good for sausfleme faces.

If Of¹ poset ale.

If Poset ale is made with hote mylke & colde ale; it is a temporate drynke, and is good for a hote lyuer, and for hote feuers, specyally yf colde herbes be soden in it.

¹ AB omit "Of."
³ Pover silly shepperdes they gett/
Whome into their farmes they sett/
Lyvynge on mylke / whyg / and whey [whyg = butter-milk, or sour whey].—Roy's Satire, Pt II, p. 111, of Pickering's reprint, p. 17 of my Ballads from MSS, 1868.

We tourmoyleoure selves nyght and daye,
And are fayne to dryneke whygge and wheye,
For to maynteyne the clurgyes facciones.

1530, A Proper Dyaloge, fol. 6; Ballads from MSS, p. 22.

BOORDE.
COYTE AND BREAD. [CHAP. X, XI.

Of 1 coyte.

1 Coyte is a drynke made of water, in the whiche is layde a sowre and a salt leuyn .iii. or .iii. houres; then 2 it is dronke. it is a usual drynke in Pyeanly, in Flaudres, in Holande, in Brabant, and Selande; 3 hit doth but quench the thyrste.

To speake of a ptysan, or of oxymel, or of 4 aqua vite, or of Ipocras, I do passe ouer at this tyme; for I do make mensyon of it in the Breuyary of health.

The .xi. Chapytre treateth of breade.

Vyeen sayth, that breed made of whete maketh a man fatte, speeyally when the brede is made of newe whete; and it doth set a man in temporaunee. Breade made of syne flower without leuyn is slowe of dygestyon, but it doth nourysshe moche yf it be truely odered and well baken. when the brede is leuened, it is soone dygested, as some olde Auethours sayth; but these dayes is proued the contrary by the stomaekte of men, for leuyn is heuy and ponderous. Breade hauynge to moche brande in it is not laudable. In Rome, and other hyghe countres, theyr loues of brede be lytell bygger then a walnot, and many lytell loues be ioyned togyther, the whiche doth serue for great men, and it is safferonde: 6 I prayse it not. I do loue manchet breade, and great loues the whiche be well mowlded and thorowe 7 baken, the brande abstracted and abiected; and that is good for all ages. 8 Mestlyng breade is

1 AB omit "Of." 2 than AB. 3-3 put in from P. 4 sign. F.iii. back. 5 chapter 358, leaf 106, &c. 6 See p. 261, l. 13. 7 F. iv. not signed. 8 aches AB; and AB insert a fresh chapter, headed "Bread made of Mestlyng or of Rye."
made, halfe of whete and halfe of Rye. And there is also mestlyng made, halfe of rye and halfe of barley. And yll\(^1\) people wyll put whete and barley togethuer, brcade made of these aforesayd grayne or cornes, thus poched togethuer, maye fyll the gutte, but it shall never do good to man, no more than horse brcade, or brcade made of beanes and peason shall do\(^2\); howbeit this matter doth go moche by the ednecayon or the bryng-yng vp of the people, the which haue ben nourished or nutryfide with suche brcade. I do speake nowe in barlyes or maltes, parte to be eaten and also dronken.

I suppose it is to moche for one grayne, for barley doth ingender colde humours; and peason and beanes, and the substaunce commynge from theym, replctyth a man with ventosyte; but and\(^3\) yf a man haue a lust or a sensuall appetyd to eate and drynke of a grayne bysyde malte or barley, let hym eate and drynke of it the whiche maye be made of otes; for hauer cakes in Scotlande is many a good lorde and lordes dysshe.\(^4\)

\(^1\) euyll AB.

\(^2\) “I haue” . . . quod Peres . . .
A fewe cruddes and creem · ad an hauer cake,
And two loves of benes and bran · ybake for my fauntis.
As to horsebread, cp.
For pat was bake for Bayarde [the horse · was bote for many hungry, 196
And many a beggere for benes · buxome was to swynke,
And eche a pore man wel apayed · to haue peseñ for his huyre. ib. p. 103.
Bolde beggers and bigge · pat mowe her bred biswynke,
With houndes bred and horse bred · holde vp her hertis;
Abate hem with benes · for bollyng of her wombe.

\(^3\) AB omit “and.”

\(^4\) The Scotch lords had a different character from Holinshed (1586 A.D.), or Hector Boece (died 1536) if Holinshed follows him here:—“But how far we in these present daies are swarued from the vertues and temperance of our elders, I beleue there is no man so eloquent, nor indued with such vterance, as that he is able sufficientlie to expresse. For whereas they gane their minds to dowghtinesse, we applie our selues to dronkennes: they had plentie with sufficiencie, we haue inordinate excesse with superfluitie: they were temperate,
And yf it wyll make good hauer cakes, consequently it wyll do\(^1\) make good drynke or eyyl; every thyng as it is handled. \(^2\)For it is a common proverbe, "God may sende a man good meate, but the deuyll may sende an eyyl eoke\(^3\) to dystrue\(^4\) it;" \(^5\) wherfore, gentyll bakers, sophystyeate not your breade made of pure whete; yf you do, where eyyl ale-brewers and ale-wyues, for theyr eyyl brewyng & eyyl measure, shuld claekke and ryng theyr tankardes at dym myls dale, I wold you shuld we effeminate; and so is the case now altered with vs, that he which can decoure and drinke most, is the noblest man and most honest companion; and thereto hath no peere, if he can once find the veine (though with his great tranell), to purcye himself of the plentifuliuest number of new, fine, and delicate dishes, and best prouoke his stomach to receive the greatest quantitie of them, though he neuer make due digestion of it. Being thus drowned in our delicate gluttonie, it is a world to see, how we stuffe our selues both daie and night, neuer ceasing to ingorge & powre in, till our bellies be so full that we must needs depart. Certes it is not supposed meet that we should now contcut our selues with breakefast and supper onelie, as our elders haue doone before vs, nor inough that we have added our dinners vnto their afsaid meals, but we must haue thereto our beuerages and reare suppers, so that small time is spared wherein to occupie our selues in any godlie exercise; sith almost the whole daie and night doo scarselie suffice for the filling of our panches. We haue also our merchants, whose charge is not to looke out, and bring home such things as necessarilie perteine to the maintenance of our liues, but vnto the furniture of our kitchen; and these search all the secret corners of our forrests for veneson, of the aire for poules, and of the sea for fish; for wine also they trauell, not only into France, whose wines doo now grow into contempt, but also into Spaine, Italie, and Greece; nay, Affrike is not void of our factors, no, nor Asia, and onelie for fine and delicate wines, if they might be bad for monie."—P. 22, Harrison's *Description of Scotland*, prefixed to Holinshed's *Historic*, edit. 1586.

\(^1\) ABP omit "do" (= cause to).
\(^2\) F. iv. back.
\(^3\) sende eyyl cokes P.
\(^4\) dystrue A; destroye B.
\(^5\) P has for the next two paragraphs: "But wyues, & maydes, & other bruers, the whiche dothe dystrue malte the whiche shulde make good ale, And they [D. iv. back] the which that doth nat fyll theyr potes, geuynge false measure,—I woulde they were clackynge theyr pootes and tancardes at dymmynges dale. And eyyl bakers the whiche doth nat make good breade of whete, but wyly myngle other corne with whete, or do nat order and seson hit, geuyinge good weyght, I wold they myght play bo pepe thorowe a pyslery."
CHAP. XI.] DYETARY. SYMNELS, CRACKNELS, AND GOOD BREAD. 261

shake out the remnant of your sackes, standynge in
the Temmes vp to the harde chynne, and .iii. ynches
aboue, that whan you do come out of the water you
myght shake your ears as a spanyell that verly
emmeth out of the water. 2 Gentyl bakers, make good
breade 5! for good breade doth eomforte, enoysmne, and
do th stablysshe a mannes herte, besydc the propertys
rnersed. Hote breade is vnholosome for any man, for
it doth lye in the stomacke lyke a sponge, haustyng
vndeecoct humours; yet the smel of newe breade is
comf ortable to the heade and to the herte. ¶ Soden
breade, as symnels and cracknelis, and breade baken
vpon a stone, or vpon yron, and breade that saffron is
in, 3 is not laudable. Burnt breade, and harde crustes, &
pasty crustes, doth ingendre color, adust, and melan-
coly humours; wherfore ehyp the vpper crust of your
breade. 4 And who so doth 6Ysc to eate the seconde cruste
after meate, it maketh a man leane. And so doth
wheten breade, the which is ful of brande. ¶ Breade,
the whiche is nutrytyue, & praysed in physycke, shuld
haue these propertes. Fyrste, it must [not] 7 be newe,
but a daye & a nyght olde, nor it is not good when it is

1 B omits "of."
2 Sir H. Ellis (Brand, iii. 53, ed. 1843) says of the Cucking-
Stool, "It was a punishment inflicted also anciently upon
brewers and bakers transgressing the laws... In 'The Regiam
Majestatem,' by Sir John Skene, this punishment occurs as
having been used anciently in Scotland: under 'Burrow Lawes,'
chap. lixix., speaking of Browsters, i.e. 'Wemen quha breves
will to be sauld,' it is said—'gif she makes gude aill, that is
sufficient. Bot gif she makes evill aill, contrair to the use and
consuctude of the burgh, and is convict thereof, she sall pay
ane unlaw of aucht shillinges, or sal suffer the justice of the
burgh, that is, she sall be put upon the Cock-stule, and the aill
sall be distributed to the pure folke.' Lyons cites an
instance of an alewife at Kingston-on-Thames, being ducked in
the river for scolding, under Kingston Bridge, in April 1745,
in the presence of 2000 or 3000 people." (Ellis's Brand,
iii. 52.)
3 See p. 258, l. 4 from foot.
4 See The Babees Book, p. 200, 266/4.
5 sign. G . i.
6 not AB.
not mouldy, well-baked, slightly salt.

Stale bread is slow of digestion.

past .iii. or .v. dayes olde, except the loues be great; nor it must not be moldy nor musty; it must be well muldyd; it must be thorowe bake; it muste be lyght, & not heuye, and it must be temporatly salted. Olde breade or stale breade doth drye vp the blode or naturall moyster of man, & it doth ingender euyll humours, and is euyll and tarde of dygestyon; wherfore there is no surfeit so euyll as the surfeit of eatynge of euyll breade.

¶ The .xii. Chapyter treatcth of potage, of sewe, of stewpottes, of grewell, of fyrmeste, of pease potage, of almon mylke, of ryce potage, of cawdels, of culleses, and of other brothes.

L maner of lyquyd thynges, as potage, sewe, & all other brothes, doth replete a man that eateth theym, with ventosyte. Potage is not so moch vsed in al Crystendom as it is vsed in Englande. Potage is made of the lyquor in the which flesshe is soden in, with puttyng-to chopped herbes, and otemel and salt. The herbes with the whiche potage is made with all, yf they be pure, good, and elene, not worme-eaten, nor infected with the corrupte ayre desecendynge vpon them, doth comforthe many men, the ventosye notwithstanding. But for asmoeh as dyuers tymes, many partes of Englande is infected with the pestylence, thorow the corrupeyon of the

1 moulded AB; mylded P.  
2 moyst AB.  
3 sign. G. i. back.  
4 sod AB.  
5 warne, orig.; wannne P.
ayre, the which doth infecte the herbes, In such tymes it is not good to make any potage, nor to eate no potage. In certayn plac[e]s beyonde see where as I haue traueyled in, in the pestylence tyme a general com- maundment hath ben sent from the superyoryte to the commonalte, that no man shuld eate herbes in suche in- feceous tymes.

2 Of3 sewe and stewpottes.

Sewe and stewpottes, and grewell made with otmell, in all the which no herbes be put in, can do lytel displeasure, except that it doth replete a man with ventosyte; but it relaxeth the belly.

If Of3 fyrmente.

Fyrmente is made of whete and mylke, in the whiche, yf flesshe be soden, to cate it7 is not commendable, for it is harde of dygestyon; but whan it is dy- gested it doth nourysshe, and it doth strength a man.

Of3 pease potage & beane potage.

Pease potage and beane potage doth replete a man with ventosyte. Pease potage is better than beane potage, for it is sooner dygested, & lesser of ventosyte: they both be abstercyne, and do clese the body. They be compytent of nutryment; but beane potage doth increase grosse humours.

Of3 almon mylke & of3 ryce potage.

Almon mylke and ryce potage: Almons be hote and moyste; it doth conforte the brest, and it doth mollyfy the bely, and prouoketh vryne. Ryce potage made with almon mylke doth restore and doth conforte nature.

1 AB omit "any." 2 sign. G ii. 3 AB omit "Of." 4 in the P. 5 AB omit "that." 6-6 P omits this, but adds at the end, after man, "but flesshe soden in mylke is nat commendable." 7 it, it AB. 8 strengthen AB. 9 abstereyne, orig.
OF HENS' EGGS.

[CHAP. XII, XIII.]

1. Of alc-brues, caudelles, & colesses.

2. Of alc-brues, caudelles, and colesses, for weke men and feble
   stomaches, the whiche ean not eate solydate meate, is suffered.
   But caudels made with hemp-sede, and collesses made of shrympes, doth
   conforte blode and nature.

3. Of honey soppe, and other brothes.

4. Honey soppe, & other brothes, of what kynde or substaunce
   souer they be made of, they doth ingender ventosyte; wherfore they
   be not good nor holsome for the colycke nor the Ilycke, nor other
   inflatyue impedimentes or sykeeneses, speeially if honey be in it,
   the sayinges of Plyne, Galene, Auyecne, with other Aucthours, notwithstandynge;
   for in these dayes experyence teacheth vs contrary to theyr sayinges & wrytynges;
   for althoughte the nature of man be not altered, yet it is weker, and noethynge so stronge
   nowe as whan they lyued, &c. [a & dyd practes & makyng the bokes.—P.]

5. The .xiiij. Chapitre treateth of whyt
   meate, as of egges, butter, chese, mylke, crayme, &c.

N England there is no egges vsed to be eaten but hen-egges; wherfore I wyl
fyrst wryte & pertract of hen-egges, The yolkes of hen-egges be cordyalles,
for it is temporatly hote. The whyte of an egge is viscus & colde, and slacke of digestyon, and doth
not ingender good blode; wherfore, whosoeuer that wyl eate
an egge, let the egge be newe, and roste hym reare, and

1 AB omit "Of."  2 sign. G .ii. back.  3 fell AB.
4 sustered, orig.  5 do AB.  6 nor Ilyacke AB.  7 wrytyngue AB.
8 and crayme P.  9 sign. G .iii.  10 Henne egge AB.
CHAP. XIII.

DYETARY. OF BUTTER.

Eate hym; or els poche hym, for poched egges be best at nyght, & newe reare rosted egges be good in the mornyng, so be it they be tyred with a lytell salte and suger; than they be nutrytyue.\(^1\) In Turkey, and other hyghe chrystyan landes anexed to it, they\(^2\) use to scot two or thre bussheles of egges togher harde, and pull of the shels,\(^3\) sowse them, and kepe them to cate at all tymes; but hard egges be slowe and slackle of dygestyon, and doth nutryfy the body grosly. Rosted egges be better than sodden; fryed egges be nought; Ducke-egges & geese-egges I do not praeye; but fesaunt-egges and partreges egges, physycke syngulerly doth praeye.

\(\text{¶ Of }^5\) butter.

\(\text{¶} \) Butter [is]\(^6\) made of crayme, and\(^7\) is moyste of ope-racion; it is good to cate in the mornyng before other meates. Frenche men wyll cate it after meate. But, eaten with other meates, it doth not onely nowrysshe, but it is good for the breste and lunges, and also it [doth]\(^8\) relaxe and\(^9\) mollyfy the bely. Douehe men doth cate it at all tymes in the daye, the whiche I dyd not praeye when I dyd dwell amonge them / eonsyderynyng that butter is vnetyous,\(^10\) and euery thyng that is vnetyous\(^10\) is nosome to the stomacke, for as moche as it maketh lubryfaeten. And also euery thyng that is vnetious,\(^10\) That is to say, butterysshe,—oyle, grese, or fat,—doth swymme aboue in the brynkes of the stomacke: as the fatnes doth swymme aboue in a boyllenge potte, the excesse of suche nawtacyon or superfyce wyll ascende to the oryse\(^11\) of the stomacke, and doth make eructuasyons / wherfore, eatynge of moche butter at one refetion is not commenable, nor it is not good for theym the

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\(1\) that AB.  \(2\) nutritive P; nutryue AB.  \(3\) AB omit "they."  \(4\) AB omit "&."  \(5\) AB omit "Of."  \(6\) is AB.  \(7\) Butter made of crayme P.  \(8\) doth AB.  \(9\) and doth P; sign. G .iii. back.  \(10\) vncryous B.  \(11\) oryfe AB; orifec P.
whiche be in any ague or feuer, for the ventuosyte of it dothe auge and augment the heate of the lyuer: a lytell poreyton is good for every man in the morenyng, yf it be newe made.

If Of 3 Chese.

Chese is made of mylke; yet there is sorts of chese, whiche is to say, grene chese, softe chese, harde chese, and spermyse. Grene chese is not calleth grene by the reason of colour, but for the newnes of it: for the whey is not halfe 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 dry, and eyyll to dygest. Spermyse is a chese the which is made with curdes and with the juice of herbes: to tel the nature of it, I can not / eonsyderynge that euery mylke-wyfe maye put many inces of herbes of sondry operacyon & vertue, one not agreynge with another. But and yf they dyd knowe what they dyd gomble togyther without trewe compoundynge, and I knowynge the herbes, then I coulde tell the operacyon of spermyse chese.

Yet besyde these .iii. natures of chese, there is a chese called a rewene7 chese, the whiche, yf it be well orderyd, doth passe all other cheses, none excesse taken. But take the best chese of all these reheresyd, yf a latel do good and pleasur, The ouerplus doth ingendre grosse humours; for it is harde of dygestyon; it maketh a man costyfe, and it is not good for the stone. Chese that is good, oughte not be to harde nor to softe, but betwyxt both; it shuld not be towgh nor bruttell; it ought not to be swete nor sowre, nor tarte, nor to salt, nor to fresshe; it must be of good sauour & taleadge,

1 ventuosyte orig., and P; vntuosyte AB.
2 AB omit "auge and."
3 AB omit "Of."
4 mylke there be P.
5 or AB.
6 G .iv. not signed.
7 Irweue AB.
8 lytell AB; lytel P.
nor full of iyes, nor mytes, nor magottes / yet in Hygh Almen\(^1\)\(^2\) the chese the whiche is full of magotes is called there the best chese, and they wyll eate the great magotes as fast as we do eate comfetes.

\(\text{¶ Of}^3\) Mylke.

Mylke of a woman, and the mylke of a gote, is a good restoratyue; wherfore these mylkes be good for them that be in a consumpycon, and for the great temperance the whiche is in them: it doth nowrysshe moche.

\(\text{¶ Cowes mylke and ewes mylke, so be it the}^4\) beestes be yonge, and do go in good pasture, the mylke is nutrytyue, and doth humect and moysteth the membres, and doth mundyfye and clense the entrayles, and doth alleuyat & mytygate the Payne of the lunges & the brest; but it is not good for them the whiche haue gurgulacyons in the bely, nor it is not al the best for sanguyne men / but it is very good for melancoly men, & for olde men and chyldren, specially if it be soddyn, addynge to it a lytell sugre.

\(\text{¶ Of}^3\) Crayme.

Crayme the which dothe not stonde longe on the mylke, & soddyn with a lytell suger, is nowrysshynge. Clowtyd crayme and rawe crayme put togyther, is eaten more for a sensuall appetyde than for any good nowrysshement. Rawe crayme vndecocted, eaten with strawberyes or hurtes, is a rurall mannes banket. I haue knowne such bankettes hath put men in icoperdy\(^6\) of theyr lyues.

\(\text{¶ Almon-butter.}\)

Almon-butter made with fyne suger and good rose-water, and eaten with the flowers of many

\(^1\) Almayne AB. See p. 159, above.  
\(^2\) G .iv. back.  
\(^3\) AB omit "Of."  
\(^4\) that the P.  
\(^5\) sign. H .i.  
\(^6\) icobardy AB.
Beene-butter fills the paunch and raises wind.

England’s the best fish country.

Seaflsh is wholesomer than fresh-water fish.

Porpoise is bad, say the Bible and Physie.

Fish from running water is better than fish.

vyolettes, is a commendable dysshe, speeyallye in Lent, whan the vyolettes be fragrant; it reioyseth the herte, it doth conforte the brayne, & doth qualyfye the heate of the lyuer.

¶ Beene-butter.

¶ Beene-butter is vsed moche in Lent in dymers countres. it is good for plowmen to fyl the panche; it doth ingender grosse humours; it ¹ doth replete a man with ventosyte.

¶ The .xiii. Chapytre tryeuyth of Fysshe.

F all naeyons and countres, England is beste servyd of Fysshe, not onely of al maner of see-fysshe, but also of fresshe-water fysshe, and of all maner of sortes of salte-fysshe.

¶ Of ² See-fysshe.

³ ¶ Fysshes of the see, the which haue skales or many fynnes, be more holsomer than the fresshe-water fysshe, the whiche be in standynge waters. The elder ⁴ a fysshe is, so much he is the better, so be it that the fysshe be softe and not solydat. ⁵ yf the fysshe be faste and solydat, the yonger the fysshe is, the better it is to dygest; but this is to vnderstande, that yf the fysshe be neuer so solydat, it muste haue age / but not ouergrown, except it be a yonge porpesse, the which kynde of fysshe is nother prayed in the olde testament nor in physyke.⁵

¶ Fresshe-water fysshe.

¶ The fysshe the whiche is in ryuers and brokes be more holsomer than they the which be in pooles,

¹ and AB. ² AB omit “Of.”
³ sign. H. i. back. ⁴ older AB.
⁵ See The Babees Book Index, “Porpoise,” and “Purpose.”
pondes, or mootes, or any other standynge waters; for they doth laboure, and doth skowre them selfe. Fysshe the whiche lyueth & doth feede on the moude, or cls do feede in the fen or morysse grounde, doth sauer of the moude, whiche is not so good as the fysshe that fedyth and doth skowre them self on the stones, or granell, or sande.

¶ Of Salte fysshe.

¶ Salte fysshe, the whiche be powderyd and salted with salte, be not greatly to be praysed, speyally ye a man do make his hoole refecty'on with it; the qualyte doth not hurte, but the quantyte, speyally suche salte fysshes as wyll cleue to the fyngers whan a man doth cate it. And the skyn of fysshes be vterly to be ab-horruyd, for it doth ingender viscus fleume and color adust. Al maner of fysshe is colde of nature, and doth ingender fleume; it doth lytell nowrysshe /Fysshe and flesshe oughte not to be eaten togyther at one meale.

¶ The .xv. Chapitre treateth of wylde fowle, and tame fowle [and] byrdes.

All wylde foule, the Fesaunt is most beste, Althoughe that a partrechc of all fowles is soonerest dygested; wherfore it is a restoratyue meate, and doth comforthe the brayne and the stomacke, & doth augment carnall lust. A wood-eocke is a meate of Woodcock.

1 Salte fysshes AB. 2 fysshes AB. 3 sprinkled.—F. 4 sign. H .ii. 5 See Babees Book, p. 154/553 ; 140/367, &c. 6 and AB. 7 See Babees Book, p. 217, &c., also p. 218-20, 143-4, &c., for the other wild birds.
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OF FOWL, AND LITTLE BIRDS. [CHAP. XV.

Quail. Plover.
Lapwing.

Turtle-dove.
Crane.

Heron.
Bustard.
Bittern.

Shoveler.

Hen-phantant,!
Moorcock.
Moorhen.

Capon.
Hen.

Chicken.
Cock.

Pigeon.

Goose. Duck.

Peachick.

Peacock.

Sparrow.

Colhouse (or Cole Tittmowe, Pars Alor : Nat.
Libr. xxv. 172). Wren.

good temperance. Quayles & plouers and lapwynges
doth nowrysshe but lytel, for they doth ingender
melancoly humors. yonge turtyll-doues dothe in-
gender good blode. ¹A crane is harde of dygestyon,
and doth ingender euyll blode. A yonge herensew is
lyghter of dygestyon than a crane. A bustarde well
kyld and ordeyrd is a nutrytyue meate. A byttoure
is not so harde of dygestyon as is an herensew. A
shoueler is lyghter of dygestyon than a byttoure: all
these be noyfull except they be well ordeyrd and
dressyd. A fesaunt-henne, A more-cocke and a more-
henne, except they be sutt ² abrode, they be nutrytyue.
All maner of wylde fowle the whiche lyueth by
the water, they be of dyscommendable nowrysshement.

¶ Of tame or domestycall fowle.

¶ Of all tame fowle a capon is moste beste,³ For it
is nutrytyue, and is soone dygestyd. A henne in
wynter is good and nutrytyue. And so is a chyken ⁴ in
somer, specyallye cockrellys and polettes, the whiche be
vntroden. The flesshe of a cocke is harde of dy-
gestyon, but the broth or gely ⁵ made of a cocke is
restoratyue. pygyons be good for coloryke & melancoly⁶
men. gose-flesshe and ducke-flesshe is not praysed,
except it be a yonge grene goose. yonge peechyken of
halfe a yere of age be praysed. olde pecockes be harde
of dygestyon.

¶ Of Byrdes.

⁷¶ All maner of smale Byrdes be good and lyght of
dygestyon, excepte sparowes, whiche be harde of dy-
gestyon. Tytmoses, colmoses, and wrens, the whiche
doth eate spyders and poyson, be not commendable.⁸

¹ sign. H.ii. back. ² do syt AB; they sute P.
³ See Babes Book, p. 222, &c. ⁴ be chycken A; be chyckens B.
⁵ a gely AB. ⁶ melancolycke AB. ⁷ sign. H.iili.
⁸ commestyble AB.
of all smale byrdes the larke is beste: than is\(^1\) prayed the blacke byrde & the thrushe.\(^2\) Rasis and Isaac prayseth yonge staares;\(^3\) but I do thynke, bycause they be bytter in etyng, they shuld ingender colour.

\[\text{The .xvi. Chapytre treatyth of flesshe, of wylde and tame beestes.}\]

\text{EEfe is a good meate for an Englysshe man, so be it the best be yonge, \\& that it be not kowe-flesshe; For olde beefe and kowe-flesshe doth}\(^4\) ingender melancolye and leporouse humoures. \text{yf it be moderatly powderyd,}\(^5\) that the groose blode by salte may be exhaustyd, it doth make an Englysshe man stronge, the educacion of hym with it consyderyd. Martylmas beef, which is called "hanged beef" in the rofe of the smoky howse, is not laudable; it maye fyll the bely, and cause a man to drynke, but \text{it is euyl for the stone, and euyl of dygestyon, and maketh no good iuce. If a man haue a peace hangyng by his syde, and another in his bely, that the whiche doth hange by the syde shall do hym}\(^7\) more good, \text{yf a showre of rayne do chaunse, than that the which is in his}\(^8\) bely, the appetyde of mans sensu-alyte notwithstandyng.}

\[\text{Of\(^9\) Veale.}\]

\text{Veale is [a]\(^10\) nutrytyue meate, and doth nowrysshe moche a man, for it is soone dygestyd; wherupon many men doth holde oppyynon that it is the beste flesshe,}\(^11\)

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\(^1\) then P. \(^2\) thrusshes B. \(^3\) starlings. \(^4\) do AB. \(^5\) salted.—F. \(^6\) H .iii. back. \(^7\) a man AB. \(^8\) within the AB. \(^9\) AB omit "Of." \(^10\) is a AB. \(^11\) flesse, orig.
and the moste nutrytyue meate, that can be for mans sustenaunce.

¶ Of Mutton and lambe.

¶ Mutton, of Rasis and Aueroyes is praysed for a good meate, but Galen dothe not laude it; and sewrely I do not loue it, eonsyderyng that there is no beest that is so soone infectyd, nor there doth happen so great murren and syckenes to any quadrypedyd beeste as doth fall to the sheepe. This notwithstandinge, ye the sheepe be brought vp in a good pasture and fatte, and do not flauoure of the wolfe, it is good for syke persons, for it doth ingender good blode.

¶ Lambes flesshe is moyste and flumatycke, wherfore it is not all the best for olde men, excepte they be melaneolye of complexyon: it is not good for flumatyke men to feade; to moche of it doth hurte.

¶ Of Porke, brawne, bakon, & pygge.

¶ where-as Galen, with other auneyet and approbat doctours, doth prayse porke, I dare not say the contrarye agaynst them; but this I am sure of, I dyd neuer loue it: And in holy serypture it is not praysed; for a swyne is an vnclene beest, and dothe lye upon fylthy & stynkyngyne soyles; and with stereours matter dyuers tymes doth fede in Englande; yet in Hyghalmen and other hygh countres, (except Spayne & other countres anexed to Spayne),[men] doth kepe theyr swyne elene, and dothe cause them ones or twyse a daye to swymme in great ryuers, lyke the water of Ryne, whiche

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1 AB omit "Of." On lamb, see Babees Book, p. 222.
2 quatryped AB; quadruped P.
3 H. iv. not signed.
4 nor hit P.
5 ABP omit "doth hurte."—P adds "for the flesshe is waterysshe."
6 browne, orig.
7 vppon, in AB.
8 it doth AB.
9 specyallye in AB.
10 AB omit "in."
11 hyghe Almayne AB.
is above Coleyne\(^1\); but Spayn yerdes, with the other regions anexed to them, kepe the swyne more fylthyer than Englysshe\(^2\) persons doth. Further-more, the Iene, the Sarason, the Turkes, conserrnyng theyr polytycke wyt and lerenyng in Physycke, hath as moche wyt, wysdom, reason, and knowledge, for the sauyte of theyr body, as any Chrysten man hath;—and noble physycyons I haue knownen amonges them; yet\(^3\) they all lacked grace, for as moche as they do not knowe or knowledge Iesu Chryste, as the holy serypture tellyth vs and them.—They louyth not porke nor swyne fleshe,\(^4\) but doth vituperat & abhorre it; yet for all this they wyll caste adders, which is a kynde of serpentes, as well as any other Crysten man dwellynge in Rome,\(^5\) & other hyghe countres; for adders fleshe there is called “fysshe of the mountayn.” This notwithstandyng, physycke doth approbat adders fleshe good to be eaten, sayinge it doth make an olde man yonge, as it apperyth, by a harte eatyng an adder, maketh hym yonge agayne. But porke doth not so; for yf it be of an olde hogge not elene kepte, it doth ingender grosse blode, & doth humeet to moche the stomake; yet yf the porke be yonge, it is nutrytyue.

\(\text{Bacon is good for earters and plowmen, the which be euuer labouryng in the earth or dunge; but & yf they haue the stone, and vs to cate it, they shall synge, “wo be the pye!” wherfore I do say that col-oppes and egges is as holsome for them, as a talowe candeil is good for a horse mouth, or a peese of powdred\(^8\) beef is good for a blereyed mare; yet sensuall appetyde muste haue a swynge, all\(^9\) these thinges not-\(^{10}\)withstandyng.}

\(^{11}\) porke is conuertyble to mans fleshe.\(^{11}\)

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1 See Introduction, p. 156. 2 englysshe, orig. 3 H. iv. back. 4 lune AB. 5 flesse, orig. 6 See Introduction, p. 177. 7 be to AB. 8 salt. 9 at all AB. 10 sign. I. i. 11 P leaves out these words.

BOORDE. 18
Brawn, Kid, and Venison.

Of Brawne.

Brawn is a usual meat in winter amongs Englyssh men: it is hard of dygestyon. The brawne of a wylde boore is moche more better than the brawne of a tame boore. Yf a man eate nother of them bothe, it shall never do hym harme.

Of Pygges.

Pygges, speecyally sowe pygges, is nutrytyue; and made in a gelye, it is restoratyue, so be it the pygge be fleed,\(^2\) the skyn taken of, and than stewed with restoratyues; as a cocke is stewed to make a gely. A yonge fatte pygge in physicke is syngulerly praysed, yf it be wel ordeyed in the rostynge, the skyn not eaten.

Of Kydde.

Yonge Kyddes flesshe is praysed aboue all other flesshe, as Auieen, Rasis, & Averoyes sayth, for it is temperate and nutrytyue, although it be somewhat dry. Olde kydde is not praysed.

Of wylde beastes flesshe.

I haue gone rounde aboute Crystendome, and ouerthwarte Crystendom, & a thousande or two and more myles out of Crystendom, yet there is not so moche pleasure for harte & hynde, bucke, and doo, and for roo bucke and doo, as is in Englande; & although the flesshe be dispraysed in physycke / I pray God to sende me parte of the flesshe to eate, physycke not-withstanding. The opynyon of all olde physyeyons was & is, that venyson is not good to eate, pryneipally for two cause[s]\(^5\); the fyrst cause is, that the beest doth lyue in fere; for yf he be a good wood-man, he shall neuer

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1 AB omit "Of." 2 is a AB. 3 fleyd AB. 4 sign. i.i. back. 5 causes ABP. 6 that he AB. 7 feare AB.
se no kynde of deere, but at the .x. byt on the grasse, or brosynghe on the tree, but he wyll lyfte vp his hed & loke aboute hym, the whiche commeth of tymoryse; and tymorosyte doth brynge in melancholy humour.

wherefore all Physyeyons\(^1\) sayth that venyson, which is the seconde cause, doth ingender colorolyke humours; & of trueth it doth so: wherefore let them take the skyn, and let me haue the flesshe. I am sure it is a lorde's dysshe, and I am sure it is good for an Englysshe man, for it doth anymate hym to be as he is, whiche is, stronge and hardy / but I do aduertyse euery man, for all my wordes, not to kyll, and so to eate of it, excepte it be lefully,\(^2\) for it is a meate for great men. And great men do not set so moch by the meate, as they do\(^3\) by the pastyme of kyllyng of it.

\(^4\) If Of \(^5\) Hares flesshe.

If A hare doth no harme nor\(^6\) dyspleasure to no man: yf the flesshe be not eaten, it maketh a gentylman good pastyme. And better is for the houndes or dogges to eate the hare after they haue kylld it, as I sayd, than man shuld eate it; for it is not praysed, nother in the olde Testament, nother in physycke; for the byble sayth the hare is an vnclene beeste, And physycke sayeth hares flesshe is drye, and doth ingender melancholy humors.

\(^5\) If Of \(^6\) Conys flesshe.

If Conys flesshe is good, but rabettes\(^7\) flesshe is best of all wylde beestes / for it is temperat, and doth nowrysshe, and [is] syngulerly praysed in physycke; for all thynges the whiche dothe sueke, is nutrytuye.

\(^1\) Phyon suchons, \emph{orig.} and AB. Physyeyons P.
\(^2\) lawfully AB.
\(^3\) do AB.
\(^4\) sign. I.ii.
\(^5\) AB omit "Of."
\(^6\) nor no AB.
\(^7\) Rabbit, the young cony while a sucker. \emph{Babees Book.}
The heads and the fat of fish are bad.

Don't eat the skin of fish and flesh.

Brains (except a kid's, and some birds') hurt the stomach.

Fore parts better than hind parts.

Marrow is nourishing when eaten with pepper.

Blood, inwards, and entrails, are indigestible.

Fat nourishes less than lean.

The heads of fysshe, and the fatnes of fysshe, speeially of Samon and Conger, is not good for them the whiche be dysposed to haue rewmatyke heddes. And the heddes of lampryes & lamprons, & the strynge the whiche is within theym, is not good to eate. refrayne from etynge of the skynnes of fysshe and flesshe, & bornet meate, and browne meate, for it doth ingender viseus humours, and color, & melaneoly, And doth make opylacions. The braynes of any beest is not laudable, excepte the brayne of a kydde; for it is eyyl of digestyon, and doth hurte a mans appetyde and the stomacke, for it is colde, and moyste, and viseus. a hote stomaeke may eate it, but it doth ingeder grosse humours. The brayne of a wodcocke, and of a snype, and suche lyke, is commestyble. The foreparte of all maner of beestes & fowles be more hotter, and lyghter of digestyon, than the hynder partes be. The marye of all beestes is hote and moyste; it is nutrityue yf it be wel dygestyd, yet it doth mollyfy the stomaeke, and doth take away a mans appetyde; wherfore let a man eate peper with it. The blode of all beestes & fowles is not praysed, for it is hard of digestyon. Al the inwards of beestes and of fowles, as the herte, the lyuer, the lunges, and trypes, and trylebubbes, wyth all the intrayles, is harde of dygestyon, and doth increase grosse humoures. The fatnes of flesshe is not so moche nutrytyue as the leenes of flesshe; it is best whan leene and fat is

1 sign. I.ii. back.  2 See Babees Book, p. 215, 166, 174, 235.  
3 kynnes, orig.; skynnes AB.  4 flesshe and fysshe AB.  
5 burned AB; borned P.  
6 sign. I.iii.
myxte one with another. The tongues of beestes be tongues, harde of dygestyon, and of lytell nowrysshement. The stones of a coekrell, & the stones of other beestes that Testicles hath not done their kynde, be nutrytyue.

¶ The .xvij. Chapitre treatyth of roste meate, of fryed meate, [of soden or boyled meate, of bruled meate,] and of bake meate.

At Montpelier we have boyled meate for dinner and roast for supper.

Fried meate is harder of dygestyon than brulyd meate is, and it doth ingender color and melancoly. Bake meate, which is called fleshe that is beryd,—for it is buryd in past,—is not praysed in physyeke. All maner of fleshe the whiche is inclyned to humydyte, shulde be rostyd. And all fleshe the whiche is inclined to drynes shulde be sodde or boyled.

¶ Fysshe may be sod, rostyd, brulyd, & baken, every one after theyr kynde, and vse, & fasshyon of the countree, as the coke and the physcyon wyll agre and deuyse. For a good coke is halfe a physcyon. For the chefe physyeke (the eounceyll of a physcyon ex-
cepte) dothe come from the kytchyn; wherfore the physcyon and the coke for sycke men muste consult togyther for the preparacion of meate for sycke men.

1 Put in from AB. 2 dygestyon ABP. 3 buryed AB. 4 sign. I III. back. 5 meates AB.
Physicians are bad cooks.

For yf the physycyon, without the coke, prepare any meate, excepte he be very experte, he wyll make a werysse\(^1\) dysshe of meate, the whiche the sycke can not take.

\[\text{¶} \text{ The .xix. Chapitre treateth of Rootes, and fyrste of the rootes [of]}^2 \text{ borage and of buglosse.}
\]

The rootes of Borage and Buglosse soden tender, and made in a succade, doth ingender good blode, and doth set a man in a temporaunce.

\[\text{¶} \text{ The rootes of Alysaunder}^3 \text{ and Enulacampana}^4.
\]

The rootes of Alysaunder soden tender and made in [a]\(^5\) succade, is good for to dystroye the stone in the Raynes of the backe & blader. 6 The rootes of Enulacampana soden tender, and made in a succade, is good for the breste, and for the lunges, and for all the interyall membres of man.

\[\text{¶} \text{ The rootes of percelly & of fenell.}
\]

The Rootes of percelly soden tender, and made in a succade, is good for the stone, and doth make a man to pyse. The rootes of Fenell soden tender, & made in a succade, is good for the lunges and for the syght.

\[\text{¶} \text{ The rootes of turnepes & persnepes}^7.
\]

Turnepes boyled and eaten with fleshe, augmentyth the seede of man. yf they be eaten rawe moderatly, it doth prouoke a good apetyde. Persnepes soden & eaten doth increase nature\(^8\); they be nutrytue, & doth expell vryne.

\(^1\) werysshe AB; werysshe P.  
\(^2\) of AB.  
\(^3\) Fr. Alexandre . . the hearb, great Parsley, Alexanders or Alysaunders.—Cotgrave.  
\(^4\) Elenacampane B.  
\(^5\) in a AB; in suuracde P.  
\(^6\) I .iv. not signed.  
\(^7\) Parsneppes AB.  
\(^8\) Semen, generative fluid.
Radysslie rootes, and Caretes.

Radysslie rootes doth breke wynde, & dothe provoke a man to make water, but they be not good for them the whiche hath the gowte. Caretes soden and eaten doth auke & increase nature, & doth cause a man to make water.

The rootes of Rapes.

Rape rootes, ye they be well boyled, they do nowrysshe, ye they be moderatly eaten: immoderatly eaten, they doth ingender ventosyte, and doth anoye the stomache.

Of Onyons.

Onyons doth prouoke a man to veneryous actes, and to somnolence; & ye a man drynke sondry drynkes it doth rectyfy and reforme the varyete of the opera-cyon of them: they maketh a mans apetyde good, and putteth away fastydyousnes.

Of Leekes.

Leekes doth open the breste, and doth prouoke a man to make water; but they doth make and increase euyll blode.

Of Garlyke.

Garlyke, of all rootes is vsed & most prayed in Lombardy, and other countres annexed to it; for it doth open the breste, & it doth kyll all maner of wormes in a mans bely, whiche be to say, lumbrici, ascarides, and cucurbitini, whiche is to saye, longe wormes, small lytell longe wormes whiche wyll tykle in the foundement, and square wormes; it also hetyth the body, and desoluyth grosse wyndes.

1 doth AB.  2 do AB.  3 I .iv. back.  4 AB omit "Of."
The xx. Chapitre treateth of usuall Herbes. And fyrste of Borage and Buglosse.

Borage doth conforte the herte, and doth ingender good blode, and causeth a man to be mery, & doth set a man in temporaunce. And so doth buglosse, for he is taken of more vygor, & strength, & efficaecye.

Of Artochockes, and Rokat.

There is nothynge vsed to be eaten of Artochockes but the hed of them. whan they be almost rype, they must be soden tender in the broth of beef; & after, eate them at dyner: they doth increase nature, and dothe prouoke a man to veneryous actes. Rokat doth increase the seede of man, and doth stumulat the fleshe, and doth helpe to dygestyon.

Of Cykory, and Endyue.

Cykory doth kepe the stomacke and the heed in temporaunce, and doth qualyfy color. Endyue is good for them the whiche haue hoote stomackes and drye.

Of whyte Beetes, and Purslane.

whyte Beetes be good for the lyuer & for the splene, and be abstersyne. Purslane dothe extynct the ardor of lassyyuousnes, and doth mytygate great heate in all the inwarde partes of man.

1 of certayne A; of certaine B. 2 sign. K.i. 3 in a AB. 4 efficaecye AB. 5 Garden Rocket (Brassica eruca or Erueca sativa) is an annual, of which, when young, the leaves are used as a salad abroad, and were formerly so in Britain. The wild Rocket (Sisymbrium officinale or Erysimum officinale) is common here, and is sometimes sown and used as a spring pot-herb. Chambers's Cyclopædia. 6 AB add “or with beece.” 7 beeten P.
CHAP. XX. DYETARY. THE QUALITIES OF CERTAIN HERBS.

I. Of Tyme and Parsley.

Tyme brekyth the stone; it doth desolue wyndes, Thyme.

And causeth a man to make water. Parsley is good to breke the stone, and causeth a man to pysse; it is good for the stomacke, & doth cause a man to haue a swete breth.

II. Of Lettyse, and Sorell.

Lettyse doth extynct veneryous actes, yet it doth Lettuce.

increase mylke in a womans breste; it is good for a hote stomacke, and doth prouoke slepe, and doth increase blod, and doth set the blode in a temporaunce.

Sorell is good for a hote lyuer, and good for the Sorrel.
stomacke.

III. Of Penyryall and Isope.

Penyryall doth purge melancoly, and doth com-
Pennyroyal, forte the stomacke & the spyrites of man. Isope clens-

Hyssop.
th viscus fleume, & is good for the breste and for the lunges.

IV. Of Roosmary, and Roses.

Roosmary is good for palses, Rosemary.

and for the fallynge syckenes, and for the cowghe, and good agaynst colde.

Roses be a cordyall, and doth comforte the herte & the kosea.

V. Of Fenell, and Anys.

These herbes be seldome vsed, but theyr seedes be Fenell-seed (p. greatly occupyde. Fenell-sede is vsed to breke wynde,^ and [is] good agaynst poyson. Anys-seede is good to clense the bladder, and the raynes of the backe, & doth prouoke vryne, and maketh one to haue a soote* breth.

Fennel-seed (p. 273, 284). Anise-seed.

VI. Of Sawge, and Mandragor.5

Sawge is good to helpe a woman to conceyue, Sage.

and doth prouoke vryne. Mandragor doth helpe a Mandragora.

woman to concepcion, and doth prouoke a man to slepe.

1 sign. K.i.back. 2 the palsey P. 3 vryde AB. (cp. Glutton going to the ale-house in Vis. of Piers Plowman.) 4 swete AB. 5 Mandragod, orig. and P; Mandragor AB. 6 sign. K.ii.
Of all herbes in generall.

There is no Herbe, nor weeke, but God haue
guyen vertue to them, to helpe man. But for as moche
as Plyne, Maecer, and Dioscorides, with many other
olde auncent and approbated Doctors, hath wryten
and pertracted of theyr vertues, I thersore nowe wyll
wryte no further of herbes, but wyll speke of other
matters that shalbe more necessarie.

The .xxi. Chapitre treatyth
of Fruytes, and fyrste
of Fygges.

Figs are most
nourishing,
specially with
blancht Almonds,
but provoke
venery.

Uicen sayth that Fygges doth now-
rysthe more than any other Fruyte:
they doth nowrysshe meruelouslye
whan they be eaten with blanched
Almons. They be also good, rosted,
& stued. They do clense the brest
& the lunges, & they do open the opylacions of the
lyuer & the splene. They doth stere a man to 2 vene-
ryous actes, for they doth auge and increase the sede of
generacyon. And also they doth prouoke a man to
swcate; wherfore they doth ingender lyee.

Of great Raysyns.

Great Raysyns be nutrytyue, speyally yf the
stones be pullyd out. And they doth make the
stomacke fyrme & stable. And they doth prouoke a
man to have a good appetyde, yf a fewe of them be
eaten before meate.

Of smale Raysyns of Corans.

Smale raysyns of Corans be good for the raynes
of the bace ; and they dothe prouoke vryne. Howbeit
1 hath AB. 2 sign. K .ii. back.
they be not all the best for the spleen, for they maketh opylaeyon.

¶ Of Grapes.

¶ Grapes, swete and newe, be nutrytyue, & doth stimulat the fleshe; And they doth comforthe the stomache and the lyuer, and doth auoyde opylaeyons. Howbeit, it doth replote the stomache with ventosyte.

¶ Of Peches, of Medlers, & Ceruyces.

¶ Peches doeth mollfy the bely, and be colde. Medlers, taken superfluous, doth ingender melaneolye. And Ceruyces¹ be in maner of lyke operaeyon.

¶ Of Strawburyes,² Cherys, & Hurties.

¶ Strawburyes be prayede aboue all buryes, for they do qualifye the heate of the lyuer, & dothe ingender good blode, eaten with suger. Cherys doth mollfyte the bely, and be colde. Hurties be of a grosser substaunce; wherfore they be not for them the whiche be of a clene dyete.

¶ Of Nuttes, great and smale.

¶ The walnut & the banocce⁴ be of one operaeyon. They be tarde and slowe of digestyon, yet they doth comforthe the brayne if the pyth or skyn be pyllde of, and than they be nutrytyue. Fylberdes be better than hasell Nuttes: yt they be newe, and taken from the tree, and the skyn or the pyth pullyd of, they be

¹ Pyrus Sorbus, the True Service. A tree very like the mountain-ash, but bigger, and bearing larger fruit, which, when beginning to decay, is brought to table in France; though it is oftener eaten by the poor than the rich. See London's Env. of Trees and Shrubs, 1842, p. 442-3.
² Strawderyes B.
³ sign. K.iii.
⁴ and banocce, AB. Banocet, a walnut, West. [Wilts and Somerset: Stratmann.] The growing tree is called a banocet tree, but the converted timber walnut. The term occurs as early as 1697 in MS. Lansd. 1033, fol. 2.—Halliwell's Gloss.
PEAS, BEANS, AND FRUITS.

[CHAP. XXI.

nutrytyne, & doth increase fatnes; yf they be olde, they shuld be eaten with great raysens. But new nuttes be farre better than olde nuttes, for olde nuttes be color-ycke, and they be cuyl for the hed, and cuyl for olde men. And they dothe ingender the palsey to the tongue, (yet they be good agaynst venym,) And, immoderately taken or eaten, doth ingender corrupcyons, as byles, blaynes, & suche putryfaction.

¶ Of Peason and Beanes.

¶ Peason the whiche be yonge, be nutrytyue; Howbeit, they doth replcte a man with vento'syte. Beanes be not so moche to be praysed as peason, for they be full of ventosyte, although the skynnes or huskes be ablatyd or cast away; yet they be a stronge meate, and doth prouke veneryous actes.

¶ Of Peares, and Appulles.

¶ Peares the whiche be melow and doulee, & not stony, doth inercase fatnes, ingenderyyng waterysshc blod. And they be full of ventosyte. But wardens rosted, stued, or baken, be nutrytyue, and doth conforte the stomaekte, specyally yf they be eaten with confettes. Apples be good, after a frost hane taken them, or when they be olde, specyally red apples, and they the whiehe be of good odor, & melow; they shuld be eaten with suger or confettes, or with fenell-sede, or anys-sede, bycause of their ventosytc; they doth conforte than the stomacke, and doth make good dygestyon, specyally yf they be rostyd or baken.

¶ Of Pomegranates, & Quynces.

¶ Pomegranates be nutrytyue, and good for the stomaeke. Quinces baken, the core pulled out, doth mollyfy the bely, and doth helpe dygestyon, and dothe preserue a man from dronkenshyppe.

1 sign. K .iii. back.  2-3 P omits this.  3 gore P.
CHAP. XXI.   DYTARY. THE QUALITIES OF GOURDS, ETC. 285

Of Daates, and Mylons.

1 Daates, moderately eaten, be nutritive; but they
    doth cause opylacyons of the lyuer and of the splene.
    Mylons doth ingender euyl humours.

Of gourdes, of Cucumbres, & pepones.

Gourdes be euyl of nowrysshement. Cucumbers restrayneth veneryousnes, or lassyuousnes, or luxury-
ousnes. Pepones be in maner of lyke operacion, but
the pepones ingendering euyl humours.

Of Almondes and Chesteyns.

Almondes causeth a man to pysse; they do mollyfy the bely, and doth purge the lungen. And
.ei. or .vii. eate before meate, preserueth a man from
droakeenshy. Chesteynes doth nowrysshe the body strongly, & doth make a man fat, yf they be thorowe
rosted, and the huskes abieceted; yet they doth replete
a man with ventosye or wynde.

Of Prunes, and Damysens.

Prunes be nat greatly praised, but in the way of
medysyne, for they be cold & moyste. And Damysens
be of the sayd nature; for the one is olde and dryed,
and the other be taken from the tre. .vi. or .vii. dam-
ySENS eaten before dyner, be good to prouoke a mans
appetyde; they doth mollyfy the bely, and be ab-
stersyue; the skyn and the stones must be ablatyd
caste awaye, and not vsed.

Of Olyues, and Capers.

Olyues condyted, and eaten at the begynnynge of a refectyon, doth corroborate the stomake, and
prouoketh appetyde. Capers doth purge fleume, and
doath make a man to haue an appetyde.

1 K .iv. not signed.
2 Fr. Pegas : m. A Pompion or Melon.—Cotgrave.
3 ingenderythe P. 4 doth AB. 5 Syxe or seuen AB.
6 K .iv. back. 7 a AB
Of Oranges.

Oranges doth make a man to have a good appetyde, and so doth the ryndes, yf they be in succade, & they doth confort the stomacke; the Iuce is a good sauce, and dothe prouoke an appetyde.

The xxii. Chapitre treateth of spycies, and fyrste of Gynger

Gynger doth hete the stomacke, and helpyth dygestyon: grene gynger eaten in the moreniage, fastynge, doth acuat and quycken the remembrauence.

Of Peper.

There be .iii. sondry kyndes of peper, which be to say, whyte Peper, blacke Peper, & long Peper. All kyndes of pepers doth heathe the boody, and doth desolue fleume & wynde, & dothe helpe dygestyon, and maketh a man to make water. Blacke peper doth make a man leane.

Of Cloues, and Mace.

Cloues doth conforte the senewes, & doth desolue and doth consume superfluous humours, [and] re-storyth nature. Maces is a cordyall, and doth helpe the colycke, & is good agaynst the blody flyxe and laxes.

Of Graynes, and Safferon.

Graynes be good for the stomake and the head; And be good for women to drynde. Safferon doth conforte the herte & the stomacke, but he is to hote for the lyuer.

1 to orig.; doth AB. 2 sign. L.i. 3 and AB.
DYETARY. DIETS FOR SANGUINE MEN.

XXII, XXIII.

DYETARY. DIETS FOR SANGUINE MEN. 287.

† Of Nutmeges, & Cynomome.¹

† Nutmeges be good for them the whiche haue Nutmegs. colde in theyr hed, and dothe comforte the syght and the brayne, & the mouthe of the stomæcke, & is good for the splene. Cynomome is a cordyall, wherfore the Cinnamon. Hebrecyon² doth say, "why doth a man dye, and can gette Cynomome to eate?" yet it doth stop, & is good to restrayne, fluxes or laxes.

‡ Of Lyqueryce.

‡ Lyqueryce is good to clense and to open the Liquorice. lunges & the brest, & doth loose fleume.

‡ The .xxij. Chapytre sheweth a dyete for Sanguyne men.

Anguyne men be hoote and moyste of complexion, wherfor they must be cyreumspect in catyng of theyr meate, consyderynge that the purer the complex[i]on is, the soner it may be eroptyd, & the blode may be the sooner infectyd / wherfore they must abstayne to eate inordynatly fruytes and herbes and rotes, as garlyke, onyons, and leekes; they must refayne from catyng of olde flesshe, and excywe the vsage of etynge of the braynes of beeestes, & from etynge the vdders of keyn. They muste vse moderat cows' udders, slepe and moderat dyet, or els they wyl be to fat and grose. Fyssh of muddy waters be not good for them. or mud-fish. And yf blode do abounde, clense it with stufes, or by fleubo homye.

¹ Cynamon B (ed. 1562) ; Cynamone P. ² Hebricion ABP. ³ sign. L i. back.
Phlegmatic men

mustn't eat viscous or white meat.

fish or fruit.

Phlegmatic men

mustn't eat indigestible meats.

but hot and dry ones.

Purgatives of Phlegm.

Leumaticke men be colde and moyste, wherfore they must abstayne from meates the whiche is cold. And also they must refrayne from catyng viscus meate, specially from all meates the whiche doth ingender fleumatycke humours, as fyssh, fruyte, and whyte meate. Also to exchewe the vsage of catyng of crude herbes; specyally to refrayne from meate the whiche is harde and slowe of dygestyon, as it appereth in the propertes of meates aboue rehersyd. And to beware not to dwell nyghe to waterysshe and morysshe grounde. These thynges be good for fleumatycke persons, moderatly taken: onyons, garlycke, peper, gynger; And all meates the whiche be hote and drye; And sauces the whiche be sowre. These thynges folowyng doth purge fleume: polypody, netyll, elder, agarycke, yreos, mayden-heere, and styeados.

Choleric men

shouldn't eat hot spices, or drink wine.

Purgatives of Choler.

Olor is hote and dry; wherfore Colorycke men muste abstayne from catyng hote spyces, and to refrayne from drynkyng of wyne, and catyng of Colorycke meate: howbeit, Colorycke men may cate groser meate than any other of complexions, except theyr educacion haue ben to the contrary. 3 Colorycke men shulde not be lone fastynghe. These thynges folowyng do purge color: Fumytory, Centory, wormewod, wylde hoppes,
vyoletes, Mercury, Manna, Reuberbe, Eupatory, Tamarindes, & the whay of butter.

¶ The .xxvi. Chapitre treateth of a dyetarye for Melancoly men.

Melancoly is colde & drye; wherfore Melancoly men must refrayne from fryed meate, and meate the whiche is over salte, And from meate that is sowre & harde of dygestyon, and from all meate the whiche is burnet\(^1\) and drye. They must abstayne from immoderat thurstc, and from drinkyng of hote wynes, and grosse wyne, as red wyne. And use these thinges, Cowe mylke, Almon mylke, yolkes of rere egges. Boyled meate is better for Melancoly men than rosted meate. All meate the whiche wylbe soone dygestyd, & all meates the which doth ingender good blode, And meates the which be temperatly hote, be good for Melancoly men. And so be all herbes the which be hote and moyste. These thinges folowyng doth purge Melancoly: quyckbeme, Seene, sticados, hartystounge, mayden heere, pulayll mountane, borage, organum, suger, and whyte wyne.

¶ The .xxvii. Chapiter treatyth of a dyete and of an ordre to be vsed in the Pestyferous tyme of the\(^2\) pestylence & swetyng sycknes.

Han the Plages of the Pestylence or the swetynge sycknes is in a towne or countree, with vs at Mountpylour, and al other hygh Regyons and countrees that I haue dwelt in, the people doth fle from

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\(^1\) burned AB.  \(^2\) of B.
people flee from the city.

In low countries, infected houses are shut up, with the men in them.

Infection hangs in clothes,

straw, and rushes.

Burn scented herbs or gums;

or fumigate with Boorde's powder,

or make a Pomander of spices, &c.,

into a ball.

the contagious and infectious ayre; preseruatynes,\(^1\) with other counsayles\(^2\) of Physycke, notwithstanding. In lower and other baase countres, howses, the which be infectyd in towne or cytie, be closyd vp, both doores & wyn-
dowes; & the inhabytours shall not come a brode, nother to churche, nor to market, nor to any howse or company, for\(^3\) infectyng other, the whiche be cleene without infection. A man cannot be to ware, nor can not kepe hym selfe to well from this syckenes, for it is so vehe'ment and so parlousc\(^4\), that the syckenes lyse and hange longe in clothes. And I haue known that whan the strawe & russels hath ben cast out of a howse infectyd, the hogges the whiche dyd lye in it, dyed of the pestylence; wherfore in such infectious tyme it is good for every man that wyl not flye\(^5\) from the contagious ayre, to vse dayly—specyally in the mornynge and euenyng—to burne Iuneper, or Rose-
mary, or Rysshes, or Baye leues, or Maierome, or Franken[se]nne, [or]\(^6\) bengauyn. Or els make this powder: Take of storax calamyte half an vnce,\(^8\) of franken-
sence an vnce,\(^9\) of the wodde of Aloes the weyghte of vi. dr.\(^9\); myxe al these togyther; Than cast half a sponefull of this in a chaffyng-dysshe of coles, And set it to fume abrode in the chambers, & the hall, and other howses. And\(^10\) you wyll put to this powder a lytell Lapdanum, it is so moche the better. Or els make a pomemaunder\(^11\) vnder this maner. Take of Lapdanum .iii. drammes, of the wodde of Aloes one drame, of amber of grece .ii. drames and a half; of nutmegges, of storax calamite, of ech a drame and a half; confect\(^12\) all these.

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1 preseruations B. 2 counsayles AB. 3 against, for fear of, to prevent. 4 sign. L .iii. back. 5 peryllous AB. 6 flee AB; fly P. 7 frankensence or AB. 8 ounce AB. 9 drachms. 10 if. 11 Pomaunder AB. 12 conferre B. 13 this B.
together with Rose-water, & make a ball. And this aforesaid Pomemaunderc doth not onely expell contagious ayre, but also it doth comforte the brayne, as Barthelmew of Montagnaue sayth, & other modernall doctors doth affirme the same: whosoever that is infectyd with the pestylence, let hym loke in my breuery of helth for a remedy. But let hym vse this dyete: let the Chamber be kept close, And kepe a contynuall fyre in the Chamber, of elere burnynge wodde or chare-cole without smoke; beware of takynge any colde, vse temporat meates and drynke, and beware of wyne, bere, & eyder; vse to eate stued or baken wardens, yf they can be goten; yf not, eate stued or baken peers, with eomfettes; vse no grosse meates, but those the whiche be lyght of dygestyon.

† The xxviii. Chapitre sheweth of a dyete [for them] the whiche be in any Feuer or agew.

Do aduertyse every man that hath a Feuer or an Agewe, not to eate no meate vi. howres before his course doth take hym. And in no wyse, as longe as the Agew doth indure, to put of3 shertte nor dowblet, nor to ryse out of the bedde but whan nede shall requyre; and in any wyse not to go, nor to take any10 open ayer. For suehe prouysyon may be had that at vttermost at the thyrde course he shalbe dalyuened of the Feuer, vsynge the medsynes the whiche be in the Breuery of helthe.11

1 L. iv. not signed. 2 Pomaunderc AB. aynes AB. 3 AB omit "chare." 4 Chap. 121, fol. xlv. back, ed. 1552. 5 Chambers AB. 6 AB omit "chare." 7 for them AB. 8 L. iv. back. 9 of the AB. 10 the AB. 11 Chap. 135—150, fol. xlix. back, to fol. lv., ed. 1552.
And let every man beware of eastynge their handes & armes at any tyme out of the bed, in or out of theyr agony, or to spraule with the legges out of the bed: good it is for the space of .iii. courses to weare contynewelly gloves, and not to washe the handes, And to vse suche a dyet in meate & drynke as is rehersyd in the pestylence. [See above; p. 291, lines 11—15.]

¶ The .xxix. Chapitre treatyth of a dyete for them the whiche haue the Iliacke, or the colyck, & the stone.

He Iliacke and the Colycke be ingendered of ventosyte, the whiche is intrusyd or inclosed in two guttes; the one is called Ilia, And the other is called Colon. For these two infrmytyes a man muste beware of colde. And good it is not to be longe fastynge. And necessary it is to be laxatyue, and not in no wyse to be constupat. And these thynges folowyng be not good for them the which haue these aforesaid infrmytyes: new bred, stale bred, nor new ale. They must abstayne also from drynkynge of beere, of cyder, and red wyne, and cynamom. Also refrayne from al meates that honny is in; exchew eatyng of cold herbes; vse not to eate beanes, peson, nor potage; beware of the vsage of fruytes. And of all thynges the whiche doth ingender wynde. For the stone, abstayn from drynkynge of new ale; beware of beere, and of red wyne and hote wynes; refrayne from eatyng of red herynge, ma[r]tyblas beef and bakon, and salte fysshe, and salt meates. And beware of goynge colde aboute the mydell, specyally aboute the raynes of the backe. And make no restryetyon of wynde and water, nor seege that nature wolde expelle.

1 sign. M.i. 2 hote bread P. 3 and of AB. 4 egestyon P. 5 water AB.
The xxx. Chapitre treatyth of a dyete for them the whiche haue any kyndes of the gowte.  

Hey the whiche be infectyd with the gowte, or any kynde of it, I do aduer-tyse them not to syt long and bybbynge, dysyng and eardyng, in forgettyng them selve to exonerat the blader and the bely when ned shall requyre; and also to beware that the legges hange not without some stay, nor that the bootes or shoes be not ouer strayte. who soeuer hath the gowte, muste refrayne from drynkyng of newe ale; and let hym abstayne from drynkyng of beere and red wyne. Also, he must not eate new brede, egges, freshe samon, eles, or eat salmon, freshe heryng, pylcherdes, oysters, and all shell-fysshe. Also, he muste exchew the catynge of freshe beef, of goose, of rudeke, & of pygyons. Beware of takyng or ducks; colde in the legge, or rydyng, or goynge wetshed. Beware of veneryous actes after refection, or after or vpon a full stomake. And refrayne from all thinges that doth ingewder euyll humours, and be inflatyue.

The xxxi. Chapytre treatyth of a dyete for them the whiche haue any of the kyndes of lypored.

E that is infectyd wyth any of the .iii. kyndes of the lepored must refrayne from al maner of wynes, & from new drynkkes, and stronge ale; than let hym beware of ryot and

1 gowtes AB.  2 sign. M .i. back.  3 to longe AB.  4 bowlynge AB.  5 AB omit “that.”  6 And AB.  7 takyng of A; takyng of B.  8 legge AB.  9 sign. M .ii.  10 fourc AB.
Diet for Falling Sickness.

[CH. XXXII.]

Lepers mustn't eat spices, tripe, surfetyng. And let hym abstayne from eating of spices, and daates, and from trypes & podynges, and all inwardes of beestes. Fysshe, and egges, & mylke, is not good for leperous persons: and they must abstayne from eating of freshe beef, and from eatynge of gose [&] dueke, and from water-fowle and pygions; And in no wyse cate no veneson, nor bare-flesshe, and suche lyke.

Epilepsy.

(See Breuyary, ch. 122, fol. xlvi.)

Folk with Falling Sickness

mustn't drink milk or strong ale,
or eat fish-fat,
viscous fish,
garlick, leeks,
venison, &c.;
or go to meetings of men,
or sit too near the fire,
or drink wyne, newe ale, and stronge ale. Also they shulde not cate the fatnes of fysshe, nor the hedes of fysshe, the whiche dothe ingender rewme. Shell-fysshe, eles, samon, herynge, & viseus fysshes, be not good for Epilentycke men. Also, they muste refrayne from eatynge of garlyke, onionys, leekes, chybbolles, and all vaperous meates, the whiche doth hurte the hed: venson, hare-flesshe, beef, beanes, and peason, be not good for Epilentycke men. And yf they knowe that they be infected with this great syeknes, they shulde not resorte where there is great resorte of company, whiche is, in churche, in sessyons, and marketplaces on market dayes; yf they do, the syeknes wyll infeste them more there than in any other place, or at any other tyme. They must beware they do not syt to nyghe the fyre, for the fyre wyll overcom them, and

1 for AB. 2 AB omit "the." 3 sign. M .ii. back. 4 these AB. 5 in the AB. 6 infecte AB.
Diet. Diet for Headache.

To induce the sickness. They must beware of lying hot in their bed, or to labour extremely; for such work too hard, thynges causeth the grefe to come the after.

The xxxiii. Chapytre treatyth of a dyete [for them] the whiche haue any payne in the head.

Any sycknes, or inflrmytes, and impedymementes, may be in a mans hed, wherfore, who so ever haue any impediment in the hed, must not kepe the hed to hote nor to colde, but in a temporary. And to beware of ingendrying of rewme, which is the cause of many inflrmytes. There is nothyng that doth ingender rewme so moche as doth the fatnes of fysshe, and the heddes of fysshe, and surfettes, & takynge colde in the feete, and takynge colde in the nape of the necke or hed. Also, they the whiche haue any inflrmyte in the hed must refrayne of immoderat slepe, specially after meate. Also, they must abstayne from drynkynge of wyne; and vse not to dryneke ale and beere the whiche is ouer stronge, vocyferacyon, halowyng, cryeng, and hygh synging, is not good for the hed. All thynges the whiche is vaporous or dothe fume, is not good for the hed. And all thynges the which is of euyll sauour, as caryn, synkes, wyddrawghtes, pisse-bolles, snoffe of candellys, dunghylles, styankyng canellys, and styankyng standyng waters, & styankyng marshes, with suche entaagious eyres, doth hurte the hed, and the brayne, and the memory. All odysterous sauours be good for the hed, and the brayne, and the memory.

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1 to hote AB. 2 for them ABP. 3 theyr AB. 4 sign. M .iii. 5 surfestes, orig. 6 wynkraughtes. 7 sign. M .iii. back.
The xxxiii. Chapitre treateth of a dyete for them the whiche be in a consumpcyon.

Ho suche he be that is in a consumpcyon muste abstayne from all sowre and tarte thynges, as venegre & alceger, & suche lyke. And also he must abstayne from catynge of grosse meates, the whiche be harde and slowe of dygestyon, And use cordyallys and restoratyues, and nutrytyue meates. All meates and drinkes the which is swete, & that suger is in, be nutrytyue; wherfore swete wynes be good for them the whiche be in consumpcion, moderately taken. And sowre wyne, sowre ale, and sowre brede is good for no man; For it doth freate away nature. and let them beware, that be in consumpcion, of fryde meate, of bruled meate, and bronte meate, the whiche is ouer roystyd. And in any wyse let them beware of anger & pencyfulnes. These thynges folowyng be good for them the whiche be in consumpcions: a pygge or a cocke stewed and made in a gely, cockrellys stewed, gootes mylke and suger, almon mylke in the whiche ryce is soden, and rabettes stewed, &c. &e. & newe layd egges, & rere yolkes of egges, & ryce soden in almon mylke. P.

The xxxv. Chapitre treateth of a dyete for them the whiche be as-matyke men, beyng short wyn-dyd, or lackynge breth.

1 aleger AB; alegar P. 2 consumpcions AB. 3 beere AB. 4 in a AB. 5 of burned AB. 6 M iv. not signed. 7 consumpcion AB.
Hortnes of wynde commeth dyuers tymes of impedymentes in the
lungen, and straytnes of the brest, opylatyd thorow viscus fleume;
and other whyle whan the hed is stuffyed with rewme, called the
pose, lettyth the breth of his
naturall course. wherfore he that hath shortnes of breth
muste abstayne from eatyng of nuttes, specyally yf they
be olde: chese and mylke is not good for them; no more
is fysshe and fruyte, and rawe or crude herbes. Also
all maner of meate the whiche is harde of dygestion, is
not good for them. They muste refrayne from eat-
yng of fysshe, specially from eatyng fysshe the which
wyll cleue to the fyngers, & be viscus & slyme; & in
any wyse beware of the skyns of fysshe, & of all
maner of meate the whiche doth ingender fleume.
Also they muste beware of colde. And whan any
howse is a swepyngse, to go out of the howse for a space
in to a clene eyre. The dust also that ryseth in the
strete thorow the vehemens of the wynde or other
wyse, is not good for theym. And smoke is euyll for
them; and so is all thynge that is stoppynge: wherfore
necessary it is for them to be laxatuye, [& to be in a
clene & pure eyre. P.]

P. The .xxxvi. Chapitre treatyth of a
dyete for them the whiche
haue the palsye.

Hey the whiche haue the Palsye, vny-
uersall or pertyculer, must beware of
anger, hastynes, and testynes, & must
beware of feare, for thorow anger or
feare dyuers tymes the Palsye do come

1 in AB. 2 and chese P. 3 M.iiv. back. 4 clere P.
to a man. Also they must beware of dronkennes, and catyng of nuttes, whiche thynge be euyll for the palsye of the tonge. coldnes, and contagous and stynkyng & fylthy ayres be euyll for the palsye. And lette euery man beware on lyeng vpon the bare grounde, or vpon the bare stones; for it is euyll for the Palsye. the sauour of Castory, & the sauour of a fox, is good agaynst the palsye.

¶ The .xxxvii. Chapitre doth shew an order and a dyete for them the whiche be madde, and out of theyr wytte. Here is no man the whiche haue any of the kyndes of madnes but they ought to be kepte in sauegarde, for dyuers inconuenyence that may fall, as it apperyd of late dayes of a lunatycke man named Mychell, the whiche went many yeres at lyberte, & at last hedyd kylle his wyfe, and his wyfes suster, & his owne selfe. wherfore I do aduertyse euery man the whiche is madde, or lunatycke, or frantycke, or demonyacke, to be kepte in saue garde in some close howse or chamber, where there is lytell lyght. And that he haue a keper, the whiche the madde man do feare. And se that the madde man haue no knyf, nor sheers, nor other edge toule, nor that he haue no gyr4dyll, except it be a week lyste of clothe, for5 hurtynge or kyllynge hym selve. Also the chamber or the howse that the madde man is in, let there be no paynted clothes, nor paynted wallys, nor pycutures of man nor woman, or fowle, or beest; for suche thynge maketh them ful of fantasies. lette the madde persons hed be shauen ones a moneth: let them

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1 sign. N.i. 2 of AB. 3 Michel P. 4 sign. N.i. back. 5 against, to prevent.
diyne no wyne, nor stronge alc, nor stronge becre, but moderat drynke; and let them haue .iii. tymes in a daye warme suppynges, and [a] lytell warme meat. And vse few wordes to them, excepte it be for reprehensyon, or gentyll reformacyon, yt they haue any wyte or pcrscuernaunce to vnderstande [what reprehensyon or reformacyon is. P.]

† The .xxxviii. Chapytre treatyth of a dyete for them the whiche haue any of the kyndes of the Idropyses.

Aynt Becde sayeth 'the more a man doth drynke that hath the Idropise, the more he is a thurst;' for although the syckenes doth come by superabundance of water, yet the lyuer is drye, whether it be alchy^tes, Iposarca, Lencoflegmancia, or the tympany. They that hath any of the .iii. kyndes of the Idropyses must refrayne from al thynges the whiche be constupat and costyue, and vse all thynges the which be laxatyue / nuttes, and dry almondes, and harde chese, is poysyn to them; A ptysane and posset ale made with colde herbes doth comforthe them. who so euer he be, the whiche wyll haue a remedy for any of these foure kyndes of the Idropyses, and wyll knowe a declaracyon for these infyrmytes, and all other sycknesses, let hym loke in a boke of my makyng, named the Breuyary of helth. For in this boke I do speke but of dyetes, and how a man shuld order his mansyon place, And hym self & his howsholde, with suche lyke thynges, for the conscrucion of helth.

1 a AB.  2 Idropsye AB; I dropys P.  3 sign. N .ii.  4 Idropsyes AB.  5 AB omit "is."  6–6 Not in AB.  7 See Boorde's Breugary, chap. 179, 38, 17, 345.
GENERAL RULES FOR SICKNESS. [CH. XXXIX.

A general Diet.

Every one knows best what helps and what hurts him.

Don't be anxious.

Sleep at night.

A merry heart makes a man live, and look young.

Care brings age and death.

Wash your hands often, and comb your head.

Keep your chest and stomach warm, your feet dry, and your head cool.

Avoid venery;

¶ The xxxix. Chapytre treateth of a generall dyete for all maner of men and women, beynge sycke or hole.

There is no man nor woman the which haue any respect to them selfe, that can be a better Phesycon for theyr owne saugearde, than theyr owne self can be, to consyder what thynge the whiche doth them good, And to refrayne from suche thynges that doth them hurte or harme. And let euyr man beware of care, sorowe, thought, pencyfulnes, and of inwarde anger. Beware of surfettes, and vse not to moche veneryouse actes. Breke not the vsuall custome of sleepe in the nyght. A mery herte and mynde, the whiche is in reste and quyetnes, without aduersyte and to moche worldly busynes, causeth a man to lyue longe, and to loke yongly, althoughe he be agyd. care and sorowe bryngeth in age and deth, wherefore let euyr man be mery; and ye he can not, let hym resorte to mery company to breke of his perplexatyues.

¶ Furthermore, I do adversyte euery man to wasshe theyr handes ofte euery daye; And dyuers tymes to keyme theyr hed euery daye, And to plounge the eyes in colde water in the morenyng. Moreouer, I do counsell euery man to kepe the breste and the stomacke warne, And to kepe the feete from wet, and other whyle to wasshe them, and that they be not kept to hote nor to colde, but indyfiferently. Also to kepe the hed and the necke in a moderat temporauce, not to hote nor to colde; and in any wyse to beware not to medle to moche with veneryous actes; for that wyll cause a man to loke agedly, & also causeth a man to haue a

1 sign. N .ii. back. 2 so, orig. 3-3 Not in P (ed. 1547). 4 wherfore A; wherefore B. 5 sign. N .iii.
breef or a shorte lyfe. All other matters pertaynyng to any perteyuuer dyete, you shall haue in the dyetes above in this boke rehersyd.

The .xl. Chapytre doth shewe an order, or a fasshyon, how a sycke man shulde be ordered, And how a sycke man shuld be vsyd that is lykely to dye.

Hoo so ever that is sore syke, it is vncerteyne to man whether he shall lyue or dye; wherfore it is necessarye for hym that is sycke to haue two or .iii. good kepers, the whiche at all tymes must be dylygent, and not slepysshe, sloudgysshe, sluttyshe. And not to wepe and wayle aboute a sycke man, nor to vs many wordes / nor that there be no greate resort to eommon and talke, For it is a busynes a whole man to answere many men, speeially women, that shall come to hym. They the which commeth to any sycke person, ought to haue few wordes or none, except certayne persons the whiche be of counseyll of the Testament makyng, the whiche wyse men be not to seke of such matters in theyr syekencs; for wysdom wolde that evry man shulde prepare for suehe thyngecs in helth. And yf any man for charyte wyll vyset any person, lette hym aduertryse the sycke to make evry thynge euyn bytwext God, and the worlde, & his eonseyence; And to receyue the ryghtes of holy churehe, lyke a catholyeke

1 Also AB; All, ed. 1547.  2 haue it AB.  3 thrre AB.  4 ABP insert "nor."  5 sign. N .iii. back.  6 for AB an i ed. 1517.
man; And to folowe the cownseyll of both Physye- 
yons, whiche is to say, the physyeyon of the soule, & 
the physyeyon of the body, that is to saye, the spirit- 
uall cownseyl of his ghostly father, and the bodely 
cownseyll of his physyeyon conseryng the reeceytes of 
his medsones to reouer helth. For saynt Augustyn saith, 
"he that doth not the\(^1\) commandement of his physye-
yon, doth kyll hym self." Furthermore, about a sycke 
persone shuld be redolent sauour[\(s\)], and the chamber 
shuld be replenysshed with herbes & flowers of ody-
ferouse sauour.\(^2\) & certayne tymes it is good, to be vsed 
a lytell of some perfume\(^3\) \(4\)to stande in the mydle of 
the chamber. And in any wyse lette not many men, and 
speeyally women, be togyther at one tyme in the cham-
ber, not onely for bablynge, but specially for theyr 
brethes.\(^5\) And the kepers shulde se at all tymes that 
the sycke persons drynke be pure, fresshe, & stale, and 
that it be a lytell warmed, turned out of the colde. 
Yf the sycke man wax sycker and sycker, that there 
is lykle\(^6\) hope of amendment, but sygnes of deth, than no 
man oughte to moue to hym any worldly matters or 
busynes; but to speke of ghostly and godly matters, 
And to rede the passyon of Cryste, & to say the psalmes 
of the passyon, and to holde a crosse or a pyctour of 
the passyon of Cryste before the eyes of the sycke 
person. And let not the kepers forget to gyue the 
sycke man that is in suche agony, warme drynke with 
a spone, and a sponefull of a cawdell or a colesse. 
And than lette euery man do\(^7\) induuer hym selfe to 
prayer, that the sycke person may fynyshe his lyfe 
Catholykely in the fayth of Iesu Cryste, And so \(^8\)

\(^1\) not observe the commandementes AB, 
\(^2\) flausours AB. \(^3\) good to vse some perfumes P. 
\(^4\) N .iv. not signed. \(^5\) hote breathes AB. 
\(^6\) likely AB; lytle P. \(^7\) P leaves out "do." 
\(^8\) so to AB.
MAY WE DIE IN THE FAITH!

departe out of this myserable world. I do beseche the Father, and the sone, and the holy ghost, thorow the meryte of Iesu Crystes passyon, that I and all Creatures lyuynge may do [so].

1 so P.
Dietary.  Colophons of 4 Editions.

1 Imprinted by me Robert Wyer / dwellynge in seynt Martyns paryshe besyde charynge Crosse, at the sygne of seynt John Euangelyste.
For John Cowhbe, Cum privilegio regali.
Ad imprimendum solum.  

[? Cut of St John writing his Revelations in the Isle of Patmos.]

1 N:iv. back.

Thomas Colwel's Colophon to the edition of 1562 is: ¶ Imprinted by me Thomas Colwel. Dwellynge in the house of Robert Wyer, at the Signe of S. John Euangelyst, besyde Charynge Crosse. 

Wyllyam Powell's Colophon to the edition of 1547 is: ¶ Imprynted at London in Fletestrete at the sygne of the George neste to saynte Dunstones churche by Wyllyam Powell. In the yere of our Lorde god M. CCCCLXVII. (☞ : ☞)
The treatyle answe-rynge the boke of Berdes.

Compiled by Collyn clowte, dedycopd to Barnarde barber
dwellyng in Banbery.

BOORDE.
To drynke with me, be not a ferde
For here ye se groweth neuer a berde.

[Coarse woodcut of a man stooping down and exposing himself, with the legend Testiculæ Habet.
Any member wanting the cut must apply to
Mr Furnivall.]

I am a Foole of Cocke lorellys bote
callyng al knaues, to pull therin a rope.

1 A .i. back.
The preface, or the pystle.

O the ryght worshipfulle (Barnarde Barber), dwell-ynge in Banbery, Collyn Clowte surrendreth gret-ynge, with immortall thankes.

It was so, worshipful syr, that at my last beynge in Mount-pyllour, I chaused to be assocyat with a doctor of Physyke / which at his retorn had set forth .ij. Bokes to be prynted in Fleetstrete, within Temple barre, the whiche Bokes were compyled togyther in one volume named the Introductorie of knowledge / wherupon, there dyd not resort only vnto hym marchauntes, gentyl-men, and wymen / but also knyghtes, and other great men, whiche were desyrous to knowe the effycacyte, and the effecte of his afore-sayd bokes ; and so, amonge many thynges, they desyred to knowe his fansye concernynge the werynge of Berdes / He answeryd by great experyence: "Some wyl weer berdes bycause theyr faces be pocky, maun³gy, sausflewme³, lyporous, & dysfygured / by the whiche many clene men were infected."⁴ So, this done, he desyreth every man to be contentyd: Vvherfore I desyre no man to be dys-plesasyd with me. And where-as he was anymatyd to wryte his boke to thende, that great men may laugh therat⁵/ I haue deuyed this answere, to the entent, that in the redyng they myght laughe vs bothe to scorne / And for that cause I wrote this boke, as god knowyth my pretence / who euer keape youre maystershyp in helthe.

¹ sign. A .ij. ² sign. A .ij. back. ³ See Forewords, p. 101. ⁴ Speaking of matters trifelyng, Wilson, in his Art of Rhetorique, 1553 (edit. 1584, p. 8), says: "Suehe are trifilyng causes when there is no weight in them, as if one should phantasie to praise a Goose before any other Beast liuyng (as I knowe who did) or of fruite to commende Nuttes eechedly, as Ouid did, or the Feuer quartaine as Phaciosinus did, or the Gnat, as Virgill did, or the battaile of Frogges, as Homer did, or dispraise beardes, or commende shauen hiddes."—W. C. Hazlitt.
⁵ See the Preface to the Dyetary, p. 228 above.
Here foloweth a treatyse, made
Answerynge the treatyse of
doctor Borde vpon Berdes.

Allynge to remembraunce your notable reproche gyuen
vnto berdes, I was constrayned to render the occasion
therof; wherupon, I founde by longe surmyse and
studye that ye had red the storye of Hellogobalus,
& founde therin greate and stronge auctoryties /
which by lykelyhode mouyd you to this Reformacyon of berdes.
For ye knowe that Hellogobalus, beynge gyuen moche to
the desyre of the body, & that by moche superfluyte, he thought it
requysyght to commyt the fylthy synne of leche[ry], vpon the
receyptes of delycate meates. For he caused his cokes to make &

1 Mr Hazlitt says, 'See Grapaldus de Partibus Ovium, and Collier's Extr.
Reg. Stat. Co. ii. 97.' At the latter reference, 22 Sept. 1579, is, 'H. Denham,
Lycenced unto him &c, A paradox, provinge by Reason and example that
Baldnes is much better then bushie heare. . . vi.' (Written by Synesius,
englished by Abraham Fleming.) After this, Mr Collier prints, from a MS of
his own, he says, an amusing dialogue between B[a]ldness and H[air], en-
titled the 'Defence of a Bald Head.' B. argues that baldness is no sign of
old age, as many young men are bald from too much wenching;

Then, think also of this:
if you no haire have gott,
How pleasantly your haire you misse,
when weather it is hot.
Let ruffins weare a bushe,
and sweat till well nigh dead,
In that ime bald, I care no rush,
but onely wipe my head.

Hair ends with

Thy reasons may be good,
that baldnes is no ill;
But ladies will love lustie blood
and haire, say what you will.

2 A .iij. not signed.
3 orig. ye
ordcyn suche hote meates that maye prouoke or stere hym the rather therunto. And in ther so doyng, he made them, some of his preuye chambre, some of his hed lorde of his counsell. But yet the chefe and pryncypall preste that he gaue vnto his cokes, was this, that they shulde not only polle theyr hedes, but also shawe theyr berdes. For this entente, that when he were dronkyn, or vometynge rype by takynge excessse, that he myghte be well assuryd, that it came not by no heer of from his cokes heddes. For his delyght was not onely in the feminyne kynede / but also delyghted in womenly men / yet he and his fyne vnberdyd faces ledde not onely a vyceuous lyfe, but also made a shameful ende. Notwithstandynge other, that, or this storye folowyng, was and is the occasyon why ye 1abore berdes, and that was this: at your laste beynge in Mownt-pyllyer, Martyn the surgyen beyng there with you, & dyd accompany dayly with none so moch as with you: yf ye be remembred, he brought you to dyner vpon a daye to one Hans Smormowthes house, a Duche man, in whiche house you were cupshote 2, otherwyse called dronkyn, at whiche tyme your berde was longe / so then your assocyat Martyn brought you to bed / and with the remouyng, your stomake tornyd, & so ye vometyd in his bosome; howbeit, as moche as your berde myghte holde, vpon youre berde remayned tyll the next daye in the morenyng. And when ye waked, & smelt your owne berde, ye fel to it a fresche; and callynge for your frende Martyn, shewynge 3 the cause of this laste myschaunce. Wherupon ye desyred to shawe you. And so, when ye sawe your berde, ye sayd that it was a shamfull thynge on any mans face. And so it is in suche cases, I not denye / yet shall ye consyder, that our Englysshe men, beynge in Englande, dothe vse to kepe theyr berdes moche more clen

[leaf A .iv. is lost.]

1 A .iii. back. 2 See p. 156, note. 3 ? shewed hym.
As longe as any berdes be worne,
Mockynge shall not be forborne;
But yet at length, his is the scorne.
I fere it not.

With berdyd men he wyll not drynke,
Bycause it doth in theyr berdes synke;
The cause therof, ye may soone thynke,
His berde in Flaunders ones dyd stynke,
Whiche by dystulacyon
Of a vomytacyon
Made suche dysturbacyon,
That it abored the nacyon.
I fere it not.

Some berdes, he saith, doth grow a pace,
To hyde an eyyll coleryd face;
In fayth, his had an homlye grace,
When he was in that dronkyn case.
But sythe he doth this matter stere,
To make that shauynge shuld be dere,
I thynke it doth full well appere,
That foles had neuer lesse wyt in a yere.
I fere it not.

A berde, sayth he, wyl breyd moch care,
If that he with his mayster compare.
Here may ye proue a wyt full bare
That iudgeth so a man to fare.

What man lyuyng, I wold fayne knowe,
That for comparaison letes his berde growe?
But yet, though that a spyghtfull shrow
His spyghtfull wordes abrode doth blow,
I fere it not, &c.
Of berdes, he sayth, ther comms no gaynes, & berdes quycknyth not the braynes.
Lo, how in Physyke he taketh paynes!
He merytes a busshel of brwers' graynes!
He warneth also every estate
To auoyde berdes, for feare of debate.
If men, lyke hym, shuld vse to prate,
His warnyng then shuld come to late,
I fere it not.

If berdes, also, a purse doth pycke,
As ye compare them to be lyke,
yet ye haue gotte more in one wycke,
Then berdes in x. togyther may stryke.
For by castyng of a pyspotte,
ye haue pollyd many a grote;
yea, and moche more, God wotte,
By falschede ye haue gotte.
I fere it not.

Yet one thynge more, I wyll assayle:
The daunger of drynkynge ye do bewayle.
Beleue ye me, yf all do fayle,
In stede of a cup, ye shall haue a payle;
For ye haue gyuen warnynge playne,
That berdyd men shall be full fayne
To brynge a cup, for theyr owne gayne,—
The more fole you, so to dysdayne!
I fere it not.

Note me well, for it is trewe,
Thoughe berdyd men ye wyll eschewe,
There be moche honyster men than you,
That wyl drynke long, or they do spewe

1 See Boorde on Drunkenness, p. 90, above.
As you haue done, I knowe, or this.
wherfore I say, though so it is,
I wyll not tell that is amys;
yet wyll I tell some trewyth yewys.1

I fere it not.

If yet of one thynge that ye do treate,
Howe that a berde, in a great swete,
By lyke doth catche a k[n]auyssh[2] hete:
Therby ye do a grete prayse gete,
For trewelie vnfayned,
Your honyste is dystayned;
All though ye haue dysdayned,
Men knowe ye haue sustayned.

I fere it not.

Though in the wynter a dew wyl lye,
That dystylleth from the nose pryuelye;
To refrayne your cup ye pray then hartly;
And all is for superfluous glotonye.
For glotony is of suche a kynde,
That ende of excesse he can none fynde,
Tyll past is both the wyt and mynde;
So one of those ye be assynde.

I fere it not.

1 gemis, certainly. 2 See l. 156.
The second parte
of that songe.

Lytell thought, ye were so wyse,
Berdes to deuyse of the new guyse;
But truely, for your enterpryse,
ye may go cast your wyt at dyse.
At syncke or syse, whiche so doth fall,
Fere ye not to cast at all;
For yf you lose, your lostes be small:
It is to dere, a tenys ball;
I fere it not.

A berde vpon his ouer lyppe,
ye saye wyll be a proper tryppe,
Wherby ye shall the better skyppe.
Go your wayes, I dare let you slyppe,
Where as be many more,
I thynke, by .xx. score,
In cocke lorelles bote, before
ye maye take an ore.
I fere it not.

Yet though that ye one thing do craue,
Which is, a muster deuyles berde to haue,
ye make me study, so God me saue!
If this peticioun came not of a knaue,
Perhaps some other man dyd make it,
And so ye dyd vp take it;
But best ye were forsake it,
For fere of Pears go nakyt.
Nowe fere you that!
You say beards hide little brains, and want magpies to pull our hairs out.

You tell crafty lies.

Pray, Andrew, didn’t God make Adam a beard?

If He did, who shaved him?

Didn’t Christ and His Apostles have beards?

And we ought to follow them.

Sampson, and thousands of old philosophers, wouldn’t be shaved.

We should imitate them.

You say some beards be lyke lambs’ woll, With lytell wyt within theyr skull:

‘Who goth a myle to sucke a bull,1

Comes home a fole, and yet not full.’

And where ye wyshe them pekt with pyes,

That were a berde, vnto theyr iyes:

Be wyse, take hede! suche homely spyes

Oftymes can spye your crafty iyes.

I fere it not.

¶ But, syr, I praye you, yf you tell can,

Declare to me, when God made man,

(I meane by our forefather Adam)

Whyther that he had a berde than;

And yf he had, who dyd hym shawe,

Syth that a barber he coulde not hawe.

Well, then, ye proue hym there a knaue,

 Byecause his berde he dyd so saue.

I fere it not.

¶ Christ & his apostles, ye haue declaryd,

That theyr berdes myght not be sparyd,

Nor to theyr berdes no berdes comparyd:

Trowe it is, yet we repayryd

By his vocacion, to folowe in generall

His disciples, both great and small;

And folowyng ther vse, we shuld not fal,

Nothyng exeptynge our berdes at all.

I fere it not.

¶ Sampson, with many thousandes more

Of anncient phylosophers, full great store,

Wolde not be shauen, to dye thercfore;

Why shulde you, then, repynge so sore?

A[d]myt that men doth Imytate

Thynges of antyquite, and noble state,

1 Waltom’s calf, says the proverb, did this.
Such counterfeat thinges oftymes do mytygate
Moche ernest yre and debate.
I fere it not.

¶ Therfore, to cease, I thynke be best;
For berdyd men wolde lyue in rest,
you prone yoursellfe a homly gest,
So folysshely to rayle and iest;
For if I wolde go make in ryme,
Howe new shauid men loke lyke scraped swyne,
& so rayle forth, from tyme to tyme,
A knauysshel laude then shulde be myne:
I fere it not.

¶ What shulde auayle me to do so,
yf I shulde teache howe men shulde go,
Thynkyng my wyt moehe better, lo,
Then any other, frende or fo?
I myght be imputed trewly
For a foole, that doth gloryfye
In my nowne selfe onelye;
I thynke you wyll it veryfye:
I fere it not.

And thus farewel, though I do wryght
To answere for berdes, by reason ryght;
yet vnberdyd men I do not spyght,
Though ye on berdes therin delght.
And in concludyng of this thynge,
I praye God saue our noble kynge!
Berdes & vnberdyd, to heuen vs brynge,
Where as is Loye euerlastynge!
I fere it not, &c.

¶ Finis.
If my rimes are bad,

think that my wish is to stop quarrelling.

Barnes, I say, yf thou be shent,

Bycause thou wantyst eloquence,

Desyre them, that thyne entent

May stonde all tymes for thy defence,

Consyderynge that thy hole pretence

Was more desyrous of vnyte

Then to enuent curyosyte.

[Ad imprimendum solum]
HINDWORDS.

Thus term Hindwords is Mr David Laing's; and I gladly adopt it, as it's so much better than the Post-Præfatio of Mr W. C. Hazlitt in his Handbook, and of divers other folk.

After the extracts in the Forewords, p. 74—104, from Boorde's Brewary, showing his opinions there, it seems to me now that I ought to have stated some of his opinions in his Introduction and Dyetary before summing up his character on p. 105. I therefore do this here; better late than never.

Boorde believes in 'the noble realme of England' (p. 116, 144), and, though he reproaches his countrymen for their absurd love of new fashions in dress, and for the treason among them (p. 119), he yet holds that 'the people of England be as good as any people in any other lande and nacion that ever I haue trauayled in, yea, and much more better in many thynges, specially in maners & manhod. As for the noble fartyle countrrey of England, hath no regyon lyke it.' So also London is the noblest citty in any region, and has the fairest bridge: 'in al the worlde there is none lyke' (p. 119). But Cornish ale Boorde thinks very bad (p. 123). In Wales he notiees the people's love of toasted eheese, and that their voices and harps are like the buzzing of a bumble-bee (p. 126), the people very rude and beastly, very fond of the devil in their speeche, of selling their produce a year before it comes (p. 127), and of lechery (p. 128). The custome of 'bundling' probably prevailed there; and the priests also increased the population.
The wild Irish, Boorde describes as very rude and wrathful, men and women lying together in mantles and straw (p. 132-3); but among those in the English Pale, which is a good country, Boorde found as faithful and good men as ever he knew (p. 133). The Scotch, among whom Boorde had lived, he didn't much like: they bragged and lied; and either naturally, or from a devilish disposition, didn't love Englishmen, though they resembled the latter in being hardy and strong, well-favoured, and good musicians (p. 137). With Boorde's description of Iceland (p. 141) my friend, Mr Guðbrandr Vigfusson, is much amused, but does not believe in it. Boorde liked Calais, and Flanders (p. 147), though the Flemings were—like the Dutch (p. 149)—great drinkers, and also eat frogs' loins, and toadstools (p. 147), and sold brood mares to England. The church-spire and meat-shambles of Antwerp he thought fine (p. 151); and the Julich (or Juliers) custom of plucking their geese yearly, curious (p. 154). Cologne he calls a noble city, the Rhine a fair water, and its wine good; but the people he found very drunken (p. 156), though many were virtuous and full of alms-deeds (p. 157). The Germans were rude and rustical, eat cheese-maggots, gave their maidens only water to drink (p. 160), and had snow on their mountains in summer (p. 161). Denmark, Boorde found such a poor country, that he couldn't make out how it (and little Saxony, p. 164) came to win England (p. 163). The Bohemians he thought heretics, and they didn't eat ducks (p. 167). The Poles were poor, eat honey, and didn't like wax (p. 168). Hungary was partly in the hands of the Turks, and was full of aliens (p. 170). Greece was Turkish; its capital, Constantinople, and its St Sophia's the fairest cathedral in the world, with a wonderful sight of priests (p. 172). Of Sicily, the biting flies (or mosquitoes) Boorde noticed (p. 176); of Naples, the laziness and the hot wells (p. 177); of Italy, the fertility, the noble river Tiber, the fallen St Peter's at Rome, and the abominable vices in the city (p. 178). Venice, Boorde thought the beauty of the world; and he saw no poverty there, but all riches (p. 181-5). The Lombards he found crafty, eaters of adders and frogs, and having spiteful cur-dogs that would bite your legs. *The phrase wasn't slang then.*
The Lombards also ploughed with only two oxen, which they covered with canvas, against the flies (p. 187). Genoa was a noble city in a fertile land (p. 189). France a noble country, with Paris and four other universities; but the French had no fancy for Englishmen; they set the fashion to all nations (p. 190-1). They alone, and the English, to Boorde’s great disgust, were always exchanging their dress; every other nation kept to its old apparel. Aquitaine was the cheapest country in the world, and Montpelier the noblest medical university (p. 193-4). The Portuguese were seafarers, and their girls erupt their polls (like the Spanish women), but left a rim of it like a barefoot friar’s (p. 197). Spain was a sadly poor place; no good food, wine in goat-skins, hogs under your feet at table, and lice in your bed (p. 198-9). In Castille, &c., the people stupidly called on their dead friends to come to life again (p. 200). Boorde’s pilgrimage to, and abode in, Compostella we have noticed above (p. 51); thieves, hunger, and cold, were his foes on it (p. 206). At Bordeaux was the greatest pair of organs in the world, with Vices, giants’ heads, &c., that wagged their jaws and eyes as the player played (p. 207). Normandy was a pleasant country, and its people gentle: it and all France really belonged to England (p. 208). Latin was spoken over all Europe (p. 210).

From Barbary, slaves were sold to Europe, and left to die unburied (p. 212). Turkey was a cheap and plentiful country, under the law of Mahomet, whose tricks Boorde shows-up (p. 214-16). Judæa is a fertile land; and Boorde gives full instructions to persons intending to make a pilgrimage to Jerusalem, and describes shortly the Holy Sepulchre (p. 219-20).

In his Dyetary, Boorde tells his contemporaries how to choose sites for their houses, how to arrange their buildings, spend their incomes, govern their households, manage their bodies; and what flesh, fish, vegetables, and fruits, are good to eat. The two passages that I specially call attention to are those on the site and plan of a Tudor mansion, p. 238-9, and on what a man should do before going to bed and on rising, p. 246-8. They enable you to realize well the surroundings and life of an English gentleman of Henry VIII’s time. The bits on Ale and Beer (p. 256); on bad cooks and brewers,
and rascally bakers (p. 260-1); and on Venison (p. 274-5), are also very characteristic.

Our good friend at Manchester, Mr John Leigh, Officer of Health to the Corporation of the town, has been kind enough to read through the Forewords and Boorde's Dyetary, and to send me some notes on the former, which will be found further on, and the following high opinion of Boorde and his Dyetary, which will, I hope, give the reader as much pleasure as it has given me:

"Either the man was far beyond his time, or the men of the time were better informed than we have given them credit for. How a man who wrote so gravely, and exhibited in his writings such clear sound sense, could have been taken for a 'Merrie Andrewe,' passes one's conception.

"I have carefully read through the Dyetary. The first ten chapters are admirable; indeed, the third chapter so thoroughly comprehends all that sanitary reformers have been teaching for the last 20 years, that it is difficult to say that we have made any advance upon it. Certainly, until quite recently, the knowledge of Englishmen on all sanitary matters connected with the surroundings of a house, must have retrograded since Boorde wrote. Nothing can be better than the advice he gives as to the situation of a house, the soil on which it should be erected, the placing of the outbuildings, the avoidance of stagnant water, &c., and the means to be taken to secure a pure atmosphere. The advice given throughout the remaining seven chapters, how to procure and to retain good health, is not surpassed in quality in any book of modern times. It is not necessary to select any special passage where all is good.

"The remaining chapters of the book on special diets are all coloured by the peculiar doctrines of Boorde's time; but, setting those aside, the advice he gives is good. He specifies the articles of diet which are, as determined by long experience, difficult of digestion, or which produce flatulence; whilst such elements of diet as are laxative, diuretic, stimulant to special organs, &c., he points out, albeit there is sometimes a little fancy about the latter.

"Like a sensible man, however, he sums up in his thirty-ninth chapter what it is necessary that a man should do to preserve his health, making much of that depend upon his own experience and common sense. The perusal of the Dyetary is calculated to give a medical reader a high opinion of Boorde's sound good sense and powers of observation. I think you have done good service in reprinting the Dyetary, and that you will thereby have corrected some erroneous impressions as to the knowledge of the time on sanitary matters."

A man must dwell at elbow-room, says Boorde (p. 233), having
water and wood annexed to his house; he must have a fair prospect to and from it, or he'd better not build a house at all (p. 234); he must have pure air round it, and nothing stinking near it (p. 233-7), and must provide, before he begins, all things needful to finish it; for 'there goeth to buyldeynge many a mayle, many pynnes, many lathes, and many tyles or slates or strawes, besyde tymber, bordes, lyme, sand, stones or brycke,' &c. (p. 237). Don't front your house to the South, but don't be afraid of the East, as 'the East wynde is temperate, frieske, and fragrante,'—witness Charles Kingsley;—arrange your buildings on my plan in pages 238-9, and have a park, a pair of butts, and a bowling-alley, near them. Provide food and necessaries beforehand (p. 240); divide your income into three parts, 1. for food; 2. for dress, wages, and alms; 3. for emergencies (p. 241); fear God, and make your household do so too, specially punishing swearing (p. 243). Sleep moderately (p. 245), and not during the day; be merry before bed-time, sleep on your side, wear a scarlet night-cap, and have a quilt over you (p. 247); air your breeches in the morning; wash, pray, take exercise, and eat two meals a day (p. 248). Wear a lambskin jacket in winter, and a scarlet pety-cote in summer (p. 249). Don't stuff (p. 250). Abstinence is the best medicine (p. 251). Only sit an hour at dinner: Englishmen sit too long, and stupidly eat heavy dishes first (p. 252). Don't drink water (p. 252-3), except it's mixed with wine (p. 254). In Germany, maidens drink water only; prostitutes drink wine. Abroad there's a fountain in every town (p. 254).

'Ale for an Englysshe man is a naturall drynke. . . Bere is a naturall drynke for a Dutche man; and nowe of late dayes it is moche used in Englande, to the detrayment of many Englysshe men' (p. 256). Cider does little harm in harvest-time; metheglin, fined, is better than mead (p. 257). Bread is best when unleavened and without bran. In Rome the loaves are saffroned, and little bigger than a walnut (p. 258). Rascally bakers I should like to stand in the Thames up to their eyes (p. 261). Potage is more used in England than anywhere else in Christendom (p. 262). Almonds comfort the breast, and mollify the belly (p. 263). Don't mind what old authors say, if experience contradicts them (p. 264). No
eggs but hen's are used in England (p. 264); in Turkey they pickle hard eggs (p. 265). Dutchmen eat butter at all times in the day, which I think bad (p. 265). In Iligh Almayne the Germans eat cheese-maggots like we do comfits (p. 267). Milk is not good for those who have grumbling in the belly; strawberries and cream may put men in jeopardy of their lives (p. 267). England is supplied better with fish than any other land (p. 268); but you mustn't eat fish and flesh at the same meal (p. 269). A pheasant's the best wild fowl, and a capon the best tame one (p. 269-70). All small birds are good eating (p. 270). Young beef is good for an Englishman (p. 271); mutton and pork I don't like. In England swine eat stercorous matter, and lie in filth, though in Germany and abroad (except in Spain) they have a swim once or twice a day (p. 272). Jews and Turks hate pork, but will eat adders as well as any Christian in Rome will (p. 273). Bacon's only good for carters and ploughmen. Brawn's a usual winter meat in England. Nowhere are hart and hind loved as in England. Doctors tell us that venison is bad for us; but I say it's a lord's dish: let the doctors take the skin! give me the flesh! (p. 274-5). Let dogs eat hares; don't you (p. 275). Rabbits, sucking ones, are the best wild beasts' flesh (p. 275). At Montpelier they have boiled meat for dinner, roast for supper (p. 277). A good Cook is half a physician. Onions make a man's appetite good, and put away fastidiousness (p. 279). Artichokes' heads and sorrel are good (p. 280-1). 'There is no Herb nor Weede, but God haue gyven vertue to them, to helpe man' (p. 282). Strawberries are praised above all berries; filberts are better than hazle-nuts (p. 283); peas and beans fill a man with wind; roast apples comfort the stomach (p. 284). Olives and oranges provoke appetite; black pepper makes a man lean (p. 285-6). Then I give you diets for Sanguine, Phlegmatic, Choleric, and Melancholy folk (p. 287-9), tell you how to treat Pestilence (p. 289-91), Fever or Ague (p. 291-2), the Iliac, Colic, and Stone (p. 292); Gout, Leprosy (p. 293), Epilepsy (p. 294), Pain in the Head (p. 295), Consumption (p. 296), Asthma, Palsy (p. 297), and Lunatics (p. 298). Hardly, these last: keep 'em in the dark, shave their heads once a month, and use few words to them. Lastly, I treat
Dropsy (p. 299); give general directions on Diet to all people (p. 300); and then tell you how to arrange a sick-bed, a death-bed, urging all to make their peace with God (p. 300-1).

Two quaint and jolly books these are; and if readers are not obliged to me for reprinting them, they ought to be.

On the state of England at Boorde's time, I refer the reader to my Ballads from Manuscripts for the Ballad Society, Part I, 1868, 'Poems and Ballads on the Condition of England in Henry VIII's and Edward VI's Reigns;' Part II, 1871, these continued, with Poems against Cromwell, on Anne Boleyn, &c. The contemporary complaints give a very different view of the state of affairs to Mr Froude's couleur-de-rose picture. Of early books on the countries of Europe, I know only the Libel of English Policy, A.D. 1436, in Mr T. Wright's Political Songs, vol. ii. 1861, and the descriptions, not the history, in Thomas's very interesting History of Italy, 1561. Both of these I have quoted largely. George North's 'Description of Swedland, Gotland, and Finland. Imprinted at London by Jhon Awdeley, 1561, 4to, 28 leaves, with the Lord's Prayer in Swedish at the end' (Hazlitt's Handbook), I don't know. The Russia of Fletcher, and Horsey, Boorde does not touch.

Sprüner's Reformation Map of Europe in the middle of the 16th century, No. VII, in his Historical Atlas, is the best to use for Boorde's Introduction. In it, Syria is part of the Osmannisches Reich, Turkey in Europe and Asia, and that may account for Boorde treating it as in Europe. For the dress of the inhabitants of the different countries, recourse may be had to the Recueil de la Diversité des Habits, Paris, 1562, 8vo, from which Upcott had his Scotchman and Frenchman cut on wood for his reprint of Boorde's Introduction in 1814, chap. iv. sign. G ii, chap. xxvii., sign. T.

In conclusion, I have to thank Mr John W. Pracd for his help (obtained by Miss C. M. Yonge's kind offices) in Boorde's Cornish dialogue; Dr B. Davies for help in the Welsh; Mr F. W. Cosens and Mr H. H. Gibbs for help in the Spanish; Professor Cassal for help in the French; and Prof. Eieu in the Arabic; also a German officer of the Coin Department in the British Museum (with very little time to spare) for explanations of the names of a few coins.
To Mr Henry Bradshaw, Librarian of the University of Cambridge, I am much indebted for help in the bibliography of Boorde's books, and to his friend, Mr Hollingworth, Fellow of King's, and curate of Cuckfield, for a very pleasant day's entertainment and walk near Andrew Boorde's birthplace.

19th Sept., 1870.

One of Andrew Boorde's phrases, "good fellowes the whyche wyll drynke all out," p. 151, l. 6, receives illustration from an unexpected source, namely, an English translation in 1576 A.D. of the famous Galateo of Della Casa, written about 1550 A.D., and so amusingly sketched for us from the original Italian by our good friend Mr W. M. Rossetti, at the end of his essay on Italian Courtesy Books in Part II, p. 66—76, of the Society's Queene Elizabethes Achademy, &c., 1869. Neither he nor I knew at that time of the existence of this translation, though it was entered in Bohu's Lowndes, with others in 1703, and 1774:

"Galateo of Maister John Della Casa, Archebishop of Beneuenta. Or rather, A treatise of the manners and behauiours, it behoueth a man to vse and eschewe, in his familiar conuersation. A worke very necessary & profitable for all Gentlemen, or other. First written in the Italian tongue, and now done into English by Robert Peterson, of Lincolnes Inne Gentleman. Satis, si sapicere. Imprinted at London for Raufe Newbery dwelling in Fleetestreate a little aboue the Conduit. An. Do. 1576." black letter 4to, leaves, A in 4, g in 2, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, in fours, with a leaf of errata and verse.

On leaf 115 is this passage:

"Now, to drink all out euy man—which is a fashion as little in vse amongst vs, as the terme it selfe is barbarous & straung: I meane, Ick bring you:—is sure a foule thing of it selfe, & in our countrie [Italy, ab. 1550 A.D.] so coldly accepted yet, that we must not go about to bring it in for a fashion."

The Swearing, of which Boorde complains so much in pages 82, 243, was also complained of by Robert of Brunne in 1303 A.D.; but then the gentry were the chief sinners in this way, and 'every gad-ling not worth a pear taketh example by you to swear.' Handlyng Synne, p. 23-7
NOTES.

I. ON THE FOREWORDS.

p. 21. Agues . . . be infectious. Although at this day medical men are disposed to extend the list of communicable diseases, they have not yet come to regard the agues as amongst them.—John Leigh.

p. 25. Pronosticaciones.—An amusing instance of how some people believed in prognostications and astronomers' prophecies in Boorde's days, is told by Hall:

"In this yere [1524 A.D.], through bookes of Emphymerydes and Pronosticatious made and calculate by Astronomers, the people were sore affrayde; for the sayd writers declared that this yere should be suche Eclipses in watery signes, and suche coniunctions, that by waters & fluides many people should perishe, Insomuche that many persones vtailled them selves, and went to high grouudes for feare of drounyng; and specially, one Bolton, which was Prior of saint Bartholenewes in Smythfield, builied him an house vpon Harow of the hill, only for feare of this flud; and thether he went, and made provision for all thinges necessary within him, for the space of two monethes: But the staythfulle people put their trust and confidence onely in God. And this raine was by the wryters pronosticate to be in February; wherfore, when it began to raine in February, the people wer muche afrayd; & some sayd, 'now it beginneth:' but many wisemen whiche thought that the worldo could not be drowned againe, contrary to Goddes promise, put their trust in him onely; but because they thought that some great raines might fall by enclinacios of the starres, and that water milles might stand styll, and not grinde, they provided for mcale; and yet, God be thanked, there was not a fairer season in many yeres; & at the last, the Astronomers, for their excuse, said that in their computacion they had mistaken and miscounted in their number an hundreth yeres."—Hall's Chronicle, p. 675, ed. 1809.

p. 28. Gotham and Nottingham. Nearer hand [nearer to Nottingham Castle than Belvoir Castle was], within three miles, I saw the
ancient Towne of *Gotham*, famous for the seven sages (or Wise men) who are fabulously reported to live there in former ages. (1639. John Taylor, *Part of this Summers Travels*, p. 12.)  

p. 59. *Trust you no Shot!* "As there are many sundry Nations, so are there as many inclinations: the Russian, Polonian, German, Belgian, are excellent in the Art of Drinking; the Spaniard will Wench it; the Italian is revengefull; the French man is for fashions; the Irish man, Usquebaugh, makes him light heel'd; the Welsh mans Cowss-boby works (by infusion) to his fingers ends, and translates them into the nature of lime-twiggs; and it is said, that a Scot will prove false to his Father, and dissemble with his Brother; but for an English man, he is so cleare from any of these Vices, that he is perfectly exquisite, and excellently indued with all those noble abovesaid exercises." 1652. John Taylor, *Christmas in & out*, p. 9.

p. 64. *Boorde holding land.* The statute 31 Henry VIII, chapter vi, (A.D. 1539) enabled "all . . . Religious persons . . . to purchase to them and their heires . . . landes . . . and other hereditaments . . . as though they . . . had never bene professed nor entred into any suche religion," This Act also enabled them to sue and be sued, but provided that not "anye of the saide religious persons, beinge Priestes, or suche as have vowed religion att twenty one yeres or above, and thereto then consented, continueynge in the same any while after, not duly provinge . . . some unlawfull eobereion or compulsion . . . be enhabled by . . . this Aete . . . to marie or take any wief or wywves."

p. 71. *Mr J. P. Collier's inaccuracy.* I believe that among persons who have followed Mr Collier, only one opinion prevails as to his accuracy. While I write, comes an unsought testimony on the point from a conscientious editor: "*King Iohan* as edited by Mr Collier so swarms with blunders, that I regard it as just so much waste paper. The late J— B— (good man and true) sent me his copy of Mr C.'s *Iohan*, and every page is speekled with his corrections. I'm sorry to say this is no new thing in following and testing Mr Collier."

p. 72. *The sycknes of the prisons.* Boorde has anticipated Howard and other samaritans in announcing that "this infirmitie doth come of the corruption of the ayer," &c. As prisons are now kept, medical men have little opportunity of seeing the special forms of disease referred to by Boorde. They do, however, meet with cases simulating *carcinoma*, in badly-ventilated private houses, which recover on removal to more healthy localities.—John Leigh.

p. 75, 256. *Ale.* I call to minde the vigorous spirit of the Buttry, Nappy, Nut-browne, Berry-browne, Ale Abelendo, whose infusion and inspiration was wont to have such Aleboration operation to elevate & exhillerate the vitals, to put alementall Raptures and Enthusiams in the most capiall Perrieranion, in such Plenitude, that the meanest and most illiterate Plowjogger could speedily play the Rhetorician, and speak alemently, as if he were mounted up into the Aleititude. 1652. John Taylor, *Christmas in & out*, p. 14.
NOTES ON THE FOREWORDS.

p. 75, 255. Wines. See a long list of wines in "Colyn Blowbols Testament" (? 1475-1500 A.D.), printed in Halliwell's Nugæ Poeticæ, 1844, and Hazlitt's Early Popular Poetry, i. 106, lines 324-341 (line 7 or 8 of the poem is left out); and in "The Squyr of Lowe Degre," l. 753-762, E. Pop. P. ii. 51. Alicante wine, so called from Alicante, the chief Town of Murcia in Spain, where great store of Mulberries grow, the juice whereof makes the true Alicante Wine.—Blount's Glossographia.

p. 78-9. An excellent description of Nightmare and of its causes and remedies. Nothing can be better than the advice. It is honestly worth a guinea even now.

Query, Is the use of 'Saynt Johns worte' (commonly placed by maidens under their pillows on St John's eve in former times, and in some districts even now, that they may dream of their sweethearts,) adopted on the Hahnemanian principle, that what will cure a disease will produce it?—John Leigh.

p. 79. If the general advice for the cure of Cachexia be followed, the treatment by 'Confection of Alkengi' may be safely omitted.—J. L.

p. 80, 271. Martinmas beef. "In a hole in the same Rock was three Barrels of nappy liquor; thither the Keeper brought a good Red-Deere Pye, cold roast Mutton, and an excellent shooing-horn of hang'd Martinmas Biefe." (1639. John Taylor, Part of this Summers Travels, p. 26.)

p. 80. Symnelles. At Bury in Lancashire, 'Symnell Sunday' is a great day; and rich cakes are prepared for it, containing currants, raisins, candied lemon, almonds, and other ingredients.

In the prescription for Stone, the Broom seeds, parsley seeds, saxifrage (Saxifraga granulata), and Gromel seed (those of Lithospermum arvense) are all excellent diuretics.—J. L.

p. 81. It is rather an exaggeration to say that "touchyng the contents of vrines, experte physicians maye knowe the infyrmeties of a pacient unfallybly"; but certainly, the careful examination of the contents by the "experte phisicions" of modern times has marvellously increased their knowledge of many diseases.—J. L.

p. 82. "Impetigo" is now known to be a fungoid growth, and not a worm.—J. L.

p. 94. The farrago of remedies for the treatment of wounds is now all cast aside. The proper treatment is all contained in Boorde's first two lines of "remedy."—J. L.

p. 97. Boorde's treatment of Tertian Fever not unlikely brought the latter into the category of infectious diseases.—J. L.

p. 97. 'Boorde's treatment of Scurf.' With the omission of the mercury, we have here a very good sulphur ointment, the free application of which would render the cultivation of the nails unnecessary.—J. L.

p. 99. 'Boorde's cure for asthma.' The treatment consists in the administration of antispasmodics and expectorants, and the avoidance of such articles of diet as produce flatulence.—J. L.
p. 99. 'Loch de pino.' In the "Niewe Herball or Historie of Plantes, &c., first set forth in the Doutehe or Almaigne tongue by that learned D. Rembert Dodoens, &c., and nowe first translated out of French into English by Henry Lyte, Esquyer, 1578," it is stated in the description of the virtues of the Pine: "The Kernels of the Nuttes which are founde in the Pine apples are good for the lunges, they clenese the breast, and cause the flene to be spet out; also they nourish wel, and ingender good blood, and for this cause they be good for suche as have the cough."—John Leigh.

p. 99. 'Pylles of Agarycke.' Dodoens also says, "there growth on the larche tree a kinde of Mushroom or Tadstoole, that is to say, a funguse excreseence called Agaricous or Agarick, the whiche is a precious medicine, and of great vertue. The best Agarick is that which is whitest, very light and open or spongious. . . . Agarick is good against the shortnesse of breath called Asthma; the hard continuall cough or inveterate cough. . . . Taken about the weight of a Dramme, it purgeth the belly from eolde slimie flene, and other grosse and raw humoures which charge and stoppe the Brayne, the sinewes, the lunges, the breast, the stomach, the liver, the splene, the kidneyes, the matrix, or any other the inwarde partes. . . . It also cureth the wamblinges of the stomache."

—J. L.

p. 99. Wood powder for Excoriation. The application of wood-powder to an excoriation is analogous treatment to that of flour to a burn or scald. The object in both cases is to exclude atmospheric air, and to effect the absorption of purulent matter.—J. L.

Wood-dust was also used for the 'violet powder' of the present day: compare Florio's 'Carolo, a moth or timber-worme. Also, a cunt-botch or winchester-goose. Also dust of rotten wood used about yongue children against fleying.'

p. 100. 'Agnus castus.' "Agnus castus, Hempe tree or Chaste tree, is a singular remedie and medicine for such as woulde live chaste . . . whether in powder or in decoction, or the leaves alone layde on the bed to sleepe upon. . . . The seede of Agnus Castus driveth away and dissolveth all windiness and blastinges of the stomacke, entrailes &c."

Lyte's Dodoens—J. L.

p. 110. Louis Napoleon. My revises come on Sept. 5; and on Sept. 2 Louis Napoleon and MacMahon's army surrendered almost unconditionally to the King of Prussia, Bazaine and the Army of the Rhine being held captives at Metz! Well-deserved retribution! May it be speedily followed to the end, and France have meted to her the same measure she declared that she would mete to Prussia, at least, the loss of her Rhiue provinces! Meantime, as the uprising of the German nation to defend their Fatherland has been the grandest sight that I have ever seen, and one of the most magnificent that I have ever heard of, making one glad to have lived to witness it, I desire to quote here

1 Notwithstanding Louis Napoleon's friendship for England. If one's friends take to unprovoked murder, they deserve hanging.
the words of a stranger who is not one of the trimmers who have disgraced part of the English Press:—

"History will record no instance of a greater outrage done to humanity, or one accompanied by circumstances of more malicious perfidy, more selfish premeditation, or a display of combined abjectness, effrontery, and vainglorious miscalculation moro disgusting to think of, than this war thrust upon the world by Napoleon III, and his official lackeys. There has never been a nobler movement of national indignation and national resolution, undertaken in a temper more magnificent, more gravely and unexultingly heroic, than the rising of the German people to the challenge. These great facts are, and will remain, true concerning the causes of the war, whatever may be its progress and results. I am not speaking of that which has been obscure or ambiguous in the contradictions and recriminations of diplomatists; but of that which has been obvious in the action and speech of a sovereign and a nation. It is perfectly possible to separate the German nation in this case from Herr von Bismarck; and if Herr von Bismarck is convicted of the crime of seriously entertaining rapacious negotiations (which involves, be it remembered, his further conviction of the folly of self-betrayal) in that case to condemn him, without foregoing a jot of the admiration due to the superb attitude of threatened Germany. To what extent it may yet be possible to separate Napoleon III, from the people among whom he has gagged whatever elements he has not been able to demoralize, and to acquit France of anything worse than military and territorial jealousy, must remain uncertain for the present." AN ENGLISH REPUBLICAN, in the Pall Mall Gazette, August 10, 1870, p. 3, col. 2.

II. NOTES ON BOORDE'S INTRODUCTION.

p. 119. Bulwarks, &c.—Compare Hall, under the xxx. yere of Kyng Henry the VIII. "The same tyne [March, 1538-9] the kyng caused all the hauens to be forteied, and roade to Douer, and caused Bulwarckes to be made on the sea coasts."—Chronicle, p. 827, ed. 1809. And on p. 828, "Also he sent dyuers of his nobles and counsaylours to view and searche all the Portes and daungiers on the coastes, where any meete or convente landing place might be supposed, as well on the borders of Englaunde, as also of Wales. And in alle suche doubtfull places his hyghnes caused dyuers & many Bulwarckes & fortificacions to be made."

p. 119. Castles and Blockhouses built by Henry VIII. "The most prouident prince that ever reigned in this land, for the fortification thereof against all outward enimies, was the late prince of famous memorie, king Henrie the eight, who, beside that he repaire most of such as were alreadie standing, builded sundrie out of the ground. For, hauing shaken off the more than semile yoke of popish tyrannie, and espieng that the emperour was offended for his diucre from queene Catherine, his aunt, and thereto understandeing that the French king had coupled the Dol-
phin his sonne with the popes nocece, and maried his daughter to the
king of Scots . . . he determined to stand vponly his owne defense, and
therefore with no small sped, and like charge, he builded sundrie blocke-
houses, castels, and platformes, vnpon diverse frontiers of his realme, but
chielie the east and southeast parts of England, whereby (no doubt) he
did verie muche qualifie the conceived grudges of his adversaries, and
utterlie put off their hastie purpose of invasion. W. Harrison's Descr.

p. 120. Caernarvon. "Wednesday the 4. of August, I rode 8 miles
from Bangor to Carnarvon, where I thought to have seen a Town and a
Castle, or a Castle and a Towne; but I saw both to be one, and one to be
both; for indeed a man can hardly divide them in judgement of appre-
hension; and I have seen many gallant Fabricks and Fortifications, but
for compactness and compleatness of Caernarvon, I never yet saw a
parallel. And it is by Art and Nature so sitod and seated, that it stands
impragnable; & if it be well maned, vtuellued, and armunioned, it
is invincible, except fraud or famine do assault, or conspire against it."

p. 120. The Northern tongue.—Sane tota lingua Nordanimborum, et
maxime in Eboraco, ita inconditum stridet, ut nichil nos australes intel-
ligere possimus. Quod propter vieiniam barbararum gentium, et propter
remonitionem regum quondam Anglorum modo Normannorum contigit,
qui magis ad austrum quam ad aquilonem diversati noseuntur.—Willelmi
Malmesburiensis monachi Gesta Pontificum Anglorum, lib. iii. p. 209, ed.
Hamilton, 1870.

p. 120. Salt. And for Salte, there is great plentie made at the Witches
[places whose names end in -wich] in Cheshire, and in divers other
places: Besides many Salte houses standyng vpnon the coaste of Eng-
lande that makes Salte, by sething of salte Sea water.—1580, Robert
Hitchcock’s Politique Platt, sign. e. iii.

p. 122. Cornwall. The Water-Poet gives the county a much better
character a hundred years later: "Cornwall is the Cornucopia, the
compleate and repicate Horne of Abundance, for high churdlis Hills, and
affable courteous people: they are loving to requite a kindenesse,
placable to remit a wrong, and hardy to retort injuries: the Countrye
hath its share of huge stoncs, mighty Rocks, noble, free, Gentlemen,
bountiful housekeepers, strong and stout men, handsome beautifull
women; and (for any that I know) there is not one Cornish Cuckold
be found in the whole Countye; In brieve, they are in most plentifull man-
ner happy in the abundance of right and left hand blessings." 1649. John
Taylors Wandering, to see the Wonders of the West, p. 10. On pages 17, 18,
Taylor gives an account of the pilchard fishing at Mevagesey in
Cornwall.

p. 126. The Welsh and Cawse boby or Roasted Cheese.—The 78th
Tale in "A Hundred Mery Talys" from the only perfect copy known,
printed by John Rastell in 1526, ed. Oesterley, 1866, p. 131, is
"LXXVIII. Of segunt Peter that cryed 'cause bobc.'—I fynde wryten
amonge olde gestys, how God made Saynte Peter porter of heuen / and that God of his goodnes, soone after his passyon, suffred many men to eome to the kyngdome of heuen with small deseruing / at whichte tyme there was in heuen a grete company of Weleghmen / whiche, with theyre krakynge & babelynge, trobelyd all the other. Wherfore God sayd to Saynt Peter that he was wery of them / & that he woldeayne haue them out of heuen. To whome Saynt Peter sayde 'Good Lorde, I warrant you that shalbe shortly done /' wherfore Saynt Peter went out of heuen gatys, & eryd with a loude voyee 'Causo bobe' / that is as moehe to say as 'rostyd chese' / whiche thynge the Weleghmen heryng, ran out of heuyn a great pace. And when Saynt Peter sawe them al out, he sodenly went in to heuen, and lokkyd the dore, and so sparryd all the Weleghmen out.

"[ By this ye may se that it is no wysdome for a man to loute or to set his mynde to moehe vpon ony delyte or worldly pleasure wherby he shall lose the eesteyll & eternall Joye."

See also the note below, on p. 156.

p. 127. St Winifrid's Well. Taylor the Water-Poet describes this in his Short Relation of a long Journey in 1653, p. 10-12. "Saturday, the last of July, I left Flint, and went three miles to Holy-Well, of which place I must speak somewhat materially: About the length of a furlong, down a very steep Hill, is a Well (full of wonder and admiration;) it comes from a Spring not far from Radland Castle; it is, and hath been, many hundred yeares knowne by the name of Holy-Well, but it is more commonly, and of most Antiquity, called Saint Winifrid's Well in memory of the pious and chaste Virgin Winifrid, who was there head-ed for refusing to yield her Chastity to the furious lust of a Pagan Prince: in that very place where her blood was shed, this Spring sprang up; from it doth issue so forceible a stream, that within a hundred yards of it, it drives certain Mils; and some do say that nine Corn Mils and Fulling Mils are driven with the Stream of that Spring: It hath a fair Chappell erected over it called Saint Winifrid's Chappell, which is now much defaced by the injury of these late Wars; The Well is compassed about with a fine Wall of Free stone; the Wall hath eight Angles or Corners, and at every Angle is a fair Stone Piller, whereon the West end of the Chappell is supported. In two several places of the Wall there are neat stone staires to go into the water that comes from the Well; for it is to be noted that the Well it selfe doth continually work and bubble with extream violence, like a boiling Cauldron or Furnace; and within the Wall, or into the Well, very few do enter: The Water is Christalline, sweet, and medicinable; it is frequentled daily by many people of Rich and Poore, of all Diseases; amongst which, great store of folkes are eured, divers are eased, but none made the worse. The Hill desending is plentifully furnisshed (on both sides of the way) with Beggers of all ages, sexes, conditions, sorts, and sizes; many of them are impotent, but all are impudent, and richly embroidered all over with such Hexameter poudred Ermins (or Vernin) as are called Lice in England."
p. 127-8. *Foolish Customs in Wales.* Taylor the Water-Pocet, in 1653
notices that the Welsh were free from the Sabbatarian superstition of one
English place. "Of all the places in England and Wales that I have
travelled to, this village of Barnsly [in Gloucestershire] doth most strictly
observe the Lords day, or Sunday, for little children are not suffered to
walke or play: and two Women, who had beene at Church both before
and after Noone, did but walke into the fields for their recreation, and
they were put to their choice, either to pay sixpence a piec (for proflane
walking,) or to be laid one houre in the stocks; and the pievish willfull
women (though they were able enough to pay,) to save their money,
and jest out the matter, lay both by the heeleis merrily one houre.

There is no such zeale in many places and Parishes in Wales; for
they have neither Service, Prayer, Sermon, Minister, or Preacher, nor any
Church door opened at all, so that people do exercise and edifie in the
Church-Yard, at the lawfull and laudable Games of Trap, Catt, Stool-ball,
Rocket &c, on Sundayes."

p. 128. *Premes shal have no concubynes* (or wives). The 31st of
Henry VIII, chapter 14, A.D. 1539, enacted "that if any person which is
or hath bye a Preest, before this present parliament, or during the time
of cession of the same, hath maried, and hath made any contract of
matrimony with any woman, or that any man or woman which before
the makinge of this acte advisedly hath vowed chastitie or wydowhode
before this present parliament or during the cession of the same, hath
maried or contracted matrimony with any person, that then every suche
marriage & contract of matrimony shalbe utterlie voide and of none
effecte: And that the Ordynaries within whose Dioces or Jurisdiccion
the person or persons so maried or contracted is or be resident or abyd-
ynge, shall from tyne to tyne make separacion and devorses of the
saide mariages and contractes.

And further it is enacted by the auctoritie aboveasaid, that if any
man which is or hathe bene Preest as is aforesaide, at any tyne from
and after the saide xijth daye of July next comynge, doe carnally kepe or
use any woman, to whom he is or hathe bene maried, or with whom he
hathe contracted matrimony, or openly be conversaunt [or] kepe com-
panye and famyliairite withie any suche woman, to the evell example of
other persons, eriere suche carnall use, copulacion, open conversacion,
kepinge of company and famlyariety, be, and shalbe demed and adjudged,
 felony, aswell against the man as the woman; and that everie such
person soc offendinge shalbe enquired of, tried, punyshed, suffer, and
forfeyt, all and everie thinge and thinges as other felonis made and de-
clared by this Acte, and as in ease of felonye, as is aforesaide."

The death-punishment for Felony was found too severe; and there-
fore by the 32 Henry VIII, chapter 10, the penalty was altered to:
"First offence, Forfeiture of all Benefices but one, &c. Second offence,
Forfeiture of all Benefices land, goods & chattels. Third offence, Im-
prisonment for Life. The Penalty on Single Women offending was;
First offence, Forfeiture of Goods. Second offence, Forfeiture of Half
the Profits of her Lands. Third offence, Forfeiture of all Goods, chattels, & Profits of land, and Imprisonment for Life. The Penalty on Wives offending was Imprisonment for Life.

p. 131. *Products of Ireland.*—"The Libel of English Policy,' A.D. 1436, speaks of these, and the country itself. The products are

Hydes, and fish, samon, hake, herynge,
Irish wollen, lynyn cloth, faldynge
And marternus gode, bene here marchaundyse;
Hertys hydes, and other of veneryo,
Skynnes of otore, squerel and Irysh [h]are,
Of shepe, lambe, and fox is here chaffare,
flolles of kyddf and conyes grete plente.  (ii. 186.)

Then, as to the country, which is a buttress and a post under England, the writer says,

Why speke I thus so muche of Yrelonde?
flor als muche as I can understonde
It is fertyle for thynge that there do growe
And multiplyen,—loke who-so lust to knowe ;—
So large, so gode, and so comodyouse,
That to declare is strange and merveylouse.
flor of sylvere and golde there is the core
Amonge the wylde Yrishe, though they be pore;
flor they ar rude, and can thereone no skylle;
So that if we had there pese and gode wylle
To myne and fyne, and metalle for to pure,
In wylde Yrishe myght we fynde the cure;
As in London seyth a juellere,
Whych brought from thens gold oore to us here,
Whereof was fyned metalle gode and clene,
As [to] the touche, no bettere coude be sene.

T. Wright's *Political Songs*, Rolls Series, ii. 186-7.

And welle I wote that frome hens to Rome,
And, as men sey, in alle Cristendome,
Ys no grounde ne lond to Yreland lyche,
So large, so gode, so plenteouse, so riche,
That to this worde dominus dothe longe.  (ib. ii. 188.)

p. 131, line 8. *And good square dyce.*—There is among them (the Wild Irish) a brotherhood of Karrowes, that prefer to play at chartes all the yere long, and make it their onely occupation. They play away mantle and all to the bare skin, and then trusse themselues in strawe or in leaues; they wayto for passengers in the high way, invite them

1 He rood vp on a Rounce, as he kouthe,
In a gowne of faldynge to the knee.

CHAUCER of his Shipman, *Cant. Tales*, group A. § 1, l. 391.
to game upon the grene, & aske them no more but companions to holde them sporte. For default of other stuffe, they paune theyr gibes, the nailes of their fingers and toes, their dimissaries, which they loose or redeeme at the curtesie of the wynner.—The Description of Ireland, by Richard Stanyhurst (chap. 8), in Holinshed, ed. 1577.

p. 131, l. 8-7. Aqua Vitæ, and the Diet of the Wild Irish.—"Water cresses (which they terme shamrocks), rowtes, and other herbes, they feede upon; otemeale and butter they cramme together; they drinke whey, mylke, and biefe broth. Fleshe they devour without bread, and that halfe raw: the rest boyleth in their stomakes with Aqua vitæ, which they swill in after such a surfeit by quartes & pottels: they let their cowes bloud, which, growen to a gelly, they bake, and ouerspred with butter, and so eate in lumpes. No meat they fancy so much as porke, and the fatter the better. One of Iohn Oneales household demaunded of his fellow whether biefe were better then porke: 'that,' quoth the other, 'is as intricate a question, as to aske whether thou art better then Oncale.'—Stanyhurst's Description of Irelande, chap. 8, Holinshed, ed. 1577.

p. 131. Natural disposition of the "wyld Irishe."—"The people are thus enclined: religious, franke, amorous, irefull, sufferable of infinite paynes, very glorious, many sorcerers, excellent horsemen, delighted with wars, great almsgivers, passing in hospitality. The lewer sort, both clearkes and lay men, are sensuall, & ower loose in liuyng. The same, beyng vertuously bred up or reformed, are such myrors of holynes and austeritie, that other nations retaine but a shadow of devotion in comparison of them. As for abstinence and fasting, it is to them a familiar kynd of chastisement."—Stanyhurst's Description of Irelande, chap. 8, Holinshed, ed. 1577.

p. 132. The Wild Irish lack manners.—"The Irishe man standeth so much upon hys gentilitie, that he termeth any one of the English sept, and planted in Ireland, Bobdeagh Galeagh, that is, 'English churle': but if he be an Englishman borne, then he nameth hym, Bobdeagh Saxonnegh, that is, 'a Saxon churle': so that both are churles, and he the onely gentleman; and therupon, if the basest pesant of them name hymselfe with hys superior, he will be sure to place himselfe first, as 'I and Oneyle, I and you, I and he, I & my maister', whereas the curtesie of the Englishse language is cleane contrary."—Stanyhurst's Description of Irelande, chap. 8, Holinshed, ed. 1577.

p. 132. The English Pale.—"Before I attempt the unfoldyung of the maners of the mecre Irish, (wild Irish) I thinke it expedient, to forewarne thee, reader, not to impute any barbarous custome that shall be here layde downe, to the citizens, townesmen, and the inhabitants of the english pale, in that they differ little or nothing from the ancient customes and dispositions of their progenitors, the English and Walshmen, beyng therfore as mortally belaied of the Irish, as those that are borne in England."—Stanyhurst's Description of Irelande, chap. 8, Holinshed, ed. 1577.
p. 133. Ireland; No Adders, &c., there.
"'Tis said no Serpent, Adder, Snake, or Toade,
Can live in Ireland, or hath there abode."
1642. John Taylor, Mad Fashions, p. 4.

p. 133. Men and women tie together in straw.—In olde tymo they
(the Wild Irish) much abused the honourable state of marriage, either
in contradicte unlawfull, meetyng the degrees of prohibition, or in di-
uorcenctes at pleasure, or in retaynyng concubines or harlots for
wyues: yca, even at this day where the clergy is fainte, they can be
content to marry for a yeare and a day of probation, and at the yeres
ende, or any tym after, to returne hir home with hir marriage goodes,
or as much in valure, upon light quarel, if the gentlewomen friends
be unable to revenge the injury. In lyke maner may she forsake hir
husband.—The Description of Ireland, by Richard Stanyhurst (chap. 8),
in Holinshed, ed. 1577.

p. 133. Superstitions of the Irish.—Stanyhurst says, "In somc
corner of the land they used a damnable superstition, laynyng the
right armes of their infantes unchristened (as they terme it) to the
intent it might give a more ungracious & deadly blowe.
Others write that gentlemens children were baptized in mylke, and
the infantes of poore folke in water, who had the better,
or rather the only, choyce. Diuers other vayne and execrable supersti-
tions they obserue, that for a complete recitall would require a seuer-
all volume. Wherto they are the more stiffy wedde, because such single
preachers as they haue, reproone not in theyr sermons the piewishnesse
and fondnesse of these friuolous dreamers. But these and the like
enormities haue taken so deepe root in that people, as commonly a
preacher is sooner by their naughty lyues corrupted, then their naughty
lyues by his preaching amended. . . . Againe, the very English of
birth, conuersant with the sauyage sort of that people, become degener-
ate; & as though they had tasted of Circes poysned cup, are quite
altered. Such a force hath education to make or marre."—The De-
scription of Ireland, by Richard Stanyhurst (chap. 8), in Holinshed, ed. 1577.

p. 135. Scotland.—The Libel of 1436 says the exports of Scotland
are skins, hides, and wool, which pass through England to Flanders,—
the wool being sold in the towns of Poperynge and Belle. The imports
are mercery, haberdashery, cartwheels and barrows.—T. Wright’s Polit.
Songs, ii. 168.

p. 136. "Scotlande is a barym and a waste countrey."—Certes there is
no region in the whole world so barren & unfruitful, through distauncse
from the Sunne.—Description of Scotland, chap. 13, Holinshed, ed. 1577.

p. 137. The Scottish 'be hardy men.'—Thereunto we finde them to be
courageus and hardy, offering themselves often unto the uttermost
perils with great assurance, so that a man may pronounce nothing to be
ower harde or past their power to performe.—Description of Scotland,
chap. 1, Holinshed, ed. 1577.
p. 141. *Iceland and its Stockfish.*—The *Libel* of 1436 says,

Of Ysland to wryte, is lytyle nede,
Save of stokkishe; yit for sothe, in dede,
Out of Bristow, and costis many one,
Men have practised by nodle and by stone
Thider-wardes wythine a lytel whylle,
Wythine xij. yere, and wythoute perille,
Gone and come—as men were wonte of olde—
Of Scarborough unto the costes colde;
And now so fele shippes thyse yere there were,
That moche losse for unfraught they bare;
Yselond myght not make hem to be fraught
Unto the hawys; this moche harme they caught.

*T. Wright's Political Songs,* ii. 191.

p. 142. *Iceland curs, and Icelanders eating tallow-candles.*—"Besides these also we haue sholts or *curs dailie brought out of Iseland,* and much made of among vs, because of their sawcinesse and quarrelling. Moreover they bite verie sore, and *love candles exceedinglye, as doo the men and women of their countrie;* but I may saie no more of them, because they are not bred with vs. Yet this will I make report of by the waie, for pastimes sake, that when a great man of those parts came of late into one of our ships which went thither for fish, to see the forme and fashion of the same, his wife apparrelled in fine sables, abiding on the decke whilst his husband was vnder the hatches with the mariners, *espied a pound or two of candles hanging at the mast,* and being loth to stand there idle alone, *she fell to, and eat them vp every one,* supposing *hir selfe to have beene at a tollie banket,* and shewing *verie pleasant gesture when her husband came vp againe vnto hir."—*Harrison's Descr.*, Bk. iii. chap. 7, p. 231, col. 2, ed. 1586-7.

"My lorde is not at lesure:
The pawre man at the dur
Standes lyke an *yslande cur,*
And Darre not ones sture."

*Vox Populi Vox Dei,* a.d. 1547-8, i. 473-5, p. 137 of my *Ballads from Manuscripts,* vol. i. Ballad Society, 1868, p. 137, where this note from Nares is given, "*Iceland Dogs: shaggy, sharp-eared, white dogs, much importen formerly as favourites for ladies etc. ’Fishing for thee, Iceland dog, thou prick-ear’d cur of Iceland!’* Henry V, ii. 1."

p. 142. *The nowe founde land named Calico.*—? Calicut, a kingdom of India on the coast of Malabar, about 63 miles long, and nearly as many broad. Its capital is also named Calicut, and was the first place where the Portuguese admiral Vasco de Gama landed on May 22, 1498, and whence he returned to Portugal, laden with the first spoils of the eastern world. This was the beginning of European trade with India. Our word *calico* is taken from Calicut.—*Oxford Encyclopedia,* 1828.

p. 145. *Paschal.*—Can this be the *Pascal of Paschal,* Pierre, de-
scribed in the Bibliographie Universelle, 1828, vol. xxiii. p. 44, col. 2, as a littérature without talent, but full of vanity and impudence, who was born in 1522 at Sauvetermo in the Bazadois, of a noble family, and died at Toulouse on Feb. 16, 1565, at the age of 45? He got praises in plenty, and a pension, for his proposals to continue Paulus Jovius’s Eulogium of Learned Men, and to write a History of France; but he left only 6 leaves of the latter work finsish when he died, though he had before distributed notes with ‘P. Paschalli liber quartus rerum à Francisc gestarum’ on them.

Pope Pascal II died on January 11, 1118; Pope Pascal III was for a time made Anti-Pope in the days of Alexander III, who was elected on Sept. 7, 1159, and died Aug. 30, 1181.

p. 147. The Flemings’ Fish and Beer.—“the Flemminges . . . with their greene fishe, barreled Cod and Heringes, earyeth out of Engleande for the same yearely, both golde, and siluer, and other commodities: and at the laste tenne thousande tunne of dubble dubble Beare, and hath also all kinde of Frenche commodities, continually both in tyme of warres and peace, by their trade onely of fishyng.”—1580, Robert Hitchcock’s Politique Platt, sign. f. ii. (The book shows how great a help the development of the Herring Fishery would be to England.) For the “Butter,” see the note on p. 156.

p. 147, &c. Flemings, their Beer-drinking, Butter, and Products.—The Libel of 1436 says of the Prussians, High-Dutchmen, and Easterlings,

Oute of filaudres . . . . . . .
... they bringe in the substaunce of the beere
That they drynken fele to goode chepe, not dere.
Ye have herde that twoo filemynges togedere
Wol undertake, or they goo ony whethere,
Or they rise onys, to drinke a barrelle fulle
Of goode berkynge.1 So sore they hale and pulle,
Undre the borde they pissen, as they sitte:
This cometh of eovenant of a worthy witte.
Wythoute Calise in ther buttere the[y] cakked ;
Whan they fiede home, and whan they leysere lakked
To holde here sage, they wente lyke as a doo:
Wel was that filemyngge that myght trusse and goo . . .

After bere and bacon, odre gode commodites usene.
Now bere and bacon bene fro Pruse ibrought
Into filaudres, as loved and fere isoughte ;
Osmonde,2 coppre, bow-staffes, stile,3 and wax,
Peltre-ware, and grey, pyeb, terre, borde, and flex,
And Coleyne threde, fustiane, and canvase,
Corde, bokeram: of olde tyme thus it wase.
But the filemyngis, amonge these thinges dere,
In comen lowen4 beste, bacon and bere :

1 barley brew 2 a kind of iron.—Halliwell. 3 steel 4 love

BOORDE.
Thus are they hogg'd; and drynkyn wele ataunt; 
flare wel, Flemynge! hay, harys, hay, avaunt!
Also Pruse meu make here aventure
Of plate of sylver, of wegges\(^1\) gode and sure
In grete plente, whiche they bringe and bye
Onte of londes of Bealme and Hungrye;
Whiche is enerese ful grete unto thys londe,
And thei bene laden, I understonde,
Wyth wollen clothe, alle manere of colours,
By dyers craftes ful dyverse that ben oures.
And they aventure ful grety unto the Baye,\(^2\)
fior salte, that is nedfulle wythoute naye.

_T. Wright's Political Songs_, ii. 169-171.

Again, at p. 161 the Spanish imports from Flanders are said to be
flyne clothe of Ipre, that named is better than oure-is,
Clooth of Curtryke, fyne cloothe of alle colours,
Moche fiustyane, and also lynen clothe.
But, ye fillemmyngis, yf ye be not wrothe,
The grete substaunce of youre cloothe, at the fulle,
Ye wot ye make hit of youre Englissh wolle.

\(^{149}\) _Dutchmen 'quaf tyl they ben dronk:'_
""Tis said the _Dutchmen_ taught vs drinke and swill;
I'm sure we goe beyond them in that skill;
I wish (as we exceed them in what's bad,)
That we some portion of their goodnesse had."

1632. _Taylor on Thame Isis_, p. 27.

p. 150, l. 5. _Antwerp and Barow._—If this warre [with the Emperor
in 1527] was displeasaunt to many in Englande (as you have hard),
surely it was as much or more displeasaunt to the towns and people of
Flaunders, Brabant, Hollande, and Zelande, and in especiall to the towns
Andwarpe and Barrow, where the Martes wer kept, and where the re-
sorte of Englishmen was; for thei saied that their Martes were vndoen
if the Englishemen came not there; and if there were no Marte, their
Shippes, Hoyes, and Waggons might rest, and all artificers, Hostes, and
Brokers might slepe, and so the people should fal into miserie and
poortie.—_Hall's Chronicle_, p. 746, ed. 1809.

p. 150. _Brabant, the Mart of all nations._—The _Libel_ of 1436 says,
And wee to martis of Braban charged bene
Wyth Englyssh clothe, fulle gode and feyre to seyne.
Wec bene ageyne charged wyth mercereye,
Haburdasshere ware, and wyth grocerye,
To whyche martis—that Englishe men call "feyres"—
Iche nacion ofte maketh here repayere,

\(^{1}\) wedges

\(^{2}\) Into the Rochelle, to fetche the fumose wine,
Nere into Britonnse bay for salt so fyne. (_ib_. p. 162.)
Englysshe and Frensch, Lumbardes, Januyces, Cathalones, theder they take here wayes, Scottes, Spanyardes, Ireshmen there abydes, Wythe grete plenté bringinge of salte hydes.

_T. Wright's Political Songs, ii. 179._

The English were by far the largest buyers at the Marts, of goods brought thither by land as well as sea; and among the articles are,

Yit marchaundy of Braban and Selande, The madre and woode that dyers take on hande To dyne wyth; garleke, and onyons, And salt fysshe als, for husband and comons. But they of Holonde, at Caleyse bycne onre felles And oure wolles, that Englyshe men hem selles. (ib. p. 180.)

p. 151. *Antwerp Church and its Spire.—*"The great glory of Antwerp is its cathedral, the finest building in the Low Countries; it is said to be 500 feet long, 240 wide, and has a spire of stone . . . 366 feet (high); consequently it is lower than the spire of Salisbury cathedral, if the [generally acknowledged] height of this spire can be depended on." *Penny Cyclopaedia.*

p. 156. *Butter and Dutchmen.—*A tale in The Sack-Full of Newes, ed. 1673, sign. B., illustrates this: "There was a widow in London that had a Dutchman to her servant, before whom she set a rotten Cheese & butter for his dinner: and he eate of the butter because he liked it, and his Mistresse bad him eat of the cheese. 'No, Mistresse,' quod he, 'the butter is good enough.' She, perceiving he would eat none of the bad cheese, said, 'Thou knave, thou art not to dwell with honest folkes!' 'By my troth, Mistresse,' said he, 'had I taken heed ere I came hither, I had never come here.' 'Well, knave,' quod she, 'thou shalt go from on whom to another.' 'Then will I go,' quod he, 'from you to your sister;' and so departed."

See also in "The Figure of Nine, Containing these Nine Observations, Wits, Fits, and Fancies, Jests, Jibes, and Quiblets, with Mirth, Pastime, and Pleasure.

The Figure of Nine to you I here present, Hoping thereby to give you all content," over a circular device, with the legend *Cor unum via una.* "Printed for J. Deacon, and C. Dennisson, at their Shops at the Angel in Guiltspur-street, and at the Stationers Arms within Aldgate." A in eight.

*Nine sorts of men love nine sorts of dishes.—*A Dutchman loves butter, an Englishman Bcefe, a Scot loves an Oat-eake, the VWelshman
loves Couse-bobby [toasted cheese], an Irishman Onions, a Frenchman
loves Mutton, the Spaniard tobacco, the Seaman loves Fish, and a

p. 161. holmes (fustian). A.D. 1474. "Item, x. elnes of blak holmes
[printed holmefs] fustian to the trumpats doublyes, iij. s. the eln."—
Dauney's Extracts from Accounts in his Ancient Scotish Melodies, Edinb.
1838 (Bannatyne & Maitland Clubs).

p. 163. The old warriors and present poverty of Denmark.—The
Libel, A.D. 1436, says,

In Denmarke ware fulle noble conquerors
In tyme passed, fulle worthy warriours,
Whiche, when they had here marshaundes destroyde,
To poverty they felle,—thus were they noyede;—
And so they stonde at mysheffe at this daye;
This lerned I late, welles wryten, this no naye.

T. Wright's Polit. Songs, ii. 177.

p. 169. Bugles.—See Topsell's History of Four-footed Beasts: "Of
the Vulgar Bugil. A Bugil is called in Latine, Bubalus, and Buffalo; in
Frenehe, Beefie; in Spanish Bufano; in German, Buffel... This
vulgar Bugil is of a kinde of wilde Oxen, greater and taller then the
ordinary Oxen, and their limbs better compact together... They are
very fierce, being tamed; but that is corrected by putting an Iron ring
through his Nostrils, whereinto also is put a eord, by which he is led and
ruled, as a Horse by a bridle; (for which cause, in Germany they call a
simple man over-ruled by the advise of another to his own hurt, a Bugle,
led with a ring in his nose.' His feet are eloven, and with the formost
he will dig the earth, and with the hindmost fight like a Horse, setting
on his blows with great force, and redoubling them again if his object
remove not. His voyce is like the voyce of an Oxe; when he is chased
he runneth forth right, seldom winding or turning, and when he is
angered, he runneth into the water, wherein he evereth himself all over,
except his mouth, to cool the heat of his blood.” p. 45, ed. Rowland,
1658.

p. 171. A gret citie called Malla-vine.—And Men gon thorghe the
Lond of this Lord [the Kyng of Hungurye], thorghe a Cytee that is
clept Cypron, and be the ceylde Town, that sytt toward the eude of
Hungurye.—Mandeville's Voiage and Travaile, p. 7, ed. 1839.

p. 176. Naples.—Thomas speaks thus of the Neapolitans, Hist. Italye,
lf. 114, "the Neapolitanes arc scarceleye trusted on their wordes. Not that
I thinke they deserve lesse credyte than other men, but because the
wonted general ill opinion of their vnestedfastnesse is not taken oute of
men's hertes. Yet is the Neapolitane, for his good enterteinment, reckened
to be the veraie courtesie of the worlde, though he most men repute him
to be a great flatterer, and ful of crafte.

"What wol you more? They are rych, for almost everely gentleymen
is lorde and kynge within hym selfe; they haeve veray layre women,
and the world at will; in so much as Naples contendeth with Venice, whether should be preferred for sumptuous dames. Finally, the court about the Vicere was wont to be very princely, and greater than that of Myllayne for trayne of gentle[n]men; but now it is somewhat diminished."

p. 178. Italy: 'the people be homely and rude.'—Thomas (leaf 3, back, leaf 4) praises the Italian gentlemen very highly: "so honourable, so courteuse, so prudente, and so grave withall, that it should seeme eche one of them to haue had a princelye briugyng eyp. To his superior, obedient[e]; to his equall, humble; and to his inferiour, gentle and courteuse; amiable to a stranger, and desyrous with curtessie to winne his loute.

"I graunte, that in the expense or lone of his money to a stranger, he is war[c], and would be at no more cost than he is sure eyther to save by, or to haue table for: wherein I ratber can commend him than otherwise. But this is out of doubte, a stranger can not be better enter[teigned], nor more honourable entreated, then amongst the Italians." Thomas also praises highly the Italian universities "Padoa, Bononia, Paulia, Ferrara, Pisa, and others"; none of which Andrew Boorde says he saw. But Thomas says the condition of the poor is very bad; they are hardly able to earn bread.

p. 178. St. Peter's fallen to the ground.—Though Rome was sackt in 1527 by the Emperor's army under the command of the Duke of Bourbon (see the account in Hall's Chronicle, p. 726-7, ed. 1809), yet it was Julius II who had the old basilica of St Peter's pulled down, in order to provide a site for his mausoleum, which Michael Angelo had designed. On April 18, 1506, Julius II laid the foundation stone of the present church. Bramante made designs for it, and four great piers and their arches were completed before he died in 1514. The work stood still for nearly 30 years; Michael Angelo altered the design; and his Cathedral was nearly finisb[ed] in 1601, when Paul V and the Cardinals commissioned Carlo Maderno to lengthen the nave, &c. Urban VIII dedicated the church on the 18th of November 1626, a hundred and twenty years after the building began. Spalding's Italy and the Italian Islands, iii. 154: see a plan and account of the old Basilica, ib. ii. 46-50.

p. 178. Rome.—See W. Thomas's chapter "Of the present astate of Rome," leaf 37, &c., of his Hist. of Italy, ed. 1561. Of the new Cathedral of St Peter's, he says:—"But above all, the newe building, if it were finished, wolde be the goodliest thyng of this worlde, not onelye for the antike pillers that haue ben taken out of the antiquites, and bestowed there, but also for the greatnesse and excellent good proportion that it hath. Neuerthelesse it hath been so many yeres ado[ing], and is yet so vnperfect, that most men stand in dout whether euer it shalbe finished or no."—1549, W. Thomas's Hist. of Italy, leaf 40, back, ed. 1561.

p. 181. Venice.—Thomas, in his History of Italy, 1549, p. 74, ed. 1561, says of Venice, "I thinke no place of all Europe, hable at this daye to compare with that citie for number of sumptuous houses, speciallye for
theyr frontes. For he that would rowe through the Canale grande, and marko wel tho frontes of the houses on bothe sydes, shall see them more lyko the doynges of prynces then private men. And I haue been with good reason persuaded, that in Venico be aboue .200. palaces able to lodge any king."

p. 182. *The Merchandise of Venice* was, according to the *Libel of* 1436, grocery, wines, monkeys, knicknacks, and drugs:

The grete galees of Venes and florence
Be wel ladene wyth thynges of complaunce,—
Allo spicerye, and of grocers ware,
Wyth swete wyues, alle manere of chaffare,
Apes, and japes, and marmusettes hayledo,
Nifes, trifles, that litelle have availedo,
And thynges wyth whiche they fetyly blere oure eye,
Wyth thynges not enduryng that we bye ..
And . . for infirmitees . . skamonye,
Turbit, euforbe, correcte, diagredie,
Rubarde, sené ; and yet they bene to nedefulle.

*T. Wright's Political Songs*, ii. 173.

p. 183. *No Lords in Venice.*—"Democratia, a free state or common wealth, hauing no Prince or superior but themselues (as Venice is) except those officers that themselues appoint." *Florio."

p. 184, note. *Italian Wives, and their Husbands' Jealousy.*—Thys vyce is of property to the Ytaliens, to shytte vp theyr wyues as theyr treasour. And, on my fayth (to my judgemente) to lytle purpose; for the mooste part of women be of thys sorte, that moost they desyre that [which] moost too them is denied; and when thou woldest, they wyl nat; and when thou woldest nat, they wolde; and yf they hau the brydle at libertye, [the] lesse they offende; so that it is as easy to kepe a woman against her wyll, as a flocke of flies in the hete of the sonne, excepte she be of her selfe chaste. In vayne doth the husband set kepers over her; for who shal kepe those kepers? She is crafty; and at them lightely she beginneth; and when she taketh a fantasy, she is unreasoneable, and lyke an vnbydeled mule.—*The goodly History of the moste noble and beautiful Ladye Lucre of Scene in Tuskan, & of her lover Eurialus, very pleasaunt and delectable vnto the reder.* ¶ Anno Domini M.D.LX. [col.] Imprinted at London, by Iohn Kyngye. (sign. D.ii.) This is the 2nd edition, and Mr Henry Huth has lent me the copy from which I extract. The book is in Captain Cox's list. Its author, Æn. S. Piccolomini, returns to the husband-&-wife question on leaves F iv, v, vi: "And on the morowe, eyther for that it were necessary to take hed, or for some yl suspecte, Menelaus [the husband] walled vppe the wyndowe [by which Eurialus had got in to Lucre]. I thynke as our Æcyzens [of Sienna] be suspicous and full of coniectures; so dyd hee feare the commodye of the place, & wouled eschewe the occasion; for though he knewe nonghte, yet wyste hee well that she was much desyrede, and daylye prouoked by great requestes, & [he] judged a womans thought
v unstabile, whiche hath as many myndes as trees hath leues, & that theyr kynde alway is desyrous of newe thynges, and seldom loue theyr husbands whom they hauo obtayned. Therefore dyd he folowe the com-
mon opynyon of maried men, too anoyde myshap, though he it eome wyth good luyce."

The food and ways of Italian servants about 1440 a.d. are shown by
a passage in this *Lucret* & *Eurialu*, written by Pope Pius II in his young
days, when he was Âneas Sylvius Piccolomini: "looke that our supper be redy! We must be mori while our maister¹ is furth; our maistes²
is better folowe; shee is merye & liberal; he is angry, full of noyse, conetons, and harde. We are neuer wel when he is at home. Se, I pray
the, what lanke belyes we hauie! He is hungry hym selfe, to sterue vs
for hunger; hee wyll not suffer one moyste pece of browne breade to
be loste; but the fragmentes of one daye he kepeth fyue dayes after, &
the gobbets of salte fysh & salt eles of one supper, he kepeth unto another,
and marketh the eute chese, least anye of it shulde be stolen. . . . How
muche are we better with our maistres, that feedeth vs not onluye with
veale & kidde, but with hennes and byrdes, & plentye of wyne? Go,
Dromo, and make the kytenhen smoke!" "Mary!" quod Dromo, "that
shall be my charge; & sone shall I laye the tables thanne rub the
horse! I brought my mayster into the cowntree to-daye, that the
Deuyll breake his necke! and neuer spake hee woorde unto me, but
badde me, when I brought home my horses, to tell my maistres that heo
woulde not eome home too wyghte. But by God," quod he, "I prayse
the, Zosias, that at the last hast founde faute at my maysters condyeions.
I had forsaken my mayster, ye my maistres had not geuen me mi
morowe meales as she hath. Lette vs not sleape to-night, Zosia; but
lette vs eate & dryneke tyll it bee daye. My mayster shall not winne so
muche this moneth, as we shal wast at one supper."

Gladlye dyd Eurialu *[Lucret's lover, hiding in the hay till he could
get to her] here this, and marked the maners of servants, & thought he
was servued a lyke. ed. 1560, sign. F .iii., F .iii. The unique copy of
the first edition in the British Museum is more eorrectly printed than
the second, but has lost its last leaf, with the last verse of the Envoy.
This has now been supplied by me from Mr Huth's copy of Kynge's
edition. The story of the novel is told in the Forewords to my edition
of Captain Cox, or Lancham's Letter (Ballad Society, 1871).

p. 185. *The Venetians' timber, &c., in readiness for war.*—"the Arsenale
in myne eye exceedeth all the rest: For there they haue well neere two
hundred galayes in such an order, that vpon a very smal warnyng they
may be furnished out unte the sea. Besydes that, for euer yeare in the
eyare (wan they would goe to the eoste) they should be able to make a
newe galay; hauninge such a staple of timber (whyche in the water
wythin Th' arsenale hathe lyen a seasoninge, some .20. yeare, some .40.
some an .100. and some I wot not how longe) that it is a wonder to see.³

¹ orig. maysters ² orig. maistes.
NOTES ON BOORDE'S INTRODUCTION.

p. 187. Lombard's craftiness.—"The kynge this tyme [Henry VIII in 1511-12] was mocle entysed to playe at tennes and at dice; which appetite, certaine craftie persons about him pereceanyng, brought in Frenchemen and Lombardes to make wagers with hym; & so lic lost much money: but when he perceyued their craft, he excluyd their compaignie, and let them go."—Hall's Chronicle, p. 520, ed. 1809.

p. 188. Iene or Genoa, and the Genoese.—See Thomas's interesting description of Genoa, on leaves 160 back, to 163, of his Historye of Italie. He was immensely struck by the beauty of their women, and the freedom they had.

"Of theyr trade and customes.—All the Genowaies in maner are merchant men, and very great traualiers of strange countreis. For I have been reasonably persuaded that there be .5. or .6. thousand of them continually abroad, either merchautnes or factours: so that they have few places of the worlde vnsought, where anye gaine is to be had. For the merchautnise that they bring home hath spedy dispatche, by reason theyr eitee is as a keye vnto all the trade of Lumbardy, and to a great part of Italie.

They at home make such a number of silkes and veluettes as are hable to serue many countreys: whyche is the chiefe merchautnise that they sende forthe. In deede they are commonly noted to be great vsurers.

¶ One thing I am sure of, that if Ouide were nowe alie, there be in Genoa that could teache him a donson poinctes De Arte Amandi. For if Semiramis were euer celebrated amongest the Assirians, Venus amongest the Grecques, Circes among the Italians, sure there be dames in Genoa that deserve to be celebrated & chronyceled for their excellente practise in loue. And trulye the Genowayes them selves desire that their wyfes should be praised; because I saw in no place where women have so muche lybertee. For it is lawfull there openly to talke of loue, with what wife so euer she bee. Insomuch that I have seene yonge men of reputacyon, standyng in the strete, talke of loue with yong mistresses byeng in theyr wyndowes aboue; and openlye rehearse verses that they had made, one to the other. And in the churches, specially at euensong, they make none other prayers. So that he that is not a louer there, is meete for none honest companye. Many men esteme this as a reproche to the Genowaies; but they vse it as a policie; thinkyng that their wyfes, through this libertee of open speache, are ridde of the rage that maketh other women to traualie so much in secret.

¶ In deede, the women there are exceding faire, and best appared, to my fantasie, of all other. For thoughghe their vppermost garments be but plaine clothe, by reason of a law, yet vnderneath they weare the finest silkes that may be had, and are so finely hosed and shooed, as I neuer sawe the like, open faced, and for the moste parte bare headed, with the heare so finely trussed and curled, that it passeth rehearsall. So that, in myne opinion, the supreme court of loue is no where to be sought, out of Genoa" (leaves 161 bk, and 162).
p. 188. The Genoese, their trading and products.—The Libel of 1436 says,

The Januets comyne in sondre wyses
Into this londe, wyth dyverse marchaundyses,
In grete karrekkis arrayde, wythouten lake,
Wyth clothes of golde, silke, and pepir blake
They bringe wyth hem, and of wood grete plenté,
Wolle, oyle, wood aschen, by weshelle [=vessels] in the see
Coton, roche-alum, and gode golde of Jene.
And they be charged wyth wolfe agcyne, I wene,
And wollen clothe of owres, of colours alle.

T. Wright's Political Songs, ii. 172.

p. 188. The trade of Italy with England, of which Hall speaks, under 1531 a.d., "Merchant straungers, and in especial, Italians, Spanyarde, & Portyngales, daily brought Oade, Oylc, Sylke, Clothes of Golde, Veluet, & other Merchaundise into this Realme, and therefore received ready money" (Hall's Chronicle, p. 781, ed. 1809), was doubtless carried on by the Genoese, Lombards, Venetians, and Neapolitans, whose merchandisings are noticed by Boorde.

p. 190. French fashions.—"With them [the French Ambassadors in 1518] came a great number of rascal, & podlers, & lueellers, and brought ouer hattes and cappes, and dyverse merchaundise, vncustomed, all vnder the colore of the trusserie of the Ambassadorours. ... The young galantes of Fraunce had coates garded with one colour, cut in .x. or .xii. partes, very richely to beholde. ... The last day of September, the French Ambassadores toke their barge, & came to Grenewiche. The Admyrall [Lord Boneuet] was in a gounne of cloth of siluer, rayced, suuered with ryche Sables, & al his company almost were in a new fassion garment called a Sheneu, which was in effect a gounne, cut in the middle."—Hall's Chronicle, p. 593-4, ed. 1809. The old chronicler didn't think much of the last of French soldiers:

"surely the nature of the Frenchmen is, not to labor long in fightung; and muche more braggeth then fighteth."—Hall's Chronicle, p. 124, at foot, ed. 1809.

p. 196, l. 8-15. Portuguese products and merchandise.—The Libel, a.d. 1436, says,

The marchaundy also of Portyngale
- To dyverse londes torne into sale . . .
Here londe hathe oyle, wyne osey, wex, and grayne,
flygues, rcysyns, hony, and cordewyneyne,
Dates and salt, hydes, and suche marchaundy.

T. Wright's Polit. Songs, ii. 162-3.

p. 196, l. 10. Portugal poor.—a.d. 1524. "The Emperor answered:

"The very pouertie of your countrey of Portyngale is suche, that of your scyses you be not able to line; wherfore of necessitie you were driuen to seke liuyng; for, landes of princes you were not able to purchase, and lande of lorde you were not able to conquere. Wherfore
on the sea you were compelled to seke that which was not found."—
*Hall's Chronicle*, p. 677, ed. 1809.

p. 197. The fashion of the Spanierdes.—"after whome eame in
.vi. ladys appareled in garmentes of Crimosyn Satyn, embroedered
and tranessed with cloth of gold, cut in Pomegranettes and yokes,
strynged after the faction of Spaygne."—*Hall's Chronicle*, p. 516, ed.
1809.

p. 198. The Products of Spain are stated in the Libel of 1436 to be

. . . fygues, rayssyns, wyne bastarde, and dates;
And lyeorys, Syvyle oyle, and grayne,
Whyte Castelle sope, and wax, is not in vayne;
Iren, wolle, wadmole ; gotefel, kydefel, also,—
fiir poynnt-makers fulle nedefulle be the two ; —
Saffron, quicksilver (whelche arne Spaynes marchandy)
Is into filaundres shypped fulle craftylfe,
Unto Bruges, as to here staple fayre,
The laven of Sluse here havene for here repayre,
Wheche is cleped Swyn ; thaire shyppes gydynge
Where many wessell and fayre arne abydynge.

*T. Wright's Political Songs*, ii. 160.

p. 202. The poverty of Navarre (& Spain).—"The English souldiers,
what for sickenes, and what for miserie of the countrey, euer desired to
returne into England . . . saiyng, that thei would not abide and die of
the flixe in suche a wretched countrey."—*Hall's Chronicle*, p. 532, ed. 1809.
Navarre was won by the Spaniards under the Duke of Alva, in the 4th
year of Henry the 8th, A.D. (22 April, 1512 to 21 April, 1513). See
*Hall's Chronicle*, p. 530, ed. 1809.

p. 203. Hanging long on the Gallows.—This must have been done
also in some cases in England: "the harlot, Wolfes wyfe . . . at the
last, she and her husband, as they deserued, were apprehended, ar-
raigned, & hanged at the foresayd turnyng tree [a place on the Thames],
where she hanged still, and was not cut downe, vntil suche tyme as it was
known that beastly and filthy wretches had moste shamefully abused
her, byeng dead."—*Hall's Chronicle*, p. 815, ed. 1809.

p. 205-6. The Pilgrims to St James of Compostella.—Contrast the
reality with the Court notion of "pilgrims from St James" in February,
1510-11: "Then eame neste the Marques Dorset and syr Thomas
Bulleyn, like two pilgrims from saint James, in taberdes of blacke
Veluet, with palmers hattes on theiir helmettes, wyth long Iaebos stances
in theiir handes, their horse trappers of blacke Veluet, theiir taberdes,
hattes, & trappers, set with sealoppe schelles of fyne golde, and strippes
of blacke Veluet, every strip set with a sealop shell ; theiir seruantes
all in blacke Satyn, with sealop shelles of gold in theiir breasts."—
*Hall's Chronicle*, p. 518, ed. 1809.

p. 207. Britanny's products; and its hatred of England. The Libel,
A.D. 1436, says,
Commodité therof there is and was,
Salt and wynes, creste clothe, and canvasse . . . .
And of this Bretayu, who-so trewth[c] leuys,
Are the grettest rovers and the grettest thierys
That have bene in the sec manye oone yere;
That oure marchauntes have bowght full dere;
syor they have take notabl gode of oures
On thys seyde sec, these false coloured pelours,
Called of Seynt Malouse, and elles where,
Whehe to there dukke none obeyysanee woll bcre.
Wyth suche colours we have bene hinderd sore,
And fayned pease is called no werre herefore.
Thus they have bene in dyverse costes manye
Of oure England, mo than reburse can I;
In Northfolke coostes, and othere places aboute,
And robbed, and brente, and slayn, by many a route;
And they have also ransonned toune by toune,
That into the regnes of bost¹ have ronne here soune.

T. Wright's Polit. Songs, ii. 164.

p. 207, line 1. Bayonne once English.—It was lost in the 29th year
of Henry VI (1 Sept. 1450 to 31 Aug. 1451). Hall says in his Chronicle,
p. 224, ed. 1809, "When the eitties and townes of Gaseoyne wer set in
good ordre, the Erle of Dunoys and Foys, with greate preparacion of
vitaill, munieion and men, came before the eitie of Bayon, where, with
mynes and battery thei so dismaid the feareful inhabitantes, that neither
the captain nor the souldiers could kepe them from yeldynge: so by force
they deliered the toune; and their captain, as a prisoner, offred a great
some of money for the saffeguard of their lifes and goodes."

p. 209. Boulogne.—"Although this peace [of 1546 a.d.] pleased both
the Englysh and the French nacieons, yet surely both mistrusted the con-
tinuanuance of the same, considering the old Proverbe, 'that the iye seeth,
the harte rueth; ' for the French men styl longed for Bulleyn, and the
Englyshmen minded not to geuie it ouer."—Hall's Chronicle, p. 867, ed.
1809.

p. 218. Jewry or Judaea.—See, under "Asie," the chapter "Of Jewry,
and of the life, maners, and Lawes of the Jewes in the Fardile of Facionis,
contenining the aunciente maners, customes, and Lawes of the peoples
enhabiting the two partes of the earth ealled Affrike and Asie. Printed
at London, by Ihon Kingerstone and Henry Sutton. 1555, sign. II. back."
'Palesitnia, whiche also is named Judea, beinge a seueralle province of
Siria, lieth betwixte Arabia Petrea and the countrie Cuelosiria. So bor-
dering vpon the Egyptian sea on the west, and vpon the flonse Jordan on
the Easte, that the one with his wanes wasshith his elieues, and the
other sometime with his streame outcfloweth his banekes.
(sign. I vii. back.) 'The lande of Siria (whereof we have named
Jewrie a parte) is at this daie inhabited of the Grekes called Griphones, of the Jaecobites, Nestorians, Sarraenes, and of two christian nacionis the Sirians and Maronines. . . . The Sarraenes, whiche dwelle aboute Jerusalem (a people valeant in warre) delighte muche in housbandrie and tithe.'

p. 219, 60, 144. Venice, &c., and Englishmen abroad.—In the Gentleman's Magazine for October, 1812, reprinted in Fosbroke's British Monachism, ch. vii, p. 337, ed. 1843, are some extracts from a MS Diary of a Pilgrimage to Jerusalem made by a Sir Richard Torkington in 1517. He started on March 20, 1517, from Rye in Sussex, and got back to Dover on April 17, 1518: "We war owt of England in ower sayd pylgrymage the space of an holl yer, v. wekys, and ij. dayes." "We com [20 April, 1517] to the goodly and famose Cite of Venys. Ther I was well at ese, for ther was no thyng that I desired to have, but I had it shortly. At Venysse, at the fyrrst houste that I cam to except oon, the good man of the houste sayd he knew me, by my face, that I was an englyshman. And he spake to me good englyssh. Thanne I was jo[yo]us and glade. For I saw never englysh man from the tyme I departed owt of Parys to the tyme I cam to Venys, which ys vij. or viij. C. myles."

p. 220. Joppa.—"At Jaffe begynnyth the holy londe; and to every pylgryme, at the fyrrst foote that he sett on the londe, ther ys grauntyd plenary remission De pena et a culpa. In Jaff, Seynt Petir reysid from Deth, Tabitam. the sarvaunt of the Apostolis. And fast by ys the place where Seynt Petir usyd to flysh, And our Savior Crist callyd hym, and sayd sequere me."—Sir Richard Torkington's Diary, 1517; in Fosbroke's British Monachism, p. 338, col. 1, ed. 1843.

### III. NOTES ON BOORDE'S DYETARY.


p. 236. Let mother flaue nor hempe be watered.—"Here and there was an artificial flat-bottomed pool of water, formed by damming up one of the many rivuletis which ran from their sources in the distant hills to empty themselves into the adjacent Rhine. At the bottom of each pool were bundles of flax undergoing the first process preparatory to their ultimate conversion into linen fabrics. The odour of the decomposed or decomposing flax was the reverse of agreable. Indeed, the prevalence of bad smells was the chief drawback to the enjoyment of the prospect."
Daily News, Sept. 13, 1870; letter from Achern, Sept. 6, describing the country from Achern to Auenheim, a small village, close to the right bank of the Rhine, near Strasburg, which was then besieged by a German army.

p. 239. Dovehouse.—The Norfolk and Suffolk rebels under Kett in 1549 say in their list of Grievances: "We p[r]ay that nouman vnder the degre of a knyght or esquier, kepe a doue house, except it hath byn of an ould anmehlynt costome." Was this because the doves eat the poorer men's grain, as the rich men's pheasants and partridges—and worse, hares and rabbits,—now do? See my Ballads from Manuscripts, i. 149.

p. 241. See the 'Proverby of Howesolde-kepyng' in my ed. of Political, Religious, and Love Poems, for the Society, 1866, p. 29.

p. 243. Instructing the Ignorant.—Teaching them a Robin-Hood ballad or the Primer, perhaps, after Robert Crowley's exhortation to unlearned curates in his Voyce of the last Trumpet, 1550. (E. E. T. Soc. 1871.)

p. 244. Epilencia, &c. were generally called Epilepsia, Analepsia, and Catalpsia. See Boorde's Breuairy, ch. 122, Fol. xlvi.

p. 250. Boarded Chambers.—Wooden floors were not common in Boorde's days. One of his remedies for a stitch in the side is "take vp the earth within a dore, that is well broden, and pare it vp with a spade, after [= a piece like] a eake; and east Vineger on it, and tost it against the fyer; and in a lynnyn clothe laye it hote to the syde."—Breuairy, Pt. II, The Extravagantes, Fol. xi, back. See too the well-known quotation from Erasmus on the filthy clay floors of England, in the Babees Book, Forewords, p. lxvi.


p. 253. Standing Water.—L'eau qui dort est pire que celle qui court: Pro. So is a sleepee humor worse then a giddie. Il n'y a pire eau que la quoye: Prov. The stillest waters (and humors) are ever the worst. Cotgrave.

p. 254. Wyne . . must be . . fayre . . and redolent, &c.—The compiler of what Mr Dyee, in his Skelton's Works, vol. i, p. xxx, calls 'that tissue of extravagant figments which was put together for the amusement of the vulgar, and entitled the Merie Tales of Skelton' (T. Colwell), probably had Boorde's opinion on wine before him when he wrote "all wines must be strong, and fayre, and well coloured; it must have a redolent saoure; it must be colde, and sprinkedlynge in the peece or in the glasse."—Tale xv. Skelton's Works, vol. i, p. lxxiii.

p. 260. London bakers' trickery.—A.D. 1522. In this yere the bakers of London came and told the Mayre that corne would be dere; wherupon he and the aldermen made prounion for xv.C. quarters; & when it was some, they [the bakers] would bye none, and made the common people beleue that it was musty, because they would vttre their owne, so that the lord Cardynal was faine to prove it, and found the bakers
false, and commanded them to byc it.—Hall’s Chroniele, p. 650, ed. 1809.

p. 273. The Jews love not pork:—“Swines fleshe thei eate none, for that thei holde opinion that this kynde of beaste, of it selfe beinge disposed to be skoruye, might be occasion againe to enfecte them of newe.”
—The Fardle of Faeions, 1555. l. iv, not signed.

p. 273. Adder’s flesh eaten, and called “flyshe of the mountayn.”

Now followeth the preparing of Serpents: Take a mountain Serpent, that hath a black back, and a white belly, and cut off his tail, even hard to the place where he sendeth forth his excercments, and take away his head with the breadth of four fingers; then take the residue and squeeze out the bloud into some vessel, keeping it in a glass carefully; then fley him as you do an Eele, beginning from the upper and grosser part, and hang the skin upon a stick, and dry it; then divide it in the middle, and reserve all diligently. You must wash the flesh and put it in a pot, boyling it in two parts of Wine; and, being well and thoroughly boyled, you must season the broth with good Spices, and Aromaticall and Cordial powders; and so eat it.

But if you have a minde to rost it, it must be so rosted, as it may not be burnt, and yet that it may be brought into powder; and the powder thereof must be eaten together with other meate, because of the loathing, and dreadful name, and conceit of a Serpent: for being thus burned, it preserveth a man from all fear of any future Lepry, and expelleth that which is present. It keepeth youth, causing a good colour above all other Medieines in the world; it cleareth the eye-sight, gardeth surely from gray hairs, and keepeth from the Falling-sickness. It purgeth the head from all infirmity; and being eaten (as before is said), it expelleth scabbingness, and the like infirmities, with a great number of other diseases. But yet, such a kinde of Serpent as before we have described, and not any other, being also eaten, freeth one from deafness.

Mandeville says that in the land of Maney, that is, in Ynde the more, and which is also called ‘Albanye, because that the folk ben whyte,’ “there is gret plente of Neddres, of whom men maken grete Festes, and eten hem at grete sollemnytees. And he that makethe there a Feste,—be it nevere so costifous,—and he have no Neddres, he hathe no thanke for his travayle.”—Voiage and Traveile, p. 208, ed. 1839.


“The Venson not forgot, moste meete for Princes dyshe:
All these with more could I rehearse, as much as wit could wyshe.
But let these few suffice, it is a Noble sport
To recreete the mindes of Men in good and godly sort.
A sport for Noble peere, a sport for gentle bloods,
The paine I leane for servuants such as beate the bushie woods,
Notes on Boorde’s dietary.

To make their masters sport. Then let the Lords rejoice, Let gentlemen beholde the glee, and take thereof the choyse. For my part (being one) I must needs say my minde, That Hunting was ordeyned first for Men of Noble Kinde. And vnto them, therefore, I recommend the same, As exercise that best becometh their worthy noble name.”

p. 279. Garlic is good for ‘longe whyte worms in the mawe, stomake, and guttes,’ says Boorde: “If any man wyll take a Plowe-mannes medicine, and the beste medicine for those wormes, and al other wormes in mannes body, let hym eate Gerlyhe.” Breuiary, fol. lxxiii, ch. 212.

p. 279. Garlic.—Tharmie this [= thus, in 1512 A.D.] lyngeryng [in Navarre], ever desirous to be at the busines that thei came for, their victaile was muche part Garlilce; and the Englishmen did eate of the Garlike with all meates, and dranke bote wynes in the bote wether, and did eate all the hote frutes that thei could gette, whiche caused their bloudde so to boyle in tbeir belies, that there fell sicke three thousande of the flixe; and thereof died .xviii. hundred men.—Hall’s Chronicle, p. 529, ed. 1809.

p. 289. Sweating Sickness.—After this great triumphe [Henry VIII’s jonsts in June, 1517] the king appointed his gestes for his pastyme this Sommer; but sodeinly there came a plague of sickenes, called the Sweating sickness, that all his purpose. This malady was so eruell that it killed some within three houres, some within twoo houres, some, mery at diner and dedde at supper. Many died in the kynges Courte, the Lorde Clinton, the Lorde Grey of Wilton, and many knightes, Gentle-men and officiers. For this plague, Mighelmas terme was adiourned; and because that this malady continued from July to the middes of December, the kyng kept hymself ener with a small eompaingne, and kept no solemnne Christmas, willyng to have no resort, for feare of infection; but muche lamented the number of his people, for in some one toune halfe the people died, and in some other toune the thirde parte, the Sweate was so fercnt and infecctious.—Hall’s Chronicle, p. 592, ed. 1809. See the history of this plague in Chambers’s Book of Days, under April 16; also in my Ballads from Manuscripts, Part II, 1871.
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draughtes, p. 236, l. 4 from foot, must mean 'privies'. "A draught or priuie, latrina': Withals, in Babees Book, p. 179, note 2.

On dagswaynes, p. 139, see Way's note 1 in Promptorium, p. 112. He quotes from Hornam, "my bed is covered with a daggswayne and a quyite (gausape et centone): some dagswaynys haue longe thrumys (fractillos) and iaggz on bothe sydes, some but on one." 'So likewise Elyot gives Gausape, a mantell to caste on a bed, also a carpet to lay on a table; some cal it a dagswayne'.
ACCOUNT OF ANDREW BOORDE

IN HIS HISTORY OF THE WORTHIES OF ENGLAND, 1672.

"Andrew Borde, Doctor of Physick, was (I conceive) bred in Oxford, because I find his book called the Breviary of Health examined by that University. He was Physician to King Henry the eighth, and was esteemed a great Scholar in that age. I am confident his book was the first written of that faculty in English 1, and dedicated to the Colledge of Physicians in London. Take a test out of the beginning of his Dedicatory Epistle,

' Egregious Doctors and Masters of the Eximious and Arcane Science of Physick, of your Urbanity exasperate not your selves against me for making this little volume of Physick, &c.'

"Indeed his book contains plain matter under hard words, and was accounted such a Jewel in that age, (things whilst the first are esteemed the best in all kinds,) that it was Printed, Cum privilegio ad imprimendum solum, for William Midleton, Anno 1548. He died, as I collect, in the raing of Queen Mary." (Part I, p. 215-216.)

PASCHAL the playn, p. 145. Fuller explains who this man was. Under Suffolk, in his Worthies of England, Part III, p. 59, Fuller gives in his list of Prelates:—

"John Paschal, was born in this *County (where his name still continueth) of Gentle Parentage, bred a Carthalian, and D.D. in Cambridge. A great Scholar and popular Preacher. Bateman, Bishop of Norwich, procur'd the Pope to make him the umbratile Bishop of Scutari, whence he receiv'd as much profit as one may get heat from a Glow-worm. It was not long before, by the favour of King Edward the Third, he was removed from a very shadow to a slender substance, the Bishoprick of Landaffe; wherein he died Anno Domini 1361."

1 This is a mistake.