Andrew Boorde's

Introduction and Dyetary,

with

Barnes in the Defence of the Berde.

Early English Text Society.

Extra Series. No. x.

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

A Compendious Regyment or
A Dyetary of Helth
made in Mountpoyllier, compiled by
Andrewe Borde
of Physyche Doctour.

Baynes
in the Defence of the Berde:
a Treatys made, answermyng the Treatys of
Doctor Borde upon Berdes.

EDITED, WITH A LIFE OF ANDREW BOORDE, AND LARGE EXTRACTS FROM HIS BREUFARY, 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.
TO

Colonel James Halkett,
BARON HALKETT

OF GREAT FOSTERS, NEAR EGHAM,
LATE OF THE COLDSTREAM GUARDS, ETC. ETC.

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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FOREWORDS.

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Among the many quaint books from which I quoted in my notes to Russell’s Book of Nurture in the Babees Book (E. E. T. Soc. 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. Wishing, 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 following 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 Cambridge.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 Evun-/gelyst besyde Charynge / Crosse. / £2 / Collation: ABCDEFGH3; 64 leaves (1—64). Leaf 1* title (as above); 1b—4* Table of chapters; 4*—64 Text; 64* 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 Gough; 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

"Boorde (Andr.)
A compendious regimen or dietary of health.
London, Robert Wyer, no date, 8º.
(a) Title (within a border of ornaments) : ¶ Here Folo-weth a Compendious Re-gymen or a Dyetary of / helth, made in Mount-pylor : Com-pyled / by Andrew / Boorde, of / Physicke / Doctor. [woodent of an astronomer.] Imprint : ¶ Imprynted by me Robert / Wyer : Dwellynge at the / sygne of seynt Iohn E-/uangelyst, in S. Mar-/lys Parryssh, besy-/de Charynge / Crosse.¶ Cum priuilegio ad imprimen-/dum solum.
Collation : ABCDEFGHIJKLMNOP 4*; 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 publish'd 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, publish'd? 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 Dedica-
tion 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 Wylyam 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 Nor-
folk, 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 be-
tween 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 breade And Ale, with arra pater,² without lycense.³

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.

§ 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,⁴ and which second book may therefore 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 Introduction, chap. xxiii (repr. sign. R), Boorde says, "Who so wyl see more of Rome & Italy, let him loke in the second boke, the lxvii. chapter" (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
Breyary, "no man shulde enterpryse to medle with Phisicke but
they which be learned and admytted, as it doth appeare more large-
lyer in the Introduction of knowledge" (Fol. iii, at foot); and again,
Fol. v, and lxxxvi back:

"I had rather not to meddle with Physicions and Chyerurgions
then to haue them, yf I shulde displease them: for yf they be dys-
pleased, there is neither Lorde nor Lady nor no other person can haue
any seruuye or pleasure of theym, for this matter loker forther 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 Breyary, and the Astronamye also, had been published. In
each of these books the Introduction is mentioned as in the press.
Take (a) the Breyary:

"Euery 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." (Breyary, 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 knowledge, a boke of my makynge, beyng a pryntynge with Ro.
Coplande (iv. Fol. lxx, back)." See p. 93 below.

"wherfore this science of medecines is a science for whole men,
for sick men, and for neyther whole men nor sycke men; wherfore I do aduertysye euery man not to set lytle by
this excellent science of medecines, consyderynge the vitilitie of it,
as it appereth more largelie in the introduction of knowledge." Fol.
lxxxvi, back.

"the kynges actes and lawes . wylleth and commendeth, with
large 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." Breyary,
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 doubt but that your grace wyl accept and lyke the boke, the whiche is a pryntyng boke saynt Dunstons churche within Temple barre, over agaynst the Temple." (p. 227, col. 1, below.)

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

"The prynceoples / of Astronamye / the whiche / diligently per-
scrutyd 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 apertayn-
yng to this boke, latt them loke in a book namyd the Introduction
of knowleg, a boke of my makeynge, the which ys apryntyng at old
Robert Coplands, the eldyst printer of Ingland, the which doth print
thes yere 1 mi pronosticacions."

Accordingly, the colophon is, "Enpyrnted at London in y° Flcte-
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 Brewary of helth
and in the Introductory of knowleg."

C. ii. (not signed) "And he that wyll haue the knowleg of all
maner of sicknesses & dysesys, let them looke in the brewary of
helth, whiche is pryntyd at Wylyiam Mydyltons in flte stret."

The last paragraph of the Astronamye is:

"¶ Now to conclud, I desier euere man to tak this lytil wurk for
a pastyme.2 for I dyd wrett & make this bok in .iii. dayes, and
wretten with one old penc with out mending: and wher I do wret
y° sygnes in Aries, in Taurus, & in Leo, is, for my purpose it stond-
yth best for our maternal tonge."

A further and earlier3 notice of the Introduction is found in the
chaffy answer to Boorde's lost attack on beards,4 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, worshypful syr; that at my last beynge in Mount-pyllum, I chaunced to be asscociat with a doctor of Physyke / which at his retorne had set forth .ij. Bokes to be prynted in Fleet strete, within Temple Barre, the whiche bokes were compyled togyther in one volume named the Introductorie of Knowledge / whervpon there dyd not resort only vnto hym, marchauntes, gentylmen, and wynmen / but also knyghtes, and other great men, whiche were desyreous to knewe the effycayte and the effecte of his aforesayd bokes."

Now this looks certainly as if the Introduction was at first believed by Boorde's acquaintance to have been intended to contain his other two books written in or before 1542, namely, the Dyetary and Breueryary; 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 Breueryary of 1547, and the Astronamy doublest of the same year. I say the same year, for the Preface of the Breueryary shows that a treatise on Astronomy was wanted to ac-
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 successor, 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 citie: "Boleyn is now ours by eonquest of Ryall kyng 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 edition leaves out the Rose-Garland's "But euer to be trew to God and my kynge" (p. 117, i. 24). The Lothbury edition must also

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1 "but abone al thingse next to grammer a Physicon muste haue sarely his Astronomye, to know how, whan, & at what time, ery medecine ought to be ministred."—*Brynge*, 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 cnts.

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 *Introduction*, 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 'Coplande.'

7 The xviii. day, the kinges highnes, hanyng the sworde borne naked before him by the Lorde Marques Dorset, like a noble and valyant conqueror, rode into Bulley.—*Hall's Chronicle*, p. 862, ed. 1809.
have been after 1558, for the change of Boorde’s description of the 
Icelander, “Lytte do I care for matyns or masse” (chap. vi. line 9, p. 
141) into “Lytte do I care for anye of gods seruasse,” 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 Recevyd of William Coplande, for his lycense 
for prytung 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-
mitee 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 ‘pytures’ 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 *Breuvary 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 *Breuvary.* 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 colophon 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. CCCCC. xlvi. And in the reigne of our souerayne Lorde kynge Henry the .viii. kynge of Englande, Fraunce, and Irelande the .xxxviii. yere..." And newly Imprinted and corrected, the yere of our Lorde God .M. CCCCC. L. II." As I mean to give several extracts from the *Breuvary* 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."

"Gentyll readers, I haue taken some peyne in makynge this boke, to do syeke men pleasure, and whole men profyte, that syeke men may recuperate theyr health, and whole men may preserve theym selfe frome syckenes (with goddes helpe) as well in Phisicke as in Chierury. But for as much as olde, anneyent, and autentyke auctours or doctours of Physieke, in theyr bokes doth wryte many obscure termes, geuyng also to many and dyuerse infirmites, darke and harde names, dyffycyle to vnderstande,—some and mooste of all beynge Grecke wordes, some and fewe beynge Araby wordes, some beynge Latyn wordes, and some beynge Barbarus wordes,—Therefore I haue translated all suehe obscure wordes and names into Englyshe, that every man openlye and aprantly maye vnderstande them. Furthermore all the aforesayde names of the sayde infirmites be set togyther in order, accordyng to the letters of the Alphabete, or the .A. B. C. So that as many names as doth begyn with A. be set togerther, 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 parteyne to

1 profit, good.
Chierurgy as to phisicke,—and what the sickenes is, and howe it doth come, and medecynes for the selfe same. And for as much as every man now a dayes is desyrous to rede breve and compendious matters, I, therefore, in this matter pretende to satisfye mens myndes as much as I can, namynghe this booke accordyng to the matter, which is, 'The Breuariy of health:' and where that I am very breve in shewynge breve medecynes for one sickenes, I do it for two causes: The fyrst cause is, that the Archane science of physycke shulde not be to manifest and open, for then the Eximyous science shulde fall into greate detrimente, and doctours the whiche hath studied the facultie shulde not be regarded so well as they are. Secondaryly, if I shulde wryte all my mynde, every bongler wolde practyse phisycke vpon my boke; wherfore I do omyt and lene out many thynges, re-lynquyshyng that I I haue omytted, to doctours of hygh judgement, of whom I shalbe shent for parte of these thynges that I haue wrytten in this boke: howe be it, in this matter I do sette God before mine eyes, and charitie, consyderyng that I do wryte this boke for a common welth, as god knoweth my pretene, 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 blessynge lyght on vs all. Amen.'

In his Preface to "The Seconde Boke of the Breuariy 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 dysseyse and infirmitie. And bycause that I dyd omyt and leauue out many thynges in the fyrst boke named the Breuariy of Health,—In this boke named 'the Extrauagantes' I haue supplied those matters the whiche shulde be rehersed in the fyrst boke."

The Breuariy 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:

"Aboue all other thynges, lette every man beware of the premisses rehersed, in the tyme whan the pestilence, or the sweatyng syckenes, or fevers, or agues, doth reigne in a countre. For those syckenesses be infectiouse, and on man may infecte an other, as it dothe appeare in the Chapiters named Seabies, morbus Ballieus. And specially in the dytary of health. wherfore I wolde that every 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 concurrant with the other."

Again, in his Dyetary, Boorde refers also frequently to the Breviary,¹ 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 Breviary of health."

The two books were, as Boorde says, concurrent in subject (1. 2, above), and probably also in date of writing, if not publication.

The Breviary 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 Breviary is a book for a Medical Antiquarian Society, rather than ourselves, to reprint.

6. The Pryncyples of Astronamye. The second companion to the Breviary—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 contentes² 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 contenye.

¶ 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 Breviariie 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.
blod whan the moone is in y° sygne wher the sygne hath domynyyon; and also what operaexion the sygnes be of whan y° moone is in ther

The .iii[i]. capyte doth shew of the fortitudes of the planetes, and what influens they doth geue to vs.

The .v. Capitle doth shew the natural dyspoeyyon of the mone when she is in any of the .xii. sygnes.

The .vi. capyte 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. capyte doth shew y° natural dyspo[s]yeions of the planetes, And what operaeyon they hath in mans body.

The .viii. Capitle doth shew of the .v Aspectus, and of theyr operaeyon

The ix capitle doth shew of y° mutaciora of y° Ayer whan any rayne, wind, wedder, froste, and cold, shold be by the eourse of y° sygnes and planetes.

The .x. capyte doth shew y° pedyeiall of the aspectus of the mone and other planetes, and what dayes be good, and what dayes be not. &e.

The .xi capyte doth shew of fleubothomy or lettyng of "blod\(^3\)

The xii capitle doth shew how, whan, & what tyme, a phi-sicion sholde minister medeyynes

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 Brewyry 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 Abbas Petroburgensis, de Vita et Gesti Henrici III et Ricardi I, &e., 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 high wayes of England, from London to Colchester, & Or-
ford, p. 797-9.
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 trawellyng in, thorow, and round about Europ, whiche
is all chrystendom, I dyd wryte a booke of euery region, countre,
and prouyncce, shewyng the myles, the leeges, and the dysstaunce
from cyte 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 reherse at this tyme, the whiche boke at Byshops-Waltam—viii.
myle from Wynechester 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 have 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 conelude, I dyd neuer se no vertue nor goodnes in
Rome but in Byshop Adrians days, which wold haue reformed
dyucrs 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."

This book one would at first assume to have been written before
1529-30, when Boorde was first 'dispensed of religion' in Prior Bat-
manson'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 Ser-
mons at between 1530 and 1534, when Boordo 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 Pronostycacyon 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 Physyke doctor an En-/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 Prologue to the reader.

Werc nat wyse, but insipient, if I shulde enterpryse to wryte or to make any boke of prophesyre, or els to pronostyca any mater of the occulte ingement of god, or to defyne or determinye any supernatural 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 kyng Henry the euyght. But for as muche as the excellent seyence of Astronomy is anytted dayly to be studyed & exceryzed in al universties, & so approved 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 illuminatyenge as wel the infernal planetes as ye superyal planetes, So in lyke maner Astronomy doth illucydat all the other lyberal sciences, indusing them to celestyall & terrestyall knowlege. D[...]

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

1 Stat. 33, Hen. VIII, cap. 8, A.D. 1541-2. See Queene Elizabethes Acha-
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 Astronomye is 1545, and not 1547, as I before supposed.

§ 11. A Treatise upon Berdes. All that we know of this book is got from the third tract in the present volume, called on its title-page, “The treatise 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 concernynge 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 treatysye, made, answerynge the treatysye of doctor Boorde 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 1 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 hiddles’ (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 impedymcnt is to se a man hauyng no berde, and a woman to haue a berde.” p. 95, below.
two separat Almanacs or Prognostications. The first bit is for tho
months of September, October, November, and December M. LLLLLL.
and xxxvii[. .],\(^1\) signed at tho 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" [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 Pronosticaciones which Robert
Coplande in his day may have printed for our author (p. 16,
above).

\(\S\) 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:"
yet Warton says: "There is an edition in duodecimo by Henry
Wikes, without date, but about 1568, entitled Merie Tales of the
madmen of Gotam, gathered together by A.B. of physicke doctour,"
Hist. Engl. Poetry, iii. 74, note f. ed. 1840; however, Warton had
never seen it. Mr Halliwell, in his Notices of Popular English His-
tories, 1848, quotes an earlier edition still, by Colwell, who printed
the 1562 edition of Boorde's Dyetary, "Merie Tales of the Mad
Men of Gotam, gathered together by A.B. of Phisiko Doctour.
[Colophon] Imprinted at London in Flet-Stret, beneath the Conduit,
at the signe of S. John Evangelist, by Thomas Colwell. n. d. 12°
black letter." Mr Hazlitt puts Colwell's edition before Wikes's, and
quotes another edition of 1613 from the Harleian Catalogue.\(^3\)

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

\(^1\) 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 Corser's 5th sale, of The Merry Tales of the
Wise Men of Gotham (over a cut of the hedging-in of the cuckoo—a country-
man 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 Becham; 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 Athenae 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 Merie 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 Hailsam.—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 Hallsam.—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."
an ex 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 Descriptio 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.”

1 Mr Lower thinks this clearly refers to the Pevensey practice of drowning criminals.—*Sussex Arch. Coll.* vi. 208; iv. 210.

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 heauy, he carried his corne vpon his owne necke, & did ride vpon his horse, because his horse should not cary 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 Barde 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 Gottam' 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 'fooles 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 fourne Sonnes of Amond, the witles devices of Gargantua, Howleglas Esop, Robyn Hoode, Adam Bell, Frier Rushe, the Fooles of Gotham, and a thousand such other.' Among the 'such other,' are mentioned 'tales of Robyn Goodfellow,' 'Sones 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 merri-ments,' of the men of Gotham, in the remarkable old comedy 'A Knack to know a Knave,' 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*, Boorde 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 ease?'" 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 pensive-ness, 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 Brewery 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 deceyued 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 "breviary 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.
§ 15, 16.] FOREWORDS. BOORDE DIDN'T WRITE THE MYLNER OF ABYNGTON. 33

"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 quarti. 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 Reeve'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 Extrauyagantes, Fol. xx-xxvi.bacx, 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 doctour of Phisicke of them all maye be deecuyed in an vryne, and his cunnyng 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 the 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,
Laeti, iucunduli,
Tara, tantara teino
Edimus libere,
Canimus lepide,
Tara, &c.
Risu dissolvimur,
Pannis obvolvimur,
Tara, &c.
Multum in joculis,
Crebro in poculis,
Tara, &c.
Dolo consuimus,
Nihil metuimus,
Tara, &c.
Pennis non deficit,
Praeda 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 apostolie (I'm another),
Down, &c."
Die quæ volueris, 
Facent quæ jussis, 
Tara, &c.

Omnès metuite 
Partes gramaticæ, 
Tara, &c.

Quadruplex nebulo Adest, ct spolio, 
Tara, &c.

Data licencia, 
Crescit amentia, 
Tara, &c.

Papa sic præcipit, 
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."


Call for anything that's nice, 
It shall be served you in a trice, 
Down, &c.

But let me humbly you beseech, 
Be carefull of your parts of speeche, 
Down, &c.

A fourfould rascal here have we, 
All intent on booty he, 
Down, &c.

When there's too much license given, 
To what length is madness driven! 
Down, &c.

Thus commands our Holy Pope, 
A friar won't deceivo his hope, 
Down, &c.

Now farewell, my brother dear! 
'Tis time that we were gonne, I fear, 
Down, &c.

When we meet again, my boy, 
We will wish each other joy, 
Down, &c.

Now we look upon cach other, 
And farewell, we say, dear brother, 
Down, &c.

With right friendly hug we part, 
And embraces of the heart, 
Down, derry down!"
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 (*Dyctary*, p. 226).
1530 Returns to England, and attends the Duke of Norfolk (Dyetary, p. 225).

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


1535 In Catalonia, when Charles V took shipping to Barbary (Letter 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, having 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 (BreyLAY, p. 61). Has 2 horses stolen. Sees Cromwell (p. 62).


Goes abroad the 4th time.


1547 Lives in Winchester, acquires property there and elsewhere.

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

Breviary, Dyetary 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, Pevensey, 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 Gensis 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 Cookfield (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 "Boord'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 resth 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 Ixvij, and the said Pernell deceased xvj day of June in the 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 Boord 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 Crawfurs. The late William-Board—Edw.—Gibbs Crawfurd, 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 Archæological 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 Boord'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 countrie man art thon?" Cuius es.
"I was borne in England, and brought up at Oxford."
*Natus eram in Anglia, et educatus Oxoni*[a]. . .
"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 Pronostication* for 1545 as 'of the University of Oxford' (p. 25, above), and his name is given in Wood's *Athenae*, 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 *Fusti*³—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 *Babes 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—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 seriptum pervenerit, Georgius Nevile Dominus de Bergevenny,² salutem in Domino. Noveritis me presatum Georgium manumisisse Andream Borde filium Johannis Borde, nativum meum, Mancro sivc Domini meo de Dychelyng³ in Comitatu Sussex spectantem; & eundem Andream liberum fecisse, & ab omni servitutis jugo, villagio, & condicioine 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 quae qucumque mundi partes divertent, exigere, clamare, vendicare, poterimus nee debemus in futuro; sed ab Montpellier 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 certain, but he must have regard to that which is commanded unto him. And therefore he is called regardant, a quo prestandum servitum incertum et indeterminatum, ubi scire non potuit cespere quale servitium fieri debet manu, viz, ubi quis fueret tenetur quiescudt ei præceptum fuerit (Bract. 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 Romanees, vol. ii. p. xxxiii —lxxii.

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.
omni actione juris & clamei inde simus exclusi imperpetuum, per presentes. In eujus rei testimonium huic presenti scripto sigillum meum apposui. Datum vicesimo septimo die Mensis Junii, Anno regni Regis Henrici octavi secundo. 

"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 Dychelyng in the county of Sussex; and have made free the same Andrew; and have made him free from all yoke of serfdom, 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

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\(^1\) 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.)

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\(^{1}\) Compare the Friars, in Prof. Brewer's *Monumenta Franciscana*, p. 574, quoting the Cotton MS, Faustina D iv. 'No man shalhe receieved to the Order [of St Francis] but he have thes thingis ... that he be not a boode man borne ... yf he be clerke, at the lest he be goyng of xvi yere of age,'

\(^{2}\) And sith, *bondonemo 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 Mendicant 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 xxth yeres agone; & trewly they can nott prove ytt, nor I neuer dyd ytt: the matter ys, that I shold be conversant with women; other matters 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 which 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 1; 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. 47-8), the dis-

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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, "yll 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 Cyclopaedia, 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."—Fosbrooke'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 then yow be ware off. I am nott able to byd \( p^e \) rugarosyte off your relygion. yff I myth be suffreyd to do what I myth, with outt interruypeyon, I can tell what I had to do, for my hartt ys euer to your relygion, & I love ytt, & all \( p^e \) persons in them, as Jesus knowth me, and kepp yow. "Yours for euer, [on back] "To the ryght venerable father A. Bord.

prior off Hynton,\( ^3 \) be \( p^e \) byll deluyeryd."

§ 25. Well, the 'rugarosyte' of the Carthusian rules—the no-meal, 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, wher\(^ 5 \) y was dyspensedy the of the relygion 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

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1 In the Record Office.
2 \( p^e \) follows, but is scratcht out.
3 'Master Doctor Horde.' See the postscript to Letter III.
5 This \( wber \) probably means \( whenev \), 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:

"yow know pat I had lycence before recorde to departt from yow / 3ett nott with-stondyng my conscience my3th not be so satysfyd, but I thowth to vysett pe sayd reuerned faper [the Master of the Grande Chartreux], to know pe trewth whetther faper Iohan batman-son dyd impetratt for me of pe generall chaptyter pe lycence pat dane george hath. pe trewth ys, pat when dane george was dyspensyd with pe relygyon, I & anopher was dyspensyd with all / consyderyng I can [not], nor neuer cowld, lyue solitary / & 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'd for to haue the notyceyon & 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 Butte. But as the old Doctor did not come,

1 Preface to the Dyctary, ed. 1547 or -67, below, p. 225, col. 2.
2 See note 3, p. 225, below.
3 See the Preface to the Dyctary, p. 225, below. Boorde speaks again of when he was 'young,' in the Brewary, Fol. lxx, back: "In Englyshe, Morbus Gallicus is named the Frenche pockes: when that I was yonge, they were named the Spanyse pockes," "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 Habees 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 trewth 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 Char- treux 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 reecord that the prior off Charterhouse off London last beyng, off hys own meere moeyon, gave 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 dyspensydyf the relygyon in the prior Batmansons days.

"att the sayd howse, in pe renewyng pat lycence, I broght 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 Wilshire for a phisician called Doctor Nicholas, xx Angellis, vii li. x s."


3 Pref. p. 226, col. 1, below.

BOORDE.
Toulonse, 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 Toulonse he evidently stopt for a while,—"in Tolose regneth treue justice & equite of al the places that ever I dyd eom in;"—and "at the last I dyd staye my selfe at Mountpilyllyowre, which is the hed vniuersite in al Europe for the praetes of physyeke," or, as he says elsewhere, "Montpilior is the most nobilist vniuersite of the world for phisicelous & surgions. I can not gene to greate a praye to Aquitane and Langwadoek, to Tolose and Mountpilior." And wherever he travelled, "in dyuers regyons & prouynee," he did "study & practyee physyk . . . for the sustentacyon off [his] lyuung." Accordingly, we get, in such of his works as are left to us, little touches like the following: "For this matter [Serofula . . . in Englyshe . . . named 'knottes or burres which be in eyhyldeynex neckes'] in Rome and Mountpiller is vset 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 haue 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 pilgrimed 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. xxxii, sign. Y 2, p. 204.
"when I dyd dwell in the vnuersite of Orlyvanee, easually going onder the bredge into the towne, I dyd mete with ix. Englyshe and Skotyshe parsons goyng to saint Compostell, a pygylrymage to saynt James. I, knowyng theyr pretenee, aduertyed them to returne 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 Orlyvanee to Compostel;' saying also that 'if I had byn worthy to be of the kyng of Englandes counsell, such parsons as wolde take such iornes on them wythout his lyceenes, 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:' with 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 east a way, poyneted them to my hostage, and went to dispache my bnsines in the vniersyte of Orltuanee. And after that, I went wyth them in theyr iourney throrow fraunce, and so to burdious and byon; & than we entred into the baryn eountryr of Byskay 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 throrow spayn, for all the eraft of Physyeke that I coulde do, they dyed, all by eatynge of frutes and drynyngge of water, the whych I dyd euer 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 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 delinered out of greate daungers, as well from many theues, as frome honger and colde, & that I was come into a plentiful eountry; for Aquitany hath no felow for good wyne & bred."—Fyrst Boke, ehap. xxxii., 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 serue an honest man a hole Weke; for he shall hane, whan I was ther, ix. kakys for a peny; and a kake serued me a daye, & so it wylly any man, excepte he be a rauener."

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

(who married Henry VIII and Anne Boleyn), and Thos Bedyll, clerk, took the oaths of Johannes Howghton, 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 bodyly 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 charterhowse, & knew no per pe kynge noble actes, nor yow, then, stulticyously thorow synystrall wordes, I dyd as many of pat order doth; butt after pat I was att lyberte, manyfestly I apersceuysde pe yngnorance & blyndnes pat they & I wer yn: for I could neuer know no thyng 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 exicucyon; for pe which I trust your mastershepp hath pardonyd me; for god knowth I was keppt in person[1] 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 Viceregent 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.**

I was in greatt thraldom, both bodyly and goostly, yow off your gentylines sett me att liberto & elernes off eonsyene. Also I thank your mastershepp for your grett kyndnes, pat yow shawde me att bysheppes waltau, & pat yow gaue me lyenece to eome to yow ons in a quarter."

§ 31. After this, Boorde must have at onee 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 prætising physic on his road. He also renewed his license at the Grande Chartreux, p. 58.

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

"After humly salutacyon, Acercyng to my dewte eoaetyd, I am (causeys consideryd) to gcue to yow notyeyon of eertyn synystarrl matters contrary to our realme of ynglond, speecyally a-jenst our most armipotent, perpondentt, circumspeete, dyserete, & graeyose souereyn lord the Kyng; for, sens my departyng from yow, I habe per-lustratyd normandy, frawnee, gaseony, & Byron²; pe regyons also of eastyle, byseye, spayne, paerte of portyngale, & returnyed thorow Arogon, Namerne, & now am att burdyose. In the whyeh partieys, I hard of dyuerse eredyble persons of pe sayd countryes, & also of rome, ytale, & almen, pat the pope, pe emprovre, & all oper crystyn kynges, with per peple (pe freneh kyng except) be sett a-3enst our souereyne lord pe kyngge: apon the which, in all the naeyons pat I haue traulelly, a greatt army & navey ys preparyd: and few frendys ynglond hath in theys partes of Europe, as Iesus your Louer knowth, who euer haue your master & yow, with pe hole realme, vnder hys vynges of tuyssyon³! from burdyose, the xx day of June, by pe hond of your sa[r]juantt & bedman

"Andrew Boorde.

"I humly & preoedrally desyre your mastershepp to be good master (as yow euer haue byn) to your faythfull bedmen, master prior of the cherter howse of londoon, & to Master docter Horde, prior of Hynton.

[directed ou 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 hesitators 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 Hord, 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 suppose is true) they will give more credence, and woll rathre applie their conscience to hym and his judgement, than to anie ordre, although 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 yelded and conformed, Archbp Lee repeats the Prior’s request, ‘that for the alureing of some his simple brodren, Doctor Hord, a priour of their religion, in whom they have great 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" 
—op. "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 men-
tion 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 acknow-
ledging 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 Cyclopaedia, vi. 500, 
vol. 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 

Letter III. [after 2 July, 1535.]

"Honorable syr, after humily salutaecyon, I certify yow pat 
sens I wroght to your mastreshepp from burdyse by pe servauntt off 
sir Iohan Arundell in cor[n]wall, I haue byn in dyuere regyons & 
vnyuerseytes for lernyng, and I assewre yow pe vnyuerseytes off 
orlyane, pyetauenis,1 Tolosa, mowntpyller, & pe reuerrand faper off 
pe hed charterhowse, a famouse elark, & part2 off pe vnyuerseyte off 
parys, doth hold with our soveryne lord pe kyng, in his actes, pat in 
so much att pe vysytacyon off our lady3 last past in tolosa, in pe 
echeff skole, eallyd petragorysensis, pe Kyng of Nauere & his qwene

1 The MS mark of contraction is that for ir, as in Sir.
2 MS ptt. Prof. Brewer and Mr W. D. Cooper read it 'Presidentt,' Sir 
H. Ellis rightly 'partt.'
3 The Visitation is on July 2.
beyng presentt, he greyst articles pat any cowld lay a-genst our nobyll kyng wer disputyd & dyffynyd to he honer of our noble kyng, as I shall shew you att my comyng to you. I was in cathalonya when he emprowe tok sheppyng in-to barbary, the which emprow, with all oter kynges in pe eourtes of whom I haue byn, be oure redoubtyd kynges frendes & louers; inepycentt persons doth spek after per lernyng & wytt. evertyfying your mastershepp after my laboure, I am syk, or els I wold haue come to you & putt my self fully in-to your ordynanee; as sone as I am any thyng recoveryd, I shall be att your commaundmentt in all easis, god sueeryng, who euer kepp 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 thses partes yit ys had for a groot tresse. The seedes be sowne in March, thyyn; & when they be rootyd, they must be takyn vpp, & sett eueryy one off them a foote or more from a noper, & well watred, &c.

[directed on back] "To the ryght honerable Esquyre Master Thomas Cromel, 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 siraunee & other natyons."

On this Letter Sir Henry Ellis observes:

"The Postscript is perhaps the most curious part. Boorde not only sends to Cromwell the Seeds 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 preeordyall recomman6ayon. dere belouyd father in god, pe reuerend faper off pe hed ehe[r]terhowse, doth salute yow in pe blessyng off Lesu chrysyt / adertysyng yow pat yow loute god, & pat in any vyse yow obay our souereyng lord pe kyng, he beyng very sore to here tell any wyffull or sturdy opynyons to be amongs yow in tymes past to pe eontrary/. he desye[r]lyth nothyng off yow but only as I haue rehersyd, that yow be obedyent 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 bytwyxt yow be sent / pat pe order off charyte be not lost, pro defulctis exorare. pe sayd reuer[end] faper hath sentt to yow pe obytt off hys pre-dyesser / oper letters he wyll nett wrytt, nor he wold nett pat yow to hym shold wrett / lest pe kynges hyhnes shold be dyspleysd. as for me, yow know pat I had lyenee byfore recorde to departt from yow / yett nett withtontondyng my conseyence my3th not be so satysfyd, but I thawth to vyseett pe sayd reuerend faper, to know pe trewth whether faper Johan batmanson dyd impetratt for me of pe generayll chapytter pe lyenee pat dane george hath. pe trewth ys, pat when dane george was dyspensyd with pe relygyon, I & anofer was dyspensyd with all / conseyderyng I can [not], nor neuer eowld, lyue solatyry / & I amongs yow intrusyd in a close aye / my3th neuer hau3 my heylth. also I was recen3yd amongs yow vnder age, contrary to your statutes / wherfor now I am clerly discharygd; not hauyng pe byshopp of Romes dispensaeyon; but yow pat receuyd me to pe relygyon, for lefull & lawfull causes eonsy dreaded / hau3 dyspensyd with me. In wytnes pat I do not fable with yow, speeayly pat yow be in all causis obedyent to your kyng. pe aforesayd reuerend father hath maad pe ry3th honerable esquyre master CromeH, & my lord3 of chester, bropher off all pe hole relygyon / prayng yow pat yow do no thyng with outt theyr eounsell, as Lesu your louver knowth, who euer keppe yow! wretyn in hast in pe eell of pe reuerend faper eallyd Johan, & with. hys eounsylly, pe iij 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 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 counent off pe charterhowse off London, & to all priors & countes off pe sayd order in ynglond."

On one corner of the back is written, "Andrew 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 wrott to your mastershepp, I bro Wrath letters from by-3nd see, but I haue nort, nor wyll nort, delyuer them, vnto the tyme yow haue seen them, & knowyng pe ouerplus of my mynd. I haue suflcyeyntt record pat pe prior off charterhowse off London last beyng, of hys owne meere mcyon, gane me lyence to departe frome pe relygyon: wherupon I wentt ouer see to skole; & now I dyd come home by the graunt of the charterhowse, wher y was dyspensyd of pe relygyon in the prior batman-sons days.1 att the sayd howse, in pe reweuyng pat lyence, I bro Wrath a letter, yow to do with me and ytt what yow wyll, for I wyll hyd no thyng from yow, be ytt with me or agent me. I was also xv. 3ers passyd dyspensyd with pe relygyon by the byshopp of Romes bulles, to be suffrygan off chyeester, the whych I neuer dyd execute pe auctore2; yet all pis nort-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 euere keppe your mastershepp in prosperuse helth and honer!

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

[directed on back] "Suo Honorificio Magistro Thomæ CromeH, Armiger, summo Secretario serenissimo nostro regi henrico octano, Magistro que rotularum dignissimo, ha litteræae 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 Batmanson 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 Archaeological 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 Charterhouse enables me to fix 1st April, 1536, as the date of the letter.”

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

“After humly salutacyon, with dew reuerence, I certyffy your mastershepp pat I am now in skotland, in a lytle vnyuersyte or study namyd Glasco, wher I study & practyce physyk, as I haue done in dyuerce regyons & prouynces, for pe sustentacyon off my lyuyng; asseweryng yow pat in the partes pat I am yn, pe kynges grace hath many, 3e, (& in maner) all maner of persons (except some skolasty-call men) pat bys aduersarys, & spekyth parlyus wordes. I ressort to pe skotysh kynges howse, & to pe erle of Aryn, namyd Hamylton, & to pe lord evyndale, namyd stuerd, & to many lordes & lardes, as well spyrtyuall as temporall, & truly I know þþ mynydes, for þþ takyth me for a skotysh manes sone, for I name my self Karre, & so þþ Karres kallyth me cosyn, thorow þþ 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. I suppose, verly, 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 temperat men, lerny, wisse, & trusty, appoyntyd, wherof iij or ij of them shalbe continually there to geder euery meal, and loge there euery 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.

1 “James, son of the second Lord Hamilton, and of Mary, daughter of James II of Scotland, was created Earl of Arran in August, 1503, and died without issue.”—Cooper.

2 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 nations vndir the firmament that ar mair contrar and different fra vthirs, nor is inglis men and scottis men, qhubeit that thai be vith-in ane lie, and nythbours, and of ane language. 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 violence, and scottis men ar furious quhen thai ar violently subieckt. inglis men ar cruel quhene thai get victorie, and scottis men ar merciful quhen thai get victorie. and, to conclude, it is onpossibill that scottis men and inglis men can remane in concord vndir ane monarch or ane prince, be-cause there 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 sonnis can
par yow haue in ynglond, by-7end x thousand skottes, & innumerable oper alyons, which doth (speceally pe skottes) much harme to pe kynges lege men thorow per eyyll words1, for as I wentt thorow ynglond, I mett, & was in company off, many rurall folows, englisch men, pat loue natt our graeyose kyng. wold to Isu, pat some wer ponysyd, to geue oper example! wolde to Isu, also, pat yow hade neuer an alyon in your realme, speceally skottes, for I neuer knew alyon goode to ynglonde, exceppt pei knew profytt & lucre shold eom to them, &e. In all pe partes off crystynedom pat I haue tawyllyd in, I know nott v. englysh men inhabytours, exceppt only skolers for lernyng.2 I pray to Isu pat alyons in ynglond do no more harme to ynglond! yff I myght do ynglond any seruyee, speceally 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 vtemust off my peer 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 & elernes off conseycence. Also I thank your mastershappe for your grett kyndnes, pat yow shewe me att byshpeper waitam,3 & pat yow gau me lycenee to eome to yow ons in a quartet. as some as I come home, I pretende to come to yow, to submytt my selff to yow, to do with me what yow wyll. for, for lak of wytt, paraduentter I may in pis wrettyng say pat shall nott contentt yow; but, gode be my Jufe, I mene trewly, both to my souerrynges lord pe kyng & to yow. when I was keppt in thrawldom in pe charteyrowse, & knew 4 noper pe kynges noble actes, nor yow; then, stultycusly throw synystrall wordes, I dyd as many of pat order doth; butt after pat I was att lyberte, manystely I aperseyudy 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 incypently to pe prior of london, when he was in pe tower, before he was putt to exicuyon5; 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 differentes that is be-tuix 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 see, except merchants, students, and brokers, not there being permanent nor abiding, but resorting thither for a space.'—Cooper. See also the extract from Torkington'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).
kept in person 1 strayly, & glad I was to wrett att theyr request; but I wrot nothing that I thought shold be a-gent my prine, nor yow, nor no oper man. I pray god that yow may prouyde a goodo prior for the place of london; for truly per be many wylfull & obstynatt young men per stondyth to much in per owne ensaytt, & wyl not be reformyd, butt playth pe ehyldryn; & a good prior wold so serue them lyk ehyldryn. News I have to wrett to yow, butt I pretend to be with yow shortly; for I am half very 2 off pe baryn contry, as Iesu cryst knowth, who euer kepe yow in helth & honer. From leth, a myle from Edynborowh, the fyrrst day off Apryll, by the hand off your Pocer skoler & servantt

To the right honerable esquire, Master Thomas Cromwell, hygh secretary to pe Kynges grace."

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

"I dyd pracysephisie fyrst in Scotlando; 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 Health, named the Extrauagantes, Fol. xxiii.;

that among his patients were two lords,

"Whan I dyd dwell in Scotlando, and dyd practice there Phisieke, I had two lorde 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 geuen, or els it is of a deuellyshe dysposition of a scottish man, not to loue nor favoure an englishe man. And I, beyny there, and dwellyng among them, was hated; but my scienes & other polices did kepe me in favour that I did know theyr seeretes."—Fyrrst 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-shappe to cozenynwe my good lorde, as euery yow haue byn: for, god be my judge, yff I know what I myght do pat myght be acceptable to yow, I wold do ytt; for per ys no creature lyuyng pat y do loue and fere so much as yow, and I haue nott in pis world no refuge butt only to yow. when I cam to london owtt of skotlond, and pat yt plseyd yow to call me to yow, as yow eam rydyng from west-mestre, 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 pat dyd neuer toll for them, nor neuer bowth pat in no markett, butt priuetly. Also per be yn london certyn persons that owhth me in mony and stuff .Jij\[], pe which my frendes gaue me. I do ask me dewty off pat; & they callyth me 'apostata, & all to nowght,' & sayth they wyll troble me, & doth slawnder me by-bynd my bak off thynes pat I shold do xx\[^{1}\] zers a-gone; & trewly they can nott prawe ytt, nor I neuer dyd ytt; pe matter ys, pat I shold be convensantt with women: ope\[r] matters they lay nott to my charge. I desyer yw 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 servanettes could gett ytt, I wold geue ytt to them. your fayghtfull servanett, master watter thomas, dwelling in wrettyn,\[^{1}\] knowth all pe hoole 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 wrettyn, for I do presume to wrett to yow upon your gentynes, as god knowth, who euery kepp yow in helth and honer! froume cambraydg, pe xiij day off August, by the honf off your bedman, & servanett to pe vntermust off my poor power.

[directed on the back] "To the ryght honerable lorde the lord of the pryue seale\[^{2}\] 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' (Fyrst 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, &c. A.D. 1735); I feel sure that Boorde's entries would contain all the countries he describes in his Fyrst 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:—

Wales, p. 125.
Scotland, p. 135.
Ireland, p. 181.
France, p. 190.
Calais, p. 191.
Boulogne, p. 209.
Orleans, p. 191.
Montpelier, p. 194.
Saxony, p. 164.

All these places, besides (as I believe) all the other countries mentioned in his Fyrst Boke, Boorde must have visited before he settled down in Montpelier, and there by 1542 wrote his Introduc- tion, Dyetary, Brevyary, 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 seas.—(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 *Astronamye*, 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 "Docter 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 occurs.\(^2\) 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 . . . coughed up a caudel in *Clementis lappe*; Is non so huugri hounde in *Hertford schire* Durst lape of þe leuynges so vnotely þci smanȝte.

\(^2\) Necnon unum alium messuanium, parcellum situs nuper dicti Hospitalis, unā cum pomeriis & gardinis eodem messuagio pertinentibus sive adjacentibus, existentibus in praedicta 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).

"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:

Pevensey.

Richardus Bord, doctor, vicarius ibidem, valet clare per annum &c. 18. 6s. 8d.
Westham.

Richardus Bord, doctor, vicarius ibidem, valet &c. 21. 10. 10.

Cantaria de Northhyde (sic).

Richardus 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 Channecer\(^1\), D. Smyth of Oxford / Pighius / and other
Papists / as by ther books appareth, and of late set furth under
the name of Thomas Martin, Doctor of the Ciule lawes (as of himselfe 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 diuiniteit, and Busshop of Winchester.
Newly correctid and amendid.

The author desireth that the reader will content himself with
this first book vntil he may haue leasure to set furth the next /
wiche 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, 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 urginitic / and of wearinge a shirt of heare / and
hanginge his shroud and socking / or buriall sheete at his beds feet /
and mortifyeng his body / and stratynes of lyfe / kept thre whores at
once in his chambre at Wiuchester / to serve / not onely him self /
but also to help the virgin preests about in the contry, as it was
proud / That they might with more case & lesse payn keepe their
blessed urginitic. 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 Wiuchester punished. These be
knowen storieys, whiche Martin\(^2\) and the Papists can not denye /"  

\(^1\) Sir Thomas More.  
\(^2\) Stephen Gardiner.
§ 40. \textit{FOREWORDS: BOORDE'S LIFE. GUilty OR NOT GUilty?} 67

Ponet's \textit{Apologie}, &c., pp. 48, 49; printed 1556.\footnote{Strype's Memorials, vol. iii. Pt i. p. 529, reprints Ponet's attack on Boorde; "Ponet also expected these sanctimonious pretenders to a single life, by the horrible uncleannesses they were guilty of." Bp Ponet had previously written \textit{A Defence for Marriage of Priestes}, 1549, but this (says our copier, Mr Wood) contains nothing about Andrew Boorde. Strype says that Ponet wrote this book in 1544, when an exile (\textit{Memorials}, vol. iii. Pt i. p. 235). But see his \textit{Crammer}, i. 75, 475, 1058, and especially his \textit{Life of Parker}, ii. 445, and foll. He or his editors confuse the layman's tract on which Parker's Defence of Priest's Marriages was founded, with Ponet's two tracts, though it has nothing to do with either of them, except being on the same subject.}

§ 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 know not (\textit{Proverbs} xxx. 1, 18-19), and we all are in like case: we know that lechery is an old-man's sin,\footnote{Boorde must have been at least 57 in 1547.} 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 *Breuyary*, Fol. lxxxii. back:—

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

\(^{\text{M}}\) Vlier is the latin worde. In greke it is named *Gyuy*. In Englyshe 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 doth appere 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 worde, 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 wol she may be named a woman, for as muche as she doth bere eythlynden with wo and peyne, and also she is subject to man, except it be there where the white mare is the better horse; theynore *Vt homo non contet cum cuculo*, let euery 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 euer say nay.

≠ The cause of this matter.

This matter doth spryng of an euyl educaeion 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 sykeynes 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 togethuer, and put to it the oyle of Olyue, *ET VNG. virga*. Or els take of the fattenes 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 euery 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 knowledge of women's secrets—and Boorde knew plenty—by practical experiences inconsistent 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 Gawaine*, Percy Folio Ballads and Romances, i. 112. "Item, I gave to all women, somereygnte, which they most desyre; & that they never lacke excuse."—*Wyll of the Deuyll.*
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 call'd 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 oftimes 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 multum coniunt div vivere non possant, for it doth ingender dyuers infirmyties, specially if venerious persons vse carnall copulacion vpon a full stomake."—Breviary, P. 61. xxi. back. See p. 84, l. 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 recurred 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, 171.¹

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, Vuintoniae in sua domo, pro suis
concellibibus Papae sacrificulis prostibulum nutrirt, in eo charitatis
officio deprehensus, uenenato pharmaco anno Domini 1548² 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 entered 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 accelerateuit, ne in publicum spectandum uscitaret."—Bale's *Scriptorum illustrium maioris Britanniae, Catalogus; Scriptores nostri 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 brothelhouse 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 (Athen. 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 baltroppe;' 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 ballytt of mode.'" 2. On leaf 75 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 *iijd* 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 cosest* [= *conses[ct]h*] only in christe. Mr Collier prints this *cosest* as *cosest,* and says we ought to read for *cosest,* *consessteth.* 4. In MS No. 58 of the Appendix to the Royals in the British Museum is the song or ballad, 'By a bancke as I lay,' set to music. Mr Collier prints the words in his *Stat. Reg.* i. 193-4, makes two lines,

So fayre he 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 "Sickenes of the prison" for which he prescribes in his Breughary, Fol. xxvi. back.

" Q. The .59. Chapitre doth shewe of the syckenes of the prisons.

Carcinoma is the greke word. In englyshe it is named the sickenes of the prison. And some auetours 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 which doth come from men, as many men to be together in a lytle rome, hauynge 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 sauours, 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 feu1
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 faime' 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 priut 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.

1 Anatomic of Abuses, p. 141-2, ed. 1836, quoted in my Ballads from MSS (Ballad Soc., 1868), p. 33.
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 fortie and nyne, the xiii: daye of Apryll, I, Andrewe Bord of Wynchester, in Hamshire, Doctor of Phisike, being in the close warded of the Flete, prisoner in London, hole in mynde and sick in body, make this my last will in maner and forme following. First, I bequeath my soule to Almyghtie God, and my bodie to be buried in erthe, where yt shall please my Executour. Also I bequeath vnto the poore prisoners now lying in the close wardes of the Flete, x s. Also I bequeath to Edwarde Hudson a fetherbed, a bolster, a paire of shettes, and my best coverlet. Also I bequeath 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 bequeath vnto the same Richard Mathew, to his heires and to his assignes, all those tenementes with thappurtenances whiche I had by the deathe of my brother lying in Peamsy in Sussex. All whiche two tenementes in Lynne, whiche I hadd by the gifte of one Mr Conysby, and those other tenementes in Pamsey whiche I had by my brother, with all and singuler ther appurtenances, I will and giue, by this my last Wyll, vnto Richard Mathew, and to his heires and his assignes for ever (the deute of the Lordes of the Fee always excepted). The residue of all my goodes vnbequethed, moveable and vnmoveable, I will and bequeath vnto Richarde Mathew, whom I make my Executour, and he to dispose as he shall thynke best for my soule and all Christen soules. Also I giue and bequeath all my chattelles and houses lying abowe Wyncheste 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. Swatman, Esq., of Lynn. It was incorporated with the Borough, temp. Phil. & Mary.”—Cooper.
3 “Dr Borde’s friend and benefactor at Lynn was William Conynghsb, 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 Eston 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. Conynghsb 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. VII. (Ex inf.: Alan H. Swatman, Esq.) He was afterwards a Judge (See Foss’s Judges, v., 115.) I have not been able to identify Borde’s houses.”—Cooper.
† “He also owned West Linch Manor, in Norfolk.”—Cooper.
§ 43. Characteristic Extracts from Boorde's Breuyary.

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

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

"This impediment [Hydroforbia or abhorynge of water] doth come, as many agents doth say, of a melaneoly humour, for the inpotent is named a melancoly passion; but I do saye as I do knowe, not onelye by my selfe, but by manye other, whan I dyd vse the seas, and of all ages, and of all complexion beynge in my company, that this matter dyd eome more of color than melancoly, considerynge that color is mouable, and doth swime in the stomake.

1 Henry Poppulwel'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, 'wype the face with browne paper that is sofie.'
**FOREWORDS: BOORDE'S OPINION ON EVIL SPIRITS.**

**A remedy.**

For this matter, purge Coler and melancholy humours; for I my selfe, which am a Phisicion, is combered muche lyke this passion, for I can not away with water, nor waters by navigacion, wherfore I do leue al water\(^1\), and to take my selfe to good Ale; and other whyle for Ale I do take good Gascon wyne, but I wyl not drynke stronge wynes, as Malmesey, Romney, Romaniske wyne, wyne Quorse, wyne Greke, and Seeke; but other whyle, a draught or two of Muscadell or Basterde, Osey, Caprycke, Aligant, Tyre, Raspyyte\(^2\), I wyll not refuse; but white wyne of Angeon, or wyne of Orleance, or Renyshe wyne, white or read, is good for al men; there is lytle read Renyshe wyne, except it growe about Bon, beyonde Colyn. There be many other wynes in diuers regions, prouinces, and countreys, that we hau not in Englande. But this I do say, that all the kyngdomes of the worlde hau not so many sondry kyndes of wynes, as be in Englande, and yet there is nothyng to make wyne of.”—Fol. C.xxii.

**Boorde does not love Whirlwinds. His opinion of Evil Spirits.**

"\(\text{[1]}\) The .183. Chapitre dothe shewe of standyngo vp of mannes heare."

**H**orripilacio is the latin worde. 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 melancholy 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 haue sayde, afrayd of the spirite of the buttry, which be perylous beastes. for suche spirites doth trouble a man so sore that he can not dyuers times stonde vpon his legges. Al 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 wholrewynde I do not loue: I in this matter myght bothe wryte & speake, the which I wyl passe over 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 mannes folyshfe conceynte, and of a tymorous fantasy.

**A remedy.**

Fyrste, let every man, woman, or chylde, animate them selfe vpon God, and trust in hym that neuer decayed no man, that euer had, hath, or shal haue confidence in hym. what can any euyl spirite or deuell do any man harme 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. Hoe's not athirst that will not water drinke.—*Catgrace*, 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, baek.

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 preeyncet of S. Peters church, without S. Peters chapel, standeth a pyllar of white marble grated rounde about with Yron, to the whiche our Lorde Iesus Chryste dyd lye in hym selfe vnto in [so] Pylates hall, as the Romaynes doth say, to the which pyllar al those that be possessed of the deuyll, out of dyuers countres and nacions be brought thyther, and (as they saye of Rome) such persons be made there whole. Amonge al other, this woman of Germany, whiche is .CCCC. 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 abjure the by the potenciall power of the father, and of the sonne our Lorde Iesus Chryste, and by the vertue of the holy ghoste, 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 sayt it were a foule and great lye, 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. nyney 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 stupendous and aboue all reason, yf I shulde wryte it. and in this matter I dyd maruel of an other thyng: yf the effieactie of such makynge 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 Byshepps 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 reverence, 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 aultur was in maner
vneuered, & al. S. Peters churche downe in ruyne, & utterly decayed, and nothyng set by; consydering, in olde chapels, beggers and baudes, hoores and theues, dyd ly within them; asses, and moyles dyd defyle within the precynt of the churche; and byenge and sellynge there was vse within the precynt of the sayd churche, that it did pytie my hart and mynde to come and to see any tyme more the sayde place and churche. Then dyd I go amonges the fryers mendicantes, and dyuers tymes I dyd se relevuathes pro defunctis 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 eardylalles, and there I dyd se horror inhabitans. Then did I go rounde aboute Rome, and in euery place I did see Leehery and boggery¹, deceyt and vsery in euery corner and place. And if saint Peter and Paule do lye in Rome, they do lye in a hole vnder an Aulter, hauyng as much golde and syluer, or any other Iewell as I haue aboute myne eye; and yt it do rayne, hayle, or snowe, yt the wind stande Estwarde, it shall blowe the rayne, hayle, or snow to saynt Peters spelunke; wherfore it maketh manye men to thynke that the two holye Apostles shulde not lye in Rome, specially in the place as the Ramaynes say they do lye. I do maruyle greatlye that suche an holye place and so great a Churche as is in all the worlde (except saynt Sophis churche in Constantinople), shulde be in such a vile ease as it is in. Consyderyng that the bysshops of Romes palice, and his castel 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 lychtylye there is none of theym [Cardinals and Prelates] withoute .iii. or .iii. paiges trymmed like yonge prynees; for what purpoc I wolde be loth to tell.—If I sholde saye, that vnder theyr longe robes, they hyde the greatest pride of the worlde, it might happen some men wolde belue it, but that they are the vainest men of all other, theyr owne actes doe wel declare. For theyr ordinarie pastime is to disguise them selves, to goe laugh at the Courtisanes houses, and in the shrouning time, to ride maskyng about with them, which is the occasion that Rome wanteth no iolre dames, specially the strete called Itala, whiche is no more than halfe a myle longe, fayre buylded 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 reputacyon is. And many tymes you shall see a Courtisane ride into the countrye, with .x. or .xii. horse waiting on hir.—Briefely by reporte, Rome is not without 40,000 harlottes, mainteigned for the most part by the cleryge and theyr followers. So that the Romaines them selves suffer theyr wifes to goe seldome abrode, either to churche or other place, and some of them scarceleye to looke out at a lattise window, wherof theyr prouerbe sayeth, In Roma vale piu la putana, ehe la maglie Romana, that is to say, 'in Rome the harlot hath a better lyfe, than she that is the Romaines wyfe.'—In theyr appareile they are as gorgeouse as may be, and haue in theyr goyng such a solemnne pace, as I neuer sawe. In conclusion, to liue 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 Italye, fol. 39 (edit. 1561).
Boorde is told of a Spirit by an Ancrest at St Alban's.

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

Epialtes 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 which doth infect and trouble men when they be in thryr beddes slepyngye, as Saynt Augustine saythe 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 have 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 Lansdowne MS, 101, leaves 21-33, as to 'the Catt' which Agnes Bowker, aged 27, brought 'florthe at Herborogh, within the Jurisdiction of ye Archdeaconrie of Leicester, 22 Janu. 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 sleeping, doth come of some cuylt humour; consydering 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 surfetyng and dronkennes, and lyenge in the bed vpyght; it may come also of a reumatuyke humour supressyng the brayne; and the humour discendyng, doth perturbate the hert, bringyng a man slepyng into a dreame, to thynke that the which is nothynge, is somewhat; and to fele that thynge 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 sufficated, or dye sodenly, or els at length they wyll fall into a madness, named Mania; therfore let suche persons kepe a good dyet in eattyng and drynkynge, 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 euyer thyng the whiche doth engender fumosytie.

Yf it be a spirite, &c.

I haue red, as many more hath done, that can tell yf 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. Aecia, or Cucexia, or Cadesia, be the greke wordes, In latin it is named Mala habito. In Englyshe it is named an euyl dweller, for it is an infirmitie concurrant with the hidropsics.

The cause of this infirmytie.

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

A remedy.

Vse the confection of Alkengi, and kepe a good dyet, & beware of drynkynge 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 infirmitie, and by greate trauayl I dyd make my selfe whole, more by labour than by phisiecke in receyptes of medecines."—Fol. xxiii. back.
Boorde accidentally has the Stone, and cures himself of it.

"\[43.a.\]

Boorde accidentally has the Stone, and cures himself of it.

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

\textit{Lithiasis} is the greke worde. In latin it is named \textit{Calculus in vesica}, and \textit{Lapis} is taken for all the kyndes of the stones. In Englysshe, \textit{Lithiasis} is the stone in the bladder. And some doth saye that \textit{Nefresis} is the stone in the raynes of the backe, therafore loke in the Chapytre named \textit{Nefresis}.

\textit{The cause of this impediment.}

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

\textit{A remedy.}

\textit{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 catynge 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 Sa[xi]frage rotes, and bake this togythre in an Ouen, & than make pouder of it, and drynke of it mornyng and euenyng. For this mater, this is my practis: fyrste I do vsse a dyet catynge no newe bread, excepte it be xxiii. hours olde. I refuse Cake bread, Saffron bread, Rye bread, Leuyn bread, Cracknelles, Symnelles, and all maner of erustes; than I do drynke no newe ale, nor no maner of beere made with Hoppes, nor no hoote wynes. I do refrayne from Fleshe and fyshe, whiche be dryed in the smoke, and from salte meates and shell fyshes. I do cate no grosse meates, nor burned fleshe, nor fyshe. thus vsynge my selfe, I thanke God I dyd make my selfe whole, and many other. but at the begynnyng, when I went about to make my self whole, I dyd take the pouder 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 cheykyn hath lyne in, the pyth pulled out, half an vnee; make pouder of al this, and drynke halfe a sponeful mornyng and euenyng with posset ale or whit wyne. Also the water of Hawes is good to drynke."—Fol. lxxxii. (See p. 292, below.)

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

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

\textit{Trachea arteria} be the latin wordes. In Englyshe it is named the wesande, or the throte boll, by the whiche the wynde and the
ayr is conueyed to the longes; & if any erome of brede, or drop of drynke, go or enter into the sayde wesande, ye 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 in no quietnes vnto the tymce the matter be expelled or expulsed out of the throte, as it doth more largely appere in the Chapitre named Strangulacio.

¶ The cause of this impediment.

¶ This impedimente doth come of gredynes to eate or drynke sodeynly, not taking leysure; also it may come of some flye inhausted into a mans throte sodeynly, as I haue sene by other men as by my selfe; for a nyttre or a flye comming vnto a mannes mouth, when he doth take in his breath and ayer, loke what smal thyng is before the mouth, is inhausted into the wesande, and so it perturbeth the pacienc with coughynghe.

‡ A remedy.

‡ For the fyrst cause, be nat to gredy, cate and drynke with leysure, fearung God; and as for the seconde cause, I do eecommit only to God: for this matter, coughynghe 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 Phisicon liuynge, but that I (beynge an whole man) may deceyue him by my vryne; and they shall judge a sicknes that I haue not nor newer had, and all is thorowe disemperance of the bodye vse the day before that the vryne is made in the mornynge; and this I do saye, as for the colours of vrynes, [vryne] is a strumpet or a harlot, and in it many phisicians maye be decyued, but as touchyng the contentes of vrynes, experte phisicians maye knowe the infyrmyties of a pacienc vnfallably."—Extraugantes, Fol. xxvi.

Boorde has seen Worms come out of Men.

"‡ The .364. Chapitre dothe shewe of dyuers kyndes of wormes.

Vermes is the latin worde. In grecke 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 here, and halfe an ynche of length; and they be in a gutte named the longacion; and they wyl tycle in a mans founedament. 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 hauynge 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 rynghe

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worne, 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 have 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 eorruption of the brayne, the other is accidental, by crepynge in of a worme into a mans eare or eares.

A remedy.

Instyll 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 Avarice 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 ned to be spoken of, for fastyng, prayer, and almes dedes, of charytie, be banyshed out of all regions and provincies, and they be knokeynge at paradyse gates to go in, wepyng and waylyng for the Temporaltye and spirituallye, 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 fastyng, regarding not Gods wordes: in this matere 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 commandementes of God, but dayly wil breke them, doth kil his soule. who is he that loueth God and his neigbour, 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 slaunderynge is the one ende of their tale. In all the worlde there is no regyon nor contrie that doth vse more swearynge, then is vsed in Englande, for a chylde that scarse can speake, a boy, a gyrl, a wenche, now a dayes wyl swere as great
othes as an olde knaue and an olde drabbe. it was vsed that when
swerynge dyd come vp fyrst, that he that dyd swere shulde have a
phyllyp, gyue that knaue or drabbe a phyllyp with a club that they
do stagger at it, and then they and chylde ren wolde beware, after that,
of swerynge, whiche is a damnable synne; the vengeane of God doth
oft hange ouer them, and yf they do not amend and take repent-
anee, they shalbe dampt to hall where they shalbe mad for euer
more, worlde without ende. Wherfore I do counsayle al suche euyl disponed persons, of what dege so euer they be of, amende these
faultes 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 Kyng our soueraygne lorde, with his
most honorable counsell, wolde se a reformacion for this swerynge, and
for Heresies, for the whiche synnes we haue had greate punyshment,
as by dere price of eorne and other vitayles; for no man can remedy
these synnes, but God and our kyng; for there be a perilous number
of them in Englands if they were diligently sought out; I do speke
here of heretikes: as for swearers, a man rede not to seke for theym,
for in the Kynges courte, and lordes courtes, in Cities, Borowes, and
in townes, and in every house, in maner, there is abominable swer-
ynge, and no man dothe go about to redresse it, but doth take
swerynge as for no synne, whiche is a damnable synne; & they the
whiche doth vse it, be possessed of the Deuill, and no man cnan holpe
them, but God and the kyng. For Demontiacus loke in the Chapitre
named Mania."

—The Extrauagantes, Fol. vi.

III. The Laziness1 of young People.2

"25 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 whiche many yonge menne, yonge women, maydens, and
other yonge persons, be sore infected nowe a dayes.

1 'the slowe worne and deadely 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 liest, 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 embrden 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 Feuer.

This feuer doth come naturally, or els by euyll and slouthfull bryngyne vppe. If it come by nature, then this feuer is vncurable, for it can neuer out of the fleshe that is bred in the bone; yf it come by slouthfull bryngyne vp, it may be holpen by dylygent labour.

A remedy.

There is nothyng so good for the Feuer 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, mornynge and euynynge, and do this xx. days; and if this Feuer wyll net be holpen in that tyme, let them beware of waggyngne in the Galowes; and whiles they do take theyr medecine, put no Lubberworte 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 bryngye them selfe thither at length."—Breu. Fol. Iv.

IV. The want of training for Midwives.

"If it do come of euyll orderynge of a woman whan that she is delinuered, 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 discret, haunynge experience, and worthy to haue 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 ignoraunte; and thus proued and a[d]mitted, is a laudable thynge; for and this were use in Englande, there shulde not halfe so many women myscary, nor so many chyldren perish in euery place in Englande as there be. The Byshop ought to loke on this matter."—The Extrauagantes, Fol. xv. back.

V. Cobblers being Physicians.

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

A Christian mans hart it would pittie,
To beholde the euill bringing vp of youth!
God preserue London, that noble Citie,
Where they haue taken a godly orde for a truth:
God geue them the miudes the same to maiutaine!
For in the world is not a better orde:
Yf it may be Gods fauour 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 rufferers,' on the back of leaf F 4.

2 orig. perished.
ministraeion of phisieke, that Galen, primeo of phisicions, in his Terapentike doth reprehendo and disprone, sayeng, 'If Phisieions had nothyng to do with Astronomy, Geometry, Logyeke, and other sciences, Coblers, Curryars of lethe, Carpenteres and Smythes, and al such maner of people wolde leave theyr craftes, and be Phisieions,' as it appereth nowe a dayes that many Coblers be, fye on such ones! wherupon Galen reprehended Tessalus for his ignomaneo: for Tessalus smatterd 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 dyseyples."—Breu. 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 inconstand, more in one man then in another, but the moste parte myght be amended.

|^ The cause of this Mutabilitie.

This mutabylytie doth eome thorowe wauerynge and inconstandyt wyttes, lackynge lone and eharyt ye to God, to a mannes owne selfe, and to his neyghbour, regardyntyng more, other^ sensualytie or prodigalytie, couetys or lucere, 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 euerie man reconcyle 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 euery houre. And yf a man may haue this memory, he wyl not be mutable, nor set by the worlde, but be constant, hauynge euery a respect to God his creatour, and to his neyghbour, which is euery man where soenumer he dwell."—Breu. Fol. xv.

VII. The Lust and Avarice of Men.

"|^ The 340. Chapitre doth shewe of toucheynge the whiche is one of the v. wyttes.

A Actus is the latin worde. In greke it is named Aphi. In Englishe it is named toucheing or handlyng; and of handlyng or toucheing be ii. sortes, the one is venerious and the other is avaricious; the ono is thorowe earnal eoneupiseenee, & the other is thorowe cupiditie of worldly substance or goodes.

^ other = or.
The cause of these impedimentes.

The fyrst impedimente doth come eyther that man wyll not call for grace to God not to displesse hym, or els a man wyl folowe his luxurious sensualtie lyke a brute beaste. The seconde impediment, the which is anayyce or conetyse, 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.

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, noticeing 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.

"The .272. Chapitre dothe shewe of an impedi-

ment in the Heles.

Perniones 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.

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

A remedy.

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.

"The .309. Chapitre dothe shewe of erokyn
ing in a mannes bely.

Vgitus ventris be the latin wordes. In Englyshe it is named erokynge or elockyng in ones bely. In greke it is named Brichithmos.
The cause of this impediment. 
This impediment doth come of coldenes in the guttes, or longe fastyng, or eatyng 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 eostiu, 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.

Pediculacio or Morbus pediculorum be the latin wordes. In greke it is named Phthiriasis. In Englyshe it is named lousines, and there be .iiii. 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 vnclene kepyenge, or els that 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 Staussyare made in fyne pouder, 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 anoynt 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 complexion.”—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, folvysh men, and hasty men, the whych be maryed, beware howe that they do vse thevyr 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 speckyng of the tonge, is brought
to vnder-standyng, that reason may knowe the truth frome the fals-
hod, and see conuerse. The tonge is the best and the worste offlycya
cell member in man: why, and wherfore, I do remit the matter to the
judgement of the reders. But this I do say, that the tonge may haue
dyners impedimentes besyde sclaunderynge and lyenge, the which is
the greatest impediment or syckeneses of all other diseases, for it doth
kyll the soule without repentaunce. I passe ouer this matter, and wyll
speake of the sickenesses whiche may be in mannes tonge, 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 Hidonoe.

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 eveyre man doth reioyce in God, and in charitie
to his neyghbour. there be many other myrthes and consolacions,
some beyng 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 sclaunderyng, 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
mecate 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 euery man to remeber that he must dye, how,
whan, and what tyme he can nat tel; wherfore let euery man amende
his lyfe, and connymt hym selfe to the mercy of God."—Breu. Fol.
Iviii. back.


Spiritus is the latin word. In Greke it is named Pnoe 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
only of the spirites in man, in the which doth consyst the lyfe of
man, & there be thre, naturall, anymal, and vyttal: 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.
To conforte and to rejoic ye these spirites.

Fyrst lyuo out of syn, and folowe Christes doctrine, and than vse honest myrth and honest company, and vse to eato good meato, and drynke moderatly."—Fol. C.vii.

"To conforte the stomake, vse Gynger and Galyngeale, vse myrth and well to faro; vse Peper in meates, & beware of anger, for it is a shrode hert that maketh al the body fare the worse."—Fol. C.viii. back.

Boorde on the Heart of Man, and on Mirth.

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

O Or is the latin woorde. 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 thynge that doth dye in manne. The herte dothe viniyficate all other members, and is the grounde and foundacion of al the vitall spirites in man, and doth lye in the mydle of the bodye, and is hote and drye. And there is nothing so euyl to the herte as is thought and care, and feare: as for other impedimentes that be longyng to the herte, [they] dothe appere in theyr Chapitres, as Cardiaca.

To confort the herte.

There is nothing that doth conforte the herte so much, besyde God, as honeste myrth and good company. And wyne moderately taken doth letyficate and doth conforte the herte; and good breade doth confyrme and doth stablyshe a mannnes herte. And all good and temperate drynkes the which doth ingender good bloud doth conforte the herte. All maner of cordyalles and restoratiues, & al swete or dulcet thinges doth confort the hert, and so doth maaces and gynger; rare egges, and poched egges not harde, theyr yolkes be a cordiall. Also the elecution 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.

"If The .99. Chapitre dothe shewe of peyne or dolour.

D Olor is the latin woorde. In Greke it is named Lype. In Englyshe it is named peyne or dolour, the whiche may be many wayes, as by syekenes of the body, or disquietnes of a mannes mynde.

The cause of this peyne.

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

¶ A remedy.

If a man wyll excexhe many peynes and dolours, lette hym lyue a sober lyfe, and [not] distemper nor dis quyed 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 punysshe 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 prayed, considerynge that it doth set all vertues in a due order. Intemperance is a greate vyce, for it doth set eyery thyng out of order; and where there is no order there is horror. And therfore this worde Luxus may be taken for all the kyndes of sensualitie, the whiche can never be subdued without the recognition and knowledge of a manners selfe, what he is of hym selfe, and what God is. And for asmuch as God hath geuen to eyery man liuing fre wil, therefore eyery man ought to stand in the feare of God, and euer to loke to his conscience, callynge 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.

"Brietas is the latin worde. In Greke it is named Mathe. In English it is named drunkennes.

¶ The cause of this impediment.

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

¶ A remedy.

If it do come by an hurt in the head, there is no remedy but pacience of all partes. If it do come by debilitie of the brayne & head, drynde in the mornynge a dyshe of mylke, vse a Sirupe named Sirupus acetosus de prunis, and vse laxatiue meates, and purgations, if nede do requyre, and beware of superfluous drynkyng, specially of wyne and stronge ale and beere, and if any man do perceuye that he is dronke, let hym take a vomite with 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. xlii.
Boorde on Man and Woman, which be reasonable Beastes.

"¶ The .182. Chapitre doth shewe of a man.

Homo is the latin worde. In Greke it is named Anthropos or Άνθρωπoς. 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 compakke and made of xv. substancies. Of bones, of grystles, of synewes, of veynes, of artures, of strynges, of cordes, of skyn, of pannyales, pellyeles, or calles, of hearne, of nayles, of grece, of fleshe, of bloud, and of mary within the bones. a man hath reason with Angelles, felynge with beastes, liuynghe with trees, hauynge a beyng with stones."—Fol. Ixiii. back.

Boorde on Marriage.

"And here is to be noted for maried men, that Aristotle sayth, Secundo de Animai, that euery parfyte 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 procreation. And for this cause God made man and woman, to encrease & multiply to the worlds ende. For this matter loke further in the Extravagantes in the ende of this boke."—Fol. xxxii.

Boorde on the Words of late-speaking Children.

"Chylldren that can not speake vnto the tyme that they do come to a certein age, doth speake these .iii. wordes: Aua, Agea, Agon. Aua doth signifiye father; Agea 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

"¶ The .236. Chapitre doth shewe of the Kynges euyll.

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 Breviary:

"¶ The kynges maiestie hath a great helpe in this matter in halowynge Crampé rynges, 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 wyllowe, and Roses. If it do come of any other cause, take of the oyle of Enforbiun, and Castory, and of Pyrctory, and confecte or compounde al togethery, and anoynte the place or places, with the partes adjacent."
The cause of this impediment.

This impediment doth come of the corruption of humours reflectyng more to a perteyuler place then to vnuuersall places, and it is muche lyke to a fystle; for and ye it be made whole in one place, it wyl broke out in another 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 ceremonial 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 Convocation under Henry VIII. abolished 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, touching the cominge to Service, Hallowinge of the Cramp-Rings, and Offeringe and Creepinge to the Cross.

'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 tarrie in his Travers until the Byshoppe and the Deane have brought in the Cruelfixe out of the Vestrie, and laysd it upon the Cushion before the highe Alter. And then the Usher to lay a Carpett for the Kinge to Creepe to the Crosse upon. And that done ther shall be a Forme sett upon the Carpett, before the Cruelfix, and a Cushion laid upon it for the Kinge to kneale upon. And the Master of the Dome House ther to be ready 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 concerninge 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 Traverse, into the Chappell, with La[ dies] and Gentlewomen waytinge upon her, and Creepe to the Crosse: And then goe agayne to her Closett or Traverse. And then the La[dies] to Creepe 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 miraquelous gift was left to be claimed by the Stuarts: our ancient Plautaqueats 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 Intro. and Brev. on this subject, and has other good references, 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 do a thing much looked for."
A remedy.

* For this matter let every man make frendes to the Kynges maiestie, for it doth pertaine to a Kyng to helpe this infirmite by the grace the whiche is geneun to a Kyng anoynted. But for as muche as some men dothe judge dyuers tyme a Fystle or a French poeke to be the kynges Euyll, in suche matters it behoueth nat a Kyng to medle withall, except it be thorowe and of his bountifull goodnes to geue his pytfull & gracious counsell. For kynges, and kynges sones, and other noble men, hath ben eximious Phisicions, as it appereith more largely in the Introductyon of Knowylyge, a boke of my makyng, beyng a pryntyng with Ro. Coplande."—Breu. lxxx. back.

Boorde on the Fyve Wits, and Men being Reasonable Beasts.


Sensus hominis be the latin wordes. In Greeke it is named Esthsyis anthrumpn. In Englyshe it is named the sences or the wytttes of man. And there be .v. which be to saye, herung, felyng, seynge, smellyng, and tasyng; and these sences may be thus deuyded, in naturall, anymally, and racionally. 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 smellyng, and all thynes persaynyng vnto an vnreasonable beast. The racionally sences consisteth in reason, the which doth make a man or woman a reasonable beaste, which by reason may reuyle vnreasonable beastes, and al other thynges beyng vnder 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 al thynges 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, fysh, and worme. And for as much as dayly we do se and haue in experience that the most part of reasonable beastes, which is man, doth decay in theyr memory, and be obliuous, necessary it is to know the cause, and so consequently to haue a remedy.

¶ The cause of this impedimente.

¶ This impediment doth come cyther naturally or accydentally.

¶ A remedy.

If naturally a mans memory is tarde of wyt and knowlyge or vnderstandyng, I know no remedy; yf it come by great study or solycitудnes, breakyng a mans mynde about many matters the which he can nat comprehende by his capacite, and although he can comprehend it with his capacite, and the memory fracted from the pregnancy of it, let hym vse odiferous sanours and no contagious ayers, and vse otherwhyte to drynke wyne, and smel to Amber de grece: euer
Boorde on Wounds.


Vlunas or Vulnere be the latin wordes. In Greke it is named Trauma or Traumata. 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 fystuled, and some be festered, some be vlecatated and some hath fyssures, and some hath none.

The cause of woundes.

If it be a greene wounde, fyrste stanche the bloude; and ye the wounde be large and wyde, styche it, and after that lay a playster, and let it lye .xx. houre or more, than open it, and mundify it with white wyne. And if the wounde be depe, vse siccatiue playsters made with Olibanum, Frankensenee, Lriterge, Yreos, the bran of Bones, and Aristologia rotunda and suche lyke. If the wounde be playne, take of the rotes of Lylles, of pome Garnade rynes, of Galles, of Aloe 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.xxii.

Boorde on Obliviousness.


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 lyenegro about the brayne; it may come of sollicitudenes, or great study occupyenenge the memory so much that it is fracted; and the memory fracted, there muste nedes then be obliviousnes; & it may come to yonge men and women when theyr mynde is bryched.
§ 43. y.] BREUARY EXTRACTS. ON DREAMS AND THE FACE. 95

A remedy.

Fyrst beware and escewe all sucho thynges as do make or in-
gender obliuiousnes, and than vse tho confection of Anacardino, &
smel to odiferous and redolent sauours, and vse tho thynges or me-
decines the whiche is specified in the Chapitre named Anima and
Memoria. * A meedecine for Bryched persons, I do nat knowe, ex-
cept it be Vnguentum baculinum, as it dothe appere in the Chapitre
named the feuer Lurden.”—Fol. lxxxv. back (p. 83, above).

Boorde on Dreams.

"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
emptyynes of the head, or els of superfluous humours, or els of fan-
tasticalnes, or eollusion, or illusyons of the deuyll; it maye come also
by God thorowe the good aungeU, or such lyke matters: but specially,
of fraction of the mynde and extreme sickenes doth happen to many
men.

A remedy.

† For this matter vse dormitary, and refraigne from such matters
as shuld be the occasio of such matters, and be not costiue. &e.”—
Extrauagante, 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
euer God made in the compasse of a fote; and it is a wonderfull
thyng to beholde, consdyerynge 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, saucelome,
dandruffe, skurfè, scabbes, poekes, mesele, fystles, cankers, swell-
ynges. 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, vse stufes and
bathes, and everie morning after keymyng of the head, wype the face
with a Skarlet cloth, and washe not the face ofte, but ones a weke
anoynt the face a lytle ouer with the oyle of Costine, and vse to eat
Electuary de aromatisbus, or the confection of Anacardino, or tho
syrupe of Fumitery, 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 ail ment 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. Ixxxv.),

"Fyrst, for this matter, beware of surfetyng, and late eating and drynkyng. 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 every 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. Ixxxx. back.

"I wolde not councel 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 sarceret, and eate neyther garlycke nor onyons, nor drynke no wynes nor stronge ale, and it wyU 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 consequently the skyn.

1 See that of Stone, p. 80. 2 shulde runne, orig.
A remedy.

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

So under Pruritus he says:

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

Boorde's treatment of Tertian Fever.

"The medecines the whiche dothe helpe the Feuer causon, wyl helpe a Feuer terciane. Fyrste purge coler, and .iii. or .iii. hours before the fytte dothe eome, 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 gloues, & with .i. garters I do bynde the wrestes of the armes, and do lay theyr armes and handes into the bedde, & do east on clothes to brynge theym 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 muche Posset ale as they wyl; & when the burnyng do begyn, I do withdrawe the clothes; and thus I do .iii. courses, & have 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.

"If For this matter I do take .iii. vnces of Bores grece, 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 togeth, & 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 auetours wyll gyue repercussines; I wolde not do so, I do thus: I do take Dragagant\(^1\), 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 pytch, and do lyquifye it in tho oyle of Roses, puttyngo a lylte doues dunge to it, and dregges of wyne or ale, and make playsters."—Fol. lxxv.

\(^1\) Tragacanth, a gum.

BOORDE.
Pregnant Women's unnatural Appetite.

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

¶ A remedy for women that haue vnlefull lustes.

¶ I have knowne that such lustes hath ben put awaye by smel-lynge to the sauer of theyrr owne shoes, when they be put of. In such lustes, it is best that women haue theyrr 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 blowe your Nose.

"The .264. Chapitre doth shewe of an vleer in the Nose.

Zenai is the Greke worde. In latin it is named Vlcer a narium. In Englyshe it is named an Ulcer or sore in the nose.

¶ The cause of this impediment.

¶ This impedimente doth come of a fylthy and eyull 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 eauseth the contrary, & vse gargaries and sternu- tations. I wyll counell no man to vse vehement or extreme sternuatios for perturbating the brayne. Gentyl sternuatios is vset after this sorte. Fyrst, a man rysynghe from slepe, or comyng sodenly out of a house, and lokynghe into the element or Sonne, shal nese twyse or thrise, or els put a strawe or a ryshe into the nose, and tyekle the ryshe or the strawe in the nose, and it wyl make sternuatios: the pounder of Peper, the pounder of Eliborus albus, snuft or blowen into the nose, dothe make quycke sternuatios. But in this matter I do aduertise every man not to take to muehe of these powders at a tyme, for trobynghe the seconde principal member which is the brayne. and they the whiche wyll not nese, stope the nosethrylls with the fore fynger and the thome vpon the nose, and nat within the nosethrylls; and if they wold, they can not nese, al maner of medecines natwithstanding; howe be it, I wolde counell all men takyng a thynge to prouoke suche matters to make no restrixtions."—Fol. lxxxviii. baek.

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\textsuperscript{1} de pino, loch de squilla, loch alführung be good, and so is the sirupe of Isope, and the sirup of Calamint. For I have practised these thynges, and haue sped wel. Fyrst I haue made a ptysane vnder this maner. Take of Enula eampane rootes, pycked and made clene, and cut in slyces, vii. vnces; of the rootes of Fenell washed, and the pyth pulled out .vi. or .vii. vnces; of Anes sedes halfe a pounde, of fygges 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 togither 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 pylles of Cochee, and after that I haue ministred Dyasulfur, and haue made many whole. Also the confection of Philonii of the fyrst inuencion 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 cold. And the pylles of Agarycke is good for this sycknes."—Fol. xx.

Boorde's treatment of Palsy.

"Fyrst, vse a good dyet, and cate no contagious meates; and yf ye be, vse elysters, and anoynt the body with the oyles of Laury and Camomyll; but whether the Palsy be vniuersal or perticular, 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 gree an olde payre of Botes, not hurtynge the skyn nor the pacient. And I do gyue the pacient Treacle with the poudre of Peper, or els Mitridatum with Peper; or els take of Diatriapipe- rion. And if one wyll, he may rub the pacient with the rootes of Lyylces 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 lunges, and the fatnes of the intrayles, stones and kydnys, sethe it longe in runnyng water, with Calamyn and Balme and Caraways, and bath the pacient in the water of it; and the smell of a Foxe is good for the Palsy."—Fol. Ixxx xi.

Wood-powder, Boorde's remedy for Excoriation.

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

\textsuperscript{1} lozenge.
boke, specially this mater, wyl laugh me to seorne; but for all that, for skynnynge of a place there is nothyng shal skyn so sone as it wyl do if it be vsed, excepte the place be to muche vlcerned, but for a mans yerde and other secrete places, I haue proued this pouder to be the most best."—Fol. xlix.

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

"The best remedy that I do knowe is to vse purgacions, and with mete and potages of sewes is to eate muche Peper, and vse electuary of Lachar, and vse gargarices and sterrnacions, 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 inuoluntaria virge. In Englyshe it is named an inuoluntary stand-ynge 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 fastynge, watchynge, euyll fare, harde lodgynge, and greate study, and fle from al maner of occasions of Lechery, and let them smel to Rue, Vineger and Camphire."—Fol. lxxxxiii. 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.1

Web in the Eye.

"+ In this matter there is .ii. wayes to make one whole. The first is by wyndynge or cuttyng awaye the webbe with an instrument. And the other is by a water to corrode & to eate away the webbe. it maye be remedied by the iuyce of Horehonde, Oculus Christi, and Diaserys, iniecte into the eye, but I take only the iuyce of Horehonde; & the iuyce of Lycoree iniecte in the eye is very good."—Fol. lxxxxvii. 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 pece of blakke sarenet, and eate neythir garlycke nor onyons, nor drynke no wynes nor stronge ale, and it wyll were awaye."—Fol. C.xx. back.

Boorde on the Gut-caul.

"["The .384. Chapitre doth shewe of a Pannicle the whiche shalbe rehersed.

Irbus is the latin worde. In Englyshe it is a pannyclc or a caule compounde of ii. thyn tunicles of dyuers artoures, and saynes and fatnesse; 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 cautirised, 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 Phisicians and Chierurgions."—Fol. C.xxiii.

For the sake of Chaucer's Somonour,

That hadde a fyr reed Cherubynnes face,

for 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 Saucefleume Face.

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

Vita rosacea 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 pymple: it is a preuye signe of leprousnes.

The cause of this impediment.

This impedymnt doth come of euyl dyet, and a hote lyuer, or disorderynge a mans complexion in his youth, watchynge and syntynge vp late.
A remedy.

Fyrst, kepe a good dyet in meates & drynkes, drynke no wyne, 
feade nat of fresshe befe, eate no shell fyshes, beware of Samon & 
Eles, and egges, and qualifie the heate of the Lyuer and the stomake 
with the confection of Acetose, and than take this oyntment: take 
of Bores greee .ii. vnces, of Sage pouned smal, an vnce and a halfe, 
of Quycke syluer mortified with fastynge spetyll, an vnce; compounde 
all this toghtyer, and mornyngne and euencygne anoynete the face, & kepe 
the chamber .vii. dayes: or els, take of Burre rotes and of Assodyl 
rotes, of eyther .ii. vnces, of white vinegar .ii. vnces, of Auripigment 
.ii. drames, of Brymstone a drame; make pouder of al that, that 
shalde be made pouder of; than put al toghtyer, and let it stande 
.xxiii. hours, and after that anoynete the nose and the face."—Fol. 
lx. back.

" The .311. Chapitre dothe shewe of a Sau-

cesseleume face.

Alsum flegma be the latin wordes. In Englyshe it is named a 
sauseleume face, whiche is a token or a preuy sygne of 
leprousnes.

The cause of this infrimite.

This infrimytie doth come eyther of the caldytirie or heate of 
the lyuer, or els of the malice of the stomake: it doth most comonly 
come of euyll dyet, and late drynkynge, and great surfetynge.

A remedy.

Take of Bores greee—the skyn and straynes elene pyeked out— 
an vnce, of Sage fynely stamped an handfull, of Merueury mortified 
with fastynge spetyll, an vnce; incorporate al this toghtyer, and anoynet 
the face to bedward. In the mornyng wype the face with browne 
paper that is softe, and washe nat the face in .vi. or .vii. dayes, and 
kepe the pacient close out of the wynde."—Fol. C.i. back.

§ 43. e. Fifthly, and lastly, let us see our author in his serious 
aspect.

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

Anima 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 seele. 
The soule can not be felt nor sone, for it is lyke the nature of an 
Angell, hauynge wyll, wyt, wysdome, reason, knowledge and vnder-
standynge, And is partaker of good or euyll, as the bodye and it 
dothe 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 palpyblo and may be sene and felt. The soule is not palpyblo nor can not be sene nor felt, but both byneg together nowe and shalbe after the generall resurrection in tyme to come, doth, and shal do, fele 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 connexed or ioyned together maketh a man. And the one deepeerced from the other be of .ii. natures as I haue sayd, vnto the tyno that they do mete againo at the day of dome. Ther fore let euery man in this lyfe so provide by the meryto of Chrysites passion that soule and body byneg perfite man may enter into euerlastynge ioy and glory to bo in heauen with God. The electuary of Gemmis; and the confecion named Alcernes be good to conforme the soule or the spirites of man, soule and body byneg together here in earth."—Fol. xiii. back.

"[Q. The Apendex to all the premisses that foloweth.

L Ordes, Ladies, and Gentylmen, learned and vnlerned, of what estate or degree so cuer you be of, thinke not that no man can be holpen by no manner of mcdeeynes, yf so be God do sende the sicknes; for he hath put a tyme to euery man, ouer the which tyme no man by no art nor science can not prolonge the time: for the nom-ber of the monthes and dayes of mans lyfe, God knoweth. But this aforesayde tyme, these monethes and dayes, a man may shorten or abreuiate many wayes, concerning that God hath geuen man in this lyfe free wyl, the whiche of his ryghtcousnes, as longe as we do lyue, he can not take it awaye from vs. Nowe, we hauynge this free wyl, dyuers tyms we do not occupy it to the wyll of God, as it appereth, both for soule and body; we do kyll our soules as much as doth lyfe in vs, when that we do breake any of his commandementes, or do synne deadly; for that matter he hath prouided a spirituall medicine, whiche is, repentaunce with penaunce. Also we do kyll our bodyes as much as lyeth in vs (excepte that a man do kyl hym selfe wyfully, as many dayly doth, contrary to Goddes wyll) as wel the one as the other, when a manne doth abreuiate his lyfe by surfeittyng, by dronk-ennes, by pencyfulnes, by thought and care, by takynge the poeces with women, and leprousnes, and many other infectious sickenesses, beside robbyng, fyghtyng, kyllynge, and many other myschaunees, whiche is not Goddes wyll that such thinges shuld be done; but God, knowynge at the begynnyng of the creacion of the worlde, that man wolde be prone many wayes to abreuiate his lyfe, made then prouision that man might be holpen, by his grace, and then, the vertue the whiche he dyd gyue to herbes, wedes, trees, rootes, frutes, and stones. The propertic and vertue of the whiche, fewe men or none doth knowe them, except doctors of phisicko, and such as doth Labour to hate the knowledge of theyr operacions. And this knowledge notwithstandingyng, let no man thinke that there is no Phisicion nor
Chierurgion can make a man sodenly whole of his infirmytie, as
Chryst and his discipes and manye other sayntes dyd; for they must
haue leasure tymes and space as theyr lerning and practise is; for sycke
men and women be lyke a pace of rustyre harnys, the whiche can
not be made byght at the fyrst scouruyng; but lette a man continewe
in rubbyng and scouruyng, and than the harnys wyll be byghte; 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 everie man that is sycke, beware of bylynd Phisicions and
Chierurgions the which be ignoraunt, and can not tel what thynge
doth parteye to their science; and therfore let al men be ware of
 vagabundes and ronagates that wyl smatter with Physicke, for by
such persons many sycke men haue ben deeyeued, the more pytie,
God knoweth! who helpe vs al nowe and ever! Amen!

"שלוש 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
pacyfye hym selfe, or to arme hym selfe with pacyence, and to fyxe
his harte and mynde in Christes death and passion, and to call to his
remembrance, what peynes, what aduerysyt, and what penury, and
pouerty Chryst dyd suffer for vs. And he that can thus pacyfye him
selfe, and fele his owne peyne in Chrystes passyon, shall mittygate
his peynes and anguysh, be it neuer so greate. And therefore let
every sycke person stycke as fast to Christe in his peynes and sick-
nes, as Christ dyd stycke fast to the Crosse for our sinnes and re-
dempcion. And then if the pacient wyl haue any councell in
Phisicke: fyrste 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 ye he haue done any wronge,
let him make restituccion ye he can; and ye he be in dette, let him
loke to it, and make a formal wyll or testament, settynge every thynge
in a dewe order for the welth of his soule,—wyse men be sure of theyr
testamentes makynge many yeres before they dye, and dothe Reneu-
et 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 councell of some
expert phisicion, howe & in what wyse the body may be recovered 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 councell
of his Phisicion, for who so euere wyll do the contrary, saynt Augus-
tistine sayth, Seipsum interimit qui precepta medici observare non vult;
that is to saye, He doth kyll hym selfe that doth not observe the
commaundement of his Phisition."

(The reader should now turn to the Hindwors, p. 317.)
§ 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 ungracious priest," as Harrison calls him, but a man genuine in his piet y 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 attiro, 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 Laneluj'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 travell, and onelie drue the picture of a naked man, vnto whome he gaue 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) shewed himself herein not to be [altogether] void of judgement, sith the phantasticall follie of our nation, [euen from the courtier to the earter] 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 deuised by the fickle-headed tailors, who couet to haue seucrall trickes in cutting, thereby to draw fond customers to more expense of monie . . . the Morisco gownes, the Barbarian sleeves, [the mandilion worn 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, whose anti-nightingale forest of St Leonards, its keepers and nigh-dwellers he knew, 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 Brewar, which contains some of his most characteristic passages, and will, I hope, soon find an antiquarian doctour 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 Upeott 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 hawkew appears again at Ch. 14, ‘high Almayne,’ in both A and B.

A dinner party illustrates Ch. 9, p. 148, ‘Selande 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, ‘Saxony,’ 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) ‘Sicell;’ Ch. 28, p. 194, ‘Catalony;’ Ch. 31, p. 199, ‘Castile & biseay;’ Ch. 32, p. 202, ‘Nauier;’ 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; there is a bluff King-Hal sort of a look about him that suggests the period.1 But the Irishman is so knocked about that it is certain he is ‘written up to,’ as the publishers have it nowadays. 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 Lanham, 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 "Imagynacyon," 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, *Intro-
duction*, 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, y' 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 whych 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 whych is currant in every region. Made by Andrew Borde, of Physyeke Doctor. Dedicated to the right honorable & gracious lady Mary daughter of our souerayme Lorde kyng Henry the eyght.
To the ryght honorable and graeyous lady Mary
doughter of our souerayyne Lorde kyng Henry
the .viii. Andrew borde of phisyk doctor,
doth surrender humble com-
mendacion wyth honour
and helth.

After that I had dwelt (moste gracyous 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.CCCCC.xlii.

The Table of thys booke foloweth.

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

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.
1 The fourth chapter treateth of the naturall 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 Shotlondo and of Fryselond, and of the naturall dysposycion of the people of the countreys, and of their money. (p. 139)

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

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

The .viii. chapter treateth of Flaunders, and of the naturall disposicion of Fleminges, and of their money, and of their speche. (p. 146)

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

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

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

The .xii. chapter treateth of Gulik & Lewke, & of the naturall disposycion of the people of the countreys, and of their mony, 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 of their mony, and of their speche. (p. 155)

The .xiv. Chapter treateth of high Almayn, & of the naturall disposicion of the people of that countrey, and of their mony, and of their speche. (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 Liège. 11 and speche B.

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

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

The .xvii. chapter treateth of the kingdom of Boem, and of the disposicion of the people of the countrey, and of their money, and of their speche. (p. 166)

The .xviii. chapter treateth of the kingdom of Poll, & of the naturall disposicion of the people of the countrey, & of theyr mony, and of theyr speche. (p. 168)

The .xix. chapter treateth of the kingdom of Hungry, and of the natural disposicion of the people of theyr countrey, and of theyr money, and of their speche. (p. 170)

The .xx. chapter treateth of the land of Greec, & of Constantinopole, and of the natural disposicion of the people of the countrey, and of theyr mony and speche. (p. 171)

The .xxi. chapter treateth of the kyngdom of Syeel & of Calabry, and of the disposicion of the people of the countrey, and of theyr mony and speche. (p. 175)

The .xxii. chapter treateth of the kingdom of Naples, and of the disposicion of the people of the countrey, and of theyr money and speche. (p. 176)

The .xxiii. chapter treateth of Italy and of Rome, and of the disposicion of the people of the countrey, and of theyr money, and of theyr speche. (p. 177)

The .xxiii. chapter treateth of Venys, & of the disposicion of the people of the countrey, & of their money & spech. (p. 181)

The .xxv. chapter treateth of Lombardy, & of the natural disposicions of the people of the countrey, & of theyr money, and of theyr speche. (p. 186)

The .xxvi. chapter treateth of Iene and of the Ieneucys, and of their spech, and of their money. (p. 188)

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

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1 that AB. 2 sign. A .i.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.  

The .xxviii. chapter treateth of 1 Catalony, and of the kyngdome of Aragon, and of the disposicion of the people, and of their money, and of their speche.  

The .xxix. chapter treateth of Andalosye, and of the kyngdome of Portingale, and of the disposicion of the people, and of their speche.  

The .xxx. chapter treateth of Spayne, & of the disposycion of a Spayneard, and of the money and of the speche.  

The .xxxi. chapter treateth of the kyngdome of Castcl 3 and of Byscaye 4, and of the dysposycion of the 5 people of that countrey, and of their money and spech.  

The .xxxii. chapter treateth of the kyngdome of Nauer, and of the disposicion of the people, and of their money and their speche.  

The .xxxiii. chapter treateth of Bayon, and Gascoyn, and of lytle Britayn, and of the disposicion of the people of thosc countrcys, and of their mony and of their spech.  

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

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

The .xxxvi. chapter treateth of Barbari, and of the blake Mores, and of Moryske speche.  

The .xxxvii. chapter treateth of Turkey, & of the Turkes, and of their money and of their speche.  

The .xxxviii. chapter treateth of Egypt, and of the Egypciens, & of their speche.  

The .xxxix. chapter treateth of Iury and of the Iues, and of their speche.  

Thus endeth the table.

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1 B leaves out "of."  
2 and their B.  
3 Castle B (Castille).  
4 Bascaye H.  
5-5 people and B.  
6 B leaves out "and of."
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.

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 thyse, and now I wyl were that; Now I wyl were I cannot tel what. All new fashions be plesaunt to me; I wyl haue them, whether I thryue or thee. |

1 A ,ii. back.
2 See chapter xxii. below, p. 177. The Neapolitan says: "Al new fashions to England I do bequeue." Wilson, speaking of books, says: "And not onely are matters set out by desription, but men are painted out in their colours, yea, buildynges are set forthe, Kingdomes and Realmes are portreed, places & times
Now I am a frysker, all men doth on me looke;  
What should I do, but set cocke on the hoope?  
What do I care, yf all the world me sayle?  
I wyll get a garment, shal reche to my tayle;  
Than I am a minion, for I were the new gyse.  
The next yere after this I trust to be wyse,  
Not only in wering my gorgious aray,  
For I wyll go to learnyng a hoole somers day;  
I wyll learne Latyne, Hebrew, Greeke and Frenche,  
And I wyll learne Douche, sittynge on my benche.  
I do feare no man; all men feryth me;  
I overcomre my aduersaries by land and by see;  
I had no peere, yf to my selfe I were trew;  
Yet I lake nothyng, I haue all thynge at wyll;  
No man shall let me, but I wyll haue my mynde,  
And to father, mother, and freende, I wyll be vnkynde;  
I wyll folow myne owne mynd and myn old trade;  
Who shall let me, the deuyls nayles vnpared?  
Yet aboue al thinges, new fashions I loue well,  
And to were them, my thryst I wyll sell.  
In all this worlde, I shall haue but a time;  
Holde the cuppe, good fellow, here is thyne 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 "kyng," 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, vtterly refuse;
Than shall al nacions, example of the take, That thou hast subdued syn, for lesus Christes sake.

And then all countries will come to you to learn the truth.

Is our land good, our people bad?
No.

Englishmen are as good as any men;

and English lands, there's none like.

But no corn should be exported.


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 women be ful of bewty, & they be decked gayly. They fare sumptiously: God is served in their churches devoutly; but treason & deecyt among them is usd craftly, the more pitie; for if they were true wythin themselfs, thei need not to feare although al nacions were set against them; specially now, considering our noble prynce hath, & dayly dothei 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 subiectes may slepe and wake in saufe-gard, doing theyr busines without parturbaunce.

2 ¶ In England there be manye noble Cities and townes, Amonges the whyehe the noble citie of London precellet 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, & curtasy, it excelleth al other cities and townes. And there is suche a brydge of pulcitudnes, that in all the worlde there is none lyke.3

In Englande 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 Constanti-nople, & there is a patryarke at4 Venis; but al 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 B's "at."
of England. In England is the thyrd auntyke\(^1\) vniversite of the worlde, named Oxford. And there is another noble vniversitie called Cambrige. There is also in Englande more nobiler\(^2\) portes and havens than in any other region; there is Sandwiche, Douer, Rye, Wynechelse, Hastynge, Pensey, Bryght-Hemston,\(^3\) Arndel, Chyechester, Porche mouthe, Southhampton, Dartmouth, Exmouth, and Plommouth. I do not recope no havens nor portes betwixt Cornewall, Deynshire, and Wales, but beyond Cornewal and Wales, as saynt Dauys, Carnaruan, Umarys,\(^4\) Aberde,\(^5\) Cornewal, Weschester, Cokersend, and Cokermouth, Carlcl, Barwyke, Newcastell, Bryllyngtone, Hull, Bostowe, Lyn, Yermouthe, and Harwyche, and dyuers other portes and hauyns, long to reherse. ¶ In Englande, and vnder the dominion of England, be manye sondry speches beside Englyshe: there is Frenche vsed in England, specly at Calys, Gersey, and Jersey: In Englande, the \(^6\)Walshe tongue is in Wales, The Cornyshe tongue in Cornewall, and Iryshe in Irlande, and Frenche in the Englysshe 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, specly in London by the Seasye. ¶ Also in England be manye wonderfull thynges: Fyrst, there is at Baath certayne 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. ¶ Upon the playn of Salysbury is the stonege, whyche is certayne

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\(^1\) ancientest. \(^2\) noble B. \(^3\) Bryght, Hemston A.; Brighthelmstone or Brighton. \(^4\) Beaumaris, on the east coast of Anglesey. \(^5\) Aberystwith, on the west coast of Cardiganshire, or Aberffraw, west coast of Anglesey, &c. \(^6\) sign. B. i. back.
great stones, some standyng, and some lyeng yeuer-thawart, lyeng and hangyng, that no Gemetricion can set them as they do hange. And although they stande many a hondi-ed yeares, hauyng no reparacion nor no solidacion of morter, yet there is no wynde nor wether that doth hurte or peryshe them. Men say that Marilyn brought to that place the sayd stones by the devils 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 keepers 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 sycknes called the kynges euyl.[1] † The Kynges of Englande doth halowe euery yere Cramp-rynges, the whyche rynges, worn on ones fynger, dothe helpe them the whyche hath the Crampe.

† 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, speyally the souerayns, the Ryals, and the halfe Ryals; the olde noble, the Aungels and the halfe aungels, 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, yt 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 Breuery of Health, fol. lxx, and Forewords, p. 91-93 above.
2 sign. B.lii.
3 See the Forewords, p. 91-2.
Sylvuer, Tyn, Leade, and Irone. § The speche of Englande is a base speche to other noble speches, as Italion, Castylion, and Frenche; howbeit the speche of Englande of late daies is amended.¹

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

I can brew beastly beer
Iche cham a Cornyshe man, al[e] che can brew;
It wyll make one to kacke, also to spew;
It is dycke and smoky, and also it is dyn;
It is lyke wash, as pygges had wrestled dryn.²
Iche cannot brew, nor dresse Fleshe, nor vyshe;
Many volke do segge, I mar many a good dyshe.
Drynke, gosse, to me, or els iche chyl begyn.

I'm very hungry;
Iche chaym yll afyngred,⁴ iche swere by my fay
Iche nys not eate no soolc ⁵ sens yester daye;
$I$ iche woldc fayne taale ons myd the cup;
$Nym$'me a quart of ale, that iche may it of sup. ¹²
$A$, good gosse, iche hab a toome,⁷ vyshe, and also tyn;
Drynke, gosse, to me, or els iche chyl begyn.
God! watysch great coldc, and fynger iche do abyd!
Wyl your bedauer, gosse, come home at the next tyde.
Iche pray God to coun him wel to vaire,
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 ouer to the ale howe 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 'dyne above is "thin," dycke, "thick."
³ gossip, mate.
⁴ a-hungered.
⁵ sign, B ii. back.
⁶ soul, flavouring, meat; p. 138, l. 21.
⁷ at home.
And now come myd me, gosse, I thee pray, 25
And let vs make mery, as longe as we may.

Cornwal is a pore and very barren countrey of al maner thing, except Tyn and Fysshe. There meate, and theyr bread, and dryneke, 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 & thyke, 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 curse;
for wagginge of a straw
they wyll go to law,
and al not worth a hawes,
playinge so the dawe.

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

And there be many men and women the whiche cannot speake one worde of Englyshe, but all Cornyshe. Who so wyll speake any Cornyshe, Englyshe and Cornyshe doth folow.

One. two. thre. foure. fyue. six. seuen. eyght. nyne.
Ouyn. dow. tray. peswar. pimp. whe. syth. eth. naw.

\[2\] Ten. aleyn. twelue. thertene. fourtene. fyftene.
Dec. vnec. doweec. tredeec. peswardec. pympdeec.
Syxtene. seuentine. eyghtyne. nyntene. twenty.
Whedec. sythdeec. ethdeec. nawdeec. Igous.
One and twenty. two and twenty. three and twenty.
Ouyn war igous. dow war Igous. tray war ygous.
Four and twenty, &c.

peswar ygous: and so forth the tyl you come to therty.

No Cornvsheman dothe nombre above XXX, and is named. Dec war negous. And whan they have tolde therty, they do begyn agayn, “one, two, and

1 Printed as prose. 2 B .iii. not signed.
A TALK IN CORNISH AND ENGLISH.

thre," And so forth. and when they have recounted to a
hundred, they saye kans. 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.ª
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 low 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!

Revh bones² de vy, hostes da!
Mayde, giue me bread and drinke!
Math-tath,² eus me barou ha devas!
Wife, bringe me a quarte of wine!
Gwrac, drewh quart gwin de vy!
Woman, bringe me some fishe!

Benen,³ drewh pyscos de vi!

ª 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 weyny che!
Hostes, what shal I paye?

Hostes, prendra we pay?
Syr, your rekenyng is .v. pens.
Syrra, iges rechen eu pynmp 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.

Mahtheil P. (John W. Peard). ² Boos P ³ Benen AB. (Benen P.)
⁴ B .iii. back. ⁵ eye, an egg; pl. oyow P.
God be 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 rath euenna thee why fare eta!
God be wyth you! Dew gena why!
I pray you, commend me to all good fellowes.
Meesdesyer, why commende me the olde matas du.
Syr, I wyl do your commaundement.
Syrre, 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 Englishman 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 genew, P. 2 I Max dew syra, good man Sir, good Sir, P.
3 £maynys, pl. of mayn, an intimate, P. 4 B .iliii, 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.

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 fyssh he that eommeth to the net.

I am a gentylman, and come of brutes blood;

My name is, ap Ryce, ap Daun, ap Flood.

I loue our Lady, for I am of hyr kynne;

He that doth not loue hyr, I be-shrew his ehynne.

My kyndred is ap hoby, ap lenkin, ap goff.

And if I do go barlegged, it is for no pryde;

I haue a gray cote, my body for to hyde.

I do loue cawse body, good rest ed chese;

And swyshe swash e metheglyn I take for my fees; 16

And yf I haue my harpe, I care for no more;

It is my treasure, I do kepe 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. 24

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 wylye foule; yet bothe the countrieys be

very barayne, for there is muche waste, & wast ground,

consydering there is maryses, & wylye and high mountaynes. The mountayne of Snowdon is the hyghest mountayne of Wales. There is another hyghe mounta

[footnotes]

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 shout-
ing "Cause bohe" outside the gate, and then locking the gate on them when they'd rusht out. 2 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
hyl, the cap or hat shall flye bacwarde, and not for-
warde, although a man stande in neuer so camel 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.

If 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
poerty, and many reude and beastlye people, for they do
drynke mylke and whay; they do farc ful eucl, and theyr
lodgynge is poore and bare, excepte in market townes,
In the whych is usd 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 “dcauol,”
that is to say, “the deuyl,” is at the ende of one of the
wordes, As “the foule euyl,” whyche is the fallyng
syckenes, is at the ende of euery skottysh mans tale.

In Wales in diuers places is usd these two stulticous
matters. the fyrste is, that they wyl sell there lams, and
theyr calues, and theyr corne the whyche is not sowen,
and all other newynges, a yer before that they be sure
of any newynge; and men wyl bye it, trustynge vppon
hope of suche thynges that wyl comc. The seconde

1 ? calm.  2 sign. C .i.  3 See p. 136, line 4.
4 stulticious in, B.  5 well A ; wel B.
stulticious matter is, that yt any of theyr frendes do dye, & whan they shall be buried and put in to the grave, in certayync places they wyl cry out, making an exclamation, and sayeng, "O venit!" that is to saye, "O swetynge! why dost thou dye? thou shalt not go from vs!" and will pul away the corse, sayeng, "venit! we wyl dye with the, or els thou shalt tary with vs!" wyth many other folyshe wordes, as the Castilions and the Spaniardes do say & do at the burying of theyr frendes: thys dyd I so & here in Eithen and Oswold-estre, and other places.

The Welsh men be hardy men, stronge men, & goodly men; they woulde be exalted, & they do set muche by theyr kynred & prophecyes; and many of them be lounyge and kyndharted, faythful, & vertuous. And there be many of them the whyche 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, considering the restriction of the kynges actes, that prestes shall 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 teachynge.


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.  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.

¶ God spede, Fayre woman!
Deu ven-dicko¹, gwen wraac !

Good morow, Fayr mayd! Deyth dawh theeth-morwyn!

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

Syr, can you speke any Welshe?
Sere, anedorough wch Gamraac ?
Ye, syr, I can speke some Welshe.
Ede, oh sere, medora keth² dyck.

Mayden, come hether, and gyue me some roste cheze!

Morwyn, therdomma moes imi gawse baby!

Tarry a lytle, man, and you shall haue enowgh.

³ Arow keth⁴ dycke, gower whch gooh dygan.
Wyfe! hath preestes wyues in Wales?

Wraac, oes gwraith⁵ yn Kymery ?
Hold thy peace! they haue no Wyues now.

Taw son! neth os mor⁶ 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. Wheh agewh ar margh.

Syr, how far is it to London? Sere, pabellther⁷ klynden?

Syr, it is .ix. myle.  Sere, now⁸ 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 Dayh ap Ryse house.

In hy Iohan ap Dawyth ap Rys.

Hostes, god saue you!

Vey cleto wraac, Duw ah crosso⁹ why!

¹ Lat. benedicat D. ² ychy D. ³ sign. C. ii.
⁴ Aros ychy D. ⁵ gwragath D. ⁶ ?mwy D.
⁷ pabellther D. ⁸ naw D. ⁹ crosso D.
Syr, you be hartyly welcome!  
Sera, mae yn grosso duw worthy!  
Maystres, haue you any good meat and lodgyng?  
Vey maistres, oes gennowh whe thin or booyd ta a cletty da?  
Syr, I haue good meate and good lodgyng.  
Sere, mae gennyf vid ta a cletty da.  
Hostes, what is it a clocke?  
Vey cleto wraac, beth idioo hy ar i glowh?  
Syr, it is .vi. a clock.  
Sere, me hy yn which ar y glowh.  
Hostes, when shall we go to supper?  
Vey cleto wraac pamsr i cawn ny in supper?  
By and by. Yn ynian.  
Gyue me some drynke! Moes imi diod!  
Gyue me some ale! Moes imi currow!  
Gyue me some bred! Moes imi vara!  
Gyue me some chese! Moes imi gaws.  
Hostes, geue me a rekening!  
Vey leto wraac moes imi gyyfr.  

4 Syr, ye shall pay thre pens for your supper.  
Sere, whe delough tair heinowh dio se ich supper.  
Hostes, God thankc you!  
Voy cleto wraac dew a thiolchah!  
Much good do it you! Enwthyn thanwen!  
How do you fare? Par bewiut charuoh whe?  
Good morow! Daws.9  
Good nyght to you.9 Nos a dawh a whe.  
Farewell! Yni awn!10  
Tary, tary, comc hyddcr! Arow arow 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.
INTRODUCTION.

THE

IRISHMAN

AND

IRELAND.

131

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.
And 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, slepyng full sound.
I care not for ryches, but for mcate and drynke;
And dyuers tymcs 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 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.

Than after my meete, 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 a kingdomship longing to the kyng of England. It is in the west parte of the world, & is deuyded in ii. partes. one is the Engly[sh] pale, & the other, the wyld Irysh. The English pale is a good countrey, plentiful of fishe, flesh, wyldfoule, & corne. There be good townes & cities, as Du[b]lyn & Waterford, wher the English fashion is, as in meat, drinke, other fare & lodging. The people of the Englyshe pale be metely wel manerd, vsing the EngUshe tongue; but naturally they be testy, specially yt they be vexed; Yet there be many well disposed people, as wel in the Englysh pale as in the wylde Iryshe, & vertuous creatures, whan grace worketh aboue nature. The other parte of Irland is called the wilde Irysh; and the Redshankes be among them. That countrey is wylde, wast & vast, full of marcyces & mountayns, & lytle corne; but they haue flesh sufficient, & litle bread or none, and none ale. For the people there be slouthfull, not regarding to sow & tille theyr landes, nor caryng for ryches. For in many places they care not for pot, pan, kettyl, nor for mattrys, fether bed, nor such implementes of household. Wherfore it is presuppose that they lak maners & honesty, & be vntaught & rude; the which rudenes, with theyr meloneoly complexion, causeth them to be angry & testy wythout a cause. In those partyes they wyll eate theycyr meat syttynge on the ground or erth. And they wyl sethe theycyr meat in a beasts skyn. And the skyn shall be set on manye stakes of wood, & than they wyll put in the water and the fleshe. And than they wyl make a great fyre vnder the skyn betwyxt the stakes, & the skyn wyl not greatly

1 C .iii. back. 2 marryces B.
bren. And when the meate is eaten, they, for their drynkse, wil drynk vp the brothe. In suche places men and women wyll ly to-gether in mantles and straw. There be many of the which be swyft of fote, & can cast a dart perylously. I did never 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 never know more faythfuller men & parfyte lyuers than I haue known of them. ¶ In Irlond there is saynt Partrykes¹ purgatory, the whych, as I haue lerned of men dwelling there, and of them that hath be there, is not of that effycaeyte as is spoken of, nor nothing lyke. Wherefore I do advertise every man not haue affyaunce in such matters; yet in Ierland 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 Irelond, for Irlond belongeth to England, for the kynge of Englonde is kyng 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. 

Introduction. of Ireland and the Irish.

Men and women lie together in straw.

I never knew better men than some of the Pale.

St Patrick's Purgatory isn't much good.

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

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

Irish earth is bought to kill venomous wormes.

They have groats and pence.

The Irish numerals.

¹ patriarches B. ² C,iv. not signed. ³ fololow A; folowe B.
Irish numerals.
fyetene. syxtene. seuentene. eyghtene.
quiekdeek.¹ schedek. showghtdeck. howghtdeck.
nynetene. twenty. one & twenty. ii. & twenty. thre & twenty
nythdek. feh. hewn feet. dowhfeet. trefeet.
Thirty. forty. fifty. seyolute & a hondred.
Dowhfeet. eyfeet. dewhegesdayth.² trefeet. keede.

God spede you, syr!
You be welcome to the townie.
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, hane you any good meate?

Benitee, wyli beemah hagoot?

Syr, I haue enough.
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 laarg.
It is one an twenty mile.
What is it a clocke?
It is .vi. a clocke.
Whan shal we go to supper?
Gahad rah moyd auer soper?
Giu 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 rah moyd holowh?

¶ By an by.  
Nish feene.  

¶ God night, sir!  
Ih may sor!

Fare wel, fare wel!  
Sor doyt, sor doit!

¶ Thus endeth the mancr and speche of ¹
Irland.

2¶ 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 auance;  
I wyll boost myselfe, I wyll crake and face;  
I love to be exalted, here and in euery place.  
an Englyshe man I cannot naturally loue,  
Wherfore I offend them, and my lorde aboue;  
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. Brucrinum in suo lib. de re Cibaria."
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 nearer so gay. 16

Scotland is a kyngdome, the kyngle of the whyche hath in olde tyme come to the parliament of the kyng of England, and hath be subject to England. Scotland is deuyded in two partes; the one part, that is to say, nexte England, is Hayden, Edenborow, Lythke, Sterlynge, Glaseo, saynt Androwes, saynt Iohns towne, wyth the euylls 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 parte is the hart and the best of the realme. The other parte of Scotia is a baryn and a waste eountrey, full of mores, lyke the lande of the wylde Ireshe. And the people of that parte of Scotlande be very rude and vntaught; yet that part is somewhat better than the North parte, but yet the Sowth parte wyll gnaw a bone, and cast it into the dish again. Theyr Fyshe and Fleshe, be it rosted or soden, is serued wyth a syrup or a sause in one disshe or platter: of al naeyons 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. howres: he and his wyfe and his horse standeth all in one rome. In these partyes be many out-lawes and stronge theues, for muehe of theyr

1 D .i. back.
2 Boorde studied and practised in Glasgow. See the Iurewords, p. 59.
lyuyng 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. 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. The people of the countrye 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 chere—he that can away wyth it after the countrey fashion—for litle money. The most parte of theyr money is bras. In bras they haue pens, and halfe plackes, & plackes: four Scottish pens is a placke, and a placke is almost worth an Englyshe peny, for .xviii. Scottish pens is worthe an Englyshe grote: in Scotland they haue Scotysh grotcs 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. shyl-lynges and .iii. pens. And they haue crownes of .iii. shillings & .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. shillings and .viii. pens is a pounde in Scotland. In Scottande 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

1 See the note from The Complaynt of Scotland, p. 59 above.
2 See Boorde's Letter VI, to Secretary Cromwell, in the Forewords, p. 59.
3 D .ii. not signed.
A TALK IN SCOTCH AND ENGLISH. [CHAP. IV.

wyl learte to speake some Scotysh,—Englysh & Scotish doth folow together.

Scotch numerals. ¶ One, two, three, foure, fyue, syx, seuyn, eyght, nyne,

_Ene, tve, dre, foore, feue, saxe, sauen, awght, neen,
ten, aleuen, twelue, thertene, fourtene, fyftene, syxtene._

_tane, alauen, twalue, dertene, fortene, vyueten, saxeeten._

_seuentene, eyghtene, nyntene, twenty, one and twentye._

_sauentene, awghtene, nyntene, twante, one and twanty._

two & twenty, a hondred.

tw an twanty, a hondryth.

A talk in Scotch and English.

1 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 felow of the Scotyshe bloud.

_I es a gewd falow of the Scotland bled._

Than haue you plenty of sowes and pygges.

_Than haue ye fell many of sexes and gryces._

A pygge is good meate. _A gryce is gewd sole._

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.

Scotch is like Northen En-

lish.

1 D .ii, back. 2 soul, flavour. See p. 122, l. 16.
The v. chapytre treateth of Shetland and of Fryceland & 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 corre and for shoes, our fyshe we do sell;
And symple rayment doth serve us full well;
Wyth dagewaynes and rouges we be content;
And our chiefe fare, in the tyme of Lent,
Fyshe, at any tyme seldom we do lacke.

2 But I beshrew the louse that pyncheth vs by the back!

3 Shotland is a smale countrey or Ilande, the whitche is a colde countrie and baryn, for there is nothinge the whitche is commodious nor pleasuunt, ex-
cept fyshe.

4 Fryce is in mancr of an Ylancel, compassed aboute on the one syde with the occyan sea, hauying hys begynnynge at the ende of the water of Reeene, and doth end towaerde Denmarke sea. And although thcy be anexed to Germany, yet they do dyffer, for thcy do vsc contrary fashyons, as well in theyr apparel as in

1 D .iii. not signed.  2 coarse cloths and rugs.
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 rusticall; they have no wood there, but turfes and dung of beastes, 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 have no greate lordes amongst them; but there be admitted certayn Justices, And Justice that loueth, 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 chiefe townes of Fryce land is called Grunnyghen. In golde they haue Ryders, Gylders, and Clemers gylders. In syluer they haue Tochymdalders.

The .vi. Chapter treateth of Norway & of Islonde, and of the natural disposicion of the people of the countrey, and of theyr money and speche.
I am a poor man, borne in Norway;
And I was borne in Iceland, as brute as a beast;
And Iscandy ends, I am at a feast.
Talow and raw stockfish, I do love to ete;
In my countrey it is right good meate;
Upon such meates I do love to feed.
Lytle I do care for matyns or masse,
And for any good rayment, I do never pass;
Good beasts skyns I love for to were,
Be it the skins of a wolfe or of a beare.

| 3 | Norway is a great Island compassed about
|   | almost wyth the See; the countre is very colde,
|   | wherefore they haue lytle corne, and lytle bread and drynke;
|   | the countre is wylde, and there be many rewde people.
|   | They do lyne by fysshynge and huntyng. Ther be
|   | many eastours and whyte bears, & other monsterous
|   | beasts; there be welles, the whyche doth tourne wood
|   | in to Irone. In somer there be many daies that the
|   | sunne doth neuer go downe, but is continually daye.
|   | And in many dayes in wynter it is styll nyght. In
|   | Norwayne ther be good hawkes: ther is lytle money, for
|   | they do barter there fysh and hawkes for Mele, and
|   | shoes, and other marchaundies.

| 4 | Iceland is beyond Norway: It is a great Island compassed about
|   | wyth the Ise See; the countre is wonderfull cold, and in dyuors places the see is frosyn, and
|   | full of Ise. There is no corne growyng there; nor
|   | they haue lytle bread, or none. In stede of bread they
|   | do eate stockefshe; and they wyll eate rawe fyshe and
|   | fleshe; they be beastly creatures, vnmanered and vn-
|   | taughte. They haue no houses, but yet doth ly in

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1 anye of gods servasse B. This change implies that Mary's reign was over. Forewords, p. 19.
2 And as B.
3 D.iili, 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.

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

The people be good fyshers; muche of theyr fysh be 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.

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

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

D..iii. back.

Instead of the two cuts at the head of chap. vi., of the Rose-Garland edition (1547 or -8), the Lothbury edition of 1562 or -3 substitutes the two below:
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, countrieys, 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 Dyvers Balettys and Dyties solaevous (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 complecte in A, broken in B as in our cut. The cut that Wyer used for Boorde is on the title-page of Barnes's Treatys of Beards below, p. 305.

2 sign. E. i.
And of other Ilondes I haue shewed my mynd; 4
He that wyl trauell, the truthe he shall fynd.
After my conseynce 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 cytuated in an angle of the worlde, haung no region
in Chrystendom nor out of Chrystendom equialent to
it,—The commodyties, the qualite, & the quantyte, wyth
other and many thynges considered, within & aboute the
sayd noble realme,—Wherefore
Were I a Jew or Turk, I yet must praise it.

Our royal Realm of England has no equal.
All nations flow to it.
In all my travels I never knew 7
Englishmen who lived permanently abroad.

Yet how many aliens live here!

I shall now tell you of more lands
I've travelled in.

1 wherof B. 2 permanent B. 3 England B. 4 E. i. back.
where that I haue traueylyd, specly 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 traveled
in those partyes. But concernyng my purpose, and for
my trauellyng in, thorow, and round about Europ,
which is all Chrystcndom, I dyd wryte a booke of
every region, countre, and prouynce, showyng the
myles, the leeges, and the dystaunce from citye to cytie,
and from towne to towne; And the cyties & townes
names, wytth notable thynges within the precyncte [of],
or about, the sayd cyties or townes, wytth many other
thynges longe to reherse at this tyme, the whiche boke
at Byshops-Waltam—viii. myle from Wynchesteuer in
Hamphsyre,—one Thomas Cromwell¹ had it of me.
And bycause he had many matters of [state] to dyspache
for al England, my boke was loste,² 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 wrytyng,
& that I do tell the trewth; for I do not wryte ony
thyng of a malicious nor of a peruerse mynde, nor
for no euyll pretence, but to manyfest things the whiche
be openly knowen, And the thynges that I dyd se in
many Regyons, Cytyes, and Countrie, openly vscd.

Pascal the playn dyd wryte and preach manifest
thynges that were open in the face of the world to
rebuke sin; wytth the which matter I haue nothyng to
do, for I doo speke of many countrie & regions, and of

¹ Compare this of the dead, "one Thomas Cromwell," with Boorde's letter
to the living, "Right Honerable Lorde the Lord 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

BOORDE.
I describe countrie 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 VIII. Chapter treateth of Flauders,
And of the naturall disposition of a Fleming, and of their money and of their speche.

1 sign. E.ii.
CHAP. VIII.] 

INTRODUCTION. OF FLANDERS. 147

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 Flandes;

We sell them into England, wher they get the glauandes.

Out of England, and out of the aforesayd regyons to

come thorowe England, to fetche the course and cryeuyt

eof Europ or Chrystendom:—From London, that noble
cyte, let a man take his Iorney to Rocheester, Cawn-
terbury and Douer, or to Sandwiche, to take shyppyng
to sayle to the welsauered towne of Calys, the which
doth stand commoduously for the welth and succor

of all Englaund; In the whyche towne is good fare

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 brydge, & a blocke-
howse against Grauelyng, in Flandes. From Calys a

man must goo thorowe Flandes. Flandes is a
plentyfull countre of fyshe & fleshe & wyld fowle.

There shall a man be clenly serued at his table, & well
ordred and vsed for meat, and drynke, & lodging.

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 Flandes
there be many fayre townes: as Gawnt, Burges, &
Newport, and other. In Flandes, and in Braban,
and other prouinces ancxed to the same, the people will
eate the hynder loynes of frogges, & wyll eate tod-

1 sign, E. ii. back. 2 Newnam B.

I got as drunk as a rat, and am called "buttermouth Fleming." 4 Meats, drinke B.

Flemish speech and money are like Low-German or Dutch (p. 151, l. 7, 8).

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 eunter is good, it is a propre Ilond.
And I am a Holander; good cloth I do make;
To muclie of Englyshe bere, dyuers tymes I do take.

1 E.,ii, not signed. See the cut again on p. 155.
2 Selands, Holand, B.
3 & their B.
We lacke no butter that is unsauery and salt, Th erefore we quaf the beer, that causeth vs to halt. We haue hauest herung, and good ha wkes, With great elys, and also great walkes; Wyth such thynges, other londes we help and fede; Suche marshaundise doth helpe vs at node; Yet to vs it shoulde be a great passyon To chaunge our rayment or our olde fashyon.

If Seland and Holand be proper and fayre Ilands, 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 pyssse vnder the table where as they sit. They be gentyll people, but they do not fauer Skottysh men. The women in the church be deuout, & vsyth oft to be confessd in the churche openly, laying theyr heads in the prestes lap; for prestes there do sit when they do here confessyons, and so they do in many other prouynees 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 commodyous and plentyfull countreys.

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 puyssaunce then a potte of double beere, when they fall to quaffyng.—Hall's Chronicle, p. 181, ed. 1809.

2 Whan A; with B.

3 E .iii. back.
The .x. Chapiter 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 vse marts, dyuers tymes in the yere;
And of all thynges, I do loue good Englyshe beere.
In Anwarpe and in Barow, I do make my marts;
There doth Englyshe morenauntes cut out theyr partes.
I haue good sturgyon, and other good fyshe;
I haue good lodgyng, 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 chaunge the fashion of my olde apparel.

Brabant is a comodyous and a pleaunt countrey,
In the whyche is plentifulnes of meat, drynke, & corne; there is plenty of fyshe, and fleshe; there is good

\[\text{1 tenth B.} \quad \text{2 the A; theyr B.} \quad \text{3 E.iii. not signed.} \]
\[\text{4 Bacow B. ? Breda. Under 'the .XXIII. yere of Kyng Henry the .VIII.' Hall says: 'In this yere [A.D. 1531] was an olde Tolle demaunded in Flanders of Englyshmen, called the Tolle of the Hounde, which is a Ryuer and a passage: The Tolle is .xii. pence of a Fardell. This Tolle had been often tymes demaunted, but never payed: insomoche that Kyng Henry the seuenth, for the demaunde of that Tolle, prohibited all his subiectes to kepe any Marte at Antwerpe or Barow, but caused the Martes to be kepe at Calyes.'—Chronicle, p. 786, ed. 1809.}\]
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 lynen 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 Hantwarp, a welfauered marchaunt towne; the spyre of the churche is acuryous and a ryght goodly lantern. There is the fayrest flesh shambles that is in Christendome. and shambles, There is also a goodly commyn place for marchauntes to stand and to walke, to dryue theyr bargyns, called “the Bourse.” 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 Flaundres, as well in the fartylyte and plentifulnes of the countre, as of the money and the conuersacion of the people: howbeit, Hanaway and the Hanaways do dyffer somewhat in the premysses; for they do speke in divers places, as well Frenche as Doche; for it lyeth betwyxt Braban, Flaundres, and Fraunce. Theyr money is the Empcrours coyne, as the money of Flaundres & Braban is, and all is one coyne: the chefe town of Hanago is saynt Thomas, and Bargen, and dyuers other.

1 gar aus. 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 "I Am of Gelderlond, & brought vp in the lond of Cleue;

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 when other men do slepe.
The fashyon of my rayment, chaunge I wyll not;
I am well contented when I am warme and hot.

Although that Gylderlond and Cleue-lond be two sondry cuntrees & dukedoms, 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 mocho fyghtyng, war, and robbyng. The cuntrees be poore,
for Gelderland hath vsed moche warre. The chyefe townes of Gelder lond is the townes of Gelder, & another towno called Nemigyn. And the chyefe town of Cleuelond is the townes 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 gelders arerys: a gelder areris is worth .xxiii. steuers: .xxiii. steuers is worth .iii. s. There is another pcee of golde called a horne squylyone: a horne squylyone is worther .xii. steuers .xii. steuers is worther .xix. d. ob. 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 chyfe town of the present Guelderland. Gelder is now in Kleveberg, Prussia.

2 ob = 3d.

Instead of the cut of the first, or Rose-Garland edition (1547 or -8), at the head of this chapter, the second, or Lothbury one of 1562 or -3, substitues the cut on the right here:
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.

I Was borne in Gulyke; In Luke I was brought vp; Euer I love to drynke 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 seife 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.

Julich is a dukedom, and is a fair flat land.

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 Gulyk AB. 3 F. ii. not signed.
geese, and the geese shall go naked; and they do sell the feathers to stuff feather beds. They have little wine growing in the country. The chief townes of Gulyk is, the towne of Gulyk, and a towne named Durynge, the people be poore of the country; townes men be riche; & a man for his money shall be well ordred & intreted, as well for meat & drinke as for lodging. The land of Lewke is a pleasant country. The chief 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.

Chief towns:
Julich, Duren (between Aix and Cologne).

Lîège (where veluet and Arras are made).

The speech is Dutch (Low-German).

The .xiii. Chapiter doth speake of base Almayn, and of the disposition of the people of the coun-try; of theyr speche & of theyr money.

1 ¶ I Am a base Doche man, borne in the Nether-lond;
2 F .ii. back. The cut has been used before, on p. 148.
I often get drunk. Diverse times I am cupshoten, on my feet I cannot stand;
Dyvers tymes I do pysse vnderneath the borde;
My reason is suche, I can not speke a word;
Than am I tonge tayd, my fete doth me fayle,
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 harvest, and redy, Doehe for to speke;
Vppon the beere van in the cruse 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 leaue of,
For if I should go naked, I may catehe the eof.

Of Base-Almayne,
(Maintz)
the chief cyty is Cologne on the Rhine, on the banks of which Rhenish wine is made.

Bonn,
The land is rich, and the people kind, but they get drunk, and make a mess.

1 Fyre: com. Drunken, cupshotten, tipsie, whitled, flusht, mellow, ouerseeene, whose cap is set, that hath taken a pot too much, that hath scene the diuell. Forbeu ... mellow, fine, cup-taken, pot-shotton, whose fudling or barley Cap is on.—Cotgrave.
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 an Englyshes peny. They haue Negyn manykens; a manyken is worth a fardyng; a Norkyn 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, doch folowe.

One, two, thre, foure, fyue, syx, syxyn, eyght, nyne. Ene, twee, drie, vier, vie, ses, seuen, acht, nughten. ten. acuyn, twelue. thyrteene, fowrtene, vyfteene. syxteene, seuentene, eyghtene, nyntene. twenty. sextyene. seventyene, achteene, negentyene. twentith. one and twenty. two and twenty. thre and twenty. en an twentyth. twee an twentyth. dre an twentith. thvyrt, forty. fyfty. syxty, seuenty. eyghty. derth, vierth, vyntith, sesth, seventh, achtenth. nynte. a hondred. a thowsand. negenteth. hondret. dowsent.

God morow, brother! Morgen, brore! Syr! God gyue you good day! Heer! God geue v goeden dah! Syr! how do you fare? Heer! hoe faerd ghy? Ruyght 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, welk is den rehten weh van hoer te Colyn?

Syr, hold the way on the ryght hand.

Heer, holden den weh aye drecht 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 eneh good herberh?

Ye, syr, I haue good lodgyng.

Yo, myn heer, I hab goed herberh.

Wyfe of the house, gyue me some bread!

Vrow van de hewe, ghewfft me broot!

Mayd, gyue me one pot of beare!

Meskyn, ghewfft me en pot beere!

Brother, gyue me some egges!

Broke, ghewfft me eyeren!

Gyue me fyshe and fleshe!

Ghewfft me fis an fles!

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 ghewfft v goeden naght an goed rust!

God be wyth you! God sy met v!

Sonday, Sondah. Monday, Maendah.

Tewsday, Dysdah. Wensday, Wensdah.

Thursday, donnersdah. Fryday, Vrydah.

Saterday, Soterdah.

Can you speke Doche? Can ye Doch sprek?

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 geft 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 wrec;
Be it of goses or capon, it is ryght good gere.
Wyth symple thynges 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 Tack.
Euery man doth knowe my symple int encyon,
That I wyll not chaunge my olde fathers fashyon.

1 F .i.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 jüncker, a yonker, yonkster or youngster.—Ludwig, Dutch een Jonck-heer 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-Almayne goes from Maintz to Trent in the Tyrol.

High and Low-Germans differ much.

The High-Germans are rude, and badly drest.

One sticles 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.

If Hyghe Almayne, or hyghe Dochevland, begynmeth at Mens, and some say it begynmeth at Wormes, & contayneth Swauelond or Swechvland, and Barsvland, and the hylls or montaynys of the most part of Alpes, stretching in length to a town called Trent by-yonde the montaynys: half the 1 towne is Doche, & the other halfs is Lombardy. There is a great difference betwyxt Hyghe Almayne and Base Almayne, not only in theyr speche and maners, but also in theyr lodgeynge, in theyr farce, and in theyr apparell. The people of Hygh Almayne, 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 thre fox tayles, standyng vp ryght vpon theyr capppe, set vp with stykekes, or that he maye haue a capons 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 cete magots as fast as we wyll eate comfets. They have a way to brede them in chese. Maydens there in certayn places shall drynke no other drynke but water, vnto the tyme she be maryed; yf she do, she is taken for a comyn woman. Saruants also do drynke water to theyr meat. the countrre is plentyfull of apples and walnuts; the montaynys is very baryn of al maner of wytels; howbeit the good townes be prouyded of vitels.

Snowe dothe ly on the montaynys, wynter and somer; wherfore, the hotter the daye is, the greater is the heat.

parayed in one sute or liuery, after Almain fashion, that is to say, their vtter garnementes all of yealow Satyne, yealow hosen, yealow shoes, gyrdels, seaberdes, and bonettes with yealow fethers, their garnementes & hosen all cutte and lyncd with whyte Satyn, and their seaberdes wounde sabout with satyne. After their banket ended, they went by torche light to the Towre, presentinge them selves before the kyng, who toke pleasure to beholde them."—Hall's Chronicle, p. 516. "the kyng, with .xv. other, appareld in Almayne Jockettes of Crimosyne & purple Satyne, with long quartered sleues" . . . "and then followed .xiii. persones, Gentelmen, all appareyled in yealow Satyne, cut like Almynes, bearyng torches." ib., ed. 1809.

The third daie of Maie [1512] a gentleman of Flandres, called Guyot of Guy, came to the kyng [Henry VIII] with .v.C. Almaines all in white, whiche was cutte so small that it could scace hold together.—ib., p. 527.

\[F .iii. back.\]
floods, that they renne so swyft that no man can passe for .v. or .vi. howres, and than it is drye agayne.

CERTAYN mountaynes be so hygh that you shall se the hyll tops aboue the cloudes. In the valy it is euere colde. I have seen snowe in somer on saynet Peters day and the Vysytacion of our Ladye. A man may see the mountaynes fyftene myle of, at a cyte called Ulmes, where fustyan Ulmes is made, that we eal holmes. In Hyghe Almayn be good cities and townes, as Oxburdg, Wermes, Spyres, Gypypyn, Gestynge, and Memmyng. In Hygh Almayne theyr money is golde, alkemy, and bras. In gold they haue crownes of .iii. s. & .viii. d. In alkemy and bras they haue rader plagnes worth 2 al-most a styuer; they haue Morkyns, Halardes, Phenyns, Crocherds, Stiuers, and halfe styuers. Who so wyl lerne Hygh-Doeh,—Englysh fyrst, & Doeh, followeth.

One. two. thre. four. fyue. six. seuen. eyght. Eyne. sway. dre. feer. vof. sys. zeuen. aught

1 God morow, my master! Good morgen, myh § hern!
2 My master, whyche is the way to the next towne?
3 Mih leuer hern, weis me de reighten weg to de aunderstot?
4 My brother, gyue me whyt bread and wyne!
5 my leuer broder, gene meh wyse brod en wayne!

On the mountains I've seen snow on June 23 and July 2. Ulms, whose 'holmes' is made. German towns, Augsburg, &c. High-German coins, wheel-white-pennies. High-Dutch or German numerals. —Imdwig. Strauss, a Dutch coin worth 1½ Penny English, of which 20 make a Guilder, and 6 a Flemish Shilling.—Kersey's Phillips. —Ore AB.
A talk in High-German and English.

Hostes, have you good meate?
Wertyn, hab ye god ofen?
ye, I haue enough. yo, Ik hab gonowgh.
Hostes, gyue me egges, chese, and walnots!
Wertyn, geue meh aye, caase, en walshe nots!
mouch good do it you! Goot go seken cyle esseu!
I thank yo[u], my mayster!
Ih dank ze, myh leuer hern!
What tyme is it of the day? What hast is gostooken?
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, wytter drenke a mose wyne?

The .xv. chapter treateth of Denmark and of the natural dysposycion of the people, and of theyr mo- ny and speche.

1 I Am a Dane, and do dwell in Denmarke, Seldom I do vse to set my selfe to3 warke

1 ?myn.  2 sign. G .i. back.  B puts the cuts on the right.  3 a B.
INTRODUCTION. OF DENMARK.

. 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.

16

By cause I do pretend to wryt fyrst of all Europ
and Christendome, & to fetch the circuyte about Christendome, I must returne from Hygh Almayn, & speke of Denzarke, the whiche is a very poore coutre, bare, & ful of penurite; yet ther doth grow goodly trees, of the which be mastes for shyps made, & the marchaunts of the coutre do sell many mastes, ores, & bowe staues.
The Danes hath bene good warryers; but for theyr pouerte I do marueyle how they dyd get ones Englande; they be subtyll wytted, & they do proll muche about to get a pray. They haue fysh and wyldfoule sufficient. Theyr lodging and theyr apparel is very symple & bare. These be the best townes in Dezmark: Ryp, & By borge. In Denzmark, their mony is gold, and alkemy, 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 Doneche.

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 marchautes of the Styliard brought from Danske, Breme, Hamborough, and other places, great plentie; & so did other marchaunts from Fluaders, Holand, and Frisland, so that wheet was better chepe in London then in all England ouer.”—Hall’s Chronicle, p. 736, ed. 1809.
The xvi. Chapter treateth of Saxsony, and of the natural disposicion\(^1\) of the Saxsons, and of their mony, and of their speche.

\(^2\) I am a Saxson, serching out new thynges\(^3\); 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\(^4\) leue; The cursyng that they gyue me, to them I do bequeue; The fashion of my rayment I wyl euer\(^5\) vse, And the Romayns fashion I vtterly refuse.

Out of Denmarke a man may go in to Saxsony. Saxsony is \([a]\)\(^6\) Dukedom-shyp, And holdeth of hym selfe. I do maruel greatly how the Saxsons should conquere Englonde, for it is but a smalle 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 manyfist them what they be.

The countre of Saxsony is a plentiful\(^7\) countre, and a

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1. disposicion A; disposicion B  
2. G .ii. back  
3. thynkes A  
4. euer A; neuer B  
5. euer A; neuer B  
6. A omits ‘a.’  
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 Boores, Bares, and Wolfes, 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 warriours. They do not regarde the byshoppe of Rome nor the Romayns, for certayne abusions. Martyn Leuter & other of hys factours, in certayne thynges dyd take synistrall opinions, as concernyng prestes to haue wyucs, wyth such like matters. The chefe eyte or town of Saxony is called Witzburg, which is a vniuersite. 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.

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 Boemie, and of the dyspossycion of the people of the countre, of theyr monye, and speche.

If I Am of the kyngdome of Boeme,
I do not tel al men what I do meane;
For the popes curse I do lytle eare;
The more the fox is cursed, 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 neede not to tell,
For of other matters I do speke of nowe;
Yf we do not wel, God spede the plow!
Of our apparel we were neuer nyee;
We be content yf our cotes be of frye.

II The kyngdome of Boeme is compassed aboute wyth great hygh mountaynes and great thycke wods.
In the whyche wods be many wylde beasts; amonges

I haven't cared for the Pope's curse since Wyclif's time.
I'm content with frieze.
Bohemia is circled with mountains.
al other beastes there be Bugles, that be as bigge as an oxe; and there is a beast called a Bouy, lyke a Bugle, whiche is a vengeable beast. In dyuers places of Boeme there is good fartyl grownd, the whiche doth bryng forth good corne, herbes, frutes, and metals. The people of Boeme be opinionatyue, standyng much in their 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 competent of vitels, but they do loun 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 haue crownes; In Bras they haue smal peces as in Doch lond; theyr speche is Doch.
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 noL. Bees I do loun to haue in euery place, The wex and the hony I do sel a pace; I do sel flex, and also pyehc and tar, Marchaunts cometh to me, fetchyng it a far. My rayment is not gorious, but I am content To were such thynges as God hath me sent.

\(^1\) The kyngdome of Poll is on the Northe 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 wyld beasts of diuers sortes. In manye places the countre is full of fartillite, and there is much pych, and Tar, and Flex. There be many good townes; the best towne named\(^3\) Cracoue. The people of the countre of Poll be rowde, 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 ; dysposicion B.  
\(^2\) amned A ; named B.
fare in certayne places. The people do eat much hony
in those parties. they be peasurable men; they loue no
warre, but louyth to \(^1\) rest in a hole skin. Their
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.

\(^1\) 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 Turks; 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.

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, eastward. The land is divided into two parts, the which be called "great Hungary," and the "lesse Hungary." The countries be large & wyde; there is great mountayns and wildernes, the which be repleted with manye wydde becastes. Ther is salte digged out of hylles. And there is found certayne vaynes of gold. In Hungary ther be many Aliens of dyuers nacions, and they be of dyuerce fashions, as wcl of maners as of lyu-ync, 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 peaseable possession. And for as much as there is dyuerce people of diuerce nacions, ther is used diuerce speches, & ther is currant diuerce sortes of mony. ther be many good cytyes & townes the which be called "vouen;" Sculwelyng, Warden, Scamemanger, and a noble cytie called Clipron, 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, & Turkynsh. Theyr mony is gold [&] bras: in gold thei haue duccates & saraes. In bras thei haue myttes, duccates, & soldes, and other smal peces of brasse which I haue for-got.

The .xx. chapter treateth of the lond of Grece, & of Constantine-nople, and of the naturall disposicion of the peo-ple, and of theyr mony and speche.

1 The kyngdom of Hungary is beyond the kyngdome of Poll, estward. The lond is deuided into two partes, the whych he called "great Hungary," and the "lesse Hungary." The countres he large & wyde; there is gret mountayns and wildernes, the whych he called "great Hungary," and the "lesse Hungary." The countres be large & wyde; there is gret mountayns and wildernes, the whych be repleted with manye wydde becastes. Ther is salte digged out of hylles. And there is found certayne vaynes of gold. In Hungary ther be many Aliens of dyuers nacions, and they be of dyuerce fashions, as wcl of maners as of lyu-ync, 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 peaseable possession. And for as much as there is dyuerce people of diuerce nacions, ther is used diuerce speches, & ther is currant diuerce sortes of mony. ther be many good cytyes & townes the which be called "vouen;" Sculwelyng, Warden, Scamemanger, and a noble cytie called Clipron, 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, & Turkynsh. Theyr mony is gold [&] bras: in gold thei haue duccates & saraes. In bras thei haue myttes, duccates, & soldes, and other smal peces of brasse which I haue for-got.

1 sign. H .i. 2 lessee A; lesse B. 3 Sculwelrng A; Souwelwyn B. 4 daunby AB. 5 good bras B.
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. 4
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.2

The seven provinces of Greece.

Constantinople belongs to the Turks.

St Sophia's is the fairest cathedral in the world.

Constantinople is built with two sides to the sea.

By it is St George's Arm, or the Hellespont.

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 kepe 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 erosse, and Iesu Chrystes eote that had no seeame. The vniuersitie of Salerne, where physic [is] practysed is not far from Constantinople. the Greciens do erre & swere in mani articles concerning our fayth, The whyche I do think more better to obmyt, and to lerne vn-wryten, than to wryte it. In Constantinople 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 Englysh penye; in Bras they haue soldes; .v. sold is worth an Asper. they haue mytyes; .iii. mytyes is worth a sold.

a letter whiche the Greciens sent to the byshop of Rome:

Parotenciam tuam summam ei[r]ca tuos subjectos firmiter aderimus; superbiam tuam summam tollerare non possimus; Auariciam 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 Constantynolpe and other places in Grece,—Englysh and Greke doth folow.

One. two. thre. foure. fyue. seynt. eyght.
Eua. dua. trea. tessera. pente. exi. esta. oucto.
nyne. ten. aleyn. twelue. thyrten. fowrtene.
enea. deca. edecaena. edecadna. decatrea. decatessera.
fyftene. sylxtene. seuentene. eyghtene. nynteene.
decapente. decaexi. decaesta. decaoucto. decaena.
twenty. one and twenty. two and twenty, &c.
cochi. ecochiena. ecochidua, &c.
thyrty. forty. fyfty. syxty. seuentty. eyghtty.
trienda. serenda. penenda. exinindu. estiminda. outoinda.
nynte. a hondred.
eniminda. ekathoi.

1 H .ii. not signed.  
2 vninesitie A. A leaves out too the next 'is' of B.  
3 αναμ cica AB.  
4 siuṇ AB.  
5 Aunriam AB.  
6 enca AB.  
7 dna AB.  
8 enimida AB.
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, apopoarkistis.
I did come from England.
Ego napurpasse apo to anglia.
How far is it to Constantinople?
Post strat apo to Constantion.
Ser, ye haue .xxxi. myle. Offende, ekes eochi mila.
Mastres, good morow! Chira, cala mera!
Mastres, haue you any good meate?
Chira, ekes kepotes catonofy.
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.
Eila 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!
Zene, age ton hippoc apon apothec, kae sitson 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 reckening!

Gyny¹, eipe moi ton Analogismon.

I am contentyd or plesed. Aresy 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 dyme calos eliniscy login.

Syr, by a lytel and a lytyle you shal lerne more.

O outes dia microu mathois an abliniscy lalcein.

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 sol dixios esto metaxi procius!

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 menois AB. ⁵ theyr doth bynche B
We be naybours to the Italyons, 
Wherfore we loue no newe fashions; 
For wyth vs, except he be a lord or a Grecyon, 7 
Hys rayment he wyl not tourne from the old fashyon. 

¶ I have spokyn of Grece, one of the endes or poynnts of Europ; wherfore I pretend to retume, and to come round about, & thorow other regyons of Europ vnto the tymc I do come to Calas agayne,—where that I dyd take my first iorney poynyt out of Englonnd,—& other landes anexed to the same; wherfore in my returynyg I wyl speke fy rst of Sicel & Calabry. Sycel is an I lond, for it is compased wyth water of the see. ther be many flyes, the whych wyyl styng or byte lyke the flyes of Italy; and loke, where that they do stynge, they wyll bryng the bloud after; and they be such flyes as do set on our table & cup here in England. But they be so eger and so vengeable that a man can not kepe hym selfe from them, specially if he slepe the day tyme. in Sycel is much thondoryng and lyghtnyng, and great impietouse wyndes. The countrey is fartyl, and there is much gold. The chefe towne is Ciracus. & there is a goodly ryuer called Artuse, where is found whyt corall. 

¶ Calabre is a prouince ioyned to Italy; & they do vse the Italion fashion; and theyr mony and spech is muche lyke Italy money and speche.

The .xxii. chapter treateth of the kyngdome of Naples, and of the naturall dysposicion of the people and of theyr speche and of there money.

¶ In the kyngdome of Naples I do dwel; 
I can nod with my hedy, thynkyng euel or well. 

¶ In the kyngdome of Naples I do dwel; 
I can nod with my hedy, thynkyng euel or well. 

When other men do stond in great dout, 
I know how my matters shalbe brought about; 4

¶ In the kyngdome of Naples I do dwel;
INTRODUCTION.

The fashyon of my rayment I wyl neuer lene; all new fashyons, to Englund I do boqueue; I am content with my meane aray,

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 & provinces; 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 grete actiuite, for they do lye in peace without warre. The countrey is ful of fartryte, & plentiful of oyle, wine, bread, corne, 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 euuer hot, and they be mediscenable for sycke people. the chefe cathedral churche of Naples is called Brunduse. Theyr spech is Italyan corrupted. In Naples theyr money is gold and brasse, lyke money of Italy and Lumberdy; and they do vse the fashyons of the Italyans.

The .xxiii. chapter treateth of Italy and Rome, and of the naturall dysposycyon of the people, and of theyr money & speche.

1 H .iii. not signed. 2 Naples AB. 3 gerat A; great B. 4 mediscenaple A; mediscenable B.

BOORDE.
My country is, fertile.

I want the world to be subject to me.

I've let my church fall down.

Tiber.

Rome.

St Peter's Church.

Little virtue, and abominable vices in Rome.

The Italians, &c., reckon from one to 34 o'clock, which is midnight.

If I am a Romayne, in Italy I was borne;
I lacke no vytayles, nor wyne, breade, nor corne;
All thynges I haue at pleasure and at wyll;
Yf I were wyse, I wolde kepe me so styl;
Yet all the worlde I wolde haue subjicte to me,
But I am a-frayd it wyll neuer be.
Every nacion haue spyed my fashiones out;
To set nowght by me now they haue no dout.
My church I do let fall; prophanes your[?] is vset;
Vertu in my countre is greatly abused;
Yet in my apparel I am not mutable,
Althowh in other theynges I am founde variable.

If Italy is a noble champion countre, plesaunt, & plentyfull of breade, 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 church & cathedral churche, is fal downe to the grounde, and so hath lyen many yeres wythout reedyfiyng. 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 over. 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 begyn, and do reken vnto xxxiii. a cloke, & than it is

1 H .iii. back.
2 vniyerdes A; vinyardes B.
3 nople A; noble B.
4 reddyfying A; reedyfying B.
5 See The Extravagantes, or second Part of The Breuery, fol. v. back, and vi., extracted in the Forewords above, p. 77-8. On 'the second boke,' see p. 21.
6 that A; the B.
7 cloke 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\(^1\) they do begyn agayne. Also theyr myles be no longer\(^2\) than\(^3\) our miles be, and they be called Latten miles. Doch myles and Freneh 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 have duces, in syluer they haue iulys,— In bras they haue kateryns, and byokes, and denares. Who that wyl learne some Italien,\(^6\)—Englyshe and Italyen doth folow.

7 One. \(\text{Un}o\). two. \(\text{tre}\.\) quater. \(\text{sin}co\.\) si. serto\(^t\). octo. nono. ten. alcuyn. twelue. thytene. fowrtene. fyftene. syxtene. dees. vnse. duose. tresse. quaterse. kynse. sese. sevynete. eyghtene. nynten. twenty. one and twenty. dessetto. desnoto. desnono. vincto. vinto vno. two and twenty. thre and twenty. foure and twenty. vincto duo. vincto tre. vincto quater. therty. forty. fyuete. sexe. seuento. trento. quaranto. sinquanto. sessento. settanto. eyghte. nynte. a honderd. a thowsande. octento. nonanto. cento. milya.

Good morow, my syr! \(\text{Bonus dies, nu sir!}\)
Good lyfe be to you, mastres! \(\text{Bona vita, ma dona!}\)
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 Italian doth, an Englishman, without teachyng, eam not speake nor prelate the wordes of an Italian.)

\[\text{‡} \] How farre is Rome hens? \(\text{Sancta de ke est Roma?}\)
Hit is .xl. myles hence. \(\text{Est karenta milia.}\)
Brother, how farre is it to the nexte lodgyng?
Fradel, kanta de ke ad altera ostelaria?

1 clocke B. \(\text{2 long or A. 3 then B. 4 leages B. 5 or AB. 6 Italien and AB. 7 sign. I .i. 8 an' if. 9 nulia A; milia B.}\)
A talk in Italian and English.

Hit is .iiii. myle. * Sunt kater\(^1\) milia.

May we haue there this nyght good lodgyng?
*Podemus auctre bonissima loga pro reposar?*

My serre, there is good lodgyng.
*My ser, se aueryte bonissima.*

You be welcome to this count[\(\text{r}\)ye! can youspcke Italian?
*Vene\(^2\) venuta kesta terra! se parlare Italionna?*

I do thanke\(^4\) you wyth al my hart! *Regracia, bon cor!*

What tydynes is in your countre?
*Aucte nessona noua de vostra terra?*

There is nothing but good, blessed be God!
*Nessona noua\(^\dagger\) 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?\(^5\)*

What is it a cloke, brother? *kantar\(\S\) horas, fardell?*

Hyt is thre and twenty a clock. *sunt vinctires horas.*

Wyfe, geue me a pot of wyne!
*Ma dona, dona\(^6\) me vn bucal de vyne!*

Much good do hit\(^7\) you! *Mantingat vos Deus!*

Bryng vs a reckenyng, wyfe!
*Far tu la counta, madona!*

Höstes, pay to this man .iii. kateryng.
*Hostessa, paga kesto hominy tres katerinos.*

God be wyth you! *Va cum De!*

---

1 katet AB. 2 It is Vene, not *Bene* in AB. 3 sign. I. i. back. 4 tanke A; thanke B. 5 maugare A; mangare B. 6 doua A. 7 good hit A; good do hit B.
The .xxiiiith. chapter treateth of Venys, and of the naturall dysposicyon of the people of the country, of ther mony and of theyrr spech.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 rych, very good and fyne.
All my possessyon is not fully myne,
For part of my possession, I am come tributor³ 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 Iue:
I say no more, good felow, now adew! ¹²

Yf I should not bryng in & spooke 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 theyr 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 Roxburgh Club—praises Venice as strongly as Andrew Boorde does:
Merchants flow to Venice.

I started from Venice to Jerusalem.

Venice is the king of all cities.

Saints' corpses lie in it:

St George,

John the Baptist's father,

1000 Innocents, &c.

He who visits it twice in a year gets remission of his sins.

The Isles of the sea belong to Venice.

In Rhodes are many relics:

A thorn of Christ's crown,

St Loye's body, St Katherine's arm, &c.

Here begynneth the Pilgrimage and the wayes of Jerusalem.

God made both the heavens & hell,
To the, lorde, I make my mone,
And give me grace pe sothe to telle
Of pe pynlgrymage pe I haue to gone.
I toke my leue at Veynes towne,—
And bade felowe for me to praye,—
That is a cyte of grete Renowne,
And to Jerusalem I toke my waye;
But of alle pe Cetys pe I haue seyne,
That maye Ueynes kynge been,
That stondith in pe Griksy 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 pe fonde pe Crosse,
And Saynt Jorge, oure ladys knyghte,
Amonge hem beryth grete voyis,
And lythe in golde & syluere I-dyght;
Saynt Powle, pe fyrst Emermyght.
And Saynt Symone iust, also
Zachare, pe fader of Iohan baptiste,
Lyeth thesene but a lytel therfro;
Saynt Luce and saynt Barbera
That holy were, bothe olde & younge;
A M' 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 Reneysciouz
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 withowten dowte
Ben sevyn houndred myle abowte,
And at longyth vnto Venes towne,
Whiche is a Cyte of grete renowne.
And in pe yle of Rodys, as we gone,
We fynde Relikys many one:
A Crosse made of a Basyn swete
That Crist wysshe in his Aposteles feete,
And A thorne off pe Crowne
That stakke in his hede abouyn,
That blowyth every good Frydaye,
A fayre myraele hit is to saye.
Ther is Saynt Loye, & seint 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 sorts of infydelis. The citie of Venys doth stande .vii. myle wythin the sea: the sea is called the gulf; it doth not eb nor flow. Thorow the strects of Venys ronnyth the water; and euer 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 euer strect a man maye go whethre he wyll in Venys; but he must passe ouer many bregges. The marchauntes of Venys goeth in longe gowynes lyke preestes, with close sleues. The Venysseyons wyll not haue no lorde 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, ¹the Duke may haue lemons & concubyns² as manye as he wyl.

¹ sign. 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 Venise are many thousands of ordinarie, lesse than honest. And no meruaile of the multitude of theyr common women; for amonge the gentilmen is a certaine use, that if there be divers brethren, lightely but one of them doeth marie: because the number of gentilmen should not so encrease, that at length their common wealth might waxe vile: wherfore the rest of the brethren doe kepe Courtisanes, to the entent they may haue no lawful children. And the bastards that they begette, become most commonly monkes, friers, or nunnes, who by theyr friends meanes are preferred to the offices of most profite, as abbettes, priours, and so forth. But specially the Courtisanes are so riche, that in a maske, or at the feast of a mariage, or in the shrouynge tyme, you shall see them decked with iwelles, as they were Queens. So that it is thought no one citee againe hable to compare with Venise, for the number of gorgeous dames. As for theyr beauttie of face; though they be fayre in deede, I woul not highly commend them, because there is maner none, old or yong, vnpointed. In deede of theyr stature, they are of the most parte veraile goodly and bigge women, wel made and stronge,"—Thomas’s History of Itlye, fol. 84, back (1549 A.D., edit. 1561).

In an earlier part of his book, Thomas speakes as follows of the Venetian women:—

Water in every street.
Gondolas.
Merchants wear long gowns.

Venetians won’t have Lords.

The Duke of Venice mayn’t marry, but may have concubines.

Many thousand courtesans in Venise.

Only one brother of a family marries; the rest keep courtesans, and make their bastards monks or nuns.

The courtesans are deckt out like Queens, but they paint their faces. They’re well-made.
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 courtisanes.

The Venetian Doge seems grand, but is really an honourable slave.

He can't go out without leave.

But he can make the Council take a ballot on his opinions.

The Duke shall never ryd, nor go, nor sayle out of the cyte as longe as he dothe lyue. The Duke shall rule the

As for the women,
Some be wonders gaie,
And some goe as they maye.
Some at libertee dooe swymme a flote,
And some woulde faie, but they cannot.
Some be meerie, I wote weel 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, apparrayle and jewelles, excede (I thynke) all other women of oure knowne worlde, I meane as well the courtisanes as the maryed women. For in some places of Italye, speciallie where churchemen doe reigne, you shall fynde of that sorte of women in riche apparralle, in furniture of household, in service, in horse and haekney, and in all thinges that apperteyne to a delyete Lady, so well furnyesed, that to see one of them vn-knowynge, 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 would forbear to treate any further of them in thyss place.—Fol. 6. The Historye of Italye, by W. Thomas, 1549, edit. 1561.

1 "They haue 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 certaine yerely prouision of .4000. duckates, or theraoubles. But that is so appoinetd vnto him for certaine ordinarie feastes, & other lyke charges, that hys owne aduaungtage therof can be but smal. And though in apparaunee he seemeth of great astat, yet in veray deede his power is but small. He kepeth no house, lyueth priuely, & is in so mueche seruitude, that I haue hearde some of the Venetians theim selues eal him an honourable slawe: For he cannot goe a mile out of the towne without the counsails license, nor in the towne depart extraordinariy out of the palacie, but priiately and seeretely: And in his apparaile he is prescried an ordre: so that, in effect, he hath no maner of preeminence but the bare honour, the gift of a few smal offices, and the libertee Di mettere vna porta, which is no more but to proppound vnto any of the counsails his opinion, touching the ordre, reformaion, or correccion of anye thyng: and that opinion euerie counsail is bounde to accept into a trial of theyr sentences by Ballot: (the maner of the whych ballotting shal hereafter appeare;) and this pruilege, to haue his onely oppinion ballotted, no man hath but he. And wheras many haue reported, that the Duke in ballottynge shoude haue two voices, it is nothinge so; for in genyng his voice, he hath but one ballot, as all others have."—Thomas's Historye of Italye, fol. 77 (1549, edit. 1561).
INTRODUCTION.

VENICE.

At one at Justice. Redynes Coyranalte. 

The Doge wears a coronet over his cap of silk.

St Mark's.

No poverty in Venice.

Vituals dear there.

Great stores for war. (See Notes at the end.)

Many islands and lands belong to Venice.

The Venetians' behaviour at Mass

As our rulers are getting honest enough to give poor and squeezeable 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 laudables thinges vsed amongst theim. For there is no man can know what an other doeth.—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 ballot, that no man can perceive hym. If there be but two boxes (as commonly it is in election) the one saith yea, and the other sayeth naye: And if there be .iii. boxes (whiche for the most parte hapneth in cases of judgement) the one saith yea, thother sayath naye, and the thryde saith nothyng: and they are all well enough known by theyr dyuers colours. By this order of ballottynge, they procede in judgement thorow al offices, vpon all manner of causes: bemyng reputed a soueraigne preseruation of justice."

—Ibid. fol. 79.

1 coymalnte A; comenalte B.  
2 neuer B.  
3 at tyme A; at a tim B.  
4 sco AB.
and when St. Mark is named, 

The Venetians poll their heads. 

Bagantyns.

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 a Lombort, and subtyl crafft I haue, 
To deceyue a gentyl man, a yeman, or a knaue; 
I werke by polyse,² subtylyte, and craught, [craft] 
The whych, other whyle, doth bryng me to nought. 
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.

¹ I .iii. not signed. ² poplyse AB.
In our countre we cate Adders, snayles, and flogges, And above al thyng we be sure of kur dogges; For mens shyns they wyl ly in wayte; It is a good sport to se them so to bayte. 12

Lombardy is a champion countrey & a fartyl, plentye of wyne and corn. The Lombard doe set muche by his berd, & he is seorneful of his speche; he wyl geue an aunswyr wyth wryeng his hed at the one side, displayysynge his handes abrode: yf he east hys head at the one syde, and do shrong vp hys shoulders, speake no more to hym, for you be answered. The Italyons, and some of the Venecyons, be of lyke dysposicion. In Lomberdy ther be many vengable eur dogges, the whyche wyll byte a man by the legges or he be ware. they wyll ete flogges, guttes and all. Adders, snayles, and musheroms, be good meate there. In dyuerse places of Italy and Lombardy they wyll put rose-mary into theyr vessels of wyne. Florence is the chefe towne of Lombardy; it is a pleasant 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 Lomberdy 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. Aachademy, sc., 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, l. 13.
The xxvi. chapter treateth of Iene and of the Ianuayes, and of theyr spech, and of their mony.

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 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.
Gorgyouse apparell maketh a bare purse; It bringeth a man by-hynd, & maketh him worse & worse.

The noble cyte of Iene is a pleasant and a commodyose cyte, And well servued of all maner of vytells, 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, Provnce, and Langwadoke, 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 loure clenylynnes; 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 whiche is ful of fartilite, 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.

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1 I .iii. 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 dysposicion of the people, and of their money and of their speche.

I am a French man, lusty and stout;
My rayment is jagged, and kut round a-bout;
And dayly I do make new toyes and fashions;
All nations follow me example do take,
When any garment they go about to make.

1. Fraunce is a noble countre, and plentiful of wyne, bread, corne, fysh, flesh, & whyld 2. 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 chore and good lodging. Fraunce is a rych countre & a plesaunt. in Fraunce is many goodly tounes, as1 Grenoble, Lyons, Paris. Granople, Lyons, and Parys; the which Parres2 is de-
uyed in thre partes:—Fyrste is the3 towne; the citie, & the vniuersite. in Fraunce is also4 Orlyance, and Put-
tyors, Tolose, and Mount Pylor, the which .iii. townes be vniuerites. beyond Fraunce be these great princes, fyrist
is Priuinces and Sauoy, Dolphemy & Burgundy; then is the fayer prouynces of Langwhadock & good Aquytany.
The other prouynces I wil speke of whan I shal wyt in retornyng home to Calys, where that I toke my first
iorny or vyage. the people of Fraunce doo delyte in New^faj°ns
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
bras. In gold they haue French crownes of .iiii. 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, licrdes,
halfe karalles & karales,5 halfe sowse & sowses; a
sowse is worth .xii. bras pcns 6; a karoll is worth .x.
bras pens, a lier is worth three brasse pens, a double is
worthe two brasse pens .xxiii. Brasse halpens ys a
sowse, [and] is almooste worthe thre halpens of our
mony; myttes be brasse fardinges: if any man wyll
lerne Fraunce7 and Englyshe,—Englyshe and Fraunce7
dothe folowe.

One. two. thre. foure. fyue. syx. seyen. eyghte. nyne. French numerals.
One. deus. trous. cater. cynk. sys. set. haust. neuf.
ten. aleuyn. twelue. thytene. fowrtene. fyftene. sixtene.
6diz. vngse. deuse. treise. katorse. kynse. seise.

1 as a A. 2 partes A; parres B. 3 that AB.
4 fraunce also AB. 5 from Upcott; ‘halfe karalles karalle’ AB.
6 ep. ‘eyght shyllynges, haust sone,’ p. 193. 7 frenche B.
8 K .ii. not signed.
A talk in French and English.

French numerals.

seuentyne. eyghtene. nyntene. twenty. one and twenty.
desett. deshuit. desneuf. vinct. vincit ung.
therty. forty. fynete. sexe. seuentne. eyghte.
trente. katrente. cynkante. sesante. septante. hytante.
nynte. a honderd. a thousands. x. thousands.
notante. Cent. mille. dix mille.

A talk in French and English.

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 gard, mon frer! *
frend, God saue you! Amy, Dieu vous salue!
Of whens be you? Unde etat vou?
I am of England. Ie sues de Angliater.
You be welcome, gentyl companyon!
Vous ctes bien venu, gentyl companyon!
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?
Ryght wel, blessed be God! Tresbien, benoyst soyt 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 dicy a Paris?
Syr, you must hold the way on the ryght hand.
Syr, il vos faulx tenyr le chymin a la droit mayn.
Tel me yf ther be any good lodgyng.
Dictes sil y a poiyn 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.

1 vinci AB ; ? for vingt et. 2 onkante AB. 3 K.i.i. back.
* These seem to me genuine French of Rabelais' time.— 
C. Cassal.
† These must be by a travelling Brown, Jones, or Robin-
son.—C. Cassal.
Syre, Dieu soit au cuer vous, car me fault departer,*
fare wel! adewe!
dame, God saue¹ you! Dame, Dieu vous salue!
You be welcomo! Vous estes bien venez!*
Dame, shall I bo hero wel logyd?
Dame, seray ie icy bien loge?
ye, syr, ryght wel. Ouy, syr, tresbienn.
Now geue me som wyne. Or done moy de† wyn.
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 plaira.
Syr, much good do it you! Syr, bon preu vous face!*
I pray you, mak good chere!
Ie vous pry, factes bon chere!
Now tell me what I shall pay.
Or me dictes combien Je³ payera.†
Ye haue in all eyght shyllynges.
Vous aues en tout huyt sous.*
Syr, God geue you a good nyght, and good rest!
Syr, Dieu vous doynt bon muy 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

* † 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; dangerous B.
⁶ K .ill. not signed.

CHAP. XXVII. INTRODUCTION. FRENCH. AQUITAINE.

A talk in French and English.

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 yttermost provinces of Fraunce, Langadok except, the which Aquytany pertainth by ryght to the crowne of Englund, as Gascony and Bion and Normandy doth,—which is the most plentifull country for good bred & wyne, consideryng

Aquitaine

is the most plentifull and cheap country for bread and wine.
A pen'orth of cakes lasted me 9 days in Aquitaine.

Languedoc is a noble country.

Toulouse.

Montpellier is the noblest Medical University in the world.

The Emperor of Austria dwells in Catalonia.

The xxviii. chapter treateth of Catalonia and of the kyngedome of Aragon, and of the natural dysposycyon of the people, and of theyr money and of theyr spech.

\[1\] 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.
\[4\] god A; good B.
\[5\] langadwoen AB.
\[6\] B has for this cut, the king's head on p. 175.
\[7\] and of A.
\[8\] "mee" is not in A, but is in B.
When I faught with the Mors, I set al at sixt or seyvn; He that is in hel thynketh no other heuen.

And I was borne in Aragon, where that I do dwel.

Masy 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 haue 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.

If 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 their speche, and of theirr money.

Andalasia.
I was borne in Andalase
Wher many marchantees commeth to me,
Some to bay, and some to sel;
In our marchantes 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 very poer land.
Yf any man for marchauntes wyl come to vs,
Let hym bryng with hym a good fat purse,
Than shal they haue of vs theyr full intencion,

1 K .i.ii. 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 ryche angle, specially by the See side, for the comon eourse of marchaunte straungers. the kyng of Portyngale is a marchaunte, & doth vse mar-

chasuntes. Lustborne and Aeobrynge be the chefe townes of Portyngale. The countre stondeth much by spyces, fruites, and wyne. The Portingales seketh theyr lyuynge fare by the see, theyr money is brasse and fyne golde. In bras they haue mariuades and myttes and other small peaces; 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 Cas-

tilion 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 there shoulders; and the maydens be poled, hauyng a gar-
lond about the lower part lyke a Barfote Frier.

Portugal is used by merchants.

Lisbon and Alcoutrin (?).

Portuguese money:

maravedies,
gold crusados,
and portingales.

Portuguese speech is nearly Castilian.

The folk dress like Spaniards.

Girls crop their crowns, and leave a rim like a friar's.

K iii. back.

marchauades B.
marmades AB.

out that A; one there B.

that A; ther B.

at A; a B.
The xxx. chapter treateth of the natural disposicion\(^2\) of Spanyardes, of the countrey, of the money, and of the speche.

---

I am a Spaynyard, and Castylyon I can speke; In dyuers countreys I do wander and peke; I do take great labour, and also great payne; To get a poore lyuyng I am glad and fayne; 4

In my countrey 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. 8

\(^7\) Spayne is a very poore countrey within the realme, \& plentiful by the sea syde; for al theyr rihehs \& marshauntes\(^3\) they bryng to the sea syde. I know nothing, within the countre, of ryhehs, but eorne. Byskay \& Castyle is vnder Spayne; these countreys be baryn of wine and corne, and skarse of vitels; a man shall not get mete in many plaes for no mony; other whyle you shall get kyd, and mesell bakyn, and salt sardyns, which is a lytle fishe as bydg\(^4\) as a pylcherd,

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1 sign. L.i. 2 disposicion A; disposicion B. 3 merchandise. 4 bydge B.
& they be rosty. al your wyne shalbe kepto and earyed in gotte skyns, & the here sydo shalbe inwarde, and you shall draw your wyne out of one of the legges of the skyne. when 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 eitics 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, & cuppyd thinges standeth vpon theyr hed, within ther kerechers, lyke a eodpece or a gose podynge. In Spayne there money is brasse, siluer, & gold; in brasse they haue marivades; .xxv. marivades 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 Castylon.

The .xxx. chapter tretyth of the kyngdome of Castyle, & of Byscay, 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. xxxii. p. 207.  
4 marnades AB.  
5 B has for this cut, the king’s head on p. 175. See too p. 194.  
6 byscat AB.
but wear a sken.

Biscay is a poor country.

Castile is very barren.

Castles; mills to forge iron.

Priests keep tippling houses.

Toledo.

When any one dies, others cry out,

"Why did you die? You had friends and gold."

They put a cloth and food over the grave, and cry thus.

Castilian money:

ducats,

maravedies,

slivers.

Where so ever I do goe or ryde,

My cloke I wyl haue, and my skayne by my syde.

And I was borne in the prouince of Byscay; My countrie is poer; who can say nay?

And though we haue no pastor nor grandge,

Yet our olde fashyon we do not chaunge.

Castyle is a kyngdome lyinge bytwyxte Spayne and Byscay; 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 typleynge 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. Palphans made the tables of astronomye. 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 exclamaacyon 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 die?" erying and elatryng many suche folysh wordes; and commonly evry day they wyll bryng to church a cloth, or a pilo carpit, and east over the graue, and set ouer it, bread, wyne & candyllyght; and than they wyll pray, and make suche a folysh exelamacion, 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 duceates; and all good gold goeth there. in brasse they haue marivades, and stiuers, & other brasse money of the Emperours

1 vyscey A; byscay B.  2 L .ii. not signed.

3 Compare the Welsh, p. 126.

4 marmades or marinades A; marmades B.
CHAP. XXXI.]  
INTRODUCTION.  
CASTILIAN SPEECH.  

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

tene, aleuen, twelue, thirtene, fouertene, fyftene.
diece, onze, dose, treerse, quartorse, quynse.
syxtene, seuentene, eyghtene, nynteene, twenty.
dezisys, dezisyeto, desyocho, desinoue, vyento.

therty, forty, fyfty, syxte, seuent.

' treinta, quarenta, cynquenta, sesenta, setenta.
eyghte, nynte, a hondred, a thousand.

ochenta, noventa, eyento, mylyes.

Syr, God gene you a good day!

senyor, Dios os be2 bonas dias!

God saue you, syr!  

How do you fare?  quomodo stat cum vostro corps3?

I do well, thankes be to God!

Ie sta4 ben, gracyas a Deos!

What wold you5 haue, syr?  ke keri, senyor?

I would haue some meate.  kero comer.

Come wyth me, I am hungre.

Veni connigo6, 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 entende7.

I do not vnderstand you, syr!  non entiende, senyor.

I do vnderstande Castylion, but I cannot speke it.

Io lo entendo Castyliona;  Io no saue hablar.

I do thank you!  mochos mecedo!

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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 disposicyon of the people, and of theyr money and of theyr speche.

1 The corner is not broken in A.  
2 In the kyn[g]dome of Nauer I was brought vp, Where there is lytle meate to dyne or suppe; Sardyns and bacon shall fynde the Spanyard and me, Wyth suche meate we be contente in all our countre: What wolde other men, other meate craue? Such meate as we do cate, such shall they haue. In my apparell I do kepe the olde raate; The Fraunch 3 men with me preforse be at baate, Not now, but in olde tymes past; For now our amyte is full fast.  

The kyndome 4 of Nauer is ioynynge 5 to Spayne and to Fraunce, & to Catalony, and to Castyle, for it dothe stand in the midle of these 6 iii. countres. The people be rude and poore, and many theues, and they dothe liue 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 Pampilona, and there is a nother towne called saynt Domyngo, in the whyche towne there is a churche, in the whyche is kept a whit cock and a hene. And euery pilgréme 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 iunyne AB.  
6 the B.
Iames in Compostell, hath a whitt fether to set on hyis hat. The cocke and the hen is kepte there for this intent; 1—There was a yonge man hanged in that towne that wolde haue gone to saynet Iames in Compostell; he was hanged vniustly; for ther 2 was a wenche the whych wolde haue had hym to medyll with her carnally; the yonge 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 yonge mans skrip. he, wyth his father & mother, & other pylvrems, going forthe in theuen Iurney, the sayde wenche raysiaed offycers of the towne to persew after 3 the pylgryme, and toke them, fyndynge the aforesayd peace in the younge mannes scrip: Wherfore they brought to the towne the yonge man; and [he] was con-demned 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 Iebet.—the father and the mother of the yonge manne, with other of the pylgrymes, went forthe in thcyr pilgrimag. And when they returned agayne, they went to the sayd galows to pray for the yong mans soule. when they dyd come to the place, The yonge man did speke, & sayd "I am not ded; God and his seruauntesaynt Iames hathe here 5 preserved me a lyue. Therfore go you to the iustis of the towne, & byd him come hyther and let me down." vpon the which wordes they went to the Iustice, he syttyng at supper, hauyng in his dyshe two greate chykenes; the one was a hen chik, and the other a eock chyk. the messengers shewyng hym this wonder, & what he should do, the iustice sayd to them, "This tale that you haue shewed me is as trucre as these two chokenes before

1 intendent A; intent B.  2 that A; ther B.  3 L.iili. back.  4 A wrongly repeats "gooyinge forthe in theyn Iurney, the sayde Wenche raysiaed offycers of the towne to persue after the pylgryme."  5 ther A; here B.
chickens will crow;
On which the chickens did crow; and the hanged pilgrim was taken off the gallows.

This is why the white cock and hen are kept.

I dwelt in Compostella to get at the truth of things;
and there’s no hair or bone of St James, in Compostella.

I was shriven by an old blear-eyed Doctor of Divinity there,
and he told me how the clergy deceived the people, as none of St James’s hairs or bones were there.

mee in thyse dysshe doth stonde vp and crowe." & as some as the wordes ware spoken, they stode in the platter, & dyd crowe; whe r vpon the Iustyee, wyth processyon, dyd fette in, a lyue frome the galows, that sayd yong man. & for a remembraunce of this stupendyouse thynges, the prestes and other credyble persons showed me that they do kepe styl in a kaig 1 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 2 all this, take thyse 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 whyche he was bounde wyth all in prison, and the syckel or hooke, 3 the whyche doth lye vpon the myddell of the hyghe aultuer, the whych (they sayd) dyd saw and cutte of the head of saint James the more, for whome the confluence of pylgrims resortcth to the said place.

I, beynge longe there, and illudyd, was shreuen of an auncyent doctor of dyuynite, the which was blear yed,—
and, whether it was to have 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 saynyet Iames; for

1 kaige B. 2 L .iii. not signed. 5 booke A ; hooke B.
CH. XXXII.] INTRODUCTION. BOORDE'S HELP TO PILGRIMS.

saynet Iames the more, and saynet Iames the lesse, sainct Bartilmeu, & 1 sainct Philyp, saynt Symond and Jude, saynt 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 Scuerins church in Tolose, a citie in Langawdoeke."

therefore I did go to the citie & vniuersite of Tolose, & 2 there dwelt to knowe the truthe ; & there it is known by olde autentyck wryttinges & seales, the precmyses to be of truthe ; but thes words can not be beleued of incipient parsons, 3 specially of some Englyshe men and Skotyshe men ; for whan I dyd dwell in the vniuersite of Orlyance, casaully going ouer the bredge into the towne, I dyd mete with ix. Englyshe and Skotyshe parsons going to saynt Compostell, a pylgrymage to saynt Iames. I, knowyng their 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 4 to go from Orlyance to Compostel;" saying also that "if I had byn worthy to be of the kyng of Englanedes counsel, such parsons 5 as wolde take such iornes 6 on them wythout his lyceenes, I wold set them by the fete. 7 And that I had rather they 8 should dye in England thorowe my industry, than they 9 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 their iourney, and wolde dye by the way rather than to returme home. I, hauyng pitie they should be cast a way, poynted them to my hostage, and went to dispache my busines in the vniuersyte of Orliaunce. And after that I went wyth them in their iur-

1 to AB. 2 L .iii. back. 3 insipient (unwise, foolish) persons B. 4 then once B. 5 persons B. 6 iornesys 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.

nery thorow Fraunce, and so to Burdious & Byon; & than we entred into the baryn countrye of Byskay and Castle, wher we could get no meate for money; yet wyth great honour we dyd come to Compostel, where we had plentye of meate and wyne; but in the retornyng thorow Spayn, for all the crafte of Physycke that I coulde do, they dyd, all by eatynge of frutes and drynkynge of water, the whych I dyd euere refrayne my selfe. And I assure all the worlde, that I had rather goe v. times to Rome oute of Englond, than ons to Compostel: by water it is no pain, but by land it is the greatest iurney that an Englishman may go. and when I returnyd, and did come into Aquitany, I dyd kis the ground for ioy, surrendering 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 felow 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 Emprours 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 Drynary, ch. C.xxii., extracted in the Forewords, p. 74, as to his hydrophobia, or dislike of water.
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 grety pas. And I was brought vp in gentyl Gascony; For my good wyne I get mony. And I was borne in Litle Britten; of al nacions, I [hate] fre English men: When they be angry, lyke bees they do swarme; I be-shromp them, they haue don me much harme. Although I jag my hosen & my garment rounde aboute, yet it is a vantage to pick pendiculus owt. As tochinge Byon, the town 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 shal haue but a typling house. The women of Byon 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 bekynig forward. 4 Gascony is a commodiouse country, for ther is plenty of wyne, bred, & corne, and other vytells, and good lodging and good chere, and gentle people. The chefe towne 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 whyche 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, fyshe, fleshe; & the people be hygh mynded & stubborne. These iii. countres speketh French, and vseth euy thynge, as wel in thcr 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.
Rochelle, Morlaix.

fashions, as French men doth. Rochel & Morles is praysed in Briten to be the best townes.

|| The .xxxiii. chapter treateth of Normandy & Picarde, and of the natural disposition of the people, and of theyr spech and mony.

Normandy, Picardy:
we wish we were further from English invasions.

Normandy.
Rouen; Caen and Sens, where canvas is made.

All France be-long to England, by rights.

Picardy.

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 .ii. back, and D .iv. 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 Pycardy. 1 Boleyn is now ours by conquest of Ryall kyng Henry the eyght. 2

If Here is to be noted, that in thys matter partrattyng 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 2 should go to Calis; 3 and from Calys I haue set the cyrcuyte or the circumferens 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.

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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 Introduction, 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.

I am a Latyn man, and do dwel in euery place; Thorow al Europ I dare shew my face;
Wyth the Romans and Italyon I haue dwelled longe;
I wyl seke other nacions, for they haue done wronge In eorruptyng my tonge and my ryalte,
Wherfore in other nacyons I loute to dwel and be,
And wher I shalbe dayly accept and vsed,
Regardyng not them where I am abused.

A responcion of the Englysh man.
To England I am welcome.
They know Latin well.

I am an Englyshman; Latyn, welcome to me!
In thy tounge I am wel sped, & never was in thy countre;
2 For thou arte indyfferent here and in every place,
If a man wyll study, and lerne the bokes a pace;
12 Wherfore bitwixt thee & me we wyl haue some alteracion,
That vnlerned men may know parte of our intencion.

Englyshe, and some Latyne, doth folowe.

A talk in English and Latin.

Helth be to the, now and ever!
Salus tibi, nunc et in euum! 4
I thanke the hartly, and thou art welcome!
Immortalem habeo tibi gracion, & gratissime aduenisti!
What countrey 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. 5
What is thy name? Cuius nominis es?
My name is Andrew Borde.
Andreas parforatus est meum nomen.

1 Erop AB. 2 M iii. not signed. 3 A leaves out B's "in."
4 enum A; ct enum B. 5 nosca AB.
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; graciarum actiones sunt Deo.
I am very glad of it. Plurimum gudio 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.¹

Helth be to you al! Salus sit omnibus!
Thou art welcome! Saluam te aduenisse² gaudeo!
³ I thanke you. Habeo vobis graciām.⁴
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]d night! Optata requies!

Farewel, & let them go that wolde any stryfe be-twixt vs!

Vale! et valeant qui inter nos dissidium volunt!

¹ illis AB. ² aduinesse AB. ³ M.iili. back. ⁴ Habio vobis graciā A ; Habo vobis graciā B. ⁵ santa AB.
The xxxvi. chapter treateth of the Morcs whyche do dwel in Barbary.

I Am a blake More borne in Barbary; 1
Chrysten men for money oft doth me bye;
Yf I be vnchristend, marchauntes do not care,
They by me in markets, be I neuer so bare.
Yet wyll I be a good dylygent slawe,
Although I do stand in sted of a knane;
I do gather fygges, and with some I whype my tayle:
To be angry wyth me, what shal it a-vayle? 8

Barbay 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 Infydels 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, 6 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 cate 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.
do keep much of Maconites lawe, as the Turkes do, they have now a great captyn called Barbarerouse, whose is a great warrier. thei doth harme, diversely tymes, to the Ianuos, & to Prøyynce and Langewadocke, and other countres that do border on them, & for they wyl come ouer the straytes, & stele pygges, and gese, and other thynges.

¶ Who so wyl speke any Moryshe, Englyshe and Morysh doth folow.

One. two. three. four. five. syx. seven.
Wada. attennin. talate. arba. camata. sette. sabo.
eyght. nyne. tene. aecyn. twelue. thertene.
tamene. tessa. aessherya. hadasshe. atanasshe. telatasshe.
tortene. fyuetene. syxten. seuenten.
arbatasshe. camatasshe. setatasshe. sabatashe.
eyghtene. nyntene. twente. one and twenty, &c.
tematasshe. yssatasshe. essherto. wahadaessherto, &c.

Good morow! sabalkyr!

Geue me some bread and mylke and chese.

6 Atteyne gobbis, leben, iuben.

Geue me wyne, water, flesh, fysh, and egges.

Atteyne nebet, moy, lague, semek, beyet.

Much good do it you! sahagh!

You be welcome! Marrehubaback!

I thanke you! Erthar lake heracke!

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.

3 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 wohid: what are we to do with Boorde's wada? 'Five' is khamsa or khumat: how correct Boorde's camata? I shall therefore correct only a few glaring errors, where one letter has been mistaken for another, attennin, arba, tamene, hadasshe, sabalkyr, for Boorde's, or his printer's wrong m, o, e, b, s, in these words.—Ch. Rieu.

eyghtent A.

5 A talk in Moorish and English.

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, ¶ 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 rayment¹ I am not varyable, Nor of promis I am not mutable.

The Great Turk has conquered many lands. ¶ In Turky be many regions & prouynces, for the great Turke, whyche is an Emproure, hath, besyd hys owne ²possessyons, conqueryd the Sarsons londe, and hath obtayned the Sophyes lond, and the ylond of the Roodes,³ 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 fasshion, in long robes of Bawdkin, powdered with gold, hattes on their heddes of Crimosyn Velvet, with greate rolles of Gold, girded with two swordes called Cimeteries [scimtars], 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 polyee and gentylnes, as by his fetes of ware. In Turkey is cheppe of viettyls, & plenty of wyne & corne. The Turkes hath a law called Macomites law, and the booke that there lawe is wrytten in, is called the Alkaron. Macomyt, a false fellow, made it; he sedused the people vnder thys maner: he dyd bryng vp a doe, and would put .ii. or thre pesen in his care, & she would every day com to his eare and eate the peason, and then the people would thynke the holy goost, or an Angell, did come & teache him what the people should do. And then he made his booke, and vsyd to feede a tame Camel in his lappe; and every daye he wolle feede the Camel, the which he taught to set downe on his knees when he did eate his meate. And whan 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, & conducor of the people. Then Macomit did poynyt a day, And did conuocate the people together at a place where he was vsyd to feede a camel, by the whych place was a great wood or wyldernes full of wylde beastes. The afore-sayd day appoynted, yerly in the morninge, Macomit sent one of his seruauutes to the wood with the Camel, binding the booke a-boute the Camelles necke, the whych he had made before, chargyng his seruaunte, that whan all the people war gathered about him, to heare him make an exortacion, that he should let the Camell go, and that he should preuely thorow the wood get himselfe home. Macomyte & the people beyng gathered together at the aforesayde 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.
Mahomet, seeing the camel, finisht his speech; the Camel came and knelt to him.

and Mahomet took his book off its neck, as the people's Law.

The Turks think him a prophet.

Turkish money:

- Torneys,
- Aspers, Souldes,
- Saraffes.

Languages in Turkey.

The Turkish numerals.

- bir³
- equi. vg.
- dorť⁴
- bez. alti. zedi.
- zaquis. dogus.
- tenne. aleynye. twelue. thirtene. foutente. fyftene.
- on.
- onbir³
- on equi.
- on vg.
- on dorť⁴.
- on bez.
- sixtene. seuynyte. ayghtene. nynetene. twenty.
- on alti.
- on zedi.
- onzaquis.
- on dogus⁵.
- on ygrimi.

One and twenty. two and twenty. thre & twenty. &c.

ygrimi bir⁶.

ygrimi equi.

ygrim vg, &c.

Bellahay.⁷

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.
The country is next to Judaea, and has holy Fathers lived.

Egypt is a countrey ioyned to Iury; The country is plentyfull of wine, corne, and Hony.

There be many great wyldernes, in the which be many great wylye beasts. In the which wildernes liuid many holy fathers, as it apperyth in *vitas patrum.*

The people of the country be swarte, and doth go dis-gisyd in theyr apparel, contrary to other nacyons: they be light fyngerd, and vse pyking; they haue little maner, and euyl loggyng, & yet they be pleas[a]unt daunsers. Ther be few or none of the Egipcious that doth dwell in Egip, for Egip is repleted now with infydele alyons. There mony is brasse and golde. *If* there be any man *that* wyl learrne parte of theyr speche, Englyshe and Egipt speche foloweth.

1 sign. N .ii. See this cut before, p. 165, 206.
2 The great medieval storehouse of pious and lying legends.
3 The other two ladies [A.D. 1510] ... Their heades rouled in pleasautnes and typpers, *lyke the Egipcians,* embroudered with gold. *Their* faces, neckes, armes & handes, couered with fine pleasauence blacke: Some call it Lumber-dynes; 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.’*
Good morow! *Lach iittur ydyves*

How farre is it to the next towe? *Cater myla barforas*

Wyl you drynke some wine? *Mote pis lauena*

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 veue!*

Geue me fleshe! *Da mai masse!*

Mayde, come hyther, harke a worde! *Achae, a wordey susse!*

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 prophetes.

Judea is a noble country.

1 I am an Hebryeyon; some call me a Iew; To Iesu Chryst I was neuer trew.

I should kepe Moyses olde lawe;

I feare at length I shall proue a daw;

Many thynges of Moyses lawes do I not keepe;

I beleue not the prophetes; I lye to longe a sleepe.

2 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: ther be great trees of Cipres, palme

1 sign. N .ii. back.  
2 sign. N .iii.
trees, & Ceders. 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 theym by theyr lawe, that yf they woulde not beleue in Messias, whych is Chryst, they should be expelled out of their countrey; & so they were, and theyr citie destroyed by Vaspacion and Tytus; and the Iowes do dwell amonge Christian people in divers citie & 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 Spyres, 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 bygg cheste with a locke and kaye to kepe-in wyne, and water, and spices, and other necessary thynges. one Corp[u]s Christy daye you shall be hous-ed, 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.
Joppa.

At Jerusalem the Cordaline Friars will lodge you.

The Holy Sepulchre is railed round with iron, but few are allowed to go into it.

The Hebrew numerals

<table>
<thead>
<tr>
<th>One.</th>
<th>two.</th>
<th>thre.</th>
<th>four.</th>
<th>fyue.</th>
<th>syx.</th>
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</thead>
<tbody>
<tr>
<td>Aleph.</td>
<td>beth.</td>
<td>gymel.</td>
<td>daleth.</td>
<td>he.</td>
<td>vauf.</td>
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<tr>
<td>seuyn.</td>
<td>eyght.</td>
<td>nyne.</td>
<td>tenne.</td>
<td>aleuync.</td>
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<tr>
<td>zain.</td>
<td>heth.</td>
<td>theth.</td>
<td>Iod.</td>
<td>Iod aleph</td>
<td></td>
</tr>
<tr>
<td>twelue.</td>
<td>thertene.</td>
<td>fouertene.</td>
<td>fyftene.</td>
<td>sixtene.</td>
<td></td>
</tr>
<tr>
<td>seuentene.</td>
<td>eyghtene.</td>
<td>nintene.</td>
<td>twenty.</td>
<td>therty.</td>
<td></td>
</tr>
</tbody>
</table>

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, ffty, sixte. seuynte, eyghte, nynte, a hunderd.

1 mem. vn. sameth. yami. pee. 2 phe. zade.

The Hebrew the whych the Iues doth speak now, these dayes, doth alter from that trew Hebrew tongue, (except the Iues be clerkes,) as barbarous Latin doth alter from trew Latins, as I haue knowen the trueth whan that I dyd dwel amonges them, as it shall appere to them that doth vnderstande the tounge or speche folowyng.

God speede, god speed, syr! Hosca, hosca, adonai! You be welcome, master! Barok haba, rabbi!

Thys aforesayde Hebrew is corrupt, and not good Hebrew; but thys Hebrew that foloweth, is perfyt:

You be welcome, syr! Eth borachah, adonai!

(Or els you may say) Im borachah, adonai!

Wenehe, or gyrl, gene me meate!

Alma, ten lii schaar!

Mayde, gene me drynke! Bethela, ten lii mashkeh!

Woman, gene me bread! Nekewa, ten lii hallechem!

Woman, gene me egges! Ischa, ten lii baet sim!

Man, gene me wyne! Isch, ten lii iaui!

Master, gene me flesh! Rauf, ten lii basar!

Geue me fyshe!

Fare wel, wife! Schasom lecha nekewa!

God nyght, syr!

God be wyth you, master! Leschalom rauf!

Iesus of Nazareth, kyng of Iues! The son of God haue merey on me! Amen.

Iesuch Natzori, melech Iuedim. Ben Elohim conueni! Amen6/

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.
Imprinted at Lon:
don in Fleetestrete, at the Signe
of the Rose Garland, by me
William Copland.

William Copland.
Thereafter folo
with a compendious Regym-
ment or a dyctary of Helth, made
in Mountpyllier, compiled by An-
drew Boorde of Physycke
doctor, dedicatet to
the armypotent
Prunce, and balyaunt Lorde
Thomas Duke of
Northfolsche.
[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 precellent and armypotent prynce, lorde Thomas, duke of Northfoloke, 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,—to haue my counceyll in Physycke, in certayne vrgent causes requyryng to the sauyte of your body: at that tyme I, byeng but a yonge doctour in my science or faculte, durst not

1 Thomas Howard, 8th Duke, inherited the dukedom on his father's death in 1524, was attainted 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 Prynce and valyent lorde Thomas Duke of Northfolke Andrewe Boorde of physycke doctor: dothe surrender humyle commendacyon with immortall thankinges.

Ater the tyme that I had traveyled for to haue the notcyon & practes of Physycke in diuers regyons & countres, & returned into Englynde, and [was] requyred to tary and to remayne and to contynue with syr Robert Drewry, knyght, for many vrgent causes, Your grace, hergyng of me, dyd sende syr Iohan Garnyngham—nowe beyng knyght—to me, to come to youre grace, to haue my counsell in physycke for your infermytes. The mesage done, I with festynacyon & dylygence dyd nat prolonge the tyme, but dyd come to your grace accordynge to my denty. The whiche was in the tyme whan lorde Thomas Cardynall Archeybysshop 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 Oxorough, in Norfolk, Knt., by whom he had Sir John Jernegan, of Somerlettown, in Suffolk, Knt., who married, first, Bridget, daughter of Sir Robert Drury, of Hawsted, in Suffolk, Knt., from whom the Jerneegans of Somerelytown, 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.

15
to presume to mynyster any medysone to you without the counceyl of mayster doctour Butte, whiche had a longe continuaujice with you, & a [1 sign. A ii.] great cognys‘eyon, not onely of your infyrmyte, but also of your complexyon & dyet. But he not com-
ymyng to your grace, thankes be to God, your grace re-
cuperatyng your helth, And convocated thorowe the kynges goodnes to wayte on his prepotent mageste, I than

dyd passe ouer the sees agayne, And dyd go to all the vnyuersyties and scoles approbated, and beynge within-
in the precinct of chrystendome. And all was done for to haue a trewe cognyscyon of the practis of Physycke; the whiche obtayned, I than, cotydyally remembryst your bountyfull goodnes shewed to me, & also beyne at the well-hed of Physycke, dyd consult with many egregyous Doctours of Physycke / 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 commynge to you, and felynge the pulses of your herte, and the pulses of your brayne, and that I had sene your vryne & your egystyon, I durste nat to enterprysse or medyll 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 qualitytes expedeynt & necess-
sary to be known: but brefely to conclude, [for] your recu-
peratyng or recovering your health, And for synguler trust and hygh fauour, the which tho kyng had to you, [1] was compocated² to be in the presence of his magesty. I than dyd passe ouer the sees agayne, and dyd go to all the vnyuersyties and great Scoles,² the whiche be approbated with in the precynct of Chrystendome, for to haue the practes of physycke. I seynge many expedeynt thynges in dyners regyons, at the last I dyd staye my selfe at Mount-
p[y]llyoure, which is the hed vniersite in al Europe for the practes of physycke & surgery or chyrming. I beinge there, And hauyng a cotydyal remembrance vpon your bountyfull goodnes, dyd cons-
sulte with many egregyous

² so in the original.
doctours, knowynge my trewe intencyon, dyd aduertysy me to compytle and make some boke of dyete, the which, not onely shulde do your grace pleasure, but also it 'shuld be necessary & profytable for your noble posterity, & 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 concernynge the same, If any man therfore wolde haue remedy for any syckenes or dyseases, let hym loke in a boke of my makynge, named the Brenyare of helth. 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 haue no doubte but that your grace wyl accept and lyke the boke, the whiche is a pryntyngge be syde saynt Dunstons churche within Temple barre ouer agaynst the Temple. And where I haue dedicated this boke

1 [Sign. A. d. back] 2 There is no early edition of this book in the British Museum. The reprint 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 Fletestrete, at the signe of the Rose Garland. Of the edition printed by him in Lathbury 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 wrytynges is vsed these modernall dayes, I do submytte me to your bountefull goodnes. And also dyuers tymes in my wrytynges 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 chefest thynes of Physycke, the which doth aduertysy euery man to be mery, and to beware of pen-cyfulnes,—trustynge to your affluynt 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-aunt gracyousnes, that you wyll consydr the loue and zeale, the which I haue to your prosperyte, and that I do it for a common weele, the whiche I beseeche Iesu christ longe to contynue, to his wyll and pleasure in this lyfe, And after this transytory lyfe re-munerate you with celestyal ioie and eternall glorye. From Mountpyllier. 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-pylyer by Andrew Boorde of phy-sycke Doctour newly corrected / and impyrinted with dyuers ad-/dyeyons Dedyicated to the / Army-potent Prynce and / valyent Lorde Tho.-mas Duke of / Northfolke. [43] : [44] "

[43] ABCDEF GH in fours, I in six. For Colophon, see p. 304.
Here foloweth the Table of the Chapytres.

The fyrsste Chapytre doth shewe where a man shuld cuytual 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 fresshe ayre, for to lengthen his lyfe. (p. 235)

The .iii. Chapytre doth shewe vnnder 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 shewe howe the hed of a howse, or a howsheholder, shulde exercyse hym selfe for the helth of his soule and body. (p. 242)

The .viii. Chapytre doth shewe 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 almonde mylke, of ryce potage, of eawdels, of eulleses, of alebrues, of honye soppes, and of all other maner of brothes. (p. 262)

¶ The .xiii. Chapitre treateth of whyt meate, as of egges, buter, chese, mylke, crayme, posettes; of almonde buter, and of beane buter. (p. 264)

¶ The .xiii. Chapitre treateth of fyshse. (p. 268)

¶ The .xv. Chapitre treateth of wyld fowle, of tame fowle, and of byrdes. (p. 269)

¶ The .xvi. Chapitre treateth of flesshe, wylde and domestycaull. (p. 271)

The .xvii. Chapitre treateth of partyculer thyngcs of fyshse and flesshe. (p. 276)

¶ The .xviii. Chapitre treateth of royst meate, of fryde meate, of soden or boyled meate, of bruleed meate, and of baken meate. (p. 277)

¶ The .xix. Chapitre treateth of rootes. (p. 278)

¶ The .xx. Chapitre treateth of certayne vsuall herbes. (p. 280)

¶ The .xxi. Chapitre treateth of fruytes. (p. 282)

¶ The .xxii. Chapitre treateth of spyyes. (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 colorycke men. (p. 288)

¶ The .xxvi. Chapitre 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 colycke, and the stone. (p. 292)
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 1 any kyndes of 1 lepored. (p. 293)

The xxxii. Chapitre treateth of a dyate 2 for them the whiche haue any of the kyndes of the Fallynge syckenes. (p. 294)

The xxxiii. Chapitre treateth of a dyate for thom 3 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 asmatycke men, beynge 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 beyng sycke or whole. (p. 300)

The xl. Chapitre doth shew an order or a fasshyon, howe a sycke man shal be ordered in his syckenes. And how a sycke man shulde be vsed that is lykly to dye. (p. 301)

Here endeth the Table.

Here foloweth the dyetary or the regyment of helth.

1-1 any of the kyndes of the AB. 2 sign. B. 3 them the AB.
4 haue AB. 5 the whiehe AB. 6 any of the AB. 7 of dropsy P.
8 and AB. 9 woman B. 10 shulde A. shoulde B.
11 The ende of AB. 12 or the " is repeated in B, the 1562 edition.
13 And here foloweth the Dyetary.

[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 Colvill's edition with the Dedication dated 5 May, 1562; and P for Powell's edition, dated 5 May, 1547, 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.]
The first Chapter doth shew where a man shulde eytuate or sette his mancyon place or howse for the health of his body.

Hat man of honour or worship, or other estate, the which doth pretend to buylde a howse or any mancyon place to inhabyte hym selfe, or elles doth pretende to alter his howse, or to

Whoever means to build

or alter a house,

1 sign. B i. back. No cut in ABP.

2 sign. B ii.

3 for P.
alter oldc buyldynge in-to commodyous and pleasautn
buyldynge, not oncly 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,—

IT Fyrste, it is necessarye and expedyent for hym to
take hede what councyeyl God dyd gyue to Abraham;
and after that to take hede what councyeyl God dyd
gyte to Moyses, and to the chylldren of Israell, as it
appereth in the .xiii. chapytre of Exodi, and the .xx.
chapytre of Numeri, & the .vi. chapytre of Deut-
ronomiï⁴; 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 honey; abundynge,
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?zny there is no skarsyte,
but plentyfulnesse, of woddes, for therc be mo bees
in woddes (and so consequently abundaunce of hu?zny,)
than there be bees, or hu?zny, or waxe, in the hyues in
gardyns or orchardes; wherfore it appereth that whoso-
euer ³ wyl buylde 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
buylde a howsë 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 proffyte
and helth of his body, he must dwell at elbowe-rome,
aung water and woode anexed to his place or howsë;
for yf he be destyttuted of any of the praynypalles,
that is to say, fyrst, of water for to wasshe and to
wrynge, to bake and to brewe, and dyuers other causes,
specyally for parreU', the whiche myghte fall by fyre,[it]⁵

¹ Deutro. P.  ² sign. B .ii. back.  ³ euer that AB.
⁴ peryll AB.  ⁵ it AB.
were a great discommodious thynge. And better it were to lacke woode than to lacke water, the premysses consydered, although that woode is a necessarye thynge, not onely for fewell, but also for other vrgent causes, speycially concernynge buyldyng and reperacyons.

The seconde Chapytre doth shewe a man howe he shuld buylde his house or mansyon, that the prospect be fayre & good for the conserauayon of helth.

After that a man haue chosen a conuenyent soyle and place accordyng 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 plesaunt, fayre, and good to the eye, to beholde the woodes, the waters, the feldes, the vales, the hyllles, & the playne grounde. And that euery 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 see & to beholde whan they be a good dystaunce of from the place, that it do stande commodyously. For the commodyous buyldyng of a place doth not onely satysfye the mynde of the inhabytouer, but also it doth comforte and rejoyseth a mannces herte to se it, specly 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; doeth B.
without a good respectē in it, to it, & from it. For and the eye be not satysfyed, the mynde can not be contented. And the mynde can not be contented, the herte can not be pleased: yt the herte & mynde be not pleased, nature doth abhorre. And yt nature do abhorre, mortyfysacon of the vytall, and anymall, and spyrytuall powers, do consequentely folowe.

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 tlie lodd and doth putryfye or doth corrupt the biode spirits ot man, of man, and also doth mortyfye the spyrytes of man, as doth a corrupt and a conta3gyous ayre. For Galyen, terapentice4 nono, 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 doth5 compasse vs rounde aboue, and we do recceyue it in to vs, we can not be without it, for we lyue by it as the fysshe lyueth by the water. Good ayre, therefore, is to be pryased. For yt the ayre bc fryske,6 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 makynge good blode, in the whiche consysteth the lyfe of man. 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; & therfore it doth brede many dyscases & infyrmytyes, thorowe the which, mans

1 prospectē AP; prospect B. 2 A omits "be."
3 B .iv. not signed. 4 terapentico AB.
5 close and doth AB. 6 fresshe AB.
shortens man's life.

As standing waters, &c., putrefy the air,

take care that you don’t build your house near stinking ponds, &c.;
or near any stinking ditches, channels, or sinks,
or where flax is steept;

and don’t have a urinal or privy near your house.

lyfe is abrecuyated and shortned. Many thynges doth infect, putryfy, and corruptoth the ayre, as the influence of sondry sterres, and standyng waters, stynkyng mystes, and marshes, earyn lyinge longe aboue the grounde, moche people in a smal rome lying vnclenly, and beyng fylthe and sluttysshe; wherfore he that doth pretende to buylde his mansyon or house, he must prouyde that he do nat cytuat hys howse nyghe to any marsshe or maryssh grownde; that there be nat, nygh to the place, stynkyngge and putryfyed standyng waters, pooles, pondes, nor myers, but at lestwyse that such waters do stande vpon a stony or a grauayle grownde myxt with claye, and that some fresche sprynge haue a rescourse to nourysshe and to refresshe the sayd standyng waters. Also there must be circumspection had that there be not aboute the howse or mansyon no stynkyngge dyches, gutches, nor canelle, nor corrupt dunghylle, nor synkes, excepte they be oft and dyuers tymes mundyfyed and made clene. Swepyng of howses and chambres ought nat to be done as long as any honest man is within the precynct of the howse, for the dust doth putryfy the ayre, makynge it dence. Also, nygh to the place let nother flaxe nor hempe be watered; & beware of the snoffe of candelles, and of the sauour of apples, for these thynges be contagjous and infectyue. Also, mysty & clowdy dayes, impetous and vehemt wyndes, troublous and vaporanous wether is nat good to labour in it, to open the pores to let in infectious ayre. Furthermore, beware of pyssynge in drawghtes; & permyt no common pyssyng place be aboute the howse or mansyon; & let the common howse of easement be ouer some water, or elles elongated from the howse. And beware of emptynge of pyssse-pottes,

1 The fyrst 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 cuyll and eontagious ayres may be expelled, and clene ayre kept vpnrtyfied. And of all thynges let the buttyry, the celler, the kytchen, the larder-howe, with all other houeses of offyees, be kept clene, that there be no fylth in them, but good & eodyferous sauours: and, to expell & expulse all corrupt & eontagious ayre, loke in the xxvii. Chapytre of this boke. [p. 289.]

The .iiiij. Chapytre doth shew vnder what maner & fasshyon a man shuld buylde his howse or mansyon, in exchewyng thynge that shortneth mans lyfe.¹

Han a man doth begyn to bylde his hous or mansyon place, he must prouyde (sayth Jesus Chryst), before that he begyn to buylde, for all thynge necessary for the per-formedacyon of it, lest that when he ²hath made his foundacion, & ean not fynysshe his worke that he hath begon, evry man wyl deryde hym, saying: “This man dyd begyn to bylde, but he can not fynysshe or make an end of his purpose:” for a man must consyder the exspence before he do begynne to bylde; for there goeth to byulde, 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,³ or hath in store, to accomplysse his purpose, and hath ehoen a good soyle and place to cytuat

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 prospeete be good, and that the ayre be pure, frystke, and clene. Then he that wyll buylde, let hym make his fundacyon vpon a graualey grownde myxt with clay, or els let hym buylde vpon a roche of stone, or els vpon an hyll or a hyllles syde, And ordre & edyfy the howse so that the pryncypall and elyfe prospectes may be Eest and weest, specyally North-eest, Sowth-eest, and South-weest, 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 tempterate, frystke, and fraugrante. 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 Canticae a[n]terch[icorum]: "Rys vp, North wynde, and come, thou Sowth wynde, and parfyat my gardayne." Make the hall vnder such a fasshyon, that the parley be anexed to the head 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, eommyng with an entry by the wall of the buttery, the pasteryhowse & the larder-howse anexed to the kychen. Than deuyde the lodgynges by the eyreuyte of the quadryuyall courte, and let the gate-howse be opposyt or agaynst the hall-dore (not dyrectly) but the hall-dore standyng 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 chambres necessarie for the buyldyngge, 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 quadrangle, with
howses of easementes, 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 dyery² (yf any be kept) shulde
be elongated the space of a quarter of a myle from the
place. And also the baecke-howse and brew-howse
shuld be a dystaunce from the place and from other
buyldyng. when all the mansyon is edyfyed and buylte,
yf there be a moote made aboute it, there shuld 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 orcherd of soundry fruytes; but it is more commo-
diouse³ to have a fayre gardain repleted wyth herbes of
aromatyek & redoleit 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 amounge other ⁴thynges, a payre of buttes
is a decent thynge aboute a mansyon; & other whylle, for
a great man, necessary it is for⁵ to passe his tyme with
bowles in an aly: whan all this is fynysshed, and the
mansyon replenysshed with Implementes, There must
be a fyre kept contynually for a space to drye vp the
contagyous moysters of the walles, & the saunor of the
lyme and sande. And after that a man may ly and
dwell in the sayd mansyon without takyng any inecon-
uenyene of syckenes.

¹ sign. C ii. back. ² dayery A; dayeryc B; dery P.
³ more commodyouser AB. ⁴ sign. C iii. ⁵ AB omit “for.”
The .v. Chapytre doth shewe howe a man shulde ordre his howse conservynge the Implementes to conforte the spyrtyes of man.

When you'v 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 byult¹ his mansyon, and hath his howses necessary aboute his place, yf he haue not howsholde stuffe or implementes the whiche be needfull, but muste borowe of his nayghbours, he than is put to a shefte ²and 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 Lacke a³ salet⁴; yet every thyng must haue a begynnynge, and every man must do after his possessyons or abyltye: this notwithstanding, better it is not to set vp a howseholde or hospytalye, than to set vp housholde, lackyng the performacyon of 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 shapes-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 proyision, but it is a great absony. 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 enuer in carecke and care, for his purse wyll ever be bare; wherfore I do councelly every man to prouyde for hym selfe as soone as he can; for yf of implementes he be destytuted, men wyll call hym lyght-wytte, to set vp a great howse, and⁶ is not able to kepe man nor mowse: wherfore, let every 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.
1. The .vi. Chapytre doth shewe howe a man shuld ordre his howse and howseholde, and to lyue quyetly.

Who sooner 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 wyll urge, cause, and compel hym to sel his lande, or to waste his stocke; as it is dayly sene by experyence of many men; wherfore they the whiche wyll exehewe such prodigylyte and inconuenyence, must deuyde his rentes, poreyon, & expences, wherby that he doth lyue, in to .iii. equal poreyons 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 mannens 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 .vii. werkes of mercy. ¶ The .iii. poreyon or parte must be reserued for vrgeunt causes in tyme of nede, as in syckenesse, repaaryon of howses, with many other cotydyall expences, besyde rewardes, & the charges of a mans last end. If a man do exsyde this

Order your house according to your rents.
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, also AB. 5 sustentacion A; sustentation B. 6 C .iv. back. 7 AB omit "his." 8 P omits "other of." 9 seuen AB. 10 thyrde AB. 11 of mans B. 12 excede AB.
ordre, he may soone fall in det, the whiche is a dangerous thynge many wayses, 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 inconuenyence, & wyll caste before what shal folowe after. And in no wyse to sette vp a houwseholde, before he hath made prouysyon to kepe a howse. For yf a man shall bye euery 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, lyuyng not quyetyl, wherby he shal abreyuate his lyfe.

¶ The .vii. Chapytre doth shewe howe the hed of a howse, or a howseholder shulde exercise 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 exercise hym selfe both bodely and ghostly. For there is no catholycke
or christen 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 Sanyeour Iesus Chryst sayth, "what shall it profyte vn to man yt 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 so to lyue, that nyght and day, and at all houres, he shulde be redy; than when he is called for to departe out of this worlde, he shulde 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 sensuyng, and that he hath brought hym selfe in a trade, or a vsage of a ghostly or a catholyke lyuyng in obseruyng the commaundemente of God, than he must study to rule and to govern them the which be in his howseholde, or vnder his custody or domynyon, to se that they be not ydle; for kynge Henry the eyght sayd, when he was yong, "ydlenes is chefe maistres of vyces all." And also the heade of a hourse must ouer-se that they the which be vnder his tuyssyon serue God the holy dayes as dyly-gently, yee, and more dylygenter than to do theyr worke the feryall dayes, refraynynge them from vyce and synne, compellynge them to obserue the commaundemente of God, specyally to punysshe swearers, for in all the worlde there is not suche odyble swear-yng as is vsed in Englyande, specyally amonage youth & chyldren, 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 cesser-nyng to instruct them the whiche be ygnorant; but

1 to AB. 2 sign. D .i. 3 and P. 4 prouyded AB. 5 Compare Hugh Rhodes in The Babees Book, p. 64. 6 maisters P. 7 diligentlyer A; dylygentierer B. 8 sign. D .i. 9 See Forewords, p. 82.
also he must cointynewe in shewynge good example of lyuynge; than may he reioyse in God, and be mery, the whiche myrth & reioysyg doth\(^1\) lengthen a mans lyfe, and doth expell syckenes.\(^2\)

\[\text{The viij. Chapytre doth shewe howe a man shulde ordre hym selfe in sle-pynge and watchynge,}\(^3\) \text{and in weryng his apparell.}

Han a man hath exercysed hym selfe in the daye tyme as is rehearsed, he may slepe soundly and surely in God, what chaunce so ever do fortune in the nyght. Moderate slepe is moste prayed, for it doth make parfyte\(^4\) degestyon; it doth nourysshe the blode, and doth qualyfye the heate of the lyuer; it doth aecuate, quyeken, & refressheth the memory; it doth restore nature, and doth quyet all the humours & pulses in man, and doth anymate and doth conforte all the naturall, and anymalle, and spyrytuall powers of man. And suche moderate slepe is acceptabele in the syght of God, the premmysse in the aforesayd Chapytre obserued and kept. And contraryly, immoderate slepe and sluggyshe doth humeete and maketh lyght the brayne; it doth ingendre rewme and impostumes; it is euyl for the palsy, whyther it be vnyuersall or par-tyuler; it is euyl for the fallynge syckenes\(^6\) called Epileneia, Analeneia, & Cathaleneia, Appolesia, Soda, with all other infyrmetyes in the heade; for it induceeth and causeth oblyuyousnes; for it doth obfuske and doth obnebulate the memorye and the quyekenes of wyt.

\(^1\) do A; doe B.  \(^2\) See Forewords, p. 88-9; and p. 228.  \(^3\) slepe and watche AB; P leaves out "and watchyne."  \(^4\) perfecte AB.  \(^5\) D.ii. back.  \(^6\) syckenesse B.
And shortly, to conclude, it doth perturbe the natural, and anymall, and sprytyuall powers of man. And specially it doth instygate and lede a man to synne, and doth induce and infer breuyte of lyfe, & detestably it displeaseth God. Our lorde Iesu Chryste dyd not onely byd or commannde his dyscyples to watcche, but dyd anymat them and al other so to do, saying: "I say not onely to you, watcche, but to all men I say, watcche." And to Peter he said, "myghtest not thou one houre watcche with me?" althoughte these holy seryptures, with many other mo, the whiche I myght allygate for me, althoughte 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 according 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 eoloryeke men, .vii. hours is suffycient for them. And nowe, ensydenyng the imbeeyllyte and wekenes of nature, a fleemytycke man may slepe .ix. hours or more. Melancoly men may take theyr pleasure, for they be the receptacle and the dragges of all the other humoures. Seecondaryly, youth and age wolde haue temporauwce in slepynge. Thyrdly, strength maye suffre a brount in watcche, the whiche debylytye and wekenes can not. As I wyj 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 man sayde to hym, "fye on the, benche-

1 sign. D .iii.  2 not greatly AB.  3 AB omit "as."  4 seuen AB.  5 howres of slepe AB.  6 Melancolycke AB.  7 be the AB.  8 D .iii. back.
whystler! wylt thou sterte away nowe?" The weke man, to satysfyte the stronge mannes mynde, appetyte, & desyre, playeth with hys felow; throughe 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 perm yt and suffre. 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 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 stomacke 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 the fyrste slepe, and speeyally beware of such thynges after dyner, or after a full stomacke, for it doth ingendre the crampe, the4 gowte, and other displesures. To bedwarde be you mery, or haue mery company aboue you, so that, to bedwarde, no anger nor heuynes, sorowe nor pencyfulnes, do trouble or disquyet you. To bedwarde, and also in the monnyng, vse to haue a fyre in your chambre, to wast and consume the euyll vapours within the chambre, for the breath of man maye putryfyte 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 aryfye & doth drye vp a marnes blode, and doth make sterke the synewes & ioyntes of man. In the nyght, let the wyndowes of youre howse, specially of your chambre, be closed; when you be in your bed, lye a lytel whyle on your left syde, & slepe on your ryght syde. And when you do wake of your fyrste slepe, make water yf you fele your bladder charged, and than slepe 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 slepe grouelynge vpon the stomacke and belly is not good, but better it is to lay your hande, or your bed-felowes hande, ouer your stomacke, than to lye grouelyng. To slepe on the backe vpryght 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 slepe not after that you have eaten meate, one hour or two after. In your beed, lye with your heed somwhat hygh, lest that the meate which is in your stomacke, thorow eructuacions, 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 temporaunce. Olde auncyent doctours of Physyke sayth, viii. hours of slepe in Sommer, & ix. hours of slepe 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; oryfesse P (see p. 265, note 11).
5 you to AB.
6 AB omit “hours of slepe.”
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, and remembre God. Let your hosen be brusshed within and without, and floure the insyde of them agaynst the fyre; vse lynnenn sockes or lynnenn hosen next your legges. when you be out of your bedde, stretche 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 vrynynge 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 dyuurse tymes in the daye. And washe your handes and wrestes, your face and eyes, and your tethe, with colde water. & after that you be apparelled, walke in your gardaygne or parke a thousande pace or two; & than great and noble men doth vse to here mass, & other men that can not do so, but must applye theyr busynes, doth scrue God with some pray- ers, surrendrynge thankes to hym for his manyfolde goodnes, with askyng mereye for theyr offences. & before you go to your refectiion, moderatly exercye your body with some labour, or playing at the tennys, or castyng a bowle, or paysyng wayghtes or plomettes of ledde in your handes, or some other thynge, to open your poore, and to augment naturall hete. At dyner & supper vse not to drynke of sondry drynkes; & eate not of dyuers meates, but fede of two or thre dysshes at the moste. After that you have dyned & supped, laboure not by-and-by after, but make a pause, syttyng or standyng vpright the space of an ourie or more, with some pastyme; drynke not mor after dyner. At

1 sign. E . i. 2 E . i. back. 3 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 1 with a ful nor 2 emptye 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 3 to were a petycote of skarlet; your doublet vse at pleasure; but I do aduertysye you to lync 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 tryangle wyse, lyke halfe a quarel of a glase wyndow. And than sewe togyther a whyte peece and a blacke, lyke a whole quarel of a glasse wyndowe; & so sewe vp togyther quarell-wyse as moche as wyll 4lyne 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 lynsyw 5- wolsye. In wynter and sommer, kepe not 6 your hed to hote, nor bynde it to strayte; kepe euer youre necke warme. In sommer, kepe your necke and face from the sonne; vse to were gloues made of goote-skynnes, 7 perfumed with amber-degrece. And beware in standynge or lying on the grownde in the refflxyon of the sowne, but be mouable. If you 8 shall commone or talke with any man, stande not styll in one place ye it be on 9 the bare grownde, or grasse, or stones, but be moueable in such places: stande nor svt vpon no stone nor 10 stones; stand nor syt long bareheed vnder a vawte of stonc. Also beware that you do not lye in olde chambres whiche be not occupiued, specyally such chambres as myse, rattes, and snayles ressorteth 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.

Don't take cold in your feet.

sorne & open ayre; nor lye in no lowe chambr except it be borted. 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 suffyece, or can be truely dygested. Or els replecyon^2 or a surfyt is whan the stomacke is farced or stuft,* that the lyuer, whicbe is the fyre vnder the potte, is suppressed,^5 that he can not naturally nor truely decocte, defye, ne dygest, the superabundau?e of meate & drynke the whiche is in the potte or stomacke; wherfore dyuers tymes these impedymentes doth folowe: the touinge is depryued of his offfyce to speke, the wyttes or sensys be dull & obnebulated from reason. Slouth^6 and sluggyshnes consequently foloweth; the appetyde is withdrawn. The heade 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 rozheth rounde aboute on

1 sign. E .ii. back. 2 replexion AB. 3 epulatia, feasting. 4 stuffed AB. 5 suppressed AB. 6 sig.n. E .iii.
wholes; then both the pryncepall membres & the offy-
cyall membres doth fayle of theyr strength, yet the
pulsys be full of agylyte. Such replccyon, spécally
suche gurgytacyons, doth ingender dyners infyrmytes,
thorowe the whiche, breuite and shortncs of lyfe doth
folowe. For the wyse man sayth, that "surfetcs do kyll
many men, and temporaunce doth prolonge the lyfe."
And also it is wrytten, Eccle. xxxvii., That "there
doth dye many mo by surfette, than there doth by the
sword;" for, as I sayde, surfetynge ingendreth many
infyrmytes, as the Idropyscs, the gowtes, lcpored, saws-
fleme & pymples in the face, vehemenct 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, as 4 Galen sayth, "ouer moche re-
plecyon or surfeting causeth strangulacion and soden
death;" for, as I sayde, the stomacke is so enforced, and
the lyuer is so sore oppressed, that naturall beate and
the poors be exyncted; wherfore abstynencce 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 euacuated of all yll 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 suffyc-
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 ones 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 nothynge more hurtfull
for mans body than to eate meate vpon meate vndy-

Repletion shortens a man's life,
and breeds dropsy, sawsflene (p. 101-2), gout,
and fevers.

Abstinence is the best medicine for it.

Two meals a day are enough for a resting man; 3 for a
labouring one.

replexion AB. 2 37 A. 3 dropses AB. 4 AB omit "as."
enforced AB. 5 sign. E iii. back. 6 oppresse AB.
powers AB. 8 euyll AB
Don't eat several meats at a meal.

Sit only an hour at dinner.

Englishmen sit too long at it, and stupidly eat gross meat first, leaving the best for the servants.

Men are so greedy.

Water is not wholesome by itself.

Water is bad for an Englishman.

gested. For the last refecceyon or meale wyll let the dygestyon of the fyrste refecceyon or meale. Also sondry meates of dyuers operacyons eaten at one refecceion or meale, is not laudable; nor it is not good to syst longe at dyner and supper. An houre is suffycyent to syst at dynner; and not so longe at supper. Englande hath an euyll vse in syttyng 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 grosse meates, And the best meates which be holsome and nutratyue, and lyeth of dygestion, is kept for seruauntes; for when the good meate doth come to the table, thorowe fedynge vpon grosse meate, the appetyde is extynct whan the good meet doth come to the table; but mannes mynde is so auydous, although he haue cate ynoughe, whan he seth better meate come before hym, agaynst his appetyde he wyll eate; wherupon doth come replecyon and surfetes.

¶ The .x. Chapytre treateth of al maner of drynkes, as of water, of wyne, of ale, of bere, of cyder, of meade, of metheglyn, and of whay.

Ater is one of the foure Elementes, of the whiche dyuers lycours or drynkes for mannes sustynaunce be made of, takyng theyr orygynall and substaunce of it, as ale, bere, meade, and metheglyn. Water is not holsome,7 sole by it selbe, for an Englysshe man, consyde8rynge the contrarype vsage, whiche is not concurreaunt with nature: water is

1 E .iv. not signed. 2 the whiche AB; meate which P. 3 lyght BP. 4 Lyeth is A.Sax. tie8, mild. 5 see AB. 6 do AB. 7 replexion AB. 8 See Forcwords, p. 74. 9 E .iv. back.
Dietary. Water Should Not Be Drunk Alone. 253

colde, slowe, and slacke of dygestyon. The best water
is rayne-water, so be it that it be clene and purely taken.
Nexte to it is roonyng water, the whiche doth swyftly
rove from the Eest in to the west vpon stones or
pybles. The thyrde water to be prayed, is ryner or
broke water, the which is clere, roonyng on pibles and
grauayl. Standynge waters, the whiche be refressshed
with a fresshe spryng, is commendable; but standyng
waters, and well-waters, to the whiche the soone hath
no reflyxon, although they be lyghter than other
roonyng waters be, yet they be not so commendable.
And let euery man be ware of all waters the whiche be
standyne, and be putryfied with froth, duckemeat, and
muddle; 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 bakynge or bruyng, let it be roonyng; and
put it in vessels that it may stande there .i. or .iii.
houres or it be occupyed; than strayne the upper 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, styyled waters, specyally the
water of strawberes, or the water of buglos, [or the
water of borage,] or the water of endyue, or the water
of cycory, or the waters of southysteU and dawdelyon.
And yf any man be embred 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; duckemeat P.
3 two or three B.  4 parte that B.  6 sign. F, i.
6 AB put in "or the water of borage" (not P).
7 pubibnude, orig.  8 Chapter 207, Fol. lxxii; p. 80,
Of 1 wine.

All maner 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 flauour in the nose; it must spryncle in the cup when it is drawne or put out of the pot in to the cup; it must be colde & pleasants in the mouth; and it must be strong and subtyll of substaunce: And than, moderatly drunken, it doth acuate and doth quycken a mans wyttes, it doth comfort the hert, it doth scowre the lyuer; specyally, yf it be whyte wyn, it doth reioyce all the powers of man, and doth nowrysshe 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 wounds & sores. Furthermore, the better the wyne is, the better humours it doth ingender. wyne must not be to newe nor to olde; but hyghe wynes, as malmyse, maye be kep[t]e 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 chyldren & maydens; for in hyghe Almayne, 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 well, 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 kepte ABP.
5 hyghe and hote. Wynes AB.
6 vnto the time AB; vnto = until. See ch. xiv, p. 159, on Hyghe Almayne, in the Introduction.
that be yonge, and seruauntes, hath a confluence and a
recourse to drynke. Meane wynes, as wynes of Gas-
cony, Frenche wynes, & speeally Raynyshe wyne that
is fyned, is good with meate, speeally elaret wyne. It
is not good to drynke nother wyne 1 nor ale before a man
dothe cate somewhat, although he be olde fantasyeall
saynges to the contrayre. Also these hote wynes, as
malmesye, wyne course, wyne greke, romanysk, romny,
seeke, alygaunt, basterde, tyrc, osay, Muscadell, cap-
rycke, tynt, roberdany, 2 with other hote wynes, be not
good to drynke with meate; but after mete, & with
oysters, with salvodes, with fruyte, a draught or two may
be suffered. Olde men maye drynke, as I sayde, hyghe
wynes at theyr pleasure. Furthermore, all swete
wynes and grose wynes doth make a man fatte.

1 sign. F. ii.
2 See The Babees Book, p. 202-7, with extracts from Hen-
derson'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 ' Cöro, wine of Corsica.' (Florio.)

Alygaunt is 'Alicant, a Spanish wine . . said to be made
near Alcant, and of mulberrics.' (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 Allicant, 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 gelat-
in. It is sweet and spirituous, having a reddish 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 Romanyske is mentioned by
Henderson.

315, of Markham, "Your best Sacks are of Xeres in Spain;
your smaller, of Galicia 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 Charmeaco, Maligo, nor amber-coloured Candy, nor liquorish
Ipocras, brown beloved Bastard, fat Alygant, nor any quick-
 spirited liquor."
OF ALE, BEER, CIDER.

8 Chap. x.

¶ Of ale.

¶ Ale is made of malte and water; and they the which do put any other thynge to ale then 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 must haue no weft nor tayle. Ale shuld not be dronke vnder v. dayes olde. Newe ale is vnholesome 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 vsed in Englynde to the detrayment 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 bely, as it doth appere by the Dutche mens faces & belyes. If the bere be well serued, and be fynded, & not new, it doth qualyfy the heat of the lyuer.

¶ Of eyder.

¶ Cyder is made of the iuce of peeres, or of the iuce of aples; & other whyle eyder is made of both; but the best eyder is made of eleine peeres, the which be dulceet; but the beest is not praysed in physyeke, for

1 AB omit "Of.", than AB.
2 3 sophysticat P.
4 AB insert "and ale."
5 sign. F ii. back.
6 AB omit "yet;" P has "yet."
7 strayne coylyon AB.
8 be wel brude and fynded P
9 newi, t orig.
10 best AP; beste B.
cyder is colde of operacyon, and is full of ventosyte, wherfore it doth ingendre euyll humours, and doth swage to moche the naturall heate of man, & doth let dygestyon, and doth hurte the stomache; but they the which be vsed to it, yf it be dronken in harnyst, it doth lytell harme.

2 If 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 Mead or the colycke.

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 Whay, yf it be wel ordered, specyally that whay the which doth come of butter, is a temperate 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 Poset ale is made with hote mylke & colde ale; it is a temperate drynke, and is good for a hote lyuer, and for hote feuers, specyally yf colde herbes be soden in it.

1 AB omit "Of."
2 sign. F .iii.

Pover silly shepperdes they gett/
Whome into their farmes they sett/
Lyvynge on mylke / whyg / and wheye [whyg = butter-milk, or sour whey].—Roy’s Satire, Pt II, p. 111, of Pickering’s re-print, p. 17 of my Ballads from MSS, 1868.

We tourmoyle ourse lyfes nyght and daye,
And are fayne to dryneke whygge and wheye,
For to maynteyne the clurgyes faciones.

1530, A Proper Dyalogue, fol. 6; Ballads from MSS, p. 22.
§ Of 1 coyte.

1 Coyte is a drynke made of water, in the whiche is layde a sore and a salt leuyn .iii. or .iii. hours; then^2 it is dronke. It is a usual drynke in Pyeandly, in Flaundres, in Holande, in Brabant, and Selande; 3 hit doth but quench the thyrste.3

§ To speake of a ptysan, or of oxymel, or of 4 aqua vite, or of Ipocras, I do passe over at this tyme; for I do make mensyon of it in the Breuyary of health.5

§ The .xi. Chapytre treateth of bready.

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 temporaume. Breade made of fyne flower without leuyn is slowe of dygestyon, but it doth nourysshe moche yf it be truely ordered and well baken. when the brede is leuened, it is soone dygested, as some olde Auethours sayth; but these dayes is proved the contrary by the stomaek of men, for leuyn is heuy and ponderous. Brede 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 brede, and great loues the whiche be well mowlded and thorowe 7 baken, the brande abstracted and abicted; and that is good for all ages.8 Mestlyng brede 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 § Breade 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 yf 1 people wyll put whete and barley togther. brocede made of these aforesayde grayne or cornes, thus poched togther, maye fyll the gutte, but it shall never do good to man, no more than horse brocede, or brocede made of beans and peason shall do; howbeit this matter doth go moche by the ednacyon or the bryng-ynge vp of the people, the which have ben nourished or nutryfyde with suche brocede. 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 beans, 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 hauers cakes in Scotlande is many a good lord and lorde dysshe. 4

1 exyll AB.
2 "I haue " . . quod Peres . .
A fewe cruudes and creem · and an hauer cake,
And two loues of benes and bran · ybake for my fauntis.
As to horsebrede, cp.
For hat was wake for Bayarde [the horse · was bote for many hungry,
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And many a beggere for benes · buxome was to swyne,
And eche a pore man wel apayed · to haue pesen for his huyre.
ib. p. 103.
Bolde beggeres and bigge · hat mowe her bred biswynke,
With houndes bred and horns 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 vitternece, as that he is able sufficiencie to expresse. For whereas they gave their minds to dowghtinesse, we applice our selues to dronkenness: they had plentie with sufficiencie, we have inordinate excesse with superfluithie: they were temperate,
And ye it wyl make good hauer cakes, consequently it wyl do make good drynke or euyl; euer 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 euyl coke" to dystrue it;" 5 wherfore, gentyll bakers, sophystyeate not your breade made of pure whete; ye do, where euyl ale-brewers and ale-wyues, for theyr euyl brewyng & euyl measure, shuld claeye 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 trauell), to purucy himself of the plenitifullest 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 glutonie, 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 content our selues with breakefast and supper onelie, as our elders haue done before vs, nor enough that we haue added our dinners vnto their aforesaid meales, 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; sithe almost the whole daie and night doo scarce suffie for the filling of our panches. We haue also our merchants, whose charge is not to looke out, and bring home such things as necessarie 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 foules, 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 had 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 euyl 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, guelynge false measure,—I woulde they were clackynge theyr pootes and tancardes at dymmynges dale. And euyl bakers the whych doth nat make good breade of whete, but wyl myngle other corne with whete, or do nat order and seson hit, guyeinge good weyght, I wold they myght play bo pepe thorowe a pyllery."
shake out the remnant of your sackes, standynge in the Temmes vp to the harde chyyme, and .iii. ynces above, that when you do come out of the water you myght shake your ears as a spanyell that veryly eommeth out of the water. Gently all bakers, make good bread for good bread doth eomforte, eonfyrme, and doth stablysshe a mannes herte, besyde the propertycs rehearsed. Hote brende is vnholsome for any man, for it doth lye in the stomacke lyke a sponge, haustying vndecocct humours; yet the smel of newe brende is comfortable to the heade and to the herte. Soden brende, as symnels and cracknells, and brende baken vpon a stone, or vpon yron, and brende that saffron is in, is not laudable. Burnt brende, and harde crustes, & pasty crustes, doth ingendre color, adjuste, and melancoly humours; wherfore ehye the vpper crust of your brende. And who so doth vse to eate the seconde cruste after meate, it maketh a man leane. And so doth wheten brende, the which is ful of brande. Brede, the whiche is nutrytyue, & prizesd in physycke, shuld haue these properites. Fyrste, it must [not] be newe, but a daye & a nyght olde, nor it is not good when it is

I should like to duck rashely bakers.

Good bread comforts a man's heart.

Hot bread is like a sponge.

Symnels and Cracknells are not good.

Chip your upper crusts off.

Bread should be 24 hours old,

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. lxix., speaking of Browsters, i.e. 'Wemen quha breves will to be sauld,' it is said—'gif she makes gude ail, that is sufficient. Bot gif she makes evill ail, contrair to the use and consuetude of the burgh, and is convict thereof, she shall pay ane unlaw of aucht shillings, or sal suffer the justice of the burgh, that is, she shall be put upon the Cock-stule, and the aill shall be distributed to the pure folke.' Lysons 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.
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 natu-"rall moyster of man, & it doth ingender euyl humours, and is euyl and tarde of dygestyon; wherfore there is no surfet so euyl as the surfet of eatynge of euyl breade.

The .xii. Chapyter treatceth of po-tage, of sewe, of stewpottes, of grewell, of fyrmente, of pease potage, of al-mon mylke, of ryce potage, of cawdels, of culleses, and of other brothes.

Potage and Broth fill a man with wind.

Potage is more used in England than anywhere else.

Herbs for potage must be good.

In pestilence time

1 moulded AB; mylded P.  2 moyst AB.  3 sign. G .i. back.  4 sod AB.  5 warme, orig.; wanue 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 place[b]e beyonde see where as I haue traueyled in, in the pestylence tyme a general com-

mandment hath ben sent from the superyrtye to the commonalte, that no man shuld eate herbes in suche ин-

fecyous tymes.

2] Of 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.

Of fyrmnte.

Fyrmnte is made of whete and mylke, in the whiche, yf flesshe be soden, to cate it is not commend-
able, for it is harde of dygestyon; but when it is dy-
gested it doth nourysshe, and it doth strength a man.

Of 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 clense the body.

Pease potage is better than beane potage.

They be compytent of nutryment; but beane potage doth increase grosse humours.

Of almon mylke & of ryce potage.

Almon mylke and ryce potage: Almons be hote and moyste; it doth comforte the brest, and it doth mollyfye the bely, and prouoketh vryne. Ryce potage made with almon mylke doth restore and doth comforte nature.

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 abstercyne, orig.
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OF HENS' EGGS.  [CHAP. XII, XIII.

¶ Of¹ alc-brues, caudelles, & colesses.

¶ Alc-brues, caudelles, and colesses, for weke men and feble⁹ stomaeke, the whiche ean not eate solydate meate, is suffered.⁴ But caudels made with hempesede, and colesses made of shrympes, doth conforte blode and nature.

¶ Of¹ honny soppes, and other brothes.

¶ Honny soppes & other brothes, of what kynde or substaunce socuer they be made of, they doth⁵ ingender ventosyte; wherfore they be not good nor holsome for the colyke nor the Ilycke,⁶ nor other inflatyue impedimentes or syekenesses, speeyally yf honny be in it, the sayinges of Plyne, Galene, Auyecene, with other Aucthours, notwithstandinge; for in these dayes experience teacheth vs contrary to theyr sayinges & wrytynges;⁷ for althoughe the nature of man be not altered, yet it is weker, and nothyng so stronge nowe as when they lyued," &c. [" & dyd practes & makyng the bokes.—P.]

¶ The .xiiij. Chapitre treateth of whyt meate, as of egges, butter, chese, mylke, crayme,⁸ &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 ⁹hen-egges be cordyalles, for it is temporatly hote. The whyte of an egge is viscous & colde, and slacke of digestyon, and doth not ingender good blode; wherfore, whosoeuer that wyl eate an egge,¹⁰ 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 wrytynge AB. ⁸ and crayme P. ⁹ sign. G .iii. ¹⁰ Henne egge AB.
DYETARY. OF BUTTER.

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eate hym; or els poche hym, for poched egges be best at nyght, & newe reare rosted egges be good in the mornyne, so be it they be tyred with a lytell salte and suger; than1 they be nutry[ty]ue.2 In Turkey, and other hyghe chrystyan landes anexed to it, they3 se to scth two or thre busshele of egges toghter harde, and pull of the shels,4 & sowe them, and kepe them to cate at all tymes; but hard egges be slowe and slacke 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 prayse; but fesaunet-egges and partreges egges, physycke syngulerly doth prayse.

II Of5 butter.

Butter [is]6 made of crayme, and7 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 prayse when I dyd dwell amonge them / eonsyderying that butter is vnetyous,10 and every thyng that is vnetyous10 is noysome to the stomacke, for as moche as it maketh lubry-faetyon. And also every thyng that is vncetious,10 That is to say, butterysshe,—oyle, grese, or fat,—doth swymme aboue in the brynkes of the stomacke: as the fatines doth swymme aboue in a boylynge potte, the excesse of suche nautaetyon or superfyece wyll ascende to the oryse11 of the stomacke, and doth make euetuasions / wherfore, eatynge of moche butter at one refecction is not commendable, nor it is not good for theym the

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 vnceryous B.
11 oryfe AB; orifice P.
The five kinds of cheese.

Eat fresh butter in the morning.

Of 5 sorts of cheese:
1. Green Cheese;
2. Soft Cheese;
3. Hard Cheese;
4. Spermyse Cheese, made of curds and the juice of herbs;
5. Rewene Cheese, the best of all.

The qualities of good Cheese.

whiche be in any ague or feuer, for the vnctuosyte\(^1\) of it dothe auge and\(^2\) augment the heate of the lyuer: a lytell poreyon is good for every man in the morenynge, yf it be newe made.

\[\text{\textcopyright \ Of 3 Chese.}\]

\[\text{\textcopyright \ Chese is made of mylke; yet there is}^4 \text{.iii. sortes of chese, whiche is to say, grene chese, softe chese, harde chese, and}^5 \text{ spermyse} / \text{Greene chese is not called grene by the reason of colour, but for the newnes of it} / \text{for the whey is not halfe pressed out of it}; \text{and in operacyon it is colde and moyste. Softe chese, not to new nor to olde, is best, for in operacyon it is hote and moyste. Harde chese is hote and dry, and euyl to dygest. Spermyse is a chese the which is made with curdes and with the iuice of herbes: to tell the nature of it, I can not / eonsyderynge that euery mylke-wyfe maye put many iuices of herbes of sondry operacyon & vertue, one not agreyynge 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 rewene\(^7\) chese, the whiche, yf it be well orderyd, doth passe all other cheses, none excesse taken. But take the best chese of all these reherysd, yf a latel\(^8\) do good and pleasur, The overplus 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 brutell; it ought not to be swete nor sowre, nor tarte, nor to salt, nor to fresehe; it must be of good sauour & taledge,\]

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1. ventuosyte orig., and P; vnctuosyte AB.
2. AB omit "auge and."
3. AB omit "Of."
4. mylke there be P.
5. or AB.
7. Irweue AB.
8. lytell AB; lytel P.
nor full of iyes, nor mytes, nor magottes / yet in Hygh Almen 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.

¶ Of Mylke.

Mylke of a woman, and the mylke of a goate, is a good restoratyue; wherfore these mylkes be good for them that be in a consumpcyon, and for the great temperance the whiche is in them: it doth nowrysshe moche.

¶ Cowes mylke and ewes mylke, so be it the beestes be yonge, and do go in good pasture, the mylke is nutrytyue, and doth humect and moysteth the membres, and doth mundyfye and clenese the entrayles, and doth alleuyat & mytygatethe 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, specyally yf it be soddyn, addynge to it a lytell sugre.

¶ Of Crayme.

Crayme the whiche dothe not stande longe on the mylke, & soddyn with a lytell suger, is nowrysshynge. Clowtyd crayne 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 of theyr lyues.

¶ Almon-butter.

Almon-butter made with fyne suger and good rose-water, and eaten with the flowers of many

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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.
rejoice the heart.

Bean-butter fills the paunch and raises wind.

England's the best fish country.

Seaflsh is wholesomeer 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 reijoyseth the herte, it doth comforte the brayne, & doth qualyfye the heate of the lyuer.

¶ Beene-butter.

¶ Beene-butter is vsed moche in Lent in dyuers 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 treatyth 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.

¶ 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. \(yf\) 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 ouer-grownen, except it be a yonge porpesse, the which kynde of fysshe is nother praysed in the olde testament nor in phisyke.\(^5\)

¶ Fresshe-water fysshe.

¶ The fysshe the whiche is in ruyers 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 Babecs Book Index, "Porpoise," and "Purpose."
pondes, or mootes, or any other standynge waters; for they doth labour, and doth skower them selfe. Fyssh the whiche lyueth & doth feede on the moude, or els do feede in the fen or morysse grounde, doth sauer of the moude, whiche is not so good as the fyssh that fedyth and doth skowre them self on the stones, or grauell, or sande.

Ⅶ Of Salte fyssh.¹

Ⅶ Salte fyssh,² the whiche be powderyd³ and salted with salte, be not greatly to be praysed, specyally yf a man do make his hoole refecty'on with it; the qualyte doth not hurte, but the quantyte, specyally suche salte fysshes as wyll cleue to the fyngers when a man doth cate it. And the skyn of fysshes be utterly to be ab horrud,⁵ for it doth ingender viscus fleume and color adust. Al maner of fyssh is colde of nature, and doth ingender fleume; it doth lytell nowrysshe / Fyssh and flesshe oughte not to be eaten togyther at one meale.

Ⅶ The .XV. Chapitre treateth of wylde fowle, and tame fowle [and]⁶ byrdes.

Although of all wylde foule, the Fesaunt is most beste,⁷ Although that a partrechc of all fowles is soonerest dygested; wherfore it is a restoratyue meate, and doth conforte the brayne and the stomake, & doth augment carnall lust. A wood-eocke is a meate of Woodcock.

¹ Salte fysshesh AB. ² fysshesh 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.
Quail. Plover. Lapwing.
Hen-peareant! Moorcock. Moorhen.
Peachick. Peacock.
Sparrow.
Colmouse (or Cole Titmouse, Parni Ater: Nat. Libr. xxv. 172). Wren.

good temperance. Quayles & plouers and lapwynges doth nowrysshe but lytel, for they doth ingender melancholy humours. yonge turtyll-doues dothe ingender good blode. A crane is harde of dygestyon, and doth ingender euyll blode. A crane is harde of dygestyon, and doth ingender euyll blode. A yonge herensew is lyghter of dygestyon than a crane. A bustarde well kylld and orderyd 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 orderyd and dressyd. A fesaunt-henne, A more-cocke and a more-henne, except they be sutt 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, For it is nutrytyue, and is soone dygestyd. A henne in wynter is good and nutrytyue. And so is a chyken in somer, specyallye cockrellys and polettes, the whiche be vntroden. The flesche of a cocke is harde of dygestyon, but the broth or gely made of a cocke is restoratyue. pygyons be good for coloryke & melancholy men. gose-fleshe and ducke-fleshe 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.

All maner of smale Byrdes be good and lyght of dygestyon, excepte sparowes, whiche be harde of dygestyon. Tytnoses, colmoses, and wrens, the whiche doth eate spyders and poyson, be not commendable.

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 melancholyce AB. 7 sign. H.iii. 8 commendyble AB.
of all smale byrdes the larke is beste: than is prayed the blacke byrde & the thrusshe.\textsuperscript{2} Rasis and Isaac prayseth yonge stanes;\textsuperscript{3} but I do thyne, bycause they be bytter in etynge, they shuld ingender colour.

\textit{The .xvi. Chapytre treatyth of flesche, of wylde and tame beestes.}

Beefe is a good meate for an Englysshe man, so be it the beest be yonge, & that it be not kowe-flesche; For olde beefe and kowe-flesche doth\textsuperscript{4} ingender melancolye and leporouse humoures. yf it be moderatly powderyd,\textsuperscript{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 beefe, which is called "hanged beef" in the rofe of the smoky howse, is not laudable; it maye yfyll the bely, and cause a man to drynke, but it is euyll for the stone, and euyll of dygestyon, and maketh no good iuce. If a man haue a peace hangynge by his syde, and another in his bely, that the whiche doth hange by the syde shall do hym\textsuperscript{7} more good, yf a showre of rayne do chaunse, than that the which is in his\textsuperscript{8} bely, the appetyde of mans sensu-alyte notwithstandyng.

\textit{Of Veale.}

Veale is [a]\textsuperscript{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 flesche,\textsuperscript{11}

\begin{enumerate}
\item \textsuperscript{1} then P.  \textsuperscript{2} thrusses B.  \textsuperscript{3} starlings.  \textsuperscript{4} do AB.  \textsuperscript{5} salted.—F.  \textsuperscript{6} H ,iii. back.  \textsuperscript{7} a man AB.  \textsuperscript{8} within the AB.  \textsuperscript{9} AB omit "Of."  \textsuperscript{10} is a AB.  \textsuperscript{11} flesse, \textit{orig.}
\end{enumerate}
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, eonsyderynge 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 notwithstandyng, yf the sheepe be brought vp in a good pasture and fatte, and do not flauoure of the wolle, it is good for syke persons, for it doth ingender good blode.

¶ Lambes flesshe is moyste and flumatyke, wherfore it is not all the best for olde men, excepte they be melanecolye of complexyon; it is not good for flumatyke men to feade; to moehe of it doth hurte.

¶ Of Porke, brawne, bakon, & pygge.

¶ where-as Galen, with other auneyent and approbat doctours, doth prayse porke, I dare not say the contrarye agaynst them; but this I am sure of, I dyd never loue it: And in holy serypture it is not praysed; for a swyne is an vnclene beest, and dothe lye vpon fylthy & styckynge soyles; and with stereumus matter dyuers tymes doth fede in Engelande; yet in Hygh-almen and other hygh countres, (except Spayne & other countres anexed to Spayne),[men] doth kepe theire 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; quadryped P.
3 H .iv. not signed.
4 nor hit P.
5 ABP omit "doth hurte."—P adds "for the flesshe is wateryshe."
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; but Spaynyerdes, with the other regions annexed to them, kepe the swyne more fylthyer than Englysshe persons doth. Further-more, the Iene, the Sarason, the Turkes, conservynge theyr politycke wyt and lerenyng in Physyke, hath as moche wyt, wysdom, reason, and knowledge, for the sauyte of theyr body, as any Chrysten man hath;—and noble physyeons I haue knownen amonges them; yet they all lacked grace, for as moche as they do not knowe or knowledge Iesu Chryste, as the holy seryptrue tellyth vs and them.—They louyth not porke nor swynes fleshe, but doth vituperat & abhorre it; yet for all this they wyll eate adders, whiche is a kynde of serpentes, as well as any but win eat other Crysten man dwellynge in Rome, & other hyghe ciirLtian in countres; for adders fleshe there is called "fysshe of the mountayn." This notwithstandyng, physyke 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 humect to moche the stomacke; yet yf the porke be yonge, it is nutrytyue.

Bacon is good for earters and plowmen, the whiche be euer labourynge in the earth or dunge; but & yf they haue the stone, and vse 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 candell is good for a horse mount, or a peese of powdred beef is good for a blereyed mare; yet sensuall appetyde muste haue a swynge, all these things not withstandyng. 11 porke is conuertyble to mans fleshe. 11

1 See Introduction, p. 156. 2 englysse, orig. 3 H. iv. back. 4 loue AB. 5 flesse, orig. 6 See Introduction, p. 177. 7 be to AB. 8 salt. 9 at all AB. 10 sign. I. i. 11—11 P leaves out these words.
Brawn, Kid, and Venison.

Of Brawne.

Brawn is a usual meate in wynter amonges Englysshe men: it is harde 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 neuer do hym harme.

Of Pygges.

Pygges, specyally sowe pygges, is nutrytyue; and made in a gelye, it is restoratyue, so be it the pygge be fleed, the skyn taken of, and than stewed with restoratyues; as a eocke is stewed to make a gely. A yonge fatte pygge in physieke is syngulerly praysed, yf it be wel orderyd in the rostynge, the skyn not eaten.

Of Kydde.

Yonge Kyddes flesshe is praysed aboue all other flesshe, as Aueen, Rasis, & Aueroyes sayth, for it is temperate and nutrytyue, although it be somewhat dry. Olde kydde is not praysed.

Of wylde beestes flesshe.

I haue gone rownde aboute Cristendome, and ouerthwarte Cristendom, & a thousande or two and more myles out of Cristendom, 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, pryncipally for two cause[s]: 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 flyed 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 brosyng on the tree, but he wyll lyfte vp his hed & loke aboute hym, the whiche commeth of tymorys-nes; and tymorosyte doth brynge in melaneoloy humours.

wherfore all Physyeyons sayth that venyson, which is the seconde cause, doth ingender coloroly humours; & of truthe it doth so: wherfore 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 Englyssh 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, for it is a meate for great men. And great men do not set so moch by the meate, as they do by the pastyme of kyllyng of it.

4 Of Hares flesshe.

A hare doth no harme nor 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 kylled it, as I sayd, than man shuld eate it; for it is not prayed, nother in the olde Testament, nother in physycke; for the byble sayth the hare is an vncene beeste, And physycke sayeth hares flesshe is drye, and doth ingender melaneoloy humors.

5 Of Conys flesshe.

Conys flesshe is good, but rabettes flesshe is best of all wylde beestes / for it is temperat, and doth nowrysshe, and [is] syngulerly prayed in physycke; for all thynges the whiche dothe sueke, is nutrytyue.

1 Phyon suchons, 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. 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.

Don’t eat skin, brains, etc. [CHAP. XVII.

The xvij. Chaptyre doth treate of pertyculer thynges of fysshe and flesshe.

The heddes of fysshe, and the fatnes of fysshe, speeyally 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 them, 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 euyl of digestyon, and doth hurte a mans appetye and the stomacke, for it is colde, and moyste, and viseus. a hote stomaeke may eate it, but it doth ingender 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 yt 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 pryysed, for it is hard of digestyon. Al the inwarde of beestes and of fowles, as the herte, the lyuer, the lunges, and trypes, and trylybubbes, wyth all the intrayles, is harde of dygestyon, and doth increase grosse humours. The fatnes of flesshe is not so moche nutrtye 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 theyr kynde, be nutrytyue.

[The xviiij. Chapitre treatyth of roste meate, of fryed meate, [of soden or boyled meate, of bruled meate,]¹ and of bake meate.

Ith vs at Montpelynour, and other vnyuersyties, is vsed boyled meate at dyner, and roste meate to sup-per: why they shulde do so, I cannot tell, onlesse it be for a consuetude. For boyled meate is lyghter of digestyon than rosted meate is. Bruled meate is harde of digestyon, & euyll for the stone. Fryed meate is harder of dygestyon² than brulyd meate is, and it doth ingender color and melancoly. Bake meate, whiche is called flesshe that is beryd,³—for it is buryd in paast,—is not praysed in physyeke. All maner of flesshe the whiche is inclyned to humydyte, shulde be rostyd. And all flesshe the whiche is ⁴ inclyned to drynes shulde be sodde or boyled.

Fysshe may be sod, rostyd, brulyd, & baken, every one after theyr kynde, and vse, & fasshyon of the countrie, as the coke and the physycyon wyll agre and deuyse. For a good coke is halfe a physycyon. For the chefe physyeke (the eounceyll of a physycyon ex-cepte) dothe come from the kytchyn; wherfore the physycyon and the coke for sycke men muste consult togyther for the preparacion of meate⁵ for sycke men.

¹ Put in from AB. ² dygestyon ABP. ³ buryed AB. ⁴ sign. I .iii. back. ⁵ meates AB.
OF ROOTS.  

For ye the physycyon, without the coke, prepare any mete, except he be very experte, he wyll make a werysshe dysshe of mete, the whiche the syeke can not take.

¶ The .xix. Chapitre treateth of Rootes, and fyrste of the rootes [of] 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.

¶ The rootes of Alyssaunder and Enulacampana.

The rootes of Alyssaunder soden tender and made in a succade, is good for to dystroye the stone in the Raynes of the backe & blader. 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.

¶ 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 pyssse. The rootes of Fenell soden tender, & made in a succade, is good for the lunges and for the syght.

¶ The rootes of turnepes & persnepes.

Turnepes boyled and eaten with flesshe, augmentyth the seede of man. Yf they be eaten rawe moderatly, it doth prouoke a good apetyde. Persnepes soden & eaten doth increase nature; they be nutrytue, & doth expell vryne.

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1 werysshe AB; werysshe P.
2 of AB.
3 Fr. Alexandre . . . the hearb, great Parsley, Alexanders or Alyssaunders.—Cotgrave.
4 Elenacampane B.
5 in a AB; in surcade P.
6 I. iv. not signed.
7 Parsneppes AB.
8 Semen, generative fluid.
Radysshe rootes, and Caretes.

Radysshe rootes doth breke wynde, & dothe pro-\footnote{Radishes.} uoke a man to make water, but they be not good for them the whiche hath the gowte. Caretes soden and Carrots. eaten doth auge & increase nature, & doth cause a man to make water.

The rootes of Rapes.

Rape rootes, yf they be well boyled, they do\footnote{Rapes.} nowrysshe, yf they be moderatly eaten: immoderatly eaten, they doth\footnote{2} ingender ventosyte, and doth anoye the stomacke.

Of\footnote{3} Onyons.

Onyons doth prouoke a man to veneryous actes, and to sompnoleunce; & yf a man drynke sondry drynkes it doth rectyfy and reforme the varyete of the opera-\footnote{4} cyon of them: they maketh a mans apetyde good, and putteth away fastydyousnes.

Of\footnote{4} Leekes.

Leekes doth open the breste, and doth prouoke a\footnote{Leeks.} man to make water; but they doth make and increase euyll blode.

Of\footnote{4} Garlyke.

Garlyke, of all rootes is vsed & most praysed in Lombardy, and other countres anexed to it; for it doth open the breste, & it doth kyll all maner of wormes in a mans bely,\footnote{kills worms in\footnote{the belly} the belly} whiche be to say, lumbrici, ascarides, and cucurbitini, whiche is to saye, longe wormes, small lytell\footnote{and fundament.} longe wormes whiche wyll tykle in the foundement, and square wormes; it also hetyth\footnote{the body, and desoluyth\footnote{grose wyndes.}} the body, and desoluyth grosse wyndes.

\footnote{1} doth AB. \footnote{2} do AB. \footnote{3} I .iv. back. \footnote{4} AB omit "Of."
Borage doth comforte the herte, and doth ingender good blode, and causeth a man to be mery, & doth set a man in temperaunce. And so doth buglosse, for he is taken of more vygor, & strength, & efficacye.¹

T Of Artichokes, and Rokat.⁵

There is nothynge vsed to be eaten of Artichokes but the hed of them. When 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 provoque a man to veneryous actes. Rokat doth increase the seede of man, and doth stimulat the flesshe, and doth helpe to dygestyon.

T Of Cykory, and Endyue.

Cykory doth kepe the stomacke and the heed in temporaunce, and doth qualify fy color. Endyue is good for them the whiche have hoote stomackes and drye.

T Of whyte Beetes, and Purslane.

whyte Beetes be good for the lyuer & for the splene, and be abstersyue. Purslane dothe extynct the ardor of lassyuyousnes, 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 efficacye AB. ⁵ Garden Rocket (Brassica eruca or Eruca 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 beaten P.
DYETARY. THE QUALITIES OF CERTAIN HERBS.

Of Tyme and Parsley.

Tyme brekyth the stone; it dothe desolue wyndes, Tyme. 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.

Of Lettyse, and Sorell.

Lettyse doth extynct veneryous actes, yet it doth 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 stomacke.

Of Penyryall and Isope.

Penyryall doth purge melancoly, and doth conforte the stomacke & the spyrites of man. Isope clenseth viscus fleume, & is good for the breste and for the lunges.

Of Roosmary, and Roses.

Roosmary is good for palses, and for the fallynge syckenes, and for the cowghe, and good agaynst colde. Roses be a cordyall, and doth conforte the herte & the brayne.

Of Fenell, and Anys.

These herbes be seldom vised, but their seedes be greatly occupide. Fenell-seede 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.

Of Sawge, and Mandragor.

Sawge is good to helpe a woman to conceyue, and doth prouoke vryne. Mandragor doth helpe a 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 weede, but God haue

gyuen vertue to them, to helpe man. But for as moche as Plyne, Maecer, and
Diacorides, with many other olde auncient and approbat Doctours, hath wryten
and pertracted of theyr vertues, I therfore 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.

Uicen sayth that Fygges doth nowrysshe more than any other Fruyte:
they doth nowrysshe meruelouslye when they be eaten with blanched
Almons. They be also good, rosted, & stued. They do clense the brest
& the lungen, & they do open the opylacyons of the lyuer & the splene.
They doth stere a man to vene-
ery actes, for they doth auge and increase the sede of
generacyon. And also they doth prouoke a man to swcante; wherfore they doth ingender lyee.

Of great Raysyns.

Great Raysyns be nutrytyue, specyally yf the
stones be pullyd out. And they doth make the
stomache fyrme & stable. And they doth prouoke a
man to haue 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 baeke; 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
stumulat the fleshe; And they doth comforthe the
stomacke and the lyuer, and doth auoyde opylaeyons.
Howbeit, it doth repletethe stomacke with ventosyte.

¶ Of Peaches, of Medlers, & Cereyces.

¶ Peaches doeth mollyfy the bely, and be colde.
Medlers, taken superfluous, doth ingender melaneolye.
And Cereyces¹ be in maner of lyke operaeyon.

¶ Of Strawburies,² Cherys, & Hurtes.

¶ Strawburies be praysed aboue all buryes, for
they do qualyfye the heate of the lyuer, & dothe in-
gender good blode, eaten with suger. Cherys doth
mollyfy the bely, and be colde. Hurtes be of a
goser substaunee; wherfore they be not for them the
whiche be of a clene dyete.

¶ Of Nuttes, great and smale.

¶ The walnut & the banocke⁴ be of one operaeyon.
They be tarde and slowe of digestyon, yet they doth
comforthe the brayne if the pytth or skyn be pulyld of,
and than they be nutrytyue. Fylberdes be better
than hasell Nuttes: yf they be newe, and taken from
the tree, and the skyn or the pytth pulyld 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
Enc. of Trees and Shrubs, 1842, p. 442-3.
² Strawderyes B.
³ sign. K.iii.
⁴ and banocke, AB. Banowt, a walnut, West. [Wilts
and Somerset: Stratmann.] The growing tree is called a bano-
wort tree, but the converted timber walnut. The term occurs
as early as 1697 in MS. Lansd. 1033, fol. 2.—Halliwell's Gloss.
Old nuts breed palsy in the tongue.

Peas.
Beans are strong food.

Mellow Pears make men fat.
Roast Wardens comfort the stomach.
Apples should be eaten with comfits or fennel-seed.

Pomegranates.
Baked Quinces soften the belly.

utrtyue, & 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 cuyll for olde men. And they dothe ingender the palsey to the tounge, (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 nutrtyue; 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 prouoke veneryous actes.

¶ Of Peares, and Appulles.

¶ Peares the whiche be melow and doulee, & not stony, doth inercase fatnes, ingendereryng waterysshc blod. And they be full of ventosyte. But wardens rosted, stued, or baken, be nutrtyue, and doth comforte the stomake, specyally yf they be eaten with comfettes. 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 comfettes, or with fenell-sede, or anys-sede, bycause of theyr ventosyte; they doth conforte than the stomake, and doth make good dygestyon, specyally yf they be roystd or baken.

¶ Of Pomegranates, & Quynces.

¶ Pomegranates be nutrtyue, and good for the stomake. Quynes baken, the core pulled out, doth mollyf the bely, and doth helpe dygestyon, and dothe preserue a man from dronkenshyppe.

1 sign. K .iii. back. 2-2 P omits this. 3 gore P.
Of Daates, and Mylons.

1 Daates, moderately eaten, be nutritive; but they doth cause oppylaeyons of the lyuer and of the splene. Mylons doth ingender euyl humours.

Of gourdes, of Cucumbres, & pepones.

Gourdes be euyll of nowrysshement. Cucumbers restrayneth veneryousnes, or lassyuousnes, or luxuryousnes. Pepones be in maner of lyke operacion, but the pepones ingenderyng3 euyll humours.

Of Almondes and Chesteyns.

Almondes causeth a man to pysse; they do4 mollyfy the bely, and doth purge the lungen. And .vi. or .vii. eate before meate, preserueth a man from drouchensyp. Chesteynes doth nowrysshe the body strongly, & doth make a man fat, yf they be thorowe rostered, and the huskes abiectod; yet they doth replete a man with ventosyte or wynde.

Of Prunes, and Damysens.

Prunes be nat greatly praysed, 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.5 damysens eaten before dyner, be good to prouoke a mans appetyde; they doth mollyfy the bely, and be abstersyue;6 the skyn and the stones must be ablatyd and caste awaye, and not used.

Of Olyues, and Capers.

Olyues condyted, and eaten at the begynnynge of [a]7 refectyon, doth corroborate the stomacke, and prouoketh appetyde. Capers doth purge flenne, and doth make a man to haue an appetyde.
OF SPICES.

[CHAP. XXII.

Of Oranges.

Oranges doth make a man to have a good appetite, and so doth the ryndes, yf they be in succade, & they doth comforte the stomacke; the Iuce is a good sauce, and dothe prouoke an appetite.

The .xxii. Chapitre treateth of spycies, and fyrste of Gynger

Ginger.

Green ginger.

G y n g e r  d o t h  h e t e  t h e  s t o m a c k e ,  a n d  h e l p y t h  d y g e s t y o n ;  g r e n e  g y n g e r  e a t e n  i n  t h e  m o r e n i a g e ,  f a s t y n g e ,  d o t h  a c u a t  a n d  q u y c k e n  t h e  r e m e m b r a u n c e .

Of Peper.

There be .iii. sondry kyndes of peper, which be to say, whyte Peper, blacke Peper, & long Peper. All kyndes of pepers doth heate 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.

Clones doth conforte the senewes, & doth desolue and doth consume superfluous humours, [and]³ restoryth 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 drynke. 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. 287.

Of Nutmeges, & Cynomome.¹

Nutmeges be good for them the whiche haue Nutmegs, cold in theyr hed, and dothe comforte the syght and the brayne, & the mouthe of the stomache, & 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?" yct it doth stop, & is good to restrayne, fluxes or laxes.

Of Lyqueryce.

Lyqueryce is good to clese and to open the Liquorice, lunges & the brest, & doth loose fleume.

The .xxij. Chapytre sheweth a dyete for Sanguyne men.

Sanguine men be hoote and moyste of complexion, wherfor they must be cyreumspect in catynge of theyr meate, consyderynge that the purer the complex[i]on is, the soner it may be coruptyd, & the blode maye be the sooner infectyd / wherfore they must abstayne to eate inordynatly fruytes and herbes and rotes, as garlyke, onyons, and leekes; they must refrayne from catyng of olde flesshe, and excuchew the vsage of etynge of the braynes of beestes, & from etynge the vdders of keyn. They muste vse moderat cows' udders, slepe and moderat dyet, or els they wyl be to fat and grosse. Fyssh of muddy waters be not good for them. And yf blode do abounde, clese it with stufes, or by fleubo homye.

¹ Cynamon B (ed. 1562); Cynamone P. ² Hebricion ABP. ³ sign. L.i. back.
Leumaticke men be colde and moyste, wherfore they must abstayne from meates the whiche is cold. And also they must refrayne from eatynge viscus meate, specially from all meates the whiche doth ingender fleumatycke humours, as fyssh, fruyte, and whyte meate. Also to exchewe the vsage of eatynge of crude herbes; specyall[y] 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 sovre. These thynges folowyng doth purge fleume: polypody, netyll, elder, agarycke, yreo, mayden-heere, and styeados.

Olor is hote and dry; wherfore Colorycke men muste abstayne from eatynge hote spices, and to refrayne from drynkynge of wyne, and eatynge of Colorycke meate: howbeit, Colorycke men may eate grosrer meate then any other of complexions, except theyr educacion hau ben to the contrary. ³ Colorycke men shulde not be longe fastynge. These thynges folowyng doth purge color: Fumytory, Centory, wormewod, wylde hoppes,

¹ sign. L. ii. ² AB omit "to." ³ sign. L. ii. back. ⁴ doth AB.
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 ouer salte, And from meate that is sowe & harde of dygestyon, and from all meate the whiche is burnet1 and drye. They must abstayne from immoderat thurste, and from drinkyng of hote wynes, and grosse wyne, as red wyne. And vse these thynges, 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 whiche be temperatly hote, be good for Melancoly men. And so be all herbes the whiche be hote and moyste. These thynges folowynge doth purge Melancoly: quyckbeme, Seene, sticados, hartystounge, mayden heere, pulyall 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 pestylence & swetyng sycknes.

Han the Plages of the Pestylence or the swetyng 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

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 & wyndowes; & the inhabitours shall not come a brode, nother to churche, nor to market, nor to any howse or company, for\(^3\) infectyng other, the whiche be cleane without infection. A man cannot be to ware, nor can not kepe hym selfe to well from this syckenes, for it is so vehement and so parlousc,\(^4\) that the syckenes is taken with the saouer of a mans clothes the whiche hath vysyted the infectious howse, for the infection wyl lye and hange longe in clothes. And I haue known that whan the strawe & russhes 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 Rosemary, or Rysshes, or Baye leues, or Maierome, or Franken[se]nce, [or]\(^7\) bengauyn. Or els make this powder: Take of storax calamyte half an ounce,\(^8\) of frankensence an ounce,\(^8\) of the wodde of Aloes the weyghte of .vi. d.\(^9\); 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 pomaunder\(^11\) 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\(^13\)

\(^{1}\) preseruatynes 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. \(^{11}\) Pomaunnder AB. \(^{12}\) conferre B. \(^{13}\) this B.
together with Rose-wa'ter, & make a ball. And this aforesayd Pomemaunder 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: whosoeuer that is infectyd with the pestylence, let hym loke in my 'brenyary of helth' for a remedy. But let hym use this dyete: let the Chamber be kept close, And kepe a continental fyre in the Chamber, of elere burnynge woodde or charé6-eole without smoke; beware of takynge any colde, use temporat meates and drynke, and beware of wyne, bere, & eyder; use to eate stued or baken wardens, yf they can be goten; yf not, eate stued or baken peers, with emfettes; use no grose meates, but those the whiche be lyght of dygestyon.

The .xxviiiij. Chapitre sheweth of a dyete [for them] the whiche be in any Feuer or agew.

Fever, Ague.

Do aduertyse every man that hath a Feuer or an Agewe, not to eate no meate vii. howres before his course doth take hym. And in no wyse, as longe as the Agew doth indure, to put of sheratte nor dowblet, nor to ryse out of the bedde but whan neste shall requyre; and in any wyse not to go, nor to take any open ayer. For suehe prouysyon may be had that at vtermost at the thyrde course he shalbe deluyered of the Feuer, vsaynge the medysnes the whiche be in the Breuyary of helthe.11

1 L .iv. not signed.  2 Pomaunder AB.  ayres AB.
4 Chap. 121, fol. xlv. back, ed. 1552.  5 Chambers AB.
6 AB omit “charé.”  7 for them AB.
8 L .iv. back.  9 of the AB.  10 the AB.
11 Chap. 135—150, fol. xlix. back, to fol. iv., ed. 1552.
And let every man beware of eastynge thevy handes & armes at any tyme out of the bed, in or out of thevy agony, or to spraule with the legges out of the bed: good it is for the space of .iii. courses to weare contenynewelly gloues, 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 dyetc 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 infyrmytes a man muste beware of colde. And good it is not to be longe fastyne. 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 infyrmytes: 2. 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 hot wynes; refrayne from eatynge of red herynge, ma[f]tylnas 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—2 hot 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.\textsuperscript{1}

Hey the whiche be infectyd with the gowte, or any kynde of it, I do aduer-tyse them not to syt long\textsuperscript{3} bollynge\textsuperscript{4} and bybbye, dysyng and eardyng, in forgettyng them selfe to exonerat the blader and the bely whan nede shall requyre; and also to beware that\textsuperscript{5} the legges hange not without some stay, nor that the bootes or shoes be not ouer strayte. who soeuer hath the gowte, muste re-frayne from drynkyng of newe ale; and let hym abstayne from drynkyng of beere and red wyne. Also, he muste not eate new brede, egges, fresshe samon, eles, or eat salmon, fresshe heryng, pylcherdes, oysters, and all shell-fysshe. Also,\textsuperscript{6} he muste exchew the catynghe of fresshe beef, of goose, of dueke, \& of pygyons. Beware of takyng\textsuperscript{7} or ducks; colde in the legge,\textsuperscript{8} or rydyng, or goynge wetshed. Beware of veneryous actes after refection, or after or vpon a full stomaeke. And refrayne from all things that doth ingender 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 .iiii.\textsuperscript{10} kyndes of the lepored must refrayne from al maner of wynes, \& from new drynkes, and straunge ale; than let hym beware of ryot and

\begin{itemize}
\item gowtes AB.
\item sign. M .i. back.
\item to longe AB.
\item bowlynge AB.
\item AB omit "that."\textsuperscript{5}
\item And AB.
\item takyng of A; takyng of B.
\item legge AB.
\item sign. M .ii.
\item foure AB.
\end{itemize}
Diet for Falling Sickness.

Lepers mustn't eat spices, tripe, fish, eggs, beef, goose, water-fowl, venison, hare, &c.

surfetynge. And let hym abstayne from etying of spyces, and daates, and from trypes & podynges, and all inwarde of beesles. Fyssh, and eggs, & mylke, is not good for leperous persons; and they must abstayne from eating of fresshe beef, and from etyng of gose [&) dueke, and from water-fowle and pygions; And in no wyse cate no veneson, nor hare-flesshe, and suche lyke.

The xxxii. Chapytre treatyth of a dyete for them the whiche haue any of the kyndes of the fallyng syckenes.

Ho so euuer he be, the which haue any of the kyndes of the fallyng syckenes, must abstayn from etynyng of whyte meate, specially of milke: he must refrayne from drynkyng of wyne, newe ale, and stronge ale. Also theysulde not cate the fatnes of fyssh, nor the hedes of fysshe, the whiche dothe ingender rewme. Shell-fyssh, eles, samon, herynge, & viscous fysshes, be not good for Epilentycke men. Also, they muste refrayne from etyng of garlyke, onyons, leekes, chybbolles, and all vaperous meates, the whiche doth hurte the hed: venison, 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 market-places 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.
wylle inducée the sycknes. They must beware of lyeng hote in theyr bed, or to labour extremely; for suche or work too hard, thynges causyth the grefe to come the ofter.

"The .xxxiii. Chapytre treatyth of a dyete [for them] the whiche haue any payne in the hed.

Any sycknes, or infyrmytes, and impe- dymentes, may be in a mans hed, wherfore, who so ever haue any impe- dyment in the hed, must not kepe the hed to hote nor to colde, but in a tem- poraunce. And to beware of ingendryng of rewme, whiche is the cause of many infyrmytes. There is no-thyng that doth ingender rewme so moche as doth the fatnes of fysshe, and the heddes of fysshe, and sur- fettes, & takynge colde in the feete, and takynge colde in the nape of the necke or hed. Also, they the whiche haue any infyrmyte in the hed must refrayne of immoderat slepe, specyally after meate. Also, they must abstayne from drynkyng of wyne; and vse not to drynke ale and beere the whiche is ouer stronge. vocyferacyon, halowynge, 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, snoiffe of candellys, dunghylles, styankyne canellys, and styankyne stand- yng waters, & styankyne marshes, with suche contagi- yuous eyres, doth hurte the hed, and the brayne, and the memory. All odyferous sauours be good for the hed, and the brayne, and the memory.

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 sower he be that is in a consumpcyon muste abstayne from all sower 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 vse 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 sower wyne, sower ale, and sower 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 rostyd. 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, coekrellys stewed, gootes mylke and suger, almon mylke in the whiche ryce is soden, and rabettes stewed, &c. [& 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.
Hortnes of wynde commeth dyuers
tyymes of impedimentes in the
lunges, and strayynes of 1 the brest,
oppylatyd thorow viscus fleume;
and other whyle whan the hed is
stuffyd with rewme, called the
pose, lettyth the breath of his
naturall course. wherfore he that hath shortynes of breth
muste abstayne from eatyng of nuttes, specialtyf if they be olde: chese 2 and mylke is not good for them; no more
is fysshe and fruyte, and rawe or crude herbes. Also
all maner of meate the which is harde of dygestion, is
not good for them. They muste refrayne from eat-
yng of fysshe, specially from eatyng fysshe the which
3 wyll cleue to the fyngers, & be viscus & slyme; & in
any wyse beware of the skyns of fysshe, & of all
maner of meate the which doth ingender fleume.
Also they muste beware of colde. And whan any
howse is a sweypynge, to go out of the howse for a space
in to a clene 4 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 euyl for
them; and so is all thynges that is stoppynge: wherfore
necessary it is for them to be laxatyue, [& to be in a
clene & pure eyre. P.]

The .xxxvi. Chapitre treatyth of a
dyete for them the whiche
haue the palsy.

Hey the whiche haue the Palsy, vny-
versall or pertyculer, must beware of
anger, hastynes, and testynes, & must
beware of feare, for thorow anger or
feare dyuers tymes the Palsy do come

1 in AB.  2 and chese P.  3 M .iv. back.  4 clere P.
to a man. Also they must beware of droukennes, and catyng of nuttes, whiche thynges be euyl for the palsy of the tonge. coldnes, and contagyous and stynkynge & fylthy ayres be euyl for the palsy. And lette euery 1 man beware on 2 lyeng vpon the bare grounde, or vpon the bare stones; for it is euyl for the Palsy. the sauour of Castory, & the sauour of a fox, is good agaynst the palsy.

¶ 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 inconvenyence that may fall, as it apperyd of late dayes of a lunatycke man named Mychell, 3 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, for 5 hurtynge or kyllynge hym selfe. Also the chamber or the howse that the madde man is in, let there be no paynted clothes, nor paynted wallys, nor pytictures of man nor woman, or fowle, or beest; for suche thynges maketh them ful of fantasies. lette the madde persons hed be shauen ones a moneth: let them

1 sign. N.i. 2 of AB. 3 Michel P. 4 sign. N.i. back. 5 against, to prevent.
and give them no strong drink.

Speak little to them.

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\textsuperscript{3}tes, Iposarca, Lencoflegmancia, or the tympany. They that hath any of the .iii. kyndes of the Idropyses\textsuperscript{4} 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\textsuperscript{5} poysone to them;\textsuperscript{6} A ptyssane and posset ale made with colde herbes doth conforte them. who so ever he be, the whiche wyll haue a remedy for any of these foure kyndes of the Idropyses,\textsuperscript{7} 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 concruacion of helth.\textsuperscript{8}

\textsuperscript{1} a AB. \textsuperscript{2} Idropsye AB; I dropys P. \textsuperscript{3} sign. N .ii. \textsuperscript{4} Idropsyes AB. \textsuperscript{5} AB omit "is." \textsuperscript{6}--\textsuperscript{6} Not in AB. \textsuperscript{7} See Boorde's Breuyary, chap. 179, 38, 17, 345.
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.

Here is no man nor woman the which haue any respect to them selfe, that can be a better Phesycion for theyr owne saugearde, than theyr owne self can be, to consyder what thynge the whiche doth them good, And to refrayne from suche thynge that doth them hurte or harme. And let euyer 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 slepe 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, although he be agyd. care and sorowe bryngeth in age and deth, wherefore let euyer man be mery; and yt he can not, let hym resorte to mery company to breke of his perplexatyes.

Furthermore, I do aduertyse euyer man to wasshe theyr handes ofte euyer daye; And dyuers tymes to keyme theyr hed euyer daye, And to plounge the eyes in colde water in the morenyng. Moreouer, I do counsell euyer man to kepe the breste and the stomacke warme. 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 hede and the necke in a moderat temporaunce, not to hote nor to colde; and in any wyse to beware not to medle to moche with veneryous actes; for that will 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 pertaynynge to any pertycular 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 euer that is sore syeke, it is vncerthe 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 vse many wordes / nor that there be no greate resort to eommon and talke, For it is a busynes [for] a whole man to answere many men, speeyally women, that shall come to hym. They the whiche commeth to any sycke person, ought to haue few wordees 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 every man shulde prepare for suche thynges in helth. And yf any man for charyte wyll vyset any person, lette hym aduertryse the syeke to make euery thyng euyn bytwext God, and the worlde, & his conseynce; And to receyue the ryghtes of holy churche, lyke a catholyke

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1 Also AB; All, ed. 1547.  
2 haue it AB.  
3 thre AB.  
4 ABP insert "nor."  
5 sign. N .iii. back.  
6 for AB and ed. 1517.
man; And to folowe the counseyll of both Physyeyons, whiche is to say, the physyeyon of the soule, & the physyeyon of the body, that is to saye, the spirittuall counseyl of his ghostly father, and the bodely counseyll of his physyeyon conserynyng the reeceytes of his medsons to recouer helth. For saynt Augustyn saith, "he that doth not the 1 commaundement of his physyeyon, doth kyll hym self." Furthermore, about a sycke persone shuld be redolent sauour{s}, and the chamber shuld be replenysshed with herbes & flowers of odyfferouse sauour. 2 & certayne tymes it is good, to be vsed a lytell of some perfumes 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 chamber, 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 pytour 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 indeuer hym selfe to prayer, that the sycke person may fynysshe his lyfe Catholyekely in the fayth of Iesu Cryste, And so 8

1 not observe the commaundementes AB.
2 flaours AB. 3 good to use some perfumes P.
4 N .iv. not signed. 5 hote breathes AB.
5 likely AB; lytle P. 7 P leaves out "do."
8 so to AB.
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].\footnote{so P.} A M E N.
Dyetary. 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 Gowhe, Cum privilegio regali.
Ad imprimendum solum. 2

[? 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. Johã Euangelyst, besyde Charynge Crosse.
Wyllyam Powell's Colophon to the edition of 1547 is: ¶ Imprinted at London in Fletestrete at the sygne of the George nexte to saynte Dunstones churche by Wyllyam Powell. In the yere of our Lorde god .M. CCCXC. LXVII. [?] : [?]
The treatyle answe-rynge the boke of Berdes.

Compiled by Collyn clovte, dedycatyd to Barnarde Barber
dwellyng in Banbery.
1 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 Testiculos Habet.
Any member wanting the cut must apply to Mr Furnivall.]

I am a Foose of Cocke lovellys bote
Callyng al knaues, to pull therin a rope.

1 A i. back.
O the ryght worshipfulle (Barnarde Barber), dwellynge in Banberye, Collyn Clowte surrendreth gretyng, with immortall thankes.

IT was so, worshipful syr, that at my last beynge in Mountpyllour, I chauned to be assoyvat with a doctor of Physyke / which at his retorne had set forth iij. 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, gentylmen, and wymen / but also knyghtes, and other great men, whiche were desyrours to knowe the effycacye, and the effecte of his afore-sayd bokes ; and so, amonge many thynge, they desyre to knowe his fansye consemynge the weryng of Berdes / He answeryd by great experyence: "Some wyl weer berdes bycause theyr faces be pocky, maun^gy, sausflewme^, lyporous, & dysfygured / by the whiche many clene men were infected." So, this done, he desyred every man to be contentyd: Vvherfore I desyre no man to be dyspleasyd with me. And where-as he was anymatyd to wryte his boke to thende, that great men may laugh therat / I haue deuyseyd 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 knoweth my pretence / who euer keape youre maystershypp 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 eceedly, as Ouid did, or the Fever quartaine as Phaciosinus did, or the Gnat, as Virgill did, or the bataille of Frogges, as Homer did, or dispraise beardes, or commende shauen hided."—W. C. Hazlitt.

5 See the Preface to the Dycetary, 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 &

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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, Lyncenced unto him &c, A paradox, provyng by Reason and example that Baldnes is much better then bushie heare. &c.' (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], entitiled the 'Defence of a Bald Head.' B. argues that baldnes is no sign of old age, as many young men are bald from too much wenching;

Then, thinkc 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.

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2 A .iiij. not signed.

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3 orig. ye
ordeyne suche hote meates that maye provoke or stere hym the rather therunto. And in ther so doyng, he made them, some of his preuye chambre, some of his hed lordes of his counsell. But yet the chefe and pryncypall preseptes 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 vometyng rype by takyng excesse, 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 kynde / but also delyghted in womenly men / yet he and his fyne vnberdyd faces ledde not onely a vycyous lyfe, but also made a shameful ende. Notwithstandinge other, that, or this storye folowyng, was and is the occasyon why ye 'ahore 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 fresshe; 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. \hspace{1cm} \(^2\) See p. 156, note. \hspace{1cm} \(^3\) ? shewed hym.
As longe as any berdes be worn,  
Mockyng shall not be forborne;  
But yet at length, his is the scorne.  
I ferre it not.

Andrew Boorde hates bearded men  
because he once made his own beard stink.

With beryd men he wyll not drynke,  
Bycause it doth in theyr berdes synke;  
The cause therof, ye may soone thynke,  
His berde in Flauunders ones dyd stynke,  
Whiche by dystulacyon  
Of a vomytacyon  
Made suche dysturbacyon,  
That it abored the nacyon.  
I ferre it not.

Boorde lookt like a fool when he got drunk.

Some berdes, he saith, doth grow a pace,  
To hyde an euyll coleryd face;  
In fayth, his had an homlye grace,  
When he was in that dronckyn 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 ferre it not.

Boorde says a beard will breed care.

A berde, sayth he, wyl breyd moch care,  
If that he with his mayster compare.  
Here may ye prove a wyt full bare  
That judgeth so a man to fare.

What man lyuyng, I wold fayne knowe,  
That for comparason letes his berde growe?  
But yet, though that a spyghtfull shrow  
His spyghtfull wordes abrode doth blow,  
I ferre it not, &c.
Of berdes, he sayth, ther comms no gaynes, & berdes quyeknyth not the braynes.
Lo, how in Physyke he taketh paynes!
He merytes a busshel of brwers' graynes!
He warneth also euery estate
To auoyde berdes, for fere 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 wyke,
Then berdes in x. togyther may stryke.
For by castyng of a pypotte,
ye haue pollyd many a grote;
yea, and moche more, God wotte,
By falshede ye haue gotte.
I fere it not.

Yet one thynge more, I wyll assayle:
The daunger of drynkynge ye do bewayle.
Belieu ye me, yf all do fayle,
In stede of a cup, ye shall haue a payle;
For you haue gyuen warnyngge 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 so.  2 See Boorde on Drunkenness, p. 90, above.
As you haue done, I knowe, or this.
wherefore I say, though so it is,
I wyll not tell that is amys;
yet wyll I tell some trewthyewsys¹.
   I fere it not.

Boorde, you say that a Beard beats a man.

But your honour is stained.

You tell men not to drink when their noses run.

You've lost wit through gluttony.

¶ Yet of one thynge that ye do treate,
Howe that a berde, in a great swete,
By lyke doth catche a k[n]auysshe² hete:
Therby ye do a grete prayse gete,
For trewely vufayned,
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 glotonye 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 seconde 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 skypppe.
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 peticion came not of a knaue,
Perhapses 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?

[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 shaue, 

Syth that a barber he coulde not haue. 

Well, then, ye proue hym there a knaue, Bycause his berde he dyd so saue.

I fere it not.

1 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, Nothynge exceptynge our berdes at all.

I fere it not.

Sampson, and thousands of old philosophers, wouldn't be shaved.

We should imitate them.

1 Waltom's calf, says the proverb, did this.
Such counterfeat things oftymes do mytygate
Moehe ernest yre and debate.
I fere it not.
Barnes in the defence of the Verde.

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 cyrosyte.

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-Proematio 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 city 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 notices 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 speech, of selling their produce a year before it comes (p. 127), and of lechery (p. 128). The custom of 'bundling' probably prevailed there; and the priests also increased the population.
SKETCH OF BOORDE'S INTRODUCTION.

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-spires 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 rusticall, 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.

1 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 eroup 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
HINDWORDS. SKETCH OF BOORDE'S DYTEARY. 321

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. 235-7), 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, lyrne, 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 Est wynde is temperate, fryske, and fragrant,'—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 petyczote 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 days ye is moche used in Englynde, to the determynt 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

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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 High Almâyne 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 musn'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 Iliax, 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 Lunacies (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 Sweden, 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.

Spruner'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. Rieu 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 Acedemy*, &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:—


On leaf 115 is this passage:

"Now, to *drink all out* euery man—which is a fashion as litle in vse amongst vs, as the terme it selue is barbarous & straunge: I meane, *Ick bring you*:—is sure a foule thing of it selue, & 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
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. Pronostications.—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 & fluiddes many people should perishe, Insomuche that many persones vailed them selves, and went to high grouudes for feare of drownynge; and specially, one Bolton, which was Prior of sainct Bartholomewes in Smythfield, builded him an house vpon Harow of the hill, only for feare of this fluid; and thether he went, and made prouision for all things necessary within him, for the space of two monethes: But the saithfull 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 enclinaicions 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 nombre an hundreth yeres."—Hall's Chronicle, p. 675, ed. 1809.

p. 28. Gotham and Nottingham. Nearer hand [nearer to Notting-
ham 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-twigs; 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 exquisites, 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 through 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 therto then consented, continuynge in the same any while after, not duly provinge . . . some un-lawfull eohereion or compulsion . . . be enhabled by . . . this Aete . . . to marie or take any wief or wyves."

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 syccknes 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 Aleborate operation to elevate & exhillerate the vitals, to put alementall Raptures and Enthusiisms in the most capitall 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 Aleatitude. 1652. John Taylor, Christmas in & out, p. 14.
p. 75, 255. *Wines.* See a long list of wines in "Colyn Blowbols Testament" (? 1475-1500 A.D.), printed in Halliwell's *Nugæ Poëticae*, 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. *Alicant wine*, so called from *Alicant*, the chief Town of *Mursia* in Spain, where great store of Mulberries grow, the juyce whereof makes the true *Alicant 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 maidsens 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 liquour; thither the Keeper brought a good Red-Dore Pye, cold roast Mutton, and an excellent shoosing-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 contentes of vrines, experte physicians maye knowe the inffrymities 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 Almaine tongue by that learned D. Rembert Dodoens, &c., and nowe first translated out of French into English by Henry Lyte, Esquer, 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 lungenes, they clense 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 Mushроме or Tadstoole, that is to say, a funguse excrecence called Agaricus 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 lungenes, the breast, the stomache, the liver, the splene, the kidneyes, the matrix, or any other the inwarde partes. . . . It also cureth the wamblinges of the stomacke."
—J. L.

p. 99. Wood powder for Excoriation. The application of woodpowder to an excoration 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 cunft-botch or winchester-goose. Also dust of rotten wood used about yongue children against fleaining.'

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 leaues alone layde on the bed to sleepe uppon. . . . The seede of Agnus Castus driveth away and dissolveth all windinesse 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 unexpectingly 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 tyme [March, 1538-9] the kyng caused all the hauen to be fortefied, and roade to Douer, and caused Bulwarkes to be made on the sea coaste."—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 coaste, where any meete or conuenient landing place might be supposed, as well on the borders of Englands, as also of Wales. And in alle suche doubtfull places his hyghnes caused dyuers & many Bulwarkes & fortificacions to be made."

p. 119. Castles and Blockhouses built by Henry VIII. "The most proudent prince that ever reigned in this land, for the fortification thereof against all outward enimes, was the late prince of famous memorie, king Henrie the eight, who, beside that he repared most of such as were alreadie standing, buldled 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 diurnce from queene Catherine, his aunt, and thereto understanding that the French king had coupled the Dol-
phin his sonne with the popes ncee, and married his daughter to the
king of Scots... he determined to stand vpon his owne defense, and
therefore with no small speed, and like charge, he builded sundrie blocke-
houses, castles, and platforms, vpon diverse frontiers of his realme, but
chieflie the east and southeast parts of England, whereby (no doubt) he
did vere much qualifie the conceiued grudges of his adversaries, and
vtherlie put off their hastic purpose of invasion."  W. Harrison's Descri-

p. 120. Caernarvon. "Wednesday the 4. of August, I rode 8 miles
from Bangor to Carnarvan, 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
impregnable; & if it be well mant, vttuelled, and ammunitioned, 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 nihil os australes intel-
ligere possimus. Quod propter vieiniam barbararum gentium, et propter
remotionem regum quondam Anglorum modo Normannorum contigit,
qui magis ad austrum quam ad aquilonem diversi noteuntur.— 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 standying vpon the coaste of Eng-
lande that makes Salte, by setting of salte Sea water.—1680, Robert
Hitchcok'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
compleat and replicate Horne of Abundance, for high churldish Hills, and
affable courteous people: they are loving to requite a kindenesse,
placable to remit a wrong, and hardy to retort injuries: the Countrie
hath its share of huge stones, mighty Rocks, noble, free, Gentlemen,
bountifull housekeepers, strong and stout men, handsome beautiful
women; and (for any that I know) there is not one Cornish Cuckold to
be found in the whole County; In briefe, they are in most plenitfull 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. Ocsterley, 1866, p. 131, is

"LXXVIII. Of seynt Peter that cryed 'cause boc.'—I fynde wryten
amonge olde gestys, how God made Saynte Peter porter of heuen / and that God of his goodnes, some after his passyon, suffered many men to come to the kyngdome of heuen with small deseruing / at whichee tyme there was in heuen a grete company of Welchmen / whiche, with theyre kratkyng & 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 gatyis, & eryed with a loude voyee 'Causo bobe' / that is as moche to say as 'rostyd chese'/ whiche thynge the Welchmen 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 Welchmen out.

"¶ By this ye may se that it is no wysdome for a man to loue or to set his mynde to moche vpon ony delyte or worldly plezure wherby he shall lose the eelestiyall & eternall Ioye."

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 beheaded 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 Pillar, 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 violencie, like a boiling Cauldron or Furnace; and within the Wall, or into the Well, very few do enter: The Water is Cristalline, sweet, and medicinal; it is frequented 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 Beggars 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 Errmins (or Vernin) as are called Lice in England."
p. 127-8. *Foolish Customs in Wales.* Taylor the Water-Pocx, 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 Barnsley [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 apiece (for proflanne walking,) or to be laid one houre in the stocks; and the piesh willfull women (though they were able enough to pay,) to save their money, and jest out the matter, lay both by the heelest merrily one houre.

There is no such zeal 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. *Prestes 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 maryed, 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 mariage & contract of matrimony shalbe utterlie voide and of none effecte: And that the Ordynaries within whose Dioces or Jurisdiccion the person or persons so married or contracted is or be resident or abydynge, shall from tyne to tyne make separacion and devorses of the saide mariage and contracts.

And further it is enacted by the auctoritie abovesaide, 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 company and familiariety withe any suche woman, to the evell example of other persons, everie suche carnall use, copulacion, open conversacion, kepinge of company and familiariety, be, and shalbe demed and adjudged, felony, aswelle against the man as the woman; and that everie such person soe offendinge shalbe enquired of, tried, punyshed, suffer, and forfeyt, all and everie thinge and thynges as other felonys made and declared by this Acte, and as in case of felonye, as is aforesaide."

The death-punishment for Felony was found too severe; and therefore 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, Imprisonment 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 otere, squerel and Irysh [h]are,
Of shepe, lambe, and fox is here chaffare,
fiellos of kydde and conyes grete plente.

Then, as to the country, which is a buttress and a post under England, the writer says,

Why spake I thus so muche of Yrelonde?
flor als muche as I can understonde
It is fertyle for thyng 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 Karrows, 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 truse themselues in strawe or in leaues; they wayto for passengers in the high way, invite them

1 He rood vp on a Rouncy, 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 green; & ask them no more but companions to hold them sporte. For default of other stuffe, they paune theyr gibes, the nailes of their fingers and toes, their dimiffaries, which they lose or redeeme at the curtesie of the wynner.—The Description of Ireland, by Richard Stanyhurst (chap. 8), in Holinshed, ed. 1577.

p. 131. Awa Vite, and the Diet of the Wild Irish.—"Water cresses (which they terme shamrocks), rowtes, and other herbes, they feede upon; otmeale and butter they cranme together; they drinke whey, mylke, and biec brothe. Fleshe they devour without bread, and that halfe raw: the rest boyleth in their stomackes with Aqua vitae, which they will in after such a surfeit by quartes & pottels: they let their coves bloud, which, growen to a gelly, they bake, and ouerspred with butter, and so cate in lumps. No meat they fancy so much as porke, and the fatter the better. One of John Oneales household demanded of his fellow whether biec 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 Irelands, chap. 8, Holinshed, ed. 1577.

p. 131. Natural disposition of the "wyld Irishe."—"The people are thus enclined: religious, franke, amorous, irefull, suufferable of infinite paynes, very glorious, many sorcerers, excellent horsemen, delighted with wars, great almsgivers, passing in hospitality. The lewder sort, both clearkes and lay men, are sensuall, & ower loose in liuyng. The same, byeng vertuously bred up or reformed, are such myrors of holynes and austeritie, that other nations retaine but a shadow of devotion in comparision of them. As for abstinence and fasting, it is to them a familiar kynd of chastisement."—Stanyhurst's Description of Irelands, 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 Galteagh, 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 Englishe language is cleane contrary."—Stanyhurst's Description of Irelands, chap. 8, Holinshed, ed. 1577.

p. 132. The English Pale.—"Before I attempt the unfoldyng 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 behated of the Irish, as those that are borne in England."—Stanyhurst's Description of Irelands, 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 lie together in straw.—In olde tymo they (the Wild Irish) much abused the honourable state of marriage, either in contractes unlawfull, meetyng the degrees of prohibition, or in divorcementes 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 tymo after, to returne hir home with hir marriage goodes, or as much in valure, upon light quarels, if the gentlewomans 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 some corner of the land they used a damnable superstition, leaynyng 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. Divers other vayne and execrable superstitions they observe, that for a complete recital would require a seuerall volume. Wherto they are the more stiffe wedded, because such single preachers as they have, reproue not in theyr sermons the pleiusinesse and fondnesse of these friuolous dreamers. But these and the like enormities have taken so deepe roote 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 saucour sort of that people, become degenerate; &, as though they had tasted of Circes poysoned cup, are quite altered. Such a force hath education to make or marre."—The Description 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 Popyrge 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 countrie."—Certes there is no region in the whole world so barren & unfruitful, through distance from the Sunne.—Description of Scotland, chap. 13, Holinshed, ed. 1577.

p. 137. The Scotch be hardy men.'—Thereunto we finde them to be courageous 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 perfoarme.—Description of Scotland, chap. 1, Holinshed, ed. 1577.
p. 141. *Iceland and its Stockfish.*—The *Libel* of 1436 says,

Of Ysland to wryte, is lyttil e nede,
Save of stokkische; yit for sothe, in dede,
Out of Bristow, and costis many one,
Men have practysed by nodle and by stone
Thider-wardes wythine a lytel whylle,
Wythine xij. yere, and wythoute perille,
Gone and comen—as men were wonte of olde—
Of Scarborowgh unto the costes colde;
And now so fele shippes thys 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 daily brought out of Iseland*, and much made of among vs, because of their sawinesse and quarrelling. Moreover they bite verie sore, and *love candles exceedinglie, as doe the men and women of their country*: 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 hir 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 euery one, supposing hir selfe to haue beene at a iollie banket, and shewing verie pleasant gesture when hir 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 leisure:
The pawre man at the dur
Standes lyke an *yslande cur*,
And Darre not ones sture.”

_Vox Populi Vox Dei_, A.D. 1547-8, l. 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 imported formerly as favourites for ladies etc. ‘Fish for thee, *Iceland dog*, thou prick-ear’d *cur of Iceland!*’ Henry V, ii. 1.”

p. 142. *The neve 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 Encyclopædia*, 1828.

p. 145. *Paschal.*—Can this be the *PASCAL* or *PASCHAL*, Pierre, de-
scribed in the *Bibliographie Universelle*, 1823, vol. xxiii. p. 44, col. 2, as a littérature without talent, but full of vanity and impudence, who was born in 1522 at Sauveterro in the Bazadois, of a noble family, and died at Toulouse on Feb. 16, 1565, at the age of 43? He got praises in plenty, and a pension, for his proposals to continue Paulus Jovius’s Eulogiums of Learned Men, and to write a *History of France*; but he left only 6 leaves of the latter work finisht when he died, though he had before distributed notes with ‘*P. Paschall liber quartus rerum à Franciis 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 Engalande for the same yearely, both golde, and siluer, and other commodities: and at the leaste tenne thousande tunne of dubble dubble Beare, and hath also all kinde of Frenehe 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 filaundres ... 
... they bringe in the substaunce of the beere
That they drynken fele to goode ehepe, not dere.
Ye have herde that twoo fiflemynes togedere
Wol undertake, or they goo ony whethere,
Or they rise onys, to drinke a barrelle fulle
Of goode berkynye. ¹  
So sore they hale and pulle,
Undre the borde they pissen, as they sitte:
This cometh of euvnent of a worthy witte.
Wythoute Calise in ther buttere the[y] cakked;
Whan they fledge home, and when they leysere lakked
To holde here sage, they wente lyke as a doo:
Wel was that fiflemynge that myght trusse and goo ...  

*After bere and bacon, odre gode commodites usene.*
Now bere and bacon bene fro Pruse ibrought
Into filaundres, 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 fiflemynnis, 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 art they hoggis; and drynkyn wele vataunt; 
flare wel, Flemynge! hay, harys, hay, avaut!
Also Pruse meu make here aventure
Of plate of sylvere, of weggese\(^1\) gode and sure
In grete plenté, whiche they bringe and bye
Onte of londes of Bealme and Hungrye;
Whiche is enerese ful grete unto thyis londe,
And thei bene laden, I understonde,
Wyth woluen clothe, alle manere of coloures,
By dyers craftes ful dyverse that ben oures,
And they aventure ful grete unto the Baye,\(^2\)
for salte, that is nedefulle 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 clooth of alle coloures,
Mocene flustyane, and also lynnyn clothe.
But, ye filemmyngis, yf ye be not wrothe,
The grete substaniece of youre cloothes, at the fulle,
Ye wot ye make hit of youre Englyssh wolle.

p. 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 displeasanta to many in Englande (as you have hard), surely it was as much or more displeasanta to the townes and people of Flandres, Brabant, Hollande, and Zelande, and in especiall to the townes Andwarpe and Barrow, where the Martes wer kept, and where the re-sorte of Englishmen was; for thei saied that their Martes were vnadoen if the Englishmen 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 fall into miserie and povertie.—_Hall’s Chronicle_, p. 746, ed. 1809.

p. 150. _Brabant, the Mart of all nations._—The _Libel_ of 1436 says,
And wee to matis of Brabon charged bene
Wyth Englyssh clothe, fulle gode and feyre to seyne.
Wye bene agecye charged wyth mercerye,
Haburdasshere ware, and wyth groccerye,
To whyche matis—that Englishe men call “feyres”—
Iche nacion ofte maketh here repayeres,

\(^1\) 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, Januayes,
Cathalones, theder they take here wayes,
Scottes, Spanyardes, Iresshmen 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 oure 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 . . 356 feet (high); con-
sequently it is lower than the spire of Salisbury cathedral, if the
[generally acknowledged] height of this spire can be depended on."

_Penny Cyclopaedia._

p. 151. _Hanawar or Hanago, or Hainault,_ is called _Hennigov_ in the
map of Europe in XII Landtaflen, printed at Zurich by Christoffel
Froschower, M.D.LXII., and is placed South (instead of East) of Artois,
and north of Paris. The map is turned and lettered with its North, in-
stead of its South point, towards you. 'Lunden' is wholly on the south
of the Thames.

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 ate 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
eame hither, I had never come here.' 'Well, knave,' quod she, 'thou
shalt go from on whore 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 Observa-
tions, 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 Beefe, a Scot loves an Oat-ake, the W Welshman
loves Couse-bobby [toasted cheese], an Irishman Onions, a Frenchman loves Mutton, the Spaniard tobacco, the Seaman loves Fish, and a Taylor loves cabbage.” sign. A. 3, back.


p. 163. The old warriors and present poverty of Denmark.—The Libel, a.d. 1436, says,

In Dannmarke ware fulle noble conquerours
In tyme passed, fulle worthy warriours,
Whiche, when they had here marshaundes destroyde,
To povertie they felle,—thus were they noyede;—
And so they stonde at myseheffe at this dyae ;
This lerned I late, welle 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 French, Buffe ; in Spanish Buñano; 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 elooven, 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 Ox; when he is chased he runneth forth right, seldom winding or turning, and when he is angred, 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 thorgh the Lord of this Lord [the Kyng of Hungarype], thorgh a Cytee that is clete Cyron, and be the eydyle Town, that sytt toward the eude of Hungarpe.—Mandeville’s Voiage and Travaile, p. 7, ed. 1839.

p. 176. Naples.—Thomas speaks thus of the Neapolitans, Hist. Italye, li. 114, “the Neapolitans are scarcelyly trusted on their wordes. Not that I thinke they deserve lesse credyte than other men, but because the wonted general ill opinion of their vnstedfastnesse is not taken oute of men’s herties. Yet is the Neapolitane, for his good entertainement, reckoned to be the veraie courtesie of the worlde, though most men repute him to be a great flatterer, and ful of crafte.

“What wol you more? They are rych, for almost every gentylman is lorde and kynge within hym selfe; they haue veray flyre women,
and the worlde at wyll; in so muche as Naples contendeth wyth Venice, whether should be preferred for sumptuous damcs. Finallye, the court about the Vicere was wou't to be very princelye, and greater than that of Myllayne for trayne of gentilmen; but now it is somewhat diminished."

p. 178. Italy: "the people be homly and rude."—Thomas (leaf 3, back, leaf 4) praises the Italian gentlemen very highly: "so honourable, so courteise, so prudente, and so graue withall, that it shoulde secme ech one of thain to haue had a princelye briugynge yp. To his superior, obedientie; to his equall, humble; and to his inferiour, gentle and courteyse; amyable to a straunger, and desyrous with curtesie to winne his loue.

"I graunte, that in the expense or lone of his moncy to a straunger, he is warc, and would be at no more cost than he is sure eyther to saue by, or to haue tbanke for: wherein I ratber can commende him than otherwise. But this is out of doubte, a straunger can not be better entertaine, nor moore honourable entracte, then amongst the Italians." Thomas also praises highly the Italian universities "Padoa, Bononia, Pavia, 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 finisbt 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. 164: 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 buildyng, 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 antiquetees, and be-stowed there, but also for the greatness and excellent good proporcion that it hathe. Neverthelesse it hath been so many yeres adoing, 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 Historye of Italye, 1549, p. 74, ed. 1561, says of Venice, "I thynke 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
lyke the doynges of prynces then prynate men. And I haue been with
good reason persuaded, that in Venico be aboue .200. palaices able to
lodge any king."

p. 182. The Merchantise of Venice was, according to the Libel of
1436, grocery, wines, monkeys, knicknacks, and drugs:

The grete galees of Venecs and florence
Be wel ladene wyth thynges of complacence,—
Alle spicerye, and of grocers ware,
Wyth swete wynes, alle manere of chaffare,
Apes, and japes, and marmusettes taylede,
Nifles, trifles, that litelle have availed,
And thynges wyth whiche they fethely blere our eye,
Wyth thynges not enduryng that we bye .
And . . for infirmites . . . 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, haung no Prince or superior but themselues (as Venice is) ex-
cept those officers that themselves appoint." Florio.

p. 184, note. Italian Wives, and their Husbands' Jealousy.—Thys
vyce is of property to the Ytaliens, to shytte vp theyr wynes as theyr
treasur. 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 whan thou woldest, they wyll
nat ; and whan thou woldest nat, they wolde ; and ye they haue 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 ouer her; for who shal kepe those keepers? She is crafty; and
at them lightely she beginneth; and whan she taketh a fantasy, she is
unreasonable, and lyke an vnbydeled mule.—The goodly History of the
moste noble and beautifull Ladye Lucre of Scene in Tuskan, & of her lover
Eurialus, very pleasurent and delectable ynto 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. Picco-
lomini, returns to the husband-&-wife question on leaves F iv, v, vi:
"And on the morowe, eyther for that it were necessary to take heed, or for
some yl suspecte, Menelaus [the husband] walled vppe the wyndowe [by
which Eurialus had got in to Lucre]. I thynke as our Cytezens [of
Sienna] be suspicous and full of coniectures; so dyd hee feare the com-
moditye of the place, & woulde eschewe the occasion; for though he
knewe nonghte, yet wyste hee well that she was much desyretd, and
daylye prouoked by great requestes, & [he] judged a womans thought
The food and ways of Italian servants about 1440 A.D. are shown by a passage in this *Lucretia Euriatius*, written by Pope Pius II in his young days, when he was Æneas Sylvius Picioleomini: **"looke that our supper be redy! We must be mori while our mayster\(^1\) is furth; our maistres\(^2\) is better felowe; she is merye & liberal; he is angry, full of noyse, conetons, and harde. We are neuer wel when he is at home. So, I pray the, what lanke belyes we hauie! He is hungry hym selfe, to sterue vs for hunger; hee wyl not suffer one moyste pecee of browne breaide to be loste; but the fragementes of one daye he kepeth fyue dayes after, & the gobbets of salte fysh & salt eles of one supper, he kepeth vnto another, and marketh the ent elesse, least anye of it shulde be stolen. . . . How mueche are we better with our maistres, that feedeth vs not onelye with veale & kidde, but with hennes and byrdes, & plentye of wyne? Go, Dromo, and make the kytehen smoke!** "Mary!" quod Dromo, "that shall be my charge; & soner shall I laye the tables thanne rub the horse! I brought my mayster into the country to-daye, that the Deuyll breke hys necke! and neuer spake hee woorde vnto me, but badde me, when I brought home my horses, to tell my maistres that heo woulde not come home too nyghte. But by God," quod he, "I prayse the, Zosias, that at the last last founde faute at my maysters condyeions. I had forsaken my mayster, yf 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 maister shall not winne so muehe this moneth, as we shal wast at one supper."

Gladlye dyd Euriatius [*Lucreis's lover, hiding in the hay till he could get to her*] here this, and marked the maners of servuants, & thought he was serued a lyke. ed. 1560, sign. F .iii., F .iii. The unique copy of the first edition in the British Museum is more eorretly 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 ecedeth all the rest: For there they hauie well neere two hundred galeries in such an order, that vpon a very smal warnyng they may be furnished out vnto the sea. Bysyes that, for enery daye in the yeare (whan they would goe to the eoste) they should be able to make a newe galery; hauinge 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."—*Thomas's Hist. of Italy*, leaf 74, bk. Read the whole chapter.

\(^1\) orig. maysters

\(^2\) orig. maisters.
NOTES ON BOORDE’S INTRODUCTION.

p. 187. Lombard’s craftiness.—“The kyng this tyme [Henry VIII in 1511-12] was moche entyed to playe at tennes and at dice; which appetite, certaine craftie persons about him perceavenge, brought in Frenchemen and Lombardes to make wagers with hym; & so he lost much money: but when he perceyued their craft, he exeluyed 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 Itayle. 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 merchaunte or factours: so that they have few places of the worlde vnsought, where anye gaine is to be had. For the merchaundise that they bring home hath spedy dispateche, by reason theyr citee 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 countrieys: whyche is the chiefe merchaundise that they sende forthe. In deede they are commonly noted to be great vsurers.

¶ One thing I am sure of, that if Oude were nowe alio, there be in Genoa that could teache him a donsen poinctes De Arte Amandi. For if Semiramis were euer celebrated amongst the Assirians, Venus amongst the Greikes, Circes amongst the Italians, sure there be dames in Genoa that deserue to be celebrated & chronycled for their excellente practise in loue. And trulye the Genowayes them selfes deserue 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 scene yonge men of reputacyon, stading in the strete, talke of loue with yong mistresses byeynge 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 mettee for none honest companye. Many men esteeme 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 traualle so much in secret.

¶ In deede, the women there are exceding faire, and best apparied, to my fantasie, of all other. For thoughge their vppermost garments be but plaine clothe, by reason of a law, yet vnderneth they weare the finest silkes that may be had, and are so finelie hosed and shooed, as I neuer sawe the like, open faced, and for the moste parte bare headed, with the heare so finelie 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 Janueys comyne in sondre wyscs
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 wesshelle [=vessels] in the see
Coton, roche-alum, and gode golde of Jene.
And they be charged wyth wolfe agcnye, 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 stranglers, and in especiall, _Italians_, Spanyrdes, & Portyngales, daily brought Oade, Oylc, & & Sylke, Clothes of Golde, Veluet, & other Merchauwdise 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, & pedlers, & Luellers, and brought over hattes and cappes, and dyverse merchauwdise, vncustomed, all vnder the colour of the trussery of the Ambassadours. . . . 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 Ambassadors take their barge, & came to Grenewiche. The Admyrall [Lord Boneuet] was in a goune of cloth of siluer, raysed, furred with ryche Sables, & al his company almost were in a new fasion garment called a _Sheneu_, which was in effect a goune, 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 fighting; 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 torn into sale . . .
Here londe hathe oyle, wyny osey, wex, and grayne,
flygues, rcysyns, hony, and cordeweyne,
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 selfes you be not able to lync; wherfore of necessitie you were driuen to seke liuyng; for, landes of princes you were not able to purchas, and lande of lordes you were not able to conquer. 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 Spainierdes.—"after whome eame in .vi. ladyes appareled in garmentes of Crymosyn Satyn, embroudered and tranusessed with cloth of gold, cut in Pomegranettes and yokes, strynged after the facion 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, raysons, wyne bastard, and dates; And lyeorys, Syvyle oyle, and grayne, Whyte Castelle sope, and wax, is not in vayne; Iren, wolle, wadmole; gotefel, kydefel, also,—flor poyn-makers fulle nedefulle be the two;—Saffron, quiksilver (wheeche arne Spaynes marchandy) Is into filandres shyped fulle craftyle, Unto Bruges, as to here staple fayre, The haven of Sluse here havene for here repayre, Wheche is cleped Swyn; thaire shyppes gydynge Where many wessell and fayre arne abydyng. T. Wright’s Political Songs, ii. 160.

p. 202. The poverty of Navarre (& Spain).—"The English souldiers, what for sickness, and what for mistere of the country, euer desired to returne into England . . . saying, that thei would not abide and die of the flixe in suche a wretched country."—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, Wolifes wyfe . . . at the last, she and her husband, as they desoured, were apprehended, arraigned, & hanged at the foresayd turnyng tree [a place on the Thames], where she hanged still, and was not cut done, vntil sache tyme as it was known that beastly and filthy wretches had moste shamefully abused her, beyng 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 nexte the Marques Dorset and syr Thomas Bulleyn, like two pilgrims from saint James, in taberdes of blace Veluet, with palmers hattes on their helmettes, wyth long Iaeobs staines in their handes, their horse trappers of blace Veluet, their taberdes, hattes, & trappers, set with sealoppe schelles of fyne golde, and strippes of blace Veluet, every strip set with a sealop shell; their seruanates all in blase Satyn, with sealop shelles of gold in their 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 Bretayn, who-so trowth[ec] lvys,
Are the grettest rovers and the grettest thcys
That have bene in the sec many oone yere:
That oure marchauntes have bowght full dere;
flor they have take notabl gode of oures
On thys seyde sec, these false coloured pelours,
Called of Seynt Maloue, and elles where,
Wheeebe to there dute none obeysanue wylle brec.
Wyth suehe colours we have bene hindred sore,
And fayned pease is called no were herefore.
Thus they have bene in dyverse costes manye
Of oure Englynde, mo than reborne can I;
In Northsfolke eoostes, and other places aboute,
And robbed, and brente, and slaync, by many a route;
And they have also ransonned toune by toune,
That into the regnes of bost 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 eittes and tounes of Gaseoyne wer set in
good ordre, the Erle of Dumoys and Foys, with greate prepARATION
of vitaill, munition and men, came before the eitie of Bayon, where, with
ynes and battery thei so dismaid the fearful inhabitantes, that neither
the capitan nor the souldiers could kepe them from yeldynge; so by force
they deliered the toune; and their capitan, as a prisoner, ofred a great
some of money for the safegard of their lifes and goodes.”

p. 209. Boulogne.—“Although the peace [of 1546 A.D.] pleased both
the Englysh and the French naecions, yet surely both mistrusted the con-
tinuaine of the same, considering the old Proerbe, ‘that the iye seeth,
the harte rueth;’ for the French men styll longed for Bulleyyn, and the
Englyshmen minded not to geue it ouer.”—Hall’s Chronicle, p. 867, ed.
1809.

p. 218. Jewry or Judea.—See, under “Asie,” the chapter “Of Jewry,
and of the life, maners, and Lawes of the Jewes in the Fardle of Facion,
containing 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 Kingstone and Henry Sutton. 1555, sign. II. back.”
‘Palestina, whiche also is named Judea, beinge a seueralle province of
Siria, lieth betwixte Arabia Petrea and the countrie Culosiria. So bor-
dering vpon the Egypytian sea on the west, and vpon the floude Jordan on
the Easte, that the one with his wanes wassheth his elieues, and the
other sometime with his streame ouerfloweth his banekes.
(sign. I vii. baek.) ‘The lande of Siria (whereof we have named

Jewrie a parte) is at this daie inhabited of the Grekes called Griphones, of the Jacobites, Nestorians, Sarraenees, and of two christian nacionis the Sirians and Maronines. . . . The Sarraenees, which dwelle aboute Jerusalem (a people valeaunt in warre) delighte muche in houbondrie 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*, eh. 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 owr sayd pylgrymage the space of an holl yer, v. wekys, and iiij. dayes." "We com [29 April, 1517] to the goodly and famous 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 Venyse, at the firste house that I cam to except oon, the good man of the house 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 englyssh man from the tyme I departed owt of Parys to the tyme I cam to Venys, which ys viij. or viij.C. myles."

p. 220. *Joppa.*—"At Jaffe begynnith 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 sarvaunte 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 nother flaxe nor hempe be watered.*—"Here and there was an artificial flat-bottomed pool of water, formed by damming up one of the many rivulets 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 Aehern, Sept. 6, describing the country from Aehern 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 noman vnnder the degré of a knyght or esquier, kepe a dowe house, except it hath byn of an ould amelhynt eostome.” 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. 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. Epilepsia, &c. were generally called Epilepsia, Analepsia, and Catalepsia. See Boorde’s Breuiary, 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 lynnen clothe laye it hote to the syde.”—Breuiary, 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. lxxvi.


p. 253. Standing Water.—L’eau qui dort est pire que celle qui court: Pro. So is a sleepie 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 sprinkleyne in the peece or in the glase.”—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 prouision for xv.C. quarters; & when it was eome, they [the bakers] would bye none, and made the common people beleue that it was musty, because they would vtte their owne, so that the lord Cardynal was faine to proue it, and found the bakers
false, and commanded them to byc it.—Hall's Chronicle, 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 skorue, might be occasion againe to enfecte them of newe."

—The Fardle of Faecions, 1555. I. iv, not signed.

p. 273. Adder's flesh eaten, and called 'fyssh 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 scundeth forth his excursion, 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 flye 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 meat, 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 expelletteth 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 expelletteth scabbinness, 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 great plente of Neddres, of whom men maken grete Festes, and eten hem at grete sollemnytes. And he that maketh there a Feste,—be it nevere so costifous,—and he have no Neddres, he hathe no thankes for his travayle."—Voyage and Travaile, 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 recreate 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,
To make their masters sport. _Then let the Lords rejoyce,
Let gentlemen beholde the glee, and take thereof the choyce._
For my part (being one) I must needes say my minde,
_That Hunting was ordened 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 wormes 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._"_ Breniary, fol. lxxiii, ch. 212.

p. 279. _Garlic._—Tharmie this [= thus, in 1512 A.D.] _lyngeryng [in Navarre],_ euer desirous to be at the busines that thei came for, their victaile was muche part _Garlike_; 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 their 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 Sicknes._—After this great triumphe [Henry VIII's jousts in June, 1517] the king appointed his gestes for his pastyme this Sommer; but sodeinly there came a plague of sickenes, called the _Sweatyng sickenes_, that turnede 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, Gentlemen 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 compaignie, and kept no solempne Christmas, willyng to haue no resort, for feare of infeccion; but muche lamented the number of his people, for in some one tonne halfe the people died, and in some other tonne the thirde parte, the Sweate was so feruent and infeccious.—_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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On dagwaysnes, p. 139, see Way’s note 1 in Promptorium, p. 112. He quotes from Hornam, “my bed is covered with a dagswaysaine and a quyile (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 dagwaysne’.

Wytte, T., on the Gotham Tales, 29.

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Wyer, Robert, his date, 12; his undated edition of Boorde’s Dyetary, 12, 13; his device, 304, 224, 310.

wysephenyngs, 161, white pennies, worth about 1/4d.

Wynkyn de Worde; his cuts in Hyckescorner and Robert the Devon used by W. Copland in Boorde’s Introduction, 108.

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3e, 59, yea.

yll, 122/9, badly, extremely.

yongly, 300.

yonker, 160/3, fine fellow, in Germany.

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FULLER'S
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, and dedicated to the College 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 imprimentum solum, for William Midleton, Anno 1548. He died, as I collect, in the reign 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 Carthusian, and D.D. in Cambridge. A great Scholar and popular Preacher. Bateman, Bishop of Norwich, procured the Pope to make him the unbratible Bishop of Scutari, whence he received 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.

JOHN CHILDS AND SON, PRINTERS.